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A

COMMENTARY

ON THE BOOKS OF THE

Old and New Teſtament.

IN WHICH ARE INSERTED THE

NOTES AND COLLECTIONS

OF

JOHN LOCKE, Eſq;
DANIEL WATERLAND, D. D.
The Right Honourable EDWARD
Earl of CLARENDON.

AND OTHER LEARNED PERSONS.

WITH

PRACTICAL IMPROVEMENTS.

BY WILLIAM DODD, L. L. D.

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Study the Holy Scriptures: therein are contained the words of eternal life: they have God for their author, ſalvation for their end, and truth, without any mixture of error, for their matter. Locke.

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M DCC LXX.

A

DISSERTATION

ON THE

GOSPELS.

THE inſpired books which were written after the aſcenſion of Chriſt, are commonly called Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ; a title which was early borrowed by the church from Scripture, and authorized by St. Paul himſelf. See Matth. xxvi. 28. Gal. iii. 17. Heb. viii. 8. ix. 15, &c. This title admits of a two-fold interpretation. According to the paſſages of Scripture from which it is taken, it ſhould doubtleſs be rendered, THE NEW COVENANT; in which view it ſignifies, "A book containing the terms of the New Covenant between God and man:" But, according to the meaning of the primitive church, which gave this title, it muſt be rendered, "The New Teſtament;" it being certain, that the firſt Chriſtian writers uſed the word Διαθηκη in that ſenſe; and in this view it ſignifies, "That book wherein the Chriſtian's inheritance is ſealed to him, as a ſon and heir of God; and wherein the death of Chriſt, as a teſtator, is related at large, and applied to our benefit."

The Sacred Writers make uſe of no title to denote the collective books of the New Teſtament. They ſometimes refer to their former Epiſtles, but never mention the whole collection of their writings, which was not then formed. They were handed about ſingly among the Chriſtians; and it was natural to defer the collection of them into one volume, till after the deceaſe of thoſe holy men, from whom the church had reaſon ſtill to expect more inſpired writings whilſt they lived[*].

Some bold men have denied the antiquity and genuineneſs of theſe books; but nothing can be more groundleſs than what they have thrown out: For, Firſt, the Stile of the Sacred Writers is ſo different, both in the Goſpels and Epiſtles, that it is impoſſible to conceive theſe works could have been forged and written by the ſame hand. Secondly, in order to invent writings, and aſcribe them to perſons who lived ſome centuries ago, it is neceſſary to have an underſtanding and judgement, and a knowledge of hiſtory and antiquity, beyond the powers of man; or the inventor muſt commit frequent errors. Now the writings of the New Teſtament are unexceptionable in this reſpect; and the better we are acquainted with Jewiſh, Roman, and Grecian antiquities and cuſtoms, the more we diſcern their agreement with the New Teſtament; even in ſome circumſtances ſo minute, that they would probably have eſcaped the moſt circumſpect impoſtor. Thirdly, the moſt ancient Fathers, even thoſe who were contemporary with the Apoſtles, quote the books of the New Teſtament, and aſcribe them to the authors whoſe names they now bear. Fourthly, there are ſome very old verſions of the New Teſtament; the Latin at leaſt ſeems to have been done in the firſt century; and the Syriac verſion is generally thought not to have been leſs ancient[†]

But, if theſe writings are as ancient as is ſuppoſed, they certainly carry with them an undeniable mark of their divine original: For the Epiſtles of St. Paul in particular refer to certain miraculous gifts, which are ſaid to have been imparted by the impoſition of hands, and to have been conferred by God, in confirmation of the oral and written doctrine of the Apoſtles. If theſe Epiſtles are ancient and genuine, and written by St. Paul to the churches to which they are addreſſed, then none can deny theſe miracles; but if theſe miracles be true, then the doctrine, and the book in confirmation of which they were wrought, are divine; and the more certainly ſo, as there is no room for deception. A Juggler may perſuade me that he performs miracles, but he can never perſuade me and a whole body of men of ſound intellects, that he has communicated to us the gift of working miracles, and ſpeaking foreign languages, unleſs we can work the miracles, and ſpeak the languages[‡].

The writings of the Apoſtles which have been tranſmitted to us, were all written in Greek, except perhaps the Goſpel of St. Matthew, and the Epiſtle to the Hebrews, which many learned Commentators believe to have been firſt written in the Hebrew dialect, then uſed at Jeruſalem. But, if that were the caſe, the Hebrew text being loſt, the Greek tranſlation has the authority of an original. The Greek language was at that time known to almoſt half the world; it was therefore the proper language for thoſe books, which were to be read, as far as poſſible, by the whole race of mankind: And this language had been already conſecrated by the Septuagint verſion of the Old Teſtament; that is, the words and phraſes of it had by uſe obtained that determinate and peculiar ſignification which they were to bear in Theology; ſo that the Greek was better adapted to expreſs divine truths clearly and preciſely, than any other weſtern language. Thoſe Jews who ſpoke Greek, corrupted it, as our Jews do the modern languages, with their own: Hence aroſe that which ſome call "the Helleniſtic dialect;" into which the Old Teſtament is tranſlated by the LXX: and this is throughout the language of the New Teſtament, which is intermixed with Hebrew and Syriac phraſes. There are, however, into the New Teſtament, many elegant and pure Greek phraſes, which have been uſed by the beſt and moſt ancient writers, and are peculiar to the Greek language. Hence, in order to underſtand the New Teſtament fundamentally, it is neceſſary to be well acquainted with the ancient Greek claſſics; though a clearer light may be derived from the oriental languages, the Septuagint verſion, and the works of the Greek fathers, than from the beſt claſſic authors *. There is no foundation for preſuming that the New Teſtament contains any language properly called Vulgar; for though our Saviour paſſed for the ſon of a carpenter, and moſt of his diſciples were fiſhermen; and though the Spirit of God uſually leaves every writer to his own ſtile; yet, according to the conſtitution of the ancient Jewiſh ſtate, no certain concluſion can be drawn reſpecting any man's meanneſs, from his following a mechanical employment. And it appears from thoſe paſſages in the New Teſtament, in which Jeſus is called Rabbi even by his enemies; that he was conſidered as one who profeſſed literature, and his diſciples as the ſtudents or ſcholars of a profeſſor, who were not ſuppoſed to make uſe of the vulgar ſtile †.

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[*] See Michaelis's Lectures, and Lardner's Credibility.

[†] See Toland's Life; Moſheim's Vindiciæ Antiquæ; Le Clerc's Bibliotheque Ancienne & Mdoerne, tom. xxi. p. 440. Lardner, and Michaelis.

[‡] See this point fully and admirably diſcuſſed in Dr. Whitby's General Preface to the ſecond volume of his Commentary.

The writers of the New Teſtament frequently quote paſſages from the Old, either in proof of their doctrine, or to ſhew that the predictions of prophets are fulfilled: ſometimes they only borrow certain phraſes of the Old Teſtament, thereby to convey their own thoughts upon very different ſubjects. Theſe quotations are chiefly taken from the verſion of the LXX: It is therefore of great uſe to be well acquainted with this verſion. The Apoſtles uſe it, even in inſtances where the Greek interpreter miſtakes the ſenſe, but where the miſtake does not affect their argument. See Matth. xv. 8, 9. 1 Cor. x. 8. They do not, however, always adhere exactly to the words, but ſometimes change them; a liberty, in which the ancients muſt be indulged, ſince, for want of books, they frequently quoted from memory ‡.

The original manuſcripts of the New Teſtament, or the firſt copies of each book, either written by the Apoſtles with their own hand, or dictated by them, are none of them extant at preſent. Tertullian (in his book De Preſcriptionibus) appeals to many originals ſubſiſting in his time; and Peter, an Alexandrian biſhop of the fourth century, refers to an original MS of St. John's Goſpel, preſerved and worſhipped at Epheſus: But true criticiſm being then unknown, and it being common for ſuperſtition and deceit to affix old names to new things, it is clear that the teſtimony of theſe men cannot be relied upon. Although it be undeniable that the firſt Chriſtians beſtowed great pains upon the copies of the New Teſtament, yet nothing leſs than a repeated miracle could poſſibly prevent the admiſſion of ſome errors, and the increaſe of them with a multiplication of copies. This is manifeſt from the many Errata remaining in books, which are printed with the greateſt care, and reviſed with the utmoſt accuracy: We are not to conclude, however, that the Chriſtian faith is ſhaken, or rendered uncertain, by the many various readings which are found in the New Teſtament: On the contrary, it has been the opinion of judicious men, that the large collection of them made by Dr. Mill, hath removed many doubts which might ariſe in reading the New Teſtament, about the genuineneſs of paſſages, which contain important articles of faith. Moſt of the various readings are only trifles, which do not even alter the ſenſe of the words; others alter indeed the ſenſe of the paſſage, but the alteration does not affect any article of faith: And others again, ſhake a ſingle argument for a doctrine; but the ſame doctrine is taught clearly in other paſſages, which have no various reading. The collectors therefore of the various readings of the New Teſtament deſerve the thanks of all ſenſible divines; and their ſucceſſors will deſerve further thanks. Without ſuch collection we rely upon a ſingle MS, or a ſingle edition; and upon which can we ſecurely rely?—Is the tranſcriber, or editor, or printer, whom we follow implicitly, directed by the Spirit of God always to chuſe the right reading? What rational man will affirm this? And it muſt be admitted that ſome paſſages, otherwiſe obſcure, have been illuſtrated by a reading which the diligence of theſe learned men hath diſcovered. As the ſources of falſe readings are various, ſo we muſt decide upon them from their probable ſources: However, the MSS of the New Teſtament are the pureſt fountains from which the true and genuine reading muſt be drawn. All printed editions are either taken from former editors, or from MSS; and they have no further authority than as they correſpond to the MSS from which they are taken. By MSS of the New Teſtament we mean only thoſe, which are prior in date to the invention of printing; the two principal of which are, the Vatican, and the Alexandrine: But on this ſubject, we refer to the Authors in the margin §.

Another fountain, from which we are to derive the genuine readings of the New Teſtament, is in the ancient Verſions. The Syriac and Latin Verſions are older than the moſt ancient Greek MSS we have, and therefore they evidence the readings of thoſe more ancient MSS from which they were tranſlated. Whenever it can be fully aſcertained from the verſion what was the reading in the MS uſed by the tranſlator, then his reading is of the ſame weight as if it had ſtood in a MS of his age. But there are impediments to our attainment of this certainty, and conſequently it requires the utmoſt caution in collecting readings from the verſions. It is particularly neceſſary, in the oriental verſions, to uſe great circumſpection in drawing readings from the ſubſequent Latin tranſlations, which we find in the Polyglot. Dr. Mill and ſeveral others have been frequently miſled by this; and as ſome verſions have by length of time undergone alterations, we muſt take care not to put thoſe alterations upon a level with the ancient verſion itſelf, nor to alledge them in evidence of a reading. It is moreover to be obſerved, that all tranſlations are not from the original text, but from other verſions; ſuch therefore have no right to a ſeparate voice in determining the authenticity of the original text, ſince they only ſhew what reading was expreſſed by the verſion from which they were taken.

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* See Blackwall's Sacred Claſſicks; Raphelii Annotationes Philol. in Nov. Teſt. ex Xenophonte, &c. 3 tom, and Gatakeri Diſſert. de Stylo Novi Teſtamenti.

† See L'Abbe Fleury's Manners of the Iſraëlites; and Hartley's Obſervations, vol. 2.

‡ Bretinger's is thought to be the beſt edition of the LXX. See Surenhuſii Βιβλος Καταλλαγης.

§ See Mill and Kuſter's Prolegomena, Pfaff's Diſſert. de Var. Lec. Novi Teſt. Michaelis Tractat. de Var. Lect. N. T. Bengelii Apparatus Criticus ad Nov. Teſt. Dupin Diſſert. Prelimin. ad Bibl. Sanct. Dr. Bentley's Phileleutherus Lipſienſis, and the admirable edition of the New Teſtament by Wetſtein, in 2 vols. folio.

For inſtance, all the Spaniſh, French, and German tranſlations of the New Teſtament, of the ſixteenth century, were taken from the Latin verſion; if therefore all theſe ſhould confirm one reading, yet their united voice would amount to no more than the ſingle voice of the Latin verſion.

A third ſource of various readings is diſcovered in the writings of the Fathers, who ſometimes quote paſſages of the New Teſtament; but as they do not always quote the whole paſſage, but only ſome words which ſerved their purpoſe; as they ſometimes interpolate a word in the paſſage they quote, by way of explanation; and as they, like other ancient writers, quote merely from memory, and therefore inaccurately; they are not much to be relied on, when the Greek MSS vary from their readings, and when they themſelves do not atteſt that they are quoting the paſſage verbatim: And even in this caſe it is not ſafe to follow them blindly, ſince their teſtimony amounts to no more than this,—that ſome MSS of their time had the reading which they quote.

As we have ſo conſiderable a number of MSS of the New Teſtament, ſome of which are of very great authority, and written in parts of the world extremely remote from each other; and as the verſions we have are ſo ancient and ſo different, it appears almoſt incredible that the true reading of any paſſage ſhould be totally loſt: And therefore we ſhould be very backward to agree to the authority of a reading, which is not to be met with in any copy or verſion, but ariſes merely from critical conjecture. There is no ſuperſtition in this opinion with reſpect to the New Teſtament, ſince we ſhould form the ſame judgement in the caſe of any profane book, of which we had an equal number of copies and tranſlations.

It may be proper to make ſome remarks, under this head of various readings, reſpecting the Punctuation of the New Teſtament, upon which, as appears in the courſe of our Annotations, the meaning of the Sacred Writer very much depends. The whole of this ſubject may be reduced to the following propoſitions; Firſt, our point, colon, comma, and note of interrogation are modern, and of no authority. Secondly, the Apoſtles probably denoted by a point, or a blank, where the ſenſe of a diſcourſe terminated. Thirdly, whoever deſires to know, with ſome degree of probability, where theſe points or blanks were placed, muſt conſult the MSS before the time of Jerome, of which we have two at the moſt; and the verſions, (if there be more than one) which were made from MSS of that antiquity:—And even this will lead him no further than to a ſmall degree of probability. Fourthly, the beſt rule of determining the proper place of a point or ſtop in the New Teſtament, is to follow the direction of common ſenſe, in explaining the paſſage. If it be aſked, whence come the preſent points in the New Teſtament? Their hiſtory is briefly this: In the fourth century Jerome began to add the comma and colon to the Latin verſion; and they were then inſerted in many more ancient MSS. In the fifth century Euthalius, a deacon of Alexandria, divided the New Teſtament into lines: In the eighth century, the ſtroke was invented, which we call a comma; and in the ninth, the Greek note of interrogation was firſt made uſe of. At the invention of printing, the editors placed the points arbitrarily, probably without beſtowing the neceſſary attention; and Stephens in particular varied his points in every edition. Even the blank ſpaces at the ends of words are not ancient: the Greeks formerly wrote their words without any ſeparation; and the moſt ancient MSS of the New Teſtament are written in this manner*.

Thoſe ancient manuſcripts commonly divided the New Teſtament into three books; of which the firſt contained the four Goſpels, the ſecond all the Epiſtles, and the third the Revelation of St. John. The Acts of the Apoſtles were uſually annexed to the Epiſtles: It was very ſeldom that one tranſcriber copied the whole New Teſtament, or more than a ſingle book; hence we have ſo many copies of the Goſpels, and ſo few of the Revelation of St. John. The ancients divided the New Teſtament into two kinds of chapters, ſome longer, and ſome ſhorter; the longer ſort of chapters were called in Greek τίτλοι, and in Latin Breves, and the table of the contents of each brevis, which was prefixed to the copies of the New Teſtament, was called breviarum; the ſhorter chapters were called κεφαλαιον, capitulum; and the liſt of them was called capitulatio. This method of dividing is of very great antiquity; and Pere Simon refers to one of the earlieſt fathers of the church, who makes mention of it. But there were formerly many of theſe diviſions, though none of them was received by the church in general: One of theſe diviſions, however, was more approved than the reſt; for Euſebius regulates his canon of the four Goſpels by it; and Jerome likewiſe made uſe of it. According to this diviſion, all the Evangeliſts together made 217 breves, and 1126 capitula. The diviſion of the Epiſtles was later; and all that is obſervable in them is, that the number of the chapters is continued in one ſeries throughout St. Paul's Epiſtles, becauſe they are conſidered as one book. But this whole diviſion was laid aſide, and the famous Cardinal Hugo introduced the chapters now in uſe. This eminent commentator lived in the twelth century, and publiſhed a Bible Cum poſtellâ: This is the firſt Bible divided into chapters; which he ſubdivided again, by adding in the margin the letters A, B, C, D, E, F, for the convenience of quotations and references. It ſhould be obſerved on this head, that our chapters are only helps, for the more eaſily finding paſſages quoted; but that whoever reads the Bible by ſingle chapters will be often in the dark, and at a loſs for the ſacred writer's meaning, ſince the chapters often end abruptly, in the midſt of a connection.

The ancients had two kinds of verſes; one of which they called Στιχοι, and the other Ρῆματα: The ϛιχοι were only lines, which contained a certain number of letters; and therefore often broke off in the middle of a word. It was by theſe ſtichi, or lines, that the ſize of books was meaſured. In order to underſtand this, we ſhould have a clear idea of the ancient manner of writing: They divided their leaves very exactly by lines, upon which they wrote; each leaf had the ſame number of lines, and each line the ſame number of letters. We ſtill diſcover in ſome manuſcripts the lines by which they wrote; it was eaſy by this means to determine with great accuracy the ſize of books. Ρηματα were lines which were meaſured by the ſenſe, it being a common method of dividing diſcourſes, to write in one line as many words as might be in ſome degree intelligible when joined together: theſe united were called rhema; we ſhould call them a comma, or ſentence. P. Simon has given us an ancient written liſt, in which the rhemata in each of the writers of the New Teſtament are numbered with great exactneſs, and the total is 18,612. It was the cuſtom formerly to place theſe liſts at the end of books, that the reader might ſee whether any thing had been omitted by the copyiſts; and in this reſpect it may be affirmed, that if the primitive

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* See Rogall Diſſert. de Auctoritate & Antiquitate Interpunctionis in Nov. Teſt. Fabricius in Biblioth. Græca, tom. vii. page 26. Wetſtein's Prolegomena, and Bowyer's Preface to his Conjectures.

Chriſtians did not number the words, they numbered the letters of the New Teſtament. The Verſes into which the New Teſtament is now divided, are more modern, and an imitation of the diviſion of the Old Teſtament. Robert Stephens, the firſt inventor, introduced them in his edition of the year 1551. He made this diviſion on a journey from Lyons to Paris; and, as his ſon Henry tells us, in the preface to the Concordance to the New Teſtament, "He made it, inter equitandum;" that is, moſt probably, "When he was weary of riding, he amuſed himſelf with this work at his inn." This wild and indigeſted invention of the learned printer was ſoon introduced into all editions of the New Teſtament, and it muſt be confeſſed, that in quoting and conſulting the Bible, there is great uſe in the diviſion into verſes; at leaſt no Concordance could have been made, had not the New Teſtament been ſubdivided into leſſer parts. But the Interpretation of this Sacred Book has ſuffered greatly by this diviſion; for, not to mention that Stephens often ends a verſe at the wrong place, againſt the ſenſe of the paſſage, the diviſion itſelf is quite contrary to the nature of the Epiſtles, which are connected; whereas ſeparate verſes appear, to the eye of the learned, and to the minds of the unlearned, as ſo many detached ſentences: Hence aroſe the cuſtom of explaining each verſe ſeparately, which ſometimes produced a very falſe interpretation. It is to be wiſhed that the verſes had been formed, not from the ſenſe, but from the number of letters, like the ſtichi of the ancients; for in that caſe they could not have done ſuch violence to the meaning of the author. However, it is now become neceſſary,—unleſs we reſolve to render uſeleſs all the theological works hitherto publiſhed,—to abide by Stephens's diviſion; and only to take care, in editions of the New Teſtament, not to break off the line with the verſe. The verſes may be continued without interruption, and the Bible be rendered equally uſeful for references, by printing the numbers in the margin; as hath been done by Bengelius, in his very valuable edition of the New Teſtament[*].

We come now to thoſe individual books inſpired by God, which together are called, "The Canon of the New Teſtament," becauſe they contain a Rule of faith and manners. We receive them as divine writings, unanimouſly tranſmitted to us by the primitive church, which was beſt qualified to judge of them: But this teſtimony of the primitive church is not the principal, nor the only ground we have to believe their divine inſpiration. There are, beſides theſe, various books ſtill extant, which ſome ſuperſtitious perſons, or even hereticks, have conſidered as divine, and falſely aſcribe them to Chriſt himſelf, or to his Apoſtles, or to their diſciples: Each of theſe pieces has had its idolater; and ſome ſecret enemies to religion have reproached our church for not ſubmitting to the divine authority of books which have the aſſent of antiquity. But it ſhould be obſerved, that the aſſent of the ancients alone is not ſufficient; that the unanimous teſtimony of the whole church is requiſite; and that the ſame is wanting to theſe apocryphal books. But then it may be aſked, why do we believe thoſe books to be divine, which are in our editions of the New Teſtament, and reject the reſt?—Now in anſwer to this, we will lay down three marks, as characteriſtical of the divinity of a book. In the firſt place then, "That book, which is written by one who pretends that either all his writings, or at leaſt this in particular, are divinely inſpired, and corroborates ſuch pretence by miracles, is to be accounted divine." No one can deny this poſition, without denying, in general, that there is any divine revelation; and it might eaſily be proved, even to one who denies Revelation. By a Miracle we mean, "An effect, which cannot be derived from the laws of motion in the material world, at the ſame time that it ſurpaſſes all power of men; ſo that no human underſtanding can diſtinguiſh, whether it proceeds immediately from God, or from thoſe finite ſpirits, which are greatly ſuperior to us." This idea of miracles is authorized by the Holy Scriptures, which aſcribe ſome of the miracles to which they appeal not immediately to God, but to Angels, who execute his will. See John v. 4. i. 51. where Chriſt thus deſcribes the miracles, which he intended thenceforward to perform. Miracles are the only ſign by which God can declare his revelations to be divine, and diſtinguiſh them from the pretences of impoſtors and enthuſiaſts; for it is not ſufficient that a pretended revelation neither contradicts reaſon nor itſelf, ſince in that caſe every conſiſtent natural theology might ſet up for a divine revelation. Either therefore God muſt make it impoſſible for himſelf ever to give a revelation to men, or to lay any commands upon us which philoſophy does not already diſcover to be his will; and he muſt at the ſame time diſcharge us from all obligation to obey a command, or to believe an aſſurance revealed by him;—Or, he cannot permit a finite being to perform miracles or ſupernatural works, in atteſtation of falſhood. If this were permitted, it would immediately become impoſſible for men to diſtinguiſh between a real and a pretended divine revelation; and conſequently, they could never be obliged to believe or obey a divine revelation. And is it credible that God would diſcharge man from this duty to himſelf, by permitting falſe miracles? eſpecially as a revelation from God is ſo expedient to man?—If moreover we conſider, that many miſchievous miracles would be performed in the world, if a Spirit at enmity with God and us had the power of working miracles; and if, upon conſulting experience, we find that no ſuch miracles are wrought; we ſhall be the more clearly convinced, that no deceiving Spirit is permitted by God to work miracles. As therefore man cannot perform miracles, or acts above the power of man; and as God doth not permit evil ſpirits to perform them; it follows, that a revelation confirmed by miracles is divine.

Now the Apoſtles of Jeſus Chriſt were the authors of moſt of the books of the New Teſtament, which we account divine; and they pretend to be more than prophets, aſſuring us that Chriſt promiſed them a divine inſpiration, when they ſpoke in defence of his Goſpel,—how much more in their permanent writings! See Matth. x. 19. Mark xiii. 11. Luke xii. 11. xxi. 15. John xiv. 16, 17. xv. 26, 27. xvi. 7—15. 1 Theſſ. v. 19. All theſe aſſurances Chriſt confirmed by miracles, which are recorded by credible perſons and eye-witneſſes; which are confeſſed by the ancient adverſaries of religion, both Jews and heathens; and which they attempt to invalidate, by repreſenting them as Magic. Theſe aſſurances therefore, and all their conſequences, are to be accounted divine truths; ſo that whatſoever the Apoſtles witneſs in writing concerning Chriſt, is inſpired by God, whether it be doctrine or fact. The Apoſtles too themſelves ſupported this pretence of the divine inſpiration of their words and writings, by undeniable miracles; conſequently, we are bound to honour all thoſe writings which proceed from them, as divine books[†].

Our ſecond criterion is this; "When a book which pretends to be divine contains circumſtantial prophecies, which have been fulfilled, and not a ſingle falſe prophecy can be ſhewn therein; that book muſt be received as divine, unleſs it contradicts natural religion." By prophecies we mean predictions of ſuch events, as no human underſtanding could foreſee; and predictions, not of a ſingle point, but a circumſtantial prophecy: and as it is poſſible that many circumſtances might accidentally come to paſs, the characteriſtic of a prophet is, that not one of the circumſtances he foretold as to be fulfilled, remains unaccompliſhed. Upon theſe conditions we aſſert, that prophecies fulfilled are a very probable evidence of the divinity of a book. It cannot be denied that many future events depend upon ſo many thouſand unknown cauſes, and may be prevented or changed by ſo many unexpected incidents, that no one is qualified to foreſee them with certainty; except only that great Being, who ſurveys all the innumerable minutiæ of the world, which are interwoven and entangled with each other. Beſides, it is very incredible that a circumſtantial prediction ſhould come to paſs in all reſpects without exception, by mere accident; but as it is not abſolutely impoſſible, or implies no direct contradiction, for a pretended prophecy to be fortuitouſly accompliſhed, the prophecies which have been fulfilled are only a very probable, not, ſtrictly ſpeaking, a certain evidence, of the divinity of a book. We may venture, however, to aſſert upon logical grounds, that the higheſt degree of probability differs very little from what is properly called certainty; and that an argument which is probable in the higheſt degree, is even thought equal to a demonſtration; becauſe our limited underſtanding is not ſo ſubject to err in matters probable, which are generally objects of ſenſe, as in an abſtracted demonſtration. I know, for inſtance, with probability, that there was a king of France, called Louis the 14th, who waged great wars; and I know for certain that the aggregate ſquare of the two ſides of a rectilinear right-angled triangle is equal to the ſquare of its hypothenuſe; or, I know for certain that there is a God: Yet I ſhould deſerve to be confined as a lunatic, if I entertained the leaſt doubt that there was a Louis the 14th, or if I do not as confidently believe this probable, as well as that certain truth. The reader will eaſily apply this criterion to the Sacred Writings; particularly to the prophecies of our Saviour reſpecting Jeruſalem, thoſe of St. Paul, 2 Theſſ. ii. 1 Tim. iv. and thoſe of St. John in the Book of Revelation *.

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[*] See P. Simon's Hiſt. Crit. du Texte du Nouv. Teſt. and Martianay's Prolegom. to the edition of the old Latin verſion of St. Matthew; Rumpæus Comment. Critic. ad Libros N. T. Locke's Eſſay for the underſtanding of St. Paul's Epiſtles, Wetſtein's Prolegomena, and my Diſſertation on the Old Teſtament.

[†] See Michaelis, Lardner, Gerard's 2d Diſſertation, and Chapman's Euſebius, vol. 2.

We obſerve, as a third criterion, that as the primitive church was better qualified to judge which books were divine, which not, than we, who know not whether the authors were prophets, whether they pretended that their books were of divine inſpiration, or mere human compoſitions; or what judgement the Apoſtles formed of their fellow-labourers and diſciples; it follows, "that the teſtimony of the primitive church is of great weight, if we find nothing material which contravenes it." We mean not the partial teſtimony of ſome doctors, but the general aſſent given to a book by the whole church; for there have always been credulous perſons, who have received human writings as divine; but it is incredible that the whole church of the firſt century committed an error of this kind, ſince we know the care with which ſhe diſtinguiſhed, and ſometimes too ſuſpiciouſly, the canonical from the apocryphal books of the New Teſtament. By a general aſſent, we do not mean the aſſent of all, who were ever called Chriſtians: it is well known that ſome heretics rejected many books, merely becauſe they contradicted their errors; and theſe are not to be admitted in evidence at all. The propoſition demands too another reſtriction: If the primitive church had unanimouſly received a book as divine, of which we either knew not the author, or had no other evidence of his being a prophet, the unanimous teſtimony of the church would not prove that book to be divine; at leaſt the teſtimony muſt be conſidered as doubtful: for though we receive ſome books of the Old Teſtament as divine, without knowing the author; yet it is not becauſe we have an abſolute faith in the teſtimony of the Jewiſh church, but becauſe Chriſt and his Apoſtles have, by their infallible teſtimony, authenticated the writings which the Jews received as divine; ſo that our faith is not in that church, but in Chriſt and his Apoſtles.—We proceed then to the proof of our propoſition. If a book be extant, written by a fellow-labourer of the Apoſtles, of whom we have probable grounds to believe that he had extraordinary gifts of the Holy Ghoſt, and was a prophet, it is in ſome degree probable that his book, which contains a teſtimony concerning Chriſt might be inſpired: But who ſhall lead us to any further certainty in this?—They only who lived neareſt to his time, and knew whether the books had been pretended to be divine, either by him, or by the Apoſtles. If they agree in their teſtimony, and declare his book to be of divine authority, there can be no reaſon for not believing their teſtimony †.

The queſtion then is, what books have been unanimouſly received as divine by the primitive church. We need not collect the ſeveral teſtimonies of the fathers of the two firſt centuries, as this has been already done ſo copiouſly and ſatisfactorily, by the indefatigable Dr. Lardner; nor ſhall we appeal to the councils, which determine the canonical books of the New Teſtament; for though the councils ſhew what books have been declared divine by a majority of votes, yet we know not how great the majority was, or how large the number of diſſentients. Euſebius gives us the light we want in this matter; he divided the books which claim a divine inſpiration into three claſſes: Firſt, Ὁμολογουμενα, that is, thoſe which are univerſally received as divine. It is in behalf of theſe alone, that we would venture to alledge the teſtimony of the church; and we need not plead it in behalf of the reſt: In this claſs Euſebius places the four Goſpels, the Acts of the Apoſtles, all St. Paul's Epiſtles, and the firſt of St. John and St. Peter. We need no more, and ſhall now apply this to the Goſpels of St. Mark and St. Luke, and to the Acts of the Apoſtles. Theſe books were not indeed written by Apoſtles, but by ſuch aſſiſtants of theirs, as moſt probably had extraordinary gifts of the Holy Ghoſt. The whole primitive church accounted theſe books divine; and there is not a ſingle father to be named, who was of a different opinion. Nay, even moſt of the heretics acknowledged their divine authority; and none can be excepted, but ſuch as believed the moſt ridiculous Goſpels, or Lives of Chriſt. What room is there then to doubt of this teſtimony?

The ſecond claſs, according to Euſebius, were Αντιλεγομενα, that is, writings received as divine by the majority, but rejected by ſome. In this claſs he places the Epiſtles of James and Jude, the ſecond and third of John, and the ſecond of Peter. Now our reaſons for believing the divine authority of theſe are, not becauſe ſome have accounted them divine, but becauſe it can be ſufficiently proved that they were written by thoſe Apoſtles. If it be ſaid that this amounts at laſt to the partial teſtimony of the church, we anſwer, that the teſtimony of the ancients is valid in matters of hiſtory, though it may

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* See Bp. Chandler's Defence of Chriſtianity, vol. 1. Dr. Chandler's Vindication of ditto; Bp. Sherlock on Prophecy; and Bp. Newton on the Prophecies, vol. 2, 3.

† See Richardſon's Canon of the New Teſtament; Dr. Clarke's Remarks on Amyntor; and Jones's New and full Method of ſettling the Canonical Authority of the New Teſtament, 2 vols.

be exceptionable in matters of opinion: for in hiſtorical facts they might know the truth, and do certainly, if they be honeſt men, report the truth; but in their judgement of the divine inſpiration of a book they might be might be miſtaken, even if they were the moſt honeſt men in the world. The Νοϑα, or ſpurious pieces, form the third claſs; in which Euſebius reckons the Acts of St. Paul, the Shepherd, the Revelation of St. Peter, the Epiſtle of Barnabas, and the Apoſtolical Conſtitutions. He mentions it as doubtful whether the Revelation of St. John, and the Goſpel of the Hebrews belong to this claſs; and adds, that the ſpurious pieces are quoted by moſt writers of the church. The matter being thus ſtated, we need not be aſked, why we do not acknowledge the laſt claſs of writings to be divine? and why we receive the ῾Ομολογȣμενα as ſuch? Surely there is an immenſe difference between the unanimous and the partial teſtimony of the church *.

We have obſerved, that the firſt book of the New Teſtament, as it ſtands divided in the MSS, comprehends the four GOSPELS: The word ΕΥΑΓΓΕΛΙΟΝ has three ſignifications, which it is neceſſary to diſdiſtinguiſh;—a ſecular, a biblical, and an eccleſiaſtical ſignification: The bare confuſion of theſe has been the occaſion of errors. Some, for inſtance, by confounding theſe ſenſes, have been led to aſcribe a Goſpel to St. Paul, and to pretend that he dictated St. Luke's Goſpel, becauſe we read Rom. ii. 16. "According to my GOSPEL." In the profane Grecian authors Ευαγγελιον ſignifies any "good meſſage," or joyful tidings; but in the New Teſtament it is confined to the ſenſe of "the glad tidings of the actual coming of the Meſſiah," and is even oppoſed to the prophecies concerning Chriſt, Rom. i. 1, 2. So St. Mark writes, ch. i. 1—4. The beginning of the Goſpel was John the Baptiſt; and our Saviour thought the enquiry of John, "who he was," ſufficiently anſwered, when, after referring him to his miracles, he adds, "the poor have the Goſpel preached unto them;" that is, the coming of the Meſſiah is proclaimed to the poor: Matth. xi. 5. The church has affixed a new ſenſe to the word, by giving to the lives of Chriſt the name of Goſpels. This is the ancient and modern title of the four Goſpels; and the eccleſiaſtical name of the authors is that of "Evangeliſts."

We ſhall not take upon us to determine, why the number of the Goſpels is four, and not three or five; ſome of the Fathers have in their way accounted for it from the four winds: But though we have no opinion of any myſtery in the number, yet there ſeem to be good reaſons why the hiſtory, which was to be the ground of our faith, is related by more than one witneſs. It adds credibility to ſo important a hiſtory; eſpecially as the ſeveral hiſtorians plainly appear not to have conſulted each other. If St. John had read the former Goſpels, (as moſt probably he had) yet he relates very few things in common with them. If we only compare John vi. 21. with the other Evangeliſts, and John xix. 14. with Mark xiv. 25. we ſhall obſerve that the ſeeming contradiction might have been avoided by a ſingle word, if St. John had taken any pains to agree exactly with the other Evangeliſts. Theſe ſeeming contradictions among the Evangeliſts,—which however are reconcileable,—are no blemiſh, but rather a conſiderable advantage to us, as they afford us an argument, that they did not write in concert. When ſeveral perſons report the ſame facts, of which they were eye-witneſſes, without borrowing them from each other, it is impoſſible to avoid ſome ſeeming contradictions. We appeal to any experienced lawyer, whether he would not ſuſpect the truth of an examination, in which four, or any number of witneſſes, had given exactly the ſame anſwers to the interrogatories? And if they ſhould agree in the language too, there would be ground to ſuſpect that the examiner had drawn up the depoſitions himſelf; and had either not interrogated the witneſſes at all, or had ſuggeſted to them the anſwers, in order to carry his point. And the ſeeming contradiction of ſeveral eye-witneſſes, is eaſily accountable from this circumſtance, That each of them did not obſerve every tranſaction, but only perhaps a ſingle one; which may perplex the judge or the reader in reconciling them.

But if the queſtion be repeated more cloſely, why the number of the Evangeliſts is exactly four, we muſt look for the reaſons of it not in the number, but in other circumſtances. That which St. Matthew wrote, (as is ſuppoſed, in the Hebrew) was abridged, and written in Greek by St. Mark: Theſe two amount to no more than one witneſs. St. Luke was providentially hindered from reading St. Matthew; thus we have two witneſſes who knew nothing of each other's writing; and the world is at liberty to give a ſeparate hearing to each of them, and ſtrictly to examine whether their teſtimony agrees upon the whole. If both theſe witneſſes of ſo circumſtantial a hiſtory, notwithſtanding all ſeeming contradictions, are perfectly reconcileable, without having conſulted together, or read each other, then they cannot at leaſt have forged the hiſtory, unleſs we ſuppoſe a third to have forged and dictated it to them. But Matthew and Luke ſtand clear of this ſuſpicion: Who could impoſe upon them a forged life of Chriſt? ſince one of them was conſtantly attendant upon his perſon, and the other had a familiar intercourſe with many eye-witneſſes of the facts he recorded. St. John was added to theſe, not to increaſe the number of witneſſes, nor, ſtrictly ſpeaking, as an hiſtorian; but as a polemick, who confutes certain errors, from the life of Chriſt, and at the ſame time relates ſome moſt important miracles and diſcourſes, which had been omitted by his predeceſſors. Theſe are the reaſons why Matthew, Mark, Luke, and John wrote their Goſpels; and hence we have four Evangeliſts.

One of the moſt frequent apparent contradictions among the Evangeliſt, relates to the circumſtance of time, the ſame fact being reported earlier by one than by another: This apparent contradiction ariſes from hence, that the Evangeliſts did not write in chronological order. No hiſtorian is bound to relate every thing exactly in order of time, unleſs he is writing a journal, which is the moſt tedious and diſagreeable kind of hiſtory: In writing a perſpicuous, and at the ſame time an agreeable narration of facts, it is neceſſary ſometimes to relate, together with an event, its conſequences in after-times; and when the writer reaches theſe times and conſequences, to return back to the ſource of them; or he is obliged now and then to connect facts which are ſomewhat related, though in point of time they are very far aſunder. It is particularly uſual in Biography to diſregard the order of time, in relating the moſt remarkable circumſtances of a life. The Evangeliſts write much in the ſame order as other hiſtorians; none of whom, even the greateſt and moſt celebrated, have perfectly obſerved chronological order.

An Harmony of the Goſpels is a book, whoſe object is to remove the ſeeming contradictions of the Evangeliſts, and ſo to point out the true chronolo-

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* See Euſebius, Hiſt. Eccles. lib. iii. cap. 25. Fabricius Cod. Apocr. Moſheim's Vindiciæ, &c. adv. Tolandum; Archbp. Wake's Introduction to the Apoſtolic Fathers; Bp. Sherlock's Uſe and Intent of Prophecy, diſſert. 1. and Lardner's Credibility.

gical order of the facts there related. Many able and learned writers have taken pains on this ſubject. The reader will find an alphabetical liſt of the Harmoniſts in Fabricius's Bibliotheca Græca, lib. iv. cap. 5. ſome of the chief of which, together with the moſt approved modern ones, are ſpecified in the margin *.

St. MATTHEW's Goſpel was written before the other three. His name in Hebrew is מתתי, Metti; or, contracted, מתי. He was alſo called Levi, and was the ſon of Alpheus: Not of that Alpheus or Cleophas, (for theſe are one name) who was a kinſman and diſciple of Jeſus, and the father of James, Joſes, Simon, and Judas; for we have not the leaſt trace in St. Matthew, of his being related to Chriſt. His profeſſion, and call to his apoſtolick office, are ſet forth Matth. ix. 9. Mark ii. 14. and his converſe with Chriſt enabled him to write a credible hiſtory of his life and actions. As he has the firſt place in all copies of the New Teſtament, we may conclude him to have been the firſt of the four Evangeliſts. If regard had been had to precedency of rank, St. John muſt have been placed firſt; but, they are ranked with a view to the order of time in which each of them wrote. Euſebius affirms that this Goſpel was written in the year 41, which makes it the firſt of all the books of the New Teſtament. He is followed by Euthymius and Theophylact, by moſt of the ſubſcriptions of St. Matthew's Goſpel, and an Arabick life of St. Matthew. Nicephorus places it in the 15th year after the aſcenſion; that is, in the 49th year after the birth of Chriſt: And Irenæus reports that St. Matthew wrote his Goſpel about the time when Paul and Peter preached at Rome, which dates it about the year 61.

"I muſt confeſs, ſays Mr. Michaelis, that the opinion of Irenæus ſeems to me the moſt probable; not only as he is the moſt ancient of thoſe who give us the circumſtance of time, but for many other reaſons. St. Luke ſeems (as will appear hereafter) not to have ſeen St. Matthew's Goſpel when he wrote his own: which is hardly poſſible, if St. Matthew's had then been written twenty-two years; eſpecially as St. Luke was in the mean time at Jeruſalem. It is beſides the common error of the fathers to magnify the antiquity of writings, rather than to detract from it." Dr. Mill and Dr. Lardner concur nearly with Michaelis; only the latter thinks that St. Matthew's Goſpel was written in Greek about A. D. 64. It is the general opinion of theſe, and almoſt all other critics, that the three firſt Evangeliſts had not ſeen each other's Goſpel: But an ingenious writer has lately compared the ſeveral Goſpels together in the original language, and thinks he has diſcovered ſtrong internal proofs of the contrary; as well as of a much more early date for St. Matthew's Goſpel. "It is the unanimous opinion of antiquity, ſays he, that St. Matthew wrote his Goſpel for the ſervice of the Jews in Paleſtine, with a view to confirm thoſe who believed, and to convert, if poſſible, thoſe who believed not. The ſtructure and genius of his Goſpel countenance and corroborate this opinion; for he begins with the genealogy of Chriſt from Abraham; refers often to Jewiſh cuſtoms; relates the moſt of our Saviour's diſcourſes againſt Jewiſh errors and ſuperſtitions; quotes the greateſt number of paſſages from the Jewiſh Scriptures; anſwers the moſt conſiderable Jewiſh objections, and frequently makes uſe of the terms and phraſes of the Jewiſh theology. Theſe marks of its being primarily intended for the benefit of the Jews ſtand as it were on the ſurface of his Goſpel, and are obvious to every reader who is tolerably acquainted with the original. But if we look a little deeper, we ſhall find that it abounds with other characters, ſtrongly expreſſive of the ſame deſign. To introduce us to the knowledge of theſe characters, it will be neceſſary to obſerve, that in penning their Goſpels the ſacred hiſtorians had a conſtant regard, as well to the circumſtances of the perſons for whoſe uſe they wrote, as to the ſeveral particulars of Chriſt's life which they were then writing. It was this that regulated the conduct of their narration, that frequently determined them in their choice of materials; and, when they had choſen, induced them either to contract or enlarge, as they judged expedient: In ſhort, it was this that modified their hiſtories, and gave them their different colourings. Now if the Goſpels were thus modelled to the ſtate, temper and diſpoſition of the times in which they were written, then are we furniſhed with certain criteria, by which we may judge of their reſpective dates; for thoſe times whoſe tranſactions accord with the turn of the diſcourſes related in the Goſpel hiſtories, are in all probability the very times when the Goſpels were written.

If we bring St. Matthew's to this teſt, and examine it by the foregoing principle, it will manifeſtly appear to have been penned at a time, when the church was labouring under a heavy perſecution: For it contains many obvious references to ſuch a ſtate; and many dexterous applications both to the injurious and the injured party. As to the injured and perſecuted Chriſtians, the Evangeliſt informs them, That their afflictions were no more than they had been taught to expect, and had promiſed to bear; ch. x. 21, 22. 24, 36. that however unreaſonable their ſufferings might be, they were uſeful and profitable; ch. v. 11—xxiv. 9, 13. that a puſillanimous deſertion of the faith would expoſe them to greater calamities, ch. x. 28, 32, 33, 39. that if it ſhould be their fate to ſuffer martyrdom at laſt for their religion, it was infinitely better to continue faithful to their truſt, than by a baſe compliance to incur His diſpleaſure, in whoſe hands are the iſſues not only of this life, but alſo of that which is to come; ch. xvi. 25, 27.—x. 28. On the other hand, to calm the paſſions of the enraged Jews, and win them over to the profeſſion of the Goſpel, he labours to ſoften their prejudices, and to engage them to the practice of meekneſs and charity; ch. ix. 13. He reminds them of the repeated puniſhments of their forefathers, for their cruel and barbarous treatment of the prophets, and aſſures them, that a ſtill more accumulated vengeance was reſerved for themſelves, if they obſtinately perſiſted in the ways of cruelty; ch. xxiv. 2, &c. Theſe, and ſuch like arguments, St. Matthew has inſerted in the body of his Goſpel, by way of comfort to the afflicted Chriſtians, and as a warning to thoſe who oppreſſed and injured them. But theſe arguments evidently refer to a ſtate of diſtreſs and perſecution: And therefore the church muſt be ſuppoſed to labour under ſuch a ſtate when the Evangeliſt advanced and urged them. Now the greateſt perſecution ever raiſed againſt the church, while it conſiſted only of Jewiſh converts, was that which was firſt begun by the Sanhedrim, and afterwards continued and conducted by Saul with implacable rage and fury. During theſe ſeverities, which laſted in the whole about ſix years, the members of the Chriſtian church ſtood in need of all the ſupport, comfort, and aſſiſtance, that could poſſibly be adminiſtered to them. But what comfort could they poſſibly receive, in their

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* Euſebius, Andrew Oſiander, Janſenius, Chemnitz, whoſe work was continued by Polycarp Lyſer and John Gerhard, and deſerves particular commendation; Craddock, Lamy, Le Clerc, and particularly Bengelius. Whiſton publiſhed a ſhort view of the chronology of the Old Teſtament, and a harmony of the four Evangeliſts; and Dr. Doddridge and Dr. Macknight have laboured with great ſucceſs and approbation on this ſubject.

diſtreſſed condition, comparable to that which reſulted from the example of their ſuffering Maſter, and the promiſe he had made to his faithful followers? This example, therefore, and theſe promiſes, St. Matthew ſeaſonably laid before them for their imitation and encouragement. For now, towards the cloſe of this dangerous period, it is moſt likely that he wrote his Goſpel; and delivered it them as the anchor of their hope, to keep them ſtedfaſt in this violent tempeſt. This opinion is not only conformable to the circumſtances of the times, and the tenor of the Goſpel, but is alſo ſupported by ancient teſtimony: For Coſmas of Alexandria, who wrote in the beginning of the ſixth century, informs us, that a perſecution being raiſed on the death of Stephen, which obliged St. Matthew to depart from Judea, the believers entreated him to leave with them a written inſtruction, for the regulation of their lives; with which requeſt he complied, and wrote his Goſpel. The author of the Imperfect Work on St. Matthew, formerly ſuppoſed to be St. Chryſoſtom, ſeems to intimate the ſame thing. From hence it appears to have been a common notion, that St. Matthew wrote his Goſpel before the end of that firſt perſecution, which raged in Paleſtine after the death of the martyr Stephen. He muſt therefore have written early; and if he wrote ſo early as the year 38, the ſecond of Caligula, and the fifth from our Saviour's aſcenſion, then it is eaſy to ſee why he did not continue his hiſtory beyond that remarkable event. Nor is it leſs evident why he affixed no marks or dates to any of the tranſactions he has recorded. They were then recent, and too well known to ſtand in need of ſuch ſpecification[*]."

Thus far Dr. Owen, whoſe Obſervations on the other Evangeliſts we ſhall have Occaſion to mention as we proceed.

We are next to enquire, in what language St. Matthew wrote his Goſpel. All the Fathers, and all the ſubſcriptions at the end of that Goſpel, which mention the language, report, that St. Matthew wrote it in Hebrew, for the benefit of the Chriſtians dwelling in Judea. By "Hebrew," is not meant the language of the Bible, but the dialect in uſe at Jeruſalem; which was a mixture of Hebrew and Chaldee. The Romaniſts commonly follow the Fathers in this matter; which none of them has diſcuſſed with ſo much learning, as Pere Simon, in his Critical Hiſtory of the New Teſtament. Many, however, maintain the contrary opinion, and believe that St. Matthew wrote in Greek: Perhaps their chief reaſon is the groundleſs prejudice, that all the books of the New Teſtament were written in Greek, and the apprehenſion of danger from admitting that the original text of an inſpired book is loſt, and only a tranſlation preſerved. But, in an hiſtorical queſtion, we are certainly bound to give credit to the unanimous teſtimony of the ancients, unleſs it manifeſtly appears to be fabulous. This obligation increaſes upon us, if we conſider, that it is merely from the teſtimony of antiquity that we know this Goſpel to have been written by St. Matthew, and therefore to be a divine book. If we refuſe our belief to the concurrent teſtimony of the ancients, how can we juſtly maintain the divinity of this book upon the ſame teſtimony?

We may obſerve further, that beſides the united teſtimony of the Fathers, it is unaccountable, if St. Matthew wrote in Greek, why St. Mark ſhould abridge him. The ſize of St. Matthew's Goſpel could not be his motive; but if he wrote in Hebrew, then a Greek abſtract or abridgement of him might be of uſe. But, if we have loſt the original text of St. Matthew, and have only a Greek tranſlation now extant, we certainly cannot aſcribe divine inſpiration to the words: However, we have the ſatisfaction to find that the principal facts related by St. Matthew are mentioned by the other Evangeliſts, and that St. Mark was moved by the Holy Ghoſt to give us a full and authentick abſtract of the Hebrew Goſpel of St. Matthew. Add to all this, that the Greek tranſlation is not very eaſy; but follows the original text ſo cloſely, that it is more Hebrew than Greek; inſomuch, that ſometimes the Greek conſtruction is wrong: For inſtance, ch. ii. 6. τῆ Ιȣδα; iv. 15. Hence it is not difficult to conjecture in doubtful places, what was the original word uſed by St. Matthew, if we are acquainted with the Chaldee and Syriac languages, thoſe excellent helps to the right explanation of St. Matthew's Goſpel. The original Hebrew Goſpel of St. Matthew muſt not be confounded with his Goſpel in the Syriac New Teſtament, which is a mere tranſlation; as is alſo the Hebrew Goſpel publiſhed by Munſter and Tillet. Euſebius relates that Pantenus, a Chriſtian Philoſopher, who reſided at Alexandria about the year of Chriſt 184, found in the Indies a Goſpel of St. Matthew, ſaid to have been carried thither by St. Bartholomew. In the year 488 there was found in the Iſle of Cyprus, upon the breaſt of St. Barnabas, a copy of St. Matthew's Goſpel, written by St. Barnabas himſelf, upon a ſort of wood very hard and precious. In the third century Count Joſeph found at Tiberias an Hebrew Copy of St. Matthew's Goſpel, in a private place, where the Jews kept alſo the Goſpel of St. John, and the Acts of the Apoſtles tranſlated from the Greek into Hebrew.

St. Matthew in writing his Goſpel had chiefly in view, to ſhew us the royal deſcent or genealogy of Jeſus Chriſt, and to repreſent to us his life and converſation among the children of men. None of the Evangeliſts enter ſo far into the particulars of the actions of their great Lord and Maſter; enumerate ſo many rules for the conduct of life; or give ſo many leſſons of morality. St. Matthew has all the characters of a good hiſtorian; truth and impartiality, clearneſs of narration, propriety and gravity of language: He is ſerious without formality or ſtiffneſs, plain with dignity, and agreeably copious, particularly in his relation of our bleſſed Saviour's divine diſcourſes and wonderful works[†].

We have hitherto no ſatisfactory account of St. MARK, the author of the ſecond Goſpel. The ancients in general agree, that he was a familiar companion of St. Peter, who, in his firſt Epiſtle, ch. v. 13. mentions Mark, and calls him "his ſon." Poſſibly this may be the ſame Mark, who is elſewhere mentioned in the New Teſtament, and who might very well be a companion of St. Peter, since Peter was ſo well acquainted in the family of his mother, Acts xii. 12—14. and St. Paul had taken him as a companion in his Travels. Theſe circumſtances thus concurring, it is highly probable that Mark,—the Evangeliſt,—the ſon of Peter,—and the fellow traveller of Paul, were one and the ſame perſon. His name was John Mark, Acts xii. 12. Mark being only a ſurname, which probably he aſſumed in compliance with the Jewiſh cuſtom, whilſt he travelled amongſt the Heathens, to whom his Hebrew name of John would have appeared too foreign. His mother's name was Mary; ſhe dwelt at Jeruſalem, and the Chriſtians aſſembled at her houſe. Mark was alſo "Couſin to Barnabas," Col. iv. 10. and had accompanied him and Paul in their firſt travels among the

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[*] See Owen's Obſervations on the four Goſpels, p. 8, &c.

[†] See Pere Simon's Hiſtoire Critique, ch. 5, 6. The Examen of it by Majus, ch. 5, 6. Schrodter Diſſert. de Lingua Matthæi Authent. Mill's Prolegomena, ſect. 45—49. Lardner, and Michaelis.

Gentiles; but he ſoon ſeparated from them, Acts xiii. 13. which occaſioned a diviſion between Paul and Barnabas, when the latter took Mark along with him in another journey; Acts xv. 36—40. However, St. Paul had a better opinion of him afterwards, when Mark lived at Rome, about the time of St. Paul's impriſonment; for he reckons him among his "fellow labourers," Philem. 24. and it appears from Col. iv. 10. that he had thoughts of ſending him to Coloſſus.

St. Mark then, conſidered in an human light, was a very credible witneſs of the life of Chriſt: He was, ſtrictly ſpeaking, "an Evangeliſt;" that is, a preacher ſent by the Apoſtles to Jews and Gentiles, without being confined to any particular church. What Timothy was to Paul, Mark was to Peter and Barnabas; and at laſt he bore the ſame relation to St. Paul himſelf. It was uſual for ſuch Evangeliſts to have extraordinary gifts of the Holy Ghoſt; which is evident from 1 Tim. iv. 14. 2 Tim. i. 6. Hence it is highly probable, that St. Mark wrote by inſpiration of the Holy Ghoſt; and as the primitive church has tranſmitted to us his Goſpel, as a book of divine authority, without ever entertaining the leaſt doubt of his inſpiration, we have no grounds to conſider it as a merely human compoſition. But, there is a more important witneſs of the inſpiration of St. Mark than the primitive church: Clemens Alexandrinus mentions, in the ſixth book of his "Hypotypos," that "St. Mark wrote his Goſpel at the requeſt of ſome Chriſtians at Rome; and that when Peter heard this, he expreſſed his ſatisfaction at the deſire of knowledge among the Roman Chriſtians, and ordered the Goſpel of St. Mark to be thenceforward read in the churches."

St. Mark is univerſally allowed to have had St. Matthew's Goſpel before him; and the learned writer above-mentioned (Dr. Owen) is of opinion, that he had alſo that of St. Luke. The Goſpel of theſe two Evangeliſts were written,—that of St. Matthew with particular reference to the Jews,—that of St. Luke with a view to the Gentiles: But when Chriſtianity had gained further ground, he thinks the ſerious profeſſors of it might wiſh to ſee the Goſpel exhibited in a more ſimple form. Accordingly, St. Mark wrote his hiſtory at the requeſt, and for the uſe of the Chriſtian converts at Rome; his Goſpel therefore is a plain and compendious narrative, diveſted of almoſt all peculiarities, and accommodated to the uſe of the Chriſtians in general. As the other two Evangeliſts had been ſo full in their accounts of our Saviour's birth and infancy, this gives us a ſufficient reaſon for St. Mark's paſſing over that period of the hiſtory, and confining his narrative to the time of our Lord's publick miſſion: And as this had been ſo well related already, he had little more to do, than to abridge the two former Goſpels; varying ſome expreſſions, and inſerting ſome additions, which he probably had from St. Peter. Whoever compares St. Mark with the other two Evangeliſts, will find that he copies largely from both, and takes one or other of them conſtantly for his guide; but chiefly St. Matthew. The Order, which is his own, is cloſe and well connected. In his account of facts he is clear, exact, and critical; for he wrote for the peruſal of a learned people; and he proceeds with caution, as it were to preſerve his Goſpel from all objections.

His Exordium is ſingular; for, whilſt other Evangeliſts ſtile our Saviour, "the Son of Man," he calls him expreſly, "the Son of God:"—An auguſt title, more likely to engage the attention of the lordly Romans. With this ſame view, probably, he omits ſuch particulars, as might be of more uſe to his countrymen than to foreigners; as, the genealogy of Chriſt,—the maſſacre of the children of Bethlehem,—the account of Jeſus's birth,—and in general, the quotation of certain prophecies of the Old Teſtament. On the other hand, he adds ſome things for the ſake of the Gentiles, to enable them the better to underſtand the hiſtory of Chriſt. Thus, in ch. vii. 2. he explains what was the meaning of "defiled," or "common," among the Jews; and in ver. 3, 4. inſtructs his readers in the Jewiſh cuſtoms; which was unneceſſary in St. Matthew: In ch. xv. 21. having mentioned Simon the Cyrenian, he adds, that "he was the father of Alexander and Rufus," becauſe both theſe perſons reſided at Rome, and were known to the Roman Chriſtians; Rom. xvi. 30. and poſſibly the "young man" mentioned in ch. xiv. 51, 52. was a Roman, whoſe curioſity might lead him to know the cauſe of the tumult, and who being a ſtranger, might be the ſooner ſuſpected, and therefore apprehended. He had perhaps often told the ſtory at Rome, and the Evangeliſt thought proper to confirm it. In this light it makes a good argument. All internal marks of this ſort confirm the report of the ancients, that St. Mark wrote his Goſpel chiefly for the uſe of the Romans.

The Date of it is uncertain; but Mr. Michaelis thinks it probable, that it was written at the time of St. Paul's impriſonment at Rome, where St. Mark was then reſident. "The time when he wrote it, ſays Dr. Owen, appears to have been about the end of the year 62 or 63, the ninth of the Emperor Nero; when the church ſtood in need of all the conſolations of religion, to ſupport it under the afflictive weight of a moſt dreadful and cruel perſecution." The Greek language was at that time more in vogue at Rome, than the French is among us; inſomuch, that the moſt familiar letters of Auguſtus, which are ſtill extant, are commonly either in Greek, or intermixed with Greek: We are not therefore to wonder that St. Mark wrote his Goſpel in that language. When St. Paul wrote his Epiſtle to the Romans, he wrote it in Greek; and why ſhould not St. Mark have done the ſame? If he intended it ſhould have been of univerſal uſe, he could not have done otherwiſe: And as we are told that the Apoſtles in their travels left the Goſpels behind them, in thoſe countries wherein they preached; if St. Mark had written his in Latin, it would not have been intelligible in all the countries where he preached; but if written in Greek, it might have been underſtood univerſally. It would be ridiculous to appeal to the copy of St. Mark's Goſpel exhibited at Venice,—though ſaid to have been written with St. Mark's own hand,—as an evidence either of his writing in Latin or Greek, becauſe the letters are ſo obliterated, that though ſome are of opinion it was written in Greek, yet there are others equally poſitive that it was written in Latin. Miſſon, however, informs us, that he diſcovered in it the letters Δ and Σ, which are peculiarly Greek, and the Greek prepoſition KATA. That the Latin verſion was very ancient, and perhaps done by the ſame perſons who tranſlated the other Goſpels, (as appears by the reſemblance they bear in ſtile) is very probable; but when we ſay more, we ſay more than we ought, or can prove.

St. Mark, as was before obſerved, follows the ſteps both of St. Matthew and St. Luke; and ſometimes interprets and explains them: Like his great Maſter St. Peter, he has a comprehenſive, clear, and beautiful brevity: His ſtile comes up to what the beſt criticks demand of an hiſtorian; it is majeſtick and grave, as well as ſimple and unaffected: He ſometimes uſes the repetition of words of the ſame original and like ſound, though ſparingly; and when he does, it appears graceful and becoming. This divine writer, notwithſtanding his brevity, makes ſome noble reflections; and we may ſay with truth of his Goſpel, that, conſidering the copiouſneſs and majeſty of the ſubject, the variety of great actions, and their ſurpriſing circumſtances, the number of ſound morals, and curious remarks comprized in it, it is one of the ſhorteſt and cleareſt, the moſt marvellous and ſatisfactory hiſtories in the world [*].

The Goſpel according to St. LUKE is generally allowed to have been written by that "beloved phyſician," who is mentioned by St. Paul, Coloſſ. iv. 14. and whom he expreſly aſſerts to have been "a Gentile:" Conſequently he was neither one of the ſeventy diſciples, nor an eye-witneſs of our Saviour's miracles, as hath been ſometimes ſuppoſed; but we know that he was intimately converſant with apoſtolical perſons. That St. Luke travelled with St. Paul to Rome, and there aſſiſted him for ſome time, appears from Acts xxviii. 13—16. Col. iv. 14. and Philem. 24. From thence he is ſaid to have gone into Africa, and to have preached the Goſpel at Thebes in Egypt: His intercourſe with the Apoſtles, and eye-witneſſes of the works of Chriſt, renders him an unexceptionable evidence as a man; eſpecially ſince he aſſures us that he inveſtigated every thing diligently, ακριβῶς, and had drawn it from the fountain head, ανωθεν: ch. i. 3. And it is no more an objection to the divinity of his book, that he wrote from the information of others, than it is to the inſpiration of Moſes, that he took his firſt book from ancient records, and ſometimes refers to other books: Numb. xxi. 27. And therefore we may well receive the univerſal teſtimony of the Chriſtian church, that St. Luke, under the direction of the Holy Ghoſt, committed to writing thoſe particulars, which he had received from infallible witneſſes.

The ancients affirm that St. Luke wrote later than St. Matthew and St. Mark; but Dr. Owen (as hath been already hinted) thinks that St. Mark wrote laſt of the three. He fixes the date of St. Luke's Goſpel in the year 53, the third of the emperor Claudius. St. Jerome aſſerts that he penned it on the borders of Achaia and Bœotia, which ſhould ſeem to be at the time when he was attending St. Paul in his travels through Greece, under whoſe care and inſpection he probably wrote it. It is agreed to be this Evangeliſt, whom that Apoſtle expreſly ſtiles "The brother whoſe praiſe is in the Goſpel;" 2 Cor. viii. 18. and that St. Luke wrote agreeably at leaſt to St. Paul's ſenſe, will be evident to any one who compares Luke xxii. 19, 20. with 1 Cor. xi. 23—25. where the Apoſtle and Evangeliſt have both uſed the very ſame words in Greek, to deſcribe the inſtitution of the Lord's Supper. This coincidence ſhews the agreement of their ſentiments, whichever of them is ſuppoſed to have written firſt.

St. Matthew's Goſpel being intended chiefly for the Jews, it was highly expedient that ſome inſpired apoſtolical perſon ſhould write ſuch an hiſtory of our Saviour's life, as might ſatisfy the enquiries, and be adapted to the ſituation of the Gentile converts. This accordingly appears to have been the peculiar view of St. Luke in his Goſpel; for, writing to thoſe who were far remote from the ſcene of action, and ignorant of Jewiſh affairs, it was requiſite for him to deſcend to many particulars, and touch on many points, which would have been unneceſſary when writing to the Jews. Hence he begins his hiſtory ſo much further back than the reſt, and is ſo careful in ſpecifying times and places: Hence he gives the genealogy of Chriſt, according to his natural deſcent from the Virgin Mary, and carries it up to Adam; ſhewing that he was that "ſeed of the woman," who was promiſed for the redemption of the whole world.

With regard to the general conſtruction of St. Luke's Goſpel, it ſeems to be formed nearly on the ſame plan with that of St. Matthew, whoſe very words are ſometimes copied. Indeed, as the Gentile converts ſuffered the ſame things from their countrymen, that the Jewiſh Chriſtians did from the Jews, it was neceſſary that St. Luke ſhould adopt much the ſame points of inſtruction, both to ſupport the poor perſecuted Chriſtians, and to ſoften and convert their malicious adverſaries; of whom the Jews reſiding in the ſeveral countries were ſtill the chief. But as the rage and envy of the Jews proceeded now from another cauſe, (for they perſecuted the Gentile Chriſtians for laying claim to the privileges of the Goſpel) we accordingly find St. Luke's narrative peculiarly adapted to remove their prejudices, and obviate their objections; to enlarge and mollify their minds, and to deter them from their malicious proceedings.

St. Luke, it is univerſally agreed, wrote in Greek; and, (as appears from the beginning both of his Goſpel, and of the Acts of the Apoſtles,) at the requeſt of a Chriſtian of diſtinction, whoſe name was Theophilus. He calls him Κρατιστε, or "excellent;" as we addreſs certain perſons with the title of "excellency." The ſame Greek title is given to the Roman governor, Acts xxiii, 26. xxiv. 3. xxvi. 25. and was equivalent to the Latin "Optimus," or "Optimas," which the Romans addreſſed to their principal ſenators of the moſt ancient families. Michaelis thinks that this Theophilus was ſome nobleman, who dwelt in Upper Egypt, and that St. Luke's Goſpel was written about A. D. 63, in that country near Thebes, which he ſuppoſes St. Jerome miſtook for Thebes in Bœotia. He obſerves, that the Syriack ſubſcription repreſents this Goſpel to have been publiſhed at Alexandria in Egypt; and imagines that many things in it were particularly expreſſed with a view to refute the falſhood of the "Egyptian goſpel," (of which we have a fragment in Fabricius's Codex Apocryphus) an erroneous narrative, whence Mahomet is ſuppoſed to have extracted many of thoſe falſe particulars of our Saviour's hiſtory, which he has inſerted in his Coran. St. Luke mentions that he was determined to draw up an authentick account of the life of Chriſt, becauſe "many had taken in hand, to ſet forth in order a declaration of thoſe things which are moſt ſurely believed:" He muſt, therefore, ſays Michaelis, have had ſome exception to theſe "many;" elſe he would hardly have been prevailed upon to write upon the ſame ſubject, which they had "ſet forth" already. This ſacred writer is very remarkable for the elegance, eaſe, and perſpicuity of his ſtile, which many Criticks upon the New Teſtament have greatly commended, and ſet forth in its full perfection [†].

The Goſpel of St. JOHN is univerſally agreed to have been written after all the reſt, with a view of completing whatever was deficient in them. We have ſpoken at large concerning it in the introductory note to that Goſpel; to which therefore we refer our readers, as well as to Lampe's Prolegomena, his comment on St. John, and to the writers before quoted.

We have now ſeen, in our account of the ſeveral Evangelical writers, at what time [‡], and with what view they wrote: From whence we obſerve the truth of Euſebius's aſſertion, "that they were all compoſed on ſpecial and urgent occaſions." Theſe Goſ-

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[*] See P. Simon's Hiſtoire Crit. and Maji Examen of it; Schrodter's Diſſert. de Ling. Marci Authentica; Baumgarten Vindiciæ Textûs Græci Nov. Teſt. contra Harduinum; Owen's Obſervations, p. 50, &c. Macknight's Preliminary Obſervations; Lardner, Michaelis, and Bp. Gibſon's Paſtoral Letters.

[†] See our notes on Luke i. Clauſewitz de Luca Evangeliſta Medico; Grabe's Specilegium Patrum, primi ſæculi, p. 33; Pere Simon's Hiſtoire Critique; Mill, and Wetſtein's Prolegomena; Bp. Gibſon's Paſtoral Letters; and Blackwall's Sacred Claſſicks.

[‡] We ſhall give the reader in one view a table of the Goſpels, with the places whence, and the time when written;

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pels are by no means to be looked upon as ſo many detached pieces, but rather as one complete ſyſtem of divinity, ſupported by the ſtrongeſt proofs whereof the ſubject is capable, and defended againſt all the objections which either the Jews or Gentiles, or even its more dangerous heretical profeſſors could make to the truth and certainty of it. If we read them with due attention, and in the order they were written, we ſhall find them improving one upon another, and yet all conſpiring to the ſame end; that is, to a perfect repreſentation of the religion revealed by Chriſt.[*]

It is well known, that the firſt converts to Chriſtianity, deſirous of preſerving the memory of the things tranſlated by our Saviour, collected and digeſted all the reports they heard into hiſtories, which they called "Goſpels." Amongſt theſe were two of principal note; the one ſtiled "The Goſpel according to the Hebrews;" the other "The Goſpel according to the Egyptians." Both theſe Goſpels were pretended to have been compoſed by thoſe who were eye-witneſſes, and miniſters of the word, and were held in great veneration by the perſons to whom they were addreſſed. In this ſtate of things, when many and different Goſpels appeared, all claiming an equal authority, how were the true ones to be diſtinguiſhed from the falſe?—The abſurdities in them, it is true, might be ſufficient to deſtroy their credit with judicious men; but the generality then, as in all times, took things upon truſt; and indeed, if this was not the caſe, it is hard to conceive how ſeveral articles could gain belief, which paſſed current among the primitive Chriſtians. Since then there was little likelihood that they ſhould diſtinguiſh for themſelves, it was incumbent on the Evangeliſts to do it for them: —And they did it effectually; for they appriſed the world, that there were many ſpurious Goſpels abroad; but, as they deemed them worthy of no regard, ſo they wiſely took no notice of them: However, they carefully directed their diſciples to the true ones, and recommended them to their peruſal in an eſpecial manner. The three former Goſpels met with the ſanction and approbation of St. John, and were appointed to be read in the churches; afterwards, when he wrote his Goſpel, it was uſhered into the world with the knowledge, approbation, and perhaps teſtimony of all the Aſiatick Biſhops. Thus the true Goſpels were not only diſtinguiſhed from the falſe, but the prior ones continually received additional light, ſtrength, and confirmation from thoſe which followed, till at length the whole evangelical hiſtory was finally cloſed, and the evangelical canon eſtabliſhed upon the firmeſt ground, by the moſt venerable authority. For it is evident St. John cloſed the hiſtory of Chriſt, when he added his own to the three Goſpels; and leſt Chriſtians ſhould be deceived, by vain pretences to more perfect accounts than are there to be met with, he wiſely guarded them from receiving any other Goſpel, even though they ſhould chance to contain ſome real facts, not mentioned by himſelf or the other Evangliſts. "There are many other things," ſays he, "which Jeſus did, the which, if they ſhould be written every one, I ſuppoſe that even the world itſelf could not contain the books that ſhould be written." ch. xxi. 25. "But though there are many other things which Jeſus did in the preſence of his diſciples, which are not mentioned in this book of the four Evangeliſts which is here compleated, yet "theſe things" that are now written are ſufficient to anſwer the purpoſe intended; namely, "that you might ſee reaſon to believe, that Jeſus is the Chriſt, the Son of God; and that believing, you might have life through his name; (ch. xx. ver. 30, 31.) —therefore look no further." This rule the apoſtolic fathers religiouſly obſerved; for they always refer to the genuine Goſpels, and never, that we know of, to the apocryphal or ſpurious ones [*]. However,—not to rely on their teſtimony only,—in full proof of the credibility of the Goſpel hiſtory, we will give ſome reaſons ſufficiently demonſtrative of that credibility; and then cloſe our Diſſertation with remarks on the inſpiration of the Sacred Scriptures.

Now the firſt argument in proof of the credibility of the Goſpel hiſtory is, That the writings which contain that hiſtory were publiſhed very near the times in which Jeſus Chriſt is ſaid to have lived. This appears from what hath gone before; and this being the caſe, they muſt be allowed to contain a true hiſtory of the life of Chriſt; for had any thing been told of him that was not conſiſtent with the knowledge of his countrymen then living, it was in every one's power to have diſcovered and expoſed the fraud. The great tranſactions of Chriſt's life, as they ſtand recorded in the Goſpels, were of the moſt public nature, in which all the inhabitants of Judea were concerned, eſpecially the prieſts and rulers: His miracles are affirmed to have been performed openly, often before crowds, and in great towns, as well as in remote corners; nay, in the temple itſelf, under the immediate eye of the grandees, and that during the ſpace of four years. Perſons of all ranks and all ſects are introduced acknowledging the truth of them: His enemies, however bitter, did not deny them; but aſcribed them to the aſſiſtance of demons. Even the chief prieſts and Phariſees themſelves are ſaid to have confeſſed one to another, "That he did many miracles, and that if they let him alone, all men would believe on him." In ſome inſtances, the ſubjects of his miracles were carried before the magiſtrates, whoſe examination rendered thoſe miracles more public and unqueſtionable. On one occaſion, five thouſand people, and on another four thouſand, are ſaid to have been miraculouſly fed by him; many of whom muſt have been ſtill alive when the Goſpels appeared. He was tried by the ſupreme council of the Jews, examined by the tetrarch of Galilee and his captains, condemned by the Roman governor, and put to death

First, according to Mr. Michaelis, with whom Mill and Lardner for the moſt part agree; and ſecondly, according to the more novel Scheme of Dr. Owen.

TABLE, ACCORDING TO MICHAELIS, &c.

Book.	Place.	A. D.
ST. MATTHEW.	JUDEA, or near it.	61
In Hebrew, for the uſe of the Hebrews.		
ST. MARK.	ROME.	61
For the uſe of the Romans, who underſtood not Hebrew.		
ST. LUKE.	ALEXANDRIA.	63 or 64
For the uſe of the Gentile Chriſtians in Egypt, Greece, &c.		
ST. JOHN.	EPHESUS.	69
To refute the errors of Cerinthus and the Gnoſticks.		

TABLE, ACCORDING TO DR. OWEN.

Book.	Place.	A. D.
ST. MATTHEW.	JERUSALEM.	About 38
For the uſe of the Jewiſh converts.		
ST. LUKE.	CORINTH.	About 53
For the uſe of the Gentile converts.		
ST. MARK.	ROME.	About 63
For the uſe of Chriſtians at large.		
ST. JOHN.	EPHESUS.	About 69.
To confute the Cerinthian, and other hereſies.		

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[*] See Jones's New and full method of ſettling the canonical authority of the New Teſtament, vol. 2. Richardſon's Canon of the New Teſtament vindicated; Moſheim's Vindiciæ, &c. in anſwer to Toland; Dr. Owen's Obſervations on the Goſpels; Lardner's Credibility; and Michaelis's Introductory Lectures,—a work to which I have been particularly obliged, in the courſe of this Diſſertation; and have the ſatisfaction to inform my readers, that a new and correct edition of it, tranſlated from the German, very much enlarged by M. Michaelis, and improved alſo by ſeveral of his MSS Obſervations, will, it is hoped, ere long be laid before the Publick.

at the metropolis, on the chief religious ſolemnity of the Jews, before all the people, who were come up from the different quarters of the country to worſhip. If theſe, and the like particulars found in the Goſpels had been fictitious, it was natural to think that the Jews, not only in their own country, but every where elſe, would have diſclaimed the facts both in converſation and writing, upon the firſt appearace of the books which aſſerted them. For it would then have been eaſy to have confuted them, the perſons of whom ſuch falſhoods were told being many of them alive; and by ſo doing, they might have ſuppreſſed the Chriſtian religion at once, which moſt of them looked upon with abhorrence, as an impious ſchiſm, diametrically oppoſite to the inſtitutions of Moſes. Yet it does not appear that any of them proceeded in this manner; neither Jew nor Gentile, in the earlieſt ages, attempting to fix the ſtain of falſhood on the Evangeliſts, or to diſprove any of the facts contained in their hiſtories. The truth is, the Goſpels were permitted to go abroad every where, without being called in queſtion by any perſon; which could be owing to no other cauſe than to the general belief which then prevailed, and to the particular perſuaſion of every individual capable of judgeing in ſuch matters, that all the paſſages of the Goſpel hiſtory exhibited things certain and indubitable.

A ſecond argument to prove the credibility of the Goſpel hiſtory is, That the principal facts contained in that hiſtory, are vouched not only by all the Chriſtian writers now remaining, from the earlieſt ages down to the preſent times, but by the Jewiſh writers alſo, and even by the heathens themſelves. For, that Jeſus Chriſt lived in Judea, under the reign of the emperor Tiberius, Tacitus, Suetonius, and the younger Pliny expreſly teſtify; that he gathered diſciples, was put to death in an ignominious manner by Pontius Pilate, procurator of Judea; and that after his death he was worſhipped as a God, the ſame authors affirm. Nor are theſe things denied either by Porphyry, Julian, or any of the ancient enemies of Chriſtianity: on the contrary, they plainly acknowledge that miracles were done by Jeſus and his Apoſtles; and by aſcribing them to the power of magic, or the aſſiſtance of demons (which was the ſolution given by Chriſt's enemies in his own life-time) they have left us no room to doubt the ſincerity of their acknowledgments. The writers likewiſe of the talmudical books among the Jews, acknowledge the principal tranſactions of the life of Chriſt; for they durſt not contradict, nor even pretend to doubt of facts ſo univerſally known: they imputed them, ridiculouſly enough, to Chriſt's having in his poſſeſſion the true manner of writing the name Jehovah, which they ſaid he ſtole out of the temple. In ſhort, as Grotius has well expreſſed it, "there is no hiſtory in the world more certain and queſtionable than this, which is ſupported by the concurrent teſtimony, not to ſay of ſo many men, but of ſo many different nations; divided indeed among themſelves in other particulars, but all agreeing to acknowledge the truth of the matters contained in the Goſpels."

In the third place, the Goſpels are credible, becauſe The principal facts contained in them are confirmed by Monuments of great and public notoriety, ſubſiſting in every Chriſtian country at this very day. For inſtance, Baptiſm in the name of the Father, Son, and Holy Ghoſt,—the rite, by which from the beginning men have been initiated into the profeſſion of Chriſtianity,—keeps up the remembrance of Chriſt's having taught thoſe ſublime truths, concerning the Father Almighty, the Eternal Son, and the Ever-bleſſed Spirit, with which the world is now enlightened, as the Goſpel informs us. The Lord's Supper, celebrated frequently by all believers, keeps up a perpetual memory of the death of Chriſt.—The ſtated obſervation of the firſt day of the week, in honour of Chriſt's reſurrection on that day from the dead, hinders that great event from falling into oblivion. And as theſe monuments perpetuate the memory, ſo they demonſtrate the truth of the facts contained in the Goſpel hiſtory; for if Jeſus Chriſt neither lived, nor taught, nor wrought miracles, nor died, nor roſe again from the dead, it is altogether incredible that ſo many men, in countries ſo widely diſtant, ſhould have conſpired together to perpetuate ſuch an heap of falſhoods, by beginning the obſervation of thoſe inſtitutions of Baptiſm, the Lord's-ſupper, and the Sabbath; and it is no leſs incredible, that by continuing the obſervation of them, they ſhould have impoſed thoſe falſhoods upon their poſterity.

Nor is this all; the truth of the Goſpel hiſtory is demonſtrated by a monument of greater fame ſtill; I mean The ſudden converſion of a great part of the world from Judaiſm, and from the many different forms of heatheniſm to Chriſtianity; effected in all countries, notwithſtanding the ſword of the magiſtrate, the craft of the prieſts, the paſſions of the people, and the pride of the philoſophers were cloſely combined to ſupport their ſeveral national forms of worſhip, and to cruſh the Chriſtian Faith. Had this overthrow of the religions then ſubſiſting been brought to paſs by the force of arms, the influence of authority, or the refinements of policy, it had been leſs wonderful; whereas, having been accompliſhed by the preaching of twelve illiterate fiſhermen and their aſſiſtants, who were wholly deſtitute of the advantages of birth, learning, and fortune; and who by condemning the eſtabliſhed religions of all countries, were every where looked upon as the moſt flagitious of men, and oppoſed accordingly with the utmoſt virulence by all;—it is inconceivable how the world could have been converted, had the facts been falſe which theſe preachers aſſerted. And what makes this monument of the truth of our Lord's hiſtory ſtill more remarkable is, that the world was thus converted in an age celebrated for the height to which learning and the polite arts were carried by the Greeks and Romans, the moſt renowned maſters of the ſciences: Nay, which is ſtill further remarkable, almoſt the very firſt triumphs of the Chriſtian religion were in the heart of Greece itſelf; nor could Rome, the ſeat of wealth and empire, reſiſt the force of truth. Let it be obſerved too, that it was not the lower ſort of people only in thoſe countries who firſt became Chriſtians: among the early converts we find men of the higheſt rank and character, ſuch as Sergius Paulus, proconſul of Cyprus; Eraſtus, treaſurer of Corinth; Dionyſius, a member of the Areopagus at Athens; nay, and the domeſtics of the emperor himſelf; all of them perſons whoſe education qualified them to judge in an affair of this kind, and whoſe offices and ſtations rendered them conſpicuous. In proceſs of time, it was not a ſingle perſon of figure in this city or that nation who obeyed the Goſpel, but multitudes of the wiſe and learned, the noble and the mighty, in every country; who, being fully convinced of the truth of the Goſpel, and impreſſed with the deepeſt ſenſe of Chriſt's dignity, worſhipped him as God, notwithſtanding he had been puniſhed with the ignominious death of a malefactor, and they themſelves had been educated in the belief of other religions:—To deſert which they had not the ſmalleſt temptation from views of intereſt, but rather the contrary; inaſmuch as by becoming Chriſtians, they denied themſelves many gratifications in which their own religions indulged them; loſt the affections of their deareſt friends, who perſiſted in their ancient errors; and expoſed themſelves

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to all manner of ſufferings in their perſons, reputation, and fortunes. Add to this, that although the converſion of the world was ſudden, it was not on that account unſtable, or of ſhort continuance; for the Chriſtian religion has remained to this day in full vigour, during the courſe of almoſt eighteen hundred years, notwithſtanding its enemies every where ſtrenuouſly attacked it, both with arguments and with arms.

Upon the whole, monuments ſo remarkable ſtill ſubſiſting in the world, loudly proclaim the Truth of the Goſpel hiſtory, becauſe their original cannot be accounted for on any ſuppoſition but this, That the reports contained in the Goſpel concerning the doctrine, miracles, death, reſurrection, and aſcenſion of Jeſus, after the ſtricteſt ſcrutiny which thoſe who lived neareſt to the time and place of action could make, were found to reſt on proofs not to be gainſaid: and to entertain the leaſt ſuſpicion of the contrary, is to ſuppoſe, that when the Goſpel was firſt preached, all mankind in every country had renounced the common principles of ſenſe and reaſon.

In the fourth place, the Character of the Evangeliſts, both as writers and men, renders their hiſtory credible in the higheſt degree: They were eye-witneſſes and miniſters of the word; that is, of the things which they preached and wrote; relating ſcarce any thing but what they either ſaw, or heard, or performed themſelves. Now, theſe being all matters obvious to ſenſe, in judging of them neither acuteneſs of genius, or depth of learning were neceſſary; but only a ſound underſtanding, a faithful memory, and organs of ſenſe rightly diſpoſed. Wherefore, though the Evangeliſts were illiterate men, the ſubject of their Goſpels being for the moſt part matters falling under the cognizance of Senſe, and in many of which they were actors themſelves, they could not poſſibly be miſtaken in them; and as they could not themſelves be deceived in the things of which they wrote, ſo neither can it be imagined that they had any deſign to deceive the world: for it is well known that impoſtors always propoſe to themſelves ſome reward of their fraud,—Riches, or honour, or power: If ſo, thoſe who think the Evangeliſts impoſtors ought to ſhew what advantages they promiſed, or could promiſe to themſelves, by impoſing upon the world. It is well known that they oppoſed themſelves to all the religions then in being, and required the expreſs renunciation of them under the ſevereſt penalties; and by ſo doing, made all the world their enemies. Hence it came, that, inſtead of amaſſing riches, or wallowing in luxury, the firſt Chriſtians, but eſpecially "the ringleaders of the ſect of the Nazarenes," as they were called, the Apoſtles and Evangeliſts, were every where oppreſſed with poverty, hunger, nakedneſs, wretchedneſs. Inſtead of high offices of truſt and power, the bittereſt perſecutions awaited them in all places; and death itſelf, in its moſt terrible forms. Nor did theſe things befal them beyond their own expectations, by reaſon of croſs accidents thwarting well-laid ſchemes: They well knew what was to happen: their Maſter had foretold it to them again and again, and they themſelves expected no other. Can it then be imagined, that with the known loſs of all that is dear in life, with the conſtant peril of death, and with the certain proſpect of damnation, a number of men, in their right wits, ſhould have propagated what they were ſenſible was a groſs falſhood, and have perſiſted in the fraud even to death, ſealing their teſtimony with their blood. This ſurely is a pitch of folly whereof human nature is incapable; and therefore we muſt acknowledge, that the Evangeliſts, and all the firſt witneſſes of our Lord's miracles and doctrine, who by the Providence of God were generally thus brought to ſeal their teſtimony with their blood, were fully perſuaded of the truth of what they publiſhed in their ſermons and writings. It is not to the purpoſe to reply, that enthuſiaſts have ſuffered perſecution, and even death, in ſupport of falſe opinions; for though a perſon's dying for his opinions proves not their truth, it certainly proves the martyr's perſuaſion of the truth of his opinions. Let this be granted in the caſe of the Evangeliſts, and the controverſy is at an end: for if they themſelves really believed what they wrote, and could not poſſibly have any intention to deceive us, their Goſpels muſt undoubtedly be true; the things contained in them being generally matters obvious to ſenſe, which enthuſiaſm could by no means diſcolour, and in judging of which, perſons of the meaneſt capacities could not be deceived.

We obſerve, in the laſt place, that the perfect agreement ſubſiſting between the Goſpels, rightly underſtood, and the modeſty wherewith they are written, are circumſtances which greatly heighten their credibility. The apparent inconſiſtencies obſervable in ſome of the narrations, when compared together, prove undeniably that the Evangeliſts were in no combination to make up their hiſtories, and deceive the world. In many inſtances theſe inconſiſtencies are of ſuch a kind, as would lead one to believe that the ſubſequent hiſtorians did not compare the accounts of particular tranſactions which they were about to publiſh, with thoſe that were already abroad in the world: Each Evangeliſt repreſented the matters which are the ſubject of his hiſtory, as his own memory, under the direction of the divine Spirit ſuggeſted them to him; without conſidering how far they might be agreeable to the accounts which his brethren-hiſtorians had already given. At the ſame time, the eaſy and full reconciliation of theſe inconſiſtencies, which ariſes from a proper knowledge of the Goſpels, and of the manners and cuſtoms of antiquity, admirably diſcovers the ſober ſpirit of truth, by which thoſe writers were guided in every part of their narrations.

Moreover, the modeſty with which the Evangeliſts have written their hiſtories is very remarkable; for none of them ſingly has related all the tranſactions of our Lord's Life; neither do they all together relate the whole of them. So far are they from giving a complete hiſtory, that but a few of the particulars upon the whole are preſerved, even among them all: And ſuch things as they have thought fit to mention, though above meaſure great and wonderful, they have not painted with the gaudy colourings of rhetoric, or heightened with the magnificence of pompous language; but have told them with a ſimplicity unexampled in ſo great a ſubject. And as they have not ſtudied human eloquence in the compoſition of their hiſtories, ſo neither have they followed human prudence in the choice of their ſubjects; for although they muſt have been ſenſible that the tranſactions they were about to relate were not likely to be believed by the generality, being many of them oppoſite to the eſtabliſhed courſe of nature; yet it is evident they were at no pains to conſider what particulars were leaſt liable to exception, nor ſo much as to obviate the difficulties which aroſe from them. "It does not appear (ſays an able writer) that it ever came into the mind of the Evangeliſts to conſider how this or that action would appear to mankind, or what objections might be raiſed againſt them: But, without any attention to this, they lay the facts before you; at no pains to think whether thoſe facts would appear credible or not. If the reader will not believe their teſtimony, there is no help for it; they tell the truth, and attend to nothing elſe."

It likewiſe merits particular attention, that through the whole of their hiſtories the Evangeliſts have not paſſed one encomium upon Jeſus, or upon any of his friends; nor thrown out one reflection againſt his enemies; although much, of both kinds, might have been done, and no doubt would have been done by them, had they been governed either by a ſpirit of impoſture or enthuſiaſm. Chriſt's Life is not praiſed in the Goſpel; his death is not lamented; his friends are not commended; his enemies are not reproached: But, every thing is told naked, unadorned, indirectly, juſt as it happened; and all who read are left to judge, and make reflections for themſelves:—A manner of writing, which abundantly proves that the hiſtorians had real copies before them whence to draw; and into which they never could have fallen, had not their minds been under the guidance of the moſt ſober reaſon, and deeply impreſſed with the dignity, importance, and truth of their ſubject.

By the force of theſe, and arguments like theſe, the Goſpel hiſtory has gained a belief next to univerſal in ages paſt; and by theſe it ſtands at preſent firmly eſtabliſhed againſt the manifold violent attacks of its enemies, who, with unwearied application, are aſſaulting it on all ſides. But vain are their aſſaults: Strongly built on this ſolid foundation, it fears not ſubverſion, it is aſſured of perpetuity: And while men are capable of diſcerning truth, it will be believed and received to the end of the world*.

It is a plain Corollary from what has been ſaid, That if the Goſpel hiſtory be true, the Chriſtian religion is divine; from whence alſo, the Inſpiration of that hiſtory follows with no leſs certainty. By “Inſpiration” we mean, with Dr. Doddridge, “any ſupernatural influence of God upon the mind of a rational creature, where it is formed to any degree of intellectual improvement beyond what it would, at that time, and in thoſe circumſtances, have attained in a natural way; that is, by the uſual exerciſe of its faculties, unaſſiſted by any ſpecial divine interpoſition.” Thus, if a man were inſtantaneouſly enabled to ſpeak a language which he had never learned, how poſſible ſoever it might have been for him to have obtained an equal readineſs in it by degrees; few would ſcruple to ſay, that he owed his acquaintance with it to a divine inſpiration: Or, if he gave a true and exact account of what was doing at a diſtance, and publiſhed a particular relation of what he neither ſaw nor heard, as ſome of the prophets did; all the world would own, if the affair were too complex, and the account too circumſtantial to be the reſult of a lucky gueſs, that he muſt be inſpired with the knowledge of it; though another account, equally exact, given by a perſon on the ſpot, would be aſcribed to no inſpiration at all.

Of this ſupernatural influence on the minds of men, there are various ſorts and degrees: If a perſon be diſcourſing, either in words or writing, and God do miraculouſly watch over his mind, and, however ſecretly, direct it in ſuch a manner, as to keep him more ſecure from error in what he ſpeaks or writes, than he could have been merely by the natural exerciſe of his faculties, We ſhould ſay, he was inſpired; even though there ſhould be no extraordinary marks of high genius in the work, or even though another perſon, with a ſtronger memory, or relating a fact more immediately after it happened, might naturally have recounted it with equal exactneſs. Yet ſtill, if there was in this caſe any thing miraculous, we muſt, on the principles above, allow an inſpiration; and I would call this, to diſtinguiſh it from other and higher degrees, “An inſpiration of ſuperintendency.”

If this influence ſhould act in ſuch a degree, as abſolutely to exclude all mixture of error, in a declaration of doctrines or facts ſo ſuperintended, we might then call it, “A plenary ſuperintending inſpiration;” or, more briefly, “A full inſpiration.”

Now, from what has been obſerved, it follows, that a book, the contents of which are entirely true, may be ſaid to be written by a full inſpiration, even though it contain many things which the author might have known and recorded, merely by the uſe of his natural faculties, if there be others which he did not ſo well know, or could not without miraculous aſſiſtance have ſo exactly recollected; Or if on the whole, a freedom from all error would not in fact have been found, unleſs God had thus ſuperintended or watched over his mind and pen. And in regard to ſuch a production, it would be altogether inpertinent and inſignificant to enquire, how far did natural memory, or natural reaſon operate, and in what particular facts or doctrines did ſupernatural agency prevail. It is enough, if I know that what the author ſays or writes is true, though I know not particularly how he came by this or that truth: For my obligation to receive it ariſes from its being known truth, and not merely from its being made known this or that way: And ſhould God miraculouſly aſſure me, that any particular writing contained nothing but the truth; and ſhould he at the ſame time tell me, it had been drawn up without any miraculous aſſiſtance at all; though I could not then call it inſpired, I ſhould be as much obliged to receive and ſubmit to it, on its being thus atteſted by God, as if every ſingle word had been immediately dictated by Him.

It will further follow from what is ſaid above, that a book may be written by ſuch full inſpiration as we have deſcribed, (though the author being left to the choice of his own words, phraſes, and manner,) there may be ſome imperfection in the ſtile and method, provided the whole contents of it are true; if the ſubject be ſo important, as to make it conſiſtent with the divine wiſdom miraculouſly to interpoſe, to preſerve an entire credibility, as to the exact truth of facts recorded, and doctrines delivered as divine. If, indeed, God were repreſented as declaring ſuch a book to be intended by him as an exact ſtandard for logick, oratory, or poetry, every apparent defect in either would be an internal objection againſt it; But if it be repreſented only as intended to teach us truth, in order to its having a proper influence on our temper and actions; ſuch defects would no more warrant or excuſe our rejecting its authority, than the want of a ready utterance, or a muſical voice, would excuſe our diſregard to a perſon, who ſhould bring us competent evidence of his being a meſſenger from God to us.

This kind of inſpiration, is that which we aſſert to the ſacred books of the New Teſtament; and this without any exception or limitation, as they came out of the hands of the Apoſtles; though we allow it is poſſible they may in this or that particular copy, and in ſome minuter inſtances, which now perhaps affect all our remaining copies, have ſuffered ſomething by the injuries of time, or the negligence of tranſcribers, as well as printers: Which, that they have in ſome particulars ſuffered, is as notorious a fact, as that there is a written or a printed copy of them in the world; yet is at the ſame time a fact, which no man of common ſenſe or honeſty can ſeriouſly urge againſt their authority.

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* See Macknight's Preliminary Obſervations; Addiſon's Evidences, &c. Leſlie's Short Method with the Deiſts; Hartley's Obſervations, vol. 2. Allix on the Sacred Scriptures; and Bp. Gibſon's 3d Paſtoral Letter.

Now we aver, that the full inſpiration of the New Teſtament, in the ſenſe above ſtated, follows from the acknowledged truth of the hiſtory which it contains, in all its leading and moſt important facts.

The teſtimony of the primitive Chriſtian writers, not only to the real exiſtence of the ſacred books in thoſe early ages, but alſo to their divine original, affords, no doubt, a ſtrong argument of their inſpiration; and another of great force may be drawn from the Internal Characters of divine inſpiration, with which every page of the New Teſtament abounds, and which render the book itſelf, if conſidered as detached from all external evidence whatever, a compendious demonſtration of its own ſacred original, and conſequently, of the certainty of that religion which it teaches. But the grand proof of the inſpiration of the New Teſtament, and that which appears above all others moſt convincing, is to be drawn from the credibility of its leading Facts: For, allowing theſe facts to be true; allowing that Jeſus Chriſt ſo lived, preached, died, and roſe again, as is recorded in the New Teſtament; allowing the truth of what is related in the Acts of the Apoſtles, reſpecting the aſcenſion of Jeſus, the effuſion of the Holy Spirit, and all its wonderful conſequences upon the firſt preachers and propagators of the Goſpel; it is impoſſible to doubt that God inſpired and directed the pens of theſe holy men, who were appointed by him to deliver down in authentick records the memory of facts ſo important and extraordinary. The more the reader dwells upon this topick, and enlarges upon the particulars of the Goſpel hiſtory, the more force he will perceive in it: particularly if he conſiders, on the one hand, the expreſs and comprehenſive promiſes of the immediate guidance and aſſiſtance of the Holy Spirit, which our Redeemer made to the Apoſtles and firſt preachers of his Goſpel; and on the other, the peculiar language in which the Apoſtles, themſelves ſpeak of their preaching and writings, and the high regard they challenge to each. This laſt argument will ſtrike the reader in proportion to the degree in which he reflects upon the true character of theſe excellent men, and eſpecially upon that modeſty and humility in which they bore ſo bright a reſemblance of their divine Maſter. Let him aſk himſelf what he would think of any miniſter of Chriſt now, ſuppoſing him ever ſo eminent for learning, wiſdom, and piety, who ſhould aſſume to himſelf ſuch an authority:—Suppoſe ſuch a man, under the influence of no ſuch miraculous guidance, to ſay,—not with reference to what he might quote from others, but with regard to his own dictates,—" The things which I write unto you are the commandments of the Lord: He that deſpiſeth, deſpiſeth not man, but God: We have the mind of Chriſt: He that heareth not us, —that receiveth not our dictates in religion,—is not of God:" Suppoſe, I ſay, ſuch a language as this to be uſed publickly by any Chriſtian miniſter now on earth, and you muſt neceſſarily ſuppoſe his character from that hour overthrown. Men would immediately and juſtly unite in demanding miraculous proofs to verify ſuch aſſertions; or in condemning with proper indignation ſuch a claim unſupported by them. Surely then no one will charge the holy Apoſtles with a conduct, of which we ſhould not ſuſpect any wiſe and good man now upon earth! and which, if we ſaw in any of our friends, our charity and reſpect for them would incline us to inquire after ſome marks of lunacy in them, as its beſt excuſe.

It may be proper juſt to obſerve, that by the ſame mode of arguing we may deduce from the genuineneſs and credibility of the Old Teſtament (which we hope is fully proved in our Diſſertation on the Pentateuch) that It alſo was written by a ſuperintendant inſpiration. This we may argue, not merely or chiefly from the Tradition to this purpoſe, ſo generally and ſo early prevailing in the Jewiſh church, though that is conſiderable; nor even from thoſe very ſignal and glorious Internal Evidences of various kinds, which every competent judge may eaſily ſee and feel; but from ſurveying the Character and circumſtances of the Perſons by whom the ſeveral books were written, in compariſon with the Genius of that diſpenſation under which they lived and wrote. This may, in all the branches of the argument, be proved in this way with the greateſt eaſe and ſtrength, concerning Moſes and his writings; and when the authority of the Pentateuch is eſtabliſhed, that of the moſt material ſucceeding books ſtands in ſo eaſy and natural a connection with it, that few, we apprehend, have been found, at leaſt ſince the controverſy between the Jews and the Samaritans, who have in good earneſt allowed Moſes to have been a meſſenger from heaven, and denied the inſpiration of the prophets, and of the books which we receive as written by them.

There is however, one argument for the inſpiration of the Old Teſtament intirely independent on all the former; that, I mean, which is derived from the Genuineneſs and Credibility of the New Teſtament. Our Lord and his Apoſtles were ſo far from charging the Scribes and Phariſees (who on all proper occaſions are cenſured ſo freely) with having introduced into the ſacred volume any merely human compoſitions, that, on the contrary, they not only recommend a diligent and conſtant peruſal of the Scriptures, as of the greateſt importance to mens eternal happineſs, but ſpeak of them as divine oracles, and as written by the extraordinary influence of the Holy Spirit upon the minds of the authors. Now, as the Jews always affirmed that the teſtimony of an approved prophet was ſufficient to confirm the miſſion of one who was ſupported by it; ſo every reaſonable man muſt readily conclude, that no inſpired perſon can erroneouſly atteſt another to be inſpired: and indeed the very definition of " plenary inſpiration," as ſtated above, abſolutely excludes any room for cavilling on ſo plain a head.

From what has been advanced, let me intreat the reader ſeriouſly to conſider, what ſort of an impreſſion it ought to make upon us, to think that we have ſuch a book; a book written by a full divine inſpiration; that, amidſt all the uncertain variety of human reaſonings and conjectures, we have a celeſtial guide through the labyrinth; that God hath condeſcended to take care that we ſhould have a moſt authentic and unerring account of certain important, though very diſtant facts, many of which were wrought with his own hand; and with theſe facts, ſhould have a ſyſtem of moſt weighty and intereſting doctrines, to the truth of which he makes himſelf a witneſs. Such a book muſt appear an ineſtimable treaſure to every reflecting mind, and it certainly calls for our moſt affectionate acknowledgment, that God ſhould confer a favour like this on any of his creatures; much more on thoſe, who, by abuſing in too many inſtances their natural light, had made themſelves ſo unworthy of ſupernatural.

From this view of the inſpiration of Scripture we may alſo infer our obligation to ſtudy it with the greateſt attention and care; to ſearch in the moſt diligent and impartial manner into its genuine ſenſe, deſign, and tendency; without which all our conviction of its divine authority will avail us nothing before God. We ſhould therefore always remember, that in conſequence of all theſe important promiſes, we are indiſpenſably obliged to receive with calm and reverent ſubmiſſion the dictates of Scripture; to

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make it our oracle, and in this reſpect, to ſet it at a due diſtance from all other writings whatſoever; as it is certain there is no other book in the world which can pretend to equal authority, and produce equal or comparable proofs to ſupport ſuch a pretenſion.

On the whole, let me intreat every reader, whatſoever his rank in life, or his proficiency in learning, with due attention to conſider the practical deſign of theſe ſacred oracles: Whatever difficulties may ariſe in ſome points of doctrine, of this there can be no controverſy,—That the great deſign of the New Teſtament, in perfect harmony with the Old, is to call off our minds from the preſent world; to eſtabliſh us in the belief of a future ſtate; to form us to a ſerious preparation for that ſtate, by bringing us to a lively faith in Chriſt; and, as the genuine effect thereof, to a filial love for God, and a fraternal affection for each other: Or, in one word,—and a weightier and more comprehenſive ſentence was never written,—to teach us, "that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world; look for that bleſſed hope, even the glorious appearance of the great God and our Saviour Jeſus Chriſt!" Titus ii. 12, 13. To his Almighty hands may our ſouls be committed, by a faith productive of theſe glorious fruits; and under the influences of his Spirit, may we wait for his mercy unto eternal life! Amen*!

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* See Doddridge's Diſſertation on the Inſpiration of the New Teſtament; his Theological Lectures, part 6. Hartley's Obſervations, vol. ii. ch. ii. prop. 19. Seed's Sermon "On the Genuineneſs and Inſpiration of the Sacred Scriptures." vol. ii. p. 291. Tillotſon's Sermons, vol. ix. p. 234, &c. Dr. Whitby's General Preface; and Lowth on Inſpiration, p. 5, &c.

The END of the DISSERTATION on the GOSPELS.

THE GOSPEL ACCORDING TO SAINT MATTHEW.

CHAP. I.

The genealogy of Chriſt from Abraham to Joſeph: he was conceived by the Holy Ghoſt, and born of the Virgin Mary, when ſhe was eſpouſed to Joſeph. The angel ſatisfieth the anxious thoughts of Joſeph, and interpreteth the name of Jeſus.

THE book of the generation of Jeſus Chriſt, the ſon of David, the ſon of Abraham.

2 Abraham begat Iſaac; and Iſaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Phares and Zara of Thamar; and Phares begat Eſrom; and Eſrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naaſſon; and Naaſſon begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jeſſe;

6 And Jeſſe begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Aſa;

Ver. 1. Luke iii. 23.—V. 2. Gen. xxi. 2, 3. Gen. xxv. 26. Gen. xxix. 35.—V. 3. Gen. xxxviii. 27. Ruth iv. 18. 1 Chron. ii. 5, 9, &c.—V. 6. 1 Sam. xvi. 1. xvii. 12. 2 Sam. xii. 24.—V. 7 1 Chron. iii. 10, &c.

GOSPEL] Signifies *God's*, or *good tidings*; and is of the ſame import with the original word εὐαγγέλιον. See Luke ii. 10. The Goſpel, according to St. Matthew, ſignifies, the hiſtory of the good tidings preached by Jeſus Chriſt, as it is related by St. Matthew, one of his immediate diſciples and followers; who was the firſt Evangeliſt, and who, it is generally agreed, wrote his Goſpel for the uſe of the Jewiſh converts at Jeruſalem, as ſome ſuppoſe about the year of our Lord 48 or 49; but as others, with more ſhew of probability, about the year 38. We enter not, however, into a diſcuſſion of this matter, as intending at the concluſion of this work to give a diſſertation on the writers of the Goſpels, &c.

Chap. I. *Ver.* 1. *The book of the generation*] *The account of the deſcent*, or *genealogy*. Wat. Commentators are divided with regard to this phraſe; ſome ſuppoſing, that it means, and ſhould be rendered, *The hiſtory of the life of Jeſus Chriſt*; and that it is a general preface to St. Matthew's Goſpel; while others, and I think with greater probability, render it with Dr. Waterland, *An account of the genealogy*, and conceive it merely as the introduction to the genealogy following. See the note on Gen. v. 1. As St. Matthew wrote for the Jews, he deduces the genealogy of Chriſt only from Abraham, and brings it down from him through David, to ſhew his title to the kingdom of Iſrael; while St. Luke, who wrote for the uſe of the Gentile converts, deduces the genealogy from Adam. See Gen. xxii. 18. Pſ. ii. But concerning theſe genealogies, and the variations in them, we will ſpeak when we come to St. Luke, ch. iii. 23. St. Matthew gives to Jeſus the name of *Chriſt*, which ſignifies *anointed*, and marks out the royal, ſacerdotal, and prophetical office; anſwering to the name of *Meſſiah*, by which the Redeemer was always known and ſpoken of by the Jews. One right way of eſtimating things, ſays Dr. Heylin, is by our want of them. If we look into ourſelves, we ſhall find a want of Chriſt in all his offices; for, before ſome conſiderable proficiency in religion, men find themſelves, as it were, at a diſtance from God, alienated from him, and incapacitated for that free acceſs to the Creator, which, it ſhould ſeem, an intelligent being might naturally hope for. Hence we want a mediator, an interceſſor; in a word, a *Chriſt*, in his *prieſtly* functions. This regards our ſituation with reſpect to God. With reſpect to ourſelves, we find a total darkneſs, blindneſs, ignorance of God, and the things of God: Here we want a *Chriſt* in his *prophetic* office, to enlighten our minds, and teach us the whole will of God: We alſo find within us a ſtrong miſ-rule of appetites and paſſions, and diſcordant intereſts, blindly eſpouſed: For theſe we want a *Chriſt*, in his *regal* office, to govern our hearts, and eſtabliſh his *kingdom* within us. Calmet obſerves, that as the Jewiſh converts, for whom this Goſpel was principally written, had no doubt of the divinity of the Meſſiah, St. Matthew did not judge it neceſſary to dwell here upon that ſubject. He contents himſelf with giving an account of his incarnation and birth, of a virgin; not that theſe truths were diſputed by the faithful, but becauſe they had been gainſaid by the credulous and hardened Jews. St. John, on the contrary, who wrote amongſt the Gentiles, applied himſelf to ſet forth and make known the divinity of the Saviour; for this was the point to which they made the ſtrongeſt objections.

Ver. 3. *Judas begat Phares and Zara of Thamar*] It is remarkable that only four women are mentioned in this genealogy, and all of them branded in the ſacred ſtory with a mark of infamy; Thamar for inceſt, Rachab for fornication, Ruth for heatheniſm, and Bathſheba for adultery; perhaps the Holy Spirit deſigned to obviate the cavils of the Jews, who entertained low thoughts of Chriſt, becauſe he was born of ſo mean a mother; for they could not but ſee the abſurdity of ſuch a prejudice, when they conſidered that their moſt illuſtrious heroes ſprang from women, whoſe actions rendered them infinitely meaner than the mother of our Lord: Her ſpotleſs character, and unaffected piety, were nobler ornaments than all the boaſted gifts of fortune. We may juſt obſerve, that the Hebrews do not commonly mention women in their genealogies, except as here, when ſome particular reaſon obliges. He who came into the world to ſave ſinners, and to call all men, the juſt and unjuſt, to partake of his ſalvation, did not diſdain to have ſinners numbered amongſt his anceſtors; and therefore no ſinner ſhould deſpair of his mercy. See Macknight and Calmet.

Ver. 5. *Rachab*] See the note on Joſh. ii. 1. Dr. Doddridge obſerves, that though it is not expreſly ſaid that this perſon was Rahab of Jericho, commonly called *the harlot*, yet there can be no room to doubt, as we know ſhe was cotemporary with Salmon, and may conclude that ſhe, as all the other women mentioned in this liſt, was a remarkable perſon. Now there was no other of that name, eſpecially of this age, of whom the compiler of this table could, ſo far as we can judge, ſuppoſe his reader to have any knowledge. It does not appear from the genealogies which are extant in the Old Teſtament, that Salmon married Rahab; St. Matthew therefore had this, in all probability, out of ſome genealogical tables kept by the Jews, who have to this day a tradition among them, that Rahab was married to one of the princes of Iſrael.

Ver. 6. *Solomon, of her that had been*, &c.] In the original it is, *By her of Urias*; a mode of expreſſion common both amongſt the Greeks and Romans. See the note on 2 Sam. xii. 24.

8 And Aſa begat Joſaphat; and Joſaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manaſſes; and Manaſſes begat Amon; and Amon begat Joſias;

11 And Joſias begat Jechonias and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joſeph the huſband of Mary, of whom was born Jeſus, who is called Chriſt.

17 So all the generations from Abraham to David, *are* fourteen generations; and from David until the carrying away into Babylon, *are* fourteen generations; and from the carrying away into Babylon unto Chriſt, *are* fourteen generations.

18 Now the birth of Jeſus Chriſt was on this wiſe: When as his mother Mary was eſpouſed to Joſeph, before they came together, ſhe was found with child of the Holy Ghoſt.

19 Then Joſeph her huſband being a juſt *man*, and not willing to make her a publick example, was minded to put her away privily.

Ver. 10. 2 Kings xx. 21. 1 Chron. iii. 13.—V. 11. Some read, *Joſias begat Jakim, and Jakim begat Jechonias.*—V. 12. 1 Chron. iii. 16. 17.—V. 18. Luke i. 27. Luke i. 35.—V. 19. Deut. xxiv. 1.

Ver. 8. *Joram begat Ozias*] It is undeniably evident from 2 Chron. ch. xxii. and following, that three princes are here omitted. If this table was taken from any records amongſt the Jews, as moſt probably was the caſe, the Evangeliſt is not reſponſible for the exactneſs of it. There are inſtances of the like omiſſions in other genealogies. See Ezra vii. where, by comparing that chapter with 1 Chron. vi. it is found that five generations are left out. But if he himſelf drew it up, we may well ſuppoſe that it was by ſome peculiar divine direction, that the ſin of Jehoram is thus animadverted upon even to the fourth generation: His intermediate deſcendants being thus blotted out of the records of Chriſt's family, and overlooked as if they had never been. See Doddridge, L'Enfant, and Beauſobre.

Ver. 11. *Joſias begat Jechonias*, &c.] Dr. Doddridge renders this verſe thus, after the reading of the Bodleian and other manuſcripts, notice of which is taken in the margin of our Bibles; *And Joſiah begat Jehoiachim and his brethren*; *and about the time of the Babyloniſh captivity Jehoiachim begat Jechoniah:* A reading, which ſeems abſolutely neceſſary to keep up the number of fourteen generations. Inſtead of *the time they were carried away*, &c. in this and the next verſe, Dr. Waterland reads, *the time of the tranſmigration*, or *carrying away:* and ſo ver. 17.

Ver. 13. *And Zorobabel begat Abiud*] Among the ſons of *Zorobabel*, (which ſignifies *a ſtranger in Babylon*) reckoned up 1 Chron. iii. there is no mention of Abiud, or his poſterity; but as the Jews were very careful to keep genealogical tables of their families, St. Matthew had, in all likelihood, what he mentions here out of ſome authentic genealogies preſerved in the family of Joſeph, whoſe anceſtors, from *Zorobabel*, are likewiſe omitted in the genealogies extant in the Chronicles, becauſe, in all probability, their condition was but mean and obſcure.

Ver. 16. *Jacob begat Joſeph*] It is a maxim among the Jews that the family of the mother is not called a family; all their pedigrees are reckoned and deduced from the father. This is the reaſon why St. Matthew hath here ſet down the genealogy of Joſeph; and thus Jeſus Chriſt is the ſon of David, becauſe Joſeph's marriage with Mary, gave to Jeſus Chriſt a right to all the privileges which a child that was born of ſtrange parents was intitled to by adoption, and which were granted by law to the poſterity of a man who had married his brother's widow. It is moreover very probable, that Mary was an only daughter and an heireſs, and conſequently obliged to marry in her own family. See Numb. xxxvi. 7, 9. So that by giving the genealogy of Joſeph, St. Matthew gives at the ſame time that of Mary. He is called the *huſband* of Mary; for the names of *huſband* and *wife* were given by the Jews to perſons who were only betrothed. See Gen. xxix. 21. Deut. xxii. 24. Some copies however read, *Joſeph, to whom the Virgin Mary was betrothed.* It is added at the end of this verſe, *who is called Chriſt*; i. e. who is known by that name, and is really the *Chriſt*, or the Meſſiah. Compare Luke i. 32, 35. For to *be called* is a frequent Hebraiſm, to expreſs that the perſon ſpoken of ſhall really and effectually be what he is there called, and actually fulfil that title: So ver. 23. it is ſaid, *They ſhall call his name Emmanuel*; which is no common appellation of Chriſt, but indicates his nature and office; a deity incarnate, who by his ſpirit dwells in the hearts of the faithful. See L'Enfant, and Heylin.

Ver. 17. *So all the generations.* &c.] St. Matthew, deſigning to ſhew that Jeſus was the Meſſiah, begun his genealogy at Abraham, to whom the promiſe was originally made, that in his ſeed all the families of the earth ſhould be bleſſed: But the ſucceſſion of Chriſt's anceſtors downward, naturally reſolves itſelf into three claſſes; namely, *firſt* of private perſons, from Abraham to David; next of kings, from David to Jehoiachim; and then of private perſons again, from the Babyloniſh captivity, when an end was put to the royal dignity of our Lord's progenitors in the perſon of Jehoiachim; who, though he was born twenty-ſix years before the captivity, and really ſwayed the ſceptre, is properly enough reckoned among the private perſons, from the captivity to Chriſt; becauſe the Babylonians ſtripped him of his dignity, and reduced him to the condition of a private man. It is obſervable that in the ſecond clauſe, the ſacred writer does not ſay, *all* the generations, as knowing that for good reaſons he had omitted three belonging to that interval; but only that the whole number of thoſe which he had named was fourteen, as they really were. See Macknight, and Whitby.

Ver. 18. *Now the birth of Jeſus Chriſt*, &c.] *Now the birth of Jeſus Chriſt was in this manner*; literally, *was thus*; not only the birth, but the conception of Chriſt, and what preceded it, are here included, in the word γέννησις, which ſome critics have unwarily confuſed with the word γένεσις, uſed in the firſt verſe of this chapter. Among the Jews there was a conſiderable ſpace of time (generally a year, or ſix months) between the betrothing and wedding, and during this ſpace of time it was that Mary was found with child by the power of the Holy Ghoſt. See Luke i. 27. The laſt clauſe of the verſe is better rendered by ſome, *She was found to be pregnant*, or *with child by the Holy Ghoſt.*

Ver. 19. *Being a juſt man*] *A good-natured man.* Wat. Dr. Doddridge obſerves very well, that it is without any good reaſon that this text is often aſſigned as an inſtance, that the word δίκαιος, is uſed to ſignify, *merciful* or *good-natured.* If we conſider the information which Joſeph might have received from perſons of ſuch an extraordinary character as Zecharias and Elizabeth, who would certainly think themſelves obliged to interpoſe on ſuch an occaſion, and whoſe ſtory ſo remarkably carried its own evidence with it; beſides the intimation given by the prophecy of Iſaiah, and the ſatisfaction he undoubtedly had in the virtuous character of Mary herſelf;—we muſt conclude, that he would have acted a very ſevere and *unrighteous* part, had he proceeded to extremities without ſerious deliberation; and that putting her away privately would in theſe circumſtances have been the hardeſt meaſure which juſtice would have ſuffered him to take. He was therefore determined *not to make her a public example*; παραδειγματίσαι, which poſſibly refers to that exemplary puniſhment inflicted by the law on thoſe who had violated the faith of their eſpouſals, before the marriage was compleated. See Deut. xxii. 23, 24, where it is expreſsly ordered, that a betrothed virgin, if ſhe lay with another man, ſhould be ſtoned. We may ſuppoſe however, that the infamy of a public divorce, though ſhe had not been ſtoned, may alſo be expreſſed by this ſame word. But then there was a private kind of divorce, in the bill for which, delivered before two witneſſes only, no reaſon for the divorce was aſſigned; the dowry was not forfeited as in the former caſe, and the woman conſequently was not ſo much defamed. Joſeph thought upon this laſt method of proceeding: Ignorant as he then was of the divine conception in Mary, there was doubtleſs a conflict in his breaſt from oppoſite conſiderations. Juſtice ſhewed, on the one hand, what was due to himſelf; on the other, what was due to one of Mary's character. In juſtice to himſelf, he would not cohabit with one whom he ignorantly thought to be defiled; in juſtice to Mary, he would not give up to the rigor of the law a perſon hitherto ſo blameleſs. His purity muſt not conſort with ſuppoſed pollution; therefore he would put her away; Her character was in all other reſpects ſuch, that ſhe ought not to be expoſed to public infamy; therefore he would put her away privately. While he was

20 But while he thought on theſe things, behold, the angel of the LORD appeared unto him in a dream, ſaying, Joſeph, thou ſon of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the Holy Ghoſt.

21 And ſhe ſhall bring forth a ſon, and thou ſhalt call his name JESUS: for he ſhall ſave his people from their ſins.

22 (Now all this was done that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying,

23 Behold, a virgin ſhall be with child, and ſhall bring forth a ſon, and they ſhall call his name Emmanuel, which, being interpreted, is, God with us.)

24 Then Joſeph, being raiſed from ſleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till ſhe had brought forth her firſt-born ſon: and he called his name JESUS.

CHAP. II.

The wiſe-men out of the eaſt are directed to

Ver. 20. Luke i. 35. Gr. *begotten.*—V. 21. Luke i. 31. Acts iv. 12.—V. 23. Iſai. vii. 14. Or, *his name ſhall be called.*—V. 25. Exod. xiii. 2.

thus *deliberating with himſelf*, and innocently in danger of doing wrong, To give us a remarkable inſtance of the care which God takes of good men, both in affording them direction, and keeping them from ſin, that God graciouſly interpoſed for the direction of Joſeph, and aſſociated him with Mary in the moſt glorious charge that ever creature was dignified with; even the tuition and care of the Saviour. See Heylin, and Wetſtein.

Ver. 20. *The angel of the Lord*] Probably Gabriel, who had been ſent to Zecharias and Mary. That Joſeph's ſcruple did not proceed, as ſome of the fathers ſuppoſe, merely from veneration, appears from the reaſon given why he ſhould take Mary, which in that caſe would have been the only reaſon againſt it. Dr. Waterland reads the next clauſe, *Joſeph, thou deſcendant*, &c. *Scruple not the taking of Mary thy wife.* The laſt phraſe, *Is of the Holy Ghoſt*, means, "Hath been formed by the Holy Ghoſt." See Pſ. cxviii. 23. in the margin. It is obſervable that the angel reminds Joſeph of his deſcent from David, as it were to awaken his hopes, and to raiſe his thoughts to the great event which was now about to open to his view.

Ver. 21. *Thou ſhalt call his name Jeſus*] That is, *He ſhall be God the Saviour*; for he ſhall prove that glorious and divine perſon, the long-expected Meſſiah, intended by God to *ſave his people*, even all that truly believe in him, both from the puniſhment and from the dominion of their ſins; by procuring an ample pardon for them, and raiſing them, after a life of holineſs on earth, to a ſtate of complete perfection and happineſs. Bp. Pearſon ſeems to have ſet the etymology of the name *Jeſus*, in the cleareſt light in his large diſcourſe upon it, where he endeavours to prove that *Jah*, one of the names of God, enters into the compoſition of the Hebrew name *Joſhua*, to which *Jeſus* anſwers; a derivation, which plainly ſhews how Chriſt's being called *Jeſus*, i. e. God our Saviour, was in effect an accompliſhment of the prophecy, that he ſhould be called *Emmanuel*; for what elſe ſays the biſhop, is *God with us*, than God our Saviour?—Well therefore hath the Evangeliſt conjoined the prophet and the angel, aſſerting that Chriſt was therefore named Jeſus, becauſe it was foretold he ſhould be called *Emmanuel.* The angelical *God the Saviour*, being in the higheſt propriety the prophetical *God with us.* See Pearſon on the Creed, p. 69—71. and Doddridge.

Ver. 22. *(Now all this was done*, &c.] *Now by theſe events was fulfilled that which*, &c. Wat. This ſounds as if the prophecy was the cauſe of the event predicted; but, generally ſpeaking, things do not come to paſs becauſe they are foretold, but are foretold becauſe they certainly will come to paſs. The difficulty here lies in the particle *that*, put for the Greek ινα, which does not always ſignify the cauſe, but ſometimes the event or conſequence. The Evangeliſts ſo often uſe it in this latter ſenſe, that there will be frequent occaſion to have recourſe to it; and therefore the reader will do well to bear this remark in mind. It may be proper juſt to obſerve, that the phraſe, *it might be fulfilled*, and the like, were frequently deſigned and underſtood to mean no more than that ſomething anſwered alike in both caſes. There was an aptneſs or ſuitableneſs in the cauſe, the parts or circumſtances of one event to the other. Even to this day the Jews in their comments ſay, *That is it which was ſpoken*, and *to fulfil*, upon relating a ſimilar fact, and not the ſame referred to in the prophet they cite; ſo that we muſt not always underſtand this phraſe as applicable to immediate prophecies only. See Wetſtein, Hammond and Heylin.

Ver. 23. *Behold, a virgin*, &c.] To what we have ſaid on this prophecy in its proper place, Iſai. vii. 14. may now be added, that it is not poſſible to underſtand it of any other perſons than of Jeſus Chriſt and the Bleſſed Virgin, in whom alone it is completely and literally fulfilled: But Bp. Chandler hath with ſo much learning and ability explained this text to the ſatisfaction of all rational perſons, that I have nothing more to do than to refer my reader to the 237th and following pages of his Defence of Chriſtianity. See alſo Green's fourth letter to Mr. Collins, and Uſher's Annals, A. M. 3262. The laſt clauſe of this verſe ſeems to ſupply us with a full proof that St. Matthew wrote his Goſpel in Greek, and not in Hebrew, as many writers have ſuppoſed.

Ver. 24. *Being raiſed from ſleep—bidden him*] *Awaked out of ſleep—directed him.* Wat.

Ver. 25. *And knew her not, till*, &c.] *But did not cohabit with her, before*, &c. Wat. Some may infer from this paſſage, that Mary had other children afterwards; but the original here only excludes the time preceding the birth, without any conſequence as to the future. Thus Michal *had no child until the day of her death.* 2 Sam. vi. 23. where the LXX has ἑως, as in the text. Nor do the words that follow in the Evangeliſt alter the caſe;—*Her firſt-born ſon*; for there may be a firſt-born without a ſecond; and the commentators abound with inſtances wherein the term *firſt-born* is uſed, though there are no ſubſequent children. On what terms Joſeph and Mary afterwards lived, is of ſo little conſequence to us, that I cannot but wonder, ſays Dr. Doddridge, it ſhould have been the ſubject of ſo much debate amongſt Chriſtans. The preſent paſſage ſurely is clear enough, wherein the Evangeliſt, in the plaineſt manner aſſerts, that Joſeph cohabited not with Mary, till ſhe was delivered of her wonderful ſon, who is truly the firſt-born amongſt his brethren, and which alone was of conſequence for Chriſtians to know. For the reſt, one would conceive that nothing but the ſuperſtition of papiſts could have introduced an opinion ſo contrary to Scripture and common ſenſe, as that Mary lived with Joſeph for ſo many years, and yet denied the common duties of a wife. Heinſius and ſome others would connect the word ἕως and παρέλαβε; reading *and knew her not*, in a parentheſis;—*And took unto him his wife—(though he knew her not) till ſhe had brought forth*, &c.

REFLECTIONS ON CHAP. I.

As all our hopes depend upon the ſalvation purchaſed by Jeſus Chriſt, it is moſt ſatisfactory to obſerve how convincing the evidence is, that he is the true Meſſiah, the Son of God, and the Son of Man, in whom the prophecies of the Old Teſtament, and the promiſes made to the fathers were fulfilled.

When we ſurvey ſuch a ſeries of *generations* as this before us, it is obvious to reflect, how, like the *leaves of a tree, one paſſeth away, and another cometh*; *Yet the earth ſtill abideth, and with it the goodneſs of the Lord*, which runs on from generation to generation, the common hope of parents and children. Of thoſe who formerly lived upon the earth, and perhaps made the moſt conſpicuous figure, how many are there whoſe names have periſhed with them; how many, of whom only the name is remaining! Thus are *we* paſſing away, and thus ſhall *we* ſhortly be forgotten: Happy, if while we are forgotten of men, we are remembered by God. Happy, if our names, loſt on earth, are at length *found written in the Book of Life.*

Never was any daughter of Eve ſo dignified as the Virgin Mary; yet was ſhe in danger of falling under the imputation of one of the worſt of crimes. We find not however that ſhe tormented herſelf about it; but, conſcious of her own innocency, ſhe kept her mind calm and eaſy, and *committed her cauſe to him who judgeth righteouſly*; and like her, thoſe who are careful to keep a good conſcience, may chearfully truſt God with the keeping of their good name.

We have in Joſeph an excellent pattern of gentleneſs and prudence (ver. 19.): In an affair which appeared dubious, he choſe, as *we* ſhould always do, rather to err on the favourable than on the ſevere extreme; he was careful to avoid any precipitate ſteps, and in the moments of deliberation God interpoſed, to guide and determine his reſolves. It is good for us, to *think*, to *reflect on things* as Joſeph did. Were there more of deliberation in our cenſures and judgements; there would be more of mercy and moderation in them.

The angel appeared to Joſeph in a dream (ver. 20.). When we are moſt quiet and compoſed, we are in the beſt frame to receive the notices of the divine will. Extraordinary direction, like the preſent, is not to be expected by us; but God hath ſtill methods of making known his mind in doubtful caſes, by hints of providence, debates of conſcience, and advice of faithful friends. We ſhould therefore from each of theſe (ſtill applying the general rules of the written word;) take direction from God in all the ſteps of our life, and more particularly the great concerns of it.

With what wonder and pleaſure muſt *Joſeph* have received the glad tidings ſo honourable to Mary, ſo ſatisfactory to himſelf!—With what pleaſure ſhould *we* alſo receive them! For we too are informed of Jeſus, who came *to ſave his people from their ſins.* How important and glorious a ſalvation! Bleſſed JESUS! anſwer thy character, in delivering us not only from ſin's condemning, but from its reigning power. May our ſouls bow to EMMANUEL, our incarnate God, and gratefully adore that wonderful condeſcenſion,—God and man united in one Chriſt, that God and man may be forever reconciled. See Burkitt, Doddridge, Oſtervald, Henry, &c. whom we mention here once for all, as the authors principally referred to on theſe occaſions.

Chriſt by a ſtar: they worſhip him, and offer their preſents. Joſeph fleeth into Egypt, with Jeſus and his mother. Herod ſlayeth the children: himſelf dieth. Chriſt is brought back again into Galilee, to Nazareth.

NOW when Jeſus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wiſe-men from the eaſt to Jeruſalem,

2 Saying, Where is he that is born King of the Jews? for we have ſeen his ſtar in the eaſt, and are come to worſhip him.

3 When Herod the king had heard *theſe things*, he was troubled, and all Jeruſalem with him.

4 And when he had gathered all the chief prieſts and ſcribes of the people together, he demanded of them where Chriſt ſhould be born.

5 And they ſaid unto him, In Bethlehem of Judea: for thus it is written by the prophet,

6 And thou Bethlehem *in* the land of Juda, art not the leaſt among the princes of Juda: for out of thee ſhall come a Governor that ſhall rule my people Iſrael.

7 Then Herod, when he had privily called the wiſe-men, enquired of them diligently what time the ſtar appeared.

8 And he ſent them to Bethlehem, and ſaid, Go, and ſearch diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worſhip him alſo.

9 When they had heard the king, they departed; and lo, the ſtar which they ſaw in the eaſt, went before them, till it came and ſtood over where the young child was.

10 When they ſaw the ſtar, they rejoiced with exceeding great joy.

11 And when they were come into the houſe, they ſaw the young child with Mary his mother, and fell down, and worſhipped him: and when they had opened their treaſures, they preſented unto him gifts; gold, and frankincenſe, and myrrh.

Ver. 1. Luke ii. 6, 7. Gen. x. 30. xxv. 6. 1 Kings iv. 30.—V. 2. Luke ii. 11. Numb. xxiv. 17.—V. 4. 2 Chron. xxxvi. 14. 2 Chron. xxxiv. 13. 1 Mac. v. 42. vii. 12.—V. 6. Mic. v. 2. John vii. 42. Rev. ii. 27. Or, *feed.*—V. 11. Pſ. lxxii. 10. Iſai. lx. 6. Or, *offered.*

Chap. II. *Ver.* 1. *Bethlehem of Judea—wiſe men*, &c.] *Eaſtern magi.* Wat. Bethlehem was a ſmall town in the tribe of Judah, which lay on the ſouth of Jeruſalem; there was a city of the ſame name in Galilee, which belonged to the tribe of Zebulun, Joſh. xix. 15. and this is the reaſon why the former is here called *Bethlehem of Judea. In the days of Herod the king*, is an Hebraiſm for *the time of king Herod*, the Great; who was at firſt tetrarch or governor of Judea, and afterwards declared king of the ſame country. See Joſeph. Hiſt. Jud. l. xiv. c. 3. and l. xvii. c. 10. The evangelical and apoſtolical hiſtory begins with Herod the Great, and ends with Agrippa, the laſt king of the Jews. Concerning theſe *magi*, or wiſe men, four things are pretty generally agreed; That they were Perſians, or Parthians; that they were prieſts, or miniſters of religion; that they frequently travelled into different countries; and that they applied themſelves very much to the contemplation of the ſtars, or rather to aſtrology. As to the title here given them, it is certain that the word Μάγοι was not appropriated in ancient times to ſuch as practiſed wicked arts; but frequently was uſed to expreſs philoſophers or men of learning; and thoſe particularly who were curious in examining the works of nature, and in obſerving the motions of the heavenly bodies. Compare Daniel ii. 2, 27. and v. 11. Septuagint, and ſee Wetſtein, and Doddridge.

Ver. 2. *Saying*, &c.] *Saying, where is this king of the Jews, who is now born?* Wat. There does not ſeem to be any need of ſuppoſing with ſome of the fathers, that the wiſe men knew the ſignification of this *ſtar* which they ſaw while they were in the eaſt, by comparing it with Balaam's prophecy, Numb. xxiv. 17. or Daniel's, ch. ii. 44. ix. 25. Nor can we think, as Grotius ſeems to intimate, that they diſcovered it by the rules of their art. It is much more probable that they learned it by a divine revelation, by which it is plain they were guided in their return. See ver. 12. It was a common obſervation among the ancients, that the appearance of a new ſtar denoted either the birth or death of great men. Chalcidius, in his comment upon Plato, mentions the appearance of this *ſtar* in a very remarkable manner; "as foretelling the deſcent of a God upon earth, for the preſervation of mankind, and as occaſioning ſome *wiſe men* amongſt the Chaldeans to go in ſearch of him, and *pay him adoration*;" that is, the ſame obeiſance as was uſed to be paid by the eaſtern nations to their monarchs; for ſo the original word is elſewhere and here to be underſtood; and therefore Doddridge and others render it, *And are come to proſtrate ourſelves before him.*

Ver. 3. *He was troubled*] *Alarmed.* Wat. Our tranſlation ſuits well to Herod, jealous for his crown, but not to the inhabitants of Jeruſalem, who were oppreſſed by him; and (according to their notions of a Meſſiah) would conceive hopes of their deliverance from the news of his death. The original word ταρασσω ſignifies only a great emotion; whatever the cauſe be, whether of joy, or fear, or admiration. We find it in the laſt ſenſe, of admiration, Judith xiv. 7. See Heylin, and Mintert on the word.

Ver. 4. *And when he had gathered*, &c.] *And having aſſembled.* Wat. *All the chief prieſts*, muſt comprehend here not only the high-prieſt, for the time being, and his deputy, with thoſe who formerly had borne that office; but alſo the heads of the 24 courſes, as well as any other perſons of peculiar eminence in the prieſthood. See 1 Chron. xxxiv. 6. 2 Chron. xxxvi. 14. The *ſcribes of the people*, mean the rabbies or doctors, who explained the law to the people. See Michaelis's introduction to the New Teſtament.

Ver. 5. *In Bethlehem of Judea, for thus*, &c.] For a full explanation of this paſſage, we refer to the notes on Micah v. 2, &c. juſt obſerving with Dr. Doddridge, that when this and ſeveral other quotations from the Old Teſtament, which we find in the New, come to be compared with the original, and even with the Septuagint, it will plainly appear that the apoſtles did not think it neceſſary always to tranſcribe exactly the paſſages they quoted, but ſometimes contented themſelves with giving the general ſenſe, in ſome little diverſity of language.

Ver. 7. *Then Herod*, &c.] *Then Herod having privately ſent for the magi, inquired of them the exact time, when*, &c. Wat.

Ver. 8. *Search diligently for*, &c.] *Make exact inquiry about*, &c. Wat. It is an amazing thing that ſo ſuſpicious and artful a prince as Herod, ſhould put ſuch an important affair on ſo precarious a footing; when, if he had not gone himſelf, it would have been ſo eaſy, under pretence of doing honour to theſe learned ſtrangers, to have ſent a guard of ſoldiers with them, who might, humanly ſpeaking, without any difficulty, have ſlaughtered the child and his parents on the ſpot. Perhaps he might have been unwilling to commit ſuch an act of cruelty in the preſence of theſe ſages, leſt their report of it might have rendered him infamous abroad: or rather, we muſt refer it to a ſecret infatuation, with which God, whenever he pleaſes, can confound the moſt ſagacious of mankind. See Doddridge and Calmet.

Ver. 10. *When they ſaw the ſtar*] The editors of the Pruſſian Teſtament add very properly—*thus ſtanding ſtill*, which the ſenſe evidently requires; for the Evangeliſt ſays, that upon the appearance of the ſtar the wiſe men went directly into the houſe where Jeſus was. Dr. Doddridge reads A *ſtar* or *meteor*; becauſe, ſays he, no *ſtar* could point out not only a town, but a particular houſe. The original, in the concluſion of this verſe, is remarkably emphatical, *They rejoiced with a joy which was exceeding great.*

Ver. 11. *And fell down and worſhipped him*] *Proſtrating themſelves they adored him.* Heylin. The original word for *treaſures* ſignifies not only a collection of rarities and precious things, but alſo whatever ſerves to hold them. Here it ſignifies the veſſels or boxes, wherein theſe ſages had put the preſents they deſigned for the King of the Jews. It was the cuſtom of their country to offer preſents to the illuſtrious perſonages whom they came to viſit, as appears from many paſſages of the Old Teſtament; (ſee Gen. xliii. 11, 25. 1 Sam. ix. 7, 8. x. 27. 1 Kings x. 22. Pſ. lxxii. 10. and Prov. xviii. 16.) and Maundrell, Chardin, and many other writers of the beſt credit, aſſure us, that the cuſtom is yet retained. One cannot help noting how ſeaſonable and providential an aſſiſtance this was, to furniſh Joſeph and Mary for ſo long and expenſive a journey as that into Egypt; a country where they were intirely ſtrangers, and yet were to abide there for ſome conſiderable time. Several commentators have obſerved a ſignificancy and propriety in theſe gifts; which, whether true or not, is at leaſt ingenious. They offered him, ſay they, *gold* as a *King*, paying him tribute; *frankincenſe*, as a *God*, for they honoured God with the ſmoke of incenſe; and *myrrh*, as a man that ſhould die; for myrrh was uſed in embalming dead bodies. See Doddridge, L'Enfant, and Henry.

12 And being warned of God in a dream, that they ſhould not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joſeph in a dream, ſaying, Ariſe, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will ſeek the young child to deſtroy him.

14 When he aroſe, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Out of Egypt have I called my ſon.

16 Then Herod, when he ſaw that he was mocked of the wiſe-men, was exceeding wroth, and ſent forth, and ſlew all the children that were in Bethlehem, and in all the coaſts thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe-men.

17 Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, becauſe they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joſeph in Egypt,

20 Saying, Ariſe, and take the young child and his mother, and go into the land of Iſrael: for they are dead which ſought the young child's life.

21 And he aroſe, and took the young child and his mother, and came into the land of Iſrael.

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithſtanding, being warned of God in a dream, he turned aſide into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled

Ver. 12. Ch. i. 20.—V. 15. Hoſ. xi. 1.—V. 17. Jer. xxxi. 15.—V. 22. Ch. iii. 13.

Ver. 12. *And being warned of God in a dream*] *And being divinely warned in a dream not to go back to Herod, they returned*, &c. Wat.

Ver. 13. *Into Egypt*] There were great numbers of Jews in Egypt: ſome fled thither in the time of Jeremiah, ſee ch. xlviii. and great numbers were brought there afterwards, on account of the temple of Onias. We may juſt obſerve, once for all, that the particle ἰδοὺ, *behold*, is a frequent Hebraiſm in the Evangeliſts, which commonly is but an expletive, though ſometimes it is emphatical. *The angel*, would be rendered more properly *an angel*.

Ver. 15. *That it might be fulfilled*, &c.] *So that now was fulfilled that which*, &c. Wat. Mr. Manne, in his elaborate and elegant diſſertation on the birth of Chriſt, advances very conſiderable arguments to prove that He was born in the ſpring, A. U. C. 747. Jul. P. 4707. and that Herod died about the paſſover, A. U. C. 750. Jul. P. 4710. probably towards the end of March. Doddridge rather inclines to place the birth of Chriſt in September or October, A. U. C. 749. and to conclude that Herod died in March, A. U. C. 751. See Joſeph. Ant. l. xiv. c. 28, &c. The reader will remember the general obſervation that has been made on ch. i. 22. reſpecting the phraſe, *that it might be fulfilled*, and will refer to what we have ſaid on Hoſea xi. 1. concerning this text; which Grotius, Heinſius, and many of the beſt critics, both ancient and modern, underſtand as a mere alluſion. See Calmet on the verſe. The editors of the Pruſſian Teſtament obſerve, that the words, *out of Egypt*, &c. belong, in their proper and literal ſenſe, to the people of Iſrael, as appears from the beginning of the verſe in Hoſea. Comp. Exod. iv. 22, 23. Numb. xxiv. 8 St. Matthew applies them to Jeſus Chriſt, according to the method of the Jewiſh doctors, who ſuppoſed that ſeveral particulars in the Old Teſtament related to the Meſſiah typically, though, in a literal ſenſe, they referred to other matters.

Ver. 16. *Then Herod when he ſaw*, &c.] *Perceiving that he was mocked by the magi—ſlew all the children—entring on the ſecond year and under, according to the time which he had exactly learned*, &c. Wat. and Knatchbull. The word ἐνεπαίχθη, rendered *mocked*, ſignifies properly to *be played with*, and well expreſſes the view in which the pride of Herod taught him to regard this action, as if it were intended to expoſe him to the deriſion of his ſubjects, *and to treat him as a child*, rather than as a prince of ſo great experience and renown. Haman's rage againſt Mordecai is expreſſed by the LXX in the ſame terms as Herod's anger is here. See Eſth. iii. 5. v. 9. It is probable that Herod in his paſſion ordered the ſlaughter of the infants, as ſoon as he perceived that he was diſappointed in his expectation of the return of the wiſe men; leſt otherwiſe the child, of whom he was ſo jealous, might be removed: and as his cruelty extended even to thoſe who *had entered on the ſecond year*, which is expreſly ſaid to be *according to the time of which he had got exact information from the ſages*; it muſt be natural to conclude from hence, that it was not till ſome conſiderable time after the birth of Chriſt that he was viſited by the wiſe men; even though we ſhould allow the firſt appearance of the ſtar to have been, as ſome ſuppoſe, about the time of Chriſt's conception. The truth is, it is very difficult to determine the exact period of time when the wiſe men paid their viſit to Chriſt; though it appears to me moſt probable from the 11th verſe that it was at the time of his nativity. See Sir Norton Knatchbull, and Bedford's Chronology, p. 740. The reader will find at the end of Bp. Chandler's vindication of his defence, a piece which well deſerves his peruſal, intitled, The ſlaughter of the children in Bethlehem, as an hiſtorical fact in St. Matthew's Goſpel, vindicated, &c.

Ver. 17, 18. *Then was fulfilled*, &c.] *Then*, &c.—*a cry heard, weeping, and great mourning*, &c. Wat. See for an explanation of this text the notes on Jer. i. 15. Dr. Doddridge underſtands this alſo as an alluſion: "And I look upon it, ſays he, as a ſure argument, that a paſſage in Scripture, whether prophetical, hiſtorical, or poetical, may, in the language of the New Teſtament, be ſaid to be *fulfilled*, when an event happens to which it may with great propriety be accommodated." This, it is true, is a very eaſy method of evading the difficulties ariſing from obſcure paſſages in Scripture; but the note above referred to will convince the reader, that this paſſage may, with ſtrict propriety, be underſtood as a prophecy of that event to which the ſacred hiſtorian applies it.

Ver. 19. *But when Herod was dead*] It will be well worth the reader's while to peruſe the particular and affecting account which Joſephus has given of the dreadful death of this inhuman tyrant, whom God ſo remarkably made a terror to himſelf, as well as to all about him. See Antiq. l. xvii. c. 6. Jewiſh war, l. i. c. 33. and Univ. Hiſtory, vol. x. p. 638.

Ver. 20. *Who ſought the young child's life*] Greek. *Who ſought the ſoul*; an Hebraiſm, of which our verſion gives the ſenſe. See 1 Kings xix. 10, 14. Exod. iv. 19. to which laſt paſſage the angel ſeems to allude. It is an ingenious conjecture of Mr. Manne, that Antipater, the ſon of Herod, who, at the time when Chriſt was born, was heir apparent to his crown, and was a prince ſo cruel and ambitious, that he had procured the death of his two elder brothers to clear his way to the ſucceſſion, would very probably be an active counſellor and inſtrument, in ſeeking the deſtruction of the new-born Jeſus, and in adviſing the ſlaughter of the infants; and as this Antipater died but five days before Herod, both might be referred to in theſe words of the angel, *they are dead*. See Manne's diſſert. p. 74. Doddridge, and Wetſtein.

Ver. 22. *Archelaus*] He was the ſixth ſon of Herod, and the moſt cruel of all thoſe who ſurvived him. He cauſed 3000 citizens to be murdered at one time in the temple. Herod in his will appointed him his ſucceſſor, and beſtowed upon him the regal authority; but Auguſtus gave him only the title of *Ethnarch*, or prince of the nation; of which however he deprived him afterwards, and ſent him into baniſhment for his tyranny and cruelty. Galilee belonged to the juriſdiction of Antipas, another of the ſons of Herod, and who was himſelf afterwards called *Herod*. See ch. xiv. 1. He was of a much milder diſpoſition than Archelaus, and was then upon ſuch hoſtile terms with him, that there was no danger of his giving up Joſeph and Mary into his power. The reader, the better to underſtand this part of the ſacred ſtory, will do well to read Joſephus, or the Univ. Hiſt. as above referred to.

Ver. 23. *A city called Nazareth*] Which was a ſmall town of the lower Galilee, near the frontiers of the tribes of Zebulon and Iſſachar. In the deſcription of the *Nazarites* given Numb. vi. we learn that he which was ſpoken by the prophets, He ſhall be called a Nazarene.

CHAP. III.

John preacheth: his office, life, and baptiſm: he reprehendeth the Phariſees, and baptizeth Chriſt in Jordan.

IN thoſe days came John the Baptiſt, preaching in the wilderneſs of Judea,

2 And ſaying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was ſpoken of by the prophet Eſaias, ſaying, The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight.

4 And the ſame John had his raiment of camels hair, and a leathern girdle about his

Ver. 23. Judg. xiii. 5. 1 Sam. i. 11.——V. 1. Mark i. 4. Luke iii. 2. Joſh. xiv. 10.—V. 2. Dan. ii. 44.—V. 3. Iſai. xl. 3. Mark i. 3. Luke iii. 4. John i. 23.—V. 4. Mark i. 6. 2 Kings i. 8. Zech. xiii. 4.

was firſt to abſtain from wine and all vinous liquors; ſecondly, to let his hair grow; thirdly, not to defile himſelf with the dead. Now in each of theſe particulars, as we have obſerved on the 21ſt verſe of that chapter, the Nazarite was a lively type of Chriſt; whoſe extraordinary endowments, as man, were not from any natural cauſes, but from above, even from the ſpirit of God: who was inveſted with all power and authority, of which *hair* was an emblem; (See Judg. xvi. 17, 20, 22. Comp. 1 Cor. xi. 7. in the Greek) and who was entirely *ſeparate from dead works*, from ſin and ſinners. It would be needleſs, and far exceed my preſent bounds, to quote the prophecies wherein the Meſſiah is deſcribed as endowed with theſe high qualifications. Many of the predictions concerning Chriſt may be reduced to one or other of theſe heads; and in order to turn the attention of men to him as the true *Nazarite*, in whom the type was completely fulfilled, it is remarkably obſerved here by St. Matthew, that *he came and dwelt at Nazareth*; *that what was ſpoken by the prophets might be fulfilled, he ſhall be called*; i. e. ſhall be truly and juſtly Ναζωραῖος, a *Nazarite*; ſo the Vulgate, *Nazaræus*. Thus, whilſt the Jews and Romans were calling him in contempt *the Nazarene*, the providence of God was at the ſame time pointing him out to mankind as the true Nazarite, from the circumſtance of his dwelling in that city which had been prophetically, with a view, no doubt, to this important event, called *Nazareth*, or *the city of the Nazarites*; even as Pilate, by the inſcription on our Lord's croſs, proclaimed him both to Jews and Gentiles to be the Saviour, the king of the Jews; though doubtleſs he intended by it to ridicule and expoſe his pretenſions. See John xix. 19, 20. and Parkhurſt on the word נצר *nezer*. It may be proper juſt to obſerve that there are other and different expoſitions given of this prophecy; The editors of the Pruſſian Teſtament agree with the margin of our Bible, and think that the paſſage referred to, is either Judg. xiii. 5. where Sampſon, a type of the Meſſiah, is ſpoken of; or Iſaiah xi. 1. where the Meſſiah is ſtiled the *netzer* or *branch*; while Wetſtein, Doddridge, Macknight, and many others, ſuppoſe that the expreſſion refers to the mean and deſpicable circumſtances of the Meſſiah, and the reproachful manner wherein he was treated, agreeable to ſeveral prophetical paſſages of Scripture. But Houbigant is of opinion that the Evangeliſt refers to the bleſſings of Jacob and Moſes, in each of which Joſeph, as a type of the Meſſiah, is called *Nezir*, or *Nazarite*. See Gen. xlx. 26. Deut. xxxiii. 16. and Houbigant's note on the laſt place.

REFLECTIONS ON CHAP. II.

THE love of our redeemer for a mean and private life appears from the firſt moment of his birth, in the choice which he makes of Bethlehem.

Thoſe who are neareſt to Chriſt very often know him not, when thoſe who are further off, ſeek and adore him. How great was the faith of theſe *wiſe men*, and how illuſtrious a teſtimony did they bear to the dignity of our Lord's perſon! Surely the readineſs they ſhewed, and the fatiguing journey they ſo willingly undertook to pay their adoration to their infant Saviour, ſhould awaken in our ſouls an anxious concern, not to be excelled by them in duty and devotion to this divine Lord, now that we enjoy the better and more abiding light of his Goſpel, that glorious *day-ſpring from on high*. With what chearfulneſs ſhould we preſent ourſelves, and all we have to him! opening the *treaſuries* of our hearts, and offering before him the valuable preſents of humble faith and adoring love!

It is not to be ſuppoſed that God would have guided theſe wiſe men in this extraordinary manner, merely to pay a tranſient compliment to Jeſus; their *proſtrations*, no doubt, expreſſed religious adoration, as well as civil reſpect; and it is not unlikely, that their report might in due time make way for the reception of the Goſpel, in the country from whence they came. Gentiles as they were, we cannot help looking upon them as the firſt-fruits of the nations to Chriſt. This circumſtance of the ſacred hiſtory affords a beautiful emblem of that glorious ſtate of the Chriſtian church, foretold by the prophets, when the *Gentiles ſhould come down to its light, and ſages and kings to the brightneſs of its riſing, when the abundance of the ſea ſhould be converted to it, and the wealth of the Gentiles conſecrated to its honour*.

We may obſerve here how Jews and Gentiles conferred together about Jeſus Chriſt. The Gentiles know the time of his birth by a *ſtar*; the Jews know the place of it by the *Scripture*; and ſo they are capable of informing one another. It would contribute much to the increaſe of knowledge, if we were thus mutually to communicate what we know. Men grow rich by bartering and exchange; ſo, if we have knowledge to communicate to others, they will be ready to communicate to us. Thus many ſhall *diſcourſe*, ſhall *run to and from*, and *knowledge* ſhall be *increaſed*. Even an Herod, you may remark, conſults the prieſts and teachers of the law in matters of religious concernment. The *prieſt's lips ſhould keep knowledge, and the people muſt inquire the law at their mouth*; and to inſpire us with reverence for the oracles of God, theſe prieſts preſume not to anſwer the queſtion, but by a reference to the Scriptures of truth.

How very conſpicuous did the wiſdom and power of divine providence appear in the preſervation of the infant Jeſus! and in thwarting the vile hypocriſy, and execrable cruelty of the tyrant Herod! There is *no underſtanding*, or *wiſdom*, or *counſel againſt the Lord:* No ſcheme ſo artfully diſguiſed that he cannot penetrate it; or ſo politicly formed, that he cannot with infinite eaſe confound it.

To what perplexity and grief might theſe ſages have been brought, had they been made even the innocent inſtruments of an aſſault on this holy child! But God delivered them from ſuch an alarm, and happily guided their return, (ver. 12.) ſo that through his care and favour they carried home, in the tidings of the New-born Meſſiah, far richer treaſures than they had left behind. Thus ſhall they, who *in all their ways acknowledge God*, by one method or another find that *he will* graciouſly *direct their paths!*

We may remark how God in his providence makes the cruelty of a Herod ſubſervient to the publication of his ſon's birth, and to the accompliſhment of his deſigns with reſpect to him. He reduces within the order of his goodneſs, the greateſt diſorders of human wickedneſs. He makes that Egypt which was once the ſeat of perſecution and oppreſſion to his choſen people, a refuge to his Son; and thus all places will be to us what the providence of God ſhall be pleaſed to make them.

How many inſtructive leſſons may we derive from this inhuman *maſſacre* of the innocents at Bethlehem! We are taught from hence, that afflictions are not always arguments of guilt, ſince innocent children were made a ſacrifice to the ambition of a cruel tyrant: That we ought to be ready to part with what is dear to us as our own children, whenever they may become inſtruments of God's glory: That what oppreſſion ſoever innocence meets with from the hands of wicked men, it is for the good of thoſe who ſuffer it: That the conduct of thoſe parents who neglect the education and inſtruction of their children in Chriſtian and virtuous principles, exceeds the cruelty of an Herod:—He only deprived little innocents of this life; they expoſe their own bowels to eternal death! And that to be true diſciples of Chriſt, we muſt become as little children in the frame and temper of our minds; without which we cannot enter into the kingdom of heaven. "Mortify therefore, and kill in us all vices, great God of our ſalvation; and ſo ſtrengthen us through thy grace; that by the innocency of our lives, and the conſtancy of our faith, even unto death, we may glorify thy holy name, through Jeſus Chriſt our Lord!"

Chap. III. *Ver.* 1. *In thoſe days*] That is, while Jeſus was yet at Nazareth, where he dwelt till he entered on his public miniſtry, in the thirtieth year of his age. It is uſual with authors to denote the times they are ſpeaking of in an indeterminate manner. St. Luke in the paſſage of the margin has ſpecified this period very particularly; and as he has given us a more full and exact account of John the Baptiſt than St. Matthew, we ſhall refer our readers to the notes on his Goſpel. The *wilderneſs of Judea* was not a place wholly void of inhabitants; but hilly, and not ſo fruitful, or ſo well inhabited as the reſt of Judea; though there were ſeveral cities in it. Joſhua reckons ſix. See Joſh. xv. 61, 62. St. John was born and had been brought up in this wilderneſs. Compare Luke i. 39, 40.

Ver. 2. *Repent ye*] This was only the ſubſtance and reſult of his preaching. The *kingdom of heaven*, and the *kingdom of God*, are but two phraſes for the ſame thing, agreeably to the ſtyle of the Hebrews; who frequently uſed the word *heaven* to denote *God* himſelf, who dwells there. Hence what is here called by St. Matthew the *kingdom of heaven*, is by St. Mark and St. Luke called the *kingdom of God*; Mark i. 15. Luke vi. 20. The *kingdom of heaven* therefore ſignifies here the *kingdom of God*, which was founded and eſtabliſhed by Jeſus Chriſt: The kingdom of grace here, introductory to the kingdom of glory hereafter; and this expreſſion is founded on Dan. ii. 44. vii. 13, 14. Now, as the kingdom of heaven was to be opened by the preaching of the Goſpel, John the Baptiſt rightly ſays, that it *was at hand*; ſince Jeſus Chriſt entered on his public miniſtry about ſix months after. See Luke iii. 2, 3. The demand of *repentance* ſhewed that this was a ſpiritual kingdom, and that no wicked man, how politic or brave, how learned or renowned ſoever, could poſſibly be a genuine member of it. See Whitby, L'Enfant, Doddridge, and Heylin, p. 19. For the next verſe we refer to the notes on Iſai. xl. 3.

Ver. 4. *His raiment of camel's hair*] The Jews uſed to wear *hairy*

or

loins; and his meat was locuſts and wild honey.

5 Then went out to him Jeruſalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confeſſing their ſins.

7 But when he ſaw many of the Phariſees and Sadducees come to his baptiſm, he ſaid unto them, O generation of vipers! who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to ſay within yourſelves, We have Abraham to *our* father: for I ſay unto you, that God is able of theſe ſtones to raiſe up children unto Abraham.

Ver. 4. Lev. xi. 22.—V. 5. Mark i. 5.—V. 6. Acts xix. 4, 18.—V. 17. Ch. xii. 34. xxiii. 33. Luke iii. 7. Rom. v. 9. 1 Theſſ. i. 10.—V. 8. Or, *anſwerable to amendment of life.*—V. 9. John viii. 33, 39. Acts xiii. 26.

or *coarſe garments* in time of ſorrow and humiliation. See Matt. xi. 21. The Nazarites did the ſame till they had fulfilled their vow. It was alſo a dreſs ſometimes worn by the prophets; Zech. xiii. 14. 2 Kings i. 8. Rev. vi. 12. xi. 3. In all theſe reſpects, it ſuited John the Baptiſt, as he preached repentance, as he was a prophet, and as he imitated the auſterity which was practiſed by the Nazarites. He wore too a *leathern girdle*, as did ſome of the old prophets, and in particular Elijah, whom John the Baptiſt repreſented in habit, as well as in ſpirit and office. See 2 Kings i. 8. and compare Heb. xi. 37. Matt. xi. 14. His food was *locuſts*, the eating of which was allowed by the law, and cuſtomary in the eaſtern parts of the world, as we have ſhewn in the note on Lev. xi. 22. Sir Norton Knatchbull, and ſome others, not attending to this particular, have ſuppoſed that the original word ακριδες, implies not *locuſts*, but a *plant*, the buds of which ſomething reſemble aſparagus. But it is undeniable that the word both in the LXX and elſewhere, generally ſignifies the animal which we call a locuſt. See Mintert on the word. The *wild honey* was ſuch as he found in the holes of rocks and trees; for bees were very numerous in Paleſtine. Joſephus, ſpeaking of the fountain by Jericho, ſays, "There are by it, many ſorts of palm-trees, the better ſort of which, when they are preſſed, yield an excellent kind of honey, not much inferior in ſweetneſs to other honey. The country alſo produces honey from bees." See Jewiſh War, book iv. chap. 8. ſect. 3. Hence ſome have conceived, that the honey whereupon St. John fed, was of that kind which is found upon, and preſſed from the leaves of trees in Syria. St. John made uſe of cloathing and food which was mean and eaſily procured, not through poverty, for he was the only ſon of a prieſt, but of his own free choice; that the ſeverity of his manners might correſpond with his doctrine; which enjoined frequent faſtings and abſtinence on his diſciples, ch. ix. 14. and alſo that by this means he might ſtrengthen both his body and mind, and prepare himſelf to meet with intrepidity dangers, and death at the laſt. See Wetſtein, and L'Enfant.

Ver. 5. *And all the region round about Jordan*] As the river Jordan runs through a vaſt tract of land, it cannot be ſuppoſed that all they who lived neareſt it came to John's baptiſm. By *all the region*, &c. St. Matthew therefore muſt mean ſome of thoſe countries near Jordan, which bordered upon Judea, as the plain of Jordan, which is by the LXX called the *country about Jordan.* The novelty of a prophet's appearance in Iſrael; the family of John, the circumſtances of his birth, the extraordinary character which he had maintained for ſtrict and undiſſembled piety, all concurred, no doubt, with the time of his appearance, and the people's impatient deſire of the Meſſiah's arrival, and uneaſineſs under the Roman yoke, to draw ſuch vaſt multitudes after him. See Calmet, and Doddridge.

Ver. 6. *Were baptiſed of Him*] There were two kinds of baptiſm in uſe among the Jews; one was that of the prieſts at their conſecration, Lev. viii. 6. The other was that of the heathens proſelyted to the Jewiſh religion. It was therefore no unheard-of rite, which the Meſſiah's harbinger made uſe of. His countrymen were well acquainted both with the thing itſelf, and with its ſignification: They knew that it denoted ſome great change, either in the opinions or practices of thoſe who ſubmitted to it, and implied a promiſe of acceptance with God, on the part of him who adminiſtered it. Moreover they had been led by a paſſage in their ſacred books, Zech. xiii. 1. to expect that either the Meſſiah himſelf, or ſome of his attendants, would *baptiſe*; as is evident from the queſtion which the meſſengers of the Sanhedrim put to the Baptiſt: John i. 25. *Why baptiſeſt thou then, if thou be not that Chriſt*, &c.? They muſt have known therefore that John's baptiſm repreſented purification both of heart and life, as neceſſary even to Jews themſelves, before they could become the ſubjects of ſo holy a prince as the Meſſiah; and that it was a ſolemn obligation binding thoſe who received it to lead ſuch lives. Hence, as Dr. Whitby obſerves, they are miſtaken, who think John's baptiſm the ſame in kind with that which Chriſt afterwards inſtituted for the admiſſion of diſciples into his church. The difference between the two was conſiderable; *Firſt*, John did not baptiſe either in the name of Chriſt, or of the Holy Ghoſt, much leſs did he baptiſe them with the Holy Ghoſt, a circumſtance mentioned by himſelf as what remarkably diſtinguiſhes Chriſt's baptiſm from his. *Secondly*, They who were baptiſed with John's baptiſm, did not profeſs their faith in the Meſſiah, as actually come, neither did they receive his baptiſm in teſtimony of their entertaining that belief; for, after having adminiſtered it, he exhorted his diſciples to believe on Him who was to come. Therefore his baptiſm could not initiate men into the Chriſtian church. See Acts xix. 4, 5. *Thirdly*, John's was the baptiſm of repentance, whereby all who had a ſenſe of their ſins, and profeſſed repentance, were promiſed pardon, and exhorted to believe in the Meſſiah, who was ſoon to appear; or it was a waſhing with water to ſhew the Jews, that they might be cleanſed both from their prejudices and vices, in order to their becoming fit members of the Meſſiah's kingdom. Accordingly we read, that they who were baptiſed *confeſſed their ſins.* This *confeſſion of ſins* was abſolutely required as a condition without which there could be no expiation, Lev. vi. 21. no *remiſſion of them*; 1 John i. 9. If thoſe who were baptiſed had committed any great crime or ſcandalous offence, they were to make a public and open confeſſion of it, as appears from Acts xix. 18. Otherwiſe this confeſſion implies only a general acknowledgement that they were ſinners; that they repented of their ſins, and were reſolved to forſake them. See Whitby, Macknight and L'Enfant.

Ver. 7. *Phariſees*] A Jewiſh ſect ſo called from a Hebrew word ſignifying *ſeparated*, or *ſet apart*, becauſe they diſtinguiſhed themſelves from the reſt of the Jews, by pretending to a greater degree of holineſs and piety than the generality of them did; and by ſome particular obſervances. The *Sadducees* were another Jewiſh ſect, ſo named from *Sadoc*, the founder of it. The moſt authentic account of theſe ſects may be ſeen in Joſephus's Antiq. b. xviii. c. 1. and Jewiſh War, b. ii. c. 8. All writers of Jewiſh antiquities deſcribe them largely, but none better than Dr. Prideaux; Connect. vol. ii. p. 335. and the editors of the Pruſſian Teſtament, in their excellent introduction, which is tranſlated into Engliſh, and well deſerves the peruſal of all who would thoroughly underſtand the New Teſtament. It is manifeſt from St. John's reproof of theſe Phariſees and Sadducees, that they did not *come to his baptiſm* with true faith; or elſe that they fancied that baptiſm alone could procure them the remiſſion of their ſins. See Luke vii. 29. Matt. xxi. 25. from which paſſages it appears, that the Phariſees did not receive the baptiſm of John. It is alſo evident, from Luke iii. 7. that there were among the multitude ſome perſons of no better diſpoſitions than the Phariſees; ſince the baptiſt gives them the ſame reproof, calling them, *ye brood of vipers*, as Dr. Waterland very properly renders it. "As to this term of reproach, I take the reaſon of it, ſays Dr. Heylin, to be as follows: It is a probable conjecture, that men (*quatenus* animals) have each a peculiar reſemblance to ſome peculiar ſpecies of animals; which may be the reaſon, why Jeſus is called *the Lamb of God*, or *the Divine Lamb*: and his diſciples, or thoſe who are in ſuch a ſtate as renders them capable of becoming ſuch, are named *Sheep*; as, on the other hand, the politic Herod is called a *fox*, and perſons noted for an inſiduous, ravenous, profane or ſenſual diſpoſition are called reſpectively, *ſerpents*, *dogs*, *wolves*, and *ſwine*; which terms, when they occur in the Goſpel, are not the random language of paſſion, and "calling names," as we ſpeak; but a judicious deſignation of the perſons meant by them; for it was fitting that ſuch men ſhould be denoted by their proper ſignature, either for a caution to others, or a warning to themſelves. The Baptiſt had probably both theſe ends in view, when he called theſe Phariſees and Sadducees a *brood of vipers*. As they were perſons of a public character, it was proper that the world ſhould be informed what kind of men they were, to prevent the infection of their bad example; and upon their own account, it was proper to deſcribe them to themſelves, and denominate them (mere *animal-men* as they were, 1 Cor. ii. 14.) by their animal properties; becauſe, being already hardened in the uſe of religious ordinances, if they were not thus roughly dealt with, and alarmed by a true ſenſe of their dangerous condition, they would probably abuſe baptiſm, as they had other holy inſtitutions, to quiet their conſciences, which were now ſomewhat awakened, and ſtruck as with a panic fear, upon the general concourſe to the preaching of St. John.—*From the wrath to come*, means not only from the *Gehenna*, ch. v. 29. but alſo from the dreadful calamities which were ready to fall on the Jewiſh nation.

Ver. 8. *Fruits meet for repentance*] *Worthy of repentance*, that is: "Do ſuch works as may manifeſt the truth and ſincerity of your repentance." See Acts xxvi. 20. and comp. Epheſ. v. 9.

Ver. 9. *Think not to ſay*, &c.] Dr. Whitby has ſhewn fully how great was the preſumption of the Jews, on their relationſhip to Abraham. Munſter upon this text quotes a remarkable paſſage from the Talmud, wherein it is ſaid, "That Abraham ſits next the gates of hell, and doth not permit any wicked Iſraelite to go down into it." Theſe Jews might perhaps pervert the promiſe in Jer. xxxi. 35, 36. to ſupport this vain and dangerous confidence, in oppoſition to the moſt expreſs and aweful threatenings; particularly Deut. xxx. 19, &c. L'Enfant, with many other expoſitors, 10 And now alſo the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and caſt into the fire.

11 I indeed baptize you with water unto repentance; but he that cometh after me, is mightier than I, whoſe ſhoes I am not worthy to bear: he ſhall baptize you with the Holy Ghoſt, and *with* fire:

12 Whoſe fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 Then cometh Jeſus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, ſaying, I have need to be baptized of thee, and comeſt thou to me?

15 And Jeſus anſwering, ſaid unto him, Suffer *it to be ſo* now: for thus it becometh us to fulfil all righteouſneſs. Then he ſuffered him.

16 And Jeſus, when he was baptized, went up ſtraightway out of the water: and lo, the heavens were opened unto him, and he ſaw the Spirit of God deſcending like a dove, and lighting upon him:

Ver. 10. Ch. vii. 19. John xv. 6.—V. 11. Mark i. 8. Luke iii. 16. John i. 15, 26. Acts i. 5. xi. 16. xix. 4. Iſai. iv. 4. Mal. iii. 2.—V. 12. Mal iii. 3.—V. 13. Mark i. 9. Luke iii. 21. Ch. ii. 22.—V. 16. Iſai. xi. 2. xlii. 1. Luke iii. 22. John i. 32, 33.

is of opinion, that the Baptiſt hints here at the call of the Gentiles, which was occaſioned by the unbelief of the Jews; and that he alludes to Iſai. li. 1. &c. But it ſeems moſt probable, that the Baptiſt, taking his ideas from the objects before him (as we ſhall find in the courſe of this work was familiar with our bleſſed Saviour), intended to ſay thus much only to the Phariſees: "I declare it unto you, as a certain and ſolemn truth, that *God is able, of theſe very ſtones*, here before your eyes, which he can animate and ſanctify whenever he ſees fit, *to raiſe up* thoſe, who, tho' not deſcended from human parents, ſhall be, in a much nobler ſenſe than you, *children of Abraham*, as being made the heirs of his faith and obedience: and he would ſooner work ſuch a miracle as this, than ſuffer his promiſe to fail, or admit you to the bleſſings of his approaching kingdom, merely becauſe you have the abuſed honour to deſcend from that peculiar favourite of heaven." See Doddridge.

Ver. 10. *And now alſo the axe*, &c.] *The axe is already laid to the root of the trees: every tree then*, &c. Wat. "There is now no more time for delay: God is going to offer the laſt diſpenſation of repentance and mercy; which, if you accept not, his vengeance hangs over you; deſtruction will ſpeedily overtake you." See Iſai. x. 33, 34. It may be proper to obſerve, once for all, that in Scripture language, what is very ſure and very near, is ſpoken of as if it were already done; accordingly the Baptiſt ſpeaks here in the preſent tenſe. So Chriſt ſpeaks of himſelf, as if he were already in poſſeſſion of his glory while upon earth; John xvii. 24. See alſo John iii. 18. Epheſ. ii. 16. and Heb. xii. 22, 23. L'Enfant obſerves, that this verſe contains a prophecy of the total ruin and deſtruction of the temple, the city, and the nation of the Jews, which happened forty years after the death of Jeſus Chriſt.

Ver. 11. *I indeed baptiſe you*] This is the anſwer which John made to the queſtion put to him, John i. 19. in which he ſhews what difference there was between him and the Meſſiah. "*I indeed*, ſays he, *baptiſe you with water, to* bring you to *repentance*; for they who were baptized, not only declared that they had repented of their ſins, but they bound themſelves never to commit the like again, and to lead a life of holineſs and virtue;" which is the meaning of the Baptiſt in this place; and this is the *new life*. Rom. vi. 4. whereto people engaged themſelves when baptiſm was adminiſtered to them. *He that cometh after me*, ſays he, (namely Jeſus Chriſt, who entered on his miniſtry about ſix months after John, and was about ſix months younger; See Luke i. 36.) *is mightier than I*; *whoſe ſhoes*, &c. a proverbial and humiliating expreſſion, meaning, "whoſe loweſt ſervant I am not worthy to be," and denoting the great ſuperiority of Jeſus Chriſt above John. *He ſhall baptize you with the Holy Ghoſt*; the effuſion of which on the day of Petecoſt, St. John ſtyles a *baptiſm*; ſhewing thereby the copiouſneſs and abundance of it: and indeed it was a glorious effuſion over the church, of which Jeſus Chriſt was the author; Acts ii. 2, 33. He adds, *and with fire*; becauſe the Holy Ghoſt deſcended on the apoſtles in the ſhape of fire, and had the ſame power and virtue as that element of purifying, enlivening, &c. We may juſt obſerve that in the Greek it is, *Baptiſe you in water,—in the Holy Ghoſt*; words which well expreſs the ceremony of baptiſm, which was at firſt performed by plunging the whole body in water, as alſo the copious effuſion of the Holy Ghoſt on the day of Pentecoſt. See L'Enfant, and Wetſtein.

Ver. 12. *Whoſe fan is in his hand*, &c.] This expreſſion is taken from the prophetical writings. See Lev. xxvi. 23. Iſai. xli. 16, &c. Dr. Shaw obſerves, that in the eaſtern countries, after the grain is trodden out, they winnow it, by throwing it up againſt the wind with a *ſhovel*; the τὸ πτύον, here; and Luke iii. 17. rendered a *fan*, or *van*, top cumberſome a machine to be thought of. The text ſhould rather run; *whoſe ſhovel* or *fork is in his hand*; for this is a portable inſtrument, and is agreeable to the practice recorded, Iſai. xxx. 24. where both the *ſhovel* and the *van* are mentioned, as the *chaff* that is thereby *carried away before the wind*, is often alluded to in Scripture. See Travels, p. 139. To underſtand the Baptiſt's meaning right, we ſhould obſerve, that in this verſe he deſcribes the authority of Chriſt's miniſtry, as in that preceding he had deſcribed the efficacy of it. "The Meſſiah is infinitely mightier than I; not only as he will, beſtow on you the miraculous gifts of the ſpirit, will purify and enliven your ſouls, and kindle in your hearts pious and devout affections; but alſo as he has power to reward them who obey him with eternal life, and to puniſh ſuch with everlaſting deſtruction who reject him. See Macknight. There is, in what the Baptiſt here declares, as Dr. Doddridge remarks, an evident alluſion to the cuſtom of *burning the chaff* after winnowing, that it might not be blown back again, and ſo be mingled with the wheat; and though it may in part refer to the calamities to come upon the Jewiſh nation for rejecting Chriſt, as Bp. Chandler, L'Enfant, and others have obſerved; yet it ſeems chiefly to intend the final deſtruction of ſinners in hell; which alone is properly oppoſed to the *gathering the wheat into the garner*. Dr. Heylin underſtands the paſſage in a very different ſenſe, as implying the total purification of our ſinful nature, through the grace of Chriſt; and to keep up the metaphor he reads, *He ſhall baptize you with holy wind and fire*. Though I have no doubt that the expoſition above given is the true one, yet there is ſomething ſo ingenious as well as inſtructive in that of Dr. Heylin, that I cannot help referring my reader to it, as aſſured he will find great ſatisfaction in the peruſal. See his *Lectures*, vol. i. p. 24. Inſtead of, *Purge*, &c. Dr. Waterland reads, *Cleanſe—and gather the wheat into his garner*, &c.

Ver. 13. *To be baptiſed of him*] By this he intended to do an honour to John's miniſtry, and to conform himſelf to what he appointed for his followers. It was for this laſt reaſon, that he drank of the ſacramental cup. See Diodati. And certainly our Lord's baptiſm tended to promote the ends both of his own miſſion and of his forerunner's, as it eſtabliſhed the authority of both. It eſtabliſhed John's miſſion; great honour being done him by the Meſſiah's receiving his baptiſm. It eſtabliſhed our Lord's miſſion alſo; for after he was baptiſed, the teſtimonies of the ſpirit, and voice from Heaven, were given him in the preſence of the multitude aſſembled at Jordan. That theſe teſtimonies ſhould have been given him on this occaſion, rather than on any other, was fit, becauſe it was an auguſt manner of opening our Lord's miniſtry; was the moſt public occaſion that could be found, and pointed him out as the Meſſiah to the Baptiſt, who was thereby qualified for the principal duty of his miſſion. See Macknight.

Ver. 14. *But John forbad him*] *But John refuſed him.* Wat. See the note on John i. 31. Doddridge and others have it, *Would have hindered* or *prevented him*, ſaying, *I have need to be baptiſed of you, and do you come to me?* But Jeſus was in his own perſon to paſs through, and ſanctify all ſtates; and although the laſt ſtage wherein virtue attains its higheſt purity, was his reſerved province with regard to others, yet he himſelf began in the firſt; ſo that there was no kind or degree of moral goodneſs wherein he did not excel. He was, if I may ſo ſpeak, at the head of every form in the ſchool of virtue. *He had in all things the pre-eminence*, as his apoſtle declares. To this end, he practiſed the virtues of every rank and condition. He accordingly appeared among the penitents at Jordan; and when John objected to his ſuperior character, incompatible, as he thought, with ſuch condeſcenſion, Jeſus replied, *Let it be ſo for the preſent, for thus it becometh us to fulfil all righteouſneſs*; δικαιοσύνη, *Juſtice*; which, taken in general, as it commonly is in Scripture, ſignifies a combination of all the virtues, and is uſed as a compendious name for all duty; becauſe, to give each thing its due, and treat it according to its deſert, which is the office of *juſtice*, comprehends the whole of religion and morality. *All juſtice* is a Greciſm for "all kinds of juſtice." So we have in the next chapter *all ſickneſs* and *all diſeaſe*, i. e. all kinds of ſickneſs, and all kinds of diſeaſe. See more in Dr. Heylin's Diſcourſe concerning Juſtice, p. 31. The editors of the Pruſſian Teſtament define *all righteouſneſs* by "*whatever befits us*, and is ſuitable to our employment and profeſſion." To *fulfil righteouſneſs*, and to *fulfil the law*, ſays Wetſtein, is "to fulfil thoſe things which the law enjoins, and which are eſteemed juſt and laudable."

Ver. 16. *The heavens were opened to him*] i. e. To John; to whoſe view, as well as to that of the Saviour, this wonderful viſion was preſented. St. Mark has ſo expreſſed it, as plainly to refer the *ſeeing it to Chriſt*; and John the Baptiſt has in another place aſſured us, that *he* ſaw it, and took particular notice of it, as the ſign he was directed to obſerve, as the diſtinguiſhing characteriſtic of the Meſſiah

17 And lo, a voice from heaven, ſaying, This is my beloved Son, in whom I am well pleaſed.

CHAP. IV.

Chriſt faſteth, and is tempted. The angels miniſter unto him: he dwelleth in Capernaum, beginneth to preach, calleth Peter and Andrew, James and John, and healeth all the diſeaſed.

THEN was Jeſus led up of the Spirit into the wilderneſs to be tempted of the devil.

Ver. 17. John xii. 28. Pſ. ii. 7. Iſai. xlii. 1. Ch. xii. 18. xvii. 5. Luke ix. 35. Eph. i. 6. Col. i. 13. 2 Pet. i. 17.——V. 1. Mark i. 12. Luke iv. 1.

ſiah. See John i. 32, 34. This verſe might be rendered with more propriety, *And Jeſus, being baptized, had juſt gone out of the water, when lo! the heavens were opened unto him:* εὐθὺς, rendered *ſtraightway* in our verſion, not denoting the quickneſs of Chriſt's coming out of the water, but the immediate opening of the heavens after it. See Blackwall's ſacred claſſics, vol. i. p. 89. The *Spirit of God* is ſaid here to have *deſcended like a dove:* in St. Luke it is added, σωματικῷ εἴδει, *in a corporeal form*; a phraſe which might have been uſed with propriety, though there had not been, as is generally ſuppoſed, any appearance of the ſhape of the animal here mentioned, but only a *lambent flame* falling from heaven, with a *hovering, dove-like motion*, which Dr. Scott and others ſuppoſe to have been all. But Juſtin Martyr ſays expreſly, that it was in the *form of a dove*; adding, that all Jordan ſhone with the reflection of the light; and Jerome calls it, *the appearance of a dove.* It reſembled a *dove*, ſays Wetſtein, both in appearance and flight. See Hammond, and Whitby.

Ver. 17. *This is my beloved Son*] As both Mark and Luke have it, *Thou art my beloved Son*, one would be inclined to follow thoſe copies of St. Matthew, which agree with them, rather than the more common reading. See Mills and Wetſtein. Chemnitz, however, and ſome others, imagine that both ſentences were pronounced, the voice uttering the words, *Thou art my beloved ſon*, &c. while the Spirit was deſcending, as if they had been directed to Jeſus alone; and that after the Spirit reſted on Jeſus, the voice, ſpeaking to the Baptiſt and the multitude, ſaid, *This is my beloved Son*, &c. On this ſuppoſition, which, without doubt, renders the miracle very remarkable, the words of the preceding verſe may be well referred to the Baptiſt, as we have there obſerved. Ἀγαπητὸς is frequently uſed by authors to denote *an only Son*, and the LXX make uſe of it when the word in the Hebrew ſignifies *only*, Gen. xxii. 12. Zech. xii. 10. and elſewhere. The original word εὐδόκησα, expreſſes an intire acquieſcence in what one loves and approves. This paſſage is taken from Iſai. xlii. 1. with very little variation. See Pſ. xliv. 4. and xliii. 3. Wetſtein, and L'Enfant; and for more in the Reflections. It may be proper juſt to obſerve, that we have here a glorious manifeſtation of the ever bleſſed Trinity; the *Father* ſpeaking from heaven, the *Son* ſpoken to, and the *Holy Ghoſt* deſcending upon Him.

REFLECTIONS ON CHAP. III.

It is ſurely matter of unſpeakable thankfulneſs, that the kingdom of heaven ſhould be erected amongſt men; that the great God ſhould condeſcend ſo far as to take to himſelf a people from our ſinful world, and appoint his own Son to be the Governor of that kingdom: How happy are we that it is preached among us, and we are called to it! It ſhould be our great care to become not only nominal, but real members of it.

Repentance is the true preparation for the kingdom of heaven. We ſhould therefore every moment be prepared for it, becauſe this kingdom is every moment approaching nearer to us. If this kingdom is a kingdom of love, the repentance which prepares us for it muſt likewiſe be a repentance of love; that is, evangelical repentance, which flows from a ſight of Chriſt, from a ſenſe of his love, and the hope of forgiveneſs through him. Kindneſs is conquering; abuſed kindneſs is humbling and melting. The language of the truly penitent heart is, "What a wretch was I, to ſin againſt ſuch grace! againſt the law and love of ſuch a kingdom!"

He who preaches repentance, ought to perform it himſelf, and to join the outward part to the inward: this perſuades more than words. All is ſingular in St. John, (ver. 4.) not to attract the eſteem and praiſes of men, but to awaken their attention: with an awful ſeverity of manners and of doctrine, he was ſent before Chriſt to prepare his way. It is neceſſary that the law ſhould introduce the Goſpel; but the terrors of Moſes and Elijah ſhould render the mild and bleſſed Redeemer ſo much the more welcome to our ſouls. St. John *preaches in the wilderneſs:* No place is ſo remote as to exclude us from the viſits of divine grace; nay, commonly the ſweeteſt intercourſe which believers enjoy with heaven, is when they are withdrawn furtheſt from the noiſe and diſtractions of the world.

Behold the dreadful danger of all hypocrites, and unfruitful hearers of the word, whatever their pretences, or their external privileges may be! Miſerable they who ſhall be found in their ſins! Their covenant relation to Abraham, their baptiſm with water, their mere external profeſſions will avail them nothing: God will abandon them to unquenchable flames.

Warn'd by this aweful notice, may we forſake our ſins, and bring forth the proper fruits of repentance: And that we may be prepared for the great and final trial, let us be earneſt in our applications to our gracious Redeemer, that as we are baptiſed with *water* in his name, he would alſo baptiſe us with the Holy Ghoſt and with fire! That by the operations of his bleſſed Spirit, he would enkindle and quicken that divine life, that ſacred love, that flaming, yet well-governed zeal for his glory, which diſtinguiſhes the true Chriſtian from the hypocritical profeſſor, and is indeed the ſeal of God ſet upon the heart, to mark it for eternal happineſs.

Our Lord's ſubmitting himſelf to baptiſm, ver. 13. ſhould teach us a holy exactneſs and care in the obſervance of thoſe poſitive inſtitutions, which owe their obligation merely to a divine command; for *thus alſo it becometh us to fulfil all righteouſneſs*; "every thing juſt and needful in itſelf, as well as every thing meet, decent, regular, exemplary, and of good report."

Behold we at this baptiſm, the ſacred Three, diſtinctly appearing in characters of perſonal and divine glory, and concurring in the great deſign of ſalvation! How inconſiderable and unworthy are the beſt of men, compared with Chriſt! And what exalted and endearing thoughts ſhould we have of him, as the *Son* of God, and a Saviour of ſinners; and as the *beloved* of the Father, who makes us *accepted in him!*

The heavens were opened when Chriſt was baptiſed, to teach us, that when we duly attend on God's ordinances, we may expect communion with him, and communications from him. What an encomium was that which was heard from the opening heavens: *This is my beloved Son, in whom I delight!* How poor are all other kinds of praiſe! To be the *delight* and joy of God, this is praiſe indeed; this is true glory; this is the higheſt, brighteſt light that virtue can appear in.

That virtue is the object of divine complacence, as it is a moſt important truth, ſo it is obvious to all: For it is a principal article of natural religion, which hereby offers to every virtuous mind a ſure foundation, whereon to build hopes and confidence in the Creator. And hence the poet, with great propriety, has put it into the mouth of dying Cato; when, ſtanding anxiouſly on the brink of life, perplexed with the intricate ways of Providence in this ſtate, and dubious of a future, to ſtop the agitation of his mind, fluctuating in theſe uncertainties, he ſays,

> Here will I hold. If there's a pow'r above us,
> (And that there is, all nature cries aloud
> Through all her works) he muſt *delight* in virtue;
> And that which he *delights* in, muſt be happy.

God muſt delight in virtue, for the ſame reaſon that He delights in himſelf: For virtue is his own *image* and *likeneſs*, which, extinct in the firſt Adam, and revived in the ſecond, even Jeſus Chriſt our Lord, began her myſterious courſe at his incarnation, and went on gradually through all her proceſs, with the higheſt perfection in each degree; till ſhe had finiſhed the firſt ſtage, which is called the *juſtice of the law*, at his baptiſm by John, when the Almighty Father pronounced *audibly* to the lower world his approbation. See more in Dr. Heylin.

Chap. IV. *Ver.* 1. *Then was Jeſus led up*, &c.] *Then*, i. e. immediately after his baptiſm, *was Jeſus led*, or borne by a ſtrong impulſe of the Spirit on his mind, (See Luke iv. 14.) *into the wilderneſs:* which Mr. Maundrel is of opinion was the wilderneſs near Jordan; a miſerable and horrid place, according to his account, conſiſting of high barren mountains; ſo that it looks as if nature had ſuffered ſome violent convulſions there. Our Lord probably was aſſaulted in the northern part of it, near the ſea of Galilee; becauſe he is ſaid, Luke iv. 1. to be *returning*, or going back to *Nazareth*, from whence he came to be baptiſed. See Mark i. 9. Hither Chriſt retired to prepare himſelf for the diſcharge of his great office; and obtained ſo muchthe greater glory from hence, That he conquered the devil in a *wilderneſs*, who ſubdued our firſt parents in *paradiſe*, where with joint ſtrength they ought to have reſiſted him, and might eaſily have overcome him. Chriſt, the ſecond Adam, was to remedy all the evils of the fall. The word διαβόλου ſignifies properly a *ſlanderer*, or a *falſe accuſer*, and anſwers to the Hebrew *Satan:* It is found in the Scripture only in the *ſingular number*, and ſignifies that evil ſpirit who tempted our firſt parents; and who is repreſented in the ſacred writings as the head of the rebellious angels, and the *adverſary* of all good men. See 1 Theſſ. iii. 5. 1 Pet. v. 8. The *exiſtence* of *good* and *bad ſpirits*, is the plain doctrine of Scripture; and we muſt be perfect Sadducees, to doubt or deny the being of either, upon the faith and credit of the divine word. It may be proper juſt to obſerve, that a late ingenious writer has endeavoured to ſhew that this very remarkable tranſaction was not real, but viſionary; grounding his arguments upon the many difficulties which occur to our underſtandings in the literal account of it. I conceive that by the ſame arguments it would be eaſy to prove almoſt any part of the ſacred ſtory to be viſionary. There is no intimation of any thing of this ſort in the ſacred hiſtorians; the detail of facts is plain, and in their uſual manner: It is poſitively ſaid, that *Jeſus was led up*, that he *faſted*, that he *hungered*, &c. &c. Nor does there appear any thing in the letter whereupon to ground the idea, that what is here related was not real. That the whole event was moſt wonderful and

2 And when he had faſted forty days and forty nights, he was afterward an-hungred.

3 And when the tempter came to him, he ſaid, If thou be the Son of God, command that theſe ſtones be made bread.

4 But he anſwered and ſaid, It is written, Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and ſetteth him on a pinnacle of the temple,

6 And ſaith unto him, If thou be the Son of God, caſt thyſelf down: for it is written, He ſhall give his angels charge concerning thee, and in *their* hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone.

Ver. 4. Deut. viii. 3.—V. 5. Neh. xi. 18. Iſai. xlviii. 2. Ch. xxvii. 53.—V. 6. Pſ. xci. 11.

extraordinary, we readily allow; and may as readily allow, that from the very ſhort narration we have of it, it is not poſſible for us to enter compleatly into the whole meaning and purport of it. But this ſhould be no objection againſt our receiving and acknowledging the truth of the fact; which, the more miraculous it is, the more it requires the ſubmiſſion of our faith, and the humble adoration of our minds. See more on ver. 8. and Farmer's inquiry into the temptation of Chriſt.

Ver. 2. *And when he had faſted forty days*] So much greater was Jeſus than Adam. Jeſus, worn down by faſting and hunger, oppreſſed with want, and in a wild howling wilderneſs, overcame the devil; by whom Adam was overcome in full ſtrength, and abounding with all things. It was uſual for perſons to prepare themſelves for any ſacred office by faſting, and prayers ſo intenſe, as to cauſe a neglect of common food. See Acts xiii. 3. xiv. 23. The number *forty* is remarkably diſtinguiſhed in Scripture: Moſes and Elijah faſted *forty days*. See alſo Numb. xxvi. 1. Sam. xvii. 6. Gen. l. 3. Jonah iii. 4. Ezek. iv. 6. It is a very juſt remark of Dr. Whitby, that to inſtitute, or to pretend to keep a *faſt* for *forty days*, in imitation of this example of our Lord, is to place *morality in numbers*, and introduce an endleſs heap of *ſuperſtitious follies*; for it is certain, that ſo great and ſo long abſtinence is inconſiſtent with the frailty of our nature, and ſo can be no duty. Better here is the note of Theophylact and others, that "we are then eſpecially to expect temptations, when we are alone, and when we are in ſtraits and exigencies, from which we ſee no ordinary way of deliverance:" which was the caſe of Chriſt, he being *hungry* in the *wilderneſs*, and fed at laſt only by *angels miniſtering to him*.

Ver. 3. *When the tempter came to him, he ſaid,* &c.] We may infer from Mark i. 13. that during the forty days which Jeſus ſpent in the wilderneſs, he was expoſed to ſeveral other temptations beſides thoſe mentioned here: and therefore Dr. Doddridge very well tranſlates and paraphraſes the paſſage thus; "Juſt at that time, when he was very hungry, and intirely unprovided with food, *the tempter coming to him*, in a viſible form, putting on an human appearance (as one that deſired to inquire farther into the evidences of his miſſion) *ſaid, if thou art the Son of God*, &c." It is only in the original, *if thou art Son of God*, without any article; but it ſeems to be properly inſerted in our verſion, becauſe the miracle which the devil required of Jeſus, was not that he might ſhew himſelf to be *a child of God*; but *the Son of God*, i. e. the Meſſiah. The Jews were perſuaded that the Meſſiah was to be the Son of God; and they commonly applied to him Pſ. ii. 7. and 2 Sam. vii. 14. By comparing ſeveral paſſages in the New Teſtament, it appears, that in the language of the Jews, the words *Meſſiah* and *Son of God*, were of the ſame import. See Matt. xxvi. 63. Luke xvii. 66. 70. John i. 41. 44. 45. and Matt. xvi. compared with Mark viii. 29. Luke ix. 20. *Chriſt was tempted in all things*, Heb. iv. 15. and as the things which ſollicit us to ſin may be referred to three kinds, pleaſures, honours, and riches, (1 John ii. 16.) Chriſt being tempted by all theſe, came off victorious. When he aſked not God that the ſtones might be made bread, he ſhewed his conqueſt over pleaſure, or the animal appetite; when he caſt not himſelf down from the temple, he ſhewed his triumph over vain-glory; and in the third temptation, expreſſing his contempt of the goods of this world, he ſhewed that nothing in this life could conquer his piety and regard to God. See L'Enfant and Wetſtein. Dr. Waterland reads the laſt words, *command theſe ſtones to become bread*.

Ver. 4. *But by every word*, &c.] *But by every thing which the mouth of God ſhall ordain.* Pruſſian Teſtament. The original, to which our verſion is agreeable, is an Hebrew expreſſion, taken from Deut. viii. 3. Whatever *proceedeth out of the mouth*, is the ſame as *whatever God appoints* or *commands*. *Word* is not in the Hebrew, but only in the LXX, whom the Evangeliſt hath here followed. Dr. Heylin is of opinion, that the diabolical temptation did not, perhaps could not begin, till after Jeſus had faſted forty days; and then, when the firſt fervours of the new ſtate he was entered upon were conſiderably abated; when his new abilities of body and mind were greatly exhauſted by ſo long an abſtinence; when nature languiſhed, and hunger called for the needful repair of food; then the tempter found acceſs to him. It ſhould be obſerved, that in the ſtyle of Scripture, feeding, feaſting, and faſting, are applicable to the mind as well as to the body. The mind has its hunger and thirſt. It feeds and ruminates on thought; and when it fails of a due ſupply, it palls, and ſickens, and ſtarves for want of entertainment. Now the forlorn wilderneſs was as barren of what could recreate the mind, as of what could feed the body. Here Jeſus ſojourned, in perpetual ſilence and ſolitude, with no entertainment of ſenſe, no ſecular occupation, no amuſement, no uſeful thoughts or imagination, to paſs the irkſome hours. His faſt there was total; total, I mean, as to the animal part, which, waſted with long want of neceſſary refreſhment, at laſt pined with hunger; and this hunger would naturally be attended with ſadneſs, dejection of ſpirits, or other diſorders, which debilitate the mind, and lay it open to temptation. It was *then the tempter came to him, and ſaid, if*, &c. So the Evangeliſt briefly relates the ſubſtance of this firſt temptation; which certainly was then diſplayed with all the colourings of reaſon; and, which, by way of illuſtration, and only to ſhew, what might be ſuggeſted on the occaſion, may be thus repreſented: "If you really are the Son of God, and the voice you imagine to have heard from heaven be no deluſion, aſſert your prerogative: do not let a Son of God ſtarve; Vindicate your Sonſhip, and juſtify your father's goodneſs; who has not given you the miraculous powers you think yourſelf endow'd, with for nothing. If theſe powers are to be uſed, when ſo reaſonably as now? Can any one want them more? Can any one deſerve them better than *you* do? Conſider what you owe to yourſelf and your father's glory, if you be indeed his Son. His ſpirit, as you deem, led you into this inhoſpitable wilderneſs;—for what?—To periſh here?—and ſo to fruſtrate all the prophecies which you conceive yourſelf deſtined to accompliſh, and deprive men of the ſalvation you undertake to earn for them?—For *your own* ſake, for *their* ſake, for the ſake of your *Father's glory*, which is ſo highly intereſted in your preſervation, hearken to the juſt calls of nature in you: Speak but the word; *bid theſe ſtones become bread.*" Jeſus anſwered, *Man*, &c. The quotation is very appoſite: for it is taken from *Deuteronomy*, where Moſes, recapitulating to the Jews the hardſhips and temptations with which they had been exerciſed in the deſart, the more effectually to remind them of the great leſſon he was to inculcate, ſays, *Thou ſhalt remember all the way which the Lord thy God led thee theſe forty years in the wilderneſs to humble thee, and to* prove *thee* [the original here is the ſame word, which, in other places, is rendered, to *tempt thee*], *to make known what is in thine heart; whether thou wouldeſt keep his commandment or no: and he humbled thee, and ſuffered thee to hunger, and fed thee with manna* [a food before unknown] *that he might make thee know, that Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord*; &c. i. e. whatever God appoints, or by whatever way he pleaſes. This anſwer, we ſee, was fully to the purpoſe, and ſo deciſive as not to admit a reply; yet the adverſary, though baffled, did not deſiſt, but renewed the attack with a ſecond temptation: whereby it ſhould ſeem, that he hoped to take advantage from the total reſignation wherewith Jeſus confided in the divine protection, ſo as to drive him into ſome exceſs. See Houbigant on Deut. viii. 3.

Ver. 5. *Then the devil taketh him*, &c.] The original word παραλαμβάνει, ſignifies no more than *to lead*, to *take along with one*; as in the LXX. Numb. xxii. 41. xxiii. 20. 27. 28. See Matt. xvii. 1. That it hath no other ſenſe in this place, and alſo in the eighth verſe, is plain from Luke iv. 5. 9. By the *Holy City* is meant Jeruſalem, which is frequently ſo called. The heathen writers often call thoſe cities *holy*, in which any of their deities were ſuppoſed to hold their ſpecial reſidence, and from whence their oracles were delivered. Inſtead of *pinnacle*, Dr. Doddridge very properly reads *battlement*; obſerving that though *pinnacle* agrees very well with the etymology of the Greek word (πτερύγιον, *Wing*. Wat.) Yet, according to its uſe among us, it leads the Engliſh reader to imagine, that he ſtood on the point of a *ſpire*. The truth is, that the roof of the temple was flat, and had a baluſtrade round it, which in ſome parts was ſo exceeding high, that one could hardly bear to look from it. See Deut. xxii. 8. and Joſeph. Antiq. l. 15. c. 11. Somewhere on the edge of this battlement, we may ſuppoſe, was the ſcene of this temptation. We muſt not imagine, that the devil took Jeſus Chriſt, and diſpoſed of him as he would; but only that our bleſſed Saviour, who yielded to the temptation, was pleaſed to do what the devil required of him. It is a common thing to ſay, a perſon does a thing, when he orders or cauſes it to be done.

Ver. 6. *If thou be the Son of God*] The Jews were undoubtedly right in thinking the Meſſiah is ſpoken of by Daniel, ch. vii. 13, 14. But they fell into a groſs miſtake, when, interpreting that paſſage literally, they believed the Meſſiah would actually *come in the clouds of heaven, and wreſt the kingdom from the Romans.* See Matt. xxiv. 30. The Phariſees however, had the deſtruction of the Romans, and the miraculous erection of a temporal empire in view, when they required our Lord to ſhew them a ſign from heaven; Matt. xvi. 1. And the people in general were ſo ſtrongly impreſſed with the belief of it, that they overlooked all the proper proofs of Chriſt's miſſion, and re-

7 Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and ſheweth him all the kingdoms of the world, and the glory of them;

9 And ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me.

10 Then ſaid Jeſus unto him, Get thee hence, Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.

11 Then the devil leaveth him, and behold, angels came and miniſtered unto him.

12 Now when Jeſus had heard that John was caſt into priſon, he departed into Galilee;

Ver. 7. Deut. vi. 16.—V. 10. Deut. vi. 13. x. 20. 1 Sam. vii. 3.—V. 11. Heb. i. 14.—V. 12. Mark i. 14. Luke iii. 20. iv. 14, 31. John iv. 43. Or, *delivered up*.

jected him, becauſe he did not confirm it by that ſign. John vii. 27. *Howbeit we know this man whence he is*; *but when Chriſt cometh, no man knoweth whence He is*: "No man knoweth from what particular place he ſhall firſt come;" for the doctors thought that though the Meſſiah was to be born at Bethlehem, he was immediately to be conveyed thence, and concealed, till Elijah the Tiſhbite came from heaven, and prepared matters for his reception; after which he was to be manifeſted in a miraculous manner: And as they expected that the Meſſiah was to come in *the clouds of heaven*, they thought his firſt appearance was to be in the temple; grounding this opinion on Mal. iii. 1. Pſ. cx. 2. Iſai. ii. 3. Now the ſecond temptation, conſidered in the light of this popular error, had conſiderable ſtrength in it; for the tempter's meaning was, "Since thou art the Son of God, thou ſhouldſt caſt thyſelf down from hence into the courts below, where the numerous worſhippers, ſeeing *thee borne up by angels*, will immediately acknowledge thee as the Meſſiah coming to them in the clouds of heaven: *For it is written, he ſhall give his angels charge*, &c. Had not this been the devil's meaning, there was not the leaſt reaſon for carrying Jeſus to *Jeruſalem*, and ſetting him on the *battlements* of the temple. He might as well have bidden him caſt himſelf down from any precipice in the wilderneſs, or from the turret of any neighbouring town; where the interpoſition of angels in his preſervation, would have been as conſpicuous a proof to *himſelf* of his Meſſiahſhip, as in the holy city of Jeruſalem. It may be objected indeed, that the text cited by no means promiſes a viſible interpoſition of miniſtering ſpirits for the preſervation of the Meſſiah, as this ſenſe of the temptation ſeems to require. But the anſwer is, that there was nothing to hinder the *father of lies* from putting an artful gloſs upon a text of Scripture in order to delude: as if he had ſaid, "Since God hath promiſed that his angels ſhall bear good men up in their hands, the Meſſiah may well expect the ſame favour, eſpecially when it is neceſſary for the erecting his kingdom.—And further, the tempter's argument would have the more weight, if, as is probable, he was now *transformed into an angel of light*, and feigned a willingneſs to aſſiſt Jeſus in the undertaking. See Macknight, Sherlock on Prophecy, appendix, p. 304. and the notes on Pſ. xci. 11.

Ver. 7. *It is written again*] Or *alſo*. So πάλιν here elegantly ſignifies, in oppoſition to the quotation which the tempter had made; which was indeed very imperfect: But many, after St. Jerome, have obſerved, that Satan made his advantage of quoting Scripture imperfectly and by ſcraps. The cauſe of truth, and ſometimes of common ſenſe, hath ſuffered a geat deal by thoſe who have followed his example. Jeſus repels his attack by Scripture alſo; which, like that cited in his former anſwer, again relates to the children of Iſrael, exerciſed in circumſtances not unlike his own, in the wilderneſs, when, murmuring and impatient for want of water, as they had been before for want of food, they *tempted the Lord*, ſaying, *Is the Lord among us, or not?* See Exod. xvii. 7. They queſtioned his preſence with them, and wanted proofs of it by a new miracle. To *tempt*, is to *try*, and the trial they would make argued their doubt and diſtruſt. See the note on Deut. vi. 16. The perfect faith of Jeſus excluded all diffidence, and therefore would not admit any act on his part whereby to put the divine goodneſs to the teſt, ſince he already had the fulleſt aſſurance of it. "I will not provoke the Lord, either by acting otherwiſe than he has appointed, or by requiring proofs of his power and veracity, after ſuch as are ſufficient, and have already been given." See Heylin, and Wetſtein.

Ver. 8. *Again, the devil taketh him*, &c.] The adverſary, enraged, as it ſhould ſeem, with his ill ſucceſs in the two former attempts, caſts off all diſguiſe in this. He ſpeaks no more of *Son of God*; but deſperate, and thence impudent and audacious, he offers at once his whole ſtock of gaudy trumperies, all worldly power, dominion and glory, and arrogantly ſets the price at which they are to be purchaſed. This appears not ſo much a temptation, as an inſult upon Jeſus, who reſented it accordingly. Le Clerc is of the ſame opinion with the author referred to on verſe 1. that what is here related, may more ſafely be conceived to have happened to Chriſt in a viſion or dream, than really; but this, ſays Dr. Whitby, is a vain dream and a viſion of his own brain; and that which robs us of all the practical improvement of our Lord's temptation. For, why ſhould Chriſt have been led into a *wilderneſs* to have this dream or viſion? Did he faſt only in a viſion forty days and forty nights? Or, why is it ſaid, that he afterwards was hungry? Why is it ſaid, that the devil *ſpake* to him, *ſet him on a pinnacle*, upon an *high mountain*, &c. &c? and looks it not far more odd to give the devil power over the *fancy* of our Lord, to raiſe ſuch imaginations in him, and ſuggeſt ſuch dreams to him, than barely to give him that power over our Lord's *body*, which neither did nor could do him any hurt? I obſerve again, that as God cauſed Moſes to ſee the whole land of promiſe from the top of Nebo, either by ſtrengthening his eyes to ſee it thence, or elſe by repreſenting it to him as it were in a large *plan* or *map* all the valleys round about him; ſo might the devil, in the valleys round about that *high mountain* upon which Chriſt ſtood, make a large draught of the ſtately edifices, guards and attendants of kings, appearing in their ſplendor, viſible to the eyes of Chriſt; which appearance could not be ſo well made to him, or advantageouſly ſeen, had he been in a plain. Wetſtein is of opinion, that the devil might point out the *kingdoms of the world* to him, in ſome ſuch manner as this, "Turn thy eyes to the eaſt, There is the kingdom of the Perſians, to whom thy anceſtors were ſubject, and the kingdom of Arabia, rich in gold, in frankincenſe and myrrh: Turn to the ſouth, there is the kingdom of Egypt, where the deſcendants of the patriarchs ſuffered ſo long and ſevere a ſervitude: Turn to the weſt, there you ſee Tyre and the iſles, abounding in merchandize and wealth; you ſee Rome, the queen and empreſs of the world: On the north, you ſee Syria, whoſe king Antiochus once profaned the temple, and brought ſuch evils on the Jews; you ſee Galilee, whoſe fertility you know, and where you have hitherto lived in obſcurity." Thus the devil *pointed out* to Jeſus the kingdoms of the world, and their grandeur. Macknight, with ſeveral others, is of opinion, that this proſpect was confined to the land of promiſe; and that the mountain of Nebo, from whence Moſes had a proſpect of the whole land, was very probably that from whence the devil ſhewed our bleſſed Saviour all the kingdoms of the world, that is, the whole land of promiſe; for ſo the word is uſed, in the literal ſenſe at leaſt, of Romans iv. 13. The land of promiſe, in its largeſt ſignification, reached from the Euphrates to the Mediterranean, eaſt and weſt, and from Egypt on the ſouth, to beyond Sidon northwards, Deut. xi. 24. In Joſhua's time, that extant of country contained thirty diſtinct principalities, beſides the Philiſtines and Sidonians, as Spanheim obſerves; and even in our Lord's time it comprehended ſeveral kingdoms, ſome of which are mentioned Luke iii. 1. All theſe the devil pointed out to Jeſus in the temptation; taking particular notice of *their glory*; that is, their great and opulent cities, their rich fields, their hills covered with wood and cattle, their rivers rolling through fertile valleys, and waſhing the cities as they paſſed along; and promiſed to put him in poſſeſſion of the whole inſtantly, if he would *fall down and worſhip him*. By confining this proſpect to the land of promiſe, the third temptation will appear to have had a peculiar force. The devil, that he might know whether Jeſus was the Meſſiah, offered to give him all the *kingdoms of the land* to which the *Meſſiah* had an undoubted right; ſee Pſalm ii. 8. lxxii. 8. He hoped thus to have enticed him to commit idolatry; thinking, if he was not the Meſſiah, he would eagerly embrace this, as the ſpeedieſt way of accompliſhing his deſign.

Ver. 9, 10. *All theſe things will I give thee*] "If thou art the Son of God, take care to be eſteemed as ſuch; if the kingdom of the Jews is deſtined for thee, add to it other kingdoms: ſeize the preſent occaſion, which is the moſt deſirable; comply with the preſent terms which are the moſt eaſy: fall down, and pay me homage." He requires to pay him that honour which the Satrapes or inferior kings were accuſtomed to pay to the king of the Perſians, who was therefore called, "the king of kings." The word ὕπαγε, *get thee hence*, plainly expreſſes the authority of Jeſus over Satan, as well as his deteſtation of ſo vile a ſuggeſtion. See the note on Luke iv. 6.

Ver. 11. *Miniſtered unto him*] The word διακόνειν, ſignifies *to ſerve* or *wait upon* in general, and ſo to *wait at table*. See chap. viii. 15. Luke xvii. 8, &c. as *one celeſtial ſpirit* might have been abundantly ſufficient for the relief of our Lord's neceſſities, it is reaſonable to ſuppoſe, that the appearance of a *number* of them upon this occaſion was to do him the more illuſtrious honour, after this horrible combat with Satan, to which, for wiſe and good reaſons, he was pleaſed to condeſcend. See Doddridge, and the *Reflections*.

Ver. 12. *Now when Jeſus had heard*, &c.] John the Baptiſt was not impriſoned till after the temptation of Jeſus Chriſt. Between theſe two events, there happened what is related in the three firſt chapters of St. John's goſpel. It is commonly ſuppoſed, that the miniſtry of John the Baptiſt laſted but about eighteen months at moſt, and that he was in priſon a year after Jeſus Chriſt's baptiſm. We will juſt tranſcribe out of St. John's goſpel, for the ſake of connection, what is here omitted in the hiſtory of Chriſt. He went from Nazareth into Judæa, where he was baptized by John, Mark i. 9. from Judæa he returned into Galilee, John i. 43. ii. 1. He went again into Judæa, and there celebrated the paſſover at Jeruſalem, John ii. 13. He baptized in Judæa while John was baptizing at Enon, John iii. 22. All this time John was at liberty, ib. ver. 24.

but

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the ſea coaſt, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying,

15 The land of Zabulon, and the land of Nephthalim, *by* the way of the ſea, beyond Jordan, Galilee of the Gentiles:

16 The people which ſat in darkneſs, ſaw great light; and to them which ſat in the region and ſhadow of death, light is ſprung up.

17 From that time Jeſus began to preach, and to ſay, Repent; for the kingdom of heaven is at hand.

18 And Jeſus, walking by the ſea of Galilee, ſaw two brethren, Simon called Peter, and Andrew his brother, caſting a net into the ſea: for they were fiſhers.

19 And he ſaith unto them, Follow me, and I will make you fiſhers of men.

20 And they ſtraightway left *their* nets, and followed him.

21 And going on from thence, he ſaw other two brethren, James *the ſon* of Zebedee, and John his brother, in a ſhip with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ſhip and their father, and followed him.

23 And Jeſus went about all Galilee, teaching in their ſynagogues, and preaching the Goſpel of the kingdom, and healing all manner of ſickneſs, and all manner of diſeaſe among the people.

24 And his fame went throughout all Syria: and they brought unto him all ſick people that were taken with divers diſeaſes and torments, and thoſe which were poſſeſſed with devils, and thoſe which were lunatick, and thoſe that had the palſy; and he healed them.

25 And there followed him great multitudes of people, from Galilee, and *from* Decapolis, and *from* Jeruſalem, and *from* Judea, and *from* beyond Jordan.

Ver. 15. Iſai. ix. 1, 2.—V. 17. Mark i. 14, 15. Ch. iii. 2. x. 7.—V. 18. Mark i. 16. Luke v. 2. John i. 42.—V. 21. Mark i. 19.—V. 23. Ch. ix. 35.—V. 25. Mark iii. 7.

but the Phariſees having conſpired againſt Jeſus, John iv. 3. and Jeſus hearing that John had been put into priſon, by Herod Antipas, tetrarch of Galilee, Mark i. 14. Jeſus went into Galilee. See L'Enfant. Inſtead of *he departed*, in this verſe, Dr. Waterland reads, *he retired.*

Ver. 13. *And leaving Nazareth*] Namely, when they had wholly rejected his word, and even attempted to kill him. See Luke iv. 29. and the parallel places; and for an explanation of the next verſes the note on Iſai. ix. 1. 2. and Mede's works, p. 101, 102. Chriſt choſe Capernaum for the place of his reſidence, as being a large city, and where he was likely to bring numbers of people to the knowledge of his Goſpel. See ch. xi. 23. For an account of the lake of Genneſareth, and the fruitfulneſs of the neighbouring country, ſee Joſephus, Jewiſh War, b. iii. c. 18.

Ver. 14. *That it might be fulfilled which*] *Whereby was fulfilled that which.* Wat.

Ver. 15. *By the way of the ſea beyond Jordan*] *In the way of the ſea about Jordan.* Wat.

Ver. 17. *From that time*, &c.] Namely of his departure into Galilee. Jeſus had already preached at Jeruſalem and in Judea: See John iv. 3. and the note on ver. 12. But St. Matthew having omitted this part of the evangelical hiſtory, dates the beginning of Chriſt's miniſtry from his preaching in Galilee. John the Baptiſt gave notice that the *coming of the Meſſiah was at hand:* Jeſus Chriſt declares *that he is come*; and orders his apoſtles to publiſh the ſame great truth to the world. See L'Enfant. Though Chriſt, as legiſlator and Lord, could have commanded his ſubjects, yet he choſe rather, by the milder methods of perſuaſion, to teach and inſtruct them. See ver. 23. and on ch. v. 11, 12. It is the peculiar buſineſs of Chriſt to eſtabliſh the kingdom of heaven in the hearts of men. Yet he himſelf begins his preaching in the ſame words with John the Baptiſt, becauſe the repentance which John taught, ſtill was and ever will be the neceſſary preparation for that inward kingdom. But that phraſe is not only uſed with regard to the individuals, in whom this kingdom is to be eſtabliſhed, but alſo with regard to the Chriſtian church, in the whole body of believers. In the former ſenſe, it is oppoſed to repentance; in the latter to the Moſaic diſpenſation. See more in Heylin, p. 42.

Ver. 18. *And Jeſus walking*, &c.] Reſpecting the calling of Peter, &c. ſee the notes on Mark i. Inſtead of *fiſhers*, Dr. Waterland reads *fiſhermen*. It appears from John i. 35. that they had already acknowledged Jeſus for the Meſſiah, upon the teſtimony of John the Baptiſt.

Ver. 21, 22. *Ship*] *Bark*, or *boat*. Wat.

Ver. 23. *Synagogues*] This is a general word, which in its original meaning ſignifies both civil and eccleſiaſtical aſſemblies, and alſo the places where theſe aſſemblies were kept. Here, as alſo chap. xiii. 54. and almoſt all through the New Teſtament, it is taken for the places or buildings were the Jews met to pray, and to hear the interpretation of the law and the prophets, and this is the common acceptation of the word *ſynagogue*. It is manifeſt from Acts xv. 21. that there had been of a long time ſynagogues in each city, and that the Jews were accuſtomed to meet therein every ſabbath day. Theſe *ſynagogues* had ſeveral heads and officers, who performed different functions: That of the Scribes was to teach and inſtruct the congregation; but it is evident from Acts xiii. 15. that after the reading of the law and the prophets, the heads of the ſynagogue deſired ſuch learned and grave perſons as happened to be there to make a diſcourſe to the people; and by virtue of this cuſtom it was, that Jeſus Chriſt and St. Paul were allowed to preach in the ſynagogues: Acts ix. 20. xiv. 1. See L'Enfant and Beauſobre, and the authors referred to on chap. iii. 7. Reſpecting the different diſeaſes, poſſeſſions, &c. mentioned in this and the next verſe, we ſhall have occaſion to ſpeak more particularly when we come to thoſe miracles of our Lord, where they are diſtinctly deſcribed. The *Goſpel*, i. e. the *glad tidings*, or *joyous meſſage*, is the proper name of our religion, and will be amply verified as ſuch to all who cordially embrace it. See Heylin, and more on this ſubject in the Reflections.

Ver. 24. *Torments*, &c.] *Pains*; *demoniacs*, *lunatics*, *and paralytics.* Wat.

Ver. 25. *From Decapolis*] A country of Paleſtine, ſo called becauſe it contained *ten cities*; concerning the names of which the learned are not agreed. It bordered upon Syria, a province near Galilee, and extended on both ſides of Jordan and the lake of Tiberias. It formerly belonged to the half tribe of Manaſſeh. See Joſeph. Jewiſh War. b. iii. c. 16. and Pliny's Nat. Hiſt. l. v. c. 18. Inſtead of *beyond*, Dr. Waterland reads *about Jordan.*

REFLECTIONS ON OUR LORD'S TEMPTATIONS, &c.

To have a juſt notion of this extraordinary event, we muſt conſider it in two lights. *Firſt*, as it was permitted by God. *Secondly*, as it was executed by the tempter.

The reaſons for which God permitted his Son to be tempted of the devil were ſuch as theſe: 1. That he might become a faithful and merciful high-prieſt, one who can ſuccour his people in time of need, and pity them when they happen to fall by temptation. The apoſtle aſſigns this reaſon expreſsly, Heb. ii. 17, 18. iv. 15. 2. That his example might be a complete pattern of all the virtues: Jeſus, like a wiſe and valiant general, underwent himſelf all the hardſhips attending his ſervice, that we his ſoldiers might be animated to ſuſtain them together with him. He has gone before us, not only in poverty and reproach, and contempt of ſenſual pleaſure, but was given up to be tempted of the devil, that his people might not be diſmayed by ſuch diſpenſations of providence, but be taught to expect them, eſpecially after having had proofs of the divine love and manifeſtations of his preſence. Alſo that we might know both what ſort of an enemy we have to encounter, and the kind of temptations he will aſſault us with; particularly that there is no impiety or wickedneſs ſo groſs, but he will tempt even the beſt of men to commit it.

Farther, it was deſigned to ſhew us, that the devil, though a ſtrong enemy, may be overcome, and by what means; and to ſtir us up to conſtant watchfulneſs. Hence this conflict, though managed in the ſight of God and the angels only, was in due time made public for the inſtruction of mankind. 3. That our Lord might with the greateſt advantage begin and carry on his miniſtry, in the courſe of which he was to accompliſh the ſalvation of men, it was neceſſary he ſhould firſt vanquiſh the ſtrongeſt temptations of the old ſerpent, who had formerly brought ruin on mankind. His ſuſtaining the temptations of the devil, therefore, when he entered on his miniſtry,

teaches

CHAP. V.

Chriſt beginneth his ſermon on the mount: declaring who are bleſſed, who are the ſalt of the earth, the light of the world, the city on an hill, the candle: that he came to fulfil the law. What it is to kill, to commit adultery, to ſwear: exhorteth to ſuffer wrong, to love even our enemies, and to labour after perfectneſs.

AND ſeeing the multitudes, he went up into a mountain: and when he was ſet, his diſciples came unto him:

2 And he opened his mouth, and taught them, ſaying,

Ver. 1. Mark iii. 13, 20.

teaches us, that no man is ſo rightly qualified to preach the Goſpel, as he who by temptation has been fortified againſt luxury, ambition, pride, luſt, covetouſneſs, and ſuch like paſſions, with which the devil overthrows the minds of the ſimple.

On the other hand, the motives which induced the devil to undertake this temptation, might be, 1. His general deſire of ſeducing men to ſin: 2. Some particular end which he propoſed to accompliſh thereby. It is reaſonable to believe that God's gracious intention to ſave the world by his Son, was not entirely concealed from the evil ſpirits. If ſo, they might be led by the prophecies to conjecture, that this was the period fixed in the decrees of heaven for the advent of God's Son. That the devils are acquainted with the Scripture is evident from the citation which we find the tempter making out of the Pſalms on this occaſion. Beſides, they might be confirmed in their opinion, by the general expectation of the Meſſiah, with which the eaſt was now filled. If therefore they had any how received intelligence of the wonderful things which accompanied the birth of Chriſt; or, having been witneſſes to the deſcent of the Spirit upon him at his baptiſm, ſome of them had heard the voice from heaven declaring him the Son of God; they could not but have a great curioſity to know whether he was really the grand perſonage ſo long expected by men.

The reſolution of this point was undoubtedly of the greateſt moment to them; becauſe the part they were afterwards to act, in carrying on their own projects for deſtroying the human race, depended in a great meaſure upon it. Wherefore, all the time Jeſus was in the wilderneſs, the chief of the evil ſpirits, as being beſt qualified for the undertaking, beſet him with a multitude of temptations, in order, if poſſible, to diſcover who he was: The form in which two of his temptations run, ſeems to favour this conjecture: *If thou be the ſon of God, command that this ſtone be made bread.—If thou be the Son of God, caſt thyſelf down from hence.* Beſides, unleſs the tempter had been in doubt as to the character of Jeſus, it is not to be imagined that he ſhould have attempted to ſeduce him at all.

His conduct in the preſent inſtance is a lively example of what St. Peter has told us, 1 Pet. v. 8. *Your adverſary the devil, as a roaring lion, walketh about, ſeeking whom he may devour:* The malice, the cruelty, and the fury with which the evil ſpirit attacks mankind, is but faintly repreſented by the fierceneſs of the moſt ravenous wild beaſts. The devil, on this occaſion, ſeems to have aſſaulted our Lord in ſome viſible form, and with an audible voice. He could hardly do it otherwiſe, the human nature of Jeſus being incapable of ſinful thoughts. Commonly, however, his ſtrongeſt temptations are thoſe wherein he leaſt appears; for example, when he ſuggeſts evil imaginations, in order to raiſe evil deſires. A man, therefore, in ſuch caſes, ſhould enter into himſelf, and with the help of the Spirit of God, ſhould courageouſly expel thoſe deteſtable ſentiments, the devil's auxiliaries, by which he takes and keeps poſſeſſion of the ſoul. And as for the aſſaults which he makes upon us by means of things without us, they muſt be ſuſtained and repelled by a firm rereſolution, as waves by a rock. The Chriſtian has good encouragement thus to exert himſelf with vigour; for his maſter has ſhewed him, that there is in the word of God ſufficient armour to preſerve him invulnerable againſt all the firey darts of the adverſary. Farther, as Chriſt, after having vanquiſhed the devil, was *miniſtered unto by angels*, His followers, who endeavour to do their duty, ſhall have ſuch aſſiſtance as is neceſſary to their continuing immoveable amidſt the rudeſt ſhocks of temptation, or to their riſing again after they are thrown down. They may be amidſt legions of devils, but their integrity ſhall be happily preſerved; for the *angels* of God ſhall *miniſter unto him.* See Macknight.

We obſerved on ver. 23. that the Goſpel is *glad tidings*, a *joyful meſſage:* And could we effectually repreſent the full purport of this JOYFUL MESSAGE, ſo as to make you ſenſible what a ſolid and ſuperlative happineſs it imports, your hopes muſt preſently be raiſed, and all your deſires engaged in purſuit of the promiſed good: But though all men inceſſantly ſeek after happineſs, yet they are commonly ſo miſtaken in their notions of it, that theſe heavenly tidings make no impreſſions on them.

Conſider we then, that happineſs of every kind requires a proper diſpoſition for its enjoyment. Without *bodily health* we cannot reliſh the pleaſures of *ſenſe*; and, for the ſame reaſon, without *virtue*, which is the ſoul's health, we cannot participate of *ſpiritual joys.* To judge, therefore, what intereſt we have in the Goſpel, or glad tidings of the kingdom of God, conſider the holy angels, who are its native inhabitants: They, doubtleſs, are happy in the ſupreme degree; but their happineſs is the reſult of a more intrinſic part of their character, *viz.* holineſs. And this brings to my mind a fine ſaying of a modern writer:

Then, to be *good*, is to be *happy*; angels
Are *happier* than men, becauſe they're *better.*

They are perfectly happy, becauſe they are perfectly holy. Now holineſs conſiſts in having only *pure* deſires: i. e. *juſt* deſires: They cannot deſire any thing but what is juſt, fit, and proper for them: And thence, although their deſires may be various, yet they can never be (as in the human race) inconſiſtent; but, being excited with due ſubordination and harmony among themſelves, they are all fully gratified. In a word, duty and pleaſure are the ſame in heaven. The angels have all they can wiſh, becauſe they can wiſh only for what they ought to have. And the more intenſe their deſires are, the higher are their virtues, and the greater their beatitude.

Things are quite contrary in the preſent ſtate of the human nature; for holineſs there is ſo diſtinct a thing from the gratification of our natural deſires, that it principally conſiſts in denying them. Our natural deſires, *viz.* our appetites and paſſions, are often unjuſt, and ſo exorbitant, that, for the ſake of our own eaſe, and the little happineſs which can be found here, we are bound to reſiſt and ſubdue them. And herein (quite oppoſite to the angelical nature) conſiſts the human excellence. To refrain from what we wiſh; to chooſe what we are averſe to; to reject the poiſonous ſweet, and prefer the wholeſome bitter; to ſtrive againſt ſloth and voluptuouſneſs, with other numberleſs follies, to which we are prone, and climb the arduous rugged paths of duty; Theſe are our firſt taſk, in which we ſhall often miſcarry. But this will not always be the caſe: We ſhall not always be left to our own miſmanagement; for, if we perſiſt in doing the beſt we can, God will at length take us under his more immediate government, and, by a faithful ſervice, we ſhall enter into his kingdom.

This momentous truth is the genuine *Goſpel* of Chriſt: Such are the *glad tidings* he publiſhes; aſſuring us, that God's kingdom is acceſſible, is *near*; ſo that all may enter it, who will make their way to it through the works of repentance.

Chap V. *Ver.* 1. *And ſeeing the multitudes*] *And ſeeing ſuch a multitude:* Heylin: Who ſuppoſes this verſe to be immediately connected with the laſt of the preceding chapter. It does not appear in what part of Galilee this mountain was ſituated; and if the cure of the leper, which Chriſt performed at his deſcending from it, was wrought in the confines of ſome other city, and not of Capernaum, there is no reaſon to ſuppoſe, as moſt expoſitors do, that it was in the neighbourhood of Capernaum. See ch. viii. 1, 2. Luke v. 12. Maundrell ſays, that what is now called *the mount of the Beatitudes*, is a little to the north of mount Tabor. Travels, p. 115. And if this be its true ſituation, it muſt be at ſome conſiderable diſtance from Capernaum. Doddridge is of opinion that this diſcourſe was different from, and previous to that which St. Luke has given us in the ſixth chapter of his Goſpel, though many of the ſentiments and expreſſions are the ſame. It is however more generally thought that theſe diſcourſes are the ſame. And it appears from Luke vi. 12, 17. that our Saviour having gone up to the top of the mountain to pray, coming down from thence, he ſtood on a plain and even part of the ſame mountain, from whence he could eaſily be heard. So Moſes firſt aſcended mount Sinai alone, and afterwards accompanied by the elders, from whence the law was promulged by God. Jeſus *ſat down*, according to the cuſtom of the Jewiſh doctors, when they taught. *His diſciples*, mean, not merely the twelve apoſtles, who were not yet choſen under that character, but all thoſe in general who followed Jeſus Chriſt. See Luke vi. 13. John ix. 27. and in moſt places in the Acts the Chriſtians are called *diſciples.*

Ver. 2. *And he opened his mouth*] This phraſe denotes ſpeaking in a ſolemn and authoritative manner, intimating the importance of what is going to be delivered, and is not always uſed as a pleonaſm. Comp. Judg. xi. 35, 36. Job iii. 1. xxxiii. 2. Matth. xiii. 35. Acts viii. 35. x. 34. In order to enter into the beauty of this diſcourſe, it is neceſſary to conſider it as addreſſed not merely to the apoſtles, but to Chriſt's diſciples in general, and to vaſt numbers of people, who, affected with the ſight or fame of his miracles, were now aſſembled around him; probably expecting, that he would immediately declare himſelf the Meſſiah, and full of thoſe falſe notions of his kingdom, which ſo generally prevailed. Mr. Blair, in his excellent diſcourſes on this ſermon, has ſhewn beyond all others, how directly the beginning of it is levelled againſt theſe prejudices; calculated, as the whole of it is, to correct thoſe erroneous notions of the Meſſiah's kingdom, which were ſo common, and which would prove ſo pernicious to thoſe who were governed by them. He has alſo obſerved, as it is very neceſſary to do, what a beautiful correſpondence there is between the *characters* deſcribed in theſe beautitudes, and the *bleſſings* connected with them. Jeſus began his ſermon with the doctrine of *happineſs*; a ſubject which the teachers of wiſdom have always conſidered as the principal thing in morals; and for that reaſon they have laboured to give their true diſciples an idea of it. Moſt of the Jews ſeem to have conſidered the enjoyments of ſenſe, as the ſovereign good. Riches, mirth, revenge, women, conqueſt, liberty, 3 Bleſſed *are* the poor in ſpirit: for their's is the kingdom of heaven.

4 Bleſſed *are* they that mourn: for they ſhall be comforted.

5 Bleſſed *are* the meek: for they ſhall inherit the earth.

6 Bleſſed *are* they which do hunger and thirſt after righteouſneſs: for they ſhall be filled.

7 Bleſſed *are* the merciful: for they ſhall obtain mercy.

Ver. 3. Luke vi. 20. See Prov. xvi. 19. xxix. 23. Iſai. lvii. 15.—V. 4. Iſai. lxi. 3. Luke vi. 21.—V. 5. Pſ. xxxvii. 11. See Rom. iv. 13.—V. 6. Iſai. lv. 1. lxv. 13.—V. 7. Ch. vi. 14. Mark xi. 25. 2 Tim. i. 16. James ii. 13.

ame, and other things of the ſame kind, afforded them ſuch pleaſures, that they wiſhed for no better in the Meſſiah's kingdom, which they all conſidered as a ſecular one: Even the diſciples themſelves, who afterwards were made apoſtles, long retained this notion of a temporal kingdom; having followed their maſter firſt with a view to the honours, profits, and pleaſures attending the poſts which they expected under him. Therefore, to ſhew his hearers in general, and his diſciples in particular, the groſſneſs of their error, our Lord declared that the higheſt happineſs of men conſiſteth in the graces of the ſpirit, becauſe from the poſſeſſion and exerciſe of them, the pureſt pleaſures reſult: pleaſures, which ſatisfy the great God himſelf, and conſtitute his ineffable felicity. See Wetſtein, Doddridge, and Macknight.

It may be proper, before we enter upon this diſcourſe, to obſerve, once for all, that whoever examines the diſcourſes of our Lord with attention, may find in them a certain character and way of ſpeaking, in a great meaſure peculiar to himſelf. This manner, by which our Saviour's diſcourſes are diſtinguiſhable, conſiſts in raiſing matter of inſtruction and moral reflection from the objects which preſented themſelves to him and his audience while he was ſpeaking. Hence his ſermons to the multitude, and his converſation with his diſciples, allude perpetually to the time of the year, to the place where he is, to the objects that ſurround him, to the occupation and circumſtances of thoſe whom he addreſſes, or to the ſtate of public affairs, &c. Thus the bleſſed Jeſus in the *ſpring* went into the fields, where he ſat down on an eminence, and made this diſcourſe, which is full of obſervations ariſing from things which preſented themſelves to his view. Hence, when he exhorts his diſciples to *truſt* in God, he bids them *behold*, [ἐμϐλέψατε,] *look upon*, the *birds of the air*, which were then flying about them, and were fed by Providence, though *they did not ſow, nor reap, nor gather into barns. Conſider*, ſays our bleſſed Lord, ver. 28. *take notice of the lilies of the field*, which were then blown, and were ſo beautifully clothed by the ſame power, and yet *toiled not* like the huſbandmen, who were then at work. Being in a place where they had a wide proſpect of a cultivated land, he bad them obſerve how God cauſed the ſun to ſhine, and the rain to deſcend upon the fields and gardens, even of the wicked and ungrateful; and he continued to convey his doctrine to them under rural images; ſpeaking of good trees, and corrupt trees; of knowing men by their fruits; wolves in ſheep's clothing; grapes not growing upon thorns, nor figs on thiſtles; of the folly of caſting precious things to dogs and ſwine; of good meaſure preſſed down, and ſhaken together, and running over, and a variety of other particulars, which will occur to every reader's obſervation. From this peculiarity in the ſtile and genius of our Saviour's diſcourſes, we may conclude that the writers of the Goſpel have given us always the ſubſtance, and often the very words of our Lord's ſermons; and we may alſo plainly ſee in the diſcourſes of Jeſus Chriſt his great deſign,—which was to inſtruct; therefore he conveys knowledge in a familiar way: He adapts his language to his hearers. He ſpeaks to their eyes, and to their ears. He chuſes images and compariſons which would ſtrike them moſt powerfully, and make the moſt laſting impreſſion upon their minds. See Jortin's diſcourſes, p. 212. and note on ver. 14.

Ver. 3. *Bleſſed are the poor in ſpirit*] *Happy*, &c. Doddridge: and ſo throughout the beatitudes: I uſe the word *happy* rather than *bleſſed*, ſays he, as more exactly anſwering to Μακάριοι as the word *bleſſed* does to εὐλογημένοι: and I the rather chuſe to render it thus, becauſe our Lord ſeems to intimate by it, not only that the diſpoſitions here recommended would be the way to future *bleſſedneſs*, but that they would immediately be attended with the trueſt *happineſs*, and the moſt noble pleaſures. In order to render his hearers more attentive, Chriſt propoſes his doctrine in certain paradoxical dogmas, which, at firſt appearance, may ſeem falſe to the vulgar eye, but are found moſt true by the attentive conſiderer. "It is notable, ſays an old writer, that all the beatitudes are affixed to unlikely conditions, to ſhow that the judgement of the *word*, and of the world, are contrary." Bengelius obſerves, that in the preſent ſermon we have, *firſt*, an *exordium*, containing a ſweet invitation to true holineſs and happineſs, ver. 3—12. *ſecondly*, a perſuaſive to impart it to others, ver. 13—16. *thirdly*, a deſcription of true Chriſtian holineſs, ver. 17—ch. vii. 12. in which it is eaſy to obſerve, that the latter part exactly anſwers to the former; *fourthly*, the concluſion; giving a ſure mark of the true way, warning againſt falſe prophets, and exhorting to follow after righteouſneſs. St. Luke applies this firſt beatitude to the *poor*, properly ſo called; but though *poverty of ſpirit* may include a diſpoſition which bears poverty rightly, there ſeems no doubt that it here primarily refers to humility of heart. Dr. Heylin's ſeems the true interpretation: The phraſe, ſays he, *poor in ſpirit*, expreſſes an inward diſpoſition or ſtate of mind, by an outward worldly circumſtance; namely, poverty, which ſignifies want; the ſenſe whereof obliges men to dependance upon others for ſupply, by begging or ſervitude: So by exact analogy, *poverty of ſpirit* implies want, and conſequently an habitual addreſs to, and dependance upon God, for ſupply, by prayer and obedience. The beatitude therefore may be thus paraphraſed, "You naturally congratulate the rich and the great, and expect, under the reign of the Meſſiah, to be advanced to wealth, dignity, and power; but your notions of theſe things are very falſe and viciated; For I ſay unto you, *happy are the poor in ſpirit*; thoſe humble ſouls, who, deeply conſcious of their ignorance and guilt, can quietly reſign to the divine teachings and diſpoſals, and accommodate themſelves to the loweſt circumſtances which Providence ſhall appoint them: *For*, howſoever they may be deſpiſed and trampled on by men, *their's is the kingdom of heaven:* They will be moſt likely to embrace the Goſpel, and they alone will be intitled to its moſt important bleſſings, both in time and in eternity." See Doddridge, Wetſtein, and Bengelius.

Ver. 4. *Bleſſed are they that mourn*] "Either for their own ſins, or for other men's, and who are ſteadily and habitually ſerious; *they ſhall be comforted*, moſt ſolidly and deeply in this world, and eternally in heaven. What they *now ſow in tears*, they ſhall *reap in joy*; their tears ſhall waſh away their guilt, and their innocence be crowned with perpetual felicity." See 1 Cor. v. 2. and Bengelius. Poſſibly our Saviour might refer ſtill farther in this bleſſing to the *mourning* rightly improved on account of afflictions; and in this light nothing can be more true than the preſent aphoriſm; becauſe, if any thing brings a man to virtue, it is affliction: The natural tendency thereof being to give him a feeling of the vanity of the world, and conſequently to convince him how neceſſary it is, that he ſhould ſeek his happineſs in things more ſolid and durable. Affliction awakens ſerious thoughts in the mind, compoſes it into a grave and ſettled frame, very different from the levity which proſperity inſpires; gives it a fellow-feeling of the ſorrows of others, and makes it ſenſible of the evil of departing from God, the ſource and centre of its joy. See Macknight.

Ver. 5. *Bleſſed are the meek*] That is, the men of mild and forgiving tempers, who hold all their paſſions and affections even; *they ſhall inherit the earth*; they ſhall enjoy the protection of civil government, with all the bleſſings of the preſent life, the greateſt and beſt of which flow from *meekneſs itſelf*. Meekneſs conſiſting in the moderating of our paſſions, makes a perſon beautiful and venerable in the eyes of others, ſo that he poſſeſſes their inward eſteem; while the man devoid of this grace is deſpicable, though dignified with ever ſo many titles of honour. Hence it is called *the ornament of a meek and quiet ſpirit*. Further, this grace ſecures a man againſt many injuries to which he may be expoſed; a *ſoft anſwer* being powerful to *turn away wrath*; or, if an injury is done to a meek perſon, his meekneſs prevents the ſtorm which pride, anger, and revenge raiſe within; enables him to bear the injury with tranquility, and ſtrengthens him to overcome it with good. Thus much ſeems to be implied in the bleſſing annexed to the character in this verſe; which is a citation from Pſ. xxxvii. 11. and ſeems to be produced to ſhew of how great a price the ornament of a meek and quiet ſpirit is in the ſight of God; for the words immediately put us in mind, that under the diſpenſation wherein God rewarded virtue with temporal advantages, he annexed the higheſt bleſſing, even that of inheriting the Promiſed Land, to the lovely grace of *meekneſs*. See Macknight, Bengelius, and Rev. v. 10. Dr. Heylin is of opinion, after many of the fathers, the Vulgate, and ſeveral ancient manuſcripts, that this beatitude is miſplaced; and that it ſhould follow immediately after the firſt. There being, as he thinks, an apparent antitheſis in the words, as well as a ſtrong connection in the ſenſe.

Ver. 6. *Bleſſed are they that do hunger*, &c.] Our Saviour uſes the ideas of *hunger* and *thirſt* metaphorically, to expreſs vehement deſire. By *righteouſneſs* ſeems to be meant that holineſs which the Goſpel teaches and recommends, in oppoſition to the righteouſneſs of Scribes and Phariſees. So that the perſons here ſaid to hunger and thirſt, are thoſe who earneſtly long for, and are ſenſible of the want of that ſalvation which is procured by Jeſus Chriſt. This beatitude therefore may be thus paraphraſed: "Happy are they, who, inſtead of deſiring inſatiably the poſſeſſions of others, and endeavouring to obtain them by violence or deceit, eagerly *hunger and thirſt after righteouſneſs*, and make it the delightful buſineſs of life to improve in all the branches of evangelical virtue and goodneſs. For they ſhall never be diſappointed in theſe pious purſuits, but be abundantly ſatisfied with the righteouſneſs they ſeek, and be competently ſupplied with every neceſſary good." See ver. 10. Prov. xxi. 21. Matt. vi. 33. Doddridge, and Wetſtein.

Ver. 7. *Bleſſed are the merciful*] Thoſe who feel for the ſorrows of others as their own, and with tender ſympathy haſten to relieve them. Dr. Heylin remarks excellently upon this beatitude, that the frailty of human nature renders men continually liable to abuſe, and perverts the good diſpoſitions which religion would excite: thus mourning for ſin may degenerate into a gloomy melancholy and moroſeneſs of temper; and ſome, becauſe they are diſpleaſed, as they have reaſon, with themſelves, become peeviſh and fretful at all about them; and again, with regard to the *hunger and thirſt after juſtice*,

i. e.

8 Bleſſed *are* the pure in heart: for they ſhall ſee God.

9 Bleſſed *are* the peace-makers: for they ſhall be called the children of God.

10 Bleſſed *are* they which are perſecuted for righteouſneſs ſake: for their's is the kingdom of heaven.

11 Bleſſed are ye when *men* ſhall revile you, and perſecute *you*, and ſhall ſay all manner of evil againſt you falſly, for my ſake.

Ver. 8. Pſ. xv. 2. xxiv. 4. Hebr. xii. 14. 1 Cor. xiii. 12. 1 John iii. 2.—V. 10. 2 Tim. ii. 12. 1 Peter iii. 14.—V. 11. Luke vi. 22. 1 Peter iv. 14. Gr. *lying*.

i. e. univerſal virtue, (See on ch. iii. 15.) In order to produce this, men called to religion have commonly powerful convictions, concerning the turpitude of vice, with the danger and guilt of neglecting virtue. And they ought ſtudiouſly to cultivate theſe convictions, and impreſs them deeply upon their minds by aſſiduous meditation, as the proper motive to perſeverance in their good reſolutions. But, as the ſpeculations of juſtice are pleaſing, and the practice of it laborious; and as it is much eaſier to deſire that others ſhould be virtuous, than to bebecome ſo themſelves; it too often happens that they miſapply their concern for the intereſts of virtue to the morals of other men, and are more intent upon their neighbour's faults than their own: Thus they turn their zeal the wrong way, and ſuffer it to evaporate in chimeras of reforming the public: But *hunger* and *thirſt* are *perſonal*; for no man hungers for another's want, but for his own. Thoſe holy deſires which the ſpirit of God firſt excites in his ſervants, chiefly tend to their own purification: and in the progreſs of that work, I mean while they *grieve* for their own folly, and *pine* for their own want of juſtice, they will compaſſionately bear with the follies of other men, and be very indulgent to *their* want of juſtice; a want which they ſo ſenſibly experience in themſelves. To ripen this good diſpoſition to which their ſtate naturally leads, in the meaſure they advance in it, Chriſt here ſo ſeaſonably pronounces his benediction, *Bleſſed are the merciful, for they ſhall obtain mercy*; which a pious reader will thus apply to himſelf: "Guilty as I am of ſuch faults, and ſubject to ſuch infirmities, what a happineſs is it, that I may hope for the mercy of God! I may *ſecurely* hope it, if I forgive the faults of others, and treat them with that compaſſion which God commands, and I myſelf ſtand ſo much in need of."

Ver. 8. *Bleſſed are the pure in heart*] Mr. Blair ſuppoſes that this may refer to the expectation the Jews had of poſſeſſing themſelves of beautiful captives in wars, by which they fancied the Meſſiah's kingdom would be eſtabliſhed. The large ſeraglios of eaſtern princes and great men, which, by a very miſtaken taſte, were regarded as matters of ſtate and grandeur, might poſſibly give countenance to ſuch an extravagant notion. Dr. Doddridge therefore in the following paraphraſe juſt touches upon it; "Indulge not a thought of thoſe licentious gratifications which are often mingled with victory, and are accounted as the pleaſures of the great; *happy are the men* who not only abſtain from theſe groſs enormities; but are concerned that they may be *pure in heart too*; avoiding every irregular deſire, and mortifying every unruly paſſion: This reſolute ſelf-denial ſhall be the ſource of nobler and more laſting pleaſures; *for they ſhall ſee God:* Thus purified and refined, they ſhall enjoy him in his ordinances, and in all the communications of his grace here, and dwell with him forever in heaven." Dr. Heylin in his uſual manner obſerves, that the purification here pronounced *bleſſed*, is a long and arduous work; beginning in repentance, and attended with that *mourning for ſin*, to which a former beatitude invites. This *purification* is carried on by *that hunger and thirſt after juſtice* mentioned in the next; and it advances ſtill more and more in the following benediction upon the *merciful*; who, by the violence they do themſelves to mortify their own pride and ill-nature, ſo as patiently to bear with and compaſſionate the infirmities of their brethren, draw down upon themſelves the mercy of God, which at length ſo conſummates their purification, by a ſuper-abundant increaſe of divine grace, that they become *pure in heart*, and thereby are qualified for that ſublime and efficacious knowledge of the deity, which is here called *ſeeing God*; the mental eye being irradiated from above; for God, who maketh his ſun to riſe upon the evil and on the good, does alſo from himſelf illumine the minds of all men, in proportion to their deſire of, and earneſt ſearch after his light; *The path of the juſt is as a ſhining light, which ſhineth more and more unto the perfect day.* See more in Heylin.

Ver. 9. *Bleſſed are the peace-makers*] *Bleſſed are the peaceable, for they ſhall become the children of God.* With reſpect to the term *peaceable* or *peace-makers*, [εἰρηνοποιοί,] it is to be noted, that in Scripture, το ποιειν, to *make*, or *do*, ſignifies an *habit of mind*, with its conſequent actions. So by thoſe who *do good* or *evil*, we underſtand *good* or *bad men*; and when St. Paul ſpeaks of *making prayer*, Phil. i. 4. he means not to cauſe others to pray, but to pray ourſelves. So the *peace* here ſpoken of is *perſonal*. It is the fruit of victory after ſucceſsful conqueſts over the inbred impurity of our nature. It is the peace and tranquility of the ſoul; and it is an immediate diſpoſition for the accompliſhment of regeneration, wherein, as St. Paul ſpeaks, we ſhall be renewed by knowledge after the image of the Creator. See Heylin, Suicer's Theſaurus under εἰρηνοποιος, and the note on 2 Cor. iii. 18. Other expoſitors ſuppoſe that this beatitude refers not only to thoſe who are of a peaceable diſpoſition, but is oppoſed to men of hoſtile and warlike minds; and therefore they paraphraſe it thus: "Warriors and conquerors, the diſturbers of the peace of mankind, are by no means happy in their victories, nor they who love to involve others in quarrels for their own purpoſe; but They are *happy*, who, loving peace, promote it to the utmoſt of their power: *they ſhall be called the children of God.* Having rendered themſelves like to God, by imitating his greateſt perfection, they ſhall be acknowledged by him as his children, and admitted to a participation of his happineſs; an honour, which thoſe who take pleaſure in war, however eminent they may be for courage, ſhall certainly miſs, though it be the aim of their ambition; becauſe they purſue it not by the Godlike diſpoſition of diffuſing happineſs, but by ſpreading deſolation and death among their fellow-creatures. So that, having diveſtd themſelves of the nature of God, they have no title to be *called his ſons*."

Ver. 10. *Bleſſed are they which are perſecuted*, &c.] One would imagine that a perſon of the amiable temper and behaviour deſcribed in the laſt mentioned beatitude, would be the darling of mankind; but our Lord well knew it would not be ſo, as long as Satan was the prince of this world; he therefore warns them before-hand of the treatment all were to expect, who were determined thus to tread in his ſteps, by ſubjoining, *Happy are they who are perſecuted for righteouſneſs ſake.* "Inſtead of thoſe pomps and pleaſures, thoſe victories and triumphs, in expectation of which you may now be crowding around me, my followers muſt prepare themſelves for the ſeverity of ſuffering, and courageouſly endure the greateſt extremities, for the teſtimony of their conſciences; for the cauſe of true righteouſneſs and virtue. Their richeſt treaſure is beyond the reach of their moſt inveterate enemies, for they ſhall reign with God in everlaſting glory." This is the laſt of theſe ſacred paradoxes, ſays Heylin; paradoxes to the world, but ſavoury and luminous truths in the eye of right reaſon. This beatitude needs no further explanation or proof, than what is obvious from the univerſal ſentiment of mankind, who agree to place the heroic character, in ſuffering for a good cauſe. So our Milton aſſures us,

> —— That ſuffering for truth's ſake
> With fortitude, is higheſt viſtory. Book xi.

This was the prerogative of the martyrs in the primitive church, and juſtice has ſince had its martyrs in all ages. After declaring the general axiom, our Lord applies it, (continues this writer) to his diſciples now preſent, to animate their zeal, who were to lead the van in this magnanimous combat. See ver. 11—16. But though what is here ſaid may be peculiarly applicable to the apoſtles and miniſters of Chriſt; yet there can be no doubt, that it is alſo applicable to all thoſe who come within the character here deſcribed; all who are holy themſelves, the *ſalt of the earth*, and therefore capable of *ſeaſoning* others.

Ver. 11, 12. *Bleſſed are ye when men ſhall revile*, &c.] Macknight underſtands this as a diſtinct beatitude from that in the 10th verſe, ſuppoſing the former to refer to liberty and external eaſe; the preſent to reputation: and accordingly he paraphraſes it thus; "Fame, or the applauſe of the world, does not give perfect contentment, by ſatisfying true ambition; but to be *reviled falſely*, in the ways of righteouſneſs, and to ſhare in affronts with and for God, is a dignity which yields infinitely greater joy, and is that by which the ſaints and prophets have been diſtinguiſhed in all ages:" Inſtead of, *Be exceeding glad*, in ver. 12. Ἀγαλλιᾶσθε, would be properly rendered, *Triumphantly exult*, or *leap for joy*. See Luke i. 14.

In concluſion of theſe beatitudes, we may obſerve upon them all in general, that to *bleſs men*, that is, to *make them hapyy*, was the great buſineſs for which our Lord came into the world; and accordingly, in the beginning of this divine ſermon, he pronounced eight bleſſings together, annexing them to ſo many Chriſtian virtues, and aſſigning the particular beatitude which attends each of them. Knowing that happineſs is our common aim, and that an innate inſtinct continually urges us to the purſuit of it, he in the kindeſt manner applies directly to that inſtinct: he directs it towards its proper object, and ſhews the way to obtain it. Though all men neceſſarily deſire happineſs, yet the greater part continue miſerable, becauſe they ſeek it where it is not to be found. Our Lord therefore begins his divine inſtruction, which is the compleat art of happineſs, by laying before us the true and only method of acquiring it.

We may here further obſerve the benevolent condeſcenſion of our Lord; How he ſeems to lay aſide his ſupreme authority, as our legiſlator, that he may better act the part of our friend and our Saviour; and, inſtead of uſing the lofty imperative ſtyle in poſitive commands, chuſes rather in a more gentle and engaging way to inſinuate his will and our duty, by pronouncing thoſe bleſſed who comply with it. He alſo indulgently conſiders the great depravation of our nature, how its original corruption and acquired malignity, by evil habits, together with the force of bad examples, and the ſinful converſation and faſhions of the world, had ſo darkened the underſtanding, and perverted the judgement of men, that they could but obſcurely diſcern the genuine beauty of the ſublime doctrines which he was to inculcate; and therefore he propoſed them in ſuch a light as would moſt effectually recommend them. He named the duty and its happy conſequences together; guarding and enforcing each virtue with a beatitude; that thoſe who were not yet capable of being affected by the intrinſic merit of holineſs, might be allured to the practice of it by the reward that attends it. See Heylin, 12 Rejoice, and be exceeding glad; for great *is* your reward in heaven: for ſo perſecuted they the prophets which were before you.

13 Ye are the ſalt of the earth: but if the ſalt have loſt his ſavour, wherewith ſhall it be ſalted? it is thenceforth good for nothing, but to be caſt out, and to be troden under foot of men.

14 Ye are the light of the world. A city that is ſet on an hill cannot be hid.

15 Neither do men light a candle, and put it under a buſhel, but on a candleſtick; and it giveth light unto all that are in the houſe.

16 Let your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in heaven.

17 Think not that I am come to deſtroy the law, or the prophets: I am not come to deſtroy, but to fulfil.

18 For verily I ſay unto you, Till heaven

Ver. 12. James i. 2. Acts vii. 52.—V. 13. Mark ix. 50. Luke xiv. 34.—V. 14. Prov. iv. 18.—V. 15. Mark iv. 21. Luke viii. 16. xi. 33. The word in the original ſignifieth *a meaſure containing about a pint leſs than a peck.*—V. 16. 1 Peter ii. 12. 1 Cor. xiv. 25.—V. 18. Luke xvi. 17.

Ver. 13. *Ye are the ſalt of the earth*] This relates to all the diſciples who were there preſent, Luke xiv. 34. and alſo to all Chriſtians in general. (1 Theſſ. v. 5. Philip ii. 15.) But more eſpecially to the apoſtles. See on ver. 16. *Salt* is the emblem of wiſdom, and it ſerves alſo to preſerve things from putrefaction. Now the firſt diſciples of Chriſt were more eſpecially appointed to diffuſe the wiſdom of the Goſpel throughout the whole world, and to promote virtue and holineſs among men by their doctrines and examples. The meaning is, "Who could inſtruct and reform you, if you ſhould happen to fall into error or vice; You that are to be entruſted with the ſanctification and inſtruction of others?" Comp. Mark ix. 49. Coloſſ. iv. 6. Livy calls Greece *Sal Gentium*," the *ſalt* of all the nations," on account of thoſe intellectual improvements which they learned from thence. The word μωρανθῆ, rendered, *Have loſt its ſavour*, Dr. Waterland tranſlates *Is become inſipid*; it has a peculiar beauty and ſtrength here, and might literally be rendered, *If it be infatuated* or *grown fooliſh*; alluding to the common figure, in which ſenſe and ſpirit are expreſſed by *ſalt*. Our Lord's ſuppoſition of the *ſalt's loſing its ſavour* is illuſtrated by Mr. Maundrell, who tells us, That "in the valley of ſalt, near Gebul, and about four hours journey from Aleppo, there is a ſmall precipice, occaſioned by the continual taking away of the ſalt: In this, ſays he, you may ſee how the veins of it lie: I broke a piece of it, of which the part expoſed to the rain, ſun and air, though it had the ſparks and particles of ſalt, yet it had perfectly *loſt its ſavour*, as in Matt. v. The innermoſt, which had been connected with the rock, retained its ſavour, as I found by proof." See Grotius, and Wetſtein.

Ver. 14. *Ye are the light of the world*] Jeſus compares his diſciples to the ſun, repreſenting the efficacy of their miniſtry to fill the world with the gladſome light of truth, a thing as neceſſary in the moral world, as light in the natural: *Ye are the light of the world.* This appellation was given by the Jews to their wiſe men and doctors. See John v. 35. 2 Pet. i. 19. Jeſus Chriſt beſtows it on his diſciples, becauſe they were appointed to preach the Goſpel, (Philip ii. 15.) and to reveal to mankind the knowledge of Chriſt, who is the true *light of the world*, John i. 49. This is alſo applicable to Chriſtians in general; and to excite them and all Chriſtians to diligence in diſpenſing the ſalutary influences of their doctrine and example, He bad them call to mind, that *a city which it ſet upon a mountain cannot be hid*; or, that the diſciples of Jeſus Chriſt, and all Chriſtians, being appointed to profeſs and preach the Goſpel, the eyes of all men would be upon them, and ſo their faults being by this means known and obſerved, might ſtop the progreſs of the Goſpel: Comp. Philip iii. 17. 1 Pet. v. 13, &c. Mr. Maundrell tells us, that there is a city called *Saphet*, thought to be the antient *Bethulia*, which, ſtanding on an high hill, might eaſily be ſeen from the mountain on which Chriſt made this diſcourſe; and he, very probably, ſuppoſes, that our Saviour might point to that here, as he afterwards did to the *birds* and the *lilies*; agreeably to what we have obſerved on ver. 1. of our Lord's manner of taking his ſimilies from the moſt obvious things; a thought which Sir Iſaac Newton has well illuſtrated in his *Obſervations on the Prophecies of Daniel*, p. 148. to whom the writer referred to in the note on ver. 1. is greatly indebted. See Doddridge, and L'Enfant.

Ver. 15. *Neither do men light a candle*] This ſeems to be a proverbial expreſſion. See the application Chriſt makes of it on another occaſion, Mark iv. 21. Luke viii. 16. xi. 33. They formerly uſed *lamps* only, inſtead of candles, and the candleſtick was the foot on which they were ſet up. The meaning of this compariſon is the ſame with that foregoing. The diſciples and Chriſtians being the lights of the world, were deſigned to light men out of the ways of ignorance and vice, into the paths of holineſs and virtue. "Men do not ſo much as light a common *lamp*, to put it under a buſhel, and conceal it there; but *they ſet it on a ſtand, to give light to all who are in the houſe.* How much leſs will it become you, whom I have compared to the *ſun*, to hide or ſuppreſs your rays? The knowledge of divine things is given you, not to be concealed, but to be imparted to mankind around you; therefore, ver. 16. *let your light*, &c." That is, "Make your doctrine and example bright in the eyes of all who behold you; that they may honour God, Firſt, by acting up to the precepts of the Goſpel, ſtrongly impreſſed on their underſtandings by your penetrating ſermons, and powerfully recommended to their hearts by your exemplary lives: Next by their returning thanks to God for ſending ſuch men to enlighten and reform the world; for to *glorify God*, is not only to *praiſe* him, (as Luke ii. 20. and elſewhere,) but alſo to acknowledge the truth of the Goſpel. See Luke xxiii. 47. 1 Pet. ii. 12. This expreſſion includes edification, as oppoſed to the giving offence. The Greek for *in heaven* is plural;—(*in the heavens*,) for the Jews reckoned *three heavens*, the air, the firmament, and the third heaven, or the heaven of heavens, the uſual place of God's reſidence. See Macknight, L'Enfant, and Pierce's fourth diſſertation. Heylin obſerves, that the beatitudes, containing the principal articles of Chriſtian morality, were as ſo many texts for the apoſtles to preach upon, and allure men to the practice of them, by ſhewing them the happineſs that would enſue: But the generality of the world ſo little know the way to true happineſs, that they ſcorn and abuſe thoſe who propoſe it to them; like men in a phrenzy, who ſpurn the offered medicine, and aſſault thoſe who would adminiſter it. Our Lord, who foreknew this, forewarned his diſciples of it: And leſt ſuch ingratitude and ill uſage ſhould make them deſiſt from their high office, and not perſevere in their endeavours to do good to others, at the hazard of ſuch indignities and calumnies and dangers to themſelves, He encourages them with the aſſurances of the great reward with which their patience would be crowned. He animates their zeal, (ver. 12.) by the example of the glorious company of *the prophets their predeceſſors*, who had faithfully perſiſted in publiſhing the truth, and doing good to mankind, notwithſtanding the grievous perſecution which thereby they drew upon themſelves. And, further to engage his apoſtles to tread in their ſteps, our Lord repreſents to them, that this is their bounden duty, the great work to which they were divinely ordained, and for which they were eſpecially qualified by ſupernatural abilities: And that as their reward would be great, if they rightly diſcharged their miniſtry, ſo their puniſhment would be proportionable, if they neglected it. "*Ye are the ſalt of the earth*, and your deſtined office is to preſerve from corruption of manners; *but if the ſalt become inſipid*, &c." Their eſpecial duty was to teach others their duty: but if they flinched from it, through fear of perſecution, or any other motive, they would be loſt irrecoverably; and ſink in perdition beneath the reſt of mankind, as much as by their ſacred office they were placed above them. He goes on therefore with repeated alluſions to remind them of their high ſtation: "*Ye are the light of the world*, expoſed to public view; a light which ſhould illuminate all around, and in which every the leaſt eclipſe will be viſible and of bad influence." They were to be a pattern to others: They were to recommend their doctrine by their example, and to ſhew how amiable virtue is in their own practice. *Let your light ſo ſhine*, &c. See his Lectures, p. 75. Dr. Waterland renders the firſt clauſe, *In like manner, let your light ſhine before men, that*, &c.

Ver. 17—20. *Think not that I am come to deſtroy*, &c.] Becauſe the doctrine of Jeſus Chriſt concerning happineſs was contrary to that which the Jews were accuſtomed to hear, and which their preachers pretended to derive from the prophets, whoſe deſcriptions of the glory of the Meſſiah's kingdom they underſtood in a literal ſenſe; Alſo becauſe he was about to give explications of the moral precepts, of very different tenor from thoſe which the Scribes and Phariſes commonly gave, but which his diſciples, as inſtructors of mankind, were to inculcate; he ended this branch of his diſcourſe, and introduced that which followed, with declaring that *he was by no means come to deſtroy the law or the prophets*; i. e. the moral precepts contained in them; for he came to deſtroy the whole ceremonial precepts of the law, the hand-writing of ordinances, which he blotted out and nailed to his croſs, that its abolition might be known to all. See Col. ii. 14. Beſides, we find the phraſe *law and prophets* made uſe of elſewhere, to ſignify the moral precepts contained in them. See ch. vii. 12. xxii. 40. *Think not that I am come to deſtroy the law or the prophets; I am not come to deſtroy, but to fulfil*;—πληρῶμαι, to *confirm*, for ſo the word is uſed 1 Kings i. 14. in the margin. Accordingly, it follows, ver. 18. *Verily I ſay unto you, till heaven and earth*, &c. Eternity and immutability are by no means the attributes of any ceremonial precept whatever. They are the diſtinguiſhing characters of the precepts of morality enjoined in the law and the prophets. None of them ſhall *paſs*, or *be abrogated*, till all be fulfilled: ἕως ἂν παντα γένηται. "Till all the things mentioned be done;" i. e. till the heavens and the earth *paſs*, or are deſtroyed. Our Lord's meaning therefore is, that there is nothing in the univerſe ſo ſtable as the eternal truths of morality: The heavens may fall, the whole frame of nature be unhinged; nay, every part of it be diſſolved; but the and earth paſs, one jot or one tittle ſhall in no wiſe paſs from the law, till all be fulfilled.

19 Whoſoever therefore ſhall break one of theſe leaſt commandments, and ſhall teach men ſo, he ſhall be called the leaſt in the kingdom of heaven: but whoſoever ſhall do, and teach *them*, the ſame ſhall be called great in the kingdom of heaven.

20 For I ſay unto you, That except your righteouſneſs ſhall exceed *the righteouſneſs* of the ſcribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven.

21 Ye have heard, that it was ſaid by them of old time, Thou ſhalt not kill; and whoſoever ſhall kill, ſhall be in danger of the judgement:

22 But I ſay unto you, That whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgement: and whoſoever ſhall ſay to his brother, Raca,

Ver. 19. James ii. 10.—V. 20. Rom. ix. 31. x. 3.—V. 21. Or, *to them.* Exod. xx. 13. Deut. v. 17.—V. 22. 1 John iii. 15. James ii. 20.

rules of righteouſneſs ſhall remain immutable and immortal: Wherefore he ordered his diſciples on the ſevereſt penalties, both by their doctrine and example, to enforce the ſtrict obſervation of all the moral precepts contained in the ſacred writings, and that to their utmoſt extent: ver. 19. *Whoſoever therefore ſhall break*, that is, *deſtroy*, (λύσαι, being here put for καταλύσαι, as it is likewiſe John ii. 18.) *one of theſe leaſt commandments, and ſhall teach men ſo, ſhall be called*; i. e. *ſhall be,—the leaſt in the kingdom of heaven.* Since the moral precepts of the law are eternal and immutable, whatſoever weakens their obligation ſhall never enter into heaven: for there is in the text a figure which the rhetoricians call *meioſis*, (diminution) often elegantly uſed to convey a ſtrong idea: Thus, Gal. v. 21. *They that do ſuch things ſhall not inherit the kingdom of God*; i. e. ſhall be ſeverely puniſhed. Our divine teacher adds, ver. 20. " *Except your righteouſneſs*,—the righteouſneſs which you practice yourſelves, and enjoin upon others,—*ſhall exceed the righteouſneſs of the Scribes and Phariſees* —the Jewiſh doctors of the ſtricteſt ſects; *ye ſhall in no caſe enter into the kingdom of heaven*; for, ye like them will be corrupters of others, and conſeqently monſters of the blackeſt kind. But becauſe this was a ſubject of great importance, our Lord goes on to ſpecify various particulars, wherein their's ſhould excel the doctrine and practice of the Jewiſh teachers. This appears to be the true and proper explanation of this paſſage; and from the whole of what follows, it is manifeſt that Chriſt refers to the moral, and not the ceremonial law; for he doth not give a ſingle inſtance from the latter. The word ἰωτα, which we render *jot*, ver. 18. undoubtedly anſwers to the Hebrew letter י *jod*, whence the Engliſh word here uſed ſeems to be derived; and which, being the leaſt letter of their alphabet, might properly be uſed proverbially on this occaſion. Κεραια, which we render *tittle*, properly ſignifies one of thoſe little ornamental curlatures or flouriſhes, which, when Hebrew is elegantly written, are generally uſed at the beginning and end of a letter, and ſometimes at the corners. The clauſe might have been rendered, *Not the leaſt letter or ſtroke.* The latter part of the 20th verſe muſt have greatly ſurpriſed Chriſt's hearers, if the proverb which hath ſince prevailed were of ſo ancient a date. For it hath been commonly ſaid by the Jews, " That if but two men were to enter into the kingdom of heaven, one of them would be a Phariſee, and the other a Scribe." See Chemnitz, Calmet, and Macknight. Dr. Heylin obſerves very well, that it clearly appears from theſe verſes, that our Lord certainly foreſaw the great abuſes which would be made of his religion; How ſome would think they might compenſate for the neglect of moral duties, by deeds of ſuperſtition and will-worſhip; and how others, glorying in their *preſumptuous aſſurances*, would contradiſtinguiſh faith from morality; and by taking away the law, which is the only true foundation of all religion, leave Chriſtianity a mere caſtle in the air, an enthuſiaſtic ſyſtem of abſurdities. Chriſt therefore ſolemnly, and with great emphaſis, aſſerts the perpetual obligation of the law, till nature itſelf ſhould be ſo changed, as to render its dictates uſeleſs. In the preſent courſe of things the law is ſo far from abating, or being abrogated in any eſſential point of duty, that, on the contrary, all who faithfully practice the law, find by experience that it increaſes, and ſpreads its juriſdiction further, in proportion to the progreſs they make; for the moral ſenſe greatly improves by exerciſe, and as men advance in their obedience of the law, they alſo advance in the knowledge of it; ſo as to diſcover new duties, and ſtricter obligations, whereof they had not been before ſenſible: And theſe too muſt be faithfully complied with and perſevered in, before we can be qualified for that ſuperior diſcipline, which is peculiar to the doctrine of Chriſt: *Unleſs*, ſays he, *your juſtice ſhall ſurpaſs*, &c.

Ver. 21. *It was ſaid by them of old time*] *To them*, &c. Wat. and ſo wherever it occurs. *It was ſaid to them of former time—But I ſay to you:* So our Lord introduces his ſeveral improvements of the law under the different articles hereafter ſpecified. Chriſt here diſtinguiſhes his doctrines from thoſe, which in former times had been publicly taught and enforced by the authority of law; for as there is a gradual increaſe of knowledge in every man, who faithfully practices what he knows already; ſo by divine appointment, it has proved in the courſe of the world. Natural religion was the general rule of life till Moſes, who gave the revealed law, which bears his name, and was the ſtandard of duty till the coming of Chriſt; whoſe inſtructions are the completion of all that appertains to moral rectitude: Upon which account the ſeaſon of his diſpenſation is called *the laſt days*, as the ages preceding it are here named *the former time*; and it is with this view that our Lord, when he was going to extend the boundaries of the law, takes diſtinct notice how far they were advanced already. The Greek for *them of former time* is ἀρχαῖοι, which may be well rendered *beginners*, or *novices*, and ſo rightly oppoſed to the Apoſtles, who were in a ſtate of proficiency. See Heylin. Jeſus Chriſt inſtances in the commandments of the ſecond table, how the Jews had *corrupted the word of God by their traditions*; and he propoſes here theſe commandments in the ſame ſenſe as they were underſtood by the Phariſees, and ſometimes with the gloſſes they put upon them; and from theſe it is he endeavours to vindicate and reſcue them. He begins with the ſixth commandment. It ſeems, the doctors gave it as their opinion, that this law, *Thou ſhalt not kill*, prohibited nothing but actual murder, committed with a man's own hand; and therefore, if he hired another to kill him, or turned a wild beaſt upon him, that ſlew him,—according to them it was not murder, puniſhable by the law, though they acknowledged it might deſerve the judgement of God. The doctrine of Chriſt's diſciples was to be more ſublime, exhibiting the intention and ſpirit of the law, which forbids our *being angry* with another, our affronting him, and judging evil concerning his ſpiritual eſtate without good reaſon; for the limitation added to the firſt member of the ſentence, ver. 22. muſt be underſtood throughout the whole. It may be proper to obſerve, that by *the judgement*, is meant that court of judicature amongſt the Jews, which conſiſted of twenty-three judges who had power of life and death; ſo that the meaning of the words, *He ſhall be in danger of*, or *liable to be puniſhed by the judgement*, is, " He ſhall be guilty of death." Deut. xvi. 18. xxi. 2. But is to be noted here, that though Jeſus Chriſt makes uſe of the ſame expreſſions as were uſed by the Jews to denote temporal puniſhments, yet his words are to be figuratively underſtood, and applied to the future puniſhments of the wicked, of which he diſtinguiſhes the different degrees, according to the different crimes. See Grotius, and L'Enfant.

Ver. 22. *But I ſay unto you*] Which of the *prophets* ever ſpake thus? *Their* language is, *Thus ſaith the Lord.* Who hath the authority to uſe this language?—He who is able to ſave and deſtroy. Jeſus Chriſt does not mean here that anger, or every ſcornful or reviling word deſerves the ſame puniſhment from the magiſtrates as murder; i. e. death; but only that anger, being in direct violation of the ſixth commandment, becauſe it tends and diſpoſes men to murder, the judgement of God will take cognizance of ſuch anger, as well as of all deſires of revenge, hatred, opprobrious and reviling language, &c. See 1 John iii. 15. The word εἰκῆ, *without cauſe*, though found in almoſt all the Greek manuſcripts, is omitted in moſt manuſcripts of the Vulgate. Bengelius, and ſeveral others think it a mere human gloſs: " If our Lord, ſay they, had only forbidden the being angry without a cauſe, there was no manner of need for that ſolemn declaration, *I ſay unto you*, for the ſcribes and Phariſees themſelves ſaid as much as this." But ſurely theſe writers ſtretch the point much too far; for it ſeems as impoſſible to diveſt man intirely of anger, as of his nature: Moreover anger is aſcribed frequently to God and to Chriſt, Mark iii. 5. and St. Paul, (Epheſ. iv. 26.) doth not forbid us to be angry, but *ſo to be angry*, as *not to ſin.* This limitation, therefore, *without cauſe* or *good reaſon*, is certainly added with great propriety. See Wetſtein. By *brother* is meant another Chriſtian; this is the meaning of the word ἀδελφος, in the ſacred writings; and that the ſame ſenſe is put upon it here is evident from the next verſe. The Jews would give the name of *brother* to no one who was not an Iſraelite. They vouchſafed to give that of *neighbour* to a proſelyte; but would by no means beſtow it on a Gentile. Our Lord did not deſign to authorize a like diſtinction, when he made uſe here of the word *brother*; for he elſewhere enjoins his diſciples to forgive all men in general, and ſhews that our *neighbour* is any man whatſoever. Luke x. 29, 30. The word *judgement* here unqueſtionably muſt ſignify puniſhment from God; ſince this *cauſeleſs anger* might be ſo concealed in the heart, as not to admit of conviction before men. " He ſhall be liable to a worſe puniſhment from God, than any which your common courts of judicature can inflict." See the note on ver. 21. Our Saviour goes on, " *Whoſoever* to his ſecret anger *ſhall* add opprobrious and contemptuous words,—for inſtance, *ſhall ſay to his brother*, *Raca*, that is, *thou worthleſs, empty fellow!* ſhall be expoſed to yet more terrible effects of the divine judgement, and be obnoxious to a yet ſeverer puniſhment; as far exceeding the former, as that inflicted by the Sanhedrim, which extends to ſtoning, exceeds that which follows the judgement of the inferior courts, which only have the power of the ſword." *Raca* is a Syriac word, which, according to Lightfoot, ſignifies a *ſcoundrel*; according to Druſius, a *coxcomb*; and ſo is a term of great contempt. Κενε, *vain man*, uſed James ii. 20. ſeems ſhall be in danger of the council: but whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell-fire.

23 Therefore, if thou bring thy gift to the altar, and there remembereſt that thy brother hath aught againſt thee;

24 Leave there thy gift before the altar, and go thy way; firſt be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adverſary quickly, whilſt thou art in the way with him: leſt at any time the adverſary deliver thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon.

26 Verily, I ſay unto thee, Thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt farthing.

27 Ye have heard that it was ſaid by them of old time, Thou ſhalt not commit adultery:

28 But I ſay unto you, That whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and caſt *it* from thee: for *it* is profitable for thee that one of thy members ſhould periſh, and not *that* thy whole body ſhould be caſt into hell.

Ver. 23. Ch. viii. 4. xxiii. 19.—V. 24. See Job xlii. 8. Ch. xviii. 19. 1 Tim. ii. 8. 1 Peter iii. 7.—V. 25. Luke xii. 58. See Pſ. xxxii. 6. Iſai. lv. 6.—V. 27. Exod. xx. 14. Deut. v. 18.—V. 28. Job xxxi. 1.—V. 29. Ch. xviii. 8. Mark ix. 43—47. Or, *do cauſe thee to offend.* See ch. xix. 12. Rom. viii. 13. 1 Cor. ix. 27. Col. iii. 5.

to be a tranſlation of it; for, as St. Jerome obſerves, it is derived from the Hebrew ריק *rik*, which ſignifies *vain* or *empty*. See Parkhurſt on the word. *The council*—, in the Greek συνεδριον, a word which the Jews adopted into their language, giving it an Hebrew termination, *Sanhedrin*,—ſignifies the *council* or ſenate of the nation. It conſiſted of ſeventy-two judges, or, according to others, of ſeventy, beſides the preſident. It uſed to ſit at Jeruſalem. Concerning the place where it met, ſee John xix. 13. This was the ſupreme court of judicature among the Jews, and to it appeals were made from inferior tribunals. It took cognizance only of the moſt important matters; as, for inſtance, ſuch wherein a whole tribe was concerned; thoſe that related to the high-prieſt, a falſe prophet, idolatry, treaſon, &c. and could, while the republic laſted, inflict the heavieſt puniſhments; particularly ſtoning, and burning with melted lead poured down the throat of the criminal after he was ſtrangled. See L'Enfant, and Calmet's dictionary. Our Saviour goes on, "*Whoſoever*, in his unreaſonable paſſion, *ſhall ſay to his brother*, *Thou fool*, [Μωρὲ] i. e. Thou graceleſs wicked villain;—thereby impeaching his moral character, as well as reflecting on his intellectual; *ſhall be obnoxious to the Gehenna of fire*; or, to a future puniſhment, more dreadful even than being burned alive in the valley of Hinnon; from whence the name of the infernal regions is borrowed." *Wicked men* are ſo often called *fools* in the Old Teſtament, eſpecially in the writings of David and Solomon; that the appellation of *fool*, in the Jewiſh language, ſignifies not ſo much a weak thoughtleſs creature, as a man deliberately wicked; for, as religion is the higheſt wiſdom, vice muſt be accounted the extremeſt folly. Dr. Sykes draws the ſame ſenſe from the word, by deriving it from the Syriac μαρα, *rebellavit*; ſo that, according to him, the original μωρε ſignifies a *rebel againſt God*, or an apoſtate from the true religion. The *valley of Hinnom*, called alſo *Tophet*, was the ſcene of the deteſtable worſhip of Moloch, as we have before obſerved, 2 Kings xxiii. 10. See alſo Iſai. xxx. 33. In after times continual fires were kept in this valley, for burning the unburied carcaſes and filth of the city, that, being thus polluted, it might be unfit for the like religious abominations. The Jews, from the perpetuity of theſe fires, and to expreſs the utmoſt deteſtation of the ſacrifices which were offered to Moloch in this valley, made uſe of its name to ſignify *hell*, of which they conceived it a fit emblem. Hence our tranſlators have given *Tophet*, or *Gehenna*, its metaphorical meaning in the preſent paſſage, whereas it ought rather to have had its literal ſignification; for our Lord, intending to ſhew his hearers that the puniſhment of cauſeleſs anger, contemptuous ſpeeches, and abuſive names, ſhall, in the life to come, bear a proportion to the guilt that is in theſe ſins; and finding no means in the language of men, by which thoſe different degrees of puniſhments could properly be expreſſed, he illuſtrated them by the puniſhment wherewith the Jews were acquainted. This interpretation of the puniſhment in the latter clauſe of the verſe, has a particular advantage attending it, as it prevents the reader from imagining, that only the ſin of calling his brother *fool* will be puniſhed with hell-fire. See Lightfoot and Macknight. St. Auſtin obſerves, that here is a gradation in the faults reprehended. The *firſt* is *anger*, deliberately and cauſeleſly conceived in the mind; the *ſecond* when that breaks forth in *wrathful expreſſions*; the *third* when it vents itſelf in *contumelious abuſes*. It is by theſe ſteps, that a man enraged with anger, ſometimes proceeds to actual murder, but much oftener to the commiſſion of it in his thought and intention; and we are here warned that all theſe ſteps are criminal in their ſeveral degrees, and that the law not only prohibits murder, but even the remoteſt tendencies toward it.

Ver. 23, 24. *Therefore, if thou bring thy gift*] Further to quench the firſt and ſmalleſt ſparks of enmity, and prevent all occaſion of angry reſentments, our Lord adds what follows from this to the 26th verſe, for ſo far his advice extends, with regard to the ſixth commandment; becauſe men are ſo very apt to fall into raſh anger, and to expreſs their anger by contemptuous ſpeeches and abuſive names, fancying that there is no ſin in theſe things, or but little, and that compenſation may eaſily be made for them by acts of devotion, Jeſus declared that atonement was not to be made for theſe offences by any offerings, how coſtly ſoever, and therefore preſcribed immediate repentance and reparation, as the only remedies of them. He inſiſted particularly on reparation, aſſuring us, that unleſs it be made, God will not accept the worſhip of ſuch offenders; being infinitely better pleaſed with repentance than with ſacrifices, or external worſhip of any kind, how precious ſoever thoſe duties may appear in the eye of vulgar underſtandings. Vain, therefore, is their preſumption, who fancy they can make amends for yet more groſs acts of injuſtice, by acts of devotion: "*Therefore if thou bring thy gift*, δῶρον—thy free-will offering, *to the altar*, and there *recollect that thy brother hath aught againſt thee*,—any juſt cauſe of complaint; *leave there thy gift before the altar*:—Do not lay aſide the thoughts of worſhipping God, becauſe thou art not in a proper ſtate, but prepare thyſelf for his worſhip without delay; *go thy way*; *firſt be reconciled*," &c. It is obſervable that Philo, in explaining the law of the treſpaſs-offering, tells us, that when a man had injured his brother, and repenting of his fault, voluntarily acknowledged it, (in which caſe both reſtitution and ſacrifice were required) he was firſt to make reſtitution, and then to come into the temple, preſenting his ſacrifice, and aſking pardon. This is a very juſt and natural account of the matter, and adds a great illuſtration to this text. See Macknight, and Doddridge.

Ver. 25, 26. *Agree with thine adverſary*] Our bleſſed Saviour here inforces the exhortation in the preceding verſes, from the conſideration of what was reckoned prudent in ordinary law-ſuits. In ſuch caſes wiſe and honeſt men always adviſe the party that has done the wrong to make up matters with his adverſary whilſt it is in his power, leſt the ſentence of a judge being interpoſed, fall heavy on him. For the ſame reaſon we, when we have offended our brother, ought to make it up with him, whilſt an opportunity of repentance is allowed us, and that, though our quarrel ſhould have proceeded to the greateſt lengths; leſt the ſentence of the ſupreme Judge overtake us, and put reconciliation out of our power for ever. The original ἴσθι εὐνοῶν, rendered *agree*, ſeems to imply not only *peace*, but *benevolence*; and therefore might be rendered, "Come to a friendly agreement." The word ἀντίδικος, *adverſary*, properly ſignifies a perſon who is going to law with another. The *farthing* κοδράντης was the leaſt braſs coin the Romans had. In a figurative ſenſe, which is that of Jeſus Chriſt here, the priſon is taken for *hell*, out of which the unrelenting ſinner can never come, according to our Lord's declaration, becauſe he can never be able to make that ſatisfaction. We are all thy *debtors*, O Lord, and in one ſenſe the *priſoners* of thy juſtice; of ourſelves moſt incapable, not only of paying the uttermoſt farthing, but even of diſcharging the leaſt part of the debt. We bleſs thee for that generous Surety, who has undertaken and diſcharged it for us; and by the price of whoſe atoning blood we are delivered from the *chains of darkneſs*, and are tranſlated into the glorious *liberty of thy children*. See Doddridge, L'Enfant, &c.

Ver. 27, 28. *Ye have heard*, &c.] What hath been hitherto ſaid refers to *meekneſs*; what now follows, to *purity of heart*. Dr. Lightfoot, to explain the opinion of the Jewiſh doctors, reſpecting the duty of this ſeventh commandment, cites the Targum upon Exod. xx. by which it appears, that they were very looſe moraliſts indeed. In oppoſition therefore to them, our Lord declared, *that whoſoever looketh on a woman*, &c. whoſoever cheriſhes unchaſte deſires and intentions, or, as it is expreſſed in the tenth commandment, *covets his neighbour's wife*, is really *guilty of adultery*, though he ſhould never find the opportunity of committing the act with her; for which cauſe, all ſuch uſe of our ſenſes, as inflames the mind with luſt, muſt be carefully avoided. See on the next verſe, and Ecclus. ix. 5. &c. xli. 21. xlii. 12.

Ver. 29, 30. *And if thy right eye offend thee*, &c.] The word rendered *offend thee*, σκανδαλίζει, ſignifies to be a ſtumbling block in a perſon's way, or the occaſion of his fall; and ſo implies much more than merely to diſpleaſe; a remark which deſerves attending to, becauſe the ſenſe of many texts depends upon it. Dr. Waterlands reads, *make thee offend.* We may juſt note, that the greateſt

part

30 And if thy right hand offend thee, cut it off, and caſt *it* from thee: for it is profitable for thee that one of thy members ſhould periſh, and not *that* thy whole body ſhould be caſt into hell.

31 It hath been ſaid, Whoſoever ſhall put away his wife, let him give her a writing of divorcement:

32 But I ſay unto you, That whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, cauſeth her to commit adultery: and whoſoever ſhall marry her that is divorced, committeth adultery.

33 Again, ye have heard that it hath been ſaid by them of old time, Thou ſhalt not forſwear thyſelf, but ſhalt perform unto the Lord thine oaths:

34 But I ſay unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footſtool: neither by Jeruſalem; for it is the city of the great King.

36 Neither ſhalt thou ſwear by thy head, becauſe thou canſt not make one hair white or black:

37 But let your communication be, Yea, yea; Nay, nay; for whatſoever *is* more than theſe cometh of evil.

38 Ye have heard that it hath been ſaid, An eye for an eye, and a tooth for a tooth:

Ver. 31. Deut. xxiv. 1. See ch. xix. 3, &c. Mark x. 2, &c.—V. 32. Ch. xix. 9. Luke xvi. 18. 1 Cor. vii. 10, 11.—V. 33. Ch. xxiii. 16. Exod. xx. 7. Lev. xix. 12. Deut. v. 11. Deut. xxiii. 23.—V. 34. Ch. xxiii. 16, 18, 22. James v. 12. Iſai. lxvi. 1.—V. 35. Pſ. xlviii. 2.—V. 37. Col. iv. 6. James v. 12.—V. 38. Exod. xxi. 24. Lev. xxiv. 20. Deut. xix. 21.

part of Chriſt's auditors being people who lived by their daily labour, to theſe the loſs of a *right hand* would be a much greater calamity than that of a *right eye*; ſo that there is a gradation and force in this paſſage, beyond what has been generally obſerved. Every one knows that the expreſſions in theſe verſes are figurative, and not to be underſtood literally. The general meaning is, "Deny thyſelf the uſe of thy ſenſes, though ever ſo delightful, in all caſes where the uſe of them enſnares thy ſoul. Turn away thine eye, and keep back thy hand from the alluring object." This, ſays Chryſoſtome, is a moſt mild and eaſy precept: It would have been much more hard, had he given commandment to converſe with, and look curiouſly on women, and then to abſtain from further commiſſion of uncleanneſs with them. Figurative and proverbial ſpeeches, which may have great beauty and force in one language, often loſe their grace and energy when tranſlated into another tongue, wherein the novelty and exotic air of the expreſſion may greatly obſcure the ſenſe intended by it. All our tranſlations of the Scripture muſt labour under this difficulty. A ſuperficial reader will find his imagination ſhocked at the bare propoſal of *pulling out an eye*, or *cutting off an hand*, being not aware, that by the *eye* is meant the *intention*, and by the *hand* the *execution* of it. In the very next chapter, we have *eye* again in this ſenſe, namely, to denote the intention, view, or deſign; and to expreſs performance by the *hand*, is ſo agreeable to the general tenor of Scripture-language, that it is needleſs to inſiſt upon it. With this explanation, it appears not only that the precept is reaſonable and expedient, but alſo that the terms by which our Lord choſe to expreſs it, are remarkably proper to the occaſion. The occaſion was the prohibition of impure deſires, and the mental adultery; an odious ſubject, which requires great reſerve, and a covering of darkneſs, even in reproving it. But it is known how thoſe who are poſſeſſed with that criminal paſſion, are apt to be tranſported by it; and that the exaggerating metaphors in which they delight to expreſs their infatuation, amply juſtify the ſacred language of *pulling out the right eye*, and caſting it away, to expreſs the extreme violence which they ought to do themſelves, who would preſerve their purity. See Heylin, and Oſtervald on uncleanneſs.

Ver. 31, 32. *It hath been ſaid*, &c.] *It hath been ſaid*, &c.—*bill of divorce:* ver. 32. *But*, &c.—*except in the caſe of adultery, occaſions her being an adultereſs.* Wat. The doctors of the ſchool of *Sammaï* affirmed, that in the law concerning divorce, Deut. xxiv. 1. the words, *ſome uncleanneſs*, were to be underſtood of *adultery* only; whereas they of the ſchool of Hillel interpreted them of *any manner of diſlike whatever*. Hence the Phariſees aſked Jeſus, ch. xix. 3. If it was *lawful for a man to put away his wife for every cauſe?* The opinion of Hillel was generally eſpouſed by the Jews, as appears both from their practice and their writings. Thus Malachi ii. 16. the clauſe which in our tranſlation runs, *The Lord ſays he hateth putting away*, i. e. divorces on frivolous pretences, is by the Chaldee paraphraſt and the LXX rendered, *If thou hateſt, thou ſhouldeſt put her away:* Alſo the ſon of Sirach, Ecclus. xxv. 26. *If ſhe go not as thou wouldeſt have her, cut her off from thy fleſh*; and Joſephus Antiq. l. 4. c. 8. "He that would be disjoined from his wife, for *any cauſe whatever*, as many ſuch cauſes there may be among men, let him give her a bill of divorce." Nay, one of their doctors delivered it as his opinion, "That a man may put away his wife, if he likes any other woman better." As therefore they had perverted the law of divorce, that they might give full ſcope to their luſts, Jeſus thought fit to reduce it to its primitive meaning; aſſuring them, that he who divorces his wife for any of the cauſes allowed by the doctors, *whoredom* excepted, layeth her under a ſtrong temptation to commit adultery; unjuſt divorce being no divorce in the ſight of God: and that ſince ſuch marriages ſtill ſubſiſted, he who married the woman unjuſtly divorced, committeth adultery alſo. See Macknight, Calmet, and the note on 1 Cor. vii. 15.

Ver. 33—37. *Again, ye have heard*, &c.] As to oaths the doctors affirmed, that they were obligatory, according to the nature of the things by which a man ſwears. See ch. xxiii. 16. Hence they allowed the uſe of ſuch oaths in common converſation as they ſaid were not obligatory; pretending that there was no harm in them, becauſe the law which forbad them to forſwear themſelves, and enjoined them to perform their vows, meant ſuch ſolemn oaths only, as were of a binding nature. It is this deteſtable morality which Jeſus condemned in ver. 34—36. By comparing ch. xxiii. 16. it appears that our Lord is here giving a catalogue of oaths, which, in the opinion of the doctors, were not obligatory. His meaning, therefore is, "Swear not at all, unleſs you have a mind to perform; becauſe every oath being really obligatory, he, who from an opinion that ſome are not, ſwears in common converſation by heaven, or by the earth, or by Jeruſalem, or by his own head, is, without all doubt, guilty of perjury. Much more is he guilty, who, when called thereto by lawful authority, ſwears with an intention to falſify." Jeſus by no means condemns *ſwearing truly* before a magiſtrate, or upon grave and ſolemn occaſions, becauſe that would have been to prohibit both the beſt method of ending controverſies, Heb. vi. 16. and an high act of religious worſhip, Deut. vi. 13. Iſai. lxv. 16. An *oath* being not only a ſolemn appeal to the divine Omniſcience, from which nothing can be hid, but alſo a direct acknowledgement of God, as the great protector and patron of right, and the avenger of falſehood. *But let your communication*, ſays he, *be yes, yes*; *no, no*: "Maintain ſuch ſincerity and truth in all your words, as will merit the belief of your acquaintance. So that in common converſation, to gain yourſelves credit, you need do no more than barely aſſert or deny any matter, without invoking the name of God at all; *for whatſoever is more than theſe cometh of evil*; or, as it may be tranſlated, *cometh of the evil one:* Ἐκ τοῦ πονηροῦ, ſee ch. vi. 13." In common diſcourſe, whatever is more than affirmation, or negation, ariſeth from the temptation of the devil; who prompts men to curſe and to ſwear, that he may leſſen their reverence for God, and lead them at length to perjury, even in the moſt ſolemn inſtances: Conſiderations, which ſhew the evil nature of this ſin in the ſtrongeſt light. We may juſt obſerve, that the Jews have a proverb among them to this purpoſe: "The yea of the juſt is yea, and their nay, nay:" That is to ſay, they are ſincere, and perform whatever they ſay or promiſe. See James v. 12. In whatever ſenſe the laſt clauſe be underſtood,—*cometh of evil*, it contains a demonſtration, that the 34th verſe is to be explained with the limitation propoſed; for it is evident that oaths were in ſome caſes not only allowed, but required by the Moſaic law. See Exod. xxii. 11. Lev. v. 1. Numb. v. 19, 21. Deut. xxix. 12, 14. So that if Chriſt's prohibition had here referred to ſwearing in ſolemn and judicial caſes, he would in theſe words have charged the divine law with eſtabliſhing an immorality; which is moſt abſurd to ſuppoſe. See Macknight, Doddridge, and Wetſtein.

Ver. 38—42. *Ye have heard*, &c.] With reſpect to men's reſiſting and revenging ſuch injuries as are done them, Jeſus aſſured his diſciples, that although for the preſervation of ſociety, Moſes had ordained the judges to give *eye for eye*, and *tooth for tooth*, if the injured party demanded it; yet the doctors were greatly in the wrong, not only when they enjoined men to inſiſt on retaliation as their duty, but declared it lawful in many caſes for the injured party to avenge himſelf with his own hand, provided, in his revenge he did not exceed the meaſure preſcribed in the law. Chriſt's doctrine is, that the good man is ſo far from revenging private injuries, that oftentimes he does not even *reſiſt* them, and always forgives them when they happen to be done to him; a generoſity which he warmly recommended to his diſciples in the paſſage before us. To underſtand it aright we muſt take notice, that there are five caſes put, wherein Chriſtian meekneſs muſt eſpecially ſhew itſelf: firſt, when any one aſſaults our perſon, in reſentment of ſome affront which he imagines we have put upon him: ſecondly, when any one ſues us at the law, in order to take our goods from us: thirdly, when he attacks our natural liberty: fourthly, when one who is poor aſks charity: fifthly, when our neighbour begs the loan of ſomething from us. In all theſe caſes, our Lord forbids us to

39 But I ſay unto you, That ye reſiſt not evil: but whoſoever ſhall ſmite thee on thy right cheek, turn to him the other alſo.

40 And if any man will ſue thee at the law, and take away thy coat, let him have *thy* cloke alſo.

41 And whoſoever ſhall compel thee to go a mile, go with him twain.

42 Give to him that aſketh thee, and from him that would borrow of thee, turn not thou away.

43 Ye have heard that it hath been ſaid, Thou ſhalt love thy neighbour, and hate thine enemy:

44 But I ſay unto you, Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you, and perſecute you;

Ver. 39. Prov. xxiv. 29. Luke vi. 29. Rom. xii. 17, 19. 1 Cor. vi. 7. 1 Theſſ. v. 15. 1 Pet. iii. 9. Lam. iii. 30.—V. 41. Ch. xxvii. 32. Mark xv. 21.—V. 42. Deut. xv. 8, 10. Luke vi. 35.—V. 43. Lev. xix. 18. Pſ. xli. 10.—V. 44. Luke vi. 27. Rom. xii. 14, 20. Luke xxiii. 34. Acts vii. 60. 1 Cor. iv. 12, 13. 1 Pet. ii. 23. iii. 9.

reſiſt: yet, from the examples he mentions, it is plain, that this forbearance and compliance is required only when we are ſlightly attacked, but by no means when the fault is of a capital kind; for it would be unbecoming the wiſdom which Jeſus ſhewed in other points, to ſuppoſe that he forbids us to defend ourſelves againſt murderers, robbers, and oppreſſors, who would unjuſtly take away our life, our eſtate, or our liberty: Neither can it be, that he commands us to give every idle and worthleſs fellow all he may think fit to aſk, whether in charity or in loan: we are only to give what we can ſpare, and to ſuch perſons, as out of real neceſſity ſeek relief from us; nay, our Lord's own behaviour towards the man, who, in the preſence of the council, ſmote him on the cheek, gives reaſon to think he did not mean that in all caſes his diſciples ſhould be paſſive under the very injuries which he here ſpeaks of. In ſome circumſtances, *ſmiting on the cheek*, *taking away one's coat*, and the *compelling of him to go a mile*, may be great injuries, and therefore are to be reſiſted: The firſt inſtance was judged ſo by Jeſus himſelf, in the caſe mentioned; for had he foreborn to reprove the man who did it, his ſilence might have been interpreted as proceeding from a conviction of his having done evil, in giving the high-prieſt the anſwer for which he was ſmitten. Allowing, therefore, that this rule has for its object ſmall injuries, and that it orders us to be paſſive under them, rather than to repel them, it is liable to no objection: for he who bears a ſlight affront, conſults his honour and intereſt much better than he who *reſiſts* or *reſents* it; becauſe he ſhews a greatneſs of mind worthy of a man, and avoids quarrels, which frequently are attended with the moſt fatal conſequences. In like manner, he who yields a little of his right, rather than go to law, is much wiſer than the man who has recourſe to juſtice in every inſtance; becauſe in the progreſs of a law-ſuit ſuch animoſities may ariſe, as are inconſiſtent with charity. Again, benevolence, which is the glory of the divine nature, and the perfection of the human, rejoices in doing good; hence, the man poſſeſſed of this godlike quality chearfully embraces every occaſion in his power, of relieving the poor and diſtreſſed, whether by gift or loan. Some are of opinion that the precept concerning alms-giving, and gratuitous lending, is ſubjoined to the inſtances of injuries which our Lord commands us to bear: to teach us, that if the perſons who have injured us fall into want, we are not to with-hold any act of charity from them, on account of the evil they have formerly done us. Taken in this light, the precept is generous and divine. Moreover, as liberality is a virtue nearly allied to the forgiveneſs of injuries, our Lord joins the two together, to ſhew, that they ſhould always go hand in hand: the reaſon is, revenge will blaſt the greateſt liberality, and a covetous heart will ſhew the moſt perfect patience to be a ſordid meanneſs of ſpirit, proceeding from ſelfiſhneſs. See Macknight, Blair, and Blackall. The words μὴ ἀντιστῆναι τῷ πονηρῷ, are rendered by Dr. Doddridge, *Do not ſet yourſelves againſt the injurious perſon.* See the force of the original word ἀντιστῆναι, 2 Tim. iii. 8. where to *reſiſt the truth*, is the ſame as to endeavour to deſtroy it; Rom. xii. 17. Inſtead of *coat* and *cloak* in the 40th verſe, Doddridge reads *veſt* and *mantle*, which more exactly anſwer to χιτῶν and ἱμάτιον, and are parts of dreſs, under different names, ſtill retained in Barbary, Egypt and the Levant. The *mantle* was much larger than the *veſt*, and probably the more valuable. See John xix. 23. and Shaw's Travels, page 289. The word ἀγγαρεύσει, rendered *compel*, in verſe 41. all the commentators have obſerved is derived from the name of thoſe officers or public meſſengers amongſt the Perſians, who were wont to *preſs* the carriages and horſes they met on the road, if they had occaſion for them, and even to force the drivers or riders to go along with them. See ch. xxvii. 32. Dr. Waterland very properly renders the word *preſs*. This cuſtom was alſo in uſe in Judea, and the Roman empire. Among the Jews, the diſciples of their wiſe men were excuſed from ſuch ſervices; but Chriſt adviſes *his* diſciples not to inſiſt on that exemption. The laſt clauſe of the 42d verſe ſhould be rendered, *and do not turn away him that would borrow of thee.* Dr. Heylin upon this paſſage has finely obſerved, that the apoſtles were like the devoted *Decii*, deſtined victims for the reformation of the world. The laſt and moſt effectual proof of their doctrine, was to be their martyrdom; and their blood ſo ſhed was to be the ſeed of the church, which has ſince ſo abundantly fructified and overſpread the earth. In this view, what we read here may be accounted amongſt the eſpecial directions peculiar to the apoſtolical character; concerning which, ſee the laſt note on this chapter. But if we apply them, as I believe our Lord intended, to all who are called to genuine Chriſtianity, then the following obſervation may be uſeful to ſet them in their proper light.

The eſſence of virtue conſiſts in mental diſpoſition; in our temper and frame of mind; but as human language is adapted to expreſs bodily action much better than mental diſpoſition, it is uſual to expreſs the latter by the action it would naturally produce: and as the principles of action are complicated and various, and prudence or neceſſity may often oblige us to act differently from what the frame and temper of our mind inclines to; hence it comes to paſs, that ſome Evangelical counſels, which preſcribe an outward action, mean in particular caſes only the proper inward diſpoſition; namely, a readineſs and inclination to perform it: So that the will, though not formally mentioned in the precept, is always required, and the deed, though nominally expreſſed, may on many occaſions be omitted. For inſtance, it is ſaid at ver. 42. *Give to him who aſketh thee*, &c. Now this precept is in the letter, and with regard to the outward act it commands, very often impoſſible, very often improper to be put in practice: but in the ſpirit of it, i. e. the diſpoſition of heart which it enjoins, it is always poſſible, always practicable, always obligatory: The narrowneſs of our own circumſtances may make it impoſſible, or the circumſtances of him who aſks our bounty, may make it improper to put this precept in execution, as to the outward act: for we may be ſo poor ourſelves, or the perſon who applies to us may, by his vices or other qualities be ſo circumſtanced, that we either cannot or ought not to relieve him. But an inclination to aſſiſt him, and do him ſervice, is always in our power: The pooreſt man may have in the good treaſury of his heart, wherewithal to defray this univerſal debt of benevolence to all who aſk or need his aſſiſtance; and thus the precept will be virtually fulfilled; i. e. the virtue of the act will be imputed to him, as the diſpoſition which would produce it. So again, when our Lord commands us not *to reſiſt* the man who injures us, &c. his meaning is, That we ſhould not repel and ſtrive againſt the occaſions of ſuffering which occur in the order of providence, but readily accept every croſs which comes in our way. Thoſe who are capable of this leſſon know full well how ſalutary ſufferings are, and that it is not poſſible to carry on their purification without them.

Ver. 43. *You have heard*, &c.] It may be proper to note here in this laſt quotation, the manner of our Lord's quoting the doctrines which he choſe to ſpeak of. He does not ſay, *Ye know that it was ſaid*, &c. as he would have done, if nothing but the *written law* had been in his eye; but he ſays, *Ye have heard that it was ſaid*;—comprehending not only the law itſelf, but the explications of it, which the doctors pretended to have derived from the mouth of Moſes by tradition. The paſſage of the law refered to in the preſent caſe, is Levit. xix. 18. where the clauſe, *and hate thine enemy*, is not found. But the doctors pretended that it was deducible from the firſt part of the precept, which ſeems to limit forgiveneſs to Iſraelites: Beſides, they ſupported their opinion by the tradition of the elders, and by the precepts concerning the idolatrous nations too rigidly underſtood. Hence their malevolence to all mankind but their own nation, was ſo remarkable, that the heathens took notice of it. "Their fidelity, ſays Tacitus, is inviolable, and their pity ready towards one another; but unto all others they bear an implacable hatred:" Hiſt. lib. v. cap. 5. and compare 1 Theſſ. ii. 15. Indeed, they were ſo exceſſively haughty, that they would not ſo much as ſalute a heathen or a Samaritan. None but brethren received the leaſt mark of reſpect from them; a behaviour, which rendered them odious to all mankind. They certainly diſhonoured God extremely, by pretending that his law countenanced ſuch ferocity; the precepts upon which they laid ſo much ſtreſs, having no reference at all to the diſpoſition which particular perſons among the Iſraelites were to bear to particular perſons among the heathens. They only preſcribed what treatment the Iſraelites were to give thoſe nations as bodies politic, in which capacity it was moſt juſt they ſhould be deſtroyed, becauſe of their abominations, and becauſe they might have tempted God's people to idolatry; Lev. xviii. 25, 28. But the Jews, overlooking the reaſon of thoſe precepts, extended them moſt abſurdly to the heathens in general, nay, and to private enemies among their brethren alſo. In oppoſition to this narrow and abominable ſpirit, our Lord commands *his* diſciples to ſhew benevolence, according to their power, to every individual of the human ſpecies, without reſpect of country or religion; benevolence even to their bittereſt enemies. See Macknight, Chemnitz, and the next verſe.

Ver. 44. *Which deſpitefully uſe you*, &c.] *Who falſely accuſe*, or *traduce you, and perſecute you.* Wat. Doddridge renders it, *Who inſult you and perſecute you.* The particulars mentioned in this verſe, are certainly the higheſt expreſſions of enmity: for what can be worſe

45 That ye may be the children of your Father which *is* in heaven: for he maketh his ſun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt.

46 For if ye love them which love you, what reward have ye? do not even the publicans the ſame?

47 And if ye ſalute your brethren only, what do ye more *that others?* do not even the publicans ſo?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAP. VI.

Chriſt continueth his ſermon on the mount, ſpeaking of alms, prayer, forgiving our brethren, faſting, where our treaſure is to be laid up, of ſerving God and mammon: exhorteth not to be careful for worldly things; but to ſeek the kingdom of God.

TAKE heed that ye do not your alms before men, to be ſeen of them: other-

Ver. xlvi. Luke vi. 32.—V. 48. Epheſ. v. 1.——V. 1. Or, *righteouſneſs*, Deut. xxiv. 13. Pſ. cxii. 9. Dan. iv. 27. 2 Cor. ix. 9, 10.

than curſing and calumny, inſults and perſecutions? Yet we are commanded to love and bleſs, and do good to, and pray for our enemies, even while they perſiſt in their enmity againſt us. This may ſeem contrary to the precept, Luke xvii. 3. where forgiveneſs ſeems to be enjoined only, on condition the injurious party repents: *If thy brother treſpaſs againſt thee, rebuke him, and if he repent, forgive him:* But the difficulty will diſappear, when it is remembered, that in the two paſſages different perſons and different duties are ſpoken of. In this ſermon, the duty we owe to *mankind in general*, who injure us, is deſcribed; but in Luke we are told how we are to behave towards an offending *brother*; one with whom we are particularly connected, whether by the ties of blood or friendſhip. The forgiveneſs we owe to *mankind*, is in the ſermon ſaid to conſiſt in the inward affection of benevolence, civil language, and good offices, ſuch as we would have done to them had they never injured us, and hearty prayers; all which men may receive even while they may perſiſt in their enmity; whereas the forgiveneſs due to a *brother*, implies that he be reſtored to the place in our friendſhip and affection which he held before he offended. But in order to this, his *repentance* is juſtly required; becauſe, without a ſenſe of his offence, and due evidence of his reformation, he is both unworthy and incapable of being reſtored.' See Macknight, Whitby, and the note on chap. vi. 12.

Ver. 45. *That ye may be the children*, &c.] Our bleſſed Saviour enforces the doctrine of loving our enemies, ſo far as to do them good, from the nobleſt of all conſiderations, that it renders men like God, who is good even to the evil and unthankful. "Being thus benevolent towards all, the bad as well as the good, you ſhall be like God, and ſo prove yourſelves his genuine offspring; for he maketh his ſun common to them who worſhip, and to them who contemn him; and ſuffers his rain to be uſeful both to the juſt and to the unjuſt; alluring the bad to repentance, and ſtirring up the good to thankfulneſs, by this univerſal and indiſcriminate benignity of his providence."—"If you would imitate the gods, ſays Seneca, do ſervices even to the ungrateful; for the ſun ſhines even upon the wicked."—"To conquer one's paſſion, to refrain from revenge; not merely to raiſe, but even to aſſiſt and dignify a fallen enemy, ſays Cicero, is not only to be like the greateſt men, but like to God himſelf." *Hæc qui faciat, non ego eum ſummis viris comparo, ſed ſimilimum Deo judico.* See his oration for Marcellus.

Ver. 46. *The publicans*] Theſe were the *Roman tax-gatherers*, ſome of whom were Jews: theſe were more extremely odious to their countrymen than thoſe who were heathens. The other Jews would have no communication with them; Luke iii. 13. Mark ii. 16. Luke vii. 35. They looked upon the profeſſion as ſcandalous; and the profeſſors were the more odious to them, on account of their great extortion. See chap. ix. 10. xviii. 7. L'Enfant, and Calmet.

Ver. 47. *And if ye ſalute*] The word ἀσπάσησθε, denotes all outward ſigns of friendſhip, ſuch as kiſſing, embracing, wiſhing well, &c. It is the word uſed by the apoſtles in their ſalutations, Rom. xvi. &c. The meaning of it ſeems to be the ſame with that of the word *to bleſs*, ver. 44. See chap. x. 10. and compare Luke x. 5. Inſtead of, *Your brethren*, ſome copies read, *Your friends*, which ſeems to have been added by way of explanation. The Jews embraced their own countrymen, and allowed them as *brethren*; but the Gentiles they thought unworthy of that honour. Jeſus Chriſt teaches here his diſciples to make their charity extend to all men. See Rom. xii. 17, 18. L'Enfant, and Wetſtein. Dr. Waterland, inſtead of *publicans*, reads *heathens*, after a different verſion.

Ver. 48. *Be ye therefore perfect*, &c.] Father Hardouin obſerves, that this might be rendered agreeably to the Greek, *You ſhall therefore be perfect*, ſo as to contain a promiſe, and not an exhortation. The perfection of the divine goodneſs is propoſed to our imitation, as it is *promiſcuous*, extending to the evil, as well as the good, and not as it is abſolutely *univerſal* and *infinite*; for in theſe reſpects the imitation of it is impoſſible. The preciſe meaning of the text, ſays Bp. Sherlock, is "Let your love be univerſal, unconfined by partialities; and with reſpect to its objects, as large as God's is. Not that our love either to enemies or friends can be ſuppoſed in other reſpects, and as to the effects of it, to bear any proportion to the divine love." See diſcourſe 13, vol. iii. The *Love to friends*, enjoined by the Scribes and Phariſees, was very imperfect: we are to labour after a more complete reſemblance to God, by *loving enemies*. The ſame precept is therefore expreſſed in Luke, chap. 36. by *Be ye merciful, as your father alſo is merciful.* Some think that our Lord here made uſe of the word τέλειοι, *perfect*, in oppoſition to the τελώνας, *publicans*, juſt before mentioned. The heathens gave the epithet of τέλειοι to many of their gods, eſpecially the chief: and ſome of their writers deſcribe clemency and goodneſs to enemies, as a virtue by which mortals make the neareſt approach to the divine perfection. See the paſſage from Cicero, in the former note, Wetſtein and Elſner.

As this ſermon is itſelf ſo practical throughout, and the obſervations upon it neceſſarily, in various places, become ſo, I do not intend to add any *Reflections*; but for the better underſtanding of it, as well as to remove ſome objections which have been urged againſt it, I will conclude the preſent chapter with the following obſervations from Dr. Heylin.

Although the beatitudes, ſays he, are paradoxes, which contradict vulgar opinion; yet, upon mature conſideration, it appears, that the ſituation of mind expreſſed in each of them, is reſpectively the proper diſpoſition for the bleſſings therein ſpecified: and therefore as to theſe, there is no difficulty but in the execution. But in the ſequel of this divine ſermon great difficulties have been found in ſeveral of its precepts, which ſound harſh and abſurd, and quite impracticable in the ordinary courſe of human affairs. Indeed one of the moſt ſenſible objections to the Chriſtian religion, is, that ſome of its doctrines are too ſublime to be general rules of life for all mankind; and farther, that if they ſhould be received, and could be put in practice, they would diſſolve the bonds of ſociety: there are alſo auſtere enthuſiaſts, who aggravate this objection, by inſiſting with rigour, and on the penalty of damnation, upon certain particular texts, which at leaſt are very improper and unſeaſonable, with regard to the perſons to whom they apply them.

To prevent or remove this difficulty, ſome commentators upon the ſcriptures have recourſe to reſtrictions and limitations, by which they beat down and explain away the true meaning of a text, that they may accomodate it to their own notions: "they ſcruple not to offer a little violence to the words, that they may pitch the ſenſe at ſuch a convenient height, as their principles will reach." What leads them to this unfairneſs, is an opinion, that all the inſtructions given in the goſpel equally and at all times, oblige all Chriſtian profeſſors,—without making the due allowance for their different capacities, their different ſtates or degrees of proficiency, and the different offices to which ſome are called and appointed by an eſpecial diſpenſation of Providence. Whereas it ought to be conſidered that the Scriptures contain a general ſyſtem of duty for all ſorts of men, in all ſorts of circumſtances; ſo that every individual may find there his ſpecific duty: but the whole is no more ſuited to the particular caſe of each individual, than all the preſcriptions of a diſpenſary to the caſe of every ſingle patient.

All the learning which ſome men require, terminates in their own improvement: whereas others are deſigned hereafter to profeſs ſcience in public, and be teachers themſelves. To theſe latter ſome peculiar qualifications are neceſſary, and additional rules are to be preſcribed for their particular conduct, and to direct their behaviour in their public capacity. Now the parts moſt objected to in this ſermon on the mount are of this kind: they were ſpoken to the apoſtles as apoſtles.

Jeſus had left the multitude that followed him below in the plain; and having aſcended the mountain he addreſſed this ſublime diſcourſe to his ſelect diſciples apart. Here (*Ver.* 12) he treats them as *Succeſſors of the prophets.* He calls them *the ſalt of the earth*, and the *light of the world*; high appellations, which could belong to them only in their apoſtolical character! To qualify them farther, he was to inſtruct them in the ſublimeſt virtues: and his precepts of this kind are, through all ages, the ſtanding doctrines of genuine Chriſtianity. But beſides theſe general advices, they were alſo to have a ſpecial direction for the diſcharge of their high office; which, as it was of a very extraordinary kind, and had extraordinary powers annexed to it, (for the apoſtles were under the conduct of a particular Providence, whereof they actually had the experience, in the miracles which they themſelves were enabled to perform,) to qualify them I ſay, for the diſcharge of their extraordinary commiſſion, they had peculiar and extraordinary directions for their behaviour as *apoſtles*, which it would be *preſumptuous* for an ordinary man to take to himſelf, and *abſurd* to exact from others.

As theſe eſpecial advices are interſperſed through this and the two following chapters, I thought it ſeaſonable here to give this plain account of them, as a general ſolution of the many objections that have been made to them.

Chap. VI. *Ver.* 1. *Take heed that you do not your alms*] *Your righteouſneſs.* Wat. Our tranſlators have put *alms* in the text; but doubting, upon good wiſe ye have no reward of your Father which is in heaven.

2 Therefore, when thou doeſt *thine* alms, do not ſound a trumpet before thee, as the hypocrites do, in the ſynagogues, and in the ſtreets, that they may have glory of men. Verily, I ſay unto you, they have their reward.

3 But when thou doeſt alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in ſecret: and thy Father which ſeeth in ſecret, himſelf ſhall reward thee openly.

5 And when thou prayeſt, thou ſhalt not be as the hypocrites *are*: for they love to pray ſtanding in the ſynagogues, and in the corners of the ſtreets, that they may be ſeen of men. Verily, I ſay unto you, They have their reward.

6 But thou, when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy Father which is in ſecret; and thy Father which ſeeth in ſecret, ſhall reward thee openly.

7 But when ye pray, uſe not vain repetitions, as the heathen do: for they think that they ſhall be heard for their much ſpeaking.

Ver. 1. Or, *with.*—V. 2. Rom. xii. 8. Or, *cauſe not a trumpet to be ſounded.*—V. 4. Luke xiv. 14.—V. 6. 2 Kings iv. 33.—V. 7. Ecclus. vii. 14. 1 Kings xviii. 26, 29.

grounds, whether that was the true reading, they have for *alms* put in the margin *righteouſneſs*, i. e. *juſtice*, as it ſtands in the Vulgate; a reading ſupported with great authority from manuſcripts, and commentaries of ancient fathers upon the place. However, if this were a mere verbal criticiſm, it would leſs deſerve to be inſiſted upon: But it ſeems much better, and more agreeable to the ſenſe of the Evangeliſt, that inſtead of *alms* we read *juſtice*; for the proper reward, not only of alms, but of every other virtue, will be forfeited, if a deſire of worldly applauſe be our motive to the practice of them; and therefore this firſt verſe ſeems to be a general caution againſt vain glory in our good works, as what makes void the merit of all virtuous actions, which are here ſummed up as uſual in the comprehenſive name of righteouſneſs or juſtice: This general caution our Lord applies in the ſequel to the three principal branches into which that juſtice is divided; namely, *firſt*, Juſtice to our neighbour, by acts of kindneſs and beneficence; for merely not to hurt him, when we can do him good, is not doing him juſtice: *Secondly*, juſtice to God by devotion; and *thirdly*, juſtice to ourſelves by mortification, ver. 16, &c. which three branches of juſtice our Lord here treats of ſeverally. With this view Beza, who was for reſtoring δικαιοσύνην, *juſtice*, into the Greek text, makes the ſame remark; as does alſo St. Auſtin, who found *Juſtitia* in his copy. This verſe therefore may be conſidered as a general introduction to what follows, and thus the appearance of tautology in the following verſe is prevented. The doctrine and precepts of the diſciples,—the *righteouſneſs* which they preached, was to excel the righteouſneſs of the Scribes and Phariſees in the manner ſet forth in the preceding chapter. Our Lord goes on to ſpeak of the righteouſneſs which the Jewiſh teachers practiſed; ſhewing that his diſciples, eſpecially ſuch of them as were inſtructors of others, ought to excel them in that reſpect alſo. The particulars which he mentions, though few, are of great importance; namely, alms-giving, prayer, faſting, heavenly-mindedneſs, candid-judging, and ſelf-reformation. The preſent chapter contains four parts; *firſt*, the right intention and manner in *giving alms*, ver. 1—4. *ſecondly*, the right intention, manner, form, and prerequiſites of *prayer*, ver. 5—15. *thirdly*, the right intention and manner of *faſting*, ver. 16—18. *fourthly*, the neceſſity of a pure intention in all things, unmixed either with a deſire of riches, or worldly care, and fear of want, ver. 19—34. This firſt verſe is a general caution againſt vain-glory in any of our good works. Our Saviour does not forbid us to do works of this kind publickly; for on ſome occaſions that cannot be avoided; but to do them publickly, with a *view* and *deſign* to be *ſeen of men*, and to be applauded for them. See Heylin, Wetſtein, Bengelius, and Olearius.

Ver. 2. *When thou doeſt thine alms*] *When you do good offices.* Heylin. The term ἐλεημοσύνη, which we render *alms*, has a much larger ſignification, and imports all acts of kindneſs by which we can benefit others. In all theſe our Lord warns us againſt oſtentation, and the deſire of applauſe; and not only that we ſhould not ſeek the praiſe of others upon ſuch occaſions, but alſo heedfully abſtain from all vain-glorious reflections upon the good we have done; which advice he couches in thoſe emphatical words, *Let not your left hand know what your right hand doth:* The phraſe of *ſounding a trumpet before them*, is generally thought to be only a figurative expreſſion, to repreſent their doing it in a noiſy oſtentatious way, as it is certain that "to do a thing with the ſound of the trumpet," is ſometimes uſed proverbially to expreſs a public oſtentation. However, it ſeems not improbable, that as the Jews were wont to aſſemble the people by the ſound of a trumpet, (Joel ii. 15.) perſons who affected the reputation of being extremely charitable, might *ſound a trumpet* when they diſtributed their alms, on pretence, no doubt, of gathering the poor to receive then, while their real intention was to proclaim their own good works, and to receive *glory of men*. See Beza, and Elſner.

Ver. 3. *Let not thy left hand know*, &c.] This is a kind of proverbial expreſſion, which may be explained to this effect: "Let no one, no, not even your moſt intimate acquaintance, know what you do; be ignorant of it yourſelves, if poſſible, or forget it immediately." It is ſaid that the poor's cheſt ſtood on the *right hand* as they entered the ſynagogues; to which circumſtance ſome ſuppoſe the words to allude.

Ver 5. *And when thou prayeſt*] Our Lord is here treating of private prayer; for which reaſon his rules muſt not be extended to public devotion. The Jews of old obſerved ſtated hours of prayer, as the Mahometans do at this day. The Scripture mentions three of them; *firſt*, the *third hour*, anſwering to our nine o'clock, when the morning ſacrifice was offered: *ſecondly*, the *ſixth hour*, anſwering to our twelve o'clock. At this hour we find Peter praying on the houſe-top, Acts x. 9. *Thirdly*, the *ninth hour*, anſwering to our three o'clock in the afternoon; at which the apoſtles, Peter and John, are ſaid to have gone up to the temple, Acts iii. 1. The three are mentioned together, Pſ. lv. 17. See alſo Daniel vi. 10, 13. At theſe hours, therefore, the hypocrites took care to be in ſome *public meeting* or other, (for ſo συναγωγαῖς may be underſtood) perhaps in the market-place, or in ſome court of juſtice, or in a corner where two ſtreets met, and where there was a concourſe of paſſengers to behold their devotions; which they performed before all preſent with a vanity extremely offenſive to the great Being whom they pretended to worſhip. *This* was the affectation here blamed in the Jews, and not their *ſtanding up* when they prayed, for that was their uſual poſture at the time of prayer, as appears from Mark xi. 25. Luke xviii. 11, 13. And even, in their ſtile, to *ſtand up praying*, meant no more than *to pray*; for they never kneeled, but in times of extraordinary humiliation. See L'Enfant, Grove's diſcourſe on ſecret prayer, p. 3, 4. and Addiſon's Freeholder, numb. 59.

Ver. 6. *Enter into thy cloſet*] That is, "Perform thy private devotions without noiſe or ſhew; by which it will appear, that thou art influenced by a true ſenſe of duty." The word ταμιεῖόν, *cloſet*, ſignifies any retired part of the houſe, any *ſecret* or *ſeparate place*; and Mr. Blair piouſly conjectures, that Chriſt might uſe a word of ſuch latitude, that none might omit ſecret prayer, for want of ſo convenient an apartment as they could wiſh to retire into. Duly to perform the great duty of private prayer, we muſt withdraw from the world not only our perſons, but our thoughts too; we muſt ſhut out all worldly cares and conſiderations, as if we and God were alone in nature. The fathers teach us, that our Lord here principally meant the *heart*, by the *cloſet* into which he bids us enter. "The *heart* ſaith St. Ambroſe, is a retiring place, always private, always at hand, and ready to receive you:" Indeed, a mind long practiced in piety, can eaſily recollect itſelf in every place, and maintain devotion in the midſt of a croud; but the novice in Chriſtianity ſhould here underſtand our Lord literally, and take all proper occaſions of being by himſelf in ſolitude. Thou when thou prayeſt enter into thy cloſet, and there enter into thyſelf by devout recollection; for the bodily retirement avails nothing, but inaſmuch as it ſerves to promote the mental; which is a diſpoſition eſſentially neceſſary to prayer, and ſometimes difficult to beginners, by reaſon of the contrary habit which their minds have contracted, by living ever abroad, and being diſſipated amongſt ſenſible objects: But a ſincere endeavour will ſoon help that frailty; if we faithfully bear in mind the fundamental truth in which our Lord here inſtructs us; namely, that the Almighty God is with us in our ſecret retirement. *Pray to thy father who is in ſecret*,—is there preſent with thee. God, we know, is in all places; but his ſpiritual nature lies beyond the reach of bodily ſenſes: He is hidden, if I may ſo ſpeak, in the centre of our ſouls. There is his ſecret dwelling place, where he will be found of thoſe who diligently ſeek him. When, therefore, you are retired from the world, and have ſhut the door of your cloſet, and of your heart too, as cloſe as poſſible by devout recollection, turn all your attention to God, preſent in you, and humble yourſelves before him with a full aſſurance of faith; of actual faith, I mean, that you are in his preſence; and believe me,—for this is a truth of the utmoſt conſequence,—that as the faith of the diſeaſed woman, who touched our Saviour's clothes, drew forth a miraculous power to heal her infirmity, ſo this faith, wherewith we approach God in prayer, will infallibly draw forth the divine co-operation to our endeavours. He is a living God, and his ſpirit will unite with ours to help our infirmities, and enable us to offer up ſuch prayers as will find acceptance at the throne of grace. Such is the preparation or diſpoſition with which we ſhould addreſs ourſelves to God in prayer. The following words inſtruct us in what is further requiſite for the right performance of it.

Ver. 7. *But when ye pray, uſe not vain repetitions*] Μὴ βαττολογήσητε, a word derived from one *Battus*, who was a great *babbler*,. (See Ovid's

Metamorph.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye aſk him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Ver. 9. Luke xi. 2.

Metamorph. ii. ver. 688.) and ſignifying, "to uſe a vain multiplicity and repetition of words." See Mintert, Beza, and Hammond. The word is very applicable to the devotions of the heathens. See 1 Kings xviii. 26. Acts xix. 34. and the note on Callimachus's hymn to Diana, p. 54. The *vain repetition* which Chriſt here forbids his diſciples to uſe in their prayers, is plainly ſuch as proceeded from an opinion that they *were to be heard for their much ſpeaking*, after the manner of thoſe heathens: This opinion implying a denial either of the power, or the knowledge, or goodneſs of Him whom we worſhip, is highly injurious to Him; and therefore repetitions in prayer flowing from it, are culpable; but repetitions proceeding from a deep ſenſe of our wants, and which expreſs a vehement deſire of the divine grace, Jeſus by no means prohibits; for he himſelf made uſe of ſuch repetitions in his agony, when he prayed three ſeveral times with exceeding vehemence; yet, as St. Matthew remarks, *uſing ſtill the ſame words:* and indeed nothing is more beneficial, than to perſevere as long as poſſible in the ſame act of deſire, and to renew it again and again with freſh zeal and intenſeneſs. This is what our Lord both taught and practiced. But to repeat words without meaning them, is certainly a *vain repetition*; and therefore we muſt be extremely careful in our prayers to mean what we ſay, and to ſay only what we mean from the very bottom of our hearts. The *vain* and heedleſs *repetitions*, which we are here warned againſt, are a moſt dangerous, yet very common error, which has long been the reproach of Chriſtendom, and is the principal cauſe why ſo many, even of thoſe who ſtill profeſs religion, are a diſgrace to it: And how is it poſſible they ſhould be otherwiſe, while they want the only foundation of all true religion, an inward devotion? See Heylin.

Ver. 8. *Be not ye therefore like them*] This argument would be forcible againſt all prayer in general, if prayer was conſidered only as a means of making our wants known to God; whereas it is no more than an act of obedience to our heavenly Father, who hath commanded us to pray to him, chap. vii. 7. and made it the condition of his favours; an expreſſion of our truſt in him, and dependance on his goodneſs, whereby we acknowledge, that all the benefits we receive come from him, and that we muſt apply to him for the attainment of them. Theſe words, ſays Dr. Heylin, are highly inſtructive, and may ſerve to give us a ſolid and practical knowledge of the true nature of prayer. The proper end of prayer is not to inform God of our wants, nor to perſuade him to relieve them; Omniſcient as he is, he cannot be informed; merciful as he is, he need not be perſuaded: the only thing wanting, is a fit diſpoſition on our part to receive his grace; and the proper office of prayer, is to produce ſuch a diſpoſition in us, to render us proper ſubjects for ſanctifying grace to work in; or in other words, to remove the obſtacles which we ourſelves put to his goodneſs. Now the principal obſtacles are, worldly-mindedneſs and ſelf-love; whereby our deſires cleave to earthly goods and corrupt ſelfiſh intereſts: but in prayer we ſuſpend theſe deſires, our heart being turned to God only, and by whatever means we attain ſuch an holy poſture of mind, they are the proper means of true devotion. As long as our minds are attentive to God only, by whatever ſentiment that attention is maintained, ſo long *we pray*. When ſuch attention flags, we muſt renew it by paſſing on to ſome other conſideration proper to keep our heart attached to God, and open to receive his ſanctifying communications.

Ver. 9. *After this manner, therefore, pray ye*] Jeſus Chriſt gives his diſciples a form of prayer, as was uſually done by the Jewiſh maſters; John the Baptiſt had taught his diſciples to pray, Luke xi. 1. It is to be obſerved, that this prayer is almoſt wholly taken out of the Jewiſh liturgies, and from them ſo well adapted by our Lord, as to contain all things which can be requeſted of God, with an acknowledgement of his divine Majeſty, and of our dependance. The word *ye* here, is emphatical; *thus pray* YE, in oppoſition to the heathen, who uſed vain repetitions in their prayers. He who beſt knew what we ought to pray for, and how we ought to pray, what matter of deſire, what manner of addreſs would moſt pleaſe himſelf, would beſt become us, hath here dictated to us a moſt perfect and univerſal form of prayer, comprehending all our real wants, expreſſing all our lawful deſires; a complete directory, and full exerciſe of all our devotions. Yet it does not follow, that we are to uſe only the words of this prayer in our addreſs to God; for in the *Acts* and *Epiſtles*, we find the Apoſtles praying in terms different from this form. But the meaning of theſe words, *thus*, or *after this manner pray ye*, is, that we are to frame our prayers according to this model, both with reſpect to matter, manner, and ſtyle; ſhort, cloſe, full. This prayer conſiſts of three parts, the *preface*, the *petition*, and the *concluſion*. I. The preface,—*Our Father who art in heaven*, lays a general foundation for prayer; comprizing what we muſt firſt know of God, before we can pray in confidence of being heard. It likewiſe points out to us that faith, humility, and love of God and man, with which we are to approach God in prayer. 1. If they are called *fathers*, who beget children, and bring them up, the Almighty God hath the beſt right to that title from every every creature, and particularly from men, being the *father of their ſpirits*, (Heb. xii. 9.) the maker of their bodies, and the continual preſerver of both. Nor is this all; he is our *father* in a yet higher ſenſe, as he regenerates and reſtores his image upon our minds; ſo that partaking of his nature, we become his children, and can with holy boldneſs name him by the title of that relation. In the former ſenſe, God is the father of all his creatures, but in the latter, he is the father only of ſuch as are good. Of all the magnificent titles invented by philoſophers or poets in honour of their gods, there is none which conveys ſo grand and lovely an idea, as this ſimple name of *father*. Being uſed by mankind in general, it marks directly the eſſential character of the true God; namely, that he is the firſt cauſe of all things, or the Author of their being; and at the ſame time conveys a ſtrong idea of the tender love which he bears to his creatures, whom he nouriſhes with an affection, and protects with a watchfulneſs, infinitely ſuperior to that of any earthly parent whatſoever. But the name *father*, beſides teaching us that we owe our being to God, and pointing out his goodneſs and mercy in upholding us, expreſſes alſo his power to give us the things we aſk, none of which can be more difficult than creation. Further, we are taught to give the great God the title of *father*, that our ſenſe of the tender relation in which he ſtands to us may be confirmed; our faith in his power and goodneſs ſtrengthened, our hope of obtaining what we aſk in prayer cheriſhed, and our deſire of obeying and imitating him quickened; for natural reaſon teaches, that it is diſgraceful in children to degenerate from their parents, and that they cannot commit a greater crime, than to diſobey the juſt commands of an indulgent father. 2. Again, we are directed to call him *our Father*, in the *plural number*, and that even in ſecret prayer; to put us in mind, that we are all *brethren*, the children of one common parent, and that we ought to love one another with *pure hearts fervently*; praying not for ourſelves only, but for others: that God may *give them* likewiſe *daily bread*, the forgiveneſs of ſins, and deliverance from temptation. 3. The words *who art in heaven*, do not confine God's preſence to *heaven*, for he exiſts every where; but they contain a comprehenſive, though ſhort deſcription of the divine greatneſs. They expreſs God's majeſty, dominion, and power; and diſtinguiſh him from thoſe whom we call our fathers on earth, and from falſe gods, who are not in heaven, the region of bliſs and happineſs; where God, who is eſſentially preſent through all the univerſe, gives more eſpecial manifeſtations of his preſence to ſuch of his creatures as he has exalted to ſhare with him in his eternal felicity.

II. 1. *Hallowed be thy name*] This is commonly eſteemed the firſt of *the petitions* in the Lord's prayer. Wetſtein, however, and ſeveral others, are of opinion, that theſe words, as well as thoſe in the next verſe, are not to be conſidered as *petitions* ſo much as acts of adoration, and acknowledgements of the power and majeſty of God; and accordingly they begin the *petitions* at the 11th verſe. But I apprehend, ſays Dr. Heylin, (and with him the greater part agree) that this paſſage directly tends to our ſanctification, and that we are as much perſonally concerned in this, as in the following petitions; for, in order to our ſanctification, our notions and opinions muſt firſt be rectified, becauſe our notions are the ſource and rule of our actions: We are ſolicitous or indifferent about things, not according to their intrinſic merit, but according to the notions or opinions which we have conceived of them, as deſirable, or of no moment; ſo that a change of manners muſt ever begin in a change of opinions. Now, before converſion a man's notions of worldly goods are lively and animated, as of things highly deſirable; but his notion of God is a faint and inſipid idea, as of ſomewhat remote, and which he cares not to be concerned with. The thoughts of wealth, and glory, and pleaſure, move his heart ſtrongly; but the thought of God lies dormant in him, as a barren or diſagreeable ſpeculation. What we want, therefore, is a due and worthy notion of God; I mean, an high, and lively, and affecting ſenſe of him: ſuch as may have its proper aſcendant in our minds; ſuch as may rule in our hearts, and make us behave towards him in a manner ſuitable to his dignity: And this I take to be the drift of theſe words *hallowed be thy name*; for the *name* of God ſignifies, that idea or notion whereby we conceive him in our minds: (See Pſ. lxxvi. 1. Prov. xviii. 10.) and to *hallow* or *ſanctify* a thing, ſignifies to give it that diſtinction and preference which religion confirms: for, as things excelling upon a worldly account are *honourable*, ſo things excelling upon a religious account are called *holy*; and therefore, in theſe words *hallowed be thy name*, we pray, that the conception or thought of God ſhould be ſo exalted in us, that all our thoughts may fall down before it, and be brought in ſubjection to it; that the names of grandeur, and riches, and voluptuous joy, may ſink beneath the name of the Lord our God; may fade, and leſſen, and vaniſh in his preſence. This is *hallowing the name of God*, and treating it with the reverence it deſerves: This is the end of all religion, and therefore firſt propoſed in this divine prayer: The following petitions relate to the means of attaining it. Such is Dr. Heylin's interpretation. It may be proper however, for the ſatisfaction of the reader, to give that which is more generally received. Now the *name of God* is generally underſtood as a Hebraiſm for God himſelf, his attributes and works; and to *ſanctify a thing*, is to entertain the higheſt notion of it, as true and great and good; and by our words and actions to teſtify that belief: See 1 Pet. iii. 15. Iſai. viii 13. In this view, the meaning of the petition is, "May thy exiſtence be univerſally believed; thy perfections loved and imitated, thy works admired, thy providence reverenced and confided in. May we and all men ſo think of the divine majeſty, and of his attributes and

works,

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

Ver. 11. See Job xxiii. 12. Prov. xxx. 8.—V. 13. 1 Chron. xxix. 11.

works, and may we and they ſo expreſs our veneration of God, that his glory may be manifeſted every where, to the utter deſtruction of the worſhip of idols and devils. See Eraſmus, Barrow, Macknight, &c.

Ver. 10. *Thy kingdom come*] The *kingdom of God* being univerſal and everlaſting, (Pſ. cxlv. 13.) theſe words cannot be underſtood of it; but of the kingdom of the Meſſiah, which is alſo called *The kingdom of God*, chap. iii. 2. There are in the coming of this kingdom ſeveral ſteps to be obſerved:—The reſurrection of Jeſus Chriſt, his aſcenſion, and the ſending down of the Holy Ghoſt were the beginnings of it. Acts ii. 32, 36 The preaching of the Goſpel to the Gentiles, extended it beyond the bounds of Judea, eſpecially when, after the deſtruction of Jeruſalem, and the utter extirpation of the ceremonial law, the earthly kingdom of Judea, over which God preſided, entirely ceaſed, and the Goſpel came to be preached over the known world. This kingdom hath ever ſince enlarged its bounds, as the Goſpel hath been by degrees received in the world, and will continue to enlarge itſelf till God hath brought all our Bleſſed Saviour's enemies under his feet; 1 Cor. xv. 24, &c. What we deſire or pray for in this ſecond *petition* is, the advancement and progreſs of the Goſpel; obedience to the faith or doctrine of Chriſt, and his appearance in glory. See 2 Tim. iv. 8. Rom. viii. 19, &c. Rev. xxii. 17, 21. It may be paraphraſed thus, "May thy kingdom of grace come quickly, and ſwallow up all the kingdoms of the earth; may all mankind, receiving thee, O Chriſt, for their king, and truly believing in thy name, be filled with righteouſneſs and peace and joy; With holineſs and happineſs, till they are removed hence, into thy kingdom of glory, there to reign with thee for ever and ever."

Thy will be done on earth, &c.] 3. In this third petition we pray not that *God may do his own will*, as Dr. Whitby obſerves, nor that the will of his providence may be done *upon us:* neither do we pray that we may become equal to the angels in perfection, or that God may compel us to do his will; But, that in conſequence of the coming of his kingdom, or the eſtabliſhment of the Goſpel in the world, men may be enabled to imitate the angels, by giving ſuch a ſincere, univerſal, and conſtant obedience to the divine commands, as the imperfection of human nature will admit of. This is the moſt humble, as well as the moſt prudent wiſh, that it is poſſible for the creature to expreſs; becauſe it implies that the Supreme Being *will do* nothing but what is for the intereſt of his creatures, and that he knows better than they what is ſo. See the Spectator, N° 207. Dr. Heylin joins the two petitions of this verſe together; becauſe, ſays he, they have a mutual dependance, and may beſt ſerve to explain each other. The latter, wherein we pray that we may do the will of God *on earth, as the angels do it in heaven*, might ſeem a ſtrange, perhaps, or preſumptuous, certainly an impoſſible requeſt, had we not been firſt to ſay, *Thy kingdom come.* If the *kingdom of God comes*; i. e. if God vouchſafes to govern us, he will ſubdue all our enemies under our feet; *A ſceptre of juſtice is the ſceptre of his kingdom.* It will bring every thought into ſubjection; it will animate and govern our ſouls, as our ſouls do our bodies, and make us do his will on earth, as the angels do it in heaven.

Ver. 11. *Give us this day our daily bread*] *Our bread convenient.* Wat. 4. The word ἐπιούσιον, rendered *daily*, in our verſion, is no where elſe to be found; neither in the LXX, or in any Greek author, or in any other place of the New Teſtament, but in this part of the Lord's prayer. Commentators differ much in their interpretation of it. That in *Etymol. Magna*, ſeems as juſt as any. 'Επιούσιος,—'Ο ἐπι τη οὐσια ημῶν αρμοζῶν. "That which is *ſufficient* to our life;" and ſo Theophylact explains it. "What will ſtrengthen us from day to day, for ſerving God with chearfulneſs and vigor." *Bread*, according to the Hebrew idiom, ſignifies the whole proviſions of the table. See Gen. xviii. 5. and in the preſent petition, it ſignifies *raiment* alſo, with convenient *habitation*, and every thing neceſſary to life. See Agur's Petition, Prov. xxx. 8. Since then we are not allowed to aſk proviſion for rioting and luxury, but only for the neceſſaries of life, and that not for many years, but from day to day, The petition forbids anxious cares about futurity, and teaches us how moderate our deſires of worldly things ſhould be; and whereas not the poor only, (whoſe induſtry, all acknowledge, muſt be favoured by the concurrence of providence, to render it ſucceſsful) but the rich alſo are enjoined to pray for their bread day by day. This is on account of the great inſtability of human affairs, which renders the poſſeſſion of wealth abſolutely precarious; and becauſe, without the divine bleſſing, even the abundance of the rich is not of itſelf ſufficient to keep them alive, far leſs to make them happy. This petition contains a moſt excellent leſſon, ſays Doddridge, to teach us, on the one hand, moderation in our deſires; and on the other an humble dependance on divine providence for the moſt neceſſary ſupplies, be our poſſeſſions or our abilities ever ſo great. But this petition ſeems to include ſomething further; and accordingly Eraſmus, Heylin, and many others, underſtand it, after the Fathers, in a ſpiritual ſenſe alſo. *Bread*, ſays Heylin, here ſignifies all things needful for our maintenance; the maintenance of the whole man, both body and ſoul; for each of theſe have their proper ſuſtenance; to one belongs the *natural bread*, to the other the *ſpiritual*, and both are included in this petition: The natural bread means all things needful ſor the aſſiſtance of the body; the ſpiritual bread, the grace of Chriſt, which muſt alſo be our daily bread for the maintenance and growth of our ſouls in virtue. The petition therefore may be paraphraſed, "*Give us*, O Father; for we claim nothing of right, but only of thy free mercy; —*This day*; for we take no ſollicitous thought for the morrow,—*Our daily bread*; all things needful for our ſouls and bodies; not only the *meat that periſheth*, but the ſacramental bread, and thy grace; the food which endureth to everlaſting life."

Ver. 12. *And forgive us our debts*, &c.] 5. We may obſerve that this is the only petition in this prayer upon which our Lord enlarges, and indeed it is a petition of the greateſt conſequence, and the more to be attended to by us, as we ourſelves aſk that which is the greateſt of all things from God, even the pardon of our ſins, upon a condition voluntarily urged. It is hardly poſſible to imagine a more effectual expedient to promote the forgiveneſs of injuries, than this of making it a part of our daily prayer, to aſk ſuch pardon of God, as we give to our offending brother; for in this circumſtance every malicious purpoſe againſt him would turn the *petition* into an *imprecation*, by which we ſhould as it were bind down the wrath and vengeance of God upon ourſelves. (See on ver. 14, 15.) The earth and the fulneſs thereof being the Lord's, he has a right to govern the world, and to ſupport his government by puniſhing all who preſume to tranſgreſs his laws. The ſuffering of puniſhment therefore is a debt which ſinners owe to the divine juſtice. So that when we aſk God in prayer to *forgive our debts*, we beg that he would mercifully be pleaſed to remit the puniſhment of our ſins, particularly the pains of hell; and that, laying aſide his diſpleaſure, he would graciouſly receive us into favour, and bleſs us with eternal life. In this petition therefore we confeſs our ſins, and teſtify the ſenſe we have of our demerit, than which nothing can be more proper in our addreſs to God. The reaſon is, humility and a ſenſe of our own unworthineſs when we aſk favours of God, whether ſpiritual or temporal, tend to make the goodneſs of God in beſtowing them on us appear the greater; not to mention that theſe diſpoſitions are abſolutely neceſſary to make us capable of being pardoned. The condition on which we are to aſk the forgiveneſs of our ſins, is remarkable: *Forgive us*,—as *we forgive:* we muſt forgive others in order to our being forgiven ourſelves, and are allowed to crave from God, only ſuch forgiveneſs as we grant to others. So that, if we do not pardon our enemies, we in this fifth petition ſeriouſly and ſolemnly beg of God, to damn us eternally: for which reaſon, before men enter into the preſence of Almighty God to worſhip, they ought to be well aſſured that their hearts are thoroughly purged from all rancour and malice. We may juſt obſerve, that in this petition there is no expreſs mention made of repentance as neceſſary on the part of our enemies to entitle them to forgiveneſs; yet the nature of the petition itſelf, and the parable of the two debtors, c. xviii. v. 23. which may be conſidered as a commentary upon it, ſeem to intimate that repentance is neceſſary: for ſince we pray *forgive us our debts, as we forgive our debtors*, making acknowledgement of our ſins, and then aſking forgiveneſs; and ſince God forgives none but ſuch as repent, The meaning of the petition certainly is, "forgive us, who now confeſs our ſins, and reſolve to amend, even as we forgive thoſe who repent of the injuries they have done us." In the mean time, when we beg forgiveneſs of God, like that which we grant to men, we muſt beware of ſetting our forgiveneſs on an equality with God's: The moſt perfect forgiveneſs which men are capable of exerciſing towards men who repent, falls infinitely ſhort of the divine forgiveneſs neceſſary to repenting ſinners; as is plain from this, that in the beſt, the fleſh reſiſts the ſpirit. Beſides God himſelf has taken notice of the difference, Hoſea, c. xi. v. 8, 9, *Becauſe I am God, and not man*, &c. We only beg that the Divine forgiveneſs may reſemble ours in its reality: In this petition therefore we are taught the neceſſity of forgiving really and from the heart all who repent of the evil they have done us. In other paſſages however, the doctrine of forgiveneſs is carried ſtill higher. See the note on chap. v. 44. Macknight, and Olearius.

Ver. 13. *And lead us not into temptation.*] *And do not bring us into temptation, but reſcue us from the evil one.* Doddridge. This might be tranſlated, "*And lead us not into temptation, but ſo as to deliver us from the evil*; either by removing the temptation itſelf, when it proves too hard for us, or by mitigating its force, or by increaſing our ſtrength to reſiſt it, as God ſhall ſee moſt for his glory." The correction of the tranſlation here propoſed is built upon this argument, That to pray for an abſolute freedom from all ſollicitation or temptation to ſin, is to ſeek a deliverance from the common lot of humanity: Which is abſurd; becauſe trials and temptations are wiſely appointed by God for the exerciſe and improvement of virtue in good men, and that others may be encouraged by the conſtancy and patience which they ſhew in affliction. Hence, inſtead of praying to be abſolutely delivered from them, we are taught to *rejoice, when*, by divine appointment, *we fall into temptations or trials.* This

14 For, if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you:

15 But if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.

16 Moreover, when ye faſt, be not as the hypocrites, of a ſad countenance: for they disfigure their faces, that they may appear unto men to faſt. Verily, I ſay unto you, They have their reward.

17 But thou, when thou faſteſt, anoint thine head, and waſh thy face;

18 That thou appear not unto men to faſt, but unto thy Father which is in ſecret; and thy Father which ſeeth in ſecret, ſhall reward thee openly.

19 Lay not up for yourſelves treaſures

Ver. 14. Ecclus. xxviii. 1, &c. Mark xi. 25. Epheſ. iv. 32. Col. iii. 13.—V. 15. Ch. xviii. 35. James ii. 13.—V. 17. Ruth iii. 3. Dan. x. 3.—V. 19. Prov. xxiii. 4. Hebr. xiii. 5. James v. 1, &c.

petition teaches us to preſerve a ſenſe of our own inability, to repel and overcome the ſollicitations of the world, and of the neceſſity of aſſiſtance from above, both to regulate our paſſions, and to conquer the difficulties of a religious life. See Macknight. The petition, however, may be well underſtood agreeably to the common verſion of it;—*Lead us not into temptation, but deliver us*; for, as God is the only potentate, the ſole governor of the world, ſo that nothing can poſſibly fall out but by his allowance and permiſſion, it is uſual upon that account, in the ſtile of Scripture, to impute all things to him, as the firſt cauſe, and as ſuch the author of them. Thus he is ſaid to have *ſent Joſeph into Egypt to preſerve his life*,—though in fact *his brethren*, out of envy, *had ſold him thither*. See Gen. xlv. 58. Job i. 21. And it is in this ſenſe that God is ſaid to *lead into temptation*, or *expoſe to temptation*; becauſe all temptations come by his allowance; for the tempter and the tempted are his; all the powers of nature are his; and what we call chance or fortune, is nothing elſe but the inceſſant adminiſtration of his providence. The general intent, therefore, of theſe words, *lead us not*, &c. is, that with juſt diſtruſt of ourſelves, and an humble ſenſe of our weakneſs, we ſhould deprecate ſuch trials as may endanger our feeble virtue. But as ſome trials, that is, temptations, are neceſſary and inevitable, it is therefore added, *but deliver us from evil.* The Jews were wont to beg of God in their prayers, "That he would not deliver them into the hand of temptation;" whereby they did not deſire that he would keep them from falling into temptation, but that he would not give them up to it, or ſuffer them to yield thereto. And indeed to *enter into temptation*, ch. xxvi. 41. is to be overcome by it; as to *lead*, or *cauſe to enter* into temptation, is to ſuffer men to fall a prey to it: For, after all, God never ſuffers us to be tempted above what we are able. See James i. 13. compared with 1 Cor. x. 13. We may remark, in concluſion of theſe petitions, and as a proof of the perfection of this prayer, that the principal deſire of a Chriſtian's heart being the glory of God, ver. 9, 10. and all he wants for himſelf or his brethren being the *daily bread* of ſoul and body, or the ſupport of life, animal and ſpiritual; pardon of ſin, and deliverance from the power of it, and of the devil, ver. 11—13. there is nothing beſide for which a Chriſtian can wiſh; therefore this prayer comprehends all his deſires. Eternal life is the certain conſequence, or rather the completion of holineſs. See L'Enfant, Heylin, &c.

For thine is the kingdom, &c.] III. Theſe words contain the *doxology* or *concluſion* of the Lord's prayer; the genuineneſs whereof hath been very much diſputed. It is, however, certainly very ancient. The Jews uſed it in their liturgies; and they derived that uſe moſt probably from 1 Chron. xxix. 11. Bp. Hopkins, Mr. Blair, and other excellent writers have well obſerved, that it admirably ſuits and enforces every petition; And having therefore been ſo long received, and ſo generally uſed, it ſeems to be very properly retained in our Bible: Accordingly I proceed to explain it, referring ſuch as chuſe to enter into the diſpute concerning its genuineneſs, to Dr. Mill, and Wetſtein upon the place, Jones's hiſtory of the canon, vol. i p. 141. and the other critics. It may be paraphraſed thus: "Becauſe the *government of the univerſe* is thine for ever, and thou alone poſſeſſeſt the *power* of creating and upholding all things; and becauſe the *glory* of infinite perfections remains eternally with thee; therefore all men ought to *hallow thy name*, ſubmit themſelves to thy government, and perform thy will: In an humble ſenſe of their dependance, ſhould they ſeek from thee the ſupply of their wants, the pardon of their ſins, and the kind protection of thy providence." *For ever and ever*, is in the Greek εἰς τοὺς αἰῶνας; words, which though they expreſs the idea of a proper eternity, yet often denote a finite duration, whether paſt or to come; but of a long continuance. See Gen. xlix. 26. Prov. xxii. 28. 2 Tim. i. 9. They are always to be underſtood, both in the Hebrew and the Greek, according to the nature and circumſtances of the things to which they are applied; and conſequently in this place, where *kingdom*, *power*, and *glory* are aſcribed to God *for ever*, they ſignify abſolute *eternity*, eternity without beginning or end. The word *amen* is of Hebrew original, and frequently retained by the Evangeliſts. St. Luke hath ſometimes rendered it by a word ſignifying *yes*, and at other times *truly*. See Luke ix. 27. When it is a ſign of wiſhing, it then ſignifies *ſo be it*, as the LXX have rendered it; and when added to the concluſion of our prayers, it is intended to expreſs the ſincerity and earneſtneſs with which we deſire the bleſſing we aſk, with ſome chearfulneſs of hope, as to the ſucceſs of our petitions. See the note on Deut. xxvii. 15. The Jews have a remarkable ſaying, "That whoſoever ſaith *amen* with all his might, the gates of paradiſe are opened to him. He is greater who anſwereth *amen*, than he who prayeth." It is obſervable, that though the doxology is threefold, as well as the petitions, and directed to the Father, Son, and Holy Ghoſt diſtinctly, yet is the whole fully applicable to every perſon, and to the ever-bleſſed and undivided Trinity. See Macknight, Doddridge, and Heylin. For another expoſition which I have given of the Lord's Prayer, I refer my reader to the 4th volume, 75th and following pages, of the Chriſtian's Magazine.

Ver. 14, 15. *For if ye forgive*, &c.] From what our Lord here ſays, we are not to imagine that the forgiving of injuries alone will intitle us to pardon. Indeed all negative declarations concerning the terms of ſalvation being in their own nature abſolute, he who does not forgive, never ſhall be forgiven, as it is in the 15th verſe. But affirmative declarations alway imply this limitation, that no other condition of ſalvation be wanting. Behold then the neceſſity of forgiving all kinds of injuries, eſtabliſhed by Jeſus Chriſt himſelf! in oppoſition to the fooliſh opinions of the men of this world, who, aſſociating the idea of cowardice with the greateſt and moſt generous act of the human mind, the forgiveneſs of injuries, have laboured to render it ſhameful and vile, to the utter diſgrace of human reaſon, and common ſenſe. It is a ſtrong remark of Archbp. Wake, upon that petition of the Lord's Prayer, whereof theſe verſes are explicatory, that "If we do not forgive as we hope to be forgiven, we imprecate the wrath of God upon our own heads, when we uſe the Lord's Prayer, and do in reality pray after this deſperate manner,—Thou, O God, haſt commanded me to forgive my brother his treſpaſſes; thou haſt declared that unleſs I do ſo, thou wilt not forgive me my ſins. Well, let what will come, I am reſolved to ſtand to the hazard of it. I will not forgive, nor be reconciled to my brother; do then with me as thou ſhalt ſee fit." Can the man of unforgiving temper, ſee his ſin and his danger in a ſtronger point of view?

Ver. 16. *Moreover, when ye faſt*, &c.] Our Lord goes on to apply the general advice, before given, to private faſting as well as to private prayer. The word σκυθρωπος properly denotes a *fretful* and *angry countenance*, but here it ſignifies a "face disfigured with mortification and faſting." The LXX have uſed the ſame word, Gen. xl. 7. to expreſs a *ſad countenance*. See alſo Prov. xv. 13. This word, as well as Ὑποκρῖται, *hypocrites*, refers to the theatre, and to thoſe actors and diſſemblers there, who put on every countenance to ſerve their purpoſe. The word ἀφανίζουσι, rendered *they disfigure*, ſignifies, *to cauſe to diſappear*, or *vaniſh*; to *deſtroy*; and is the ſame word which has been rendered in the 19th and 20th verſes *corrupt*. Theſe hypocritical actors wonderfully affected the fame of extraordinary holineſs. Hence they aſſumed very auſtere countenances in their faſts; they put on the appearance and dreſs of mourners, and induced a kind of paleneſs, at leaſt as much as they could, over their countenance. In ſhort, *they made* their natural *face* to *diſappear* as much as poſſible; putting on an artificial one, as the players put on their maſks. See Fortuita Sacra. p. 14. Our Saviour refers here more particularly to the private and voluntary faſtings of the Phariſees: They faſted on Mondays and Thurſdays; but thoſe who would be thought more devout than the reſt, faſted beſides on Tueſdays and Fridays, and abſtained from all kind of food till ſun-ſetting. There can be no doubt that our Saviour ſpeaks here of private faſting only; becauſe when public ſins and calamities are to be *mourned* for, it ought to be performed in the moſt public manner. Doddridge renders this, *When you keep a faſt, be not like the hypocrites, putting on a diſmal air; for they deform their countenances, that*, &c.

Ver. 17, 18. *Anoint your head*] i. e. "Affect nothing which is uncommon; continue in your uſual method of life; and rather than put on a *ſad countenance*, which may ſhew that you faſt, *waſh*, on the contrary, *your face, and anoint your head.*" Except in times of deep mourning, or public faſting, when they uſed duſt and aſhes, which muſt have ſadly deformed the countenance, the Jews were wont to waſh and rub themſelves with oil, which was commonly perfumed, eſpecially on feſtivals. See Ruth iii. 3. 2 Sam. xiv. 2. Luke vii. 73. Such were our Lord's directions to his diſciples with reſpect to *faſting*; from which it appears that he approved of the duty, and indeed the uſefulneſs of it is ſufficiently evident; for by abſtinence from food, the body is mortified and ſubjected to the ſpirit, and the ſpirit itſelf is better fitted for the exerciſes of repentance: Nevertheleſs, in religious faſting, regard muſt be had to men's conſtitutions; for it may happen to ſome that a total abſtinence from food would, inſtead of fitting them for the exerciſes of piety, render them wholly incapable thereof; in which caſe it ceaſes to be a duty. See Macknight, Fortuita Sacra, p. 18. and Explication de Textes difficiles, &c.

Ver. 19—21. *Lay not up*, &c.] By taking a general review of what we have been hitherto taught in this divine ſermon, we ſhall be led more diſtinctly to the meaning of the words now before us.

upon earth, where moth and ruſt doth corrupt, and where thieves break through and ſteal:

20 But lay up for yourſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break through nor ſteal:

21 For where your treaſure is, there will your heart be alſo.

22 The light of the body is the eye: if therefore thine eye be ſingle, thy whole body ſhall be full of light.

23 But if thine eye be evil, thy whole body ſhall be full of darkneſs. If therefore the light that is in thee be darkneſs, how great *is* that darkneſs!

24 No man can ſerve two maſters: for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and mammon.

25 Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your body, what ye ſhall put on. Is not the life more than meat, and the body than raiment?

Ver. 20. Ecclus. xxix. 11. Luke xii. 33. 1 Tim. vi. 19. 1 Pet. i. 4.—V. 22. Luke xi. 34.—V. 24. Luke xvi. 13. Gal. i. 10. 1 Tim. vi. 17. Jam. iv. 4. 1 John ii. 15.—V. 25. Pſ. lv. 22. Luke xii. 22. Phil. iv. 6. 1 Pet. v. 7.

After the beatitudes, and a particular application of the laſt of them to the Apoſtles, our Saviour goes on to treat of *juſtice*, that is, duty in general: And firſt he ſhews the extent of it; I mean what degrees of it are neceſſary, and how far its obligations reach. He begins with a general propoſition, ch. v. 20. and this he illuſtrates and exemplifies in many inſtances, which fill up the remainder of that chapter. After thus ſhewing the *extent* of juſtice, he comes in the next place to rectify the *motive* to it; as in the firſt verſe of this chapter. *Take heed that you do not your juſtice*, i. e. acts of *juſtice to be ſeen of men*, &c. And here again he gives particular inſtances in the three principal acts of that juſtice, namely, beneficence to mankind, devotion to God, and mortification which concerns ourſelves; with a ſtrict caution not to let the merit of them evaporate in vain glory. And as vanity is not the only wrong motive, and as the deeds of juſtice laſt mentioned are not our only occupation, but beſides theſe we have each of us his ſecular employment, or worldly buſineſs to diſcharge; our Lord therefore goes on to regulate our whole courſe of action, by ſetting the heart right, and in a proper diſpoſition for the performance of it. *Lay not up for yourſelves*, &c. I ſhould rather read, *Make not for yourſelves*, &c. which the original imports, and the ſenſe requires; becauſe, whatever we place our happineſs in, that we make our treaſure; the treaſure of the covetous is literal *treaſure*; and that of the reſt of the world conſiſts of thoſe things which they deſire and count upon as a fund for enjoyment; for as *where our treaſure is, there will our heart be alſo*; ſo where our heart is, there alſo is our treaſure. As almoſt every animal has had its idolaters, ſo almoſt every kind of object has become a treaſure to ſome or other of the ſons of men. But as true religion is but one, ſo there is but one real treaſure; one only that is worthy our option, and will anſwer our expectation; and *that* which we make for our ourſelves in heaven, when by the aſſiduous practice of virtue, we ſecure our everlaſting intereſts there, as our Lord adviſes. In order the more fully to underſtand the words, *where moth and ruſt doth corrupt*, &c. we ſhould remember, that in the eaſtern countries, where the faſhion of cloaths did not alter as with us, the treaſures of the rich conſiſted not only of gold and ſilver, but of coſtly habits, and fine-wrought veſſels of braſs, and tin, and copper, liable to be deſtroyed in the manner here mentioned. See Ezek. vi. 69. Job xxvii. 16. James v. 2, 3 Doddridge renders and paraphraſes the 19th verſe, (underſtanding it ſingly as a caution againſt covetouſneſs) "*Do not make* it your great care to lay up *for yourſelves treaſures here on earth*, *where* ſo many accidents may deprive you of them; where *the moth*, for inſtance, may ſpoil your fineſt garments, *and* the devouring *canker* may *conſume* your corn, or may *corrupt* the very metals you have hoarded; *and where thieves* may *dig through* the ſtrongeſt walls which you have raiſed about them; *and* may *ſteal* them away; *but*, &c." Nothing certainly can be conceived more powerful to damp that keenneſs with which men purſue the things of this life, than the conſideration of their emptineſs, fragility, and uncertainty; or to kindle in them an ambition of obtaining the treaſures in heaven, than the conſideration of their being ſubſtantial, ſatisfying, durable, and ſubject to no accident whatſoever. See Heylin, Macknight, and Calmet.

Ver. 22, 23. *The light of the body is the eye—ſingle—evil*] The *eye is the lamp of the body:—clear* or *pure*;—*bad*, or *vitiated*. Heylin, and Wat. Mr. Locke has obſerved, that the *modes of thinking*, as he ſpeaks, i. e. the ſeveral operations of the human mind, are in all languages expreſſed by figurative terms, which belong to ſenſible ideas in their primary ſignification. Now, if all languages uſed the ſame figures, this would bring no additional obſcurity to our tranſlations; but it is well known that the oriental tongues have, upon theſe ſubjects, quite a different ſet of metaphors from thoſe in uſe among the Greeks and Romans, and conſequently among us, who ſo generally follow their phraſeology, many difficulties in Scripture are to be imputed to this cauſe; and to ſolve thoſe difficulties we muſt have recourſe to the context, and collect the meaning of this unuſual dialect from the occaſion upon which it is ſpoken. It was upon this account that we made the *general review* of the tenor of our Lord's diſcourſe in the preceding note, and particularly of the context, which diſtinctly leads us to the meaning of the difficult paſſage now before us. *The eye is the lamp of the body: Body* here ſignifies, as it ſometimes does in our own language, the *perſon*. the man himſelf; and *eye*, in the Hebrew idiom, ſignifies, as we obſerved on ch. v. 29. the *intention*, which caſts a light upon whatever it aims at; like a microſcope, it magnifies its object, it illuſtrates it, and renders the minuteſt part of it conſpicuous: for having made it its treaſure, it treats it as ſuch, and counts upon it as a fund for happineſs; and although the object be void of real worth, yet the intention imputes to it all the advantages which a credulous deſire and active fancy can ſuggeſt. Thus the intention is the force of the mind turned one way; and therefore our Lord compares it to a *lamp*, which when directed to one particular object, greatly enlightens that, and makes other things viſible only in proportion to their nearneſs. In like manner, whatever is the direct object of the intention, receives from it a luſtre, which ſhews it to the greateſt advantage, and ſhews other things in a good or bad light, as they ſeem favourable or prejudicial to the execution of our deſign. Now when this intention is right, our Lord calls it the *ſingle* or *ſimple eye*, ἁπλοῦς, and with good reaſon; for as only one ſtrait line can paſs between two given points, and as the truth upon every ſtated queſtion is but one, while error and miſtake are almoſt infinitely various; ſo there is not, there cannot be, but one ſuch right intention. What that is, our Lord had juſt before declared, when he directed us to *make for ourſelves treaſures in heaven*; and that we might be induced to collect and unite all our deſires in that one thing neceſſary. He here calls the intention to do ſo *the ſingle eye*; on the contrary, every other Intention *an evil eye*; for every other deliberate purpoſe, which doth not coincide with, or become ſubordinate to the right intention, though we could ſuppoſe it innocent in itſelf, yet will prove an obſtacle to that right intention, becauſe the right intention cannot ſucceed but by a perfect renunciation of all other projects and deſigns; and therefore our Lord immediately ſubjoins, *no man can ſerve two maſters*. See Heylin, and Calmet. Several commentators have explained this as if our Lord intended here to urge the practice of liberality, as what would have a great influence on the whole of a man's character and conduct; and they ſuppoſe it illuſtrated by all thoſe paſſages, where an *evil eye* ſignifies a grudging temper, and a *good eye* a bountiful diſpoſition; and alſo by thoſe texts in which *ſimplicity* is put for *liberality*. See Hammond, Whitby, L'Enfant, &c. But there wants nothing more than an attentive peruſal of what has been advanced in this and the foregoing note to ſhew that the ſenſe above given is the moſt natural, as unqueſtionably it is the moſt extenſive. See Doddridge, Olearius, and Mr. Laws's *Serious Call*, ch. 2.

Ver. 24. *No man can ſerve*, &c.—*mammon*] *Mammon* is a Syriac word for *riches*, which our Lord beautifully repreſents as a perſon whom the folly of men had deified. It is well known that the Greeks had a fictitious god of wealth; but I cannot find, ſays Doddridge, that he was ever worſhipped in Syria under the name of *mammon*. According to ſome, *mammon*, derived from אמן *amen*, ſignifies whatever one is apt to confide in: And becauſe men put their truſt generally in external advantages, ſuch as riches, authority, honour, power, &c. the word *mammon* is uſed to denote every thing of that kind, and particularly *riches*, by way of eminence. The word *hate*, in this verſe, ſignifies *not to mind*, *to have a leſs value for*; and to *love*, is to have a greater regard for; as appears from the remaining part of the verſe, and from ch. x. 37. compared with Luke xii. 16. See Bp. Newton's notes on Par. Loſt. b. i. ver. 678.

Ver. 25. *Therefore I ſay unto you*, *Take no thought*, &c.] *Be not ſolicitous*, [and ſo wherever it occurs]—*Is not the life more than food*, Wat. The Greek μεριμνᾶτε imports ſuch anxiety, as cauſes an inteſtine ſtrife, by contrary reaſonings with oppoſite hopes and fears. This is ſo ſtrictly the ſenſe of the original, that a word of the ſame derivation is uſed by our Lord, where he ſays, *a kingdom divided againſt itſelf*, μερισθεῖσα—*cannot ſtand*. ch. xii. 25. So that this precept only forbids that perplexity and diſtraction of thought, which is inconſiſtent with the *ſingle right intention*, and interrupts our reſignation to the divine will. St. Luke, in the parallel place, has made uſe of the word μετεωρίζω, ch. xii. 29. which ſignifies to have a wavering and doubtful mind, diſquieted and toſſed about with miſtruſt and fear. See Mintert on the word. In this view there is no need to ſay with Archbp. Tillotſon, Dr. Clarke, and ſome others, that our Lord only addreſſes this to his Apoſtles, who were to caſt themſelves on an

26 Behold the fowls of the air: for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his ſtature?

28 And why take ye thought for raiment? Conſider the lilies of the field, how they grow; they toil not, neither do they ſpin;

29 And yet I ſay unto you, That even Solomon in all his glory was not arrayed like one of theſe.

30 Wherefore, if God ſo clothe the graſs of the field, which to-day is, and to-morrow is caſt into the oven, *ſhall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, ſaying, What ſhall we eat? or, What ſhall we drink? or, Wherewithal ſhall we be clothed?

Ver. 26. Job xxxviii. 41. Pſ. cxlvii. 9. Luke xii. 24.

extraordinary Providence, without any ways concerning themſelves for their ſupport. Mr. Blair has well proved the contrary at large, in his appendix to his 4th ſermon, vol. i. p. 55, &c. and it is eaſy to obſerve, that the arguments urged by our Lord contain nothing peculiar to their caſe; but are built on conſiderations applicable to all Chriſtians. Compare Philip. iv. 6. and 1 Pet. v. 7. as alſo Luke xxii. 35, 36. and Acts xx. 34. from whence it appears, that the Apoſtles themſelves were not intirely to neglect a prudent care for their own ſubſiſtence, in dependance on miraculous proviſions. Our Saviour, attentive to his main argument, proceeds in theſe verſes to ſhew, that all the reaſons by which worldly-mindedneſs is uſually juſtified or palliated are intirely overthrown, by conſidering the power, perfection, and extent of the PROVIDENCE of God. This grand ſubject he handles in a manner ſuitable to its dignity, by propoſing a few ſimple and obvious inſtances, wherein the proviſion which God has made for the leaſt and weakeſt of his creatures ſhines forth illuſtriouſly, and forces on the mind the ſtrongeſt conviction of that wiſe fatherly care which the Deity takes of all the works of his hands. From what they were at that inſtant beholding, *the birds of the air*, *the lilies*, *the graſs of the field*, he led even the moſt illiterate of his hearers to form a more elevated and extenſive notion of the divine government than the philoſophers attained to: who, though they allowed in the general that the world was ruled by God, had but confuſed conceptions of his Providence, which many of them denied to reſpect every individual creature and action. Our Divine Prophet taught, that the great Father Almighty has every ſingle Being in his hand and keeping; that there is nothing expoſed to fortune, but that all things are abſolutely ſubjected to his will. This notion of Providence affords a ſolid foundation for ſupporting that rational truſt in God, which is the higheſt and beſt act of the human mind, and furniſheth us at all times with the ſtrongeſt motives to virtue.

Far be it from me, ſays Dr. Heylin, to widen the narrow ways preſcribed in the Goſpel! but to make them narrower than the literal ſenſe imports, will render them quite unpaſſable; for men engaged in buſineſs and the tumult of the world (as the beſt Chriſtians ſometimes are) not to have their minds intangled in ſecular intereſts, not to be anxious and diſquieted about future events, wherein either their reputation, or their fortune, or perhaps both are at ſtake, this is an high degree of virtue, which can be maintained only by an habitual devotion: but to ſay abſolutely *take no thought*, is a miſrepreſentation of our Lord's doctrine: All his intention here was, to teach the virtues in the moſt radical manner, by extirpating the remoteſt tendency to the contray vices. As under the 6th commandment, which prohibits *murder*, he forbids an *angry word*, or *malicious thought*; ſo here, to preſerve us from *worldly-mindedneſs*, he forbids all painfully-ſolicitous care even for the neceſſaries of life; and he enforces his prohibition with ſuch cogent arguments, as muſt convince all who piouſly attend to them. *Is not the life more than food, and the body than cloathing?* "He who hath given us the greater, will he deny us the leſs? He who gave us our being, will he refuſe what is neceſſary for the ſupport of it?—It is as abſurd as ungrateful to diſtruſt a benefactor, whoſe goodneſs we have already ſo largely experienced, and who takes upon himſelf the care to provide for us. *Conſider the birds of the air; they ſow not*, &c.—*are ye not of greater value than they?* Are ye not the children of God?—And when ye ſee him make ſo plentiful a proviſion for his inferior creatures, can you ſuſpect that he will leave you, his children, deſtitute of neceſſary ſubſiſtence? See more on ver. 34. and the note on Pſ. xciv. 19.

Ver. 27. *Which of you, by taking thought*, &c.] *Who of you, by his ſolicitude, can prolong his life one hour?* A verſion ſtrictly literal would be, *can add any length to his age*; for ἡλικία ſignifies both *age* and *ſtature*, and is to be rendered by either, as the occaſion requires. Our tranſlators have rendered it by age, John ix. 21, 23. and Heb. xi. 11. Πῆχυς indeed commonly means a *cubit*; but it is not unfrequent to transfer the meaſures of *ſpace* to expreſs thoſe of *time*, as Pſ. xxxix. 5. *Thou haſt made my days as it were a ſpan long.* Dr. Hammond upon the place ſhews that *cubit* has been uſed in the ſame manner. Thus far we have ſeen what ſenſes the terms are capable of; what their proper ſenſe is here we muſt gather from the context. At ver. 25. our Lord diſſuades from *anxiety* about *food* and *cloathing*; *food* for the life, (ψυχὴ in the original, i. e. *ſoul*, or *animal life*) and *cloathing* for the *body*. He then treats of theſe ſeparately. The words under conſideration conclude what he ſaid concerning the maintenance of life, to which *ſtature* is not applicable, but *age*. What he adds concerning the body begins at the next verſe. Beſides, he was ſpeaking to adult perſons, who probably had no ſolicitude about their *ſtature*, and certainly had no imagination that ſuch ſolicitude could make them grow *a foot and a half* taller; but a care for the maintenance of life is the common care of all men, and apt to run into exceſs, where it is not moderated by religion. See Luke xii. 25. and Heylin.

Ver. 28, 29. *They toil not, neither do they ſpin*] The expreſſion οὐ κοπιᾷ—*they toil not*, denotes *rural* labour, and therefore is beautifully uſed in a diſcourſe of *cloathing*, the materials of which are produced by agriculture. As the eaſtern princes were often cloathed in *white robes* (and they were generally accounted a magnificent apparel, Compare Eſth. viii. 15. Dan. vii. 9.); Calmet properly refers this dreſs of Solomon to the *whiteneſs of the lilies*; and following him, Doddridge paraphraſes the paſſage very well thus: "*Even* the magnificent *Solomon*, *in all his* royal *glory*, when ſitting on his throne of ivory and gold (1 Kings x. 18.) was not *arrayed* in garments of ſo pure a white, and of ſuch curious workmanſhip, *as one of theſe* lilies preſents to your view." Mr. Ray thinks that χρίνα ſignifies *tulips of various colours*, or a *purple kind of lily*. See his "Wiſdom of God in creation," p. 107. In which view the paſſage might be paraphraſed, "Solomon himſelf, *in all his magnificence*, was but poorly arrayed in compariſon of the flowers of the field, whoſe beautiful forms, lively colours, and fragrant ſmell far exceed the moſt perfect productions of art."

Ver. 30. *If God ſo clothe—oven*, &c.] The word ἀμφιέννυσιν, which we render *clothe*, Dr. Doddridge well obſerves, expreſſes properly the putting on a complete dreſs, which ſurrounds the body on all ſides; and is uſed with peculiar beauty for that elegant yet ſtrong external membrane, which, like the ſkin in the human body, at once adorns the tender ſtructure of the vegetable, and likewiſe guards it from the injuries of the weather: Every microſcope with which a flower is viewed, affords a lively comment on this text. Dr. Doddridge and others render the word κλίβανον by *ſtill*, inſtead of *oven*; but the *Author of the Obſervations* ſtrongly oppoſes this interpretation, and informs us, that myrtle, roſemary, and other plants, with withered ſtalks of herbs and flowers, are made uſe of in Barbary and other parts of the Eaſt, to *heat their ovens* as well as bagnios; which, ſays he, gives us a clear comment on the preſent paſſage. The *graſs of the field* here apparently is to be underſtood to include the lilies of which our Lord had been ſpeaking, conſequently herbs in general. Critics have remarked this large ſenſe of the word χόρτος, nor can it with any ſhew of reaſon be pretended, that our Lord is ſpeaking of *the morrow* in the rigid ſenſe of the word, but of a *little time after*. "Behold then, ſays our Lord, theſe lilies and fine flowers of the field!—yet beautiful and magnificent as they appear *one day*, they are in a manner the *next thrown into the oven*: their dried ſtalks are, with the dried ſtalks of other plants, employed in heating the ovens of the villages around us; and will not God much more clothe you, who are my diſciples?" His ſentiment here plainly is, that if God covers with ſo much glory things of no further value than to ſerve the meaneſt uſes, will he not then take care of his ſervants, who are ſo precious in his eyes, and deſigned for ſuch important ſervices in the world?—Conſequently he cannot be ſuppoſed as ſpeaking of precious flowers, *diſtilled* either for medicinal purpoſes, or to make rich perfumes, but of thoſe of which men make no higher uſe than they do of cow-dung and ſtubble. See *Obſervations*, p. 142. and the note on 1 Sam. ii. 8. and Lam. iv. 5. Our Saviour adds, *O ye of little faith!* which is the firſt place where *faith* occurs in the New Teſtament. This was a term in the Jewiſh as well as the Chriſtian theology; The root is Aman, *nutrivit*; from which comes Amen, *veritas*; and Emunah, *fides*, *faith*; as it were "the reception of truth, for the nurture of the ſoul." So we ſay in Engliſh, *nurture*, for good inſtruction. Nor is this a fanciful application, but moſt conſonant to the whole tenor of Scripture ſtile in both Teſtaments, where the practical truths of religion are continually expreſſed by the various ſpecies of nouriſhment, as well *meat* as *drink*, in all the different forms they are uſed for bodily ſuſtenance. Maimonides, in his explanation of the word *Achal*, *comedit*, ſhews, "that it is moſt frequently applied to expreſs the reception of wiſdom and doctrine, and univerſally all information of the mind, whereby it [the mind] is maintained for growth to the perfection of *its* nature, as the body is maintained by the food proper for its nouriſhment. Thus Iſaiah lv. 1, &c. inviting men to attend to his doctrine, ſays, *Come ye, buy and eat*, &c" And after quoting two paſſages from the *Proverbs*, where the ſame word is uſed, he ſays, "Wherever *eating and drinking* are ſpoken of in that

book,

32 (For after all theſe things do the Gentiles ſeek:) for your heavenly Father knoweth that ye have need of all theſe things.

33 But ſeek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you.

34 Take therefore no thought for the morrow: for the morrow ſhall take thought for the things of itſelf. Sufficient unto the day *is* the evil thereof.

CHAP. VII.

Chriſt ending his ſermon on the mount, reproveth raſh judgement, forbiddeth to caſt holy things to dogs, exhorteth to prayer, to enter in at the ſtrait gate, to beware of falſe prophets, not to be hearers only, but doers of the word: like houſes built on a rock, and not on the ſand.

JUDGE not, that ye be not judged.

2 For with what judgement ye judge, ye ſhall be judged: and with what meaſure ye mete, it ſhall be meaſured to you again.

Ver. 33. See 1 Kings iii. 13. Pſ. xxxvii. 25. Luke xii. 31.——V. 1. Luke vi. 37. Rom. ii. 1. 1 Cor. iv. 3, 5. James iv. 11, 12. V. 2. Mark iv. 24. Luke vi. 38.

book, *wiſdom*, or the *law of God* is always to be underſtood as the mental food." And hence it may be inferred that the Hebrew term for *faith* (according to the derivation before-mentioned) may denote the proper diſpoſition on man's part for receiving and digeſting the great truths of religion. Buxtorff, in his Talmud, i. e. Lexicon, explains *emunah*, faith, by *religion*; and indeed faith commonly means the ſame as *piety*, or *godlineſs*. Thus the Jews underſtood the word in our Saviour's time; and in this ſenſe, doubtleſs, he uſed it, as particularly when he reproached them with *neglecting faith*, which he names a *weightier matter* of their own *law*, ch. xxiii. 23. and the phraſe he uſed, *O ye of little faith*, was then common among the Jews, as is notorious from many paſſages in the Talmud. To conclude, The term *mammon*, i. e. *riches*, has, as we have obſerved on ver. 24. the ſame derivation with the original word for *faith*, and for the ſame reaſon; namely, becauſe men are ſo apt to *confide* in riches, as a true and ſtable fund on which to build their happineſs. When the Divine Being holds that place in our minds, which worldly wealth has in the minds of covetous men, then indeed we have *faith* in him; for by faith I underſtand ſuch a real and efficacious knowledge of God as is proper to our preſent ſtate of probation. Dr. Heylin, p. 132. who, in ſome following diſſertations, finely and fully illuſtrates this definition.

Ver. 32. *(For after all theſe things do the Gentiles ſeek)*] It was the general character of the heathens, that they neither prayed to their Gods, nor laboured themſelves for any other bleſſings than the temporal ones here mentioned; as all their prayers and hymns to their deities abundantly prove, and as we learn in particular from the 10th ſatire of Juvenal: And this becauſe they were in a great meaſure ignorant of God's providence and goodneſs, had erred fundamentally in their notions of religion, and had no certain hope of a future ſtate. See Epheſ. ii. 2. We may obſerve that there is a noble antitheſis in this verſe. Chriſt ſets God's knowledge of our wants in oppoſition to the anxiety of the heathens about having them ſupplied, to intimate that the one is much more effectual for that purpoſe than the other. See 1 Kings xviii. 27. Macknight and Wetſtein.

Ver. 33. *But ſeek ye firſt the kingdom of God*, &c.] That is, true religion; the *advantages* of the kingdom of God: Rom. xiv. 17. the treaſures mentioned ver. 20. Comp. 1 Kings iii. 11, 12. *And his righteouſneſs*, i. e. particularly, the performance of God's commandments, as they have been illuſtrated and explained by Jeſus Chriſt, and not as they were underſtood by the Phariſees. See ch. v. 6, 20, 48. Dr. Sykes here, by *righteouſneſs*, underſtands the Meſſiah; the *righteous branch*, who was to *rule in righteouſneſs*, and in whoſe days the righteous were to flouriſh. See Sykes on Chriſtianity, p. 35. But it ſeems more natural to interpret it of that way of becoming righteous which the goſpel propoſes, and which St. Paul, by a phraſe exactly equivalent to this, calls the *righteouſneſs of God*. Compare Rom. x. 3. and Philip iii. 9. Dr. Clarke, in his ſermons, paraphraſes the paſſage thus: "Be not ſo ſolicitous for the things of this preſent life, as to neglect your more important intereſt in that which is to come; but let your principal care be to ſecure this." The meaning of the word προστεθήσεται is, *ſhall be added over and above*; than which expreſſion nothing could have been more proper; for theſe temporal bleſſings are by no means eſſential to the ſtipulations of the covenant of grace, but are intirely to be referred to the divine good pleaſure, to add or with-hold, as God ſhall ſee fit. The goods of this world ought not to be looked upon by Chriſtians as true and eſſential advantages. They ſhould make a good uſe of them, if God thinks proper to bleſs them therewith, 1 Tim. iv. 8. but if not, their duty is to be ſatisfied with their own portion, whatever it is, being poſſeſſed of ſpiritual goods, and hoping for thoſe that are eternal. Heb. xi. 10, 13, 16, 17.

Ver. 34. *Take therefore no thought*, &c.] "Since the extent and efficacy of Divine Providence is ſo great, and ſince you are the objects of its peculiar care, you need not vex yourſelves about futurity;" *for the morrow* denotes future time in general. *The morrow* continues our Lord, *ſhall take thought for the things of itſelf*; or rather, according to the Hebrew ideom, *ſhall make you take thought for the things of itſelf*; namely, in a proper time, it being ſufficient that you provide the neceſſaries of life for yourſelves as they are wanted: "*Sufficient unto the day is the evil thereof*; Every time has abundant neceſſary troubles of its own; ſo that it is fooliſh to increaſe them by anticipating thoſe which are to come, eſpecially as by that anticipation it is not in your power to prevent any future evils." Such is our Saviour's doctrine with reſpect to Providence; and upon this ſubject it may be proper to remark, that though God can produce by an immediate act whatever he accompliſhes by the intervention of ſecond cauſes: for inſtance, can make heat without the ſun, can communicate fruitfulneſs to the earth without heat, can furniſh food to men without the fruitfulneſs of the earth, nay can ſuſtain life without food; yet he does all things by a ſeries or concatenation of cauſes, in each of which there is as much wiſdom and power diſplayed, as would have appeared had the end been effected by an immediate act. This plan is the moſt gracious that poſſibly could be; for the manifeſtation of the divine perfections are greatly multiplied thereby, and a Providence formed in ſuch a manner, as to be not only the ſubject of human contemplation, but the foundation of our truſt in God, and the grand incitement by which we are engaged to ſeek his favour, who thus, by a variety of means, makes himſelf known as the chief good in every part of the univerſe. Covetouſneſs, therefore, and worldly-mindedneſs, with all the other vices which derive their ſtrength, whether from an abſolute diſbelief of the perfections of God, or from wrong notions of them, are by this conſtitution of things as effectually deſtroyed, as the nature of moral government will admit.

A fear of wanting neceſſaries is the moſt ſpecious pretence for *covetouſneſs*; and it is in order to repreſs the remoteſt tendencies to that baſe diſpoſition, that our Lord is thus copious and emphatical in aſſuring us of the ſuperintending care of Providence. But let no perverſe ſpirit miſtake his declarations here as a diſpenſation from induſtry: He never meant to abrogate that ſentence paſſed upon our whole race, *in the ſweat of thy face thou ſhalt eat bread.* Daily labour is a principal part of the penance impoſed on mankind, and is included in the *daily croſs* which he has commanded us to take up. It only by taking up that croſs, and punctually diſcharging our duty in that ſtate of life to which God hath called us, that we have a claim to his fatherly protection: But then we ought to depend upon it; for a truſt in God, and a diligence in our calling, are connected like faith and obedience, which are ſo far from interfering, that they are in their own nature inſeparable. Duty is very extenſive, conſiſting of many parts, which muſt be performed at once; yet cannot be ſpoken at once, but muſt be detailed in ſeparate precepts. Virtue conſiſts not merely in *action*, but alſo in the *motive* which animates it. Our courſe of *action* is taught elſewhere; and our worldly calling, which is to us the order of Providence, preſcribes the daily work we have to do. The doctrine now under conſideration relates to the proper *motive* of our actions, directing our view towards the great end to which they all ought to be ultimately referred. Our *actions* are upon earth; but the right motive is in heaven, where only faith can penetrate; and therefore our Lord, expoſtulating with his diſciples upon their want of ſenſibility to that *motive*, ſubjoins, at ver. 30. *O ye of little faith*. See Macknight and Heylin.

Chap. VII. *Ver*. 1, 2. *Judge not*, &c.] Our Saviour having condemned worldly-mindedneſs in the general, proceeds to forbid all raſh and unfavourable judgements, whether of the characters of others in general, or of their actions in particular. See Luke vi. 37. Though he does not level his diſcourſe againſt the Phariſees in this chapter, as in the two foregoing, he ſeems evidently to glance upon them in this and other expreſſions which he uſes in it. That they were very culpable on this head, appears from Luke xviii. 9, 14. xvi. 14, 15. and John vii. 47, 49. comp. Iſai. lxv. 5. Indeed their unjuſt cenſures of Chriſt are the ſtrongeſt inſtances of it that can be conceived. God propoſes and recommends his mercy to our imitation: He commands us in this, in *mercy*, to be *perfect as himſelf*; but *judgement* is His reſerved prerogative, and they ſhall feel the weight of it who raſhly invade its office. To *judge* is an act of ſovereignty; it is an exerciſe of ſuch authority as is indeed very conſiderable, if we were really poſſeſſed of it. Pride, among its other uſurpations, arrogates to itſelf this province; it raiſes us above our brethren in an imaginary tribunal, from whence we affect to diſtribute praiſe or blame in the ſentence we paſs on them, and which is commonly to their diſadvantage, becauſe the firſt-born of *pride* is malice: He who loves himſelf more than he ought, muſt love others leſs than he ought; and the ſame principle which makes us overvalue ourſelves, makes us undervalue our neighbours; for, as our no-

3 And why beholdeſt thou the mote that is in thy brother's eye, but conſidereſt not the beam that is in thine own eye?

4 Or how wilt thou ſay to thy brother, Let me pull out the mote out of thine eye; and behold, a beam *is* in thine own eye?

5 Thou hypocrite! firſt caſt out the beam out of thine own eye; and then ſhalt thou ſee clearly to caſt out the mote out of thy brother's eye.

6 Give not that which *is* holy unto the dogs, neither caſt ye your pearls before ſwine, leſt they trample them under their feet, and turn again and rend you.

7 Aſk, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you:

8 For every one that aſketh receiveth; and he that ſeeketh findeth; and to him that knocketh it ſhall be opened.

9 Or what man is there of you, whom if his ſon aſk bread, will he give him a ſtone?

10 Or if he aſk a fiſh, will he give him a ſerpent?

11 If ye then, being evil, know *how* to give good gifts unto your children, how much more ſhall your Father which is in heaven give good things to them that aſk him?

12 Therefore, all things whatſoever ye would that men ſhould do to you, do ye even ſo to them: for this is the law and the prophets.

Ver. 3. Luke vi. 41.—V. 6. Prov. ix. 8. xxiii. 9.—V. 7. Ch. xxi. 22. Mark xi. 24. Luke xi. 9. John xiv. 13. xv. 7. xvi. 23, 24. Jam. i. 5, 6. 1 John iii. 22. v. 14.—V. 8. Prov. viii. 17. Jer. xxix. 12.—V. 9. Luke xi. 11.—V. 11. Gen. vi. 5. viii. 21. V. 12. Tob. iv. 15. Luke vi. 31. Lev. xix. 18. Ch. xxii. 40. Rom. xiii. 8, 9, 10. Gal. v. 14.

tions of excellence are by compariſon, we cannot aſcribe it ſo immoderately to ourſelves, but upon a ſuppoſed defect of it in others. Their abaſement ſeems to ſet us higher, and we erect trophies to ourſelves upon their ruins; and this is the reaſon why we err ſo much oftener to the prejudice, than to the advantage of our neighbour. Mere ignorance has an equal chance either way: What is thrown in the dark, and at random, might as probably hit above as below the mark; the reaſon why we are ſo often under it, is the malice of our hearts, which makes us delight to find faults in others, as excuſes for our own faults, or foils to our virtues. The expreſſion *With what meaſure ye mete*, &c. is proverbial, and was much in uſe among the Jews. The words are certainly moſt aweful. Thus may we chuſe, as it were, for ourſelves, whether God ſhall be ſevere or merciful to us. God and man will favour the candid and benevolent: but they muſt expect judgement without mercy, who ſhew no mercy. See Heylin, Chemnitz, and L'Enfant.

Ver. 3. *And why beholdeſt thou*] Τί βλέπεις,—"Why doſt thou *obſerve*, or *take notice of?* For βλέπεις here ſignifies not only to be acquainted with other people's faults, but to *pry into them*, with a deſign to cenſure and reprove them. *Eye* here, as in ch. v. 29. and vi. 22. ſignifies the *intention*, which is the uſual ſubject of raſh cenſures; becauſe *actions* are ſelf-evident, and not ſo liable to miſconſtruction, as the *intention* wherewith they are performed. This latter is not apparent, and therefore leaves room for that raſh judgement which our Lord had juſt before prohibited. The word which we render *mote*, ſignifies a *ſplinter* or *ſhiver* of wood; in Latin *feſtuca*, whence the Engliſh *feſcue*. This, and the *beam* as its oppoſite, were proverbially uſed by the Jews, to denote ſmall infirmities and groſs faults; each of which proportionably obſtruct the moral diſcernment. See Stockius on the word δοκὸς, Heylin, and Horace, ſat. iii. lib. i. ver. 26.

Ver. 4. *Let me pull out the mote*, &c.] *Hold ſtill, and I will take the mote out of thine eye.* This ſeems to be the exact meaning of Ἄφες ἐκβάλω, which tranſlated thus literally, elegantly intimates how ready men are to *ſhrink* from reproof. The ſimile here uſed implies, that it is as abſurd for a bad man to ſet up for a reprover of others, as it would be for one who is almoſt blind himſelf, to pretend to perform operations on other men's eyes. *How wilt thou ſay*, means, "How wilt thou have the confidence to ſay."—See Doddridge and L'Enfant.

Ver. 5. *Thou hypocrite!*] As by the eye we judge of things relating to the body, ſo by the underſtanding we judge of things pertaining to the ſoul. You may therefore lay this down as fixed and certain, that the more exalted your own virtue is, the better will you be able to judge of your brother's faults; and the better qualified, both in point of ſkill and authority, to reclaim him. Your judgement of his character and actions will be ſo much the more charitable, and for that reaſon ſo much the more juſt. Your rebuke will be ſo much the more mild, prudent, and winning, and your authority to preſs a reformation upon him ſo much the more weighty. It is hypocriſy to pretend a zeal for others, if we have not firſt had it for ourſelves. True zeal is uniform, and even begins within to remove the beam from our own eye; which is its proper and peculiar work, and a neceſſary qualification for reforming others. Yet, even when it is ſo qualified, it muſt ſtill proceed with a prudent caution, as our Lord inſtructs us in the next verſe.

Ver. 6. *Give not that which is holy*, &c.]—*Leſt thoſe trample—and theſe turn again and tear you.* Wat. Our Lord having ſet forth the ſeveral branches of the *righteouſneſs* which the reformers of mankind ought to practiſe and teach, obſerves further, that to render their labour ſucceſsful, there muſt be a willingneſs in mankind to receive inſtruction. If that is wanting, it is needleſs to attempt reclaiming them; therefore, ſays our Lord, *give not*, &c. "Do not reprove perſons of a ſnarling, profligate, and ſenſual diſpoſition; becauſe the effect which vice hath upon ſuch is generally bad; they will be provoked by it to do you a miſchief, or at leaſt will deſpiſe both you and your admonition. Perſons of this kind will not be inſtructed, far leſs will they receive a direct rebuke. You may warn others againſt them, you may weep over them, and you may pray for them; but you cannot reprove them with ſucceſs and ſafety; for which reaſon they are by all means to be avoided." There is a ſimilar maxim to this in the Talmudical writings; "*Do not caſt pearls before ſwine*;" to which is added, by way of explanation, "Do not offer wiſdom to one who knows not the price of it." This was one reaſon why our Saviour taught in parables. Comp. Acts xiii. 45, 46. and the parallel places.

Ver. 7. *Aſk*, &c.] There is often a latent connection in the diſcourſes of our Lord, which obviates difficulties, and anſwers doubts, that may ariſe from what has been ſaid; As here, when he had taught how they who take upon them to inſtruct others ought to be qualified, had cautioned them who were ſo qualified not to proſtitute the precious truths of religion, to ſuch as were not in a condition to profit by them,—A doubt might juſtly ariſe in their minds, how they ſhould be able to diſcern who were proper, or not proper ſubjects of admonition; And to anſwer this, he ſubjoins what immediately follows, *Aſk, and it ſhall be given you.* When the caſe is dubious, and the monitor himſelf ſo far purified, as to have no *beam* in his own eye, there will be no danger of enthuſiaſm, if, after lifting up his heart to the Father of lights, he in ſimplicity does what he finds himſelf inclined to. See Heylin. But, though this be the immediate connection of the words, they may be underſtood in a more general ſenſe, as referring to all mankind; teaching us, that God always grants our requeſts, provided we aſk aright, and pray for what is agreeable to his will. See 1 John v. 14. and comp. John ix. 31. See Calmet.

Ver. 9. *Or, what man*, &c.] *Is there any man among you.* Blackwall and Wat. *And indeed what one man is there among you:* Doddridge: Who obſerves upon this verſe, "Young preachers, I hope, will remark, how much life and force it adds to theſe diſcourſes of our Lord, that they are directed ſo cloſely, through the whole of them, as an immediate addreſs to his hearers, and are not looſe and general harangues, in the manner of thoſe *eſſays*, which have of late grown ſo faſhionable in pulpits. If any are become too polite to learn true oratory from Chriſt, I wiſh they would at leaſt learn it from Demoſthenes, who, I doubt not, would have admired the elegance of this ſermon."

Ver. 11. *If ye then, being evil*] *If ye then, wicked as ye are.* Wat. The words Τίς ἐξ ὑμῶν, *which of you*, in the 9th verſe, are well explained by this. "If, ſays our Lord, you, imperfect and evil as you are, and ſome of you, perhaps, tenacious, froward, and unkind, readily give good gifts to your children when they cry for them; how much rather will the Great God, who is perfect in goodneſs, and unbounded in loving-kindneſs, beſtow bleſſings on his children, who endeavour to reſemble him in his perfections, and for that end aſk the aſſiſtance of his Holy Spirit?"—for by *good things* are meant the true goods, Luke xi. 13. the gifts of the Holy Ghoſt; whatever in general is proper and neceſſary for them, and will prove to them a real good.

Ver. 12. *Therefore, all things*, &c.] This verſe, ſays an anonymous annotator, ill agrees with the context; and if compared with Luke vi. 30, 31. ſhould be placed after ch. v. ver. 42. Other commentators, however, are of opinion, that the Οὖν, *Therefore*, is by no means a mere expletive in this paſſage, and that there is a force in the connection beyond what has been generally obſerved. Becauſe our Saviour was referring them, ſays Macknight, to what paſſed within themſelves, he took occaſion to engraft upon thoſe feelings one of the nobleſt, plaineſt pieces of morality,—which Doddridge thus connects with the preceding verſes: "Being animated *therefore* by his goodneſs, ſtudy to expreſs your gratitude for it, by your integrity and kindneſs to your fellow-creatures; and take it as a

13 Enter ye in at the ſtrait gate; for wide *is* the gate, and broad *is* the way, that leadeth to deſtruction, and many there be which go in thereat:

14 Becauſe ſtrait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15 Beware of falſe prophets, which come to you in ſheep's clothing, but inwardly they are ravening wolves.

16 Ye ſhall know them by their fruits. Do men gather grapes of thorns, or figs of thiſtles?

17 Even ſo, every good tree bringeth forth good fruit; but a corrupt tree bringeth ſorth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit, is hewn down, and caſt into the fire.

20 Wherefore, by their fruits ye ſhall know them.

21 Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will ſay to me in that day, Lord, Lord, have we not propheſied in thy name? and in thy name have caſt out devils? and and in thy name done many wonderful works?

23 And then will I profeſs unto them, I

Ver. 13. Luke xiii. 24.—V. 14. Or, *How.*—V. 15. Deut. xiii. 3. Jer. xxiii. 16. Ch. xxiv. 4. Rom. xvi. 17. Epheſ. v. 6. Col. ii. 8. 1 John iv. 1. Mic. iii. 5. 2 Tim. iii. 5. Acts xx. 29.—V. 16. Ch. xii. 33. Luke vi. 43.—V. 17. Jer. xi. 19. Ch. xii. 33. V. 19. Ch. iii. 10. John xv. 2, 6.—V. 21. Hoſ. viii. 2. Ch. xxv. 11. Luke vi. 46. xiii. 25. Acts xix. 13. Rom. ii. 13. James i. 22.—V. 22. Numb. xxiv. 4. John xi. 51. 1 Cor. xiii. 2.—V. 23. Ch. xxv. 12. Luke xiii. 25, 27. 2 Tim. ii. 19. Pſ. vi. 8. Ch. xxv. 41.

moſt ſacred rule, *All things*, &c. Treat men in every inſtance juſt as you would think it reaſonable to be treated by them, if *you* were in their *circumſtances*, and they in *yours*; *for this is* in effect the ſummary and abſtract of all the humane and ſocial virtues recommended in the moral precepts of *the law and the prophets*, and it was one of the greateſt ends of both to bring men to this humane and equitable temper. I ſay one of the greateſt, that this may be reconciled with our Lord's declaring the *love of God* to be the *firſt and great commandment*. ch. xxii. 38. And it is indeed a moſt abſurd and fatal error to imagine, that the regulation of ſocial life is the only end of religion." We may juſt obſerve, that this precept, which contains the rule of natural equity, juſtice, and even of charity, was familiar to the Jews, and one of their maxims. See Tobit iv. 15. And a ſimilar precept has been delivered by ſeveral heathen writers; many quotations from whom the reader will find by referring to Grotius and Wetſtein on the place. Thus far proceeds the *doctrinal* part of the ſermon; the exhortation to practiſe it begins at the next verſe. See Bengelius. The reader will find, in the excellent diſcourſes of Bp. Atterbury and Dr. Evans, the ſenſe, reaſonableneſs, and uſe of this golden law illuſtrated in a manner which deſerves the moſt attentive peruſal.

Ver. 13, 14. *Enter ye in at the ſtrait gate*] That is, *ſtrive to enter.* See Luke xiii. 24. The *ſtrait gate*, ſays Dr. Heylin, is the law juſt before mentioned; namely, that we ſhould do as we would be done by. A manuſcript before me reads, ver. 13. *for the wide gate, and the broad way, is that which leadeth*, &c. *but the ſtrait gate, and the narrow way, is that which*, &c. By theſe figurative expreſſions our bleſſed Saviour gives us to underſtand how eaſy it is to enter into deſtruction, and how hard to procure our own ſalvation. Intimating at the ſame time, that the generality of mankind tread in the wide paths of error, and follow their paſſions, while very few know how to find out truth, and to adhere thereto, in oppoſition to all the obſtacles and diſcouragements they meet with in their way. Compare Prov. xiv. 12, 13. vii. 27. Eccles. xxi. 11. The reflections of Eraſmus upon the *ſtrait gate* are lively. "How ſtrait, ſays he, is the *gate*, how narrow the *way*, that leadeth to life! In the *way* nothing is to be found that flatters the fleſh, but many things oppoſite; poverty, faſting, watching, injuries, chaſtity, ſobriety. And as for the *gate*, it receives none that are ſwollen with the glory of this life; none that are elated and lengthened out with pride; none that are diſtended with luxury. It does not admit thoſe who are laden with the fardels of riches, nor thoſe that drag along with them the other implements of the world. None can paſs through it but naked men, who are ſtripped of all worldly luſts, and who, having put off their bodies, are as it were emaciated into ſpirits; which is the reaſon that it is ſought after by ſo very few.' In order to reconcile what is here advanced with thoſe paſſages which aſſert Chriſt's yoke to be eaſy, and the *ways of wiſdom* to be *ways of pleaſantneſs*, &c. ſome think it neceſſary to ſuppoſe, that this text refers intirely to the caſe of perſecution; and that the ſtrait gate is a violent death, which lay at the end of the narrow way, and concluded the injuries and calamities which perſecutors would bring upon Chriſtians. See Hallet's diſcourſes, vol. iii. p. 24, &c. But nothing is more certain than that Chriſt requires from all his diſciples, in all ages and places, a life of mortification and ſelf-denial; which, though it is mingled with and introductory to pleaſures abundantly ſufficient to counterbalance it, yet to corrupt nature is difficult. See Doddridge; and Whitby, Grotius and Wetſtein, for many parallel paſſages from heathen writers.

Ver. 15. *Beware of falſe prophets*] The connection here is remarkable, ſays Dr. Heylin. One characteriſtic of *falſe prophets*, that is, *falſe preachers*, is, that they widen the narrow way. It is their *propheſying*, their teaching the broad way, rather than their walking in it themſelves, which is here chiefly ſpoken of. All thoſe are falſe prophets who preach any other way than that which our Lord hath here marked out. *A wolf in ſheep's cloathing* is grown into a proverb, for a wicked man, who makes a great profeſſion of religion, yet cannot diſſemble ſo well as not to be diſcovered by attentive obſervation; which was juſt the character of the Phariſees in our Saviour's days. See ch. xxiii. 23—28. Luke xi. 39—42.

Ver. 16—20. *Ye ſhall know them by their fruits*] That is, by the evil tendency of their doctrines, as well as by the immorality of their lives. See John iv. 1. 1 Cor. xiii. 3. What follows ſeems to be a kind of proverb, and there occur in profane authors many ſimilar ſayings. Several commentators are of opinion, that the *fruits* here referred to, are rather the nature and tendency of the doctrine, than the actions of the falſe teachers lives; But Dr. Doddridge obſerves, and I think very juſtly, that the characters of men are not to be diſcerned by the doctrines they teach, and therefore this cannot be the meaning of *knowing them* who were their teachers by *their fruits*. It is more reaſonable to explain it of their actions, which are often called *fruits*. Comp. ch. iii. 8. xxi. 43. John xv. 2, 5. Col. i. 6. and ſee 2 Tim. iii. 5—9. It will be objected, that bad men may teach good doctrines, and the worſt have been known to do it in ſome inſtances. But to this I anſwer, that our Lord does not exhort his diſciples to reject whatever ſuch men taught; but only to be upon their guard againſt them, that they might not credit any thing merely on their authority.

Ver. 21. *Not every one that ſaith*, &c.] That is, "Among thoſe who acknowledge me for the Meſſiah, none but ſuch as *do* the will of God ſhall be admitted into his kingdom: Not a bare profeſſion of religion, but a conſcientious performance of the duties of it, will procure us the eternal approbation of our God." Here the *kindom of heaven* muſt ſignify that of glory above; for calling Chriſt *Lord*, is the very circumſtance which conſtitutes us the ſubjects of his earthly kingdom, or members of his viſible church. Comp. ch. viii. 11. Luke xiii, 28. 1 Cor. xv. 15. and Olearius on the text.

Ver. 22. *In that day*] That is, the day of judgment; ſo called by way of eminence. Inſtead of *devils*. Dr. Heylin reads *dæmons*; for as an evil ſpirit is called by two different names in the original, namely, διαβόλος, where it is ſpoken of as the tempter or accuſer of mankind, and δαιμων where bodily poſſeſſions are ſpoken of, it would be proper to render the firſt by *devil*, and the ſecond by *dæmon*. There certainly is a material difference, though we can give no ſatisfactory account of it. *Have we not phopheſied*, in this place means *preached*; and indeed they are often ſynonimous terms in the New Teſtament. Bad men, on ſome occaſions, have, in the wiſdom of Providence, been commiſſioned by God to ſignify his pleaſure, and have been furniſhed with powers to prove their commiſſion; witneſs Judas Iſcariot, who was admitted into the college of Apoſtles by our Lord himſelf. Propheſying and preaching, ejecting of devils, and other miracles are mentioned, to ſhew that no gift, endowment, or accompliſhment whatſoever, without faith and holineſs, will avail to our acceptance with God. A caution very proper at all times, but more eſpecially in thoſe days, when the gifts of the Spirit were to be beſtowed in ſuch plenty on them who made profeſſion of Chriſtianity. See Macknight and Calmet.

Ver. 23. *I will profeſs unto them*] The author of an imperfect homily, inſtead of Ὁμολογήσω, reads Ομωσω, *I will ſwear*; which ſenſe well ſuits this place. See Maldonat. To *know*, frequently ſignifies in Scripture to *acknowledge* or *approve*. The meaning is, "Though I called you to be my ſervants, and you profeſſed yourſelves ſuch, I never knew you to be ſuch, nor approved of you. I knew indeed that ye were the ſlaves of other maſters,—mammon, your own belly, never knew you: depart from me, ye that work iniquity.

24 Therefore, whoſoever heareth theſe ſayings of mine, and doeth them, I will liken him unto a wiſe man, which built his houſe upon a rock:

25 And the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe; and it fell not: for it was founded upon a rock.

26 And every one that heareth theſe ſayings of mine, and doeth them not, ſhall be likened unto a fooliſh man, which built his houſe upon the ſand:

27 And the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe; and it fell, and great was the fall of it.

28 And it came to paſs, when Jeſus had ended theſe ſayings, the people were aſtoniſhed at his doctrine:

29 For he taught them as *one* having authority, and not as the ſcribes.

CHAP. VIII.

Chriſt cleanſeth the leper, healeth the centurion's ſervant, Peter's mother-in-law, and many other diſeaſed; ſheweth how he is to be followed: ſtilleth the tempeſt on the ſea, driveth the devils out of two men poſſeſſed, and ſuffereth them to go into the ſwine.

WHEN he was come down from the mountain, great multitudes followed him.

2 And behold, there came a leper and worſhipped him, ſaying, Lord, if thou wilt, thou canſt make me clean.

3 And Jeſus put forth *his* hand and touched him, ſaying, I will; be thou clean. And immediately his leproſy was cleanſed.

4 And Jeſus ſaith unto him, See thou tell no man; but Go thy way, ſhew thyſelf to

Ver. 24. Luke vi. 47.—V. 28. Mark i. 22. vi. 2. Luke iv. 32.—V. 29. John vii. 46.——V. 2. Mark i. 40. Luke v. 12.—V. 4. Ch. ix. 30. Mark v. 43.

and ambition; therefore, as your lives have been contrary both to my precepts, and your own profeſſion, I will have nothing to do with you." There is an incomparable dignity in this whole paſſage. The poor deſpiſed Jeſus not only calls God his Father, but ſpeaks as the eternal judge, before whom men ſhould plead and beg for their lives, dreading baniſhment from him as their final deſtruction. See Doddridge and Chemnitz.

Ver. 24—27. *Therefore,* &c.] The meaning of theſe verſes is, that whoever grounds his ſalvation upon a mere outward profeſſion of the Goſpel, without performing the commandments of God, will ſee all his ill-grounded hopes vaniſh, and come to nothing, when he appears before the judgement ſeat of that God, who will judge all men according to their works.

Ver. 28. *Aſtoniſhed at his doctrine*] Or, *his manner of teaching:* See Mark i. 27. *for he taught them,* (ver. 29.) *as one having authority.* This authority plainly appeared in theſe words, *but I ſay unto you,* &c. and in ver. 22, 23. *have we not propheſied in thy name,* &c. from which it is evident that Jeſus Chriſt was not a teacher only of God's will, but a law-giver, and a perſon ſent immediately from God; and inveſted with a much greater authority than any of the prophets that went before him:—*And not as the Scribes:* The Vulgate and Syriac verſions add, *and the Phariſees,*—whoſe lectures, for the moſt part, were abſolutely trifling, being drawn ftom tradition, or from the comments of other doctors, which theſe ignorant and corrupt teachers ſubſtituted in the place of Scripture, reaſon, and truth. If we may judge of the teaching of the Scribes in Chriſt's days, by the Jewiſh Talmuds, or even by their Miſchna, nothing could be more generally contemptible; and their frigid and inſipid comments and leſſons could no more be compared with thoſe ſtrains of divine eloquence with which our Lord's diſcourſes abounded, than a glow-worm can be compared to the ſun. Beza has obſerved that Ἦν διδάσκων, *He taught them,* or rather, *He was teaching them,* refers to the continued courſe and general character of his teaching; of which this divine ſermon is a noble ſpecimen. Moſt of the things contained in it were delivered by our Lord oftener than once; for they were of ſuch importance, as to admit of a frequent repetition. Therefore, ſays Macknight, in agreement with Doddridge, (ſee on ch. v. 1) the ſermon which St. Luke has related, although the ſame with this in the matter of it, may very well have been different in point of time. The commentators, indeed, are generally of another opinion; ſwayed, I ſuppoſe, by the ſimilarity of the diſcourſes, and of the incidents attending them. Further, although throughout the Goſpels we meet with almoſt all the precepts contained in this ſermon, we are not from hence to infer, That there was no ſuch diſcourſe ever pronounced by Chriſt, but that it is a collection made by St. Matthew, of the doctrines and precepts which he taught in the courſe of his miniſtry,—as ſome learned men have affirmed. The reflection wherewith the Evangeliſt concludes his account of this ſermon, ſeems evidently to prove that the whole was delivered at once. *It came to paſs when Jeſus had finiſhed theſe ſayings,* &c. i. e. had ended this diſcourſe to the people, &c. See Chemnitz and Hammond. Thoſe who chuſe to dwell more largely upon this diſcourſe will be amply ſatisfied by reading the excellent ſermons of Bp. Blackall, and Mr. Blair, upon it.

Chap. VIII. *Ver.* 2. *And behold, there came a leper*] It has been generally thought, that this is the leper whoſe cure is recorded Mark i. 40. Luke v. 12. and conſequently that the ſermon in Luke is not the ſame with that in the preceding chapter. "But the cures, ſays Macknight, are different: That was performed in a *city,* this in the fields. Having cleanſed the leper here mentioned, *Jeſus entered into Capernaum,* and cured the centurion's ſervant; whereas the other leper, having publiſhed the miracle, Jeſus could not, at leaſt in the day-time, go into the town; but was obliged to remain without, in deſart places, to ſhun the crowd." It muſt be acknowledged, indeed, that there are ſome things ſimilar in the two cures: For inſtance, both the lepers ſay to Chriſt, *If thou wilt, thou canſt make me clean;* but it was ſo natural to addreſs their deſires to the Son of God in this form, by which alſo they expreſs their belief in his power, that it is rather matter of wonder we do not find it more frequently made uſe of. Further, there is the ſame command given to the lepers to *go ſhew themſelves to the prieſt;* but this command muſt have been repeated not twice, but twenty times, on ſuppoſition that Jeſus cleanſed lepers ſo often. Accordingly we find him repeating it to the ten lepers whom he cleanſed at one time in Samaria, Luke xvii. 14. As for the circumſtance of his bidding the cured perſon tell no man what has happened, it occurs almoſt in every miracle performed by Chriſt during the two firſt years of his miniſtry; the reaſons for which ſee in the note on ver. 4. Inſtead of *fell down and worſhipped him,* The above-quoted *manuſcript* reads, *fell down as a ſupplicant.*

The *immediate cure* of the leproſy was only in the power of God: The leper, therefore, by this application to Chriſt, immediately confeſſes his divine authority; but more fully to enter into this ſubject, the reader ſhould refer to our notes on Levit. xiii. and on 2 Kings v. 7.

Ver. 3. *And Jeſus put forth his hand,* &c.] Doddridge ſuppoſes that our Saviour took this leper aſide from the multitude,—without which he thinks there could have been no room for the charge of ſecrecy which Jeſus gave. This circumſtance certainly happened in another cure. See Mark viii. 23. Chriſt had *taught* with authority, chap. vi. 29. which he immediately confirms by wonderful *actions.* Comp. v. 27. The prieſt, after a long trial, pronounced whether a man was cured of his leproſy or not; but Chriſt healed him with a word. St. Matthew could not have related the matter in more proper terms. This is that ſublimity which Longinus ſo much admires in Moſes. See his treatiſe on the ſublime, ſect. 9.

Ver. 4. *See thou tell no man*] Jeſus commanded the leper without all delay to haſte to Jeruſalem, leſt, if the report of his cure ſhould arrive before him, the prieſts, though envy, might refuſe to pronounce him cleanſed; for it was the province of the prieſts to judge of and to determine concerning the leproſy. *For a teſtimony unto them,* means *to the Jews,* and particularly to the prieſts and Phariſees, who withſtood the doctrine of Chriſt. The ſenſe of the paſſage is, "that the ſacrifice offered by the leper may be a proof of the reality of this miracle, and conſequently of my divine miſſion." Theſe words may alſo be rendered, *that it may be a teſtimony againſt them.* Comp. Mark vi. 11. Luke ix. 5. The plain meaning ſeems to be, "Go without delay, and ſhew yourſelf, cleanſed as you are, to the prieſt, and preſent the ſacrifices which the law requires for your purification, that we may convince them of the reality of the cure, and yet not give them any occaſion of calumny." But though our Saviour here might enjoin ſecrecy on the leper only till he had ſhewn himſelf to the prieſt; yet he commanded many others to tell none of the miracles he had wrought upon them. Perhaps our Saviour did not intend that he ſhould be univerſally received as the Meſſiah during his own life-time. He was indeed to fulfil all the prophetical characters of the Meſſiah, that when the time appointed for erecting his kingdom came, the

foundation

the prieſt, and offer the gift that Moſes commanded, for a teſtimony unto them.

5 And when Jeſus was entered into Capernaum, there came unto him a centurion, beſeeching him,

6 And ſaying, Lord, my ſervant lieth at home ſick of the palſy, grievouſly tormented.

7 And Jeſus ſaith unto him, I will come and heal him.

8 The centurion anſwered and ſaid, Lord, I am not worthy that thou ſhouldeſt come under my roof: but ſpeak the word only, and my ſervant ſhall be healed.

9 For I am a man under authority, having ſoldiers under me: and I ſay to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my ſervant, Do this, and he doeth *it*.

10 When Jeſus heard *it*, he marvelled,

Ver. 4. Lev. xiv. 3, 4, 10. Luke v. 14.—Ver. 5. Luke vii. 1.—V. 8. Luke xv. 19, 21. Pſ. cvii. 20.

foundation on which it was to reſt might want nothing of the ſtrength and ſolidity which was neceſſary to ſupport ſo great a fabric as the faith of the world. But all thoſe prophetical characters of the Meſſiah Jeſus fulfilled, and appropriated to himſelf, when in his own life-time, he proved his miſſion from God; by miracles communicated the knowledge of divine things to a competent number of diſciples, in order to their propagating it through the world; and in the concluſion, by his ſufferings and death not only confirmed his doctrine, but made atonement for the ſins of men. The wiſdom of his plan was worthy of its author; for had our Lord, during his miniſtry, propoſed to convert great numbers of the Jews, he might, no doubt, have done it with as much ſucceſs as after his aſcenſion; but then the conſequences would have been inconvenient in two reſpects: 1. Had the Jews univerſally become Chriſt's followers, they would have endeavoured to make him a king; by which means one main end of his coming muſt have been defeated,—his dying as an atonement for ſin; and the Chriſtian religion have been deprived of the evidence which it derives from the greateſt of all miracles, his reſurrection from the dead. 2. This general good reception given to Jeſus by his countrymen, might have made the Gentiles reject him, ſuppoſing it was a contrivance to ſupport the ſinking credit of the nation.—On the other hand, if it ſhall be ſaid that our Lord could not have convinced more than he did, though he had attempted it, This conſequence at leaſt muſt have followed from the attempt; Herod in Galilee, or the governor of Judea, provoked at him for affecting popularity, would have cut him off: or though *they* had deſpiſed him, and let him alone, the haughty prieſts would certainly have deſtroyed him before his time. We are warranted to ſay this by what happened toward the concluſion of his miniſtry: When he went into Jeruſalem, taught in the temple, and wrought his miracles publickly before the world, they purſued him ſo hotly, that though he was innocent of every crime, they conſtrained the governor to condemn him, and execute upon him the puniſhment of the vileſt malefactor. But as it was neceſſary that Jeſus ſhould perform many miracles for the confirmation of his miſſion, and preach many ſermons, in order to prepare his diſciples for their future work, He was obliged, at leaſt in the beginning of his miniſtry, to keep himſelf as private as the nature of his work would admit; and this I ſuppoſe was one of the reaſons that induced him to ſpend ſo large a ſhare of his public life in Galilee, and the other countries about the lake of Genneſareth. But farther, our Lord kept himſelf private, that he might not be too much incommoded by the crowds; for though he uſed every prudent method to prevent it, he was often hurried to ſuch a degree, that he had not leiſure to take his neceſſary meals, far leſs leiſure for inſtructing his diſciples. Mark i. 45. iii. 20. vi. 31. To conclude, beſides theſe good reaſons, there may oft-times have been particular circumſtances, which made it fit to conceal the miracle, on the occaſion of which the caution was given. We know there was a reaſon of this kind attending the miracle under conſideration, which we have already obſerved at the beginning of this note. See Macknight, Clarke, and Wetſtein. As I have already conſidered the *Miracles* and *Parables* of our Saviour in large *diſcourſes*, and have not only explained them, but deduced the moſt important practical doctrines from them, I ſhall be the more brief with reſpect to them here, referring my readers to what I have ſaid in the diſcourſes.

Ver. 5. *And when Jeſus was entered into Capernaum*] St. Luke has related this ſtory more at large than St. Matthew. The whole may be thus connected: Jeſus, having finiſhed his ſermon on the mount, as ſoon as he came down from thence, to ſhew that his words and doctrines pertained both to the Jews and Gentiles, performed two miracles: the one for a *Jew*, a leper who came to him, the other for a *Gentile*, a centurion or Roman commander of 100 ſoldiers, who was ſtationed at Capernaum. A ſervant of this centurion, whoſe virtue and honeſty, obedience and induſtry made him *very valuable* [ἔντιμος] in the eyes of his maſter, lay at home ſick of the palſy, in the moſt grievous ſtage of the diſeaſe; δεινῶς βασανιζόμενος. The centurion hearing of Jeſus (whoſe fame began now to be ſpread abroad, and to which his miraculous cure performed at a diſtance on the ſon of a nobleman in this ſame city muſt have greatly contributed; See John iv. 43—53.) *but not thinking himſelf worthy to come unto him*, engaged, as St. Luke informs us, the elders of the Jews in his cauſe, and ſent them to intercede with this bleſſed perſon, of whom he had conceived ſuch high notions, on behalf of his afflicted ſervant. They performed their office punctually; for they came and beſought our Lord inſtantly and earneſtly, and ſtrengthened their importunity by informing him, that the centurion *was worthy for whom he ſhould do this*;—for *he loveth our nation*, ſay they, *and*, as a proof of it, *hath built us a ſynagogue*. Jeſus, ever ready to do good, made them no reply, but immediately went with them. The centurion hearing that he was coming, moved by the moſt remarkable humility, and judging his houſe unworthy the preſence of ſo divine a gueſt, immediately diſmiſſed his friends, to deſire the maſter not to give himſelf ſo great trouble, as to come to the houſe of one, who judged himſelf ſo far from being worthy of this great condeſcenſion, that he thought himſelf not even worthy to come to Jeſus: His humble requeſt was, that he would deign to *ſpeak the word only*, ſince he was aſſured that would be ſufficient for the recovery of his ſervant. But humility never yet prevented Chriſt's approach, and therefore he proceeded on towards the centurion's houſe; Coming near to which, the centurion himſelf, as St. Matthew here informs us, haſtened out to meet him; and thus the ſacred hiſtorians are eaſily reconciled, and the ſtory recorded here and in St. Luke appears to be one and the ſame. See my ſermon on the *good centurion*, vol. i. p. 97. However, as Macknight and ſome others ſuppoſe the ſtories to be different, that I may do juſtice to the ſubject, I will ſubjoin their arguments at the end of the 13th verſe.

Ver. 6. *My ſervant*] Ὁ παῖς μȣ. In Luke he is called δοῦλος. Whence the writers mentioned at the end of the laſt note would draw an argument in proof of the difference of theſe ſtories; for as παις ſometimes ſignifies *ſon*, they would infer, that this centurion came for the cure of his *ſon*; that in Luke for the cure of his *ſervant*. This, however, is but a weak argument; for it is plain, from ch. xiv. 2. as well as from ſeveral other paſſages both in ſacred and profane writers, that παις in the Greek, as well as *puer* in the Latin, is uſed for *ſervant*.

Ver. 8, 9. *Lord, I am not worthy*, &c.] The centurion with great humility anſwers our Lord, that he means he ſhould not take the trouble of *going to his houſe*, as he was a Gentile; but only that he would be ſo good as to command his ſervant's cure, though at a diſtance; for he knew his power equal to that effect; diſeaſes and devils of all kinds being as much ſubject to Chriſt's command, as *his ſoldiers* were to him. He knew that he himſelf was only an inferior officer; for the Roman centurions were ſubject to the command of their reſpective tribunes, as our captains are to that of their colonels. "I am only an inferior officer, ſays he, and yet what I command is done even in my abſence; how much more what thou commandeſt, who art Lord of all!" Some of the heathens formed very grand ideas of the divine power: thus Cicero ſays, *Nihil eſt quod Deus efficere non poſſet, et quidem ſine labore ullo. Ut enim hominum membra, nulla contentione mente ipſa ac voluntate moveantur, ſic numine Deorum omnia regi, moveri, mutarique poſſe.* See Nat. Deor. lib. 3. "There is nothing which the Deity cannot effect, and that without any labour; for as the members of men are moved without any difficulty by the mere act of their will, ſo can the Deity direct and govern all things." But the excellency and the peculiarity of the centurion's faith conſiſted in his applying this ſublime idea to Jeſus, who by outward appearance was only a man. His faith ſeems to have taken riſe, as was above hinted, from the miraculous cure performed ſome time before on a nobleman's ſon at Capernaum; for as the centurion dwelt there, he might know that at the time of the cure Jeſus was not in Capernaum, but at Cana, at the diſtance of a day's journey from the ſick, when he performed it. It may be proper to obſerve, after St. Chryſoſtom, that ſome place a comma, ver. 9. at εἰμι, and take it out at ἐξουσίαν, as being explanatory only of ὑπ' ἐμαυτὸν: *I am a man, having in my power, under me, ſoldiers*; but, upon comparing Luke vii. 8. it will appear, that ours is the proper reading. See Wetſtein and Maldonat. Inſtead of *I ſay to this man.* Dr. Wat. and the *MS.* read *this ſoldier*.

Ver. 10. *He marvelled*] Our Lord's conduct on this occaſion by no means implies that he was ignorant either of the centurion's faith, or of the grounds on which it was built; He knew all fully, before the man ſpake one word; but he was ſtruck with admiration at the noble notion which this heathen Roman captain had conceived of his power; the paſſion of admiration being excited by the greateſt and beautifulleſt of any object, as well as by its novelty and unexpectedneſs: Jeſus expreſſed his admiration of the centurion's faith in the praiſes which he beſtowed upon it *to them who followed*, as he was paſſing along the ſtreets of Capernaum, with a view to make it the more conſpicuous; for he declared publickly, that he had not met with, among the *Jews* themſelves, any one who poſſeſſed ſuch juſt, ſuch elevated conceptions of the Power by which he acted, notwithſtanding they were the choſen people of God, and enjoyed the benefit of a divine revelation, directing them to believe on him.

nd ſaid to them that followed, Verily I ſay nto you, I have not found ſo great faith, o not in Iſrael.

11 And I ſay unto you, That many ſhall come from the eaſt and weſt, and ſhall ſit down with Abraham, and Iſaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom ſhall be caſt out into outer darkneſs: there ſhall be weeping and gnaſhing of teeth.

13 And Jeſus ſaid unto the centurion, Go thy way; and as thou haſt believed, ſo be it done unto thee. And his ſervant was healed in the ſelf-ſame hour.

Ver. 11. Mal. i. 11. Luke xiii. 29.—V. 12. Ch. xxi. 43. Ch. xiii. 42, 50. xxii. 13. xxiv. 51. xxv. 30. Luke xiii. 28.

See Macknight, and L'Enfant. It is very remarkable, ſays Dr. Heylin, that throughout the whole Goſpel, Jeſus is never ſaid to *wonder* at any thing but *faith*; which wonder in Chriſt is to be interpreted as an high expreſſion of eſteem. See ch. xv. 28. Now things difficult, rare, and extraordinary in their kind, are the proper objects of admiration: But it may be ſaid, Is not *faith the gift of God?* and is God's bounty ſo penurious, and his gifts ſo rare, that he himſelf, who has the diſtribution of them, our Lord I mean, ſhould ſhould wonder to find a mind greatly enriched by them? To this we anſwer, that moſt indubitably faith is the *gift of God*, and that a man might as ſoon create in himſelf a new ſenſe, as produce a true and lively faith by his own abilities: And it is not the gift, but man's perſevering acceptance of that gift, which was the ſubject of Chriſt's admiration. To paſs over what was peculiar in the caſe of this centurion,—whereof we are not competent judges, as Chriſt alone diſcerned his inmoſt ſentiments—and to bring this matter home to ourſelves, we may, upon due reflection, be convinced that divine faith in general, when it is actually received and embraced in the heart of a Chriſtian, produces there ſuch ſtrange and wonderous effects, as cannot but raiſe our eſteem and admiration. For faith is a divine light, by which conſcience will preſently read us our duty, and urge ſuch mortifying conſequences, that it is no wonder men ſhut their eyes againſt it. The wonder is, when they perſiſt to receive its illumination, notwithſtanding the deep ſentiments of humiliation, of remorſe, and compunction which it muſt neceſſarily excite in them. But this matter cannot be more emphatically repreſented than in the following words of the judicious Dr. Barrow. "The firſt ſtep, ſays he, into the Chriſtian ſtate, is a ſight and ſenſe of our own imperfection, weakneſs, baſeneſs, and miſery. We muſt diſcern and feel that our mind is very blind, our reaſon feeble, our will impotent and prone to evil; that our life is void of merit, and polluted with guilt; that our condition is deplorably ſad and wretched; that of ourſelves we are inſufficient to think or do any good, in order to our recovery; whence we are obliged to ſore compunction of ſpirit for our deeds and our caſe; to humble confeſſion of our ſins and miſeries; to earneſt ſupplication for mercy and grace, to heal and reſcue us from our ſad eſtate. Lord have mercy on me, a ſinner! *What ſhall I do to be ſaved! Wretched man that I am*, &c. are the ejaculations of a ſoul teeming with faith." See more in this admirable author's diſcourſe concerning faith.

Ver. 11, 12. *And I ſay unto you*] From this exalted pitch of faith found in a heathen, Jeſus took occaſion to declare the merciful purpoſe which God entertained towards all the Gentiles; namely, that he would accept their faith as readily as the faith of the Jews, and ſeat them with Abraham, Iſaac, and Jacob in heaven, while the children of the kingdom, i. e. ſuch of the profeſſing people of God as came ſhort of their faith, ſhould be ſhut out for ever. Though the phraſe *from the eaſt and from the weſt* is moſt probably proverbial, to expreſs *from all parts of the earth*, (ſee Luke xiii. 29.) yet it is remarkable that the Goſpel ſpread much more to the *eaſt* and *weſt* of Judea, than to the north and ſouth of it. The words ἀνακλιθήσονται μετὰ Ἀβραὰμ, *ſhall ſit*, or *lie down with Abraham*, whereby our Lord expreſſes the future happineſs of the Gentiles, ſignify properly, "to ſit down at table with Abraham, &c." This is agreeable to the phraſeology of Scripture, which repreſented the rewards of the righteous under the idea of a ſumptuous entertainment; and though the joys of heaven be all of a ſpiritual kind, this metaphor needs not be thought ſtrange; ſince, as Le Clerc obſerves, we can neither ſpeak ourſelves, nor underſtand others ſpeaking of our ſtate in the life to come, unleſs phraſes taken from the affairs of this life be made uſe of. Beſides, the metaphor is not peculiar to the inſpired writings. The Greeks repreſented divine pleaſure under the notion of a feaſt. Empedocles, ſpeaking of the felicity of virtuous men after death, ſays, "They live chearfully at tables with the other immortals, free from the pains to which other men are ſubjected." Our Lord, by repreſenting the Gentiles as lying down at the feaſts of heaven on the ſame couch with Abraham, Iſaac, and Jacob, the founders of the Jewiſh nation, has diſgraced the pride of the Iſraelites; who diſdained to eat with Gentiles, though many of them, in point of morality, were far better than they. There is a great emphaſis in the original of the 12th verſe, where the puniſhment of thoſe rejected from the kingdom is deſcribed. They ſhall not only be *caſt out*,—that were bad enough,—but they ſhall be caſt out *into darkneſs*;—What can be worſe?—Behold, they ſhall be caſt out into τὸ σκότος τὸ ἐξώτερον, *the very outer darkneſs:* And how is this augmented by the next words, *there ſhall be weeping*, &c.! The Greek word κλαυθμὸς, ſignifies alſo the *cries* and *howlings* which ſometimes accompany weeping; and the *gnaſhing* of teeth which is added here, completes the deſcription of rage and deſpair. See ch. xiii. 42, 50. Acts vii. 54. It has been juſtly obſerved by many commentators, that this phraſe of *outer darkneſs*, which is often uſed after comparing the kingdom of heaven to a banquet, contains a beautiful alluſion to the luſtre of thoſe illuminated rooms in which ſuch feaſts were generally celebrated, as oppoſed to that darkneſs which ſurrounded thoſe who by night were turned out; but it alſo ſometimes goes yet farther, when the perſons excluded are ſuppoſed to be thrown into a dark dungeon. Comp. ch. xxii. 13. xxv. 30. and Jude, ver. 13. and ſee Doddridge, Macknight, and Calmet.

Ver. 13. *Jeſus ſaid to the centurion, Go thy way*] This moſt evidently proves that the centurion was come out of his houſe, as we have obſerved on ver. 5. There is in theſe words of our Saviour a ſtrong inſinuation, that the centurion had conceived no higher an idea of his divine power than was juſt: *As thou haſt believed, ſo*, &c. After theſe words many manuſcripts read, *And the centurion, returning to his houſe, found that his ſervant*, &c. See Wetſtein. This miracle, ſays Macknight, is generally ſuppoſed to have been the ſame with that related Luke vii. 1. yet they ſeem to have been different: For 1. according to Matthew, it was the centurion's *ſon*, (παῖς) who was ſick, whereas, according to Luke, it was his *ſlave* (δοῦλος). It is true, Luke once calls him παῖς; a circumſtance which has led many to confound the two miracles: Yet there is little in it, as we are directed to explain that word by the name δοῦλος, which he uſes no leſs than three times. On the other hand, we are under no neceſſity to tranſlate the word παῖς in Matthew by *ſervant*, but upon the ſuppoſition that the miracles are the ſame. 2. Matthew's centurion came in perſon, being to aſk a favour for his *ſon*; whereas Luke's centurion, conſidering with himſelf that he was to petition Jeſus in behalf of a *ſlave*, firſt prevailed with the elders of the town to preſent his petition: Afterwards, on ſecond thoughts, he deputed ſome intimate friends to hinder Jeſus from coming. The maxim indeed of the civilians, that He who cauſes another to do any thing, may be ſaid to do it himſelf, is thought by many a ſufficient reconciliation of this difference. But it is not ſo; for though the law eſtabliſhes that maxim, to render the execution of juſtice effectual, it cannot well be allowed in hiſtory; the perfection of which lieth in the exactneſs of the narration. And therefore, ſeeing Matthew has expreſly affirmed that the *centurion came beſeeching Jeſus*; that Jeſus ſaid to him, *I will come*, &c. that the centurion anſwered, *I am not worthy*, &c. and that Jeſus ſaid unto the centurion, *Go thy way, and as thou haſt believed, ſo be it done unto thee:* to interpret theſe things as ſaid to the man's friends, would be extremely harſh, and contrary to all the rules of hiſtory. 3. There is not the ſmalleſt hint given in Matthew that the centurion of whom he ſpeaks was a proſelyte. On the contrary, there is an inſinuation that he was not, in the oppoſition that is ſtated between his faith, and the faith of the Iſraelites; and in the declaration which our Lord was pleaſed to make on this occaſion; viz. that many ſhould come from the eaſt and weſt, i. e. from all countries, and ſit down in the kingdom of God, while the children of the kingdom, who looked on themſelves as having the only natural right to it, ſhould be excluded for ever. Whereas the centurion St. Luke ſpeaks of, was a lover of the Jewiſh nation, and had built them a ſynagogue, perhaps in Italy, or ſome other heathen country; and ſo was, in all probability, a *proſelyte of righteouſneſs*, for which cauſe the principal people of the town chearfully undertook to ſolicit Jeſus in his behalf. On the other hand, there are three ſimilar circumſtances attending theſe miracles, which have made the bulk of readers confound them. 1. They were both performed in the town of Capernaum, after Jeſus had preached ſermons, which in ſubſtance are pretty much the ſame. To this I reply, that theſe ſermons were different; the one in Matthew having been preached on a mountain; whereas that in Luke was delivered on a plain, Luke vi. 7. Both the centurions dwelt in Capernaum. But this might eaſily happen; as in the ſpace of twelve or fourteen months different companies of Roman ſoldiers in Herod's pay, with their officers, may have been ſtationed there. Or there may have been two centurions in Capernaum at the ſame time, whoſe ſoldiers might be quartered in the town and the neighbouring villages. 3. Both centurions made the ſame ſpeech to Jeſus, the one in perſon, the other by his friends; *Lord, I am not worthy that thou ſhouldeſt come*, &c. But this circumſtance may be accounted for in the following manner: As the faith of the firſt centurion, who was a heathen, took its riſe from the extraordinary cure which Jeſus had performed on the nobleman's ſon, the addreſs of the ſecond might take its riſe from the ſucceſs of the firſt; which could not miſs of being well known both in the town and country. Much encouraged, therefore, by that inſtance of Chriſt's goodneſs, the ſecond centurion might expect ſomething in behalf of his ſlave, eſpecially as he was himſelf not a heathen by religion, but a proſelyte to Moſes, and a lover of the Jews, and had built them a ſynagogue: Beſides, he had engaged the elders of the city to preſent his petition. However, when the elders were gone, recollecting his brother centurion's ſpeech, that had been ſo favourably received, he bethought himſelf of ſending ſome friends, with the ſame ſpeech, improved by this farther circumſtance of humility, that he did not think himſelf worthy ſo much

14 And when Jeſus was come into Peter's houſe, he ſaw his wife's mother laid, and ſick of a fever.

15 And he touched her hand, and the fever left her: and ſhe aroſe and miniſtered unto them.

16 When the even was come, they brought unto him many that were poſſeſſed with devils: and he caſt out the ſpirits with *his* word, and healed all that were ſick:

17 That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying, Himſelf took our infirmities, and bare *our* ſickneſſes.

18 Now when Jeſus ſaw great multitudes about him, he gave commandment to depart unto the other ſide.

19 And a certain ſcribe came, and ſaid unto him, Maſter, I will follow thee whitherſoever thou goeſt.

20 And Jeſus ſaith unto him, The foxes have holes, and the birds of the air *have* neſts; but the Son of man hath not where to lay *his* head.

21 And another of his diſciples ſaid unto him, Lord, ſuffer me firſt to go and bury my father.

22 But Jeſus ſaid unto him, Follow me; and let the dead bury their dead.

23 And when he was entered into a ſhip, his diſciples followed him.

24 And behold, there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was covered with the waves: but he was aſleep.

25 And his diſciples came to *him*, and awoke him, ſaying, Lord, ſave us: we periſh!

26 And he ſaith unto them, Why are ye fearful, O ye of little faith? Then he aroſe, and rebuked the winds and the ſea; and there was a great calm.

27 But the men marvelled, ſaying, What manner of man is this, that even the winds and the ſea obey him!

Ver. 14. Mark i. 29. Luke iv. 38. 1 Cor. ix. 5.—V. 16. Mark i. 32. Luke iv. 40.—V. 17. Iſai. liii. 4. 1 Pet. ii. 24.—V. 19. Luke ix. 57.—V. 21. 1 Kings xix. 20.—V. 24. Mark iv. 37. Luke viii. 23.—V. 26. Pſ. cvii. 29.

as to come into Chriſt's preſence. See Luke vii. 6, 7. This being an eminent inſtance of faith and humility, Jeſus would not let it paſs without due approbation. He honoured it with the ſame high encomium which he had paſſed on the like faith and humility in the other centurion. Only, as this was not a heathen by religion, he did not, as formerly, ſet his faith and the reward of it in oppoſition to the faith of the Jews. This oppoſition he ſtated afterwards, when one aſked him, *Are there few to be ſaved?* Luke xiii. 28. To conclude, that two centurions ſhould have had one, his ſon, and the other his ſlave, cured in Capernaum, with like circumſtances, is no more improbable than that the temple ſhould have been twice purged, the multitude twice fed, and the fiſhes twice caught by miracle, and with the ſame circumſtances.

Ver. 14. *And when Jeſus was come*] *After this, Jeſus going into Peter's houſe, ſaw there his wife's mother lying ſick of a fever.* Wat. This was the houſe into which Jeſus was uſed to retire at Capernaum. See Mark xxi. 22. and Luke iv. 31. Peter was of Bethſaida, which was at a little diſtance from Capernaum, John i. 35. This event happened after the cure wrought upon the demoniac in the ſynagogue, ſpoken of by St. Mark and St. Luke in the paſſages above quoted.

Ver. 15. *And he touched her hand*] Her cure was effected in an inſtant, and not ſlowly, like the cures produced in the courſe of nature, or by medicine; for though the length and violence of her diſtemper had brought her into a weak and languid ſtate, her full ſtrength returned all at once, inſomuch that riſing up immediately, ſhe prepared a ſupper for them, and ſerved them while at meat,—διηκόνει ἀυτοῖς: ſhewing that ſhe was reſtored to perfect health. Dr. Waterland reads ἀυτῷ, *to him*, after many manuſcripts.

Ver. 16. *When the even was come*] St. Mark adds, *At even, when the ſun was ſet*; becauſe it was the ſabbath the people did not come with their ſick to Jeſus, but as ſoon as the holy reſt was ended, that is to ſay, at ſun-ſetting, they brought them in great numbers to him, fully perſuaded that he would heal them. Dr. Waterland, inſtead of *many that were poſſeſſed*, &c. reads, *many demoniacs, and he caſt out the ſpirits with a word.*

Ver. 17. *That it might be fulfilled*, &c.] This prophecy of Iſaiah relates properly to the ſins of men, whereof *diſeaſes* are the emblem and the conſequence; for which reaſon the original Hebrew words rendered here *our infirmities*, have been by the LXX, and by St. Peter, 1 Ep. ch. ii. 24. tranſlated *our ſins.* Grotius has obſerved, that the word ἐβάστασεν ſignifies, "to carry a heavy load," Rom. xv 1. Gal. vi. 2. and ſo expreſſes well the indefatigable labours of Chriſt, ſpending the evening in healing, probably with many intermingled diſcourſes, after he had employed the day in preaching. Our Redeemer, by aſſuming the human nature, with its *infirmities* and *diſeaſes*, as well as by his ſufferings, made atonement for ſin, and freed men both from the temporal and eternal puniſhment of ſin. Of this he now gave the cleareſt proof in his miracles, healing with ſovereign authority all diſeaſes, originally inflicted on men as the temporal puniſhment of ſin: Hence the curing of theſe diſeaſes is called by Chriſt himſelf, in the ſecond verſe of the next chapter, the *forgiving of ſins.* I have endeavoured throughout my ſermons on the *miracles* above referred to, to ſhew that the wonderful works performed by our Lord were not only deſigned as proofs of his divine power, but as emblems of thoſe ſpiritual miracles wrought by his grace on our ſouls; and in confirmation of what is there repeatedly obſerved, I will add, by way of *Reflections*, at the end of the ninth chapter, ſome obſervations of an able writer on the ſubject.

Ver. 18—20. *Now when Jeſus ſaw*, &c.] *Now Jeſus, perceiving the crowd about him, gave orders to depart*, &c. Wat. Though our Saviour had retired into the wilderneſs after the cure of the leper, mentioned Luke v. 12. the people, excited by the fame of that miracle, came to him from every quarter; wherefore, that he might effectually avoid them, he reſolved to go to the other ſide of the lake, and commanded his diſciples to accompany him. Upon this, a Scribe, who happened to be preſent, offered to follow him, ver. 19. but Jeſus, knowing that he had nothing in view but the pleaſures and profits of the ſuppoſed kingdom, would not accept of his ſervice; telling him, that he was quite miſtaken, if he propoſed to better his worldly circumſtances by attending him. The phraſe *Son of man* is found in Dan. vii. 13. where the univerſal dominion to which the Meſſiah, in quality of the Son of man, was to be raiſed, is deſcribed. It is the appellation which Jeſus Chriſt commonly gives himſelf; and as he was called ſo by none but himſelf, it is plain he choſe the title out of humility, as having ſome relation to his mean and humble appearance in this world. *Son of man*, in the prophets Ezekiel, Daniel, and Zechariah, does not ſo much denote the human nature, as the frailty and weakneſs of man; and in this ſenſe undoubtedly the expreſſion is uſed, Pſ. viii. 5. and xlix. 2. Jeſus Chriſt takes care indeed to lay a ſtreſs upon it, when he would make his power and authority known. See ch. ix. 6. xiii. 26, &c. but he certainly made uſe of it for this end, that he might rectify the miſtaken notions they had formed of the nature of his kingdom, and to give them to underſtand, that the way he was to enter into glory, was through ſufferings and the croſs. See L'Enfant. Inſtead of *holes*—and—*lay his head*, ver. 20. Dr. Wat. reads *kennels*, and, *reſt his head.*

Ver. 21, 22. *And another—ſaid*, &c.] The anſwer of this diſciple ſuppoſes that our Saviour had ordered him to follow him. See Luke ix. 59. It is uncertain whether this diſciple's father was juſt dead, or whether, as being very old, his ſon deſired leave to ſtay with him till his death. Chriſt's anſwer ſeems to take it for granted that he was already dead. *Let the dead bury their dead:* "Let thoſe who are themſelves ſpiritually dead, perform the rites of funeral; yea, let the dead remain unburied, rather than diſobey my word, when I give thee ſo great a commiſſion."

Ver. 23. *And when he was entered*] *And when he went aboard the veſſel.* Wat.

Ver. 24. *A great tempeſt*] Σεισμὸς μέγας properly ſignifies *a mighty agitation*, probably it was ſomething of an hurricane. Jeſus, poſſibly fatigued with the labours of the day (which had been a very buſy one) was aſleep in the ſtern of the veſſel, for the refreſhment of his weary body, as well as for the trial of their faith.

Ver. 27. *The men marvelled, ſaying*, &c.] This reflection, as well as the extreme fear of the diſciples in the time of their danger, may ſeem unaccountable, conſidering how many and what miracles they had been witneſſes to; but both may be explained in ſome meaſure by the following remark: that hitherto his miracles were generally upon diſeaſed perſons, and that he had given as yet no proofs of his dominion over the elements, the *wind* and the *water*, which, it ſeems, were thought leſs ſubject to human power than diſtempers; or if this does not account for the reflection which the diſciples made on ſeeing the preſent inſtance of Chriſt's power, it may be attributed to

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28 And when he was come to the other ſide, into the country of the Gergeſenes, there met him two poſſeſſed with devils, coming out of the tombs; exceeding fierce, ſo that no man might paſs by that way.

29 And behold, they cried out, ſaying, What have we to do with thee, Jeſus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many ſwine, feeding.

31 So the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go away into the herd of ſwine.

32 And he ſaid unto them, Go. And when they were come out, they went into the herd of ſwine: and behold, the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing; and what was befallen to the poſſeſſed of the devils.

Ver. 28. Mark v. 1. Luke viii. 26.

the fear and confuſion they were in, occaſioned by the greatneſs of their jeopardy, from which they were but juſt delivered. See more concerning this miracle on Mark iv. 39.

Ver. 28. *And when he was come to the other ſide*] The ſtorm being huſhed, they came to land. St. Matthew ſays, in the *country of Girgaſa*; St. Mark and Luke, in the country of *Gadara*; but the Evangeliſts do not differ here; if, as it is probable, the one gives us the general name of the country, the other the denomination of a particular ſpot only; though indeed there is no neceſſity for this ſuppoſition, as many MSS and verſions of great authority read *Gadarenes* here, in agreement with St. Mark and St. Luke. Joſephus ſays, Gadara was the metropolis of Peræa, and that it was ſixty furlongs from Tiberias. Gadara therefore is rightly placed oppoſite to Tiberias, at the ſouth-end of the ſea. Further, ſpeaking of the country of Gadara, he ſays, it bounded Galilee to the eaſt. See Luke viii. 26. Gadara therefore muſt have been ſituated on the eaſt-ſide of the lake, about eight miles from Tiberias, in ſuch a manner, that part of its territory was contiguous to the lower Galilee, but ſeparated from it by the Jordan; and part of it was oppoſite thereto, with a lake between. The city was one of thoſe called *Decapolis*, and according to Joſephus was ſituated in Cœlo-Syria, in the poſſeſſion of the tribe of Manaſſeh. When Pompey ſubdued Judea he rebuilt Gadara, and joined it to the province of Syria; Auguſtus afterwards gave it to Herod; but, upon Herod's death, he annexed it again to Syria. By theſe means the town came to be inhabited partly by Syrians. Gadara being thus inhabited by a mixture of people, it is no wonder that there were *Swine* in its territory; for though the Jews did not eat the fleſh of theſe animals, they might breed them for their heathen neighbours; or the herd might be the property of the latter.

When Jeſus and his diſciples landed at this place, *two men poſſeſſed with devils* came towards them from the tombs. Mark and Luke ſpeak only of one demoniac; but in ſeveral inſtances the ſacred hiſtorians mention but one perſon, though more were concerned in the matter related. St. Auſtin thinks that one of the demoniacs was more remarkable than the other, perhaps, for his birth, or parts, or intereſt in the country; and that his cure made more noiſe, and for that reaſon was mentioned by Mark and Luke, while they omitted the cure of the other. St. Luke's account, as it ſtands in our tranſlation, ſeems in one particular to claſh with St. Matthew and St. Mark; for he ſays, ch. viii.. 27. *there met him out of the city a certain man*; but there is no real inconſiſtency between the Evangeliſts; for St. Luke's words are ἀνὴρ ἐκ τῆς ϖόλεως, which properly ſignifies *a man of the city*, one who had formerly been an inhabitant, though now he dwelt among the tombs. See the phraſe in John i. 45. Accordingly, St. Luke tells us, that he did not abide in any houſe, but in the tombs; whither Grotius ſuppoſes that the dæmons choſe to drive the men whom they poſſeſſed, to confirm ſome ſuperſtitious notions of the Jews relating to the power of evil ſpirits over the dead. The heathens had undoubtedly ſuch notions; but Elſner's opinion ſeems moſt probable, that the dæmoniacs choſe the caves of this burying-ground as a kind of ſhelter; and he has ſhewn, that wretches in extremity ſometimes did the like. It ſhould be remembered that the ſepulchres of the Jews were, very wiſely, always at ſome diſtance from their cities, in lonely and deſart places. Hence St. Luke ſays of the dæmoniac, ch. viii. 29. that *he was driven into the wilderneſs*. Doubtleſs thoſe malevolent ſpirits love ſuch tokens of death and deſtruction.

It ſhould be obſerved further, that no compaſſion to theſe unhappy men, nor endeavours for their own ſecurity, had been wanting in the people of the place; for they had frequently endeavoured to confine them; but *no man could bind them, no not with chains*; becauſe, though they had been frequently ſo bound, the chains has been plucked aſunder by them, and the fetters broken in pieces; neither could any man tame them. See Mark v. 4. Being therefore at liberty, they ſhunned the ſociety of men, wandering day and night amidſt the melancholy receptacles of the dead, formidable to all who paſſed by, and a great nuiſance to the country. Concerning the nature of theſe dæmoniacs, ſee the note on the 33d verſe.

Ver. 29. *What have we to do with thee?*] This is an Hebrew phraſe. ſignifying, "What right, rule, or authority doſt thou claim over us? What concern haſt thou with us? See John ii. 4. Judg. xi. 12. 2 Sam. xvi. 10. 1 Kings xvii. 18. 2 Kings iii. 13. ix. 19. Septuagint. There is, in the next words, *art thou come to torment us*, &c. ſuch a reference to the final ſentence which Chriſt is to paſs upon theſe rebel ſpirits in the judgment of the great day, to which they are reſerved, (Jude, ver. 6.) as could not have been dictated by lunacy; and it is much to be queſtioned whether the perſons ſpeaking, or any of the hearers, but Chriſt himſelf, underſtood the ſenſe and propriety of them. See 2 Peter ii. 4.

Ver. 30—32. *And there was a good way off—many ſwine*, &c.] Inſtead of *a good way off*, Doddridge reads *at a conſiderable diſtance—at ſome diſtance*;—and by comparing Mark v. 11. and Luke viii. 32. it will be found, that this is the true meaning of the word μακρὰν. St. Mark ſays, that there were about two thouſand inthe *herd* of ſwine; which will not ſeem ſtrange, if it be conſidered that the generality of the inhabitants of that country were Gentiles. The devils, no doubt, requeſted permiſſion to enter into the herd of ſwine, with a view to prevent any good effects which the miracle might have had on the Gadarenes, and to render Chriſt odious to them. Their deſign could not be hid from Jeſus; nevertheleſs he granted their requeſt, making it ſubſervient to his own gracious purpoſes. He permitted the devils to enter into the ſwine, not only to ſhew the reality of the *poſſeſſion* (which was thus undeniably proved, for nothing but ſuch a poſſeſſion could have forced ſo large a herd down a precipice into the water); but that we might underſtand how great the power of evil ſpirits is, and how terrible the effects of their malice would be, if they were not reſtrained; for no ſooner was the permiſſion granted, than the keepers who were with the ſwine, and the diſciples who were at a diſtance, beheld, to their great aſtoniſhment, the whole herd running furiouſly down the mountain, and leaping from the tops of the rocks into the ſea; while the poſſeſſed furious madmen immediately became meek and compoſed, having recovered the intire exerciſe of their reaſon. Jeſus alſo might permit the devils thus to fall on the herd, as a puniſhment to the Gadarenes for keeping Swine, which were a ſnare to the Jews; and to make trial of their diſpoſition, whether they would become more affected with the loſs of their cattle, than with the recovery of the men, and with the doctrine of the kingdom. Whatever were the reaſons, it is certain, that though he might rightfully have uſed all mens properties as he pleaſed; yet this, and the withering of the barren fig-tree are the only inſtances wherein man ſuffered the leaſt damage by any thing our Lord ever did. But certainly, neither the owners of the herd, nor of the fig-tree, could juſtly complain of their loſs, ſince the good of mankind, not in that period or corner only, but in every ſucceeding age, through all countries, has been ſo highly promoted at ſuch a trifling expence to them. No miracles are more ſuſpicious than pretended diſpoſſeſſions, as there is ſo much room for colluſion in them; but it was ſelf-evident that the herd of ſwine could not be confederates in any fraud. Their death, therefore, in this inſtructive and convincing circumſtance, was ten thouſand times a greater bleſſing to mankind, than if they had been ſlain for food, as was intended. We may obſerve further, that the devils, by making this requeſt to Jeſus, acknowledged that it was not in the power even of a *legion* of them to do any miſchief to ſo contemptible a creature as a *ſwine*, without Chriſt's permiſſion; far leſs could they deſtroy the man in whom they lodged. See Doddridge, Macknight, and Bp. Pearce's vindication of the miracles of Jeſus; and for more on this ſubject, "The *ſermon* on the man diſpoſſeſſed of a legion," vol. i. p. 322.

Ver. 33, 34. *And they that kept them fled*] The miracle iſſuing thus in the deſtruction of the ſwine, was immediately reported in the town and country by the affrighted keepers, who, as they fled, had fallen in, it ſeems, with Jeſus and his company, and learned from them the cauſe of what had happened. The intelligence threw the Gadarenes into the utmoſt conſternation; for when they came, and ſaw the men who had been poſſeſſed ſitting gravely in their right mind, and decently clothed, (the diſciples having charitably ſupplied them with ſuch upper garments as they could ſpare) they perceived how great Chriſt's power was, and were exceedingly afraid, having treſpaſſed in the matter of the ſwine, which was an unclean food; or, if the herd belonged to the Syrian inhabitants of the town, they might know the law, and conſequently, taking the deſtruction of their cattle as a rebuke, they could not but dread further puniſhment from this prophet of the Jews, who was come to vindicate the neglected inſtitutions of Moſes. Wherefore, this inſtance of his

power

34 And behold, the whole city came out to meet Jeſus: and when they ſaw him, they beſought him that he would depart out of their coaſts.

CHAP. IX.

Chriſt cureth one ſick of the palſy; calleth Matthew from the receipt of cuſtom, eateth with publicans and ſinners, defendeth his diſciples for not faſting. Cureth the bloody iſſue, raiſeth from death Jairus' daughter, giveth ſight to two blind men, healeth a dumb man poſſeſſed of a devil, and hath compaſſion on the multitude.

AND he entered into a ſhip, and paſſed over, and came into his own city.

Ver. 34. See Deut. v. 25. 1 Kings xvii. 18. Luke v. 8. Acts xvi. 39.——V. 1. Ch. iv. 13.

power terrifying them, they with one accord fooliſhly beſought him, in the moſt earneſt manner, to depart out of their country. It ſeems they were altogether ignorant of his goodneſs, notwithſtanding he had given them a ſtriking proof of it in the recovery of the demoniacs. As Jeſus was intirely free from oſtentation, he never forced his company on any people, nor wrought miracles of healing without being aſked, leſt it ſhould have been imagined that he had choſen objects within his power. The madmen indeed, whoſe cure is here related, and perſons in ſimilar circumſtances, were excepted, for a reaſon too obvious to be mentioned. In all his actions our Lord preſerved a becoming dignity, tempered with great modeſty. The requeſt of the Gadarenes therefore, being a ſufficient reaſon for his withdrawing from ſuch a ſtupid people, he entered into his veſſel, and returned to the country from whence he had come; leaving to them a valuable pledge of his love, and to us a noble pattern of perſeverance in well-doing, even when our kindneſſes are contemned, or it may be, requited with injuries; for notwithſtanding the men from whom the devils had been expelled intreated him to take them along with him, (ſeeMark v. 18.) fearing perhaps that their tormentors might return after he was gone, He ordered them to ſtay behind, as a ſtanding monument both of his power and goodneſs; very proper to induce the Gadarenes to believe, when they found their miracle real, and that Jeſus could reſtrain the devils, as well when abſent as preſent. And this was the reaſon that, in the inſtance before us, Jeſus acted contrary to his uſual practice; ordering the men to go and publiſh the miracle among all their relations and acquaintance. See Luke viii. 39. Beſides, there were many heathens in Gadara and the neighbourhood, upon whom the publication of his miracles would not have the ill effect it was apt to have on the Jews; or he might give this order, becauſe he did not intend to return ſoon into that part of the country.

REMARKS ON THE DEMONIACS IN THE GOSPEL.

Such is this remarkable miracle; an invincible evidence that the demoniacs mentioned in the New Teſtament were not, as ſome have ſuppoſed, only lunatics, or epileptics, but perſons really poſſeſſed by unclean ſpirits. The perſonal actions of thoſe ſpirits, and their entrance into the ſwine, abundantly prove it, were there no other proofs. But the Scriptures throughout, as well as heathen writers, join in the teſtimony; and indeed, the preſent miracle ſeems in a great meaſure deſigned to confute any ſuch erroneous opinions, and to convince us of the reality of ſpiritual agency. The learned Bp. of Rocheſter, in his excellent vindication of the miracles of Jeſus, part ii. p. 28. obſerves, "In the inſtance of this miracle before us we find, that the devils *ſpoke out* of the poſſeſſed perſons; they were *ſent out of them*, and they *entered into the* herd of *ſwine*. Perſonal actions, as well as ſpeeches are aſcribed to them, which can never be aſcribed to mere phrenſy and madneſs; for had there been nothing more than madneſs, when it ceaſed in the men, it would have had then no influence on the ſwine: whereas that which went out of the one, and entered into the other, muſt have had a diſtinct being and exiſtence of its own. This therefore, is the true Goſpel notion of demoniacs: They were not madmen only, but they were poſſeſſed by unclean ſpirits; and if Jeſus be proved to have come from God, he could not have been unacquainted with the immaterial world; and therefore no one can reaſonably refuſe to believe the account which he hath given us of the operations of evil ſpirits upon human bodies. Had no authors but the ſacred ones made mention of the demoniacs of thoſe days, yet the Scripture teſtimony would have been ſufficient; But there are unqueſtionable authors, who agree in this ſtory, and ſpeak of poſſeſſed perſons as no uncommon ſight in their days. Joſephus ſays, that Solomon had from God the art of caſting devils out of men, and healing them; and that he compoſed charms for aſſuaging the diſeaſe, and left behind him forms of adjuration, by which the devils were ſo effectually caſt out, as never to return again. And he adds, that this way of healing was practiſed amongſt his countrymen even down to his own days. Whether the Jews had ſo effectual a method of diſpoſſeſſing men as Joſephus thought, yet thus much appears plainly from his teſtimony, that there were perſons poſſeſſed with devils in his days, and long before: nay, he tells us in the ſame place, that he ſaw one diſpoſſeſſed in the preſence of the emperor Veſpaſian and his family: And to prevent our miſtaking this calamity for madneſs, or any other common and natural diſtemper, he explains what he means by being *poſſeſſed with devils*, when he ſays, that what were called ſo, were the ſpirits of wicked men, which entered into living perſons, and occaſioned the death of ſuch of them as met with no help. Plutarch and Lucian mention demoniacs, as well known in their days; and Philoſtratus, in his life of Apollonius, among the miraculous cures which he aſcribes to him, has a particular account of a young man, who had an unclean ſpirit, which "made him wander from home, and led him into the deſolate parts of the country, amidſt deep vallies and precipices." Where the reader may obſerve, that the ſame circumſtances are ſaid to have attended this young man, as attended the madmen in this miracle before us: and whatever was the truth of the fact reported by Philoſtratus, yet it ſhews both his opinion, that there were demoniacs at that time, and that the effects of ſuch poſſeſſion were commonly the ſame as the Evangeliſts repreſent them."

"Why theſe demoniacs were ſo frequent at or about the time of our Saviour's coming, and perhaps more eſpecially in and about the place of his miniſtry, though we may not be able to ſee all the reaſons, Yet it appears probable, that as the great end of his incarnation was *to deſtroy the works of the devil*, therefore the wiſe Diſpoſer of all events might permit that apoſtate ſpirit to exert himſelf, and to diſplay his tyranny in an unuſual manner, that Chriſt's triumph over him might be more ſignal and manifeſt. Why ſuch demoniacs were ſuffered at all, theſe reaſons are offered: 1. To confirm us in our belief of the reality of the agency of good and bad ſpirits, which ſurely, none who believe the Goſpel can doubt or deny; and to convince us of the divine power of Chriſt, whoſe words they hear and obey with terrible confuſion. 2. To exerciſe the patience, and increaſe the reward of thoſe, who are at any time tried by theſe and the like temptations of Satan, as in the caſe of Job. 3. To convince unbelievers what blackneſs of darkneſs, what horrors and puniſhments remain for thoſe, who ſhall be wholly given up to the power of theſe evil ſpirits. If they drive men into the tombs and deſarts, cauſe them to howl away in miſerable lamentation days and nights, to cut and mangle themſelves with the rocks and ſtones. If here upon earth they cauſe men to fall down into the fire and water, to foam at the mouth, and gnaſh with the teeth, what will they do when they get miſerable and condemned ſouls into their whole and entire poſſeſſion. 4. A fourth reaſon alledged for theſe corporeal poſſeſſions is, that they were ſuffered, in order to ſhew us what the devil doth with the ſoul ſpiritually poſſeſſed and enſlaved by him and ſin; for, as Satan, when he poſſeſſeth the body, makes one blind, another deaf, another dumb, and another void of all ſenſe; ſo, in whatſoever ſouls he reigns through ſin, he deprives them of all ſpiritual ſenſes, and renders them blind, and deaf, and dumb, to whatſoever concerns their great, their eternal welfare: A conſideration, which ſhould incline all ſuch to haſten to Chriſt, if they would eſcape thoſe everlaſting flames prepared for the devil and his angels. See the *Reflections* at the end of the next chapter: Nor can I help referring my reader, deſirous of improving the Scripture hiſtory, to the contemplations of the excellent Bp. Hall, which will afford him at once the trueſt pleaſure, and the greateſt profit.

Chap. IX. *Ver.* 1—7. *And he entered into a ſhip*] *And returning into a veſſel, he croſſed the lake, and came to his own city,* [of Capernaum, where he had dwelt after his leaving Nazareth] ver. 2. *where they brought to him a paralytic lying on a bed; and Jeſus, ſeeing their faith, ſaid to the paralytic, Have confidence, my ſon! your ſins are forgiven.* Heylin. See this miracle more circumſtantially deſcribed in Mark ii. and Luke v. In St. Luke's miracle, there is a very material circumſtance premiſed, namely, that ſome Phariſees and doctors of the law, who came out of every town of Galilee and Judea, and from Jeruſalem, were ſitting by him, while he was teaching,—*and the power of the Lord was preſent to heal them,* i. e. thoſe his auditors, of their ſpiritual maladies; and then it immediately follows, *and behold, men brought on a bed,* or *couch, one ſick of a palſy*; and becauſe there was then no other acceſs to Chriſt, by reaſon of the crowd which encompaſſed him, they let down the paralytic through the tiles upon his couch, into the midſt before Jeſus, (ſee the note on Mark ii. 4.) who, full as he was of the divine ſanative power, and accordingly conſidering the object ſo preſented to him not only with regard to his bodily diſeaſe, but more eſpecially with regard to his ſpiritual infirmity, by the prevalent power of ſin, which incapacitated his mind for virtuous actions, as the palſy did his body for the natural functions; Chriſt, I ſay, conſidering this, applied, in the firſt place, to what was moſt important, and releaſed him from the power of ſin, ſaying; "*Have confidence, my ſon! your ſins are forgiven*; or, as the original ſignifies, *your ſins are diſmiſſed*, and ſhall no longer have dominion over you." Phyſicians both ancient and modern, tell us, that palſies are ſometimes occaſioned by intemperance; therefore, if this paralytic brought his diſeaſe upon himſelf, the propriety of the terms in which the cure was pronounced will more fully appear,—*your ſins are forgiven.* The reader need not to be told, that *ſon* is a title of condeſcenſion and tenderneſs, as *father* was a correſpondent title of reſpect.

The Scribes who were preſent, being diſappointed in their curioſity

2 And behold, they brought to him a man ſick of the palſy, lying on a bed: and Jeſus ſeeing their faith, ſaid unto the ſick of the palſy; Son, be of good cheer; thy ſins be forgiven thee.

3 And behold, certain of the ſcribes ſaid within themſelves, This *man* blaſphemeth.

4 And Jeſus, knowing their thoughts, ſaid, Wherefore think ye evil in your hearts?

5 For whether is eaſier? to ſay, *Thy* ſins be forgiven thee; or to ſay, Ariſe and walk?

6 But, that ye may know that the ſon of man hath power on earth to forgive ſins, (then ſaith he to the ſick of the palſy,) Ariſe, take up thy bed, and go unto thine houſe.

7 And he aroſe, and departed to his houſe.

8 But when the multitude ſaw *it*, they marvelled, and glorified God, which had given ſuch power unto men.

9 And as Jeſus paſſed forth from thence, he ſaw a man named Matthew, ſitting at the receipt of cuſtom: and he ſaith unto him, Follow me. And he aroſe, and followed him.

10 And it came to paſs, as Jeſus ſat at meat in the houſe, behold, many publicans and ſinners came and ſat down with him and his diſciples.

11 And when the Phariſees ſaw *it*, they ſaid unto his diſciples, Why eateth your Maſter with publicans and ſinners?

V. 2. Mark ii. 3. Luke v. 18. Ch. viii. 10.—V. 9. Mark ii. 14. Luke v. 27.—V. 10. Mark ii. 15. Luke v. 29.—V. 11. Gal. ii. 15.

(for they expected to ſee an outward bodily cure) and ſtartled to hear our Lord expreſs himſelf in ſuch unuſual terms, took offence, and in their hearts condemned him of blaſphemy, for aſſuming to himſelf an authority to diſmiſs ſin, ver. 3. Chriſt, to whom the ſecrets of all hearts are open, knew their thoughts: As he is the Almighty Word which maketh all things by ſpeaking them, ſo with him to ſay and to do is the ſame thing, which he plainly ſignifies here by his manner of expreſſing himſelf, *Which is eaſieſt? to ſay*, &c. ver. 5. i. e. "Which is eaſieſt to be performed, to ſet him free from ſin, or to deliver him from his diſeaſe?" Our Lord, as we before obſerved, ſeeing through the diſeaſed object preſented to him, and conſidering as well the ſpiritual as the bodily diſorders which oppreſſed him, firſt applied a remedy, where the want was greateſt, and delivered him from his ſins; but this was an inviſible operation, and although of a much higher nature than any bodily cure, yet was it no object of ſenſe, and conſequently not diſcernable by the ſpectators; ſome of whom were ſo far from believing Chriſt's power to diſmiſs ſins, that they were *ſcandalized* at him for aſſuming it. He, therefore, to inſtruct them and us in a matter of ſo great importance, reaſoned in the following manner: "Which is eaſieſt, think ye,—to deliver a mind from the power of ſin, or a body from diſeaſe?—To cure the body is certainly the eaſieſt work; for it requires another kind of power to reach and operate upon the mind, to rectify its vicious inclinations, and repair the diſorders induced by ſin. This I have effected in the paralytic here preſent. I have *diſmiſſed his ſins*; I have healed his diſtempered ſoul: but as this divine operation is internal, and conſequently not diſcernable to you that are ſpectators, I will add a ſecond miracle, which, though in all reſpects of an inferior nature, yet has the advantage of being viſible, and therefore is a proper proof of what I aſſert. Judge of my power to heal ſouls by the cures I work upon bodies: And, that all may know the authority I have to diſmiſs ſins, and cure the depravations of the mind, I ſay unto thee, O paralytic, ariſe, take up thy couch, and return to thine own home." The ſick perſon did ſo, and they were all amazed, and glorified God. We may extend the ſame way of reaſoning to all the miraculous cures recorded in the goſpel, and infer from all and every one of them the divine power of our Saviour to reform the ſouls of men. See Heylin, and the Reflections at the end of this chapter.

Ver. 8. *But when the multitude ſaw it*] The *people* were ſtruck with an high degree of ſurprize, mixed with admiration. What was to the *Scribes* an occaſion of blaſphemy, proved to them an incitement to praiſe and bleſs; *they glorified God, who had given ſuch power to men*, power not only to heal diſeaſes, but to forgive ſins; for they could not but acknowledge the authority of Chriſt's declaration, *thy ſins are forgiven*, when their eyes ſhewed them the efficacy of his command, *ariſe and walk*. Even the Phariſees could not help being confounded at this miracle; for it was performed by one whom they had but a few moments before pronounced a *blaſphemer*. Beſides, they were incapable of finding the leaſt fault with the miracle, although, no doubt, they examined it with a ſcrupulous exactneſs. It is ſtrange, therefore, that they did not forthwith lay aſide their enmity againſt Jeſus. Probably in this, as in other inſtances, they reſiſted the dictates of their own minds; or they might overlook the miracle, and continue to find fault with the expreſſion uttered when it was performed; for with reſpect to good, their minds ſeem to have been in the ſame enervated and dead condition, which the body of the paralytic had been in before his cure; only the miſery of their ſtate was greater than his; the palſy of the ſoul being an evil much more deplorable than the palſy of the body. See Macknight. We may juſt obſerve, that Cocceius is of opinion, that *men* in this verſe refers to the men cured by Jeſus, *who had given ſuch power to men*, i. e. of receiving remiſſion of ſins, and bodily health; but the interpretation referring it to Chriſt, as a prophet, ſeems preferable. See Bp. Smallbrooke's vindication of the miracles, vol. 2. p. 248.

Ver. 9. *As Jeſus paſſed thence, he ſaw a man*, &c.] St. Luke, in the parallel place, calls St. Matthew a *publican*, which was a very odious name among the Jews, as the employment was attended with ſo much corruption and temptation, that there were but few honeſt men ſuppoſed to be engaged in it. They were generally perſons of ſo infamous and vile a character, that *publicans and ſinners* are often joined together as ſynonimous terms. See on ch. v. 46. ix. 11. xi. 19. Τελώνιον properly ſignifies the *cuſtom-houſe*, and ſo Dr. Waterland renders it: Some have rendered it *Tolbooth*; which, ſays L'Enfant, was a place near the lake and harbour: There were toll-booths on the great roads, as alſo on the lakes and rivers. The other Evangeliſts call St. *Matthew* by the more honourable name of *Levi*. Porphyry and Julian have blamed St. Matthew for following one of whom he had ſo little knowledge, thus *raſhly*, as they are pleaſed to call it. But as it is evident that this publican lived in Capernaum, or near it, he muſt have often heard our Lord preach; for it was the town where he ordinarily reſided, and probably he might have been witneſs to a number of Chriſt's miracles; Wherefore the oppoſers of our religion muſt forgive us if we affirm, that there was neither raſhneſs nor imprudence in the readineſs which *Matthew* ſhewed to follow Jeſus. He might have been his diſciple long before this, and only waited for permiſſion to attend him. But further, why may we not ſuppoſe that a divine and ſupernatural influence attended this call of our Lord? Which, conſidering all its circumſtances, may well be acknowledged as great a miracle as any of thoſe we have before reviewed. Dr. Doddridge makes the following pleaſing and pious remarks upon the event. "Let us view, with humble wonder and pleaſure, this further inſtance of the *condeſcenſion* and *grace* of the Redeemer, in the call of Matthew: His condeſcenſion, in calling to ſo near an attendance, and ſo intimate a friendſhip, a man who was a publican, infamous as that employment was; and his grace, which could immediately inſpire this publican with ſo firm a reſolution of quitting all the profits of that employment; that he might reduce himſelf to circumſtances of life as precarious as thoſe of his divine maſter. Many, no doubt, cenſured him as a raſh enthuſiaſt and a lunatic, rather than as a ſober convert; but he is even now reaping the abundant reward:—His loſs is gain, and his contempt glory." See on ch. x. 2, &c.

Ver. 10. *And it came to paſs*] Matthew, thinking himſelf highly honoured by the call of Jeſus, made an entertainment for his maſter, who did not refuſe to partake of it; at the ſame time he invited as many of his brother publicans as he could, hoping that Chriſt's converſation might bring them to repentance. In this feaſt, therefore, St. Matthew ſhewed both gratitude and charity; gratitude to Chriſt, who had reclaimed him; charity to his acquaintance, in labouring to bring about their converſion. It has been commonly thought that Matthew made this entertainment on the very day that Chriſt called him to attend upon him. The early harmonies of Tatian and Ammonius very juſtly ſeparated them: (See Chemnitz Harm. cap. 23.) And to the many convincing arguments which Mr. Jones, in his *Vindication of Matthew*, p. 129, &c. has brought to prove that they ought to be ſeparated; we may add, that it ſeems very evident they were *not both* on the *ſame day*, from the following obvious conſideration. So many things happened *before* the calling of Matthew, that the day muſt be far advanced, and there could not have been time to prepare a *great feaſt*, and invite a number of gueſts, at leaſt till ſupper: On which account it is certain, that the *feaſt* was *after* the day of his calling; perhaps *ſome months* after, when he had made up his accompts, and regularly paſſed his buſineſs into other hands; which certainly, from a principle of juſtice, as well as prudence, he would take care to do.

Ver. 11—13. *And the Phariſees ſaw it*] See on ver. 9. Inſtead of *whole*, ver. 12. Dr. Waterland reads *well*; and ver. 13. *I will have mercy rather than ſacrifice*; *for I am not come to call ſaints, but*, &c. The Phariſees did not indeed direct their diſcourſe to Jeſus, but having ſpoken ſo loud as to let all the gueſts hear their cenſure, he could not avoid meekly putting them in mind, that it is ſick people only who have need of a phyſician; to inſinuate, that ſince the Phariſees thought themſelves righteous perſons, they had no need of his company; whereas the publicans, whom they called *ſinners*, being

12 But when Jeſus heard *that*, he ſaid unto them, They that be whole need not a phyſician, but they that are ſick.

13 But go ye, and learn what *that* meaneth, I will have mercy, and not ſacrifice: for I am not come to call the righteous, but ſinners, to repentance.

14 Then came to him the diſciples of John, ſaying, Why do we and the Phariſees faſt oft, but thy diſciples faſt not?

15 And Jeſus ſaid unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come when the bridegroom ſhall be taken from them, and then ſhall they faſt.

16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worſe.

17 Neither do men put new wine into old bottles: elſe the bottles break, and the wine runneth out, and the bottles periſh: but they put new wine into new bottles, and both are preſerved.

Ver. 13. Hoſ. vi. 6. Mic. vi. 6, 7, 8. Ch. xii. 7. 1 Tim. i. 15.—V. 14. Mark ii. 18. Luke v. 33.—V. 15. John iii. 29.—V. 16. Or, *raw*, or *unwrought cloth*.

ſick, had the beſt title to it; and that as nobody ever blamed a phyſician for going into the company of the patients whoſe cure he had undertaken, ſo they could not blame Him for converſing with *ſinners*, ſince he did it to reclaim them. "Murmur not therefore, ye Scribes and Phariſees, that I eat and converſe with publicans and ſinners. My buſineſs is with ſuch; and the end of my coming into the world was the ſalvation of theſe. I converſe not with them to lull them in fatal ſecurity amidſt their vices, or to contract any taint from the contagion of their impurities; but as the phyſician viſits the chambers of the ſick, and is occupied amidſt the couches of the languiſhing and the diſtreſſed; ſo do I, as the great Phyſician of the ſoul, ſeek out the ſick and diſeaſed in mind, and offer health and ſalvation to the children of men,—ſuffering under a malady the moſt mortal and inveterate, the malady of ſin: And what phyſician, in caſes of diſtreſs and danger, ſtands upon the niceties of form, or the exactneſs of punctilio? Why then do you marvel and murmur, that I, in the like extremities, act in the like manner?" It is to be noted, that this is a proverbial expreſſion, *they that be whole*, &c. which hath been known to ſome heathen philoſophers, who have made uſe of it in return to ſimilar reproaches: *Supervacuus inter ſanos Medicus*, ſays Quintilian. When Antiſthenes was aſked why he converſed with wicked men, his anſwer was, Καὶ οἱ ἰατροὶ μετὰ τῶν νοσουντων εισι, "Phyſicians are converſant with the ſick." Our Saviour moreover deſired his adverſaries ſeriouſly to conſider the meaning of what God had declared by the prophet Hoſea, ch. vi. 6. *I will have mercy rather than ſacrifice:* "Where the one or the other muſt be omitted, let *mercy*, by all means,—let the work of compaſſion, beneficence, and love, be preferred to ſacrifice; to inſtituted forms, and merely external ordinances; which, though neceſſary in themſelves, and highly uſeful, as ordained of God, and as means to an important end, muſt yet never deſtroy that end, but give place and preference to it; for of all thing *mercy*, acts of humanity and benevolence, are moſt pleaſing to the God of love; and of all acts, as being the moſt humane and beneficent, the ſalvation of loſt ſinners from deſtruction and death: And this is the great work for which I came into the world; this is the great end I have to accompliſh: *I am not come to call the righteous, but ſinners, to repentance:* The repentance of righteous perſons is not ſo much the object of my attention, as the converſion of ſinners." Mr. Locke obſerves, that this latter clauſe ſhould be joined to the 12th verſe. (See Mark ii. 17. Luke vii. 31, 32.) *I come not to cure thoſe who are whole, but thoſe that are ſick.* For a like form of expreſſion, ſee 1 Cor. i. 17. Some commentators imagine, that ſelf-righteous perſons are here ſpoken of, and that this is a kind of ironical reflection on the Phariſees; "I came not to ſave ſuch righteous perſons as you are:" But the ſcope and connection of the paſſage ſeems to confirm the former meaning. By citing the paſſage from Hoſea, Jeſus inſinuated, that in his labours for the converſion of ſinners, he acted from a principle of benevolence. Here he appeals to his practice for a proof of that inſinuation; as if he had ſaid, "Ye cannot doubt that I am actuated by the moſt lively charity, ſince you ſee me ſpend my pains, not ſo much in exhorting the pious to change their lives, as thoſe whoſe vices have made a total reformation neceſſary: A ſcheme more difficult, dangerous, and exceptionable than the other; which I would certainly purſue, were I influenced by conſiderations of intereſt." Thus our Lord clearly proved a capital doctrine of right reaſon and true religion, which the teachers of thoſe times, notwithſtanding they boaſted of their knowledge, ſeem to have loſt the very idea of; namely, that ceremonial inſtitutions ſhould always give place to works of charity. See the note on ch. xii. 7. Wetſtein, Macknight, and my "firſt ſermon before the governors of the Magdalen charity," on this text.

Ver. 14—17. *Then came to him the diſciples of John*] The alterations of Dr. Waterland and the manuſcript are, ver. 16. *A patch of new cloth upon*, &c.—*For the patch will draw from the garment, and a worſe rent is made.* Ver. 17. *Old ſkins*; *elſe the ſkins will burſt, and —are loſt*; *but*, &c. *into new ſkins.* In the law we find only one faſt day enjoined, namely, the 10th of the 7th month, on which the national atonement was made. But the Jews, of their own accord, obſerved many other days of faſting See Iſai. lviii. 3. In our Lord's time days of this kind were more frequent than ever; eſpecially among the Phariſees, who, according to the practice of their ſect, faſted probably twice a week; ſee Luke xviii. 12. And therefore, as Jeſus did not pretend to teach his diſciples a more lax kind of diſcipline than John and the Phariſees, the diſciples of John were ſurpriſed to find them overlooking ſo eſſential a duty. As John the Baptiſt preached repentance, he not only lived upon coarſe diet, but alſo faſted often, and trained up his diſciples thereto. Comp. ch. xi. 18. Luke v. 33. and the note on ch. vi. 16. The expreſſion, *Thy diſciples faſt not*, may ſignify, "Do not faſt often," or, "are not uſed to faſt." See a ſimilar expreſſion, Mark xiv. 12. xv. 16. To this our Saviour replies, *Can the children of the bride-chamber mourn*, &c.?" Would it not be improper for the gueſts at a wedding to faſt and weep while the marriage ſolemnity continues?—It would be equally improper for my diſciples to enter on a courſe of ſevere and ſtrict abſtinence, at the time that I am perſonally preſent with them, to give them joy." The *children of the bride-chamber* is an Hebrew phraſe, to denote "The friends of the bridegroom," who were wont to provide whatever was proper and neceſſary during the marriage feſtival. See John iii. 29. ch. v. 6. Pſ. xlv. 10. As John had deſcribed our Saviour under the name of *bridegroom*, ſo he repreſents himſelf here under that idea: And ſome have ſuppoſed that there is in this ſimilitude which our Saviour uſes, a reference to the book of Canticles, as is not impoſſible. Our Saviour adds, *but the day will come*, *when*, &c. by which he did not mean, as the Montaniſts affirm, that the Phariſaical faſts ſhould be introduced into his church when he was gone, but that his diſciples ſhould faſt and mourn, on account of the various calamities befalling them after his departure; and that they ſhould repeat theſe faſts as often as the circumſtances of diſtreſs and danger in which they were placed might require. Further, by the ſimilitude of a piece of *new cloth* put upon an *old garment*, ver. 16. He ſhewed his hearers, that to have laid on his diſciples precepts of frequent abſtinence, at a time when he was employing them to preach the goſpel, which aboliſhes all rites and ceremonies whatſoever, would have been as incongruous, as to fill up the holes of an old thread-bare garment with pieces of new cloth, which cannot be joined to the old, but with the danger of making the rent worſe. The proper meaning of the words, ῥάκους ἀγναφου, by which *new cloth* is expreſſed, is, "Cloth which hath not paſſed through the fuller's hands," and which is conſequently much harſher than what has been often waſhed and worn; and therefore yielding leſs than that, will *tear away* the edges to which it is ſowed; and thus it is a juſt repreſentation of perſons, who have not yet been trained up and inſtructed. In the next place, by the ſimilitude of *new wine* put into *old leathern bottles*, which burſt by the fermentation of the wine, He taught them, that the old corrupt nature of man will not admit all at once of a thorough reformation; and that infant virtue muſt not immediately be put to the greateſt trials, leſt it be killed with the ſeverity of the exerciſe. See the note on Pſ. cxix. 82. and on Luke v. 39. Some think that by the firſt of theſe parables is denoted the impropriety, in the laſt the danger, and in the middle one, both the impropriety and danger, of too great rigour with new converts. They ſhew, ſays Heylin, the doctrine of accommodating doctrines to ſtates; the former muſt vary with the latter. Souls of an advanced degree come under a different diſcipline, which would be prejudicial to novices in the heavenly kingdom, as Chriſt's diſciples yet were. The faſt which he preſcribes for them, was of a far deeper kind than the bodily abſtinence which the diſciples of John practiced. It was to be deprived of thoſe vital conſolations, with which they were now ſupported by his ſenſible preſence with them. Chriſt would not diſcourage his diſciples by over-rigorous inſtitutions; and it is unfit that his religion ſhould be burdened with them. He ſuits the duties of his people to their circumſtances, and kindly proportions their work to their ſtrength, with a tender regard to their weakneſs, till by degrees they may be fitted for the moſt difficult and humbling ſervices. See Iſai. xl. 11. From his example, and the whole genius of his goſpel, we ſhould learn to make all proper allowances to thoſe about us; that we may teach them and train them up, as they are able to bear it: Not cruſhing them under any unneceſſary load, nor denying them any indulgence which true friendſhip will permit us to grant them; leſt the good ways of God ſhould be miſrepreſented, diſgraced, and abandoned, through our imprudent, though well-meaning ſeverity. A caution to be peculiarly obſerved in our conduct toward young perſons, and not to be forgotten, with reſpect to thoſe who, like the diſciples here in queſtion, are training up for the miniſterial office. See Doddridge, *Carpzov.* Defence of the Hebrew Bible, p. 220. and Albert's obſervations, p. 71.

18 While he ſpake theſe things unto them, behold, there came a certain ruler, and worſhipped him, ſaying, My daughter is even now dead: but come, and lay thy hand upon her, and ſhe ſhall live.

19 And Jeſus aroſe, and followed him, and *ſo did* his diſciples.

20 (And behold, a woman which was diſeaſed with an iſſue of blood twelve years, came behind *him*, and touched the hem of his garment:

21 For ſhe ſaid within herſelf, If I may but touch his garment, I ſhall be whole.

22 But Jeſus turned him about, and when he ſaw her, he ſaid, Daughter be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.)

23 And when Jeſus came into the ruler's houſe, and ſaw the minſtrels, and the people making a noiſe,

24 He ſaid unto them, Give place: for the maid is not dead, but ſleepeth. And they laughed him to ſcorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid aroſe.

26 And the ſame hereof went abroad into all that land.

27 And when Jeſus departed thence, two blind men followed him, crying, and ſaying, *Thou* ſon of David, have mercy on us!

28 And when he was come into the houſe, the blind men came to him: and Jeſus ſaith unto them, Believe ye that I am able to do this? They ſaid unto him, Yea, Lord.

29 Then touched he their eyes, ſaying, According to your faith, be it unto you.

30 And their eyes were opened; and Jeſus ſtraitly charged them, ſaying, See *that* no man know *it*.

31 But they, when they were departed, ſpread abroad his fame in all that country.

32 As they went out, behold, they brought unto him a dumb man poſſeſſed with a devil.

33 And when the devil was caſt out, the dumb ſpake: and the multitudes marvelled, ſaying, It was never ſo ſeen in Iſrael.

34 But the Phariſees ſaid, He caſteth out devils through the prince of the devils.

35 And Jeſus went about all the cities and villages, teaching in their ſynagogues, and preaching the goſpel of the kingdom, and healing every ſickneſs, and every diſeaſe among the people.

36 But when he ſaw the multitudes, he was moved with compaſſion on them, becauſe they fainted, and were ſcattered abroad, as ſheep having no ſhepherd.

Ver. 18. Mark v. 22. Luke viii. 41.—V. 20. Mark v. 25. Luke viii. 43.—V. 22. Luke vii. 50. viii. 48. xvii. 19. xviii. 42. V. 23. Mark v. 38. Luke viii. 51. See 2 Chron. xxxv. 25.—V. 24. Acts xx. 10.—V. 26. Or, *this fame.*—V. 3. Ch. viii. 4. xii. 16. xvii. 9. Luke v. 14.—V. 31. Mark vii. 36.—V. 32. See ch. xii. 22. Luke xi. 14.—V. 34. Ch. xii. 24. Mark iii. 22. Luke xi. 15. V. 35. Mark vi. 6. Luke xiii. 22. Ch. iv. 23.—V. 36. Mark vi. 34. Or, *were tired, and lay down.* Numb. xxvii. 17. Zech. x. 2.

Ver. 18. *While he ſpake*] As St. Mark has given us the hiſtory of theſe two extraordinary miracles ſo much more circumſtantially than St. Matthew, we ſhall poſtpone our obſervations upon them till we come to Mark v. 22. See alſo Luke viii. 41. Inſtead of *is even now dead*, Dr. Waterland reads, *was even now a dying*, or *is at the point of death.*

Ver. 20. *Which was diſeaſed*, &c.] *Who had had a bloody flux*, &c. Wat. and MS.

Ver. 21. *If*, &c.] *If I can*, &c. *I ſhall be cured.* Wat. The original σωθήσομαι is literally *I ſhall be ſaved*; Dr. Doddridge renders it *I ſhall be recovered*; and he obſerves that there are many other places in which the word is uſed in the ſame ſenſe; as to be ſure it may with great propriety be applied to a *reſcue* from any imminent danger, or preſſing calamity, eſpecially in an extraordinary way. The ſame word is uſed in the next verſe. Compare Mark v. 23. vi. 36. Luke viii. 36. xvii. 19. xviii 42. John xi. 12. and Acts iv. 9.

Ver. 23. *The minſtrels*] The *muſicians* or *pipers*, Heylin; the *players on the flute*, L'Enfant. It was the cuſtom amongſt the Jews to have muſical inſtruments at funerals, whereon mournful tunes were played. See Jer. xlviii. 5, 36. Some learned authors obſerve, that the *trumpet* was uſed at the funerals of grown or old perſons, and the *flute* at thoſe of children; ſuch as was the daughter of Jairus, who was but twelve years old. Concerning the uſual lamentations at funerals, ſee the note on Jer. ix. 17. the introductory one to the book of Lamentations, and *Explication des textes difficiles*, p. 531. Inſtead of *people*, here and ver. 25. Dr. Wat. reads *company.*

Ver 27. *Thou Son of David*, &c.] *Son of David* was one of the names then aſcribed by the Jews to the Meſſiah. See ch. xii. 23.

Ver. 28. *Believe ye that I am able*, &c.] See the note on Mark ix. 23. where the reaſons of propoſing this queſtion before the cure, and of conferring the cure in this form or expreſſion, are aſſigned.

Ver. 30. *Straitly charged*] *Strictly*, Manuſcript.

Ver. 32, 33. *A dumb man*, &c.] *A dumb demoniac.* Wat. From the circumſtance of the demoniac's being dumb, Eraſmus conjectures, that he was alſo deprived of the uſe of his reaſon: if ſo, being inſenſible of his own miſery, he had as little inclination as ability to apply for a cure. He could not even make his miſery known by ſigns, and therefore needed to be brought to the Saviour by others; but being cured, he ſpoke both rationally and fluently, to the aſtoniſhment of all who heard him; inſomuch that they extolled the author of the miracle above all the prophets that had ever appeared: "It was never ſo ſeen, even in Iſrael itſelf, ſaid they—though it be a people among whom God hath wrought ſuch unparalleled wonders." This reflection was perfectly juſt; for no one of the prophets that we read of in the Old Teſtament appears to have wrought ſo many beneficial miracles in his whole life as our Lord did in this one afternoon; when he raiſed the daughter of Jairus from the dead, healed the woman that had a bloody iſſue, reſtored two blind men to their ſight, cured a dumb demoniac, &c. &c. See on ch. xv. 36. and, reſpecting the calumnies of the Phariſees in the next verſe, ch. xii. 24.

Ver. 36. *Becauſe they fainted*] The original, ἐκλελυμένοι, denotes here a kind of *faintneſs*; the weakneſs which is cauſed by hunger and wearineſs. See ch. xv. 32. Heb. xii. 3. There are notwithſtanding ſeveral Greek manuſcripts which read, as does alſo the Vulgate, *weary, fatigued.* Theſe multitudes came not only from the ſeveral parts of Galilee, but alſo from Judea and Idumea, from beyond Jordan, and the borders of Tyre and Sidon. Elſner ſeems to have proved beyond diſpute, that ἐῤῥιμμένοι, rendered *ſcattered abroad*, ſignifies properly "expoſed to every invading danger," as ſheep are when *thrown up, and abandoned* by the ſhepherd. Dr. Heylin reads, with the margin of our Bible, *were tired and lay down.* As the people were utterly neglected by their Scribes and Phariſees, the appointed public teachers, who ought to have inſtructed them, the indefatigable zeal with which our Lord now ſpread the knowledge of divine things, was moſt ſeaſonable and acceptable. The teachers juſt now mentioned were blind, perverſe, lazy guides, who every day diſcovered more and more their ignorance and wickedneſs. They either neglected the office of teaching altogether, or they filled the people's minds with high notions of ritual obſervances and traditions, to the utter diſparagement of moral duties, which in a manner they trampled under foot; ſo that inſtead of ſerving God, they ſerved their own glory, their gain, and their belly; wherefore, any appearance of religion which they had was wholly feigned and hypocritical, inſomuch that they rather did hurt by it, than were of real ſervice to the intereſts of virtue. Beſides, the common people being diſtracted by the diſagreeing factions of the Phariſees and Sadducees, knew not what to chooſe or refuſe; their caſe therefore called loudly for the compaſſion of Jeſus, which indeed was never wanting to them at any time; for he always cheriſhed the tendereſt affections towards his countrymen: But it flowed particularly on this occaſion, when he conſidered that they were in great diſtreſs for want of ſpiritual food. See the next ch. ver. 6. Elſner, Wolfius, Macknight. It may be proper juſt to obſerve, that the 10th chapter ſhould certainly begin at the 35th verſe; for the connection is abſolutely and intirely broken by the preſent diviſion.

37 Then ſaith he unto his diſciples, The harveſt truly *is* plenteous, but the labourers *are* few;

38 Pray ye therefore the Lord of the harveſt, that he will ſend forth labourers into his harveſt.

Ver. 37. Luke x. 2. John iv. 35.—V. 38. 2 Theſ. iii. 1.

Ven. 37. *The harveſt truly is plenteous*] The multitude that followed Jeſus, and expreſſed ſo earneſt a deſire of receiving his inſtruction, gives him an occaſion of making this reflection: He compares Judea and the neighbouring countries to fields covered with ripe corn, where nothing was wanting but reapers. See John iv. 35. and L'Enfant.

Ver. 38. *That he will ſend forth*] The word ἐκβάλῃ plainly imports ſome degree of force. Doddridge therefore very properly tranſlates and paraphraſes the paſſage thus: "*Therefore* let me urge you to *make your* importunate *ſupplicatious to the* great *Lord* and *maſter of the harveſt*, that *he would*, by the ſecret and powerful energy of the Spirit on mens hearts, conquer their natural diſinclination to this excellent work; and ſo *thruſt forth* a ſufficient number of active and indefatigable *labourers into his harveſt*, by whom it may be ſucceſsfully carried on, to his own greater glory, and the edification and ſalvation of ſouls." Whoever conſiders the immenſe difficulties and oppoſitions with which every miniſter of Chriſt's kingdom was ſure to encounter in thoſe early days of it, will ſee the neceſſity of ſome unuſual neceſſity and impulſe on the mind to lead any to undertake it. See on ver. 9. Miniſters may learn of their Redeemer, who is repreſented in ſo amiable a light here before them, tenderly to pity thoſe who are *faint* and expoſed to danger, and are *as ſheep having no ſhepherd.* The extreme neceſſities of his churches in many places are but too apparent. It is our duty earneſtly to pray to God that he would behold them with compaſſion; that he would graciouſly provide for their inſtruction, and would thruſt forth ſuch labourers among them, as may be faithful and diligent in their work, and prove the happy inſtruments of gathering in fruits to everlaſting life. See Doddridge and Chemnitz.

REFLECTIONS ON THE MIRACULOUS CURES WROUGHT BY JESUS CHRIST.

The firſt and moſt obvious uſe intended by the miraculous cures which our Lord performed, was to convince men of the truth of his doctrine; and that they might have ſure ground to reaſon as Nicodemus did, when he ſaid to him, "Rabbi, we know that thou art a teacher come from God; for no man can do theſe miracles which thou doſt, except God be with him." The firſt effect therefore which his miracles ought to have with us, ſhould be to make us cordially embrace his doctrines, and exert our utmoſt endeavours to put them in practice. Thoſe who apply themſelves to this with the greateſt fidelity and earneſtneſs, will ſooner or later meet ſuch difficulties, or perhaps real obſtacles in their religious courſe, as will convince them that mere inſtruction is not ſufficient; that beſides advice, they muſt have aſſiſtance too, and that the ſame divine power which was exerted to convince them of the truth of his doctrine, muſt concur to enable them to practiſe it: and they will by degrees come to feel ſuch a weight and burden of ſin, as will greatly oppreſs, and not a little diſcourage them. Here then a ſecond leſſon is to be learnt from the miraculous cures wrought by Chriſt; for thoſe great inſtances of his goodneſs and power will raiſe the languiſhing hopes of his diſtreſſed ſervants. And as every man naturally transfers the notions he is full of to the objects that come in his way, and our minds are ever quick at applying things to what we have moſt at heart; ſo when they reflect upon his bounty to the diſeaſed of every kind that were addreſſed to him in Paleſtine, they too will hope for ſome ſhare in his favours, and accordingly addreſs themſelves to him as the great phyſician of Souls. This is a general conſideration applicable to every miraculous cure which he performed. See on ch. vii. 8.

When we read with what ſucceſs the blind, the lame, the deaf, the lepers, and in ſhort the diſeaſed of every kind were addreſſed to him, ſo that no patient ever came to him in vain; but all diſtempers, though of the moſt malignant nature, though moſt obſtinate, and of many years continuance, though ſuch as had baffled all other remedies, were infallibly cured by him;—when I ſay we read theſe inſtances of his Almighty Power and Goodneſs, our *own ſpiritual infirmities* ſhould occur to our thoughts.

Have you nothing to aſk of this divine phyſician? Do you not with a ſigh, and as it were ſome ſort of envy, think how fortunate they were, who had ſuch eaſy acceſs to him in Paleſtine? And does not their ſucceſs raiſe ſome hope in your breaſt? In reaſon it ought to do ſo; for *ſpiritual maladies* are his proper province, and it is in the cure of theſe that his goodneſs principally delights to exert itſelf.

I ſay, that to be a healer of bodily diſtempers was a foreign character, which our Lord aſſumed only to make way for what is his genuine office, even *to heal ſouls.* For he wrought the outward cures only to convince us of his divine power, becauſe ſuch cures were viſible to all: they were, as he ſaid himſelf to John's diſciples, ſuch things *as they could hear and ſee*; they were ſuch groſs palpable proofs, as ſuited all capacities; whereas the operations of his Spirit are inviſible, aud are no ground of faith to any but thoſe who experience them. In condeſcenſion, therefore, he gave thoſe outward demonſtrations of Omnipotence, reſtoring ſenſes, limbs, and life itſelf; but theſe temporal favours may be accounted as very trivial, even as *crumbs that fall from his table*, in compariſon of what he then did, and ſtill actually does in the ſouls of thoſe who apply to him with the proper diſpoſitions. He cures the ſpiritual blindneſs and inſenſibility to divine truth. He takes away hydropic avarice, paralytic lazineſs, the leprous pruriency of foul deſires, and every evil luſt and paſſion. To cure theſe is his profeſſion and character: it is the work for which he came into the world, as the name of *Jeſus* teſtifies; and ſo the angel, who appointed that name, did at the ſame time explain it: *Thou ſhalt call his name Jeſus*, i. e. Saviour, *for He ſhall ſave the people from their ſins.*

Nor let us imagine that He is leſs powerful now that He ſitteth at the right-hand of God, than He was formerly, when in the days of his fleſh he ſojourned in Judea. The fulneſs of the Godhead does actually reſide in him for our uſe: I ſay, the fulneſs of the Godhead, i. e. Deity in its plenitude of power, does actually reſide in the perſon of Chriſt for our uſe: and He is ready, He is ever deſirous to communicate it; ſo that there is nothing wanting but capacities on our part to receive it. What thoſe are, we may ſhew in the following particulars:

Firſt, whoſoever would be cured of any ſpiritual malady, muſt go to Chriſt.

It is a wretched miſtake of ordinary Chriſtians, that they conſider Chriſt as *inacceſſible* ſince his aſcenſion, and conceive of Him only as highly exalted, and remote at an unmeaſurable diſtance from us: but this comes from not effectually believing, or, what amounts to the ſame thing, not conſidering the DIVINITY of our Saviour.

The divine nature of Chriſt has been treated of late as a ſpeculative queſtion to diſpute about: but it is really one of the moſt practical, as well as one of the moſt important points of our religion. For by this He is ever *every-where* preſent: He is *in* all things: He is *in* every man, as numberleſs paſſages of Scripture teſtify. Every man therefore is to ſeek Chriſt, where He is neareſt at hand; *i. e.* within himſelf. But few men look into themſelves: their ſoul is always abroad (if I may ſo ſpeak) and converſes only with outward things. Thoſe who would approach to Chriſt, muſt turn away from the world, and all outward ſenſible objects, to ſeek him inwardly, as in their hearts, by devout recollection; and they will then infallibly find him.

Chriſt, I ſay, by his divine nature, is Omnipreſent: He is therefore preſent within our minds, and we ought not to ſearch after him, as far diſtant from us. So St. Paul to the Romans: *Say not in thin heart, who ſhall aſcend into heaven?* (i. e. *to bring Chriſt down from above*) *Or who ſhall deſcend into the deep?* (i. e. *to bring up Chriſ from the dead*) *but Chriſt is nigh thee, even in thy heart.* By devotion we enter into our hearts, where Chriſt is preſent, where *our* Chriſt is preſent; I mean, Chriſt for our uſe, to receive our addreſſes, and communicate his graces.

Secondly, when by devotion we are thus introduced into the preſence of Chriſt, we muſt declare our wants to Him, we muſt humbly expoſe our miſeries before him, with earneſt prayer for deliverance. For this there is no need of ſtudied ſpeeches: let us only imimite ſome of thoſe diſeaſed perſons who ſtory we read in the Goſpel: the paralytic for inſtance, whoſe double cure has been already mentioned. Although great efforts, and even violence had been uſed to introduce him to Jeſus; for the roof of the houſe had been broken open, and he was let down through the tiling: yet when he was preſented before the Lord, all the difficulty was over: his circumſtances ſpoke for him ſufficiently, they needed no interpreter: Proſtrate on his bed he turned his eyes to our Lord, and our Lord beheld him with compaſſion. He ſaw his miſery, his helpleſs miſery, and that he had no hopes, but in the mercy of his Saviour, this ſufficed to obtain his mercy. All his maladies were cured; his ſins, the ſource of all, were diſmiſſed; and he was reſtored to all that is valuable, *health* and *innocence.* We too ſhall find the ſame ſucceſs if to the diſpoſitions before recommended we add,

In the third place, *faith*, i. e. a worthy opinion of Chriſt. Th is apparently neceſſary; for to diſtruſt his power or his goodneſs i an injurious thought, which renders us unworthy of his favour And it is remarkable that he inſiſts upon faith more than any othe qualification, in the perſons who apply to him for relief.

In all divine operations upon the creatures, God requires the concurrence, as far as they are able. Conſequently He requires o every ſinner a ſenſe of his guilt, a ſincere deſire to be delivered fro it, and (which is a neceſſary effect of ſuch deſire) that the ſinner d all that is poſſible on his part for his own reformation: but as all h endeavours are not ſufficient, and God has vouchſafed to *promiſe* th He will make up what is wanting with the ſuccours of grace, H farther requires our *faith* in thoſe *promiſes:* we muſt do homage t the divine truth and goodneſs, with a ſincere and pious perſuaſi that God will ſupply what is defective by his redundant mercy, an help the real infirmity of our nature by ſupernatural aſſiſtan This is having a worthy opinion of God: and he demands it a previous diſpoſition in all ſubjects that are capable of it.

To teach us this (beſides the apparent reaſonableneſs of the thin our Lord in working his miraculous bodily cures, which, as I ſa are emblems of his divine operations on ſouls, frequently require public declaration of ſuch devout confidence in his goodneſs a power, before he exerted them for the relief of thoſe who implo his aſſiſtance. So, when two blind men had followed Him ho with cries ſoliciting his mercy; He ſaid unto them: *Believe ye t I am able to do this? they ſay unto Him, yea, Lord. Then touched*

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CHAP. X.

Chriſt ſendeth out his twelve apoſtles, enabling them to do miracles; giveth them their charge, teacheth them, comforteth them againſt perſecutions, and promiſeth a bleſſing to thoſe that receive them.

AND when he had called unto *him* his twelve diſciples, he gave them power *againſt* unclean ſpirits to caſt them out, and to heal all manner of ſickneſs, and all manner of diſeaſe.

2 Now the names of the twelve apoſtles are theſe; The firſt, Simon, who is called

Ver. 1. Mark iii. 14. vi. 7. Luke vi. 13. ix. 1. Or, over.—V. 2. John i. 42.

their eyes, ſaying, According to your faith be it unto you. And ſtraightway their eyes were opened. We have another very edifying inſtance of the efficacy of faith in diſpoſing us for ſupernatural graces, in the man who beſought our Lord for his ſon, who had been diſtracted from his infancy by the poſſeſſion of a malignant ſpirit, that had often endangered his life. *If thou canſt do any thing* (ſaid the father, after repreſenting the deplorable condition of his child) *have compaſſion on us, and help us. Jeſus ſaid unto him, if thou canſt believe, all things are poſſible to him that believeth. And ſtraightway the father of the child cried out, and ſaid with tears, Lord I believe, help Thou my unbelief.* Jeſus accepted his humble faith, and ratified it in the cure of his ſon.

Many other inſtances of the ſame kind are recorded in the Goſpel for our inſtruction and encouragement, that we ſink not into deſpair upon the ſad experiment of our weakneſs and miſery; but that we ſhould approach with an holy confidence to the throne of grace, ſecure in his goodneſs, and careful only not to diſtruſt Him.

And leſt we ſhould fondly imagine that the ſupernatural aſſiſtance which Chriſt communicates to believers, was confined to the days of his fleſh; even after his reſurrection He declared to his diſciples, as a fundamental principle of his religion, *That all power was given to Him in heaven and in earth.* All Chriſtians acknowledge his *power in heaven*: but many forget it *upon earth*; they forget to have recourſe to it for their ſatisfaction, which is the work in which he principally delights to exerciſe it. He therefore ordered his Apoſtles to publiſh it through the world: and at the ſame time that they inſtructed men to obey his commands, leſt the perſons inſtructed ſhould be diſcouraged with the ſeeming difficulty of his ſublime precepts, they were to deliver down as an article of faith to all his true diſciples, *That He would be with them always, even unto the end of the world: That He—He who hath all power in heaven and in earth, He would be with them unto the end of the world.*

Fourthly, and laſtly, to obtain the amendment, and finally perfect the cure, which we ſeek from this divine Phyſician; we muſt, as becomes every reaſonable patient, and the nature of the caſe requires, give ourſelves up to his management, abandon ourſelves to his care, and endure his operations, though painful to our corrupt nature. We muſt drink of the cup which He preſents to us, even the cup of ſuffering. Fear it not, when His hand adminiſters it. He has tried the utmoſt force of it, and drank it to the dregs himſelf: but, tenderly compaſſionate as He is, and conſcious of our weakneſs, He will adminiſter it to us in ſuch due proportions, and with ſuch ſweet infuſion of heavenly peace and conſolation, or other ſpiritual ſupport, that it will prove the cup of health, the cup of ſalvation. See Dr. Heylin's lectures, p. 161. Dr. Jortin alſo, in his remarks on Eccleſiaſtical Hiſtory, vol. ii. p. 16. has ſome obſervations on this ſubject.

Chap. X. *Ver.* 1. *And when he had called them*] The diſtinction of the ſacred writings into chapters and verſes, which is a modern invention to facilitate references, has with that advantage great inconveniencies, becauſe it often breaks that thread of diſcourſe, which is the proper clue to lead us into the meaning of what follows. It will be ſeen how reaſonable this reflection is, if we look back to the 36th verſe, &c. of the preceding chapter, where we read that Jeſus, *beholding the multitudes*, (in their ſpiritual capacities, which were ever the principal object of his regard) *had compaſſion on them, bocauſe they were tired and laid down, as ſheep that had no ſhepherd*; *Then ſaith he*, &c. After this, as he himſelf was ever foremoſt, on all proper occaſions, to do what he commanded others, He paſſed the following night in prayer. See Luke vi. 12, 13. And the next morning he choſe *twelve* from among his diſciples, whom he conſtituted *apoſtles*; *perſons ſent*, i. e. *eſpecial meſſengers*, and ſent them forth with a peculiar commiſſion, as *ſhepherds*, to raiſe and guide thoſe dejected forlorn *ſheep*, who had moved his compaſſion; and as *labourers*, to be employed in the harveſt which was now mature, and fit for the threſhing-floor. The language is figurative, and there is an abſolute neceſſity that it ſhould be ſo; becauſe the mental diſpoſitions here ſpoken of have no proper names in human language, which conſiſts only of terms, that in their firſt ſignification all belong to the objects of ſenſe. The language is therefore figurative, and even different figures are here made uſe of to expreſs the ſame object; which alſo cannot ſometimes be avoided: For every ſimilitude is defective, and can ſhew but a part. Therefore, where one ſimilitude falls ſhort, another may aptly ſupply its deficiency, and repreſent, by new images, the whole of what was intended. Thus, in the paſſage now under conſideration, the ſame mental diſpoſition is expreſſed by two metaphors, both highly inſtructive, yet in different reſpects, for each gives a different leſſon. The firſt ſhews what kind of perſons are rightly diſpoſed to be admitted into that laſt and peculiar diſpenſation, which is called *the kingdom of heaven*; and the ſecond intimates to them who are to be admitted, what kind of treatment they are to expect there. See Heylin, the note on ver. 6. and on ch. iii. 7. It appears from the preſent verſe, that Jeſus had already choſen from among his diſciples thoſe whom he afterwards honoured with the name of Apoſtles. Comp. Mark iii. 14. Luke vi. 13. It is probable that he choſe twelve, in reference to the twelve tribes of Iſrael, (ſee ch. xix. 28. Luke xxii. 30. Rev. xxi. 12, 14. and comp. Exod. xxiv. 4. Deut. i. 23. Joſh. iv. 2, 3.) and therefore care was taken, on the death of Judas, to chooſe another to make up the number; which ſeems to have been a piece of reſpect paid to the Jews, previous to the grand offer of the Goſpel to them: whereas when they had generally rejected it, two more, Paul and Barnabas, were added, without any regard to the particular number of twelve. With reſpect to *unclean ſpirits*, it may be obſerved, that the Jews were perſuaded that God ſuffered evil ſpirits to inflict ſeveral diſeaſes on mankind; and therefore they diſtinguiſhed theſe diſeaſes into ſuch as rendered men unclean, and thoſe that did not. Thus the woman, mentioned Luke xiii. 11. who had a *ſpirit* of infirmity, that kept her bowed together, had not an unclean ſpirit, becauſe her diſtemper was not defiling; whereas thoſe who were afflicted with polluting diſtempers, were in their opinion poſſeſſed with *unclean ſpirits*. Now, as nothing was reckoned more defiling than ſepulchres, the perſons poſſeſſed with *devils* who dwelt therein, were, according to them, tormented with unclean ſpirits. It is alſo obſervable, that thoſe lying ſpirits, which inſpired the falſe prophets, are named in Scripture *unclean ſpirits*, Zech. xiii. 2. Rev. xvi. 13, 14. comp. Luke iv. 33. becauſe, in all probability, thoſe prophets went into ſepulchres to endeavour to get there ſome inſpiration: They were a kind of necromancers; for ever ſince the captivity, the Jews were very much addicted to magic. See L'Enfant, &c.

Ver. 2. *Now the names*, &c.] In the catalogue of the apoſtles, *Simon* and *Andrew*, the ſons of Jonah, are named firſt; not becauſe they were greater in dignity than their brethren of the apoſtolical college, but becauſe they had become Chriſt's diſciples before them. With reſpect to Andrew, this is plain from John i. 40, 41. and as for Peter, he may have been the ſecond diſciple, notwithſtanding it was another perſon who accompanied Andrew when he firſt converſed with Jeſus. That perſon is ſuppoſed to have been John, the ſon of Zebedee, and the author of the Goſpel, becauſe he is there ſpoken of in the manner that John uſually ſpeaks of himſelf. But whoever he was, Peter may have been a diſciple before him, becauſe it by no means follows from Andrew's being convinced, that his companion was convinced alſo. The foundation of his faith may have been laid at that meeting, though he did not acknowlege Chriſt's miſſion till afterwards. Now as ſome one of his diſciples was to have the firſt place in the catalogue, the earlineſs of Peter's faith might be a reaſon for conferring that honour on him. But he takes place even of his brother Andrew, who was converted before him, perhaps becauſe decency required it, being, as is generally believed, his elder brother. In like manner, *James* the ſon of Zebedee, being elder than John his brother, is mentioned before him, though it is probable he was the younger diſciple. Whatever was the reaſon of ranking the Apoſtles in the catalogue, we are certain they are not ranged according to their dignity: for had that been the caſe, the order of the names would not have been different in the different Evangeliſts; neither would the Apoſtle Paul, in ſpeaking of the pillars of the church, Galat. ii. 9. have mentioned James the Leſs before Peter.—In the catalogue, *Simon*, the brother of Andrew, is diſtinguiſhed from the other Simon by the ſurname of Peter, which had been conferred on him when he firſt became acquainted with Jeſus at Jordan. The reaſon of the name, however, was not aſſigned till long after that, viz. when Simon declared his faith in Jeſus as the Meſſiah, Matt. xvi. 17, 18. for it was then that Jeſus told him he was called Cephas, and Peter (which by interpretation is a *rock*) on account of the fortitude wherewith he was to preach the goſpel.—*Simon* and *Andrew* were originally fiſhermen, and inhabitants of Bethſaida, a town ſituated on the north ſhore of the lake of Genneſareth; but after Peter was married, he and his brother ſettled in Capernaum, perhaps becauſe his wife lived there. Before they became acquainted with Chriſt they were diſciples of the Baptiſt, who pointed him out to them as the Meſſiah. Andrew has left no writings, for which reaſon we are at a loſs to judge of his ſpirit and endowments; but Peter was the author of the two Epiſtles which bear his name.

James and *John*, the ſons of Zebedee, were alſo fiſhermen; they dwelt in Capernaum, and ſeem to have been rather in better circumſtances than Peter and Andrew; for the Goſpels ſpeak of their having *hired ſervants* to aſſiſt them in their buſineſs. John is thougbt to have been the youngeſt of all the apoſtles; yet he was old enough to have been the follower of John the Baptiſt before he came to Chriſt.—On this, or ſome other occaſion, James and John, the

Peter, and Andrew his brother; James *the ſon* of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the ſon* of Alpheus, and Lebbeus, whoſe ſurname was Thaddeus;

4 Simon the Cananite, and Judas Iſcariot, who alſo betrayed him.

5 Theſe twelve Jeſus ſent forth, and commanded them, ſaying, Go not forth into the way of the Gentiles, and into *any* city of the Samaritans enter ye not.

Ver. 34. Luke vi. 15. Acts i. 13. John xiii. 26.—V. 5. Ch. iv. 15. See 2 Kings xvii. 24. John iv. 9, 20.

ſons of Zebedee, obtained the ſurname of Boanerges, i. e. the *ſons of thunder*, perhaps becauſe of the vehemency and impetuoſity of their tempers. Accordingly their ſpirit ſhewed itſelf in the deſire they expreſſed to have the Samaritans deſtroyed by fire from heaven, becauſe they refuſed to lodge Jeſus, in his way to Jeruſalem. It appeared alſo in their ambition to become the great officers of ſtate in their maſter's kingdom, which they ſuppoſed would be a ſecular one. Beſides, John's writings ſhew that he was a man of a warm and affectionate turn of mind. The warmth of his temper gave him a ſingular fitneſs for friendſhip, in which he was not only amiable above all the diſciples, but happy, as it rendered him the object of Chriſt's peculiar love; a love which will do him honour to the end of the world. As for James, his being put to death by Herod, is a proof that his zeal was uncommon, and that it moved him to be more active and bold than the reſt in the work of the Goſpel. Had it been otherwiſe, he would not have become the object either of Herod's jealouſy or reſentment.—Some indeed are of opinion, that the epithet *ſons of thunder* was not expreſſive of the diſpoſitions of the two brothers, but of the force and ſucceſs with which they ſhould preach the Goſpel; yet if that had been the reaſon of the ſurname, it was equally applicable to all the Apoſtles.—*Philip* is ſaid to have been a native of Bethſaida, the town of Peter and Andrew. He was originally a diſciple of the Baptiſt; but he left him to follow Jeſus, as ſoon as he became acquainted with him at Jordan. John i. 44.—*Bartholomew* is ſuppoſed to have been the diſciple called *Nathanael*, whoſe converſion is related John i. 45. The ancients tell us, he was a native of Cana, and ſkilled in the law.—*Matthew* was a rich publican of Capernaum: he was otherwiſe named Levi, and left his gainful employment for the ſake of Chriſt. He wrote the Goſpel, to which his name is prefixed, and was the ſon of one Alpheus, of whom we know nothing but the name.—There is nothing ſaid of *Thomas* before his converſion: however, it is conjectured that, like the reſt, he was of mean extraction, and becauſe he is mentioned among thoſe who went a fiſhing, John xxi. 2, 3. it is ſuppoſed that he was a fiſherman by occupation. He obtained the ſurname of *Didymus*, probably, becauſe he was a twin, and made himſelf remarkable, by continuing longer than his brethren to doubt of Chriſt's reſurrection.—In the college of Apoſtles, beſides James the ſon of Zebedee and brother of John, Judas Iſcariot, who betrayed his maſter, and Simon ſurnamed Peter, we find *James*, ſurnamed *the Leſs*, or *Younger* (Mark xv. 40.) to diſtinguiſh him from the other James, the ſon of Zebedee, who was elder than he: alſo *Judas*, ſurnamed *Thaddeus* (Mark iii. 18.) and *Lebbeus*, the brother of James the Leſs, and *Simon*, ſurnamed *Zelotes*. James the Leſs, Judas Thaddeus, and Simon Zelotes were brothers, and ſons of one Alpheus or Cleophas, who was likewiſe a diſeiple, being one of the two to whom our Lord appeared on the road to Emmaus after his reſurrection. They were called Chriſt's *brethren* (Matt. xiii. 55.) that is, his couſins, in which ſenſe the word is uſed, Lev. x. 4. It ſeems their mother Mary was ſiſter to Mary our Lord's mother; for it was no unuſual thing among the Jews to have more children than one of a family called by the ſame name. The three Apoſtles, therefore, who go by the name of our Lord's brethren, were really his couſin-germans.—James the Leſs and Judas Thaddeus wrote the Epiſtles which bear their names. This James was a perſon of great authority among the Apoſtles; for in the council which met at Jeruſalem to decide the diſpute about the neceſſity of circumciſion, we find him, as preſident of the meeting, ſumming up the debate, and wording the decree.—Simon, the couſin of our Lord, is called by Matthew and Mark *the Cananite*; but from the above account of his relations it is plain, that the epithet does not expreſs his deſcent, otherwiſe his brothers James and Judas ought to have been termed *Cananites* likewiſe. Luke calls him *Simon Zelotes*, which ſeems to be the Greek tranſlation of the Hebrew appellation given him by Matthew and Mark. From קנא [*kena*] *zelotyphus fuit,—he was jealous*, comes the Chaldaic word קנן [*kenen*] *zelotes,*—a *zealot*. See Buxtorff on the word. Put the Greek termination to this Chaldaic word, and it becomes κανανιτης: wherefore the appellation of *Cananités*, given to Simon here and in Mark, and the epithet *Zelotés* which he bears in Luke, are as perfectly the ſame as *Cephas* and *Petros*, *Tabitha* and *Dorcas*. The Zealots were a particular ſect or faction among the Jews, who in later times, under colour of zeal for God, committed all the diſorders imaginable. They pretended to imitate the zeal which Phinehas, Elijah, and the Maccabees expreſſed, in their manner of puniſhing offenders; but they acted from blind fury, or from worſe principles, without regard either to the laws of God, or to the dictates of reaſon. Some are of opinion, that Simon the Apoſtle had formerly been one of this peſtilent faction; but as there is no mention made of it till a little before the deſtruction of Jeruſalem (Joſeph. Bel. lib. iv. c. 3.) we may rather ſuppoſe that the ſurname of Zelotes was given him on account of his uncommon zeal in matters of true piety and religion.—*Judas* the *traitor* was the ſon of one Simon, John vi. 17. He had the ſurname of *Iſcariot* given him, to diſtinguiſh him from Judas Thaddeus, our Lord's couſin. The literal meaning of *Iſcariot* is, a man of *Cariot*, or *Kerioth*, which was a town in the tribe of Judah, Joſh. xv. 25. In all probability therefore this ſurname denotes the place of the traitor's nativity. Some pretend, that among the Jews no perſon was ſurnamed by the place of his birth, but ſuch as were illuſtrious on account of their ſtation; and ſo would have us believe, that Judas was a perſon of ſome diſtinction. They think his being intruſted with the bag, or common-ſtock purſe, preferably to all the reſt, is a confirmation of this; but as the other Apoſtles were men of mean condition, theſe arguments are too trivial to prove that Judas was diſtinguiſhed from them in that particular.

Thus were the foundations of the church laid in twelve illiterate Galileans, who being at firſt utterly ignorant of the nature and end of their office, and deſtitute of the qualifications neceſſary to diſcharge the duties of it—integrity excepted, were the moſt unlikely perſons in the world to confound the wiſdom of the wiſe; to baffle the power of the mighty; to overturn the many falſe religions which then flouriſhed every where, under the protection of civil government; and, in a word, to reform the univerſally-corrupted manners of mankind. Had human prudence been to make choice of inſtruments for ſo grand an undertaking, doubtleſs ſuch as were remarkable for deep ſcience, ſtrong reaſoning, and prevailing eloquence, would have been pitched upon; and theſe endowments probably would have been ſet off with the external advantages of wealth and power. But lo! the wiſdom of God, infinitely ſuperior to that of men, acted quite differently in this matter: for the *treaſure of the Goſpel was committed to earthen veſſels, that the excellency of its power might* in all countries *be ſeen to be of God.* Accordingly, the religion which theſe Galileans taught through the world, without having at all applied themſelves to letters, exhibited a far juſter notion of things than the Grecian and Roman philoſophers were able to attain, though their lives were ſpent in contemplation aud ſtudy. Hence, by its own intrinſic ſplendor, as well as by the external glory of the miracles which accompanied it, this religion ſhewed itſelf to be altogether of divine original. Beſides, it was attended with a ſucceſs anſwerable to its dignity and truth. It was received every where by the bulk of mankind with the higheſt applauſe, as ſomething they had hitherto been ſeeking in vain, while the maxims and precepts of the philoſophers never ſpread themſelves farther than their particular ſchools. It was therefore with the higheſt wiſdom that the foundations of the church were thus laid in the labours of a few weak illiterate fiſhermen: for with irreſiſtible evidence it demonſtrated that the immenſe fabric was at firſt raiſed, and is ſtill ſuſtained, not by the arm of fleſh, but purely by the hand of Almighty God. See Macknight. Dr. Waterland reads *Zealot*, ver. 4. inſtead of *Cananite*.

Ver. 5. *Go not into the way*, &c.] It may ſeem ſtrange that our Lord neither preached himſelf to the Gentiles, nor allowed his diſciples to preach among them, during his own life-time; eſpecially when it is evident that he came into the world on purpoſe to deſtroy the polytheiſm of the heathens, their idol mediators, and their idolatrous worſhip, and to eſtabliſh the knowledge of the true God, and of the only Mediator between God and man, and of the right method of attaining his favour: but our wonder will ceaſe, when the reaſon of his conduct is underſtood. As the Jews were the only people in the world who believed in the one true God, Before his meſſengers attempted to preach him to the heathens, it was fit that they ſhould prove their miſſion, to the conviction of the Jews; inſtruct them more fully in the fundamental doctrines of religion, and correct what errors had crept into their faith. Beſides, Chriſtianity was to be propagated through the world, not only by the force of its own intrinſic excellence, and by the miracles wherewith it was accompliſhed, but it was to make its way alſo by the evidence which it derived from the Jewiſh prophecies, and by the light thrown upon it, conſidered as the perfection of that grand ſcheme which was begun in the firſt ages, and carried on under various diſpenſations from time to time, till it obtained a more complete and laſting form under the Jewiſh oeconomy. It was highly expedient, therefore, that a competent number of Jews ſhould be converted to Chriſtianity, who might publiſh it to the reſt of the world, with all the evidence that was proper to be offered: but if, on account of the former revelation made to the Jews, it was abſolutely fit that the new revelation ſhould be preached by them to the reſt of the world, it was neceſſary that the Goſpel, at the firſt, ſhould be confined to them; becauſe, had it been preached to the Gentiles, that circumſtance alone would have made the Jews reject it univerſally. It is well known how high the prejudices of the Apoſtles themſelves ran on this head, even after they had received the gifts of the Spirit; being exceſſively offended with Peter, one of their number, who, by a viſion from heaven, had with difficulty been prevailed upon to preach to the proſelyte Cornelius. Nay, they were hardly brought

6 But go rather to the loſt ſheep of the houſe of Iſrael.

7 And as ye go, preach, ſaying, The kingdom of heaven is at hand.

8 Heal the ſick, cleanſe the lepers, raiſe the dead, caſt out devils: freely ye have received, freely give.

9 Provide neither gold, nor ſilver, nor braſs in your purſes;

10 Nor ſcrip for your journey, neither

Ver. 6. Ch. xv. 24. Acts xiii. 46.—V. 7. Luke ix. 2. Ch. iii. 2. iv. 17. Luke x. 9.—V. 8. Acts viii. 18, 20.—V. 9. 1 Sam. ix. 7. Mark vi. 8. Luke ix. 3. x. 4. xxii. 35. Or, *get.* See Mark vi. 8.—V. 10. Gr. *a ſtaff.*

to believe, that God intended to beſtow the Goſpel on the Gentiles, when they ſaw them receive the greateſt of its privileges themſelves, even the gifts of the Spirit; and though after this they preached to the Gentiles, yet, wherever they came, their cuſtom was to begin at the Jews, if there were any in the place, that all offence might be prevented; and on the Jews rejecting the Goſpel, they turned to the Gentiles. Acts xiii. 46. Thus, as the Apoſtle tells us, Rom. xiv. 8. *Jeſus Chriſt was a miniſter of the circumciſion for the truth of God, to confirm the promiſes made unto the fathers*, namely, concerning the converſion of the Gentiles, *and that the Gentiles might glorify God on account of his mercy*; the mercy of the new covenant which they enjoyed by their converſion to Chriſtianity. Had Jeſus Chriſt been a miniſter of the uncircumciſion, i. e. had he preached the Goſpe lat all to the Gentiles, the Jews would have rejected it; ſo that the proſelytes, and ſuch as held the faith of the proſelytes, which the wiſer ſort of the Gentiles ſeem generally to have done, would not have become Chriſt's diſciples with ſuch eaſe and readineſs. The reaſon was, the evidence of the Goſpel being greatly weakened by the unbelief of the Jews, the converts among the Gentiles would have been few in compariſon, and by that means, the promiſes made to the fathers, that in Chriſt all nations ſhould be bleſſed, would not have been confirmed, or ſo fully accompliſhed as it is by the ſcheme which Providence hath actually choſen. See Macknight. When our Saviour ſays, *enter not into any city of the Samaritans*, he means, "enter not with a deſign to preach." It is true, in the beginning of his miniſtry, our Lord himſelf preached to the Samaritans with great ſucceſs, John iv. 41, 42. and, therefore, had he ſent his Apoſtles among them, numbers in all probability would have been induced to believe; but the inveterate enmity which the Jews bore to the Samaritans made the converſion of the latter improper at this time, for the reaſons mentioned.

Ver. 6. *But go rather to the loſt ſheep*, &c.] See what has been ſaid concerning the metaphors of *ſheep* and *harveſt*, in the note on ver. 1. With reſpect to the firſt, it ſhould be remembered, that in the note on ch. iii. 7. it was obſerved, that men, as animals, have each of them a peculiar reſemblance to ſome particular ſpecies of other animals; which we exempliſied in the term *lamb*, *ſheep*, *wolves*, *dogs*, &c. we now further add, that theſe appellations are upon no account to be taken for indelible characters; but thoſe to whom they are applicable at one time, may in the future courſe of life ſo far controul their wrong propenſions, by a ſteady practice of the contrary virtues, as to merit a quite oppoſite character. To effect this, is the proper work of repentance, thence called μετανοια, i. e. *a change of the mental diſpoſition*, whereby the crafty, rapacious, miſchievous, ſtubborn, or other ſavage temper, may be tranſmuted into that ſimplicity, meekneſs, harmleſſneſs, and ductility, which conſtitute the character of ſheep, and will gradually qualify their profeſſors to be received into the Chriſtian fold. I ſay *gradually*, becauſe it ſuffices not to *have attained* this inoffenſive ſtate, but they muſt *perſiſt* in it with continual endeavours after greater improvement, till they have exhauſted their active force, and are become incapable of farther advancement in their preſent circumſtances. This is intimated by the ſituation in which our Lord is ſaid to behold the multitudes; viz. *tired*, *lying down*, and *without a ſhepherd:* When, in conſequence of this view, he directs his apoſtles to go in queſt of them, he calls them *the loſt ſheep*; not that they had gone aſtray from their Shepherd, for they wanted one; but *loſt* here imports, that they were quite at a loſs how to proceed, and actually periſhing for want of a guide. The word in the original for *loſt*, is the ſame which the diſciples uſed when they awoke our Lord in the ſtorm, (ch. viii. 25.) ſaying, *Lord, ſave us! we periſh:* "We are loſt, and deſpair of ſafety, but from your aſſiſtance." Such were the perſons who had moved the compaſſion of our Lord, and for whoſe ſake he had ſent forth his apoſtles to publiſh the *glad tidings of his kingdom*, with aſſurances, that divine power was at hand to take them under his more immediate regency. And as that kingdom was mental, and therefore not obvious to ſenſe, the Apoſtles were at the ſame time to give viſible proofs of its reality, by *healing the ſick*, *cleanſing the lepers*, *raiſing the dead*, *and caſting out demons.* Theſe miraculous teſtimonies were to thoſe who were rightly diſpoſed, a ſure ground of faith in Chriſt; and concurring with the attractions of heavenly grace, or rather, to uſe his own words, (John vi. 44.) the *drawings of his Father*, would induce them to reſign themſelves, with an implicit ſubmiſſion, to the conduct of his Spirit; even that *divine nature*, which was incarnate in *Jeſus*, and was from Him communicable to thoſe whoſe hearts were prepared to receive it. It is obſervable that the apoſtles, in this their particular commiſſion, were not to ſay, as was uſual upon more general occaſions, *Repent*, *for the kingdom of heaven is near*; but barely to notify the nearneſs of that kingdom, and that acceſs was now opened to it; becauſe thoſe to whom they were now ſent had repented, and had brought forth the proper fruits of repentance, which fruits were alſo come to maturity, were ready for the harveſt, and to be carried off the ground they grew on, into the threſhing-floor, where the further purification, foretold by St. John, was to be accompliſhed. Thus we ſee the metaphor is changed: The allegorical ſheep are now ſpoken of as *corn ripe for the harveſt*, to intimate what kind of treatment the perſons here ſignified were to expect. See on ch. iii 10, 11. and Heylin "on the origin and progerſſion of virtue through the legal to the Evangelical diſpenſation."

Ver. 7. *Preach*, *ſaying*, &c.] Κηρύσσετε, which is derived from κήρυξ, *a herald*, ſignifies, "Proclaim, with that ardour and zeal which becomes my heralds." Probably they were to make this proclamation with a loud voice, as they paſſed through the ſtreets of the towns which they viſited, as Jonas declared his meſſage to Nineveh. See Jonas iii. 4. and Doddridge.

Ver. 8. *Raiſe the dead*] In ſeveral copies this clauſe is wanting; for which reaſon, and becauſe the diſciples did not raiſe any perſons from the dead that we read of, till after Chriſt's aſcenſion, Dr. Mill takes it for an interpolation. But his opinion is ill-founded; as it is certain that this, with ſeveral other articles in the Apoſtles' firſt commiſſion, have a direct relation to the period comprehended under that more extenſive commiſſion which they received after their Maſter's reſurrection. See ver. 18, 21, 23. Whitby, and Wetſtein. That the direction at the end of this verſe, *freely*, or *gratis ye have received*, *freely give*, relates to the miraculous cures which the Apoſtles were empowered to perform, and not to the ſtated offices of the apoſtolical function, is evident from Luke x. 7. where our Lord, in giving a like commiſſion to the LXX, bids them eat and drink what was ſet before them, becauſe *the labourer was worthy of his hire*; nay, in this very charge, no ſooner did he order the Apoſtles to give freely, than he forbad them to *provide gold*, &c. *becauſe the workman is worthy of his meat*; [*deſerves his maintenance.* Heylin.] plainly intimating, that while they were preaching, they had a right of maintenance from thoſe who enjoyed the benefit of their labours, and ſhould, in the courſe of divine Providence, be ſupplied with all things neceſſary. Accordingly we find the Apoſtles receiving ſuch maintenance, and inſiſting upon it as their due, 1 Cor. ix. 4, 5, 14. Galat. vi. 6. See Macknight.

Ver. 9. *Braſs in your purſes*] The Greek word κτήσησθε, which ſignifies *to poſſeſs*, ſignifies alſo *to get*, to *furniſh oneſelf with*; which is the meaning of it here. The ſtreſs ſeems to lie on this word: They might uſe what they had already, but they might not delay at all to provide any thing more, nor take any thought about it. Nor indeed were they to take any thing with them, more than was ſtrictly neceſſary; leſt it ſhould retard them, and becauſe they were to learn hereby to truſt God in all future exigencies. *In your purſes*, in the Greek is ζώνας, *girdles.* The eaſtern girdles being doubled, and ſewed along the edges, were more convenient for carrying a quantity of money than purſes; becauſe the money, being diſtributed round the body in the fobs of the girdle, the weight of it was not ſo much felt. By *money* therefore *in their girdles*, is to be underſtood a conſiderable ſum. See Calmet, L'Enfant, and Shaw's Travels, p. 227.

Ver. 10. *Nor ſcrip for your journey*] The *ſcrip*, Πήρα, was a ſort of *large bag*, in which ſhepherds, and thoſe who journeyed, carried their proviſions. See on Luke x. 34. Thus the bag into which David put the *ſmooth ſtones*, wherewith he ſmote Goliath, is called both a *ſcrip* and a *ſhepherd's bag.* In the account which St. *Mark* gives of the repetition of theſe inſtructions, immediately before the diſciples took their journey, He ſays, they were permitted to be *ſhod with ſandals*, ch. vi. 9. The *ſandal* was a piece of ſtrong leather or wood, faſtened to the ſole of the foot with ſtrings, which they tied round the foot and ancle; but the *ſhoe* was a kind of ſhort boot, that covered the foot and part of the leg, and was a more delicate piece of dreſs than the ſandals. See Calmet on the word *ſandals*, and Lightfoot. St. Mark ſays, ch. vi. 8. that they were allowed to take a ſtaff; which Calmet thinks may be reconciled with St. Matthew, by attending to the ambiguity of the Hebrew word שבט *ſhebet*, anſwering to the Greek word ῥάβδος; for, as the Hebrew ſignifies any ſort of *rod*, whether club, ſtaff, ſceptre, or pole, He thinks *the ſtaff*, which, according to St. Matthew, the diſciples were prohibited to uſe, may have been a *pole* for carrying a burden on; an accoutrement which was uſeleſs, as they were not allowed to carry any proviſions with them, nor any ſpare clothes; whereas the *ſtaff*, which, by St. Mark's account he permitted them to take, was a *walking ſtaff*, very proper for thoſe who were to perform a journey with expedition. Heinſius labours to prove, that εἰ μὴ, the exceptive particle in Mark, may ſignify *no not*; and ſo would have the clauſe εἰ μὴ ῥάβδον μόνον, tranſlated *no, not a ſingle ſtaff.* But the more probable ſolution of the difficulty ſeems to be, that ſuch of the Apoſtles as had ſtaffs in their hands, might take them; as for thoſe who were walking without them, they were not to provide them; for, as the providence of God was to ſupply them with all neceſſaries, to have made the leaſt preparation for their journey would have implied a diſbelief of their Maſter's promiſe. Dr Waterland reads here, *Nor yet a ſtaff.*

two coats, neither ſhoes, nor yet ſtaves. (For the workman is worthy of his meat.)

11 And into whatſoever city or town ye ſhall enter, enquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an houſe, ſalute it.

13 And if the houſe be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whoſoever ſhall not receive you, nor hear your words, when ye depart out of that houſe, or city, ſhake off the duſt of your feet.

15 Verily I ſay unto you, It ſhall be more tolerable for the land of Sodom and Gomorrah, in the day of judgement, than for that city.

16 Behold, I ſend you forth as ſheep in the midſt of wolves: be ye therefore wiſe as ſerpents, and harmleſs as doves.

17 But beware of men: for they will deliver you up to the councils, and they will ſcourge you in their ſynagogues.

18 And ye ſhall be brought before governors and kings for my ſake, for a teſtimony againſt them and the Gentiles.

Ver. 10. Luke x. 7. 1 Cor. ix. 7. 1 Tim. v. 18.—V. 11. Luke x. 8.—V. 13. Luke x. 5. Pſ. xxxv. 13.—V. 14. Mark vi. 11. Luke ix. 5. x. 11. Neh. v. 13. Acts xiii. 51. xviii. 6.—V. 15. Ch. xi. 22, 14.—V. 16. Luke x. 3. Rom. xvi. 19. 1 Cor. xiv. 20. Or, *ſimple*.—V. 17. Ch. xxiv. 9. Mark xiii. 9. Luke xxi. 12. Acts v. 40.—V. 18. Acts xii. 1. xxiv. 10. xxv. 23.

Ver. 11. *Enquire who in it is worthy*] Anciently they had no houſes of entertainment for the accommodation of travellers, but only houſes for lodging them, called in modern language *caravanſeras*, into which travellers brought their own proviſions, and accommodated themſelves in the beſt manner they could; but it was common for perſons of humane diſpoſitions, ſuch as our Lord here calls ἄξιοι, *worthy perſons*, to entertain ſtrangers according to their ability. See Judg. xix. 15, 21.

Ver. 12, 13. *When ye come*, &c.] The Vulgate, and many manuſcripts, add at the end of the 12th verſe,—*Saying, peace be to this houſe*; words, which we find in the parallel place, Luke x. 5. and which ſerve to explain the verſe following; for they ſhew that this ſalutation was no formal compliment in the mouths of the apoſtles, but efficacious to minds rightly diſpoſed. A calm and compoſed ſpirit, and a total ſilence of the paſſions, is neceſſary for hearing the word of God profitably. See Heylin, Exod. xviii. 7. John xiv. 27.

Ver. 14. *Whoſoever ſhall not receive you*] In Scripture to *receive one*, ſignifies, to allow him the benefit of our company, to converſe familiarly with him, and to do them good offices. See Luke xv. 2. It ſignifies alſo to entertain one hoſpitably, being applied twice to Rahab's entertaining the ſpies, Heb. xi. 31. James ii. 25. The Jews thought there was ſomething of ſo peculiar an holineſs in the land of Iſrael, that when they came home from any heathen country, they ſtopped at its borders, and wiped the duſt of it from their ſhoes, that the ſacred inheritance might not be polluted with it: Nor would they permit herbs to be brought to them from their neighbours, leſt they ſhould bring any of the duſt of their land upon them. So that the action here enjoined to the Apoſtles of ſhaking off the duſt, was a lively intimation, that when the Jews had rejected the Goſpel, they were no longer to be regarded as the people of God, but were on a level with heathens and idolaters. See Fleming's Chriſtology, vol. ii. p. 160. Doddridge, and Calmet.

Ver. 16. *Behold, I ſend you forth as ſheep*, &c.] Conſidering the nature of the tidings which the Apoſtles were now ſent out to publiſh, namely, that *the kingdom of heaven was at hand*; the number and variety of miraculous cures they were enabled to perform, in confirmation of their doctrine; and the greatneſs of the benefits they were empowered to confer upon the families who ſhould entertain them kindly; it is reaſonable to think that they were flattering themſelves with the hopes of great honour and acceptance wherever they came. In the mean time, the event was by no means to anſwer their expectation; they were every where to be deſpiſed, perſecuted, delivered up into the hands of public juſtice, and puniſhed as evil-doers. Our Lord, therefore, in the moſt fair and generous manner, forewarned them of theſe things; made them large promiſes of the divine aid, and gave them directions with reſpect to their conduct in every circumſtance. *Behold, I ſend you forth*, &c. "I ſend you forth weak and defenceleſs amongſt a cruel and wicked people." *Be ye therefore wiſe as ſerpents, and harmleſs as doves.* "On the one hand, be ſo prudent as not to irritate them, either by your behaviour or doctrine unneceſſarily, ch. vii. 6. And on the other, let not your prudence degenerate into craft, leſt it lead you to betray the truth, or to encourage men in their evil practice. Join prudence and innocence together; rendering yourſelves remarkable for integrity amidſt the greateſt temptations, and for meekneſs under the greateſt provocation." The word rendered *harmleſs*, ἀκέραιοι, properly ſignifies *pure* and *unmixed*, or elſe *innocent*, and unwilling to do any harm. See Stockius. The *ſimplicity* recommended here, includes meekneſs, ſincerity, and innocence; and it is with theſe virtuous qualities that Jeſus Chriſt tempers what might be pernicious in the *ſerpents*, whoſe prudence is commonly accompanied with a miſchievous diſpoſition. See Gen. iii. 1. Our bleſſed Saviour has given remarkable inſtances of the prudence he requires here in his diſciples. Comp. chap. xxii. 21, &c. Bp. Warburton obſerves, that the character of the Chriſtian miſſion is denoted in theſe words, *Behold, I ſend you forth as ſheep*; and the condition of an unbelieving world in the following,—*I ſend you in the midſt of wolves.* Though the faith was to be propagated only by the mild meaſures of perſuaſion, yet even this would provoke the wolfiſh diſpoſition of the powers of darkneſs to put in uſe all the iniquitous contrivances of fraud and violence for its oppreſſion. Their provident maſter, therefore, delivers them a rule for the innocence and prudence of their own conduct; *Be ye wiſe*, &c. a direction equally reſpecting their private and their public characters, whereby the firſt might correſpond with the dignity of their office, and the other with the objects of their care. So that, as men, the *human* virtues, as miſſionaries the *ſocial*, are recommended to their practice, and both under the familiar images of the *ſerpent's wiſdom*, and the *dove's innocence.* What theſe *human* virtues are, the alluſion in the figurative expreſſion will diſcover; what the *ſocial*, muſt be determined by the occaſion of the precept; *be ye therefore wiſe as ſerpents, and harmleſs as doves*; a direction conveyed in two proverbial ſayings, whoſe import the diſciples perfectly underſtood. The firſt alludes to a vulgar ſuppoſition of the ancient world, which gave credit to certain artiſts, who pretended to the power of rendering ſerpents innoxious by the force of charms and incantations. The men who traded in this impoſture, in order to hide their frequent miſcarriages, made the people believe, that ſome of theſe ſerpents had gotten a trick as good as their own, which was, to *ſhut their ears* to their enchantments. Hence the proverb of *the deaf adder that ſtoppeth her ears, which refuſeth to hear the voice of the charmer, charm he never ſo wiſely*; by which moraliſts would infer the wiſdom and ſafety of abſtaining from unlawful pleaſures. The ſecond, of being *harmleſs as doves*, alludes to as ancient and as fanciful an error of the naturaliſts, that the dove is without a gall, or at leaſt bears it not within. The whole of this monition therefore to the diſciples in their private character implies, that they ſhould learn to abſtain from all unlawful, unmanly, and intemperate pleaſures, and to ſuppreſs in themſelves all the ſentiments of rage, envy, and revenge. The *ſerpent's wiſdom* being directed againſt the concupiſcible paſſions, as the *dove's innocence* is againſt the iraſcible; and both together make one good precept for the ſubjection of our brutal nature to the rational, in which conſiſts the exerciſe of the human virtues. Could any thing be more *harmleſs* than this method of propagating religion? Could any thing be more *holy* than the manners of its propagators? What regard to the rights of men, to the laws of ſociety, was enjoined to the offerers of the Goſpel! What neglect of the intereſts of fleſh and blood was required of the receivers of it! Truth was the laſting foundation on which Jeſus erected his church, and virtue the living principle which was to actuate its members. Indeed the purity of his intentions, and the rectitude of his meaſures are ſo evident from the evangelic hiſtory of his life and death, that the moſt ſtubborn infidel is ready to clear him of fraudulent impoſture, and to center all his ſuſpicions in a well-meaning *enthuſiaſm*. This is the laſt miſerable refuge of obſtinate impiety; and to ſee it expoſed in all its nakedneſs, we refer the reader to the Reflections at the end of this chapter.

Ver. 17, 18. *But beware of men*] "Though I order you to be meek and patient under injuries, I do not mean that you ſhould not be on your guard, and, if poſſible, avoid them: no, the more circumſpect you are, the better; for, after all, you will meet with many indignities, and often be in danger of death, even from the hand of public juſtice." *They will deliver you up to the ſanhedrim*, or *conſiſtories, and ſcourge you in their ſynagogues.* Scourging is a ſort of diſcipline which has long ſince been uſed in the ſynagogues, where they keep their courts. See L'Enfant's introduction.—*And ye ſhall be brought before governors*, &c. Theſe things did not happen while the Apoſtles were on their firſt miſſion, but after Chriſt's aſcenſion. See Acts iv. 6, 7. v. 40. xii. 3. &c. &c.—*For a teſtimony againſt them and the Gentiles:* "All theſe things are ordered to befal you, that your innocence may appear, and that the truth of the Goſpel may be demonſtrated." Had the Apoſtles never come before the ſupreme powers, nor defended their cauſe in the preſence of kings and governors, it might have been ſaid, that becauſe Chriſtianity could not bear a ſtrict examination from able judges, it was preached to none but men of vulgar underſtandings, who were not capable of de-

tecting

19 But when they deliver you up, take no thought how or what ye ſhall ſpeak: for it ſhall be given you in that ſame hour what ye ſhall ſpeak.

20 For it is not ye that ſpeak, but the Spirit of your Father which ſpeaketh in you.

21 And the brother ſhall deliver up the brother to death, and the father the child: and the children ſhall riſe up againſt *their* parents, and cauſe them to be put to death.

22 And ye ſhall be hated of all *men* for my name's ſake: but he that endureth to the end, ſhall be ſaved.

23 But when they perſecute you in this city, flee ye into another: for verily I ſay unto you, Ye ſhall not have gone over the cities of Iſrael, till the Son of man be come.

24 The diſciple is not above *his* maſter, nor the ſervant above his lord.

25 It is enough for the diſciple that he be as his maſter, and the ſervant as his lord. If they have called the maſter of the houſe Beelzebub, how much more *ſhall they call* them of his houſhold?

26 Fear them not therefore: for there is nothing covered, that ſhall not be revealed; and hid, that ſhall not be known.

27 What I tell you in darkneſs, *that* ſpeak ye in light: and what ye hear in the ear, *that* preach ye upon the houſe-tops.

28 And fear not them which kill the body, but are not able to kill the ſoul: but rather fear Him which is able to deſtroy both ſoul and body in hell.

Ver. 19. Mark xiii. 11. Luke xii. 11. xxi. 14. Exod. ix. 12.—V. 20. 2 Tim. iv. 17.—V. 21. Mic. vii. 6. Luke xxi. 16.—V. 22. Luke xxi. 17. Ch. xxiv. 13. Mark xiii. 13.—V. 23. Ch. ii. 13. iv. 12. xii. 15. Acts viii. 1. ix. 25. xiv. 6. Or, *end*, or *finiſh*. Ch. xvi. 28.—V. 24. Luke vi. 40. John xiii. 16. xv. 20.—V. 25. Ch. xii. 24. Mark iii. 22. Luke xi. 15. John viii. 48. Gr. *Beelzebul.*—V. 26. Mark iv. 22. Luke viii. 17. xii. 2.—V. 28. Luke xii. 4.

tecting it: but when perſons of the higheſt diſtinction for birth, fortune, capacity, and learning had the Goſpel laid before them, in the defences which the Apoſtles and firſt preachers of it were obliged to make at the public tribunals of every country, its ſtanding ſuch a tribunal was certainly a great confirmation of its truth to perſons of inferior note. Wherefore, as Jeſus here foretold, the bringing of his Apoſtles *before kings*, became a teſtimony of their innocence, and of the truth of the Goſpel, and conſequently an undeniable proof of the guilt both of Jews and Gentiles who neglected it. See Macknight, Clarke, and the hiſtories of the firſt ages of the church.

Ver. 19, 20. *But when they deliver you up, take no thought*] *Be not ſolicitous.* Wat. This direction was repeated on ſeveral occaſions afterwards, particularly Luke xii. 11. Mark xiii. 11. The Apoſtles, being illiterate men, and wholly unacquainted with the laws of the different countries whither they were to go, as well as with the forms of their courts, their Maſter foreſaw that they would be in great perplexity, when they appeared as criminals before perſons of the firſt diſtinction. He foreſaw, likewiſe, that this circumſtance would occur to themſelves, and render them anxious to meditate beforehand by what apology they might beſt defend ſo noble a cauſe. More than once, therefore, he expreſly forbad them to be in the leaſt *ſolicitous* about the defences they were to make, nor ſo much as to premeditate any part of them; promiſing to afford them, on all occaſions, the aid of their Father's Spirit, who would inſpire them to ſpeak in a manner becoming the cauſe they were to defend. Nothing ſurely could have been more ſuitable, than the promiſe which our Lord here makes them; nor can one conceive any admonitions and declarations further from the language of impoſture and enthuſiaſm, than thoſe before us in the preſent chapter. See Dr. Whitby's admirable preface to the ſecond volume of his Commentary.

Ver. 21. *And the brother ſhall deliver up*, &c.] "Such is the nature of the men among whom you are going, and ſuch the obſtinacy with which they will oppoſe the Goſpel, that were it their brother, their father, or their ſon who preach it, they would make no ſcruple of being active in putting theſe neareſt relations to death. You may therefore expect the hotteſt perſecution; but as you are to have great aſſiſtances, you need not be diſmayed." See the next note.

Ver. 22. *Ye ſhall be hated of all men*] They who believed the teſtimony of the Apoſtles, as multitudes did, could not but ardently love them, as their fathers in Chriſt. See Gal. iv. 15. This, therefore, is plainly one of thoſe many Scriptures, in which the univerſal term *all* is to be taken with great reſtrictions. Comp. John xii. 32. Phil. ii. 21. Rom. v. 18. There is a peculiar emphaſis in the words *for my name's ſake* in this place. The Apoſtles and firſt Chriſtians ſet themſelves in oppoſition both to the Jewiſh and pagan religions, declaring the nullity of the former, and urging the renunciation of the latter in all its forms, as matter of indiſpenſable neceſſity. On the moſt tremendous penalties, they required every man, without exception, to believe in Chriſt, and ſubmit implicitly to his authority; a demand moſt galling to the pride of their princes, prieſts, and philoſophers. Moreover, having a lively ſenſe of the importance of the things which they preached, they urged them not in a cold and indifferent manner, but with the utmoſt fervency. Need it be matter of wonder, then, that in every country ſuch a furious ſtorm of perſecution aroſe againſt them, and the religion they taught, and that they were treated as the filth and off-ſcourings of the earth? Our Saviour adds, *But he that endureth*, &c. "He who perſeveres, who bears conſtantly, and with invincible patience, theſe perſecutions." The original word ὑπομείνας, denotes both *patience* and *conſtancy.* Jeſus gave this encouragement to his diſciples likewiſe, when he ſpoke to them of the ſufferings they were to meet with about the time of the deſtruction of Jeruſalem. See ch. xxiv. 13. We may therefore believe that He had thoſe ſufferings now in view.

Ver. 23. *But when they perſecute you*, &c.] "Let not the perſecutions you are to meet with, in any period of your miniſtry, diſcourage you; but when you are ſore preſſed in one city, flee unto another, where you will meet with an aſylum: *For I aſſure you*, in ſpite of all oppoſition, your labours ſhall be attended with ſuch ſucceſs, *that you ſhall not have gone over the cities of Iſrael till the ſon of man be come*; i. e. according to the general interpretation, "before he comes to execute vengeance upon the Jews, by the deſtruction of their devoted city." The deſtruction of Jeruſalem by Titus is often called the *coming of the Son of man.* See ch. xxiv. 27, 37, 39, 44. Luke xviii. 8. Macknight differs from this interpretation, and gives the following: "Before ye have carried the glad tidings of the Goſpel to the ſeveral cities of Iſrael, my kingdom ſhall be eſtabliſhed in many places; ſo that in the midſt of the hotteſt perſecution, you may always expect to find ſome who will befriend you." See Olearius, and Whitby.

Ver. 24, 25. *The diſciple is not above his maſter*] "That you may bear all with a becoming fortitude, conſider that they have calumniated, traduced, and perſecuted me, your Maſter; for which cauſe you, my diſciples, cannot think it hard if they calumniate and perſecute you." This is a proverbial expreſſion, which Jeſus Chriſt applies on different occaſions. Here, and John xv. 20. it relates to the perſecutions his diſciples were to undergo. It is applied to another ſubject, John xiii. 16. Luke vi. 40. Concerning Beelzebub, ſee the note on 2 Kings i. 2.

Ver. 29. *Fear them not, therefore*, &c.] The meaning of this verſe is, that the diſciples ought not to conceal the truth which had been committed to them, notwithſtanding all the contradictions they might meet with in the courſe of their miniſtry; becauſe the deſign of God was, that the Goſpel which Jeſus Chriſt revealed to them in private, and which was a myſtery to all the reſt of mankind, (ch. ii. 27. 1 Cor. ii. 9. &c.) ſhould by them be publiſhed all over the world. Our bleſſed Saviour applies here a proverbial ſaying to the Goſpel; ſee Mark iv. 22. Luke viii. 17. xii. 2. *There is nothing covered*, &c. This is a general rule, which may admit of ſeveral exceptions. Jeſus Chriſt applies it to different ſubjects. Here he gives his diſciples to underſtand, that it was his deſign they ſhould openly and courageouſly reveal to the world thoſe truths, which the time and circumſtances did not then permit him to diſcloſe every where.

Ver. 27. *What I tell you in darkneſs*] That is, in private: *In the light*, means in public. In the next words our Lord alludes to a cuſtom among the Jews, whoſe teachers were wont to have their interpreters, who received the dictates of their maſters whiſpered in the ear, and then publickly propoſed them to all. The laſt words, *that preach ye upon the houſe-tops*, refer to another cuſtom of making things public, by proclaiming them on the flat roofs of the houſes in the eaſt. The *mollahs* among the Turks at this day proclaim on the top of their moſques, that "God is great, and Mahomet is his prophet," as a ſignal for the people to come to public prayers. See on ch. xxiv. 17. and Wynne's New Tranſlation.

Ver. 28. *And fear not them*, &c.] This was a ſaying familiar to the Jews. See Wiſd. xvi. 13, 14. and comp. Iſai. li. 7. Our Saviour wiſely cautions his diſciples againſt the fear of man, ſince they were going to encounter all the powers of the world and of darkneſs, by promoting the Goſpel of purity, and of true holineſs. Dr. Doddridge obſerves very well, that theſe words contain a certain argument, to prove the exiſtence of the ſoul in a ſeparate ſtate, and its perception of that exiſtence, elſe the ſoul would be as properly killed as the body; and accordingly he paraphraſes the words,

" *Fear*

29 Are not two ſparrows ſold for a farthing? and one of them ſhall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore; ye are of more value than many ſparrows.

32 Whoſoever therefore ſhall confeſs me before men, him will I confeſs alſo before my Father which is in heaven.

33 But whoſoever ſhall deny me before men, him will I alſo deny before my Father which is in heaven.

34 Think not that I am come to ſend peace on earth: I came not to ſend peace, but a ſword.

35 For I am come to ſet a man at variance againſt his father, and the daughter againſt her mother, and the daughter-in-law againſt her mother-in-law.

36 And a man's foes *ſhall be* they of his own houſhold.

37 He that loveth father or mother more than me, is not worthy of me: and he that loveth ſon or daughter more than me, is not worthy of me.

38 And he that taketh not his croſs, and followeth after me, is not worthy of me.

39 He that findeth his life, ſhall loſe it: and he that loſeth his life for my ſake, ſhall find it.

Ver. 29. *It is in value halfpenny farthing in the original, as being the tenth part of the Roman penny:* See on ch. xviii. 28.—V. 30. 1 Sam. xiv. 45. 2 Sam. xiv. 11. Luke xxi. 18. Acts xxvii. 34.—V. 32. Luke xii. 8. Rom. x. 9, 10. Rev. iii. 5.—V. 33. Mark viii. 38. Luke ix. 26. 2 Tim. ii. 12.—V. 34. Luke xii. 49, 41.—V. 35. Mic. vii. 6.—V. 36. Pſ. xli. 9. lv. 13. Mic. vii. 6. John xiii. 18. V. 37. Luke xiv. 26.—V. 38. Ch. xvi. 24. Mark viii. 34. Luke ix. 23. xiv. 27.—V. 39. Luke xvii. 33. John xii. 25.

"*Fear not them who* can only *kill the* mortal *body*, *but cannot kill*, or hurt *the* immaterial *ſoul*, which will ſtill ſurvive in all its vigour, while its tabernacle lies in ruins." Our Saviour, inſtead of ἀποκτεῖναι, *to kill*, makes uſe of the word ἀπολέσαι, to *deſtroy*, in the ſecond clauſe, which carries with it the ſignification alſo of *tormenting*. See Grotius. What an aweful verſe is this before us! How fit is it that this eternal and almighty God! ſhould be the object of our humble fear, and that in compariſon with him we ſhould fear nothing elſe; All the terrors, and all the flatteries of the world, are diſarmed by this. An idea, which in every ſtate of life ſhould engage us to be faithful to God; ſo ſhall we be moſt truly faithful to ourſelves.

Ver. 29—31. *Are not two ſparrows ſold for a farthing?*] Our Saviour here goes on to encourage his diſciples, from the important conſideration of God's particular providence. "You ſhould conſider that your enemies cannot touch even your bodies, without your Father's permiſſion; for the meaneſt of his creatures are under the protection of his providence; inſomuch, that nothing befalleth them, without its direction." The Greek word ἀσσαρίου, rendered *a farthing*, denotes a very ſmall piece of money, about the value of which commentators are not agreed. *Fall on the ground*, is an Hebrew phraſe, ſignifying *to periſh*. See Joſh. xxiii. 14. 2 Kings x. 10. and comp. Luke xxi. 18. with Acts xxvii. 34. The next verſe is a proverbial expreſſion, which gives a very noble and lively repreſentation of the care God takes of the righteous. See 1 Sam. xiv. 45. 2 Sam. xiv. 11. 1 Kings i. 51. Luke xxi. 18. *Than many ſparrows*, ver. 31. means, "than all the ſparrows in the world:" The word *many* is ſometimes put for a *great many*, or *for all*. See Dan. xii. 2. and comp. Rom. v. 12, 15. Theſe verſes contain a full proof of the univerſality of the divine Providence; but the ſingular interpoſitions of it in favour of good men, may, in a much more convincing manner, be argued from the prayers and promiſes offered in Scripture, with regard to particular events, and the promiſes of temporal bleſſings made to thoſe who fear and ſerve God: Nor are we much concerned to determine how far any of theſe are miraculous, and how far the reſult of general laws, ſettled in an exact congruity to the temper and conduct of every individual affected by it, which an omniſcient God foreſaw, and for which his perfect ſchemes might eaſily provide, by methods to us unſearchable. It is plain Homer thought divine Providence intereſted itſelf in the lives of brute animals. See Iliad, l. xv. v. 274. and we have a remarkable inſtance in the book of Jonah, of God's care for all his creatures, ſmall and great; for he urges his compaſſion to brute creatures, as one of the reaſons why he would not deſtroy Nineveh. See Jonah iv. 11. Grotius, and Doddridge.

Ver. 32, 33. *Whoſoever ſhall confeſs me—will I confeſs.*] *Acknowledge*, &c. *MS.* To *confeſs* here ſignifies, publicly to acknowledge Jeſus Chriſt for the promiſed Meſſiah, and the ſon of God. This confeſſion extends to the receiving of his whole doctrines, and even the leaſt of his commands. To *deny* Jeſus Chriſt is, not to acknowledge, or to *diſown* him; to *renounce* his doctrine, and be aſhamed of the profeſſion of it. See the paſſages in the margin, and ch. vi. 3[illegible]. There is an inſpeakable majeſty in this member of our Lord's diſcourſe: Though in the loweſt ſtate of humanity, he declared, that His *confeſſing us* before God, is the greateſt happineſs, and his *denying us* the greateſt miſery that can befal us.

Ver. 34—36. *Think not that I am come*, &c.] "Becauſe the prophets have ſpoken glorious things of the peace and happineſs which ſhall flouriſh under the Meſſiah, whom they have named, for that reaſon, *the Prince of peace*; you may imagine that I am come to put the world into that happy ſtate immediately: But this is far from being the caſe; for though the nature of my government be ſuch as might produce abundant felicity, inaſmuch as my religion breathes nothing but love, Men will not lay aſide their animoſity, nor will they exerciſe a mutual friendſhip among themſelves, as ſoon as the Goſpel is preached to them. No; ſuch is their weakneſs, that they ſhall make the Goſpel itſelf an occaſion of ſuch bitter diſſenſions, that it will ſeem as if I came on purpoſe to ſow the ſeeds of diſcord among the children of men." Theſe bad conſequences, however, are not to be peculiar to Chriſtianity; and therefore muſt not be imputed to it, but to the wickedneſs of men. The deiſts indeed boldly affirm, that the diverſity of opinions and worſhips which prevailed among the heathens, never produced either bloodſhed or diſorder, nor diſturbed the peace of mankind. But their aſſertion is falſe. It is true, we are not ſo well acquainted with the religious diſputes of the heathens, as we are with our own: Not becauſe no ſuch diſputes were ever known, but becauſe the hiſtorians of thoſe times did not think them worthy of being tranſmitted to poſterity. Some flagrant inſtances, however, are accidentally preſerved, by which we may judge of the reſt. Socrates, one of the beſt of the heathens, was put to death by the Athenians, the wiſeſt and moſt learned of all the Greeks, for teaching the unity of God, and the ſpirituality of the worſhip due to him. Ariſtotle the philoſopher was alſo impeached for his opinions, and obliged to fly from Athens, leſt he ſhould have incurred the fate of Socrates. Antiochus Epiphanes raiſed a moſt violent and bloody perſecution againſt the Jews, in their own country, on account of religion, in which many thouſands periſhed for refuſing to ſubmit to the idolatrous worſhip which he had ſet up in the temple at Jeruſalem. The emperor Claudius baniſhed the Jews from Italy for their religion, pretending that they were ſeditious. The religious quarrels of the Egyptians, the fury with which they proſecuted them, and the diſturbances they ocaſioned, are well known. And, to name no more, was there ever any perſecution raiſed by Chriſtians, either againſt one another, or againſt infidels, more bloody, cruel, and extenſive, than the ten perſecutions carried on by the Roman emperors, at the inſtigation of the philoſophers? It is to no purpoſe to reply, that theſe were perſecutions of men, who ſet themſelves to overturn the eſtabliſhed religions of the countries where they lived. For while thoſe men attacked them with the force of argument only, they ought to have been repelled by no other weapon. And if they could not be thus quelled, their adverſaries, inſtead of perſecuting them, ought to have yielded to truth. Whilſt the accounts of thoſe perſecutions ſtand on record, it muſt not be a little aſſurance that is able to bear the deiſts out in affirming, that the ancient heathen religions never inſpired their votaries with a ſpirit of perſecution. Yet it will not reflect any diſhonour on Chriſtianity, though it ſhould be allowed to have occaſioned more diſturbances than any other religion. On the contrary, it is rather a proof of its ſuperior excellency; for, if Chriſtianity animates the perſons who believe it with greater zeal for truth, it is becauſe it approves itſelf better worth the contending for. Its evidences are clearer, and its tendencies better than thoſe of any falſe religion, and therefore no wonder that men have eſpouſed its intereſt more heartily. See Macknight, and Bp. Hoadley's ſermons on the text.

Ver. 47. *He that loveth father or mother*, &c.] See Deut. xxxiii. 9. to which our Saviour manifeſtly alludes. "He who preferreth the friendſhip of his neareſt relations, though the ſweeteſt of all earthly ſatisfactions, to my religion; renouncing it, that he may enjoy their good will, is not worthy, being my diſciples; does not deſerve to be called a Chriſtian." Our Lord told them this very properly, after having declared that their bittereſt foes ſhould be the members of their own families. L'Enfant, and Macknight.

Ver. 38. *He that taketh not his croſs*] This alludes to the cuſtom of criminals carrying the croſs to which they were to be faſtened, and was a ſtrong intimation, that he ſhould himſelf be crucified, and that none could be a ſincere Chriſtian without a willingneſs to bear even that ſhameful and cruel death for his ſake, if he was called to it. He *follows Chriſt*, ſays Grotius, who leads his life, as much as poſſible, in conformity to His life and precepts.

Ver. 39. *He that findeth his life*, &c.] "He who makes ſhipwreck of faith and a good conſcience to ſave his life, ſhall loſe that which is

40 He that receiveth you, receiveth me, and he that receiveth me, receiveth Him that ſent me.

41 He that receiveth a prophet in the name of a prophet, ſhall receive a prophet's reward; and he that receiveth a righteous man, in the name of a righteous man, ſhall receive a righteous man's reward.

42 And whoſoever ſhall give to drink unto one of theſe little ones, a cup of cold

Ver. 40. Ch. xviii. 5. Luke x. 16. John xiii. 20. Gal. iv. 14.—V. 41. 1 Kings xvii. 10. xviii. 4. 2 Kings iv. 8.—V. 42. Ch. viii. 5, 6. xxv. 40. Mark ix. 41. Hebr. vi. 10.

really ſo,—his everlaſting happineſs; whereas he who maintains his integrity with the loſs of life, and all its enjoyments, ſhall find what is infinitely better, a bleſſed immortality." See ch. xvi. 24.

Ver. 40—42. *He that receiveth*, &c.] "As you ſhall be rewarded for perſeverance in my faith, ver. 39. ſo in proportion ſhall they who entertain you for my ſake. *He who receiveth you*, &c. i. e. *ſheweth you kindneſs*,—ſheweth *me* kindneſs, and for the ſame reaſon ſheweth my Father kindneſs, who hath ſent me, and ſhall be rewarded accordingly." By a *prophet* is meant a miniſter of God in general. The word δεχόμαι, rendered *receive*, plainly ſignifies here to *entertain* in an hoſpitable way, as it does likewiſe Heb. xi. 31. James ii. 25, &c. Nor can the gradation in the following words be underſtood without ſuch an interpretation. Jeſus Chriſt ſtiles thoſe perſons *little ones*, ver. 42. who were recommendable neither for their learning nor dignity; plain and well-meaning men, who, though they were illiterate, were of a teachable diſpoſition, and entertained a great love of truth. See ch. xi. 5, 25. xviii. 6. Mark ix. 42. Luke xvii. 2. By *diſciple* in this verſe is not to be underſtood one of the twelve Apoſtles; for Jeſus obſerving here a gradation, deſcends from a *prophet* to a *juſt man*, and from a juſt man to a *diſciple*, i. e. any believer. See ch. v. 1. xviii. 6. We may firſt ohſerve here, that what renders good works valuable in the ſight of God, and procures them a recompence from him, is, their being done out of regard for him and our bleſſed Saviour. By the rewards here promiſed, Le Clerc underſtands the happineſs of heaven—thus; "He that ſheweth kindneſs to a prophet on account of his miſſion and doctrine, or to a righteous man on account of his righteouſneſs, eſpecially if by ſo doing he expoſes himſelf to perſecution, ſhall be as highly rewarded as that righteous man or prophet ſhall be: nay, he who doth any good office whatever to the meaneſt of my diſciples, though it ſhould be but the ſmall ſervice of handing a cup of cold water to them, ſhall not go unrewarded." Other commentators think it improper to interpret theſe promiſes of the rewards of the life to come, becauſe the offices to which they are annexed may poſſibly be performed by very bad men, who on ſome occaſions honour and cheriſh the ſervants of Chriſt, as Herod did John the Baptiſt. But Le Clerc has endeavoured to obviate this, by adding the circumſtance of mens ſuffering perſecution for ſuch good offices; yet he adds it without warrant from the text. Beſides, the promiſe thus underſtood would not have animated the diſciples ſo powerfully in the diſcharge of their duty, under the difficulties they were to meet with. Perhaps, therefore, it is more reaſonable to underſtand theſe rewards actively of the temporal bleſſings which the Apoſtles, as prophets and righteous men, were impowered to confer on the families who ſhewed them hoſpitality. As prophets, they could heal the ſick in tboſe families, and raiſe the dead: as righteous men, they could aſſiſt them in the management of their affairs, by giving them prudent advice in difficult caſes; or they might keep them back from ſin by their religious converſation and example; and in both capacities might draw down many bleſſings on them by their prayers. (See ver. 13). "You are to meet, ſaid he, with great oppoſition; but I will engage men to befriend you: for all who do you any kindneſs ſhall, even in this life, be ſo rewarded by your miracles and prayers, that they ſhall be confirmed in their good-will to you; and others, obſerving how God has bleſſed them, ſhall be excited to imitate their humanity." Calvin thinks this text teaches, that the rewards of the good offices here mentioned will bear a proportion to the dignity of the perſon receiving them. L'Enfant imagines, that our Lord alludes to the old cuſtom of carrying preſents to prophets, when perſons went to conſult them, 1 Sam. ix. 7. But whatever ſenſe we put upon the paſſage, the declaration and promiſe here made, joined with verſe 14. where our Lord threatens to puniſh thoſe who ſhould reject his meſſengers, were excellently calculated to comfort them under the proſpect of the bad reception which he told them they were to meet with, while employed in preaching the Goſpel. See Macknight. Inſtead of *in the name of*, Dr. Waterland reads, *as*, or *in quality of*.

THE CHARACTER OF JESUS VINDICATED FROM THE CHARGE OF ENTHUSIASM.

If Jeſus had been an enthuſiaſt, (ſee the note on ver. 16.) there was no time when the fanatic ſpirit would ſo forcibly have broken out, as at the critical juncture of ſending his diſciples abroad to convert the world. An enthuſiaſt, poſſeſſed with the high glory of propagating and eſtabling a new religion, to ariſe and be denominated from himſelf, would have his ſpiritual paſſions kindled and inflamed to their utmoſt bearing, at the important moment of commencing his enterprize; but the words of Jeſus upon this occaſion beſpeak their author to be perfectly cool, and collected within himſelf. *Behold, I ſend you forth as ſheep in the midſt of wolves.* Let us reflect upon them with attention.

Though I am not altogether of opinion with thoſe who conſider this premonition ſo frequently repeated by Jeſus to his followers, of the various perſecutions which awaited the profeſſion of his Goſpel, as the cleareſt evidence of his prophetic Spirit,—becauſe I think a common obſerver of the ſtate and genius of the then prevailing ſuperſtitions, might eaſily foreſee what would be the early fate of a religion ſupported by no other powers than thoſe of grace, when it openly oppoſed its truth and purity to a world ſunk deep in error and confuſion;—yet ſo far muſt always be confeſſed, that this ſerious attention to the event would not have made part of the character of an heated and inflamed enthuſiaſt. When we find, therefore, the founder of our holy religion calmly attentive to the reception his doctrine was likely to meet with from the people, and provident of the treatment his ſervants were ſure to receive from the magiſtrate; we muſt needs conclude, that he then poſſeſſed himſelf in that dignity of repoſe, under a comprehenſive view of his ſcheme, which became a great prophet, ſuperior to all the infirmities as well as chances of humanity.

But his proviſion for his faithful ſervants did not ſtop at the ſalutary warning here given them: when he had hinted at the treatment of the world towards them, *behold, I ſend you forth as ſheep*, &c. he directs what ſhould be their conduct to the world; *be ye therefore wiſe as ſerpents, and harmleſs as doves*; a direction, which none under the direction of a fanatic ſpirit would be either forward to give, or fond to ſee obſerved: for religious enthuſiaſm, as we know by ſad experience, places its chief glory in deſpiſing human prudence, and in violating and trampling upon human peace. Its two great ſtates or ſtages are the *ſufferings* and *triumphs* of its deluded inſtruments, and in both, this hot and fiery ſpirit fatally hurries them into the moſt miſchievous extremes. The founder of our faith hath digged up by the very roots the whole ſyſtem of impoſture; he hath quelled the wildneſs of the ſtubborn, hot, and imprudent fanatic, in the command to be *wiſe as ſerpents*; he hath checked the ambition of the inſolent and triumphant enthuſiaſt, in the command to be *harmleſs as doves*; ſo that the unbelievers muſt either acquit him of theſe affections, or muſt retract what he ſeems ſo willing to allow him,—the greatneſs of his character and abilities: for if we will credit theſe men, the great ſupport of his character was, a well-directed enthuſiaſm; and yet he effectually contrived to damp its influence at that very criſis, when an enthuſiaſt would have let looſe his genius, and given it the utmoſt force and moment.

In this account of well-directed enthuſiaſm, we have ſuppoſed it to conſiſt of an equal mixture of *extravagance* and *art*; the firſt betraying itſelf in the ſtruggle, and the laſt in its application of the fruits of victory; and whatever inconſiſtency there may appear to be in their repreſentation, the fault lies only in the contradictions of our corrupt nature. It is commonly ſuppoſed, that the more wild and extravagant a fanatic temper is, the more clear it muſt needs be of all fraud and artifice; but both reaſon and experience are ready to ſhew us our miſtake. Fanaticiſm is a fire which heats the mind indeed; but heats without purifying. It ſtimulates and ferments all the paſſions; but it rectifies none of them: and thus leaving the appetites unſubdued, Pride, vanity, and ambition inſinuate themſelves into the impotent and diſordered mind, under the diſguiſe of purity, holineſs, and perfection; and while they are at work, religion, which lent them theſe more honeſt appellations, will be ſo far from curbing the owner in the uſe of oblique means, that the ſtrongeſt influence of fanaticiſm will be naturally directed to puſh him upon them, as the beſt inſtruments for the ready introduction of what he calls the truth.

Nor does the phyſical ſtate of the enthuſiaſt's mind give any ſtronger check to fraudulent practice than the moral; for when this paſſion or affection hath taken poſſeſſion of a great genius, who, if he chance to have a lively imagination, is as ſubject to its controul as the meaneſt, the violence of his fervours makes him impatient of ſtop or defeat in what he takes to be the cauſe of God, and conſequently makes him caſt about for any kind of means to reprove or repair it; readily perſuadiing himſelf that any means are lawful: and his ſuperior genius will enable him to find them, and when found, to improve them in their utmoſt uſe, to all the arts of fraudulent addreſs. Hence, if we examine the hiſtory of mankind, we ſhall ſee, that the founders of empires and falſe religions, which theſe artiſts contrive ſhould ſupport one another, were frantic enthuſiaſts, but at the ſame time ſufficient maſters of themſelves to turn with proper addreſs that ſpirit which they had catched and communicated, to the advancement of their proper ſchemes. And it is obſervable, that whenever one of theſe perſonated actors was not perfect in both his parts, he was ſoon hiſſed off the ſtage. The reaſon is evident; it ariſes from the nature of things. Without enthuſiaſm the adventurer could never kindle that fire in his followers, which is ſo neceſſary to conſolidate their mutual intereſts; for no one can heartily deceive numbers, who is not firſt of all deceived himſelf, or in other words, ſeems not to be in earneſt. But then, on the contrary, when the ſpirit of fanaticiſm is ſufficiently ſpread and inflamed, it can never produce any great or notable iſſue, unleſs the raiſer and dictator of the machine be ſo far maſter of himſelf, as to be able to

turn

water only, in the name of a diſciple, verily I ſay unto you, He ſhall in no wiſe loſe his reward.

CHAP. XI.

John ſendeth his diſciples to Chriſt. Chriſt's teſtimony concerning John. The opinion of the people both concerning John and Chriſt. Chriſt upbraideth the unthankfulneſs and impenitence of Chorazin, Bethſaida, and Capernaum; and praiſing his Father's wiſdom in revealing the goſpel to the ſimple, he calleth to him all ſuch as feel the burden of their ſins.

AND it came to paſs, when Jeſus had made an end of commanding his twelve diſciples, he departed thence, to teach and to preach in their cities.

2 Now when John had heard in the priſon the works of Chriſt, he ſent two of his diſciples,

3 And ſaid unto him, Art thou He that ſhould come, or do we look for another?

4 Jeſus anſwered and ſaid unto them, Go, and ſhew John again thoſe things which ye do hear and ſee:

Ver. 2. Luke vii. 18.

turn the point of this powerful inſtrument to the objects of his project, and keep it conſtantly directed to their advancement.

Indeed, the ſucceſsful directors of this drama have generally exhibited more of art in their later ſcenes, and more of enthuſiaſm in their former; the reaſon of which too is not leſs evident: Fanaticiſm is a kind of ebullition or critical ferment of the infected mind, which a vigorous nature can work through, and by ſlow degrees be able to caſt off. Hence hiſtory informs us of ſeveral ſucceſsful impoſtors, who ſet out in all the blaze of fanaticiſm, and ended their career in all the depth and ſtillneſs of politics; A prodigy in our nature, but not the rareſt, and exhibited with ſuperior ſplendor by the famous Ignatius Loyola.

This illuſtrious perſon, who verified the obſervation of one that almoſt equalled him in his trade, "That a man is never ſo high, as when he does not know whither he is going," began his extacies in the mire, and yet ended in the direction and execution of councils, which, even in his own lifetime, began to give the law to Chriſtendom. Amidſt all theſe diſtractions of human reaſon, and obliquities of worldly politics, we ſee a ſpiritual empire ſuddenly ariſe; we mark its progreſs, we trace its extent, we examine its eſtabliſhment; and comparing all its parts with their reference to a whole, we find it in effect to have, what was fancied of old Rome, every eſſential character of eternity; yet was this ſurpriſing revolution brought about by means intirely different from thoſe by which all the great changes and eſtabliſhments among mankind have been introduced; I mean fraud and fanaticiſm.

What then are we to conclude,—but that the religion of Jeſus is as divine in its origin, as it is pure and perfect in its eſſence; and that its author was as free from all the viſions and obliquities of enthuſiam, as he was replete with all the wiſdom and virtue of heaven? See Bp. Warburton's ſermons, vol. i. p. 283.

Chap. XI. *Ver.* 1. *Had made an end of commanding*] *Had finiſhed his inſtructions to*, &c. Heylin. *In their cities*—means "in the other cities of the Jews;" for the pronoun is often put without having a noun going before, to which it refers. Compare Luke iv. 15. v. 17. Or elſe, by the *cities* here mentioned, we may underſtand thoſe cities of Galilee, of which the Apoſtles were. See Acts ii. 7. The attentive reader will obſerve, that the chapters are again here very ill divided, as this verſe ſhould certainly cloſe the laſt chapter. See Bengelius's Greek Teſtament, the diviſions whereof are the moſt judicious I have met with.

Ver. 2. *Now when John had heard*, &c.] Mr. L'Enfant, with ſome others, thinks, that John was ſo diſcouraged by his own long impriſonment, that he began himſelf to doubt whether Jeſus was himſelf the Meſſiah; and agreeably to this he ſuppoſes, that when our Lord ſays, *happy is he that is not offended in me*, he meant it as a caution to John that he ſhould be upon his guard againſt ſo dangerous a temptation. But, conſidering what clear evidence John had before received by a miraculous ſign from heaven, and what expreſs and repeated teſtimonies he himſelf had borne to Jeſus, I cannot imagine this to have been poſſible; eſpecially as he foreſaw and foretold that he muſt himſelf quickly be laid aſide. John iii. 30. But his diſciples might very probably be *offended* at this circumſtance, as well as at the freedom of Chriſt's converſation, ſo different from the auſterity uſed among them, and therefore he might think it neceſſary to put them in the way of further ſatisfaction; not to ſay that the warmth of John's temper might render him ſomething uneaſy at the reſerve which Chriſt maintained, and that he might imagine it agreeable to the good deſign of his own office thus to urge a more expreſs declaration. This appears an eaſy and natural ſolution of the difficulty ariſing from this event. Some writers, however, and thoſe of diſtinction, are of different ſentiments, obſerving that John ſent the meſſage for his own ſake principally. His diſciples, it is ſaid, came and related to him Chriſt's miracles, particularly the two reſurrections which had been lately performed. But the more and greater miracles Jeſus wrought, the higher muſt the opinion have been which the Baptiſt's diſciples entertained of him His miracles, inſtead of weakening, ſhould have ſtrengthened their faith in him, and in their maſter's teſtimony concerning him. Beſides, had the greatneſs of his miracles really ſtaggered their faith, it is not eaſy to underſtand how they ſhould have been diſpoſed to believe Chriſt's teſtimony concerning himſelf, rather than their maſter's; Not to mention that Jeſus bad the diſciples go, and carry his anſwer to John; *Go, tell John what ye hear and ſee*; plainly implying, that John had ſent the meſſage for his own ſake chiefly, and not for the ſake of his diſciples. The Baptiſt entertaining an high opinion of his own gift, thought it was neceſſary that he ſhould preach the Goſpel, and prepare men for the erection of Chriſt's kingdom. From the very beginning of his impriſonment, therefore, both he and his diſciples had certainly been expecting that the Divine Power, of which Jeſus was every day giving freſh proofs, would have been exerted in bringing about his releaſe; and though they had not hitherto perceived any appearance of ſuch a miracle, they had ſtill waited with patience, and entertained hopes of it: But when John got notice that twelve illiterate fiſhermen were choſen to preach the Goſpel, and furniſhed with miraculous powers for that purpoſe, and that two perſons of no conſideration at all were raiſed from thedead, while he was ſuffered to lie idle and uſeleſs in priſon; He began at length to find, that Jeſus did not put that value upon his ſervices which he thought they deſerved, and of conſequence that no miracle would be wrought for his deliverance. His patience therefore, being quite tired, he ſent this meſſage to Jeſus, *Art thou He that ſhould come, or do we look for another?* Not as if he entertained any doubt of his being the Meſſiah, but by aſking the queſtion, he complained that Jeſus had not acted the part which he thought the Meſſiah ſhould have acted.—That this was the Baptiſt's frame of mind when he ſent his diſciples to Chriſt, may be gathered alſo from the anſwer which he received. Mr. Bell, in his excellent treatiſe on the divine miſſions of John the Baptiſt, and Jeſus Chriſt, part iii. ſect. 8. has ſhewn, that this remarkable meſſage, viewed in every light, ſupplies us with one of the moſt ſatisfactory, circumſtantial proofs of the integrity and divine character of Jeſus and the Baptiſt, which the Goſpel affords; and whether we can point out the particular motives which actually induced the true Elias to ſend his diſciples with ſuch a meſſage to the true Meſſiah, or not, is an inquiry of no real importance at all, however it might gratify our curioſity to be able to ſolve the queſtion; ſince in the mean time it appears abundantly plain, that no ſuch meſſage could on any account have been ſent from John to Jeſus, had they in reality been no better than impoſtors. See the note on ver. 4. The reader will find more on this ſubject in Jortin's diſcourſes, p. 196. Bp. Atterbury's, vol. iii. p. 35. and Archbp. Tillotſon's, ſerm. 117.

Ver. 3. *Art thou He that ſhould come*] It ſeems that by their ſpeaking of the Meſſiah in the phraſe, *he that cometh*, or *he that is coming*, [῾Ο ἐρχόμενος] the pious Jews in the moſt lively manner expreſſed their confident expectation of him, and their eager longing for his appearance, as the greateſt and moſt welcome meſſenger of God to man, and the moſt deſirable perſon that ever did or ſhould come into the world. See Mark xi. 9, 10. and comp. Pſ. cxv. 26. Dan. xvii. 13, &c Bp. Pearſon juſtly obſerves, that this, among many other arguments, proves that the notion of two Meſſiahs, the one ſuffering, the other triumphant, is a vain dream of the modern Jews, altogether unknown to the ancients. See Chandler's defence, p. 7. and Pearſon on the creed, p. 183.

Ver. 4. *Go, and ſhew John*, &c.] This anſwer is a clear reference to a ſignal prophecy of Iſaiah concerning the Meſſiah; and therefore it is manifeſt that Jeſus referred the enquirers for conviction at once to the evidence of prophecies and miracles. The finger of God is manifeſt in the whole occurrence. It could not be by chance that John ſent his diſciples to propoſe this important queſtion to our Lord, at the very time when he was enabled to give the fulleſt ſatisfaction to it, and to confirm in ſo remarkable a manner the teſtimony of the Baptiſt. It could not be by chance, that enquiry was made after his divine character, at that critical period when he was diſplaying the ſtrongeſt marks of it; in the ſame hour when he was engaged in *curing many of their infirmities and plagues, and of evil ſpirits, and in giving ſight to thoſe who had been born blind*, (See Luke vii. 24.) We ſee then the propriety of this enquiry, without deducing it from any ſuppoſed doubts or diſcontents in the mind of the Baptiſt himſelf, or even any incredulity in his diſciples. John had frequently declared our Lord to be the Meſſiah, which was indeed the grand purpoſe of his own miſſion. But without his doubting, 5 The blind receive their ſight, and the lame walk, the lepers are cleanſed, and the deaf hear, the dead are raiſed up, and the poor have the goſpel preached to them.

6 And bleſſed is *he* whoſoever ſhall not be offended in me.

7 And as they departed, Jeſus began to ſay unto the multitudes concerning John, What went ye out into the wilderneſs to ſee? A reed ſhaken with the wind?

8 But what went ye out for to ſee? A man clothed in ſoft raiment? behold, they that wear ſoft *clothing* are in kings houſes.

9 But what went ye out for to ſee? A prophet? yea, I ſay unto you, and more than a prophet.

10 For this is *he* of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

11 Verily, I ſay unto you, among them that are born of women, there hath not riſen

Ver. 5. Iſai. xxix. 18. xxxv. 5, 6. Pſ. xxii. 26. Iſai. lxi. 1. Luke iv. 18. Jam. ii. 5.—V. 6. 1 Cor. i. 23. Gal. v. 11.—V. 7. Luke vii. 24. Epheſ. iv. 14.—V. 9. Luke vii. 26.—V. 10. Mal. iii. 1. Mark i. 2. Luke vii. 27.

or his diſciples diſbelieving this teſtimony, they muſt all alike have been ſenſible that this teſtimony could have no force, till it ſhould be confirmed by the event, and till our Lord ſhould prove himſelf to be what John aſſerted him to be. The prophets had deſcribed the Meſſiah: John had pointed out our Saviour to the world, as the perſon by them deſcribed. His teſtimony, therefore, muſt have been overthrown, had it not afterwards appeared that *all things which John ſpake of this man were true.* Hence it was natural, nay, it was neceſſary, that he ſhould ſend his diſciples to our Lord, that they might ſee the prophetical deſcriptions of the Meſſiah, and the teſtimony of their Maſter verified in him. And when the buſineſs of his own miſſion was accompliſhed, when his doctrine and his teſtimony of our Lord's divine character had made the due impreſſions upon the people; when the report of the mighty works of Chriſt had reached him in priſon, and he perceived that our Saviour began to diſplay that divine power which the prophets had aſcribed to the Meſſiah; he then ſaw this was the ſeaſon pointed out to him by Providence for ſending his diſciples to make this enquiry. See Rotheram on the origin of faith.

Ver. 5. *The blind receive their ſight*] Nothing could be more appoſite, natural, and convincing, than ſuch an anſwer as this; which took its riſe from what Chriſt was then doing, and reſted on the moſt apparent teſtimony of God himſelf, in aſtoniſhing miracles, to which they knew their maſter made no pretences: (See John x. 41.) miracles of ſo beneficent a nature, that no auſterities of a retired life were by any means comparable to them; and miracles receiving an additional luſtre, from their being foretold by a prophet many ages before; even by Iſaiah the prophet, by whom the Baptiſt was ſo particularly deſcribed, that, as he *himſelf* had frequently referred to him, (Matth. iii. 3. Luke iii. 4—6. John i. 23.) ſo his diſciples muſt, no doubt, have made themſelves peculiarly familiar with his writings. Theſe, and many other particulars, are ſet in a moſt beautiful light by the maſterly hand of Bp. Atterbury, in his poſthumous ſermons, vol. i. p. 41—50. Archbp. Tillotſon alſo has largely ſhewn the correſpondence between the prophecies and events here referred to. See his 117th ſermon, and Dr. Thomas Jackſon's works, vol. ii. p. 470. The laſt circumſtance mentioned in this verſe, *The poor,* &c. diſtinguiſhed the Meſſiah from all the heathen philoſophers and prieſts; for whereas they concealed the myſteries or depths of their doctrines from the vulgar, and thoſe who were not initiated, He opened his to every one, without diſtinction; to the poor as well as the rich, to the unlearned as well as the learned. It diſtinguiſhed him likewiſe from the prophets who went before him, they being chiefly ſent to monarchs; whereas Chriſt diſcovered the treaſures of life to the illiterate. It diſtinguiſhed him from the Scribes and doctors of the Jews, who taught none but the rich, and charged very highly for their inſtructions, deſpiſing and neglecting the poor, who were ſtiled the *off-ſcourings of the earth,* and holding it as a maxim, that the Spirit reſted upon the rich only. It might have convinced the Jews, that their ideas of the Meſſiah were falſe: They looked upon the Meſſiah as a temporal prince, who ſhould ſubdue the world to their yoke; but He placed his glory in ſubduing ſin, and in overcoming iniquity. It might have ſerved to convince the Jews that he was diſintereſted: Inſtead of paying his court to the great, he applied himſelf to the diſtreſſed; and inſtead of engaging the prieſts and Scribes for his diſciples, he preached to the vulgar, and choſe twelve illiterate and poor men to be the propagators of his doctrine. To ſpeak the blind to ſight, to command the lame to walk, to reſtore the deaf to hearing by a ſingle word, and to call the dead to life, were ſuch miracles as plainly ſhewed him to be the Meſſiah. But theſe cures were only the cures of bodily diſeaſes: His office was likewiſe to include in it the cure of our mental diſtempers; and therefore our bleſſed Lord adds, as the heightening and diſtinguiſhing criterion of his character, that *he preached the goſpel to the poor.* Others put a different ſenſe upon the clauſe Πτωχοὶ εὐαγγελίζονται, tranſlating it actively, *the poor preach the goſpel*; as if Jeſus intended to inſinuate, that the Baptiſt had no reaſon to be diſpleaſed with the election of twelve illiterate fiſhermen to preach the Goſpel, while he, whoſe gifts were far ſuperior to theirs, was ſuffered to lie uſeleſs in priſon,—becauſe this alſo was one of the characters of the Meſſiah's reign, mentioned by Iſaiah. According to this interpretation, our Lord's meaning was, "Go, and tell your maſter, that the miracles which you have ſeen me perform, are the very miracles which Iſaiah long ago predicted the Meſſiah ſhould perform; and that the perſons I have choſen to aſſiſt me in preaching the Goſpel, are ſuch as the ſame prophet has pointed out for that work." See the paſſages in the margin, Macknight, and Sherlock.

Ver. 6. *Bleſſed is he whoſoever,* &c.] See the note on ch. v. 29. It was foretold of the Meſſiah, that the world ſhould be *offended at him,* Iſai. viii. 14. liii. 1, 3. This is intimated in the preſent words; wherein our Saviour hints, that notwithſtanding the great works which he did among them, which teſtified of him that he came from God; notwithſtanding the predictions of the prophets concerning the Meſſiah were ſo clearly and punctually accompliſhed in him; notwithſtanding all this, they would take offence at him upon one account or other, and reject him and his doctrine: But even this,—that they *rejected* him, and would not own him for the Meſſiah, was another ſign and evidence that he was the true Meſſiah foretold by the prophets; for, among other things, this was expreſly predicted concerning him, that *he ſhould be deſpiſed and rejected of men.* See Archbp. Tillotſon.

Ver. 7, 8. *What went ye out,* &c.] Theſe, and the following queſtions, are in the ſtile of the Hebrews; and, according to the idiom of their language, imply a ſtrong negation. The reader by recurring to the book of Job will meet with many paſſages to confirm this obſervation: So that, according to this interpretation, the meaning is, "When ye went into the wilderneſs to John, with what deſign did you go?—Not to ſee the reeds waving on the banks of Jordan;—nor becauſe he made a magnificent appearance, &c." They went not to *ſee a reed ſhaken with the wind*; i. e. no trifling, mean, wavering, or inconſtant object, but one employed on a meſſage of great importance; ſteady, upright, and conſiſtent in his teſtimony. In this queſtion the courage and conſtancy of the Baptiſt is applauded. By *ſoft raiment,* ver. 8. is meant ſuch as is made of *ſilk*; which was ſo ſcarce and valuable in thoſe early ages, that it was ſold for its weight in gold. It was not to gaze at the ſplendid appearance of ſuch as frequent the courts of princes, that they went into the wilderneſs to hear and contemplate the meſſage of a man, plain indeed in his appearance; but who, by the auſterity of his life, ſanctity of his manners, and diligence in performing the commiſſion which he had received from above, drew the regard of the whole people. In this queſtion, the auſtere mortified life of the Baptiſt is praiſed, and the ſpiritual nature of the Meſſiah's kingdom inſinuated. His forerunner did not reſemble any of the officers who attended the courts of earthly princes; and conſequently he himſelf was in no reſpect to be like an earthly prince. See Heylin, Grotius, and Macknight.

Ver. 10. *This is He of whom it is written*] See the note on Mal. iii. 1. Dr. Hammond obſerves, that what is here *before thy face,* is in Malachi *before my face.* Hence it apears that Chriſt, here referred to by the word *thy,* is there the ſame with God; or, yet farther, that the *face* of God, ſignifying often his *coming* or *preſence*; and the *ſending before his face,* the ſending an harbinger or forerunner in a journey, (Luke ix. 52.) This coming *of Chriſt* into the world, is the coming *of God himſelf*; this Preſence of his on the earth, the Preſence of God himſelf; and ſo the ἱλαςήριον, or *covering of the ark,* noting the Preſence of God, appears to have been meant as a type of Chriſt, Rom. iii. 25.

Ver. 11. *Among them that are born of women*] "As he is, with regard to his moral and religious character, one of the beſt men, ſo he has ſome peculiar honours ſuperior to any prophet of former generations: Nevertheleſs, there is a ſenſe in which He that is leaſt in the kingdom of heaven, not only in its final glories, but even here on earth, is greater than He. For my miniſters, and people in general, ſhall receive ſuperior ſupplies of the Spirit, and know many important truths relating to my Goſpel, which have not been revealed to John himſelf." By the *leaſt in the kingdom of heaven,* is not meant the ſame as ch. v. 19. What is expreſſed by *leaſt,* μικρότερος, might have been rendered *leſs*; i. e. in appearance more abject; yet, by being a member of the kingdom of heaven, He has thereby an advantage over John, whoſe commiſſion was ſuperſeded by our Saviour's miniſtry; for John himſelf ſays, *He muſt increaſe, but I muſt decreaſe.* The kingdom of heaven was declared to be at hand, when the firſt meſſenger came preaching in the wilderneſs; and after the deſcent of the Holy Spirit upon the Apoſtles, the information of the inſpired Chriſtian muſt have exceeded his, who was to diſcern the great Perſon of whom he was to bear record, by the deſcent and reſidence of the Spirit of God upon him. The miniſtry of John was preparatory to that of Jeſus. He was *to lead our feet into the way of peace*;

a greater than John the Baptiſt: notwithſtanding, he that is leaſt in the kingdom of heaven, is greater than he.

12 And from the days of John the Baptiſt until now, the kingdom of heaven ſuffereth violence, and the violent take it by force.

13 For all the prophets, and the law, propheſied until John.

14 And if ye will receive *it*, this is Elias, which was for to come.

15 He that hath ears to hear, let him hear.

16 But whereunto ſhall I liken this generation? It is like unto children ſitting in the markets, and calling unto their fellows,

17 And ſaying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking; and they ſay, He hath a devil:

Ver. 12. Luke xvi. 16. Or, *is gotten by force, and they that thruſt men.*—V. 13. Mal. iv. 6.—V. 14. Mal. iv. 5. Ch. xvii. 12. Luke i. 17.—V. 15. Ch. xiii. 9. Luke viii. 8. Rev. ii. 7, 11, 17, 29. iii. 6, 13, 22.—V. 16. Luke vii. 31.

peace; to proclaim the kingdom of heaven; and therefore he who was inferior in other reſpects to John, muſt have advanced beyond him, ſo have been greater than he, if a member of the kingdom of heaven. But this may perhaps be ſet in a ſtronger light: Our Lord honoured the Baptiſt with the magnificent title of one that was *more than a prophet*, (ver. 9.) for four reaſons; 1. He was the ſubject of ancient prophecies, and had long been expected by the people of God under the idea of *Elias*, a name given him by Malachi, becauſe he was to poſſeſs the ſpirit and power of Elias: 2. His conception and birth had been accompanied with miracles: 3. When the ſeaſon of his inſpiration came, he was favoured with a clearer revelation concerning the Meſſiah, than had been enjoyed by many of the prophets under the law: 4. By his ſermons he prepared the Jews for receiving the Goſpel, and conſequently began that more excellent diſpenſation. But though the Baptiſt thus excelled all the preceding prophets, the *leaſt* inſpired perſon in the kingdom of heaven, the leaſt apoſtle or preacher of the Goſpel, *was greater than he*; becauſe, by conſtantly attending on Jeſus, they were much better acquainted with his character, diſpoſition, and doctrine, than the Baptiſt, who had ſeen him only tranſiently: wherefore, in reſpect of their perſonal knowledge of the Meſſiah, the apoſtles greatly excelled the Baptiſt. Further, they were employed not in making preparation for, but in erecting the Meſſiah's kingdom. Hence they were greater than the Baptiſt, in reſpect to the dignity of their office: Moreover, having gifts beſtowed on them to fit them for that office, far ſuperior to his, they were greater in reſpect of their illumination; they had the ſpirit ſo dwelling in them, that on all occaſions they could declare the will of God infallibly, being as it were living oracles. To conclude, as they had been likewiſe the ſubject of ancient oracles, Acts ii. 16. they had been long expected by the people of God. See Macknight, and Sharpe's ſecond argument. Greater, ſays Wetſtein, is the dignity of a companion of Chriſt, than of an harbinger; as much as John excelled the prophets, ſo much do the diſciples of Chriſt excel John. The time of the prophets was the night; in the time of John the morning began to appear; the diſciples of Chriſt were illuminated with the brighteſt rays of the ſun. See Olearius's 33d and following obſervations.

Ver. 12, 13. *The kingdom of heaven ſuffereth violence*] *Is violently invaded.* Wat. Dr. Heylin renders it, *The kingdom of heaven is entered by force, and they who ſtrive with all their might take it, as by violence.* The kingdom of heaven was indeed the inheritance both of Jews and Gentiles; but *the Jews eſteemed all thoſe who knew not the law accurſed.* However, they neglected to accept the gracious terms of the Goſpel, while the publicans and ſinners, complying with theſe terms, entered into that inheritance, which the Jews thought they had no legal claim to. Hence they are ſtiled *the violent*, becauſe he who is obliged to make uſe of violence to ſecure any thing, cannot be ſuppoſed to have a legal claim to that thing. By referring to the parallel place, Luke vii. 29. the meaning of the preſent verſes will more evidently appear: *and all the people who heard him* [i. e. John] ſays our Lord, *and the publicans juſtified God, being baptiſed with his baptiſm.* The meaning is, that while John executed his miniſtry, the people, particularly the publicans, juſtified God, by receiving his baptiſm; or, to expreſs the matter differently, by believing on John, they declared the Son of God's righteouſneſs, and vindicated the divine wiſdom in ſending him. Hence we ſee the reaſon why faith is ſo abſolutely required, and ſo highly commended in Scripture; for can there be a more ſacred duty than to attribute to God the glory of his righteouſneſs, by believing what he hath revealed; or a more heinous blaſphemy than to rob him of his veracity, by rejecting the doctrine which comes from him? The ſenſe we have given of this verſe of St. Luke is confirmed by the paſſage before us, where our Lord expreſſes himſelf ſomewhat differently, but to the ſame purpoſe; the general import whereof is, "The *tax-gatherers*, *ſoldiers*, harlots, and others of the ſame ſtamp, perſons of the moſt abandoned characters, whom ye look upon as having no right to become members of the Meſſiah's kingdom, enter into it; and this you think a violence done to the kingdom of heaven; but in reality it it is not ſo, becauſe the law and the prophets, the diſpenſation which makes a diſtinction between men, was virtually ſet aſide at the coming of John, in whoſe miniſtry the kingdom of heaven began,—that diſpenſation, which admits all perſons equally, upon their faith and repentance: *For if ye will believe it*, he is the Meſſiah's forerunner, whom Malachi predicted under the name of Elijah." Dr. Heylin, upon the 13th verſe, obſerves, that to *propheſy*, in the Scripture language, is the ſame as to *preach*; and the ſenſe is, "The prophets and the law were your guides and inſtructors till John came; now God gives you another maſter in me, and John is that Elias who was to prepare the way before me;" or, in other words, "Repentance, ſuch as John taught and practiſed, is the neceſſary preparation for that kingdom of God which I come to eſtabliſh in the hearts of men." St. Auſtin obſerves upon this verſe, "God hath ſo ordained, that it is in every man's power to be happy: *The kingdom of heaven ſuffers violence:* to deſire, to reſolve, to endeavour, to ſtrive, is to be qualified; and no man ever failed in his attempt, who was willing to *take it by force.*"

Ver. 14. *And if ye will receive it*] There is nothing for the particle *it* in the original, therefore Dr. Heylin reads, *him*; and if this be the proper ſupplement, ſays he, we muſt underſtand that total perfect repentance which conſtitutes the common character both of him and Elias. For more on this ſubject we refer the reader to Mal. iv. 5, 6. and Bullock on Prophecy, pref. p. 50.

Ver. 15. *He that hath ears to hear*, &c.] Dr. Clarke obſerves, that theſe words are a ſtrong and general appeal to the reaſon and underſtanding of all unprejudiced and impartial men, and an exhortation to them to uſe the powers of reaſon and underſtanding which God hath given them. They are highly expreſſive of the authority of the perſon who ſpeaks; of the reaſonableneſs, truth, and excellence of the thing that is ſpoken; and of the capacity men have, and the obligation they are under, to hearken to and obey what is thus delivered unto them. Hence they are often uſed by Chriſt, when he is ſpeaking things of great importance, and which deſerve the moſt ſerious conſideration of mankind.

Ver. 16, 17. *But whereunto ſhall I liken*, &c.] For the better underſtanding of our Saviour in this place, ſee Luke vii. 29, 30. To ſhew the Phariſees more plainly the perverſeneſs of their diſpoſition, our Saviour told them they were like children at play, who never do what their companions deſire them; peeviſh and froward, and diſpleaſed with every thing. The phraſe *it is like*, in St. Matthew's ſtile, often ſignifies only, in general, that the thing ſpoken of may be illuſtrated by the following ſimilitude. Compare ch. xiii. 24, 45. xviii. 23. xx. 1. xxii. 2. In Judea it was uſual, at feaſts, to have muſic of an airy kind, accompanied with dancing; Luke xv. 25. and at funerals melancholy airs, to which were joined the lamentations of perſons hired for the purpoſe. Sec ch. ix. 23. The children therefore in that country, imitating theſe things in their diverſions, while one band of them performed the muſical part, if the other, happening to be froward, would not anſwer or lament as the game directed, it naturally gave occaſion to the complaint, *we have piped unto you, and you have not danced*, &c. which at length was turned into a proverb; and we find it frequently quoted both in Jewiſh and heathen writers. The mourning airs here ſpoken of fitly repreſent the ſeverity of the Baptiſt's manners, and the mournful doctrine of mortification and repentance which he preached: On the other hand, the chearful airs beautifully repreſent our Lord's ſweet diſpoſition, affable condeſcenſion, and engaging method of giving inſtruction; ſo that every thing was tried which could poſſibly have influence, to bring the Jews to repentance. See Grotius and Wetſtein.

Ver. 18, 19. *For John came neither eating*, &c.] Our Lord juſtifies the application of the proverb in the preceding verſe to the Phariſees, by obſerving, that the divine wiſdom had tried every method prope for converting them, but in vain: For, firſt of all, the Baptiſt wa ſent unto them, in the ſtern dignity of their ancient prophets, ſo tha it was natural to think they would have reverenced him; nevertheleſs they rejected him altogether. Such, it ſeems, was the pride o malice of the Phariſees, that when they found their own oſtentatio and hypocritical mortifications utterly eclipſed by the real auſteriti of this holy man's life, they impudently affirmed, that his living i deſarts, his ſhunning the company of men, the coarſeneſs of hi clothing, the abſtemiouſneſs of his diet, with the other ſeveriti which he practiſed, were all the effects of madneſs, or religious me lancholy: *John came neither eating bread, nor drinking wine*, (Luk vii. 23.) *and they ſay he hath a devil*; literally, *he hath a dæm* This method of converting the Phariſees proving unſucceſsfu God ſent his only Son in a more familiar manner, ver. 19. Je did not practiſe thoſe mortifications which rendered the Baptiſt r markable: He fared like other men, and went into mixed compani

19 The Son of man came eating and drinking; and they ſay, Behold, a man gluttonous, and a wine-bibber, a friend of publicans and ſinners. But wiſdom is juſtified of her children.

20 Then began he to upbraid the cities wherein moſt of his mighty works were done, becauſe they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethſaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in ſackcloth and aſhes.

22 But I ſay unto you, It ſhall be more tolerable for Tyre and Sidon, at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, ſhalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I ſay unto you, That it ſhall be more tolerable for the land of Sodom, in the day of judgment, than for thee.

25 At that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes.

26 Even ſo, Father: for ſo it ſeemed good in thy ſight.

Ver. 19. Luke vii. 35.—V. 20. Luke x. 13.—V. 21. Jonah iii. 7, 8.—V. 22. Ch. x. 15.—V. 23. Iſai. xiv. 13. Lam. ii. 1.—V. 25. Luke x. 21. See Pſ. viii. 2. 1 Cor. i. 27. ii. 8. Ch. xvi. 17.

not avoiding the ſociety even of publicans and ſinners. But neither would they hear Him; for notwithſtanding he maintained the ſtricteſt temperance himſelf, and never encouraged the vices of others, either by diſſimulation or example, they attributed that free way of living to a certain looſeneſs of diſpoſition; *But wiſdom is juſtified by her children.* Theſe words appear to be a Jewiſh proverb, ſee Iſai. xlv. 25. Luke vii. 29. *Wiſdom* here implies the method which God followed in bringing the Jews to Chriſtianity. The auſterity of John the Baptiſt, and the meekneſs of Jeſus Chriſt, is what St. Luke calls *the counſel of God*, ch. vii. 10. *The children of wiſdom* mean the *wiſe*, the *diſciples of wiſdom:* they are the *babes* mentioned in the 25th verſe of this chapter. The clauſe may be paraphraſed, "They who are truly wiſe and religious muſt needs approve this beautiful variety in the conduct of Providence, and ſee that the difference in our manner of living ſuits the purpoſes of our reſpective appearances, and is adapted to promote the general deſign of God's glory, and man's ſalvation." Dr. Waterland renders the clauſe, *and the doctrine is condemned by its own children*, or *diſciples*; in which he follows Elſner, who thinks that the words were ſpoken by the Phariſees: but the interpretation appears very unnatural, and by no means comparable with that above given.

Vor. 20—24. *Then began he to upbraid the cities*] After reproving the Phariſees, Jeſus denounced heavy judgements againſt Chorazin, Bethſaida, and Capernaum, cities which he had often bleſſed with his preſence; for though they had heard him preach many awakening ſermons, and ſeen him perform many aſtoniſhing miracles, ſuch as would have converted Tyre, Sidon, and Sodom, cities infamous for their impiety, contempt of religion, pride, luxury, and debauchery; yet, ſo great was their obſtinacy, that they perſiſted in their wickedneſs, ſpite of all He had done to reclaim them. The words *woe unto thee* do not contain an imprecation againſt thoſe cities, but only a denunciation of the judgements which they were bringing down upon themſelves by their impenitence. The expreſſion *long ago*, or *long ſince*, ver. 21. ſeems to refer to the time when Ezekiel reproved the inhabitants of Tyre and Sidon for their enormous crimes; and intimates, that if Ezekiel had enforced his remonſtrances by the aid of ſuch miracles as he himſelf had wrought in the cities of Judea, it was probable that they would have been as exemplary for their penitence as the Ninevites were. See Jonah iii. 6. From hence our Lord infers the guilt of thoſe who rejected his doctrine, although it was ſupported by ſuch miraculous powers. But though the obduracy of the Tyrians and Sidonians in the time of Ezekiel was not comparable to the Galileans in the time of Chriſt, their puniſhment was nevertheleſs juſt and equitable; for they violated every principle of morality and humanity. In their commerce they were guilty of the greateſt frauds, and inſulted the Jews, their confederates and allies, in their diſtreſſes, when ſubdued by the Chaldeans. Their nearneſs to Judea, their common language, their daily commerce, could not but bring them acquainted with the worſhip of the true God, eſpecially as prophets were raiſed expreſly to correct their faults. Theſe and other advantages were ſufficient to have converted the Phœnicians, if they would have attended to them; and on the other hand, were ſufficient to manifeſt their obduracy, if they diſregarded them, though they had not the benefit of thoſe extraordinary miracles, which infinite wiſdom had reſerved for the times of the Meſſiah. See Grotius's excellent note. By the *day of judgement*, ver. 22. Dr. Hammond underſtands the temporal calamities to be brought on theſe places by the Romans, who did indeed ſhortly after over-run the whole country, and make dreadful ravages in ſome of theſe cities; but there is no evidence that the deſtruction of thoſe Jewiſh cities was *more dreadful* than that of Tyre and Sidon, and it was certainly leſs ſo than that of Sodom and Gomorrah: Beſides, our Lord plainly ſpeaks of a judgement which was yet to come on *all* theſe places here mentioned. *Capernaum*, ver. 23. was famous for its fiſhery, commerce, and every other advantage of a maritime ſituation. Here our Lord had fixed his abode for ſome time, and frequently converſed with its inhabitants; it was therefore in the moſt flouriſhing condition, and exalted to the higheſt pitch of glory, as the phraſe *which art exalted to heaven* implies. Compare Dan. iv. 22. *Brought down to hell* is a Scripture phraſe, uſed to denote an *utter deſtruction*, a total overthrow. See Iſa. xiv. 13, 15. lvii. 9. 1 Sam. ii. 6. Dr. Heylin renders it, *ſhalt be brought to utter deſtruction.* "This prophecy hath been ſo exactly fulfilled, ſays Mr. L'Enfant, in the deſtruction of Capernaum, that, according to the relation of travellers, there are not now above eight cottages where it ſtood." The word *hell* ᾅδης, does not ſignify here the *place of the damned*, but only, as we have frequently obſerved, the *condition and place of the dead*; the *ſepulchre.* See Epheſ. iv. 9. Inſtead of *But I ſay*, &c. ver. 24. the *MS.* reads *Moreover*, &c.

Ver. 25. *At that time Jeſus anſwered and ſaid*] Doddridge reads this, *Jeſus took occaſion to ſay*; and when the words ſo introduced, ſays he, are not a reply to any preceding ſpeech, I apprehend the verſion here given expreſſes the ſenſe of them with great exactneſs. Dr. Heylin renders it, *Jeſus continuing his diſcourſe, ſaid*; and Mr. Pilkington, in his remarks, obſerves, after the generality of commentators, that this phraſe is derived from the Hebrew, which not only ſignifies *to anſwer*, but likewiſe *to utter a ſentence*, or *begin a diſcourſe*; and thus the Hebrew word, Job. iii. 2. is not *anſwered*, but *ſpoke.* We make this obſervation once for all, and it removes any little objection againſt the propriety of the writings of the New Teſtament, becauſe the word *anſwered* is ſometimes made uſe of where there is no previous queſtion. Inſtead of *I thank thee*, Heylin reads, *I praiſe thee*; literally, *I confeſs* or *acknowledge thee.*—To *acknowledge God* for what he is, is the higheſt kind of *praiſe.* [*Becauſe thou haſt hid.*] God is often ſaid in Scripture to *do* thoſe things which he determines to permit, and which he foreſees will be in fact the conſequence of thoſe circumſtances in which his creatures are placed, though their wills are laid under no conſtraint. See on Exod. ix. 34, 35. 2 Sam. xii. 11, 12. xxiv. 1. 1 Kings xxii. 22, 23. In this ſenſe alone could God be ſaid to *hide* thoſe things from the learned men of that age, which he revealed ſo plainly, that honeſt and well-diſpoſed perſons, though *children in underſtanding*, might come to the knowledge of them. See ch. x. 34, 35. It ſeems they were but a few, and thoſe generally of the lower ſort of people, who embraced the doctrine of Chriſt, and aſſiſted him in erecting his kingdom; circumſtances which, in the eyes of common wiſdom, were melancholy and mortifying; but our Lord foreſaw, that by the direction of God, theſe very circumſtances would become the nobleſt demonſtrations of his perſonal dignity, the cleareſt proofs of the excellency of his religion, and the moſt ſtupendous inſtances of his power, who, by ſuch weak inſtruments eſtabliſhed his religion in every part of the habitable world, againſt the policy, power, and malice of devils, and men combined to oppoſe him. Beſides, had the great rulers and learned Scribes, the nobles, the wits, and geniuſes been converted, it muſt have been prejudicial to the Goſpel in ſeveral reſpects, as ſuch converts and teachers might probably have made the Gentiles look upon it as a trick of ſtate: perhaps alſo they would have mixed it with things foreign to its nature; our Lord, therefore wiſely made the rejection of the Goſpel by the great men of the nation, and the reception of it by perſons in lower ſtations, matter of eſpecial *thankſgiving* both now and afterwards in Judea, Luke x. 21. *Babes*, νηπίοι, in Scripture language, are perſons whoſe faculties are not improved by learning; but who, to that ſagacity and underſtanding which is purely natural, join the beſt diſpoſitions of heart; ſuch as meekneſs, modeſty, innocence, honeſty, humility, docility, and all the other engaging qualities which are to be found in children. This is plain from ch. xviii. 3. *Babes* therefore ſtand in oppoſiton, not to men of ſound judgement and reaſon, but to proud politicians, and men of learning, who are ſo full of themſelves, that they diſdain to receive inſtruction from others, and who make all their abilities ſubſervient to their advancement in this world. See Macknight, L'Enfant, Stockius.

Ver. 26. *Even ſo, Father*] The Pruſſian editors render this verſe

27 All thing are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, ſave the Son, and *he* to whomſoever the Son will reveal *him*.

28 Come unto me, all *ye* that labour, and are heavy laden, and I will give you reſt.

29 Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye ſhall find reſt unto your ſouls.

30 For my yoke *is* eaſy, and my burden is light.

Ver. 27. Ch. xxviii. 18. John iii. 35. xiii. 3. xvii. 2. John i. 18. vi. 46. x. 15.—V. 29. John xiii. 15. Phil. ii. 5. 1 Pet. ii. 21. 1 John ii. 6. Zech. ix. 9. Phil. ii. 7, 8. Jer. vi. 16.—V. 30. 1 John v. 3.

Thus it is, O Father, becauſe ſuch was thy will; and Mr. Wynne obſerves, that poſſibly the Greek would be more properly rendered, *Be it ſo, O Father, ſince ſuch has been thy pleaſure*. See Luke x. 21.

Ver. 27. *All things are delivered*, &c.] "Every thing relating to the ſalvation of the world is committed to my care by God." *And no one knoweth*, &c.—"Knoweth his dignity, what he hath done, and what he is yet to do, for the ſalvation of the world." *Neither knoweth any one the Father, but the Son*, &c. "None but the Son and his diſciples fully know the perfections and counſels of the Father." It is evident from this verſe, that there is ſomething inexplicably myſterious in the nature and perſon of Chriſt, which indeed appears in the moſt convincing manner from the account elſewhere given of his Divinity in Scripture. See Doddridge, and Hammond who interprets the verſe differently. Our Lord here addreſſing himſelf to his diſciples, ſhews why men, wiſe and underſtanding in other things, do not know this; namely, becauſe none can know it by mere natural reaſon; none but thoſe to whom He revealeth it.

Ver. 28. *Come unto me*, &c.] Our Saviour here ſhews to whom he is pleaſed to reveal theſe things. Warmed with the moſt ardent love to men, he graciouſly invites *all* who are weary of the ſlavery of ſin, and deſire to be in a ſtate of reconciliation with God, to *come unto him*, or *to believe in him*: Not becauſe he expected any advantage from them, but becauſe he both knew how to give them relief, and was willing to do it, upon no other motive however, but merely to ſatisfy the immenſe deſire he had to do them good. In this invitation our Lord ſeems to have had his eye on Iſai. l. 4. where the Meſſiah is introduced, ſaying, *The Lord hath given me the tongue of the learned, that I ſhould know how to ſpeak a word in ſeaſon to him that is weary*; for, his having *all things delivered to him of the Father*, is parallel to the *Lord's giving him the tongue of the learned*; and his inviting all who *labour and are heavy laden*, is the end mentioned by the prophet for which the tongue of the learned was given him; and this, poſſibly, is the reaſon why many critics, by the *Reſt* offered in this invitation, underſtand that freedom from the burdenſome ſervices of the law which Chriſt has granted to men, through the promulgation of the Goſpel, termed in the prophecy, *ſpeaking a word in ſeaſon to him that is weary*; And it muſt be owned that this interpretation is favoured by the ſubſequent clauſe, in which men are invited to take on them *Chriſt's yoke*, from the conſideration that it *is eaſy*, in compariſon of Moſes's yoke; and his *burden*, from the conſideration that it is *light*, in compariſon of the ceremonial precepts of the law. There is no reaſon, however, for confining the *reſt of the ſoul* here offered, to that particular privilege of the Chriſtian religion; it is more natural to think that it comprehends therewith all the bleſſings of the Goſpel whatſoever. Dr. Doddridge has well paraphraſed it, "All ye that labour, and are heavy-burdened, whether with the diſtreſſes of life, or with the ſenſe of guilt, (ſee Pſ. xxxii. 4.) or with the load of ceremonial obſervances." It has been well obſerved that Chriſtianity gives reſt to the ſoul, becauſe, 1ſt, it clearly informs the judgement concerning the moſt important points, removing all doubts concerning them; becauſe, 2dly, it ſettles the will in the choice of what is for its happineſs; becauſe, 3dly, it directs the paſſions aright, and ſo keeps them under good government. See my ſermon on this text, *Diſcourſes on the miracles*, vol. i.

Ver. 29, 30. *Take my yoke upon you*] The word *yoke* is uſed even by the heathen philoſophers, to ſignify doctrines and precepts. It is ſo applied Acts xv. 10. and St. John, interpreting this paſſage in his firſt Epiſtle, ch. v. 3. ſubſtitutes the word *commandments* inſtead of *yoke*. The meaning is, "My doctrine and precepts are eaſy and pleaſant; in which reſpect they are diſtinguiſhed from the Moſaical ceremonies, and alſo from the traditionary precepts of your doctors, who bind up heavy loads of duty, and lay them upon men's ſhoulders." Some have apprehended, ſays Dr. Doddridge, that when our Lord ſays, *I am meek, and lowly of heart*, He intends peculiarly to recommend the imitation of his humility and meekneſs, as what would eſpecially conduce, in the natural conſequence of things, to promote the repoſe and tranquility of their minds. But I apprehend that our Lord chiefly means to remind them of the general lenity of his temper; which would engage him to decline all grievous impoſitions, and unneceſſary burdens, and tenderly to inſtruct them in the way of pardon and life. See ch. xii. 19, 20. Dr. Heylin reads this, *For I am a mild and condeſcending Maſter*. Ἐλαφρὸν, ver. 30. properly ſignifies both *light* and *pleaſant*; and χρηστὸς, *eaſy*, may be alſo rendered *good*, *gentle*, and *agreeable*; and ſo with great propriety may expreſs that true pleaſure and chearfulneſs, which are the genuine reſult of a ſincere ſubjection to Chriſt's government. That Chriſt's *yoke is eaſy*, and *his burden light*, muſt be acknowledged, becauſe all his affirmative precepts are as neceſſary to the ſouls of men, as food is to their bodies; and for his negative injunctions, abſtinence from drink is not more expedient to perſons ſwelled with the dropſy, than they are to all who would preſerve the health and vigour of their ſouls. The obedience therefore which he required, is ſuch a reaſonable obedience as every well-informed mind muſt rejoice in; and the pleaſures which he promiſes, are the pleaſures of goodneſs, the moſt extenſive, ſatisfying, and durable of all pleaſures, being to the mind a delicious and continual feaſt. See Macknight and Hammond.

REFLECTIONS ON CHAP. XI.

Whatever were the motives that inclined the holy Baptiſt to ſend his diſciples to Jeſus, which we cannot doubt were the beſt, we certainly ſhould be thankful for the enquiry; as from thence we derive a convincing teſtimony of the truth of that Goſpel, which is ſtrongly ſupported by the evidence of prophecy and of miracles. If at any time tempted to doubt the truth of Chriſtianity, we ſhould recollect the various and unanſwerable proofs of it, which are contained in the comprehenſive words of our Redeemer, ver. 4—6. Proofs, ariſing from the miracles, and from the prophetic teſtimony which was borne to him. Our Lord pronounces a *bleſſing* upon thoſe *who ſhall not be offended in him*. It is our wiſdom and our duty to conſider what thoſe things are in the doctrine or circumſtances of Chriſt, which have proved the moſt dangerous ſtumbling-blocks, and endeavour to fortify our ſouls againſt thoſe temptations which may ariſe from them: So the trial of that faith, which is a much more valuable treaſure than gold which periſheth, though tried in the fire, may be found unto praiſe, and honour, and glory.

How happy would it be, if we could learn to correct the natural inconſiſtencies of our temper and conduct by wiſe reflections! How much more improving would our attendance on the miniſtrations of God's ſervants be, were we ſeriouſly to aſk ourſelves to what purpoſe we attend! *What went ye out to ſee?* ver. 7—9. It ought ſurely to be followed with ſuch conſiderations, ſince it is intended to lead us to the kingdom of heaven. A glorious prize, too glorious to be obtained by faint wiſhes and inactive deſires. There is a ſenſe in which it ſtill *ſuffers violence*, (ver. 12.) and how ſad is the degeneracy of our nature, that we ſhould exert ſo little warmth in ſuch a purſuit, and ſo much for every trifle!

Inſtead of that holy ardor with which men ſhould preſs into it, they fold their hands in their boſoms, and loſe themſelves in ſoft luxurious dreams, till the precious opportunity is for ever gone. How eager then, my ſoul, ſhould we be, to *preſs* into that heavenly city, where our home and our privileges are! where we are free denizens, and have our names enrolled in the book of God!

Whatever meaſures good men take, they will never eſcape the cenſures of the world: However contrary in their manners the Baptiſt and the holy Jeſus, they were equally reproached by the Phariſees. The moſt unſpotted innocence, and the moſt unparalleled excellence, will not always be a defence againſt the reproach of tongues. Nay, a man's beſt gifts, and beſt actions, which are both well intended, and well calculated for edification, may be made the matter of his reproach. It was true, in ſome ſenſe, that Chriſt was a *friend to publicans and ſinners*, (ver. 19.) the beſt friend they ever had; for He *came into the world to ſave ſinners*, great ſinners, even the *chief*. So *he* ſaid very feelingly, who had been himſelf, not a *publican* and a *ſinner*, but a *Phariſee and a ſinner*: But this is, and will be Chriſt's praiſe to eternity, and they forfeited the benefit of it, who thus turned it to his reproach. For ourſelves we ſhall diſcover in all things ſufficient cauſe to adore the wiſdom and goodneſs of God, when happily, we are of the number of the true children of this incarnate wiſdom.

What can we imagine more dreadful than the guilt and condemnation of thoſe who, hear the Goſpel only to deſpiſe it? How can we read the doom of *Chorazin*, *Bethſaida*, and *Capernaum*, (ver. 21—24.) without trembling for ourſelves, leſt we ſhould incur the like terrible ſentence?—We, (who have now the written word in our hands, the Goſpel preached, and Goſpel ordinances adminiſtered to us, and who live under the diſpenſation of the Spirit,) have advantages not inferior to thoſe of theſe ungrateful cities; and our account in the laſt day will be accordingly. The profeſſors, therefore, of this age, whether they go to heaven, or to hell, will be the greateſt debtors in either of theſe places: If to heaven, the greateſt debtors to divine mercy, for thoſe rich means which brought them thither: If to hell, the greateſt debtors to divine juſtice, for thoſe rich means which would have kept them thence!

Still we ſee the Goſpel *hidden* from many, who are eſteemed the *wiſeſt* and moſt ſenſible of mankind; (ver. 25.) and, bleſſed be God, we ſtill ſee it *revealed* to ſome, who, in compariſon of them, are but *babes*. Let not this offend us. But rather, taking our notions from the word of God, let us learn to honour thoſe babes, as poſſeſſed of the trueſt wiſdom, and adore the riches of divine grace, if we are in their number, while many of ſuperior capacities are left to ſtumble at this ſtone, till they fall into final ruin.

How ſolemn a truth have we in the words of Chriſt, ver. 27. *All things are delivered unto me*, &c.! Chriſt is the ſovereign diſpenſer of ſalvation

CHAP. XII.

Chriſt reproveth the blindneſs of the Phariſees concerning the breach of the ſabbath, by ſcriptures, by reaſon, and by a miracle: he healeth the man poſſeſſed who was blind and dumb. Blaſphemy againſt the Holy Ghoſt ſhall never be given. Account ſhall be made of idle words: He rebuketh the unfaithful who ſeek after a ſign, and ſheweth who is his brother, ſiſter, and mother.

AT that time Jeſus went on the ſabbath-day through the corn; and his diſciples were an-hungred, and began to pluck the ears of corn, and to eat.

2 But when the Phariſees ſaw *it*, they ſaid unto him, Behold, thy diſciples do that which is not lawful to do upon the ſabbath-day.

3 But he ſaid unto them, Have ye not read what David did when he was an-hungred, and they that were with him,

4 How he entered into the houſe of God, and did eat the ſhew-bread, which it was not lawful for him to eat, neither for them which were with him, but only for the prieſts?

5 Or have ye not read in the law, *how* that on the ſabbath-days the prieſts in the temple profane the ſabbath, and are blameleſs?

6 But I ſay unto you, That in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, I will have mercy, and not ſacrifice, ye would not have condemned the guiltleſs.

Ver. 1. Deut. xxiii. 25. Mark ii. 23. Luke vi. 1.—V. 3. 1 Sam. xxi. 6.—V. 4. Exod. xxv. 30. Lev. xxiv. 5. Exod. xxix. 32, 33. Lev. viii. 31. xxiv. 9.—V. 5. Numb. xxviii. 9. John vii. 22.—V. 6. 2 Chron. vi. 18.—V. 7. Hoſ. vi. 6. Ch. ix. 13.

ſalvation, and the Lord of all things, by the donation of his Father. All the ſprings, and the whole diſpenſation of the divine favours, are in the hand of Chriſt; as Prieſt and Sacrifice, as Saviour and Mediator, Head and Pattern, Paſtor and Sovereign Judge of men. There is no knowledge of the Father and the Son, no belief of the myſtery of the Holy Trinity, but what is a gift of God, by Jeſus Chriſt, and according to his will. How lovely is this dependance! Bleſſed Lord! we accept it with joy; we deſire to depend on thee. Make us to *know the Father:* Make thyſelf known to us; but let the *love* in us be yet greater than the *knowledge!*

Under all our troubles and afflictions, after our miſcarriages, in our temptations, and in our inability to do good, our only remedy is, to have recourſe to Chriſt; and how ſweet is it to be able to fly to a Redeemer, who comes to meet us, in order to ſollicit us to *come to Him!* ver. 28. Sinners, *wearied* in the ways of iniquity, throw yourſelves into the boſom of this amiable Shepherd, who, while on earth, took ſo much pains to ſeek you, and to bring you back to his fold. Penitents, *humbled* under the weight of your crimes, unite yourſelves to this ſanctifying victim, who bore your ſins on the croſs. Chriſtians, *overburdened* with the multitude of your defects, and with the greatneſs of your duties, lift up yourſelves to this eternal High-prieſt, who is at the right hand of God his Father, continually making interceſſion for you. The bleſſed Jeſus excepts none; *all* are invited, all are urged to *come* to Him. None ſhall ſeek, and not find: None ſhall go to Chriſt, without receiving *reſt*. He himſelf promiſes, and ſhall we not believe?

Jeſus Chriſt is the ſole teacher of humility, ver. 29. *Learn of* ME, ſays the bleſſed Saviour, with great and peculiar propriety; for it was a lecture of philoſophy until then unknown to the world. Humility was a virtue, which had not ſo much as a name before Chriſtianity. But, ſuppoſing it had been known to the world before our Saviour, yet no mere mortal was fitted to teach it in perfection; and therefore it was a doctrine and a diſcovery reſerved for, and peculiarly adapted to the character and condition of Jeſus Chriſt; who not only humbled himſelf to the meanneſs of our nature, but vouchſafed to aſſume one of the loweſt and moſt abject conditions of life, to teach us perfect *humility* in all its parts and circumſtances; that *humility*, without which we can find no *reſt to our ſouls*. Pride is the ſource of a thouſand diſquietudes.

It is not ſufficient to go to Chriſt by faith, we muſt *take upon us the yoke* of his law and Goſpel, that we may conform our lives thereto, and ſtudy his diſpoſition and behaviour, in order to imitate them. In the ſchools of the world ſome ſtudy philoſophy, others phyſic, law, &c. in the ſchool of Chriſt, every one muſt ſtudy *meekneſs* and *humility*; for to theſe two the whole ſcience of Chriſtianity may be reduced; *meekneſs* of charity, calm and ſedate in the midſt of wrongs, injuries, affronts, perſecutions; without envy, without malice, without revenge: *Humility* of heart, remote from all inordinate and worldly deſires, by which pride is nouriſhed; aſcribing nothing to itſelf, and deſiring nothing; ready to part with all things, to be placed below all men, to remain in ſilence and oblivion. Lord, vouchſafe to teach us this ſcience, writing it in our hearts by thy love!

How eaſy and ſweet is it to ſerve Chriſt, even in bearing his croſs! How hard and painful is the ſlavery of the world, of ſin, and of our own paſſions, even with all their falſe pleaſures! That ſatisfaction, peace, and comfort, which grace gives here below, and that which hope encourages us to expect in heaven, make a Chriſtian full amends for all his pains in ſubduing his paſſions, and in oppoſing the world.

Chap. XII. *Ver.* 1. *On the ſabbath-day*] See the note on Luke vi. 1. where the Evangeliſt points out the ſabbath and day whereon this happened. *Through the corn*, means through the paths that were in the corn. The word στάχυας may indifferently ſignify ears of any kind of grain; but it moſt probably was barley, which was ripe at that time in Judea.

Ver. 2. *When the Phariſees ſaw it, they ſaid*, &c.] The Jews were allowed by the law, when they came into the ſtanding corn of their neighbours, to pluck ſome ears, and eat them, Deut. xxiii. 25. But as they were by the ſame law forbid to *reap* on the ſabbath-day, the Phariſees, perverſely enough, accounted this action of the diſciples to be a kind of *reaping*. They looked alſo upon the *rubbing the ears of corn* in their hands as a breach of the law, becauſe they were not allowed by it to dreſs their victuals on the ſabbath-day. See L'Enfant's introduction, p. 159.

Ver. 3, 4. *But He ſaid unto them*] Concerning this tranſaction, ſee the note on Mark ii. 25, 26. By the *houſe of God* is not meant the *temple*, for it was not yet built; but the court of the tabernacle, which was at that time pitched at Nob, one of the prieſts cities in the tribe of Benjamin.

Ver. 5. *Or have ye not read in the law*] He did not mean that theſe words were to be found in the law, but that they might read in the law, that the high-prieſts were obliged on the ſabbath-day to perform ſuch ſervile work in the temple, as, conſidered ſeparately from the end of it, was a profanation of the ſabbath; and yet were guiltleſs, becauſe it was neceſſary to the public worſhip, on account of which the ſabbath was inſtituted. From Numb. xxviii. 9. it appears, that beſides the continual burnt-offerings, the prieſts were obliged on the ſabbaths to ſacrifice two lambs extraordinary, by which their ſervile work was that day double of what it was on the other days of the week. This, though really no *profanation* of the ſabbath, might, according to the common notion of the Jews, be ſo termed; and therefore, in ſpeaking of it, our Lord calls it ſo. See Macknight and Calmet.

Ver. 6. *But I ſay unto you, that in this place*, &c.] "If you reply, that the prieſts were not culpable in thoſe actions, becauſe they were undertaken for the temple ſervice,—I acknowledge it; but at the ſame time it ſhould be obſerved, that if the temple, with its ſervice, is of ſuch importance as to merit a particular diſpenſation from the law of the ſabbath, I and my diſciples, whoſe buſineſs of promoting the ſalvation of men is of equal importance, may on that account, with equal reaſon, take the ſame liberty, in a caſe of the like neceſſity." Every prophet was greater than the temple; and hence it was that Elijah ventured to ſacrifice out of the temple; but our bleſſed Lord was greater than any prophet, as appears from ver. 41. It ſhould be obſerved, that Chriſt and his Apoſtles were ſo taken up in the diſcharge of their duty, that they had not leiſure to prepare food for the ſabbath; they were therefore under a neceſſity either to intermit their prophetic office, or to act contrary to the literal ſenſe of the law. Now, as the Jews did not intermit the office of the prieſthood on account of the law concerning the ſabbath, ſo neither ſhould the prophetic office be intermitted on that account, eſpecially as it was ſuperior in its dignity, and more extenſive in its benefits. According to this interpretation, the reading μεῖζον, *a greater work*, inſtead of μείζων, a *greater perſon*, which is authorized by a number of MSS. will have a peculiar elegance. "There is here a much more noble work carrying on than the temple ſervice." Or the common reading may be retained thus: "If the ſervile work done in the temple on a ſabbath is not reckoned an offence, becauſe it is undertaken on account of the temple worſhip, the rubbing of the ears of corn, for which you blame my diſciples, cannot be any; ſeeing they do it in order to ſupport life, while they are employed in the ſervice of one who is greater than the temple." For the human nature of Jeſus was a much more auguſt temple, in reſpect of the eſſential habitation of the Divinity, than that of Jeruſalem. See Grotius, Hammond, Wetſtein, Mill.

Ver. 7. *I will have mercy*, &c.] *I delight in mercy* (ſo θέλω, ſignifies, 8 For the Son of man is Lord even of the ſabbath-day.

9 And when he was departed thence, he went into their ſynagogue:

10 And behold, there was a man which had *his* hand withered. And they aſked him, ſaying, Is it lawful to heal on the ſabbath-days? that they might accuſe him.

11 And he ſaid unto them, What man ſhall there be among you, that ſhall have one ſheep, and if it fall into a pit on the ſabbath-day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a ſheep? Wherefore it is lawful to do well on the ſabbath-days.

13 Then ſaith he to the man, Stretch forth thine hand: and he ſtretched *it* forth; and *it* was reſtored whole, like as the other.

14 Then the Phariſees went out, and held a council againſt him, how they might deſtroy him.

15 But when Jeſus knew *it*, he withdrew himſelf from thence: and great multitudes followed him, and he healed them all,

16 And charged them that they ſhould not make him known:

17 That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying,

18 Behold, my ſervant, whom I have choſen; my beloved, in whom my ſoul is well pleaſed: I will put my ſpirit upon him, and he ſhall ſhew judgement to the Gentiles.

19 He ſhall not ſtrive, nor cry; neither ſhall any man hear his voice in the ſtreets.

20 A bruiſed reed ſhall he not break, and ſmoking flax ſhall he not quench, till he ſend forth judgement unto victory.

21 And in his name ſhall the Gentiles truſt.

Ver. 9. Mark iii. 1. Luke vi. 6.—V. 10. Luke xiii. 14. xiv. 3. John ix. 16.—V. 11. See Exod. xxiii. 4, 5. Deut. xxii. 4.—V. 14. Mark iii. 6. Luke vi. 11. John v. 18. x. 39. xi. 53. Or, *took counſel.*—V. 15. See ch. x. 23. Mark iii. 7. Ch. xix. 2.—V. 16. Ch. ix. 30.—V. 18. Iſai. xlii. 1. Ch. iii. 17. xvii. 5.

ch. xxvii. 43.) *more than ſacrifice*; for this is the Hebrew form of compariſon. See the note on ch. ix. 13. Works of mercy, acts of kindneſs and beneficence are eſſential duties, and preferable to all the ceremonial law, named here, (from its principal act,) *ſacrifice*, when that comes in competition with them. As the ſenſe of ſo many important ſcriptures depends upon it, it may be proper to obſerve, that according to the genius of the Hebrew language, one thing ſeems to be forbidden, and another commanded, when the meaning only is, that the latter is greatly to be preferred to the former. The text before us is a remarkable inſtance; as likewiſe Joel ii. 13. Matt. vi. 19, 20. John vi. 27. Luke xii. 4, 5. Col. iii. 2. And it is evident that Gen. xlv. 8. Exod. xvi. 8. John v. 30. vii. 19. and many more paſſages, are to be expounded in the ſame comparative ſenſe. See Doddridge, Heylin, L'Enfant.

Ver. 8. *For the Son of man is Lord*, &c.] See on Mark ii. 27. The expreſſion *even of the ſabbath-day*, καὶ τοῦ σαββατου, certainly implies, that the ſabbath was an inſtitution of great and diſtinguiſhed importance. It may perhaps alſo refer to that ſignal act of authority which Chriſt afterwards, by the miniſtry of his Apoſtles, exerted over it, in changing it from the *ſeventh* to the *firſt* day of the week.

Ver. 9. *When he was departed thence*] There can be no doubt as to the connection of this ſtory with the preceding, in which all the Evangeliſts agree; and indeed, had not St. Luke told us, that it was on *another ſabbath*, the words of St. Matthew would have led us to imagine it had been the ſame day. Perhaps our Lord might ſpend moſt of the week in the town, to which the fields abovementioned belonged. See Doddridge and Chemnitz.

Ver. 10. *And they aſked him*, &c.] That is, the Phariſees, ver. 14. who, when they ſaw Jeſus going to perform the cure, put this queſtion to him, *Is it lawful*, &c.? by which they declared in the ſtrongeſt terms their opinion of its unlawfulneſs: But in ſo doing they had no intention to prevent the action which they knew he was reſolved upon, but to render him odious to the common people; expecting that he would openly declare ſuch things lawful, in oppoſition to the definitions of the doctors, who had all determined that to perform cures upon the ſabbath was a violation of the holy reſt: Or if he ſhould give no anſwer to their queſtion, as it implied an affirmation of the unlawfulneſs of what he was about to attempt, they thought it would render him inexcuſable, and give the better colour to their accuſation. The word θεραπεύειν, rendered *to heal*, is very extenſive, and properly includes all the care, labour, and attendance which the caſe of any diſtempered or wounded perſon can require; as I apprehend our Engliſh word *cure* alſo does, though through the poverty of our language we are forced to apply it to thoſe miraculous effects, which were ſo inſtantaneouſly produced by the healing word of our bleſſed Redeemer. What Syriac word the Phariſees might uſe we know not; but it is plain the queſtion is put in very general terms, which beſt favoured their baſe purpoſe of founding an accuſation on our Lord's anſwer. See Doddridge and Macknight.

Ver. 11. *That ſhall have one ſheep*) *Who if he have but one ſheep that on the ſabbath-day ſhould fall into a pit, will not*, &c.? The ſtreſs is not here to be laid upon a man's having only one ſheep, but upon one only falling into a pit. The following Jewiſh ſaying is mentioned by ſome writers: "It is unlawful to do any ſervile work on the ſabbath-day, unleſs it is on purpoſe to ſave a life;" which comprehends alſo brutes. From what is ſaid here, and Luke xiii. 15. xiv. 5. it appears, that this was then a common ſaying. The firſt clauſe of the next verſe might be rendered, *Of how much greater value is a man than a ſheep? To do well*, καλῶς ποιεῖν, implies all the offices of humanity and tenderneſs, and is oftentimes uſed in oppoſition to *doing evil* or *killing*, when it bears the ſame ſenſe as it does here; and the context ſeems to require it, namely, to *preſerve life*. To peform the lovely pleaſing acts of kindneſs and beneficence, is preferable to ſacrifice, or any ceremonial performance; the former being a more eſſential duty, more pleaſing to God, and more beneficial to mankind. See Doddridge, L'Enfant, Heylin.

Ver. 15. *But when Jeſus knew it*] *But Jeſus, knowing it, withdrew*, Wat.

Ver. 16. *And charged them*, &c.] To what we have obſerved concerning the reaſons why our Lord deſired to conceal his mighty works, in the note on ch. viii. 4. may be added the following remarks by Mr. Locke: "This concealment of himſelf, ſays he, will ſeem ſtrange in one who was come to bring light into the world, and was to ſuffer death for the teſtimony of the truth. This reſervedneſs will be thought to look as if he had a mind to conceal himſelf, and not to be known to the world for the Meſſiah, nor to be believed as ſuch; but we ſhould be of another mind, and conclude this proceeding of His according to divine wiſdom, and ſuited to a fuller manifeſtation and evidence of his being the Meſſiah, when we conſider that he was to fill up the time foretold for his miniſtry; and, after a life illuſtrious in miracles and good works, attended with humility, meekneſs, patience, and ſuffering, and every way conformable to the prophecies of him, ſhould be led as a ſheep to the ſlaughter, and with all quiet ſubmiſſion be brought to the croſs, though there were no guilt nor fault found in him. This could not have been, if, as ſoon as he appeared in public, and began to preach, he had preſently profeſſed himſelf to have been the Meſſiah, the king who owned that *kingdom* which he publiſhed to be at hand; for the ſanhedrim would then have laid hold of it, to have got him into their power, and thereby have taken away his life; at leaſt they would have diſturbed his miniſtry, and hindered the work he was about. That this made him cautious, and avoid as much as he could the occaſions of provoking them, and falling into their hands, is plain from John vii. 1.

Ver. 17—21. *That it might be fulfilled*, &c.] Concerning this prophecy we refer the reader to the notes on Iſai. xlii. 1, &c. juſt obſerving, that it is not quoted here exactly according to the Hebrew original, the Evangeliſt having contracted it; neither is it quoted according to the verſion of the LXX. who have but indifferently paraphraſed this paſſage of Iſaiah.

Ver. 20. *And ſmoking flax*] *And the twinkling lamp ſhall he not extinguiſh, till he ſend forth judgement to eternity*; or, *till he hath made juſtice victorious.* Wat. It is ſaid at ver. 18. that he ſhall teach *the nations judgement*; by which I underſtand, ſays Dr. Heylin, that ſelf-judgement, [the *noſce teipſum* reduced to practice] which is the ground of all morality, and commonly named *judgement* in the Scripture. This at firſt muſt be greatly defective: ſelf-knowledge is then dim, as the *ſmoaking wick*, and good purpoſes weak as the *broken reed*; yet, under the conduct of Chriſt, theſe unpromiſing diſpoſitions will improve by continual acceſſions of life and ſtrength; while the *feeble contrite* novices perſiſt in their endeavours to *judge* rightly of themſelves, i. e. as God judges of them: and at length their judgement will be conformed to the divine judgement, and they will condemn in themſelves all that God condemns. At laſt Chriſt, by the renovation of their nature, will cauſe *judgement* to paſs in their favour, which I take to be the purport of that phraſe, rendering *judgement victorious.*

Ver. 21. *And in his name*, &c.] St. Matthew hath here followed

22 Then was brought unto him one poſſeſſed with a devil, blind and dumb: and he healed him, inſomuch that the blind and dumb both ſpake and ſaw.

23 And all the people were amazed, and ſaid, Is not this the ſon of David?

24 But when the Phariſees heard *it*, they ſaid, This *fellow* doth not caſt out devils, but by Beelzebub, the prince of the devils.

25 And Jeſus knew their thoughts, and ſaid unto them, Every kingdom divided againſt itſelf, is brought to deſolation; and every city or houſe divided againſt itſelf, ſhall not ſtand:

26 And if Satan caſt out Satan, he is divided againſt himſelf; how ſhall then his kingdom ſtand?

27 And if I by Beelzebub caſt out devils, by whom do your children caſt *them* out? therefore they ſhall be your judges.

28 But if I caſt out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or elſe how can one enter into a ſtrong man's houſe, and ſpoil his goods, except he firſt bind the ſtrong man? and then he will ſpoil his houſe.

30 He that is not with me, is againſt me; and he that gathereth not with me, ſcattereth abroad.

Ver. 22. See ch. ix. 32. Mark iii. 22. Luke xi. 15.—V. 24. Ch. ix. 34. Mark iii. 22. Luke xi. 15.—V. 27. Gr. *Beelzebul:* and ſo ver. 24.—V. 29. Iſai. xlix. 24. Luke xi. 22.

the LXX. In Iſaiah it is, *and the iſles ſhall wait for his law:* But the meaning of both paſſages is the ſame; for the Evangeliſts uſe the *name* of God with that latitude which it has in the Hebrew language, wherein it denotes the Deity himſelf, his perfections, his worſhip, his laws, and in one word, every thing relating to religion. In the language of the Old Teſtament, the *iſles* commonly denote the idolatrous nations to the weſt of Judea. The prophet's meaning therefore is, that the heathen nations, charmed with the humanity and gentleneſs of the Meſſiah's kingdom, the equity of his government, and the beauty and rectitude of his laws, ſhall truſt in him, or obtain for themſelves protection and ſafety by becoming his ſubjects. See Macknight and Vitringa.

Ver. 22. *One poſſeſſed*, &c.] *A demoniac.* Wat.

Ver. 24. *This fellow doth not caſt out*, &c.] The Phariſees affirmed that Jeſus performed his miracles particularly on poſſeſſed perſons by the aſſiſtance of Beelzebub, for two reaſons; *firſt*, Jeſus had all along been at great pains to oppoſe thoſe ſuperſtitions which moſt of the teachers and people of that age looked upon as the eſſentials of religion, and extolled as the principal branches of piety. Hence they took him that decried them to be a very flagitious perſon; And becauſe it is ſuppoſed, Deut. xiii. 1—3. that a falſe prophet might work ſigns and wonders, with an intention to turn men from the worſhip of God, They thought our Lord was a deceiver of that kind; affirming that he performed all his miracles by the aſſiſtance of evil ſpirits, and with a view to ſeduce the people from their obedience to God. *Secondly*, The demons, in addreſſing Jeſus, honoured him with the title of the Meſſiah. This, it is probable his enemies ſaid, the devil would never have done, had he not been in compact with them. Hence we ſee the reaſon why our Lord, on ſeveral occaſions, ſtrictly charged the devils not to make him known: He would not have their teſtimony, becauſe it was a real defamation, and becauſe he foreſaw that a bad uſe would be made of it by men of evil minds. The truth is, the account which the Phariſees gave of Chriſt's miracles, and which they endeavoured to propagate, in order to prevent the effect which they might have had upon the people, though it was altogether falſe and malicious, and even abſurd in the ſight of impartial judges; yet, placed in the light juſt now mentioned, had ſome ſhew of argument in it, at leaſt to perſons whoſe prejudices and intereſts were favoured by it. Accordingly, among other cauſes, it contributed not a little to the infidelity of the Jews, which, to any thinking mind, cannot but be matter of great wonder, conſidering what multitudes were witneſſes of the many miracles which Jeſus performed on the ſick of all ſorts; on the blind, the deaf, the dumb, the maimed, and the lame; on paralytics, lunatics, demoniacs, and other miſerable objects; nay, and on dead perſons, whom he raiſed again to life; on the winds, and on the ſeas; in a word, on every part of nature. See the note on ch. x. 25. It may be proper to obſerve once for all, that the word *fellow* is not in the Greek, but inſerted by our tranſlators. In the original it is Οὗτος, *He*, or *this man*; the term is certainly uſed contemptuouſly.

Ver. 25, 26. *And Jeſus knew their thoughts*, &c.] It frequently happens, that, through ignorance or weakneſs, men form wrong judgements of things; a misfortune which, becauſe it neceſſarily ſprings from the imperfection of human nature, does not deſerve the very harſheſt cenſure; but when wrong judgements proceed from evil diſpoſitions, they become highly culpable: therefore, to ſhew that the judgement which the Phariſees paſſed at this time upon our Lord's miracles was of the latter kind, the Evangeliſt obſerves, that Jeſus *knew their thoughts*; *knew* that the wickedneſs of their hearts, and not the weakneſs of their underſtandings, had led them to form the opinion they had uttered, if it was their real opinion; or rather to affirm it contrary to their conviction; which was the reaſon that at the concluſion of his defence he reprimanded them in the ſharpeſt manner. Accordingly, addreſſing himſelf both to them and the people, He demonſtrated the abſurdity of their calumny, by an argument drawn from the common affairs of life: *Every kingdom*, &c. as much as to ſay, "If evil ſpirits aſſiſt me in working miracles for the confirmation of my doctrine, they do what they can to promote the ſpiritual worſhip and ardent love of the true God, and as effectually as poſſible excite men to the practice of univerſal juſtice, benevolence, temperance, and ſelf-government; all theſe virtues being powerfully recommended by my doctrine. But thus to make the evil ſpirits fight againſt themſelves, is evidently to make them ruin their own intereſt, unleſs it can be thought that the ſtrength and welfare of a ſociety is advanced by jarring diſcord, and deſtructive civil wars: Your judgement therefore of my conduct is palpably malicious and abſurd. This anſwer of our Lord's demonſtratively proves, that *Beelzebub* and *Satan* are names of the ſame perſon; and conſequently that *Satan* was conſidered as the *prince* of thoſe *demons* who were caſt out by Chriſt, and who are elſewhere repreſented as *his angels.* It may not be improper to add here, that the Jewiſh rabbies call every demon by the name of *Satan*, and often uſe the name in the plural number. So they call *Sammael* (which is but another name for *Beelzebub*) "the head or prince of all the Satans." See Caſaubon on the place, and Archb. Tillotſon's ſermons, vol. iii. p. 545.

Ver. 27. *By whom do your children*, &c.] *Your ſons*, υἱοὶ. Dr. Chandler paraphraſes the verſe thus: "You do not impute the miracles of your prophets to Beelzebub, but on the evidence of theſe miracles you receive them as the meſſengers of God; nevertheleſs you reject *me*, who work greater and more numerous miracles than they, and impute them to the power of evil ſpirits. Is this conduct of a piece? Wherefore theſe prophets ſhall be your judges; they ſhall condemn you." Others, however, ſuppoſe, and as it ſeems to me with better reaſon, that by *your ſons* is meant *your diſciples*, or *your countrymen* in general; for that many of the Jews did at this time attempt to caſt out devils, is plain from Mark ix. 38. Luke ix. 49. Acts xix. 13. and Joſephus Antiq. lib. viii. c. 2. Calvin thinks that God conferred a power of this kind on ſome particular perſons amongſt the Jews anciently, that by thus proving his preſence among them, he might retain the nation in the faith of his covenant; and that the people, having experienced God's power in thoſe inſtances, came fooliſhly to inſtitute for themſelves the office of an exorciſt. Agreeably to this it may be obſerved, that our Lord's argument does not require that the demons were actually expelled by theſe exorciſts; it is ſufficient that the Jews thought they were expelled, and did not condemn thoſe pretended miracles, as they did Chriſt's real ones. See Whitby and Grotius on the place.

Ver. 28. *Then the kingdom of God is come unto you*] That is, "You may thereby diſcover that I am the Meſſiah, or that King who was promiſed to the Jews." The miracles of Jeſus Chriſt, and the manner in which he performed them, were manifeſt demonſtrations of his having been ſent from God, (ſee John iii. 2.) and conſequently, that what he ſaid of himſelf was true. But the *caſting out of devils*, in particular, was a miracle which proved Chriſt to be the Meſſiah, ſince he came into the world on purpoſe to *deſtroy the works of the devil.* See 1 John iii. 8. John xii. 31. Heb. ii. 14. and L'Enfant.

Ver. 29. *A ſtrong man's houſe*] *The houſe of the ſtrong one:* the *demon.* The word *man* ought not here to be interpolated. See Iſai. xlix. 24, &c. The *ſtrong one* is the ſame as the *evil one*, and the *Prince of this world.* The argument ſuppoſes, that the ſtrong one is actually preſent to guard his houſe; and indeed the caſe in queſtion proves the preſence of Satan. The houſe of the ſtrong one, into which Chriſt entered, was the world; fitly called *Beelzebub's houſe*, or *palace*, becauſe there he is ſerved by luxury, luſt, covetouſneſs, pride, anger, and other evil paſſions of men. The *goods* or *veſſels* belonging to this ſtrong one, which Chriſt ſpoiled, are the wicked,—called *Beelzebub's veſſels* metaphorically; as St. Paul is called by Chriſt *his choſen veſſel*, Acts ix. 15. Or, if we chuſe to peruſe the allegory more cloſely, by the *veſſels* or *furniture* of Beelzebub's houſe we may underſtand the luſts and paſſions of mens hearts, the inſtruments by which he keeps poſſeſſion of them. See Heylin, Macknight, and Chemnitz.

Ver. 30. *He that is not with me*, &c.] "If, according to the maxims of the world, thoſe are reckoned enemies who do not aſſiſt us againſt our foes; I, who am ſo deeply engaged in the oppoſition to Satan,

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31 Wherefore I ſay unto you, All manner of ſin and blaſphemy ſhall be forgiven unto men: but the blaſphemy *againſt* the *Holy* Ghoſt ſhall not be forgiven unto men.

32 And whoſoever ſpeaketh a word againſt the Son of man, it ſhall be forgiven him: but whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good: or elſe make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers, how can ye, being evil, ſpeak good things? for out of the abundance of the heart the mouth ſpeaketh.

35 A good man out of the good treaſure of the heart, bringeth forth good things: and an evil man out of the evil treaſure, bringeth forth evil things.

36 But I ſay unto you, That every idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgement.

37 For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.

Ver. 31. Mark iii. 28. Luke xii. 10. Hebr. vi. 4. x. 26, 29. 1 John v. 16. Acts vii. 51.—V. 32. 1 Tim. i. 13.—V. 33. Ch. vii. 17. Luke vi. 43, 44.—V. 34. Ch. iii. 7. xxiii. 33. Luke vi. 45.

ought much rather to be reckoned his enemy; and he who does not ſet himſelf, according to his ability, to gather ſubjects into my kingdom with me, is but vainly and fooliſhly ſcattering abroad, and however is otherwiſe employed, waſtes his time and labour, in what will at laſt turn to no ſolid account. Much more criminal and fatal then muſt the character and conduct of thoſe be, who, with deliberate implacable malice, oppoſe my cauſe, and are reſolved, at all adventures, to do their utmoſt to bear it down, as you are attempting to do by theſe vile inſinuations which you have now ſuggeſted." See Doddridge, and the note on Mark ix. 40.

Ver. 31, 32. *Wherefore I ſay,* &c.] The inference in theſe verſes is not particularly connected with the member of the diſcourſe immediately preceding it; but it ariſes from the whole ſeries of the reaſoning: as if our Lord had ſaid, "Since all theſe arguments make it evident that I perform my miracles by the Spirit of God, you ſhould not aſcribe them to the devil; yet this blaſphemy may be forgiven you, becauſe you may repent and believe, upon receiving ſtronger proofs of my miſſion from God. When that period cometh, namely, after I am raiſed from the dead by the Holy Ghoſt; when his miraculous gifts are ſhed down upon believers, and the nature of the Meſſiah's kingdom is more fully made known, the foundation of your prejudices againſt me ſhall be wholly removed: Wherefore, if you ſhall then ſpeak againſt the Holy Ghoſt, by maliciouſly affirming that his gifts and miracles come from the devil, it ſhall not be forgiven you; becauſe it is a ſin which you cannot poſſibly repent of, inaſmuch as further evidence ſhall not be offered you; but you ſhall be puniſhed for it both in this world, and in the world to come:" Or, we may tranſlate the clauſe differently; "It ſhall not be forgiven him, neither in this age, neither in the age to come;" importing, that no expiation was provided for the blaſphemy of the Spirit, neither under the Jewiſh or Chriſtian diſpenſation. St. Mark adds, ch. iii. 30. *Becauſe they ſaid, He hath an unclean ſpirit*; ſignifying, that our Lord declared the irremiſſibleneſs of the ſin againſt the Holy Ghoſt on this occaſion, that the Phariſees might be awakened to a ſenſe of their danger, in approaching ſo near as they did to that ſin, when, being unable to deny his miracles, they repreſented them as performed by the aſſiſtance of the devil. The reader deſirous of ſeeing the above interpretation indubitably confirmed, is referred to Dr. Whitby's note, and 4th appendix to St. Matthew, and to John Hales's tracts. Archbp. Tillotſon, vol. i. ſerm. 17. has endeavoured to prove, that the ſin againſt the Holy Ghoſt was that which theſe Phariſees committed in aſcribing the miracles of Chriſt to Satan: And certainly, if they perſiſted in that blaſphemy, after the full demonſtration of Chriſt's miſſion, this was really to ſin againſt the Holy Ghoſt. Dr. Clarke's paraphraſe, vol. vi. ſerm. 1. nearly agrees with what we have above given; but for the ſatisfaction of the reader on a ſubject of ſo much enquiry, we ſhall here ſubjoin it: "Since it is, as evident as it is poſſible for any thing to be, that the works which I do are by the immediate authority of God, and by the power of the Holy Spirit; therefore, whoſoever ſhall reſiſt this great conviction, by ſo unreaſonable and obſtinate a degree of malice, as to aſcribe theſe very works, theſe greateſt and higheſt evidences of divine authority, to the power of the devil; to ſuch a perſon God will never afford any further means of conviction; and therefore, though all other blaſphemies, and all particular ſins whatſoever, may be repented of and forgiven, yet he who is guilty of this total corruption of mind, this maliciouſly perverſe and deſperate rejecting of the greateſt, and higheſt conviction which God vouchſafes to afford men, ſhall never have granted him any further means of repentance and forgiveneſs. Every particular kind or ſort of ſin whatſoever, and all other blaſphemies whatſoever, ſhall be forgiven men: Even he that ſpeaks againſt me, (ſays our Lord) in all other reſpects; or calumniates me, upon any other account whatſoever, and is not at firſt convinced by my preaching and exhortations, may yet afterwards be convinced by the mighty works he ſhall ſee, and by the power of the Holy Ghoſt, and ſo repent and be forgiven: But he who obſtinately reſiſts even this greateſt and moſt extraordinary method which God has thought fit to make uſe of for the converſion of mankind, and maliciouſly reviles the moſt evident operations of the Spirit of God; ſuch a one has no further means left, by which he might be convinced and brought to repentance, and conſequently he can never be forgiven." Dr. Waterland, inſtead of *blaſphemy*, reads *reviling*; and the *MS.* renders the paſſage throughout in the potential mood, ver. 31. *All—blaſphemy may be forgiven* unto men; *but—againſt the Holy Ghoſt, cannot,* &c. ver. 32. *And whoſoever,* &c. *it may be forgiven him*; *but,* &c. *it cannot—nor in the world to come.*

Ver. 32. *Whoſoever ſpeaketh a word,* &c.] The prejudices which alleviated the ſin of the Jews, who rejected Jeſus during his own life-time, and which, in the period here referred to, were to be removed, aroſe from ſuch cauſes as theſe: 1ſt, His parentage and place of abode: for his countrymen, being well acquainted with both, would not allow him to be the Meſſiah, becauſe they imagined when the Meſſiah came, no man would know from whence he was, John vii. 27. 2d. The old prophet Elias had not appeared to uſher in the Meſſiah, as they expected, according to the doctrine of the Scribes, Matth. xvii. 10. founded on the prophecy, Mal. iv. 5. 3d. Chriſt's mean condition of life occaſioned violent prejudices againſt him in the minds of the Jews, who firmly believed that their Meſſiah would be ſurrounded with all the pomp and ſplendor of an earthly prince, and who, in ſpeaking of him, had been accuſtomed to give him the high-ſounding titles of *the King of Iſrael,* and *Son of God.* But by our Lord's reſurrection from the dead, and by the deſcent of the Spirit on the Apoſtles, the foundation of all theſe prejudices was ſapped: Then he was demonſtrated to be *the Son of God with power,* Rom. i. 4. Then he was known to have *come down from heaven,* John vi. 60, 62. Then he was *exalted to be a Prince and a Saviour, to give repentance and remiſſion of ſin,* Acts v. 31. A kingly dignity, infinitely ſuperior to all the moſt dazzling honours of an earthly diadem. See Macknight.

Ver. 33. *Either make the tree good,* &c.] "If you make my miracles *Beelzebub*'s, you muſt make my doctrine his alſo: All the good I do, you muſt ſay is his work; all the exhortations by which I excite ſinners to repentance, are his; the knowledge which I give you of the way of life, and the motives I offer for your encouragement to enter upon it, are his. On the other hand, if you make my doctrine God's, you muſt make my miracles his likewiſe; for men judge of the nature of an agent by the actions which he does, juſt as they judge of trees by the fruit they produce; for which reaſon you may eaſily know that I am not in league with Beelzebub, but that you yourſelves are ſo." Or we may give the words another turn, thus: "Since you, Phariſees, pretend to extraordinary holineſs, your words and actions ſhould be all holy; judge therefore candidly, and ſpeak reverently of the divine diſpenſations; or if you will blaſpheme, lay aſide your pretenſions to religion; for however ſpecious theſe may be, your true characters will be diſcovered by your words and actions, even as a tree is known by its fruit. See Macknight and L'Enfant.

Ver. 34—37. *O generation of vipers!* &c.] Without attending to the context, and our Saviour's general argument, which he is here very cloſely purſuing, interpreters have been ſtrangely perplexed with the phraſe, *every idle word,* in ver. 36. which they have many of them conſidered as a diſtinct and ſeparate injunction; whereas it is cloſely connected with that *calumnious* and *blaſphemous* way of ſpeaking, proceeding out of an evil heart, which our Saviour is ſo ſharply condemning in the Phariſees. He declares, that the atrociouſneſs of the blaſphemy againſt the Holy Spirit is not leſſened by its being a ſin committed in words; the reaſon whereof is obvious: Words are only the dreſs of thought; they expreſs the diſpoſition of mens hearts, and conſequently partake of the nature of thoſe diſpoſitions, on which account we ſhall be rewarded or puniſhed for our words as well as for our actions. The malicious and blaſphemous heart can diſcover its malignity only by malicious and blaſphemous words, and thoſe are the *idle* or *wicked words* whereof our Saviour here ſpeaks, as the context indiſputably proves. The editors of the Pruſſian Teſtament have obſerved very well, that the LXX, whoſe ſtile the Apoſtles generally make uſe of, render the Hebrew word שקר *ſheker,* which ſignifies *falſhood, reviling, calumny,*—by *vain,* or *unprofitable.* Compare the Hebrew with the LXX, Exod. v. 9. xx. 14. Deut. v. 17. Hoſea xii. 1. Mic. i. 14. Hab. ii. 3. and ſee Epheſ. v. 6. where the word *vain* is joined with deceit and impoſture. Now it is manifeſt from ver. 31, 32. that our Saviour is not ſpeaking here of *idle* or *impertinent,* but of *falſe, reviling,* and *blaſphemous:* For this reaſon ſome MSS. read πονηρον, *wicked,* and thus

38 Then certain of the Scribes and of the Phariſees anſwered, ſaying, Maſter, we would ſee a ſign from thee.

39 But he anſwered and ſaid unto them, An evil and adulterous generation ſeeketh after a ſign; and there ſhall no ſign be given to it, but the ſign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly: ſo ſhall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh ſhall riſe up in the judgement with this generation, and ſhall condemn it: becauſe they repented at the preaching of Jonas; and behold, a greater than Jonas *is* here.

42 The queen of the ſouth ſhall riſe up in the judgement with this generation, and ſhall condemn it: for ſhe came from the uttermoſt parts of the earth to hear the wiſdom of Solomon; and behold, a greater than Solomon *is* here.

43 When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt, and findeth none.

Ver. 38. Ch. xvi. 1. Mark viii. 11. Luke xi. 16, 29. 1 Cor. i. 22.—V. 39. Iſai. lvii. 3.—V. 40. Jonah i. 17.—V. 41. Luke xi. 32. See Jer. iii. 11. Ezek. xvi. 51. Rom. ii. 27. Jonah iii. 5.—V. 42. 1 Kings x. 1. 2 Chron. ix. 1. Luke xi. 31.—V. 43. Luke xi. 24. Job i. 7. 1 Pet. v. 8.

thus St. Chryſoſtom underſtood it. To what theſe editors obſerve we may add, that the word *idle* was uſed formerly, and perhaps at the time when our tranſlation was made, to convey the idea of *wicked*; for though we read now in the firſt verſe of the firſt pſalm of Sternhold's verſion, *to wicked wight his ear*, in ſome ancient copies it is *to idle wight*. Though it is unqueſtionably certain that, for the reaſon above given, *words* will conſtitute part of our juſtification or condemnation at the day of judgement; yet it is very difficult to believe or ſuppoſe that our Saviour meant to render criminal, and ſubject to judgement, every *unprofitable* and *uſeleſs* word which falls from the lips of frail creatures like us. See James i. 26. iii. 3, 10. and what I have ſaid more on this ſubject, Chriſtian's Magazine, vol. ii. p. 517.

Ver, 38, 39. *Then certain of the Scribes*, &c.] Though our Saviour's reaſoning was clear and unanſwerable, yet ſome of the Scribes and Phariſees, deſirous to divert the diſcourſe to another topic, and fully demonſtrating the hardneſs of their hearts, required *a ſign from heaven*; as much as to ſay, "Maſter, thou profeſſeſt thyſelf a teacher of extraordinary authority, and we may juſtly expect ſome proportionable proof of it: Now theſe ſuppoſed diſpoſſeſſions which we have lately ſeen or heard of, are ſo liable to fraud and colluſion, that we cannot fully acquieſce in them, but would gladly ſee a more remarkable and convincing ſign from thee; and particularly ſome ſuch *celeſtial appearance* as ſeveral of our ancient prophets gave." The words of St. Luke, xi. 16. expreſly fix it to this ſenſe: And St. Matthew, in another ſtory of this kind, ch. xvi. 1. tells us, they *demanded a ſign from heaven*. (See Mark viii. 11. the note on ch. iv. 6. and John vi. 30.) And they might probably conclude, that they had the better excuſe for making ſuch a propoſal, as Moſes, Joſhua, Samuel, and Elijah had given ſuch ſigns. Jeſus told them, that their requiring a ſign after ſo many miracles were wrought to convince them, ſhewed them to be *a wicked and adulterous generation*, a ſpurious breed, which had degenerated from the faith and piety of their great progenitor Abraham; for which reaſon they ſhould have no other ſign, but ſuch as they were every day beholding in his miraculous works, the ſign of the prophet Jonah excepted. He meant hereby the miracle of his own reſurrection from the dead, typified by the deliverance of Jonah from the fiſh's belly, and to which he often appealed, as the great evidence of his miſſion from God. We may juſt obſerve, that as the reſurrection of Chriſt was attended with the appearance of a deſcending angel, it was with greater exactneſs than is generally obſerved, the very thing that theſe Phariſees demanded; *a ſign from heaven*. Some have objected to our Saviour, as being unwilling to give all the evidence of his miſſion which he might have given, on account of his refuſing a ſign when it was demanded. But to this it may be replied, that as the perſons who made this demand were actuated by no laudable motives, but by perverſeneſs and prejudice, which had already made them withſtand the cleareſt evidence, and the greateſt miracles, and which it was in vain to expect to conquer by working more miracles; It was therefore as reaſonable to refuſe to work more, as it is not to perſiſt in reaſoning with a man, who ſhews that he reaſons only for the ſake of contention, without any concern to diſcover truth. But when we recollect what was the ſign which they deſired, the objection is even abſurd. It was a ſign which they were led to expect only by their falſe notions of a temporal Meſſiah; it was abſolutely inconſiſtent with the truth of the Meſſiah's character: To have given it, would have been to become juſt ſuch a deliverer as the Jews expected; it was therefore impoſſible that it could be given: Inſtead of giving it, it was proper to affirm expreſly, as Jeſus did affirm, that it never would be given; and that it did not belong to the Meſſiah, juſtly conceived. Whenever a ſign was aſked, he appealed for the certainty of his Miſſion to his own reſurrection from the dead. So far was he from refuſing *any rational evidence of his miſſion*, that even their perverſeneſs hindered him not from voluntarily pointing out the *ſtrongeſt*. His reſurrection was in itſelf the moſt ſtupendous miracle, and its force was increaſed by its being in this manner appealed to; for it thus became the accompliſhment of the prophecies uttered by him. But there is a farther propriety in his foretelling it, when they required a ſign: It was a plain inſinuation that their opinion of the manner of the Meſſiah's appearance was wrong; that he was not ſuch a prince as they expected; for by it he informed them expreſly, that he muſt be put to death before he entered on his kingdom. His anſwer was therefore fit for leading them to a juſter interpretation of Daniel's prophecy (ch. vii. 13, 14.), and for preventing their rejection of the Meſſiah, becauſe he wanted a character which was never predicted of him. See Dr. Gerard's "diſſertations on ſubjects relating to the genius and evidences of Chriſtianity," p. 186, &c. and John vi. 30.

Ver. 40. *For as Jonas was three days and three nights*] See the note on Jonah i. 17. Inſtead of *the whale's*, we ſhould read *the fiſh's belly*. It is no where in the Old Teſtament ſaid that it was a *whale*, and κητος ſignifies any *large fiſh* in general. See Mintert on the word. The *heart of the earth* is an Hebraiſm for *the earth*. See what Ezekiel ſays of the city of Tyre, which was ſituated on the ſea-ſhore, ch. xxvii. 4. xxviii. 2. Our Saviour, in the expreſſion here uſed, alludes to Jonah ii. 2. The miraculous preſervation of Jonah for three days in the belly of a fiſh, was to the Ninevites a certain proof of his miſſion from God, being credibly atteſted to them, either by the mariners, who threw him overboard at a great diſtance from land; or by ſome other perſons, who, happening to ſee the fiſh vomit him alive upon the ſhore, might inquire his ſtory of him, and who, in the courſe of their buſineſs, met him afterwards at Nineveh, where they confirmed his preaching by relating what they had ſeen. In like manner Chriſt's reſurrection from the dead, after having been three days and three nights in the heart of the earth, being credibly atteſted to the Jews, ſhould clearly demonſtrate that he came from God.

Ver. 41, 42. *The men of Nineveh*, &c.] The *Ninevites* being judged at the ſame time with the men of that generation, and their behaviour being compared together, ſhould make the guilt of the latter appear in its true colours, and condemn them: For though they were idolaters, they repented at the preaching of Jonah; a ſtranger, a poor perſon, and one who continued among them only three days, and wrote no miracle among them to make them believe him; But the men of that generation, though worſhippers of the true God by profeſſion, could every day hear unmoved the much more powerful preaching of a prophet infinitely *greater* than Jonah; even the preaching of the eternal Son of God, who confirmed his doctrine by the moſt aſtoniſhing miracles. Our Saviour likewiſe told them, that the *queen of the ſouth*, being compared in the day of judgement with them, would condemn them; ſhe having undertaken a long journey to *hear the wiſdom of Solomon*, whereas they would not hear one much wiſer than Solomon, though he was come to their very doors; or, if they condeſcended to *hear* his wiſdom, they would not embrace it. See the note on 1 Kings x. 1. *From the uttermoſt parts of the earth*, Dr. Waterland renders *the remote*, &c. And Sir David Dalrymple, (in ſome hints with which he hath favoured me, and for which I take this opportunity to return him my thanks) reads ἐκ τῶν περάτων τῆς γῆς, *from the utmoſt bounds of the land*. "I do not think, ſays he, that γῆ is uſed in the New Teſtament for the *earth*: γῆ is *the land*, by eminence; οικουμενη, the *Roman empire*, κοσμος, the *earth*." One cannot help remarking the very ſublime manner, yet the perfect modeſty and decorum, wherewith our Lord here ſpeaks of himſelf. The humble form of his appearance, and his neceſſary reſerve in declaring himſelf the Meſſiah in ſo many words, made it yet more expedient, that by ſuch phraſes as theſe before us, he ſhould ſometimes intimate it; and indeed, his ſaying that he *was greater than Solomon*, that moſt illuſtrious of all the deſcendants of David, was as plain an intimation as could well be given.

Ver. 43—45. *When the unclean ſpirit*, &c.] Our Lord here finiſhes his defence, alluding to the occaſion of the diſpute, ver. 22. with a parable of a poſſeſſed perſon, who, having had the devil expelled out of him, received him back again, and thereby was brought into a worſe condition than ever. "*When the unclean ſpirit is gone out of a man*, &c. i. e. when convictions are raiſed in the mind of a ſinner, whether by God's word, or the chaſtiſements of his providence, the man forms many ſtrong reſolutions againſt his ſins; the evil ſpirit thus expelled walks to and fro in deſart places, ſeeking to ſeduce God's ſubjects from their allegiance; but meeting with little opportunity

44 Then he ſaith, I will return into my houſe from whence I came out; and when he is come, he findeth *it* empty, ſwept, and garniſhed.

45 Then goeth he, and taketh with himſelf ſeven other ſpirits more wicked than himſelf, and they enter in and dwell there: and the laſt ſtate of that man is worſe than the firſt. Even ſo ſhall it be alſo unto this wicked generation.

46 While he yet talked to the people, behold, *his* mother and his brethren ſtood without, deſiring to ſpeak with him.

47 Then one ſaid unto him, Behold, thy mother and thy brethren ſtand without, deſiring to ſpeak with thee.

48 But he anſwered and ſaid unto him that told him, Who is my mother? and who are my brethren?

49 And he ſtretched forth his hand towards his diſciples, and ſaid, Behold, my mother, and my brethren.

50 For whoſoever ſhall do the will of my Father which is in heaven, the ſame is my brother, and ſiſter, and mother.

Ver. 45. Hebr. vi. 4. x. 26. 2 Pet. ii. 20.—V. 46. Mark iii. 31. Luke viii. 19, 20. Ch. xiii. 55. Mark vi. 3. John ii. 12. vii. 3. Acts i. 14. 1 Cor. ix. 5. Gal. i. 19.—V. 50. See John xv. 14. Gal. v. 6. vi. 15. Col. iii. 11.

tunity of gratifying his malicious diſpoſitions in theſe ſolitudes, he leaves them, in hopes of getting acceſs into his former habitation; *then he ſaith, I will return,* &c. That is, notwithſtanding the man had ſo peremptorily reſolved againſt his ſins, the devil findeth him void of all his former convictions, good thoughts, and reſolutions, but at the ſame time completely furniſhed with his luſts and paſſions, and every thing that can make him a commodious habitation for an evil ſpirit. *Then taketh he with himſelf ſeven other ſpirits*; i. e. a great many; the number *ſeven* denoting perfection, whether of good things or bad;—and they get an eaſy acceſs, and take a ſevenfold ſtronger poſſeſſion of the man than before. Even ſo ſhall it be unto this wicked generation, who reſiſt the convictions which my doctrine and miracles have raiſed in them." This parable, therefore, is deſigned to teach men in every age, the danger of reſiſting their convictions, and of breaking through their reſolutions; the effect being commonly to render them much more obdurate and abandoned than before. See 2 Pet. ii. 20. By ἀνύδρων are meant *deſarts*. See Pſ. cvi. 14. LXX. and ſo Waterland renders it. Dr. Whitby, and ſome others, interpret this of the Devil's being caſt out of Judea, yet finding no reſt in the deſarts of heatheniſm, becauſe there alſo the Apoſtles caſt them out: which drove them to return again to the Jews, and to make them worſe than before. Dr. Doddridge thinks, that after the devil was driven out, he would be under a kind of reſtraint for a while; and that the circumſtance of his going into deſart places is beautifully imagined, to repreſent thoſe malignant beings, as impatient at the ſight of mankind, when reſtrained from hurting them, and as chuſing, on ſuch occaſions, to ſeek their reſt in the proſpect of a ſandy deſart: But it is needleſs thus to ſtretch the minute circumſtances of a parable. If the moral intended is clearly expreſſed by the chief ſtrokes of it, a variety of leſſer circumſtances may without any particular ſignification be added, to unite and enliven the principal members of the compoſition. In the interpretation of a parable, therefore, we are not under the leaſt neceſſity of aſſigning a moral meaning to every particular circumſtance; At the ſame time, if all of them naturally ſuggeſt ſuch a meaning, the parable is ſo much the more perfect: In this of the ejected demon, the circumſtance of his going away to deſarts after he was diſpoſſeſſed, ſeems to be one of the kind above mentioned; and, like the other parts of the allegory, was adapted to the notions of the people for whom it was deſigned. It ſeems the Jews believed that evil ſpirits frequented deſarts, when they were not directly employed in hurting mankind. See the tranſlation which the LXX have given of Iſai. xiii. 21. They who have read the ſad account which Joſephus gives of the temper and conduct of the Jews after the aſcenſion of Chriſt, and juſt before their final deſtruction by the Romans, muſt acknowledge, that no emblem could have been more proper to deſcribe them, than that which our Saviour here uſes. Their characters are the vileſt that can be conceived, and they preſſed on to their own ruin, as if they had been poſſeſſed by legions of devils, and wrought up to the laſt degree of Madneſs. See Macknight, Calmet, and Chemnitz.

Ver. 46. *Behold, his mother and his brethren*] See ch. xiii. 55. Mary was attended by her ſiſter's children, who were the *couſins*, or, according to the Hebrew dialect, the *brethren* of Chriſt, (ſee on ch. x. 2.) and who waited on her during her ſtay in Capernaum; a piece of reſpect which her Son could not ſhew, on account of the duties of his miniſtry. It was on occaſion of their application to him, that Jeſus uttered that excellent ſaying in the ſubſequent verſes, which will never be forgotten while there are memories in the world to retain it, or tongues to repeat it.

Ver. 48. *Who is my mother*, &c.] To ſuppoſe that our Lord here intends to put any ſlight on his mother, would be very abſurd: He only took the opportunity of expreſſing his affection to his obedient diſciples, in a peculiarly endearing manner, which could not but be a very great comfort to them, and would be to Suſanna, Joanna, Mary Magdalen, and the other pious women who ſat near him, (Luke viii. 2, 3.) a rich equivalent for all the fatigue and expence which their zeal for their heavenly Maſter occaſioned. And as this ſeems to have been towards the beginning of their progreſs, it is obſervable that our Lord appears to have been peculiarly concerned for their encouragement. See Luke xi. 27, 28. and Doddridge.

Ver. 50. *The ſame is my brother, and ſiſter, and mother*] He is my *brother, or ſiſter, or brother.* Doddridge. This ſhort ſpeech of our Lord, related by the Evangeliſt with great ſimplicity, is, without his ſeeming to have deſigned it, one of the fineſt encomiums imaginable. Could the moſt elaborate panegyric have done Jeſus Chriſt and his religion half the honour which this divine ſentiment hath done them? *Whoſoever ſhall do the will of my father*, &c. "I regard obedience to God ſo highly, that I prefer the relation it conſtitutes, and the union which it begets, to the ſtrongeſt ties of blood. They who do the will of my Father have a much greater ſhare in my eſteem than my kinſman; as ſuch, I love them with an affection tender and ſteady, like that which ſubſiſts between the neareſt relations; nay, I reckon them and them only my brethren, my ſiſters, and my mother." An high commendation this, and not a reflection upon our Lord's mother, who no doubt was among the chief of thoſe who did the will of God. What veneration ſhould reign in the hearts of men for Jeſus and his religion, which exhibits an idea of ſuch perfection and goodneſs! See Macknight and Calmet.

REFLECTIONS ON CHAP. XII.

We may obſerve with pleaſure the zeal which the attendants of Chriſt expreſſed, who choſe on a ſacred feſtival to expoſe themſelves to hunger as well as toil, (ver. 1.) rather than they would loſe the benefit of his inſtructions, which, like the heavenly manna on the day preceding the ſabbath, were then poured out in a double plenty. But what numerous auditory is ſo candid as to contain none who come, like theſe *Phariſees*, with a deſire to cavil rather than to learn? The malignity of their temper ſufficiently appeared in taking exception at ſo ſmall a circumſtance. ver. 2. Indeed, this is the character of hypocrites, and of thoſe who have only a falſe zeal; they are offended at things in their nature innocent, and even ſometimes at ſuch as are good, neceſſary, and acceptable to God, whilſt they themſelves neglect the moſt eſſential duties of religion, and eſpecially the great duty of charity.

What our Lord ſays upon this occaſion, and chiefly the expreſſion *I will have mercy, and not ſacrifice*, ver. 7. deſerves our beſt attention. The Chriſtian religion deals not in forms and ceremonies, nay, diſpenſes even with rituals of divine appointment, when humanity and benevolence interfere with the obſervation of them. How great then the perverſeneſs and wickedneſs of thoſe, who ſacrifice mercy itſelf, not merely to ceremonies of divine original, but to their own arbitrary inventions, ſuperſtitious dreams, and precarious, though confident determinations. We ſhould practiſe habitual caution and candour, leſt before we are aware we condemn the innocent and the pious, and become guilty of what is much more diſpleaſing in the ſight of God, than the faults which a peeviſh and cenſorious temper may fancy it diſcovers in our brethren.

The change of the Jewiſh into the Chriſtian and ſpiritual ſabbath ſhews, that Chriſt is not only *the Lord*, ver. 8. but alſo the truth and completion of it. When, Lord, wilt thou change this ſabbath into that of eternity! into that unchangeable *reſt*, which thou reſerveſt for the people of God?

There are but too many Chriſtians, it is to be feared, who regard their *cattle* even more than the ſouls committed by Providence to their care, and therefore, no doubt, more than their own too. ver. 11, 12. If we owe a great deal to a man, let him be what he will, how much more to a Chriſtian, together with whom we help to form the body of Chriſt? Strange corruption of the heart of man, to whom it muſt be *proved*, that he is *permitted at all times to do good!*

The malice of the Phariſees did not reſtrain the benevolence of our compaſſionate Saviour, nor deprive the poor patient of his cure. ver. 13. The fear of giving offence to Phariſaical perſons ſhould never hinder an Evangelical labourer from going forward with God's work, according to his rules and maxims. We ſhould never be *overcome of evil.*

The bare *will* of Jeſus Chriſt has an Almighty Power of reſtoring life and vigor to our ſouls. He makes the affliction evident, in order to make known his mercy, and to excite that of the Phariſee: *Stretch forth thine hand.* When God deſigns to heal the *withered hand* of a ſinner, he need only give command, and the ſinner begins

CHAP. XIII.

The parable of the ſower and the ſeed: The expoſition of it. The parable of the tares, of the muſtard-ſeed, of the leaven, of the hidden treaſure, of the pearl, of the draw-net caſt into the ſea: and how Chriſt is contemned of his own countrymen.

THE ſame day went Jeſus out of the houſe, and ſat by the ſea-*ſide.*

2 And great multitudes were gathered together unto him, ſo that he went into a ſhip, and ſat; and the whole multitude ſtood on the ſhore.

3 And he ſpake many things unto them

Ver. 1. Mark iv. 1.—V. 2. Luke viii. 4. Luke v. 3.

preſently to *ſtretch it forth to him* by prayer, and towards his neighbour by alms, and by all the aſſiſtances which he owes. Lord, my ſoul is before thee, like this hand; vouchſafe to ſhew it the ſame ſaving mercy!

How ſtriking is the prudence of our Lord, who avoided every thing that looked like vanity or oſtentation! How ſtriking his humility, meekneſs and condeſcenſion! ver. 15, 16. Surely face does not more exactly anſwer to face in water, than the character of Chriſt drawn by the prophet to his temper and conduct as deſcribed by the Evangeliſts. How *ſhould Zion rejoice*, and the *daughter of Judah ſhout*, that ſuch *a king cometh unto her, meek, and having ſalvation!* He diſcourages nobody; he bears with the weakneſs of men with great patience, and while there is any good in us, He forſakes us not. This ought on one hand, to encourage and make us confide in him; and on the other, induce us to imitate him; to be humble, meek, and peaceable as he was; to avoid vain-glory, and a deſire of praiſe; to ſhun quarrels and diſputes; to exerciſe great forbearance towards men; to make allowances for, and condeſcend to their weakneſs.

The Spirit of Chriſt is not a ſpirit of contention, murmuring, clamour, or litigiouſneſs: *He ſhall not ſtrive nor cry!* He who loves all theſe, belongs not to him. The meekneſs of Jeſus Chriſt, as his Father's miniſter, was particularly foretold, to teach the clergy that their miniſtry is not a miniſtry of pride, imperiouſneſs, and violence; but of humility, moderation, and mildneſs.

We have here another triumph of Chriſt over the evil ſpirit, ver. 22. and another proof of the horrible corruption of human nature; how prone it is to be captious and cavilling; and at the ſame time how full of blindneſs, prejudice, and malignity againſt Chriſt and the Goſpel.—Who could have thought the *Holy One*, and the *Wiſdom of God*, who gave the cleareſt evidence of his excellent character as divine, and every way greater that of Solomon, or any of the prophets, ſhould ever have been traduced as a confederate with the devil, or that it ſhould have ever entered into the heart of man to blaſpheme the bleſſed Spirit in the higheſt manifeſtations of his glory, and ſtigmatize him as an evil ſpirit? If we ſhut our eyes and hearts againſt the rich means of grace which Chriſt has given us, in vain do we call for further evidence, and better means to convince us: *No ſigns from heaven* would prevail upon us, and the very heathens muſt reproach us, and riſe up in judgement againſt us. ver. 39, 40.

How great is the danger and the aggravation of ſinning againſt light and grace! The more convictions are ſtifled, the greater is the hardneſs that enſues; till at length Satan obtains a ſecure dominion over the ſinner, and the worſt of all condemnation will paſs upon him in the great day; ver. 45. How ſhould the thoughts of ſuch a day to come make us dread *every word* as well as action, which will then make againſt us! ver. 36, 37. How ſhould it incite us to ſet a watch on the door of our lips, and to labour daily to uſe our *tongue* ſo, that it may be indeed, as it is called in Scripture, our *glory*. For this purpoſe we ſhould endeavour to lay up a good treaſure of Chriſtian knowledge and experience in our hearts, ver. 35. That while too many are poiſoning thoſe round about them with erroneous principles and vicious diſcourſes, *the opening of our lips may be of righteous things*; and we may ſtill be ready, upon all proper occaſions, with freedom, variety, and ſpirit, to bring forth good and profitable things from the good treaſure of our hearts, which may edify thoſe who hear us, and may go from one heart to another.

But let us remember, that before the *lips* can be ſanctified, and the *life* holy, the *heart* muſt be changed; and certainly it is the greateſt comfort to hear that by Goſpel grace the heart may be changed. It is matter of the greateſt thankfulneſs thus expreſly to be told, that *all manner of ſin and blaſphemy ſhall be forgiven*, upon our true repentance; while it is aweful to hear, that the *blaſphemy againſt the Holy Ghoſt* is excepted. Thoſe who, while they cannot deny the facts of Chriſtianity, yet deſpiſe and oppoſe its doctrines, ſhould tremble to think how near they approach to the boundaries of this ſin. But let not the humble ſoul, that *trembles at God's word*, meditate terror to itſelf from ſuch a paſſage; which, when viewed in its due connection, cannot with any ſhadow of reaſon be thought to belong to any but thoſe who obſtinately reject the Goſpel, and maliciouſly oppoſe it, when made known to them with its fulleſt evidence.

In vain do men ſeek for ways of accommodation to ſoften the Goſpel; there is no medium between loving God, and being his enemy; between belonging to Chriſt, or to the devil; between being governed by charity, or by ſelf-love, ver. 30. If we would belong to Chriſt as we ought, we muſt give ourſelves intirely to him. He alone has paid down the price for us; he alone ought to be our Lord.

The devil ceaſes not to tempt thoſe whom Chriſt has taken from him: He has no other joy but only in doing hurt to man: He makes new efforts, and takes new precautions, that he may not fail to ruin us; whilſt we, perhaps, uſe none at all to eſcape him. The reaſon is, becauſe he counts our loſs his gain and delight, and we count not our ſalvation our proper buſineſs. How much is a *relapſe* to be dreaded! This renders the ſinner more intolerable than before, through his ingratitude and perfidiouſneſs, ver. 43—45. Habits are formed and ſtrengthened by relapſes, and relapſes are multiplied and become more incurable, through new habits. How is it that the ſinner hath not eyes to ſee what a ſoul is, when deſerted by the Holy Ghoſt and his precious gifts, and made a ſlave to as many contrary habits as it were to *ſeven devils*, to whom it has ſurrendered up itſelf by ſin? What compaſſion would a poor galley-ſlave, loaded with ſeven chains, raiſe in our hearts!—With what terror then ought we to be affected at the idea of a captive ſoul, reduced by frequent relapſes under the power of *ſeven devils!*

What can be more gracious and indulgent than thoſe declarations, by which our Redeemer draws us, as with *the cords of a man*, and as with the *bands of love? Behold my mother and my brethren!* All obedient believers are nearly related to Jeſus Chriſt. They wear his name, they bear his image, they have his nature, they are of his family. He loves them, owns them, converſes freely with them, as his relations. He bids them welcome to his table, provides for them, ſees that they want nothing proper for them. When he died, he left them rich legacies: Now he is in heaven, he keeps us a correſpondence with them by his Spirit, continually intercedes for them, and will at length,—glorious iſſue of His relationſhip!—receive them to his eternal kingdom, and confeſs them before men, before angels, and before his Father himſelf. Who, then, would not exert their utmoſt endeavour to *do the Will of God*; that they may be thus dear, thus nearly allied to that Redeemer, who ought, by ſo many tender, ſo many intereſting bonds, to be dear to them?

Chap. XIII. *Ver.* 1, 2. *The ſame day*] This is the plain and literal meaning of the original, and it may be underſtood of the day when the mother and relations of our Saviour came to him. It muſt, however, be obſerved, that this expreſſion is not always to be taken literally, but may only ſignify *at that time*, or *on one of thoſe days*, as St. Luke words it, ch. v. 17. It ſeems the calumnies of the Phariſees had not the effect intended; for the crowd was now become ſo great, that neither the houſe, nor the court before it, could contain the people who came; Jeſus therefore carried them out to the ſea-ſide, and taught them: And becauſe there were many ſtill coming and going, he judged it neceſſary to enter into *a boat*, for the conveniency of being heard and ſeen by all, which he might eaſily be, if the ſhore thereabouts was ſomewhat circular and declining, after the manner of an amphitheatre. Thus commodiouſly ſeated in the veſſel, he delivered many doctrines of the higheſt importance, wiſely making choice of ſuch for the ſubject of his ſermons when he had the greateſt number of hearers, becauſe there was a probability of doing the moſt good by them.

Ver. 3. *He ſpake to them in parables*]. The word παραβολὴ, ſignifies a *compariſon* or *ſimile*; a transferring the ideas or properties which are in one ſubject generally familiar and well known, to another leſs known and underſtood, in order to heighten and enliven that other the more to the mind. It is a putting of one thing for another, that the matter intended to be taught may not immediately appear from the bare letter, and the caſe put, but when the key is given may ſtrike more fully and ſtrongly on the mind; for a *parable* is exactly what we call "putting a caſe;" when one thing is ſaid and ſuppoſed, with a deſign to teach, illuſtrate, and inforce ſome other. Such are our Saviour's parables; ſo that to underſtand them, we muſt look beyond the *letter:* In ſuch as he hath not himſelf interpreted, we ſhall either find the key from his *general application*, or from the connection wherein the parable ſtands with his miracles or his diſcourſes. And while, carefully attending hereto, we explain the other circumſtances agreeably to the ſubject in hand, and the *analogy of faith*, there is no doubt but we ſhall obtain all the profit which was intended to be conveyed to us by this moſt pleaſing, beautiful, and perſuaſive method of inſtruction. That parables were very familiar, and much in uſe among the eaſtern nations, and particularly thoſe of Paleſtine, we learn from the concurrent evidence of all writers on the ſubject; and, for the moſt part, as Sir Iſaac Newton (on *Daniel*, p. 148.) obſerves, "Both Chriſt, and his forerunner John, as well as the old prophets, were wont in their parabolical diſcourſes to allude to things preſent, and ſuch as immediately offered themſelves." See the note on ch. v. 1, and 1.. Theſe are ſome of the reaſons why our Saviour ſpoke in parables: 1ſt. As a judicial puniſhment upon thoſe who were hardened againſt, and ill diſpoſed to the truth; and ſometimes as a more lively method to convince and confute them, even from their own mouths: 2d. As a means to awaken the attention, and whet the inquiry of thoſe who were well diſpoſed, and to lead them to a ſerious examination, and diligent

ſearching

in parables, ſaying, Behold, a ſower went forth to ſow;

4 And when he ſowed, ſome *ſeeds* fell by the way-*ſide*, and the fowls came and devoured them up:

5 Some fell upon ſtony places, where they had not much earth: and forthwith they ſprung up, becauſe they had no deepneſs of earth:

6 And when the ſun was up, they were ſcorched; and becauſe they had no root, they withered away.

7 And ſome fell among thorns; and the thorns ſprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, ſome an hundred-*fold*, ſome ſixty-*fold*, ſome thirty-*fold*.

9 Who hath ears to hear, let him hear.

10 And the diſciples came, and ſaid unto him, Why ſpeakeſt thou unto them in parables?

11 He anſwered and ſaid unto them, Becauſe it is given unto you to know the myſteries of the kingdom of heaven, but to them it is not given.

12 For whoſoever hath, to him ſhall be given, and he ſhall have more abundance: but whoſoever hath not, from him ſhall be taken away even that he hath.

13 Therefore ſpeak I to them in parables: becauſe they ſeeing, ſee not; and hearing, they hear not, neither do they underſtand.

14 And in them is fulfilled the prophecy of Eſaias, which ſaith, By hearing ye ſhall hear, and ſhall not underſtand; and ſeeing ye ſhall ſee, and ſhall not perceive:

Ver. 3. Luke viii. 5.—V. 9. Ch. xi. 15.—V. 11. Ch. xvi. 17. Mark iv. 11. 1 Cor. ii. 10. 1 John ii. 27.—V. 12. Ch. xxv. 29. Mark iv. 25. Luke viii. 18. xix. 26.—V. 14. Iſai. vi. 9. Ezek. xii. 2. Mark iv. 12. Luke viii. 10. John xii. 40. Acts xxviii. 26. Rom. xi. 8.

ſearching after the truth; and as a method the moſt natural, beautiful, and inſtructive, to teach from common and familiar objects, the moſt divine and important leſſons, and to imprint them on the memory. 3d. As a veil to the myſteries of his kingdom, and a method leſs offenſive to convey ſome very ungrateful and unpalatable truths, ſuch particularly as the rejection of the Jews, the calling of the Gentiles, &c. 4th. As a leſſon of man's natural blindneſs, and ignorance in ſpiritual matters, unleſs Chriſt, by his grace, is pleaſed to open the underſtanding, and enlighten the mind. And all this, 5thly, to fulfil the prophecies concerning him, in this reſpect, as well as to comply with the cuſtoms and manners of the nation, with whom this method of inſtruction was familiar." See the Preface to my ſermons on the miracles and parables, p. 6.

In this chapter our Lord delivers ſeven parables, directing the four former, as being of general concern, to all the people; the three latter to his diſciples. He began with the parable of the *ſower*, who caſt his ſeed on different ſoils, which, according to their natures, brought forth either plentifully, or ſparingly, or not at all. By this ſimilitude he repreſented the different kind of hearers, with the different effects which the doctrines of religion have upon them, according to their different diſpoſitions. In ſome theſe doctrines are ſuppreſſed altogether; in others they produce the fruits of righteouſneſs, more or leſs, according to the goodneſs of their hearts. A parable of this kind was highly ſeaſonable, now that the multitude ſhewed ſuch an itching deſire to hear Chriſt's ſermons, while perhaps they neglected the end for which they ought to have heard them. This parable too was exquiſitely proper for an introduction to all the reſt, as our Lord anſwers in it, a very obvious, and a very important queſtion: "The ſame ſower Chriſt, and the ſame preachers ſent by him, always ſow the ſame ſeed; why hath it not always the ſame effect?" *He that hath ears to hear, let him hear*. See Bengelius, and the note on ch. xi. 15.

Ver. 4. *And when he ſowed*, &c. *the fowls*] *And as he ſowed*, &c. *the birds*. Wat. and *MS*. It is obſervable that our Lord points out the great hindrances of our bearing fruit, in the ſame order as they occur. The firſt danger is, that the *birds will devour* the ſeed; if it eſcape this, there is yet another danger, namely, leſt it be *ſcorched* and wither away; it is not long after this that the thorns ſpring up, and choke the good ſeed. A vaſt majority of thoſe who hear the word of God receive the ſeed as by the way-ſide; of thoſe who do not loſe it by the birds, yet many receive it as on ſtony ground: Many of them who receive it in a better ſoil, yet ſuffer the thorns to grow up and choak it; ſo that few even of thoſe endure to the end, and bear fruit to perfection: and yet in all theſe caſes it is not the will of God which hinders, but their own voluntary perverſeneſs. See Weſley's notes on the New Teſtament.

Ver. 6. *And when the ſun was up*] *This was the reaſon that, upon the ſun's appearing, they were ſcorched*, &c. Pruſſian editors.

Ver. 8. *But other fell into good ground*] *But another part falling on good ground, bore fruit, one grain* yielding *an hundred, another ſixty, another thirty*. Pruſſian editors. See Gen. xxvi. 12. The fruitfulneſs of the ſeed which was ſown on good ground is not to be underſtood, ſays Macknight, of the *field*'s producing an hundred times as much as was ſown on it; but it is to be underſtood of a *ſingle grain* producing an hundred grains, which it might eaſily do where it met with a good ſoil, and was properly nouriſhed; but there are many accidents by which the produce of a field, ſo rich as to be capable of nouriſhing a hundred grains by a ſingle root, is reduced within ordinary bounds: The parable mentions ſome of them; part of the ſeed is trodden down by paſſengers, part is ſtarved in bad ſoil among rocks, and part is choked by weeds; ſo that the hundred-fold increaſe of a ſingle ſeed mentioned in the parable is certainly juſt.

Ver. 9. *Who hath ears*, &c.] *He that hath*, &c. Wat.

Ver. 10, 13. *And the diſciples came*, &c.] See the note on Mark iv. 10. The anſwer which our Lord here returns to his diſciples is remarkable: "You my diſciples, ſays he, who are of an humble docible temper, and are content to uſe means, and to reſort to me for the underſtanding of ſuch things as I deliver, to *you* it ſhall be no diſadvantage that they are clothed in parables; for, beſides that I am ready to interpret every thing to you, my diſcourſes are ſo ordered, as to become plain and intelligible to ſuch unprejudiced minds: the truth will ſhine through the veil, and the ſhadow ſhall guide you to the body and ſubſtance. But as for thoſe proud and ſelf-conceited Phariſees, who are tranſported with their own prejudices, and will neither underſtand nor practiſe things plainly delivered, for the juſt hardening them, and ſuch as they are, I deliver myſelf in a manner which will not readily be apprehended by men of their temper. They ſhall choke themſelves with the *huſks*, while you feed upon the *kernel*. They have brought this wilful blindneſs upon themſelves, that *in ſeeing they ſee not*; and this wilful deafneſs, that *in hearing they hear not, neither underſtand*. This is elegantly paraphraſed in the verſion of 1727. *They overlook what they ſee, and are inattentive to what they hear:* The Hebraiſm, however, is peculiarly emphatical. The account which Jamblichus gives of the obſcurity of Pythagoras is ſomething ſimilar to what our Saviour ſays here. "Pythagoras ſtudied ſome obſcurity in his dictates, that thoſe only who were virtuouſly diſpoſed, and ſo prepared for his notions, might be benefited by his diſcourſes; but as for others, they (as Homer ſaith of Tantalus) ſhould be ſurrounded with ſuch things as were in themſelves deſirable, but not be able to touch them? The word *myſtery*, ver. 11. ſignifies in general whatever is hidden and unknown. The heathens were accuſtomed to give that name to their religious and ſecret ceremonies; but Jeſus Chriſt uſes it here to denote ſome particulars which were to happen relative to the Goſpel, the preaching of it, and the ſucceſs it was to meet with in the world, which were at that time unknown, and conſequently myſteries, till they were revealed. See ver. 5. and compare 2 Cor. ii. 7. and Mintert on the word μυστήριον. We have an expreſſion in Juvenal parallel to the latter clauſe of the 12th verſe,

> Nil habuit Codrus—et tamen illud
> Perdidit infelix totum nil.—— Sat. iii. l. 208.
>
> 'Tis true, poor Codrus nothing had to boaſt,
> And yet, poor Codrus all that nothing loſt. DRYDEN.

This ſentence of our Lord, which hath the appearance of a paradox, is often made uſe of by him. *He that hath*, is, he that improveth thoſe advantages which God hath given him, and continually receives more, till he hath attained to a full meaſure of them: *He that hath not*, is, he that doth not improve the like advantages, but makes ſo ill a uſe of them, that they ſtand him in no more ſtead than if he had them not. *Shall be taken even that he hath*, means the talents or advantages wherewith he hath been intruſted. This ſentence is explained by the parable of the *talents*, ch. xxv. 14, &c. See alſo Luke viii. 18. In the paſſage before us, we have the grand rule of God's dealings with the children of men, a rule fixed as the pillars of heaven: This is the key to all his providential diſpenſations, as will appear to men and angels on the great day; and therefore, in purſuance of this general rule, *I ſpeak to them in parables*, ſays our Saviour, ver. 13. "I do not give more knowledge to this people, becauſe they uſe not that which they have already: Having all the means of ſeeing, hearing, underſtanding, they uſe none of them; they do not effectually ſee, or hear, or underſtand any thing."

Ver. 14, 15. *And in them is fulfilled*, &c.] See the note on Iſai. vi. 9. The prophet's meaning is, that the Jews ſhould certainly

15 For this people's heart is waxed groſs, and *their* ears are dull of hearing, and their eyes they have cloſed; leſt at any time they ſhould ſee with *their* eyes, and hear with *their* ears, and ſhould underſtand with *their* heart, and ſhould be converted, and I ſhould heal them.

16 But bleſſed *are* your eyes; for they ſee: and your ears; for they hear.

17 For verily I ſay unto you, That many prophets and righteous *men* have deſired to ſee *thoſe things* which ye ſee, and have not ſeen *them*; and to hear *thoſe things* which ye hear, and have not heard *them*.

18 Hear ye therefore the parable of the ſower.

19 When any one heareth the word of the kingdom, and underſtandeth *it* not, then cometh the wicked *one*, and catcheth away that which was ſown in his heart. This is he which received ſeed by the way-*ſide*.

20 But he that received the ſeed into ſtony places, the ſame is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himſelf, but dureth for a while: for when tribulation or perſecution ariſeth becauſe of the word, by and by he is offended.

22 He alſo that received ſeed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulneſs of riches, choke the word, and he becometh unfruitful.

Ver. 15. Heb. v. 11.—V. 16. Ch. xvi. 17. Luke x. 23, 24. John xx. 29.—V. 17. 1 Pet. i. 10.—V. 18. Mark iv. 14. Luke viii. 11.—V. 19. Ch. iv. 23.—V. 20. Iſai. lviii. 2. John v. 35.—V. 21. Ch. xi. 6.—V. 22. Ch. xix. 23. Mark x. 23. Luke xviii. 24. 1 Tim. vi. 9. Jer. iv. 3.

hear the doctrines of the Goſpel without underſtanding them, and ſee the miracles which confirmed theſe doctrines without perceiving the finger of God in them; not becauſe the evidences of the Goſpel, whether internal or external, were inſufficient to eſtabliſh it, but becauſe the corruption of their hearts hindered them from diſcerning thoſe evidences: *For this people's heart is waxed groſs*, &c. In Iſaiah the paſſage is worded ſomewhat differently, *Make the heart of this people fat*, &c. Now this form is peculiar to the prophetical writings, implying no more than an order to the prophet ſimply to foretel that the Jews would *make their own hearts hard*, ſenſual, proud, and ſtubborn; and *their ears heavy*, and *ſhut their eyes*, &c. They would ſhut their eyes againſt the miracles, and their ears againſt the doctrines of the Goſpel, as if they were afraid of being converted and healed; having the ſtrongeſt averſion to hear or ſee what was contrary to their inclination. See Jer. i. 9. Ezek. xliii. 3. Gen. xli. 13. This prophecy, therefore, and its citation, are exactly the ſame; only the prophecy repreſents the thing as to happen,—*Make the heart of this people*, &c. whereas the citation repreſents it as already come to paſs,—*This people's heart is*, &c. "This people have made themſelves ſo wicked and proud, that they will neither hear nor ſee any thing oppoſite to their luſts; ſo that they appear as if they were reſolved not to be converted." This interpretation of the prophecy, and of its application made by St. Matthew, is confirmed by Iſaiah himſelf, ch. vi. 11. *Then ſaid I, Lord, how long?* How long are they to be in this miſerable condition? *And he anſwered, till the cities be waſted without inhabitant, and the houſes without man, and the land be utterly deſolate*; their blindneſs is to remain, till utter deſtruction falls upon them as a nation, overturning the conſtitution of their church and ſtate." It is confirmed alſo by the ſubjects of the parables to which our Lord applied this prophecy: For, had he told the Jews plainly, what he told them in an obſcure manner by the parable of the *ſower*, namely, that a principal part of the Meſſiah's office was to inſtil the doctrines of true religion into the minds of men, and that the chief effect of his power on earth ſhould be to ſet them free from the tyranny of their luſts, that they might become fruitful in goodneſs; Had he plainly declared what he inſinuated in the parable of the *grain of muſtard*, which grew ſo great, as to ſhelter the fowls of heaven under its branches,—that the Gentiles were to be governed by the Meſſiah, not as ſlaves, but free-born ſubjects, and to enjoy all the privileges of his kingdom on an equal footing with the Jews; Had he taught them plainly, what he inſinuated obſcurely, by the parable of the *ſown ſeed*, which ſprang up ſilently, and by the parable of the *leaven* hid in a quantity of meal, that the kingdom of the Meſſiah was neither to be erected nor ſupported by the violence of war, but by the ſecret force of truth, whoſe operation, though ſtrong, is altogether imperceptible;—I ſay, had our Lord taught his hearers theſe things in plain terms, they would have rejected them, been greatly offended, and probably have forſaken him altogether. So oppoſite were the doctrines mentioned to their favourite notions and expectations. In the mean time, if it be aſked why he handled ſuch ſubjects at all, ſince he delivered them in terms ſo obſcure? The anſwer is, it was expedient for the confirmation of the Goſpel, that he himſelf, in his own life-time, ſhould give ſome hints of the nature of it, and of the reception it was to meet with; becauſe the Jews, comparing the events with theſe parabolical predictions, would be diſpoſed thereby to acquieſce more peaceably in the admiſſion of the Gentiles into the church, without ſubjecting them to the Moſaical inſtitutions; a thing they were not brought to do but with the utmoſt difficulty. See Macknight, and more in the note on Mark iv. 11. Dr. Doddridge renders theſe verſes, *And in them is the prophecy of Iſaiah fulfilled, which ſaith, By hearing you ſhall hear, but you ſhall not underſtand, and ſeeing you ſhall ſee, but ſhall not perceive. For the heart of this people is grown ſtiff with fatneſs, and they hear with heavy ears, and draw up their eyes*, [as if they were more than half aſleep] *leſt at any time they ſhould ſee*, &c. The *MS.* before me reads, ver. 14. *By hearing ye will hear, and will not underſtand,—will ſee*, and *will not perceive:* Ver. 15. *Leſt—they might ſee—might underſtand—might be converted.*

Ver. 17. *Verily, I ſay unto you, that*, &c.] This is what ſets the diſciples above all prophets, and renders them greateſt in the kingdom of heaven. See ch. xi. 11. and comp. Pſ. cxix. 174. Luke ii. 25, 29, 30. x. 23, 24. John viii. 56. 1 Pet. i. 10, 12.

Ver. 19. *When any one heareth*, &c.] From this interpretation of the parable by our Saviour, we learn, that the *ſeed* ſignifies the doctrines of true religion; and the various kind of *ground*, the various kinds of hearers: The compariſon between the Deity and the ſower, is frequent amongſt the Jewiſh writers, and *ſeed* is among almoſt all nations uſed for doctrine or inſtruction. The ground by the highway ſide, which is apt to be beaten by men's treading upon it, is an image of thoſe who have their hearts ſo hardened with impiety, that though they hear the Goſpel preached, it makes no impreſſion at all upon them; becauſe they either hear it inattentively, or if they attend, they quickly forget it. This inſenſibility and inattention is ſtrongly repreſented by the beaten ground along the highway, into which the ſeed never entering, it is bruiſed by the feet of men, or picked up of birds. *When any one heareth the word of the kingdom*, or Goſpel, *and underſtandeth*, or *conſidereth it not*, (for συνιέναι ſignifies both) *then cometh the wicked one*, &c. The devil is ſaid to come and catch the word from this ſort of hearers, not becauſe he has power to rob men of their knowledge, or religious impreſſions, by any immediate act; but becauſe they expoſe themſelves, through careleſſneſs, to the whole force of the temptations which he lays in their way, and particularly to thoſe which ariſe whether from the commerce of men, (a circumſtance obſerved by St. Luke, who tells us that the ſeed was trodden down) or from their own head-ſtrong luſts, which, like ſo many hungry fowls fly to, and quickly eat up the word out of their mind. The perturbation occaſioned by the paſſions of this kind of hearers, and by the temptations which they are expoſed to, renders them altogether inattentive in hearing; or if they attend, it hardens them againſt the impreſſion of the word, and effaces the remembrance of it in an inſtant; inſomuch, that the pernicious influence of evil paſſions and bad company cannot truly be repreſented by any lower figure, than that *the word is taken away by the devil*, whoſe agents ſuch perſons and luſts moſt certainly are. See Macknight, and my ſermons on this parable. Dr. Waterland reads the laſt clauſe, *This is it which is ſown by the way-ſide.*

Ver. 20, 21. *But he that received—into ſtony places*] The *ſtony*, or rocky ground, repreſents thoſe hearers, who, ſo far receive the word into their hearts, that it ſprings up in good reſolutions, which perhaps are accompanied with a partial reformation of ſome ſins, and a temporary practice of ſome virtues. Neverthéleſs, they are not thoroughly affected with the word; it does not ſink deep enough to remain in their minds; and therefore, when perſecution ariſes for the ſake of the Goſpel, and ſuch hearers are expoſed to fines, impriſonments, corporal puniſhments, baniſhment, and death, or even to any great temptation of an ordinary kind, which requires firmneſs to repel it, thoſe good reſolutions, which the warmth of the paſſions had raiſed ſo quickly in hearing, do as quickly wither, becauſe they are not rooted in juſt apprehenſions of the reaſons which ſhould induce men to lead ſuch lives; juſt like vegetables, which not having depth of ſoil ſufficient to nouriſh them, are ſoon burnt up by the ſcorching heat of the mid-day ſun.

Ver. 22. *He alſo that received ſeed among the thorns*] The ground full of thorns, which ſprang up with the ſeed and choaked it, repreſents all thoſe who receive the word into hearts full of worldly cares; which ſooner or later deſtroy whatever convictions or good reſolutions are raiſed by the word. Worldly cares are compared to thorns, not only becauſe of their pernicious efficacy in choaking the word, but becauſe it is with great pains and difficulty that they are eradicated. In the parable, the hearers of this denomination are diſtinguiſhed from thoſe who receive the ſeed on ſtony ground, not ſo much by the effect of the word upon their minds, as by the different nature

23 But he that received ſeed into the good ground, is he that heareth the word, and underſtandeth *it*; which alſo beareth fruit, and bringeth forth ſome an hundred-*fold*, ſome ſixty, ſome thirty.

24 Another parable put he forth unto them, ſaying, The kingdom of heaven is likened unto a man which ſowed good ſeed in his field:

25 But while men ſlept, his enemy came and ſowed tares among the wheat, and went his way.

26 But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo.

27 So the ſervants of the houſholder came and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath *it* tares?

28 He ſaid unto them, An enemy hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up?

29 But he ſaid, Nay; leſt while ye gather up the tares, ye root up alſo the wheat with them.

of each; for in both the ſeed ſprang up; but brought forth no fruit. The *ſtony ground* hearers are incapable of retaining the impreſſions made by the word; they have no root in themſelves; no ſtrength of mind; no firmneſs of reſolution, to reſiſt temptations from without. Whereas the *thorny ground* hearers have the ſoil, but then it is filled with the cares of the world, the deceitfulneſs of riches, and the love of pleaſure, which ſooner or later ſtifle the impreſſions of the word; and by this means, in the iſſue, they are as unfruitful as the former. But both are diſtinguiſhed from the *way-ſide* hearers by this, that they receive the word, and yield to its influences in ſome degree; whereas the others do not receive the word at all, hearing without attention; or, if they do attend, forgetting it immediately. The *way-ſide* hearers hold the firſt place in the parable, becauſe they are by far more numerous than the reſt; and the *good ground* hearers the laſt, becauſe they are but few in number. The phraſe ἀπατη τοῦ πλούτου, the *deceitfulneſs of riches*, is very elegant, and admirably expreſſes the various artifices by which people, in the purſuit of riches, excuſe themſelves from day to day, in putting off religious cares,—and the confounding diſappointment which often mingles itſelf with their labours, and even with their ſucceſs. Comp. Prov. xi. 28. Luke xviii. 24. 1 Tim. vi. 9, 10, 17. 2 Tim. ii. 4. iv. 10.

Ver. 23. *But he that received ſeed into the good ground*] St. Luke hath expreſſed this rather more fully, ch. viii. 15. *But that on the good ground are they, who, in an honeſt and good heart, having heard the word, keep it,*—in oppoſition to the *way-ſide*, which never received the ſeed at all, but bearing it on its ſurface, offered it to the devouring *birds*;—*and bring forth fruit with patience*; in oppoſition both to the *ſtony* and *thorny grounds*, which nouriſhed the ſeed that was caſt into them only for a while; the former till *the ſun aroſe*, the latter till the *thorns ſprang up*. The *goodneſs of heart* for which this kind of hearers are applauded, conſiſts in their capacity; which, having been duly cultivated by them, they *underſtand* what they hear. The *honeſty* of their heart conſiſts in their diſpoſition to believe the truth, though contrary to their prejudices, and to practiſe it, though oppoſite to their inclinations: All who hear the word with theſe qualifications, and join thereto firmneſs of reſolution, and the government of their paſſions, never fail to *bring forth, ſome an hundred fold, ſome ſixty, ſome thirty*; fruits of righteouſneſs, in proportion to the different degrees of ſtrength in which they poſſeſs the graces neceſſary to the profitable hearing of the word. See Macknight, and Bp. Beveridge's 9th ſermon, vol. x. 8vo.

Ver. 24, 25. *The kingdom of heaven is likened,* &c.] *The kingdom of heaven may be compared to,* &c. or, literally, *is like to:* It is a phraſe often uſed by our Lord, to ſignify that the following parable, in its principal circumſtances, bears a reſemblance to what comes to paſs in the kingdom of heaven; i. e. the evangelical diſpenſation. See ch. xi. 16. and Luke vii. 32. Reſpecting the *Tares*, ſee the note on ver. 30. The great and judicious Bp. Sherlock hath admirably illuſtrated this parable. Take away the dreſs of parable, ſays he, and what our Saviour here delivers amounts to this: "There will always be a mixture in the world of good and bad men, which no care or diligence can prevent; and though men may and will judge that the wicked ought immediately to be cut off by the hand of God, yet God judges otherwiſe, and delays his vengeance for wiſe and juſt reaſons, ſparing the wicked at preſent, for the ſake of the righteous; reſerving all to the great day in which the divine juſtice ſhall be fully diſplayed, and every man ſhall receive according to his own works." The view of this parable has, in ſome parts of it, I think, been miſapplied. It is intended to repreſent the neceſſary condition of mankind, ſome being good, ſome bad; a mixture, which from the very nature of mankind is always to be expected;—and to juſtify God in delaying the puniſhment of thoſe ſins, which all the world think are ripe for vengeance. This being the view of the parable, it is going out of the way to conſider the particular cauſes to which the ſins of men may be aſcribed; for the queſtion is not from whence the ſins of men ariſe, but why, from whatever cauſe they ſpring, they are not puniſhed? In the parable therefore our Lord aſſigns only a general reaſon of the wickedneſs of the world,—*an enemy hath done this.* But there are who think they ſee another reaſon aſſigned in the parable; namely, the careleſſneſs of the public governors and rulers, intimated in thoſe words, *But while men ſlept, his enemy came and ſowed tares among the wheat*; and this text always finds a place in ſuch complaints. And there is indeed no doubt but that the negligence of governors and magiſtrates, civil and eccleſiaſtical, may be often one cauſe of the ignorance and wickedneſs of the people; but that it is aſſigned as a cauſe in the parable cannot be proved; for theſe words *while men ſlept*, inſtead of charging the ſervants with negligence, plainly ſhew, that no care or diligence of them could prevent the enemy. Whilſt they were *awake*, their care was awake alſo, and the enemy had no acceſs; but *ſleep* they muſt, nature requires it, and then it was that the enemy did the miſchief. Had it been ſaid, *while men played*, or were careleſs or riotous, that would have been a charge upon them; but to ſay *while men ſlept*, is ſo far from proving that their negligence cauſed it, that it plainly proved their diligence could not prevent it. For what will you ſay? Should huſbandmen never ſleep?—It is a condition upon which they cannot live, and therefore their ſleeping cannot be charged as their crime. This circumſtance therefore in the parable is to ſhew, not the fault of the huſbandmen, but the zeal and induſtry of the enemy to do miſchief. Watch him as narrowly as you will, yet ſtill he will break through all your care and diligence. If you do but ſtep aſide, compelled by the call of nature to eat, to drink, or to ſleep, he is ready to take the opportunity to ſow his tares; and the ground, which will not anſwer the huſbandman's hope without his toil, and labour, and coſt, will produce the ill ſeed of its own accord, and yield but too plentiful a crop. Farther, the character of the huſbandmen throughout the parable agrees to this expoſition: when they ſaw the tares ſpring up, they betrayed no conſciouſneſs of guilt or negligence; they did not come with excuſes to their maſter, but with a queſtion, which plainly ſpeaks how little they miſtruſted themſelves: *Sir, didſt thou not ſow good ſeed in thy field? From whence then hath it tares?* Would any ſervant, who had ſuffered the field to grow wild by his own lazineſs, have expoſtulated the caſe in ſuch a manner? The maſter, far from charging any of his family with the fault, lays it at another door, *An enemy hath done this.* Upon which the ſervants, not ſparing of their own pains, were deſirous to go to work immediately, and to root out all the tares at once. What is there in all this that ſuits with the character of a lazy, idle, negligent ſervant? What is there that does not ſpeak a care and concern for their maſter's affairs? As ſoon as they diſcover the tares, they go directly to their maſter, and inform him, and offer their ſervice to root them out. In this particular he corrects their judgement, though he does not condemn their diligence. And in truth, one main view of the parable is, to correct the zeal of thoſe who cannot ſee the iniquity of the world without great indignation; and not being able to ſtop or to correct it themſelves,—are apt to call upon God to vindicate his own cauſe, by taking the matter to himſelf, and puniſhing the evil-doers. The men who have this zeal and warmth againſt iniquity, are not commonly the idle negligent rulers; nor can we ſuppoſe that our Saviour would paint the ſame men in ſuch different colours in the compaſs of a ſhort parable; repreſenting them idle and careleſs at the 25th verſe, active and zealous at the 28th. Beſides, as was obſerved before, to charge the wickedneſs of the world upon the negligence of this or that part of men, anſwers no purpoſe of the parable, which is, to juſtify the wiſdom of Providence, in permitting the ſins of men to go unpuniſhed for the preſent. But the juſtification does not ariſe from conſidering the cauſes of iniquity, but from conſidering the effect which immediate puniſhment would have. In the other way, now explained to you, this circumſtance, that *while men ſlept, the tares were ſown*, promotes the main end of the parable, and completes the juſtification of the Providence of God; for this ſhews, that *offences muſt needs come:* They are not to be prevented, without diſturbing the very courſe of nature; without God's interpoſing miraculouſly to ſuſpend the workings of ſecond cauſes, ſince all care exerciſed in an human way is too little; for even when men ſleep,—and ſleep they muſt—the *enemy will ſow his tares.* Since therefore the parable ſhews, that iniquity can neither be prevented, nor immediately puniſhed, conſiſtently with the Wiſdom and Goodneſs of God; it ſhuts out every complaint, and forces us to acknowledge that God is juſt in all his ways, and righteous in all his dealings with mankind. See his diſcourſes, vol. iii. diſc. 8. part 1.

Ver. 27. *So the ſervants of the houſholder*] Οἰκοδεσπότης ſeems to ſignify, in this connection, "the proprietor of the eſtate:" He is ſuppoſed to be the maſter of the field, and of ſome lodge or farm-houſe, in which theſe ſervants dwelt.

Ver. 29. *But he ſaid, nay,* &c.] Theſe words account for the juſtice of God in ſuſpending his judgements. To ſee the full force

30 Let both grow together until the harveſt: and in the time of harveſt I will ſay to the reapers, Gather ye together firſt the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 Another parable put he forth unto them, ſaying, The kingdom of heaven is like to a grain of muſtard-ſeed, which a man took and ſowed in his field:

32 Which indeed is the leaſt of all ſeeds; but when it is grown, it is the greateſt among herbs, and becometh a tree, ſo that the birds of the air come and lodge in the branches thereof.

33 Another parable ſpake he unto them; The kingdom of heaven is like unto leaven, which a woman took and hid in three meaſures of meal, till the whole was leavened.

Ver. 30. Ch. iii. 12.—V. 31. Mark iv. 30. Luke xiii. 19.—V. 33. Luke xiii. 20. The word in the Greek *ſignifies a meaſure containing about a peck and a half, wanting a little more than a pint.*

of the reaſon in this reſpect, it is neceſſary we ſhould underſtand what ſort of ſinners are ſpoken of, for this reaſon is not always applicable to all caſes; many ſinners are ſpared upon other accounts than this which is here given: The ſinners intended in this paſſage are ſpared merely on account of the righteous, that they may not be involved in the puniſhment due to the ſins of others; but ſome ſinners are ſpared out of a mercy which regards themſelves, in hopes of their amendment. The ſinners repreſented by the *tares* are ſuch, of whoſe repentance and amendment there is no hope; for tares, let them grow ever ſo long, will ſtill be *tares*, they can never turn to wheat. And our Saviour has told us, that theſe ſinners ſhall certainly be puniſhed at the laſt; which cannot certainly be ſaid of any but incorrigible ſinners: Theſe ſinners, therefore, being conſidered as incorrigible, there was no room to juſtify the delay of puniſhment from any circumſtances ariſing out of their own caſe. Even the mercy of God was excluded in this reſpect; for if the incorrigible ſinner be the object of mercy, no ſinner need fear puniſhment. Our Saviour, therefore, gives them up intirely, and juſtifies the wiſdom and goodneſs of God in ſparing them, from other motives. The intereſts of good and bad men are ſo united in this world; there is ſuch a connection between them in many reſpects, that no ſignal calamity can befal the wicked, but the righteous muſt have his ſhare in it. This was Abraham's plea when he interceded with the Lord for the men of Sodom. In public calamities it is evident that all muſt be ſufferers without diſtinction: Fire and ſword, famine and peſtilence, rage indifferently in the borders of the righteous and the ſinner, and ſweep away one as well as the other. Thus far then the reaſon of this verſe moſt certainly extends, and ſhews us the mercy of God, in forbearing to appear againſt ſinners in ſuch puniſhments as would bring upon the beſt of men the puniſhments due only to the worſt. You ſee a great wicked man in a proſperous condition, and you think his happy tranquility a perpetual reproach to the providence of God: You would not have God rain fire and brimſtone upon the city for the ſake of this great offender, ſince many innocent perſons would neceſſarily ſuffer in the ruin? No; but you would have God take him ſuddenly away by ſome ſecret and ſilent method; or you would have him puniſhed in his fortune, and reduced to that puniſhment which his ſins deſerve. This you think would be very juſt and reaſonable, and highly becoming the wiſdom of God. But do you not conſider, that there is no great man who is not related to others? are all the relations and dependants of this great ſinner as wicked as himſelf? Is there not one good man the better for him? Are his children all reprobates? Or would you turn out a family of innocent children to ſeek their bread in the ſtreets, rather than let the iniquity of the father go unpuniſhed for a few years! Till you can anſwer theſe queſtions, you muſt not pretend to arraign the wiſdom and goodneſs of God, in ſparing this offender. Now theſe conſiderations plainly ſhew the equity and goodneſs of God, in delaying the puniſhment of the wicked; in both the caſes above-mentioned you ſee mercy triumphs over juſtice, and the guilty is preſerved for the ſake of the innocent, which is ſuch an act of goodneſs, as no man ſurely has reaſon to complain of. Nor will the *juſtice* of God ſuffer in this account, as will plainly appear from the following conſiderations: The parable is evidently intended as an anſwer to the common objection againſt Providence, drawn from the proſperity of ſinners, or the impunity of offenders. Aſk the man who makes this objection againſt God's government, why he thinks it unbecoming the wiſdom of God to delay the puniſhment of ſinners? He will readily anſwer, becauſe it is contrary to his juſtice; and to ſupport his reaſon, he will farther add, that it is an undoubted maxim of juſtice, that all ſinners deſerve puniſhment. And here I think he muſt ſtop; for he cannot enter into particular caſes, unleſs he knew more of man than he does, or can know. In anſwer to this, our Saviour owns the truth of the general maxim, as far as it relates to the deſert of ſinners; and therefore teaches us, that God has appointed a day in which he will judge the world: But then he ſhews, from ſuperior reaſons of juſtice, that the application of the principle in the preſent caſe is wrong; for though it be juſt to puniſh all ſinners, yet to puniſh them immediately, would deſtroy the very reaſon which makes it juſt to puniſh them. It is juſt to puniſh them, that there may be a difference made between the good and the bad, according to their deſerts, that their puniſhment may be a diſcouragement to vice, and an encouragement to virtue. Now our Lord ſhews in this parable, that the immediate puniſhment of the wicked would quite deſtroy theſe ends of juſtice; for the righteous and the wicked, like the wheat and the tares growing together in one field, are ſo mixed and united in intereſts in this world, that, as things ſtand, the wicked cannot be rooted out, but the righteous muſt ſuffer with them: Conſequently, the immediate deſtruction of the wicked, ſince it muſt inevitably fall upon the righteous alſo, would make no proper diſtinction between the good and the bad; could be no encouragement to virtue, for the virtuous would ſuffer; could be no diſcouragement to vice, for vice would fare as well as virtue: And therefore it is not only reaſonable to delay the puniſhment of the wicked, but even neceſſary, to the obtaining the ends of juſtice, ſince they cannot be obtained in their immediate deſtruction. See Bp. Sherlock's 8th diſcourſe, part 1 and 2. vol. 3.

Ver. 30. *Gather the tares, and bind them in bundles*] The word *tares* does not ſeem to expreſs the meaning of the original ζιζανια: for *tares*, with us, are not noxious weeds, but a ſerviceable kind of pulſe, of great uſe for cattle, and very eaſily diſtinguiſhed in their growth from wheat; whereas the original expreſſes ſomewhat (and the ſcope of the parable demands it) which is of no ſervice at all; fit only to be burned, and which cannot eaſily be diſtinguiſhed from the good corn till both are grown up; and to theſe particulars anſwer either what are called the *deaf ears* in wheat, which cannot be diſcerned till the time of harveſt; or rather a weed called *darnel*, the *infelix lolium*, which grows up with wheat, and unleſs gathered out of it before it be reaped, is very prejudicial to the corn. Dr. Johnſon, indeed, in his Dictionary, ſays, that "tares (from *teeren*, Dutch, to *conſume*) are a weed that grows among corn." The original word, as ſome very able Grecians tell us, is not found except in the Evangeliſts, and certain of the fathers; and they give it different derivations. Suidas ſays, that ζιζανιον is Η εν τω Σιτω αιρα, *quaſi* φθειρα, and thus he correſponds with Dr. Johnſon. But the word is moſt probably of eaſtern original, from the Chaldee זזן *zezen*, *cibavit*, as Martinus obſerves in his Lexicon, to whom we refer the reader.

Ver. 31, 32. *Another parable put He forth*] The former parables relate chiefly to unfruitful hearers; theſe that follow, to thoſe who bear good fruit. In the preſent parable our Lord ſhews, that notwithſtanding the Goſpel appeared at firſt contemptible, by reaſon of the ignominy ariſing from the crucifixion of its Author, the difficulty of its precepts, the weakneſs of the perſons by whom it was preached, and the ſmall number and mean condition of thoſe who received it; yet, having in itſelf the ſtrength of truth, it would grow ſo great as to fill the earth, affording ſpiritual ſuſtenance to perſons of all nations, who ſhould be admitted to it, not in the quality of ſlaves, as the Jews imagined, but as free-born ſubjects of the Meſſiah's kingdom, enjoying therein equal privileges with the Jews. This ſenſe of the parable is the more probable, as our Lord ſeems now to have had his eye on Nebuchadnezzar's dream, Dan. iv. 10, 12. in which the nature and advantages of civil government are repreſented, by a great tree with ſpreading branches, fair leaves, and much fruit. This parable was well calculated to encourage the diſciples; who, judging of the Goſpel by its beginning, might have been apt to fall into deſpair, when, inſtead of ſeeing it preached by the learned, countenanced by the great, and inſtantly received with applauſe by all, they found it generally oppoſed by men in high life, preached only by illiterate perſons, and received by few beſides the vulgar. Theſe, to be ſure, were melancholy circumſtances, and what muſt have given great offence: Yet in proceſs of time they became ſtrong confirmations of the Chriſtian religion. The *treaſure of the Goſpel* was *committed to earthen veſſels*, that *the excellency of the power might appear to be from God.* The phraſe, *the leaſt of all ſeeds*, is an exaggeration frequently uſed in common diſcourſe, and ſignifies *one of the leaſt*; ſo ſmall, that it was proverbially uſed by the Jews to denote a very little thing. "The globe of the earth, ſay the rabbies, is but a grain of muſtard-ſeed, when compared with the expanſe of the heavens." See ch. xvii. 20. The term *tree* is applied by botaniſts to plants of the larger kind, which grow to the magnitude of ſhrubs; and for that reaſon are termed *plantæ arboreſcentes.* Dr. Waterland, inſtead of *the greateſt among herbs*, reads, *the largeſt of the pulſe kind.* The Talmud mentions a muſtard-tree ſo large that a man might with eaſe ſit in it; and another, one of whoſe branches covered a tent. It is certain, that we ſhould be much miſtaken, if we judged of vegetables or animals in the eaſtern or ſouthern countries, merely by what thoſe of the ſame ſpecies are with us. The word κατασκηνοῦν, rendered *lodge*, ſignifies, "They find ſhelter, and paſs their time there." See Tremellius, and Lightfoot's Hor. Heb. on the place.

Ver. 33. *The kingdom of heaven is like unto leaven*] The meaning of this parable is commonly thought to be the ſame as that of the preceding; but there ſeems to be this difference between them: The parable of the *grain of muſtard-ſeed* repreſents the ſmallneſs of the Goſpel in its beginnings, together with its ſubſequent greatneſs; whereas the parable of the *leaven*, which being hid in a quantity of

meal

34 All theſe things ſpake Jeſus unto the multitude in parables; and without a parable ſpake he not unto them:

35 That it might be fulfilled which was ſpoken by the prophet, ſaying, I will open my mouth in parables; I will utter things which have been kept ſecret from the foundation of the world.

36 Then Jeſus ſent the multitude away, and went into the houſe: and his diſciples came unto him, ſaying, Declare unto us the parable of the tares of the field.

37 He anſwered and ſaid unto them, He that ſoweth the good ſeed, is the Son of man;

38 The field is the world; the good ſeed are the children of the kingdom; but the tares are the children of the wicked *one*;

39 The enemy that ſowed them, is the devil; the harveſt is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; ſo ſhall it be in the end of this world.

41 The Son of man ſhall ſend forth his angels, and they ſhall gather out of his kingdom all things that offend, and them which do iniquity;

42 And ſhall caſt them into a furnace of fire: there ſhall be wailing and gnaſhing of teeth.

43 Then ſhall the righteous ſhine forth as the ſun, in the kingdom of their Father. Who hath ears to hear, let him hear.

44 Again the kingdom of heaven is like unto treaſure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and ſelleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchant-man, ſeeking goodly pearls:

46 Who, when he had found one pearl of great price, went and ſold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net that was caſt into the ſea, and gathered of every kind:

Ver. 34. Mark iv. 33, 34.—V. 35. Pſ. lxxviii. 2.—V. 38. Gen. iii. 15. John viii. 44. Acts xiii. 10. 1 John iii. 8.—V. 39. Joel iii. 13. Rev. xiv. 15.—V. 41. Or, *ſcandals.*—V. 42. Ch. viii. 12.—V. 43. Dan. xii. 3. Wiſd. iii. 7. 1 Cor. xv. 42. Ver. 9.—V. 44. Phil. iii. 7, 8. Iſai. lv. 1. Rev. iii. 18.—V. 47. Ch. xxii. 10.

meal, fermented the whole, expreſſes in a very lively manner both the nature and ſtrength of the operation of truth upon the mind; for though the doctrines of the Goſpel, when firſt propoſed, ſeemed to be loſt in that enormous maſs of paſſions and worldly thoughts with which mens minds were filled, yet did they then moſt eminently exert their influence, converting mens thoughts and deſires into a conformity to truth. The preciſe difference, therefore, between this and the foregoing parable is, that the former repreſents the extenſive propagation of the Goſpel from the ſmalleſt beginning; but this the nature of the influence of its doctrines upon the minds of particular perſons. Our Saviour mentions here *three meaſures of meal* in particular, becauſe this ſeems to be the quantity they uſually kneaded at once. See Gen. xviii. 6. Macknight, and L'Enfant.

Ver. 34, 35. *And without a parable ſpake he not*, &c.] That is, "not at that time," or "to the people who then heard him." See the note on ver. 1. L'Enfant obſerves, that the quotation from the Pſalms is not a prophecy of the manner in which Chriſt was to teach, but only an application made by the Evangeliſt of the words of the Pſalmiſt, to the myſterious manner in which our Saviour taught. And Doddridge and ſeveral others are of the ſame opinion, ſuppoſing this paſſage quoted by way of alluſion. See on ch. i. 22. But Dr. Whitby's interpretation ſeems to me preferable, who obſerves, that the ſenſe may be this:—Our Saviour ſpake in parables, that what David, filled with the prophetic ſpirit, ſaid of himſelf, might be fulfilled alſo in that Son of David, of whom he was a type; for he being our great lawgiver, might more truly ſay, *Hear my law, O my people*, Pſ. lxxviii. 1. See the note on Pſ. xlix. 4. Olearius's 49th obſervation, and Wetſtein.

Ver. 38. *The children of the kingdom*] This is an Hebraiſm, ſignifying the *heirs of the kingdom*. ch. viii. 12. where the unbelieving Jews are named the *children of the kingdom*, in oppoſition to the Gentiles, becauſe, being born within the covenant, the kingdom was theirs, if they had not rejected it by their unbelief. Here the *children of the kingdom* are the true believers, as the *children of the wicked one* are the reprobate and diſobedient. See John viii. 41, 44.

Ver. 39. *The end of the world*] *Of the age*, literally; an Hebraiſm frequently uſed in the New Teſtament. Comp. the next verſe, and Heb. i. 2. What follows is an alluſion to Joel iii. 13. See alſo Rev. xiv. 15.

Ver 41. *The Son of man ſhall ſend forth*, &c.] The reader muſt obſerve how high an idea our Saviour here gives his diſciples of himſelf, when he ſpeaks of the angels as his attendants, who were at the laſt day to wait on him, and at his order to aſſemble the whole world before him: *They ſhall gather out of his kingdom all things that offend*, παντα τα σκανδαλα; all things which are an offence to others, by laying ſtumbling-blocks in their way; Καὶ τοὺς, &c. "EVEN *all the tranſgreſſors of the law*; for ſo καὶ ſhould be rendered in this and many other places of the New Teſtament.

Ver. 42. *A furnace*] *The furnace*, Wat.

Ver. 43. *Then ſhall the righteous ſhine forth*, &c.] In this beautiful expreſſion our bleſſed Saviour ſeems to allude to Dan. xii. 3. *They that are wiſe ſhall ſhine*, &c. The righteous, in travelling to heaven, are apt frequently to fall, by reaſon of the ſtumbling-blocks which lie in their way; of which ſtumbling-blocks, as our Lord here informs us, the perſons with whom they converſe frequently prove none of the leaſt miſchievous. By theſe falls they are ſullied to ſuch a degree, that their beauty is in a great meaſure obſcured. Hence they are often held in no eſtimation; nay, it may be, are abſolutely contemned. But when they enter into the kingdom of their Father, it ſhall fare quite otherwiſe with them: Being then freed from all the humbling circumſtances which attend mortality, cleanſed alſo from ſin, and the pollutions of ſin, wherewith they are now diſfigured, they ſhall ſhine like the ſun in the firmament for brightneſs and beauty, and ſhall find no diminution of their ſplendor by age. A noble image this to repreſent the glory and happineſs of righteous men with God their Father. The exclamation at the end of the verſe intimates, that truths of greater importance and ſolemnity cannot be uttered, than thoſe which reſpect the final miſery of the wicked, and the inconceivable happineſs of the righteous; and that all who have the faculty of reaſon ought therefore to regard them with becoming attention. See Macknight and Calmet.

Ver. 44—46. *Again, the kingdom of heaven is like unto treaſure*] Theſe three following parables are propoſed not to the multitude, but peculiarly to the Apoſtles. The parable of the *treaſure*, which a man *found hidden* in a field, was deſigned to teach us, that ſome meet with the Goſpel as it were by accident, and without ſeeking after it, agreeably to what the prophet Iſaiah ſays, ch. lxv. 1. that *God is found of them who ſeek him not*. On the other hand, the parable of the *merchant*, who *inquired after goodly* or *beautiful pearls*, and found one of great value, informs us, that mens receiving the Goſpel is often the effect of a diligent ſearch after truth. The Goſpel is fitly compared to a *treaſure*, as it enriches all who profeſs it; and to a *pearl*, becauſe of its beauty and preciousneſs: Both the parables repreſent the effect of divine truth upon thoſe who find it, whether by accident or upon inquiry. Being found and known, it appears exceeding valuable, and raiſes in mens breaſts ſuch a vehemency of deſire, that they willingly part with all they have for the ſake of obeying its precepts; and when they part with all on account of it, think themſelves incomparably richer than before. The ſacred writers elſewhere compare and prefer wiſdom to jewels. See Job xxviii. 15, 19. Prov. iii. 15. viii. 11.

Ver. 47—50. *Again, the kingdom of heaven is like unto a net*] This parable intimates, that by the preaching of the Goſpel a viſible church ſhould be gathered on earth, conſiſting both of good and bad men, mingled in ſuch a manner, that it would be difficult to make a proper diſtinction between them; but that at the end of the world the bad ſhall be ſeparated from the good, and caſt into hell; which the parable repreſents under the image of caſting them into the *furnace of fire*, becauſe that was the moſt terrible puniſhment known in the eaſtern countries. See Dan. iii. 6. This parable will appear peculiarly proper, if we conſider that it was ſpoken to *fiſhermen*, who had been called from their employments with a promiſe that they ſhould *catch men*. ch. iv. 19. It differs from the parable

48 Which, when it was full, they drew o ſhore, and ſat down, and gathered the ood into veſſels, but caſt the bad away.

49 So ſhall it be at the end of the world: he angels ſhall come forth, and ſever the icked from among the juſt,

50 And ſhall caſt them into the furnace f fire: there ſhall be wailing and gnaſhing f teeth.

51 Jeſus ſaith unto them, Have ye underſtood all theſe things? They ſay unto him, Yea, Lord.

52 Then ſaid he unto them, Therefore very ſcribe *which is* inſtructed unto the kingdom of heaven, is like unto a man *that* s an houſholder, which bringeth forth out f his treaſure *things* new and old.

53 And it came to paſs, *that* when Jeſus had finiſhed theſe parables, he departed thence.

54 And when he was come into his own country, he taught them in their ſynagogue, inſomuch that they were aſtoniſhed, and ſaid, Whence hath this *man* this wiſdom, and *theſe* mighty works?

55 Is not this the carpenter's ſon? is not his mother called Mary? and his brethren, James, and Joſes, and Simon, and Judas?

56 And his ſiſters, are they not all with us? whence then hath this *man* all theſe things?

57 And they were offended in him. But Jeſus ſaid unto them, A prophet is not without honour, ſave in his own country, and in his own houſe.

58 And he did not many mighty works there, becauſe of their unbelief.

Ver. 49. Ch. xxv. 32.—V. 50. Ver. 42.—V. 52. Cant. vii. 13.—V. 54. Ch. ii. 23. Mark vi. 1. Luke iv. 16, 23.—V. 55. Mark vi. 3. John vi. 42. Ch. xii. 46. Mark xv. 40.—V. 57. Ch. xi. 6. Mark vi. 4. Luke iv. 24. John iv. 44.—V. 58. Mark vi. 5, 6.

rable of the *tares* in its extent, repreſenting the final ſtate and judgement of wicked men in general; whereas that of the tares deſcribes the miſerable end of hypocrites. The word σαπρὰ rendered *bad*, ver. 48. generally ſignifies *corrupt* or *putrid*, and ſeems an alluſion to the drawing up ſome dead fiſh in the net with the living. It has been obſerved, that this in the ſtrongeſt terms repreſents the hopeleſs ſtate of ſinners at laſt. See Herbery's diſcourſe of future puniſhment.

Ver. 51, 52. *Have ye underſtood*, &c.] When Jeſus had finiſhed his parables, he aſked his diſciples if they underſtood them; and upon their anſwering in the affirmative, he told them, that every teacher of the Jewiſh religion, who was converted to Chriſtianity, and made a preacher of the Goſpel, might, by reaſon of the variety of his knowledge and his ability to teach, be compared to a prudent maſter of a family, who nouriſhes them with the fruits both of the preſent and of the preceding years, as their need requires. See ch. xxiii. 34. Our Saviour hath given the pattern and example of ſuch a teacher in his diſcourſe contained in this chapter; and by the similitude of the houſholder, he ſhews his diſciples the uſe they were to make of the knowledge they had acquired, whether from the old revelation tranſmitted to them by the prophets, or from the new revelation, of which Jeſus was the author and diſpenſer. See Macknight and Wetſtein. Dr. Clarke, in his ſermons, vol. x. ſerm. 4. gives the following expoſition of the 52d verſe: "Thoſe throughly qualified to be ſucceſsful preachers of the Goſpel ſhould be able on all occaſions to bring forth out of their memory, as out of a copious ſtorehouſe, inſtructions ſuited to perſons of all capacities." Concerning the word *treaſures*, ſee the note on ch. ii. 11.

Ver. 54. *Into his own country*] *Nazareth* is ſo called, becauſe it was the town in which Jeſus was brought up, and to diſtinguiſh it from Capernaum, where he commonly reſided. *This wiſdom* ſignifies *this learning*. They were amazed to find in Jeſus Chriſt ſuch extraordinary learning, without having ever been taught by their doctors. *Theſe mighty works*, in the Greek is δυναμεις, *virtues*. The word denotes both *miracles*, and the *power* of performing them.

Ver. 55. *Is not this the carpenter's ſon?*] In St. Mark, ch. vi. 3. it is, *Is not this the carpenter?* Ὁ τέκτων. Accordingly Juſtin Martyr tells us, and the ancient Chriſtians were all of the ſame opinion, that Jeſus was employed in this occupation. Their canons required that all parents ſhould teach their children ſome trade; and probably the poverty of the family engaged Chriſt, while he was at home with Joſeph, to work at his. What an additional proof this of the humiliation of the bleſſed Redeemer for our ſakes! By comparing ch. xxvii. 56. Mark xv. 40. John xix. 25. with this paſſage, it appears, that the four perſons mentioned here were the ſons of Mary, ſiſter to the virgin Mary, and the wife of *Cleophas*, or *Alpheus*, which is the ſame name. See ch. x. 3. xii. 46. By *James* is meant James the Leſſer, whom St. Paul calls *our Lord's brother*. Galat. i. 19. *Joſes*, or Joſeph (for it is the ſame name) is the only ſon of Mary, the wife of Alpheus, who never was an Apoſtle. *Simon* is he who is called the *Cananite*, or *Zealot*, to diſtinguiſh him from Simon Peter. And *Judas* or Jude, is the author of the Epiſtle which goes under that name, wherein he ſtiles himſelf *the brother of James.*

Ver. 56. *Whence then*, &c.] This, like many other things which have ſince been objected againſt the Goſpel of Chriſt, is as much the language of ſtupidity as of infidelity; for the meanneſs of Chriſt's education was a demonſtration, that his teaching in ſo excellent a manner muſt be the effect of ſome extraordinary and divine influence on his mind.

Ver. 57. *And they were offended in him*] The Nazarenes not being able to reconcile the miracles and wiſdom of Jeſus Chriſt with the meanneſs of his birth, were full of doubts and uncertainties: They could not tell what to ſay or think of him, ſuſpecting perhaps that he was a ſorcerer. The word *unbelief*, uſed in the next verſe, ſerves to explain all this. And we learn from Luke iv. 22. that notwithſtanding their unbelief, they could not forbear praiſing and admiring him. Doddridge renders the next clauſe, "*A prophet is no where leſs eſteemed than in his own country, and among his relations, even in his own family*;" which is plainly the ſenſe of the words, though ours is a literal tranſlation: for a prophet may be, and often is, affronted at a diſtance from home, as our Saviour himſelf found by frequent experience. (See John iv. 44. Luke iv. 24.) The expreſſion is proverbial, ſignifying that thoſe who poſſeſs extraordinary endowments are no where in leſs requeſt than among their relations and acquaintance. The reaſon is, ſuperior merit never fails to be envied; and envy, ever induſtrious in its ſearch, commonly finds ſome way or other to turn the knowledge it has of perſons to their diſadvantage.

Ver. 58. *And he did not*, &c.] We are not to underſtand theſe words as if the power of Chriſt was here diſarmed; but only that they brought but *few ſick people* to him for a cure, Mark vi. 5. He did not judge it convenient to obtrude his miracles upon them, and ſo could not honourably and properly perform them. On the ſame principle it is that *faith*, in ſome caſes, though not in all, is made the condition of receiving a cure. Compare ch. ix. 29. Mark ix. 23. and Acts xiv. 9. Chriſt ſaw proper to make it ſo here, as he well might, conſidering what the Nazarenes muſt undoubtedly have heard of him from other places, and what they had themſelves confeſſed but juſt before, of *mighty works* being wrought by his hands; which ſhews indeed that their unbelief did not ſo much conſiſt in a doubt of his miraculous power, as of his divine miſſion, which to any unprejudiced perſon's mind that power ſo abundantly proved. In this view therefore it is hard to ſay, how he could with honour have laviſhed away his favours on ſo unworthy a people. Dr. Clarke explains this, "He could not do any mighty works there, conſiſtently with his rule and method of acting, or with his preſent purpoſes and deſigns." See vol. ix. ſerm. 3. the note on Mark vi. 6. Doddridge and Olearius. The reaſon, ſays one, why many *mighty works* are not wrought now is, not that the faith is every where planted, but that unbelief every where prevails.

REFLECTIONS ON CHAP. XIII.

We have in this chapter one more prophetic teſtimony to the divine character and miſſion of our great Redeemer,—his *ſpeaking in parables*; and certainly, we ſhould think ourſelves peculiarly favoured, that while the great truths of the Goſpel were veiled in obſcurity, and hid from the ſight of thoſe who had rendered themſelves unworthy of clearer information, we, with the diſciples of our Lord, are permitted to know the myſteries of the kingdom, and are indulged with the cleareſt and fulleſt intelligence of thoſe great and intereſting truths, which many prophets and righteous men have anxiouſly wiſhed to know, but have not known them.

We ſhould for ever fix it in our minds, that more abundant light and information requires a proportionably higher degree of holineſs and virtue; to whom much is given, of them much will be required. And as from the parable of the ſower we are clearly informed, that increaſe and improvement depend, under the influence of God's grace, upon ourſelves; that the ſeed and the ſower being always the ſame, the ſucceſs of that ſeed, andthe fruitfulneſs of it, ariſes from the ſoil; We ſhould be eſpecially careful duly to prepare our hearts, to bring that good and honeſt, that humble and teachable, that attentive and conſiderate diſpoſition to the hearing of the Goſpel, which will always be abundantly recompenſed with a right knowledge, and the zealous practice of that Goſpel.

CHAP. XIV.

Herod's opinion of Chriſt. Wherefore John Baptiſt was beheaded. Jeſus departeth into a deſart place: where he feedeth five thouſand men with five loaves and two fiſhes: he walketh on the ſea to his diſciples: and landing at Genneſaret, healeth the ſick by the touch of the hem of his garment.

AT that time, Herod the Tetrarch heard of the fame of Jeſus,

2 And ſaid unto his ſervants, This is John the Baptiſt; he is riſen from the dead, and therefore mighty works do ſhew forth themſelves in him.

3 For Herod had laid hold on John, and bound him, and put *him* in priſon for Herodias' ſake, his brother Philip's wife.

Ver. 1. Mark vi. 14. Luke ix. 7.—V. 2. Or, *are wrought by him.*—V. 3. Luke iii. 19, 20.

When we review mankind, and conſider the various purſuits in which they are engaged, the idleneſſes and the occupations, the buſineſs and the pleaſures which ſo totally engroſs the minds of the generality, we cannot wonder at the little influence which the preaching of the word of Chriſt hath upon them. Cares are *Thorns* to the poor, wealth to the rich, the deſire of other things to all. *Riches* are called *deceitful*, and with great propriety: for they ſmile and betray, kiſs and ſmite into perdition; they put out the eyes, harden the heart, ſteal away the divine life, fill the ſoul with pride, anger, and love of the world, and make men enemies to the whole croſs of Chriſt; and all the while are eagerly deſired, and vehemently purſued even by thoſe who believe there is a God; nay, who profeſs to believe the Goſpel of Chriſt.

How great is the forbearance and long-ſuffering of our God! However pernicious the *tares*, however abandoned the wicked; however they defy his power, defile his gifts, and diſhonour his works, he will not ſuffer them to be rooted up; he will not, in terrible vengeance, exert the ſeverity of his judgements upon them. And ſhall our forbearance and lenity be leſs than God's! When we behold vice triumphant, nay, when we ſuffer beneath its oppreſſions, or in any reſpect feel its fatal conſequences, let us preſerve our ſouls in patience, and remember that a day is coming, when the great ſeparation will be made; when *all things that offend ſhall be caſt out of the kingdom of heaven*; and when the diſtinguiſhed *righteous ſhall ſhine* forth, bright and pure *as the ſun, in that kingdom of the Father.* Glorious and triumphant conſolation! what more do we want to ſuſtain us, amidſt all the evils and difficulties of this act of probation? What more can we want to encourage us to maintain the faith of Chriſt, and to make ourſelves of the numbers of thoſe righteous?

The bleſſed Jeſus renewed his viſit to Nazareth, ver. 54. though the people of that place had attempted to murder him on his firſt preaching among them: So ſhould we never *be weary of well-doing*, nor refuſe to renew our attempts on the moſt obſtinate ſinners, where the intereſts of their immortal ſouls are concerned. Blind and deaf though they may be while hardened in guilt, to the dreadful danger of their unhappy ſtate; yet we, as having our eyes open by Almighty grace to that danger, ſhould be the more prone to compaſſionate and relieve them.

But though theſe Nazarenes were aſtoniſhed at his wiſdom, and could not but allow the mighty works which he had wrought; yet they went on, perverſe and ungrateful, to reject him, and in ſo doing were condemned out of their own mouth. Well would it be if theſe perſons afforded us the only inſtance of ſuch ſelf-condemnation. Well would it be, if, amongſt thoſe who profeſs the faith of Chriſt, who acknowledge his wiſdom and mighty works, none were found, who in heart and life rejected him, diſavowing by their actions what their lips continually expreſſed. Formality of profeſſion is ever to be moſt dreaded by thoſe, who, brought up in an eſtabliſhed faith, receive their creed by tradition, and without due examination; and therefore we cannot be too carefully guarded againſt it.

How much did theſe Nazarenes loſe by their obſtinate prejudices againſt Jeſus! How many diſeaſed bodies might have been cured, how many loſt ſouls might have been recovered and ſaved, had they given him a better reception! Their unbelief as it were diſarmed Chriſt himſelf of his power to do good, and rendered him a *favour* of *death* rather than of *life* to their ſouls: And ſtill the ſame deſtructive principles will work the ſame deſtructive conſequences; faith ſeems to have put the Almighty Power of God into the hands of men, while unbelief ſeems even to tie up the hands of Omnipotence. It is a ſin pregnant with every other; and with reſpect to the diſpenſation of the Goſpel, one which diſcovers no leſs blindneſs than diſingenuity in the mind: *For what could the Lord have done more for his vineyard than he hath done in it?* What more abundant and convincing teſtimony could he have given, in proof of the divine miſſion of his Son, than he hath graciouſly afforded to mankind? Prophecies clear and continued, miracles mighty and indiſputable, wiſdom pure and perfect. The Nazarenes allowed this wiſdom; and we ſhall do well to obſerve, that the very argument which they made uſe of to ſupport their rejection of this mighty Prophet, is in itſelf a ſtrong proof of his divine miſſion. *Whence hath this carpenter's ſon this wiſdom?* Born and educated amongſt us, without any of the means of improvement in human learning, *putting his hand to the nail, and his right-hand to the workman's hammer?* Whence this *wiſdom*, theſe *mighty works*, to a man ſo mean, ſo low, ſo utterly uninſtructed, unlettered, unaided? O ye Nazarenes, can ye want an anſwer?—*This wiſdom is from God!* O wiſdom of the Son of God! O power of the Father! who canſt at the ſame time diſcover thyſelf to the eyes of reaſonable men, and conceal thyſelf from ſuch as are carnal; My faith owns, adores, invokes thee, as the uncreated and incarnate wiſdom, as the light of angels and men, hid under the obſcurity of our fleſh, veiled in the voluntary meanneſs of thy humiliation, and debaſed in the proud conceits of ſelf-ſufficient philoſophers of this world.

Chap. XIV, *Ver.* 1. *Herod the Tetrarch*] Herod is called *Tetrarch*, becauſe he inherited but a *fourth* part of his father's dominions. However, he exerciſed the regal authority in Galilee, and is ſtiled a *king*, ver. 9. and Mark vi. 14. This was Herod Antipas. See ch. ii. 1.

Ver. 2, *This is John the Baptiſt*] From Luke ix. 7. we learn, that Herod and his courtiers were ſtrangely perplexed reſpecting the fame of Jeſus, which occaſioned many ſpeculations amongſt them. Some ſuppoſed that it was John riſen from the dead, others that it was Elias, and others one of the old prophets; but Herod declared it to be his opinion that it was John; and *therefore*, ſays he, *mighty works do ſhew forth themſelves in him*, i. e. *extraordinary* and *miraculous powers* were exerted by him. Eraſmus indeed thinks, that as Herod was of the Sect of the Sadducees, who denied the immortality of the ſoul, (compare ch. xvi. 6. Mark viii. 15.) he might ſay this by way of irony to his ſervants, ridiculing the notions of the vulgar, and thoſe who joined in that opinion; And this ſolution might have paſſed, had not Herod been *perplexed* on this occaſion, Luke vii. The image of the Baptiſt, whom he wrongfully put to death, preſented itſelf often to his thoughts, and tormented him; therefore, when it was reported that he was riſen from the dead, and was working miracles, Herod, fearing ſome puniſhment would be inflicted on him for his crime, in the confuſion of his thoughts ſaid, that John was riſen from the dead, notwithſtanding he was a Sadducee. Nay, he might ſay this, although he had heard of Jeſus and his miracles before, there being nothing more common than for perſons in vehement perturbations to talk inconſiſtently. Beſides, it is no eaſy matter to arrive at a ſteady belief of ſo great an abſurdity as the annihilation of the human mind. The being of a God, the immortality of the ſoul, the rewards and puniſhments of a future ſtate, with the other great principles of natural religion, often obtrude themſelves upon unbelievers, in ſpite of all their efforts to baniſh them; and leave a ſting behind them in the conſcience, whoſe pain, however it may be concealed, cannot eaſily be allayed. Of this Herod is a remarkable example; for notwithſtanding he was a king, his conſcience made itſelf heard and felt, amidſt all the noiſe, the hurry, the flatteries, and the debaucheries of a court.

Ver. 3. *For Herod had laid hold on John*] Here is a digreſſion in the hiſtory, from this to the 13th verſe, in which the Evangeliſt gives us an account of the Baptiſt's death, though he does not tell us preciſely when it happened. St. Mark indeed ſeems to aſſign it as the cauſe of the Apoſtles return from their circuit; and St. Matthew and St. Luke mention it as the reaſon why Jeſus retired with them to the deſart of Bethſaida. It is therefore probable that John was put to death while the Apoſtles were firſt abroad, perhaps not long before Jeſus became the ſubject of converſation at court: Hence, becauſe he was but lately dead, the vulgar, the courtiers, and even Herod himſelf, believed that he was riſen, when they heard the fame of Chriſt's miracles. In ſome of his private conferences with the king, the Baptiſt had been ſo bold as to reprove him for his adultery with Herodias. This princeſs was grand-daughter to Herod the Great, by his ſon Ariſtobulus, and had formerly been married to her uncle, Herod-Philip, the ſon of her grandfather by Mariamne. Some time after that marriage, this Herod Antipas, Tetrarch of Galilee, and ſon of Herod the Great by Malthace, happening, in his way to Rome, to lodge at his brother's houſe, fell paſſionately in love with Herodias, and on his return made offers to her; ſhe accepted his addreſſes, deſerting her huſband, who was only a private perſon, (Philip, Tetrarch of Iturea, mentioned Luke iii. 1. being a different perſon from this Philip) that ſhe might ſhare with the Tetrarch in the honours of a crown. On the other hand, to make way for her, he divorced his wife, the daughter of Aretas, king of Arabia. As Antipas was Herod the Great's ſon, he was brother to Herod Philip the huſband of Herodias, and uncle to Herodias herſelf; wherefore both parties being guilty of inceſt as well as adultery, they deſerved the rebuke which the Baptiſt gave them, with a courage highly becoming the meſſenger of God: for though he had experienced the advantage of the Tetrarch's friendſhip, he was not afraid to diſpleaſe him when his duty required it. Herod had with great pleaſure heard John's diſcourſes, and by his perſuaſion had done many good actions; Mark vi. 29. but now that he was touched to the quick, he reſented it to ſuch a degree, that he laid his monitor in irons. Thus it happens ſometimes, that they who do not fear

God

4 For John ſaid unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, becauſe they counted him as a prophet.

6 But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleaſed Herod.

7 Whereupon he promiſed with an oath, to give her whatſoever ſhe would aſk.

Ver. 4. Lev. xviii. 16. xx. 21.—V. 5. Ch. xxi. 26. Luke xx. 6.—V. 6. Gr. *in the midſt.*

God ſincerely, will go certain lengths in the obedience of his commandments, provided ſomething is remitted to them by way of indulgence; but when they are more ſtraitly preſſed, throwing off the yoke, they not only become obſtinate, but furious; which ſhews that no man has any reaſon of ſelf-complacency becauſe he obeys many of the divine laws, unleſs he has learned to ſubject himſelf to God in every reſpect, and without exception. Joſephus aſſerts another reaſon for the apprehenſion of John; namely, his exceſſive popularity. See his Antiq. l. xviii. c. 5. Macknight, and Jortin.

Ver. 4. *For John ſaid unto him*, &c.] Poſſeſſed of great credit with Herod, and with the people, it is not poſſible to ſuppoſe that the Baptiſt would have incurred Herod's jealouſy and diſpleaſure, had he been an impoſtor, and an aſſociate of a pretended Meſſiah,—for fear of blaſting at once all their pre-concerted deſigns. Certainly, he would now, more than ever, have employed all his art to keep the influence he had acquired with the king and the people. But how oppoſite to all this was his conduct: At this critical point of time, in this peculiar ſituation, when both his own and his confederate's intereſt abſolutely required him to act in the manner juſt mentioned, He even proceeded to reprove Herod himſelf for the wickedneſs of his life. An impoſtor, in John's particular ſituation, could not but have reflected, at the firſt thought of ſo dangerous a ſtep as that which occaſioned his death, that it was not his own immediate aſſiſtance only of which his aſſociate would be deprived by his deſtruction,—though this alone would have been ſufficient to prevent him from adopting it; but he would beſides have conſidered, that his own impriſonment and death would probably ſtrike ſuch a panic into the people, however zealous they had before been in his favour, as would reſtrain them from liſtening afterwards to Jeſus, or paying the ſame regard they might otherwiſe have done to his pretenſions: Nay, nothing was more probable, than that John's public miniſtry being put to ſo ignominious an end, would even deſtroy that good opinion of John himſelf, which they had hitherto entertained, and induce them to believe, that notwithſtanding his fair outſide, he could be no better than an impoſtor. For by what arguments could John think it poſſible, that the Jews would perſuade themſelves he was really ſent to be the divine forerunner of this triumphant Meſſiah, when they ſhould have ſeen him ſeized by Herod's order, impriſoned, and put to death? Beſides, therefore, John's regard to his own ſucceſs, his liberty, and even his life itſelf, which no impoſtor can be thought deſirous of expoſing to certain deſtruction for no reaſon; his connection with Jeſus, if they were deceivers, and the neceſſary dependance of both upon the mutual ſucceſs and aſſiſtance of each other, muſt unqueſtionably have reſtrained John from provoking at this time the inveterate hatred of Herodias, and drawing on himſelf Herod's violent ſuſpicion and diſpleaſure. So that the remarkable behaviour of John, in this important particular, and at ſo critical a conjuncture, affords us one of the ſtrongeſt preſumptive proofs imaginable, that neither he nor Jeſus could poſſibly be deceivers. See on Mark i. 14. and Bell's Inquiry, p. 384.

Ver. 6. *But when Herod's birth-day was kept*] If Herod's reſentment of the freedom which John the Baptiſt took with him was great, that of Herodias was much greater. The crime ſhe was guilty of being odious, ſhe could not bear to have it named, and far leſs reproved. She was therefore enraged to the higheſt pitch, and nothing leſs than the Baptiſt's head would ſatisfy her. *Therefore Herodias had a quarrel againſt him, and would have killed him, but ſhe could not*, Mark vi. 19. Ever ſince he offended her, ſhe had been plotting againſt his life, but could not yet accompliſh her purpoſe; *For* (ver. 20.) *Herod feared*, or *reverenced John*, &c. Great and powerful as the king was, he ſtood in awe of John, though in low life, and durſt not attempt any thing againſt him; Such force has virtue ſometimes upon the minds of the higheſt offenders. Herodias, therefore, finding that ſhe could not prevail againſt the Baptiſt in the way of direct ſolicitation, watched an opportunity to deſtroy him by craft. At length one offered itſelf. Herod, on his birth-day, made a ſumptuous entertainment for the great lords, generals, and other great perſons of his kingdom; wherefore, as it was the cuſtom in thoſe countries, for princes to beſtow favours at their feaſts, ſometimes of their own accord, ſometimes in conſequence of petitions which were then preſented, Herodias thought the birth-day a fit opportunity to get the Baptiſt deſtroyed. With this view ſhe propoſed to Salome, her daughter by Philip, who was now of age, and had followed her mother's fortunes, to *dance* before the company at the birth-day; pretending, no doubt, that it would turn out greatly to her advantage, becauſe the king, in the exceſs of his good humour, would probably bid her name what ſhe would pleaſe to have, as the reward of her complaiſance; or if he ſhould not, ſhe might, conſiſtently enough with good manners, beg him to grant her the boon ſhe was moſt deſirous to obtain; only, before ſhe named any particular favour, it would be proper to come out and conſult with her mother. The Evangeliſts, indeed, do not abſolutely ſpeak of this previous agreement, but St. Mark gives the ſtrongeſt hint of it, ch. vi. 21. *And when a convenient day* [ἐυκαίρον, *a favourable opportunity*,] *was come, that Herod*, &c. for, as he had mentioned the attempts which Herodias had made without ſucceſs, to deſtroy the Baptiſt,—by calling this a *convenient day*, on account of the feaſt, he inſinuates, that ſhe thought the entertainment afforded a favourable opportunity to take away the Baptiſt's life; conſequently he directs us to conſider all the favourable tranſactions of the birth-day, which have any reference to the Baptiſt's death, as the effect of Herodias's contrivance. Beſides, a previous agreement between the mother and the daughter muſt be admitted, in order to account for the latter's dancing before the company on the birth-day: The reaſon is, in ancient times it was ſo far from being the cuſtom for ladies of diſtinction to dance in public, that it was reckoned indecent if they were ſo much as preſent at public entertainments: We need refer only to the inſtance of queen Vaſhti, who thought it ſo diſhonourable, that rather than ſubmit to it, even when commanded by Ahaſuerus, ſhe forfeited her crown. We may likewiſe remark, that notwithſtanding Herodias was a lady of no diſtinguiſhed character for virtue, ſhe had ſuch a regard to decency and reputation, that ſhe did not appear at this birth-day feaſt. We may therefore believe, that it was an extraordinary thing for young ladies of quality to dance before large companies of men at public entertainments; and if ſo, the reader muſt be ſenſible, that this dance of Herodias's daughter could not happen by accident, but muſt have been brought about by ſome contrivance or another. See Calmet, Macknight, and *Lardner's Credibility*, part. i. vol. i. p. 23.

Ver. 7. *He promiſed with an oath*] It is probable from ver. 9. (where, as well as in Mark vi. 26. it is *oaths*, in the plural) that this oath was repeatedly given; becauſe, according to the manners of the eaſt, it was diſgraceful for women of rank to appear in public, and they never did appear, unleſs they were ſent for, or had an important requeſt to make. (See Eſth. v. 2, 3. and the former note.) It was immediately concluded that Salome's extraordinary condeſcenſion, proceeded from her having ſome favour to aſk of the king: Beſides, the honour ſhe was doing to the day and to the company, might be interpreted as a public acknowledgement of Herod's civility to her, and at the ſame time judged a becoming expreſſion of her gratitude. As for the king, he conſidered the reſpect ſhewn his gueſts as terminating upon himſelf; and having greatly injured the young lady by debauching her mother, he was caught with flattery, and grew vain. His fancy alſo being heated with wine and muſic, and the applauſe of his gueſts, the ſight of the young lady dancing, and the idea of her mother, whom he paſſionately loved, he made her the promiſe which he imagined ſhe was ſilently ſoliciting; a promiſe, which though it had the air of royal munificence, ſuited but ill with the gravity of wiſdom. See Mark vi. 22, 23. and Macknight.

Ver. 8. *And ſhe, being before inſtructed*] *Being before urged.* Doddridge. When the plot had thus ſucceeded, and the young lady had obtained the king's promiſe, ſhe went out to conſult with her mother, who immediately diſcloſed her purpoſe, bidding her aſk the Baptiſt's head. A counſel of this kind, no doubt, ſurpriſed Salome, for ſhe did not ſee of what uſe the head could be to her; beſides, ſhe might think the demand improper, as their quarrel with the Baptiſt, and the cauſe of it, was univerſally known: Not to mention, that when ſhe conſented to dance, it was natural to imagine her fancy had been running on very different objects; probably, therefore, at the firſt ſhe ſcrupled to comply, as may be gathered alſo from the force of the word προβιβασθεῖσα, (rendered in our verſion *before inſtructed*) by which St. Matthew expreſſes the effect her mother's ſolicitation had upon her. According to Heſychius, προσβαζειν, ſignifies to *urge*, *excite*, or *impel*, and conſequently ſuppoſes reluctance in the perſon urged. Herodias, however, full of the fierceſt reſentment againſt the holy man, would take no denial. She peremptorily inſiſted that her counſel ſhould be followed, without queſtion repreſenting to her daughter that John had attempted to expel and ruin them both; and that, conſidering the opinion which the king ſtill entertained of him, he might, ſome time or other, though in irons, regain Herod's favour, and accompliſh his deſign; for which reaſon, the preſent opportunity of taking away his life was not to be neglected, if ſhe regarded her own ſafety. Theſe, and the like arguments, wrought up Salome to ſuch a pitch, that ſhe not only conſented to do as ſhe was bidden, but became hearty in the cauſe; for we read in Mark vi. 25. (where the narration is by far the moſt circumſtantial, and very animated) *that ſhe came in*, εὐθέως μετα σπουδῆς, *immediately*, *with eagerneſs*; and while all the gueſts ſat mute, expecting what mighty thing would be aſked, ſhe demanded the holy Baptiſt's head, as of greater value to her than *half the kingdom*. *Give me*, *here*, (fearing, if he had time to conſider, he would not do it) *John the Baptiſt's head in a charger*, —Πίναξ, a *large diſh*, which the antiquated word *charger* well expreſſes. We may juſt obſerve, that it was and is cuſtomary with princes in the eaſtern parts of the world, to require the heads of thoſe they had ordered to be executed to be brought to them, that they may be aſſured of their death: The grand ſignior does it to this day. See Lardner's *Credibil.* as above, Beza, and Blackwall's ſacred claſſics, vol. i. p. 383.

8 And ſhe, being before inſtructed of her mother, ſaid, Give me here John Baptiſt's head in a charger.

9 And the king was ſorry: nevertheleſs, for the oath's ſake, and them which ſat with him at meat, he commanded it to be given *her*.

10 And he ſent, and beheaded John in the priſon.

11 And his head was brought in a charger, and given to the damſel: and ſhe brought *it* to her mother.

12 And his diſciples came, and took up the body, and buried it, and went and told Jeſus.

13 When Jeſus heard *of it*, he departed thence by ſhip into a deſart place, apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jeſus went forth, and ſaw a great multitude, and was moved with compaſſion toward them, and he healed their ſick.

15 And when it was evening, his diſciples came to him, ſaying, This is a deſart place, and the time is now paſt; ſend the multitude away, that they may go into the villages, and buy themſelves victuals.

16 But Jeſus ſaid unto them, They need not depart; give ye them to eat.

17 And they ſay unto him, we have here but five loaves, and two fiſhes.

18 He ſaid, Bring them hither to me.

19 And he commanded the multitude to ſit down on the graſs, and took the five loaves, and the two fiſhes, and looking up to heaven, he bleſſed, and brake, and gave the loaves to *his* diſciples, and the diſciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baſkets full.

21 And they that had eaten were about five thouſand men, beſides women and children.

22 And ſtraightway Jeſus conſtrained his diſciples to get into a ſhip, and to go before him unto the other ſide, while he ſent the multitudes away.

Ver. 13. Ch. xii. 15. Mark vi. 32. Luke ix. 10.—V. 14. Ch. ix. 36.—V. 15. Mark vi. 35. Luke ix. 12. John vi. 5.—V. 19. Ch. xv. 36.

Ver. 9. *And the king was ſorry*] Sudden horror, no doubt, ſeized every heart on hearing Salome's requeſt; the king's gaiety vaniſhed; he was confounded and vext; but being unwilling to appear either raſh, or fickle, or falſe, before a company of the firſt perſons in his kingdom for rank and character, he commanded her requeſt to be granted; not one of the gueſts being ſo friendly, as to ſpeak the leaſt word to divert him from his mad purpoſe, though he gave them an opportunity to do it, by ſignifying to them that he performed his oath out of regard to the company: Perhaps they dreaded the reſentment of Herodias. Thus, out of a miſplaced regard to his oath and his gueſts, king Herod committed a moſt unjuſt and cruel action, which will ever reflect the greateſt diſhonour upon his memory. See Macknight, and the note on Numb. xxx. 2.

Ver. 10. *And he ſent and beheaded John*] This was contrary to the law of Moſes, whereby it was enjoined that malefactors ſhould be publickly executed. Thus the Baptiſt, having performed his office, died, ſoon after Chriſt had begun his miniſtry. God took him then to himſelf, as St. Chryſoſtom has obſerved, that the people might no longer be divided between him and Chriſt, but might the more readily follow the Meſſiah. His reputation, however, ended not with his life: The people continued to honour his memory; inſomuch, that when Herod had loſt an army by a great overthrow, the Jews, as Joſephus informs us, ſaid that it was a divine judgement, and a juſt puniſhment inflicted upon him for putting John to death. See his Antiq. l. xviii. c. 7. Chryſoſtom's 28th homily upon John, and Jortin's diſcourſes, p. 187.

Ver. 11. *And his head was brought in a charger*] The head of the prophet, whoſe rebukes had awed the king in his looſeſt moments, and whoſe exhortations had often excited him to virtuous actions, was immediately brought pale and bloody in a charger, and given to the daughter of Herodias, in preſence of the gueſts; which proves that the priſon in which they confined the Baptiſt was at hand, in *Tiberias*, where Herod kept his court, and not in *Machoerus Caſtle*, as the interpolater of Joſephus affirms. The *maiden* forgetting the tenderneſs of her ſex, and the dignity of her rank, with a ſteady cruelty, agreeably to her relation to ſo bad a woman, received the bloody preſent, and carried it to her mother; who enjoyed the whole pleaſure of revenge, and feaſted her eyes with the ſight of her enemy's head, now rendered ſilent and harmleſs. St. Jerome tells us, that Herodias treated the head in a very diſdainful manner, pulling out the tongue, which ſhe imagined had injured her, and piercing it with a needle: Thus they gratified themſelves in the indulgence of their luſts, and triumphed in the murder of this holy prophet, till the righteous judgement of God overtook them all: For Providence intereſted itſelf very remarkably in the revenge of this murder on all concerned; for Herod's army was defeated in a war, occaſioned by marrying Herodias; (ſee the laſt note) and both he and Herodias, whoſe ambition occaſioned his ruin, were afterwards driven from their kingdom in great regret, and died in baniſhment at Lyons in Gaul; and if any credit may be given to Nicephorus, *Salome*,—who was afterwards infamous for a life ſuitable to this beginning,—fell into the ice, as ſhe was walking over it, which cloſing ſuddenly, cut off her head. See Whitby, Doddridge, and Univ. Hiſtory, vol. x. p. 632. 8vo.

Ver. 13. *When Jeſus heard of it, he departed,* &c.] *Into the deſart of Bethſaida*, Luke ix. 10. *on the other ſide of the ſea*, John vi. 1. and conſequently in the tetrarchy of Philip, who was a meek and peaceable prince. Perhaps by this retreat Jeſus propoſed to ſhun Herod, who deſired to ſee him, and might be contriving ſome method of obtaining an interview with him; for he had perfect knowledge not only of the converſation which paſſed at the court of Galilee, but of Herod's thoughts alſo. It is true he remained but a little while, perhaps two or three days only, under Philip's juriſdiction; for Herod's perplexity quickly wore off, and therefore, though about the time that our Lord retired, he might be contriving means to get a ſight of him, yet as he ſoon returned to his former ſtate of mind, he troubled himſelf no farther with the matter. See Luke xxiii. 8.

Ver. 15. *When it was evening*] When Jeſus was come aſhore, he taught the multitude with his uſual goodneſs, and *healed their ſick*, (ver. 14.) ſpending ſeveral days in theſe charitable offices. The words of the text lead us to this ſuppoſition; for the diſciples came and told him, it was time to diſmiſs the people; *And when it was evening*,—i. e. at *three o'clock* in the afternoon, for the Jews had *two evenings*, one of which commenced when the ſun had declined, and the greater part of the day was ſpent, and the other when the ſun was ſet. The firſt evening, which began at three, is here meant, as appears from ver. 23. where another *evening* is ſaid to *have come* after the people were fed and diſmiſſed; namely, the *ſecond evening*, which began at ſun-ſetting. See ch. xxviii. 1.—At this time *his diſciples came to him, ſaying*, &c. which implies, that the people had now no meat remaining, and therefore, as it was the cuſtom in thoſe countries to have two or three days proviſions with them when they travelled, (ſee on Luke x. 34.) we may reaſonably preſume, that the multitude had been with Jeſus ſeveral days before the diſciples had any thoughts of diſmiſſing them. *The time is now paſſed*, is interpreted by ſome, the time of dining. Ωρα denotes the *ſeaſon* of doing any thing, and here it ſeems to ſignify the ſeaſon of the peoples attending on Chriſt, which was now *paſſed*, becauſe they had continued with him till their proviſions were conſumed. See Macknight and L'Enfant.

Ver. 19. *And he commanded the multitude,* &c.] See the note on John vi. 11. where this miracle is related more circumſtantially, and where we ſhall ſpeak more fully concerning it. In the mean time, I will beg leave to refer the reader to vol. ii. diſc. 16. of my ſermons on the miracles.

Ver. 22. *Jeſus conſtrained his diſciples*] We learn from John vi. 15. that in conſequence of this great miracle the *people were deſirous to take him by force, and make him a king*; but Jeſus knowing both the purpoſes of the multitude, and the inclination of the diſciples, which moſt probably led them to encourage thoſe purpoſes, He ordered the latter to get into their boat, and to go before him to the other ſide of the creek, to the city of Bethſaida, while he ſhould diſmiſs the former. The diſciples therefore expreſs great unwillingneſs to depart: They would not go till He *conſtrained* or *obliged* them to depart. It ſeems they would gladly have detained the people, with whom they fully agreed in ſentiment; for it was their opinion alſo, that He who could feed ſuch a number with ſo little, had no reaſon to conceal himſelf; but, without running the

23 And when he had ſent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ſhip was now in the midſt of the ſea, toſſed with waves: for the wind was contrary.

25 And in the fourth watch of the night, Jeſus went unto them, walking on the ſea.

26 And when the diſciples ſaw him walking on the ſea, they were troubled, ſaying, It is a ſpirit; and they cried out for fear.

27 But ſtraightway Jeſus ſpake unto them, ſaying, Be of good cheer; it is I; be not afraid.

28 And Peter anſwered him and ſaid, Lord, if it be thou, bid me come unto thee on the water.

29 And he ſaid, Come. And when Peter was come down out of the ſhip, he walked on the water, to go to Jeſus.

30 But when he ſaw the wind boiſterous, he was afraid; and beginning to ſink, he cried, ſaying, Lord, ſave me.

31 And immediately Jeſus ſtretched forth *his* hand, and caught him, and ſaid unto him, O thou of little faith, wherefore didſt thou doubt?

32 And when they were come into the ſhip, the wind ceaſed.

33 Then they that were in the ſhip came, and worſhipped him, ſaying, Of a truth thou art the Son of God.

34 And when they were gone over, they came into the land of Genneſaret.

35 And when the men of that place had

Ver. 23. Mark vi. 46. John vi. 16.—V. 30. Or, *ſtrong*.—V. 34. Mark vi. 53.

leaſt riſque, might take the title of Meſſiah whenever he pleaſed. Beſides, they certainly ſuppoſed that the favourable moment was come, the people being in ſo proper a temper, that if Jeſus but ſpake the word, they would all to a man have liſted under him, and formed an army immediately. See Macknight and Doddridge.

Ver. 24, 25. *The ſhip was now in the midſt of the ſea*] The diſciples having met with a contrary wind, could not keep their courſe to Bethſaida, which was ſituated northwards, about a league or two from the deſart mountain on which the miraculous dinner was given. If Bethſaida had been at a greater diſtance, Jeſus would hardly have ſent the diſciples away, nor would they have conſented to go; but as it was only a few miles off, He could eaſily walk thither on foot. See the note on John vi. 17. The diſciples rowed therefore againſt the wind, to keep as near their courſe as poſſible, and were *toſſed violently up and down*, [βασανιζόμενοι] *all night*, and ſo had gotten only *one league* from the ſhore, John vi. 19. when towards the concluſion of the *fourth watch*, or about *five o'clock in the morning*, Jeſus on the mountain looked at them; but they did not ſee their maſter, though he beheld their diſtreſs, and was about to appear for their relief. See the *reflections*. The Jewiſh night was divided into four watches, each containing about three of our hours, eſpecially ſo near the equinox; the firſt began at ſix in the evening, the ſecond at nine, the third at midnight, and the fourth at three in the morning. Calmet thinks they learned this diviſion from the Romans. *Walking on the ſea* was thought ſo impracticable, that the picture of *two feet walking on the ſea* was an Egyptian hieroglyphic for an impoſſibility; and in the Scripture it is mentioned as the prerogative of God, that he alone *treadeth upon the waves of the ſea*. Job ix. 8. Thus Jeſus aſſerted and proved his divinity. See Calmet's dictionary under the the word HOURS, and Grotius, and L'Enfant.

Ver. 26. *When the diſciples ſaw him—they were troubled*] It is well known, that it is never intirely dark on the water; not to urge that the moon might perhaps now be in the laſt quarter, as it muſt have been, if this was about three weeks before the paſſover. By that little light therefore, which they had, the diſciples ſeeing Jeſus, but not perfectly diſcerning who he was, *were much terrified, and ſaid, It is certainly an apparition*, or *evil ſpirit*, [φαντασμά] for no human body, they conceived, could thus be ſupported by the water. It was a common opinion among the Jews, that ſpirits appeared ſometimes in an human ſhape; and they conceived that evil ſpirits appeared more frequently in the night than in the day-time.

Ver. 28—30. *And Peter anſwered him*, &c.] St. Peter, a man of a warm and forward temper, looking at Jeſus walking upon the ſea, was exceedingly ſtruck with it, and conceived a mighty deſire of being enabled to do the like; wherefore, without weighing the matter, he immediately begged that Jeſus would bid him come to him on the water. He did not doubt but his maſter would gratify him, as he thought he paid him a compliment, his requeſt inſinuating, that he would undertake any thing, however difficult, at Chriſt's command. There was no height of obedience to which Peter would not ſoar. That this was the true language of his actions, may be gathered from the circumſtance before us; It would have been perfectly ridiculous in the Apoſtle to have aſked ſuch a proof of the perſon's being Jeſus who ſpake to him, as, had it failed, it would have become fatal to himſelf. No man in his ſenſes can be ſuppoſed to have deſired a proof of that kind; Peter's requeſt therefore ſhould have been tranſlated, *Lord, ſeeing it is thou, command me*, &c. the particle εἰ being here put for ἐπεὶ, ſee Acts iv. 9, 11, 17. in the Greek. To ſhew Peter the weakneſs of his faith, and to bear down that high opinion which he ſeems to have entertained of himſelf, as well as to demonſtrate the greatneſs of his own power, Jeſus granted his requeſt: For, in ſupporting him on the water, together with himſelf, Jeſus appeared greater than in walking thereon ſingly. Beſides, it might be deſigned to obviate the conceit of thoſe ancient heretics, who from this paſſage of the Sacred Hiſtory pretended to prove, that our Lord did not aſſume a real human body, but only the appearance of one. Peter being thus permitted to walk upon the ſea, it flattered his vanity not a little, when, deſcending from the veſſel, he found the water firm under his feet. Hence at the firſt he walked towards his maſter with abundance of confidence; the wind becoming more boiſterous than before, made a dreadful noiſe, and the ſea raging at the ſame time, ſhook him in ſuch a manner, that he was on the point of being overturned: His courage ſtaggered; in the hurry of his thoughts he forgot that Jeſus was at hand, and fell into a panic; and now the ſecret power of God, which, while Peter entertained no doubt, had made the ſea firm under him, began to withdraw itſelf: In proportion as his faith decreaſed, the water yielded, and he ſunk. In this extremity he looked round for Chriſt, and upon the very brink of being ſwallowed up, cried out, in a great conſternation of ſpirit, *Lord, ſave me!* Peter probably could ſwim, as moſt fiſhermen can, compare John xxi. 7. and perhaps he might venture on the attempt which he now made with ſome ſecret dependance on his art, which God, for wiſe reaſons, ſuffered to fail him. The verb καταποντίζεσθαι, rendered *to ſink*, is very expreſſive, and may intimate, that he felt himſelf ſinking with ſuch a weight, that he had no hope of recovering himſelf, and expected nothing but that he ſhould go directly to the bottom of the ſea. See Macknight, Doddridge, Mintert, and the note on ch. xviii. 6.

Ver. 31. *Jeſus ſtretched forth his hand*, &c.] Peter did not doubt that it was Jeſus who walked upon the water; he might have been convinced of that, as we obſerved in the former note, before he left the veſſel; nay, muſt have been convinced of it while he was ſinking, otherwiſe he would not have called to him for aſſiſtance; but he was afraid that Jeſus could not or would not ſupport him againſt the wind, which blew more fiercely than before: A doubt moſt unreaſonable and culpable, ſince it was as eaſy to ſupport him againſt the ſtorm, as to keep him upon the water, which Jeſus had virtually promiſed to do by his permiſſion, and which he had actually performed, when Peter firſt left the veſſel. See the *Reflections*, and the parallel places.

Ver. 34. *They came into the land of Genneſaret*] The land of Genneſaret was a large tract of ground on the weſtern ſhore of the lake, in part of which Capernaum appears from hence to have been ſituated; for though St. Matthew and St. Mark only ſpeak of their coming to the land of Genneſaret, and *putting to ſhore there*, (See Mark vi. 53.) It is plain from St. John's account, that Jeſus, at his landing, came to Capernaum; for it was there the people found him, who followed in the morning to the other ſide of the ſea. See Doddridge, and compare John vi. 22, 24. and ver. 59.

Ver. 35, 36. *And when*, &c.] *And the men—knowing him, ſent out*, &c. Wat. and *MS*. Jeſus ordinarily reſided in the neighbourhood of Capernaum; but he had been long abſent, namely, ever ſince his mother had taken him with her to Nazareth; ſee ch. xiii. 54. and Mark vi. 6. wherefore the inhabitants, glad of this new opportunity, came with their ſick in ſuch crowds, that it was impoſſible for Jeſus to beſtow particular attention on each of them; which, when the ſick obſerved, *they beſought him, that they might only touch the hem*, the *border*, or *fringe of his garment, when as many as touched it were made perfectly whole*, and that whether they were good or bad people; not becauſe there was any virtue in his garments, otherwiſe the ſoldiers who obtained them at his crucifixion might have wrought miracles, but becauſe Jeſus willed it to be ſo; for it was now the *acceptable time, the day of ſalvation*, foretold by Iſai. xliii. 8. and Chriſt's volition was ſufficient to remove any diſtemper whatever. This pitch of faith ſeems to have been wrought in the ſick multitude by the inſtance of her who had lately been cured of a flux of blood at Capernaum, upon touching the hem of our Lord's garment. See Luke viii. 43. Macknight, and Chemnitz.

knowledge of him, they ſent out into all that country round about, and brought unto him all that were diſeaſed;

36 And beſought him, that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

CHAP. XV.

Chriſt reproveth the ſcribes and Phariſees for tranſgreſſing God's commandments through their own traditions; teacheth how that which goeth into the mouth doth not defile a man: he healeth the daughter of the woman of Ca-

Ver. 36. Ch. ix. 20. Mark iii. 10. Luke vi. 19. Acts xix. 12.

REFLECTIONS ON CHAP. XIV.

Men of flagitious lives are, and ever muſt be, ſubject to great uneaſineſs: Whatever calm and repoſe of mind they may ſeem for a ſeaſon to enjoy, yet anon, a quick and pungent ſenſe of guilt, awakened by ſome accident, ariſes like a whirlwind, ruffles and diſquiets them throughout, and turns up to open view, from the very bottom of their conſciences, all the filth and impurity which had ſettled itſelf there: Of this truth, there is not perhaps in the whole book of God, a more apt and lively inſtance than that of Herod in the chapter before us, ver. 1, 2.

The crying guilt of John the Baptiſt's blood ſat but ill, no doubt, on the conſcience of Herod, from the moment of his ſpilling it. However, his inward anguiſh and remorſe were ſtifled and kept under for a time, by the ſplendor and luxury in which he lived, till he *heard of the fame of Jeſus*; and then his heart ſmote him, at the remembrance of the inhuman treatment he had given to ſuch another juſt and good man; and wrung from him a confeſſion of what he felt, by what he uttered on that occaſion. *He ſaid,—this is John,* &c. There could not be a wilder imagination than this, or which more betrayed the agony and confuſion of thought under which he laboured. He had often heard John the Baptiſt preach, and muſt have known that the drift of all his ſermons was to prepare the Jews for the reception of a *prophet mightier than him*, and *whoſe ſhoes he was not worthy to bear*. And yet, no ſooner does that *prophet* arrive, but Herod's frighted conſcience gives him no leiſure to recollect what *his meſſenger* had ſaid; and immediately ſuggeſts to him, that this was the murdered Baptiſt himſelf!

Herod, though circumciſed, appears to have been little better than a *heathen* in his principles and practices; or, if ſincerely a Jew, at moſt only of the ſect of *Sadducees, who ſaid there was no reſurrection*; and yet, under the preſent pangs and terrors of his guilt, he imagines that *John was riſen from the dead*, on purpoſe to reprove him.

It was the Baptiſt's diſtinguiſhing character, that *he did no miracles*, (John x. 41.) nor pretended to the power of doing them; and yet, even from hence the diſturbed mind of Herod concludes that it muſt be he, *becauſe mighty works did ſhew forth themſelves in him.* And ſo great was his conſternation and ſurpriſe, that it broke out before thoſe who ſhould leaſt have been witneſſes of it: For he whiſpers not his guilty fears to a boſom friend, to the partner of his crime, and of his bed; but forgets his high ſtate and character, and declares them to his very *ſervants*. Surely nothing can be more juſt and appoſite than the alluſion of the prophet, in reſpect to this wicked Tetrarch: He is *like the troubled ſea, when it cannot reſt, whoſe waters caſt up mire and dirt*, Iſai. lvii. 20. And ſuch is every one, who ſins with an high hand, againſt the clear light of his conſcience: Although he may reſiſt the checks of it at firſt, yet he will be ſure to feel the laſhes and reproaches of it afterwards. The avenging principle within us will certainly do *its* duty, upon any eminent breach of *ours*; and make every flagrant act of wickedneſs, even in this life, a puniſhment to itſelf. See Bp. Atterbury's ſermons, vol. iv. p. 96. and the *Reflections* on Mark vi.

Who can help obſerving, on occaſion of this remarkable event, how myſterious are the ways of that Providence, which left the life of ſo holy a man as the Baptiſt in ſuch infamous hands? Which permitted it to be ſacrificed to the malice of an abandoned harlot, to the petulancy of a vain girl, and to the raſhneſs of a fooliſh, and perhaps an intoxicated prince, who made the prophet's head the reward of a dance: ver. 8, 9. The ways of God are unſearchable; but we are ſure that He can never be at a loſs to repay his ſervants in another world, for the greateſt ſufferings they endure in this, and even for life itſelf, when given up in his cauſe.

What ſtrange kind of religion was this in Herod, to remember God in the midſt of ſin, to no other end but to make his name ſubſervient thereto by a ſcandalous *oath*; inſtead of thinking of him with reverential awe, in order to renounce his paſſion! An *oath* is criminal, and by conſequence void, when it cannot be performed without ſin and injuſtice.

We may reaſonably conclude, that death could never be an unſeaſonable ſurpriſe to ſo holy a man as the Baptiſt, ver. 10. When the executioner came into the priſon by night, (perhaps breaking in upon his ſlumbers) and fulfilled his bloody commiſſion, almoſt as ſoon as he declared it,—a ſoul like his might welcome the ſtroke, as a means of liberty and glory: Aſſured, that the tranſient agony of a moment would tranſmit it to a kingdom, where the leaſt of its inhabitants would be in holineſs, honour, and felicity, ſuperior to John in his moſt proſperous and ſucceſsful ſtate on earth.

We ſee here the fruit of a bad education; a wicked daughter of a wicked mother, ver. 11. They are ſerviceable to one another in order only to ſin and damnation! This is a dreadful example for their ſex, which is naturally ſo ſoft, timorous, and baſhful. A woman could not arrive at once at ſuch an exceſs of fury, as to prefer the preſent of an *head*, ſwimming in blood, before every other favour which ſhe might have aſked; But revenge, a paſſion ever to be dreaded in its leaſt approach, cauſes a perſon to take pleaſure in that, which, if paſſion were abſent, would raiſe the utmoſt horror.

The hiſtory of this birth-day, tranſmitted to poſterity in the Scriptures, ſtands a perpetual beacon, to warn the great, the gay, and the young, to beware of diſſolute mirth. Admoniſhed by ſo fatal an example, they ought to maintain, even in the midſt of their jollity, an habitual recollection of ſpirit, leſt reaſon at any time, enervated by the pleaſures of ſenſe, ſhould ſlacken the rein of wiſdom, or let it drop, though but for a moment; becauſe their headſtrong paſſions, ever impatient of the curb, may catch the opportunity, and ruſh with them into follies, whoſe conſequences will be unſpeakably, and it may be, perpetually bitter!

How magnificent a proof did He who is *the bread of life* give of his power and goodneſs, by feeding ſo great a multitude with a few loaves and fiſhes! ver. 17—21. This was one of the moſt aſtoniſhing, and at the ſame time moſt extenſively convincing, of all the miracles which Jeſus performed during the courſe of his miniſtry, and therefore every one of the Evangeliſts have recorded it; and what is remarkable, it is the only one found in each of their hiſtories. We ſhall have occaſion to conſider it more fully hereafter: Obſerving only at preſent, that though the people ſat on the ground, under no canopy but the ſky, and had only *barley bread*, and, as it ſeems, *cold*, or *dried fiſhes to eat*, and probably nothing but water to drink, yet was there more real grandeur diſplayed by the maſter of this feaſt, than by Ahaſuerus in that royal feaſt, which was intended to *ſhew the riches of his glorious kingdom, and the honour of his excellent majeſty*, (Eſth. i. 4, 7.) when the *veſſels and the beds were of gold and of ſilver, upon a pavement of porphyry, marble, and alabaſter.*

When the day had been thus employed in *healing* and *feeding* the people, Chriſt *retired to a mountain to pray*; ver. 23. Thus muſt ſecret devotion attend our public labours, for the inſtruction and ſalvation of men, if we would ſecure that divine bleſſing, without which, neither the moſt eloquent preaching, nor the moſt engaging and benevolent conduct, can command or promiſe ſucceſs. The proper diſpoſitions and circumſtances for praying well, are *retirement* from the world, *elevation of heart*, *ſolitude*, and the *ſilence* and *quiet* of the *night*.

There is no manner of *calm* where Chriſt is not: The diſciples, wanting their Maſter, were toſſed on the billows of diſtreſs, ver. 24. When the ſtormy waves of affliction beat upon, and are ready to overwhelm God's people, they are apt to think he hath forgotten them, though his *eye is all the while upon them*; though he takes particular notice of every thing which befals them, and is about to work their deliverance in a manner altogether unexpected. In ſuch caſes, he oftentimes on a ſudden calms the ſtorm, makes every thing ſerene around them, and at length brings them ſafe into the haven where they would be. So Jeſus, who had left his diſciples alone in the preſent danger, that he might teach them to rely, in the greateſt extremities, on the providence of God, went to ſave them *walking upon the ſea.*

Happy would the Chriſtian be, could he always *diſcern* his Lord, and always conceive of him aright! But alas! how often does He appear to his diſordered mind as the object of terror, (ver. 26.) rather than of confidence! And in a day of darkneſs, while he may ſeem to treat his ſuffering people with neglect, inſtead of ſeeking him with the more earneſt importunity, how are they ready to be overwhelmed with fears, and to conclude he has forgotten them. Speak, Lord, to the hearts of all ſuch, to the hearts of all who doubt or diſbelieve; who fear, or are troubled; ſpeak the powerful, the efficacious word, *It is I*; and their incredulity will be changed into faith, their doubts into hope, their fear into fortitude.

At the command of Jeſus, Peter ventured to go to him on the ſea; and through what ſtorms and dangers may we not ſafely venture, if we are ſure that our *Lord calls us?* ver. 28, 29. Yet the rebuke which he ſuffered may warn us, not raſhly to throw ourſelves on unneceſſary trials. Warned by this example, we ſhould beware of preſumption and ſelf-ſufficiency, and in all our actions take care not to be precipitate. Wherever God calls, we are boldly to go; not terrified at the danger and difficulty of the duty; His providence being always able to ſupport and protect us. But he who goes without a call, or proceeds further than he is called; who ruſhes into difficulties and temptations without any reaſon, may, by the unhappy iſſue of his conduct, be made to feel how dangerous a thing it is for any one to go out of his ſphere. Lord, ſay to my ſoul *Come*, and it will then go to thee, and do whatever thou wouldeſt have it, without the leaſt apprehenſion from the world!

In how many circumſtances of life does the Chriſtian appear, to his own imagination, like Peter beginning to ſink in the waves: But, in the time of our diſtreſs, let us cry to Jeſus for help; and while we are lifting up the hands of faith and prayer, we may humbly hope that Chriſt will ſtretch forth his omnipotent arm for our reſcue. It is good always to be dependant upon the divine arm, weak and frail as we are; ſince not one moment paſſes, but we have occaſion to ſay, *Lord, ſave me!*

naan, and other great multitudes: and with ſeven loaves, and a few little fiſhes, feedeth four thouſand men, beſides women and children.

THEN came to Jeſus Scribes and Phariſees, which were of Jeruſalem, ſaying,

2 Why do thy diſciples tranſgreſs the tradition of the elders? for they waſh not their hands when they eat bread.

3 But he anſwered and ſaid unto them, Why do ye alſo tranſgreſs the commandment of God by your tradition?

4 For God commanded, ſaying, Honour thy father and mother: and, He that curſeth father or mother, let him die the death.

5 But ye ſay, Whoſoever ſhall ſay to *his* father or *his* mother, *It is* a gift by whatſoever thou mighteſt be profited by me,

6 And honour not his father or his mother, *he ſhall be free.* Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Eſaias propheſy of you, ſaying,

8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

9 But in vain they do worſhip me, teaching *for* doctrines the commandments of men.

10 And he called the multitude, and ſaid unto them, Hear, and underſtand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his diſciples, and ſaid unto him, Knoweſt thou that the Phariſees were offended after they heard this ſaying?

13 But he anſwered and ſaid, Every plant which my heavenly Father hath not planted, ſhall be rooted up.

14 Let them alone: they be blind lead-

Ver. 1. Mark vii. 1.—V. 2. Mark vii. 5. Col. ii. 8.—V. 4. Exod. xx. 12. Deut. v. 16. Epheſ. vi. 2. Exod. xxi. 17. Lev. xx. 9. Prov. xx. 20.—V. 5. Mark vii. 11, 12.—V. 7. Mark vii. 6.—V. 8. Iſai. xxix. 13. Ezek. xxxiii. 31.—V. 9. Iſai. xxix. 13. Col. ii. 18—22.—V. 10. Mark vii. 14.—V. 11. Acts x. 15. Rom. xiv. 17, 20. Tit. i. 15.—V 13. John xv. 2.—V. 14. Ch. xxiii. 16. Luke vi. 39.

Chap. XV. *Ver.* 1, 2. *Then came to Jeſus*, &c.] The law of Moſes required external cleanneſs as a part of Religion: not however for its own ſake, but to ſignify with what carefulneſs God's ſervants ſhould purify their minds from moral pollutions: accordingly theſe duties were preſcribed by Moſes with ſuch moderation, as was fitted to promote the end of them; but in proceſs of time they came to be multiplied prodigiouſly: for the ancient doctors, to ſecure the obſervation of thoſe precepts which were really of divine inſtitution, added many commandments of their own, as fences to the former; and the people, to ſhew their zeal, obeyed them. For example, becauſe the law, Levit. xv. 11. ſaith, *Whomſoever he toucheth that hath an iſſue, and hath not rinſed his hands in water, he ſhall waſh his clothes, and bathe himſelf in water, and be unclean until the evening*; the people were ordered to waſh their hands immediately on their return from places of public concourſe, and before they ſat down to meat, leſt by touching ſome unclean perſon in the crowd, they might have defiled themſelves. The Phariſees were very zealous in theſe trifles, and from this ſource came that endleſs variety of purifications not preſcribed by the law, but ordained by the elders; ſuch as the *waſhing of cups and pots, brazen veſſels and tables*, Mark vii. 4. not becauſe they were dirty, but from a principle of religion, or rather of ſuperſtition. Theſe ordinances, though they were of human invention, came at length to be looked upon as eſſential in religion; nay, were exalted to ſuch a pitch, that, in compariſon of them, the law of God was ſuffered to lie neglected and forgotten; inſomuch that in ſome of the Jewiſh writings we find theſe blaſphemous maxims: "The words of the Scribes are more lovely than the words of the law; the words of the ancients are more weighty than thoſe of the prophets." See L'Enfant and Wetſtein.

Ver. 3—6. *But he anſwered*, &c.] It was eaſy for our Lord to retort upon the Phariſees the charge of impiety which they had brought againſt his diſciples, being themſelves guilty of the groſſeſt violations of the divine law, through the regard which they ſhewed to their own traditions. Accordingly he produces an inſtance of an atrocious kind: "God, ſaith he, has commanded children to honour their parents;" i. e. among other things, to maintain them when reduced; for as the greater includes the leſs; ſo *honour*, ver. 4. imports aſſiſtance and maintenance when they are wanted, as appears from ver. 5. And *honour* is uſed for *maintenance* 1 Tim. v. 17. and elſewhere.—"Nevertheleſs, ſays our Lord, you Phariſees preſumptuouſly make light of the divine commandment, and of the aweful ſanction annexed; affirming, that it is a more ſacred duty to enrich the temple than to nouriſh one's parents, though they be in the utmoſt neceſſity; and pretending that what is offered to the Great Parent is better beſtowed, than that which is given for the ſupport of our parents on earth, as if the intereſt of God was different from that of his creatures. Nay, ye impiouſly teach, that a man may lawfully ſuffer his parents to ſtarve, if he can ſay to them *It is a gift*, &c. i. e. what ſhould have ſuccoured you is given to the temple. Thus have you hypocrites made void the commandment of God, though of immutable and eternal obligation, by your frivolous traditions; and diſguiſed with a cloak of piety the moſt horrid and unnatural action whereof a man can be guilty." See the note on Mark vii. 11. Dr. Heylin reads the 5th and 6th verſes thus: *But you ſay, that whoever will declare to his father or mother, that what he might aſſiſt them with is an oblation, ſhall hereby be free from his obligation to maintain them. Thus you invalidate the command of God by your tradition.* Dr. Doddridge reads it: *But you aſſert, that any one may ſay to his father or mother, Let that be a gift, by which thou mighteſt receive an advantage from me; and he ſhall not honour his father and mother. Thus*, &c. See Capellus and Sir Norton Knatchbull. Dr. Waterland renders the beginning of ver. 6. *He ſhall pay no* [further] *honour to his father or his mother. Thus*, &c. or, *He is not obliged to regard his father*, &c. And the verſion of 1729 gives the ſenſe of the paſſage thus: "*But your doctrine is this, If any man declares to his father or mother, that whatever he has to give for their relief is dedicated to the temple, he is not obliged to regard*, &c.

Ver. 7—9. *Ye hypocrites*, &c.] See the note on Iſai. xxix. 13. In St. Mark our Lord makes this citation at the beginning of his diſcourſe, ch. vii. 6, 7. poſſibly therefore he cited and applied it twice; firſt, at the beginning, as St. Mark tells us; and having proved that it was truly applicable to the Scribes and Phariſees, he applied it again at the concluſion of his argument, as St. Matthew affirms. We have ſeveral examples of the like repetitions in the Goſpels, See Mark x. 7. compared with Matth. xix. 4.—ch. xxiv. 5. compared with ver. 11. 24. and Luke xxii. 18. compared with Matth. xxvi. 29. Dr. Doddridge renders the laſt clauſe of ver. 9. *While they teach doctrines that are human injunctions*; the mere precepts of men, which have no ſtamp of the divine authority upon them.

Ver. 11. *Not that which goeth into the mouth defileth*] Our Lord addreſſing the multitude, obſerved to them, that nothing could be more abſurd than the precepts which the Scribes and Phariſees endeavoured to inculcate; anxious about trifles, they neglected the great duties of morality, which are of unchangeable obligation. They ſhuddered with horror at *hands unwaſhed*, but were perfectly eaſy under the guilt of *impure minds*; although *not that which goeth into the mouth defileth a man*, i. e. rendereth a man impure in the ſight of God, *but that which cometh out of the mouth, this defileth a man*; becauſe, in the ſight of God, cleanneſs and uncleanneſs are qualities not of the body, but of the mind, which can be polluted by nothing but ſin. Our Lord did not at all mean to overthrow the diſtinction which the law had eſtabliſhed between things clean and unclean in the matter of man's food; that diſtinction, like all the other emblematical inſtitutions of Moſes, was wiſely appointed, being deſigned to teach the Iſraelites how carefully the familiar company and converſation of the wicked is to be avoided: He only affirmed, that in itſelf no kind of meat can defile the *mind*, which is the *man*, though by accident it may: A man may bring guilt upon himſelf by eating what is pernicious to his health, or by exceſs in the quantity of food and liquor; and a Jew might have done it by preſumptuouſly eating what was forbidden by the Moſaic law, which ſtill continued in force; yet in all theſe inſtances the pollution would ariſe from the wickedneſs of the heart, and be proportionable to it; which is all our Lord aſſerts. See Macknight, Doddridge, Calmet.

Ver. 13. *Every plant*, &c.] *Every plantation*, φυτεία, i. e. *doctrine.* The metaphor was familiar in the time of our Lord, and is ſtill uſed by the Jewiſh writers, with whom *to pull up plantations* ſignifies "to deny articles of faith." See Heylin and Wetſtein.

Ver. 14. *They be blind leaders*, &c.] "Teachers who fooliſhly think to lead their diſciples to perfection by the obſervation of precepts wherein there is not the ſmalleſt degree of true piety; and ers of the blind. And if the blind lead the blind, both ſhall fall into the ditch.

15 Then anſwered Peter and ſaid unto him, Declare unto us this parable.

16 And Jeſus ſaid, Are ye alſo yet without underſtanding?

17 Do not ye yet underſtand, that whatſoever entereth in at the mouth, goeth into the belly, and is caſt out into the draught?

18 But thoſe things which proceed out of the mouth, come forth from the heart, and they defile the man:

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, falſe witneſs, blaſphemies.

20 Theſe are *the things* which defile a man: but to eat with unwaſhen hands defileth not a man.

21 Then Jeſus went thence, and departed into the coaſts of Tyre and Sidon.

22 And behold, a woman of Canaan came out of the ſame coaſts, and cried unto him, ſaying, Have mercy on me, O Lord, *thou* ſon of David; my daughter is grievouſly vexed with a devil!

23 But he anſwered her not a word. And his diſciples came and beſought him, ſaying, Send her away, for ſhe crieth after us.

24 But he anſwered and ſaid, I am not ſent but unto the loſt ſheep of the houſe of Iſrael.

25 Then came ſhe, and worſhipped him, ſaying, Lord, help me!

26 But he anſwered and ſaid, It is not

Ver. 15. Mark vii. 17.—V. 16. Ch. xvi. 9.—V. 17. 1 Cor. vi. 13.—V. 18. James iii. 6.—V. 19. Gen. vi. 5. viii. 21. Prov. vi. 14. Jer. xvii. 9.—V. 21. Mark vii. 24.—V. 24. Ch. x. 5, 6. Acts xiii. 46. Rom. xv. 8.

who will not be convinced of the contrary; for which cauſe both the guides and the guided, who prefer ignorance to knowledge, and ſuperſtition to religion, ſhall fall into the ditch of eternal perdition. Therefore *let them alone*; concern not yourſelves about them." A plain direction how to behave with regard to all ſuch.

Ver. 15. *Declare unto us this parable*] The diſciples, not underſtanding their maſter's doctrine concerning meats, deſired him when they were come home to explain it. See Mark vii. 17. He complied, and ſhewed them that meats being of a corporeal nature, cannot defile the mind, or make a man a ſinner in the ſight of God, unleſs when uſed immoderately, or in oppoſition to the commandment of God, in which caſe the pollution ariſes from the man, and not from the meat; whereas that which proceedeth out of a man's mouth, coming from his heart, really pollutes the mind. See ver. 18. The verb φράσον, rendered *declare*, ſignifies properly, *make known*, or *explain*. Comp. ch. xiii. 36.

Ver. 19. *Evil thoughts*] Διαλογισμοὶ πονηροὶ, *evil reaſonings*: So I chuſe to render it, ſays Dr. Doddridge, as better ſuiting both the original and the occaſion, and as containing a more univerſal and important truth; for thoſe thoughts only defile the heart, which it willingly admits, and does as it were hold a parley and converſe with; and I fear there are multitudes in the preſent age like theſe Phariſees, who are contracting immenſe guilt by thoſe corrupt and ſophiſtical reaſonings, on the ſubtilty of which they may highly value themſelves and each other. See Mark vii. 22. Dr. Heylin renders it *ill deſigns*; and inſtead of *blaſphemies*, he reads *calumnies*. The original word includes all reviling, backbiting, and evil-ſpeaking. It is remarkable, that three of the crimes here mentioned as pollutions of the mind, namely, *murder*, *falſe-witneſs*, and *blaſphemy*, were on this very occaſion committed by the perſons who charged our Lord with Impiety, becauſe he neglected ſuch ceremonial precepts of religion as were of human invention: for whilſt they feigned the higheſt reverence for the divine law, they were making void its moſt eſſential precepts. At the very time that they condemned the diſciples for ſo ſmall an offence as eating with unwaſhen hands, contrary only to the *traditions of the elders*, the Scribes and Phariſees were murdering Jeſus by their calumnies and falſe-witneſſings, notwithſtanding it was the ſole ſtudy of his life to do them all the good poſſible.

Ver. 20. *Theſe are the things which defile a man*] Thus our Lord defended his diſciples by a beautiful chain of reaſoning, wherein he has ſhewn the true nature of actions, and loaded with perpetual infamy the Jewiſh teachers and their brood, who in every age and country may be known by features exactly reſembling their parents; the main ſtrokes of which are, that by their frivolous ſuperſtitions they weaken and ſometimes deſtroy the eternal and immutable rules of righteouſneſs. It may be proper juſt to obſerve, that St. Matthew repreſents theſe *evil things* as *proceeding out of the mouth*, ver. 18. not ſo much by way of contraſt to meats which enter by the mouth into a man, as becauſe ſome of them are committed with the faculty of ſpeech, ſuch as *falſe-witneſs* and *blaſphemy*; and others of them are helped forwards by its aſſiſtance; as *adultery*, *deceit*, &c.

Ver. 21, 22. *Then Jeſus went thence*] It may eaſily be believed, that the Phariſees were highly offended at the liberty which Jeſus took in the preceding diſcourſe; for he had plucked off from them the maſk wherewith they had covered their deformity, and rendered themſelves ſo venerable in the eyes of the vulgar. Accordingly, their plots being levied againſt his reputation and life, he judged it proper to retire into the remote regions which lay between the cities of Tyre and Sidon, propoſing to conceal himſelf a while. Sidon was a very ancient town, having been built by Sidon, the eldeſt ſon of Canaan, the ſon of Ham, the ſon of Noah. It appears from Joſhua xxii. 9. that the whole country weſtward of Jordan was called *Canaan*, that on the eaſt being named Gilead. From the ſame book, ch. xix. 28, 29. we learn that Tyre and Sidon were cities in the lot of Aſhur, which Tribe having never been able wholly to drive out the natives, their poſterity remained even in our Lord's time. Hence he did not preach the doctrine of the kingdom in this country, becauſe it was inhabited principally by heathens, to whom he was not *ſent*; ſee ch. x. 5. Neither did he work miracles here with that readineſs which he ſhewed every where elſe. The reaſon was, he propoſed to ſhun the Phariſees by concealing himſelf; but he could not be hid. It ſeems he was perſonally known to many of the Gentiles in this country, who no doubt had often heard and ſeen him in Galilee. See Mark iii. 8. As for the reſt, they were ſufficiently acquainted with him by his fame, which had ſpread itſelf very early through all Syria; ſee ch. iv. 24. In one of the towns of this remote country there lived a *Canaanitiſh woman*, whoſe *daughter was poſſeſſed with a devil*. She was a deſcendant of the ancient inhabitants, and by religion a *heathen*, as ſeems plain from St. Mark, who calls her a *Greek*, a *Syrophœnician* by nation, ch. vii. 26. For ſince the woman's nation is mentioned in the latter clauſe, the title of a *Greek*, which is given her in the former, muſt certainly be the denomination of her religion. Keuchenius thinks, that the epithet χαναναία, a *Canaanite*, denotes the woman's occupation,—*ſhe merchandized*; and ſupports his notion by the like uſe of the word in the Old Teſtament: But this conjecture will not hold, becauſe our Lord's reply to her, ver. 26. *It is not meet*, &c. plainly imports that ſhe was a heathen; nor is this leſs evident from what he ſaid to the diſciples, *I am not ſent but unto the loſt ſheep of the houſe of Iſrael*. But though this woman was ignorant of the true religion, ſhe had conceived a very great, honourable, and juſt opinion not only of our Lord's power and goodneſs, but even of his character as Meſſiah, which ſhe had gained a knowledge of by converſing with the Jews; for when ſhe had heard of his arrival, ſhe went in queſt of him, and meeting him as he paſſed along the ſtreet, ſhe addreſſed him with the title of *Son of David*, or promiſed Meſſiah, and cried after him for a cure of her daughter. See Macknight. Heylin renders the laſt clauſe of the 22d verſe, *My daughter is in a grievous manner poſſeſſed by a demon.*

Ver. 23. *But he anſwered her not a word*] Jeſus did not ſeem to regard the woman, intending that the greatneſs of her faith ſhould be made to appear; An end, highly worthy the wiſdom of Jeſus; becauſe it not only juſtified his conduct in working a miracle for an heathen, but was a ſharp rebuke to the Jews for their infidelity. In the mean time his diſciples, being ignorant of his deſign, were uneaſy at the woman's importunity, thinking, that if ſhe was permitted to follow them, they ſhould ſoon be diſcovered. Deſirous, therefore, to get rid of her, they intreated their maſter to diſmiſs her, as he was uſed to diſmiſs ſuch petitioners; i. e. with the grant of her requeſt. The verſion of 1729 renders this clauſe, *His diſciples came and intreated him to grant her requeſt*; *for*, *ſaid they*, *ſhe is very importunate with us.* As it appears from Mark vii. 24. that Chriſt was *entered into a houſe*, and that the application of this woman prevented his being concealed, as he deſired to have been; it ſhould ſeem, that having learned that Jeſus was there, watched for the diſciples, as they went in and out, and having *cried after them* ſome time, ſhe at length got admittance into the houſe, and with the profoundeſt reſpect accoſted him; at firſt from ſome diſtance, and then drew near and threw herſelf at his feet. See Doddridge, and ſermon 15. vol. ii. of my diſcourſes on the miracles.

Ver. 24. *I am not ſent*, *but*, &c.] See the note on ch. x. 5. "Though I am come to ſave all the nations of the world, *my* miniſtry muſt be confined to the Iſraelites." Thus at firſt Jeſus ſeemed to refuſe both the woman's requeſt, and the diſciples interceſſion in her behalf; our Lord's anſwer was well adapted to their own prejudices. And as they entertained high notions of the Jewiſh prerogative, they were ſo well ſatisfied with the reply, that we hear them no more pleading for this unhappy Gentile.

Ver. 26. *It is not meet to take the children's bread*, &c.] The Jews gloried meet to take the children's bread, and to caſt *it* to dogs.

27 And ſhe ſaid, Truth, Lord: yet the dogs eat of the crumbs which fall from their maſter's table.

28 Then Jeſus anſwered and ſaid unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jeſus departed from thence, and came nigh unto the ſea of Galilee; and went up into a mountain, and ſat down there.

30 And great multitudes came unto him, having with them *thoſe that were* lame, blind, dumb, maimed, and many others, and caſt them down at Jeſus' feet; and he healed them:

31 Inſomuch that the multitude wondered when they ſaw the dumb to ſpeak, the maimed to be whole, the lame to walk, and the blind to ſee: and they glorified the God of Iſrael.

32 Then Jeſus called his diſciples unto him, and ſaid, I have compaſſion on the multitude, becauſe they continue with me now three days, and have nothing to eat: and I will not ſend them away faſting, leſt they faint in the way.

Ver. 29. Mark vii. 31. Ch. iv. 18.—V. 30. Iſai. xxxv. 5, 6. Ch. xi. 5. Luke vii. 22.—V. 32. Mark viii. 1.

gloried greatly in the honourable title of *God's children*, becauſe of all nations they alone knew and worſhipped the true God: They gave the name of *dogs* to the heathens for their idolatry and other pollutions, by which they had degraded themſelves from the rank of reaſonable creatures. This appellation marked the impurity of the Gentiles, and their odiouſneſs in the ſight of God; at the ſame time conveying an idea of the contempt in which they were held by the holy nation: Though in ſome reſpects it was applicable, it muſt have been very offenſive to the heathens. Nevertheleſs, this good woman neither refuſed it, nor grudged the Jews the honourable title of *children*: She acknowledged the juſtneſs of what Chriſt ſaid, and by a ſtrong exerciſe of faith, drew an argument from it, which the candour and benevolence of his diſpoſition could not reſiſt. Wetſtein obſerves, that our Saviour ſpoke this in conformity to the ſentiments and prejudices of the Jews, and therefore he changes the word κυῶν into the ſofter one of κυνάριον, *little dog*; but I doubt whether this obſervation is not too refined.

Ver. 27. *And ſhe ſaid, Truth, Lord*] Ναὶ, Κύριε, which is ſometimes uſed as a form of aſſenting, and ſometimes of intreating. See Phil. ver. 20. "I acknowledge, Lord, the truth and juſtice of what thou haſt ſaid; nevertheleſs let me have ſuch kindneſs as the dogs of any family enjoy: From the plenty of miraculous cures which thou beſtoweſt on the Jews, drop the offal of this one to me, who am a poor diſtreſſed heathen; for by it they will ſuffer no greater loſs than the children of a family do by the crumbs which are caſt to the dogs." See Macknight, and Blackwall's Claſſicks, Vol. i. p. 143.

Vor. 28. *Then Jeſus anſwered—O woman! great is thy faith*] Jeſus having thus made it evident that the woman poſſeſſed a very high degree of faith, a juſt notion of his power and goodneſs, and of her own unworthineſs, wrought with pleaſure the cure which ſhe ſolicited on behalf of her daughter, and at the ſame time gave her faith the praiſe which was due to it. As ſoon as ſhe had uttered the ſentiment which was ſo acceptable to Chriſt, he willed the ejection of the demon; and though ſcarce any time paſſed between her uttering that ſentiment and his anſwer, ſo great was his power and goodneſs, that the devil was expelled before he ſpake, *Go thy way, the demon is gone out of thy daughter*, Mark vii. 29. Dr. Waterland, inſtead of *hour* in this verſe, reads *inſtant*. The ſucceſs which this Canaanitiſh woman's ſuit met with from Jeſus, teaches us two leſſons of great importance: 1ſt. That God is no reſpecter of perſons, but always accepts ſincere faith and fervent prayer, proceeding from an humble penitent heart. 2d. That it is our duty to continue in prayer with earneſtneſs, although the anſwer thereof ſhould be long deferred. But ſee more in the *Reflections*.

Ver. 29—31. *And Jeſus departed from thence.*] Jeſus at length departing from the coaſts of Tyre and Sidon, returned to the ſea of Galilee, through the region of Decapolis, on the eaſt-ſide of Jordan. See Mark vii. 31. Having tarried in Decapolis a conſiderable time, the fame of his being in that country reached every corner; wherefore, to avoid the crowds, he retired into a deſart mountain beſide the ſea of Galilee. Here the *ſick*, the *lame*, the *dumb*, the *blind*, and the *maimed* were brought to him from all quarters, and laid down around him by their friends who followed him thither. The ſight of ſo many people in diſtreſs moved the compaſſion of the Son of God exceedingly; for he graciouſly healed them all; particularly on the *dumb*, who are commonly *deaf* alſo, He not only conferred the faculty of hearing and pronouncing articulate ſounds, but he conveyed into their mind at once the whole language of their country, making them perfectly acquainted with all the words in it, their ſignifications, their forms, their powers, and their uſes, ſo as to comprehend the whole diſtinctly in their memories; and at the ſame time he gave them the habit of ſpeaking it both fluently and copiouſly! This was a kind of miracle very aſtoniſhing; but the change produced in the bodies of men was but the leaſt part of it: what paſſed in their minds was the grand and principal thing, being an effect ſo extenſive, that nothing inferior to infinite power could have produced it. With reſpect to the *blind* reſtored to ſight by this great *light of the world*, they ſaw every object diſtinctly, and immediately bore, without any inconvenience, the full force of unaccuſtomed light! A moſt wonderful circumſtance, but which was univerſally the caſe, ſo far as we can judge by all the ſtories of the blind reſtored to ſight which occur in the Goſpels. And with reſpect to the *maimed*—κυλλοὺς, that is, *perſons who had loſt their legs and arms*, and who are here diſtinguiſhed from the *lame* or *crippled*, (ſee Mark ix. 43.) Jeſus *gave new members* in their ſtead; but when he thus created ſuch parts of their bodies as were wanting, without having any thing at all as a ſubject to work upon, the ſpectators could not have been more ſurpriſed, had they ſeen him form a whole human body out of the duſt of the earth. The Jewiſh multitudes ſeem to have apprehended the greatneſs of theſe miracles more diſtinctly than the generality of Chriſtians; for we are told, ch. ix. 33. when Jeſus opened the mouth of the dumb man, *the multitude marvelled, ſaying, It was never ſo ſeen in Iſrael.* See alſo ch. xii. 22, 23. Mark vii. 8. On this occaſion likewiſe they were not ſilent, nor unaffected: *They glorified the God of Iſrael*; acknowledging that in this event was fulfilled the prophecy of Iſaiah, ch. xxxv. 5. This clauſe makes it probable, that many heathens were now preſent with our Lord, beheld his miracles, and formed a juſt notion of them. It ſeems his fame ſpreading itſelf into the neighbouring countries, had made ſuch an impreſſion even upon the idolatrous nations, that numbers of them came from far, to hear and ſee the wonderful man of whom ſuch things were reported, and if poſſible to experience his healing goodneſs; wherefore, when they beheld theſe effects of his power, they were exceedingly ſtruck with them, and broke forth in praiſes of the God, by whoſe aſſiſtance and authority he acted: and it may be alſo, from that time forth devoted themſelves to his worſhip. See Macknight, Beza, aud Elſner.

Ver. 32—38. *I have compaſſion on the multitude*] Σπλαγχνίζομαι, a a very expreſſive word, ſignifying *My bowels yearn*, or *are moved*, See ch. ix. 36. It is pleaſing to remark the ſtrong compaſſion which our bleſſed Lord continually diſcovered in all his actions toward mankind. The multitude, it is probable, intent on hearing Chriſt and ſeeing his miracles, had lodged two nights together in the fields, as the ſeaſon of the year was pleaſant, this event happening quickly after the paſſover: And beſides, that the great number of the cures which had been wrought but juſt before might animate them,—perhaps they might conclude, that the miraculous power of Chriſt, which was diſplayed in ſo many glorious inſtances around them, would either preſerve their health from being endangered by the large dews which fell in the night, or reſtore them from any diſorder they might contract by their eagerneſs to attend on his miniſtry. The multitude having now, as on a former occaſion, conſumed all the proviſion they brought with them, Jeſus would not ſend them away without feeding them, leſt they might have fainted on the road home. The diſciples, who it ſeems did not reflect on the former miraculous dinner, imagined that Jeſus propoſed to feed this great multitude in the natural way; and were greatly ſurpriſed, and ſtrongly hinted the impracticability of ſo doing, ver. 33. Jeſus did not reprove them for theſe wrong notions, but meekly aſked them what meat they had; and upon their telling him they had *ſeven loaves and a few little fiſhes*, he ordered them to be brought, and out of theſe made a ſecond dinner for the multitude by miracle. The Evangeliſt having, in the hiſtory of the former dinner, deſcribed the manner in which the multitudes were ſet down, thought it needleſs on this occaſion to ſay any thing of that particular; probably becauſe they were ranged before in companies, by hundreds and by fifties. Few or none of theſe perſons, it is moſt probable, were preſent at the former dinner; they ſeem to have been principally ſuch as followed Jeſus from the coaſts of Tyre and Sidon, and the neighbouring heathen country: Hence they are ſaid, on ſeeing his miracles, to have glorified the *God of Iſrael.* This dinner was in all reſpects like to the firſt, except in the number of *loaves* and *fiſhes* of which it was made, the *number of perſons* who were preſent at it, and the number of *baſkets* which were filled with the fragments that remained. One cannot but remark with what wiſdom Jeſus choſe to be ſo much in deſarts during this period of his miniſtry: He was reſolved, in the diſcharge of the duties of it, to make as little noiſe as poſſible, to avoid crowds, and to be followed only by ſuch as had diſpoſitions proper for profiting by his inſtructions; and to ſay the truth, not a great many others would have accompanied him into ſolitudes, where they were to ſuſtain the inconveniences of hunger and the weather for ſeveral days together. As the multitude on this and the

33 And his diſciples ſay unto him, Whence ſhould we have ſo much bread in the wilderneſs, as to fill ſo great a multitude?

34 And Jeſus ſaith unto them, How many loaves have ye? And they ſaid, Seven, and a few little fiſhes.

35 And he commanded the multitude to ſit down on the ground.

36 And he took the ſeven loaves and the fiſhes, and gave thanks, and brake *them*, and gave to his diſciples, and the diſciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left, ſeven baſkets full.

38 And they that did eat, were four thouſand men, beſide women and children.

39 And he ſent away the multitude, and took ſhip, and came into the coaſts of Magdala.

Ver. 36. Ch. xiv. 19. 1 Sam. ix. 13.—V. 39. Mark viii. 10.

the like occaſions remained long with Jeſus, doubtleſs his doctrine *diſtilled upon them* all the while *like dew, and as the ſmall rain upon the tender herb*; if ſo, what ſatisfaction and edification ſhould we find in the divine diſcourſes which he then delivered, were we in poſſeſſion of them! The refreſhment we receive from ſuch of them as the inſpired writers have preſerved, raiſes an ardent deſire of the reſt. At the ſame time it muſt be acknowledged, that we are bleſſed with ſo much of Chriſt's doctrine as is fully ſufficient to the purpoſes of ſalvation. See Macknight, Doddridge, and Wetſtein.

Ver. 39. And came into the coaſts of Magdala] Bengelius has very properly ſeparated this verſe from the preſent chapter, and placed it at the beginning of the next; for it was on the coaſts of *Magdala* that the Phariſees came to our Saviour. Compare Mark viii. 10. where it is ſaid, that *Jeſus came into the parts of Dalmanutha:* But the Evangeliſts may be eaſily reconciled, by ſuppoſing that *Dalmanutha* was a city and territory within the diſtrict of Magdala. Reland (Palæſt. p. 884.) mentions a caſtle called *Magdala*, not far from *Gamaba*, which he thinks gave this region its name. See Hammond, Calmet, and Wetſtein.

REFLECTIONS ON THE STORY OF THE CANAANITISH WOMAN.

The Good Shepherd walks the wilderneſs to ſeek one ſheep ſtrayed from many: If there be but one Syrophenician ſoul to be gained to the church, Chriſt goes to the coaſts of Tyre and Sidon to fetch her, ver. 21. Why are *we* weary to do good, when our Saviour underwent this perpetual toil in healing bodies, and winning ſouls?

No nation carried ſuch brands and marks of a curſe as Canaan; yet, to the ſhame of theſe careleſs Jews, even a faithful Canaanite is a ſuppliant to Chriſt, whilſt they *neglect* ſo great ſalvation. God is no accepter of perſons; in every nation they who fear him will obtain his favour. This woman doth not *ſpeak*, but *cry*; need and deſire have raiſed her voice to an important *clamour*; the God of mercy is quick to hear; yet he loves a loud and vehement ſolicitation; not to make himſelf inclinable to grant, but to make us capable of receiving bleſſings. They are *words*, and not *prayers*, which fall from careleſs lips.—Neither doth her vehemence ſo much argue her faith, as her addreſs, *O Lord, thou Son of David!* What proſelyte, what diſciple could have ſaid more? O bleſſed Syrophenician! who taught thee this abſtract of divinity? What can we Chriſtians confeſs more, than the Deity, the humanity, and the Meſſiahſhip of our glorious Saviour? His *Deity* as *Lord*, his *humanity* as a *Son*, his *Meſſiahſhip* as the *Son of David*. Whoever would come to Chriſt effectually, muſt come in the right ſtile; apprehending a true God, a true man, a true God and man: Any of theſe ſevered from the other, makes Chriſt an idol, and our prayers ſin.

Being thus acknowledged, what ſuit is ſo fit for the Son of David as *mercy? Have mercy on me!* It was her *daughter* that was tormented; yet ſhe ſays, *Have mercy on* Me. Perhaps her poſſeſſed child was ſenſeleſs of her miſery: the parent feels both *her* ſorrow and her own. As ſhe was a good woman, ſo a good mother. No creature is ſo unnatural as the reaſonable, who hath put off affection.

My daughter is grievauſly vexed with a devil. It was this which ſent her to Chriſt; it was this which muſt incline Chriſt to her.—I doubt whether ſhe had inquired after Chriſt, if it had not been for her daughter's diſtreſs. Our afflictions are the files and whetſtones which ſet an edge on our devotions; neither are they ſtronger motives to our ſuit than to Chriſt's mercy. We cannot have a better ſpokeſman to God than our own miſery; that alone ſues, and pleads, and importunes for us; that, which ſets *men* at a diſtance, whoſe compaſſion is finite, attracts *God* to us. Who can plead diſcouragements in his acceſs to the throne of grace, when our wants are our forcible advocates, and all our worthineſs is in a capable miſery?

Who would expect any other than a kind anſwer to ſo pious and faithful a petition? But behold, *he anſwered her not a word!* O holy Saviour, we have often found cauſe to wonder at thy words; never, till now, at thy ſilence: A miſerable ſuppliant cries and ſues, whilſt the God of mercies anſwereth not! He that comforts the afflicted, adds affliction to the comfortleſs by a willing diſreſpect! Whether for the trial of her patience and perſeverance; whether for the more ſharpening of her deſires, and raiſing of her zealous importunity; whether for the more ſweetening of the bleſſing, by the difficulty of obtaining it; whether for the engaging of his diſciples in ſo charitable a ſuit; whether for the wiſe avoidance of exception from the captious Jews; or, laſtly, for the drawing of an holy and imitable pattern of faithful perſeverance, and to teach us not to meaſure God's hearing of our ſuit by his preſent anſwer, or his preſent anſwer by our own ſenſe;—The wiſdom of Jeſus reſolved upon ſilence.

It was no ſmall fruit of this ſilence, that the diſciples were thereupon moved to pray for a favourable diſmiſſion of this woman; they felt her miſery, and became ſuitors for her, unrequeſted. It is our duty, in caſe of neceſſity, to intercede for each other; and by how much the more familiar we are with Chriſt, ſo much the more to improve our intereſt for the relief of the diſtreſſed. We are bidden to ſay *Our Father*, not *mine:* He cannot *pray*, or be heard for himſelf, who is no man's friend but his own. No prayer, without faith; no faith, without charity; no charity, without mutual interceſſion.

That which urged them to ſpeak for her, is urged to Chriſt by them for her obtaining; *ſhe crieth after us*, ver. 23. Prayer is as an arrow, if it be drawn up but a little, it goes not far; but if it be pulled to the head, flies ſtrongly, and pierces deep: heartleſs motions do but teach us to deny; fervent ſuits offer violence both to earth and heaven.

Chriſt would not anſwer the woman, but he anſwers his diſciples, *I am not ſent*, &c. ver. 24. But who can tell whether his ſilence or his anſwer be more grievous? Whilſt he ſaid nothing, his forbearance might have been ſuppoſed to proceed from the neceſſity of ſome greater thoughts. But now his anſwer profeſſeth that ſilence to have proceeded from a willing reſolution not to anſwer. Yet is not this woman hereby to be diſcouraged. Neither the ſilence of Chriſt, nor his denial, can repulſe her: As if ſhe ſaw no arguments of diſcouragement, ſhe *comes*, and *worſhips*, and *cries Lord, help me!* no contempt can caſt her off. Faith is an undaunted grace. It hath a ſtrong heart and a bold forehead; even denials cannot diſmay it, much leſs delays. The woman's firſt ſuit was for mercy, now for help. There is no uſe of mercy but in helpfulneſs. To be pitied without aid, is but an addition to miſery. Who can blame us, if we care not for an unprofitable compaſſion? The very ſuit was gracious. She ſaith not, *Lord, if thou canſt—help me*, like the father of the lunatick; but profeſſes the power, while ſhe begs the act, and gives glory, where ſhe would have relief.

Who now can expect other than a fair and yielding anſwer to ſo humble, ſo faithful, ſo patient a ſuppliant? What can ſucceed well, if a prayer of faith, from the knees of humility, ſucceed not?—And yet, behold! her diſcouragement is doubled with her ſuit. *It is not meet to take the children's bread, and to caſt it to dogs.* Firſt his ſilence implied a contempt; then his anſwer defended his ſilence; now his ſpeech expreſſes and defends his contempt. Lo, he hath turned her from a woman to a *dog*; and, as it were, ſpurns her from his feet with a harſh repulſe. What ſhall we ſay? Is the *Lamb of God* turned *lion?* Doth that clear fountain of mercy run blood? O Saviour! did ever ſo hard a word fall from thoſe mild lips? Thou calledſt Herod *fox*, and moſt worthily; he was *crafty* and *wicked*;—The Scribes and Phariſees a generation of *vipers*;—they were *venomous* and *cruel*. Judas a *devil*,—he was both covetous and a traitor:—But here,—was a woman in diſtreſs, and diſtreſs challenges mercy;—a good woman, a faithful ſuppliant, a Canaanitiſh diſciple, a Chriſtian Canaanite;—yet treated by thee with great ſeverity; by thee, who wert all goodneſs and mercy. How different are thy ways from ours! Even thy ſeverity argues favour: The trial had not been ſo ſharp, if thou hadſt not found the faith ſo ſtrong, if thou hadſt not meant the iſſue ſo happy!

What ordinary patience would not have been overſtrained with ſuch a repulſe? How few but would have fallen into paſſionate expoſtulations! "Art thou the prophet of God, who ſo diſdainfully entertaineſt poor ſuppliants? Is this the comfort that thou dealeſt to the diſtreſſed? Is this the fruit of my humble adoration, of my faithful profeſſion?"—But here was nothing of this kind; On the contrary, her humility grants all; her patience overcomes all; and ſhe meekly anſwers, *Truth, Lord*; *yet the dogs eat of the crumbs which fall from their maſter's table.* "Thou, O Lord, art truth itſelf; thy words can be no other than truth; thou haſt called me a dog, and indeed ſuch I am; a poor outcaſt, a ſinner, and a Gentile. Give me therefore the favour and privilege of a dog, that I may gather up ſome crumbs of mercy from under that table whereat thy children ſit. This bleſſing, though great to me, yet to the infinitude of thy power and mercy, is but as a crumb to a feaſt. I preſume not to preſs to the board, but to creep under it: Deny me not thoſe ſmall offals, which elſe would be ſwept away, and loſt in the duſt!"

Oh, woman, ſay I, great is thy humility, great is thy *patience*; but, O *woman*, ſaith my Saviour, *great is thy faith!* He ſees the root, we the ſtock; nothing but faith could thus temper the heart,

thus

CHAP. XVI.

The Phariſees require a ſign. Jeſus warneth his diſciples of the leaven of the Phariſees and Sadducees. The people's opinion of Chriſt, and Peter's confeſſion of him. Jeſus foreſheweth his death, reproveth Peter for diſſuading him from it: and admoniſheth thoſe that will follow him, to bear the croſs.

THE Phariſees alſo with the Sadducees came, and tempting, deſired him that he would ſhew them a ſign from heaven.

2 He anſwered and ſaid unto them, When it is evening, ye ſay, *It will be* fair weather, for the ſky is red.

3 And in the morning, *It will be* foul weather to-day, for the ſky is red and lowring. O *ye* hypocrites, ye can diſcern the face of the ſky; but can ye not *diſcern* the ſigns of the times?

4 A wicked and adulterous generation ſeeketh after a ſign; and there ſhall no ſign be given unto it, but the ſign of the prophet Jonas. And he left them, and departed.

5 And when his diſciples were come to the other ſide, they had forgotten to take bread.

6 Then Jeſus ſaid unto them, Take heed and beware of the leaven of the Phariſees, and of the Sadducees.

7 And they reaſoned among themſelves, ſaying, *It is* becauſe we have taken no bread.

8 *Which* when Jeſus perceived, he ſaid unto them, O ye of little faith, why reaſon ye among yourſelves becauſe ye have brought no bread?

9 Do ye not yet underſtand, neither remember the five loaves of the five thouſand, and how many baſkets ye took up?

10 Neither the ſeven loaves of the four thouſand, and how many baſkets ye took up?

11 How is it that ye do not underſtand that I ſpake *it* not to you concerning bread, that ye ſhould beware of the leaven of the Phariſees, and of the Sadducees?

12 Then underſtood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Phariſees, and of the Sadducees.

13 When Jeſus came into the coaſts of Ceſarea Philippi, he aſked his diſciples, ſaying, Whom do men ſay that I, the Son of man, am?

Ver. 1. Ch. xii. 38. Mark viii. 11. Luke xii. 54.—V. 4. Ch. xii. 39.—V. 5. Mark viii. 14.—V. 6. Luke xii. 1.—V. 9. Ch. xiv. 17. John vi. 9.—V. 10. Ch. xv. 34.—V. 13. Mark viii. 27. Luke ix. 18.

thus ſtrengthen the ſoul, thus charm the tongue. It is no marvel if that chiding end in favour; *be it unto thee even as thou wilt*: Never did ſuch grace go away uncrowned: The beneficence had been ſtrait, if thou hadſt not carried away more than thou ſuedſt for; Lo, thou that cameſt a dog, goeſt away a child. Thou that wouldeſt but creep under the children's feet, art ſet at their elbow, art fed with full diſhes. The way to ſpeed well at God's hand, is to be humbled in His eyes, and in our own. It is quite otherwiſe with God than with men: With men, we are ſo accounted of, as we account of ourſelves; he ſhall be ſure to be vile in the ſight of others, who is vile in his own; with God nothing is got by vain oſtentation, nothing is loſt by abaſement. *He that humbleth himſelf, ſhall be exalted!* See Bp. Hall's contemplations, vol. i. p. 190.

Chap. XVI. *Ver.* 1. *The Phariſees alſo*] Dr. Waterland reads, *And the Phariſees with*, &c. While Jeſus was in Dalmanutha, or Magdala, the Phariſees, having heard of the ſecond miraculous dinner, and fearing that the whole common people would acknowledge him for the Meſſiah, reſolved to confute his pretenſions fully and publickly: For this reaſon they came forth with the Sadducees, who, though the oppoſers and rivals of the Phariſees in all other matters, joined them in their deſign of oppreſſing Jeſus, and together with them demanded of him *the ſign from heaven*. It ſeems the Jews, underſtanding the prophecy Dan. vii. 13. literally, expected that the Meſſiah would make his firſt public appearance in the clouds of heaven, and take unto himſelf glory and a temporal kingdom. See the note on ch. xii. 38, 39. Agreeably to this, Joſephus, deſcribing the ſtate of affairs in Judea under Felix, tells us, "That the deceivers and impoſtors pretending to inſpiration, endeavoured to bring about changes, and ſo making the people mad, led them into the wilderneſs, as if it had been to ſhew them ſigns of liberty:" Wherefore, when the Phariſees deſired Jeſus to ſhew them the *ſign from heaven*, they certainly meant, that he ſhould demonſtrate himſelf to be the Meſſiah, by coming in a viſible and miraculous manner from heaven with great pomp, and by wreſting the kingdom out of the hands of the Romans. Theſe hypocrites craftily feigned an inclination to believe, if he would but give them ſufficient evidence of his miſſion: However, their true deſign was, that by his failure in the proof which they required, He ſhould expoſe himſelf to general blame. It was upon the ſame principles that they continued their demands in the Apoſtles time; (ſee 1 Cor. i. 22.) though ſo many *ſigns from heaven* had then been given, in the voice from thence, in the preternatural darkneſs at our Lord's crucifixion, in the deſcent of angels in repeated inſtances, and in that of the Holy Spirit in a viſible form, as well as in moſt ſenſible effects." See Joſephus's Jewiſh War, b. ii. c. 12. and Lardner's *Credibil.* l. i. c. 5.

Ver. 2, 3. *He—ſaid unto them*, &c.] Our Saviour's reply may be thus paraphraſed. "It is moſt apparent you aſk this out of a deſire to cavil, rather than to learn the divine will: For, in other caſes you take up with degrees of evidence, far ſhort of thoſe which you here reject. As for inſtance, *you* readily *ſay in an evening*, *It will be fair weather* to-morrow; *becauſe the ſky* is this evening *of a* bright and *fiery red*: *And in the morning*,—*It will be tempeſtuous weather today*, *for the ſky is red and lowring*. *O ye hypocrites*, *you know how to diſtinguiſh the face of the heavens*, and to form from thence probable conjectures concerning the weather, *and can you not diſtinguiſh the ſigns of the* preſent *times*; and ſee, by the various miracles which are daily performed amongſt you, by the prophetic, and various other tokens which attend mine appearance, that this is indeed the period which you profeſs to deſire with ſo much eagerneſs, and which you might diſcern with much leſs ſagacity." Dr. Lightfoot has obſerved, that the Jews uſed to value themſelves highly on their ſkill in prognoſticating the weather; and Grotius, in his note on this place, has ſhewn what a variety of ſigns marked out that time for the arrival of the Meſſiah. The Syriac verſion, inſtead of *the times*, reads very well, *the time*, Καιρον. See Doddridge, Lightfoot, and Grotius.

Ver. 5. *And when his diſciples were come*, &c.] This would be rendered more properly, *Now the diſciples*, *going to the other ſide*, *had forgotten to take bread*; for it is more agreeable to the nature of the thing to ſuppoſe, that this converſation happened as they ſailed, than when they were come to the other ſide, where they might eaſily have been ſupplied with bread. The verſion of 1729 renders it, *Now at their departure to go to the other ſide*, &c. And with it Dr. Heylin and the Pruſſian editors agree. It ſeems Jeſus and the diſciples had tarried ſo long in Dalmanutha, that they had conſumed the ſeven baſkets of fragments, which they had taken up after the late miraculous dinner. Our Saviour took occaſion from hence to give his diſciples a ſolemn charge to beware of the *doctrines of the Phariſees and Sadducees*, which he called *leaven*, becauſe of its pernicious influence to ſour men's tempers with pride and other evil paſſions. For, as thoſe hypocrites chiefly enjoined the obſervation of frivolous traditions, their doctrine was a great enemy to the principles of true piety, and puffed men up with an high conceit of their own ſanctity. The ſlowneſs of the diſciples underſtanding ſhewed itſelf on this occaſion, as it had done on many others. As they had forgotten to take bread with them, and had often heard the doctors prohibit the uſe of the leaven of heathens and Samaritans, they thought he forbad them to buy bread from bakers of either ſect, leſt it might be made with impure leaven, and ſo they looked on the advice as an indirect reproof of their careleſſneſs. Our Saviour, after properly reproving them, ſoon gave them to underſtand his meaning. See ver. 12. Macknight, and Calmet.

Ver. 13. *When Jeſus came into the coaſts*, &c.] *When Jeſus came into the territories of*, or *was going towards Cæſarea Philippi*, *he aſked his diſciples*, *ſaying*, *Who do men ſay I am? The Son of man?* Heylin, and *MS.* Cæſarea Philippi, while it was poſſeſſed by the Canaanites, was called *Leſhem*, Joſh. xix. 47. and *Laiſh*, Judg. xviii. 27. But when

14 And they ſaid, Some *ſay that thou art* John the Baptiſt; ſome, Elias; and others, Jeremias, or one of the prophets.

15 He ſaith unto them, But whom ſay ye that I am?

16 And Simon Peter anſwered and ſaid, Thou art Chriſt, the Son of the living God.

17 And Jeſus anſwered and ſaid unto him, Bleſſed art thou, Simon Bar-jona: for fleſh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I ſay alſo unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell ſhall not prevail againſt it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven: and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.

Ver. 14. Ch. xiv. 2. Luke ix. 7, 8, 9.—V. 16. John vi. 69. xi. 27. Acts viii. 37. ix. 20. 1 John iv. 15. v. 5.—V. 17. Epheſ. ii. 8. 1 Cor. ii. 10.—V. 18. John i. 42. Epheſ. ii. 20. Rev. xxi. 14.—V. 19. Ch. xviii. 18. John xx. 23.

when the children of Dan took it, they named it after their progenitor. In later times it was called *Paneas*, from the mountain beneath which it ſtood. The ſituation of *Paneas* pleaſed Philip the Tetrarch ſo exceedingly, that he reſolved to make it the ſeat of his court; for which purpoſe he enlarged and adorned it with many ſumptuous buildings, and called it *Cæſarea* in honour of the Roman emperor: the Tetrarch's name, however, was commonly added to diſtinguiſh it from the other Cæſarea, ſo often mentioned in the *Acts*, which was a fine port in the Mediterranean ſea, and had been rebuilt by Herod the Great, and named in honour of Auguſtus Cæſar. See the note on Acts viii. 40. Joſephus gives Philip ſo good a character, that ſome have thought our Lord retired into his territories for ſecurity from the inſults of his enemies elſewhere. See L'Enfant's Introduction, p. 27.

Ver. 14. *And they ſaid, ſome,* &c.] Perhaps they who held Chriſt to be Elias, did not think him the Meſſiah, but only his forerunner. This being the received opinion of the whole nation, that Elias was to come before the Meſſiah, and anoint him when he came. They who thought he was *John the Baptiſt* riſen from the dead, ſpeak ſuitably to the opinion of the Phariſees, "who, ſaith Joſephus, held that there was for good men an eaſy return to life." That *he was Jeremiah*, or *one of the prophets*, was the conſequence of an opinion which prevailed, that the Meſſiah was to come not from the living, but from the dead: As they thought none of that age of piety ſufficient to bear him, and that the reſurrection was to begin with his kingdom, they might eaſily be induced to think, that he would be one who ſhould riſe from the dead; and as God had ſaid of Jeremiah, that *he was ſet to root up, pull down, and deſtroy kingdoms*, &c. ch. i. 5—10. and as it was their opinion that the great buſineſs of the king Meſſiah was to pull down all the nations which ruled over them, and make them tributaries and ſervants to the Jews, they might on this account pitch on him, as the fitteſt perſon to be the Meſſiah. See Whitby, Craddock's Harmony, and 2 Macc. ii. 5. Mr. L'Enfant thinks, that they mentioned Jeremiah rather than any other prophet, becauſe the ancient Jews uſed to place Jeremiah at the head of the prophets. It ſeems to follow, both from the queſtion in the preceding and in the following verſe, that Jeſus had not as yet directly aſſumed the title of the Meſſiah, at leaſt in their hearing.

Ver. 17, 18. *Bleſſed art thou, Simon Bar-jona!* &c.] *Bar-jona* is *the Son of Jona.* Some authors ſuppoſe, that *John* and *Jona* are one and the ſame name. *Fleſh and blood* is an Hebraiſm, ſignifying his own reaſon, or any natural power whatſoever. This knowledge had not been communicated to him, either by the ſentence of the Sanhedrim, declaring Jeſus to be the Meſſiah, or by the authority of any human teſtimony whatſoever, but merely by the teaching of God. See on John vi. 45. "Bleſſed and happy art thou, O Peter; for this confeſſion which thou haſt made is not a bare human conjecture, formed by report, or by the unaſſiſted ſagacity of thy own mind, but my Father in heaven hath diſcovered it to thee, and wrought in thy ſoul this cordial aſſent, in the midſt of thoſe prejudices againſt it, which preſent circumſtances might ſuggeſt." Our Saviour goes on, and promiſes (alluding to his ſurname of Peter, which comes from Πετρα, a *rock*) that he ſhould have a principal concern in eſtabliſhing his kingdom. "Thou art, as thy name ſignifies, a ſubſtantial *Rock*; and as thou haſt ſhewn it in this good confeſſion, I aſſure thee, that upon this rock I will build my church: faith in me, as the Son of God, ſhall be its great ſupport, and I will uſe *thee* as a glorious inſtrument in raiſing it." This is evidently one of thoſe Scriptures, the ſenſe of which might be moſt certainly fixed by the particular tone of voice and geſture with which it was ſpoken: If our Lord altered his accent, and laid his hand on his breaſt, it would ſhew, that he ſpoke not of the perſon, but of the confeſſion of Peter,—as moſt Proteſtant divines have underſtood it; and meant to point out *himſelf* as the great foundation. Compare 1 Cor. iii. 10, 11. And it is obſervable, to confirm this ſenſe, that our Lord, when he ſays *upon this rock*, does not make uſe of the word Πὲτρος, referring to Peter himſelf, but πέτρα, which is an appellative noun, and immediately refers to Peter's confeſſion; but if our Saviour turned to the other apoſtles, and pointed to Peter, that would ſhew he meant to intimate the honour he would do him, in making him an eminent ſupport to his church. This is the ſenſe in which many of the commentators have underſtood it. However, to be a *foundation* in this ſenſe was not *his honour* alone; his brethren ſhared with him in it. (See Epheſ. ii. 20. Rev. xxi. 14.) as they did alſo in the power of *binding* and *looſing*. (See Matth. xviii. 18. John xx. 23.) Upon the whole, how weak the arguments are which the Papiſts draw from hence to ſupport the *ſupremacy of Peter* in their wild ſenſe of it, is ſufficiently ſhewn by Bp. Burnett on the Articles, p. 198. Calvin. Inſtit. l. iv. c. 6. Dr. Barrow on the Creed, ſerm. 28. Dr. Patrick, in his ſermon on the text, and many others needleſs to be named. There ſeems a reference in the expreſſion before us to the common cuſtom of building citadels *upon a rock. The gates of hell*, or *of death*, is a periphraſis for *hell* or *death* itſelf. So the phraſe is uſed Iſai. xxxviii. 10. where Hezekiah, ſpeaking of himſelf, ſays, *I ſhall go*, ἐν πύλαις ᾅδου, *to the gates of Hades*, i. e. "I ſhall die." Our Lord's meaning therefore is, that the Chriſtian church ſhould never be deſtroyed; no, not by the united force of men and devils combined againſt it. See More's Theological Works, page 110. Whitby, Grotius, &c.

Ver. 19. *And I will give unto thee the keys*] As ſtewards of great families, eſpecially of the royal houſhold, bore a *key*, (probably a *golden one*, as Lords of the bedchamber do with us, in token of their office,) the phraſe of *giving* a perſon *the key* naturally grew into an expreſſion of *raiſing him to great power*. See the note on Iſai. xxii. 22. The *keys of the kingdom of heaven*, which on this occaſion are given to Peter, are to be underſtood metaphorically; for our Lord's meaning was, that Peter ſhould open the gates of the *kingdom of heaven*, or *Goſpel diſpenſation*, both to Jews and Gentiles; i. e. ſhould be the firſt who preached the Goſpel to them, particularly the latter; and in this ſenſe Peter ſeems to have underſtood the matter himſelf, Acts xv. 7. Or by the *keys*, we may underſtand *power* and *authority*, which is ſometimes the meaning of the metaphor: And according to this interpretation, the power of *binding* and *looſing*, added to the power of the keys, may be conſidered as explicatory thereof: "After my aſcenſion into heaven, I will give thee, and thy companions in the apoſtolate, *authority* to order all the affairs of my church; ſo that *whatſoever thou ſhalt bind on earth, ſhall be bound in heaven*, &c." It can be no objection againſt this interpretation, that it connects the idea of *binding* and *looſing* with that of the *keys*, contrary to the exact propriety of the two metaphors; for all who have ſtudied the Scriptures know, that in many paſſages the ideas and expreſſions are accommodated to the ſubject matter, rather than to the precedent metaphors. The power of *binding* and *looſing* now conferred on Peter, and afterwards on all the Apoſtles, (ſee ch. xviii. 18.) was a power of declaring the laws of the Goſpel, and the terms of ſalvation; for in the Jewiſh nation, to *bind* and *looſe* were words made uſe of by the doctors to ſignify the unlawfulneſs or lawfulneſs of things. Wherefore our Lord's meaning was, "Whatever things thou ſhalt *bind* up from men, or declare forbidden on earth, ſhall be forbidden by heaven; and whatſoever things thou ſhalt looſe to men, or bid to be done, ſhall be lawful and obligatory in the eſteem of heaven." Accordingly it may be obſerved, that the gender made uſe of in both paſſages agrees to this interpretation: In that under conſideration it is ὅ, not ὃν; in the other it is ὅσα, not ὅσους. There are ſome, however, who by the power of binding and looſing underſtand the power of actually retaining and remitting men's ſins directly; and in ſupport of their opinion, they produce John xx. 23. *Whoſeſoever ſins ye remit*, &c. But the expreſſion of remitting or forgiving ſins, is uſed by our Lord to denote the removal of their temporal puniſhment. See for a proof ch. ix. 2. and viii. 17. It may therefore be juſtly doubted, whether our Lord ever beſtowed on his Apoſtles a particular power of remitting and retaining any thing but the temporal puniſhment of men's ſins; unleſs we chooſe to call the power of declaring the terms of ſalvation, now committed to Peter, and afterwards to the Apoſtles, a power of remitting and retaining men's ſins, becauſe, according to thoſe terms, men ſhall either be acquitted or condemned. This high power of declaring the terms of ſalvation, and precepts of the Goſpel, the Apoſtles did not enjoy in its full extent till the memorable day of Pentecoſt, when they received the Holy Ghoſt in the plenitude of his gifts. After this, their deciſions on points of doctrine and duty being all given by inſpiration, were infallible definitions, and ratified in heaven. Here then was an immenſe honour conferred on the Apoſtles, and what muſt yield great conſolation to all believers. There is nothing doubtful in the Goſpel, much leſs falſe; but we may ſafely reſt the ſalvation of our ſouls on the diſcoveries there made to us, ſince they are all originally derived from God. See Doddridge, Macknight, Lightfoot, Bp. Hoadly, and the other writers on this controverted paſſage of Scripture.

20 Then charged he his diſciples that they ſhould tell no man that he was Jeſus the Chriſt.

21 From that time forth began Jeſus to ſhew unto his diſciples, how that he muſt go unto Jeruſalem, and ſuffer many things of the elders, and chief prieſts, and ſcribes, and be killed, and be raiſed again the third day.

22 Then Peter took him, and began to rebuke him, ſaying, Be it far from thee, Lord: this ſhall not be unto thee.

23 But he turned, and ſaid unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou ſavoureſt not the things that be of God, but thoſe that be of men.

24 Then ſaid Jeſus unto his diſciples, If any *man* will come after me, let him deny himſelf, and take up his croſs, and follow me.

25 For whoſoever will ſave his life, ſhall loſe it: and whoſoever will loſe his life for my ſake, ſhall find it.

26 For what is a man profited, if he ſhall gain the whole world, and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul?

Ver. 20. Ch. xvii. 9. Mark viii. 30. Luke ix. 21.—V. 21. Ch. xx. 17. Mark ix. 31. x. 33. Luke xviii. 31. xxiv. 7.—V. 22. Gr. *Pity thyſelf.*—V. 23. See 2 Sam. xix. 22.—V. 24. Ch. x. 38. Mark viii. 34. Luke ix. 23. xiv. 27. Acts xiv. 22. 1 Theſſ. iii. 3. 2 Tim. iii. 12.—V. 25. Luke xvii. 33. John xii. 25.—V. 26. Pſ. xlix. 7, 8.

Ver. 20. *Then charged he his diſciples*, &c.] Jeſus forbad his diſciples to tell any man that he was the Meſſiah, becauſe, according to the divine decree, he was to be rejected by the great Men as a falſe Chriſt, and to ſuffer the puniſhment of death. Circumſtances, which could not fail to give his followers great offence, as they did not yet underſtand the nature of his kingdom; for which reaſon he thought it better to leave every one to form a judgement of his character from his doctrine and miracles, than in all places to aſſume the title of Meſſiah publickly, under ſuch diſadvantages. Or, his meaning may have been, "Becauſe it is determined that the Meſſiah ſhall ſuffer death, it is not proper to aſſume that title publickly, leſt the people declaring in my behalf, endeavour to prevent the execution of the divine decree." The Romans certainly, ſays Mr. Locke, would not have ſuffered him, if he had gone about preaching that he was the King whom the Jews expected: Such an accuſation would have been forwardly brought againſt him by the Jews, if they could have heard it out of his own mouth, and if that had been his publick doctrine to his followers, which was openly preached by his Apoſtles after his death, and of which they were accuſed, Acts xvii. 5, 9. Though the magiſtrates of the world had no great regard to the talk of a king who had ſuffered death, and appeared no longer any where; yet, if our Saviour had openly declared this of himſelf in his life-time, with a train of diſciples and followers, every where owning and crying him up for their king, the Roman governors of Judea could not have forborne to take notice of it, and to make uſe of their force againſt it. In this the Jews were not miſtaken, and therefore they made uſe of it, as the ſtrongeſt accuſation, and likelieſt to prevail with Pilate againſt him, for the taking away his life, it being treaſon, and an unpardonable offence, which could not eſcape death from a Roman deputy, without the forfeiture of his own life. See Luke xxiii. 2. and the note on Matth. xii. 16. Dr. Waterland, following many of the MSS. leaves out the word *Jeſus*.

Ver. 21. *From that time forth began Jeſus*, &c.] Though all the circumſtances mentioned in this verſe were marks of the Meſſiah, yet, ſays Mr. Locke, how little they were underſtood by the Apoſtles, or ſuited to their expectation of the Meſſiah, appears from the manner in which they were received by Peter, ver. 22. Peter had twice before acknowledged Jeſus to be the Meſſiah, and yet here he cannot bear the thought that he ſhould ſuffer, and be put to death, and be raiſed again: Whereby we may perceive how little Jeſus had explained to the Apoſtles what perſonally concerned himſelf. They had been a good while witneſſes of his life and miracles, and thereby being grown into a belief that he was the Meſſiah, were in ſome degree prepared to receive the particulars which were to fill up the character, and anſwer the prophecies concerning him. This, *from henceforth*, he began to open to them, though in a way out of which the Jews could not form an accuſation; the time of the accompliſhment of all, in his ſufferings, death, and reſurrection, now drawing on, (for this was in the laſt year of his life,) he being to meet the Jews at Jeruſalem but once more at the paſſover, and then they were to have their will upon him; wherefore he might now begin to be a little more open concerning himſelf, though yet ſo as to keep himſelf out of the reach of any accuſation, which might appear juſt or weighty to the Roman deputy.

Ver. 22. *Then Peter*, &c.] *Then Peter—began to expoſtulate with him*, &c. Wat. Dr. Doddridge renders προσλαβόμενος, by *taking him by the hand*; Dr. Fuller ſuppoſes that Ἵλεώς σοι, ſhould be rendered, *may God have compaſſion upon thee:* Heinſius, Grotius, and Le Clerc give the ſame interpretation; and the accurate Dr. Scott, who is followed by Dr. Heylin, renders it, *Mercy on thee!* which is moſt literal. The phraſe, as uſed by the LXX, generally ſignifies *God forbid!* or, as we render it, *be it far from thee.* See 1 Sam. xiv. 45. 2 Sam. xx. 20. 1 Kings xxi. 3. 1 Chron. xi. 19. comp. 1 Macc. ii. 21. and ſee Doddridge, and Wetſtein.

Ver. 23. *Get thee behind me, Satan!*] See Luke iv. 8. The word *Satan*, which is originally Hebrew, and has from thence been taken into ſeveral languages, is often uſed in the Old Teſtament, as we have had occaſion to obſerve, to ſignify *an adverſary*; and the expreſſion has appeared ſo harſh to ſome, as coming from the mouth of Chriſt to one of his Apoſtles, that they have rather choſen to tranſlate it, *O mine adverſary.* The verſion of 1729 reads the verſe, *But he frowned upon Peter, and ſaid, Out of my ſight, pernicious obſtacle to my deſigns! your views are all worldly, regardleſs of what is divine.*" But as the Evangeliſts have made uſe of the word Σατανᾶ, which muſt be owned to have a ſound as odious in the Greek, as it has now with us; we may conclude that it was uſed by Chriſt, or his rebuke to Peter would have been otherwiſe expreſſed by ſome Greek word ſignifying an adverſary. Nor can the word appear at all too harſh, when we conſider that the tendency of Peter's ſaying, though it might be ſpoken out of a ſingular affection to his Maſter, was to obſtruct the great deſign for which he came into the world, and none but Satan could deſire to prevent, what he was ready to ſubmit to for the ſalvation of loſt ſinners. Dr. Young, in his ſermons, vol. ii. p. 137. rendering Ἵλεώς σοι, *favour thyſelf*, ſuppoſes that our Lord calls Peter *Satan*, becauſe he now fell on that advice, which Satan uſes the moſt ſucceſsfully of all his artifices, to undo men,—that of ſelf-indulgence, and ſo makes this Scripture an introduction to his diſcourſe on ſelf-denial. See Rom. viii. 5. Philip. iii. 19. and Col. iii. 2. It is remarkable that our Lord, immediately after conferring upon St. Peter the high dignity before-mentioned, openly, in the hearing of all his diſciples, calls him *Satan* or *adverſary*; and declares that he had then no reliſh for the divine appointments, but was influenced merely by human views, and expectations of worldly intereſt. If the papiſts rightly attended to this paſſage of the Sacred Hiſtory, they would ſee their fancies of the primacy of St. Peter which they build upon it, in a better light than they ſeem to do. See Macknight, Doddridge, and L'Enfant.

Ver. 24. *If any man will come after me*] Becauſe Peter's improper behaviour, juſt before mentioned, proceeded from his love of the world and its pleaſures, Jeſus declared publickly, that all who would be his diſciples, and ſhare with him in the glory of his kingdom, muſt deny themſelves; i. e. be in conſtant readineſs to renounce every earthly pleaſure, with life itſelf, when called to do ſo; (ſee Luke xiv. 33.) and in ordinary caſes, take up his croſs; ſee on ch. x. 38. After having undergone many afflictions, the diſciples of Chriſt may ſtill look for more; which, when laid upon them, they muſt ſuſtain with equal patience, following their maſter, in the footſteps of his afflictions. This indeed is a hard and difficult leſſon, but at the ſame time it is abſolutely neceſſary; becauſe, if in order to preſerve our temporal life, we diſpleaſe Chriſt, ver. 25. we ſhall loſe what is really and truly our *life*,—the eternal happineſs of our ſouls: whereas, if we will die rather than diſobey him, we ſhall obtain infinite and endleſs joys. See the next note. Dr. Clarke paraphraſes the latter part of ver. 25. "Whoever parts with his virtue and good conſcience to ſave his temporal life, ſhall loſe that which is eternal; and by eſcaping the firſt death for a time, ſhall incur the penalty of the ſecond death for ever." See ſermon iv. vol. 7. and for an expoſition of ver. 17, 18. his 17th ſermon, vol. 8.

Ver. 26. *For what is a man profited*, &c.] To carry home the argument more cloſely, he puts them in mind of the method according to which men eſtimate things. If God ſhould offer the riches of Solomon, the ſtrength of Sampſon, the policy of Ahitophel, the beauty of Abſalom, the eloquence of Apollos, univerſal monarchy, and all kind of pleaſures, and ſay, *Take them for one hour, and then die,*—who is the man that would not immediately reject the propoſed condition, and reply that life is better than them all? But will men forego every earthly thing for life?—the life of the body; and will they not part with them, nay, and with life itſelf, for their ſouls? ſince the longeſt any one can enjoy this life with its pleaſures, is, in compariſon of eternity, no longer than he enjoys the good things above mentioned, who dies in the ſame hour he receives them. The latter part of this verſe is rendered, *and loſe his own life*; Ψυχὴ, (the ſame word as is uſed, ver. 25.) *or what ſhall a man give as a ranſom for his life?* The word ἀντάλλαγμα, properly ſignifies *a ranſom*, and in this connection leads us to reflect, how willing a condemned malefactor would be, to give up all he had gotten by his crimes to buy his pardon, and how vain his attempt muſt in this caſe prove. Τὴν Ψυχὴν ζημιωθέσθαι, does not merely ſignify *to loſe the life*, which might be ap-

27 For the Son of man ſhall come in the glory of his Father, with his angels; and then he ſhall reward every man according to his works.

28 Verily I ſay unto you, There be ſome ſtanding here, which ſhall not taſte of death, till they ſee the Son of man coming in his kingdom.

Ver. 27. Ch. xxvi. 64. Mark viii. 38. Zech. xiv. 5. Ch. xxv. 31. Jude 14. Job xxxiv. 11. Pſ. lxii. 12. Rom. ii. 6. Rev. ii. 23.
V. 28. Mark ix. 1. Luke ix. 27.

plied to a man who accidentally met death in the purſuit of gain,—as a merchant, who ſhould be loſt in his voyage; but it properly imports the undergoing a capital execution; which is an idea of much greater terror, as well as of much ſtricter propriety in the preſent caſe. See Job ii. 4. Luke ix. 25. Raphelius's Annot. and Archbp. Tillotſon's Sermons, vol. 3.

Ver. 27. *For the Son of man ſhall come*, &c.] That the argument in the preceding verſe, by which the neceſſity of ſelf-denial is ſo clearly eſtabliſhed, might have the greater weight, our Lord ſpake more particularly concerning the rewards and puniſhments of a future ſtate; aſſuring his diſciples, that they are all to be diſtributed by himſelf, the Father having appointed him univerſal judge; ſo that his enemies cannot flatter themſelves with the hope of eſcaping condign puniſhment, nor his friends be in the leaſt afraid of loſing their reward: and to encourage them the more, he told them, He would come to judge the world, not in his preſent low and contemned ſtate, but moſt magnificently arrayed, both in his own glory, and in his Father's. See Luke ix. 26. He would come, not attended by twelve weak diſciples, but ſurrounded with numberleſs hoſts of mighty angels, to reward every man, not with the honours of a temporal kingdom, great offices and large poſſeſſions, but with the joys of immortality. See the *Reflections* at the end of this chapter.

Ver. 28. *Verily I ſay unto you*] Becauſe the doctrine of Chriſt's being conſtituted univerſal judge might appear to the diſciples incredible at that time, on account of his humiliation, he told them, that ſome of them ſhould not taſte of death till they ſaw him coming in his kingdom; and by that had not only a proof of his being the judge, but an example of the judgement he was to execute: "Do not doubt that there ſhall be a day of judgement, when I ſhall come clothed with divine majeſty, and attended by millions of angels, to render unto men according as their actions in this life have been, good or bad: there are ſome here preſent who ſhall not die till they have ſeen a faint repreſentation of the glory in which I will come, and an eminent example of this my power, exerciſed on the men of the preſent generation." Accordingly, the diſciples ſaw their maſter coming in his kingdom, when they were witneſſes of his transfiguration, reſurrection, and aſcenſion, had the miraculous gifts of the Spirit conferred upon them, and lived to ſee Jeruſalem with the Jewiſh ſtate deſtroyed, and the Goſpel propagated through the greateſt part of the then known world. Raphelius, Albert, and ſome other critics would have the latter part of the verſe tranſlated, *till they ſhall ſee the Son of man going into his kingdom*; underſtanding it of the diſciples beholding Chriſt's aſcenſion into heaven, where he took poſſeſſion of his mediatorial kingdom, and which without doubt was a very proper proof of his coming again to judge the world; But the common tranſlation appears much more natural and juſt, as well as the ſenſe above given; eſpecially as our Lord's manner of ſpeaking intimates, that moſt of thoſe preſent ſhould be dead before the event referred to; but his aſcenſion happened a few months after this. This verſe, ſays Mr. Locke, which imports the dominion that ſome there preſent ſhould ſee him exerciſe over the nation of the Jews, was ſo covered, by being annexed to ver. 27.—where Chriſt ſpeaks of the manifeſtation and glory of his kingdom at the day of judgement—that though his plain meaning be, that the appearance and viſible exerciſe of his kingly power was ſo near, that ſome there ſhould live to ſee it; yet if the foregoing words had not caſt a ſhadow over theſe latter, but had been left plainly to be underſtood, as they plainly ſignified, that he ſhould be a king, and that it was ſo near, that *ſome there* ſhould ſee him in his kingdom,—this might have been laid hold on, and made the matter of a plauſible and ſeemingly juſt accuſation againſt him by the Jews before Pilate. This ſeems to be the reaſon of our Saviour's inverting here the order of the two ſolemn manifeſtations to the world of his rule and power, thereby perplexing at preſent his meaning, and ſecuring himſelf, as was neceſſary, from the malice of the Jews, which always lay ready to entrap him, and accuſe him to the Roman governor: and they would no doubt have been ready to alledge theſe words,—*Some here ſhall not taſte*, &c. againſt him, as criminal, had not their meaning been, by the former verſe, perplexed, and the ſenſe at that time rendered unintelligible, and not applicable by any of his auditors to a ſenſe that might have been prejudicial to him before Pontius Pilate; for how well the chief of the Jews are diſpoſed towards him, St. Luke tells us, ch. xi. 54. which may be a reaſon to ſatisfy us reſpecting the ſeemingly doubtful and obſcure way of ſpeaking uſed by our Saviour in other places: his circumſtances being ſuch, that without ſuch a prudent carriage and reſerve, he could not have gone through the world, which he came to do, nor have performed all the parts of it in a way correſpondent to the deſcriptions given of the Meſſiah, and which would be afterwards fully underſtood to belong to him when he had left the world.

REFLECTIONS ON OUR SAVIOUR's COMING TO JUDGEMENT. VER. 27.

How aweful an event does our great Redeemer here offer to the ſerious contemplation of all mankind! In the glory of his Father, accompanied with a mighty hoſt of holy angels, He *ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God*, making all heaven, earth, and hell to reſound. The dead of all countries and times hear the tremendous call. Hark! the living filled with joy, exult at the approach of God; or, ſeized with inexpreſſible terror, ſend up doleful cries, and are all changed in a moment, in the twinkling of an eye.* Behold; the dead preſs forth from their graves, following each other in cloſe proceſſion; the earth ſeems quick, and the ſea gives up its dead. Mark the beauty, the boldneſs, and the gladneſs of ſome, ſpringing up to honour; but the ghaſtly countenances, the trembling, the deſpair of others, *ariſing to ſhame and everlaſting contempt*. See how amazed and terrified they look! with what vehemence they wiſh the extinction of their being! Fain would they fly, but cannot: impelled by a force as ſtrong as neceſſity, they haſten to the place of judgement. As they advance, the ſight of the tribunal from afar ſtrikes new terror: they come on in the deepeſt ſilence, and gather round the throne by thouſands of thouſands. In the mean time, the angels having brought up their bands from the uttermoſt parts of the earth, fly round the numberleſs multitudes, ſinging melodiouſly with loud voices, for joy that the day of general retribution is come,—when vice ſhall be thrown down from its uſurpation, virtue exalted from its debaſement to a ſuperior ſtation, the intricacies of providence unravelled, the perfections of God vindicated, the church of God purchaſed with his blood cleared of them that do iniquity and of every thing that offendeth, and eſtabliſhed unpeccable for ever. *Let God ariſe! let his enemies be ſcattered! as ſmoke is driven away, ſo drive them away: as wax melteth before the fire, ſo let the wicked periſh at the preſence of God. But let the righteous be glad! let them rejoice before God! yea, let them exceedingly rejoice!* Pſ. lxviii. 1. *For ſtrong is the Lord God who judgeth.* Rev. xviii. 8.

And now the Son of man appears on the throne of his glory, and all nations, princes, warriors, nobles, the rich, the poor, all intirely ſtripped of their train and attendance, and every external diſtinction, ſtand naked and equal before him, ſilently waiting to be ſentenced to their unchangeable ſtate; and every individual is filled with an aweful conſciouſneſs that he in particular is the object of the obſervation of Almighty God, manifeſt in his ſight, and actually uuder his eye, ſo that there is not one ſingle perſon concealed in the immenſity of the crowd. The judge, who can be biaſſed by no bribe, ſoftened by no ſubtle inſinuations, impoſed upon by no feigned excuſes, having been himſelf privy to the moſt ſecret actions of each, needs no evidence, but diſtinguiſhes with an unerring certainty.

He ſpeaks! *Come from among them, my people, that ye receive not of their plagues.* They ſeparate; they feel their judge within them, and haſten to their proper places, the righteous on the one hand of the throne, and the wicked on the other; not ſo much as one of the wicked daring to join himſelf to the juſt. Here the righteous, moſt beautiful with the brightneſs of virtue, ſtand ſerene in their looks, and full of hope at the bar of God,—a glad company! Whilſt the wicked, confounded at the remembrance of their lives, and terrified with the thought of what is to come, hang down their heads, inwardly curſing the day of their birth, and wiſhing a thouſand and a thouſand times, *that the rocks would fall on them*, and the mountains cover them:—But in vain; for there is no eſcaping nor appealing from this tribunal.

Behold, with mercy ſhining in his countenance and mild majeſty, the king invites the righteous to take poſſeſſion of the kingdom prepared for them from the creation of the world: But with angry frowns he drives the wicked away, into puniſhment that ſhall have no end, no refreſhment, no alleviation, *everlaſting puniſhment!*—O the rejoicing! O the lamenting! The triumphant ſhouting of aſcending ſaints, *caught up in the clouds, to be ever with the Lord!* The horror, the deſpair, the hideous ſhrieking of the damned, when they ſee hell gaping, hear the devils roaring, and feel the unſpeakable torment of an awakened conſcience!

Now they bitterly cry for death;—but death flies from them. Now they envy the righteous, and gladly would be ſuch;—but all too late! Lo! the Son of God bows his head,—the ſignal for his ſervants; the heavens and the earth depart, their work being at an end. See—with what a terrible thundering noiſe the heavens paſs away,—the *elements melt with fervent heat*, and the earth, and all the works that be therein, are burnt up! the frame of nature diſſolves! earth, ſeas, ſkies, all vaniſh together, making way for the new heaven and the new earth.—It appears!—The happy land of Promiſe, formed by the hand of God, large, beautiful, and pleaſant, a fit habitation for his favourite people, and long expected by them as their country. Here all the righteous, great and ſmall, are aſſembled, making one vaſt bleſt ſociety, even the kingdom and city of God. Here God manifeſts himſelf in a peculiar manner to his ſervants, *wipes away all tears from off their faces*, and adorns them with the beauties of immortality, glorious to behold. Here they drink fulneſs of joys, from the cryſtal river proceeding out of the throne of God and of the lamb, and eat of the tree of life; *and there ſhall be no more death, neither ſorrow nor crying, neither ſhall there be any more pain*; but every one happy in himſelf, imparts the bleſſing to his fellows: for mutual love warms every breaſt; love like that which ſubſiſts between the

Father

CHAP. XVII.

The transfiguration of Chriſt: he healeth the lunatick, foretelleth his own paſſion, and payeth tribute.

AND after ſix days, Jeſus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them: and his face did ſhine as the ſun, and his raiment was white as the light.

3 And behold, there appeared unto them Moſes and Elias talking with him.

4 Then anſwered Peter, and ſaid unto Jeſus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moſes, and one for Elias.

5 While he yet ſpake, behold, a bright cloud overſhadowed them: and behold, a voice out of the cloud, which ſaid, This is my beloved Son, in whom I am well pleaſed; hear ye him.

6 And when the diſciples heard *it*, they fell on their face, and were ſore afraid.

7 And Jeſus came and touched them, and ſaid, Ariſe, and be not afraid.

8 And when they had lifted up their eyes, they ſaw no man, ſave Jeſus only.

Ver. 1. Mark ix. 2. Luke ix. 28.—V. 5. 2 Pet. i. 17. Ch. iii. 17. Mark i. 11. Luke iii. 22. Iſai. xlii. 1. Deut. xviii. 19. Acts iii. 23.—V. 6. 2 Pet. i. 18.—V. 7. Dan. viii. 18. ix. 21. x. 10, 18.

Father and the Son; mutual conference on the ſublimeſt ſubjects refreſhes every ſpirit with the divine repaſts of wiſdom, and joys flowing from the tendereſt friendſhip, fixed on the ſtable foundation of an immoveable virtue, gladden every heart. All the ſervants of God ſerve him in perfect holineſs, ſee his face, feel tranſports of joy, and by the reflection of his glory, ſhine as the ſun in the firmament for ever and ever. *And there ſhall be no night there; and they need no candle, neither the light of the ſun; for the Lord God hath given them light, and they ſhall reign for ever and ever.*

Happy day! happy place, and happy people! O bleſt hope of joining that glorious ſociety!—*All the ſervants of God ſhall ſerve him, and ſee his face.*—Serve God, and ſee *his face!*—What an immenſity of felicity is here!—Imagination faints with the fatigue of ſtretching itſelf to comprehend the vaſt, the unmeaſurable thought.

Chap. XVII. *Ver. 1. And after ſix days*] That is, about ſix days if we reckon excluſively, and about eight days if we reckon incluſively, after our Lord had accepted the title of Meſſiah. See the note on Luke ix. 28. who has it, *about eight days after*. The two accounts differ only as if one ſhould ſay, that Chriſt appeared to his diſciples *after his death*, another *after his reſurrection*: the connection with the end of the former chapter muſt be attended to here, as in many other places. Heylin. Tradition has generally conferred the honour of the transfiguration on mount *Tabor*, famed in ancient hiſtory for the victory which Deborah and Barak gained over Siſera, Judg. iv. 14. Reland obſerves, that this tradition took its riſe from Mark ix. 2. where it is ſaid, that Jeſus carried Peter, James, and John into an high mountain *apart by themſelves*. It ſeems the words κατ' ιδιαν, *apart*, were thought to deſcribe the poſition of the mountain; and becauſe *Tabor* is very high, and ſtands in the plain of *Eſdraelon*, at a diſtance from other hills, they thought it could be ſaid of no other mountain ſo properly, that it is *an high mountain by itſelf*. Hence the tradition of our Lord's being transfigured might ariſe; eſpecially as this mountain is not only high, but verdant alſo, and woody, and of a beautiful regular form; neverthele ſs the order of the figure determines the transfiguration to ſome mountain not far from Cæſarea Philippi, rather than to Tabor, which was ſituated in the ſouth of Galilee: for after the transfiguration, when Jeſus had cured an epileptic, it is ſaid, Mark ix. 30. that they departed and paſſed through Galilee, and then came to Capernaum. Now it is not very probable that the Evangeliſt would in this manner have related our Lord's journey from the mount of transfiguration to Capernaum, if that mountain had been in Galilee, the region in which Capernaum ſtood; eſpecially if, as the continuators of Chemnitz's Harmony affirm, the word παραπορευεσθαι ſignifies *to paſs through quickly, ſecretly*, and as it were in a journey; yet, upon the faith of the tradition mentioned above, the Chriſtians very early built a monaſtry and church on the top of Tabor, which, according to the accounts of travellers, ſpreads itſelf into an ample plain, ſurrounded with a wood. The church was dedicated to Jeſus and his two attendants *Moſes* and *Elias*, and from 2 Pet. i. 18. they call the mountain itſelf *the Holy Mountain*. Our Lord admitted to the ſingular honour of his transfiguration Peter his moſt zealous, James his moſt active, and John his moſt beloved diſciple. It was neceſſary that this remarkable occurrence ſhould be ſupported by ſufficient evidence: hence it was that three of the diſciples were choſen, becauſe ſo many witneſſes were required to eſtabliſh a fact by the Jews, and no more were choſen, becauſe this number was ſufficient. Beſides this reaſon for electing theſe three perſons in particular, we may add, that Peter was the moſt ſanguine and the moſt forward ſpeaker amongſt the apoſtles, that James was the firſt martyr, and that John being the ſurvivor of all the other apoſtles, gave a ſanction to this record, as it is moſt probable that he had a ſight of all the other Goſpels, and likewiſe confirmed it by his perſonal teſtimony as long as he lived. See Macknight, Reland's Palæſt. Illuſt. l. 1. and Maundrell's Journey, p. 112.

Ver. 2. And was transfigured before them] The word μεταμορφώθη implies either that there was a transformation made on the ſubſtance of his body, according to the import of the word in Ovid and other writers, (ſee Phil. iii. 21.) or that the outward appearance only of his body was altered, as ſeems moſt probable from the manner in which St. Luke hath expreſſed it. In this transfiguration the face of Jeſus became radiant and dazzling; for it ſhone like the ſun in its unclouded meridian clearneſs, and ſo was incomparably more glorious than the face of Moſes at the giving of the law: at the ſame time his garments acquired a ſnowy whiteneſs, far beyond any thing which human art could produce; a whiteneſs bright as light, and ſweetly refulgent, but in a degree inferior to the radiancy of his countenance. Thus for a little while, during the ſtate of his humiliation, the Son of God permitted the glory of his divinity to break forth as it were, and ſhine through the veil of his human nature with which it was covered. See Macknight and Calmet.

Ver 3. And behold there appeared—Moſes and Elias] See the note on Luke ix. 30, &c. reſpecting the remainder of this tranſaction.

Ver. 8. And when they had lifted up their eyes, &c.] This transfiguration of our Lord was intended for ſeveral important purpoſes. About ſix days before it happened, Jeſus had predicted his own ſufferings and death; at the ſame time, to prevent his diſciples from being dejected by the melancholy proſpect, as well as from falling into deſpair when the diſmal ſcene ſhould open, he told them, that though in appearance he was nothing but a man, and affliction was generally to be the lot of his diſciples, he would come hereafter in great glory as univerſal Judge, and render unto every man according to his deeds; ch. xvi. 27, 28. And for proof of this he declared, that *ſome of themſelves ſhould not taſte of death till they ſaw him coming in his kingdom*; ſaw a lively repreſentation of the glory which he ſpake of, and were witneſſes to the extent of his power as Judge, on his enemies, the unbelieving Jews, who were to be puniſhed by him with the moſt terrible deſtruction that ever befel any nation. The firſt article of his promiſe he fulfilled by the transfiguration, wherein he gave three of his apoſtles both a viſible repreſentation, and alſo a clear proof of the glory in which he will come to judgement. That this was one principal end of the transfiguration, and of the voice from heaven which attended it, we learn from St. Peter, who urges both, to demonſtrate the certainty of Chriſt's coming: (2 Epiſt. i. 16—18.) *For we have not followed cunningly-deviſed fables, when we made known unto you the power and coming of our Lord Jeſus Chriſt, but were eye-witneſſes of his Majeſty. For he received from God the Father honour and glory, when there came ſuch a voice to him from the excellent glory, "This is my beloved Son, in whom I am well pleaſed." And this voice which came from heaven, we heard when we were with him in the holy mount.*—Nevertheleſs, other purpoſes might likewiſe have been ſerved by the transfiguration: As, 1. The conference which our Lord had with Moſes and Elias, concerning the ſufferings he was to meet with in Jeruſalem, might animate him to encounter them with reſolution, and make his diſciples ſenſible how agreeable it was to the doctrine of of Moſes and the prophets, that the Meſſiah ſhould be evil-intreated and die, before he entered into his glory.—2. The appearing of theſe two great men, ſo long after they had gone into the inviſible world, was a ſenſible proof, and a clear example of the immortality of the ſoul, very neceſſary in thoſe times, when the opinion of the Sadducees was ſo prevalent.—3. To find Moſes and Elias aſſiſting Jeſus in the new diſpenſation, muſt have given great ſatisfaction to the Jews, and particularly to the Apoſtles, who thus could not doubt that the Goſpel was the completion and perfection of the law. For, had it not been ſo, Moſes, the giver of the law, and Elias, who with a flaming zeal had maintained it in times of the greateſt corruption, would not have appeared on earth to encourage Jeſus in his deſign of ſetting it aſide.—4. The three Apoſtles were allowed to be witneſſes of their Maſter's glory in the mountain, that they might not be offended by the depth of affliction into which they in particular were ſoon to ſee him plunged.—5. The transfiguration demonſtrated, that all the ſufferings befalling Jeſus were on his part perfectly voluntary, it being as eaſy to have delivered himſelf from dying, as to have adorned himſelf with celeſtial glory.—6. The glory with which our

9 And as they came down from the mountain, Jeſus charged them, ſaying, Tell the viſion to no man, until the Son of man be riſen again from the dead.

10 And his diſciples aſked him, ſaying, Why then ſay the ſcribes, that Elias muſt firſt come?

11 And Jeſus anſwered and ſaid unto them, Elias truly ſhall firſt come, and reſtore all things.

12 But I ſay unto you, That Elias is come already, and they knew him not, but have done unto him whatſoever they liſted: likewiſe ſhall alſo the Son of man ſuffer of them.

13 Then the diſciples underſtood that he ſpake unto them of John the Baptiſt.

14 And when they were come to the multitude, there came to him a *certain* man kneeling down to him, and ſaying,

15 Lord, have mercy on my ſon: for he is lunatick, and ſore vexed: for oft-times he falleth into the fire, and oft into the water.

16 And I brought him to thy diſciples, and thy could not cure him.

17 Then Jeſus anſwered and ſaid, O faithleſs and perverſe generation, how long ſhall I be with you? how long ſhall I ſuffer you? Bring him hither to me.

18 And Jeſus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the diſciples to Jeſus apart, and ſaid, Why could not we caſt him out?

20 And Jeſus ſaid unto them, Becauſe of your unbelief: for verily I ſay unto you, If ye have faith as a grain of muſtard-ſeed, ye ſhall ſay unto this mountain, Remove hence to yonder place, and it ſhall remove; and nothing ſhall be impoſſible unto you.

21 Howbeit, this kind goeth not out, but by prayer and faſting.

22 And while they abode in Galilee, Jeſus ſaid unto them, The Son of man ſhall be betrayed into the hands of men:

Ver. 9. Ch. xvi. 20.—V. 10. Mal. iv. 5. Ch. xi. 14. Mark ix. 11.—V. 11. Luke i. 16, 17. Acts iii. 21.—V. 12. Ch. xi. 14. Mark ix. 12.—V. 13. Ch. xi. 14.—V. 14. Mark ix. 14. Luke ix. 37.—V. 20. Ch. xxi. 21. Mark xi. 23. Luke xvii. 6. 1 Cor. xii. 9. xiii. 2.—V. 22. Ch. xvi. 21. xxi. 7. Mark viii. 31. ix. 30. x. 33. Luke ix. 22, 44. xviii. 31.

Lord's body was adorned in the transfiguration, exhibited a ſpecimen of the beauty and perfection of the glorified bodies of the ſaints after their reſurrection. This the Apoſtle intimates, Philip. iii. 21. *Who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able to ſubdue all things unto himſelf.* It is alſo intimated by St. Luke: For although the glory of Moſes and Elias at the transfiguration was vaſtly inferior to that of Jeſus, he ſays expreſly, that they appeared *in glory*; not becauſe they appeared in heaven, but becauſe they appeared with glorified bodies, like to thoſe which the ſaints ſhall have in heaven. There can be no doubt of this, with reſpect to Elias, for his body was changed and fitted for immortality when he was tranſlated; and as for Moſes, though he had not his own body, he might have one formed for the occaſion. See Macknight.

Ver. 9. *And as they came down*, &c.] Jeſus and his diſciples having been in the mountain all night, (See Luke ix. 37.) the transfiguration may be ſuppoſed to have happened either in the day-time, or in the night; that it happened in the night-time is probable, from the diſciples falling aſleep while Jeſus prayed; a circumſtance which could hardly happen by day to all the three, and in the open air. Next morning, as they were coming down from the mountain, Jeſus charged the Apoſtles to conceal what they had ſeen, till he ſhould ariſe from the dead. He knew that the world, and even his own diſciples, were not yet capable of comprehending the deſign of his transfiguration, nor of the appearance of Moſes and Elias; and that if this tranſaction had been publiſhed before his reſurrection, it might have appeared incredible, becauſe nothing hitherto but afflictions and perſecutions had attended him. See Macknight, and for an explication of the following verſes, the note on Mark ix. 10, &c.

Ver. 11. *Elias truly*, &c.] *True, Elias was to come firſt, and to ſet all things right:* ver. 12. *But I tell you*, &c. Wat.

Ver. 15. *For he is lunatic*] Σεληνιάζεται. The Engliſh word *lunatic* always implies *madneſs*; but the Greek word is applied to any diſeaſe which is under the influence of the moon, ſuch as the *epilepſy*, which was the diſtemper wherewith this man's ſon was afflicted. See alſo for this ſtory the parallel places in St. Mark and St. Luke, who relate it more circumſtantially than St. Matthew.

Ver. 18. *That very hour*] *That very inſtant.* Wat.

Ver. 20. *Becauſe of your unbelief*] When the diſciples were come with our Lord, they aſked him the reaſon why they could not caſt out that particular demon; to which he replies, *becauſe of your unbelief.*—"Knowing that you doubted whether I could enable you to caſt out this demon, I ordered it ſo, that he would not go out at your command, for a reproach of the weakneſs of your faith." We may obſerve that the diſciples had attempted to caſt him out. To encourage them, our Lord deſcribes to them the efficacy of the faith of miracles; *If ye have faith as a grain of muſtard-ſeed*, &c. "If you have but the leaſt degree of the faith of miracles, ye may ſay to the vaſt mountain from whence we juſt now came down, Move thyſelf, and go to ſome other place, and it ſhall obey you. Ye ſhall by that faith be able to accompliſh the moſt difficult things, in all caſes where the glory of God and the good of his church are concerned." It is certain that the faith which is here ſpoken of may ſubſiſt without ſaving faith: Judas had it, and ſo had many, who thereby caſt out devils, and yet will at laſt have their portion with them. It is only a ſupernatural perſuaſion given a man that God will work miracles by him at that hour. Now, though I have all this faith ſo as to remove mountains, yet if I have not the faith which worketh by love, I am nothing. Not only the perſons on whom the power of working miracles was beſtowed, were obliged to have faith likewiſe, in order to the exerciſe of that power; but it was a different kind of faith from that which was neceſſary in the ſubject of the miracles. For it conſiſted, *firſt*, in a juſt and high notion of the divine power, by which the miracle was to be effected. *Secondly*, as we obſerved, in a firm perſuaſion that the miracle was to be wrought at that particular time. Now this perſuaſion was to ſpring from a two-fold ſource: 1. A conſciouſneſs of the power which Chriſt had conferred on them when he ordained them his Apoſtles: 2. It was to ariſe from a ſenſible impreſſion made upon their minds by the Spirit of God, ſignifying to them that a miracle was to be performed at that time. Accordingly the Apoſtles, and ſuch of the firſt Chriſtians as were afterwards honoured with the power of miracles, never attempted to exerciſe it without feeling an impreſſion of this kind; as is plain from St. Paul's leaving Trophimus at Miletum ſick. Wherefore, as the nine had, in all probability, attempted to cure the youth ſpoken of in this ſtory, or had made the attempt with ſome degree of doubtfulneſs, it is no wonder that they were unſucceſsful. To *remove mountains* is a proverbial expreſſion, which ſignifies the doing of any thing ſeemingly impoſſible, as we may learn from Zech. iv. 7. When the Jews had a mind to extol any of their doctors, they were uſed to ſay of him, *that he plucked up mountains by the roots.* In this deſcription of the efficacy of faith, there is a beautiful contraſt between the ſmallneſs of the grain of muſtard-ſeed, to which their faith is compared, and the vaſt ſize of the mountain that was to be removed thereby. Dr. Heylin finely remarks, "All inanimate nature is paſſive to Deity, and therefore infallibly executes what it is deſigned for. When faith is conſummate in the human nature, that becomes alike ſuſceptible of the divine energy."

Ver. 21. *This kind goeth not out*, &c.] Prayer and faſting could have no relation to the ejection of demons, but ſo far only as they had a tendency to increaſe the faith of Miracles in him, who had that power formerly conferred upon him. For example, *prayer*, by impreſſing a man's mind with a more intimate ſenſe that all things whatſoever depend upon the infinite and incomprehenſible power of God, raiſes his idea of that power to a greater ſublimity than can be done in the way of ordinary ſpeculation. And as for *faſting*, by weakening the animal life, it ſubdues ſuch paſſions as are nouriſhed by continual repletion of body. Hence *faſting* has a tendency to free the mind from the dominion of paſſion, which never fails to occaſion a great inward perturbation, and at times is found to make even the beſt men inattentive, at leaſt to the more ſilent impreſſions of God's Spirit. *Faſting* therefore produces an inward quietneſs and calm, very favourable to the growth of faith. Dr. Sykes would read the laſt clauſe *By conſtant faſting*, εν ϖροσευχῆ νηςεια, a criticiſm founded on mere conjecture, contrary to all the copies known in the world, and advanced ſingly to favour an hypotheſis. See his "Enquiry into the meaning of the demoniacs," and 1 Cor. vii. 5.

Ver. 22. *And while they abode in Galilee*] It ſhould ſeem that the wonder of the diſciples was accompanied with proportionably high

23 And they ſhall kill him, and the third day he ſhall be raiſed again: and they were exceeding ſorry.

24 And when they were come to Capernaum, they that received tribute-*money*, came to Peter, and ſaid, Doth not your maſter pay tribute?

25 He ſaith, Yes. And when he was come into the houſe, Jeſus prevented him, ſaying, What thinkeſt thou, Simon? of whom do the kings of the earth take cuſtom or tribute? of their own children, or of ſtrangers?

26 Peter ſaith unto him, Of ſtrangers. Jeſus ſaith unto him, Then are the children free.

27 Notwithſtanding, leſt we ſhould offend them, go thou to the ſea, and caſt an hook, and take up the fiſh that firſt cometh up; and when thou haſt opened his mouth, thou ſhalt find a piece of money: that take, and give unto them, for me and thee.

Ver. 24. Mark ix. 33. Called in the original, *didrachma*, being in value fifteen pence: See Exod. xxx. 13. xxxviii. 26.—V. 27. Or, *a ſtater*. It is half an ounce of ſilver, in value 2*s*. 6*d*. after 5*s*. the ounce.

expectations of happineſs in that temporal kingdom, which they were now convinced Jeſus could eaſily erect. Our Lord knowing this, thought fit, when they came to Galilee, the country where he had the greateſt train of followers, to moderate his diſciples ambition, not only by concealing himſelf for a while, forbearing to preach and work miracles as he returned through Galilee, but alſo by predicting a third time his own ſufferings and death. Upon this *they were exceeding ſorry*, taking no comfort from the mention he made of his reſurrection: the prediction concerning his death raiſed ſuch fears in their minds, that they durſt not aſk him to explain it; eſpecially as they remembered that he had often inculcated it, and reprimanded Peter for being unwilling to hear it.

Ver. 24. *And when they were come to Capernaum*] Joſephus has expreſly aſſerted, that each of the Jews uſed yearly to pay a didrachma, or half-ſhekel, the piece of money here mentioned, and in value about fifteen pence of our currency, to the ſervice of the temple, (ſee Antiq. l. xviii. c. 9.) a cuſtom which probably took its riſe from the demand of that ſum from each of the Iſraelites whenever they were *numbered*, Exod. xxx. 13. Thus Caſaubon, Hammond, and many other great critics underſtand it. It was gathered every year through all their cities; and, as it ſhould ſeem from the manner of the collector's making the demand, was a voluntary thing, which cuſtom rather than law had eſtabliſhed. See Neh. x. 32. Beza is of opinion, that it was the poll-tax levied by the Romans, after Judea was reduced into the form of a province, (ſee ch. xxii. 17.) and which Agrippa Major, in the reign of Claudius, remitted to the Jews. If this was the tribute which the collectors demanded of Peter, the import of their queſtion was this: "Is your maſter of the ſect of Judas of Galilee, whoſe opinion is, that taxes ſhould be paid to no foreign power?" They demanded the tribute for Jeſus from Peter, either becauſe the houſe in which Jeſus lived was his, or becauſe they obſerved him to be of a more forward diſpoſition than the reſt, or becauſe none of them were with him at that time but Peter. See Macknight.

Ver. 25—27. *He ſaith, Yes*] Peter told the collectors, that his maſter would pay tribute, and conſequently, made a ſort of promiſe to procure it for them; yet when he conſidered the matter more maturely, he was afraid to ſpeak to the Meſſiah concerning his paying taxes upon any pretences whatſoever. In the mean time, Jeſus knowing both what had happened, and what was turning in Peter's thoughts, ſaved him the pain of introducing the diſcourſe: *Jeſus prevented him, ſaying, what thinkeſt thou, Simon*, &c.? Hereby inſinuating, that becauſe he was himſelf the Son of the Great King, to whom heaven, earth, and ſea, and all things in them belong, he was not obliged to pay tribute, as not holding any thing by a derived right from any king whatever. Or if, as is more probable, the contribution was made for the ſervice and reparation of the temple, his meaning was, that being the Son of Him to whom the tribute was paid, he could juſtly have excuſed himſelf. Nevertheleſs, that he might not give offence, He ſent Peter to the *lake*, with a line and a hook, telling him, that in the mouth of the firſt fiſh that came up he ſhould find a *ſtater*, a Grecian piece of money ſo called, equal in value to two *didrachma*, or *one ſhekel* of Jewiſh money, the ſum required for himſelf and for Peter. There can be no reaſon to ſuppoſe, with ſome commentators, that the piece of money was *created* on this occaſion; but if the fiſh had accidentally ſwallowed, perhaps as it was falling into the water near ſome other prey, one cannot forbear remarking how illuſtrious a degree of knowledge and power our Lord diſcovers in the event before us. Jeſus choſe to provide the tribute-money by miracle, whether becauſe the diſciple who carried the bag was abſent, or becauſe he had not ſo much money as was neceſſary. Farther, he choſe to provide it by this particular miracle rather than any other, becauſe it was of ſuch a kind as to demonſtrate that he was the Son of the Great Monarch worſhipped in the temple, and who rules the univerſe. Wherefore, in this very manner of paying the tax, he ſhewed Peter that he was free from all taxes; and at the ſame time gave his followers this uſeful leſſon, that in matters which affect their property in a ſmaller degree, it is better to recede ſomewhat from their juſt rights, than by ſtubbornly inſiſting on them, to offend their brethren, or diſturb the ſtate. Inſtead of *ſtrangers*, ver. 25, 26. Dr. Waterland and the MS read *others*. We poſtpone the *Reflections* on the transfiguration, and the cure of the lunatic, to the other Evangeliſts, and ſubjoin here

REFLECTIONS ON OUR LORD's PAYMENT OF THE TRIBUTE-MONEY.

All the other hiſtories ſet forth the power of Chriſt, this ſhews both his power and his obedience; his *power* over the creature, his *obedience* to the civil authority. Capernaum was one of his own cities; to his hoſt therefore the collectors repair for the tribute. *Doth not your maſter*, ſay they, *pay tribute?* All Capernaum knew that Chriſt was a great prophet; his doctrine had raviſhed them, his miracles had aſtoniſhed them; yet when it comes to a money matter, his ſhare is as deep as the reſt. Queſtions of profit admit no difference; and whatever reverence may be challenged by the ſacred tribe, who cares how little they receive, how much they pay? Yet no man knows with what mind this demand was made, whether in a churliſh grudging at Chriſt's immunity, or in an aweful addreſs to the *ſervant*, rather than the *maſter*.

Peter had a ready anſwer at hand; I do not hear him require them to ſtay till he ſhould go in, and learn his maſter's reſolution, but, as one well acquainted with the mind and practice of his Lord, he anſwers, *Yes*; Peter well knowing that He not only *gave* but *preached tribute*. When the Herodians had laid ſnares for him, ſuppoſing that ſo great a prophet would be for inſiſting on the liberty and exemption of God's choſen people, he repels their artifices in their own way, and tells them that the ſtamp argued the *right*,—*Give unto Cæſar the things that are Cæſar's*. O Saviour! if thou *by whom kings reign* didſt not with-hold the payment of tribute, what power under thee can deny it to thoſe who rule for thee?

The demand was made without doors; but no ſooner is Peter come in, than he is *prevented* by his maſter's queſtion, *What thinkeſt thou, Simon? Of whom*, &c. The very interrogation was a ſufficient anſwer to his intended inquiry. He who could thus know the heart, was certainly, by true right, liable to no human exaction. But O Saviour! may I preſume to aſk, What this is to thee? Thou haſt ſaid, *my kingdom is not of this world*; how then doth it concern thee what is done by *the kings of the earth*, or impoſed upon the ſons of earthly kings? Thou wouldeſt be the ſon of an humble virgin, and chooſedſt not a royal but a ſervile ſtate; but it is thy divine royalty and Sonſhip which thou here juſtly urgeſt. Hence the argument is irrefragable: "If the kings of the earth do ſo privilege their children, that they are free from all tributes and impoſitions, how much more ſhall not the King of heaven give this immunity to his only Son? So that in true reaſon I might claim an exemption for me and my train."

Our Saviour was free, and yet would not urge that freedom. He was free by natural right, yet he would not be ſo by voluntary diſpenſation, *leſt an offence might be taken*. Surely, had there followed an offence, it had been *taken* only, and not *given*; *Woe be to that man by whom the offence cometh!* It cometh by him who *gives* it; it cometh by him *takes* it when it is not given; no part therefore of this cenſure could have cleaved unto our Lord either way: yet ſuch was his goodneſs, that he would not ſuffer an offence even to be *unjuſtly taken* at that which he might juſtly have denied. We may learn from hence, that *meekneſs of wiſdom*, which will teach us to ſeek the intereſt of others rather than our own, and to conſider how we may edify mankind by the abundance of our good works, rather than how we may excuſe ourſelves in the omiſſion of any.

To avoid the unjuſt offence even of publicans, Jeſus will work a miracle. What would not one of a loving ſpirit do for peace? Any thing ſurely, which is not expreſly forbidden in th the word of God. Peter is ſent to the *lake*, and that not with a *net*, but with a hook: He know a net might incloſe many fiſhes, an hook could take but one. The diſciple was now in his own trade; with that hook he muſt go and angle for the tribute-money! a fiſh ſhall bring him a *ſtater* in his mouth, and that fiſh which bites firſt. What an unuſual *bearer* is here! What an unlikely element to yield a piece of ready coin! I adore thine infinite knowledge and power, O Saviour! which could make uſe of the unlikelieſt means, and ſerve thyſelf of the very fiſhes of the ſea, in a buſineſs of earthly and civil employment. Thy *knowledge*, in penetrating into the bowels of this animal, though in the ſea; thy *power*, in directing the very fiſh to Peter's hook, though thou thyſelf waſt at a diſtance! how muſt this have encouraged both Peter and his brethren in a firm dependance on the Divine Providence!

It was not out of need that our Saviour did this: What veins of

CHAP. XVIII.

Chriſt warneth his diſciples to be humble and harmleſs, to avoid offences, and not to deſpiſe the little ones: teacheth how we are to deal with our brethren, when they offend us, and how often to forgive them; which he ſetteth forth by a parable of the king, who took account of his ſervants, and puniſhed him who ſhewed no mercy to his fellow.

AT the ſame time came the diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdom of heaven?

2 And Jeſus called a little child unto him, and ſet him in the midſt of them,

3 And ſaid, Verily I ſay unto you, Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven.

4 Whoſoever therefore ſhall humble himſelf as this little child, the ſame is greateſt in the kingdom of heaven.

5 And whoſo ſhall receive one ſuch little child in my name, receiveth me.

6 But whoſo ſhall offend one of theſe little ones which believe in me, it were better for him that a mill-ſtone were hanged about his neck, and *that* he were drowned in the depth of the ſea.

7 Woe unto the world becauſe of offences! for it muſt needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore, if thy hand or thy foot offend thee, cut them off, and caſt *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be caſt into everlaſting fire.

9 And if thine eye offend thee, pluck it out, and caſt *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be caſt into hell-fire.

10 Take heed that ye deſpiſe not one of

Ver. 1. Mark ix. 33. Luke ix. 46. xxii. 24.—V. 2. Pſ. cxxxi. 2. Ch. xix. 14. 1 Cor. xiv. 20. 1 Pet. ii. 2.—V. 5. Ch. xx. 27. V. 5. Ch. x. 42.—V. 6. Mark ix. 42. Luke xvii. 1, 2.—V. 7. 1 Cor. xi. 19. Ch. xxvi. 24.—V. 8. Ch. v. 29, 30. Mark ix. 43, 45.

gold and mines of ſilver lay open to his command! but out of a deſire to inſtruct Peter, that whilſt *He* would be tributary to Cæſar, the very fiſhes of the ſea were tributaries to him. How ſhould this encourage our dependance on that omnipotent hand of the Saviour, which hath heaven, earth, and ſea at his diſpoſal! ſtill he is the ſame for us his members, as he was for himſelf the head: Rather than offences ſhall be given to the world, by a ſeeming neglect of his dear children, he will cauſe the very fowls of heaven to bring them meat, and the fiſhes of the ſea to bring them money. O let us then ever look up to Him by the eye of our faith, and not be wanting in our dependance upon Him, who cannot be wanting in his providential care of us. See Bp. Hall.

Chap. XVIII. *Ver.* 1. *At the ſame time came the diſciples*] This chapter is connected with the two preceding; for after Chriſt had delivered the keys of the kingdom of heaven to Peter, and had taken him up into the mountain with James and John, leaving the reſt of his apoſtles, theſe three ſeem to have exalted themſelves above their collegues, and to have been envied by them. In conſequence of their ambition, they began to inquire which of them ſhould hold the higheſt dignities under the Meſſiah? who ſhould be his general, his privy-counſellor, and his ſteward? (ch. xx. 21.) he who firſt embraced his doctrine? or he who is the neareſt in blood to him? or he to whom he has been the moſt frequent gueſt? or he who is the eldeſt? And as St. Matthew treats more largely of this contention of the Apoſtles than the other Evangeliſts, he ſeems to inſinuate, that he was aimed at, by the inquiry of his collegues, and deſpiſed for the infamy of his former life; but that he was happily and fully vindicated and comforted by our Lord's anſwer. Wetſtein.

Ver. 2. *Jeſus called a little child*] See Luke ix. 46. Mark ix. 33. To check the fooliſh emulation of his diſciples, Jeſus called a little child to him, and having ſet him in *the midſt*, that they might conſider him attentively, he ſhewed them by the ſweetneſs, docility, and modeſty viſible in its countenance, what the temper and diſpoſitions of his diſciples ought to be, and how dear to him perſons of ſuch diſpoſitions are, though otherwiſe weak and infirm. Some are of opinion, that the child here mentioned was the celebrated St. Ignatius, who ſuffered martyrdom under the reign and by the command of Trajan. The method of inſtruction here uſed was agreeable to the manner of the eaſtern doctors and prophets, who, in teaching, impreſſed the minds of their diſciples by ſymbolical actions, as well as by words. Thus John xx. 22. Jeſus, by *breathing on his Apoſtles*, ſignified, that through the inviſible energy of his power he conferred on them the gifts of his Spirit. Thus, alſo, John xxi. 19. he bade Peter *follow him*, to ſhew that he was to be his follower in afflictions. And in Rev. xviii. 21. an angel caſts a great ſtone into the ſea, to ſignify the utter deſtruction of Babylon. For more examples, ſee John xiii. 4, 5, 14. Acts xxi. 11. and Macknight.

Ver. 3, 4. *And ſaid, Verily*, &c.] "So far ſhall ye be from becoming the greateſt in my kingdom, that ye ſhall not ſo much *as enter into it*, unleſs ye be, like little children, free from pride, covetouſneſs, and ambition, and reſemble them in humility, ſincerity, docility, and in diſengagement of affection from the things of the preſent life, which fire the ambition of grown men." Whoſoever therefore (ver. 4.) reſts ſatisfied with the province which God has aſſigned him, whatever it may be, and meekly receives all the divine inſtructions, though contrary to his own inclinations, and prefers others in honour to himſelf, ſuch a perſon is really the greateſt in my kingdom. The firſt ſtep towards entering into the kingdom of grace, is to become as little children, lovely in heart, knowing ourſelves utterly ignorant and helpleſs, and depending wholly on our Father who is in heaven for a ſupply of all our wants. Except we be turned from darkneſs to light, and be renewed in the image of God here, we can never enter into the kingdom of glory.

Ver. 5, 6. *And whoſo ſhall receive*, &c.] "All who in the ſenſe above explained are little children, are unſpeakably dear to me, therefore help them all you can, as if it were myſelf in perſon, and ſee that ye offend them not; i. e. that ye neither turn them out of the right way, nor hinder them in it." Dr. Clarke thinks, that *little ones* mean plain and ſincere Chriſtians, before compared, for their ſimplicity and ſincerity, to little children; and that to *offend* them ſignifies to *caſt a ſtumbling-block before them*, to cauſe them to ſin, to diſcourage them in their duty, or tempt them to offend. So that whoever, by a ſcandalous life, ſhould lead others to think ill of the Chriſtian profeſſion in general, or ſhould by perſecution diſcourage the weak, or by ſophiſtry, bad example, or otherwiſe pervert them from the way of truth and goodneſs, would fall under the weight of the terrible ſentence here denounced. Caſaubon, Elſner, and others, have ſhewn at large, that drowning in the ſea was a puniſhment frequently uſed amongſt the Syrians, Greeks, and Romans; and that the perſons condemned had ſometimes heavy ſtones tied about their necks, or were rolled up in ſheets of lead, καταποντιζεσθαι, to ſink them with the weight. It ſeem to have grown into a proverb for dreadful and inevitable ruin. See on ch. xiv. 28. and Mintert on the word καταποντιζω. Μύλος ὀνικος properly ſignifies a mill-ſtone too large to be turned, as ſome were, by the hand; and requiring the force of *aſſes* to move it, as it ſeems thoſe animals were generally uſed by the Jews on this occaſion. See Raphelius, Kiping. Antiq. Rom. l. ii. c. 7. and Lightfoot.

Ver. 7. *For it muſt needs be that offences come*] See Luke xvii. 1. where our Lord expreſſes this more fully; *It is impoſſible but that offences will come*; impoſſible, through the weakneſs, folly, and wickedneſs of mankind. But *woe unto the man by whom*, i. e. by whoſe fault *theſe offences*, or ſcandals, *come!*

Ver. 8. *Wherefore, if thy hand or foot offend thee*] *Make thee to offend.* Wat. and *MS.* and ſo ver. 9. Our Lord here renews the exhortation which he formerly gave, ch. v. 30. rather to ſubmit to the ſevereſt mortifications, than to indulge our ſinful inclinations, to the ſcandal of others, and to our own ruin. We may obſerve that St. Matthew, who hath ſo largely recorded the ſermon on the mount, gives us again this paſſage of it on the preſent occaſion; which is one proof among others, that he did not think it improper or unneceſſary ſometimes to repeat what he had then ſaid; and conſidering the importance of theſe maxims, and how little many of his hearers were diſpoſed to receive and retain them, it was a valuable inſtance of his compaſſion and wiſdom. See Doddridge.

Ver, 10, 11. *Take heed that ye deſpiſe not*, &c.] Becauſe pride, or an high opinion of oneſelf, with a contempt of others, is often the parent of offences, our Lord ſolemnly cautioned his diſciples againſt that evil, and ſhewed them the reaſonableneſs of it by this delightful argument, theſe little ones; for I ſay unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to ſave that which was loſt.

12 How think ye? if a man have an hundred ſheep, and one of them be gone aſtray, doth he not leave the ninety and nine, and goeth into the mountains, and ſeeketh that which is gone aſtray?

13 And if ſo be that he find it, verily I ſay unto you, he rejoiceth more of that *ſheep*, than of the ninety and nine which went not aſtray.

14 Even ſo, it is not the will of your Father which is in heaven, that one of theſe little ones ſhould periſh.

15 Moreover, if thy brother ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone: if he ſhall hear thee, thou haſt gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witneſſes every word may be eſtabliſhed.

17 And if he ſhall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I ſay unto you, Whatſoever ye ſhall bind on earth, ſhall be bound in heaven: and whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven.

19 Again I ſay unto you, That if two of you ſhall agree on earth, as touching any thing that they ſhall aſk, it ſhall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midſt of them.

Ver. 10. Pſ. xxxiv. 7. Zech. xiii. 7. Hebr. i. 14. Eſth. i. 14.—V. 11. Luke xix. 10.—V. 12. Luke xv. 4.—V. 15. Lev. xix. 17. Ecclus. xix. 13. Luke xvii. 3. James v. 20. 1 Pet. iii. 1.—V. 16. Deut. xix. 15. John viii. 17. 2 Cor. xiii. 1. Heb. x. 28.—V. 17. Rom. xvi. 17. 1 Cor. v. 9. 2 Theſſ. iii. 14. 2 John x.—V. 18. Ch. xvi. 19. John xx. 23. 1 Cor. v. 4.—V. 19. Ch. v. 24. 1 John iii. 22. v. 14.

argument,—that the meaneſt Chriſtian is an object of the care of Providence. *That heed that ye deſpiſe not one of theſe little ones*; one who is converted, and become as a little child; one of my real diſciples, of whom I have been ſpeaking to you; *for I ſay unto you, that in heaven*, &c. which Dr. Clarke interprets, "they are the care of angels, and under the protection of God." Our Lord, ſays Macknight, does not ſeem to mean, that every particular ſaint has a guardian angel aſſigned him; but as all the angels *are ſent forth, miniſtring ſpirits to the heirs of ſalvation*, they may in general be called *their angels*. The expreſſion, *behold the face of my Father*, alludes to the cuſtom of earthly courts, where the great men, thoſe who are higheſt in office and favour, are moſt frequently in the prince's palace and preſence. Wherefore, when we are told that the *angels* of the leaſt of Chriſt's diſciples behold the face of God, the meaning is, that the chief angels are employed in taking care of ſuch; and our Lord's reaſoning is both ſtrong and beautiful, when on this account he cautions us againſt deſpiſing them. To conclude, by telling them that the *Son of man was come to ſeek and ſave that which was loſt*; and by delivering the parable of the loſt ſheep, which its owner found after much painful ſearching, he hath eminently diſplayed the immenſe care which the Father Almighty takes of men, and hath given us a juſt notion of the value which he puts on the leaſt of his reaſonable creatures. He gives his higheſt angels charge concerning them, he has ſent his only begotten Son to ſave them, and condeſcends to ſhare in the joy which the heavenly beings are filled with upon their recovery. The particle γαρ, rendered *for* in ver. 11. introduces another reaſon to inforce the caution not to *deſpiſe theſe little ones*; and therefore would be rendered more properly, *moreover*, or *further*. "Not only the *angels* miniſter to their ſalvation, but *I*, the Lord of men and angels, am come down from heaven for their ſakes." See Macknight, Grotius, and Suicer's Theſaurus, vol. i. p. 43.

Ver. 12. *Doth he not leave the ninety and nine*] This might be rendered, *Would he not leave the ninety and nine on the mountains* (in their paſture, or *fold) and go out to ſeek*, &c.? See this parable in Luke xv.

Ver. 14. *Even ſo*, &c.] That is, "God greatly delights in the converſion and ſalvation of men, and is at as much pains to reclaim them, as a ſhepherd is to bring back a ſheep which hath ſtrayed from the fold." We may obſerve the gradation in theſe verſes: firſt, the *angels* do not deſpiſe theſe little ones;—neither the *Son*,—nor the *Father*.

Ver. 15—17. *Moreover, if thy brother ſhall treſpaſs*, &c.] Our Lord having thus ſpoken to the *perſons offending*, now addreſſes his diſcourſe to the perſons *offended*; ſhewing them in what manner they ought to behave towards an offending brother; and whoſoever ſhall cloſely obſerve this three-fold rule, will ſeldom offend others, and never be offended himſelf. "If any, more eſpecially one who is a member of the ſame religious community, do any thing amiſs, of which thou art an eye or ear-witneſs, *firſt* go and tell him alone: if it may be, *in perſon*; if that cannot ſo well be done, by thy *meſſenger*, or in writing: If this ſucceed, thou haſt gained thy brother; haſt recovered him to God, who rejoices at the repentance of a ſinner; and to thyſelf, with whom he was at enmity; and ſo haſt ſaved him from periſhing." See Prov. xxviii. 23. Obſerve, our Lord gives no liberty to omit this, or to exchange it for either of the following ſteps: "If this gentle method does not ſucceed, *ſecondly*, *Take with thee one or two more* men, whom he eſteems and loves, who may then confirm and enforce what thou ſayeſt, and afterwards, if need require, bear witneſs of what was ſpoken. (See Deut. xix. 15.) If even this doth not ſucceed, then, and not before, *tell it to the church*, or to that particular congregation of the faithful to which he belongs; whoſe ſentence being declared, will ſhew him, that in the judgement of all good men, thou haſt done thy duty, and he is to blame. If all this avails not, you will do well to enter into a proteſt againſt him, by forbearing any intimate friendſhip with ſuch a perſon; *and let him* therefore, in this caſe, *be to thee as an heathen and a publican*, or other moſt notorious ſinner, to whom you would perform only the common offices of humanity, but would avoid his intimate ſociety, as ſcandalous; and to whom you are not under thoſe peculiar obligations, whereby Chriſtian brethren are bound to each other." Can any thing be plainer than this?—Chriſt here as expreſly commands all Chriſtians who ſee a brother do evil, to follow this method, not another, and to take theſe ſteps in this order,—as he does, to honour our father and mother.—But if ſo, in what land do the Chriſtians live? See Doddridge, and Bengelius.

Ver. 18. *Whatſoever ye ſhall bind on earth*, &c.] Our Saviour here confers on his *diſciples in general* the power of *binding* and *looſing*, which he had formerly conferred on *Peter* ſingly; but the preſent grant, from the connection in which it ſtands, appears manifeſtly to refer to ſomething further than the former, which had reſpect to nothing but *doctrine*. Whatever Peter declared lawful and unlawful ſhould be held ſo by heaven; whereas here it relates not only to doctrine, but to *diſcipline*. If by their admonitions, whether public or private, the Apoſtles brought their brethren to repentance, they *looſed* the guilt of their ſins, the fetters by which the divine juſtice detains men its priſoners; or, as it is expreſſed above, they *gain their brethren*. On the other hand, if the offending brother continued impenitent, after the methods preſcribed were all tried, they *bound* his guilt the faſter upon him; becauſe, according to the laws of heaven,—the terms of ſalvation which they were to preach by inſpiration, none but penitents ſhall obtain pardon. Wetſtein gives the following explanation of this verſe: "If any one ſhall deſpiſe your ſentence paſſed upon him, according to your appointed rules, he will do it to his own extreme hazard; for, refuſing to return into favour with you, he will be eſteemed guilty before God. On the contrary, if he ſhall reconcile himſelf to you, he ſhall alſo obtain from God pardon for the ſin committed againſt you." See Macknight, Grotius, and ch. xvi. 19.

Ver. 19, 20. *Again, I ſay unto you*] Further to encourage good men to be very earneſt in their endeavours to bring ſinners to repentance, he aſſured them, that if they prayed to God for it, he would hear them, provided it was agreeable to the wiſe ends of his providence. That this refers to a miraculous anſwer of prayer may appear from comparing ch. xxi. 21, 22. Mark xi. 23, 24. John xiv. 13, 14. 1 John iii. 22, &c. Perhaps here is an alluſion to a notion of the Jews, that it was neceſſary, at leaſt, that *ten* ſhould concur in ſocial prayer, if any extraordinary ſucceſs was expected. *I am in the midſt of them*, ver. 20. means, "by my eſpecial favour and preſence; for, obſerving that in thoſe religious aſſemblies they act as the duty which they owe to me directs, I will intercede with my Father for them, and procure them from him a gracious anſwer to their prayers." The Hebrew doctors have a ſaying, that "where two perſons ſit together converſing about the law, there the *Shechinah* is amongſt them." Dr. Clarke paraphraſes the 20th verſe thus: "In whatever place the true doctrine of Chriſt is profeſſed and practiſed, whether by many or few, there is the true church of Chriſt." See ſermon 18. vol. 10. Wetſtein, and Tillotſon's works, vol. iii. p. 307.

21 Then came Peter to him, and ſaid, Lord, how oft ſhall my brother ſin againſt me, and I forgive him? till ſeven times?

22 Jeſus ſaith unto him, I ſay not unto thee, Until ſeven times: but, Until ſeventy times ſeven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his ſervants.

24 And when he had begun to reckon, one was brought unto him which owed him ten thouſand talents.

25 But foraſmuch as he had not to pay, his lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made.

26 The ſervant therefore fell down, and worſhipped him, ſaying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt.

28 But the ſame ſervant went out, and found one of his fellow-ſervants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, ſaying, Pay me that thou oweſt.

29 And his fellow-ſervant fell down at his feet, and beſought him, ſaying, Have patience with me, and I will pay thee all.

30 And he would not: but went and caſt him into priſon, till he ſhould pay the debt.

31 So when his fellow-ſervants ſaw what was done, they were very ſorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, ſaid unto him, O thou wicked ſervant! I forgave thee all that debt, becauſe thou deſiredſt me:

33 Shouldeſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he ſhould pay all that was due unto him.

Ver. 21. Luke xvii. 4.—V. 22. Ch. vi. 14. Mark xi. 25. Col. iii. 13.—V. 24. *A talent is* 750 *ounces of ſilver, which after five ſhillings the ounce, is* 187*l.* 10*s.*—V. 25. Neh. v. 8.—V. 26. Or, *beſought him.*—V. 28. *The Roman penny is the eighth part of an ounce, which, after five ſhillings the ounce, is ſeven pence halfpenny.*

Ver. 21, 22. *Then—came Peter—and ſaid, Lord, how oft,* &c.] *How oft may,* &c. *and muſt I forgive him? MS.* When our Saviour had given his advice for the accommodation of differences among his diſciples, Peter, imagining it might be abuſed by ill-diſpoſed perſons, as an encouragement to offer injuries to others, aſks his Lord, How often his brother might offend, and ſtill claim forgiveneſs? See Luke xvii. 4. where it is *ſeven times in a day,* which implies *very often.* Here it is *ſeven times* only, a mode of expreſſion which ſome imagine to have been borrowed from a Jewiſh tradition, by which the neceſſity of pardoning in lighter matters, is limited to *ſeven times* and no more. In oppoſition to this tradition, our Lord may be underſtood as extending the terms of forgiveneſs, and ordering that pardon ſhould be repeated as often as the injury;—*till ſeventy times ſeven,* —as often as there is occaſion; a certain number for an uncertain. See Grotius, and Wetſtein.

Ver. 23. *Therefore is the kingdom of heaven likened,* &c.] "*For this reaſon,* or, with reſpect to this matter, I may properly ſay that *the kingdom of heaven,* in its conſtitution and final proceſs, *may be likened to,* or illuſtrated by the inſtance of *a certain king,* who ruled over a large country, and who, as he had a great number of officers under him, *was determined* at length *to ſettle accounts with his ſervants.*" Thus our Lord illuſtrates the excellent morality in the preceding verſe, by a lively parable; in which is ſhewn the neceſſity of forgiving the greateſt injuries in every caſe, where the offending party is ſenſible of his fault, and promiſes amendment; a neceſſity of the ſtrongeſt kind, ariſing from this law of the divine government, that it is the condition upon which God forgives our offences againſt him. See ch. vi. 12.

Ver. 24. *One was brought unto him,* &c.] When the king began to inſpect the accounts of his ſervants, one was brought unto him,—probably his ſteward or treaſurer,—who had ſo abuſed the eminent ſtation in which he had been placed, and the high confidence which his prince had repoſed in him, that he owed him a moſt immenſe ſum, and ſtood accountable for *ten thouſand talents;* i. e. upwards of 1,870,000*l.* ſterling. The Pruſſian editors ſay, that the *ten thouſand talents* are here put for an immenſe ſum. Our Lord ſeems to mention ſo large a ſum with a deſign to intimate the number and weight of our offences againſt God, and our utter incapacity of making him any ſatisfaction. See Prideaux's Connection, vol. i. preface, p. xx. and vol. ii. p. 138.

Ver. 25. *But foraſmuch as he had not to pay*] As it plainly appeared by this ſervant's having run through ſuch vaſt ſums, that he had been both negligent and extravagant, his lord, according to frequent cuſtom in ſuch caſes, *ordered him,* &c. *to be ſold.* See Exod. xxii. 3. Lev. xxv. 39. 2 Kings iv. 1. Neh. v. 5. Iſai. l. 1. Not that the value of him, his family and effects, was any way equal to the debt, but as a puniſhment for his wickedneſs; for on any other ſuppoſition, it is hard to conceive how his lord, whoſe humanity and goodneſs was ſo great, came to take ſo rigorous a meaſure, eſpecially as the advantage accruing to himſelf therefrom muſt have been but a trifle, in compariſon of his loſs. See Macknight, and Olearius.

Ver. 27. *Then the Lord—was moved with compaſſion*] See ch. xv. 32. It is plain that the Lord forgave the ſervant his debt conditionally, as is ſtrongly implied by the revocation of the pardon afterwards, ver. 34.

Ver. 28. *Which owed him an hundred pence*] The Roman *penny* or *denarius* here ſpoken of, being in value about *ſeven pence halfpenny* of our money, the whole ſum which was due to him did not much exceed three pounds ſterling; therefore the ſervant's demanding this trifle in ſo rough a manner from his fellow-ſervant, immediately on his coming out from the palace, where ſo much lenity had been ſhewed to him in a matter of far greater importance, manifeſted the very baſeſt diſpoſition in the man. The word ἔπνιγε, which we render *took him by the throat,* imports the doing ſo in the moſt furious manner, ſo as almoſt to *ſtrangle* him; and yet more ſtrongly expreſſes the man's cruelty.

Ver. 31. *His fellow-ſervants—told unto their Lord,* &c.] Διεσάφησαν, "They gave their Lord an exact and faithful account," which is the full meaning of the word. See Albert. and the *Reflections* at the end.

Ver. 32. *O thou wicked ſervant!*] *Slave.* Doddridge; who obſerves that the word Δοῦλε is not always a term of reproach, nor does it neceſſarily imply more than *ſervant;* yet in this connection the word *ſlave* ſeems beſt to expreſs the indignation with which his lord is ſuppoſed to ſpeak. The verb παρεκάλεσας rendered *deſiredſt,* implies ſomething more ſtrong; *becauſe thou didſt earneſtly requeſt and intreat me.*

Ver. 34. *Delivered him to the tormentors*] Βασανιςαῖς, the *executioners of juſtice.* Heylin. The word doth not only ſignify *executioners,* or perſons who put criminals to the *torture,* but alſo *gaolers,* who had the charge of priſoners and examined them. Impriſonment is a much ſeverer puniſhment in the eaſtern parts of the world than here: ſtate priſoners eſpecially, when condemned to it, are not only forced to ſubmit to a very mean and ſcanty allowance, but are frequently loaded with *clogs,* or *yokes of heavy wood,* in which they cannot either lie or ſit at eaſe; and by frequent ſcourgings, and ſometimes by racking, are quickly brought to an untimely end: There is probably a reference to this in the preſent paſſage. It may perhaps ſeem at firſt a very improper method purſued by the *lord* of obtaining payment in theſe circumſtances; yet when it is conſidered that the man's behaviour to his fellow-ſervant ſhewed him to be a wretch not only of the moſt barbarous diſpoſition, but extremely covetous; his lord had reaſon to ſuſpect that he had ſecreted his money and goods, eſpecially as nothing appeared in his poſſeſſion; wherefore he wiſely ordered him to be tortured on the rack, till he ſhould diſcover with whom they were lodged, and make complete payment.—Beſides, it may be conſidered in the light of a puniſhment incomparably heavier than that which was to have been inflicted on him purely for his inſolence: for though the debt was immenſe, yet whilſt it appeared to have been contracted not by fraud, but by extravagance and bad management, he was only to be ſold with his family, for a certain term of years, that payment might be made as far as their price would go; but now that he added to his former miſbehaviour, covetouſneſs, and unmercifulneſs in the exaction of a trifling debt from a fellow-ſervant, to whom he ought to have been more indulgent for the ſake of their common lord, who had been ſo kind to him; there was all

35 So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

CHAP. XIX.

Chriſt healeth the ſick; anſwereth the Phariſees concerning divorcement: ſheweth when marriage is neceſſary: receiveth little children: inſtructeth the young man how to attain eternal life, and how to be perfect: telleth his diſciples how hard it is for a rich man to enter into the kingdom of God: and promiſeth reward to thoſe that forſake any thing to follow him.

Ver. 35. Ch. vi. 14. Mark xi. 26. James ii. 13.

the reaſon in the world to ſuſpect, that in his lord's affairs he was more fraudulent than negligent; for which cauſe he was *delivered to the tormentors*, to be puniſhed in the manner his crimes deſerved: than which a ſtronger repreſentation of God's diſpleaſure againſt men of unmerciful, unforgiving, and revengeful diſpoſitions cannot be ſet forth, or even conceived, by the utmoſt force of human imagination. May it not be proper to put it here to the conſciences of ſome, and to aſk, whether rigour in exacting temporal debts, in treating without mercy ſuch as are *unable* to ſatisfy them, and confining them in a miſerable priſon, where they are totally incapacitated from any probability of ſatisfying them;—whether this can be allowed to a *Chriſtian*, who is bound to imitate his God and Father?—to a *debtor*, who can expect forgiveneſs only on the condition of forgiving others?—to a *ſervant*, who ſhould obey his maſter?—and to a *criminal*, who is in daily expectation of his judge and final ſentence? See Macknight, Heſychius, and Samedo's China. p. 225.

REFLECTIONS ON CHAP. XVIII.

How great and common a misfortune is it for men to think of nothing but their own greatneſs, and how to raiſe themſelves above others! If the Apoſtles, who had forſaken all, and who had ſo long enjoyed the daily inſtructions and edifying example of Chriſt, were not void of this paſſion, who ought not to be afraid?

Either Chriſt is not truth itſelf, or without a true *converſion* and *humility* (ver. 3.) there is not the leaſt *hope of any place in heaven*. What is it to be an evangelical *child*, but to be pure in mind and body? to wiſh ill to none, to be ready to do good to all, and to have no projects for advancement, riches, honours, fortunes, &c.? This Chriſtian childhood will make us great in the kingdom of heaven. But alas! how low do we debaſe ourſelves, in order to be great on *earth!* To be great in *heaven*, how little do we do it! The humility which pleaſes God, is that of choice, or of acceptance, not a natural meanneſs of heart and ſpirit; and the firſt place is promiſed to this virtue, which ſeems the moſt eaſy, and to the exerciſe of which external things are leaſt needful; on which account we are certainly the leſs to be excuſed, if we are found deficient in it.

It is melancholy to think, that many who have by their office been employed to read and explain this leſſon to others, and who have not been *children in underſtanding*, ſeem to have learned ſo little of it themſelves, as if it had never been at all intended for that order of men to whom however it was immediately addreſſed! If there be any ſuch yet remaining in the Chriſtian miniſtry, let them ſeriouſly weigh the *woe* denounced *on that man by whom the offence cometh*. ver. 7. We can never too earneſtly pray that the mercies of God may be extended to all profeſſing Chriſtians, who wholly give themſelves up to worldly purſuits and projects; but eſpecially to thoſe who make the church of Chriſt only a kind of porch to the temple of Mammon. May the divine grace deliver us from ſuch fatal ſnares, and form us to that ſelf-denial and mortification, without which we cannot be the true diſciples of Chriſt. But, after *having pierced ourſelves through with many* unneceſſary *ſorrows here*, ſhall plunge ourſelves deep into eternal perdition.

How happy are the meaneſt ſervants of Chriſt, in the care and favour of their bleſſed Maſter, and in the *angelic guard* (ver. 10.) which by his high command are continually attending even the lambs of his flock! So condeſcending are the bleſſed ſpirits above, that even the greateſt of them do not diſdain to miniſter unto the heirs of ſalvation; how then ſhall the wiſeſt and greateſt of men dare to deſpiſe thoſe, whom angels honour with their guardianſhip and care; eſpecially, ſince God hath loved them ſo exceedingly, as to *give* even his own *Son* for them! ver. 11. Who can either doubt or wonder as to God's ſending his angels for the ſervice of ſouls, after he has ſent his own Son to ſerve them even with his blood! They do what they can to deſtroy the workmanſhip of Chriſt, who, by means of ſcandal and offence, cauſe thoſe to relapſe into ſin, whom he by his labours and ſufferings has reſcued and cleanſed from it.

It is a rule to be obſerved by paſtors, to apply themſelves moſt to thoſe ſouls whoſe wants are greateſt. The good ſhepherd left the *ninety and nine*, to ſeek *the ſheep* that was loſt. In order to comprehend *our good ſhepherd's joy* on the recovery and converſion of a ſinner, it is neceſſary to comprehend his love towards ſouls. But who is able to do this? If we would have ſome idea of it which comes near the truth, let us judge of it by his deſcent from heaven to be incarnate, by the labours of his life, and by the pain and ignominy of his death.

What could have been happier for the church of Chriſt than the obſervation of that plain and eaſy rule which he hath given for ending diſputes among his followers? ver. 15, 16. and yet, who that ſees the conduct of the generality of Chriſtians, would imagine they had ever heard of ſuch a rule?—Inſtead of this *private expoſtulation*, which might often bring a debate to a ſpeedy and amicable conclusion, what public charges! what paſſionate complaints! what frequent and laboured attempts to take, if the leaſt ſcandalous, yet not the leaſt pernicious kind of revenge, by wounding the characters of thoſe whom we imagine to have injured us! Alas! what is there of the ſpirit of Chriſtianity in all this? If from the private carriage of man to man, we carry our reflections to proceedings of a more public nature, in what Chriſtian nation are church cenſures conformed to this rule? Is this the form in which eccleſiaſtical judgements appear, in the Popiſh or even in the Proteſtant world? Are theſe the methods uſed even by thoſe who boaſt the moſt loudly of the authority of Chriſt to confirm their ſentence? Let us earneſtly pray, that this diſhonour to the Chriſtian name may be wiped away, and that true religion and even common humanity may not with ſuch ſolemn mockery be deſtroyed, in *the name of the Lord*.

God is found in union and agreement: nothing is more efficacious than *prayer*, (ver. 19.) when we are united to Jeſus Chriſt, and offer up our prayers through his mediation. It is He himſelf who prays, His merits which aſk, His love which intreats, His heart which groans, His blood which intercedes; and it is the Son who obtains all from his Father. This ſhews the advantages of prayer made in common of Chriſtian ſocieties, where God is ſerved as it were with one heart, and one ſoul; but above all, of the great ſociety of the church, where we are united in the body, and by the Spirit of Jeſus Chriſt.

Where love is, there is Chriſt; where diviſion is, there is the evil ſpirit. A Chriſtian family, which, like that of Tobias in chooſing the ſtate of marriage, ſeeks God alone, which brings up Children only for him, and which does all the good which lies within its ſphere, may be aſſured, by virtue of this promiſe, that Chriſt is preſent in the midſt of them in a very particular manner. None but an omnipreſent, and conſequently a divine perſon could ſay, *where-ever two or three are gathered together in my name, there am I in the midſt of them:* His power and his goodneſs can never be impaired: Be it therefore our encouragement to ſocial prayer, and let the remembrance of our Redeemer's continual preſence and inſpection engage us to behave ourſelves agreeably to the relation which we claim to him, and to thoſe expectations from him which we profeſs. How unreaſonable and how odious does a ſevere and uncharitable temper appear, when we view it in the light of this juſt and convincing *parable!* ver. 23, &c. which may be conſidered as our Lord's explication of the fifth petition of his own prayer. There are three things in it oppoſed to each other; the lord to his ſervant,—an immenſe ſum to a trifle,—and the moſt extraordinary clemency to the greateſt cruelty. The application of the parable therefore is eaſy, and ſufficient to overturn all the arguments whereby evil minds would juſtify revenge; particularly thoſe taken from the nature and number of the offences committed, or from the dignity of the perſon againſt whom they are committed, or from the benefits conferred on the perſons who commit them. For, in the firſt place, what are men compared with God? In the ſecond place, how immenſe a debt doth each of us owe to him? A debt, which from infancy we begin to contract, and are daily increaſing in our ripening years. And in the third place, how trifling are the offences which our brethren commit againſt us, perhaps through inadvertency, or in conſequence of ſome provocation received from us! Moſt unworthy therefore of the divine mercy are weak mortals, whonot, withſtanding they are themſelves weighed down with an infinite load of guilt, are implacable towards their fellow-creatures, and will not forgive them the ſmalleſt offence, although they have a due ſenſe of them, and expreſs their ſorrow for them.

Perſons of this monſtrous diſpoſition ſhould ſeriouſly conſider the concluſion and application of the parable before us: *So likewiſe ſhall my heavenly Father do alſo unto you, if you from your hearts*, i. e. really, inwardly, and not in word or tongue only, *forgive not every one*, however great, or rich, or powerful you may be, *his brother their treſpaſſes*. A moſt aweful denunciation! which ought, and ſurely muſt ſtrike terror into men of fierce and implaeable minds: for, whatever they may think, it will in its utmoſt extent be executed upon all, who will not be perſuaded by the conſideration of the divine mercy fully to forgive, not their *fellow-ſervants* merely, but their own *brethren*, and God's children, ſuch petty treſpaſſes as they may happen to commit againſt them, but of which they afterwards are ſenſible, make reparation, and promiſe amendment. O let us think ſeriouſly on that aweful moment, wherein we ſhall fall down at the feet of our judge, there to receive the ſentence of our eternal fate,—inſolvent debtors as we are, but through the infinite merits of the adorable Jeſus; and then we ſhall have but little inclination to inſult thoſe whom we ſee proſtrate before us; we ſhall diſcharge our hearts of every ſentiment of rancour and revenge, nor ever allow a word, or even a wiſh that favours of it: And to this end give us, Lord of love, that Chriſtian heart, whoſe bottom is all charity and mercy, whoſe works are all mildneſs and indulgence!

AND it came to paſs, *that* when Jeſus had finiſhed theſe ſayings, he departed from Galilee, and came into the coaſts of Judea, beyond Jordan;

2 And great multitudes followed him; and he healed them there.

3 The Phariſees alſo came unto him, tempting him, and ſaying unto him, Is it lawful for a man to put away his wife for every cauſe?

4 And he anſwered and ſaid unto them, Have ye not read, that he which made *them* at the beginning, made them male and female?

5 And ſaid, For this *cauſe* ſhall a man leave father and mother, and ſhall cleave to his wife: and they twain ſhall be one fleſh.

6 Wherefore they are no more twain, but one fleſh. What therefore God hath joined together, let not man put aſunder.

7 They ſay unto him, Why did Moſes then command to give a writing of divorcement, and to put her away?

8 He ſaith unto them, Moſes, becauſe of the hardneſs of your hearts, ſuffered you to put away your wives: but from the beginning it was not ſo.

9 And I ſay unto you, Whoſoever ſhall put away his wife, except *it be* for fornication, and ſhall marry another, committeth adultery: and whoſo marrieth her which is put away, doth commit adultery.

Ver. 1. Mark x. 1.—V. 2. Ch. xii. 15.—V. 4. Gen. i. 27. v. 2. Mal. ii. 15.—V. 5. Gen. ii. 24. Mark x. 5—8. Epheſ. v. 31. 1 Cor. vi. 16. vii. 2.—V. 7. Deut. xxiv. 1. Ch. v. 31.—V. 9. Ch. v. 32. Mark x. 11. Luke xvi. 18. 1 Cor. vii. 10, 11.

Chap. XIX. *Ver.* 1, 2. *The coaſts of Judea, beyond Jordan*] Properly ſpeaking, no part of Judea was on the further ſide of Jordan; for though after the Jews returned from the captivity, the whole of their land was called Judea, eſpecially by foreigners who happened to mention their affairs, it is certain, that in the Goſpels Judea is always ſpoken of as a particular diviſion of the country: We may therefore reaſonably ſuppoſe that St. Matthew's expreſſion is elliptical, and may ſupply it from St. Mark x. 1. thus: *And came into the coaſts of Judea,* διὰ τοῦ πέραν τοῦ Ἰορδάνου,—*through the country beyond Jordan.* See John x. 40. In this journey our Lord paſſed through the country beyond Jordan, that the Jews living there might enjoy the benefit of his doctrine and miracles; *and great multiudes followed him*, namely, from Galilee into Perea. Our Saviour's fame was become exceeding great, inſomuch that every where he was reſorted to and followed;—by the *ſick*, who wiſhed to be healed; by their friends, who attended them; by thoſe whoſe curioſity prompted them to ſee and examine things ſo wonderful; by well-diſpoſed perſons, who found themſelves greatly profited and pleaſed with his ſermons; by enemies, who watched all his words and actions, with a deſign to expoſe him as a deceiver; and laſtly, by thoſe who expected that he would ſet up the kingdom immediately. Beſides, at this time the *multitude* might have been greater than ordinary, becauſe, as the paſſover was at hand, many going thither might have choſen to travel in our Lord's train, expecting to ſee new miracles. See Macknight and Lamy. The verſion of 1729 renders the latter part of the 21ſt verſe, *And came into the confines of Judea, on the other ſide Jordan.*

Ver. 3. *The Phariſees alſo came,* &c. *for every cauſe*] *For every fault.* MS. *At diſcretion.* Verſion of 1729. Our Lord had delivered his ſentiments on this ſubject twice; once in Galilee, ch. v. 31. and again in Perea, Luke xvi. 18. It is probable, therefore, that they knew his opinion, and ſollicited him to declare it, hoping it would incenſe the people, who reckoned the liberty which the law gave them of divorcing their wives, one of their chief privileges. Or, if, ſtanding in awe of the people, he ſhould deliver a doctrine different from what he had taught on former occaſions, they thought it would be a fit ground for accuſing him of diſſimulation. But they miſſed their aim entirely; for Jeſus, always conſiſtent with himſelf, boldly declared the third time againſt arbitrary divorces, not in the leaſt fearing the popular reſentment. See Macknight, and the note on ch. v. 31, 32. and Deut. xxiv. 1.

Ver. 4—7. *And he anſwered,* &c.] The accounts which St. Matthew and St. Mark have given of this matter, though they ſeem to claſh upon the firſt view, are in reality perfectly conſiſtent. The two hiſtorians, indeed, take notice of different particulars, but theſe, when joined together, mutually throw a light on each other. According to both Evangeliſts, the Phariſees came with an inſiduous intention, and aſked our Lord's opinion concerning divorce: But the anſwer returned to their queſtion is differently repreſented by the hiſtorians. Matthew ſays, that our Lord deſired the Phariſees to conſider the original inſtitution of marriage in Paradiſe, where God created the human kind of different ſexes, and implanted in their breaſts ſuch a mutual inclination towards each other, as in warmth and ſtrength ſurpaſſes all the other affections wherewith he hath endowed them; and becauſe they have ſuch a ſtrong love to each other he declared, that in all ages they ſhould neglect every other tie, and among the reſt that which binds them to their parents, and unites them together by marriage; and that male and female, thus joined together in marriage, are by the ſtrength of their mutual affection *no more twain, but one fleſh*; i. e. conſtitute only one perſon in reſpect of the unity of their inclinations and intereſts, and of the mutual power which they have over each other's body, (1 Cor. vi. 16. vii. 4.) and that as long as they continued faithful to this law, they muſt remain undivided till death ſeparates them. From the original inſtitution of marriage in Paradiſe, and from the great law thereof declared by God himſelf upon that occaſion, it evidently appears, that it is the ſtrongeſt and tendereſt of all friendſhips; a friendſhip ſupported by the authority of the divine ſanction and approbation; a friendſhip therefore which ought to be indiſſoluble till death: *What therefore God hath joined together, let no man put aſunder*, by unſeaſonable divorces. Thus, according to St. Matthew, our Lord anſwered the Phariſees' queſtion concerning divorce, by referring to the original inſtitution of marriage in Paradiſe; but St. Mark ſays, ch. x. 3. that he anſwered it by referring them to the Moſaical precept, he anſwered, *What did Moſes command you?* The Evangeliſts, however, may be eaſily freed from the imputation of inconſiſtency, by ſuppoſing, that the anſwer in St. Mark was given after the Phariſees had, as St. Matthew informs us, ver. 7. objected the precept in the law to the argument againſt divorce drawn from the original inſtitution. *Why then did Moſes,* &c.? "If divorce be contrary to the original inſtitution of marriage, as you affirm, how came it that Moſes has commanded us to give a bill of divorce, and to put her away?" The Phariſee, by calling the law concerning divorce a *command*, inſinuated, that Moſes had been ſo tender of their happineſs, that he would not ſuffer them to live with bad wives, though they themſelves had been willing; but peremptorily enjoined them, that ſuch ſhould be put away: To this our Lord anſwers, Mark x. 3. *What did Moſes command you,* &c.? and his queſtion being placed in this order, implies, that he wondered how they came to conſider Moſes' permiſſion in the light of an abſolute command, ſince it was granted merely on account of the hardneſs of their hearts. See Macknight, Doddridge, and the other harmoniſts, and the following note. Dr. Heylin, inſtead of *He which made them*, in the fourth verſe, ὁ ποιήσας, reads *the Creator*; and inſtead of *ſaid*, ver. 5. he reads, *it was ſaid*; for I take εἶπεν here, ſays he, for an imperſonal verb. It was *Adam* who ſaid ſo, and not *God.* The Pruſſian editors read, *ſays the Scripture.* But on this ſubject, ſee the note on Gen. ii. 24.

Ver. 8. *Becauſe of the hardneſs of your hearts*] He meant their paſſionate, ſtubborn, perverſe temper, which was ſuch, that had they not been permitted to divorce their wives, ſome would not have ſcrupled to murder them; others would have got rid of them by ſuborning witneſſes, to prove the crime of adultery againſt them. Others would have reckoned it great mildneſs, if they had contented themſelves with ſeparating from their wives, and living unmarried; and thus God's deſign of multiplying his people exceedingly, muſt have been fruſtrated, as the hated wives would either have been murdered, or denied the liberty of propagating by other huſbands; a privilege which was ſecured to them by divorce. Moſes therefore acted as a prudent lawgiver, in allowing other cauſes of divorce beſides whoredom, becauſe by admitting the leſs, he avoided the greater evil. At the ſame time the Jews, whoſe hardneſs of heart rendered this expedient neceſſary, were chargeable with all the evils which followed it; for which reaſon, as often as they divorced their wives, unleſs in the caſe of *adultery*, they ſinned againſt the original law of marriage, and were criminal in the ſight of God, notwithſtanding their law allowed ſuch divorces. Our Lord, as Grotius well obſerves, ſtrongly intimates, that a more tender diſpoſition than that which characterized the Jews under the Moſaic diſpenſation, might juſtly be expected from His diſciples.

Ver. 9. *Whoever ſhall put away his wife,* &c.] From our Lord's anſwer it appears, that the ſchool of *Sammai* taught the beſt morality on the ſubject of divorce, but that the opinion of the ſchool of *Hillel* was more agreeable to the law of Moſes on that point. See on ch. v. 31. The exact meaning of the word πορνεία, here rendered *fornication*, ſeems to be *proſtitution* of the body, whether for luſt or gain; and ſo it may ſignify, according to the context, either fornication, adultery, or whoredom of any kind. The preſent verſe ſeems to be parallel to Mark x. 11. having been ſpoken to the diſciples in the houſe, as is probable from the unuſual change of perſons obſervable in this part of the diſcourſe. The practice of unlimited divorces which prevailed among the Jews, gave great encouragement to family quarrels, was very deſtructive of charity, and hindered

10 His diſciples ſay unto him, If the caſe of the man be ſo with *his* wife, it is not good to marry.

11 But he ſaid unto them, All *men* cannot receive this ſaying, ſave *they* to whom it is given.

12 For there are ſome eunuchs, which were ſo born from *their* mother's womb: and there are ſome eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themſelves eunuchs for the kingdom of heaven's ſake. He that is able to receive *it*, let him receive *it*.

13 Then were there brought unto him little children, that he ſhould put *his* hands on them, and pray: and the diſciples rebuked them.

14 But Jeſus ſaid, Suffer little children, and forbid them not to come unto me: for of ſuch is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 And behold, one came and ſaid unto him, Good Maſter, what good thing ſhall I do that I may have eternal life?

17 And he ſaid unto him, Why calleſt thou me good? *there is* none good but one, *that is* God: but if thou wilt enter into life, keep the commandments.

Ver. 11. 1 Cor. vii. 2, 7, 9, 17.—V. 12. 1 Cor. vii. 32, 34. ix. 5, 15.—V. 13. Mark x. 13. Luke xviii. 15.—V. 14. Ch. xviii. 3. V. 16. Mark x. 17. Luke xviii. 18. Luke x. 25.

hindered the good education of their common offſpring: Beſides, it tended not a little to make their children loſe that reverence for them, which is due to parents, as it was ſcarcely poſſible for the children to avoid engaging in the quarrel. Our Lord's prohibition, therefore, of theſe divorces, is founded on the ſtrongeſt reaſon, and tends highly to the peace and welfare of ſociety. See Macknight, and Mintert on the word πορνεια.

Ver. 10. *If the caſe of a man be ſo*, &c.] The diſciples obſerved to their Lord, that ſince the law of marriage is ſo rigid, that unleſs the woman breaks the bond by going aſtray, her huſband cannot diſmiſs her, but muſt bear with her, whatever are her other vices, deformities, or defects,—a man had better not marry at all. To this our Lord replies, that certainly it is not in every one's power to live continently; yet if any man has the gift, whether by natural conſtitution, or by the injury of human force uſed upon him, which has rendered him incapable of the matrimonial union,—according to that infamous traffick which the luxury and effeminacy of the eaſtern world rendered ſo common; or by an ardent deſire of promoting the intereſts of religion, animating him to ſubdue his natural appetite, and enabling him to live in voluntary chaſtity, unincumbered with the cares of the world; ſuch a perſon will not ſin, though he leads a ſingle life. That the amputation of deſire only is meant by the phraſe, *who have made themſelves eunuchs*, may be gathered from the other clauſes of the paſſage, for there is mention made firſt of *eunuchs, who were ſo born from their mother's womb*; plainly importing that ſome are continent by natural conſtitution. Next we are told of *eunuchs who have been made ſo by men*; and laſt of all, there *be, who have made themſelves eunuchs for the kingdom of heaven's ſake*; not by doing violence to themſelves, but by a ſtrong reſolution of living continently in a ſtate of celibacy, for the ſake of promoting more effectually the intereſts of religion. See 1 Cor. vii. 7, 37. Our Lord adds, *He that is able to receive it, let him receive it*; which words muſt not be referred to the clauſes immediately preceding them, as if our Lord meant to ſay, "He who is able to become an eunuch, by any of the ways I have mentioned, let him become one:" for the ſecond way is without all queſtion unlawful: But they muſt refer to ver. 11. as is plain from the words themſelves, In that verſe Jeſus had ſaid, *All men cannot receive this ſaying*, &c. "They cannot live without marriage chaſtely, unleſs they have the gift of continency." In the 12th verſe he ſhews how that gift is obtained, mentioning three ways of it; and then adds, *he that is able to receive it, let him receive it.* "He who by any of the methods I have mentioned is in a capacity of living chaſtely, may continue unmarried without ſinning." We may juſt obſerve, that what is here ſaid of a ſingle life, is entirely perverted by the Roman catholicks, when they produce it to diſcredit matrimony, and exalt celibacy as the moſt perfect ſtate; for on this very occaſion marriage is declared to be an inſtitution of God; and leſt any one might have replied, that it was a remedy contrived purely for the weakneſs of our fallen ſtate, it is particularly obſerved that it was inſtituted in the time of man's innocence. Wherefore as the Apoſtle tells us, *Marriage is honourable in all* ranks and conditions of perſons, provided the duties thereof are inviolably maintained. Beſides, it is falſe to affirm that our Lord recommends celibacy; he only gives permiſſion for it, as a thing not unlawful; telling them, that if they were able to live continently, they would not ſin, though they did not marry; eſpecially as the times they lived in were times of perſecution. In this light alſo the judgement of the Apoſtle St. Paul is to be conſidered, 1 Cor. vii. 26. See Macknight, Wetſtein, and Chemnitz.

Ver. 13. *Then were there brought unto him little children*] Grotius obſerves, that it was a cuſtom with the Jews to bring their children to perſons of remarkable ſanctity, to receive their bleſſing, and to enjoy the benefit of their prayers; a cuſtom which is preſerved amongſt them to this day. The impoſition of hands was a ceremony with which the ancient prophets always accompanied their prayers in behalf of others. This action of our Saviour might be performed only in compliance with the above-mentioned cuſtom; yet there are others who imagine that theſe children were brought by certain perſons, who ſeeing the many wonders performed by Chriſt, thought perhaps that his power would be as effectual in preventing, as in removing diſtempers; and therefore propoſed to get their little ones ſecured by his prayers from all harms. Whatever was their deſign, *the diſciples rebuked them*; apprehending them too troubleſome, and thinking it beneath the dignity of ſo great a prophet, to concern himſelf about ſuch little creatures, who were incapable of receiving any inſtruction from him. Wetſtein thinks, that being deeply engaged in the diſcourſe concerning matrimony, and having many curious queſtions to propoſe to their maſter, they were diſpleaſed to be thus unſeaſonably interrupted.

Ver. 14. *Suffer little children*, &c.] *Let the little children alone, and do not hinder them from coming to me.* See Dr. Scott, Doddridge, &c. Chriſt's ſhewing his regard in ſuch a manner to theſe children, muſt not only have been exceedingly pleaſing to the parents, but the memory of this condeſcenſion might make tender and laſting impreſſions on the children themſelves; and the ſight muſt have been very edifying and encouraging to other young perſons, who might happen to be preſent; not to ſay how inſtructive this gentleneſs to children may be to miniſters, and how much their uſefulneſs may be promoted by a regard to it. Our Lord might reaſonably be the more diſpleaſed with his diſciples for endeavouring to prevent their being brought, as he had ſo lately ſet a child among them, and inſiſted on the neceſſity of their being made conformable to it. See ch. xviii. 2, 3. And perhaps, as the diſciples expreſſed ſome diſſatisfaction at his doctrine concerning divorce, ver. 10. Jeſus took this opportunity to inform them again, that unleſs they poſſeſſed the humility, meekneſs, and docility of children, they ſhould not enter into the kingdom of God; *for of ſuch is the kingdom of heaven*; i. e. as Dr. Doddridge paraphraſes it, "Perſons of ſuch a character are the true ſubjects of my kingdom, and heirs of eternal glory, to which many little children are received; and in token of it, the children of believing parents are to be admitted into my church by baptiſm." See Mark x. 15. Luke xviii. 7. "I acknowledge, ſays this candid and ſenſible writer, that theſe words will not of themſelves prove *infant baptiſm* to be an inſtitution of Chriſt; but if that appears from other Scriptures to be the caſe, there will be proportionable reaſon to believe, that our Lord might here intend ſome reference to it."

Ver. 15. *And he laid his hands on them*, &c.] Though the little ones could not profit by our Savour's inſtruction, yet being capable of his good wiſhes, St. Mark tells us, ch. x. 16. *He took them up in his arms, and*, with his uſual benevolence, *bleſſed them*. The *impoſition of hands* being always accompanied with *prayer*, as we obſerved, St. Matthew, who, in the beginning of his account, had joined theſe two together, ſays ſimply at the concluſion, that *He laid his hands on them, and departed.* It is probable therefore that Jeſus both recommended the young ones to God in prayer, and bleſſed them himſelf.

Ver. 16. *Behold, one came, and ſaid*] For the explanation of this event, ſee the notes on Mark x. 17, &c. where it is more circumſtantially related.

Ver. 17. *There is none good but one, that is God*] This paſſage has been produced and ſtrongly urged by the Arians in favour of their ſyſtem. They found their argument upon the Greek, which runs thus: Ουδεις εστιν αγαθος, ει μη εις, ὁ Θεος. *There is none good, but* εις, *one*; *and that* (one) *is*, ὁ Θεος, *God*. Whence it is urged, that the adjective εις being in the *maſculine* gender, cannot be interpreted to ſignify *one being*, or *nature* (for then it ſhould have been εν in the *neuter*) but *one perſon*; ſo that by confining the attribute of goodneſs to the ſingle perſon of the *Father*, it muſt of courſe exclude the perſons of the *Son* and *Holy Ghoſt* from the *unity* of the *Godhead*. This it muſt be owned is a plauſible objection; for, ſuppoſing the word εις to ſignify *one perſon* (and in that lies the whole force of the argument) then, if *one perſon* only is *good*, and that perſon is *God*, it muſt alſo follow, that there is but one perſon who is *God*; the name of *God* being as much confined hereby to a *ſingle perſon*, as the attribute of *goodneſs*. But this isutterly falſe; the names of *God*, *Lord*, *Lord of hoſts*, the *Almighty*, *Moſt High*, *Eternal*, *God of Iſrael*, &c. being

18 He ſaith unto him, Which? Jeſus ſaid, Thou ſhalt do no murder, Thou ſhalt not commit adultery, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs,

19 Honour thy father and *thy* mother: and, Thou ſhalt love thy neighbour as thyſelf.

20 The young man ſaith unto him, All theſe things have I kept from my youth up: what lack I yet?

21 Jeſus ſaid unto him, If thou wilt be perfect, go *and* ſell that thou haſt, and give to the poor, and thou ſhalt have treaſure in heaven: and come *and* follow me.

22 But when the young man heard that ſaying, he went away ſorrowful: for he had great poſſeſſions.

23 Then ſaid Jeſus unto his diſciples, Verily I ſay unto you, That a rich *man* ſhall hardly enter into the kingdom of heaven.

24 And again I ſay unto you, It is eaſier for a camel to go through the eye of a needle, than for a rich *man* to enter into the kingdom of God.

25 When his diſciples heard *it*, they were exceedingly amazed, ſaying, Who then can be ſaved?

26 But Jeſus beheld *them*, and ſaid unto them, With men this is impoſſible; but with God all things are poſſible.

27 Then anſwered Peter, and ſaid unto him, Behold, we have forſaken all, and followed thee; what ſhall we have therefore?

28 And Jeſus ſaid unto them, Verily I ſay unto you, That ye which have followed me in the regeneration, when the Son of man ſhall ſit in the throne of his glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael.

Ver. 18. Exod. xx. 13. Deut. v. 17.—V. 19. Ch. xv. 4. Lev. xix. 18. Ch. xx. 39. Rom. xiii. 9. Gal. v. 14. James ii. 8.—V. 21. Ch. vi. 20. Luke xii. 33. xvi. 9. 1 Tim. vi. 18, 19.—V. 23. Mark x. 24. 1 Tim. vi. 9, 10.—V. 26. Jer. xxxii. 17. Zech. viii. 6. Luke i. 37. xviii. 27.—V. 27. Mark x. 28. Luke xviii. 28. Ch. iv. 20. Luke v. 11.—V. 28. Ch. xx. 21. Luke xxii. 28, 29, 30. 1 Cor. vi. 2, 3. Rev. ii. 26.

alſo aſcribed to the *ſecond* and *third perſons* of the bleſſed *Trinity.* Take it in this way, therefore, and the objection by proving too much, confutes itſelf, and proves nothing. The truth is, this criticiſm, upon the ſtrength of which ſome have dared to *un-deify* the Saviour, has no foundation in the original. The word εις is ſo far from requiring the ſubſtantive *perſon* to be underſtood with it, that it is put in the *maſculine* gender, to agree with its ſubſtantive Θεος, and is beſt conſtrued by an adverb. If you follow the Greek by a literal tranſlation, it will be thus, *There is none good,*—ει μη εις ὁ Θεος,—*but the one God*; that is, in common Engliſh, *but God only.* And it happens, that the ſame Greek, word for word, occurs in Mark ii. 7. *Who can forgive ſins,*—ει μη εις ὁ Θεος, *but God only?* So it is rendered by our tranſlators; and we have a plain matter of fact, that εις in this place cannot poſſibly admit the ſenſe of *one perſon*, becauſe Chriſt, who is *another perſon*, took upon him to *forgive ſins.* In the parallel place of St. Luke's Goſpel (ch. v. 21.) the expreſſion is varied, ſo as to make it ſtill clearer,—ει μη μονος ὁ Θεος,—not εις, but μονος, another adjective of the maſculine gender, which, though it agree with its ſubſtantive Θεος, is rightly conſtrued with an *adverb*,—either the *alone God*, or *God only:* and the Greek itſelf uſes one for the other indifferently, as επ᾽ αρτῳ μονῳ, *by bread only*, Matth. iv. 4. εν λογῳ μονον, *in word only.* 1 Theſſ. i. 5. The utmoſt that can be gathered therefore from theſe words, is no more than this, that there is *one God* (in which we are all agreed) and that there is *none good* beſide him, which nobody will diſpute. Whether in this *God* there be *one perſon* or *three*, remains yet to be conſidered; and the Scripture is ſo expreſs in other places, as to ſettle it beyond all diſpute. If it ſhould here be aſked, for what reaſon Chriſt put the queſtion before us, *Why calleſt thou me good?* I anſwer, For the ſame reaſon that he aſked the Phariſees, *Why David in Spirit called him* LORD. ch. xxii. 43. and that was, to try if they were able to account for it. This *young man*, by addreſſing our Saviour under the name of *good maſter*, when the Pſalmiſt had affirmed long before, that *there is none that doeth* GOOD, *no* NOT ONE, (Pſ. xiv. 3) did in effect allow him to be *God*; no mere man ſince the fall of *Adam*, having any claim to that character; and when he was called upon to explain his meaning, for that *God* only was *good*, he ſhould have replied in the words of St. *Thomas*, *My Lord, and my God!* which would have been a noble inſtance of faith, and have cleared up the whole difficulty. See Jones's "Catholic Doctrine of a Trinity." p. 13.

Ver. 21. *If thou wilt be perfect*, &c.] That is, "If thou wilt prove thyſelf a true diſciple of mine; if thou wilt enter perfectly and unfeignedly under my banner, and enliſt in my cauſe." It may not be improper to obſerve, that the terms of ſalvation here ſettled are not different from thoſe mentioned elſewhere in Scripture: for though faith is declared by our Lord himſelf to be the condition of ſalvation, it is ſuch a faith, as either proceeds from or influences to the univerſal righteouſneſs here deſcribed;—*If thou wilt enter into life, keep the commandments.* Moreover, the Chriſtian religion being from God, is eſtabliſhed upon ſuch ſolid evidences, that every virtuous perſon to whom it is offered will receive it with pleaſure; and if any man refuſe it, his infidelity can be owing to no other cauſe than this, that his deeds are evil. So our Lord himſelf ſays expreſly, John iii. 19. and therefore, in returning a general anſwer concerning the terms of ſalvation, Jeſus fitly directed this young man firſt of all to a ſincere, conſtant, and univerſal obedience; and when he replied that he had arrived at that already, and deſired to know if he lacked any thing more,—namely, to render him perfectly good, Our Lord, who knew that he was not thoroughly tinctured with the principles of virtue, required him to become his diſciple; which, as he had acknowledged his divine miſſion, he could not refuſe to do, if he was the man he pretended to be. At the ſame time he let him know, that he could not be *perfect*, or his diſciple, and much leſs a preacher of the Goſpel, without renouncing worldly poſſeſſions; becauſe, as matters then ſtood, the very profeſſion of his religion, and much more the preaching of it, would infallibly expoſe him to the loſs of his eſtate. Here therefore our Lord has declared, that all men to whom the Goſpel is offered, muſt believe it, and make profeſſion of it, elſe they cannot be ſaved; and that true virtue, wherever it ſubſiſts, neceſſary leads men to this belief and profeſſion: but he by no means ſays, that it is abſolutely neceſſary. for all Chriſtians to ſell their goods, and give them to the poor. An intire renunciaton of the world indeed was neceſſary in the firſt ages, when the profeſſion of Chriſtianity, but eſpecially the preaching of it, expoſed men to perſecution and death; which was the reaſon that Jeſus mentioned it to the young man as his indiſpenſible duty, eſpecially as he aimed at the higheſt degree of goodneſs: But now that the Chriſtian religion is eſtabliſhed by law in many countries, all that our maſter requires of us is, that we be in conſtant and habitual readineſs to part with the world; and that we actually do ſo with perfect acquieſcence in God's good pleaſure, when he in his Providence calls thereto. See on Luke xiv. 33. Macknight, and Law's Chriſtian Perfection, ch. 3.

Ver. 23. *Shall hardly*] *Will hardly.* MS.

Ver. 24. *It is eaſier for a camel*, &c.] *A cable.* Wat. See Boch. tom. i. p. 92. Vorſt. Adag. p. 14. There is certainly much more propriety in the metaphor, rendered agreeably to Dr. Waterland's interpretation; but, as there is nothing in the proverbial expreſſion, as it ſtands in the common verſions, but what is very agreeable to the eaſtern taſte, and may be paralleled in other Jewiſh writings, there ſeems no great reaſon to depart from it. The Jews generally made uſe of the phraſe, *An elephant cannot paſs through the eye of a needle*; which our Saviour changes for a *camel*, an animal very common in Syria, and whoſe bunch on its back is apt to hinder its paſſage through any low entrance. In our Saviour's time too the word *camel* was proverbially uſed to expreſs any vaſt object, that being the largeſt animal in Paleſtine. Thus we read ch. xxiii. 24. *Strain out a gnat, and ſwallow a camel.* We may juſt obſerve, that theſe ſtrong expreſſions muſt be underſtood in their ſtricteſt ſenſe of the ſtate of things at that time ſubſiſting; yet in ſome degree they are applicable to rich men in all ages: The reaſon is, riches have a woeful effect upon piety in two reſpects: *firſt*, in the *acquiſition*; for, not to mention the many frauds and other ſins which men commit to obtain riches,—they occaſion an endleſs variety of cares and axieties, which draw the affections away from God. *Secondly*, They are offenſive to piety in the *poſſeſſion*, becauſe if they are hoarded, they never fail to beget covetouſneſs, which is the root of all evil; and if they are enjoyed, they become ſtrong temptations to luxury and drunkenneſs, to luſt, pride, and idleneſs. See Heylin and Mintert on the word Καμηλος.

Ver. 28. *Ye which have followed*, &c.] *Ye who have followed me, ſhall, in the regeneration, when the Son of man ſhall ſit upon*, &c.—*ſit even ye alſo upon*, &c. Wat. with whom Dr. Doddridge, and the verſion of 1729 agree. The latter has the paſſage thus: *In the new age, when the Son of man ſhall ſit in the throne of his glory, ye that have followed me ſhall likewiſe ſit upon twelve throne*, &c. See Rev. xxi. 5. This

appears

29 And every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my name's ſake, ſhall receive an hundred-fold, and ſhall inherit eternal life.

30 But many *that are* firſt, ſhall be laſt; and the laſt *ſhall be* firſt.

Ver. 30. Ch. xx. 16. Mark x. 31. Luke xiii. 30.

appears to be a very natural ſenſe of this difficult paſſage: many commentators, however, underſtand it differently, and agreeably to our tranſlation. "Jeſus replied (ſays Macknight) to the inquiry of Peter, that he and the reſt of the Apoſtles ſhould certainly have a peculiar reward even in this life; becauſe, immediately after his reſurrection, when he aſcended the throne of his mediatorial kingdom, he would advance them to the high honour of *judging the twelve tribes of Iſrael*; i. e. of ruling his *church and people*, of which the twelve tribes were a type. *You who have followed me in the regeneration*, [παλιγγενεσίᾳ,] you who have left all and followed me, in order to aſſiſt me in accompliſhing the creation of the *new heavens* and the *new earth*, predicted Iſai. lxv. 17.—*when the ſon of man ſhall ſit*, &c. *you alſo ſhall ſit*, &c. In the 7th chapter of Daniel, the prophet, ſpeaking of the Meſſiah's kingdom, ſays, ver. 9. *I beheld till the thrones were ſet* (not *caſt down*, as it is in our tranſlation,) *and the Ancient of Days did ſit*, namely, on one of thoſe thrones; *and behold, one like the Son of man came to the Ancient of Days*, while he ſat on his throne, *and they brought him near before him*; *and there was given him dominion, and glory, and a kingdom.* By the *kingdom* which was given to the Son of man, the prophet meant his mediatorial kingdom; and by the *glory*, his being ſeated beſide the Ancient of Days on one of the thrones, in teſtimony of his exaltation to that kingdom. The throne of his glory therefore, which our Lord ſpeaks of in the text, is the throne of his mediatorial kingdom, called the *throne of his glory*, in alluſion to the repreſentation which Daniel had given of it. In this kingdom the Apoſtles likewiſe were to be ſeated on thrones, and to judge the tribes; i. e. were to be next to the Meſſiah in dignity and office; his miniſters, by whom he was to ſubdue and govern his church. In Luke xxii. 28. we find this promiſe repeated to the diſciples in words more fully to the ſame purpoſe. See the note on that place. Our Lord adds, *judging the twelve tribes of Iſrael.* Now, according to the common interpretation of theſe words, they relate intirely to the other line; implying, that at the general judgement the Apoſtles ſhall aſſiſt Chriſt in paſſing ſentence upon the *Iſraelites*; yet this explication may juſtly be diſputed, becauſe the promiſe thus underſtood would make the Apoſtles very much inferior to all other *ſaints*, of whom it is ſaid that *they ſhall judge the world*, and not the world only, but the angels alſo. 1 Cor. vi. 2, 3. Beſides, the promiſe, in the ordinary ſenſe of it, is not applicable to Judas at all, who having proved ſo bad a man, cannot be ſuppoſed capable of the dignity of Chriſt's aſſeſſor at the general judgement. Our Lord certainly well knew that Judas would fall from his office and dignity; but as Matthias filled his place, and ſo ſtood intitled to the promiſe, he did not think fit to enter into any particular diſtinction, but ſpeaks to the whole body of the Apoſtles in words which he knew would be accompliſhed to the far greater part of thoſe to whom they were addreſſed. In the Hebrew language, *to judge* ſignifies *to rule* or *govern.* See Judg. xii. 7. 1 Sam. viii. 5. wherefore, by the Apoſtles ſitting on the thrones, judging the tribes, may be underſtood their ruling the Chriſtian church, of which the Jewiſh was a type, by the laws of the Goſpel, which their maſter inſpired them to preach, and by the infallible deciſions relative to faith and manners which he enabled them to give in all difficult caſes. Such ſeems to have been the true nature of the dignity which Jeſus now promiſed to his Apoſtles: However, as they had always been accuſtomed to look on the Meſſiah's kingdom as a ſecular empire, they would naturally interpret their *ſitting on thrones*, and *judging the tribes*, of their being made chief magiſtrates in Judea under their maſter; and would from thence take courage again, after having been greatly diſpirited by the declaration which Jeſus had made concerning the impoſſibility of rich mens entering into his kingdom. See Macknight, Fleming's Chriſtology, vol. i. p. 28. Grotius, Wetſtein, and Bp. Bull's works, vol. i. p. 281.

Ver. 29. *And every one that hath forſaken*, &c.] Our Saviour ſpeaks next of the rewards which his other diſciples ſhould receive, both in this life, and in that which is to come. See Mark x. 30. where the promiſe is more fully expreſſed. Wetſtein obſerves, that the event confirmed the prediction. For one *houſe*, the firſt preachers of the Goſpel found an hoſpitable reception in almoſt every part of the earth;—for a few *brethren and ſiſters*, an innumerable multitude of true believers; for *children*, all thoſe whom they had converted to the Chriſtian faith; for *lands*, all the goods of the Chriſtians, which were in common; and in fine, for this *life*, life eternal. *They ſhall receive an hundred fold*, ἑκατονταπλασίονα: That is, ſays one, "They ſhall have abundantly more and greater bleſſings than they part with;—a full content of mind, the comforts of an upright conſcience, the joys of the Holy Ghoſt, increaſe of grace, hopes of Glory; they ſhall have God for their *father*, Chriſt for their *ſpouſe*, and all good Chriſtians for their *brethren*."

Ver. 30. *But many that are firſt*, &c.] "Many, who in the eyes of their fellow-creatures are leaſt in this life, by reaſon of their affliction, mortification, and ſelf-denial, are really firſt, not only in point of future reward, but even in reſpect of preſent ſatisfaction." Theſe words were ſpoken alſo with a view to keep the diſciples humble, after their imaginations had been warmed with the proſpect of their reward; for in all probability they interpreted the promiſe of the thrones ſo, as to make it refer to the higheſt offices in the temporal kingdom,—the offices of greateſt power, honour, and profit in Judea; and ſuppoſed that the other poſts, which were to be occupied at a diſtance from the Meſſiah's perſon, ſuch as the government of provinces, the command of armies, &c. would all be filled by their brethren the Jews, to whom of right they judged them to belong, rather than to the Gentiles. Nay, it was a prevailing opinion at this time, that every particular Jew whatever, the pooreſt not excepted, would enjoy ſome office or other in the vaſt empire which the Meſſiah was to erect over all nations. In this light Chriſt's meaning was, "Though you may imagine that you and your brethren have a peculiar title to the great and ſubſtantial bleſſings of my kingdom, which I have been deſcribing, yet the *Gentiles* ſhall have equal opportunities and advantages for obtaining them; becauſe they ſhall be admitted to all the privileges of the Goſpel on the ſame footing with you *Jews*; nay, in point of time they ſhall be before you: for they ſhall univerſally embrace the Goſpel, before your nation is converted." See Rom. xi. 25, 26. Jeſus illuſtrated this doctrine by the *parable of the houſholder*, who hired labourers into his vineyard at different hours, and in the evening gave them all the ſame wages, beginning from the laſt to the firſt. See the firſt verſe of the next chapter, which the ſubject, as well as the connective particle *for*, ſhew to be very improperly divided from the preſent verſe and chapter.

REFLECTIONS ON CHAP. XIX.

What our Saviour ſays at the beginning of this chapter, with reſpect to the divorces in uſe among the Jews, teaches us in general, that many things which had been tolerated till that time, on account of the hardneſs of this people's hearts, would not be allowed among Chriſtians: bleſſed with greater light, they are certainly called to a higher degree of holineſs.

The union which is formed between man and woman by marriage is more intimate and inſeparable than that betwixt parents and children. ver. 5. It is honoured by being made the figure and repreſentation of the union which ſubſiſts betwixt Chriſt and his church; it is a partnerſhip of ſoul and body, of life and fortune, of comfort and ſupport, and of deſigns and inclinations. What a wickedneſs then is it to ſow diviſions in a ſociety ſo holy and ſo dear to God? But how much greater is it ſtill to violate it by a criminal and adulterous commerce!

That which is eſtabliſhed by the wiſdom of the Creator is one thing; that which is extorted from his condeſcenſion by the hardneſs of mens hearts is another; ver. 8. The former has nothing but what is worthy of the perfection of the Creator, the latter is only a remedy for the imperfection of the creature. Conſidering the indiſſoluble bond by which God has joined them together, how much ſhould thoſe who are married make it their conſtant care to promote each other's comfort and happineſs! How cautiouſly ſhould they guard againſt every degree of contention, or even of diſtaſte, which might at length occaſion an alienation in their affections, and render ſo cloſe a bond proportionably grievous!

Before we enter into an engagement which nothing but death can intirely diſſolve, prudence certainly obliges us to conſider it on all ſides; nor ſhould we ever determine our choice by conſiderations of a low and tranſitory nature. There are inconveniencies in every ſtate; but thoſe of marriage are not ſufficient to keep ſuch perſons from it as God thinks fit to call thereto. They muſt conſult his will, and rely upon his grace, that divine grace which enables men to embrace with joy what otherwiſe is not to be endured without pain, where nature or the violence of men impoſes it. The ſtate of voluntary and perpetual continence, undertaken for God's ſake, is a gift of God himſelf, and the only kind of virginity which he hath engaged to reward. Let thoſe who prefer the freedom of a ſingle life to a ſtate, which, with its peculiar comforts, muſt neceſſarily have its peculiar cares and trials too, diligently improve that diſengagement as an obligation to ſeek the kingdom of God with greater ardour, and to purſue its intereſts with more active zeal and application; ver. 10—12.

How delightful and inſtructive is it to ſee the compaſſionate Shepherd of Iſrael thus *gathering the lambs in his arms, and carrying them in his boſom*, with all the tokens of tender regard; *rebuking his diſciples* who forbad their coming, and laying his *gracious hands upon them to bleſs them!* How condeſcending and engaging a behaviour! How encouraging and amiable an image!

Let his miniſters behold it, to teach them a becoming regard to *the lambs of their flock*, who ſhould early be take notice of and inſtructed, and for and with whom they ſhould frequently pray; remembering how often divine grace takes poſſeſſion of the heart in the years of infancy, and ſanctifies the children of God almoſt from the womb. Every firſt impreſſion made upon their tender minds ſhould be carefully cheriſhed; nor ſhould thoſe whom Chriſt himſelf is ready to receive, be diſregarded by his ſervants, who upon all occaſions are bound to be *gentle unto all, and apt to teach.*

Behold this ſight, ye *parents*, with pleaſure and thankfulneſs, and let it encourage you to bring your children to Chriſt by faith, and to commit them to him in baptiſm and by prayer. Should he, who has the keys of death and the unſeen world, ſee fit to remove thoſe

CHAP. XX.

Chriſt, by the ſimilitude of the labourers in the vineyard, ſheweth that God is debtor unto no man; foretelleth his paſſion; by anſwering the mother of Zebedee's children, teacheth his diſciples to be lowly; and giveth two blind men their ſight.

FOR the kingdom of heaven is like unto a man *that is* an houſholder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he ſent them into his vineyard.

3 And he went out about the third hour, and ſaw others ſtanding idle in the marketplace,

4 And ſaid unto them; Go ye alſo into the vineyard, and whatſoever is right, I will give you. And they went their way.

5 Again he went out about the ſixth and ninth hour, and did likewiſe.

6 And about the eleventh hour he went out, and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle?

7 They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard; and whatſoever is right, *that* ſhall ye receive.

8 So when even was come, the lord of the vineyard ſaith unto his ſteward, Call the labourers, and give them *their* hire, beginning from the laſt unto the firſt.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

Ver. 2. *The Roman penny is the eighth part of an ounce, which, after five ſhillings the ounce, is ſeven pence halfpenny.*

objects of your tendereſt care in their early days, let the recollection of this ſtory comfort you, and teach you to hope, that he who ſo graciouſly received theſe children, has not forgotten yours; but that they are ſweetly fallen aſleep in him, and will be the everlaſting objects of his care and love: *For of ſuch is the kingdom of God.*

Ye *children* too, obſerve this ſight with gratitude and joy: The great and glorious Redeemer *did not deſpiſe theſe little ones*; nay, he *was diſpleaſed with thoſe* who would have *prevented their being brought to him.* As kindly would he, no doubt, have received you; as kindly will he ſtill receive you, if you go to him in the ſincerity of your hearts, and aſk his bleſſing in humble and earneſt prayer. Though you ſee not Chriſt, he ſees and hears you; he is ever preſent with you, to receive, to bleſs, and to ſave you. Happy the weakeſt of you, when lodged in the arms of Chriſt! nothing can pluck you from thence; nothing can ever harm you there.

Under this joyful perſuaſion, let us all commit ourſelves to him; ſtudious to *become as little children*, if we deſire to *enter into his kingdom.* Governed no more by the vain maxims of a corrupt degenerate world, our minds no longer poſſeſſed, tormented, enſlaved by pride, ambition, avarice, or luſt,—be it our care to put ourſelves, with the amiable ſimplicity of children, into the wiſe and kind hands of Jeſus as our guardian; chearfully referring ourſelves to his paſtoral and parental care, to be clothed and fed, to be guided and diſpoſed of, as he ſhall ſee fit: For this purpoſe lay on us, O Lord, the inviſible hand of thy divinity, that it may take poſſeſſion of our hearts and ſenſes; that it may repreſs in us whatever is contrary to thy will, and ſo make us the children of God now, that we may at length be the happy children of the reſurrection.

Reſpecting the Unhappy Youth falling ſhort of the kingdom of heaven through the love of this world, we will ſpeak on a future occaſion. But who can fail to receive inſtruction from his example, and to be upon their guard againſt that ſpecious harlot, the world, that moſt deluſive and dangerous enemy of man, *who hath caſt down many wounded; yea, many ſtrong men have been ſlain by her.* Dangerous as they are to our eternal ſalvation, (ver. 23.) yet how univerſally are *riches* deſired! how eagerly are they purſued by perſons in all ſtations, and of all profeſſions in life! But what do they generally prove?—Shining miſchief, and gilded ruin. God, who well knows this, therefore, in fatherly mercy keeps or makes ſo many of his children *poor.* In this view they ſhould be more than contented with their ſafer ſtate; while thoſe who are rich cannot too importunately intreat of God thoſe influences of his grace, which can effect ſuch things as are impoſſible with many. ver. 26.

Happy they, who truly following Chriſt, think not much of any thing which he demands; knowing that whatever they may loſe, or whatever they may reſign, they ſhall gain far more by his favour. How little faith have we, to be unwilling to forſake for a moment that, which ſhall be reſtored with ſo much intereſt in heaven! He who poſſeſſes God, regains every thing in him. This is that *hundred fold*, which ſurpaſſes all expectation, all idea.

Chap. XX. *Ver.* 1. *For the kingdom of heaven*, &c.] The true ſcope of this parable is to ſhew, that the Jewiſh nation, who of all people were firſt in external privileges, and particularly in reſpect of the offer of the Goſpel be laſt in accepting it; and that when they did receive it, they ſhould enjoy no higher privileges under that diſpenſation, than the Gentiles, who were called at the eleventh hour. The application of the parable ſuggeſts this interpretation, ver. 16. So the *laſt ſhall be firſt*, &c. The *vineyard* ſignifies the diſpenſations of religion in general, which God gave to mankind in the different parts of the world. The *hiring of labourers early in the morning*, repreſents that interpoſition of Providence by which the Jews then alive were born members of God's church, and laid under obligations to obey the law of Moſes; "for *the kingdom of heaven* (the *maſter* of the kingdom of heaven) *is like unto a man*, or may be fitly repreſented by the ſimilitude of a man, *who is an houſholder*, οικοδεσποτης, the *maſter of a family.*" God's beſtowing the Goſpel diſpenſation upon mankind, and the preparations previous thereto, may be illuſtrated by a maſter of a family's ſending labourers at different hours of the day to work in his vineyard. See Macknight, Petavius, *Dogmat. Theolog.* vol. i. p. 305. and my ſermon on this parable.

Ver. 2. *For a penny a day*] A *denarius*, or Roman *penny*, in value about ſeven-pence halfpenny of our money,—which it ſeems from hence was the uſual price of a day's ſervice among the Jews, as Tacitus tells us it was among the Romans, Annal. i. 17. It is therefore juſtly mentioned, Rev. vi. 6. as a proof of the great ſcarcity of proviſions, when a *meaſure*, or *choenix of wheat*, which was the uſual allowance to one man for a day, and was about an *Engliſh quart*, was ſold at that price. See Doddridge.

Ver. 3—7. *He went out about the third hour*, &c.] The hiring of labourers at the ſubſequent third, ſixth, and ninth hours, ſignifies the various interpoſitions of Providence, by which many of the Gentiles in the different ages of the world were converted, either in whole or in part, to the knowledge and worſhip of the true God; becoming ſome *proſelytes of righteouſneſs*, others *proſelytes of the gate.* The invitation given at the eleventh hour ſignifies God's calling the Gentiles, in every country, by the light of nature, to live piouſly and wiſely. The houſholder did not, in the bargain which he made with thoſe whom he hired at the third, ſixth, ninth, and eleventh hours, fix any particular ſum as their wages; he only ſaid, he would give them *what was right*; i. e. *give them* in proportion to the hours which they ſhould work. Therefore his beſtowing on them an whole day's wages, was an act of generoſity, eſpecially to thoſe who came at the eleventh hour. The labouring of thoſe who began early in the morning ſignifies, their performing the various duties impoſed by the law of Moſes,—the diſpenſation they were under; which being a grievous yoke, obedience to its precepts was fitly expreſſed by bearing the heat and burden of the day. The labouring of ſuch as were called at the ſubſequent hours, ſignifies the obedience which the proſelyted Gentiles yielded to ſuch precepts of the law, as were obligatory on them. The labouring of thoſe who were called at the *eleventh* hour ſignifies, the works of piety, juſtice, temperance, and charity, impoſed upon the heathens by the law of nature, the diſpenſation under which they lived; beautifully ſet forth by their labouring only one hour in the cool of the evening;—their duty being light in compariſon of what was required of the Jews. The hours are mentioned according to the ordinary diviſion of the day amongſt the Jews, the *third hour* being nine in the morning, and ſo on. The word δικαιον, ver. 4. rendered *right*, ſignifies not only what a perſon may legally claim, but what he might equitably expect from a perſon of honour and humanity; whatſoever is reaſonable. See Macknight, and Doddridge. The word αεργους, rendered *idle*, ver. 6. ſhould rather be rendered *unemployed*; for they were willing to work.

Ver. 8, 9. *Call the labourers*, &c.] The equal reward beſtowed on all,—the *penny* given to each labourer as his wages, ſignifies the Goſpel, with its privileges and advantages, which they all enjoyed on an equal footing. The *ſteward* who called the labourers to receive this reward, repreſents the Apoſtles and firſt preachers, by whom the Goſpel was offered both to Jews and Gentiles; and the rewards being firſt beſtowed on the labourers who came at the eleventh hour, ſignifies, that the idolatrous Gentiles and proſelytes ſhould all enjoy the Goſpel, with its privileges, before the Jewiſh nation was converted; the condition not of a few individuals, but of great bodies of men being repreſented in the parable.

10 But when the firſt came, they ſuppoſed
that they ſhould have received more; and
they likewiſe received every man a penny.

11 And when they had received *it*, they
murmured againſt the good-man of the
houſe,

12 Saying, Theſe laſt have wrought *but*
one hour, and thou haſt made them equal
unto us, which have borne the burden and
heat of the day.

13 But he anſwered one of them, and
ſaid, Friend, I do thee no wrong: didſt not
thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I
will give unto this laſt even as unto thee.

15 Is it not lawful for me to do what I
will with mine own? is thine eye evil be-
cauſe I am good?

16 So the laſt ſhall be firſt, and the firſt
laſt: for many be called, but few choſen.

17 And Jeſus going up to Jeruſalem,
took the twelve diſciples apart in the way,
and ſaid unto them,

18 Behold, we go up to Jeruſalem; and
the Son of man ſhall be betrayed unto the
chief prieſts, and unto the ſcribes, and they
ſhall condemn him to death,

19 And ſhall deliver him to the Gentiles,
to mock and to ſcourge and to crucify *him*:
and the third day he ſhall riſe again.

20 Then came to him the mother of Ze-
bedee's children, with her ſons, worſhipping
him, and deſiring a certain thing of him.

21 And he ſaid unto her, What wilt thou?
She ſaith unto him, Grant that theſe my
two ſons may ſit, the one on thy right hand,
and the other on the left, in thy kingdom.

22 But Jeſus anſwered and ſaid, Ye know
not what ye aſk. Are ye able to drink of
the cup that I ſhall drink of, and to be bap-
tized with the baptiſm that I am baptized
with? They ſay unto him, We are able.

Ver. 12. Or, *have continued one hour only.*—V. 15. Rom. ix. 21. Deut. xv. 9. Prov. xxiii. 6. Ch. vi. 23.—V. 16. Ch. xix. 30. Ch. xxii. 14.—V. 17. Mark x. 32. Luke xviii. 31. John xii. 12.—V. 18. Ch. xvi. 21.—V. 19. Ch. xxvii. 2. Luke xxiii. 1. John xviii. 28, &c. Acts iii. 13.—V. 20. Mark x. 35. Ch. iv. 21.—V. 21. Ch. xix. 28.—V. 22. Ch. xxvi. 39, 42. John xviii. 11. Luke xii. 50.

Ver. 11. *They murmured againſt the good man*, &c.] The οικοδεσποτης, or maſter of the family. That this was the caſe with the Jews, upon a general notion of the Gentiles being, according to the Chriſtian ſcheme, intended to be partakers with them in the ſame church privileges, is plain from a variety of Scriptures; particularly Acts xi. 2, 3. xiii. 45, 50. xvii. 5, 13, &c. Rom. xi. 28. 1 Theſſ. ii. 16. Since no murmurings can happen among the bleſſed, this muſt refer to the unbelieving Jews; but as it is certain they will have no place in the kingdom of heaven, we plainly ſee that it would be very abſurd to pretend to draw doctrinal conſequences from every incidental circumſtance of the parable.

Ver. 13—15. *Friend, I do thee no wrong*] "Seeing I have given thee the hire which I promiſed thee, thou haſt no reaſon of complaint; and if I chooſe to give unto thoſe who came laſt into the vineyard as much hire as I have given to thee, who can find fault with it? I own it is an act of generoſity; but am I not free to beſtow what is mine own as I ſee proper? *Is thine eye evil becauſe I am good?* Becauſe I am *liberal* and *bountiful*, art thou *envious* and *covetous?*" A malignant aſpect is generally the attendant of a ſelfiſh envious temper, which was very characteriſtic of the Jews; this part of the parable, therefore, is a ſtriking repreſentation of God's goodneſs, in beſtowing upon the Gentiles the Goſpel diſpenſation in preference to the Jews themſelves, and without ſubjecting them to the grievous burden of the Moſaic yoke. In ver. 14. Αρον το σον, might be rendered, *take up that is thine*; and implies that they not only murmured, but in their paſſion threw down upon the ground the money they had received.

Ver. 16. *For many are called*, &c.] A proverbial expreſſion, which, as it is here implied, imports that the Jews ſhould all be called by the Apoſtles and firſt preachers to receive the Goſpel;—"They ſhall have the Goſpel preached to them;" but that few of them, in compariſon, would obey the call, or become choſen ſervants, the generality of the nation remaining in infidelity and wickedneſs: wherefore, this branch of the parable very fitly repreſents the pride of the Jews, in rejecting the Goſpel, when they found the Gentiles admitted to its privileges without becoming ſubject to the inſtitutions of Moſes. In the mean time, we muſt not urge the circumſtance of the reward ſo, as to fancy that either Jews or Gentiles merited the bleſſings of the Goſpel by their having laboured faithfully in the vineyard, or having behaved well under their ſeveral diſpenſations. The Goſpel, with its bleſſings, was beſtowed entirely of God's free grace, and without any thing in men meriting it; beſides, it was offered promiſcuouſly to all, whether good or bad, and was embraced by perſons of all characters; only, as *the law* of Moſes was *a ſchoolmaſter to bring* the Jews to Chriſt, ſo the right improvement of the light of nature prepared the Gentiles for the reception of the Goſpel. See Macknight, Wetſtein, and the *Reflections.*

Ver. 17. *And Jeſus going up to Jeruſalem*] See the note on Mark x. 32.

Ver. 18. *Shall be betrayed unto the chief prieſts*] The word παραδοθησεται, is the ſame both here and in St. Mark x. 33. and plainly includes both our Saviour's being treacherouſly diſcovered by Judas, and given up into the hands of his enemies. He foretels that they ſhould mock him, as if he was a fool; ſcourge him, as if he were a knave; ſpit upon him, (Mark x. 34.) to expreſs their abhorrence of him, as a blaſphemer; and crucify him, as a criminal ſlave. This prediction being built upon the ancient prophecies concerning the Meſſiah, certainly contained matter of great encouragement to the diſciples, had they underſtood and applied it in a proper manner; and it is a remarkable proof of the prophetic ſpirit which dwelt in Chriſt; for, humanly ſpeaking, it was much more probable that he ſhould have been *privately aſſaſſinated*, or *ſtoned*, as was once attempted, by ſome zealous tranſport of popular fury, than that he ſhould have been thus ſolemnly condemned, and delivered up to *crucifixion*; a Roman puniſhment, with which we do not find he had ever been threatened. Indeed, when the Jews condemned him for blaſphemy, for which the puniſhment appointed in the law was *ſtoning*, and Pilate at laſt gave them a general permiſſion to *take him, and judge him according to their own law*, (Matth. xxvi. 65, 66. John xviii. 31. xix. 7.) it is wonderful they did not chooſe to *ſtone* him. But *all this was done, that the Scriptures might be fulfilled.* Compare Matth. xxvi. 56. and John xix. 36.

Ver. 20, 21. *Then came to him*, &c.] Our Saviour's predictions reſpecting his ſufferings were either not underſtood by his diſciples, or at leaſt they apprehended that whatever difficulties lay in the way, thoſe ſufferings would certainly end in his triumph and glory. Upon this preſumption, the mother of Zebedee's children, with her ſons James and John, and at their inſtigation, came to Jeſus with a peculiar requeſt, which diſcovered in the cleareſt manner the temper of mind they were in, and the motives upon which they followed their maſter: See Mark x. 35. It ſeems Salome, for that was her name, (comp. ch. xxvii. 56. with Mark xv. 40.) was now in our Lord's train, having followed him from Galilee with other pious women, who attended him in his journey, and miniſtered unto him; that is, ſupplied him with money, and took care to have him accommodated with lodging and other neceſſaries. Salome could the more eaſily give this attendance, as her huſband ſeems now to have been dead, and to have left her in good circumſtances, according to his ſtation; for we learn from the Goſpels that he had a veſſel of his own, and hired ſervants. Salome, therefore, being particularly acquainted with our Lord, and having always ſhewn him great reſpect, thought herſelf entitled to diſtinguiſhed favour, and on that account readily undertook, at the deſire of her ſons, to intercede with him in their behalf. Ever ſince Chriſt's transfiguration the two brothers had conceived very high notions of the glory of his kingdom, and, it may be, of their own merit alſo, becauſe they had been admitted to behold that miracle. They formed the project, therefore, of ſecuring to themſelves the chief places by his particular promiſe, and embraced this as a fit opportunity of accompliſhing their purpoſe. There is probably an alluſion in the words of their requeſt to a circumſtance which the Talmudical writers relate, concerning the Sanhedrim,—that there were two officers of peculiar diſtinction, who ſat on each ſide of the *Naſi*, or preſident of the court;—the one called *Ab-beth-din*, or, "the father of the juſticiary," who ſat on the right hand of the preſident; the other *Chacham*, or the *ſage*, who ſat on the left. See Witſius. Miſcel. Sacra, vol. i. lib. ii. diſſ. 3. and Bp. Bull's works, vol. i. p. 286.

Ver. 22. *Ye know not what ye aſk*] "You are ignorant of the nature of the honour you are aſking: However, ſince you deſire to partake with me in my glory, I would know if you be willing to ſhare with me in my ſufferings, for the ſake of the Goſpel:" Inſinuating that the road to greatneſs in his kingdom lies through the depth of affliction and perſecution on account of truth. It was cuſtomary

23 And he ſaith unto them, Ye ſhall drink indeed of my cup, and be baptized with the baptiſm that I am baptized with: but to ſit on my right hand, and on my left, is not mine to give, but *it ſhall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation againſt the two brethren.

25 But Jeſus called them unto him, and ſaid, Ye know that the princes of the Gentiles exerciſe dominion over them, and they that are great, exerciſe authority upon them.

26 But it ſhall not be ſo among you; but whoſoever will be great among you, let him be your miniſter;

27 And whoſoever will be chief among you, let him be your ſervant:

28 Even as the Son of man came not to be miniſtered unto, but to miniſter, and to give his life a ranſom for many.

29 And as they departed from Jericho, a great multitude followed him.

Ver. 23. Ch. xxv. 34.—V. 24. Mark x. 41. Luke xxii. 24, 25.—V. 25. Luke xxii. 25—V. 26. 1 Pet. v. 3. Ch. xxiii. 11. Mark ix. 35. x. 43.—V. 27. Ch. xviii. 4.—V. 28. John xiii. 4. Phil. ii. 7. Luke xxii. 27. John xiii. 14. 1 Tim. ii. 6. Tit. ii. 14. 1 Pet. i. 19. Ch. xxvi. 28. Rom. v. 15, 19.—V. 29. Mark x. 46. Luke xviii. 35.

among the ancients to aſſign to each gueſt at a feaſt a particular *cup*, as well as *diſh*; and by the kind and quantity of the liquor contained in it, the reſpect of the entertainer was expreſſed. Hence *cup* came in general to ſignify a *portion* aſſigned, whether of pleaſure or ſorrow; and many inſtances occur in which it refers to the latter. See ch. xxvi. 39, 42.

Ver. 23. *And be baptized with the baptiſm*] That is, "Shall partake of my afflictions." This metaphorical ſenſe of the word *baptiſm*, is derived from the figurative expreſſions of the Old Teſtament, in which afflictions are repreſented under the notion of great waters paſſing over, and being ready to overwhelm a perſon. In this view of the matter James and John were *baptized with Chriſt's baptiſm*; for James was put to death by Herod, Acts xii. 2. being the firſt of all the Apoſtles who ſuffered martyrdom for Chriſt; and though the account which ſome give of John's being caſt into a cauldron of boiling oil at Rome has been called in queſtion by many, it is not to be doubted that he had his ſhare in the perſecutions, from which none of Chriſt's Apoſtles were exempted. He was impriſoned and ſcourged by order of the council at Jeruſalem, Acts v. 18, 40. and *baniſhed to the iſle of Patmos for the word of God, and for the teſtimony of Jeſus Chriſt*, Rev. i. 9. The laſt clauſe of this verſe, *is not mine to give*, &c. ſhould be tranſlated, *is not mine to give, unleſs to them for whom it is prepared*, &c. Αλλα being put here for ει μη, as it is Mark ix. 8. ſee alſo ch. xvii. 8. Our Saviour meant that it was not in his power to give the chief places to any, but to thoſe who were moſt eminent for their graces, particularly for their faith and fortitude; ſuch only having a right to the chief places in the kingdom of heaven, according to the unalterable laws of the divine adminiſtration. "I can give the chief places in my kingdom to none, but to thoſe, who, according to the immutable laws of my Father, are capable of enjoying them:" And in this view of the text, how poor a ſupport does it afford to the Arian or Socinian cauſe!

Ver. 25. *The princes of the Gentiles*] *Of the nations around:* For God had preſcribed the children of Iſrael a juſt and equitable form of government. See Deut. xvii. 14. to the end. The word rendered *have dominion over them*, Κατακυριεύουσιν, ſignifies ſometimes to uſe an immoderate and arbitrary power. See Mark x. 42. It imports the abuſe of the royal authority preſcribed 1 Sam. viii. 11, 13. which God ſometimes is pleaſed to permit for the puniſhment of men's iniquities. Jeſus, ſollicitous to cure that pride, which made ſome of his diſciples ambitious, and others jealous, called them unto him, and told them that his kingdom was not, as they imagined, of the ſame nature with the kingdoms of the world; and that the greatneſs of his diſciples, was not the greatneſs of ſecular princes, which conſiſts in reigning over others with abſolute and deſpotic ſway. See Grotius, and L'Enfant.

Ver. 27. *Let him be your ſervant*] There is a gradation here not commonly obſerved: The word διακονος in the former verſe, which for want of a better word, we rendered *miniſter*, is a name which might be given any who occaſionally attended others, or were ſtatedly employed to render them any particular kind of ſervice;—but δουλος, *ſervant*, ſignifies one, whoſe whole buſineſs it is to ſerve, and who is indeed the property of another. Our Lord appears to mean, that he who preſides over others, ought to conſider his ſtation, not ſo much a noble and high poſt, as a charge and office, which indiſpenſably obliges him to be always ready to defend and aſſiſt his ſubjects. This may be an alluſion to what is ſaid Deut xvii. 20. that the heart of the king of Iſrael ought not to be lifted up above his brethren; and generally indeed true greatneſs conſiſts in a man's humbling himſelf, and condeſcending to the meaneſt and loweſt offices, if hereby he can at all advance the true happineſs of his fellow-creatures.

Ver. 28. *Even as the Son of man*] "The greatneſs of my diſciples conſiſts in doing men all the good they poſſibly can, by a continual courſe of humble laborious ſervices, in imitation of me your maſter, whoſe greatneſs conſiſts not in being miniſtered to by men, but in miniſtering to them as a ſervant; by healing the ſick, feeding the hungry, inſtructing the ignorant, and laying down my life a ranſom for the ſins of many." This being the higheſt dignity in Chriſt's kingdom, he might well tell the two brothers, that they did not know what they were aſking, when they begged the honour of filling the higheſt ſtations in it. Inſtead of *not to be miniſtered unto, but to miniſter*, Dr. Heylin reads, *not to be ſerved, but to ſerve*; and inſtead of *let him be your ſervant*, ver. 27. *let him perform the meaneſt offices*. It does not follow, that becauſe it is ſaid *Chriſt gave his life a ranſom for many*, that Chriſt *died not for all*. The word πολλοι being uſed in other places, where it certainly ſignifies *all*. See Dan. xii. 2. compared with John v. 28, 29. Rom. v. 15. compared with 1 Cor. xv. 22.

Ver. 29. *And as they departed*, &c.] *And as they went out of Jericho*. Wat. and MS. St. Luke ſays, that the blind man was cured as our Lord *drew nigh to Jericho*, ch. xviii. 35. and before he paſſed through the town, ch. xix. 1. The other Evangeliſts ſay, the miracle was performed as he *departed from Jericho*. But their accounts may be reconciled three different ways: *Firſt*, Jeſus arriving about midday, entered Jericho, and having viſited his acquaintance, or done any thing elſe he had to do, returned in the evening by the gate through which he had gone in. As he was coming out, he paſſed by the beggars, and cured them. The next day he entered into and paſſed through Jericho, in his way to Jeruſalem. There is nothing improbable in this ſolution; for if our Lord was a night in that part of the country, he might ſpend it in ſome of the neighbouring villages, rather than in the city, where he had many enemies.—It may be objected, that St. Luke ſeems to ſay the miracle was performed as Jeſus *went toward* Jericho, not as he was *coming away*, εγενετο δε εν τω εγγιζειν αυτον εις Ιεριχω; but if the opinion of Grotius, Le Clerc, and others may be relied upon, the phraſe εν τω εγγιζειν ſtands here for εν τω εγγυς ειναι, *while he was near Jericho*. The *ſecond* ſolution is as follows: The blind man, of whom St. Luke ſpeaks, may have cried for a cure as Jeſus went into Jericho about noon, tho' he did not obtain it then. The multitude rebuked him, and Jeſus paſſed without giving him any anſwer, intending to make the miracle more illuſtrious. Towards evening, therefore, as he was returning, the blind beggar, who had cried after him in the morning, being joined by a companion in the ſame unhappy condition with himſelf, renewed his ſuit, beſeeching the Son of David to have mercy on them. The multitude, as before, rebuked them for making ſuch a noiſe; but the ſeaſon of the miracle being come, Jeſus ſtood ſtill, called them to him, and cured them. It may be objected, that St. Luke makes no diſtinction between the beggar's calling to Chriſt in the morning, and the cure performed in the evening as he came out, but connects the two events, as if they had happened in immediate ſucceſſion.—The anſwer is, there are ſeveral undeniable examples of this kind of connection to be found in the Sacred Hiſtory, particularly in St. Luke's Goſpel. ch. xxiii. 25, 26. xxiv. 4, &c. The *third* ſolution of the difficulty is this: Jericho having been a flouriſhing city before the Iſraelites entered Canaan, muſt, in the courſe of ſo many ages, have undergone various changes, from war and other accidents; we may therefore ſuppoſe that it conſiſted of an old and a new town, ſituated at a little diſtance from each other. On this ſuppoſition, the beggars ſitting on the road between the two towns, might be ſaid to have gained their cure either as Jeſus departed from the one, or drew nigh to the other, according to the pleaſure of the hiſtorians. The reader, however, muſt not look upon this as a mere ſuppoſition; for, on examination, he will find clear proof of it in the Sacred Hiſtory. We are told (Joſh. vi. 24, 26.) that after the Iſraelites had burned Jericho, Joſhua, their general, interdicted by a curſe the rebuilding of it. His curſe ſtruck ſuch terror into the Iſraelites, that for the ſpace of five hundred years no man attempted to rebuild Jericho, till Hiel the Beth-elite, in the days of Ahab, brought it upon himſelf, by venturing to raiſe the old city out of her aſhes; 1 Kings xv. 34. But though the old city thus continued in ruins for many ages, there was a town very ſoon built not far from it, to which they gave its name: for ſo early as Eglon's time we read of *the city of Palm-trees*, Judg. iii. 13. a name peculiar to Jericho on account of the fine palm-trees with which it was environed. Deut. xxxiv. 3. 2 Chron. xxviii. 15. Beſides, we find Jericho, ſome time after this, expreſly mentioned by name, it being the town where David ordered his meſſengers to tarry till their beards, which Hanun king of Moab cauſed to be ſhaved, were grown. Wherefore, as there was a *Jericho* before Hiel rebuilt the ancient town, which Joſhua deſtroyed, it cannot, I think, be doubted, that from Hiel's days there were two cities of this name, at no great diſtance from each other; perhaps a mile or ſo. Beſides, Joſephus in

ſinuat

30 And behold, two blind men, ſitting by the way-*ſide*, when they heard that Jeſus paſſed by, cried out, ſaying, Have mercy on us, O Lord, *thou* Son of David!

31 And the multitude rebuked them, becauſe they ſhould hold their peace: but they cried the more, ſaying, Have mercy on us, O Lord, *thou* Son of David!

32 And Jeſus ſtood ſtill, and called them, and ſaid, What will ye that I ſhall do unto you?

33 They ſay unto him, Lord, that our eyes may be opened.

34 So Jeſus had compaſſion *on them*, and touched their eyes: and immediately their eyes received ſight, and they followed him.

ſinuates, that both of them ſubſiſted in his time; expreſly declaring, "that the ſpring which watered the territory of Jericho aroſe near the old town." See Bell. Jud. v. 4. Thus therefore we have an eaſy and perfect reconciliation of the ſeemingly contradictory accounts which the Evangeliſts have given of our Lord's miracle on the blind men in this part of the country. But although there had been no hint in antiquity, directing us to believe that there were two cities of the name of Jericho, not far from each other, every reader muſt acknowledge, that to have ſuppoſed this, would have been ſufficient to our purpoſe of reconciling the Evangeliſts, becauſe there are ſuch towns to be met with in every country; a thing which of itſelf muſt have rendered the ſuppoſition not only poſſible, but probable; and I may venture to ſay, that had two profane hiſtorians related any fact with the diſagreeing circumſtances found in the Evangeliſts, the critics would have thought them good reaſons for ſuch a ſuppoſition, eſpecially if the hiſtorians were writers of character, and had been either eye-witneſſes of the things which they related, or informed by the eye-witneſſes of them. To conclude, this inſtance may teach us never to deſpair of finding a proper and full ſolution of any imagined inconſiſtency that is to be met with in the Sacred Hiſtory. The city of Jericho, for greatneſs and opulence, was inferior to none in Paleſtine; Jeruſalem excepted. It was beautified with a palace for the reception of the governor, if he choſe to go thither, with an amphitheatre for public ſhews, and an hippodrome for horſe-races. The city was pleaſantly ſituated, at the foot of that range of hills which bounded the Campus Magnus to the weſt. See Luke iii. 3. The country round was the moſt fertile ſpot in Canaan; yielding, beſides the neceſſaries of life in great abundance, the beſt palms, alſo excellent honey, and the famed balſam-tree, the moſt precious production of the earth. The fruitfulneſs of this region was owing to various cauſes, and among the reſt to a fine ſpring with which it was watered, and which anciently was ſweetened by the prophet Eliſha, who bleſſed the land likewiſe, by God's command, with perpetual and extraordinary fruitfulneſs. 2 Kings ii. 18. The air was exceedingly mild; for when it ſnowed in the other provinces of Paleſtine, and was ſo cold that they were obliged to make uſe of the warmeſt cloathing, the inhabitants of this place went about clad in linen only. Hence, as Joſephus tell us, the territory of Jericho was called θειον χωριον, *a heavenly country*, reſembling paradiſe for beauty of proſpect, fertility of ſoil, and felicity of climate. The fountain which enriched this delightful ſpot was ſo large, as to deſerve the name of a *water* or *river*, (Joſh. xvi. 1.) and refreſhed a plain of ſeventy ſtadia long, and twenty broad; but the excellency of its quality was viſible in its effects: for it gladdened the whole tract through which it glided, and made it look like a garden, affording a proſpect more agreeable, as the neighbouring country was bleak and inhoſpitable. Jericho was an hundred and twenty ſtadia, that is, fifteen miles from Jeruſalem, almoſt due eaſt, the country being mountainous; but from thence to the Jordan, which was at the diſtance of twenty ſtadia, or two miles and an half, and towards the Aſphaltic lake, the land was flat and barren. See Macknight, and Reland's Palæſt.

Ver. 30. *And behold, two blind men*] St. Mark and St. Luke ſpeak only of *one blind man* who was cured near Jericho. St. Auguſtin is of opinion, that one of theſe was more remarkable than the other, being *the ſon of Timeus*, who ſeems to have been a perſon of ſome diſtinction, and that having fallen into poverty and blindneſs, he was forced to beg for his bread. He thinks this a good reaſon for his being mentioned particularly by one of the Evangeliſts. It may be added, that he might himſelf be remarkable by the extraordinary earneſtneſs with which he cried. See Aug. de Conſen. Evang. l. 2. the note on ch. viii. 28. and ſermon ix. vol. i. of my diſcourſes on the *miracles*.

Ver. 31. *Becauſe they ſhould hold their peace*] *That they might*, &c. Wat. and MS.

Ver. 32. *Jeſus—ſaid, what will ye*, &c.] It is obſervable that we never find Jeſus beſtowing an alms of money on any poor perſon falling n his way; yet this is no objection againſt his charity: for if the erſon who addreſſed him was incapable of working for his own ubſiſtence by reaſon of bodily infirmity, it was much more noble, nd much more becoming the dignity of the Son of God to remove he infirmity, and put the beggar in a condition of ſupporting himelf, than by the gift of a ſmall ſum to relieve only a preſent want, which would ſoon return; ſuch an alms being at beſt but a trifling nd indirect method of helping them. On the other hand, if the eggars who applied to him were not in real diſtreſs through want r diſeaſe, but under the pretence of infirmity or poverty followed egging, as they deſerved no encouragement, ſo they met with none rom Jeſus, who knew perfectly the circumſtances of every particur perſon with whom he converſed. Beſides, to have beſtowed moey on the poor was not only beneath Chriſt's dignity, but having ccaſion to perform great cures on ſeveral beggars, it might have afforded his enemies a plauſible pretence for affirming, that he bribed ſuch as feigned diſeaſes, to feign cures likewiſe, of which they gave him the honour. See Macknight.

Ver. 34. *And they followed him*] The blind men travelled along with Jeſus, perhaps all the way to Jeruſalem, being deeply affected with a ſenſe of his power and goodneſs, and earneſtly deſirous to ſhew their gratitude, by declaring openly to all the perſons they met, what a great miracle Jeſus had performed upon them. Beſides, by *following him* in the road without any guide, they put the truth of the miracle beyond all ſuſpicion. Accordingly St. Luke tells us, ch. xviii. 43. that the people, when they ſaw what was done, were thankful to God for the mercy of the cure, and acknowledged the divine miſſion of the prophet who had performed it, and who, before the cure, had been addreſſed by the blind men as the Son of David, or the Meſſiah. The allegorical reflection which Eraſmusmakes on this circumſtance is beautiful: "Thus Jeſus by his touch cures the mind, which is blinded by worldly luſts; and gives light for this end, that we may follow his footſteps." But ſee this ſentiment largely expatiated upon in the diſcourſe referred to on ver. 30.

REFLECTIONS ON CHAP. XX.

Of what vaſt meaning and high importance are the concluding words of our Lord's awakening parable in this chapter! *Many are called, but few are choſen.* We ought often to meditate upon them, that we may not content ourſelves with having the offers of the Goſpel made to us, or even with being admitted into the viſible church of God, *but may give all diligence to make our calling and election ſure.*

We are ſummoned to a courſe of holy labour, even to work in our Lord's vineyard; or in every ſtation, whether public or private, to do our utmoſt to promote the glory of God, and the happineſs of mankind. With ſo many calls, and ſo many advantages, *ſhall we ſtand all the day idle?*—No; rather let us be active and patient, and chearfully willing to *bear* all the *burden* and *heat of the day* in ſo good a cauſe; knowing that ere long the evening will come, and that he who employs us, ſaith, *Behold I come quickly, and my reward is with me, to give to every man according as his work ſhall be.*

It is indeed an encouraging thought to thoſe who have long neglected the great buſineſs of life, that ſome were called at the eleventh hour; but it will be dangerous indeed for any to preſume on their having ſuch a call. It will be deluſive and erroneous to ſtrain the parable ſo far, as to imagine that an equal reward awaits all, without any regard to their characters or improvements; for this is moſt contrary to the reaſon of things, to the word of God, and to the great intent of that day, which is to render to every man according to his works. The Gentiles are indeed now called to equal privileges with the Jews, to which this circumſtance of the parable refers; and we all ſee how odious a temper it was in that favourite nation to be offended with the Goſpel on that account, which ſhould rather have recommended it to their moſt joyful acceptance. It ſhould be our care to avoid every degree of envy, whoever may be put on a level with, or preferred to us; acknowledging the ſovereign right of God to do what he will with his own, nor ſuffering our *eye* to *be evil* and malicious, becauſe he is bountiful and *good*. To prevent this, we ſhould labour after that unfeigned love to the brethren, which will never allow us to repine at their advancement, but will engage us to rejoice in their honour and happineſs; ſo ſhall we exchange the baſeſt and moſt uneaſy paſſion of human nature, for that which is of all others the nobleſt and the moſt delightful.

He, who had his own time and ours in his hand, foreknew and foretold the approach of his diſſolution, ver. 17—19. When men are near their end, and ready to make their will, then is it reaſonable to ſue for legacies. Thus did the *mother of Zebedee's children*. It is an uncommon ſtile which is given to this woman. It had been as eaſy to have ſaid *the wife of Zebedee*, or the *ſiſter of Mary*, or of *Joſeph*, or plain *Salome*; but now, by an unuſual deſcription, ſhe is ſtiled the mother of Zebedee's children. Zebedee was an obſcure man; ſhe, as his wife, was no better: The greateſt honour ſhe ever had, or could have, was to have two ſuch ſons as James and John; thoſe give a title to both their parents. Honour aſcends as well as deſcends; holy children dignify the loins from whence they proceed, no leſs than *they* derive honour from their parents. Salome might be a good wife, a good woman, a good neighbour; but all theſe cannot ennoble her ſo much as being the *mother of Zebedee's children*.

The ſuit was the ſons; but by the mouth of their mother. It is not diſcommendable in parents to ſeek the preferment of their children; why may not Abraham ſue for an Iſhmael? So it be by lawful means, in a moderate meaſure, and in due order, this endeavour cannot be amiſs. Who can wonder to ſee ſome ſparks of weak and

CHAP. XXI.

Chriſt rideth into Jeruſalem upon an aſs; driveth the buyers and ſellers out of the temple, curſeth the fig-tree, putteth to ſilence the prieſts and elders, and rebuketh them by the ſimilitude of the two ſons, and the huſbandmen who ſlew ſuch as were ſent unto them.

AND when they drew nigh unto Jeruſalem, and were come to Beth-phagé, unto the mount of Olives, then ſent Jeſus two diſciples,

2 Saying unto them, Go into the village over againſt you, and ſtraightway ye ſhall find an aſs tied, and a colt with her: looſe *them*, and bring *them* unto me.

3 And if any *man* ſay aught unto you, ye ſhall ſay, The Lord hath need of them; and ſtraightway he will ſend them.

4 All this was done, that it might be fulfilled which was ſpoken by the prophet, ſaying,

5 Tell ye the daughter of Sion, Behold,

Ver. 1. Mark xi. 1. Luke xix. 29. Zech. xiv. 4.—V. 5. Iſai. lxii. 11. Zech. ix. 9. John xii. 15.

worldly deſires in their holieſt teachers, when the bleſſed Apoſtles were not free from ſome ambitious thoughts, whilſt they ſat at the feet even of their Saviour?

He, who knew all their thoughts afar off; yet, as if he had been a ſtranger to their purpoſes, aſks, *What wouldeſt thou?* Our infirmities do then beſt ſhame us, when they are drawn out of our own mouths; like as our prayers alſo ſerve not to acquaint God with our wants, but to make us the more capable of his mercies.

Our Saviour had ſaid, that his twelve followers ſhould ſit upon twelve thrones, and judge the twelves tribes of Iſrael. This good woman would have her two ſons next his perſon, the prime peers of his kingdom. Every one is apt to wiſh the beſt to his own: worldly honour is neither worth our ſuit, nor unworthy our acceptance: Yea, Salome, had thy mind been in heaven; hadſt thou intended this deſired pre-eminence in that celeſtial ſtate of glory, yet I know not how to juſtify thine ambition. Wouldeſt thou have thy ſons preferred to the father of the faithful, to the bleſſed mother of thy Saviour?—That very wiſh were preſumptuous. For me, O God, my ambition ſhall go ſo high as to be a ſaint in heaven, and to live as holily on earth as the beſt; but for precedency of heavenly honour, I do not, I dare not affect it. It is enough for me, if I may but lift up my head amongſt thy bleſſed ones; *to be a door-keeper in thy houſe* will be happineſs abundant.

The mother aſks, the ſons have the anſwer. To convince them of their unfitneſs for glory,—they are ſent to their impotency in ſuffering, *Are ye able*, &c.? ver. 22. O Saviour! even thou, who art one with thy Father, hadſt a *cup* of thine own; never potion was ſo bitter as that which was mixed for thee; yea, even thy draught is ſtinted; it is not enough for thee to ſip of this cup, thou muſt drink it up to the very dregs. When the vinegar and gall were tendered to thee by men, thou didſt but kiſs the cup; but when thy Father gave into thine hands a potion infinitely more diſtaſteful; thou for our health didſt drink deep of it, even to the bottom, and ſaidſt, *It is finiſhed.* And can we repine at thoſe unpleaſing draughts of affliction which are tempered for us ſinful men, when we ſee thee, the Son of thy Father's love, thus dieted? We pledge thee, O bleſſed Saviour! we pledge thee according to our weakneſs, who haſt begun to us in thy powerful ſufferings; only do thou enable us, after the natural ſtruggles of reluctant nature are over, yet at laſt willingly to pledge thee in our conſtant ſufferings for thee; for if thou haſt not grudged thy precious blood to us, well mayeſt thou challenge ſome worthleſs drops from us; *through many tribulations muſt we enter into the kingdom of heaven.* Let who will hope to walk upon roſes and violets thither, I will trace thee, O Saviour! by the track of thy blood, and by thy red ſteps follow thee to thine eternal reſt.

The motion of the two diſciples was not more full of infirmity than their anſwer:—*We are able*; out of an eager deſire of the honour, they are apt to undertake the condition. The beſt men may be miſtaken in their own powers; alas, how ſtriking an inſtance have we in the caſe of our Lord's followers! when it came to the iſſue, *They all forſook him, and fled.* It is one thing to ſuffer in ſpeculation, another in practice. There cannot be a worſe ſign than for a man in a carnal preſumption to vaunt of his own abilities; how juſtly doth God ſuffer that man to be foiled purpoſely, that he may be aſhamed of his own vain ſelf-confidence? O God, let me ever be humbly dejected in the ſenſe of mine own inſufficiency; let me give all the glory to thee, and take nothing to myſelf but my infirmities.

Oh the wonderful mildneſs of the Son of God! He doth not chide the two diſciples, either for their ambition in ſuing, or preſumption in undertaking; but leaving the worſt, he takes the beſt of their anſwer; and omitting their errors, encourages their good intentions. *Ye ſhall drink indeed*, &c. ver. 23. I know not whether there be more mercy in the conceſſion, or ſatisfaction in the denial; were it not an high honour to drink of thy cup, O Saviour, thou hadſt not forepromiſed it as a favour: I am deceived, if what thou granteſt was much leſs than that which thou denieſt. To pledge thee in thine own cup, is not much leſs dignity and familiarity than to ſit by thee; If we *ſuffer* with thee, we ſhall alſo *reign* together with thee: What greater promotion can fleſh and blood be capable of, than a conformity to the Lord of Glory?—Enable thou me *to drink of thy cup*, and then *ſeat me* where thou wilt. See Bp. Hall.

Chap. XXI. *Ver.* 1. *And when they drew nigh unto Jeruſalem*] The *multitude* which attended our Lord in this journey, ch. xx. 29. having increaſed prodigiouſly as he advanced towards Jeruſalem, He did not now ſhun them, and enter the city privately, as he had always done on former occaſions. The people were to honour him with the title of the Meſſiah publickly, that he might have an opportunity of accepting that auguſt name in the moſt avowed manner, before he aſcended into heaven. Moreover, the prieſts who had iſſued out a proclamation againſt him, John xi. 57. were to be awed, at leaſt for a while, and reſtrained from offering him violence; for, as he had doctrines to teach, rebukes to give, and other things to do, which could not fail to incenſe thoſe proud rulers; without doubt they would have put him to death prematurely, had not the people appeared on his ſide. Accordingly, after the parable of the huſbandman was ſpoken, ver. 45. the *prieſts* ſought to lay *hands on him, but feared the multitude, becauſe they took him for a prophet.* Nay, the whole council was intimidated by them; for in their deliberation about putting Jeſus to death, they ſaid one to another, (ch. xxvi. 5.) *Not on the feaſt-day, leſt there be an uproar among the people.* Our Lord's driving the buyers and ſellers out of the temple, his parables of the huſbandmen and marriage ſupper, repreſenting the rejection of the Jewiſh nation, and the downfall of the ſtate, with the woes denounced againſt the Phariſees in their own hearing, made part of the work he had to do before he aſcended; which would have brought inſtant deſtruction upon him, had not the great mens' rage been reſtrained by the uncommon reſpect which the people generally ſhewed him: Wherefore, the multitude being now very great, and Jeſus having ſuch good reaſons not to ſhun them as formerly, he ſent two of his diſciples for an aſs which never had been rode upon, but which by his ſimple volition he could tame; propoſing, according to the prophecy, Zech. ix. 9. to ride into the city amidſt the ſurrounding throng. Probably there were ſtrait paſſes in the mount of Olives, through which the road lay, Luke xix. 37. and, no doubt, narrow ſtreets in the city alſo, by which he was to go to the temple. In theſe narrow paſſes and lanes Jeſus might have been incommoded by the preſs, had he walked on foot; beſides, the ſtrangers who were now at Jeruſalem, would increaſe the crowd. It ſeems they knew of his coming, John xii. 12. and perhaps expected that he was bringing Lazurus along with him, to ſhew him in public, as a trophy of his power. (Comp. John xii. 12. with ver. 18.) For the ſight of Lazarus in Bethany having already induced many to believe, they might naturally ſuppoſe that his appearing openly would produce the ſame effect in Jeruſalem; and as they were in full hopes that the Meſſiah's kingdom was to be erected at this paſſover, they could not but think it neceſſary, that all oppoſers ſhould inſtantly be convinced, and obliged to acknowledge the Meſſiah's title to the throne of his illuſtrious anceſtors.

St. Mark and St. Luke mentioned *Bethphagé* and *Bethany*; from whence it ſeems to follow, that travellers, in their way to Jeruſalem from Jericho, arrived at Bethphagé before they came to Bethany. Theſe two villages were ſituated at the foot of the mount of Olives, and the road to the city lay between them, only it was nearer to Bethphagé than to Bethany; therefore, when Jeſus, in travelling from Jericho, came to the foot of the mountain, he was but a little way from Bethphagé, nevertheleſs, intending to lodge in Bethany with Lazarus, he went thither. Next day, returning to the road from Jericho, he ſent the two diſciples to Bethphagé, with orders to bring the aſs, ver. 2. If the reader will view the ſeveral expreſſions uſed by the Evangeliſts in the light of this deſcription, he will ſee the exact propriety of each of them. Jeſus ſent the diſciples away *when he was come nigh to Bethphagé and Bethany, at the mount of Olives*, as St. Luke tells us; or, as St. Mark expreſſes it, *when they came nigh to Jeruſalem, unto Bethphagé and Bethany*; a phraſe, which not only determines the place from whence the diſciples were ſent away, but ſhews on what quarter Jeſus and his train were approaching the town. Both the villages being ſituated at the foot of the mountain, and Jeſus being between them, on the road from Jericho to Jeruſalem, he might very properly be ſaid to have been *nigh* to both, and nigh to Jeruſalem, which was at the diſtance of about two miles only. Alſo he *was come to Bethphagé, unto the mount of Olives*, as St. Matthew expreſſes it, becauſe, as we before obſerved, the road was nearer *Bethphagé* than *Bethany*. And as Jeſus was coming from Bethany, when he ſent the diſciples away, Bethphagé, whither he ſent them, muſt have been *directly oppoſite* to them; hence it is termed *the village over-againſt them*;—απεναντι, κατεναντι,—being a little off from the road to the city. See Luke xix. 37. Macknight, Lightfoot, and Whitby on Mark xi. 1.

Ver. 3. *And ſtraightway he will ſend them*] *And He* [*the Lord*] *will quickly ſend them back again.* See Beza, Schultens, &c.

Ver. 4. *All this was done*, &c.] See the note on Zech. ix. 9.

thy king cometh unto thee, meek, and ſitting upon an aſs, and a colt the fole of an aſs.

6 And the diſciples went, and did as Jeſus commanded them,

7 And brought the aſs, and the colt, and put on them their clothes, and they ſet *him* thereon.

8 And a very great multitude ſpread their garments in the way; others cut down branches from the trees, and ſtrewed *them* in the way.

9 And the multitude that went before, and that followed, cried, ſaying, Hoſanna to the ſon of David! Bleſſed is he that cometh in the name of the Lord, Hoſanna in the higheſt!

10 And when he was come into Jeruſalem, all the city was moved, ſaying, Who is this?

11 And the multitude ſaid, This is Jeſus the prophet of Nazareth of Galilee.

12 And Jeſus went into the temple of God, and caſt out all them that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves,

13 And ſaid unto them, It is written, My houſe ſhall be called the houſe of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief prieſts and ſcribes ſaw the wonderful things that he did, and the children crying in the temple, and ſaying, Hoſanna to the ſon of David! they were ſore diſpleaſed,

16 And ſaid unto him, Heareſt thou what theſe ſay? And Jeſus ſaith unto them, Yea; have ye never read, Out of the mouth of babes and ſucklings thou haſt perfected praiſe?

Ver. 7. 2 Kings ix. 13.—V. 8. See 1 Macc. xiii. 51, &c. 2 Macc. x. 7. John xii. 13.—V. 9. Pſ. cxviii. 25. Pſ. cxviii. 26. Ch. xxiii. 39.—V. 10. Mark xi. 15. Luke xix. 45. John ii. 13, 15.—V. 11. Ch. ii. 23.—V. 12. Mark xi. 11. Luke xix. 45. John ii. 15.—V. 13. Iſai. lvi. 7. Jer. vii. 11. Mark xi. 17. Luke xix. 46.—V. 15. Pſ. viii. 2.

Ver. 7. *And brought the aſs*] The exact knowledge which our Lord ſhewed of ſo many minute and moſt fortuitous particulars, muſt ſurely impreſs the minds of theſe meſſengers greatly, and eſtabliſh the faith of his followers. It is obſervable that many ſuch things occurred a little before his death, which, conſidered in this view, have a peculiar beauty. Comp. Matth. xxvi. 31—35. Mark xiv. 15, 16. and Luke xxii. 10—13. The *and* [και], like the particle ו *vau* in the Hebrew, is here, as frequently, uſed to ſignify *even*, or *that is*;—*upon an aſs, even a colt*, &c. They *ſet him thereon*, means *on their clothes*, which they had placed upon the aſs. All the Evangeliſts, except St. Matthew, ſpeak expreſly of his riding on the *colt*.

Ver. 8, 9. *And a very great multitude ſpread their garments*] When the multitudes ſaw Jeſus mounted, they immediately bethought themſelves of ſhewing him the honours which kings and conquerors obtained in their triumphal entries; for, as they all firmly believed that he would take the reins of government into his own hands at this paſſover, they had a mind to make his entry into Jeruſalem have the air of a triumph. Accordingly, ſome *ſpread their garments in the way*, (ſee 2 Kings ix. 13.) others *cut down branches of the trees, and ſtrewed them in the way*, carrying a larger ſort on high, in proceſſion before the Meſſiah, as demonſtrations of their joy. See Levit. xxiii. 40. 2 Macc. x. 7. This ſeems to have reference to the feaſt of tabernacles, which was celebrated in joyful expectation of the Meſſiah's coming and tabernacling in human fleſh; and theſe Jews teſtified hereby their belief in Jeſus as that Meſſiah. Their acclamations too teſtified the ſame thing. *Hoſannah* ſignifies, *ſave, we beſeech thee!* and applied to Jeſus on this occaſion, it was of the ſame import with our acclamation, *God ſave the king!* and in our language would have been expreſſed thus: *God ſave the King Meſſiah!* The next clauſe, *Bleſſed is he that cometh*, &c. contains nearly the words of Pſ. cxviii. 26. St. Mark ſays they cried likewiſe, *Bleſſed be the kingdom of our father David, which cometh*, or which is to be erected now, *in the name of the Lord*,—the Meſſiah. *Hoſannah in*, or rather *among the higheſt*, means, "Let the higheſt orders of angels join us, in praying for the proſperity of the King Meſſiah." We need not obſerve how ſimilar the words in St. Luke, *Peace in heaven, and glory in the higheſt*, ch. xix. 38. are to thoſe of the angels on the birth of Chriſt, ch. ii. 14. Some would render the clauſe, *Bleſſed is he that cometh*, &c.—*Bleſſed in the name of the Lord is he that cometh.* See the "*Obſervations* on paſſages of Scripture," p. 281.

Ver. 11. *And the multitude ſaid, This is Jeſus*, &c.] *The multitude* is the appellation which the ſacred hiſtorians commonly give to Chriſt's friends; wherefore, as they are here ſaid to have called him *the prophet of Nazareth of Galilee*, we may ſuppoſe they did it with a view to mortify his enemies; as if they had ſaid, "You have always affirmed that *no prophet*, no Meſſiah, *can ariſe out of Galilee*: What is your opinion now?"—Jeſus rode directly to the temple, but did not drive the buyers and ſellers out this firſt day; for St. Mark expreſly tells us, ch. xi. 11. that it was evening by the time he got thither, and *had looked round on all things*: From whence we learn, that the market in the temple, which he intended to prohibit, was over. It ſeems he ſtayed in Jeruſalem but a little while. Having made his public appearance in the metropolis, received the title of Meſſiah openly from the multitude, and ſurveyed the temple, he left the city without doing any thing, to the great diſcouragement of the throng who had come in with him, expecting that he was immediately to have laid hold on the reins of government. See Luke xxi. 37.

Ver. 12. *And Jeſus went into the temple*] See the notes on John ii. 14, &c.

Ver. 13. *But ye have made it a den of thieves*] The Jews, reckoning the lower and outer court of the temple as a place of no ſanctity, becauſe it was deſigned for accommodating the Gentile proſelytes in their worſhip, not only kept the daily market there, of ſuch things as were neceſſary in offering ſacrifices, but ſuffered the common porters, in going from one part of the city to another, to paſs through it with their burdens, for the ſake of ſhortening their way: But as theſe abuſes occaſioned great diſturbance to the proſelytes, Jeſus reformed them a ſecond time, ſee John ii. 14. telling the people around him that the Gentiles worſhipped there by divine appointment, as well as the Jews; *the temple* being ordained of God to be *the houſe of prayer for all nations*, Mark xi. 17. and to prove this, he cited Iſai. lvi. 7. from which the inference was plain, that they were guilty of a groſs profanation of the temple, who carried on any traffick even in the *courts of the Gentiles*; much more they, who, to make gain, committed frauds and extortions in the proſecution of their traffick; becauſe thus they turned God's *houſe of prayer* into a *den of thieves*. The expreſſion of a *den of thieves* may allude to thoſe gangs of robbers, which at that time infeſted Judea, and uſed to hide themſelves in the holes or dens of the mountains, as appears from ſeveral paſſages in Joſephus's hiſtory; not but that our bleſſed Saviour here plainly refers to Jeremiah vii. 11. St. Jerome, who very juſtly thinks this one of our Lord's greateſt miracles, in his commentary on the place, gives a lively deſcription of the ſeveral artifices whereby the avaricious prieſts endeavoured to extort money. "In the temple of Jeruſalem, ſays he, the fineſt and moſt ſpacious of any in the world, where the Jews from almoſt all the countries of the earth aſſembled, ſacrifices of different kinds, ſome for the rich, and others for the poorer ſort, were offered according to the law; but, becauſe thoſe who came from diſtant countries, often wanted ſuch ſacrifices, the prieſts took the advantage of buying up all the beaſts appointed for that purpoſe, ſold them to thoſe who wanted them, and received them again at their hands; and becauſe ſome who came to worſhip were ſo very poor that they could not even purchaſe the leſſer ſacrifices, namely, *birds*, the prieſts placed bankers in the courts of the temple, to lend money upon ſecurity; but finding that they could not do this without tranſgreſſing the law, they had recourſe to another device, namely, to appoint a kind of pawn-brokers, inſtead of bankers; i. e. men, who for the advancing a ſmall ſum, took fruits, herbs, and other commodities, inſtead of intereſt-money. Our Lord, therefore, having obſerved this method of traffick carried on by the prieſts in his Father's houſe, not only expelled their agents, but arraigned them alſo as a band of thieves; for He is really a robber who makes lucre of religion, and whoſe worſhip is not ſo much for the veneration he has for God, as the opportunity of making his own intereſt and advantage." See Jerome on the place, Bp. Smallbrooke's Vindication of our Saviour's miracles, vol. i. ch. iv. p. 130. and the 17th ſermon, vol. ii. of my diſcourſes on the miracles.

Ver. 14—16. *And the blind and the lame came to him*, &c.] The opinion that Jeſus was the Meſſiah now prevailed generally; for, while he was in the temple, the *blind* and the *lame*, and other diſeaſed perſons, were brought to him in great numbers from all quarters, to be healed; many ſuch, no doubt, would be waiting in the ſeveral avenues of the temple to aſk alms, at a time when there was ſo vaſt a concourſe of people; and there ſeems a peculiar propriety in our

Lord's

17 And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he ſaw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and ſaid unto it, Let no fruit grow on thee henceforward for ever. And preſently the fig-tree withered away.

20 And when the diſciples ſaw *it*, they marvelled, ſaying, How ſoon is the fig-tree withered away!

21 Jeſus anſwered and ſaid unto them, Verily I ſay unto you, If ye have faith, and doubt not, ye ſhall not only do this *which is done* to the fig-tree, but alſo if ye ſhall ſay unto this mountain, Be thou removed, and be thou caſt into the ſea; it ſhall be done.

22 And all things whatſoever ye ſhall aſk in prayer, believing, ye ſhall receive.

23 And when he was come into the temple, the chief prieſts and the elders of the people came unto him as he was teaching, and ſaid, By what authority doeſt thou theſe things? and who gave thee this authority?

24 And Jeſus anſwered and ſaid unto them, I alſo will aſk you one thing, which if ye tell me, I in like wiſe will tell you by what authority I do theſe things.

25 The baptiſm of John, whence was it? from heaven, or of men? And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven; he will ſay unto us, Why did ye not then believe him?

26 But if we ſhall ſay, Of men; we fear the people; for all hold John as a prophet.

Ver. 17. John xi. 18.—V. 18. Mark xi. 12.—V. 19. Mark xi. 13. Gr. *one fig-tree.*—V. 21. Ch. xvii. 20. Luke xvii. 6. James i. 6. 1 Cor. xiii. 2.—V. 22. Ch. vii. 7. Mark xi. 24. Luke xi. 9. 1 John iii. 22. v. 14.—V. 23. Mark xi. 27. Luke xx. 1. Exod. ii. 14. Acts iv. 7. vii. 27.—V. 26. Ch. xiv. 5. Mark vi. 20.

Lord's multiplying theſe aſtoniſhing miracles, both to vindicate the extraordinary act of authority which he had juſt been performing, and to make this his laſt viſit to Jeruſalem as convincing as poſſible, that thoſe who would not ſubmit to him, might be left ſo much the more inexcuſable. Upon this occaſion the very children, when they ſaw the cures which he performed, proclaimed him *the Son of David*; ſo wonderfully were they ſtruck with his miracles. Indeed, the chief prieſts and doctors, finding him thus univerſally acknowledged, were highly diſpleaſed; yet they durſt not do any thing to put a ſtop to it, as ſtanding in awe of the multitude. They only aſked him if he heard what the children ſaid, ver. 16. inſinuating, that it was his duty to ſtop their mouths, by refuſing the praiſes which they offered without underſtanding what they ſaid. Jeſus anſwered them out of the 8th Pſalm, where David obſerves, that though all ſhould be ſilent, God has no need of other heralds to proclaim his praiſe, than infants who hang at their mother's breaſts; becauſe though they be dumb, the admirable providence of God conſpicuous in their preſervation, is equal to the loudeſt and ſublimeſt eloquence. To *ordain ſtrength*, which is the phraſe uſed by the Pſalmiſt in the paſſage here referred to, was in effect to *perfect praiſe*, as the LXX render it; ſo that there is no need to be ſolicitous about that little variance in the quotation. This general obſervation of David was greatly illuſtrated by the *hoſannahs* of the *children*, and yet much more by the triumph of the Apoſtles,—weak as they were in many reſpects,—over all the oppoſitions of Jews and Gentiles. But ſee the note on Pſ. viii. 2.

Ver. 17. *Into Bethany*] *Unto.* Wat. and MS. See the note on John xi. 1.

Ver. 18—22. *Now in the morning*, &c.] I ſhall poſtpone the remarks on this miracle to Mark xi. as it is there related with ſome circumſtances which require particular notice; obſerving only that our Lord curſed the fig-tree in the morning of the day on which he caſt the buyers and ſellers out of the temple: and though the tree began at that inſtant to wither, the diſciples did not take notice of its withering, becauſe they left the ſpot juſt as Jeſus was pronouncing the curſe; neither did they obſerve it in the evening, as they returned to Bethany, probably becauſe it was dark when they paſſed by, and the tree was at a little diſtance from the road. They obſerved it only as they were going into the town next morning, when it gave occaſion to the converſation concerning the efficacy of faith; but the withering of the fig-tree, and the converſation occaſioned thereby, having a connection, might either be related among the tranſactions of the day wherein the converſation occaſioned by its withering happened, or they might be related ſeparately, each in its own day. This ſuggeſts an eaſy reconciliation of the ſeemingly different times which are aſſigned to this miracle by Matthew and Mark. Matthew, in the beginning of his account, is ſtill deſcribing the tranſactions of the day on which Jeſus curſed the fig-tree as he went to purge the temple; *But in the morning*, viz. of the day, the tranſactions of which the Evangeliſt had been relating, not the morning of the day following, as is commonly ſuppoſed: *In the morning, as he returned into the city, he had hungered* (επεινασε, Aoriſt.) ver. 19. *and ſeeing a ſingle fig-tree* (συκην μιαν) *in the way, he came to it, and found nothing thereon but leaves only, and ſaid unto it, Let no fruit grow on thee henceforward for ever*; *and* (εξηρανθη παραχρημα—*Exaruit illico*, Beza,) it *withered forthwith*; that is, began to wither from that time forth, though the diſciples did not then obſerve it, becauſe they paſſed by while Jeſus was pronouncing the curſe; neither did they obſerve it as they came out in the evening, becauſe in all probability it was dark,—ver. 20. *And when the diſciples ſaw it*,—ſaw the fig-tree withered from the roots, i. e. next morning, as they were returning to the city from Bethany;—for ſo we are expreſly told in the more particular account which Mark has given of this miracle;—*They marvelled, ſaying, how ſoon is the fig-tree withered away!* The ſolution ariſing from the tranſlation of the paſſage here offered, ſeems the moſt natural that can be given. For, as Matthew choſe to relate the curſing of the fig-tree, and the effect of the curſe togetoer, it was proper to ſpeak of the curſe, after relating the other tranſactions of the day whereon it happened, though it was pronounced in the morning. The reaſon was, by narrating it laſt, he of courſe connected it with its effect, which was the firſt tranſaction of the next day to be mentioned in the hiſtory. The ſacred volume furniſhes ſeveral examples of incidental hiſtories introduced in this manner. For inſtance; the hiſtory of John the Baptiſt's death, ch. xiv. 3. See alſo Mark xvi. 7. and Luke ix. 46. where it is ſaid, *Now there had ariſen a diſpute among them*, viz. on the road to Capernaum; for St. Mark ſays expreſly that the diſpute happened there.

Ver. 23—26. *And when he was come*, &c.] The rulers, much alarmed at the proceedings of Jeſus, were very deſirous of putting him to death; but they wiſhed to do it under the pretext of law. See ver. 46. and Mark xi. 18. In conſequence of their intentions to do ſo, the chief prieſts, ſcribes, and elders, i. e. ſome of the firſt men of the nation, came by appointment of the Sanhedrim to Jeſus, as he was teaching in the temple, and before all the people put two queſtions to him. The *firſt* was, concerning the nature of the authority by which he acted, whether as a prophet, a prieſt, or a king, no other perſon having a right to make any reformation in church or ſtate. The *ſecond queſtion* was, that if he claimed the authority of any, or all of thoſe characters, they deſired to know from whom he derived it, ver. 23. Jeſus, that he might at once reprove the impropriety of the queſtion in thoſe circumſtances, and, in fact, return an unexceptionable, though oblique anſwer to it, ſaid to them in reply, *I alſo will aſk*, &c. ver. 24, 25. This queſtion reduced the prieſts to an inextricable dilemma. They conſidered, on the one hand, that if they ſhould acknowledge John's miſſion to be from God, it would oblige them to acknowledge Chriſt's authority; John having more than once borne teſtimony to him as the Meſſiah. On the other hand, if they denied John's authority, they did not know but the people who ſtood round them liſtening to Jeſus might ſtone them, for they generally believed John to have been a prophet: many of them had ſubmitted to his baptiſm, and his reputation by no means ended with his life; not a few then holding him in high eſteem, both on Chriſt's account and his own. See Luke xx. 6. and the note on ch. xiv. 10. Wherefore, as matters ſtood, they judged it ſafeſt to anſwer, that they could not tell whence John's baptiſm was. By returning this anſwer, the prieſts left Jeſus at liberty to decline giving the Sanhedrim that ſatisfaction which they were demanding. That court, whoſe prerogative it was to judge of prophets, required our Lord to make good his pretenſions to the character he aſſumed; but by the queſtion which he put to them, he obliged them to confeſs, that they had not been able to paſs any judgement upon John Baptiſt, notwithſtanding he claimed the character of a meſſenger from God, and they had ſent to examine his pretenſions: This, in effect, was to acknowledge themſelves incapable of judging of any prophet whatſoever. "Ye are come, ſaid he, to enquire into the proofs of my miſſion. I agree to ſubmit myſelf to your examination, on condition that you will tell me what you determination was concerning *John*. Was he a true, or a falſe prophet? You ſay, *you cannot tell.* If then you are not able to form a judgement concerning John, how can you take upon you to judge of me?" In this light our Lord's queſtion in anſwer to theirs appears to have been formed with the greateſt wiſdom and addreſs; becauſe, whether the prieſts replied in the affirmative or negative, or gave no reply at all, they abſolutely condemned themſelves. See Macknight, Grotius, Calmet.

27 And they anſwered Jeſus, and ſaid, We cannot tell. And he ſaid unto them, Neither tell I you by what authority I do theſe things.

28 But what think ye? A *certain* man had two ſons; and he came to the firſt, and ſaid, Son, go work to-day in my vineyard.

29 He anſwered and ſaid, I will not; but afterward he repented, and went.

30 And he came to the ſecond, and ſaid likewiſe. And he anſwered and ſaid, I *go*, ſir; and went not.

31 Whether of them twain did the will of *his* father? They ſay unto him, The firſt. Jeſus ſaith unto them, Verily I ſay unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteouſneſs, and ye believed him not: but the publicans and the harlots believed him. And ye, when ye had ſeen *it*, repented not afterward, that ye might believe him.

33 Hear another parable: There was a certain houſholder which planted a vineyard, and hedged it round about, and digged a wine-preſs in it, and built a tower, and let it out to huſbandmen, and went into a far country:

34 And when the time of the fruit drew near, he ſent his ſervants to the huſbandmen, that they might receive the fruits of it.

35 And the huſbandmen took his ſervants, and beat one, and killed another, and ſtoned another.

36 Again, he ſent other ſervants, more than the firſt: and they did unto them likewiſe.

37 But laſt of all, he ſent unto them his ſon, ſaying, They will reverence my ſon.

38 But when the huſbandmen ſaw the ſon, they ſaid among themſelves, This is the heir; come, let us kill him, and let us ſeize on his inheritance.

Ver. 28. Ecclus. xix. 21.—V. 31. Luke vii. 29, 30.—V. 32. Ch. iii. 1, &c. Luke iii. 12, 13.—V. 33. Pſ. lxxx. 9. Cant. viii. 11. Iſai. v. 1. Jer. ii. 21. Mark xii. 1. Luke xx. 9. Ch. xxv. 14, 15.—V. 34. Cant. viii. 11, 12.—V. 38. Pſ. ii. 8. Hebr. i. 2. Ch. xxvi. 3. xxvii. 1. John xi. 53.

Ver. 27. *Neither tell I you*] "I do not think it at all neceſſary to tell you by what authority I do theſe things; for the other queſtion concerning John, naturally requires to be determined firſt; and when you think proper to decide that, you may eaſily perceive that the ſame anſwer will ſerve for both." Which was plainly the caſe; for, as on the one hand, the expreſs teſtimony which John bore to Chriſt muſt be a ſufficient proof of his divine miſſion, if that of John was allowed, (ſince according to a Jewiſh maxim, the teſtimony of one prophet was ſufficient to confirm the authority of another); ſo Chriſt had ſpoken in ſuch an honourable manner of John, that to condemn John as an impoſtor, would imply a like cenſure on the character of Jeſus.

Ver. 28—30. *But what think you? a certain man*, &c.] Becauſe the chief prieſts and elders had ſaid that they did not know from whence John's baptiſm was, Jeſus ſharply rebuked them for diſbelieving him: He conveyed his reproof under the parable of two ſons, who were commanded to work in their father's vineyard; and by aſking their opinion of the behaviour of theſe ſons, he made them condemn themſelves. See on ch. xiii. 3. The temper and behaviour of the ſecond ſon, was an exact picture of the temper and behaviour of the Phariſees; for, in their prayers and praiſes, they gave God the moſt honourable titles, and profeſſed the utmoſt zeal to ſerve him; but at the ſame time would do no part of the work which he enjoined them, and particularly would not hearken to the Baptiſt's exhortations. In the character of the other ſon, the diſpoſition of the tax-gatherers and harlots is well deſcribed. They neither profeſſed nor promiſed to do the will of God; yet, when they came to think ſeriouſly, they ſubmitted themſelves firſt to John, then to Chriſt, and in conſequence of their faith amended their lives. See Macknight, Chemnitz, and my ſermon on this ſubject in the diſcourſes on the *parables*. Inſtead of 'Εγώ, ver. 30. *I*, an anonymous author in Wolfius, *Curæ Philol.* propoſes to read Αγώ, *I go*, as ch. xxvi. 46. and John vi. 7.

Ver. 31, 32. *They ſay unto him, the firſt*] It ſeems that the Phariſees did not perceive that by this anſwer they condemned themſelves, till Jeſus made a direct application of the parable in that ſharp, but juſt reproof, *Verily, I ſay unto you, that the publicans and the harlots go into the kingdom of God before you. For*, ver. 32. though you pretend that you do not know from whence John's baptiſm was, *John came unto you in the way of righteouſneſs*; he clearly proved his miſſion from God, *and ye believed him not*,—gave no credit to the teſtimony which he bare to me; and conſequently would not go into the vineyard; *but the publicans and the harlots believed him*; they received his teſtimony, and obeyed the Goſpel; *and ye when ye had ſeen it, repented not afterward, that ye might believe him*; when you had perſons of the moſt abandoned characters reformed by his ſermons, (which doubtleſs was a ſtrong proof of his miſſion from God) you did not repent of your oppoſition to that holy man; nor of your diſobedience to his inſtructions; at leaſt, your remorſe was not of ſuch a kind as to make you afterwards believe him." Dr. Heylin renders the laſt clauſe, *And though you ſaw that, yet you did not repent, ſo as to believe him.*

The moral reflection ſuggeſted by this paſſage of the hiſtory is, that the openly profane are more apt to repent than hypocrites; which experience alſo ſhews to be true. The reaſon is, perſons openly profane have nothing by which they can defend themſelves againſt the terrors of God, when once they begin to faſten upon their conſciences. Whereas hypocrites, having a form of godlineſs, ſcreen themſelves therewith from all the attacks that can be made upon them by the ſtrongeſt arguments, drawn whether from reaſon, or from the word of God. See as above.

Ver. 33. *Hear another parable*] Not ſatisfied with ſhewing the rulers the heinouſneſs of their ſin, in rejecting the Baptiſt, Jeſus judged it proper likewiſe publickly to repreſent the crime of the nation, in rejecting all the meſſengers of God, from firſt to laſt; and among the reſt, his only-begotten Son; and diſapproving the Moſaical diſpenſation under which they lived: At the ſame time he warned them plainly of their danger, by reaſon of the puniſhment which they incurred on account of ſuch a continued courſe of rebellion. The outward œconomy of religion, in which they gloried, was to be taken from them; their relation to God, as his people, cancelled; and their national conſtitution deſtroyed: But, becauſe theſe were topicks extremely diſagreeable, he couched them under the veil of a parable, which he formed upon one made uſe of long before by the prophet Iſaiah, ch. v. 1. where ſee the notes. This *vineyard*, with its appurtenances, repreſents the Moſaical diſpenſation; a diſpenſation attended with great preſent advantages, and many promiſes of future bleſſings: The other circumſtances of the parable are extremely clear; but thoſe deſirous of an exact and minute interpretation of them, will find it in my ſermon on the ſubject. St. Matthew uſes the word ληνὸν for a *wine preſs*, and St. Mark ὑπολήνιον; the former ſignifies the wine preſs, the other the cavity under it, wherein the veſſel was fixed which received the liquor preſſed from the grapes. The one of theſe naturally implies the other; but our Lord might, without any impropriety, mention both.

Ver. 37. *Laſt of all, he ſent unto them his ſon*] That no means might be left untried, God ſent unto them his own Son; whoſe authority, clearly eſtabliſhed by undeniable miracles, ought to have been acknowledged with chearfulneſs by theſe wicked men. The queſtion is not here, how prudent it would have been in an human father to venture his ſon in ſuch a caſe as this; for the power which God had of raiſing Chriſt from the dead, and making all his ſufferings redound to his glory and happineſs, quite alters the caſe. The deſign is, to ſhew the patience of God, and the wickedneſs of the Jews by this emblem, than which nothing can be more expreſſive. See the note on Luke xx. 13.

Ver. 38, 39. *When the huſbandmen ſaw the ſon*] It would ſeem from hence, that the Jews knew Jeſus to be the Son of God. Yet Peter ſays both of the rulers and the people, that they crucified the Lord ignorantly, Acts iii. 17. and our Lord himſelf prays for them as not knowing what they did. It is evident indeed that the rulers, for very malice, cauſed him to be crucified, yet it is not at all improbable, that though they could not but confeſs him to be ſome great perſon or prophet, yet they might be far from being convinced that he was the Meſſiah. The Apoſtles themſelves, notwithſtanding they had been eye-witneſſes of all his miracles, and had the advantage of hearing all his diſcourſes, doubted whether he was the Meſſiah while he lay in the grave: There can therefore be no impropriety, in ſuppoſing that the unbelieving Jews were in the ſame ſtate of mind. And if ſo, where is the inconſiſtency in ſaying, that though they put him to death as a prophet, they did not crucify him as the Meſſiah? That this was really their opinion, is evident both from Sacred Hiſtory, and from the general ſentiments of their deſcendants, even

39 And they caught *him*, and caſt him out of the vineyard, and ſlew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto thoſe huſbandmen?

41 They ſay unto him, He will miſerably deſtroy thoſe wicked men, and will let out *his* vineyard unto other huſbandmen, which ſhall render him the fruits in their ſeaſons.

42 Jeſus ſaith unto them, Did ye never read in the ſcriptures, The ſtone which the builders rejected, the ſame is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore ſay I unto you, The kingdom of God ſhall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whoſoever ſhall fall on this ſtone, ſhall be broken: but on whomſoever it ſhall fall, it will grind him to powder.

45 And when the chief prieſts and Phariſees had heard his parables, they perceived that he ſpake of them.

46 But when they ſought to lay hands on him, they feared the multitude, becauſe they took him for a prophet.

Ver. 41. See Luke xx. 16.—V. 42. Pſ. cxviii. 22. Acts iv. 11.—V. 43. Ch. viii. 12.—V. 44. Iſai. viii. 14, 15. Zech. xii. 3. Luke xx. 18. Rom. ix. 33. 1 Pet. ii. 7. Iſai. lx. 12. Dan. ii. 34.—V. 46. Luke vii. 16. John vii. 40.

to this day. Our Lord's words may bear another ſenſe, and imply, that though it be granted they acknowledged his being the Meſſiah, and thought that in putting him to death, they were anſwerable for the death of a mere mortal only, yet they were ignorant of his eſſential dignity, and the near relation in which he ſtood to his heavenly Father. Yet after all, this, like the other circumſtances of their *ſeizing upon the inheritance*, may be added to heighten and complete the parable, without being intended to convey any particular and independant truth. For it is the nature of a parable, as well as of a fable, or an hiſtorical picture, to convey ſome general truth to the mind, reſulting from the whole aſſemblage of circumſtances or figures taken collectively; but not to convey particular truths from any ſingle circumſtance or figure conſidered as ſeparate, detached from, or independant of the reſt. St. Matthew and St. Luke ſay, *That the huſbandmen caſt the ſon out of the vineyard, and killed him*, (ver. 39.) St. Mark ſays, *They firſt killed him, and then caſt him out*: But his meaning may have been this; they ſo beat and bruiſed him, before they caſt him out, that he could not live; and after having caſt him out, they completed the murder, killing him outright. The manner in which St. Mark has expreſſed it, inſinuates, that after they had killed him, they threw out his body, without burial, to the dogs; a circumſtance which does not ſeem to have any particular meaning, but is formed to ſhew the greatneſs of the rebellion of theſe huſbandmen. If ſuch a propoſal as that before us, *come, let us kill him*, &c. would have been the height of folly, as well as wickedneſs in theſe *huſbandmen*, it was ſo much the more proper to repreſent the part the *Jewiſh rulers* acted in the *murder of Chriſt*, which they were now projecting, and which they accompliſhed within three days. The admonition was moſt graciouſly given; but ſerved only, in an aſtoniſhing manner, to illuſtrate that degree of hardneſs to which a ſinful heart is capable of arriving. See Macknight, Doddridge, and Chemnitz.

Ver. 40—42. *When the Lord therefore—cometh*] According to St. Mark and St. Luke, Jeſus anſwered this queſtion himſelf; which, according to St. Matthew, the prieſts anſwered: This apparent inconſiſtency may be reconciled by ſuppoſing, that after they had ſaid to him, *God forbid!* as St. Luke tells us, they repeated his words *ironically*,—*He will miſerably deſtroy thoſe wicked men*, &c. ſpeaking with a tone of voice expreſſive of the diſpoſition of their mind; and then added contemptuouſly, "*which will render him the fruits in their ſeaſons*, which will behave better, no doubt, than we have done:" For they underſtood his parables, and deſigned to affront him by ridiculing what he ſaid. Beſides, unleſs we ſuppoſe that the prieſts ſpoke theſe words ironically, the anſwer which St. Matthew tells us Jeſus returned to them, will loſe much of its force, becauſe it implies that the prieſts had denied the vineyard was to be taken from them, and given to others. *Jeſus ſaith*, (ver. 42.) *did ye never read*, &c. "If the vineyard is not to be taken from you, and given to others, what is the meaning of Pſ. cxviii. 22.? Doth not that paſſage of Scripture plainly foretel, that the Meſſiah ſhall be rejected by the Jewiſh great men, and that though they crucify him, He ſhall become the *head of the corner*, or *of the church?* Now what elſe is this, but that he ſhall be believed on by the Gentiles, and unite them to the church of God, as an head corner-ſtone unites the two ſides of a building?" Accordingly St. Luke expreſſes the connection of our Lord's anſwer with their denial more clearly, ch. xx. 17. See the note on Pſ. cxviii. 16. Jeffery's Review, p. 119. and Macknight. Heinſius, Capellus, and others, remove the difficulty in another way. "Could the chief prieſts, ſay they, reply, *He will miſerably deſtroy*, &c. who in Luke xx. 16. anſwer, on the contrary, *God forbid!* Λεγουσιν αυτω, *they ſay unto him*, ſhould be left out; and ver. 43. ſhould follow the 41ſt verſe, all being the words of Chriſt; and then ſhould follow the 42d and 44th verſes; *what will he do to thoſe huſbandmen?* ver. 41. *He will deſtroy thoſe wicked men, and let out his vineyard*, ver. 43. *Therefore I ſay unto you, the kingdom of God ſhall be taken from you*, ver. 42. *Did you never read—the ſtone*, &c. ver. 44. *Whoſoever ſhall fall on this ſtone*, &c." See Bowyer's Greek Teſtament. Dr. Waterland reads ver. 42. *The ſame is made the head of the corner? By the Lord was it made; and it is wonderful*, &c.

Ver. 43, 44. *Therefore ſay*, &c.] "For the reaſon that God himſelf has expreſly foretold this judgement as to happen to you, and becauſe it is a moſt righteous and equitable judgement, I aſſure you it will fall upon you, however you may deſpiſe or diſbelieve. The theocracy,—the outward œconomy of religion, which you have long enjoyed very unprofitably, ſhall be taken from you, and given to the Gentiles; who, whatever you may think of them, will improve it far better than you have done." Theſe words ſeem to confirm the firſt method of ſolving the difficulties mentioned in the laſt note: For had the prieſts ſpoken *ſeriouſly*, our Lord need not have been at the pains to produce texts of Scripture to prove what they had ſo fully acknowledged. "*Whoever, ſhall fall on this ſtone*, continues our Lord, which the builders have rejected, but which God will make the head ſtone of the corner, *ſhall be broken*. See Rom. ix. 33. Whoſoever ignorantly oppoſes the Meſſiah, ſhall thereby receive great harm to himſelf,—in alluſion to one's ſtumbling at a ſtone thrown aſide as uſeleſs; *But on whomſoever it ſhall fall, it will grind him to powder*." Our Saviour ſeems to have had in view, Dan. ii. 34. where the deſtruction of all the oppoſers of the Meſſiah's kingdom is deſcribed thus: "*Thou ſaweſt, till that a ſtone was cut without hands, which ſmote the image upon his feet, that were of iron and clay, and brake them in pieces*; v. 35. *then was the iron, the clay, the braſs, the ſilver, and the gold broken to pieces together, and became like the chaff of the ſummer threſhing-floor, and the wind carried them away, that no place was found for them; and the ſtone that ſmote the image became a great mountain, and filled the earth.* Our Lord's meaning is, that all the oppoſers of the Meſſiah's kingdom, called ver. 43. *the kingdom of God*, and by Daniel, *the kingdom of the God of heaven*, ch. ii. 44. ſhall be utterly deſtroyed, according to Daniel's viſion of the image. The firſt clauſe, *whoſoever ſhall fall*, &c. ſeems to deſcribe the ſin and puniſhment of the great men, who being chiefs in the rebellion, led the way to the reſt, and had an active hand in reſiſting the authority of the Meſſiah. See Macknight. Doddridge explains it, "Whoſoever ſhall ſtumble at me and my doctrine, while I am here on earth in this humble form, he ſhall be broken and damaged by it; but whoſoever ſhall oppoſe me after my exaltation to glory, and the pouring out of my Spirit for the full revelation of my Goſpel, and proof of my miſſion; he will bring upon himſelf aggravated guilt, and unavoidable deſtruction." See Wetſtein.

Ver. 24. *They perceived that he ſpoke of them*] One would think they could have been at no loſs for the interpretation of the parable, conſidering how nearly it reſembles that in Iſai. v. 1, &c. with which they were doubtleſs well acquainted: only it is to be obſerved, that there *Iſrael* is the *vineyard*; here the true religion is repreſented under that figure. Accordingly it is there threatened, that the vineyard ſhould be deſtroyed; but here, that it ſhould be let out to other huſbandmen, each event ſuiting its connection. See Doddridge and Calmet.

REFLECTIONS ON CHRIST'S PROCESSION TO THE TEMPLE.

Never did our Saviour take ſo much ſtate upon him as now that he was going to his paſſion. Other journies he meaſured on foot, without train or tumult; this with a princely equipage, and loud acclamations. Wherein yet, O Saviour, whether ſhall we moſt admire, thy majeſty, or thy humility?—That Divine Majeſty, which lay hid under ſo lowly an appearance, or that ſincere *humility*, which veiled ſo great a glory? Thou, O Lord, *whoſe chariots are twenty thouſand, even thouſands of angels*, wouldeſt chooſe one of the meaneſt of animals to carry thee in thy laſt, thy royal progreſs: How well is thy birth ſuited with thy triumphs! Even that very *aſs* whereon thou didſt ride was the ſubject of prophecy; neither couldeſt thou have completed thoſe vatical predictions without this conveyance. O glorious, and yet homely pomp!

Jeſus would not loſe aught of his right; He who was a king, would be ſo proclaimed: But, that it might appear his *kingdom was not of this world*, he who could have demanded all worldly magnificence, thought fit to relinquiſh it. Inſtead of the kings of the earth, who reigning by thee, thou King of kings, and Lord of lords, might have been employed in thine attendants;—the people

are

CHAP. XXII.

The parable of the marriage of the king's ſon. The vocation of the Gentiles. The puniſhment of him that wanted the wedding-garment. Tribute ought to be paid to Cæſar. Chriſt confuteth the Sadducees about the reſurrection, anſwereth the lawyer which is the firſt and great commandment, and embarraſſeth the Phariſees about the Meſſias.

AND Jeſus anſwered, and ſpake unto them again by parables, and ſaid,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his ſon;

3 And ſent forth his ſervants to call them

Ver. 1. Luke xiv. 16. Rev. xix. 7, 9.

are thine heralds, their homely garments thy carpets, their green boughs the ſtrewings of thy way. Thoſe palms, which were wont to be borne in the hands of them who triumph, are ſtrewed under the feet of thy beaſt: It was thy greatneſs and honour to contemn the glories which worldly hearts are apt ſo much to admire.

Juſtly did thy followers hold the beſt ornaments of the earth worthy of no better than thy treading upon: How happily did they think their backs, diſrobed for thy honour! How gladly did they employ their breath in *hoſannahs* to thee, the Son of David! Where now are the great maſters of the ſynagogue, who had enacted the ejection of whoſoever ſhould confeſs Jeſus to be the Chriſt? Lo here, bold and undaunted clients of the Meſſiah, who dare proclaim him in the public road, in the open ſtreets! In vain ſhall the impotent enemies of Chriſt hope to ſuppreſs his glory: as ſoon may they hide with the palm of their hand the face of the ſun, as with-hold the beams of his divine truth from the eyes of men by their envious oppoſition. In ſpite of all Jewiſh malignity, his kingdom is avowed, applauded, bleſſed.

O thou *fairer than the children of men, in thy majeſty ride on proſperouſly, becauſe of truth, of meekneſs, and righteouſneſs; and thy right-hand ſhall teach thee terrible things!*

In this princely, yet poor and deſpicable pomp, doth our Saviour enter into the famous city of Jeruſalem; Jeruſalem noted of old for the ſeat of kings, prieſts, and prophets. Thither would Jeſus come as a king, as a prieſt, as a prophet; acclaimed as a king; teaching the people, and foretelling the woeful devaſtation of the city, as a prophet; and as a prieſt, taking poſſeſſion of his temple, and vindicating it from the foul profanations of Jewiſh ſacrilege.

As all the world was bound to the Redeemer for his incarnation and reſidence upon earth, ſo eſpecially Judea, to whoſe limits he confined himſelf; and therein, above all the reſt, three cities, Nazareth, Capernaum, and Jeruſalem, on whom he beſtowed the moſt time, the greateſt labour of preaching, and the moſt miraculous works;—yet in all three he received not ſtrange entertainment only, but hoſtile. In Nazareth they would have caſt him down headlong from the mount; in Capernaum they would have bound him; in Jeruſalem they crucified him at laſt;—and now are amazed at his preſence. Thoſe places and perſons which have the greateſt helps and privileges afforded to them are not always the moſt anſwerable in the return of their thankfulneſs. Chriſt's being amongſt us doth not make us happy, but his welcome; every day we may hear him in our ſtreets, and yet be as much to ſeek concerning him as thoſe citizens of Jeruſalem,—*Who is this?*

The attending diſciples could not be at a loſs for an anſwer; which of the prophets have not put it into their mouths?—*Who is this?* Aſk *Moſes*, and he ſhall tell you; *the ſeed of the woman, who* ſhall *bruiſe the ſerpent's head.* Aſk your father *Jacob*, and he ſhall tell you,—*the Shiloh*, of the *tribe of Judah.* Aſk *David*, and he ſhall tell you,—*the King of Glory.* Aſk *Iſaiah*, and he ſhall tell you,—*Emmanuel, wonderful, counſellor*, the *mighty God*, the *everlaſting Father*, the *Prince of Peace!* Aſk *Jeremiah*, and he ſhall tell you,—*the Righteous Branch.* Aſk *Daniel*, he ſhall tell you,—*the Meſſiah.* Aſk *John the Baptiſt*, he ſhall tell you,—*the* LAMB OF GOD—If you aſk the GOD of the prophets, He hath told you,—*This is my beloved Son, in whom I am well pleaſed* Yea, if all theſe be too good for you to conſult with, the very *devils* themſelves have been forced to confeſs, *I know thee who thou art, the Holy One of God.* On no ſide hath Chriſt left himſelf without a teſtimony; and accordingly the multitude have their anſwer ready, *This is* JESUS, *the prophet of Nazareth in Galilee.*

With this humble pomp and juſt acclamation, O Saviour, doſt thou paſs through the ſtreets of Jeruſalem to the temple, as a good ſon, when he comes from far, alights firſt at his father's houſe. Neither would he think it otherwiſe than prepoſterous to viſit ſtrangers before his friends, or friends before his father. Beſides, the temple had more need of thy preſence; there was the moſt diſorder, and from thence, as from a corrupt ſpring, it iſſued forth into all the channels of Jeruſalem. A wiſe phyſician inquires firſt into the ſtate of the chief and vital parts; ſurely all good or evil begins at the *temple.* If God have his due there; if men find there nothing but wholſome inſtruction and holy example, the commonwealth cannot want ſome happy tincture of piety, devotion, ſanctimony,—as that fragrant perfume from Aaron's head ſweetens the utmoſt ſkirts of his garments. On the contrary, the diſtempers of the temple cannot but affect the ſecular ſtate. As therefore the good huſbandman, when he ſees the leaves grow yellow, and the branches unthriving, looks preſently to the roots, ſo didſt thou, O holy Saviour, upon ſight of the diſorder ſpread over Jeruſalem, addreſs thyſelf to the rectifying the temple.

No ſooner is Chriſt alighted at the gate of the outer court of his Father's houſe, than he ſets about the great work of reformation, which was his errand into the world. With what fear and aſtoniſhment did the repining offenders look upon ſo unexpected a corrector? whilſt their conſcience laſhed them more than *thoſe cords*, and the terror of that meek chaſtiſer more affrighted them than his blows. Is this that mild and gentle Saviour, who came to take upon him our ſtripes, and to undergo the chaſtiſement of our peace? Is this that quiet *lamb*, which *before his ſhearers openeth not his mouth?* See now how his radiant eyes ſparkle with holy anger! and dart forth beams of indignation in the faces of theſe guilty money-changers! Yea thus, thus it became thee, O thou gracious Redeemer of men, to let the world ſee thou haſt not loſt thy juſtice in thy mercy; that there is not more lenity in thy forbearances, than rigour in thy juſt ſeverity; that thou canſt *thunder* as well as *ſhine.*

None but the hand of public authority muſt reform the abuſes of the temple: if all be out of courſe there, no man is prevented from ſorrow. The grief may reach to all; the power of reformation only to thoſe whom it concerns. It was but a juſt queſtion, though ill propounded, to Moſes, *Who made thee a ruler, or a judge!* We may all imitate the zeal of our Saviour, but not his correction. If we ſtrike uncalled, we are juſtly ſtricken for our arrogance, our preſumption. A tumultuary remedy may prove a medicine much worſe than the diſeaſe.

But what ſhall we ſay of ſo ſharp and imperious an act from ſo meek an agent? Why did not the prieſts and Levites, to whom the gain principally belonged, abett theſe money-changers, and make head againſt Chriſt? Why did not thoſe multitudes of men ſtand upon their defence, and wreſt the ſcourge out of the hand of a ſeemingly weak and unarmed prophet;—but, inſtead hereof, run away like ſheep from before him, not daring to abide his preſence, though his hand had been ſtill?—Surely had theſe men been ſo many armies, yea, ſo many legions of devils, when God will aſtoniſh and chaſe them, they cannot have the power to ſtand and reſiſt! How eaſy is it for him who made the heart, to put either terror or courage into it at pleaſure! It was none of thy leaſt miracles, Almighty Saviour, that thou didſt thus drive out a multitude of able offenders, in ſpite of their gains and reſentful reſolutions. Their very profit had no power to ſtay them againſt thy frowns. Who hath reſiſted, who can reſiſt thy will?—Mens hearts are not their own; they are, they muſt be ſuch as their maker will have them. Turn therefore, Lord, our hearts to thee, and by thy powerful grace make us ſuch as thou wouldeſt have us, and then we cannot fail both to pleaſe thee, and to be truly bleſſed.

Chap. XXII. *Ver.* 1, 2. *And Jeſus anſwered,* &c.] The rulers being afraid to apprehend Jeſus, he was at liberty to proceed in the duties of his miniſtry. Accordingly he delivered another parable, wherein he deſcribed, on one hand, the bad ſucceſs which the preaching of the Goſpel was to have among the Jews, who for that reaſon were to be deſtroyed; and on the other, the chearful reception it was to meet with among the Gentiles, who thereupon were to be admitted into the church of God. *The kingdom of heaven may be compared to a king, who made a marriage feaſt for his ſon*; for Γαμος ſignifies not only a *marriage*, but the *feaſt* at a marriage, or any great entertainment whatever: in which latter ſenſe it ſeems evidently to be uſed here. "God's gracious deſign in giving the Goſpel to men, and the ſucceſs with which the preaching of it will be attended, may be illuſtrated by the behaviour of a certain king, who, in honour of his ſon, made a great feaſt, to which he invited many gueſts." This *marriage ſupper*, or *great feaſt*, ſignifies the joys of heaven, (ſee Rev. xix. 9.) which are fitly compared to an elegant entertainment, on account of their exquiſiteneſs, fullneſs, and duration; and they are here ſaid *to be prepared in honour of the Son of God*, becauſe they are beſtowed on men as the reward of his obedience. Our Lord is frequently repreſented in Scripture under the character of a *bridegroom.* See ch. ix. 15. Luke v. 34. John iii. 29. the notes on Luke xiv. 16, &c. Macknight and Wolfius.

Ver. 3. *And ſent forth his ſervants*] It was ſometimes cuſtomary to ſend two meſſages, as in the caſe here ſuppoſed, which repreſented the condeſcenſion the greater, and ſuited the repeated invitations given to the Jews by Chriſt himſelf during his life, and by the Apoſtles after his death. The invitation which preceded the call at the hour of ſupper, may ſignify the vocation of the Jews, by which they became the people of God, and in conſequence whereof, they had the call given them at that hour; that is, when the fulneſs of time approached, they had the Goſpel, the call to the great feaſt of heaven, preached to them, firſt by John the Baptiſt, and next by Jeſus himſelf: *But they would not come.* Though preſſed and invited to enter into the kingdom of heaven, they would not obey, but rejected the Goſpel.

that were bidden to the wedding: and they would not come.

4 Again he ſent forth other ſervants, ſaying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandiſe:

6 And the remnant took his ſervants, and entreated *them* ſpitefully, and ſlew *them*.

7 But when the king heard *thereof*, he was wroth: and he ſent forth his armies, and deſtroyed thoſe murderers, and burned up their city.

8 Then ſaith he to his ſervants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye ſhall find, bid to the marriage.

10 So thoſe ſervants went out into the *high*-ways, and gathered together all as many as they found, both bad and good: and the wedding was furniſhed with gueſts.

11 And when the king came in to ſee the gueſts, he ſaw there a man which had not on a wedding-garment:

12 And he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding-garment? And he was ſpeechleſs.

Ver. 4. Prov. ix. 2.—V. 7. Dan. ix. 26.—V. 10. Ch. xiii. 38, 47.—V. 11. 2 Cor. v. 3. Epheſ. iv. 24. Col iii. 10, 12. Rev. iii. 4. xvi. 15. xix. 8.

Ver. 4. *Again he ſent forth other ſervants*] After Chriſt's reſurrection and aſcenſion, the Apoſtles were ſent to inform the Jews, that the Goſpel covenant was eſtabliſhed, manſions in heaven were prepared, and nothing was wanting, but that they ſhould chearfully accept of the honour deſigned them. It was agreeable to the ſimplicity of the ancient ages to mention *oxen* and *fatlings* as the chief parts of a royal entertainment. Thus, in Homer and other ancient writers, we ſee princes of the firſt rank and dignity feaſting each other with nothing but the fleſh of oxen, ſheep, and ſwine. Compare Iſai. xxv. 6. Inſtead of *killed*, Dr. Waterland reads *ſacrificed*.

Ver. 5, 6. *But they made light of it*, &c.] The men all undervaluing the favour offered them, mocked at the meſſage, and went about their ordinary buſineſs; only ſome of them, more rude than the reſt, inſulted, beat, and ſlew the ſervants who had come to call them. The ſucceſs of the call, and the treatment which the king's ſervants met with, was deſigned to repreſent the ill ſucceſs which the Goſpel and its miniſters might expect among the Jews, who being God's choſen people, were on that account to have the firſt offers of the Goſpel made to them. They would generally reject it, preferring the world and its purſuits to the practice of piety, the favour of God, and the enjoyment of heaven. Nay, to obſtinacy they would add inſults and cruelty, perſecuting unto death the miniſters who exhorted them to believe. See diſc. 18. vol. ii. of my ſermons on the *Parables*.

Ver. 7. *When the king heard thereof, he was wroth*] The invitation to the marriage ſupper of his ſon, ſent by this king to his ſuppoſed friends, was the higheſt expreſſion of his regard for them, and the greateſt honour which could be done for them; therefore, when they refuſed it for ſuch trifling reaſons, and were ſo ſavagely ungrateful as to beat, wound, and kill the ſervants who came with it, it was a moſt outrageous affront; an injury deſerving the ſevereſt puniſhment. Accordingly the king in great wroth *ſent forth his armies*, to *deſtroy thoſe murderers, and burn their city*. This branch of the parable plainly predicted the deſtruction of the Jews by the Roman armies, called *God's armies*, becauſe they were appointed by him to execute vengeance upon that once favourite, but now rebellious people. The preſent clauſe muſt be ſuppoſed to come in by way of *prolepſis*, or anticipation; for it is plain there could not be time before the feaſt already prepared was ſerved up, to attempt an execution of this kind. It is needleſs to object, "that the circumſtances of this parable are improbable, as it was never heard of in the world that ſubjects refuſed the invitation of the ſovereign to the marriage of his ſon;" for allowing this to be ſo, it only aggravates the crime of the Jews the more, with reſpect to whom it was literally true. The honour which God offered them in the Goſpel, and which they rejected, being far greater than the honour which is conferred on a ſubject by the invitation of his prince. Moreover, the joys of heaven to which they were called, and which they refuſed, do infinitely tranſcend the pleaſures of any royal banquet. And—to carry our reflections from them to ourſelves,—how much will this conſideration condemn thoſe, who, calling themſelves by the name of Chriſt, refuſe all the gracious offers and invitations of the King of glory to the heavenly feaſt; while quick to the call of earthly honour, they are forward and zealous to accept diſtinguiſhed invitations to temporary feaſts and pleaſures!

Ver. 8—10. *The wedding is ready*, &c.] The 8th verſe is well explained by Acts xiii. 46, 47. which was an accompliſhment of this part of the parable. In the next verſe, the calling of the Gentiles repreſented by the king's ſervants going forth, and *compelling* all they met to come in, (ſee Luke xiv. 23.) whether they were *maimed* or *halt*, worthy or unworthy, *good or bad*; for they were to make no diſtinction. The phraſe, διεξόδους τῶν ὁδῶν, ſignifies *the ways moſt frequented*, the places where ſeveral ſtreets and roads met. This intimates that the Gentiles had as little reaſon to expect the call of the Goſpel, as common paſſengers and travellers to expect an invitation to a royal banquet. Dr. Clarke paraphraſes the latter part of the 10th verſe thus: "By the continual preaching of the Goſpel, many are prevailed upon to make profeſſion of religion, and to ſeek after the happineſs of the life to come." See his Sermons, vol. vii. diſc. 2.

Ver. 11. *He ſaw there a man*, &c.] That is, ſays Dr. Clarke, in the ſermon above quoted, "one, who making profeſſion of the Chriſtian religion, practiſes not the virtues of a Chriſtian life." It may ſeem ſtrange, that in ſuch a number of men gathered to this feaſt, there was only one found who had not on a wedding garment, and that he ſhould be puniſhed with ſuch ſeverity for wanting what he could not be expected to have, while he was performing a journey perhaps, or ſitting begging under the hedges, as appears from Luke xiv. 23. Nevertheleſs the heinouſneſs of the offence, and the equity of the ſentence that was paſſed upon him, will fully appear, if we call to mind a circumſtance, which becauſe it was common at that time, is not mentioned in the parable. The eaſterns, among whom the faſhion of cloaths was not changeable as with us, reckoned it a principal part of their magnificence to have their wardrobes ſtored with rich habits. Thus Job, ſpeaking of the wicked (ch. xxvii. 16.) ſays, *Though they heap up ſilver as the duſt, and prepare raiment as the clay*. Accordingly, in Scripture, when the uncertainty of earthly treaſures is ſpoken of, they are repreſented as ſubject not only to ruſt, but to moths, Matth. vi. 19. James v. 3. The matter is evident likewiſe from Horace, who tells us, that when Lucullus, the Roman general, who had enriched himſelf with the ſpoils of the eaſt, was aſked, if he could furniſh a hundred habits for the theatre? He replied, he had five thouſand in his houſe, of which they were welcome take part, or all. See epode vi. b. 1. v. 40. We may therefore naturally enough ſuppoſe, that this king, having invited his gueſts to his feaſt from the highways and hedges, would order his ſervants to make each of them a preſent of ſplendid apparel, as a farther mark of his reſpect, and that they might be all cloathed in a manner becoming the magnificence of the ſolemnity. For it cannot otherwiſe be underſtood how, among ſuch a number collected in ſuch a manner, only one ſhould have been found wanting a *wedding garment*, eſpecially as we are told that they gathered together all, as many as they found, both good and bad. Beſides, that the great men in the eaſt were wont to make oſtentation of their grandeur, and to expreſs their reſpect for their favourites by gifts of this kind, is evident from the preſents which Joſeph beſtowed on his brethren in Egypt, Gen. xlv. 22. and from the agreement which Samſon entered into with the gueſts at his marriage feaſt, Judges xiv. 12, 13. To conclude, in the 4th Odyſſey, ver. 47—51. Homer tells us, that Telemachus and Piſiſtratus happening to arrive at Menelaus's houſe in Lacedæmon, while he was ſolemnizing the nuptials of his ſon and daughter, the maids of the houſe waſhed the ſtrangers, anointed them, dreſſed them, and ſet them down by their maſter at table. Without all doubt, therefore, the man that was ſentenced to be bound and caſt out of doors, had been offered a wedding garment, or ſumptuous apparel, along with the reſt, but would not receive it; and ſo haughtily came in, dirty and ragged as he was. The king looking on this as a great inſult, inflicted upon the perſon that was guilty of it a puniſhment ſuitable to the demerit of his offence. What Calvin ſays concerning the wedding-garment in the parable deſerves a place here. "It is uſeleſs to diſpute about the wedding-garment, whether it be faith or a pious holy life; for neither can faith be ſeparated from good works, nor can good works proceed, except from faith. Chriſt's meaning is only that we are called in order that we may be renewed in our minds after his image; and therefore that we may remain always in his houſe, the old man with his filthineſs muſt be put off, and a new life deſigned, that our life may be ſuch as is ſuitable to ſo honourable an invitation." Dr. Doddridge obſerves, that this circumſtance of the parable is admirably adapted to the method of God's dealing with us. For he requires repentance indeed and holineſs, in order to our partaking of the happineſs of heaven; but at the ſame time he graciouſly offers to work it in us by his Holy Spirit, and therefore may juſtly puniſh our neglect of ſo great a favour. See Macknight,

Ver. 12. *And he was ſpeechleſs*] *And he was ſtruck ſpeechleſs*, MS. This

13 Then ſaid the king to the ſervants, Bind him hand and foot, and take him away, and caſt *him* into outer darkneſs: there ſhall be weeping and gnaſhing of teeth.

14 For many are called, but few *are* choſen.

15 Then went the Phariſees, and took counſel how they might entangle him in *his* talk.

16 And they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any *man*; for thou regardeſt not the perſon of men.

17 Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Cæſar, or not?

18 But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, *ye* hypocrites?

19 Shew me the tribute-money. And they brought unto him a penny.

20 And he ſaith unto them, Whoſe *is* this image and ſuperſcription?

21 They ſay unto him, Cæſar's. Then ſaith he unto them, Render therefore unto Cæſar the things which are Cæſar's; and unto God the things that are God's.

22 When they had heard *theſe words*, they marvelled, and left him, and went their way.

23 The ſame day came to him the Sad-

Ver. 13. Ch. viii. 12.—V. 14. Ch. xx. 16.—V. 15. Mark xii. 13. Luke xx. 20.—V. 19. In value ſeven pence half-penny: Ch. xx. 2.—V. 20. Or, *Inſcription.*—V. 21. Ch. xvii. 25. Rom. xiii. 7.—V. 23. Mark xii. 18. Luke xx. 27.

is the true import of the original word ἐφιμώθη, which is rendered very improperly in our tranſlation, *he was ſpeechleſs*; as from hence the Engliſh reader is led to conceive, that the man was *dumb*, and ſo could not ſpeak; whereas he was made dumb only by ſelf-condemnation and conviction, even as Chriſt made dumb—ἐφίμωσε,—*put to ſilence* the Sadducees, ver. 34. and as Peter would have us *make ſpeechleſs,—put to ſilence*, (φιμεν) *the ignorance of fooliſh men.* See Gerhard's Continuation of Chemnitz's Harmony on the place. This latter part of the parable repreſents the laſt judgement; teaching us, that though the Gentiles obeyed the call of the Goſpel with more alacrity than the Jews, they would not all be ſaved by it: *Without holineſs no man ſhall ſee the Lord.*

Ver. 14. *For many are called,* &c.] Theſe words are proverbial, and muſt be referred *firſt* to the *Jews*, who though they were *called in great numbers* by the preaching of the Goſpel, *few were choſen*; for they did not believe. See on ch. xx. 16. They muſt be referred alſo to the *Gentiles*, who though they embraced the Goſpel, many of them rejected the wedding-garment when it was offered to them, and refuſed the gracious aſſiſtance of God's good Spirit to perfect holineſs in the fear of the Lord. The parable is concluded in this manner, to ſhew us, that the profeſſion of the Chriſtian religion will not ſave a man, unleſs he lives in a manner worthy of that religion; that not they *who ſay Lord, Lord!* but *they who do the will of that Lord*, ſhall enter into the joys of his kingdom. See the *Reflections.*

Ver. 15. *Entangle him*] *Enſnare him.* Wat. *MS.* &c.

Ver. 16. *With the Herodians*] Theſe, in the Syriac verſion, are termed the *domeſticks*, or *courtiers of Herod.* "Origen and St. Jerome have, in my opinion, ſays L'Enfant, rightly ſuppoſed that they were men (probably of the ſect of the Sadducees) who ſided with Herod Antipas, who, to ingratiate himſelf with the emperor, was very buſy and earneſt in raiſing the taxes." They ſeem to have been men who diſtinguiſhed themſelves by their zeal for the family of Herod; and on that account, they would be naturally zealous for the authority of the Romans, by whoſe means Herod was made and continued king; and it is probable, as Dr. Prideaux conjectures, that they might incline to conform to them in ſome particulars, which the law would not allow of; and eſpecially in the admiſſion of images, tho' not in the religious, or rather idolatrous uſe of them. Herod's attempt to ſet up a *golden eagle* over the eaſtern gate of the temple is well known: Theſe complaiſant courtiers would, no doubt, defend it; and the ſame temper might diſcover itſelf in many other inſtances. On all theſe accounts, they were moſt diametrically oppoſite to the Phariſees; ſo that the conjunction of their counſels againſt Chriſt is a very memorable proof of the keenneſs of that malice, which could thus cauſe them to forget ſo deep a quarrel with each other. Thus united, they reſolved to ſend certain of their diſciples to *enſnare Jeſus in his words*; whom they directed *to feign themſelves juſt men*, Luke xx. 20. men who had a great veneration for the divine law, and a dread of doing any thing inconſiſtent therewith; and under that maſk, to beg him, for the eaſe of their conſciences, to give his opinion whether they might pay taxes to the Romans, conſiſtently with their regard for their religion. It ſeems this queſtion was much debated in our Lord's time. One Judas of Galilee having taught the unlawfulneſs of paying the taxes, and gathered a numerous faction, eſpecially among the common people. The prieſts, therefore, imagined, that it was not in our Lord's power to decide the point, without making himſelf obnoxious to ſome of the parties, who divided upon it. If he ſhould ſay it was *lawful to pay* the taxes, they believed that the people, in whoſe hearing the queſtion was propoſed, (ſee Luke xx. 26.) would be incenſed againſt him, not only as a baſe pretender, who, on being attacked publickly, renounced the character of the Meſſiah, which he had aſſumed among his friends, but as a flatterer of princes alſo, and a betrayer of the liberties of his country; one who taught doctrines inconſiſtent with the known privileges of the people of God. For, the notion which the generality of the Jews formed of the Meſſiah, was, that he would deliver them from foreign ſervitude: If therefore he who called himſelf the Meſſiah, recommended the paying of taxes to the Romans, they could not but think this inconſiſtent with his pretenſions, nay, and an entire renunciation of them. But, if he ſhould affirm that it was *unlawful* to pay, the Herodians reſolved to inform the governor of it, who they hoped would puniſh him as a fomentor of ſedition. Highly elated, therefore, with their project, they came and propoſed their queſtion, after having firſt paſſed an encomium on the truth of his miſſion, and upon his courage, integrity, and impartiality, with a deſign, no doubt, to make him believe that they were his friends, and that he ought boldly to declare what the will of God was in this matter. See L'Enfant, Prideaux, Macknight, and Calmet.

Ver. 18—21. *Why tempt ye me, ye hypocrites?*] Our Saviour called them *hypocrites*, to ſignify, that though they made conſcience, and a regard to the divine will their pretence for aſking the queſtion, He ſaw through their deſign, and knew that they were come to enſnare him. The Jews were ſo tenacious of the cuſtoms of their country, and had ſo high an opinion of their own holineſs, that they would not make uſe of heathen money, as appears from the buſineſs of the money-changers mentioned in the Goſpels. Probably it was for this reaſon that the Romans inſiſted on having the taxes paid in their own coin, becauſe by making it current, they taught the Jews that they were their maſters. Hence the force of our Lord's argument appears: "Since this money bears Cæſar's image, it is his; and by making uſe of it, ye acknowledge his authority. If ſo, I leave it to yourſelves to judge, whether tribute ought to be paid toward the ſupport of that government which ye have acknowledged, which ye cannot ſhake off, and by which your tranquility is preſerved." That this was our Lord's meaning, appears from the illative particle *therefore*, by which his anſwer is connected with the Phariſees opinion; *They ſay unto him, Cæſar's: Then ſaith he unto them, Render therefore unto Cæſar*, &c. Having thus declared the lawfulneſs of paying taxes to the civil powers, he ordered them at the ſame time to be careful to pay to God what was his due, as their Maker and Preſerver: *Render therefore to Cæſar—and unto God the things that are God's.* "In diſcharging your duty to the civil magiſtrate, you ſhould never depart from the duty you owe to God; but ſhould remember, that as you bear the image of the great God omnipotent, you are his ſubjects, and ought to pay him the tribute of yourſelves; that is, ought to yield yourſelves to Him, ſoul and body, ſerving him with both to the utmoſt of your power. The Phariſees and their adherents, under pretence of religion, often juſtified ſedition; but the Herodians, in order to ingratiate themſelves with the reigning powers, made them a compliment of their conſciences, complying with whatever they enjoined, though directly contrary to the divine law. Our Lord, therefore, when he returned this anſwer, had both in his view; exhorting them in their regards to God and the magiſtrate, to give each his due; becauſe there is no inconſiſtency between their rights, when nothing but their rights are inſiſted on. Dr. Lightfoot tells us, that the Jews have a tradition among them, that to admit of the title of any prince on their current coin, was an acknowledgement of ſubjection to him. It is certain their not daring to refuſe this coin, when offered them in payment, was in effect a confeſſion that they were conquered by the Romans, and conſequently that the emperor had a right to their tribute.

Ver. 22. *They marvelled, and left him*] The unexpected and very wiſe anſwer of our Lord, in which he clearly confuted them on their own principles, and ſhewed that the rights of God and the magiſtrate do not interfere in the leaſt, becauſe magiſtrates are God's deputies, and rule by his authority, quite diſconcerted and ſilenced his crafty enemies. They were aſtoniſhed at his having perceived their deſign, as well as at the wiſdom by which he avoided the ſnare; and went off inwardly vexed and greatly aſhamed. Ἐθαύμασαν, *they marvelled*, might be rendered, *they were ſtruck with admiration and ſurpriſe.*

Ver. 23. *The ſame day came to him the Sadducees*] It is generally known that Sadoc, the maſter of this ſect, and from whom the Sadducees, which ſay that there is no reſurrection, and aſked him,

24 Saying, Maſter, Moſes ſaid, If a man die, having no children, his brother ſhall marry his wife, and raiſe up ſeed unto his brother.

25 Now there were with us ſeven brethren: and the firſt, when he had married a wife, deceaſed; and having no iſſue, left his wife unto his brother:

26 Likewiſe the ſecond alſo, and the third, unto the ſeventh.

27 And laſt of all the woman died alſo.

28 Therefore, in the reſurrection, whoſe wife ſhall ſhe be of the ſeven? for they all had her.

29 Jeſus anſwered and ſaid unto them, Ye do err, not knowing the ſcriptures, nor the power of God.

30 For in the reſurrection they neither marry, nor are given in marriage; but are as the angels of God in heaven.

31 But as touching the reſurrection of the dead, have ye not read that which was ſpoken unto you by God, ſaying,

32 I am the God of Abraham, and the God of Iſaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were aſtoniſhed at his doctrine.

34 But when the Phariſees had heard that he had put the Sadducees to ſilence, they were gathered together.

35 Then one of them *which was* a lawyer, aſked *him* a queſtion, tempting him, and ſaying,

36 Maſter, which *is* the great commandment in the law?

37 Jeſus ſaid unto him, Thou ſhalt love

Ver. 23. Acts xxiii. 8.—V. 24. Deut. xxv. 5.—V. 25. Tob. iii. 8.—V. 26. Gr. *ſeven.*—V. 30. 1 John iii. 2.—V. 32. Exod. iii. 6, 16. Mark xii. 26. Luke xx. 37. Acts vii. 32. Hebr. xi. 16.—V. 33. Ch. vii. 28.—V. 34. Mark xii. 28.—V. 37. Deut. vi. 5. x. 12. xxx. 6. Luke x. 27.

ducees took their name, thought that God was not to be ſerved from mercenary principles; i. e. as he crudely explained it, from the hope of reward, or fear of puniſhment. His followers interpreted this as an implicit denial of a future ſtate, and ſo imbibed that pernicious notion of the utter deſtruction of the ſoul at death;—equally uncomfortable and abſurd. The ſtory which they mention here ſeems to have been a kind of common-place objection, as we meet with it in the old Jewiſh writers. Some are of opinion, that by the *reſurrection* which the Sadducees denied, is to be underſtood the reſurrection of the body; others contend, that it ſignifies ſimply the exiſtence of men in a future ſtate: Properly ſpeaking, however, the two notions coincide, for as the Sadducees denied the immateriality of the ſoul, a future ſtate, according to their conceptions of it, could mean nothing elſe but the reſurrection of the body; and their denying the reſurrection of the body, was the ſame thing with their denying a future ſtate. Further, as they had no idea of ſpirit, they were obliged to make uſe of terms relative to the body, when they ſpoke of a future life. Hence came the familiar uſe of the word *reſurrection* in their diſputes, to denote a future ſtate ſimply; and this ſenſe of it is not more unuſual than the meaning which they affixed to the word *dead*, when they made it to ſignify perſons *annihilated*, or who have no exiſtence at all. See Luke xx. 38. Our Lord's reaſoning in behalf of a future ſtate, placed in this view, is clear and concluſive; but the reſurrection of the body, in the literal ſenſe, does not ſo plainly follow from it. See Druſius, and Lightfoot on the place.

Ver. 24—28. *Maſter, Moſes ſaid,* &c.] The argument by which the Sadducees endeavoured to confute the notion of a future ſtate, was taken from the Jewiſh law of marriage; which, to give their objection the better colour, they obſerved was God's law delivered by Moſes. As they believed the ſoul to be nothing but a more refined kind of matter, they thought if there was any future ſtate it muſt reſemble the preſent, and that men being in that ſtate material and mortal, the human race could not be continued, nor the individuals made happy, without the pleaſures and conveniencies of marriage. Hence they affirmed it to be a neceſſary conſequence of the doctrine of the reſurrection or future ſtate, that every man's wife ſhould be reſtored to him. See the next note.

Ver. 29, 30. *Jeſus anſwered and ſaid*] Jeſus confuted their argument, by telling the Sadducees that they were ignorant of the power of God, who has created ſpirit as well as matter, and who can make man compleatly happy in the enjoyment of himſelf. He obſerved further, that the nature of the life obtained in the future ſtate, makes marriage altogether ſuperfluous; becauſe in the world to come, men being ſpiritual and immortal *like the angels*, ἰσάγγελοι, there is no need of procreation to propagate or continue the kind. See on Luke xx. 36.

Ver. 31, 32. *But as touching*, &c.] Our Lord having demonſtrated that the Sadducees were ignorant of the *power of God*, proceeded to ſhew that they were ignorant of the *Scriptures* likewiſe; and particularly of the writings of Moſes, from whence they had drawn their objection: For out of the law itſelf he demonſtrated the certainty of a reſurrection, at leaſt of juſt men, and thereby quite overturned the opinion of the Sadducees, who, believing the materiality of the ſoul, affirmed that men were annihilated at death, and that the writings of Moſes ſupported their opinion. His argument was this: "As a man cannot properly be a father without children, nor a king without ſubjects, ſo God cannot properly be called God, unleſs he has his people, and be Lord of the living. Since, therefore, in the law he calls himſelf the God of Abraham, Iſaac, and Jacob, long after theſe patriarchs were dead, the relation denoted by the word *God* ſtill ſubſiſted between them; for which reaſon they were not annihilated, as the Sadducees pretended, when they affirmed they were dead, but were ſtill in being, God's ſubjects, and covenanted people." Others chooſe to explain the argument thus: To be the God of any perſon is to be his *exceeding great reward.* See Gen. xv. 1. Wherefore, as the patriarchs died without having obtained the promiſes, Hebr. xi. 39. they muſt exiſt in another ſtate to enjoy them, that the veracity of God may remain ſure. Beſides, the Apoſtle tells us, that God is not aſhamed to be called their God, becauſe he has prepared for them a city: Heb. xi. 16. which implies, that he would have reckoned it infinitely beneath him, to own his relation as God to any one, for whom he had not provided a ſtate of permanent happineſs. The argument taken either way is concluſive; for which cauſe we may ſuppoſe, that both the ſenſes were intended, to render it full of demonſtration: Accordingly, the people were moſt agreeably ſurpriſed, when they heard ſuch a clear and ſolid confutation of the ſect which they abominated, and that too in an argument where they had always thought themſelves impregnable. See the next verſe, Macknight, and Doddridge. Bp. Sherlock obſerves, that it appears from hence that our Saviour thought the law of Moſes afforded good proof of a future ſtate; which is inconſiſtent with the ſuppoſition that there was no evidence for life and immortality till the publication of the Goſpel. See his Diſcourſes, vol. i. ſermon 6. M. L'Enfant obſerves very well upon this ſubject, that "as the calamities and misfortunes which Abraham, Iſaac, and Jacob underwent in this life, could not well be reconciled with the extraordinary favours that are included in the expreſſion, Pſ. xxxiii. 12. *I will be thy God:* It thence follows, that when God declared himſelf to be their God, he conſequently bound himſelf to reward and make them happy after this life, as is obſerved by the author of the Epiſtle to the Hebrews, ch. xi. 16. This argument was then already very concluſive againſt the Sadducees, who denied the immortality of the ſoul, and the reſurrection of the body: But it proves at the ſame time the reſurrection, becauſe the ſoul of Abraham, Iſaac, and Jacob, not being Abraham, Iſaac, and Jacob themſelves, it follows from thence, that God could not properly be ſtiled *their God*, unleſs they were to riſe again from the dead. There are in the Jewiſh writings ſome arguments, much like this, uſed to prove the reſurrection. See alſo Grotius, and Archbp. Tillotſon.

Ver. 35. *Then—a lawyer aſked*, &c.] A *Scribe*, or public teacher. See on Luke xi. 44. *Tempting* or *trying him*, here does not mean that he did this with an inſidious deſign; and indeed St. Mark's account, ch. xii. 28. forbids ſuch an interpretation; but they propoſed the queſtion with a view to make a farther trial of our Lord's ſkill in the ſacred volume. Some of the doctors declared, that the law of ſacrifices was the great commandment, becauſe ſacrifices are both the expiations of ſin, and thankſgivings for mercies. Others beſtowed this honour on the law of circumciſion, becauſe it was the ſign of the covenant eſtabliſhed between God and the nation. A third part yielded it to the law of the ſabbath, becauſe by that appointment both the knowledge and the practice of the inſtitutions of Moſes were preſerved; and, to name no more, there were ſome who affirmed the law of meats and waſhings to be of the greateſt importance, becauſe thereby the people of God were effectually ſeparated from the company and converſation of the heathens. But Jeſus, with better reaſon, decided in favour of the beauties of piety and morality; mentioning particularly that comprehenſive ſummary of both found in Deut. vi. 4. and which was one of the ſentences written on their phylacteries. See Lightfoot's Hor. Heb. on Mark xii. 28.

Ver. 37. *Thou ſhalt love—with all thy heart*] Theſe words *heart, ſoul*, &c. though uſed promiſcuouſly, yet, when thus put toge

e Lord thy God with all thy heart,
nd with all thy ſoul, and with all thy
ind :
38 This is the firſt and great commandment.
39 And the ſecond *is* like unto it, Thou
halt love thy neighbour as thyſelf.
40 On theſe two commandments hang all
he law and the prophets.
41 While the Phariſees were gathered together, Jeſus aſked them,
42 Saying, What think ye of Chriſt? whoſe
ſon is he? They ſay unto him, *The ſon* of
David.
43 He ſaith unto them, How then doth
David in ſpirit call him Lord, ſaying,
44 The LORD ſaid unto my Lord, Sit
thou on my right hand, till I make thine
enemies thy footſtool?
45 If David then call him Lord, how is
he his ſon?
46 And no man was able to anſwer him
a word, neither durſt any *man*, from that
day forth aſk him any more *queſtions*.

Ver. 39. Lev. xix. 18. Mark. xii. 31. Rom. xiii. 9. Gal. v. 14. James ii. 8.—V. 40. Ch. vii. 12.—V. 41. Mark xii. 35. Luke x. 41.—V. 43. Ecclus li. 10.—V. 44. Pſ. cx. 1. Acts ii. 34. 1 Cor. xv. 25. Hebr. i. 13. x. 12. 13.

ſeem intended to expreſs, after a more diſtinct manner, the requiſite circumſtances of that obedience which is the proper evidence of our love towards God. The words *with all thy heart* imply, that our love and obedience ſhould be ſincere, conſiſting not in the external act only, but likewiſe in the inward affections of the mind. The words *with all thy ſoul* ſhew, that our obedience muſt be univerſal; for he does not love God in the Scripture ſenſe, who obeys him in ſome inſtances only, and not in all. Laſtly, the words *with all thy mind* teach, that our obedience to God ought to be willing and chearful. See Dr. Clarke's Sermons, vol. 2.

Ver. 38, 39. *This is the firſt and great commandment*] From this head are to be deduced all the ſervice, worſhip, and honour which we owe and pay to our Creator. Of the love of God, our Saviour ſays, that it is *the firſt and great commandment*; and the love of our neighbour he ſtiles *the ſecond, like unto it*. Now from hence perhaps it may be inferred, that the love of God, which is the firſt and great commandment, is a law of ſuperior obligation to that which is only the ſecond, and may therefore, in ſome inſtances, controul and over-rule it. From whence it ſhould follow, that we might lawfully overlook the love of our neighbour, in obedience to the ſuperior obligation we are under to love God: But our Saviour's ſaying the love of God is the firſt commandment, is no manner of reaſon to think, that it ever is or can be inconſiſtent with the ſecond. The love of God is properly ſtiled the *firſt commandment*, in reſpect to God, who is the object of the love, and becauſe it is indeed the foundation of all religion, even of that commandment which is ſtiled the ſecond. But this is ſo far from ſhewing that the love of God may ever claſh with the love of our neighbour, that it proves the contrary; for if the love of our neighbour is deducible from the love of God, it muſt ever be conſiſtent with it. No man who thinks himſelf bound to love and obey God, can think himſelf at liberty to hurt or oppreſs thoſe whom God has taken under his protection. No man who believes it his intereſt as well as his duty to pleaſe God, but muſt likewiſe believe it his intereſt and duty to be kind and tender to thoſe who are the children of God, and in whoſe happineſs he is not an unconcerned Spectator. For this reaſon the love of God is called the *firſt* commandment, and for this reaſon it never can be inconſiſtent with the love of our neighbour, which is the ſecond. See Bp. Sherlock's Sermons, vol. i. diſc. 13. p. 355.

Ver. 40. *On theſe two commandments*, &c.] The meaning is, that the whole reaſon of religion (which in the Jewiſh diſpenſation, was included in the law and the prophets) lies in theſe two general commandments; that in theſe all particular precepts and duties are founded: That nothing can be of any obligation in religion, but as it relates either to the love we owe to God, or the love we owe to our neighbour. The relation between God and man being once known, the firſt concluſion is, that we ought to *love the Lord our God with all*, &c. that is, with all our power; and until this general principle be eſtabliſhed, the particular duties owing to God cannot fall under conſideration. There is no room to inquire after the proper inſtances of expreſſing our love to God, till the general obligation of loving God be known and admitted. The ſame reaſon holds likewiſe, as to the other general head of religion,—*the love of our neighbour*. But theſe general principles being once eſtabliſhed, the particular duties flow from them naturally. The love of God, and the love of our neighbour, if carefully attended to, will eaſily grow into a complete ſyſtem of religion. The duties of religion are all relative, regarding either God or man; and there is no relative duty that love does not readily transform itſelf into, upon the mere view of the different circumſtances of the perſon concerned. Love, with regard to a ſuperior, becomes honour and reſpect, and ſhews itſelf in a chearful obedience, and a willing ſubmiſſion. Love, with reſpect to equals, is friendſhip and benevolence; towards inferiors, it is courteſy and condeſcenſion: If it regards the happy and proſperous, it is joy and pleaſure; if it looks towards the miſerable, it is pity and compaſſion; it is a tenderneſs which will diſcover itſelf in all the acts of mercy and humanity. In negative duties this principle is no leſs effectual than in poſitive. Love will not permit us to injure, oppreſs, or offend our brother; it will not give us leave to neglect our betters, nor deſpiſe our inferiors; it will reſtrain every inordinate paſſion, and will not ſuffer us to gratify our envy at the expence of our neighbour's credit or reputation, but will preſerve us harmleſs and innocent. The ſame may be ſaid of our *love to God*; for the duties which we owe to God are founded in the relation between God and us. Were there no ſuch relation, the perfections of God might be matter of admiration, but could not be the ground of Duty and obedience. I have obſerved that love naturally transforms itſelf into all relative duties which ariſe from the circumſtances of the perſons related. Thus, in the preſent caſe, if we love God, and conſider him as the Lord and governor of the world, our love will ſoon become obedience; if we conſider him as wiſe, good, and gracious, our love will become honour and admiration; if we add to theſe our own weakneſs and infirmity, love will teach us dependance, and prompt us in all our wants to fly for refuge to our great protector; and thus in all other inſtances may the particular duties be drawn from this general principle. Prayer and praiſe, and other parts of divine worſhip, which are the acts of theſe duties, are ſo clearly connected to them, that there is no need of ſhewing diſtinctly cocnerning them, how they flow from this general commandment. See Bp. Sherlocke as above, p. 342, &c.

Ver. 42—45. *What think ye of Chriſt?*] The Phariſees having, in the courſe of our Lord's miniſtry, propoſed ſundry difficult queſtions to him, with a view to try his prophetical gifts; he, in his turn, now that a body of them was gathered together, thought fit to make trial of their ſkill in the ſacred writings. For this purpoſe, he publickly aſked their opinion of a difficulty concerning the Meſſiah's pedigree, ariſing from Pſ. cx. The doctors, it ſeems, did not look for any thing in their Meſſiah more excellent than the moſt exalted perfections of human nature; for though they called him the Son of God, they had no notion that he was God, and ſo could offer no ſolution of the difficulty. Yet the latter queſtion might have ſhewed them their error: for if Meſſiah was to be only a ſecular prince, as they ſuppoſed, ruling the men of his own time, he never could have been called *Lord* by perſons who died before he was born; far leſs would ſo mighty a king as David, who alſo was his progenitor, have called him *Lord*. Wherefore, ſince he rules over, not the vulgar dead only of former ages, but even over the kings from whom he was himſelf deſcended, and his kingdom comprehends the men of all countries and times, paſt, preſent, and to come, The doctors, if they had thought accurately upon the ſubject, ſhould have expected in their Meſſiah a king different from all other kings whatſoever. Beſides, he is to *ſit at God's right-hand—till his enemies are made the footſtool of his feet*; made thoroughly ſubject unto him. Numbers of Chriſt's enemies are ſubjected to him in this life, and they who will not bow to him willingly, ſhall, like the rebellious ſubjects of other kingdoms, be reduced by puniſhment. Being conſtituted univerſal judge, all, whether friends or enemies, ſhall appear before his tribunal, where, by the higheſt exerciſe of kingly power, he ſhall doom each to his unchangeable ſtate. See Macknight. We may obſerve, that our Lord always takes it for granted, in his arguments with the Jews, that the writers of the Old Teſtament were under ſuch an extraordinary guidance of the Holy Spirit, as to expreſs themſelves with the ſtricteſt propriety on all occaſions; *How then doth David in Spirit*, &c.? ver. 43. comp. John x. 35. And I look upon this, ſays Dr. Doddridge, as no contemptible argument for the inſpiration of the New Teſtament; for we can never think the Apoſtles of Chriſt to have been leſs aſſiſted by the Divine Spirit in their writings, when they were in other reſpects ſo much more powerfully endued with it.

Ver. 46. *And no man was able to anſwer him a word*] None of them could offer the leaſt ſhadow of a ſolution of the difficulty which he had propoſed. *Neither durſt any man from that day forth*, &c. The repeated proofs which they had received of the prodigious depth of his underſtanding, impreſſed them with ſuch an opinion of his wiſdom, that they judged it impoſſible to intangle him in his talk; for which reaſon they left off attempting it, and from that day forth troubled him no more with their captious and inſidious queſtions.

REFLECTIONS ON CHAP. XXII.

How rich are the proviſions of the Goſpel! ver. 2. A *feaſt* indeed, becoming the duty and majeſty of the king of heaven, and proportionable even to the love which he bears to his own *Son*, in honour of whom it is made! How wonderful is the grace which calls

CHAP. XXIII.

Chriſt admoniſheth the people to follow the good doctrine, not the evil example, of the ſcribes and Phariſees: his diſciples muſt beware of

calls us to the participation of thoſe proviſions! (ver. ix. 10.) Us, who were originally *ſinners of the Gentiles*, *aliens from the commonwealth of Iſrael, and ſtrangers to the covenant of promiſe!* Epheſ. ii. 12. Yet has he graciouſly *ſent his meſſengers* to us, and invited us to his houſe, and his *table*, with the additional hope of yet nobler entertainments in reſerve. May none of us *reject* ſo condeſcending a call;—leſt we turn his *goodneſs* into righteous indignation, and *treaſure up to ourſelves wrath againſt the day of wrath!*

It is not every one who profeſſes, to accept the entertainment; not every one who talks of Goſpel bleſſings, and ſeems to deſire a ſhare in them, that will be admitted to it. In order to our *partaking of an inheritance among the ſaints in light*, it is neceſſary that we be *made meet for it*, by the holineſs both of our hearts and lives. This is the *wedding-garment* (ver. 11.) wrought by the *Spirit of God* himſelf, and offered to us by the freedom of his grace. And it is ſo neceſſary, that without it we muſt be *ſeparated* from the number of his gueſts and friends, and even though we had *eaten and drank in his preſence*, muſt be *caſt out into outer darkneſs.*

How highly doth it behove us frequently to think of that aweful day, when the *King* will *come in to ſee his gueſts*; when God will take a moſt exact ſurvey of every ſoul under a Chriſtian profeſſion; to think of that *ſpeechleſs* confuſion which will ſeize ſuch as *have not on the wedding-garment*, and of that inexorable ſeverity with which they will be conſigned *to weeping and gnaſhing of teeth!* To have ſeen for a while the light of the Goſpel, and the fair beamings of an eternal hope, will but add deeper and more ſenſible horror to thoſe gloomy caverns. To have have heard thoſe *glad tidings of great joy*, and then to hear them as it were echoed back in accents of *final deſpair*, how will it wound the ear, and pierce the heart! May God prevent it, *by fulfilling in us all the good pleaſure of his goodneſs, and the work of faith with power, that the name of our Lord Jeſus Chriſt may be glorified in us, and we in him*; when the *marriage-ſupper of the Lamb* ſhall be celebrated, and all the harmony, pomp, and beauty of heaven ſhall aid its ſolemnity, its magnificence, and its joy!

Our Lord was indeed the perſon whom the artful *hypocrites* before him deſcribed, (ver. 16.); and was in that reſpect an excellent pattern to all his followers, and eſpecially to his *miniſters*. He *knew no man* in the diſcharge of his office; but, without *ergarding the perſons* of any, neither ſeeking their favour, nor fearing their reſentment, He *taught the way of God in truth*, and *declared the whole of his counſel.*

From our Lord's deciſion in the preſent caſe, we may learn with readineſs to *render to all their dues*, ver. 21. Our civil magiſtrates, by virtue of their office, juſtly claim our reverent regard; and *tribute* is moſt reaſonably due to thoſe who attend continually on the ſervice of the publick, and are, under God, the pillars of our common tranquility. Let that tribute therefore be duly rendered with honour and with chearfulneſs; for he, ſurely, is unworthy to ſhare in the benefits of government, who will not contribute his part towards its neceſſary expence. But let it alſo be remembered, that the *Rights of* GOD are ſacred and inviolable. He alone is the Lord of conſcience, and when that is invaded, it is eaſy to judge whether *man* or GOD is to be obeyed. Acts iv. 19. Let us be daily thankful, that in our own age and country *theſe rights* are ſo happily united and preſerved!

With what ſatisfaction ſhould we read our Lord's vindication of the reſurrection, that important article of our faith and hope! How eaſily was the boaſted argument of theſe Sadduces unravelled and expoſed, and all their pride of valuing themſelves ſo much on that imaginary penetration which laid men almoſt on a level with the brutes, covered with juſt confuſion! Indeed, objections much more plauſible than theirs againſt the reſurrection, may be anſwered in that one ſaying of our Lord's, *Ye know not the Scriptures, nor the power of God.* Were the *Scripture doctrine* of the *reſurrection* conſidered on the one hand, and the *Omnipotence of the Creator* on the other, it could not ſeem *incredible* to any *that God ſhould raiſe the dead.* Acts xxvi. 8.

How ſublime an idea does our Lord give us of the happineſs of thoſe who ſhall be thought worthy to attain it! *They ſhall be equal to the angels!* ver. 30. Adored be the riches of that grace which redeems us from this degenerate and miſerable ſtate, in which we had made ourſelves ſo much like *the beaſts that periſh*, to raiſe us to ſo high a dignity, and marſhal us with the armies of heaven.

Chriſt, we ſee, argues a very important point of doctrine from *premiſes* in which, perhaps, we might not have been able to have diſcovered it, without ſuch a hint. Let us learn to judge of Scripture arguments, not merely by the ſound, but by the ſenſe of the words. And as our Lord choſe a paſſage from the *Pentateuch*, See on Mark xii. 19. rather than from the *prophets*, for the conviction of the Sadducees, be it our Care to ſtudy the tempers, and even the prejudices of thoſe with whom we converſe; that ſo we may, if poſſible, let in the light of divine truth on their hearts, on that ſide by which they ſeem moſt capable of receiving it.

Whatever might be the deſign of the ſcribe in putting his queſtion to Chriſt, ver. 28. we have reaſon to rejoice in the important anſwer he received. O that it might be inſcribed on every heart as with the point of a diamond!

The firſt and great commandments are the entire *love of God*, and of *our neighbour as ourſelves.* But alas! what reaſon have we to complain of our own deficiency on both theſe heads! Can we ſay that the bleſſed GOD has the whole of our hearts? Is the utmoſt vigour of our faculties exerted in his ſervice? And do we make him the end of all our actions, of all our wiſhes, of all our purſuits?—Do we ſo equitably judge between *ourſelves and others*, as to ſeek our own particular intereſts no farther than they may be ſubſervient to, or conſiſtent with the good of the whole? And do we make all thoſe allowances for others, which we expect, or deſire they ſhould make for us? Surely we muſt own, that we are far from having yet attained this glorious mark of the prize of our calling.—But if this be not, in the main, the prevailing temper of our minds, in vain are our burnt-offerings and our ſacrifices; in vain are all the ſolemnities of public worſhip, or forms of ſecret devotion; and by all our moſt pathetic expreſſions of duty to GOD, and friendſhip to *men*, we do but add one degree of guilt to another.

The Goſpel of Chriſt hath given us a key to that queſtion of his, (ver. 41, &c.) with which the Phariſees were ſo perplexed. Well might *David in ſpirit call him Lord*, who, *according to the fleſh*, was to deſcend from his loins; inaſmuch as *before David* or *Abraham was, He is.*—Let us adore this myſterious union of the divine and human natures, in the perſon of our glorious Emmanuel; and be very careful that we do not oppoſe him, if we would not *be found fighters againſt GOD.*

It is remarkable, that our Lord's ſummary of piety (ver. 37—40. compare Mark xii. 29, &c.) begins with an emphatical, and ſtrong aſſertion of the unity of God. The reaſon is, it is neceſſary that men ſhould be deeply impreſſed with juſt notions of the objects of their worſhip—particularly, that he is the only true God, the Maker of heaven and earth, and the poſſeſſor of all perfection, to whom there is not any being equal, or like, or ſecond;—in order that they may apply themſelves, with the utmoſt diligence, to obey his precepts, the firſt and chief of which is, that they *give him their heart.*

The divine Being is ſo tranſcendantly amiable in himſelf, and by the benefits he hath conferred upon us hath ſuch a title to our utmoſt affection, that there is no obligation which bears any proportion to that of loving him. The honour aſſigned to this precept proves, that piety is the nobleſt act of the human mind, and that the chief ingredient in piety is love, founded on a clear extenſive view of the divine perfections, a permanent ſenſe of his benefits, and a deep conviction of his being the ſovereign good, our portion, our happineſs. But it is eſſential to love, that there be a delight in contemplating the beauty of the object beloved, whether that beauty be matter of ſenſation or reflection; that we frequently, and with pleaſure, reflect on the benefits which the object of our affection has conferred upon us; that we have a ſtrong deſire of pleaſing him, and a ſenſible joy in the thought of being beloved in return. Hence the duties of devotion, prayer, and praiſe, are the moſt natural and genuine exerciſes of the love of God. Moreover, this virtue is not ſo much any ſingle affection, as the continual bent of all the affections and powers of the ſoul. In which light to love God, is as much as poſſible to direct the whole ſoul towards God, and to exerciſe all its faculties on him as its chief object. Accordingly, the love of God is deſcribed in Scripture by the ſeveral operations of the mind, the *knowledge of God*, John xvii. 3. and a *following hard after God*, Pſ. lxiii. 8. namely, by intenſe contemplation;—a ſenſe of his perfections, gratitude for his benefits, truſt in his goodneſs, attachment to his ſervice, reſignation to his providence, the obeying of his commandments, admiration, hope, fear, joy, &c. Not becauſe it conſiſts in any one of theſe ſingly, but in all of them together. For to content ourſelves with partial regards to the Supreme Being, is not to be affected towards him in the manner we ought to be, and which the perfections of his nature claim. Hence the words of the precept are, *Thou ſhalt love—with all thine heart*, &c. i. e. with the joint force of all thy faculties; and therefore no idols whatſoever muſt partake of the love and worſhip that is due to God.

But the beauty and excellency of this ſtate of the mind is beſt ſeen in its effects; for the worſhip and obedience flowing from ſuch an univerſal bent of the ſoul towards God, is as much ſuperior to the worſhip and obedience ariſing from partial conſiderations, as the light of the ſun is to any picture of it that can be drawn. For example, if we look on God only as a ſtern law-giver, who can and will puniſh our rebellion, it may indeed force an awe and dread of him, and as much obedience to his laws as we think will ſatisfy him; but can never produce that conſtancy in our duty, that delight in it, and that earneſtneſs to do it in its utmoſt extent, which are produced and maintained in the mind by the ſacred fire of divine love, or by the bent of the whole ſoul turned towards God; a frame the moſt excellent that can be conceived, and the moſt to be deſired, becauſe it conſtitutes the higheſt perfection and happineſs of the creature.

The precept of enjoining the love of our neighbour, is ſimilar to that which enjoins the love of God, becauſe charity is the ſiſter of piety, equally the offspring of God, founded on the ſame authority, and produced by the influence of the ſame Spirit. Piety and charity conſiſt in the like motions and diſpoſitions of ſoul; and are kept alive by the ſame kind of nouriſhment.—They have the ſame happy tendency to make thoſe in whom they reſide like God, who is God by being good and doing good; like him alſo in his felicity, which ariſes not only from the poſſeſſion, but from the communication of his goodneſs. They are like to each other in their ſublime and and important nature, and of like uſe in the conduct of life; the one being the principle from which the whole duty we owe to God muſt ſpring, the other that from which the whole duty we owe to man muſt flow. To conclude, they have a like power on the minds of the beholders, raiſing eſteem and love wherever they appear in their genuine beauty. Theſe are the features by which piety and charity are ſtrongly marked, by which their affinity to each other is clearly proved, and by which they are rendered ſiſter graces, and inſeparable companions.

their ambition; he denounceth eight woes againſt their hypocriſy and blindneſs: and propheſieth the deſtruction of Jeruſalem.

THEN ſpake Jeſus to the multitude, and to his diſciples,

2 Saying, The ſcribes and the Phariſees ſit in Moſes' ſeat:

3 All therefore whatſoever they bid you obſerve, *that* obſerve and do; but do not ye after their works: for they ſay, and do not.

4 For they bind heavy burdens, and grievous to be borne, and lay *them* on men's ſhoulders; but they themſelves will not move them with one of their fingers.

5 But all their works they do, for to be ſeen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermoſt rooms at feaſts, and the chief ſeats in the ſynagogues;

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your Maſter, *even* Chriſt; and all ye are brethren.

9 And call no man your father upon the earth: for one is your Father which is in heaven.

10 Neither be ye called maſters: for one is your Maſter, *even* Chriſt.

11 But he that is greateſt among you, ſhall be your ſervant.

Ver. 2. Mark xii. 38. Luke xx. 45.—V. 3. Rom. ii. 19.—V. 4. Luke xi. 46. Acts xv. 10. Gal. vi. 13.—V. 5. Ch. vi. 1, 2, 5, 16. Numb. xv. 38. Deut. vi. 8. xxii. 12. Prov. iii. 3.—V. 6. Mark xii. 38, 39. Luke xi. 43. xx. 46. 3 John ver. 9.—V. 8. James iii. 1. See 2 Cor. i. 24. 1 Pet. v. 3.—V. 9. Mal. i. 6.—V. 11. Ch. xx. 26, 27.

Chap. XXIII. *Ver.* 1, 2. *Then ſpake Jeſus*, &c.] Becauſe our Saviour had mentioned the final conqueſt and deſtruction of his enemies, who were to be made his footſtool, He turned towards his diſciples, and in the hearing of all the people ſolemnly cautioned them to beware of the Scribes and Phariſees; by which he inſinuated, and that not obſcurely, who the *enemies* were, whoſe end he had hinted at. The name of *Phariſees* being the appellation of a ſect, it cannot be ſuppoſed that our Lord meant to ſay of all the party, that *they ſat in Moſes' chair*; ſuch a character was applicable to none but the doctors of the ſect; for which reaſon we may ſuppoſe that the phraſe *Scribes and Phariſees*, is an Hebraiſm for the *Phariſean Scribes*; ſome think there is an alluſion, ver. 2. to thoſe pulpits which Ezra made for the expounders of the law, Neh. viii. 4. and which were afterwards continued in the ſynagogue; from whence the rabbis delivered their diſcourſes ſitting. It is probably called *Moſes' chair*, becauſe it was that from whence the books of Moſes were read and explained; ſo that he ſeemed to dictate from thence. It is ſtrange that Lightfoot and others ſhould explain this of a legiſlative authority, ſince the Scribes and Phariſees, as ſuch, had no peculiar authority of that kind. See Doddridge, and Lightfoot.

Ver. 3. *All therefore*, &c.] The morality of the Phariſees, as appears from many examples mentioned in the Goſpel, was of a very looſe kind, and as for the tradition which they taught, they often made void the law of God altogether. It is not therefore to be thought that Jeſus would recommend the doctrines and precepts of the Phariſees without exception; and for this reaſon we muſt limit the general expreſſions here made uſe of, by what goes before in this diſcourſe; thus, "While theſe men ſit in Moſes ſeat, while they rightly explain the doctrines and precepts of the law, be ſure to obey them; but by no means imitate their practices."

Ver 4. *For they bind heavy burdens*] It is well known that the Phariſees gloried in the exactneſs with which they obeyed the ceremonial part of the law. Nay, they carried matters ſo high, that, not content with the commandments which God had enjoined, they took upon them to preſcribe a variety of traditionary precepts of their own invention. Therefore, if it was this kind of duties that our Lord meant, when he ſaid *they bind heavy burdens*, &c. their zeal muſt have ſhewed itſelf chiefly in public. Or, by the grievous burdens which the Phariſees bound up, may be underſtood the moral and ceremonial precepts of the law; the former of which are called grievous as well as the latter, not becauſe they were reckoned ſo by the Phariſees. This interpretation agrees well with the character given of the precepts in queſtion. They were delivered from Moſes' ſeat, i. e. were taken out of the book of Moſes; and the diſciples were to obſerve and do them, which our Lord would by no means have ordained, had he been ſpeaking of the traditionary precepts of the elders. Beſides, in this light the character given of the Scribes and Phariſees is palpably juſt, namely, that they *bound up heavy burdens*, &c. For while they themſelves neglected both the moral and ceremonial precepts of the divine law, as often as they could do it with ſecrecy, they wreathed them faſt about the necks of the people, and would not give them the ſmalleſt reſpite from its moſt burdenſome ceremonies on any occaſion whatſoever. The words of our Lord allude to the practice of thoſe who lade and drive beaſts of burden: They firſt make, or bind up their loads, then lay them on their backs, and in driving them through bad roads, ſupport the loads, and keep them ſteady by taking hold of them. Our Lord's meaning, therefore, was, "They will neither bear theſe loads themſelves, nor will they give the people the leaſt reſpite from them, even in caſes where it is due." See Macknight.

Ver. 5—7. *All their works they do*, &c.] "Any good action which they happen to perform is viciated by the principle from which it proceeds. They do it with a view to popular applauſe, and not from a regard to God, far leſs from a love of goodneſs. They are proud and arrogant, as is plain from their affected gravity of dreſs, from the anxiety which they diſcover to get the principal ſeats at feaſts, and all public meetings, as belonging to them on account of their ſuperior worth, and from their courting to be ſaluted in the ſtreets with particular marks of reſpect, and to be addreſſed to with pompous and high-ſounding titles of *rabbi*, *father*, and *maſter*, thinking ſuch public acklowledgement of their merit due from all who meet them. Concerning the *Phylacteries*, ſee the note on Deut. vi. 8. what the *borders of their garments*, or *fringes* (κρασπεδα) were, may be gathered from Deut. xxii. 22. From this uſe of the garment on which the fringes were to be put, it is ſuppoſed to have been the *veil*, which they then wore on their heads; and the fringes are thought to have been tufts of twined thread, faſtened to the four corners of it with a ribband, in ſuch a manner, that each tuft hung at a little diſtance from the corner of the veil to which it was faſtened. Hence we ſee the propriety of the expreſſion, *they make the fringes of their garments great*, or *large*; hence alſo we learn that theſe fringes were conſidered as badges of holineſs, and that the Phariſees wore a larger kind of them than ordinary, to give themſelves the appearance of uncommon gravity, piety, and wiſdom. The doctors had ſeats by themſelves, with their backs towards the pulpit in which the law was read, and their faces towards the people. Theſe were accounted the moſt honourable, and therefore theſe ambitious Scribes and Phariſees contended for them. The word *rabbi* properly ſignifies *great*, and was prefixed to the names of thoſe doctors who had rendered themſelves remarkable by the extent of their learning, or who were the authors of new ſchemes in divinity; heads of ſects, whoſe fame had gained them many followers. The Jewiſh doctors were particularly fond of this title, becauſe it was a high compliment paid to their underſtanding, gave them vaſt authority with their diſciples, and a very ſignificant appearance in the eyes of the world. See Macknight, L'Enfant, and Gale's ſermons, vol. i. p. 80.

Ver. 8—11. *But be not ye called Rabbi*] The Apoſtles of Chriſt were to be very different, both in temper and conduct, from the Jewiſh teachers. They were to decline being called *Rabbi*, becauſe the thing ſignified by it belonged ſolely to their maſter, in *whom* the whole *treaſures of knowledge and wiſdom are hid*; and who for that reaſon is the only infallible director of men's conſciences; alſo becauſe they owed none of their knowledge to themſelves, but derived it entirely from him; in which reſpect they were all brethren, and on a level. Further, the Jewiſh doctors were wont to inculcate on their diſciples, that exiſtence, except it was improved and ripened by knowledge, was in a manner no exiſtence at all; and boaſted that they who formed men's minds by erudition, gave them a real being; and for that reaſon were to be conſidered as their true parents. Hence they arrogantly aſſumed to themſelves the name of *fathers*, to intimate the peculiar obligations which their diſciples, but eſpecially the proſelytes from idolatry, were under to them for their exiſtence, and for the advantages which accompanied it: The title of *father* in this ſenſe our Lord abſolutely prohibited his Apoſtles either to take or give, becauſe it belongs only to God; for *one is your Father who is in heaven.* Life, with all its bleſſings, comes from God; and men wholly depend upon him: For which cauſe, all praiſe and thankſgiving ſhould ultimately be referred to him. So that if any one teaches rightly, not the teacher, but the wiſdom of God is to be praiſed, which exerts and communicates itſelf by him: And with reſpect to the title of *maſter* or *leader*, καθηγητης, which the Jewiſh doctors courted, the Apoſtles of Chriſt were not to accept, far leſs to ſolicit it; becauſe in point of commiſſion and inſpiration they were all upon an equality. Neither had they any title to rule the conſciences of men, except by virtue of the inſpiration which they received from their maſter, to whom alone the prerogative of infallibility originally belonged. Neverthelеſs, our Lord did not mean to ſay, that it is ſinful to name men by the ſtations they hold, or the relations they bear in the world. He only deſigned to reprove the ſimplicity of the common people, who offered high praiſes to their

12 And whoſoever ſhall exalt himſelf, ſhall be abaſed; and he that ſhall humble himſelf, ſhall be exalted.

13 But woe unto you, ſcribes and Phariſees, hypocrites! for ye ſhut up the kingdom of heaven againſt men: for ye neither go in *yourſelves,* neither ſuffer ye them that are entering, to go in.

14 Woe unto you, ſcribes and Phariſees, hypocrites! for ye devour widows houſes, and for a pretence make long prayer: therefore ye ſhall receive the greater damnation.

15 Woe unto you, ſcribes and Phariſees, hypocrites! for ye compaſs ſea and land to make one proſelyte, and when he is made, ye make him two-fold more the child of hell than yourſelves.

16 Woe unto you, ye blind guides, which ſay, Whoſoever ſhall ſwear by the temple, it is nothing; but whoſoever ſhall ſwear by the gold of the temple, he is a debtor!

17 Ye fools and blind: for whether is greater, the gold, or the temple that ſanctifieth the gold?

18 And whoſoever ſhall ſwear by the altar, it is nothing; but whoſoever ſweareth by the gift that is upon it, he is guilty.

19 Ye fools, and blind: for whether *is* greater, the gift, or the altar that ſanctifieth the gift?

Ver. 12. Prov. xxix. 23. Luke xiv. 11. xviii. 14. Jam. iv. 6. 1 Pet. v. 5.—V. 13. Luke xi. 52.—V. 14. Mark xii. 40. Luke xx. 47. 2 Tim. iii. 6. Tit. i. 11.—V. 16. Ch. xv. 14. Ch. v. 33, 34.—V. 17. Exod. xxx. 29.—V. 18. Or, *debtor*, or *bound*.—V. 19. Exod. xxix. 37.

teachers, as if they owed all to them, and nothing to God; and to root out of the minds of the Apoſtles the Phariſaical vanity, which decked itſelf with honours, properly belonging to God, but eſpecially to keep them all on a level among themſelves, that the whole glory of the Chriſtian ſcheme might redound to Him whoſe right it was. Withal he ſhewed them what that greatneſs was, whereof they were capable, and after which only they ſhould aſpire: It was a greatneſs ariſing from charity and humility; a greatneſs diametrically oppoſite to that of the Scribes, ver. 11. *He that is greateſt*, or, *deſires to be greateſt*, *μειζων*, alludes to the ſignification of the word *rabbi.* See Macknight, L'Enfant, Heylin, and Wetſtein. Inſtead of, *Call no man your Father*, ver. 11. Dr. Waterland reads, *Call no man among you father.*

Ver. 12. *Whoſoever ſhall exalt himſelf*] Dr. Doddridge obſerves that our Saviour, by the frequent repetition of this maxim, ſeems to intimate, that he intended it not only for thoſe who were to be the teachers of others, but for all his diſciples without exception; and it is well worthy of our obſervation, that no one ſentence of our Lord's is ſo frequently repeated as this, which occurs at leaſt ten times in the Evangeliſts.

Ver. 13. *But woe unto you, Scribes and Phariſees, hypocrites*] The above diſcourſe againſt the Scribes and Phariſees was pronounced in the hearing of many of the order; they were therefore greatly incenſed, and watched for an opportunity to deſtroy Jeſus: but it was not a time for him now to be afraid of them, this being the laſt ſermon he was ever to preach in public. It was neceſſary to uſe violent remedies, eſpecially as gentle medicines had hitherto proved ineffectual; wherefore, with a kind of ſeverity he threatened them in the moſt aweful and ſolemn manner, denouncing dreadful woes againſt them, not on account of the perſonal injuries they had done him, although they were many, but on account of their exceſſive wickedneſs. They were publick teachers of religion, who abuſed every mark and character of goodneſs to all the purpoſes of villainy. Under the grimace of a ſevere and ſanctified air, they were malicious, implacable, lewd, covetous, and rapacious; in a word, inſtead of being reformers, they were corrupters of mankind; ſo that their wickedneſs being of the very worſt ſort, it deſerved the ſharpeſt rebuke that could be given. Our Lord pronounced *eight bleſſings* upon the mount; here he pronounced *eight woes*; not as imprecations, but ſolemn compaſſionate declarations of the miſery which theſe ſtubborn ſinners were bringing upon themſelves. The reaſons why theſe woes were denounced againſt the Scribes, are ſet forth in the ſubſequent verſes, 1. The *firſt* is, becauſe they ſhut up the kingdom of heaven from men, by taking away the *key of knowledge*, (Luke xi. 52.) or the right interpretation of the ancient prophecies concerning the Meſſiah, by their example and authority; for they both rejected Jeſus themſelves, and excommunicated thoſe who believed in him: in ſhort, by doing all they could to hinder the people from repenting of their ſins and believing of the Goſpel. Dr. Moore, with great propriety, obſerves, that the word *hypocrites*, *ὑποκριται*, in its moſt exact application, ſignifies *players*, who, according to the unnatural cuſtom of the ancients, acted a part under a maſk. See his Theological Works, p. 293. Vitringa's Obſerv. Sacr. and the note on ch. vi. 16.

Ver. 14. *For ye devour widow's houſes*] 2. This verſe contains the *ſecond* reaſon of the woes; becauſe they committed the groſſeſt iniquities, being covetous and rapacious under a cloke of religion; they *devoured the widow's houſes*, and at the ſame time *made long prayers* in order to hide their villainy. "This, ſays Calvin, was as if, pretending to kiſs the feet of Chriſt, one ſhould riſe up, and audaciouſly ſpit in his face." See Mark xii. 40.

Ver. 15. *Ye compaſs ſea and land*, &c.] 3. The *third* woe is denounced, becauſe they expreſſed the greateſt zeal imaginable in making proſelytes, compaſſing ſea and land; i. e. uſing the moſt indefatigable pains and ardour, and leaving no art unpractiſed for that end; while at the ſame time their intention in all this, was not that the Gentiles might become better men through the knowledge of true religion, but more friendly to them; yielding them the direction of their purſes, as well as of their conſciences. Accordingly, in the heathen countries theſe worldlings accommodated religion to the humours of men; placing it not in the eternal and immutable rules of righteouſneſs, but in ceremonial obſervances; the effect of which was, either that the proſelytes became more ſuperſtitious, more immoral, and more preſumptuous than their teachers; or that, taking them for impoſtors, they relapſed again into their old ſtate of heatheniſm; and in both caſes became two-fold more the *children of hell* than even the Phariſees themſelves; i. e. more openly and unlimitedly wicked than they. The zeal of the Jews in making proſelytes was ſo remarkable, that it was take notice of by the heathens, and turned into a proverb:

> ——— *Ac veluti te*
> *Judæi, cogamus in hanc concedere turbam.*
>
> Hor. Lib. i. Sat. 4.

> We'll force you, like the proſelyting Jews,
> To be like us. ———
>
> Francis.

Upon which St. Ambroſe obſerves, that "this pleaſantry of the poet ariſes from the proſelyting ſpirit of the Jews, who inſinuated themſelves into families, entered into the courts of juſtice, diſturbed the judges, and were always more ſucceſsful in proportion as they were more impudent." To the ſame purpoſe is what Juſtin Martyr ſaid to Trypho the Jew: "Your proſelytes not only diſbelieve Chriſt's doctrine, but blaſpheme his name as much again as yourſelves." Dr. Heylin remarks, that διπλοος, *two-fold*, *falſe*, ſeems to be here oppoſed to απλοος, *ſimple*, *ſincere*. *Child of hell*, and *ſon of perdition* were terms of reproach made uſe of amongſt the Jews.

Ver. 16. *Ye blind guides*] 4. The *fourth* woe is denounced for their falſe doctrine. Our Saviour had before ſtiled them *hypocrites* from their *perſonal character*, now he gives them another title, *blind guides*, reſpecting their influence upon others. Both theſe appellations are ſeverely put together in ver. 23—25. and this ſeverity riſes to the height in the 33d verſe. Our Saviour mentions particularly their doctrine concerning oaths, and declares, in contradiction to their execrable tenets, that every oath is obligatory, the matter of which is lawful; becauſe when men ſwear by the creature, if their oath has any meaning, it is an appeal to the Creator himſelf: In any other light, an oath by the creature is abſolutely ridiculous, becauſe the creature neither has knowledge with reſpect to the matter of the oath, nor power to puniſh the perjury. See on ch. v. 33. *It is nothing*, means, "it conſtitutes no obligation to tell the truth, or, to perform one's vow." *He is a debtor*, means, "he is bound to ſpeak the truth, or, to perform his vow." And in like manner *he is guilty*, ver. 18. means, *he is bound by his oath.* The Phariſees taught, that oaths by the creature might be uſed on trifling occaſions, and violated without any great guilt; but they excepted oaths by the *corban*, and by ſacrifices: in which it is plain, that without any regard to common ſenſe or decency, they were influenced merely by a view to their own intereſt, and therefore repreſented theſe to the people, as things of more eminent ſanctity than even the temple or altar itſelf. The *gold of the temple* means the treaſure kept in the temple, otherwiſe called *corban*. See ch. xxvii. 6.

Ver. 17—22. *Ye fools and blind*] The Apoſtle's words, Heb. vi. 16. are a proper comment on the 17th verſe, *for men verily ſwear by the greater*. *Whoſo ſhall ſwear by the altar*, ſays our Saviour (ver. 20.) *ſweareth by it, and by all things thereon*; conſequently the oath is an invocation of His wrath, to whom the altar, and the gifts on the altar, are ſacred, in caſe of falſhood or breach of vows. The particular ſpecies of wrath invoked in this oath, is God's rejecting the ſwearer's ſacrifice, and denying him the pardon of ſin.—He adds, ver. 21. *Whoſo ſhall ſwear by the temple, ſweareth by it, and by him that dwelleth therein*; conſequently the oath is a ſolemn wiſhing that he who dwelleth in the temple may hinder the perſon from ever

worſhiping

20 Whoſo therefore ſhall ſwear by the altar, ſweareth by it, and by all things thereon.

21 And whoſo ſhall ſwear by the temple, ſweareth by it, and by him that dwelleth therein.

22 And he that ſhall ſwear by heaven, ſweareth by the throne of God, and by him that ſitteth thereon.

23 Woe unto you ſcribes and Phariſees, hypocrites! for ye pay tithe of mint, and aniſe, and cummin, and have omitted the weightier matters of the law, judgement, mercy, and faith: theſe ought ye to have done, and not to have left the other undone.

24 Ye blind guides, which ſtrain at a gnat, and ſwallow a camel.

25 Woe unto you, ſcribes and Phariſees, hypocrites! for ye make clean the outſide of the cup, and of the platter, but within they are full of extortion and exceſs.

26 *Thou* blind Phariſee, cleanſe firſt that *which is* within the cup and platter, that the outſide of them may be clean alſo.

27 Woe unto you, ſcribes and Phariſees, hypocrites! for ye are like unto whited ſepulchres, which indeed appear beautiful outward, but are within full of dead *mens* bones, and of all uncleanneſs.

28 Even ſo ye alſo outwardly appear righteous unto men, but within ye are full of hypocriſy and iniquity.

29 Woe unto you, ſcribes and Phariſees, hypocrites! becauſe ye build the tombs of the prophets, and garniſh the ſepulchres of the righteous.

30 And ſay, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witneſſes unto yourſelves, that ye are the children of them which killed the prophets.

Ver. 21. 1 Kings viii. 13. 2 Chron. vi. 2.—V. 22. Ch. v. 34. Acts vi. 49.—V. 23. Luke xi. 42.—V. 23. Gr. ανηθον, *dill.* 1 Sam. xv. 22. Hoſ. vi. 6. Mic. vi. 8. Ch. ix. 13. xii. 7.—V. 25. Mark vii. 4. Luke xi. 39.—V. 27. Luke xi. 44.—V. 29. Luke xi. 47. V. 31. Acts vii. 51, 52. 1 Theſſ. ii. 15.

worſhiping there, if he is telling a falſhood, or neglects his vow. And laſtly, ver. 22. *He that ſhall ſwear by heaven, ſweareth by the throne of God*, &c. and therefore his oath is a ſolemn wiſhing, that God who dwells in heaven may exclude him from that bleſſed place for ever, if he falſifies his oath.

Ver. 23, 24. *Ye pay tithe*, &c.] 5. The *fifth* woe is denounced for their ſuperſtition. They obſerved the ceremonial precepts of the law with all poſſible exactneſs, while they utterly neglected the eternal, immutable, and indiſpenſible rules of righteouſneſs,—*juſtice, mercy*, or *charity*, and *fidelity*. Beſides the reproof of their ſuperſtition in the performance of poſitive duties, our Saviour condemned it alſo in the obedience which they gave to the negative precepts of the law; for there likewiſe this evil root ſhewed itſelf, ver. 24. *Ye blind guides, which ſtrain at a gnat*,—or rather, who *ſtrain out a* gnat, (namely, from your *drink*,) and *ſwallow a camel.* The expreſſion is proverbial, and was made uſe of by our Lord on this occaſion to ſignify, that the Phariſees pretended to be exceedingly afraid of the ſmalleſt faults, as if ſin had been bitter to them like death, while they indulged themſelves ſecretly in the unreſtrained commiſſion of the groſſeſt immoralities. Serrarius obſerves, that in thoſe hot countries *gnats* were apt to fall into wine, if it were not carefully covered; and paſſing the liquor through a *ſtrainer*, that no gnat or part of one might remain, grew into a proverb for exactneſs about little matters. See Wetſtein. "Could any authority be produced, in which Καμηλον, ſignifies a large inſect, I would with great pleaſure, ſays Dr. Doddridge, follow the tranſlation of 1729. in rendering the latter clauſe, *ſwallow a beetle.*" See on chap. xix. 24.

Ver. 25, 26. *You make clean the outſide*, &c.] 6. The *ſixth* woe is denounced for their hypocriſy: They were at great pains to appear virtuous, and to have a decent external conduct, while they neglected to beautify their inward man with goodneſs, which, in the ſight of God is an ornament of great price, and renders men dear and valuable to all who know them. *Within, they*—means the *cup* and *platter*;—are *full of extortion and exceſs*; which you ſwallow down without the leaſt ſcruple: Inſtead of *extortion and exceſs*, ſome would read, *rapine and intemperance*, αρπαγης, και ακρασιας. The laſt word takes in not only all kinds of outward *intemperance*, particularly in eating and drinking, but all intemperate or immoderate deſires, whether of honour, gain, or ſenſual pleaſures. Dr. Heylin obſerves well, that the cenſure here is doubled, taking intemperance in the vulgar ſenſe. Theſe miſerable men, procured unjuſtly what they uſed intemperately: No wonder tables ſo furniſhed prove a ſnare, as many find by ſad experience. Luxury puniſhes fraud, and feeds diſeaſe with the fruits of injuſtice. *Thou blind Phariſee*, continues our Lord, ver. 26. *Cleanſe firſt*, &c. that is, "Take care that what is within the cup, and not ſo much expoſed to view, be clean; and then thou mayeſt with propriety beſtow pains in cleanſing the outſide of the cup." But though in this clauſe our Lord ſtill makes uſe the metaphor, he reaſons according to the thing intended by it, thus; "Cleanſe firſt thy mind, thy inward man from evil diſpoſitions and affections, and of courſe thy outward behaviour will be virtuous and good. Dr. Waterland reads the laſt clauſe of ver. 25. *They are full of what was got by rapine and injuſtice*; and ver. 26. *Cleanſe firſt the inſide of the cup*, &c.

Ver. 27, 28. *Ye are like unto whited ſepulchres*] 7. The *ſeventh* woe denounced for the exceſs of their hypocriſy. By their care of external appearances, the Phariſees and Scribes made a fair ſhew, and deceived the ſimple. Like fine whited ſepulchres, they looked beautiful without, but within were full of uncleanneſs, and defiled every one that touched them! This was a ſevere rebuke to men, who would not keep company with publicans and ſinners, for fear they ſhould have been polluted by them. The truth is, theſe hypocrites were publicly decent, but privately diſſolute: they put on a ſaint-like look, but in reality were the very worſt of men. Mr. L'Enfant obſerves, that the Jews uſed to paint or whiten their ſepulchres or tombs, at certain ſeaſons of the year; that people might diſcern they were polluted places: But ſee his introdnction, and more on this ſubject in the notes on Luke xi. 44.

Ver. 29—31. *Ye build the tombs*, &c.] 8. The *eighth* woe is denounced, becauſe by the pains they took in adorning the ſepulchres of the prophets, they pretended a great veneration for their memory; and as often as they happened to be mentioned, condemned their fathers, who had killed them; declaring, that if they had lived in the days of their fathers, they would have oppoſed their wickedneſs; while in the mean time they ſtill cheriſhed the ſpirit of their fathers, perſecuting the meſſengers of God, and particularly his divine Son, on whoſe deſtruction they were reſolutely bent. The meaning of the 31ſt verſe is, "By affirming, that if you had lived in the days of your fathers, you would not have been partakers with them in the blood of the prophets, you acknowledge that you are the children of them who murdered the prophets;—their children, I muſt give you to know, in other reſpects, than by natural generation; for though you pretend to be more holy than they were, you are like them in all reſpects; particularly you poſſeſs their wicked perſecuting ſpirit, and teſtify it by all your actions." See on Luke xi. 48. and 1 Macc. xiii. 27, 29. What Vitringa tells us, (de Synagog. p. 221.) of the extraordinary honour paid to the ſepulchre of Mordecai, is an agreeable illuſtration of theſe words. Joſephus alſo, from Nicolaus Damaſcenus, mentions Herod's repairing in a very ſplendid manner the ſepulchre of David. See his *Antiq.* lib. xvi. cap. 7. and comp. Acts ii. 29. From the 3d to the 30th verſe of this chapter is expoſed every thing that commonly paſſes in the world for religion; whereby the pretenders to it keep both themſelves and others from entering into the kingdom of God; from attaining, or even ſeeking after thoſe tempers, in which alone true Chriſtianity conſiſts; As *firſt* punctuality in attending on public and private prayers, ver. 4—14. *Secondly*, zeal to make proſelytes to our opinion or communion, though they have leſs of the ſpirit of religion than before; ver. 15. *Thirdly*, a ſuperſtitious reverence for conſecrated places or things, without any for him to whom they were conſecrated, ver. 16—22. *Fourthly*; a ſcrupulous exactneſs in little obſervances, though with the neglect of juſtice, mercy, and fidelity, ver. 23, 24. *Fifthly*, a cautiouſneſs to cleanſe the outward behaviour, without any regard to inward purity; ver. 25, 26. *Sixthly*, a ſpecious face of virtue and piety, covering the deepeſt hypocriſy and villainy; ver. 27, 28. *Seventhly*, a profeſſed veneration for all good men, except thoſe among whom they live; ver. 29, 30. See Bengelius. All, from ver. 29. to ver. 32, Grotius has very juſtly obſerved, ſhould make one ſentence; οτι, *becauſe*, referring to each member of it; and ver. 31. ſhould be in a parentheſis: *Woe to you Scribes, becauſe you build—and ſay—and fill up*, &c.

32 Fill ye up then the meaſure of your fathers.

33 *Ye* ſerpents, *ye* generation of vipers, how can ye eſcape the damnation of hell?

34 Wherefore behold, I ſend unto you prophets, and wiſe-men, and ſcribes: and *ſome* of them ye ſhall kill and crucify; and *ſome* of them ye ſhall ſcourge in your ſynagogues, and perſecute *them* from city to city:

35 That upon you may come all the righteous blood ſhed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, ſon of Barachias, whom ye ſlew between the temple and the altar.

36 Verily I ſay unto you, All theſe things ſhall come upon this generation.

37 O Jeruſalem, Jeruſalem, *thou* that killeſt the prophets, and ſtoneſt them which are ſent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your houſe is left unto you deſolate.

39 For I ſay unto you, Ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed *is* he that cometh in the name of the Lord.

Ver. 32. Gen. xv. 16. 1 Theſſ. ii. 16.—V. 33. Ch. iii. 7. xii. 34.—V. 34. Luke xi. 49. Acts v. 40. xxii. 19. Ch. x. 17. 2 Cor. xi. 24, 25.—V. 35. Gen. iv. 8. 2 Chron. xxiv. 20, 21.—V. 37. Luke xiii. 34. 2 Chron. xxiv. 21, 2 Eſdr. i. 30. Pſ. xvii. 8. xci. 4.—V. 39. Pſ. cxviii. 26. Ch. xxi. 9.

Ver. 32. *Fill ye up then the meaſure*, &c.] That is, the meaſure of your father's ſin, (the meaſure fixed upon by God for puniſhment.) See John xiii. 27. This expreſſion implies, that there is a certain meaſure fixed for every nation to which its iniquity is allowed to riſe; and that before puniſhment is inflicted on nations, the meaſure of their iniquity determined by God muſt be filled up, by the ſucceeding generations adding to the iniquity of the preceding, till the meaſure is full; An idea, which receives great countenance from Gen. xv. 16. According to Glaſſius, and other critics, και πληρωσατε, is here the *imperative* for the *future*,—*you will fill up*; but it may be underſtood as a word of permiſſion, not of command. As if our Lord had ſaid, "I contend with you no longer; I leave you to yourſelves; you have conquered; you may now follow the devices of your own hearts."

Ver. 33. *Ye ſerpents*, &c.] See Luke iii. 7. Men of warm tempers are apt to miſtake this part of Chriſt's diſcourſe; they fancy that his giving the Phariſees names expreſſive of their characters, and his denouncing woes againſt them, juſtifies thoſe cenſorious judgements, which without reaſon, or, it may be, contrary to reaſon, they paſs on perſons who happen to be at variance with them. It is very true that Jeſus pronounced the Scribes and Phariſees *hypocrites*, *blind guides*, *ſerpents*, &c. and declared that they could not eſcape the damnation of hell; but it is equally true, that they were hypocrites and fools, as wicked as he has painted them, and that he knew them certainly to be ſuch. Wherefore, till we can make it evident that we have the faculty of knowing mens hearts, which Chriſt poſſeſſed, we have no pretenſions to imitate him in an action not deſigned for our imitation, being done by him as a prophet, and in virtue of his prophetical gifts, not as an ordinary man. Inſtead of making free with the characters of others, as too many do, it is far ſafer, and in every reſpect better, both for ourſelves and for ſociety, that we keep cloſe to the precept forbidding raſh judgements, evil ſurmiſings, and all backbitings. See ch. vii. 1—5. Αποφυγειν κριμα, which is the ſame in ſenſe with the original, rendered *to eſcape the damnation*, properly ſignifies, to *evade conviction* in a court of judicature; which is often done by the artifice of the criminal. See Raphælius and Macknight.

Ver. 34. *Wherefore*] Δια τουτο, "*for this cauſe*—that ye are *ſerpents*, and a *brood of vipers*, who will fill up the meaſure of your father's iniquity." Our Saviour's meaning was not, that he would ſend them prophets to be killed, that they might eſcape the damnation of hell; but that every poſſible method might be tried for their converſion, though he well knew that they would make light of all, and by ſo doing, pull down upon themſelves ſuch terrible vengeance, as ſhould be a ſtanding monument of the divine diſpleaſure againſt all the murders committed on the face of the earth from the beginning of time. For "even as Sodom and Gomorrah anciently, and the cities about them, giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire;" juſt ſo the Jewiſh nation was ſingled out, and that generation of the nation pitched upon to be the ſubjects of God's revenge againſt murder, and an example of puniſhment to all generations, as they were the moſt atrocious body of murderers that ever lived. The titles mentioned by our Lord in this verſe, *prophets*, *wiſe men*, *ſcribes*, correſpond with that *diverſity of gifts* mentioned in the firſt epiſtle to the Corinthians: They are ſtiled *prophets*, becauſe inſpired to foretel things to come; *wiſe men*, becauſe they were enlightened with the knowledge of heavenly myſteries; and *ſcribes*, from their ſuperior knowledge of the law. Amongſt the firſt martyrs whoſe death verified this prophecy were Stephen, who was ſtoned; Paul, who was ſcourged and killed; and Peter, who was crucified. See Macknight, Hammond, L'Enfant. Inſtead of *ye ſhall kill*,—*ſhall ſcourge*. Dr. Waterland and the MS. read *ye will kill*, &c.

Ver. 35. *That upon you may come all the righteous blood*] The meaning is, "As by your cruel and perſecuting temper you ſeem to approve of all the murders which have been committed ſince the beginning of the world, you ſhall be as ſeverely puniſhed as if you yourſelves had been the authors of them." This refers to temporal puniſhment, becauſe in the life to come men will not be puniſhed for the ſins of others to which they were not acceſſary. The Zechariah here ſpoken of, is thought by many learned commentators to be that *Zechariah* who is expreſly ſaid to have been ſlain in ſo remarkable a manner, between the temple and the altar. 2 Chron. xxiv. 20, 21. Though we cannot abſolutely determine whether (as Chryſoſtom aſſerts) *Jehoiada* his father was alſo called *Barachiah*, which ſignifies one *that bleſſes the Lord*, as Jehoiada does one that *confeſſes* him; or whether the original reading was different from ours, as St. Jerome ſays he found in the Goſpel of the Nazarenes, or the Hebrew verſion of Matthew. It is by no means neceſſary to allow, with Capellus, that it was a ſlip in the *Evangeliſt*'s memory; but much more decent to ſuppoſe it an officious addition of ſome early *tranſcriber*, who might confound this martyr with *Zechariah*, one of the twelve minor prophets, who was indeed the ſon of *Barachiah*, but who does not by any means appear to have been murdered; nor is there any reaſon to imagine, that the Jews, ſo ſoon after their return from captivity, would have attempted ſo flagitious an act. *All the martyrs*, *from Abel to Zechariah*, ſeems to have been a proverb; and it might naturally ariſe from obſerving, that Abel was the firſt, and Zechariah in the *Chronicles* the laſt eminently good man, of whoſe murder the Scripture ſpeaks. See Doddridge.

Ver. 36. *This generation*] *This nation.* MS.

Ver. 37, 38. *O Jeruſalem, Jeruſalem!*] Our Lord having laid before the Phariſees and the nation, their heinous guilt and grievous puniſhment, the thought of the calamities which were coming upon them moved him exceedingly: his bowels were turned within him, and his breaſt was filled with the gracious meltings of pity to ſuch a degree, that, unable to contain himſelf, he broke forth into tears; bewailing Jeruſalem particularly, on account of the peculiar ſeverity of its lot. For, as its inhabitants had their hands more deeply imbrued in the blood of the prophets, they were to drink more deeply of the puniſhment due to ſuch crimes. His lamentation for the city was moſt moving, *O Jeruſalem, Jeruſalem!* &c. Theſe tender exclamations, which can hardly be read without tears, convey a ſtrong idea of Chriſt's love to that ungrateful nation. The words, *how often*, mark his unwearied endeavours to cheriſh and protect them from the time they were firſt called to be his people; and the oppoſition which is ſtated between his will and theirs, *How often would I—but ye would not*, very emphatically ſhews their unconquerable obſtinacy in reſiſting the moſt winning and moſt ſubſtantial expreſſions of the divine love. The clauſe, *Behold*, &c. is a prediction of the puniſhment which was to be inflicted upon them for their ſin in rejecting Chriſt. *Their houſe*, (the temple of God, See 2 Kings v. 8.) was from that time to be *deſolate*. The *glory of the Lord*, which Haggai had foretold ſhould fill the ſecond houſe, was departing. Our Lord ſpoke this as he was going out of his houſe for the laſt time. See Howe's Tears of the Redeemer.

Ver. 39. *Henceforth*] απ' αρτι, *hereafter*. "Becauſe you have killed the prophets, and endeavoured to ſtone me, whom the father hath ſent unto you; becauſe your great men are at this moment plotting againſt me, who am the Lord of the temple; and becauſe you will aſſiſt them in putting me to death; your temple ſhall be deſolate: It ſhall never be favoured with my preſence any more. Nay, your nation ſhall be deſerted by me; *For you ſhall not ſee me from henceforth*, &c." In the capacity of a teacher, Jeſus had often filled the temple with the glory of his doctrine and miracles; and as a kind friend, had tried with unweared application to gather the nation under his wings, that he might protect them from the impending judgements of God. Therefore, by their not ſeeing him from that time forth, we are to underſtand their not enjoying his preſence and care as a teacher, guardian, and friend. This was the diſcourſe that Jeſus pronounced in public; with it his miniſtry ended. From that moment he abandoned the Jewiſh nation, gave them over to walk in their own counſels, and devoted them to deſtruction; nor were they ever

CHAP. XXIV.

Chriſt foretelleth the deſtruction of the temple: what and how great calamities ſhall precede it. The ſigns of his coming to judgement. And that becauſe that day and hour is unknown, we ought to watch like good ſervants, expecting every moment our Maſter's coming.

AND Jeſus went out, and departed from the temple: and his diſciples came to *him*, for to ſhew him the buildings of the temple.

2 And Jeſus ſaid unto them, See ye not all theſe things? verily I ſay unto you, There ſhall not be left here one ſtone upon another, that ſhall not be thrown down.

Ver. 1. Mark xiii. 1. Luke xxi. 5.—V. 2. Mic. iii. 12. Luke xix. 44.

after to be the objects of his care, till the period of their converſion to Chriſtianity ſhould come, which he now foretold: *Ye ſhall not ſee me till ye ſay, Bleſſed*, &c. that is, till your nation is converted; for the ſtate of the nation, and not of a few individuals, is here ſpoken of, as it is alſo in the parables of the vineyard and the marriage ſupper. *Bleſſed is he that cometh in the name of the Lord* was the cry of the believing multitude when Jeſus made his public entry into Jeruſalem a few days before this. Hence, in predicting their future converſion, he alludes in a very ſtriking manner to that exclamation, by which they had expreſſed their faith in him as the Meſſiah. This is by far the moſt ſpirited of all our Lord's diſcourſes, and being pronounced no doubt with an elevation of voice, and vehemence of geſture, ſuitable to the ſentiments which it expreſſed, it could not but aſtoniſh the people, who had always looked upon their teachers as the holieſt of men. Even the perſons themſelves againſt whom it was levelled were confounded; their conſciences witneſſing the truth of what was laid to their charge. They knew not what courſe to take, and ſo, in the midſt of their heſitation, they let Jeſus go away quietly, without attempting to lay hands on him, or ſtone him, as they had ſometimes done before upon leſs provocation. See Grotius, Macknight, and Olearius. Thus did our Lord pull the maſk of hypocriſy from off the teachers of his own times, condemning it in all its forms. He treated hypocriſy with ſeverity, becauſe it is a moſt enormous ſin, rendering men criminal before God by things, which in their own nature are calculated to pleaſe him; ſuch as prayer, alms-giving, faſting, and other religious duties. The ſharpneſs with which our Lord ſpoke now, and on other occaſions, againſt hypocrites, plainly and ſtrongly intimates to us, that we ſhould ſtrive more to be good, than to *appear* ſo. But on this ſubject, I will ſpeak more in the *Reflections* on Luke xi. poſtponing to that place any further *Reflections* on this chapter, on account of the neceſſary length of the obſervations upon the next.

Chap. XXIV. *Ver.* 1. *And Jeſus—departed*, &c.[Our Saviour was in the temple, ſpeaking to a mixed audience of his diſciples and the multitude, when he uttered that pathetic lamentation at the cloſe of the preceding chapter; wherein he hath left to his diſciples a generous and amiable pattern of a patriot ſpirit; and from whence we ſee how contrary to truth is the inſinuation of a noble writer, that there is nothing in the Goſpels to recommend and encourage the love of one's country. See Shafteſbury's characteriſticks, vol. i. p. 99. Such a reſolution as that mentioned by our Lord, ver. 38, 39. appeared very ſtrange to his diſciples, and affected them much; for which reaſon they ſtopped him, as he was *departing out of the temple*, and deſired him to obſerve what a magnificent ſtructure it was; inſinuating, that they were ſurpriſed to hear him talk of leaving it deſolate; that ſo rich and glorious a fabrick was not to be deſerted raſhly; and that they ſhould all be very happy when he, as Meſſiah, took poſſeſſion of it, with the other palaces which of right belonged to him. They were going to the mount of Olives, which ſtood eaſtward from the city. It was the eaſtern wall, therefore, of the temple, fronting that mountain, which the diſciples deſired their maſter to look at, and which being built from the bottom of the valley to a prodigious height with ſtones of an incredible bulk, firmly compacted together, made a very grand appearance at a diſtance. The ſtones employed in the foundations were in magnitude forty cubits, i. e. above ſixty feet; and the ſuperſtructure was worthy of ſuch foundations. There were ſome ſtones of the whiteſt marble, forty-five cubits long, five cubits high, and ſix cubits broad, as a prieſt of the temple hath deſcribed them. In Mr. Mede's opinion, the eaſtern wall was the only part of Solomon's ſtructure which remained after the Chaldeans burned the temple. Hence the portico built on the top of it obtained the name of Solomon's porch or portico. See Joſeph. Antiq. l. xv. c. 14. War. l. vi. c. 6. The magnificence of the fabric, however, was not the only topic they deſcanted upon. They ſpake alſo of the precious utenſils wherewith it was furniſhed, and of the *gifts* wherewith the treaſury was enriched; for there the gifts of ages were depoſited, the preſents of kings and emperors, as well as the offerings of the Jews. Hanging up ſuch αναθηματα, or conſecrated *gifts*, was common in moſt of the ancient temples. Tacitus, *Hiſtor.* lib. 5. ſpeaks of the immenſe opulence of the temple at Jeruſalem. Amongſt other of its treaſures there was a golden table given by Pompey, and ſeveral golden vines of exquiſite workmanſhip, as well as immenſe ſize; for Joſephus tells us, that they had cluſters as tall as a man, which ſome have thought referred to God's repreſenting the Jewiſh nation under the emblem of a *vine.* Joſephus likewiſe aſſerts, in the place above quoted, that the marble of the temple was ſo white, thar it appeared at a diſtance like a mountain of ſnow; and the gilding of ſeveral of its external parts which he there mentions, muſt, eſpecially when the ſun ſhone upon it, render it a moſt ſplendid and beautiful ſpectacle. See Luke xxi. 5. and Mark 13. Chapters, which the reader will pleaſe to keep in view while we go through the preſent; and we would refer him by all means to Joſephus's Hiſtory of this event. Chriſtian writers have always, with great reaſon, repreſented his Hiſtory of the Jewiſh War as the beſt commentary on this chapter; and many have juſtly remarked it, as a wonderful inſtance of the care of Providence for the Chriſtian church, that this writer, an eye witneſs, and in theſe things of ſo great credit, ſhould be preſerved, and eſpecially in ſo extraordinary a manner preſerved, to tranſmit to us a collection of important tracts, which ſo exactly illuſtrate this noble prophecy in almoſt every circumſtance.

Ver. 2. *There ſhall not be left here one ſtone*] No impoſtor, Bp. Chandler very juſtly obſerves, would have attempted to foretel an event at once ſo diſagreeable, and ſo improbable as it ſeemed at preſent, conſidering the peace of the Jews with the Romans, and the ſtrength of their citadel; which forced Titus himſelf to acknowledge, that it was the ſingular hand of God which compelled them to relinquiſh fortifications unconquerable by human power. The worthy Bp. of Briſtol (to whoſe accuracy and learning we ſhall be particularly obliged in the courſe of theſe annotations, as we have already enriched a former part of this commentary from his valuable *Diſſertations on the prophecies*) obſerves, that our Saviour in his prophecies frequently alludes to phraſes and expreſſions uſed by the ancient prophets; and as Haggai ii. 15. expreſſeth the building of the temple, by a *ſtone being laid upon a ſtone*, ſo Chriſt expreſſeth the deſtruction of it by *one ſtone not being left upon another.* See Luke xix. 44. It is a proverbial expreſſion to denote an utter deſtruction; and the prophecy would have been amply fulfilled if the city and temple had been entirely ruined, though every ſingle ſtone had not been overturned. But it happened in this caſe that the words were almoſt literally fulfilled, and ſcarce one ſtone was left upon another. For when the Romans had taken Jeruſalem, Titus ordered his ſoldiers to dig up the foundations both of all the city and the temple. The temple was a building of ſuch ſtrength and grandeur, of ſuch ſplendor and beauty, that it was likely to be preſerved for a monument of the victory and glory of the Roman empire: Titus was accordingly very deſirous of preſerving it; and proteſted to the Jews who had fortified themſelves within it, that he would preſerve it even againſt their will. He had expreſſed the like deſire of preſerving the city too, and ſent Joſephus and other Jews, again and again, to their countrymen, to perſuade them to ſurrender; but one greater than Titus had determined it otherwiſe. The *Jews* themſelves firſt ſet fire to the *porticos* of the temple, and then the Romans. One of the ſoldiers, neither waiting for any command, nor trembling at ſuch an attempt, but *urged by a certain divine impulſe*, ſays Joſephus, mounted the ſhoulder of his companion, thruſt a burning brand in at the golden window, and thereby ſet fire to the building of the *temple* itſelf. Titus ran immediately to the temple, and commanded his ſoldiers to extinguiſh the flame; but neither exhortations nor threatnings could reſtrain their violence; they either could not, or would not hear; thoſe behind encouraging thoſe before to ſet fire to the temple. Titus was ſtill for preſerving the *holy place:* He commanded his ſoldiers even to be beaten for diſobeying him. But their anger and hatred of the Jews, and a certain warlike vehement fury, overcame their reverence for their general, and their dread of his commands. A ſoldier in the dark, ſet fire to the doors; and thus, as Joſephus ſays, the temple was burned againſt the will of Cæſar. Afterwards, as we read in the Jewiſh Talmud, and in Maimonides, Terentius Rufus, who was left to command the army at Jeruſalem, did with a plow-ſhare tear up the foundation of the temple, and thereby ſignally fulfilled Micah iii. 12. Euſebius too affirms that it was plowed up by the Romans, and that he ſaw it lying in ruins. The *city* alſo ſhared the ſame fate, and was burned and deſtroyed as well as the temple. The Romans burned the extremeſt parts of the city, and demoliſhed the walls; three towers only, and ſome part of the wall were left ſtanding, for the better encamping of the ſoldiers, and to ſhew to poſterity what a city, and how fortified, the valour of the Romans had taken. All the reſt of the city was ſo demoliſhed and levelled with the ground, that they who came to ſee it, could not believe that it was ever inhabited. After the city was thus taken and deſtroyed, great riches were found among the ruins; and the Romans dug them up, in ſearch of the treaſures which had been concealed and buried in the earth. So literally were our Saviour's words accompliſhed, in the ruin both of the city and of the temple; and well might Eleazar ſay, "That God had delivered his moſt holy city to be burned and ſubverted by their enemies;"—and "wiſh that they had all died, before they ſaw that holy city demoliſhed by the hands of their enemies, and the ſacred temple ſo wickedly dug up from the foundations." See Bp. Newton's 18th diſſertation, and Joſephus's War, l. 6 and 7.

3 And as he ſat upon the mount of Olives, the diſciples came unto him privately, ſayſaying, Tell us, when ſhall theſe things be? and what *ſhall be* the ſign of thy coming, and of the end of the world?

4 And Jeſus anſwered and ſaid unto them, Take heed that no man deceive you.

5 For many ſhall come in my name, ſaying, I am Chriſt; and ſhall deceive many.

6 And ye ſhall hear of wars, and rumours of wars: ſee that ye be not troubled: for all *theſe things* muſt come to paſs, but the end is not yet.

7 For nation ſhall riſe againſt nation, and

Ver. 3. Mark xiii. 3. 1 Theſſ. v. 1.—V. 4. Epheſ. v. 6. Col. ii. 8, 18. 2 Theſſ. ii. 3. 1 John iv. 1.—V. 5. Jer. xiv. 14. xxiii. 25. John v. 43. Ver. 11.—V. 7. 2 Chron. xv. 6. Hag. ii. 22. Zech. xiv. 13.

Ver. 3. *And as he ſat upon the mount of Olives*] When the diſciples heard their Maſter affirm, that not ſo much as one of thoſe ſtones, which had mocked the fury of Nebuchadnezzar's army, and ſurvived the envy of time, was to be left upon another, but that they were all to be thrown down, they perceived that the temple was to be demoliſhed; but at this time none of our Lord's followers had the leaſt apprehenſion that he was to take away the ſacrifice, and make ſuch a change in religion, as would render the temple of no uſe: and therefore, hearing him ſpeak of its demolition, they no doubt ſuppoſed, that the fabrick then ſtanding was too ſmall for the numerous worſhippers who ſhould come when all nations were ſubjected to Meſſiah; and that it was for that reaſon to be pulled down, in order to be erected on a more magnificent plan, ſuitable to the idea they had conceived of the greatneſs of his future kingdom. Entertaining theſe imaginations, they received the news with pleaſure, and fancied to themſelves very glorious things as they travelled along.—Accordingly, when Jeſus was come to the mount of Olives, and had taken a ſeat on ſome eminence, from whence the temple and part of the city was to be ſeen, they *drew near*, and expreſſed their joy by deſiring to know when the demolition of the old ſtructure was to happen, and what were to be the ſigns of his coming, and of the end of the world. *The ſign of thy coming*, and *of the end of the world*, are only different expreſſions to denote the ſame period with the deſtruction of Jeruſalem; for they conceived, that when Jeruſalem ſhould be deſtroyed, then would be the coming of Chriſt; and when the coming of Chriſt, then the *end of the world*; or rather, as it ſhould be rendered, *the concluſion of the age*, Συντελεια τȣ αιωνος. The *concluſion of the age* is the ſame period with the *deſtruction of Jeruſalem*; for there being two *ages*, as they were called among the Jews, the one under the law, the other under the Meſſiah, when the city and temple were deſtroyed, and the Jewiſh polity in church and ſtate was diſſolved, the former age muſt of courſe be concluded, and the age under the Meſſiah be commenced. The phraſe appears to be uſed in the ſame manner as in Hebrews ix. 26. *But now once, in the end of the world*—[επι Συντελεια τῶν αιωνῶν,—in the concluſion of the Jewiſh age or ages] *hath he appeared, to put away ſin.* See Heb. vi. 5. Epheſ. ii. 2, 7. 1 Cor. x. 11. The *coming* of *Chriſt* is alſo the ſame period with the deſtruction of Jeruſalem, as may appear from ſeveral places in the Goſpel, but particularly from ch. xvi. 28. and John xxi. 22. The coming of Chriſt, and the concluſion of the age being therefore only different expreſſions to denote the ſame period with the deſtruction of Jeruſalem, the purport of the queſtion plainly is, "When ſhall the deſtruction of Jeruſalem be, and what ſhall be the ſigns of it?" The latter part of the queſtion our Saviour anſwers firſt, treating of the *ſigns* of his coming, and of the deſtruction of Jeruſalem, from the 4th to the 31ſt verſe, and then paſſes on to the other part of the queſtion, concerning the *time* of his coming. By *ſigns* are meant the circumſtances and accidents which ſhould forerun, uſher in, and attend this great event; and we may venture to affirm, that the whole compaſs of hiſtory cannot furniſh us with a prophecy more exactly fulfilled in all points than this has been. "Our Lord (ſays Dr. Doddridge upon this ſubject) with perfect integrity and conſummate wiſdom, anſwers the queſtion of the diſciples, by giving them an account of the prognoſticating and concomitant *ſigns* of the deſtruction of Jeruſalem; and then, without ſaying one word of any temporal kingdom to be erected, which was the ſtrongeſt idea then in their minds, raiſes their thoughts to the final judgement, to which the figures uſed in the former deſcription might many of them be literally applied; and ſets before them an heavenly kingdom, and eternal life, as the great object of their purſuit." See ch. xxv. 34—46. This I take to be the key to this whole diſcourſe. As the things which befel the Jewiſh nation, ſays Macknight,--their bondage in Egypt, their deliverance from that bondage, their paſſage through the Red-ſea, abode in the Wilderneſs, entrance into Canaan, &c. &c. were all typical, repreſenting the methods by which God delivers mankind from the bondage of ſin, and conducts them to heaven; ſo the deſtruction of the nations here ſet forth may prefigure the deſtruction of the world, though the prophecy certainly cannot be interpreted primarily of that deſtruction.

Ver. 4, 5. *Take heed that no man deceive you*] Our Saviour mentions falſe Chriſts as the firſt ſign of his coming. He begins with this in all the Evangeliſts, and in all uſes almoſt the ſame words: only in St. Luke xxi. 8. he adds, *the time draweth near*; and indeed within a little time this part of the prophecy began to be fulfilled. Very ſoon after our Saviour's deceaſe, appeared *Simon Magus*, who boaſted himſelf among the Jews as the ſon of God, and gave out amongſt the Samaritans, that he was *ſome great one*, Acts viii. 9, 10. Of the ſame ſtamp and character was *Doſitheus* the Samaritan, who pretended that he was the Chriſt foretold by Moſes. In the reign of Claudius, about twelve years after the death of our Saviour, an impoſtor, named *Theudas*, perſuaded a great multitude to follow him, with their beſt effects, to the river Jordan; for he ſaid that he was a prophet, and promiſed to divide the river for their paſſage; and ſaying theſe things, he deceived many, ſays Joſephus: but Fadus ſent a troop of horſe againſt them, who falling unexpectedly upon them, killed many, and made many priſoners; and having taken Theudas himſelf alive, they cut off his head, and brought it to Jeruſalem. A few years afterwards, in the reign of Nero, theſe impoſtors roſe ſo frequent, that many of them were apprehended and killed every day. They ſeduced great numbers of the people, ſtill expecting the Meſſiah. Our Saviour therefore might well caution his diſciples againſt them. See the note on ver. 24. Bp. Newton, and Achbp. Tillotſon's diſcourſe on this ſubject.

Ver. 6. *And ye ſhall hear of wars*, &c.] To relate the particulars of wars and rumours of wars, which happened at the period here referred to, would be to tranſcribe great part of Joſephus's hiſtory. There were more, eſpecially rumours of wars, when Caligula the Roman emperor ordered his ſtatue to be ſet up in the temple at Jeruſalem, which the Jews refuſed to ſuffer, and perſiſted in their refuſal; and having therefore reaſon to apprehend a war from the Romans, were in ſuch a conſternation, that they omitted even the tilling of their lands. But this ſtorm was ſoon blown over, and their fear diſſipated by the timely death of that emperor. *But be ye not troubled*, ſays our Lord, at the proſpect of theſe calamities, *for all theſe things muſt firſt come to paſs:* they muſt come to paſs a conſiderable time before the deſtruction of the nation; *but the end is not yet*. The end of the age, or Jewiſh diſpenſation, and the demolition of the temple, will not be immediately on the back of theſe things. See on ver. 8.

Ver. 7. *For nation ſhall riſe*, &c.] Here, as Grotius obſerves, Chriſt declares, that greater diſturbances than thoſe which happened under Caligula ſhould fall out in the latter times of Claudius, and in the reign of Nero. The riſing of *nation againſt nation* portended the diſſenſions, inſurrections, and mutual ſlaughters of the Jews, and thoſe of other nations, who dwelt in the ſame cities together; as particularly at Cæſarea, where the Jews and Syrians contended about the right of the city; which contention at length proceeded ſo far, that above twenty thouſand Jews were ſlain, and the city was cleared of the inhabitants. At this blow the whole nation of the Jews was exaſperated, and dividing themſelves into parties, they burned and plundered the neighbouring cities and villages of the Syrians, and made an immenſe ſlaughter of the people. The Syrians, in revenge, deſtroyed not a leſs number of Jews; and every city, as Joſephus expreſſes it, was "divided into two armies." At Scythopolis the inbitants compelled the Jews who reſided amongſt them to fight againſt their own countrymen, and after the victory, baſely ſetting upon them by night, murdered above thirteen thouſand of them, and ſpoiled their goods. At Aſcalon, they killed two thouſand five hundred; at Ptolemais, two thouſand, and made not a few priſoners. The Tyrians put many to death, and impriſoned more. The people of Gadara did likewiſe, and all the other cities of Syria, in proportion as they hated or feared the Jews. At Alexandria the old enmity was revived between the Jews and heathens, and many fell on both ſides, but of the Jews to the number of fifty thouſand. The people of Damaſcus too conſpired againſt the Jews of the ſame city, and aſſaulting them unarmed, killed ten thouſand of them. The riſing of *kingdom againſt kingdom* portended the open wars of different tetrarchies and provinces againſt one another; as that of the Jews who dwelt in Peræa againſt the people of Philadelphia concerning their bounds, while Caſpius Fadus was procurator; that of the Jews and Galileans againſt the Samaritans, for the murder of ſome Galileans going up to the feaſt at Jeruſalem, while Cumanus was procurator; and that of the whole nation of the Jews againſt the Romans and Agrippa, and other allies of the Roman empire, which began while Geſſius Florus was procurator. But as Joſephus ſaith, there was not only ſedition and civil war throughout Judea, but likewiſe in Italy, Otho and Vitellius contending for the empire. It is farther added, *and there ſhall be famines, and peſtilences, and earthquakes in divers places.* There were *famines*, as particularly that propheſied of by Agabus, and mentioned Acts xi. 28. and by Suetonius and other profane hiſtorians referred to by Euſebius, *which came to paſs in the days of Claudius Cæſar*, and was ſo ſevere at Jeruſalem, that, as Joſephus ſaith, many periſhed for want of victuals: —and *peſtilences*, for theſe are the uſual attendants upon famines. Scarcity and badneſs of proviſions almoſt always end in ſome epidemical diſtemper. We ſee many died by reaſon of the famine in the reign of Claudius; and Joſephus farther informs us, that when Niger was killed by the Jewiſh zealots, he imprecated, beſides other cruelties, famine and peſtilence upon them, (λιμοντε και λοιμον, the very words uſed by the Evangeliſt,) all which, ſaith he, God ratified and brought to paſs againſt the ungodly.—*And earthquakes in divers places*; as particularly that in Crete, in the reign of Claudius, mentioned kingdom againſt kingdom: and there ſhall be famines, and peſtilences, and earthquakes in divers places.

8 All theſe *are* the beginning of ſorrows.

9 Then ſhall they deliver you up to be afflicted, and ſhall kill you: and ye ſhall be hated of all nations for my name's ſake.

10 And then ſhall many be offended, and ſhall betray one another, and ſhall hate one another.

11 And many falſe prophets ſhall riſe, and ſhall deceive many.

12 And becauſe iniquity ſhall abound, the love of many ſhall wax cold.

13 But he that ſhall endure unto the end, the ſame ſhall be ſaved.

14 And this goſpel of the kingdom ſhall be preached in all the world, for a witneſs unto all nations; and then ſhall the end come.

Ver. 9. Ch. x. 17. Mark xiii. 9. Luke xxi. 12. John xv. 20. xvi. 2. Rev. ii. 10.—V. 11. 2 Pet. ii. 1. Ver. 5.—V. 13. Ch. x. 22. Mark xiii. 13. Hebr. iii. 6, 14.—V. 14. Ch. iv. 23. ix. 35. Rom. x. 18. Col. i. 6.

mentioned by Philoſtratus in the life of Apollonius; thoſe alſo mentioned by Philoſtratus at Smyrna, Miletus, Chios, Samos, in all which places ſome Jews inhabited; thoſe at Rome mentioned by Tacitus; that at Laodicea, in the reign of Nero, mentioned by Tacitus, which city was overwhelmed, as were likewiſe Hierapolis and Coloſſe; that in Campania, mentioned by Seneca; that at Rome, in the reign of Galba, mentioned by Suetonius; and that in Judea, mentioned by Joſephus: for by night there broke out a moſt dreadful tempeſt, and violent ſtrong winds, with the moſt vehement ſhowers, and continual lightnings, and horrid thunderings, and prodigious bellowings of the ſhaken earth; ſo that it was manifeſt, as he obſerves, that the conſtitution of the univerſe was confounded for the deſtruction of men; and any one might eaſily conjecture, that theſe things portended no common calamity.

Ver. 8. *All theſe are the beginning of ſorrows*] ἀρχὴ ὠδίνων, *the beginning of throes*, or *pangs*. Great troubles and calamities are often expreſſed in Scripture language metaphorically, by the pangs of travailing women: "All theſe are only the firſt pangs and throes, and are nothing to that hard labour which ſhall ſucceed." See on ver. 6.

Ver. 9. *Then ſhall they deliver you up*, &c.] Had Jeſus been an impoſtor, he would, like all other impoſtors, have fed his followers with fair hopes and promiſes; but on the contrary, we ſee that he denounceth perſecution to be the lot of his diſciples; he pointeth out to them the difficulties they muſt encounter, the fiery trials they muſt undergo, and yet they did not therefore ſtagger in their faith; they did not therefore, like faint-hearted ſoldiers, forſake their colours, and deſert his ſervice. One hardly knows whom to admire moſt, Him for dealing ſo plainly, or them for adhering ſo ſteadily to him. Such inſtances are rarely found, of openneſs on the one hand, and of fidelity on the other. See Bp. Newton, vol. ii. p. 283.

Ver. 13. *Then ſhall many be offended*, &c.] By reaſon of perſecution and of the univerſal hatred which all nations bore againſt the Chriſtian name, *many were* indeed *offended*, and apoſtatized from the faith; as particularly *Phygellus* and *Hermogenes*, and *many others* in Aſia, 2 Tim. i. 15. and Demas,—iv. 10. But they were not only to apoſtatize from the faith, but alſo *to betray and hate one another*. To illuſtrate which point, we need only cite a ſentence out of Tacitus, ſpeaking of the perſecution under Nero: "At firſt, ſays he, ſeveral were ſeized, who confeſſed, and then by their diſcovery, a great multitude of others were convicted and executed." Bp. Newton, p. 232.

Ver. 11. *Many falſe prophets ſhall ariſe*] Such particularly were *Simon Magus*, and his very numerous followers, the Gnoſtics. Such alſo were the Judaizing teachers, mentioned 2 Cor. xi. 13. Such alſo were *Hymeneus and Philetus*, of whom the Apoſtle, 2 Tim. ii. 17. complains, that they affirmed *the reſurrection to be paſt already, and overthrew the faith of ſome*. See Bp. Newton, as above.

Ver. 12. *Becauſe iniquity*, &c.] The genuine fruit and effect of all theſe evils was the lukewarmneſs and coolneſs among Chriſtians. By reaſon of theſe trials and perſecutions from without, and theſe apoſtaſies and falſe prophets from within, the love of *many* to Chriſt and his doctrine, and alſo their love to each other ſhall wax old. Some ſhall openly deſert the faith, as ver. 18. ſome ſhall corrupt it, as ver. 11. and others again, as here, ſhall grow indifferent to it; and, not to mention other inſtances, who can hear St. Paul complaining at Rome, 2 Tim. iv. 16. *that at his firſt anſwer all men forſook him*; who can hear the divine author of the Epiſtle to the Hebrews exhorting them, ch. x. 25. *Not to forſake the aſſembling of themſelves together, as the manner of ſome is*, and not conclude the event to have ſufficiently juſtified our Saviour's prediction? Bp. Newton, p. 233. Inſtead of *love*, Dr. Heylin reads *charity*. The word ἀγαπη, ſays he, originally ſignifies love in general; but in the Chriſtian ſtile it is become a technical term, and is commonly appropriated to ſignify the *love of God*; and when it is uſed in that important ſenſe, it may be proper to keep to the ſame term; becauſe different words in a verſion put for the ſame word, and where the enſe is preciſely the ſame as in the original, may cauſe obſcurity and iſtake, as hath happened in this very inſtance; for in common ac-eptation, *charity* has dwindled down to mean no more than *alms-iving*. Dr. Clarke's expoſition of this verſe is, "The general cor-uption and wickedneſs of the world ſhall diſcourage many from ad-ering to religion." See Serm. ix. vol. 11.

Ver. 13. *But he that ſhall endure*] "He who ſhall not be terrified y theſe trials and perſecutions; he who ſhall neither apoſtatize from e faith himſelf, nor be ſeduced by others; he who ſhall not be aſhamed to profeſs his faith in Chriſt, and his love to the brethren, *the ſame ſhall be ſaved, both here and hereafter*. And indeed it is very remarkable, and was certainly a moſt ſignal act of Providence, that none of the Chriſtians periſhed in the deſtruction of Jeruſalem. See Luke xxi. 18. 2 Pet. ii. 9. and Bp. Newton as above.

Ver. 14. *This Goſpel—ſhall be preached in all the world—and then*, &c.] Then ſhall the deſtruction of Jeruſalem, and the end of the Jewiſh polity come to paſs; when all nations ſhall be, or may be convinced of the crying ſins of the Jews in crucifying the Lord of glory, and of the juſtice of God's judgements upon them. Some imagine that by *all the world* is meant only the whole land of Judea, the very words of the text being uſed by the Septuagint, and by Joſephus himſelf in this ſenſe. But that ſomething more than this muſt be meant, will appear, if we conſider, that though the acts of the Apoſtles contains only a ſmall part of the hiſtory of a few of the Apoſtles, yet even in that hiſtory we ſee the Goſpel was diſſeminated, and had taken root in the moſt conſiderable parts of the Roman empire. As early as the reign of Nero the Chriſtians were grown ſo numerous at Rome, as to raiſe the jealouſy of the government, and the firſt general perſecution was commenced againſt them under pretence of their having ſet the city on fire. The Goſpel was preached by St. Paul in Arabia, and through the vaſt tract from Jeruſalem to Iconium, in Lycaonia, and in Galatia, through all Aſia Minor, in Greece, round about to Illyricum, in Crete, Italy, Spain, and Gaul. Clement, who was his contemporary and fellow-labourer, ſays of him in particular, "that he was a preacher both in the eaſt and weſt; and that he taught the whole world righteouſneſs, and travelled as far as the utmoſt borders of the weſt." And if ſuch were the labours of one Apoſtle, what muſt have been the united labours of them all? We have ſtill remaining the Epiſtles of St. Peter to the converted Jews in Pontus, Aſia, Cappadocia, and Bithynia. The Ethiopian eunuch converted by Philip probably carried the Goſpel into his own country. It appears, indeed, from the writers of the Hiſtory of the Church, that before the deſtruction of Jeruſalem the Goſpel was not only preached in the Leſſer Aſia, and Greece, and Italy, the great theatres of action then in the world, but was likewiſe propagated as far northward as Scythia, as far ſouthward as Ethiopia, as far eaſtward as Parthia and India, and as far weſtward as Spain and Britain. Our anceſtors of this iſland, though as remote from the ſcene of our Saviour's actions as almoſt any nation, probably heard the preaching of St. Simon; there is indeed much more probability that the Goſpel was preached here by St. Paul; and there is abſolute certainty that Chriſtianity was planted in this country in the days of the Apoſtles, before the deſtruction of Jeruſalem. The evidence of Euſebius and Theodoret abundantly prove it to have been fact; and St. Paul himſelf, Col. i. 6, 23. ſpeaks of the Goſpel's *being come into all the world*, and *preached to every creature under heaven*. See alſo Rom. x. 18. Though the ſucceſs of the Apoſtles was ſo great, yet the difficulties they had to encounter were no leſs than the ſuperſtition, the prejudices, and the vices of the whole world; difficulties of ſo much the harder conqueſt, as being derived, though by corruption, from good principles; namely, the religion, the nature, and the reaſon of mankind. From a view of the Jewiſh and Gentile world it is evident, that every thing which moſt ſtrongly influences and tyrannizes over the mind of man, religion, cuſtom, law, policy, pride, intereſt, vice, and even philoſophy, was united againſt the Goſpel; enemies in their own nature very formidable and difficult to be ſubdued, had they even ſuffered themſelves to be attacked upon even ground, and come to a fair engagement; but, not relying upon their own ſtrength only, they intrenched themſelves behind that power of which they were in poſſeſſion, and rendered themſelves inacceſſible, as they imagined, to Chriſtianity, by planting round them not only all kinds of civil diſcouragements, but even torments, chains, and death. Theſe were the difficulties which Chriſtianity had to ſtruggle with, and over which ſhe at length ſo prevailed, as to change the whole ſcene of things, overturn the temples and altars of the gods, ſilence the oracles, humble the impious pride of the emperors, confound the preſumptuous wiſdom of the philoſophers, and introduce into the greateſt part of the known world a new principle of religion and virtue. But what were the inſtruments of ſo ſtupendous a work! a few illiterate perſons, many of whom were fiſhermen! The ſtate of the firſt preachers of the Goſpel, and their oppoſers, was this: the latter were poſſeſſed of all the wiſdom, authority and power of the world; the former were ignorant, contemptible, and weak. Which of them then, according to the natural courſe of human affairs, ought

to

15 When ye therefore ſhall ſee the abomination of deſolation ſpoken of by Daniel the prophet, ſtand in the holy place, (whoſo readeth, let him underſtand:)

16 Then let them which be in Judea flee into the mountains.

17 Let him which is on the houſe-top, not come down to take any thing out of his houſe:

18 Neither let him which is in the field, return back to take his clothes.

19 And woe unto them that are with child, and to them that give ſuck in thoſe days!

20 But pray ye that your flight be not in the winter, neither on the ſabbath-day.

21 For then ſhall be great tribulation, ſuch as was not ſince the beginning of the world to this time, no, nor ever ſhall be.

22 And except thoſe days ſhould be ſhortened, there ſhall no fleſh be ſaved: but for the elect's ſake thoſe days ſhall be ſhortened.

Ver. 15. Mark xiii. 14. Luke xxi. 20. Dan. ix. 27. xii. 11. Dan. ix. 23, 25.—V. 21. Dan. ix. 26. xii. 1.—V. 22. Iſai. lxv. 8, 9. Zech. xiv. 2.

to have prevailed? The latter, without all doubt; and yet not St. Paul only, but all hiſtory, and our own experience aſſure us, that the ignorant, the contemptible, and the weak gained the victory from the wiſe, the mighty, and the noble. See Bp. Newton, Weſt on the Reſurrection, and Dr. Young on Idolatry. vol. 2.

Ver. 15, 16. *When ye therefore ſhall ſee*, &c.] Whatever difficulty there be in theſe words, it may be cleared up by the parallel place, Luke xxi. 20, 21. From whence it appears that the *abomination of deſolation* is the Roman army, and the *abomination of deſolation ſtanding in the holy place*, that army beſieging Jeruſalem. This, ſaith our Saviour, is the *abomination of deſolation ſpoken of by Daniel the prophet*, ch. ix. and x. and ſo let every one who reads theſe prophecies underſtand them. The Roman army is called the *abomination*, becauſe its enſigns and images were ſo to the Jews, among whom every image of a man, and every idol, was called an *abomination.* After the city was taken, the Romans brought their enſigns into the temple, and placed them over againſt the eaſtern gate, and ſacrificed to them there. The Roman army therefore is fitly called the *abomination*, and the *abomination of deſolation*, as it was to deſolate and lay waſte Jeruſalem: And this army's beſieging Jeruſalem, is called *ſtanding in the holy place*; the city, and ſuch a compaſs of ground about it, being accounted *holy*. "When therefore the Roman army ſhall approach to beſiege Jeruſalem, then let them who are in Judea conſult their own ſafety, and fly into the mountains." This counſel was wiſely remembered, and put in practice by the Chriſtians afterwards. When Ceſtius Gallus came with his army againſt Jeruſalem, many fled from the city: After his retreat, many of the noble Jews departed from it; and when Veſpaſian was approaching it with great forces, a vaſt multitude, ſays Joſephus, fled from Jericho into *the mountainous country* for their ſecurity. At this juncture all who believed in Chriſt left Jeruſalem, and removed to Pella, and other places beyond the river Jordan; ſo that they all marvellouſly eſcaped; and we do not read any where that ſo much as any one periſhed in the deſtruction of Jeruſalem: Of ſuch ſignal ſervice was this caution of our Saviour to the believers! See Bp. Newton, vol. ii. p. 241, &c. and Bullock's Vindication, book i. ch. 4. Dr. Heylin reads the laſt words, *Let him that reads, conſider it well.*

Ver. 17. *Let him who is on the houſe-top*] The houſes of the Jews, the preſent inhabitants of the eaſt, as well as thoſe of the ancient Greeks and Romans, were flat on the top for them to walk on, and had uſually two pair of ſtairs, one on the inſide, and the other on the out, by the latter of which they could aſcend and deſcend, without coming into the houſe. In the eaſtern walled cities theſe flat-roofed houſes uſually formed continued terraces from one end of the city to the other, which terraces terminated at the gates. He, therefore, who is walking and regaling himſelf upon the houſe-top, let him not come down to take any thing out of his houſe; but let him inſtantly purſue his courſe along the tops of the houſes, and eſcape out at the city-gate as faſt as he poſſibly can. Bp. Newton, p. 244.

Ver. 18. *Neither let him who is in the field return*] Our Saviour makes uſe of theſe expreſſions to intimate, that their flight muſt be as ſudden and haſty as Lot's was out of Sodom; and the Chriſtians eſcaping juſt as they did was the more providential, becauſe afterwards all egreſs out of the city was prevented. Theſe are as ſtrong expreſſions as one can imagine, to urge the ſpeedieſt retreat. It is indeed obſervable that this whole diſcourſe abounds with very lively figures of oratory, and is heightened with the nobleſt beauties of deſcription. See Bp. Newton, and Elſner's Obſervations, vol. 1.

Ver. 19. *Woe unto them that are with child*, &c.] For neither will ſuch perſons be in a condition to fly, neither will they be able to endure the diſtreſs and hardſhips of a ſiege. This woe was ſufficiently fulfilled in the cruel ſlaughters which were made both of the women and children, and particularly in that grievous famine which ſo miſerably afflicted Jeruſalem during the ſiege. For mothers, as Joſephus reports, ſnatched the food from the very mouths of their infants; and the houſes were full of women and children who periſhed by famine. See the note on Deut. xxviii. 53—56. and Bp. Newton, p. 245.

Ver. 20. *But pray ye that your flight be not*, &c.] *And pray ye*, &c. *MS.* "Pray that theſe evils be not further aggravated by the concurrence of other natural and moral evils, ſuch as the inclemencies of the ſeaſons, and your own ſuperſtitions: *Pray that your flight be not in the winter*; for the hardneſs of the ſeaſon, the badneſs of the roads, and the ſhortneſs of the days, will all be great impediments to your flight; *neither on the Sabbath day*; that you may not raiſe the indignation of the Jews by travelling on that day, nor be hindered from doing it by your own ſuperſtition." This ſeems to be ſpoken a good deal in condeſcenſion to the Jewiſh prejudices, a *Sabbath-day's* journey among the Jews being but about a mile; and conſequently inſufficient for the ſecurity of their lives who fled. It has been obſerved, (on Pſ. cxlvii. 16. and Ezra x. 9.) that the winters are extremely cold in the Holy Land. St. Jerome ſpeaks of the cold of that country as frequently too ſevere to be borne by thoſe who might be glad to ſecrete themſelves for fear of their lives; and in his letter to Algaſia, he thus underſtands, as to the literal ſenſe, the direction of our Lord here given to his diſciples; the ſeverity of the cold being ſuch, as would not permit them to conceal themſelves in the deſarts. Agreeable to this, and at the ſame time a lively comment on theſe words of our Lord, is the account which William of Tyre gives of the ſtate of Saladine's troops after their defeat in the neighbourhood of Aſcalon. "They for haſte threw away their armour and clothes, [*veſtium genera quælibet*; i. e. their *hykes* and *burnooſes*, deſcribed by Dr. Shaw, p. 226. which they found intangled them, and retarded their flight] but ſo ſunk under the *cold*, with want of food, tediouſneſs of the ways, and greatneſs of the fatigue, that they were daily taken captives in the woods, mountains, and wilderneſs; and ſometimes threw themſelves in the way of their enemies, rather than *periſh with cold and hunger*." See the *Obſervations* on Sacred Scripture, p. 15. As our Saviour cautioned his diſciples to fly when they ſhould ſee Jeruſalem encompaſſed with armies; ſo was it very providentially ordered that Jeruſalem ſhould be compaſſed with armies, and yet that they ſhould have ſuch favourable opportunities of making their eſcape. In the 12th year of Nero, Ceſtius Gallus came againſt Jeruſalem with a powerful army; and though, if he had aſſaulted the city, he might have taken it, and have put an end to the war; yet, without any apparent reaſon, and contrary to every one's expectation, he raiſed the ſiege. Veſpaſian, who ſucceeded him in the command, inveſted the city on all ſides; but the news of Nero's death, and ſoon after Galba's, cauſed him to ſuſpend his operations againſt Jeruſalem; and the city was not actually beſieged in form, till Veſpaſian was confirmed in the empire, and Titus was ſent to command the forces in Judea. Theſe incidental delays were very opportune for the Chriſtians, and thoſe who had thoughts of retreating and providing for their ſafety. Bp. Newton.

Ver. 21. *Then ſhall be great tribulation*] In the preceding verſes our Saviour warned his diſciples to fly as ſoon as ever they ſaw Jeruſalem beſieged by the Romans, and now he aſſigns a reaſon for his giving them this caution. The words uſed in this verſe ſeem to be a proverbial form of expreſſion, as in Exod. x. 14. Joel ii. 2. Daniel xii. 11. 1 Macc. ix. 27. Our Lord, therefore, might fitly apply the ſame manner of ſpeaking upon the preſent occaſion: But he doth not make uſe of proverbial expreſſions without a proper meaning; and this may be underſtood even literally. For indeed all hiſtory cannot furniſh us with a parallel to the calamities and miſeries of the Jews; rapine and murder, famine and peſtilence within, fire and ſword, and all the terrors of war without. Our Saviour wept at the foreſight of theſe calamities, and it is almoſt impoſſible for perſons of any humanity to read the relation of them without weeping too. The Jewiſh hiſtorian might well ſay, as he doth in the preface to his hiſtory: "If the misfortunes of all, from the beginning of the world, were compared with thoſe of the Jews, they would appear much inferior upon compariſon. In ſhort, no other city ever ſuffered ſuch things, as no other generation, from the beginning of the world, was ever more fruitful of wickedneſs." See Luke xxi. 22, &c. and Bp. Newton, p. 250.

Ver. 22. *Except thoſe days ſhall be ſhortened.*] "If theſe wars and deſolations were to continue, *no fleſh*—none of the *Jews*, would eſcape deſtruction." The number of thoſe who periſhed in the ſiege were about *eleven hundred thouſand*, beſides thoſe who were ſlain in other places; and if the Romans had gone on deſtroying in this manner, the whole nation of the Jews would certainly, in a little time, have been extirpated. *But, for the elect's ſake, thoſe days ſhall be ſhortened.* *The elect* is a well-known appellation in Scripture and antiquity for the *Chriſtians*; and the Chriſtian Jews, partly through the fury of the zealots on the one hand, and the hatred of the Romans on the other, and partly through the difficulty of ſubſiſting in the mountains, without houſes or proviſions, would in all probability have been almoſt all deſtroyed, either by the ſword or by famine, if the days had not been ſhortened; but providentially the days were

23 Then if any man ſhall ſay unto you, Lo, here *is* Chriſt, or there; believe *it* not.

24 For there ſhall ariſe falſe Chriſts, and falſe prophets, and ſhall ſhew great ſigns and wonders; inſomuch that (if *it were* poſſible) they ſhall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore, if they ſhall ſay unto you, Behold, he is in the deſert; go not forth: Behold, *he is* in the ſecret chambers; believe *it* not.

27 For, as the lightning cometh out of the eaſt, and ſhineth even unto the weſt; ſo ſhall alſo the coming of the Son of man be.

28 For wherefoever the carcaſe is, there will the eagles be gathered together.

29 Immediately after the tribulation of thoſe days, ſhall the ſun be darkened, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken.

Ver. 23. Mark xiii. 21. Luke xvii. 23. xxi. 8.—V. 24. Deut. xiii. 1. 2 Theſſ. ii. 9, 10, 11. Rev. xiii. 13. John vi. 37. x. 28, 29. Rom. viii. 28, 29, 30. 2 Tim. ii. 19.—V. 27. Luke xvii. 24.—V. 28. Job xxxix. 30. Luke xvii. 37.—V. 29. Dan. vii. 11, 12. Iſai. xiii. 10. Ezek. xxxii. 7. Joel ii. 10, 31. iii. 15. Mark xiii. 24. Luke xxi. 25. Acts ii. 20. Rev. vi. 12.

ſhortened. Veſpaſian, who was advanced in years, and therefore could not carry on the ſiege with that vigour which might cauſe the city ſoon to fall into his hands, transferred the command to Titus; who, having Rome, and the riches and pleaſures there, before his eyes, took every meaſure which might render his expedition ſucceſsful, and contribute to his glory, by the ſhortneſs of the time which he employed to effect it. The beſieged too helped to ſhorten the days by their diviſions and mutual ſlaughters, by burning their proviſions, which would have ſufficed for many years, and by fatally deſtroying their ſtrong-holds, where they could never have been taken by force, but by famine alone. By theſe means *the days were ſhortened*; and indeed otherwiſe Jeruſalem could never have been taken in ſo ſhort a time, ſo well fortified as it was, and ſo well fitted to ſuſtain a longer ſiege. The enemy could hardly ever have prevailed, but for the factions and ſeditions within. Titus himſelf could not but aſcribe his ſucceſs to God, as he was viewing the fortifications after the city was taken. His words to his friends are very remarkable: "We have fought with God on our ſide, and it is God who has pulled the Jews out of their ſtrong-holds; for what could the hands of men or machines do againſt theſe towers?" *God*, therefore, in the opinion of Titus, *ſhortened theſe days*. After the deſtruction of Jeruſalem too, God inclined the heart of Titus to take ſome pity upon the remnant of the Jews, and to reſtrain the nations from effecting the cruelty that they would have exerciſed againſt them. At Antioch particularly, the ſenate importuned him to expel the Jews from the city; but he anſwered, that their country being laid waſte, there was no place to receive them. They then requeſted him to deprive the Jews of their former privileges; but thoſe he permitted them to enjoy as before. Thus, *for the elect's ſake, thoſe days* of perſecution *were ſhortened*. See Bp. Newton, p. 254. and particularly Dr. Jackſon's Credibility of the Scriptures.

Ver. 23, 24. *Lo, here is Chriſt, or there*] In fact, many ſuch impoſtors did ariſe about that time, and promiſed deliverance from God; but as it was to little purpoſe for a man to take upon him the character of the Chriſt, or even of a prophet, without miracles to vouch his divine miſſion, ſo it was the common artifice and pretence of theſe impoſtors to ſhew *ſigns* and *wonders*. Simon Magus performed wonders, according to the account given of him, Acts viii. 9—11. Doſitheus likewiſe was reputed to do ſo; and Barchochebas is ſaid to have pretended to vomit flames. Such alſo were the Jews of whom St. Paul ſpeaks, 2 Tim. iii. 8, 13. There is a ſtrange propenſity in mankind to believe things marvellous and aſtoniſhing; and no wonder that weak and wicked men, Jews and Samaritans, were deceived by ſuch impoſtors, where, if *it had been poſſible*, they would have *deceived* the *very elect*,—even the Chriſtians themſelves. See Bp. Newton, p. 257. This is not a mere repetition of what was ſaid before, ver. 5. but relates more particularly to thoſe impoſtors who appeared during the time of the ſiege; concerning whom, ſee Joſephus's War, b. vi. c. 5. Euſeb. Eccleſ. Hiſt. b. iv. ch. 6. and Grotius on the place.

Ver. 25, 26. *Behold*, &c.] "Behold, I have given you ſufficient warning." It is ſurpriſing that our Saviour ſhould not only foretel the appearance of theſe impoſtors, but alſo the manner and circumſtances of their conduct; for ſome he mentions as appearing *in the deſart*, and ſome in *ſecret chambers*, and the event hath in all points anſwered to the prediction. Several of the falſe Chriſts and falſe prophets conducted their followers into deſarts, where they promiſed to ſhew *wonders* and *ſigns*; and many being perſuaded, ſuffered the puniſhments of their folly; ſome of them being brought back by Felix, and chaſtiſed or ſlain by him. The Egyptian falſe prophet. mentioned Acts xxi. 38. *led out four thouſand into the wilderneſs, that were murderers*; but being engaged by Felix, the Egyptian himſelf with others fled away, and moſt of thoſe who had been with him were ſlain or taken priſoners. Theſe things happened before the deſtruction of Jeruſalem. And a little after, one Jonathan, a weaver, rſuaded many indigent fellows to follow him *into the deſart*, proſing to ſhew them ſigns; but moſt of his followers were alſo ſlain, me made priſoners, and he himſelf was afterwards taken, and rned alive, by order of Veſpaſian. As ſeveral of thoſe impoſtors nducted their followers *into the deſart*, ſo did others of them into e *ſecret chambers*, or places of ſecurity; particularly the falſe prot mentioned by Joſephus, who declared, that God commanded e people to go up into the temple, where they ſhould receive the ns of deliverance. A multitude of men, women, and children went up accordingly; but, inſtead of deliverance, the place was ſet on fire by the Romans, and ſix thouſand periſhed miſerably in the flames, or by throwing themſelves down to eſcape them. From hence it is obvious to obſerve, that in all probability there hath been a true prophet, a true Chriſt, otherwiſe there would hardly have been ſo many cheats and counterfeits. We may likewiſe obſerve, that the Meſſiah was particularly expected about the time of our Saviour, and conſequently that the prophets had beforehand marked out that very time for his coming. We read not of any falſe Meſſiahs before the age of our Saviour, nor of ſo many in any age after; and why did they riſe in that age particularly, if the Meſſiah was not at that time particularly expected? And why did the Jews expect their Meſſiah at that time more than at any other, if that was not the time before appointed for his coming? Bp. Newton, p. 259, and 266. Dr. Waterland, inſtead of *ſecret chambers*, reads *ſecret places*.

Ver. 27. *As the lightning—ſhall the coming of the Son of man be*] His coming will not be in this or that particular place, but, like the lightning, ſudden and univerſal. The appearance of the true Chriſt will be as diſtinguiſhable from that of the falſe Chriſts, as lightning, which ſhineth all round the hemiſphere, is from a blaze of ſtraw. It is very remarkable, "That the Roman army entered into Judea on the eaſt-ſide of it, and carried on their conqueſts weſtward; as if not only the extenſiveneſs of the ruin, but the very route which the army ſhould take was intended, in the compariſon of the lightning coming out of the eaſt, and ſhining even in the weſt." See Pearce's Diſſert. on the Deſtruction of Jeruſalem, and Bp. Newton, p. 263.

Ver. 28. *Whereſoever the carcaſe is*, &c.] By the word *carcaſe* is meant the Jewiſh nation, which was morally and judicially dead, and whoſe deſtruction was pronounced in the decrees of heaven. Our Saviour, after his uſual manner, applies a proverbial expreſſion with a particular meaning: for as, *according* to the old proverb *whereſoever*, &c. ſo whereſoever the Jews are, there will Chriſt be taking vengeance upon them by the Romans, who are properly compared to eagles, as the fierceſt beaſts of prey, and whoſe enſign was an eagle, to which alſo probably our Saviour in this paſſage alluded. And as it was ſaid, ſo it was done; for the victories of the Romans were not confined to this or that place, but like a flood over-ran the whole land. There was no part of Judea that did not partake of the calamities of the captivity. At Antioch many were burnt in the theatre, and others were ſlain; the Romans ſlew them every where; at Jardes not fewer than three thouſand were put to death. Being on the point of being taken at Maſade, they firſt murdered their wives and children, and then themſelves, to the number of nine hundred and ſixty, to avoid falling into the enemies hands. In Cyrene the followers of Jonathan the weaver, were moſt of them ſlain; he himſelf was taken priſoner, and by his accuſation, three thouſand of the richeſt Jews were put to death. Bp. Newton, p. 263.

Ver. 29. *Immediately after the tribulation*, &c.] Commentators generally underſtand this and what follows, of the end of the world, and of Chriſt's coming to judgement; but the words evidently ſhew that he is not ſpeaking of any diſtant event, but of ſomething conſequent upon the tribulation before-mentioned, and that muſt be the deſtruction of Jeruſalem. It is true, his figures are very ſtrong; but no ſtronger than are uſed by the ancient prophets on ſimilar occaſions. See Iſai. xiii. Bp. Warburton obſerves upon the ſubject, that this prophecy of Jeſus concerning the approaching deſtruction of Jeruſalem by Titus, is conceived in ſuch high and ſwelling terms, that not only the modern interpreters but the ancient likewiſe have ſuppoſed, that our Lord interweaves into it a direct prediction of his coming to judgement: but if we conſider the nature of the two diſpenſations, and the neceſſity of aboliſhing the former, before the introduction of the latter, it will then appear, that this prophecy doth not reſpect Chriſt's *ſecond coming* to judgement, but his *firſt*, in the abolition of the Jewiſh polity, and the eſtabliſhment of the Chriſtian; that kingdom of Chriſt which commenced on the total ceaſing of the theocracy. For as God's reign over the Jews intirely ended with the abolition of the temple ſervice, ſo the reign of Chriſt, *in ſpirit and in truth*, had then its firſt beginning. This was the true eſtabliſhment of Chriſtianity, not that effected by the donations or converſions of Conſtantine. Thus till the Jewiſh law was aboliſhed, over which the *Father* preſided as king, the reign of the Son could not take place; becauſe the ſovereignty of Chriſt over mankind was

30 And then ſhall appear the ſign of the Son of man in heaven: and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of heaven, with power and great glory.

31 And he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that ſummer *is* nigh:

33 So likewiſe ye, when ye ſhall ſee all theſe things, know that it is near, *even* at the doors.

34 Verily I ſay unto you, This generation ſhall not paſs, till all theſe things be fulfilled.

35 Heaven and earth ſhall paſs away, but my words ſhall not paſs away.

36 But of that day and hour knoweth no man; no, not the angels of heaven; but my Father.

37 But as the days of Noe *were*, ſo ſhall alſo the coming of the Son of man be.

38 For as in the days that were before

Ver. 30. Dan. vii. 13. Zech. xii. 12. Rev. i. 7.—V. 31. Ch. xiii. 41. 1 Cor. xv. 52. 1 Theſſ. iv. 16. Or, *with a trumpet, and* *great voice.*—V. 32. Luke xxi. 29.—V. 33. James v. 9. Or, *he.*—V. 34. Jer. xxxi. 35, 36. Ch. xxiii. 36.—V. 35. Pſ. cii. 26. Iſa li. 6. Ch. v. 18. Mark xiii. 31. Hebr. i. 11.—V. 36. Mark xiii. 32. Zech. xiv. 7.—V. 38. Gen. vi. 3, 4, 5. vii. 5. Luke xvii. 26 1 Pet. iii. 20.

that very ſovereignty of God over the Jews *transferred*, and more largely extended. This therefore being one of the moſt important æras in the œconomy of grace, and the moſt aweful revolution in all God's religious diſpenſations, we ſee the elegance and propriety of the terms in queſtion, to denote ſo great an event, together with the deſtruction of Jeruſalem, by which it was effected: for in the old prophetic language, the change and fall of principalities and powers, whether ſpiritual or civil, are ſignified by the *ſhaking heaven and earth*—the *darkening the ſun*, and *moon*,—and the *falling of the ſtars*; as the riſe and eſtabliſhment of new ones are by *proceſſions in the clouds of heaven*, by the *ſound of trumpets*, and the *aſſembling* together of *hoſts* and *congregations*." See Bp. Newton, p. 281, 285. Bp. Warburton's Julian, b. i. ch. 1. p. 21. and the next note.

Ver. 30. *And then ſhall appear the ſign*, &c.] The plain meaning of this is, that the deſtruction of Jeruſalem will be ſuch a remarkable inſtance of divine vengeance, ſuch a ſignal manifeſtation of Chriſt's power and glory, that all the Jewiſh tribes ſhall mourn, and many will be led from thence to acknowledge Chriſt and the Chriſtian religion. In the ancient prophets God is frequently deſcribed as *coming in the clouds*, upon any remarkable interpoſition and manifeſtation of his power; and the ſame deſcription is here applied to Chriſt. The deſtruction of Jeruſalem will be as ample a manifeſtation of Chriſt's power and glory, as if he was himſelf to come viſibly in the clouds of heaven. Bp. Newton, p. 283. See on John vi. 30. and Gerhard's Diſſertations, p. 200, &c.—Dr. Clarke ſays, that the *ſign* here mentioned means the figure given by the prophet Daniel, the ſignal of that *Son of man* there deſcribed. vol. v. ſerm. 2. Inſtead of *the tribes of the earth*, Dr. Waterland reads *the tribes of the land.*

Ver. 31. *And he ſhall ſend his angels*] This is all in the ſtile and phraſeology of the prophets, and, ſtripped of its figures, meaneth only, that after the deſtruction of Jeruſalem, Chriſt, by his angels or miniſters, will gather to himſelf a glorious church out of all the nations under heaven. No one ever ſo little verſed in hiſtory needs to be told that the Chriſtian religion ſpread and prevailed mightily after this period; and hardly any one thing contributed more to this ſucceſs of the goſpel, than the deſtruction of Jeruſalem falling out in the very manner, and in the very circumſtances ſo particularly foretold by our bleſſed Saviour. Bp. Newton, p. 234. Moſt tranſlations, as well as our own, have greatly obſcured this text, by rendering the word αγγελους, *angels*; for though it generally ſignifies thoſe celeſtial ſpirits who are on great occaſions the meſſengers of God to our world, it is well known that the word refers not to their nature, but to their office, and is often applied to men, and rendered *meſſengers*. See Mark i. 2. Luke vii. 24, 47. ix. 52. 2 Cor. viii. 23. Philip ii. 25. and James ii, 23. in ſome of which places it ſignifies, as here, preachers of the Goſpel, who were ſent forth to carry on God's great deſigns of uniting all his choſen people in one ſociety, under Chriſt their common head. See Epheſ. i. 10.

Ver. 32, 33. *Now learn a parable of the fig-tree*] Our Lord having anſwered the latter part of the queſtion propoſed ver. 3. proceeds in theſe verſes to anſwer the former part, as to the *time* of his coming, and the deſtruction of Jeruſalem. And he begins by obſerving, that the ſigns which he had given would be as certain an indication of the time of his coming, as the fig-tree's putting forth its leaves is of the approach of ſummer. Dr. Heylin reads the laſt clauſe of the 33d verſe, *know that the Son of man is near*; but from Luke xxi. 29. it appears that ours is the moſt proper tranſlation.

Ver. 34. *This generation ſhall not paſs*, &c] Our Lord proceeds to declare, that the time of his coming was at no very great diſtance; and to ſhew that he hath been ſpeaking all the while of the deſtruction of Jeruſalem, he affirms with his uſual aſſeveration, *Verily I ſay unto you*, &c. It is therefore matter of wonder how any man can refer part of the foregoing diſcourſe to the deſtruction of Jeruſalem, and part of it to the end of the world, or any other diſtant event, when it is ſaid ſo poſitively here, *all theſe things ſhall be fulfilled in this generation*. See Bp. Newton, p. 517. Matth. xxvi. 64. and Mark ix. 1.

Ver. 35. *Heaven and earth ſhall paſs away*] It ſeems as if our Saviour had been aware of ſome ſuch miſapplication of his words, as is intimated in the preceding note, by adding yet greater force and emphaſis to his affirmation: *heaven and earth ſhall paſs*, &c. It is a common figure of ſpeech in the oriental languages, to ſay of two things, that the one *ſhall be*, and the other *ſhall not be*, when the meaning is only, that the one ſhall happen ſooner or more eaſi than the other,—as in this inſtance of our Saviour: The meaning therefore is, "Heaven and earth ſhall ſooner or more eaſily paſs away, than my words ſhall paſs away: The frame of the univerſe ſhall ſooner or more eaſily be diſſolved, than my words ſhall fail of being fulfilled." See Luke xvi. 17.

It appears next to impoſſible that any man ſhould duly confider theſe prophecies, and the exact completion of them; and if he is a believer, not be confirmed in the faith; or if he is an infidel, not be converted: Can any ſtronger proof be given of a divine revelation than the Spirit of prophecy? And can any ſtronger proof be given of the ſpirit of prophecy, than the example now before us? In which ſo many contingencies, and we might ſay improbabilities, which human wiſdom or prudence could never foreſee, are ſo particularly foretold, and ſo punctually accompliſhed! At the time when Chriſt pronounced theſe prophecies, the Roman governor reſided at Jeruſalem, and had a force ſufficient to keep the people in obedience; and could human prudence foreſee, that the city as well as the country would revolt and rebel againſt the Romans? Could any human prudence foreſee *famines*, and peſtilences, and earthquakes in divers places? Could human prudence foreſee the ſpeedy propagation of the Goſpel, ſo contrary to all human probability? Could human prudence foreſee ſuch an utter deſtruction of Jeruſalem, with all the circumſtances preceding and following it? It was never the cuſtom of the Romans abſolutely to ruin any of their provinces; it was improbable therefore that ſuch a thing ſhould happen at all, and ſtill more improbable that it ſhould happen under the humane and generous Titus, who was indeed, as he was called, *the love and delight of mankind.* Yet however improbable this was, it has happened, and it was foreſeen and foretold by Chriſt; but how was it poſſible for him to do it, unleſs his foreſight was divine, and his prediction the infallible oracle of God? See Bp. Newton, p. 317, 326. and Macknight.—Euſebius obſerves well upon this place, that whoever ſhall compare the words of our Saviour with the hiſtory of the war which Joſephus has wrote, cannot but admire the wiſdom of Chriſt, and acknowledge his prediction to be divine.

Ver. 36. *But of that day and hour knoweth no man*] The word is of a larger ſignification than *hour*; and beſides, it ſeems ſomewhat improper to ſay, *of that day and hour knoweth no man*; for if the day was not known, certainly the *hour* was not, and it was ſuperfluous to make ſuch an addition. The paſſage therefore might be rendered "of the *day* and *ſeaſon*," &c. as the word is frequently uſed in the beſt authors, both ſacred and profane. It is true our Saviour declares, *all theſe things ſhall be fulfilled in this generation*; It is true the prophet Daniel hath given ſome intimation of the time in his famous prophecy of the ſeventy weeks: But though this great revolution was to happen in that generation; though it was to happen at the concluſion of ſeventy weeks, or four hundred and ninety years to be computed from a certain date that is not eaſy to be fixed; yet the particular day, the particular ſeaſon in which it was to happen might ſtill remain a ſecret to men and angels: And our Saviour had before (ver. 20.) adviſed his diſciples to pray, that their flight might not be in the winter, neither on the ſabbath-day. The DAY not being known, they might pray that their flight be not on the *ſabbath-day*; the *ſeaſon* not being known, they might pray that their flight might not be in the *winter*. See the note on Mark xiii. 32. and Bp. Newton, p. 519.

Ver. 37—39. *But as the days of Noah*, &c.] The *days of Noah* ſignify the days in which he preached to the old world that righteouſneſs which they ought to have practiſed, and denounced the judgements of God to fall on them, if they did not repent of their wickedneſs. By parity of reaſon, the *days of the Son of man* ſignify the days in which Chriſt and his Apoſtles preached to the Jewiſh nation, whoſe behaviour here is ſaid to have been the ſame with that of the old world, and of the Sodomites, under the preaching of Noah and

Lo

the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; ſo ſhall alſo the coming of the Son of man be.

40 Then ſhall two be in the field; the one ſhall be taken, and the other left.

41 Two *women ſhall be* grinding at the mill; the one ſhall be taken, and the other left.

42 Watch therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the good-man of the houſe had known in what watch the thief would come, he would have watched, and would not have ſuffered his houſe to be broken up.

44 Therefore, be ye alſo ready: for in ſuch an hour as ye think not, the Son of man cometh.

45 Who then is a faithful and wiſe ſervant, whom his lord hath made ruler over his houſhold, to give them meat in due ſeaſon?

46 Bleſſed *is* that ſervant, whom his lord when he cometh, ſhall find ſo doing.

47 Verily I ſay unto you, That he ſhall make him ruler over all his goods.

48 But if that evil ſervant ſhall ſay in his heart, My lord delayeth his coming;

49 And ſhall begin to ſmite *his* fellow-ſervants, and to eat and drink with the drunken;

50 The lord of that ſervant ſhall come in a day when he looketh not for *him*, and in an hour that he is not aware of;

51 And ſhall cut him aſunder, and appoint *him* his portion with the hypocrites: there ſhall be weeping and gnaſhing of teeth.

Ver. 40. Luke xvii. 34, &c.—V. 42. Ch. xxv. 13. Mark xiii. 33, &c. Luke xxi. 36.—V. 43. Luke xii. 39. 1 Theſſ. v. 2. 2 Pet. iii. 10. Rev. iii. 3. xvi. 15.—V. 45. Luke xii. 42.—V. 46. Rev. xvi. 15.—V. 47. Ch. xxv. 21, 23.—V. 51. Or, *cut him off*. Ch. viii. 12. xxv. 30.

Lot. See Luke xvii. 28. They went on ſecure, and wholly intent upon their worldly affairs, without being in the leaſt moved by the repeated warnings of the divine judgements, which Jeſus and his Apoſtles gave them; for which cauſe theſe judgements fell on them, and deſtroyed them. Dr. Woodward, in his *Theory of the Earth*, thinks, that the phraſes *eating and dring*, &c. were modeſt expreſſions to ſignify their giving themſelves up to all the extravagances of riot and luſt. And Wolfius upon the place has fully proved, that γαμίζεσθαι is often uſed in every criminal ſenſe: but how great reaſon ſoever there may be to believe, that the antediluvian ſinners did ſo, the words may be intended to expreſs no more than the ſecurity and gaiety with which they purſued the uſual employments and amuſements of life, when they were on the very brink of utter deſtruction. See Doddridge.

Ver. 40, 41. *Then ſhall two be in the field*, &c.] Providence will then make a diſtinction between ſuch, as are not at all diſtinguiſhed now. Some ſhall be reſcued from the deſtruction of Jeruſalem, like Lot out of the burning of Sodom; while others, no ways perhaps different in outward circumſtances, ſhall be left to periſh in it. See Bp. Newton's diſſertations, p. 321. and Luke xvii. 31. Dr. Doddridge is of opinion, that the grand tranſition from the deſcription of the deſtruction of Jeruſalem to that of the day of judgement, is made preciſely after theſe two verſes. For after them there is not a word peculiar to that deſtruction, but many circumſtances are introduced which refer to the day of judgement, and of death as tranſmitting to it, and which can only be thus underſtood. Our Lord, in the following verſes of St. Matthew and St. Mark, directs their thoughts to that final ſolemnity in which they are ſo highly concerned, by repeating, almoſt in the ſame words, the cautions and advices he had formerly given, Luke xii. 35, &c. In which whole context there is no reference to the temporal calamities coming on the Jews, which have been the ſubject of almoſt the whole preceding diſcourſe; and the remembrance of what had paſſed on the former occaſion, might the more eaſily lead them to the diſtinct underſtanding of what was now added; though it may not be improper to recollect, that the ſame pious care in the temper and conduct, which would be a preparative againſt national judgements, and intitle them to the ſpecial protection of Providence in them, would alſo ſecure them from any unwelcome ſurpriſe by a call to the tribunal of God.

Ver. 43. *But know this, that*, &c.] *But conſider, that if*, &c. Heylin.

Ver. 44. *Therefore, be ye alſo ready*] As the miſeries which men were to undergo at the deſtruction of Jeruſalem, the reaſons of that deſtruction, the paſſions which its approach would raiſe in their minds, together with the ſuddenneſs and unexpectedneſs of it, nearly reſembled what ſhall happen at the deſtruction of the world and the general judgement; it was natural for our Lord, on this occaſion, to put the diſciples in mind of that judgement, and to exhort them to the faithful diſcharge of their duty, from the uncertainty of the time of his coming to call every particular perſon to an account at death. Concerning the form and ſtructure of the parable in the next verſes, ſee the notes on Luke xii. 42, &c.

Ver. 46, 47. *Bleſſed is that ſervant*] "You, the miniſters of religion, ought to be particularly faithful in the diſcharge of your duty; for it is not an ordinary truſt which is committed to your charge; you are ſtewards, whoſe buſineſs it is to take care of the whole family; and who, becauſe of the influence which your example may have upon the reſt, ought to be remarkably diligent, that you may provoke your fellows to be frugal, active, and ſober. Your duty is, to be well acquainted with the ſtores of evangelical truths, and to underſtand how they may be beſt applied. You ſhould know likewiſe the characters of the various perſons under your charge; that you may be able to give every one of them their portion of meat in due ſeaſon: And if when I come, I find you thus employed, you are bleſſed; for I will highly reward you with the joys of my kingdom; even as an earthly maſter beſtows particular marks of reſpect on ſuch ſervants as have been remarkably faithful in any important truſt." We may juſt obſerve, that as no peculiar rewards were conferred on any of the Apoſtles, or other faithful miniſters, at the time of Chriſt's coming to deſtroy Jeruſalem, this clauſe ſufficiently proves a reference to the final judgement; and will not permit us, with Dr. Hammond, to underſtand the *Gnoſtics*, or with Dr. Whitby, the *apoſtate Jews*, as particularly intended by the ſubſequent mention of the *wicked ſervant*; which ſeems plainly to refer to a debauched and perſecuting clergy, hypocritically pretending to a diſtinguiſhed zeal for Chriſtian forms and inſtitutions. See Hammond, Whitby, and Doddridge.

Ver. 48—51. *But*, &c.] *But if that ſervant, being evil, ſhall ſay*, &c. Wat. Heylin, and MS. "If on the other hand you behave like wicked ſtewards, who, becauſe their Lord delays his coming, beat their fellow-ſervants, and get drunk with ſots and epicures: If you tyrannize over the conſciences of your brethren, neglect the duties of your function, and give yourſelves up to ſenſual pleaſures; I will come, when you little think of it, and make you dreadful examples of my indignation, by the ſevere puniſhments which I will inflict upon you." It is remarkable, that in this parable the crime of the unfaithful ſteward is ſaid to have been ſenſuality; particularly drunkenneſs, than which a more abominable vice can hardly be named. A drunkard,—one who employs himſelf in eraſing the illuſtrious ſignature of reaſon, which God ſtamped upon him in creation, as the prerogative of his nature; and who makes himſelf incapable of his duty, while he is ready to commit every ſin to which a temptation offers; What a monſter is this, and how unlikely to lead others in the way of eternal life! See Macknight.

Ver. 51. *Shall cut him aſunder*] This was one of the heavieſt kinds of puniſhment anciently uſed: See 1 Sam. xv. 33. 2 Sam. xii. 31. Dan. ii. 5. iii. 29. A. Gellius, lib. xx. c. 1. In the paſſage firſt cited we are told that Samuel *hewed Agag to pieces*; wherefore, as that action proceeded from the greatneſs of the prophet's wrath, the ſame puniſhment inflicted on the ſlothful, ſenſual, merciless ſteward, fitly expreſſes the greatneſs of his Lord's indignation. In ancient times the ſtewards of great families were ſlaves, as well as the ſervants of the lower claſs, being raiſed to that truſt on account of their fidelity, wiſdom, ſobriety, and other good qualities: If any ſteward, therefore, in the abſence of his Lord, behaved as is repreſented in the parable, it was a plain proof that the virtues on account of which he was raiſed were counterfeit, and by conſequence that he was an hypocrite. Slaves of this character, among other chaſtiſements, were ſometimes condemned to work in the mines; and as this was one of the moſt grievous puniſhments: When they firſt entered, nothing was heard amongſt them but weeping and gnaſhing of teeth, on account of the intolerable fatigue to which they were ſubjected in theſe hideous caverns, without hope of releaſe:—*There ſhall be weeping and gnaſhing of teeth*: But, becauſe the immediate effect of being cut aſunder is death, and not a ſtate of bitter lamentation, the Greek particle of connection may be underſtood in this verſe disjunctively; —*Shall cut him aſunder, or appoint him,* &c.] unleſs we can ſuppoſe that in the latter clauſe our Lord ſpeaks not according to the form, but the meaning of his parable. The truth is, as *cutting aſunder* gives us a lively idea of the torment of an awakened conſcience, the portion of hypocrites is a proper emblem to repreſent the melancholy ſtate of the damned; who are ſhut up for ever in the dreadful dungeon of hell, never more to ſee the light of God's countenance, whereby the whole ſpiritual creation is enlightened, and made unſpeakably happy. The Pruſſian editors, after ſeveral learned critics, render the word διχοτομήσει, which literally ſignifies *ſhall cut aſunder,* —by *ſhall ſeparate him,* which it ſignifies metaphorically; (ſee ch. xxv. 32.) This interpretation they obſerve is proved from hence, that it is immediately added, *and ſhall appoint him his portion with the hypocrites*; which plainly expreſſes his ſeparation from the company of faithful ſervants. See Stockius on the word. Dr. Doddridge paraphraſes it, "*Will* ſcourge him with that ſeverity, that he will even *cut him aſunder*:" (Comp. Luke xii. 46.) And it ſeems not improbable that the word may be uſed in this ſenſe, to expreſs a ſevere ſcourging. Mahomet in his Koran mentions ſeven caverns in hell, the deepeſt and moſt wretched of which is to be inhabited by hypocrites. It ſeems by this, and ſeveral other paſſages, ſays Dr. Heylin, that hell is made chiefly for hypocrites: Men incur great guilt by their other vices, but that guilt is infinitely aggravated by the habitual lie of their pretenſions to virtue and honour. As to this, and other circumſtances here mentioned, it is to be obſerved, that as rich mines ſometimes grow up even to the ſurface of the earth, ſo in the parable of our Lord, the ſpiritual ſenſe ſometimes breaks through the literal, which it interrupts with a ſudden tranſition to the application. It has been obſerved upon this laſt verſe, that if miniſters are the perſons here primarily intended, there is a peculiar propriety in the expreſſion, *ſhall appoint him his portion with the hypocrites*; for no hypocriſy can be greater, than to call ourſelves miniſters of Chriſt, while we are the ſlaves of ambition, avarice, and intemperance. Wherever ſuch are found, under whatever mark or form, may God reform them by his grace; or diſarm them of that power and influence which they continually abuſe, to his diſhonour, and to their own aggravated damnation!

REFLECTIONS ON CHAP. XXIV.

The firſt reflection which naturally occurs to the thinking mind on reading this remarkable chapter, is the ſtrange and ſurpriſing manner in which the prophecies recorded in it have been fulfilled, and the unanſwerable arguments which may thence be drawn, for the truth of our Saviour's divine miſſion; as hath been urged at large in the note on ver. 35.

What is uſually objected to the other predictions of holy writ, cannot with any pretence be objected to theſe prophecies of our Saviour,—that they are figurative and obſcure; for nothing can be conveyed in plainer ſimpler terms, except where he affected ſome obſcurity for particular reaſons, as hath been hinted in the courſe of the notes. It is allowed, indeed, that ſome of theſe prophecies are taken from Moſes and Daniel; our Saviour propheſying of the ſame events, hath borrowed and applied ſome of the ſame images and expreſſions; but this is a commendation, rather than any diſcredit to his predictions: He hath built upon the foundations of the inſpired writers before him; but what a ſuperſtructure did he raiſe! He hath acted in this caſe, as in every other, like one who came *not to deſtroy* the law and the prophets, but to *fulfil* them. He hath manifeſted himſelf to be a true prophet, by his exact interpretation and application of other prophets. He is alſo much more particular and circumſtantial than either Moſes or Daniel; in ſeveral inſtances his prophecies are entirely new, and properly his own; and beſides, he uſes greater preciſion in fixing and confining the time to that very generation.

The ſincerity and ingenuity of Chriſt, and the courage and conſtancy of his diſciples, ſtrike us alſo ſtrongly, from a review of theſe prophecies. See the note on ver. 9.

The ſudden and amazing progreſs of the Goſpel, which ſpread ſo far and ſo wide before the deſtruction of Jeruſalem, and which our Saviour here ſo minutely foretold, cannot fail to ſtrike us. The greatneſs of the work which was wrought, the meanneſs of the inſtruments who wrought it, and the ſhort time that it was wrought in, muſt force all conſidering men to ſay, *This is the Lord's doing, and it is marvellous in our eyes.* The Mahometan religion, indeed, in leſs than a century over-ran a great part of the world; but then it was propagated by the ſword, and owed its ſucceſs to arms and violence: But the Chriſtian religion was diffuſed over the face of the earth in the ſpace of forty years, and prevailed not only without the ſword, but againſt the ſword; not only without the powers civil and military to ſupport it, but againſt them all united to oppreſs it: And what but the Spirit of God could bid it thus go forth conquering, and to conquer? *Had this counſel or this work been of men,* as Gamaliel argued, *it would have come to nought*; but being of God, nothing could overthrow it.

Obſerve we again, that for the completion of theſe prophecies, the perſons ſeem to have been wonderfully raiſed up and preſerved by divine Providence. Veſpaſian was promoted from obſcurity; and though feared and hated by Nero, was yet preferred by him, and ſingled out as the only general among the Romans, who was equal to ſuch a war; God perhaps, as Joſephus intimates, ſo diſpoſing and ordering affairs. Titus was wonderfully preſerved in ſome of the moſt critical articles of danger; upon which Joſephus obſerves, remarkably enough, that from hence it is obvious to underſtand that the turns of war, and the dangers of princes, are under the peculiar care of God; and indeed Joſephus himſelf was no leſs wonderfully preſerved than Titus; the one to deſtroy the city, the other to record its deſtruction, in a hiſtory which was moſt particularly authenticated. As a general in the wars, he muſt have had an exact knowledge of all tranſactions; and as a Jewiſh prieſt, he would not relate them with any favour or partiality to the Chriſtian cauſe. His hiſtory was approved by Veſpaſian and Titus, who ordered it to be publiſhed; and by king Agrippa, and many others, both Jews and Romans, who were preſent in thoſe wars. He had likewiſe many enemies, who would readily have convicted him of falſification, if he had been guilty of any. He deſigned nothing leſs;—and yet, as if he had deſigned more, his Hiſtory of the Jewiſh Wars may ſerve as a larger comment on our Saviour's prophecies of the deſtruction of Jeruſalem.

As theſe prophecies are the cleareſt, and the moſt minutely fulfilled, ſo were the calamities the greateſt which the world ever ſaw; and what heinous ſin was it which could bring down ſuch heavy judgements on the Jewiſh church and nation? Can any other be deſigned with half ſo much probability as what the Scripture aſſigns,—their crucifying the Lord of glory? This is always objected as the capital crime of the nation: and upon reflection we ſhall find ſome correſpondence between their crime and their puniſhment, as every reader may have remarked from what hath gone before.—They put Jeſus to death when the nation was aſſembled to celebrate the paſſover: and when the nation was aſſembled alſo to celebrate the paſſover, Titus ſhut them up within the walls of Jeruſalem. The rejection of the true Meſſiah was their crime; and the following of falſe Meſſiahs to their deſtruction was their puniſhment. They ſold and bought Jeſus as a ſlave; and they were themſelves afterwards ſold and bought as ſlaves at the loweſt prices. They preferred a robber and a murderer to Jeſus, whom they crucified between two thieves; and they themſelves were afterwards infeſted and over-run with robbers and murderers. They put Jeſus to death, leſt the Romans ſhould come and take away their place and nation; the Romans did come, and take away their place and nation. They crucified Jeſus before the walls of Jeruſalem; and before the walls of Jeruſalem, they themſelves were crucified in ſuch numbers, that room was wanting for the croſſes, and croſſes for the bodies. One would think it hardly poſſible for any man to lay theſe things together, and not conclude the Jews own imprecation to be remarkably fulfilled, *His blood be upon us, and upon our children!*

We Chriſtians indeed cannot be guilty of the ſame offence in crucifying the Lord of glory; but it behoves us to conſider, whether we may not be guilty in the ſame kind, and by our ſins and iniquities crucify afreſh the Son of God, and put him to an open ſhame; and therefore, whether, being like them in their crime, we may not alſo reſemble them in their puniſhment.—They rejected Chriſt; and we indeed have received him: but have our lives been agreeable to our holy profeſſion? or rather, as we have had opportunities of knowing Chriſt more, have we not obeyed him leſs than other Chriſtians, and trodden under foot the Son of God, counting the blood of the covenant, wherewith he was ſanctified, an unholy thing, and doing deſpite to the Spirit of grace?

The flagrant crimes of the Jews, and the principal ſources of their calamities, in the opinion of Joſephus, were their trampling upon all human laws, deriding divine things, and making a jeſt of the oracles of the prophets, as ſo many dreams and fables: and how hath the ſame ſpirit of licentiouſneſs and infidelity prevailed likewiſe in our land! how have the laws and lawful authority been inſulted with equal inſolence and impunity!—How have the holy Scriptures, theſe treaſures of divine wiſdom, not only been rejected, but deſpiſed, derided, and abuſed to the very worſt purpoſes! How have the principal articles of our faith been denied, the prophecies and miracles of Moſes and the prophets, of Chriſt and the Apoſtles been ridiculed, and impiety and blaſphemy not only been whiſpered in the ear, but proclaimed from the preſs! How have all publick worſhip and religion, and the adminiſtration of the ſacraments been ſlighted and contemned!—Alas, how much are they ſtill ſlighted, and the ſabbath profaned! and that too by thoſe who ought to have ſet a better example, to whom much is given, and of whom therefore much will be required! And how few ſerve God with a loving willing ſpirit, deſirous to advance in holineſs, and to be more and more perfect, influenced by the powerful love of their maſter.—On the contrary, they ſeek only how little is neceſſary to be done, and with how ſmall a portion of religion a man may be ſuppoſed to ſave his future intereſts, as if they were unwilling to ſerve God, who gives them all, more than needs muſt. Surely nothing can be more abominable to the great God of love! And if for their ſins and provocations God ſpared not the natural branches, take heed leſt he alſo ſpare not thee: Becauſe of unbelief they were broken off, and thou ſtandeſt by faith!—Be not high-minded, but fear. God bore long with the Jews, and hath he not bore long with us alſo;—but at length the fearful day came:—It may come to *Us* alſo.

Whatever may be the caſe with particular ſtates and people, this we do know aſſuredly, that as Jeruſalem periſhed in ſore deſtruction, ſo ſhall deſtruction, utter and terrible, one day overwhelm this world, and with it all our hopes, and all our earthly pleaſures! The ſun ſhall then indeed be darkened, the moon ſhall then indeed withhold her light, and all the ſtars ſhall withdraw their ſhining.—And then in all his glory ſhall the Son of man himſelf appear,—appear to judge,—to judge and fix irrevocably the doom of all mankind!

When reflection caſts her eye on that great, that important hour, how aſtoniſhing doth it ſeem, that poor weak worms like us, ſhould dare to defy ſuch Omnipotence, and arm ſuch a power, by our bold offences, in wrath againſt us! How amazing doth it ſeem, that any thing in this life ſhould captivate our hearts, and make us wretched ſlaves to things ſo ſoon to periſh, and be utterly diſſolved! How

amazing

CHAP. XXV.

The parable of the ten virgins, and of the talents. Alſo the deſcription of the laſt judgement.

THEN ſhall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wiſe, and five *were* fooliſh.

3 They that were fooliſh took their lamps, and took no oil with them:

4 But the wiſe took oil in their veſſels with their lamps.

5 While the bridegroom tarried, they all ſlumbered and ſlept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all thoſe virgins aroſe, and trimmed their lamps.

8 And the fooliſh ſaid unto the wiſe, Give us of your oil; for our lamps are gone out.

9 But the wiſe anſwered, ſaying, *Not ſo*; leſt there be not enough for us and you: but go ye rather to them that ſell, and buy for yourſelves.

10 And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage: and the door was ſhut.

11 Afterward came alſo the other virgins, ſaying, Lord, Lord, open to us.

12 But he anſwered and ſaid, Verily I ſay unto you, I know you not.

Ver. 1. Epheſ. v. 30. Rev. xix. 7. xxi. 2, 9.—V. 5. 1 Theſſ. v. 6.—V. 8. Or, *going out.*—V. 10. Luke xiii. 25.—V. 11. Ch. vii. 21, 22, 23.

amazing doth it ſeem, that pride and arrogance, vanity and ſelf-conceit ſhould ever ſwell our boſoms, when the remembrance of Omnipotence ſeated in glory to judge us and our fellow ſinners, ſhould ſink us into the deepeſt humility, and moſt perfect ſelf-renunciation.

Let us think ourſelves happy, that the great Lord of love vouchſafes to us this ſeaſon of mercy; and let us, if we would act as reaſonable creatures, endeavour duly to uſe this bleſſed ſeaſon, and to prepare for that ſolemn appearance, which we muſt all aſſuredly make. Let us only aſk our own hearts, in what ſtate we would wiſh to be found on that day, when eternal rewards and eternal puniſhments ſhall be awfully diſpenſed. And as we find our hearts wiſh, ſo let us act by all means, nor ſuffer our better reaſon and our conſcience to condemn us. Trifle as we may, neglect it as we will, put it off as we can, truth it is, that this great day will come. We may diſbelieve it, as the Jews did the deſtruction of their city; but as aſſuredly as their deſtruction came to them, ſo aſſuredly will Chriſt come in judgement upon the world. The day of death is indeed that day to all of us: this day we know will come, and it is haſtening on the wing; and this night perchance may bring it nearer to ſome of us, and for ever preclude our further preparations. Boaſt we not then of our reaſon and our ſenſe, if we live in neglect of ſo awful an hour. Man is created only for eternity; and he ſadly inverts the great Creator's deſigns, who lives only for the preſent time, and neglects the time eternal! If the compaſſionate Jeſus wept over Jeruſalem, think how contrary it is to his benevolent purpoſe, that any of thoſe who are baptized into his faith, ſhould forfeit his favour, and have the things concerning their peace, hid from their eyes: and therefore, in pleaſing reliance on his mercy and love, in conſtant expectation of the future day approaching, and with ſincere deſire to be accepted on that day, let us unite all our efforts, and ſo live to, and ſo ſerve him here below, that he may welcome us to his right hand, and ſay,—*Well done, good and faithful ſervant, enter thou into the joy of thy Lord!* Amen.

Chap. XXV. *Ver.* 1. *Then ſhall the kingdom of heaven be likened*, &c.] *Be like to*, &c. Wat. and MS. The particle *then* evidently points out the connection of the preſent parable with the latter part of the preceding chapter. Our Lord having mentioned the rewards and puniſhments of a future ſtate, in order to animate his diſciples to the rigorous diſcharge of their duty, it was eaſy and elegant to paſs from that ſubject to the conſideration of the general judgement, at which theſe rewards will be diſtributed in their utmoſt extent. And therefore, to rouſe men in every age, he has given a ſtriking repreſentation of the laſt judgement, with its conſequences, in three excellent parables. He had before frequently declared what would be the portion of all the *workers of iniquity:* But what will become of thoſe who *do no harm*, though they do no good?—Inoffenſive, good ſort of people? We have in the preſent chapter a clear and full anſwer to this important queſtion. The firſt parable is that of the *ten virgins*, who waited to meet the bridegroom: *Then ſhall the kingdom of heaven*, &c. i. e. "At the general judgement, the character, conduct, and lot of the ſubjects of the kingdom of heaven, (of the profeſſors of the Goſpel) may be repreſented by the character, conduct, and lot of virgins at a wedding." It ſeems in thoſe countries, the bridegroom commonly brought home his bride in the evening; and that ſhe might be received at his houſe in a ſuitable manner, his female friends, of the younger ſort, were invited to come and wait with lamps, till ſome of his retinue, diſpatched before the reſt, brought word that he was at hand; on this they went forth with their lamps trimmed to welcome him, and conduct him with his bride into the houſe. And for this ſervice they had the honour of being gueſts at the marriage feaſt. Mr. Wynne conjectures that probably a wedding proceſſion paſſing by, gave occaſion to this parable; and the following account of the marriage ceremony at Aleppo, the capital of Syria, by a perſon who lately reſided there, may poſſibly throw ſome light on the parable, as it alludes to the cuſtoms of thoſe countries on that occaſion. "On the appointed day, in the afternoon, the bridegroom's relations go to the bride's houſe; and having ſupped there, they return to that of the bridegroom, who is by cuſtom obliged to hide himſelf, or at leaſt, is not to be found without a ſeemingly ſtrict ſearch: When he is brought out dreſſed in his beſt clothes, great noiſe and rejoicings are made upon finding him; and he and the brideſmen, being led ſeveral times round the court-yard in a noiſy proceſſion, are carried into a room. There he is dreſſed in his wedding clothes, and led back into the court-yard. At midnight, or a few hours later, the relations, accompanied by all who are invited to the wedding, both men and women, return again to the bride's houſe in proceſſion, each carrying a candle, and muſic playing before them. When they come to the door, it is ſhut againſt them. Then they knock and demand the bride, but are refuſed admittance: Upon this enſues a mock fight, in which the bridegroom's party always prevails; the women then go to the bride's chamber, leading her out veiled; and in the like proceſſion as above deſcribed carry her to the bridegroom's houſe." See the notes on Pſ. xlv. Solomon's Song, and the *Cuſtoms of the Jews and Indians compared*, p. 41, &c.

Ver. 3, 4. *They that were fooliſh*, &c.] Five of the virgins that waited for the bridegroom were ſo fooliſh, as to take only a little oil in their lamps, to ſerve their preſent occaſion: but the other five being more wiſe, knew that the coming of the bridegroom was uncertain; for which reaſon, beſides filling their lamps at firſt, they prudently took a Quantity of oil in their veſſels to ſupply their lamps, that they might be in readineſs to go forth at a moment's warning. See ver. 12. for an explanation of the parable.

Ver. 6. *And at midnight there was a cry*] Perhaps the tradition which St. Jerome mentions, wherein it was aſſerted, that Chriſt would come to judgement at midnight, might be borrowed from hence; tho' certainly it is abſurd enough, ſince that can be the caſe only under one meridian.

Ver. 9. *Saying, not ſo*, &c.] *Saying, for fear there ſhould not be enough for us and you, go rather*, &c. Wat. This, ſays Dr. Doddridge, ſeems merely an ornamental circumſtance; and it is ſtrange, that any Popiſh writer ſhould conſider it as favouring their doctrine of a ſtock of *Merits* in the church, founded on works of ſupererogation; ſince if it referred to them at all (which there is no reaſon to imagine) it would rather expoſe than encourage any dependance upon them.

Ver. 12. *Verily, I know you not*] This circumſtance in the parable is not abſurd; for nothing intimated a perſonal acquaintance with them; and gueſts aſking admittance with ſuch a pretence, might have been multiplied beyond all reaſon and convenience: at leaſt its ſignificancy and application is very apparent and important. In this parable, by the *kingdom of heaven* is meant the goſpel kingdom; the kingdom of grace in its laſt diſpenſation, when it is about to be ſwallowed up in glory. By the ten virgins are meant the compleat and general number of all Chriſtian profeſſors; the church of God upon earth, mixed with good and bad; and as an equal number of each is mentioned, it may perhaps be inſinuated, that the number of thoſe who will be ſaved, is not inferior to thoſe who will be loſt. By their taking the lamps, and going forth to meet the bridegroom, is meant their taking upon them by baptiſm, and their leading their lives in, the outward profeſſion of the Chriſtian faith. By the bridegroom is meant the Lord Jeſus, the everlaſting bridegroom of his ſpouſe the

13 Watch therefore, for ye know neither the day nor the hour, wherein the Son of man cometh.

14 For *the kingdom of heaven is* as a man travelling into a far country, who called his own ſervants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his ſeveral ability; and ſtraightway took his journey.

16 Then he that had received the five talents, went and traded with the ſame, and made *them* other five talents.

17 And likewiſe he that *had received* two, he alſo gained other two.

18 But he that had received one, went and digged in the earth, and hid his lord's money.

19 After a long time, the lord of thoſe ſervants cometh, and reckoneth with them.

20 And ſo he that had received five talents, came and brought other five talents, ſaying, Lord, thou deliveredſt unto me five talents: behold, I have gained beſides them five talents more.

21 His lord ſaid unto him, Well done, *thou* good and faithful ſervant: thou haſt been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He alſo that had received two talents, came and ſaid, Lord, thou deliveredſt unto me two talents: behold, I have gained two other talents beſides them.

23 His lord ſaid unto him, Well done, good and faithful ſervant; thou haſt been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent, came and ſaid, Lord, I knew thee that thou art an hard man, reaping where thou haſt not ſown, and gathering where thou haſt not ſtrawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou haſt *that is* thine.

26 His lord anſwered and ſaid unto him, *Thou* wicked and ſlothful ſervant, thou knewest that I reap where I ſowed not, and gather where I have not ſtrawed:

27 Thou oughteſt therefore to have put my money to the exchangers, and *then* at my coming I ſhould have received mine own with uſury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

Ver. 13. Ch. xxiv. 42. Mark xiii. 33. Luke xxi. 36. 1 Cor. xvi. 13. 1 Theſſ. v. 6. 1 Pet. v. 8. Rev. xvi. 15.—V. 14. Luke xix. 12. Ch. xxi. 33.—V. 15. A talent is 187*l.* 10*s.* ch. xviii. 24.—V. 21. Ch. xxiv. 47. Luke xxii. 29, 30. Hebr. xii. 2.—V. 23. Ver. 21.

church. By the *fooliſh virgins* are meant mere profeſſors; Chriſtians only in name, who have a lamp without oil, faith with love. By the wiſe virgins are meant real Chriſtians, who to an outward profeſſion join inward holineſs; who have not only the form, but the power of godlineſs; faith which works by love: a life beautified by the fruits of the Holy Spirit, whoſe gifts and graces particularly are figured out to us by the oil. By the ſlumber and ſleep of them all, wiſe as well as fooliſh, is meant death, the common lot of good and bad. By the midnight *cry to go forth and meet the bridegroom*, is meant the laſt aweful ſummons to judgement, the archangel's trumpet, and the voice of God. By the ſolicitude of the fooliſh virgins, the diſcovery which nominal profeſſors will make too late of their deficiency in holineſs. By the reproof of the wiſe is ſhewn, the impoſſibility of transferring good works from one to another; and of conſequence the abſurdity of the papiſt doctrine of ſupererogation; ſince no man at that day will be found to have more than enough for himſelf. By the admiſſion of the wiſe to the marriage-feaſt, is meant the happy entrance of true Chriſtians into bliſs eternal with their all-glorious bridegroom; and by the excluſion of the fooliſh, the everlaſting baniſhment of the ſtrangers to true holineſs from that bliſs. And as the parable repreſents the ſuddenneſs of Chriſt's coming, it ſhews us both the folly and danger of delaying repentance to a death-bed, and powerfully enforces habitual watchfulneſs, both in the acquiſition and exerciſe of grace, upon all men in every age, from the uncertainty of life;—for the day of death is to each one of us as the day of judgement. Accordingly, the application of the parable is, *watch therefore*, &c. ver. 13. The reader will find theſe particulars more fully explained in the 16th ſermon, vol. ii. of my Diſcourſes on the *Parables*, and in archbiſhop Tillotſon's ſermon on this parable.

Ver. 14. *For the kingdom of heaven is as a man travelling*] *For He* [*the Son*, ver. 13] *is as a man*, &c. *The kingdom of heaven*, added by our tranſlators, appears to be repeated from the firſt verſe; but the connection ſeems to require the verſion here given. See the notes on Luke xix. 12. Inſtead of *goods*, Dr. Waterland reads *ſtock*;—*his effects*, Dr. Heylin.

Ver. 15. *Unto one he gave five talents*] A *talent* being in value about 187*l.* 10*s.* He who had five talents, received 937*l.* 10*l.* and he who had two, 375 *l.* ſterling. The diſtributing theſe various ſums in proportion to the different abilities, wiſdom, and activity of the perſons to whom they were given, ſhews the propriety of the choice, and the prudence of the giver. See the note on ver. 30. and Prideaux's preface to his Connection, p. 20.

Ver. 21. *Well done!*] The original word Εὖ, hath a peculiar force and energy, far beyond what we can expreſs in Engliſh. It was uſed by auditors or ſpectators, in any publick exerciſe, to expreſs the higheſt applauſe, when any part had been excellently performed. By *joy*, is here meant the place appointed for feaſtings and rejoicings, as is evident from ver. 30. where we read, that the wicked ſervant is caſt into outer darkneſs, in oppoſition to the lights which illuminated the feaſting-room. *Enter thou into the joy*, &c. means, "ſhare with me in the pleaſures of my palace, and by ſitting down at the entertainment which I have prepared, rejoice with me on account of my ſafe return." Grotius well obſerves upon the words *over a few things*, that even the obedience of Apoſtles and martyrs muſt appear trifling indeed, when compared with the exceeding weight of glory wherewith it ſhall be rewarded.

Ver. 24. *Then he who had received the one talent came*, &c.] This circumſtance may intimate probably, that we are accountable for the ſmalleſt advantages with which we are entruſted; but it cannot imply that they who have received much, will in general paſs their accounts beſt; for it is too plain in fact, that moſt of thoſe whoſe dignity, wealth, and genius give them the greateſt opportunities of ſervice, ſeem to forget they have either any maſter in heaven to ſerve, or any future reckoning to expect; and many of them render themſelves much more criminal than this wicked and ſlothful ſervant, who hid his talent in the earth. See Grotius and Doddridge. *Where thou haſt not ſtrewed*, might be rendered, *where thou haſt not ſcattered*; i. e. where thou haſt not ſown, by ſcattering the grain.

Ver. 25. *Lo, there thou haſt that is thine*] Dr. Heylin renders this, *ſee, you have your own*, and it comes nearer to the emphatical beauty of the original, which ſtrongly expreſſes the moroſe ſurly brevity of the ſlothful ſervant. The language is a lively picture of the mind, and an echo to the ſenſe: Ἴδε, ἔχεις τὸ σόν. *Lo! thou haſt that—thine.* This is one inſtance among a thouſand of the excellency of the Sacred Scriptures in this reſpect alſo. The next verſe might be rendered more properly by interrogation, *Kneweſt thou that*, &c.? Dr. Whitby well obſerves, that when he ſaid, *Thou kneweſt*, or *kneweſt thou that I was an hard man*, &c. this is no conceſſion that the maſter was truly ſo, but an argument out of his own mouth to condemn him, for not acting ſuitably to his own hard conceptions of his lord. See Luke xix 22. Nor do theſe words, *thou oughteſt to have put my money to the exchangers*, &c. ſhew that Chriſt approved of uſury; but only that he who thought ſo ſordidly of his maſter, ſhould have uſed his talent agreeably, that ſo *he might have had his own with intereſt.*

Ver. 28, 29. *Take therefore the talent from him*] Dr. Foſter has obſerved, that there is not a nobler proof of the equal quantity of good being always preſerved in the world, not a more illuſtrious defence of the wiſdom of permitting moral evil, than what may be deducted from the 28th verſe; and it ſhould be added, that as this was not

29 For unto every one that hath ſhall be given, and he ſhall have abundance: but from him that hath not ſhall be taken away even that which he hath.

30 And caſt ye the unprofitable ſervant into outer darkneſs: there ſhall be weeping and gnaſhing of teeth.

31 When the Son of man ſhall come in his glory, and all the holy angels with him, then ſhall he ſit upon the throne of his glory:

32 And before him ſhall be gathered all nations: and he ſhall ſeparate them one from another, as a ſhepherd divideth his ſheep from the goats:

33 And he ſhall ſet the ſheep on his right hand, but the goats on the left.

34 Then ſhall the King ſay unto them on his right hand, Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world;

35 For I was an-hungred, and ye gave me meat: I was thirſty, and ye gave me drink: I was a ſtranger, and ye took me in:

Ver. 9. Ch. xiii. 12. Mark iv. 25. Luke viii. 18. xix. 26.—V. 30. Ch. viii. 12. xxiv. 51.—V. 31. Zech. xiv. 5. Ch. xvi. 27. 1 Theſſ. iv. 16. 2 Theſſ. i. 7. Jude 14. Rev. i. 7.—V. 32. Rom. xiv. 10. 2 Cor. v. 10. Ezek. xx. 57, 38. xxxiv. 17, 20. Ch. xiii. 49.—V. 34. Ch. xx. 23. Mark x. 40.—V. 35. Iſai. lviii. 7. Ezek. xviii. 7. Jam. i. 27. Hebr. xiii. 2.

diſcoverable by human reaſon; the principle itſelf is a glaring proof of the divine miſſion and inſpiration of its author. By *having*, ver. 29. is meant *improving*, or making a right uſe of a thing. See ch. xiii. 10—13. A man is ſaid not to *have* what he does not make uſe of: *Avaro tam deeſt quod habet, quam quod non habet.* St. Chryſoſtome obſerves, that it availed not this ſlothful ſervant that he waſted not his lord's talent; but *this* ruined him—that he rerurned it not improved with ſome increaſe. And another father obſerves beautifully, that as the ſervant, who having ſeed to ſow, loſes the ſeed-time, and omits to ſow it, though he loſes not the ſeed; ſo he who receives faith in Chriſt, and omits in this ſeaſon of ſowing, to work righteouſneſs, though he may not loſe his faith, yet offends ſo much, as he might have wrought righteouſneſs, had he not been ſlothful and negligent. See the *Reflections.*

Ver. 30. *And caſt ye the unprofitable ſervant,* &c.] This puniſhment muſt have been greatly imbittered to him by the happier lot of his fellow-ſervants, who were highly applauded for their diligence, and gladdened with the proſpect of their reward. See on ch. viii. 12.

In this parable, by the man travelling into a far country, is repreſented to us our Saviour, who is ſaid to do ſo either in reference to his aſcent into heaven, or to that long-ſufferance of his, whereby he waiteth for the fruit of our works. By *his own ſervants* are meant not mankind in general, but the ſubjects of his Goſpel kingdom, who are entruſted with his ſpiritual gifts and graces, as well as with ſuch as are common to the reſt of the world; and of neceſſity, by the *goods* or *talents* entruſted to them, muſt be meant not only the gifts of *nature*, but of *grace*, which God diſtributes to his ſervants, to ſome more, to ſome leſs, according to his own good pleaſure and ſovereign will; and according to the *ability* and capacity of improvement, which he in wiſdom diſcerns in the ſeveral ſubjects of his free bounty. By the *ſervants* who *improved* their lord's talents are meant thoſe who diligently labour to improve all the gifts of God, natural and ſpiritual, agreeable to the will of their heavenly Maſter, *perfecting holineſs in the fear of the Lord*; while by the *ſlothful ſervant*, ſuch are pictured out to us as live ſolely to themſelves, without regard to the glory of God, or the good of mankind. "He who lives not ſolely to his own profit, ſays Theophylact, but whether he have prudence, or riches, or power and authority with the great; or whatever influence and art he hath, endeavours thereby to ſerve and be uſeful to others, this is the man who *doubles* that which is given him; but he who *hides his talent*, is the man who hath regard ſolely to his own advantage, and not to that of others; and therefore is condemned. And whenever you ſee a man of good underſtanding and induſtrious, uſing his parts in the purſuit of worldly things, and earthly devices, of him you may ſay, that he hides his talent in the earth; to take an account whereof, the maſter will one day come,—the eternal judge of heaven and earth, whoſe future coming for that great purpoſe is figured out to us by the *return* of the lord of thoſe ſervants, after a *long time*, to reckon with them; as by the *reward* of the good and faithful ſervant the bleſſedneſs of all true Chriſtians is ſhewn; and by the puniſhment of the wicked and ſlothful one, the miſery of all nominal and merely outward profeſſors of the faith and religion of Chriſt; who on the day when veſted in terrible majeſty, *the Lord Jeſus ſhall be revealed from heaven,* &c. (2 Theſſ. i. 7, &c.) *ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord.*

Ver. 31—33. *When the Son of man ſhall come,* &c.] Our Saviour begins here his *third* parable, which is agreeable to the language of the Old Teſtament, in which good men are compared to *ſheep*, on account of their innocence and uſefulneſs, (ſee Pſ. xxiii.) and the wicked men to *goats*, for the exorbitancy of their luſts. See Ezek. xxxiv. 17. The alluſion however is dropped almoſt at the entrance of the parable, the greateſt part of this repreſentation being expreſſed in terms perfectly ſimple: ſo that though the ſenſe be profound, it is obvious. Here the judgement of all nations, Gentiles as as well as Chriſtians, is deſcribed, and the points on which their trials are to proceed are known: they ſhall be acquitted or condemned, according as it ſhall then appear that they have performed or neglected works of charity;—the duties which in Chriſtians neceſſarily ſpring from the great principles of faith and piety, and which the heathens themſelves were invited to perform by the light of nature, the diſpenſation they were under. But then we are not to underſtand this as if ſuch works were meritorious in either; for all who are acquitted at that day, whether heathens or Chriſtians, ſhall be acquitted ſolely on account of that redemption which is in Chriſt, as the meritorious cauſe. By *the throne of his glory*, ver. 31. perhaps is meant ſome ſhining cloud, like that on which he aſcended into heaven, Acts i. 9. for the angels at his aſcenſion declared, that he ſhall come to judgement riding on a cloud, Acts i. 11. See Exod. xvi. 10—32. Zech. xiv. 5. Dan. vii. 13. If we obſerve the correſpondence between theſe words and ch. xxiv. 30, 31. it will ſeem probable, that Chriſt intended to teach his diſciples to conceive of his firſt coming to the deſtruction of Jeruſalem, as a kind of emblem of his final appearance to judgement; and conſequently we may be authorized in uſing ſome of the texts in the former chapter, when diſcourſing of that great and important day. Every reader muſt remark with what majeſty and grandeur our Lord ſpeaks of himſelf in this portion of Scripture, which is a noble inſtance of the true ſublime, and paints the ſolemnities of the great and final audit in the ſtrongeſt manner. Dr. Heylin, inſtead of *nations*, reads *the heathen*, ἐθνη, whence the Engliſh word *heathen* ſeems to be derived. The two former parables repreſent the judgement of Chriſtians, who conſtitute the church or kingdom of heaven. See ver. 1. *virgins*, and ver. 14. his *proper ſervants*;—ἰδίους δούλους. Inſtead of *divideth*, Dr. Waterland reads *ſeparateth.*

Ver. 34. *Then ſhall the king ſay*] The ſentence paſſed upon the righteous affords a noble motive to patience, and continuance in well-doing. In the beginning of the parable our Lord calls himſelf the *Son of Man* only: but he now changes the appellation, taking the title of *king* with great propriety, when he is ſpeaking of himſelf as exerciſing the higheſt act of kingly power; in paſſing final ſentence upon all men as his ſubjects, whereby their ſtate will be unalterably fixed forever. And this title adds unutterable beauty to the condeſcending words he is repreſented as ſpeaking on this great occaſion. One cannot imagine a more magnificent image than this before us! The aſſembled world, diſtinguiſhed with ſuch unerring penetration, and diſtributed into two grand claſſes, with as much eaſe as ſheep and goats are ranged by a ſhepherd in different companies;—that aſſembled world waiting to receive their everlaſting doom from the lips of Almighty and impartial juſtice! But while in this grand repreſentation, Jeſus aſſerts his proper dignity as Lord over all, he acknowledges his ſubordination in the kingdom of his Father, by addreſſing the righteous in the ſentence he paſſes upon them, as perſons *bleſſed of his Father.* The preſent ſtate of good men, is at beſt but a melancholy baniſhment from their native country; an exile in which they are frequently expoſed to manifold temptations, to perſecutions, to poverty, to reproach, and to innumerable other evils. But that they may bear all with unfainting courage and conſtancy, they are given to know by this ſentence, that they are beloved and bleſſed of God, as his own children; that there is no leſs than an eternal kingdom prepared for them, even from the foundation of the world; and that they are undoubted heirs of this eternal kingdom. Well may ſuch bear with the violence of their oppreſſors, knowing what an exceeding and eternal weight of glory awaits them.

Ver. 35, 36. *For I was an-hungred,* &c.] *I was hungry.* Wat. and MS. and ſo ver. 42. In ver. 36. inſtead of, *And ye viſited me*, Heylin, Doddridge, and the MS. read, *And ye looked after me:* ἐπισκέψασθε με, which ſignifies in general to take the overſight and care of any thing; an office which requires diligent inſpection and attendance. Comp. James i. 27. And it ſtrongly intimates, that ſuch an attendance on the poor in their illneſs, is a very acceptable charity, and is what many may have an opportunity of doing, who have very little money to ſpare. How aſtoniſhing is it to hear the Great Judge declaring that all the good offices which men have ever performed, were done to him! *For I was hungry,* &c. "In the whole of your conduct you have imitated the goodneſs and benevolence of my Father; and therefore I now declare you bleſſed and beloved of him, and appoint you to inherit this kingdom. Moreover, that you may know how acceptable acts of kindneſs and charity are to me, I aſſure you, that I reckon every thing of this ſort as done to myſelf. It was I who was hungry and thirſty; a ſtranger, and naked, and ſick, and in priſon. It was I whom you clothed, and lodged, and viſited, and comforted; *coming* to condole with me in my ſufferings, and to rerelieve my neceſſities in confinement and afflictions." See the next note.

36 Naked, and ye clothed me: I was ſick, and ye viſited me: I was in priſon, and ye came unto me.

37 Then ſhall the righteous anſwer him, ſaying, Lord, when ſaw we thee an-hungred, and fed *thee?* or thirſty, and gave *thee* drink?

38 When ſaw we thee a ſtranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when ſaw we thee ſick, or in priſon, and came unto thee?

40 And the King ſhall anſwer, and ſay unto them, Verily I ſay unto you, Inaſmuch as ye have done *it* unto one of the leaſt of theſe my brethren, ye have done *it* unto me.

41 Then ſhall he ſay alſo unto them on the left hand, Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels;

42 For I was an-hungred, and ye gave me no meat: I was thirſty, and ye gave me no drink:

43 I was a ſtranger, and ye took me not in: naked, and ye clothed me not: ſick, and in priſon, and ye viſited me not.

44 Then ſhall they alſo anſwer him, ſaying, Lord, when ſaw we thee an-hungred, or a-thirſt, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto thee?

45 Then ſhall he anſwer them, ſaying, Verily I ſay unto you, Inaſmuch as ye did *it* not to one of the leaſt of theſe, ye did *it* not to me.

46 And theſe ſhall go away into everlaſting puniſhment: but the righteous into life eternal.

Ver. 36. Jam. ii. 15, 16. 2 Tim. i. 16.—V. 40. Prov. xix. 17. Ch. x. 42. Hebr. vi. 10.—V. 41. Pſ. vi. 8. Ch. vii. 23. Luke xiii. 27. Ch. xiii. 40.—V. 45. Prov. xiv. 31. xvii. 5. Zech. ii. 8.—V. 46. Dan. xii. 2. John v. 29.

Ver. 40. *Verily I ſay—inaſmuch*, &c.] This is unſpeakably aſtoniſhing! The united wiſdom of angels could not have thought of any thing more proper to convey an idea of the warmth and ſtrength of the divine benevolence to man, or offer a more conſtraining motive to charity, than that the Son of God ſhould declare from the judgement-ſeat, in preſence of the whole aſſembled univerſe, that ſuch good offices as are done to the afflicted are done to Him. Having in the day of his fleſh ſuffered injuries and afflictions unſpeakable, he conſiders all the virtuous diſtreſſed as members of his body, loves them tenderly, and is ſo much intereſted in their welfare, that when they are happy, he rejoices; when they are diſtreſſed he is grieved. *Inaſmuch as ye have done it unto one of the leaſt of theſe my brethren, ye have done it unto me.* Wonderful condeſcenſion of the Son of God! Aſtoniſhing ſtupidity of men! who neglect altogether, or are perſuaded with difficulty, to do good to Chriſt. That Jeſus ſhould call the poor, even among the heathen, *his brethren*, is a great honour to the human nature, and ſhews the divine benignity in an amiable light. This happy relation ariſes from the manhood, which he ſtill poſſeſſes in common with men; and from the poverty, affliction, and other human miſeries to which he was expoſed while he lived in the world. He may call good men, whether heathens or Chriſtians, his *brethren* likewiſe, becauſe they are children of the ſame Father, namely God; after whoſe image they are formed through the influence of his ſpirit working faith in them; i. e. a firm and ſolid conviction of the truths of religion, ſo far as it hath pleaſed God to diſcover them. It is this conformity of nature, human and divine, which makes men Chriſt's brethren; for which reaſon, in whatever perſon it is found, he will acknowledge the relation, without regard to any circumſtance whatever, that is out of the perſon's power. See Macknight. By *theſe my brethren*, Dr. Heylin underſtands, *the ſaints*, who ſhould come in Chriſt's train to judgement. That *alms-deeds* ſhould be remembered with peculiar regard in the *day of judgement*, was a notion that early prevailed among the Jews; as appears by the Chaldee paraphraſe on Eccleſ. ix. 7. which bears a remarkable reſemblance to theſe words of Chriſt, and might perhaps be an imitation of them. See Mede's Works, p. 81. and Wetſtein.

Ver. 41—46. *Depart from me, ye curſed*] That is, *of my Father*, as is evident from ver. 34. What the wicked are here repreſented as anſwering, ver. 44. perhaps may only intimate that ſuch will be the language of their hearts; which Chriſt perceiving, will reply to it, as in ver. 45. But there is no neceſſity for ſuppoſing that they will actually plead thus; multitudes, no doubt, will remember, that they have often heard what reply will be made to ſuch a plea. God grant that none who read it here may be in the number of thoſe to whom it will be made! In this parable the abſolution of the righteous is repreſented as happening before the condemnation of the wicked, to ſhew that God takes greater delight in rewarding, than in puniſhing mankind. Moreover it is remarkable, that the fire of hell is here ſaid to be *prepared*, not for the wicked, but for the *devil and his angels*; whereas the kingdom of heaven is ſaid to be prepared expreſsly for the righteous. Perhaps our Lord by this deſigned to teach us, that God's orginal intention was to make men happy, and not to damn them. No ſooner were we created than a ſtate of conſummate felicity was formed for us. But the fire of hell was prepared for the devil and his angels, namely, after their fall; and becauſe wicked men partake with devils in their ſin of rebellion againſt God, they are doomed to ſhare with them in their puniſhment. Perhaps alſo the fire of hell is declared to be made for the devil and his angels, to intimate the greatneſs of the miſery to which men irreclaimably wicked ſhall be conſigned. The puniſhment which they ſhall ſuffer is of the heavieſt kind, being the puniſhment of devils. The condemnation of the wicked for having neglected to take pity on Chriſt's brethren, does not imply that he would have our works of charity confined to good men; or that he does not diſapprove of inhumanity and cruelty towards thoſe who are bad. The circumſtance is formed only to ſhew more effectually, the niggardly, mercileſs, ſelfiſh diſpoſition of the wicked: for if a perſon be hard-hearted to a ſaint, he muſt be more ſo to a ſinner, who, as his covetouſneſs will immediately ſuggeſt, deſerves nothing; ſo that it was needleſs to mention their cruelty to ſuch. The iſſue of the judgement, as it is repreſented in this parable, is aweful beyond deſcription. *Theſe ſhall go away into everlaſting puniſhment, but the righteous into everlaſting life.* If the meaning of this ſhort ſentence was fully underſtoood or duly conſidered, what an impreſſion would it make upon the ſoul! *everlaſting puniſhment!*——*everlaſting life!*——What is there which is not comprehended in theſe words, and how miſerable are they, who dare to venture their ſouls on the ſuppoſition, that the important word in the orginal [αιωνιον,] which is the ſame in both places, ſignifies a limited duration in either!

It may ſeem ſtrange, that in this repreſentation of the judgement, the enquiry ſhould be ſaid to turn not upon the commiſſion of crimes, but upon the performance of duties. The reaſon may be, that generally ſpeaking, men look upon the neglect of duties, as a trivial affair, but dread the commiſſion of crimes: and hence it comes to paſs, that while they keep themſelves clear of the latter, they are apt to find many excuſes for the former. Wherefore, as there is not a more pernicious error reſpecting religion and morality than this, it was highly becoming the wiſdom of Jeſus, to give ſuch an account of the judgement, as ſhould be the moſt ſolemn caution poſſible againſt it.

But ſince the enquiry is ſaid to turn wholly upon the performance of duties, it may ſeem more ſtrange ſtill, that the offices of charity are mentioned, and not a word ſpoken of any ſearch made into men's conduct with regard to the duties of piety; notwithſtanding the judge himſelf upon another occaſion declared ſuch to be of greater importance than the duties of charity, which are ſo highly applauded in the parable. See on chap. xxii. 34, &c. Nevertheleſs, to juſtify this part of the repreſentation, let it be conſidered, that piety and charity never can ſubſiſt ſeparately; piety and its root, faith, always producing charity; and charity, wherever it ſubſiſts, neceſſarily preſuppoſing piety.

The connection between piety and charity will clearly appear, provided this dictate of reaſon and experience is attended to, namely, that no man can be truly benevolent and merciful without loving thoſe diſpoſitions. If ſo, he muſt love benevolence in God, that is, he muſt love God himſelf;—I ſpeak of thoſe who believe there is a God:—for piety, or the love of God, is nothing elſe but the regard we cheriſh towards God, on account of his perfections.

Piety and charity being thus eſſentially connected together, to examine mens conduct with reſpect to either of theſe graces was ſufficient. In the parable the inquiry is repreſented as turning upon the duties of charity, perhaps becauſe in this branch of goodneſs there is leſs room for ſelf-deceit than in the other. Hypocrites, by ſhewing much zeal in the externals of religion, oftentimes makes ſpecious pretenſions to extraordinary piety, and uncommon heights of the love of God, while in the mean time they are altogether defective in charity; are covetous, unjuſt, rapacious, and proud; conſequently really void of the love of God.

The caſe is otherwiſe with the love of man. None can aſſume the appearance of this grace, but by feeding the hungry, cloathing the naked, relieving the diſtreſſed, and performing the other friendly offices of love. Charity therefore does not eaſily admit of ſelf-deceit. It is true, works of charity may in ſome particular caſes proceed from other principles than the holy root of a pious benevolent diſpoſition,—ſuch as from vanity, or even from views of intereſt; but then it muſt

be

CHAP. XXVI.

The rulers conſpire againſt Chriſt. The woman anointeth his head. Judas ſelleth him. Chriſt eateth the paſſover: inſtituteth his holy ſupper: prayeth in the garden: and being be-

be remembered, that an ordinary hypocriſy will hardly engage men to undertake them. They are by far too weighty duties to be ſuſtained by thoſe hollow falſe principles which ſupport bad men, and by that means are ſeldom counterfeited; for which cauſe, wherever a genuine, extenſive, and permanent charity is found, we may ſafely conclude, that there the love of God reigns in perfection.

This parable therefore teaches us, in the plaineſt manner, that pretenſions of piety, however loud, will avail a man nothing at the bar of God, if he be deficient in works of charity. At the ſame time, taken in its true light, it gives no man reaſon to hope well either of himſelf, or of others, if they be wanting in their duty to God, and although they ſhould not be charitable, but grateful alſo, and juſt, and temperate, and outwardly blameleſs in all their dealings with men. The reaſon of this is, the duty we owe to God is no other than what is due to men, in the like circumſtances, and which, if we neglected, we ſhould be unjuſt to them. It conſiſts of diſpoſitions and actions, the ſame in kind, but different in degree, proportionable to the perfection of the object.

He who loves and admires holineſs, juſtice, goodneſs, and truth in men, cannot but love theſe perfections in God; that is, he muſt love God; ſo likewiſe he that is truly grateful to an earthly benefactor, cannot be ungrateful to one, from whoſe bounty all the good things he enjoys do flow. And ſince ingratitude in men conſiſteth in this, that the perſon obliged forgetteth the benefit he hath received, never thinks of his benefactor, and is at no pains to make ſuitable returns; How can he acquit himſelf from the charge of ingratitude, who never thinks of God, nor of all the favours that he hath received from him; hath no ſenſe of the obligations he lieth under to him, and is not at the pains ſo much as to return him thanks, that is to ſay, wholly neglects the external and internal exerciſes of devotion. Since therefore the duty which we owe to God is the ſame in kind with that which men claim from us in like circumſtances, it is unqueſtionable that true morality never can exiſt, where there is no piety; and that for one to pretend to morality who is deſtitute of piety, is altogether ridiculous.

But if this parable gives perſons no encouragement who are deſtitute of piety, although they make a fair ſhew of many moral virtues, it much leſs gives thoſe any ground of hope, who are not only void of piety, but are faulty almoſt in every reſpect; unleſs it be that they have a lovely kind of tenderneſs and humanity in their diſpoſition, which leads them on ſome occaſions to do excellent acts of beneficence. For though there be nothing ſaid of any inquiry made concerning the duties of juſtice, temperance, chaſtity, and fidelity, we are by no means on that account to fancy theſe virtues ſhall not be inquired after at the judgement, and rewarded wherever they are found; or that the contrary vices of falſhood, and fraud, and debauchery ſhall not be taken notice of and puniſhed. Charity being the end of the commandment, ſo far as it reſpects our duty to men, is the higher branch, and therefore has for its ſupports juſtice, veracity, and the other ſocial virtues. Moreover, being connected with temperance, chaſtity, and ſelf-government, it can never be without theſe attendant graces, the neglect of which is evidently a direct and groſs breach of charity, and leadeth thereto.—In a word, as among the vices, ſo among the virtues, there is a natural affinity and cloſe connection. They are ſomehow abſolutely eſſential and neceſſary to each other, and ſo can in no caſe ſubſiſt ſeparately. For which reaſon, if any of them be wanting, much more if ſo capital a virtue as the love of God be wanting, it is a ſure proof that our charity, our juſtice, our temperance, or whatever other graces we may ſeem to have, are but the mimickry of theſe virtues, and not the virtues themſelves. At the ſame time, it cannot be denied that the parable is formed ſo, as to give us the higheſt idea of works of charity; they are demanded at the judgement as the fruit and perfection of all the virtues, and loudly applauded wherever they are found. On the other hand, hard-heartedneſs, cruelty, and uncharitableneſs are branded with the blackeſt mark of infamy, being the foundation on which the ſentence of condemnation paſſed againſt the wicked, is unalterably and eternally fixed.

REFLECTIONS ON CHAP. XXV.

The ſame great and important truth, that there is no ſuch thing as negative goodneſs, is three times ſhewn in this chapter. In the parable of the *virgins*,—in the much plainer parable of the *ſervants* who had received the *talents*,—and in a direct declaration of the manner wherein our Lord will proceed at the laſt day. The ſeveral parts of theſe anſwer exactly to each other, only each riſes above the preceding.

In the firſt parable we cannot fail to obſerve, that the virgins differ in no reſpects ſave one. They are called *virgins*; they all take lamps; they all go forth to meet the bridegroom; they all ſlumber and ſleep; they are all awakened and ariſe, and prepare to trim their lamps. The great and only difference which ſo materially diſtinguiſheth them is,—with the *fooliſh*, the want of oil in their veſſels; with the *wiſe*, the poſſeſſion of that oil; and this is the only thing which can diſtinguiſh true and formal profeſſors: each is called by the name of Chriſt; each is baptized, and made a candidate for immortality; each dies, and ſlumbers in the grave; and each will be awakened by the laſt trump. But then the material difference will be found: Theſe ſhall hear, "*Come, ye bleſſed; for I was hungry, and ye gave me meat*, and thus proved your faith by your living, holy works of mercy and of love;"—while thoſe ſhall hear, "*Depart, ye curſed, for I was hungry, and ye gave me no meat*; profeſſing my faith only, but deſtitute of that love and charity to your brethren, which is the ſure characteriſtick of all my diſciples."

How careful ſhould we be to provide for this deciſive day; to ſee that we bear not an empty lamp only; are not Chriſtians merely in name, but Chriſtians in heart and life! To this purpoſe we ſhould labout to obtain the divine oil of the Spirit; carefully examining ourſelves with regard to our baptiſmal covenant; inquiring whether, as we have been baptized with water, ſo we have alſo been baptized with the Holy Ghoſt; whether, as admitted into the outward pale of Chriſt's church, we are by a due performance of our baptiſmal covenant engrafted as living members in him; whether, as earneſtly deſirous of his grace, we omit no opportunity to obtain it; more eſpecially by frequenting the bleſſed communion, the moſt plentiful channel of divine grace. But how jealous ſhould we be over our ſouls, that we be not found formal frequenters only of that bleſſed communion; under which apprehenſion, we ſhould from time to time diligently ſearch and try our hearts, how we have improved in grace: how we have performed our promiſes at the holy table to amend and advance; whether we are leſs and leſs worldly, leſs and leſs uncharitable, leſs and leſs luſtful, leſs and leſs ambitious and vain; whether we love God more and more; whether we find the love of our neighbour more and more increaſed;—whether we find our love of holineſs, and our *deſire to be diſſolved, and to be with Chriſt*, daily advancing and quickening into perfection. Thus ſhould we be ſolicitous and careful in our inquiries after the ſupplies of grace; not content merely to ſtand ſtill, to remain from year to year the ſame; the ſame trifling, vain, worldly, uncharitable, cenſorious, and envious profeſſors, but zealous to pluck all theſe evils from our hearts, and to implant there all the fair flowers of paradiſe, all the ſweet graces and holy affections which make the ſoul indeed the kingdom of God, and transfuſe an ineffable ſweetneſs and happineſs into our whole life and converſation. Giver of all good gifts! make us more than ordinarily zealous to increaſe in holineſs and in all good works, that we may not only adorn the profeſſion of our Lord and Saviour, but be found happily prepared, with our lamps trimmed and burning when the bleſſed bridegroom calls, and gives us a glorious admiſſion into his everlaſting joy.

In the parable of the *talents*, our Saviour deſcribes in a ſtriking manner the judgement of his *own ſervants*,—his Apoſtles, miniſters, and all who are in eminent ſtations of life; ſhewing, that though they are not bleſſed indeed with equal advantages, yet that all the gifts, whether of nature or of grace, which they enjoyed, are beſtowed on them for their maſter's ſervice, to whom they properly belong; and that they ſhould be employed in promoting his intereſt, the intereſts of truth and righteouſneſs, which he came to eſtabliſh on earth; He who eſteems the moſt uſeful life to be the moſt praiſeworthy, and will reward it accordingly.

The behaviour of a good man in an eminent ſtation of life is fitly enough compared to a courſe of merchandize: for as merchants, by laying out their money in trade, receive it again with profit, ſo the ſervants of God, by occupying the abilities and opportunities which he has put into their hands, improve, ſtrengthen and increaſe them; and whatever ſucceſs they have in this ſpiritual merchandize, their maſter is pleaſed to conſider it as his own, and to think himſelf enriched thereby, rejoicing infinitely in the happineſs of his creatures. Can we have a fairer or more amiable view of the deity?

The excuſe which the ſlothful ſervant made for himſelf, truly expreſſes the thoughts of wicked men. They look on Chriſt as a hard tyrannical maſter, who rigorouſly exacts what he has no title to, and who puniſhes with unreaſonable ſeverity things that are no faults at all, or but ſmall ones; and they regard his laws as ſo many infringements of their liberty, by which they are ſecluded from much innocent pleaſures. But the anſwer which the judge is ſaid to have returned, demonſtrates that all the excuſes which wicked men can make for themſelves will avail them nothing at the great day; and truly, it is not to be imagined how any man can produce before God a reaſon ſufficient to juſtify his neglect of doing good, and improving thoſe talents which are entruſted to him ſolely for that purpoſe.

The crime and puniſhment of this idle ſervant ought to be attentively conſidered by all; eſpecially by perſons addicted to pleaſure, who imagine that there is no harm in giving themſelves up to ſenſual gratifications, provided thereby they do no injury to others: for the judge of the world here ſolemnly declares, that to have done no harm, will be by no means a ſufficient plea at his bar. That a life ſpent merely in amuſements will be ſeverely puniſhed; that it is highly criminal to ſuffer the divine grace to lie buried in idleneſs, and that all God's ſervants muſt be actively good, exerting themſelves to the utmoſt in promoting his intereſt, which is no other than the happineſs of his creatures. By this indeed they acquire no merit; yet it is by this that they are qualified for the enjoyment of heaven, the gates of which Chriſt hath ſet open by his blood.

But further we may reflect, that if the ſervant who hid his talent in a napkin was reckoned unfaithful to his truſt, and puniſhed accordingly, notwithſtanding he delivered it up to his lord intire; what may they expect, who deſtroy the noble faculties beſtowed on them, or uſe thoſe temporal bleſſings as occaſions of ſin, which God intended as means for the exerciſe and improvement of grace? See more in the Reflexions on Luke xix. and for the latter part of this chapter, the note on the laſt verſe.

trayed with a kiſs, is carried to Caiaphas, and denied by Peter.

AND it came to paſs, when Jeſus had finiſhed all theſe ſayings, he ſaid unto his diſciples,

2 Ye know that after two days is *the feaſt of* the paſſover, and the Son of man is betrayed to be crucified.

3 Then aſſembled together the chief prieſts, and the ſcribes, and the elders of the people, unto the palace of the high prieſt, who was called Caiaphas,

4 And conſulted that they might take Jeſus by ſubtilty, and kill *him.*

5 But they ſaid, Not on the feaſt-*day*, leſt there be an uproar among the people.

6 Now when Jeſus was in Bethany, in the houſe of Simon the leper,

7 There came unto him a woman having an alabaſter-box of very precious ointment, and poured *it* on his head, as he ſat at *meat.*

8 But when his diſciples ſaw *it*, they had indignation, ſaying, To what purpoſe *is* this waſte?

9 For this ointment might have been ſold for much, and given to the poor.

10 When Jeſus underſtood *it*, he ſaid unto them, Why trouble ye the woman? for ſhe hath wrought a good work upon me.

Ver. 2. Mark xiv. 1. Luke xxii. 1. John xiii. 1.—V. 3. Pſ. ii. 2. John xi. 47. Acts iv. 25, &c.—V. 6. Mark xiv. 3. John xi. 1, 2. xii. 3. Ch. xxi. 17.—V. 6. John xii. 4.

Chap. XXVI. *Ver.* 1, 2. *When Jeſus had finiſhed,* &c.] See Luke xxi. 37, 38. When our Lord ſat down on the mount of Olives to foretel the deſtruction of the city, and to deliver the parables which repreſent the method of the general judgement, he was far on his way to Bethany. After the parables were pronounced, and before he departed, he thought fit to add a word or two concerning his own death. The greateſt trial that his diſciples were ever to meet with, was now approaching in their maſter's ſufferings; wherefore, to prepare them, he foretold thoſe ſufferings, together with the particular time and manner of them; and by ſo doing proved that he knew perfectly whatever was to befal him, and that his ſufferings were all voluntary and neceſſary. The preceding diſcourſes were moſt likely delivered on the Tueſday of the week in which our Lord ſuffered; and he probably delivered what we have here, that evening, which was juſt two days before the Paſchal Lamb was eaten. We do not find that any of the tranſactions of Wedneſday are recorded, beſides the general account given in the place of St. Luke above referred to. This being the laſt day of our Lord's public teaching, (Tueſday) it was more full of action than any other mentioned in the hiſtory, as will appear from the following induction of particulars. He came to Bethany ſix days before the paſſover, probably about ſun-ſetting. He rode into the city ſurrounded by the multitude the next afternoon; for when he had *looked round on all things in the temple,* after his entry, it was evening; Mark xi. 11. This happened five days before the paſſover. He went thither again from Bethany the day following; namely, four days before the paſſover, and by the way blaſted the fig-tree, and after that drove the buyers and ſellers out of the temple. Next morning, namely, three days before the paſſover, and the laſt of his public teaching, being on his way to the city, He ſpake concerning the efficacy of faith, on occaſion of the diſciples expreſſing great aſtoniſhment at ſeeing the fig-tree withered from the roots. When he appeared in the temple, the deputies, who were ſent by the council, came and aſked him concerning his authority; he anſwered them with a queſtion concerning the baptiſm of John; then ſpake the parable of the two ſons, and after that the parables of the vineyard and the huſbandmen, and of the marriage ſupper. Then he avoided the ſnare which was laid for him, in the queſtion concerning the tribute-money; confuted the doctrine of the Sadducees, concerning the reſurrection; ſhewed the ſcribe which was the greateſt commandment in the law; aſked the Phariſees whoſe ſon the Chriſt is; cautioned his diſciples to beware of the Scribes and Phariſees, againſt whom he denounced many grievous woes. When the woes were finiſhed, he obſerved the people throw their gifts into the treaſury,—probably as they worſhipped at the evening ſacrifice, and commended the poor widow for her charity. After the ſervice was over, he left the temple, and went to the mount of Olives, where he foretold the downfal of the nation, and ſpake three parables repreſenting the procedure at the general judgement. Laſt of all, he concluded the work of the day with predicting his own ſufferings. By this time it muſt have been about ſun-ſetting. He went away therefore with his diſciples to Bethany, intending to paſs the night there, at a diſtance from his enemies the Scribes and Phariſees, who were now gathered together at the high-prieſt's palace, to deliberate how they might take him, and put him to death. There was a tradition among the Jews, (ſtill extant in the Cabaliſtic books) that the people ſhould be redeemed in the days of the Meſſiah, the ſame day upon which they went out of Egypt; for though their departure from Egypt was on the fifteenth day of the month, yet they prepared for it on the fourteenth, and ate the paſſover, ſtanding, on that very day; conſequently on the very day that the paſchal lamb, the type of the great Deliverer of mankind, was eaten by the Jews, the Saviour typified by that lamb was ſacrificed for the ſins of mankind. See Macknight, Grotius, and Calmet.

Ver. 3. *Who was called Caiaphas*] See John xi. 49. Joſeph Caiaphas was made high-prieſt by Valerius Gratus, as we learn from Joſephus, Antiq. b. xviii. c. 3. and afterwards depoſed by Vitellius, ch. 6. We may infer from Acts v. 17. that Caiaphas was of the ſect of the Sadducees.

Ver. 4. *By ſubtilty*] *Surpriſe.* Wat. and Pruſſian Teſtament. See Luke xxii. 6.

Ver. 5. *Not on the feaſt-day*] Ἑορτῆ, the *feaſt*; i. e. the whole time of the ſolemnity, which laſted ſeven days. All this interval was favourable to uproars and ſeditions, on account of the vaſt concourſe of people. It is very remarkable that the Jews in this inſtance receded from their uſual cuſtom, which was to puniſh the moſt heinous criminals at this very time, that the example might be more general and diffuſive. The prieſts, however, were doubtleſs more apprehenſive of the Galileans, among whom Jeſus reſided, than of the inhabitants of Jeruſalem. However, through fear of an uproar, amongſt the people, they determined to depart from their uſual mode of proceeding. This circumſtance, therefore, affords us an illuſtrious proof of the interpoſition of the divine Providence; for the Jews having a fair opportunity offered them by the treachery of Judas, of apprehending our bleſſed Lord, relinquiſhed their intended deſign of not apprehending him on the feaſt-day, and thereby our Lord's crucifixion had a greater number of witneſſes, and fell out upon the very time when the paſchal lamb was ſlain. See Grotius, L'Enfant, and Joſeph. Antiq. b. xx. c. 4.

Ver. 6, 7. *Now when Jeſus was in Bethany*] *Now Jeſus being in Bethany.* Wat. and MS. It is not to be thought that Simon was now a *leper*; for in this caſe he would not have been ſuffered to live in a town, nor would the Jews have come to an entertainment at his houſe; but either he was once a leper, and had been cured by Jeſus, or elſe the name was given to the family, as ſome conſiderable perſon in it had formerly been a leper. The boxes here ſpoken of were called only *alabaſters*, not becauſe they were all made of alabaſter, for there were ſome of glaſs; the greateſt part of them were of a kind of alabaſter, called *onyx*, and made in the ſhape of a pyramid. It was cuſtomary among the ancients to regale their gueſts at entertainments with perfumes, odours, and chaplets of flowers, in token of reſpect; odoriferous balſams, gums, &c. were likewiſe uſed by the Jews and Egyptians to embalm their dead. Inſtead of, *very precious ointment*, ſome would render the Greek, *odoriferous balſam of great price.* See Mark xiv. 3.

Ver. 8. *But when his diſciples ſaw it*] It appears from John xii. 14. that none but Judas found fault with what this woman had done. St. Matthew hath put the *diſciples* in general, for one of the diſciples; as he ſaith elſewhere, with St. Mark, that the *thieves* reviled Jeſus Chriſt, though it is evident from St. Luke xxiii. 39. that there was but one guilty of that crime. By the figure called *enallagé*, the plural number is put for the ſingular, which Longinus mentions as an elegance in his treatiſe on the ſublime. See Joſh. vii. 1, 21. and comp. Luke xxiii. 36. John xix. 29. with Matth. xxvii. 48. and Mark xv. 36. Some have thought that Judas Iſcariot was the ſon of that Simon, in whoſe houſe the feaſt was made; But the name was ſo common, that it cannot be concluded with any certainty.

Ver. 10—12. *Why trouble ye the woman?*] This vindication of the woman ſuggeſts the reaſon why Jeſus permitted ſo expenſive a compliment to be paid to him. He told them that God had ordered it for the exerciſe and improvement of virtue, that there ſhould always be poor in the land to whom they might do good offices at any time; But if their love was not teſtified to him at that juncture, they would have no opportunity to ſhew it afterwards; becauſe he was to die within two days, for which reaſon the woman had come very ſeaſonably to anoint him for his burial; πρὸς τὸ ἐνταφιάσαι με, *corpus meum ad funus componere,—ornamentis ſepulchralibus ornare,*—"to prepare my body for its funeral:" See Mark xiv. 8. "You think, ſays our Lord, that this profuſion of precious ointment is a piece of extravagance; but if the very ſame thing was done to a dead body, none would find fault with it: For this is not only an eſtabliſhed cuſtom, but likewiſe a deed which is worthy of praiſe, eſpecially when a king is the ſubject, and ſuch this woman eſteems me. Why then ſhould the ſame action, which would be praiſe-worthy if the dead were the object, be thought blameable, when applied to the living? I have often told you and others that my death is not far off. This woman therefore has only anticipated the ſolemn office to my body, a ſhort time

11 For ye have the poor always with you; but me ye have not always.

12 For in that ſhe hath poured this ointment on my body, ſhe did *it* for my burial.

13 Verily I ſay unto you, Whereſoever this goſpel ſhall be preached in the whole world, *there* ſhall alſo this, that this woman hath done, be told for a memorial of her.

14 Then one of the twelve, called Judas Iſcariot, went unto the chief prieſts,

15 And ſaid *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of ſilver.

16 And from that time he ſought opportunity to betray him.

17 Now the firſt *day* of the *feaſt of* unleavened bread, the diſciples came to Jeſus, ſaying unto him, Where wilt thou that we prepare for thee to eat the paſſover?

18 And he ſaid, Go into the city to ſuch a man, and ſay unto him, The Maſter ſaith, My time is at hand; I will keep the paſſover at thy houſe with my diſciples.

19 And the diſciples did as Jeſus had appointed them; and they made ready the paſſover.

20 Now when the even was come, he ſat down with the twelve.

21 And as they did eat, he ſaid, Verily I ſay unto you, that one of you ſhall betray me.

22 And they were exceeding ſorrowful, and began every one of them to ſay unto him, Lord, is it I?

23 And he anſwered and ſaid, He that dippeth *his* hand with me in the diſh, the ſame ſhall betray me.

24 The Son of man goeth, as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man, if he had not been born.

25 Then Judas, which betrayed him, anſwered, and ſaid, Maſter, is it I? He ſaid unto him, Thou haſt ſaid.

Ver. 11. Deut. xv. 11. John xii. 8. See ch. xviii. 20. xxviii. 20.—V. 14. Mark xiv. 10. Luke xxii. 3. Ch. x. 4.—V. 15. Zech. xi. 12. Ch. xxvii. 3.—V. 17. Mark xiv. 12. Luke xxii. 7.—V. 20. Mark xiv. 18. Luke xxii. 14. John xiii. 21.—V. 23. Pſ. xli. 9.

time before it will be really neceſſary." This poſſibly was not the deſign of Mary; but our Saviour puts this conſtruction upon what ſhe did, that he might confirm thereby what he had ſaid to his diſciples concerning his approaching death. See ch. xx. 18. John xii. 3, &c. and the note on Deut. xv. 11.

Ver. 15. *They covenanted with him for thirty pieces of ſilver*] Judas Iſcariot, *one of the twelve*, (a circumſtance of ſuch high aggravation, that each of the Evangeliſts hath marked it out in this view) having been more forward than the reſt in condemning the woman, or, moſt probably, the only one who did ſo, thought himſelf peculiarly affronted by the rebuke which Jeſus gave. Riſing up, therefore, he went ſtraightway into the city, to the high prieſt's palace, where he found the whole council ſeaſonably aſſembled, and being in a paſſion he promiſed to put his maſter into their hands, for the reward of *thirty pieces of ſilver*, τριάκοντα ἀργύρια;—The Αργυριον is commonly ſuppoſed to have been the Jewiſh ſhekel, which, properly ſpeaking, was the denomination of a weight equal to twenty gerahs, (Exod. xxx. 13.) each weighing ſixteen barley corns. The ſhekel therefore was equal to the weight of 320 barley corns, or half a Roman ounce, conſequently in ſilver was equal to two ſhillings one farthing and a half ſterling. *Thirty ſhekels* were the price of a ſlave. See Zech. xi. 13. It deſerves to be remarked that Judas did not fix this price himſelf, but the Jewiſh Sanhedrim; and therefore, as it was the very price predicted by a prophet, no colluſion could be ſuſpected between Chriſt and his diſciples, to make an appearance of his reſembling the Meſſiah in ſuch circumſtances, as otherwiſe he might not have reſembled him. This price was fixed by his enemies, who would have done all they could to prevent any reſemblance between the circumſtances of our Lord's life, and thoſe which were foretold of the life of the Meſſiah. It was choſen above all other prices, to ſhew their enmity, and to diſgrace the character of Chriſt, as it was the price and ranſom of the meaneſt ſlave: But their malice counter-acted itſelf; and the circumſtance which they pitched upon to vilify our Lord's character, ſerved to exalt and ennoble it, by ſhewing him really to be the perſon of whom the prophet had ſpoken. As the treachery of Judas Iſcariot muſt raiſe the aſtoniſhment of every reader, who has any juſt notion of our Lord's character, ſome particular conſiderations will be found at the end of this chapter reſpecting the motives which ſwayed him to be guilty of ſuch an atrocious crime, and the circumſtances which attended it.

Ver. 17, 18. *Now the firſt day of the feaſt*, &c.] We learn from Mark xiv. 12. and Luke xxii. 7. that this was done the very day on which the paſchal lamb was killed; for though the feaſt of unleavened bread did not, properly ſpeaking, begin till the 15th of April, (ſee Lev. xxiii. 5. Numb xxviii. 16, 17.) yet they began to abſtain from leavened bread on the evening of the 14th day, Exod. xii. 18. The paſſover [το πάσχα] means the *paſchal lamb*; for the word is often uſed to denote the *lamb* itſelf, which was killed and eaten during the celebration of this ſolemnity. *Into the city*, means Jeruſalem, by way of eminence. The phraſe *to ſuch a man*, implies that Jeſus named the perſon to whom they were ſent; though the Evangeliſts have not thought it of importance to mention his name. See Mark xiv. 13. and Luke xxii. 10. *My time is at hand*, ſeems to mean, "the time of my ſufferings and death;" for every body knew that the time of eating the paſſover was near. *I will keep the paſſover*, means, "I will eat the paſchal lamb." It was cuſtomary for the inhabitants of Jeruſalem to prepare rooms, tables, &c. for ſtrangers to celebrate this feſtival; at which time, as appears by the Talmudiſts, the houſes were not to be lett, but were of common right for any one to eat the paſſover in: So that there would have been nothing extraordinary in the orders which our Lord gave his diſciples, to make ready the paſchal ſupper, though he had not ſpecified the perſon, which, however, he moſt probably did; the Jews uſed to prepare the place in which they intended to eat the paſſover the night before, as they do at preſent. Their chief ſolicitude in their preparation conſiſts in ſearching after any leavened bread, and their ſcrupulouſneſs goes ſo far, as to pick up the leaſt crumb they can find. After this they make the beds or couches on which they recline, furniſh their room, and dreſs their meat. See the notes on Exod. xii. L'Enfant's Introduction, and Calmet's Dictionary under the word PASSOVER.

Ver. 20. *Now when the even was come*] When the Jews celebrated the paſſover, they aſſembled together, from ten to twenty in number, at ſome private houſe, where, after they had waſhed their feet, they ſat, or more properly ſpeaking, laid down, and ate the lamb with unleavened bread. After this repaſt was finiſhed, they waſhed again, and lying down the ſecond time, they had for the ſecond courſe, a diſh of ſallad, conſiſting of bitter herbs, into which they put a kind of ſauce named *Haroſeth*, made of palm-tree branches, or raiſins and berries, bruiſed and mixed with vinegar and ſeaſoning, to repreſent the clay of which their fathers made bricks in Egypt; for *Haras*, is the Hebrew word for a *brick*. Then the maſter of the family, dividing the bread into two parts, is ſaid to have bleſſed one of them in the following form of words: "Bleſſed be thou, Lord our God, the king of the whole world, in the eating of unleavened bread;" but he hid the other part under the napkin till the feaſt was ended. Afterwards, he took the piece of bread which was hidden, and having divided it into as many parts as there were perſons preſent, diſtributed to every one of them, uſing theſe words; "This is the bread of affliction which our fathers ate in the land of affliction. Let him that is hungry come, and eat the paſſover; let him that hath need come, and eat the paſſover." Then taking the cup, he firſt taſted it himſelf, and afterwards preſented it to each of them, ſaying, "Bleſſed be thou, O Lord, who haſt created the fruit of the vine." We ſhould obſerve, that after eating the unleavened bread and bitter herbs, one of the younger perſons preſent, (generally a child) aſked the reaſon of what was peculiar in that feaſt, according to Exod. xii. 26. which introduced the *Haggadah*, i. e. the ſhewing *forth* or *declaration* of it: in alluſion to which we read of *ſhewing forth the Lord's death*, 1 Cor. xi. 26. After theſe things they ſung Pſalm cxiii. and the five Pſalms following, which they called The great Hallelujah; and thus the feaſt ended. See the author's above quoted, Joſephus's war, b. vi. ch. ix. and the *Religious Ceremonies*, vol. i. p. 215.

Ver. 23. *He that dippeth his hand with me*, &c.] Grotius and others think this implies that Judas had placed himſelf ſo near his maſter, as to eat out of the ſame diſh with him; but their way of lying on couches at meat, muſt have made it inconvenient for two or more perſons to eat in that manner. It is more probable that the diſciples being in the deepeſt diſtreſs, had left off eating; only Judas, to conceal his guilt, continued the meal, and was dipping his meat into the *Haroſeth*, or thick ſauce beforementioned, when Jeſus happened to be putting his into it; which ſauce, according to cuſtom, was ſerved up in a ſeparate diſh. See on John xiii. 26.

Ver. 24. *The Son of man goeth*] *Is going indeed*, i. e. is departing, or near his death. Heylin.

Ver. 25. *Thou haſt ſaid*] This expreſſion is equivalent to a poſitive aſſertion, both in ſacred and profane authors. Compare ver. 64, with Mark xiv. 62. The firſt time Jeſus Chriſt diſcovered that he ſhould

be

26 And as they were eating, Jeſus took bread, and bleſſed *it*, and brake *it*, and gave *it* to the diſciples, and ſaid, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, ſaying, Drink ye all of it;

28 For this is my blood of the new teſtament, which is ſhed for many, for the remiſſion of ſins.

Ver. 26. Mark xiv. 22. Luke xxii. 19. 1 Cor. xi. 23, 24. Many Greek copies have, *gave thanks.*—V. 27. Mark xiv. 23.—V. 28. See Exod. xxiv. 8. Jer. xxxi. 31. Ch. xx. 28. Rom. v. 15.

be betrayed, he only told it in John's ear that *Judas* was to be the author of that atrocious villainy. John told it to Peter; but the reſt knew nothing of it. Now Jeſus plainly points him out.

Ver. 26. *And as they were eating, Jeſus took bread*] After they *had done eating*, &c. Jeſus Chriſt inſtituted the holy communion, after the paſchal feaſt. See Luke xxii. 20. and 1 Cor. xi. 25. This paſſage might otherwiſe be rendered, *as they were yet eating*. The loaves of the Jews were round, flat, thin, and conſequently very eaſy to break. The word *it*, is not in the original; for which reaſon and becauſe St. Luke in the parallel paſſage uſes the word εὐχαριστήσας, *giving thanks*, many are of opinion, that the word *God* ſhould be ſupplied in this place;—*he bleſſed God*. The Jews, as appears from the Talmudiſts and Philo, never ate bread, or received wine, without having firſt returned their thanks and praiſes to God their Creator. Maimonides and other rabbies tell us, that it was a rule among the Jews, at the end of the ſupper, to take a piece of the lamb for the laſt thing they ate that night. If this cuſtom was as old as Chriſt's time, it would make this action ſo much the more remarkable; it would plainly ſhew that the bread here diſtributed was a very diſtinct thing from the meal they had been making together, and might be, in the firſt opening of the action, a kind of ſymbolical intimation that the Jewiſh paſſover was to give way to another and nobler divine inſtitution. Our Lord having taken the bread and broken it, gave it to his diſciples, ſaying, *Take, eat, this is my body*; that is, "This is the repreſentation of my body broken on the croſs." This is agreeable to the ſtyle of the ſacred writers. See Gen. xl. 12, 18. xli. 26, 27. Dan. viii. 20. Gal. iv. 25. Rev. i. 20. and laſtly, Exod. xii. 11. where, after God hath ſpoken of the paſchal lamb, he ſays, *This is the Lord's paſſover*. Now our Saviour, ſubſtituting the holy communion to the paſſover, follows the ſtile of the old teſtament, and uſes the ſame expreſſions as the Jews were wont to uſe at the celebration of the paſſover. The word σῶμα, which is uſed in the original, ſignifies properly a dead body, without blood. Thus the Jews were uſed to call the lamb, which they ate at the paſchal ſupper, "the body of the lamb." The Syriac tranſlator has rendered the original word by one ſignifying *a dead carcaſe*. Several fathers of the church, inſtead of *this is my body*, have tranſlated, *this is my fleſh*: It is very plain that Jeſus Chriſt meant it ſo, ſince he makes mention of the effuſion of his own blood. See L'Enfant's Introduction, p. 135. Bp. Warburton obſerves, after Dr. Cudworth, that the laſt ſupper was of the nature of *feaſts upon ſacrifice*, in which feaſts the very *body* ſacrificed was eaten Now as this rite was inſtituted and firſt celebrated by the very perſon who was offered up for our redemption, the introduction muſt needs *precede* the ſacrifice; of neceſſity therefore ſome *ſymbolic elements* muſt be given, to be received by the participants, inſtead of the very body and blood; but as the fleſh of the animal ſacrificed was the meat eaten in the *feaſt after the ſacrifice*, the ſymbolical elements of *bread and wine* are naturally, properly, and elegantly called *his body and blood*. But if, as in fact was the caſe, the ſame wiſdom thought proper, in conformity to ancient religious cuſtoms, to intimate this only by the *occaſion* and through the *words* of the inſtitution, then the figurative expreſſion of body and blood became neceſſary, theſe only being fully declarative of the nature of the rite: and as a *feaſt upon ſacrifice* made the uſe of the terms *body* and *blood* to be neceſſary; ſo on the other ſide, the terms *body* and *blood* ſhew this rite to have been a feaſt upon ſacrifice. On the whole, we have indeed no conception how divine wiſdom could contrive a more natural, proper, and elegant way of acquainting his diſciples, that the rite now inſtituted was of the nature of a feaſt upon ſacrifice, than by terming the elements of *bread and wine* communicated, his *body and blood*. Thus doth the eſtabliſhment of the ſpecific nature of this rite ſerve to remove a difficulty which hath long embarraſſed all the ſeveral oppoſers of the doctrine of *tranſubſtantiation*, by ſhewing that the figurative words of the inſtitution are eaſy, natural, elegant and neceſſary. An eminent Catholic biſhop hath indeed ſaid, that the Proteſtants have but lamely juſtified the *figure* of *this is my body*, by thoſe other of *I am the vine*,—*I am the door*; and his reaſon is ſolid: "Jeſus, ſaith he, in the inſtitution of this rite, was neither propounding a parable, nor explaining an allegory." But when he would have us infer from hence that there could be no other occaſion *for ſuch a figure*, he impoſes his uſual art upon us. He would not ſpeak out; he knew there were other occaſions, ſuch as the *declaring the nature of a rite*, which was the caſe in queſtion. But he would cut off our way to this by ſuppoſing it to be allowed on all hands, "that the words are detached and ſeparate from all other diſcourſe;—that there is no leading preparation." Now this we have ſhewn to be an abſolute falſhood; the *leading preparation* was a plain one, it was the *paſchal lamb*. The preceding *diſcourſe* was an affecting one; it was the mention of Chriſt's approaching *death* and *ſufferings*: therefore the words do not carry their whole meaning with themſelves, but refer to things preceding and exterior. This peculiarity ſerves a ſtill further and greater end. It is conſtrued to be declarative of the true nature of the death and ſufferings of Chriſt. That his death on the croſs was a *ſacrifice* for the ſins of the world, had been always held a part of the Catholic doctrine, founded on the expreſs declarations of Scripture; but thoſe ſects who oppoſe the doctrine of a real *redemption*, have always ſtriven to evade the notion of a real ſacrifice, as that on which the doctrine of redemption is founded, upon pretence that the Scripture expreſſions of Chriſt's *ſacrifice* were only figurative and alluſory. Now if the laſt ſupper, the rite which commemorates the death of Chriſt, be of the nature of *feaſts upon ſacrifice*, it is ſelf-evident that the death itſelf was a *real ſacrifice*, and not merely called ſo by converſion of terms, or accommodation of ideas. As it was contrived to declare the real nature of Chriſt's death, ſo it likewiſe ſerved this further purpoſe,—a purpoſe of great importance—to declare *the abolition of ſacrifices in revealed religion*. For if in the moſt ſolemn act of worſhip, where a *ſacrifice* always took place, a *commemoration only of a ſacrifice* is celebrated, it is plain all ſacrificial rites are excluded from that religion, and (if that religion be the completion of the diſpenſation) conſequently *aboliſhed*. The ſacrifice on the croſs does indeed in its nature aboliſh all thoſe Jewiſh ſacrifices, which evidently prefigured it; but to be aſſured of the abolition of ſacrifice in general, ſome more expreſs declaration, like what we find in this ſignificant rite, ſeemed to be expedient. See his "Principles of Religion." vol. ii. ſerm. x.

Ver 27, 28. *And he took the cup*] We learn from Jewiſh writers, that the wine was mixed with water on theſe occaſions; and from the firſt fathers, that the primitive Chriſtians adopted this cuſtom. He bleſſed the cup, according to the uſual method mentioned in the note on ver. 20. Hence the cup itſelf is named the *cup of bleſſing*. It was cuſtomary at the feaſts on ſacrifice, to make uſe of the ceremony of drinking, as a token of every one's entering into covenant with the Deity to whom the ſacrifice was offered; from whence we ſee the propriety of Chriſt's ordering all the diſciples to drink of the cup. As the words *this is my body* ſignify, "This is the repreſentaion of my body," ſo the words *this is my blood of the new covenant*, muſt ſignify, "this is the repreſentation of my blood of the new covenant." And by the ſame rule, that difficult expreſſion, 1 Cor. xi. 27. *Guilty of the body and blood of the Lord*, undoubtedly ſignifies, "guilty of profaning the repreſentation of the body and blood of the Lord." Wherefore Chriſt's meaning in the paſſage before us was this, "All of you, and all my diſciples in all ages, as *many* as ſhall believe, whether Jews or Gentiles, muſt drink of this cup, becauſe it repreſents my blood ſhed for the remiſſion of mens ſins; my blood, in which the new covenant between God and man is ratified; my blood therefore of the new covenant." So that this inſtitution exhibits to your joyful meditation the grand foundation of mens hopes, and perpetuates the memory of the ſame to the end of the world. Every ſacrifice conſiſted of two parts, of fleſh and blood; the moſt conſiderable part of the ſacrifice was the blood. See Lev. xvii. 11. and Exod. xxiv. 8. The firſt covenant was ratified with blood. It is ſaid of the blood of the ſacrifices in the place juſt quoted from Exodus, *This is the blood of the covenant*. See 1 Macc. vi. 34. Theſe words of inſtitution relative to the *cup* ſhew, that it is a primary end of this ſervice to bring to the devout remembrance of Chriſtians the death of their Maſter, as the foundation of the remiſſion of their ſins; and in ſhort, the whole mercy of the new covenant, as founded on the ſhedding of his blood; therefore they greatly err who make the keeping up the memory of Chriſt's death in the world as a ſimple fact, the only end of the Lord's ſupper. Dr. Doddridge, upon this ſubject, obſerves very well, "I apprehend this ordinance of the *euchariſt* to have ſo plain a reference to the *atonement* and *ſatisfaction of Chriſt*, and to do ſo ſolemn an honour to that fundamental doctrine of the church, that I cannot but believe, that while this ſacred inſtitution continues in the church, (as it will undoubtedly till the end of the world) it will be impoſſible to root that doctrine out of the minds of plain humble Chriſtians, by all the little artifices of ſuch forced and unnatural criticiſms as thoſe are by which it has been attacked. Unprejudiced and honeſt ſimplicity will always ſee the analogy this ordinance has to *eating the fleſh of the Son of God*, and *drinking his blood*, and will be taught by it, to feed on him as the *Lamb that was ſlain*, by the gracious appointment of God, to *take away the ſin of the world*. The enemies of this heart-reviving truth might as well hope to pierce through a coat of mail with a ſtraw, as to reach ſuch a truth, defended by ſuch an ordinance as this, with any of their trifling ſophiſtries." A very able friend has favoured me with the following remarks on the words, *This is my body*—*This is my blood*, in the paſſage before us. "Strange, ſays he, have been the inferences which the Romaniſts have pretended to draw from theſe and ſome other paſſages of Scripture of the like import, namely, that the elements of bread and wine are each of them actually tranſubſtantiated into the whole natural body and blood of our Saviour Jeſus Chriſt; but it may reaſonably be aſked, why theſe perſons endeavour to impoſe ſuch an unwarrantable ſignification on the above terms, while at the ſame time they deny that other parts of the ſacred writ, which are expreſſed in the like words, (ſee 1 Cor. xii. 27. Epheſ. i. 22, 23.) can ever be admitted to have any ſuch meaning? However, to ſpeak more directly to the point, certain it is, that the above doctrine can-

29 But I ſay unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had ſung an hymn, they went out into the mount of Olives.

31 Then ſaith Jeſus unto them, All ye ſhall be offended becauſe of me this night: for it is written, I will ſmite the ſhepherd, and the ſheep of the flock ſhall be ſcattered abroad.

32 But after I am riſen again, I will go before you into Galilee.

33 Peter anſwered and ſaid unto him, Though all *men* ſhall be offended becauſe of thee, *yet* will I never be offended.

34 Jeſus ſaid unto him, Verily I ſay unto thee, That this night before the cock crow, thou ſhalt deny me thrice.

35 Peter ſaid unto him, Though I ſhould die with thee, yet will I not deny thee. Likewiſe alſo ſaid all the diſciples.

36 Then cometh Jeſus with them unto a place called Gethſemane, and ſaith unto the diſciples, Sit ye here, while I go and pray yonder.

Ver. 29. Luke xxii. 18. Acts x. 41.—V. 30. Mark xiv. 26. Or, *pſalm.*—V. 31. Mark xiv. 27. John xvi. 32. Ch. xi. 6. Zech. xiii. 7.—V. 32. Ch. xxviii. 7, 10, 16. Mark xiv. 28. xvi. 7.—V. 34. John xiii. 38.—V. 36. Mark xiv. 32. Luke xxii. 39. John xviii. 1.

not be contained in the places under conſideration, as it is impoſſible to be true in the very nature of the thing. This muſt evidently appear, from the following abſolute contradictions, which, among many others, the tranſubſtantiation in queſtion neceſſarily implies, and to which it is obvious the moſt unlimited power can never give a being. That the ſame numerical body which has invariably exiſted for more than ſeventeen hundred years, does often at this time *begin to be*;—that the body of Chriſt is formed out of a particular ſubſtance, which never had a being till many centuries after the ſaid body had unchangeably exiſted in full perfection;—that the body aforeſaid does at once exiſt in its own proper form, and not in its own proper form; that the ſaid body is at one and the ſame moment of time both greater and leſs than itſelf, (the ſize of an ordinary man, and yet no larger than a grain of ſand;) that the above body is remote and diſtant from itſelf; that it *is* where it *is not*; that it is at once plainly ſeen and not ſeen by the ſame perſons; that it is in real motion, while at abſolute reſt; that it comes where it was not before, and never comes to ſuch place at all; that it is always in a glorified ſtate, incapable of the leaſt injury or defilement, and yet is ſometimes not only eaten by the moſt contemptible vermin, but likewiſe totally immerſed in the worſt filthineſs. Theſe obſervations abundantly demonſtrate the falſhood of the tenet above-mentioned; And with regard to the phraſes, *this is my body—this is my blood*, it is to be obſerved, that they are ſomewhat figurative; their preciſe meaning is, "This is ſymbolically, repreſentatively, interpretatively, or in effect, my body—my blood." Thus 1 Cor. x. 3, 4. manna is affirmed to have been *ſpiritual meat*, and water *ſpiritual drink*, and the drinkers of the ſame are ſaid to have *drank Chriſt*; that is, not literally, but ſymbolically, and in divine conſtruction. In Exod. vii. 1. Moſes is declared to have been *made a God to Pharaoh*, i. e. repreſentatively. So Matth. xix. 6. man and wife are aſſerted to be *one fleſh*, i. e. are conſidered in that view by Almighty God. In 1 Cor. vi. 11, 17. he that is joined to the Lord, is affirmed to be *one ſpirit* [with him,] i. e. in divine eſtimation; and 1 Cor. xii. 22, 23. the church is ſaid to be *the body of Chriſt*, and the ſeveral individuals which compoſe it, *members in particular*, i. e. not corporeally ſo, but myſtically, according to to the eſtabliſhed rules of the Chriſtian œconomy. The doctrine therefore contained in the paſſages under examination is, that by divine appointment the ſacred elements do, in their uſe, actually ſignify, ſtand for, and repreſent the *body of Chriſt*, as broken upon the croſs, and his blood as ſhed there for our ſins; and likewiſe do really exhibit Chriſt himſelf, with all his benefits, ſo that every worthy partaker of the ſame does certainly receive Chriſt, with all the advantages of his undertaking for mankind; that is to ſay, Chriſt is made his, and he is made a miniſter of Chriſt's myſtical body, by a divine conſtructional union; all his ſins are forgiven, in conſequence of Chriſt's death; his title to heaven is ſecured by virtue of Chriſt's obedience; he is endued with the Holy Spirit, to ſanctify his nature, and reſtore the divine likeneſs to his, and finally is intitled to a glorious reſurrection at the laſt day. Such is the true interpretation of the foregoing controverted ſentences; which at the ſame time that it correſponds with the analogy of faith, is likewiſe agreeable to the ſentiments of the beſt divines, both primitive and reformed. See Waterland on the Euchariſt, ch. 3, 6, 7, 8, 9, and 10."

Ver. 29. *But I ſay unto you*] *Moreover I ſay*, &c. Wat. and MS. In Luke xxii. 18. our Lord made the ſame declaration concerning the paſſover cup. Hence we gather his meaning, upon the whole, to have been this; that he would neither partake of the paſſover, nor of the ſacrament, till he had the ſatisfaction to ſee the things ſignified by theſe inſtitutions fulfilled in the Goſpel diſpenſation, which therefore was nigh at hand. See on Mark xiv. 25. Or we may interpret the words in a more general ſenſe, thus; that he would not partake of any joy, till he rejoiced with them in the communications of the Holy Spirit, which were to be beſtowed plentifully on them as ſoon as the Goſpel diſpenſation began. If the reader refers to the note on John xiii. 34. he will find it proved that the word *new*, applied to a ſubject, often ſignifies in Scripture *excellence* and *truth*, conſequently the ſubſtance repreſented by any emblematical ſhadow. Dr. Clarke paraphraſes the preſent verſe thus: "I will have the Jewiſh paſſover commemoration no longer continued; but the things of which theſe were the figures, ſhall now be fulfilled and accompliſhed in the kingdom of the Meſſiah." See L'Enfant, and Whitby.

Ver. 30. *And when they had ſung an hymn*] This is thought by ſome to have been one of the Pſalms uſed at the paſchal feaſt, ſee on ver. 20. though Grotius and others are of opinion that it poſſibly was ſome other hymn more cloſely adapted to the celebration of the euchariſt. The mount of Olives ſtood over-againſt the temple of Jeruſalem, about fifteen ſtadia from the city. Our Lord uſually retired thither after having taught in the temple.

Ver. 31, 32. *All ye ſhall be offended*, &c.] That is, "You ſhall loſe all ſenſe of your duty, as diſciples, and ſeeing me in a condition inconſiſtent with the vulgar idea of the Meſſiah, ſhall leave me to the cruelties of mine enemies." This was a remarkable completion of Zech. xiii. 7. See the note. Our Lord might uſe this as a proverbial expreſſion, *I will ſmite the ſheep*, &c. but it being ſo remarkably accompliſhed in him above all others, eſpecially as he was the great Shepherd of ſouls, as he was deſcribed under that image in the Old Teſtament, and had aſſumed the title peculiarly to himſelf;—his diſciples could not but conſider this circumſtance as a proof of his being the Meſſiah. No ſooner did Jeſus mention the offence which his diſciples were to take at his ſufferings, than, to ſtrengthen their faith, he told them of his reſurrection, as well as of the particular place where they ſhould ſee him after He was riſen. An appointment to meet in ſo large a region as Galilee would, without this, have been of very little uſe; and ch. xxviii. 16. expreſly declares ſuch an appointment. We do not know the exact place, but we there learn that it was a certain mountain; probably it might be near the ſea of Tiberias, not only becauſe we find Chriſt on the borders of that ſea after his reſurrection, John xxi. 1. but alſo becauſe, as he had reſided there longer than any where elſe, he had no doubt the greateſt number of his diſciples thereabouts; and it lay pretty near the centre of his chief circuits, and therefore muſt be moſt convenient, eſpecially for thoſe beyond Jordan, where many had of late believed in him. See John x. 40, 42. The angel repeats the words of the 33d verſe to the diſciples who viſited our Saviour's tomb, ch. xxviii. 7. The words *go before*, allude to the image of the ſhepherd in the preceding verſe, it being the cuſtom of the eaſtern ſhepherds to precede their flocks. See Doddridge, L'Enfant, and John x. 4.

Ver. 33—35. *Peter anſwered*, &c.] St. Peter, no doubt, was ſincere in this proteſtation which he made; nevertheleſs, he was greatly to blame for not paying a due attention to his maſter's repeated predictions concerning his fall, (See Luke xxii. 31. and John xiii. 38.) for the preference which he gave himſelf above his brethren, and for depending upon his own ſtrength, inſtead of begging aſſiſtance of Him from whom all human ſufficiency is derived. The 34th verſe is expreſſed differently by St. Mark, who repreſents our Lord as ſaying, *before the cock crow twice*, &c. and from ch. xiii. 35. of that Goſpel it appears, that one of the four watches of the night was named *the cock crowing*: Now as this ended with the ſecond crowing, *before the cock crow*, is equivalent to *before the cock crow twice*, both ſignifying, "before the expiration of the watch called the *cock crowing*;"—at three in the morning, when the cock commonly crows the ſecond time. Or we may ſuppoſe that this expreſſion in the three hiſtorians is elliptical; and that the *twice* is underſtood, and muſt be ſupplied. See examples of this kind of ellipſis, on John xiii. 36.

Ver. 36. *Unto a place called Gethſemane*] Reland thinks *Gethſemane* was a particular ſpot in the mount of Olives. But its ſituation, like that of ſome other places, mentioned in the Goſpel, has been ſettled by conſidering the deſcription of a particular Evangeliſt only, without comparing their accounts together. From John xiv. 31. it appears, that Jeſus went out with his diſciples immediately after he had pronounced the conſolatory diſcourſe; for at the concluſion of it he ſaid to them, *Ariſe, let us go hence*; and conſidering the ſubject of the next ſermon, *I am the true vine*, &c. it is probable, he was in the mount of Olives, among the vines, when he ſpake that parable, it being his manner to preach from ſuch ſubjects as were at hand. Here alſo he delivered the diſcourſe and prayer recorded John xvi. xvii. Accordingly, when he prayed, ch. xvii. 1. it is ſaid he *lifted up his eyes to heaven*; a circumſtance which ſeems to imply, that he was then in the open air. His *coming down* from the mount of Olives is expreſſed indeed by the word ἐξελθὼν, John xviii. 1. which has led moſt

37 And he took with him Peter, and the two ſons of Zebedee, and began to be ſorrowful, and very heavy.

38 Then ſaith he unto them, My ſoul is exceeding ſorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, ſaying, O my Father, if it be poſſible, let this cup paſs from me: nevertheleſs, not as I will, but as thou *wilt*.

40 And he cometh unto the diſciples, and findeth them aſleep, and ſaith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the ſpirit indeed *is* willing, but the fleſh *is* weak.

42 He went away again the ſecond time, and prayed, ſaying, O my Father, if this cup may not paſs away from me, except I drink it, thy will be done.

43 And he came and found them aſleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, ſaying the ſame words.

45 Then cometh he to his diſciples, and ſaith unto them, Sleep on now, and take *your* reſt: behold, the hour is at hand, and the Son of man is betrayed into the hands of ſinners.

46 Riſe, let us be going: behold, he is at hand that doth betray me.

47 And while he yet ſpake, lo, Judas one of the twelve came, and with him a great multitude with ſwords and ſtaves from the chief prieſts and elders of the people.

48 Now he that betrayed him, gave them

Ver. 37. Ch. iv. 21. John xii. 27.—V. 39. John xviii. 1, 2. Mark xiv. 36. Luke xxii. 42. Hebr. v. 7. John xii. 27. Ch. xx. 22.——V. 41. Mark xiii. 33. Epheſ. vi. 18.—V. 47. Mark xiv. 43. Luke xxii. 47. John xviii. 3.

readers to imagine, that by ſome accident or other they were hindered from leaving the houſe till then, notwithſtanding Jeſus had ordered them to ariſe and go away with him before he preached the conſolatory diſcourſe: The anſwer is, that ἐξῆλθε, being a general term, may be applied with propriety to one's going out of an incloſed field, or mount, as well as to his going out of an houſe; and though St. Luke ſeems to connect what happened in the mountain with the tranſactions in the gardens, ch. xxii. 39—41. omitting their going to Gethſemane from the mountain; it ſhould be conſidered that St. Matthew and St. Mark mention it particularly, and that the difficulty ariſing from St. Luke's connection is no greater, on ſuppoſition that Gethſemane was in the valley at the foot of the mountain, than on ſuppoſition that it was in the mountain itſelf. The truth is, there are many inſtances of this kind of connection to be met with in the Goſpels. It may be allowed then that Jeſus came down from the mount of Olives with his diſciples, croſſed the brook Cedron, which ran through the valley, and ſo entered the garden of Gethſemane, which therefore lay between the brook Cedron and the city: Probably it belonged to ſome of the country-ſeats, with which the fields round the metropolis were beautified. The word *Gethſemane* in Hebrew ſignifies the *valley of fatneſs*. The garden probably had its name from its ſoil and ſituation; with ſome peculiar reference whereto, ſome have rendered it, *torcular olei,—a vat of oil.* See Iſai. lx. 3. Macknight, and Univ. Hiſt. vol. 10. It deſerves to be remarked, that the words which our Saviour here uſes to his diſciples, are the words of Abraham to his ſervants, when he went to offer up Iſaac, the great type of our Redeemer. See Gen. xx. 5. in the LXX.

Ver. 37. *He took with him Peter*, &c.] Theſe diſciples were admitted to the moſt ſtriking circumſtances of our Lord's conduct: They were preſent when he raiſed Jairus's daughter; they were preſent at his transfiguration; and were now made witneſſes of his agony, the reſt of his diſciples being left at the entrance of the garden, to watch the approach of Judas and his company. See the note on ch. xvii. 1.

Ver. 38. *My ſoul is exceeding ſorrowful*] The words uſed here, and in the latter part of ver. 37. by our tranſlators, are very flat, and fall extremely ſhort of the emphaſis of thoſe terms in which the Evangeliſt deſcribes this aweful ſcene; for λυπεῖσθαι, rendered, *to be ſorrowful*, ſignifies, *to be penetrated* with the moſt lively and piercing ſorrow, and ἀδημονεῖν, rendered, *to be very heavy*, ſignifies to be quite depreſſed, and almoſt overwhelmed with the load. St. Mark expreſſes it, if poſſible, in a more forcible manner; for ἐκθαμβεῖσθαι, ch. xiv. 33. imports the moſt ſhocking mixture of terror and amazement; and περίλυπος, *exceeding ſorrowful*, in this verſe intimates, that he was ſurrounded with ſorrow on every ſide, ſo that it broke in upon him with ſuch violence, that, humanly ſpeaking, there was no way to eſcape. Dr. Doddridge tranſlates and paraphraſes the paſſage thus: "*He began to be in* a very *great* and viſible *dejection*, *amazement, and anguiſh of mind*, on account of ſome painful and dreadful ſenſations, which were then impreſſed upon his ſoul by the immediate hand of God. *Then* turning to his three diſciples, *he ſays to them*, *My ſoul is ſurrounded* on all ſides, *with* an extremity of anguiſh and *ſorrow*, which tortures me *even* almoſt *unto death*; and I know that the infirmity of human nature muſt quickly ſink under it, without ſome extraordinary relief from God: While therefore I apply to him, do you *continue here, and watch*:"—And had they done this carefully, they would ſoon have found a rich equivalent for their watchfulneſs in the eminent improvement of their graces, by this wonderful and inſtructive ſight. Dr. More truly obſerves, that Chriſt's continued reſolution, in the midſt of theſe agonies and ſupernatural horrors, was the moſt heroic that can be imagined, and far ſuperior to valour in ſingle combat, or in battle; where, in one caſe the ſpirit is raiſed by natural indignation, and in the other by the pomp of war, the ſound of martial muſic, the example of fellow-ſoldiers, &c. See More's Theological works, p. 38. and Pſ. cxvi. 3.

Ver. 39. *And fell on his face*] The human nature of our Lord being now burdened beyond meaſure, he found it neceſſary to retire and to pray, that if it was poſſible, or conſiſtent with the ſalvation of the world, he might be delivered from the ſufferings which were then lying on him; for, that it was not the fear of dying on the croſs, which made him ſpeak and pray in the manner here related, is evident from this conſideration, that to ſuppoſe it would be to degrade our Lord's character infinitely. Make his ſufferings as terrible as poſſible, cloath them with all the aggravating circumſtances imaginable, yet, if no more is included in them but the pains of death, for Jeſus,—whoſe human nature was ſtrengthened far beyond the natural pitch, by its union with the divine,—to have ſhrunk at the proſpect of it, would ſhew a weakneſs, to which many of his followers were ſtrangers, who encountered more terrible deaths without the leaſt emotion. Our Lord firſt kneeled and prayed, as St. Luke tells us, ch. xxii. 41. then, in the vehemence of his paſſion, he fell on his face, and ſpake the words recorded both by St. Matthew and St. Mark; in the mean time his prayer, though moſt fervent, was accompanied with expreſſions of the utmoſt reſignation. See Macknight, and Calmet.

Ver. 40, 41. *And he cometh*, &c.] It was now very late in the evening; for after ſupper, Chriſt had made his diſciples a long diſcourſe, from John, ch. xiv. to xvii. and beſides they were oppreſſed and ſtupified with ſorrow. See Luke xxii. 45. Our Lord ſpeaks to Peter in particular, who was ſo forward to boaſt that he would follow his maſter even unto death. Every one is apt to flatter himſelf, when he is out of danger, that he can eaſily withſtand temptations; but without a particular care and watchfulneſs, the paſſions are generally found to prevail over reaſon at the ſight of danger. Archbp. Tillotſon very juſtly and beautifully obſerves, that ſo gentle a rebuke, and ſo kind an apology as we read in theſe verſes, were the more remarkable, as our Lord's mind was now diſcompoſed with ſorrow, ſo that he muſt have had the deeper and tenderer ſenſe of the unkindneſs of his friends: And alas! how apt are we, in general, to think affliction an excuſe for peeviſhneſs, and how unlike are we to Chriſt in that thought, and how unkind to ourſelves, as well as our friends, to whom in ſuch circumſtances, with our beſt temper, we muſt be more troubleſome than we could wiſh. See L'Enfant, and Archbp. Tillotſon's ſermons, vol. 2.

Ver. 44. *Saying the ſame words*] It is plain, by comparing ver. 39, and 42. that the words were not intirely the ſame; and it is certain that λόγος often ſignifies *matter*; ſo that no more appears to be intended than that he prayed to the ſame purpoſe as before. The reader, by referring to Luke xxii. 43, 44. will find a more diſtinct account of this aſtoniſhing ſcene.

Ver. 45. *Sleep on now*, &c.] Dr. Waterland reads this interrogatively, *Do you ſleep on ſtill, and take repoſe?* See Luke xxii. 46. This is a reproof which very well agrees with ver. 40, 41. and the words following that paſſage. *Into the hands of ſinners*, means of the Gentiles, according to the ſtile of the Hebrews, (See Gal. ii. 15. Heb. xii. 3.) of which ſort were the ſoldiers whom Judas brought along with him, John xviii. 3.

Ver. 38. *He that betrayed him, gave them a ſign*] The ſoldiers having perhaps never ſeen Jeſus before, and it being now night, and

there

a ſign, ſaying, Whomſoever I ſhall kiſs, that ſame is he: hold him faſt.

49 And forthwith he came to Jeſus, and ſaid, Hail, maſter; and kiſſed him.

50 And Jeſus ſaid unto him, Friend, wherefore art thou come? Then came they and laid hands on Jeſus, and took him.

51 And behold, one of them which were with Jeſus, ſtretched out *his* hand, and drew his ſword, and ſtruck a ſervant of the high prieſt's, and ſmote off his ear.

52 Then ſaid Jeſus unto him, Put up again thy ſword into his place: for all they that take the ſword, ſhall periſh with the ſword.

53 Thinkeſt thou that I cannot now pray to my Father, and he ſhall preſently give me more than twelve legions of angels?

54 But how then ſhall the ſcriptures be fulfilled, that thus it muſt be?

55 In that ſame hour ſaid Jeſus to the multitudes, Are ye come out as againſt a thief, with ſwords and ſtaves for to take me? I ſat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the ſcriptures of the prophets might be fulfilled. Then all the diſciples forſook him, and fled.

57 And they that had laid hold on Jeſus, led *him* away to Caiaphas the high prieſt, where the ſcribes and the elders were aſſembled.

58 But Peter followed him afar off, unto the high-prieſt's palace, and went in, and ſat with the ſervants to ſee the end.

59 Now the chief prieſts and elders, and

Ver. 49. 2 Sam. xx. 9.—V. 51. John xviii. 10.—V. 52. Gen. ix. 6. Rev. xiii. 10.—V. 55. Iſai. liii. 7, &c. Luke xxiv. 25, 44, 46.—V. 56. Lam. iv. 20. John xviii. 15.—V. 57. Mark xiv. 53. Luke xxii. 54. John xviii. 12, 13, 24.

there being twelve perſons together, probably dreſſed much alike, Judas found it neceſſary to point him out to them by ſome ſuch ſign as this. It was a Jewiſh cuſtom, after a long abſence, or at departing from each other, to make uſe of the ceremony of a kiſs. They uſed it likewiſe as a ſign of affection to their equals, and as a mark of homage and reverence to their ſuperiors. See Pſalm ii. 12. Luke vii. 45. It is very probable that our Lord, in great condeſcenſion, had uſed, agreeably to this cuſtom, to permit his diſciples thus to ſalute him, when they returned to him, after having been any time abſent. One would be apt to believe, from the precaution which gives Judas at the end of the verſe, *hold him faſt*, that he might ſuſpect Chriſt would on this occaſion renew the miracles he had formerly wrought for his own deliverance; (comp. Luke iv. 30. John viii. 59. x. 39.) though he had ſo expreſly declared the contrary, ver. 24.

Ver. 50. *Friend, wherefore art thou come?*] The heroic behaviour of the bleſſed Jeſus, in the whole period of his ſufferings, will be obſerved by every attentive eye, and felt by every pious heart; although the ſacred hiſtorians, according to their uſual but wonderful ſimplicity, make no encomiums upon it. With what compoſure does he go forth to meet the traitor! With what compoſure receive that malignant kiſs! with what dignity does he deliver himſelf into the hands of his enemies! yet plainly ſhewing his ſuperiority over them, and even then *leading* as it were *captivity captive*. See Bp. Hall's Contemplations on the ſubject.

Ver. 51—53. *And behold one of them—drew his ſword*] None of the Evangeliſts but John (ch. xviii. 10.) mentions the name of Peter on this occaſion, which perhaps the others omitted, leſt it ſhould expoſe him to any proſecution. But John writing long after his death, needed no ſuch precaution. Janſenius juſtly obſerves, that it was a remarkable inſtance of the power of Chriſt over the ſpirits of men, that they ſo far obeyed his word, as not to ſeize Peter when he had cut off the ear of Malchus, or John while he ſtood by the croſs, though they muſt know them to have been of the number of his moſt intimate Aſſociates. One would have thought, as Bp. Hall remarks, that Peter ſhould rather have ſtruck Judas; but the traitor perhaps, on giving the ſignal, had mingled with the croud; or Peter might not underſtand the treacherous deſign of his kiſs, or ſeeing Malchus more eager than the reſt in his attack on Chriſt, he might poſtpone all other reſentments, to indulge the preſent ſalley of his indignation. Though this might ſeem a courageous action, it was really very imprudent; and had not Chriſt, by ſome ſecret influence, overawed their ſpirits, it is very probable that not only Peter, but the reſt of the Apoſtles, might have been cut to pieces. Accordingly our Saviour ordered him to ſheathe his ſword, telling him that his unſeaſonable and imprudent offence might prove the occaſion of his deſtruction; or rather, as Grotius interprets it, that there was no need of fighting in his defence, becauſe God would puniſh the Jews for putting him to death; ſee Rev. xiii. 10. where this very expreſſion is uſed, in predicting the deſtruction of the perſecutors of true Chriſtians. Our Lord told him further, that it implied both a *diſtruſt* of the divine *Providence*, which can always employ a variety of means for the ſafety of good men, and alſo a *groſs ignorance of the Scriptures*, ver. 53, 54. The *legion* was a Roman military term, and as the band which now ſurrounded them was a Roman cohort, our Lord might make uſe of this term by way of contraſt, to ſhew what an inconſiderable thing the cohort was, in compariſon of the force he could *ſummon to his aſſiſtance*;—*more than twelve legions*, not of ſoldiers, but *of angels*,—inſtead of twelve deſerting timorous diſciples. How dreadfully irreſiſtible would ſuch an army of angels have been, when one of theſe celeſtial ſpirits was able to deſtroy *an hundred and eighty-five thouſand Aſſyrians* at one ſtroke! See 2 Kings xix. 35. the note on ver. 56. and Milton's Par. Loſt, b. vi. ver. 219, &c. Inſtead of *give me*, ver. 53, Waterland reads, *ſend to my aſſiſtance*.

Ver. 56. *But all this was done*] *Is done*, Wat. and MS. This was a conſideration, which, if duly applied, might have prevented his diſciples from being offended at his ſufferings; and it ſtrongly intimates that he ſtill kept up the claim which he had formerly made of being the Meſſiah, and that what he was now to go through was ſo far from being at all inconſiſtent with that claim, that on the whole it was abſolutely neceſſary, in order to make it out to full ſatisfaction.

The diſciples ſeeing their maſter in the hands of his enemies, *forſook him and fled*, according to his prediction. Perhaps they were afraid that the action of Peter ſhould be imputed to them all, and might bring their lives into danger. But whatever they apprehended, their precipitate flight in theſe circumſtances was the baſeſt cowardice and ingratitude, conſidering not only how lately they had been warned of their danger, and what ſolemn promiſes they had all made of a courageous adherence to Chriſt, but alſo what an agony they had juſt ſeen him in, what zeal he had a few moments before ſhewn in their defence, and what amazing power he had exerted to terrify his enemies into a compliance with that part of his demand which related to the ſafety of his friends. He had alſo at the ſame time intimated his purpoſe of giving them a ſpeedy and kind diſmiſſion; ſee John xviii. 8. So that it was very indecent thus to run away without him, eſpecially as Chriſt's prophecy of their continued uſefulneſs in his church was equivalent to a promiſe of their preſervation, whatever danger they might now meet with. But our Lord probably permitted it, that we might learn not to depend too confidently even on the friendſhip of the beſt of men. See Doddridge and Macknight.

Ver. 57. *Led him away to Caiaphas*] It appears from John xviii. 13. that Jeſus was firſt led to Annas, becauſe he was the father-in-law of Caiaphas; beſides that, having been himſelf a high prieſt, and very much concerned in this whole matter, it was but natural that he ſhould have this honour done him. St. Matthew makes no mention of Annas, becauſe nothing remarkable happened at his houſe, Jeſus Chriſt having ſtaid there no longer than what was juſt neceſſary to acquaint the council that they were going to lead him to Caiaphas.

Ver. 58. *But Peter*] *And Peter*. Wat. and MS.

Ver. 59, 60. *Now—the council ſought falſe witneſs*] *Falſe evidence*, Wat. When the council found that Jeſus declined anſwering the queſtion, whereby they would have drawn from him an acknowledgment of his being the Meſſiah, (ſee John xviii. 18, 19, &c.) they examined many witneſſes to prove his having aſſumed that character; for by what afterwards happened, it appears, that they conſidered ſuch a pretenſion as blaſphemy in his mouth, who, being nothing but a man, as they ſuppoſed, could not, without affronting the majeſty of God, take the title of God's Son, which of right belonged to the Meſſiah. In examining the witneſſes, they acted like intereſted and enraged perſecutors, rather than impartial judges; for they formed the queſtions after ſuch a manner, as if poſſible to draw from them expreſſions which they might pervert into grounds of guilt, whereupon they might condemn Jeſus. But notwithſtanding they were at the utmoſt pains to procure ſuch a proof, as in the eye of the law would juſtify the ſentence they were reſolved at all hazards to paſs upon Jeſus, they exerted themſelves to no purpoſe. As this was a great proof of Chriſt's innocence (for otherwiſe his confederates might have been glad to purchaſe their own ſecurity by impeaching him,) ſo it is a ſingular inſtance of the power of God over mens minds, that for all the rewards theſe great men could offer, no two conſiſtent witneſſes, could be procured to charge Jeſus with any groſs crimes. Poſſibly the exertion of his miraculous power, in ſtriking to the ground thoſe who were moſt forward to ſeize him, might intimidate the ſpirits of ſome, who might otherwiſe have been prevailed upon. See John xviii. 6.

all the council, ſought falſe witneſs againſt Jeſus, to put him to death;

60 But found none: yea, though many falſe witneſſes came, yet found they none. At the laſt came two falſe witneſſes,

61 And ſaid, This *fellow* ſaid, I am able to deſtroy the temple of God, and to build it in three days.

62 And the high prieſt aroſe, and ſaid unto him, Anſwereſt thou nothing? what *is it which* theſe witneſs againſt thee?

63 But Jeſus held his peace. And the high prieſt anſwered and ſaid unto him, I adjure thee by the living God, that thou tell us, whether thou be the Chriſt the ſon of God.

64 Jeſus ſaith unto him, Thou haſt ſaid: neverthe leſs, I ſay unto you, Hereafter ſhall ye ſee the Son of man ſitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high prieſt rent his clothes, ſaying, He hath ſpoken blaſphemy; what further need have we of witneſſes? behold, now ye have heard his blaſphemy.

66 What think ye? They anſwered and ſaid, He is guilty of death.

67 Then did they ſpit in his face, and buffeted him; and others ſmote *him* with the palms of their hands,

68 Saying, Propheſy unto us, thou Chriſt; Who is he that ſmote thee?

69 Now Peter ſat without in the palace: and a damſel came unto him, ſaying, Thou alſo waſt with Jeſus of Galilee.

Ver. 61. Ch. xxvii. 40. John ii. 19.—V. 62. Mark xiv. 60.—V. 63. Iſai. liii. 7. Ch. xxvii. 12, 14. Lev. v. 1. 1 Sam. xiv. 24, 26.—V. 64. Dan. vii. 13. Ch. xvi. 27. xxiv. 30. Rom. xiv. 10. 1 Theſſ. iv. 16. Rev. i. 7. Pſ. cx. 1.—V. 65. 2 Kings xviii. 37. V. 66. Lev. xxiv. 16. John xix. 7—V. 67. Iſai. l. 6. Ch. xxvii. 30. 1 John xix. 3. Or, *rods*.—V. 68. Mark xiv. 65. Luke xxii. 64.—V. 69. Mark xiv. 66. Luke xxii. 55. John xviii. 16, 25.

Ver, 60, 61. *At the laſt came two falſe witneſſes*] St. Mark, ch. xiv. 15. tells us, that theſe falſe witneſſes alledged, that Jeſus Chriſt had ſaid, *I will deſtroy this temple made with hands*. Now it is in the addition of theſe laſt words that their falſe teſtimony conſiſts, becauſe it reſtrains to the temple of Jeruſalem the expreſſion of Jeſus, which might otherwiſe be underſtood both of that temple, and of his body, and which indeed he meant of the latter. Beſides, our Lord had not ſaid *I will deſtroy*, but *do you deſtroy this temple*. See John ii. 9. The witneſſes, it ſeems, either through ignorance, or more probably through malice, perverted his anſwer into an affirmation, that he was able to deſtroy and build the temple in three days; and the judges reckoned it blaſphemy, becauſe it was an effect that could be accompliſhed by nothing leſs than divine power; wherefore theſe men are juſtly branded through the world with the name of falſe witneſſes, and their teſtimony was deſervedly diſregarded by our Lord, eſpecially as they had expreſſed great ill-will to him in giving it, contrary to the rules of equity and goodneſs.—*This fellow*, ſaid they, contemptuouſly. This is one inſtance, among many others, in which the bow of malice has been broken by overſtraining it, and innocence cleared up by the very extravagance of thoſe charges which have been advanced againſt it. It is obſervable, that the words which they thus miſrepreſented were ſpoken by Chriſt at leaſt three years before. Their going back ſo far to find matter for the charge they brought, was a glorious though ſilent atteſtation of the unexceptionable manner in which our Lord had behaved himſelf, during all the courſe of his public miniſtry. See Doddridge, Macknight, L'Enfant.

Ver. 62, 63. *The high-prieſt aroſe*, &c.] When the high-prieſt found that Jeſus took little notice of the things which the witneſſes ſaid againſt him, he fell into a paſſion, ſuppoſing that Chriſt intended to put an affront upon the council. For he aroſe from his ſeat, which judges ſeldom do, unleſs when in ſome perturbation, and ſpake to him, deſiring him to give the reaſon of his conduct. The rabbis ſay, that a judge ſtands up only when he hears witneſſes depoſing that ſome perſon hath blaſphemed. But the high-prieſt finding this in vain, in order to cut the trial ſhort, and enſnare Jeſus, he *adjured* or called upon him to anſwer upon oath, whether he were the Chriſt. It appears from comparing Exod. xxii. 11. Levit. v. 1. and Prov. xxix. 24. xxx. 9. that the Jewiſh high-prieſts had the power of adminiſtring that oath, which laid the perſon adjured under the neceſſity of giving an explicit anſwer, and of ſpeaking the whole truth without diſguiſe. The craft of the queſtion put to our Lord, lay in this, that if he anſwered in the affirmative, they were ready to condemn him as a blaſphemer; but if in the negative, they propoſed to puniſh him as an impoſtor, who, by accepting the honours and titles of the Meſſiah from the people, had deceived them.

Ver. 64. *Jeſus ſaith unto him, Thou haſt ſaid*] Our Lord would not vouchſafe to give an anſwer to ſo frivolous an accuſation as was that brought againſt him, ver. 61. But when he is called upon to acknowledge ſo important a truth as that contained in this verſe, a truth, which he came to reveal to the world, and for the maintaining of which he ventured the loſs of his life, then he ſpeaks boldly and openly. *Hereafter ye ſhall ſee*, &c. means, "You ſhall ſee the ſign from heaven which you have ſo often demanded in confirmation of my miſſion." Heinſius would have the words 'Απ' ἄρτι, rendered *hereafter*, joined together, ſo as to make απαρτι, the ſame with απηρτισμενως, *truly*, *expreſly*. *Moreover I ſay unto you expreſly*, *you ſhall ſee*, &c. By the *right hand of power* or greatneſs, is meant the right-hand of God, who by the Jews is called *power*, as Dr. Whitby has fully proved. There is a plain reference here to the view in which the Son of man is repreſented, Dan. vii. 13, 14. where he is ſaid to *come in the clouds of heaven—to receive a dominion*, &c. Our Lord looked very unlike that perſon now; but nothing could be more aweful, majeſtic and becoming, than ſuch an admonition in theſe circumſtances. The ſending down of the Holy Ghoſt, the wonderful progreſs of the goſpel, the deſtruction of Jeruſalem, of the temple, and of the Jewiſh ſtate, were unqueſtionable proofs and demonſtrations, ſhewn forth by Jeſus Chriſt, of the infinite power wherewith he was inveſted at the right-hand of God.

Ver. 65. *Then the high-prieſt rent his clothes*] Though the high-prieſt was forbidden to rend his clothes in ſome caſes, when others were allowed to do it, (Levit. x. 6. xxi. 10.) yet in caſe of blaſphemy or any public calamity, it was thought allowable. See 2 Kings xix. 1. 1 Macc. xi. 71. and Joſephus, War, b. 2. chap. 15. Caiaphas therefore by this action, expreſſed in the ſtrongeſt and moſt artful manner, his horror at hearing ſo vile a wretch, as he pretended Jeſus was, thus claiming the ſovereignty over Iſrael, and a ſeat at the right-hand of God, and this when adjured upon oath on ſo ſolemn an occaſion. That the high-prieſt was clothed in ordinary apparel on this occaſion, appears from Exod. xxix. 29, 30. where the pontifical garments are ordered to deſcend from father to ſon, and therefore were to be worn only at their conſecration, and when they miniſtered.

Ver. 66. *He is guilty of death.*] *He deſerves*, or *is worthy of death*. Wat. and MSS.

Ver. 67, 68. *Then did they ſpit in his face*] *Spitting in the face* was the greateſt contempt and diſgrace which could poſſibly be ſhewn. See Numb. xii. 14. *Buffeting*, or ſtriking with the fiſt on the temples, was eſteemed one of the moſt diſgraceful puniſhments by the Greeks, from whom the Romans might have adopted it: *ſmiting* with the *open palms of their hands*, was eſteemed ſuch a diſhonour, as none but a ſlave ought to endure. See Luke xxii. 64. Iſa. i. 6. and liii. 3, 7. Becauſe St. Matthew ſays, that they who condemned Jeſus, ſpit in his face and buffeted him, and St. Mark, ch. xiv. 65. mentions the indignities in particular which the ſervants put upon him,—it appears that he was ſmitten, blind-folded and buffeted, even by ſome of the council; who, to ridicule him for having pretended to be the great prophet foretold by Moſes, bade him, ſarcaſtically, to exerciſe his prophetical gifts in gueſſing who it was that ſmote him. *Propheſy unto us*, *thou Chriſt*, *who is he that ſmote thee?* The word rendered *propheſy*, ſignifies not only to fortel things that are future, but alſo to diſcover any thing obſcure or beyond the reach of uninſpired nature. It was hardly poſſible for theſe miſcreants to invent any thing more expreſſive of the contempt in which they held our Lord's pretenſions to the Meſſiahſhip. Thus was the judge of the world, placed at the bar of his own creatures; falſely accuſed by the witneſſes, unjuſtly condemned by his judges, and barbarouſly inſulted by all! Yet, becauſe it was agreeable to the end of his coming, he patiently ſubmitted, though he could with a frown have made his judges, his accuſers, and thoſe who had him in cuſtody, all to drop down dead in a moment, or ſink into nothing! See Macknight, Grotius, Wetſtein.

Ver. 69. *Now Peter ſat without*] Our Lord's trial in the high-prieſt's palace, and Peter's denying him, being cotemporary events, might be related the one before the other, according to the hiſtorian's pleaſure. St. Matthew and St. Mark deſcribe the trial firſt, becauſe it is a principal fact. But St. Luke brings it in after the denials. St. John has preſerved the exact and natural order; for he begins with the firſt denial, becauſe it happened immediately after Peter entered the palace; then gives the hiſtory of the trial as the principal fact, and concludes with the ſubſequent denials. The apoſtles, no doubt, were in great conſternation when their maſter was apprehended, as appears from their forſaking him. Some of them, however, recovering out of the panick that had ſeized them, followed the band at a diſtance, to ſee what the end would be: Of this number was Peter, and another diſciple, whom John has mentioned, without giving his name, and who therefore is generally ſuppoſed to have been

70 But he denied before *them* all, ſaying, I know not what thou ſayeſt.

71 And when he was gone out into the porch, another *maid* ſaw him, and ſaid unto them that were there, This *fellow* was alſo with Jeſus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that ſtood by, and ſaid to Peter, Surely thou alſo art *one* of them; for thy ſpeech bewrayeth thee.

74 Then began he to curſe and to ſwear, *ſaying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of

Ver. 73. Luke xxii. 59.

been John himſelf, it being the manner of this Evangeliſt to ſpeak of himſelf in the third perſon. See John xiii. 23. xxi. 20. St. Matthew and St. Mark ſeem to differ in the account which they give of the place where Peter firſt denied his maſter. St. Matthew ſays, Peter *ſat without in the palace*; St. Mark, ch. xiv. 66. ſays this denial happened as Peter was *beneath in the palace*. It appears from John xviii. 25. that Peter was with the ſervants at the fire, when he denied his maſter the third time; and from Luke xxii. 61, that Jeſus looked upon Peter, juſt as he was pronouncing the words of the third denial. Our Lord, therefore, and his diſciples were not the one in the court, and the other in the veſtibule of the palace, during his trial, as ſome have ſuppoſed; but they were together in one room, Jeſus with his judges at the upper end of it, and Peter with the ſervants at the fire at the other end. According to this diſpoſition Peter might be ſaid to have been *without* in the hall, i. e. without, in relation to the croud of judges, witneſſes, and ſoldiers, around Jeſus; but in relation to the place where the council ſat, he was *beneath in the hall*, in the lower part of it; a way of ſpeaking common even in our own language. Further John, ver. 18. ſays, that Peter after the firſt denial ſtood with the officers at the fire; whereas St. Matthew and St. Luke tell us, that when he firſt denied his maſter, he ſat by the fire. It ſeems the maid's words had put him into ſuch confuſion, that before he anſwered her, he aroſe from the ſeat, which the ſervants had given him at his firſt coming in. We learn from St. John, that the damſel who attacked Peter, was ſhe who kept the door; it ſeems after having admitted him, ſhe followed him to the fire, and ſpoke to him in an angry tone, having been informed that it was he who had cut off her fellow ſervant's ear. See John xviii. 17, 26. *Thou alſo waſt with Jeſus*, means, when he was apprehended in the garden; *to be with*, ſignifies ſometimes to be a diſciple. The woman probably, either had ſome knowledge of Peter before, or was informed by John, or ſome of thoſe who had been in the garden, that he was one of Chriſt's friends. See ver. 73. The word *Galilee* is added by way of diſtinction, *Jeſus* being a very common name at this time. See Macknight, Grotius, Doddridge.

Ver. 71. *When he was gone out into the porch*] St. Matthew and St. Mark ſay it was a *woman* that attacked Peter in the porch; St. Luke ſays it was a man; and Grotius, to reconcile the evangeliſts, hath ſhewn that the Greek word Ανθρωπος, ſignifies both *man* and *woman*, as *homo* does in the Latin. But without having recourſe to this criticiſm, which appears rather too nice, it is natural and eaſy to ſuppoſe, that the apoſtle was accoſted in the porch both by a woman and a man; the former mentioned by St. Matthew and St. Mark, the latter by St. Luke. The word προαυλιον, rendered *porch*, anſwers moſt exactly to the Latin word *veſtibulum*, by which many good interpreters render it. And conſidering the magnificence of the Jewiſh buildings at this time, it is reaſonable to conclude, that this which belonged to the high-prieſt's palace, was ſome ſtately piazza or colonnade, and therefore the word would be better rendered *portico*. The Jews gave our Lord the appellation of *Jeſus of Nazareth*, to ſhew that they looked upon him as an impoſtor, who was neither a prophet nor the Meſſiah, and that they held him in the greateſt contempt; and in that view the modern Jews give him the ſame appellation.

Ver. 72. *And again he denied, with an oath*] To his denial he now added perjury. Jeſus was ſo public a perſon, and ſo well known to thouſands, not at all in his intereſt, that this additional falſhood, *I do not know the man*, was moſt unneceſſary; and—as it frequently happens, when people allow themſelves to tranſgreſs the bounds of truth,—it was more likely to entangle and diſcover him, than to clear him. Dr. Clarke conjectures, that Peter was ſuffered to fall fouler than any of the reſt of the apoſtles, except Judas the traitor, and to make more remarkable miſtakes in his conduct, that we might thus be cautioned againſt that extravagant regard which would afterwards be demanded, to him and his pretended ſucceſſors. How muſt theſe people, before whom Peter denied his Lord, be ſurprized, when they ſaw, as no doubt ſome of them did, this timorous diſciple, within the compaſs of a few weeks, when he was brought with John before the council, not only maintaining the cauſe and honour of Jeſus, but boldly charging the murder of this prince of life upon the chief men of the nation, and ſolemnly warning them of their guilt and danger in conſequence of it! See Acts iv. 5, 12. Perhaps when it is ſaid there, ver. 13. that they *took knowledge of Peter and John, that they had been with Jeſus*, the meaning may be, that ſome of them or their attendants remembered Peter and John, as the two perſons who had followed Jeſus thus far, when the reſt had forſaken him. See John xviii. 15, 86. Doddridge, and Clarke's 17 *Sermons*, p. 236.

Ver. 73, 74. *And after a while came*, &c.] The words of Malchus's kinſman, (ſee John xviii. 26.) bringing to Peter's remembrance what he had done to that ſlave, threw him into ſuch a pannic, that when thoſe who ſtood by repeated the charge, he impudently denied it. When the ſervants at the fire heard Peter deny the charge which John has mentioned, they drew near, and ſupported the argument drawn from the accent with which he had pronounced his anſwer. We are told by the Jews, that the Galileans had a clowniſh and uncouth way of ſpeaking, for which they were ridiculed by the inhabitants of Judea; and as the Galileans were generally ſuſpected of being diſciples of Jeſus, Peter's having the Galilean accent is therefore urged as a ſtrong preſumption that he was one of the diſciples of Jeſus. Thus preſſed on all ſides, to give his lie the better colour, he profaned the name of God by *ſwearing* and *wiſhing the bittereſt curſes on himſelf*, (for ſuch is the force of the original) if he was telling a falſhood. Perhaps he hoped by theſe acts of impiety to convince them effectually indeed, that he was not the diſciple of the holy Jeſus. All the evangeliſts agree, that the cock crew immediately after Peter pronounced the words of the third denial, which they themſelves have related: but upon comparing the things ſaid when this third attack was made, it appears that the ſpeeches at leaſt which John hath recorded, did not come from the perſons mentioned by the other evangeliſts; wherefore the third denial was occaſioned by different attacks made in ſucceſſion; unleſs the men ſpoke all at once, which is not very probable. It is more natural to think, that when Peter denied his maſter to them who firſt attacked him, the others who ſtood by ſupported the charge with an argument drawn from his accent in ſpeaking, which proved him to be a Galilean. However, as in either caſe the ſucceſſion of his anſwers muſt have been very quick, the veracity of the evangeliſts remaineth unſhaken, becauſe thus the cock crew immediately after Peter pronounced the words which they have ſeverally related. To this part of the hiſtory it has been objected, that the Jews, as their tradition goes, never kept any cocks within the walls of Jeruſalem, and conſequently that Peter could not hear them crow, while he was in the high-prieſt's palace; but the objection may be removed either by calling the tradition itſelf in queſtion, becauſe it contradicts the teſtimony of writers whoſe veracity is indubitable, and who could not but know the cuſtoms of the age in which they lived; and becauſe many traditions of this kind were framed by the rabbis, with a view to magnify the ſanctity of Jeruſalem. Or the objection may be removed by ſuppoſing, that the Romans who lived in the city, neglecting the inſtitutions of the Jews, might keep this kind of fowl about their houſes, perhaps for their table, or for the auſpices, a ſort of divination they were peculiarly addicted to. See Macknight.

Ver. 75. *And Peter remembered the words of Jeſus, which ſaid*, &c.] *Who had ſaid*, &c. Wat. and MSS. See Luke xxii. 61. where the remarkably beautiful circumſtance of Chriſt's *turning and looking upon Peter* is recorded: ſee alſo Mark xiv. 72. Hence we learn, that St. Peter denied his maſter three different times, and with oaths, forgetting the vehement proteſtations he had made a few hours before. He was permitted to fall in this manner, to teach mankind two leſſons: *firſt*, that whatever a perſon's attainments may have been formerly, if once he paſſes the bounds of innocence, he commonly proceeds from bad to worſe, one ſin naturally drawing on another; for which reaſon, the very leaſt appearances of evil are to be dreaded, and the greateſt humility and ſelf-diffidence maintained. In the *ſecond* place, the goodneſs wherewith Jeſus treated his fallen apoſtle, teaches us, that no ſinner whatever needs deſpair of mercy, who truly repents. But I forbear any R*eflections* on the fall and repentance of St. Peter, poſtponing them to one of the following evangeliſts, and referring the reader mean time to the excellent Diſcourſes of Bp. Sherlocke, vol. ii. p. 369, and of Dr. Foſter, vol. i. p. 379, 4to. inſerting here, according to promiſe,

REFLECTIONS ON THE CHARACTER AND CONDUCT OF JUDAS ISCARIOT.

The treachery of Judas Iſcariot, in betraying his maſter, muſt raiſe the aſtoniſhment of every reader, who has any juſt notion of our Lord's character. Wherefore, the motives ſwaying him to be guilty of ſuch an atrocious crime, and the circumſtances which attended it, deſerve a particular conſideration.

Some are of opinion, that he was incited to commit this villainy by his reſentment of the rebuke which Jeſus gave him, for blaming the woman who came with the precious ointment. But though this may have had its weight with him, it could hardly be the only motive; ſince the rebuke was not levelled againſt him ſingly, but was directed alſo to the reſt, who had been equally forward with him in cenſuring the woman, and who, being rebuked at the ſame time, muſt have kept him in countenance. Beſides, though he had been rebuked alone, it can hardly be ſuppoſed that ſo mild a reproof would provoke any perſon, how wicked ſoever, to the horrid act of murdering his friend; much leſs Judas,—whoſe covetouſneſs muſt have diſpoſed him to bear every thing at the hand of his maſter, from

Jeſus, which ſaid unto him, Before the cock crow, thou ſhalt deny me thrice. And he went out, and wept bitterly.

CHAP. XXVII.

Chriſt is delivered bound to Pilate. Judas hangeth himſelf. Pilate admoniſhed by his wife, waſheth his hands, and looſeth Barabbas. Chriſt is crowned with thorns, crucified, reviled, dieth, and is buried: his ſepulchre is ſealed and watched.

Ver. 75. Ver. 34. Mark xiv. 30. John xiii. 38.

whom he expected great preferment If it is replied, that his reſentment was ſo great, as to hinder him from exerciſing his reaſon, and hurried him on precipitately; it ſhould be conſidered, that though he ſtruck the bargain with the prieſts a few hours after he was rebuked, yet almoſt two days paſſed before he fulfilled his bargain. Beſides, to impute this treachery to the ſudden impulſe of a ſtrong reſentment, is ſuch an alleviation of his crime, as ſeems inconſiſtent with the character given of it in ſcripture; where it is always repreſented in the blackeſt colours, and ſaid to merit the heavieſt puniſhment.

Others think that Judas betrayed his maſter out of covetouſneſs. But neither can this be admitted, if by covetouſneſs is underſtood an eager deſire of the reward given him by the prieſts: for the whole ſum was not in value above 3*l.* 10*s.* ſterling; a trifle, which the moſt covetous wretch cannot be ſuppoſed to have taken as an equivalent for the life of a friend, from whom he had the greateſt expectations of gain. The reader will ſee the ſtrength of this reaſon, when he calls to mind that all the diſciples believed the kingdom was inſtantly to be erected, and that, according to the notion which they entertained of it, each of them, but eſpecially the apoſtles, had the proſpect of being raiſed in a little time to immenſe riches. Beſides the ſcripture tell us, that Judas's predominant paſſion was covetouſneſs. He would not therefore be ſo inconſiſtent with himſelf, as when juſt on the point of reaping ſuch a reward of his ſervice, to throw all away for the trifling ſum above mentioned.

Others attribute Judas's perfidy to his doubting whether his maſter was the Meſſiah, and ſuppoſe that he betrayed him in a fit of deſpair. But of all the ſolutions, this is the worſt founded. For if Judas thought that his maſter was an impoſtor, he muſt have obſerved ſomething in his behaviour which led him to form ſuch an opinion of him; and in that caſe he certainly would have mentioned it to the chief-prieſts and elders, at the time that he made the bargain with them; which it is plain he did not, otherwiſe they would have put him in mind of it, when he came to them, and declared his remorſe for what he had done. Doubtleſs alſo they would have urged it againſt our Lord himſelf in the courſe of his trial, when they were at ſuch a loſs for witneſſes to prove their accuſations; and againſt the apoſtles afterwards, when they reproved them for preaching in Chriſt's name. Acts iv. 15. v. 27. · Farther, had Judas thought that his maſter was an impoſtor, and propoſed nothing by his treachery, but the price he put upon his life, how came he to ſell him for ſuch a trifle, when he well knew that the prieſts would have given him any ſum, rather than not have gotten him into their hands? To conclude this head, the ſuppoſition of Judas's believing that his maſter was an impoſtor, is directly confuted by the ſolemn declaration which he made to the prieſts, implying the deepeſt conviction of Chriſt's innocence, (ch. xxvii. 4.) *I have ſinned*, ſaid he, *in betraying the innocent blood!* It is alſo confuted by the remorſe which he felt for his crime when Jeſus was condemned; a remorſe, ſo bitter, that he was not able to bear it, but fled to a halter for relief.

Since Judas's treachery then proceeded from none of theſe motives mentioned, it may be aſked, what other motive can be aſſigned for his conduct? St. John tells us, that he was ſo covetous, as to ſteal money out of our Lord's bag. This account of him gives us reaſon to believe, that he firſt followed Jeſus with a view to the riches and other temporal advantages which he expected the Meſſiah's friends would enjoy. It likewiſe authoriſes us to think, that as he had hitherto reaped none of theſe advantages, he might grow impatient under the delay; and the more ſo, as Jeſus had of late diſcouraged all ambitious views among his diſciples, and neglected to embrace the opportunity of erecting his kingdom, which was offered by the multitude who accompanied him into Jeruſalem with Hoſannahs. His impatience, therefore, becoming exceſſive, put him upon the ſcheme of delivering his maſter into the hands of the council, thinking it the moſt proper method of obliging him to aſſume the dignity of Meſſiah, and conſequently of enabling him to reward his followers. For as this court was compoſed of the chief-prieſts, elders, and ſcribes, that is, the principal perſons belonging to the ſacerdotal order, the repreſentatives of the great families, and the doctors of the law, Judas did not doubt, but that Jeſus, when before ſuch an aſſembly, would prove his pretenſions to their full conviction, gain them over to his intereſts, and forthwith enter on his royal dignity. And though he could not but be ſenſible, that the meaſure which he took to bring this about, was very offenſive to his maſter, he might think that the ſucceſs of it would procure his pardon, and even recommend him to favour. In the mean time his project, however plauſible it might appear to one of his turn, was far from being free from difficulty: and therefore, while he revolved it in his own mind, many things might occur to ſtagger his reſolution. At length ſomething happened which urged him on. Thinking himſelf affronted by the rebuke which Jeſus had given him, in the matter of the laſt anointing, and that rebuke ſitting the heavier on him, as he had procured a former mark of his maſter's diſpleaſure by an imprudence of the like kind, he was provoked; and though his reſentment was not ſuch as could inſpire him with the horrid deſign of murdering his maſter, it impelled him to execute the reſolution he had formed of making him alter his meaſures. Riſing up therefore from table, he went ſtraightway into the city to the high-prieſt's palace, where he found the chief-prieſts and elders aſſembled, conſulting how they might take Jeſus by *ſubtilty* (ver. 4.). To them he made known his intention, and undertook for a ſmall ſum of money to conduct a band of armed men to the place where Jeſus uſually ſpent the nights, and where they might apprehend him without the danger of a tumult. Thus the devil, laying hold on the various paſſions which now agitated the traitor's breaſt, tempted him by them all.

That theſe were the views with which Judas acted in betraying his maſter, may be gathered *firſt* from the nature of the bargain which he ſtruck with the prieſts, ver. 15. *What will ye give me*, ſaid he, *and I will deliver him unto you?* He did not mean that he would deliver him up to be put to death. For though the prieſts had conſulted among themſelves how they might kill Jeſus, none of them had been ſo barefaced as to declare their intention publickly. They only propoſed to bring him to a trial, for having aſſumed the character of the Meſſiah, and to treat him as it ſhould appear he deſerved. The offer therefore which Judas made to them of delivering him up, was in conformity to their public reſolution. Nor did they underſtand it in any other: for had the prieſts thought that his deſign in this was to get Jeſus puniſhed with death, they muſt likewiſe have thought that he believed him to be an impoſtor; in which caſe they certainly would have produced him as one of their principal evidences, no perſon being more fit to bear witneſs againſt any criminal than his companion. Or, though Judas had repented before the trial came on, and had withdrawn himſelf, the prieſts might have argued with great plauſibility, both in their own court, and before the governor, that for a man's diſciple to require the judges to bring him to condign puniſhment, branded him with ſuch a ſuſpicion of guilt, as was almoſt equal to a full proof. Again, when Judas returned to them with the money, declaring that he had ſinned in betraying innocent blood, inſtead of replying (as they did ch. xxvii. 4.) *what is that to us? ſee thou to that*, it was the moſt natural thing in the world to have upbraided him with the ſtain he had put upon his maſter's character, by the bargain he had entered into with them. It is true, they called the money they gave him *the price of blood* (ch. xxvii. 6.) but they did not mean this in the ſtricteſt ſenſe, as they neither had hired Judas to aſſaſſinate his maſter, nor can be ſuppoſed to have charged themſelves with the guilt of murdering him. It was only the *price of blood* conſequentially, being the reward they had given to the traitor for putting it into their power to take away Chriſt's life, under the colour and form of public juſtice. Nay, it may be even doubted whether Judas aſked the money as a reward of his ſervice. He covetouſly indeed kept it, and the prieſts for that reaſon called it the price of blood; but he demanded it perhaps on pretence of gratifying and encouraging the people who were to aſſiſt him in apprehending Jeſus. To conclude, Judas knew that the rulers could not take away the life of any perſon whatſoever, the Romans having deprived them of that power, (John xviii. 31.) and therefore could have no deſign of this kind in delivering him up; not to mention that it was a common opinion among the Jews, that Meſſiah would *never die* (John xii. 34.;) an opinion which Judas might eaſily embrace, having ſeen his maſter raiſe ſeveral perſons from the dead, and among the reſt one who had been in the grave no leſs than four days.

That the traitor's intention in betraying his maſter was what has been above urged, is probable, *ſecondly*, from his hanging himſelf when he found him condemned, not by the governor, but by the council, whoſe prerogative it was to judge prophets. Had Judas propoſed to take away his maſter's life, the ſentence of condemnation paſſed upon him, inſtead of filling him with deſpair, muſt have gratified him, being the accompliſhment of his project; whereas the light wherein we have endeavoured to place his conduct ſhews this circumſtance to have been perfectly natural. Judas having been witneſs to the greateſt part of our Lord's miracles, and having experienced the certain truth of them in the powers which had been conferred upon himſelf, could never think that the council would have condemned him as a falſe Chriſt, far leſs as a blaſphemer. He knew him to be perfectly innocent, and expected that he would have wrought ſuch miracles before the council, as ſhould have conſtrained them to believe. Therefore, when he found that nothing of this kind was done, and that the prieſts had paſſed ſentence of condemnation upon him, and were carrying him to the governor to get it executed, he repented of his raſh and covetous project, came to the chief prieſts and elders, the perſons to whom he had betrayed him, offered them the money again, and ſolemnly declared the deepeſt conviction of his Maſter's innocence, hoping that they would have deſiſted from the proſecution; but they were obſtinate, and would not relent; upon which his remorſe aroſe to ſuch a pitch, that, unable

WHEN the morning was come, all the chief prieſts and elders of the people took counſel againſt Jeſus to put him to death.

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

3 Then Judas, which had betrayed him, when he ſaw that he was condemned, repented himſelf, and brought again the thirty pieces of ſilver to the chief prieſts and elders,

4 Saying, I have ſinned, in that I have betrayed the innocent blood. And they ſaid, What *is that* to us? ſee thou *to that*.

5 And he caſt down the pieces of ſilver in the temple, and departed, and went and hanged himſelf.

6 And the chief prieſts took the ſilver pieces, and ſaid, It is not lawful for to put them into the treaſury, becauſe it is the price of blood.

7 And they took counſel, and bought with them the potters field, to bury ſtrangers in.

Ver. 1. Mark xv. 1. Luke xxii. 66. xxiii. 1. John xviii. 28.—V. 3. Ch. xxvi. xiv.—V. 5. Acts i. 18.

able to ſupport the torments of his conſcience, he went and hanged himſelf.

Thus it ſeems probable that the traitor's intention in delivering up his maſter was, to lay him under a neceſſity of proving his pretenſions before the grandees, whom he had hitherto ſhunned; thinking that if they had yielded, the whole nation would immediately have ſubmitted, and the diſciples have been raiſed ſorthwith to the ſummit of their expectations.

This account of Judas's conduct is by no means calculated to leſſen the foulneſs of his crime, which was the blackeſt imaginable. For, even in the light above-mentioned, it implied both an inſatiable avarice, and a wilful oppoſition to the counſels of Providence, and ſo rendered the actor of it a diſgrace to human nature. But it is calculated to ſet the credibility of the traitor's action in a proper light, and to ſhew that he was not moved to it by any thing ſuſpicious in the character of his Maſter; becauſe, according to this view of it, his perfidy, inſtead of implying that he entertained ſuſpicions of his maſter's integrity, plainly proves that he had the fulleſt conviction of his being the Meſſiah. And, to ſay the truth, it was not poſſible for any one, intimately acquainted with our Lord as Judas was, to judge otherwiſe of him; having ſeen his miracles, which were great and true beyond exception, and having experienced his power in the ability of working miracles, which, along with the reſt of the Apoſtles, he had received from him, and no doubt exerciſed with extraordinary pleaſure. However, as the motives of men's actions, at ſuch a diſtance of time, muſt needs be intricate, eſpecially where hiſtory is in a great meaſure ſilent concerning them, we ought to be very modeſt in our atttempt to unravel them: for which cauſe the above account of Judas's conduct is propoſed only as a conjecture worthy of farther inquiry. See Macknight,—a Treatiſe on "The character and conduct of Judas Iſcariot conſidered," and the notes on the next chapter.

Chap. XXVII. *Ver.* 1, 2. *When the morning was come*] The preceding tranſactions of this malignant night being over, as ſoon as the day dawned, the prieſts and elders having condemned Jeſus, reſolved to carry him, loaded with chains, before the governor, that he likewiſe might give ſentence againſt him: They could not otherwiſe accompliſh their purpoſe, the power of life and death being now taken out of their hands. From the hiſtory of the *Acts* it appears, that the Roman governors of Judea reſided commonly at Cæſarea, and that there was only an inferior officer in Jeruſalem, with a ſingle legion to keep the peace of the city. At the great feſtivals, however, they came up to ſuppreſs or prevent tumults, and to adminiſter juſtice; for the governors of provinces frequently viſited the principal towns under their juriſdiction on this latter account. See John xviii. 39. and Lardner's credibility, part i. b. 1. ch. Pilate was, properly ſpeaking, no more than procurator of Judea; but he was called governor, becauſe this name was better known, and becauſe Pilate diſcharged all the offices of a governor, namely, in taking cognizance of criminal cauſes, as his predeceſſors had done, and as was uſual with the procurators in the ſmaller provinces of the empire, where there were no proconſuls. See Joſeph. War, b. 2. and Tacitus, lib. xv. c. 44. Our Saviour ate the paſchal ſupper in the evening; then he went into the garden, where he was apprehended, and was in the high-prieſt's palace the reſt of the night. In the morning they hurry him away, bound with fetters, to the common magiſtrate.

Ver. 3. *Then Judas—repented himſelf*, &c.] St. Matthew introduces this account of the fate of Judas, as we ſee, immediately after the Jews had delivered Jeſus to Pilate; but after this, the Jews muſt have been ſo intent on perſuading Pilate to conſent to his death, that there was hardly time for the Sanhedrim's adjourning to the temple, where this occurrence happened, before they had prevailed with Pilate to condemn him; and as Judas muſt have often heard his maſter ſay that he ſhould be crucified, Pilate's order for his execution muſt have more ſenſibly affected him, than the Jews paſſing ſentence on him, as they had not then the power of putting any one to death; and therefore this event, moſt probably, happened immediately after the condemnation of Jeſus by Pilate. The word τοτε, *then*, with which the Evangeliſt begins this ſtory, may be taken in ſome latitude to introduce the mention of an occurrence which happened *about that time*, whether a little before or after, and need not be interpreted with ſo much rigour, as to determine it to an aſſertion of obſerving the exacteſt order in all circumſtances. See Doddridge, Gerhard, &c. Macknight, however, is of a different opinion; "Becauſe, ſays he, Judas caſt down this money in the temple, it is thought that the council adjourned thither, before they carried Jeſus to the governor, and that Judas found them there; but they were too much in earneſt to delay their revenge one moment; beſides, they had now no time to ſpend in the temple: He might come to the prieſts immediately after they had condemned his Maſter, while they were yet in the high-prieſt's palace; or he might accoſt them as they were paſſing along the ſtreet to the *prætorium*; or he might find them ſtanding before the *prætorium*, into which they would not enter, leſt they ſhould be defiled: This latter ſeems to be the true ſuppoſition; for the hiſtorian inſinuates, that Judas addreſſed the prieſts, after they had carried Jeſus to the governor. When they refuſed the money, he left them, and went to *hang himſelf*; but taking the temple in his way, he threw down the whole ſum in the treaſury, or that part of the women's court where the cheſts were placed for receiving the offerings of the people who came to worſhip. This money might be gathered up by the Levite porters, who always waited at the gates of the temple, (1 Chron. xxvi.) and might be carried by them to the prieſts, with an account how they got it.

Ver. 5. *And went and hanged himſelf*] When Judas found that he could not prevent the horrid effects of his treachery, his conſcience laſhed him more furiouſly than before, ſuggeſting thoughts, which by turns made the deepeſt wounds in his ſoul. His Maſter's innocence and benevolence, the uſefulneſs of his life, the favours he had received from him, with many other conſiderations, crowded into his mind, and racked him to ſuch a degree, that his torment became intolerable. Wherefore, unable to ſuſtain the miſery of thoſe agonizing paſſions and reflections, he makes a full confeſſion of his Maſter's innocence, *returns* the wages of iniquity, and goes and hangs himſelf. St. Peter ſeems to give a different account of the traitor's death:—*Falling headlong, he burſt aſunder in the midſt, and all his bowels guſhed out*, Acts i. 18. And to reconcile the two paſſages, Tobit iii. 10. is commonly brought to prove that the word ἀπήγξατο, in St. Matthew, may ſignify *ſuffocation with grief*, in conſequence of which a man's bowels may guſh out; and inſtances are cited from Virgil, eclogue vii. 27.

Invidia rumpantur ut ilia Codro.

And from Joſephus, Antiq. l. xv. c. 13. where one Zenodorus is is mentioned, who is ſuppoſed to have died in this manner. The Talmudiſts make ſuch a ſuffocation the puniſhment uſually inflicted by God, upon ſuch perſons as bore falſe witneſs againſt their neighbour. But as the above-quoted inſtances may be otherwiſe underſtood, it is more natural to ſuppoſe that Judas hanged himſelf on ſome tree growing out of a precipice, and that the branch breaking, or the knot of the rope wherewith he hanged himſelf opening, he fell down headlong, and daſhed himſelf to pieces, ſo that his bowels guſhed out. Peter's phraſe, ἐλάκησε μέσος, *he burſt aſunder*, favours this conjecture, for ληκεω ſignifies properly, *lacero cum ſtrepitû*, and ſo may imply that Judas burſt aſunder by falling from an height. See Le Clerc, Grotius, and Wetſtein. Thus periſhed Judas Iſcariot the traitor; a miſerable example of the fatal influence of covetouſneſs and worldly paſſions, and a ſtanding monument of the divine vengeance, fit to deter future generations from acting contrary to conſcience, through love of the world; for which this unhappy wretch betrayed his Maſter, Friend, and Saviour, and caſt away his own ſoul!

Ver. 6—8. *The treaſury*] Κορβαναν: The place where the gifts ſet apart for the ſervice of the temple, and other pious uſes, were depoſited, 2 Kings xii. 10. Mark xii. 41, 42. Such an offering as this *price of blood* would have been as much an abomination to the Lord, as the *hire of a whore, or the price of a dog*, Deut. xxiii. 18. The chief prieſts therefore determined to buy the potters field with it, for burying ſtrangers in; i. e. ſuch perſons, whether Jews or Gentiles, who, happening to die at Jeruſalem, had no burying-place of their own. Becauſe the deliberation of the prieſts concerning this matter, and their buying the potters field, had an immediate relation to Judas's treachery, St. Matthew very properly takes notice of it here, though the purchaſe might not have been made for ſome days, perhaps weeks or months, after the unhappy death of Judas. *Thirty pieces of ſilver* may ſeem a very inconſiderable price for a field ſo near Jeruſalem. But, as Grotius well obſerves, the ground was probably much ſpoiled by digging it up for earth to make potters veſſels;

8 Wherefore that field was called, The field of blood unto this day.

9 (Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, And they took the thirty pieces of ſilver, the price of him that was valued, whom they of the children of Iſrael did value;

10 And gave them for the potters field, as the Lord appointed me.)

11 And Jeſus ſtood before the governor: and the governor aſked him, ſaying, Art thou the King of the Jews? And Jeſus ſaid unto him, Thou ſayeſt.

12 And when he was accuſed of the chief prieſts and elders, he anſwered nothing.

13 Then ſaid Pilate unto him, Heareſt thou not how many things they witneſs againſt thee?

14 And he anſwered him to never a word, inſomuch that the governor marvelled greatly.

15 Now at *that* feaſt the governor was wont to releaſe unto the people a priſoner, whom they would.

16 And they had then a notable priſoner, called Barabbas.

17 Therefore when they were gathered together, Pilate ſaid unto them, Whom will ye that I releaſe unto you? Barabbas, or Jeſus which is called Chriſt?

Ver. 8. Acts i. 19.—V. 9. Zech. xi. 12, 13. Or, *whom they bought of the children of Iſrael.*—V. 11. John xviii. 37. 1 Tim. vi. 13. V. 12. Ch. xxvi. 63.—V. 13. Ch. xxvi. 62.—V. 15. Mark xv. 6. Luke xxiii. 17. John xviii. 39.

veſſels; ſo that it was now unfit for tillage or paſture, and conſequently of ſmall value. This field was called *Aceldama*, or the *field of blood*, becauſe it was bought with the money which Judas received for betraying his maſter's life. Providence ſeems to have ſet this name upon the field, to perpetuate the memory of the tranſaction: In St. Peter's ſpeech it is intimated that Judas made an *acquiſition* of this field; not as an eſtate, but as an eternal monument of infamy and diſgrace; for the people of thoſe times might be ſuppoſed to ſay, as they paſſed by, "This field was purchaſed with the money for which Judas ſold his Maſter." Some ancient authors have even ſuppoſed that this was the place where Judas hanged himſelf, and was buried. St. Jerome, who had been upon the ſpot, tells us, that they ſtill ſhewed this field in his time; that it lay ſouth of mount Sion, and that they buried there the pooreſt and meaneſt of the people. The hiſtorians mentioning the purchaſe of the potter's field, with the money for which Judas betrayed his Maſter, being an appeal to a very public tranſaction, puts the truth of this part of the hiſtory beyond all manner of exception.

Ver. 9, 10. [*Then was fulfilled*, &c.] I. Concerning this prophecy we muſt FIRST remark, that there is, by ſome means or other, a miſtake in the name of the prophet, not Jeremy, but Zachary, being the prophet in whoſe writings this paſſage is found. Some learned men have ſuppoſed, that there might have been ſuch a paſſage as this in ſome of Jeremiah's writings, which were extant in the Apoſtles times, but now are loſt; and indeed St. Jerome expreſly affirms, that theſe very words were read by him in an apocryphal book of the prophet Jeremy; and as we find in 2 Macc. ii. 1—9. many words ſpoken by the prophet Jeremy, which are not in the book of his prophecy, why might not theſe words alſo have been ſpoken by him, and kept in memory, or in ſome writing, till the time of Zechary? of whom it is obſervable, that he loved to uſe the words of Jeremiah, as appears on comparing many paſſages; whence the Jews uſed to ſay, that the ſpirit of Jeremiah was in Zechariah; and ſo both made but one prophet: And the Biſhop of Bath and Wells, and Mr. Mede think it highly probable, that Jeremiah wrote the 9th, 10th, and 11th chapters of Zechariah, in the laſt of which theſe words are found. Others aſſert, that, as the Jews place Jeremiah's prophecy firſt of of the ſixteen, the whole book of the prophets might be called by the ſingle name of Jeremiah; ſo that by quoting Jeremiah, the book of the prophets, or the collection of prophecies in general was quoted; juſt as by the *Pſalms* they meant the *hagiographa*, or the moral books of Scripture in general, becauſe the Pſalms were placed at the head of this collection. See Luke xxiv. 24. But it ſeems much more reaſonable to ſuppoſe, what might very eaſily have happened, that there is a ſmall miſtake of ſome early tranſcriber's pen, who, by the change of one letter only, as Bp. Hall ingeniouſly conjectures, might have written Jeremiah for Zechariah; ζȣ̃ for ιȣ̃; ſuppoſing the words to be contracted, as they are written in the Manuſcripts. But though the preſent reading is certainly very ancient, it appears to me very doubtful, whether any prophet's name was mentioned in the firſt copies, as the Syriac verſion, which is allowed to have been made in the moſt early times, reads only, *which was ſpoken by the prophet*; and St. Auſtin tells us, that in his time there were many Greek copies, in which no particular name of any prophet was inſerted. We may therefore well conclude, either that by the miſtake of ſome early tranſcriber, *Jeremiah* was written for *Zechariah*, (and how eaſy is it, in a large work, to miſtake in a letter—) or that the paſſage ſtood originally without any prophet's name, which was afterwards inſerted from ſome marginal remark, and ſo hath remained ever ſince Origen's time; a full proof, as it appears to me, not of what the enemies of Chriſtianity would object, but intirely to the contrary; namely, that the writings of the New Teſtament ſo far from being in any degree corrupted, have been preſerved with ſuch a ſcrupulous exactneſs, that the preſervers of them have not preſumed to alter a tittle even in the points of the leaſt conſequence, and where they might have been juſtified; a reflection of great importance, and of much comfort to every true believer in theſe ſacred books. II. Now *ſecondly*, with reſpect to the prophecy itſelf, we refer to the notes on Zech. xi. 13. St. Matthew does not quote intirely either from the Hebrew or the LXX, but rather gives the ſenſe than the exact words of the prophet; but by following the Syriac verſion, the paſſage may be tranſlated thus, more agreeably to the original: "I have received of the children thirty pieces of ſilver, the price of him that was valued, to buy the potter's field, as the Lord commanded me." Dr. Doddridge obſerves, "As for the general propriety of applying theſe words on this occaſion, I think it may well be vindicated; for the connection and ſenſe of the prophecy ſeems to be this: In order to repreſent to Zechariah the contempt which Iſrael put upon their God, he had a viſion to the following purpoſe: He thought God firſt appointed him to appear among them as a ſhepherd, making him, by that emblem, a repreſentation of himſelf. After ſome time he directs him to go to the rulers of Iſrael, and aſk them what they thought he deſerved for his labours in that office. They give him the price of a ſlave, *thirty pieces of ſilver*, and this in the houſe of the Lord, where the court ſat. On this, God, as reſenting this indignity offered to him in the perſon of his prophet, orders him to throw it down with diſdain before the firſt poor labourer he met,—who happened to be a potter at work by the temple gates,—as a fitter price for a little of his paltry ware, than a ſuitable acknowledgement of the favours they had received from God. Now ſurely, if there was ever any circumſtance in which the children of Iſrael behaved themſelves, ſo as to anſwer this viſionary repreſentation, it muſt be when they gave this very ſum of *thirty pieces of ſilver*, as a price for the very life of that perſon whom God had appointed their great *Shepherd*; and in order to point out the correſpondence more ſenſibly, Providence ſo ordered it, that the perſon to whom this money went, ſhould be a *potter*, though the prophecy would have been anſwered, if he had been a fuller, or of any other profeſſion. It may alſo be further obſerved, that God's ceaſing to be the Shepherd of Iſrael, which was repreſented by the prophet's breaking his paſtoral ſtaves, was never fully anſwered, till their final rejection after the death of Chriſt, which may further lead us to refer the affront of their giving the pieces of ſilver to this event. See Zechariah xi. and the *Reflections* on Acts i. Dr. Waterland, following Sir Norton Knatchbul, reads the paſſage, *And I took the thirty pieces of ſilver, the price of him that was prized of the children of Iſrael:* ver. 10. (*and they gave them for the potter's field*) *as the Lord commanded me.*

Ver. 11. *And Jeſus ſtood*, &c.] See John xviii. 29, &c. and Luke xxiii. 2. for a more full account of our Saviour's appearance before Pilate.

Ver. 14. *And he anſwered him to never a word*, &c.] Jeſus made no reply to the heavy charges laid againſt him; nay, he continued mute, notwithſtanding the governor expreſly required him to ſpeak in his own defence. See Iſaiah xxiii. 7. A conduct ſo extraordinary in ſuch circumſtances, aſtoniſhed Pilate exceedingly, for he had good reaſon to be perſuaded of Chriſt's innocence. Indeed, his humble appearance was a ſufficient refutation of the charge which the Jews brought againſt him, and his ſilence ſerved inſtead of the moſt elaborate defence; and poſſibly Jeſus might decline making any public defence, leſt the common people, moved by what he muſt have ſaid, ſhould have aſked his releaſe, and prevented his death; in which reſpect, he has ſhewn his followers a noble example of courage and ſubmiſſion to the divine will.

Ver. 15. *Now at that feaſt*, &c.] Pilate had already ſent Jeſus to Herod, having learned that he belonged to Galilee, and Herod had ſent him back to him. Luke xxiii. 6—9. At former paſſovers, the governor had courted the favour of the people, by gratifying them with the pardon of any one priſoner they pleaſed. There was no law to oblige him to this; but as acts of grace are generally popular things, this ſeems to have been firſt freely uſed by the Romans, to pleaſe their tributaries, and now by cuſtom was in a manner eſtabliſhed.

Ver. 16. *A notable priſoner*] *A notorious criminal.* Heylin. It ſeems he was the head of the rebels; (See John xviii. 40. Luke xxiii. 19, 25.) The ringleader of a ſedition, in which murder had been committed.

18 (For he knew that for envy they had delivered him.)

19 When he was ſet down on the judgement-ſeat, his wife ſent unto him, ſaying, Have thou nothing to do with that juſt *man*: for I have ſuffered many things this day in a dream, becauſe of him.

20 But the chief prieſts and elders perſuaded the multitude that they ſhould aſk Barabbas, and deſtroy Jeſus.

21 The governor anſwered and ſaid unto them, Whether of the twain will ye that I releaſe unto you? They ſaid, Barabbas.

22 Pilate ſaith unto them, What ſhall I do then with Jeſus, which is called Chriſt? *They* all ſay unto him, Let him be crucified.

23 And the governor ſaid, Why, what evil hath he done? But they cried out the more, ſaying, Let him be crucified.

24 When Pilate ſaw that he could prevail nothing, but *that* rather a tumult was made, he took water, and waſhed *his* hands before the multitude, ſaying, I am innocent of the blood of this juſt perſon: ſee ye *to it*.

25 Then anſwered all the people, and ſaid, His blood *be* on us, and on our children!

26 Then releaſed he Barabbas unto them: and when he had ſcourged Jeſus, he delivered *him* to be crucified.

27 Then the ſoldiers of the governor took Jeſus into the common hall, and gathered unto him the whole band *of ſoldiers*.

28 And they ſtripped him, and put on him a ſcarlet robe.

Ver. 20. John xviii. 40. Acts iii. 14.—V. 24. Deut. xxi. 6.—V. 25. Acts v. 28.—V. 26. Luke xxiii. 16.—V. 27. John xix. 2. Or, *governor's houſe*.—V. 28. Luke xxiii. 11.

Ver. 18. (*For he knew that for envy they had delivered him*)] Pilate had probably heard of the ſtir made by the rulers on this occaſion, and as a prudent magiſtrate, could not but have inquired into the reaſon of it. The modeſty with which Jeſus appeared before him, muſt have given credit to the report he had received; and the confidence which Jeſus placed in his innocence, by not replying to any charge that was brought againſt him, might have been ſufficient to convince Pilate, that there was no fault in him. Nicodemus or Joſeph of Arimathea might have been conſulted by Pilate, at the firſt appearance of the tumult; for Joſeph of Arimathea moſt probably was perſonally acquainted with Pilate, as may be inferred from his going to him to beg the body of Jeſus. We can have no doubt of their being acquainted, if Joſeph was one of the council who aſſiſted Pilate in managing the affairs of his province, and particularly in judging cauſes. All governors of provinces had a council of this kind. Accordingly we find it mentioned, Acts xxv. 12. by the name of Συμβȣλιον. It is objected to Joſeph's being a member of Pilate's council, that it was compoſed of Romans only; yet even on this ſuppoſition he might be a member of it, ſince he might have enjoyed the privileges of a Roman citizen, as well as St. Paul. What other reaſon can be aſſigned for his being called βȣλευτης, a *counſellor*, Luke xxiii. 50. and an *honourable counſellor?* Mark xv. 43. a name not commonly given to the members of the ſanhedrim, whoſe proper title was αρχοντες, *rulers*. Further St. Luke tells us, ch. xxiii. 51. that *Joſeph did not conſent to the counſel* (βουλη) *and deed of them*; i. e. he did not agree to the advice which the governor's council gave, when they deſired him to gratify the Jews. See Macknight, Grotius, and Lardner's Credibility, b. i. ch. 2.

Ver. 19. *When he was ſet down*, &c.] *While he was ſitting on*, &c. Wat. and MS. While Rome was governed by a commonwealth, it was unuſual for the governors of provinces to take their wives with them; but afterwards it grew cuſtomary, and the motion made againſt it in the fourth year of Tiberius was rejected with ſome indignation. This circumſtance aſcertains the time of the event, and affords a ſtrong proof of the veracity of the ſacred hiſtorian. Poſſibly the word σήμερον rendered *this day*, may imply, that ſhe had dreamed theſe things that morning, ſince Pilate roſe; and as the heathens imagined thoſe dreams moſt ſignificant which came about break of day, ſhe might on that account lay the greater ſtreſs upon them. Janſenius thinks, and very probably, that ſhe had now a repreſentation or foreſight of thoſe calamities which afterwards befel Pilate and his family. Joſephus aſſures us, that Pilate having ſlain a conſiderable number of ſeditious Samaritans, was depoſed from his government by Vitellius, and ſent to Tiberius at Rome, who died before he arrived there. And Euſebius tells us, that quickly after, having been baniſhed to Vienne in Gaul, he laid violent hands upon himſelf, falling on his own ſword. Agrippa, who was an eye-witneſs to many of his enormities, ſpeaks of him in his oration to Caius Cæſar, as one who had been a man of the moſt infamous character. The words δικαιω εκεινω would be rendered more properly, that *juſt* or *righteous one*.

Ver. 23. *Why, what evil hath he done?*] So bent were the chief prieſts and elders to have Jeſus put to death, that though the governor urged them again and again to deſire his releaſe, declaring his innocence, and offering three ſeveral times to diſmiſs him, they would not hear him; to ſuch a pitch was their enmity carried againſt the Lord of life! They inſiſted upon his crucifixion, as the moſt ignominious death; they inſiſted upon his being ſentenced to this death by a Roman governor; and among the Romans it was inflicted only upon the vileſt of ſlaves. To have inflicted ſuch a puniſhment as this upon any free Jew, would probably have been ſufficient to have thrown the whole city and nation into an uproar. But now they were deaf to every thing but the clamour of paſſion; and in their madneſs forgot with how dangerous a precedent they might furniſh the Roman governor: and indeed it turned dreadfully on themſelves, when ſuch vaſt numbers of them were crucified for their oppoſition to the Romans during the time of their laſt war. See on ver. 25. and the *Reflections* on ch. xxiv.

Ver. 24. *Pilate—took water*, &c.] It is well known that the Jews in ſome caſes were appointed to waſh their hands, as a ſolemn token that they were not themſelves concerned in a murder committed by ſome unknown perſon. See Deut. xxi. 6—9. In alluſion to which law the Pſalmiſt ſays, *I will waſh mine hands in innocency*, i. e. in teſtimony of mine innocence. But as this was alſo a rite which was frequently uſed by the Gentiles in token of innocence, it is more probable that Pilate, who was a Gentile, did it in conformity to them. He thought poſſibly by this avowal of his reſolution to have no hand in the death of Chriſt, to have terrified the populace; for one of his underſtanding and education could not but be ſenſible that all the water in the univerſe was not able to waſh away the guilt of an unrighteous ſentence. The following lines of Ovid may be juſtly applied to Pilate:

> *Ah nimium faciles, qui triſtia crimina cædis*
> *Fluminea tolli poſſe putetis aquâ!* Faſt. l. ii. v. 45.

Ver. 25. *His blood be on us*, &c.] As this terrible imprecation was dreadfully anſwered in the ruin ſo quickly brought on the Jewiſh nation, and the calamities which have ſince purſued that wretched people, in almoſt all ages and countries, ſo it was peculiarly illuſtrated in the ſeverity with which Titus, merciful as he naturally was, treated the Jews whom he took during the ſiege of Jeruſalem; of whom Joſephus himſelf writes, that μαστιγουμενοι ανεσταυρουντο, *having been ſcourged, and tortured in a very terrible manner, they were crucified*, in view and near the walls of this city, perhaps, among other places, on *mount Calvary*; and it is very probable this might be the fate of ſome of thoſe very perſons who now joined in this cry, as it undoubtedly was of many of their *children*. For Joſephus, who was an eye-witneſs, expreſly declares, "that the number of thoſe thus *crucified* was ſo great, that there was not room for the *croſſes* to ſtand by each other, and that at laſt they had not *wood enough* to make croſſes of:" a paſſage which, eſpecially when compared with the verſe before us, muſt impreſs and aſtoniſh the attentive reader beyond any other in the whole ſtory. If this were not the very *finger of* GOD, pointing out their crime in *crucifying his Son*, it is hard to ſay what could deſerve to be called ſo. Elſner has abundantly ſhewn, that among the Greeks, the perſons on whoſe teſtimony others were put to death, uſed by a very ſolemn execration to devote themſelves to the divine vengeance, if the perſons ſo condemned were not really guilty. See his Obſervat. vol. i. p. 123. Joſeph. War. l. v. c. 11. Doddridge, and the *Reflections* on ch. xxiv. Bp. Fleetwood obſerves, that the modern Jews are as virulent againſt the *name* of Jeſus, as their fathers were againſt his *power*; ſo that they ſuffer as their fathers did, and for a like reaſon.

Ver. 26. *And when he had ſcourged Jeſus*] The Romans uſually ſcourged the criminals whom they condemned to be crucified: this was the reaſon why Pilate ordered our Lord to be ſcourged before he delivered him to the ſoldiers to be crucified. St. Matthew and St. Mark inſinuate, that the ſcourging was performed on the *pavement*; for they tell us, that after it was over, the ſoldiers took Jeſus into the prætorium, and mocked him; we may therefore ſuppoſe that the prieſts and the multitude required the governor to ſcourge him openly in their ſight, and that he, to pacify them, conſented, contrary to his inclination; which, as he believed Jeſus to be innocent, muſt have led him to ſhew him all the favour in his power, and probably he thought that this previous puniſhment would have excited the pity of the Jews, and have prevented the crucifixion of Jeſus. See Elſner and Wetſtein.

Ver. 28. *And they—put on him a ſcarlet robe*] St. Mark ſays, they

29 And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, ſaying, Hail, king of the Jews!

30 And they ſpit upon him, and took the reed, and ſmote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his croſs.

33 And when they were come unto a place called Golgotha, that is to ſay, a place of a ſkull.

34 They gave him vinegar to drink, mingled with gall: and when he had taſted *thereof*, he would not drink.

35 And they crucified him, and parted his garments, caſting lots: that it might be fulfilled which was ſpoken by the prophet, They parted my garments among them, and upon my veſture did they caſt lots.

36 And ſitting down, they watched him there:

37 And ſet up over his head, his accuſation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves cruci-

Ver. 30. Iſai. l. 6. Ch. xxvi. 67.—V. 32. Mark xv. 21. Luke xxiii. 26.—V. 33. John xix. 17.—V. 34. Pſ. lxix. 21.—V. 35. Mark xv. 24. Luke xxiii. 34. John xix. 24. Pſ. xxii. 18.—V. 37. Mark xv. 26. Luke xxiii. 38. John xix. 19.—V. 38. Iſai. liii. 12. Luke xxiii. 32, 33.

cloathed him with purple; but the ancients gave the name of *purple* to all colours which had any mixture of *red* in them. This was probably ſome old purple robe which they put upon him in deriſion of his claim to the kingdom of Judea, *purple* being worn by kings and great perſonages. See Braunius, de Veſtit. ſacerd. l. i. c. 14.

Ver. 29. *And when they had platted a crown of thorns*] Though it is unqueſtionable that they intended hereby to expoſe our Lord's pretended royalty to ridicule and contempt, as well as by the purple robe and mock ſceptre; yet had that been all, a crown of thorns might have ſerved as well. They meant, without all queſtion, to add cruelty to their ſcorn, which eſpecially appeared in their ſtriking him on the head, to drive the horrid thorns into the tender parts of his temples when this crown was put on. If the beſt deſcriptions of the eaſtern *thorns* are to be credited, they are much larger than any commonly known in theſe parts. Haſſelquiſt, ſpeaking of the *naba*, or *nabka* of the Arabians, ſays, " In all probability this is the tree which afforded the crown of thorns put on the head of Chriſt; it grows very common in the eaſt, and the plant is extremely fit for the purpoſe; for it has many ſmall and moſt ſharp ſpines, which are well adapted to give great pain. The crown might be eaſily made of theſe ſoft, round, and pliant branches, and what in my opinion ſeems to be the greateſt proof it is, that the leaves much reſemble thoſe of ivy, as they are of a very deep green: Perhaps the enemies of Chriſt would have a plant ſomewhat reſembling that with which emperorors and generals were uſed to be crowned, that there might be calumny even in the puniſhment." It hath been obſerved, that the curſe inflicted on our firſt parents included *thorns* as the product of the earth, and this curſe was put an end to by the thorns here uſed. See Solomon's Song, ch. ii. 2. The word καλαμος does indeed ſometimes ſignify a *ſlender reed* (ch. xi. 7. xii. 20. 3 John ver. 13.) but it alſo includes all kind of *canes*, and it is moſt probable that this was a *walking Cane*, which they put into his hand as a ſceptre; for a blow with a ſlight reed, would ſcarce have been felt, or have deſerved a mention, in a detail of ſuch dreadful ſufferings. See Haſſelquiſt's Travels, p. 288. and Doddridge.

Ver. 31. *They took the robe from*, &c.] It is not ſaid that they took the crown of thorns off his head, which ſerved to gratify their paſſions both of malice and contempt; probably our Lord died wearing it, that the title which was written over him might be better underſtood. It was a Jewiſh cuſtom in the time of Moſes to execute delinquents without the camp; but after Jeruſalem was built, they were executed without the city walls. Dr. Lardner has abundantly proved by many quotations, that it was cuſtomary not only for the Jews, but alſo for the Sicilians, Epheſians, and Romans to execute their malefactors without the gates of the cities. See Heb. xiii. 12, 13. and Lardner's credibility, part i. vol. 1.

Ver. 32. *And as they came out*, &c.] We learn from the other Evangeliſts, that our bleſſed Lord had borne his croſs agreeable to the cuſtom in executions, at his firſt ſetting out. It was not indeed the whole croſs which criminals carried, but only that tranſverſe piece of wood to which the arms were faſtened, and which was called *antennæ*, or *furca*, going croſs the *ſtipes* or upright beam, which was fixed on the earth; the criminal, from carrying this, was called *furcifer*. Our bleſſed Lord, through the fatigue of the preceding night, ſpent wholly without ſleep, the agony he had undergone in the garden, his having been hurried from place to place, and obliged to ſtand the whole time of his trial, the want of food, and the loſs of blood which he had ſuſtained, was become ſo faint, that he ſunk beneath the burden, and was not able to bear the weight of the croſs. The *ſoldiers* therefore (for amongſt the Romans the execution of criminals was performed by them) meeting with Simon of Cyrene, a town in Africa abounding with Jews, ſeized on him, probably by the inſtigation of the Jews, and compelled him to carry the croſs after Jeſus. Simon's ſons, Alexander and Rufus, were two noted men among the firſt Chriſtians, at the time St. Mark wrote his Goſpel. See Mark xv. 25. The ſoldiers however did not remove the croſs out of compaſſion to Chriſt, but from an apprehenſion of his dying by the exceſſive fatigue, and thereby eluding the public puniſhment to which they were eſcorting him. See L'Enfant, Lipſius *de Cruce*, and Bp. Pearſon on the Creed, p. 203.

Ver. 33. *A place called Golgotha*] A Syriac word, which ſignifies a *ſkull* or *head*. In Latin it is called *Calvary*: The place was ſo named either becauſe malefactors uſed to be executed there, or becauſe the charnel houſe, or common repoſitory for bones and ſkulls, might have been there. See Mark xv. 22.

Ver. 34. *They gave him vinegar to drink, mingled with gall*] It was uſual to give criminals before they ſuffered, a ſtupefying potion to render them inſenſible of the ignominy and pain of their puniſhment: But our bleſſed Lord, becauſe he would bear his ſufferings, however ſharp, not by intoxicating and ſtupifying himſelf, but through the ſtrength of patience, fortitude, and faith, therefore refuſed to drink of it. St. Mark ſays, *they gave him to drink wine mingled with myrrh*, ch. xv. 23. But the two Evangeliſts ſpeak of the ſame ingredients: For though St. Mark terms that *wine*, which St. Matthew calls *vinegar*, he may have really meant vinegar, which was a common drink among the ancients, (ſee Numb. vi. 6.) and ſuch as might very properly be called *wine*, in regard it was uſually made of wine, or of the juice of grapes; beſides, it is well known that the ancients gave the general name of *wine* to all fermented liquors: It is evident therefore, that to reconcile the Evangeliſts here, we have no occaſion for the reading of Beza's copy, which has οἶνον inſtead of ὄξος. Ὄξος might be rendered *ſour wine*, as indeed the word *vinegar* properly imports; and this mixed with water was the common drink of the Roman ſoldiers, and conſequently was in a veſſel at hand. As to the other ingredient of this potion, let it be obſerved, that the word χολῆ in the LXX, is often uſed as the tranſlation of the Hebrew word רוש *rûſh*; which properly was the name of a poiſonous herb common in thoſe countries, and remarkable for its bitterneſs; hence an infuſion of it is called ὑδῶρ πικρὸν, *bitter water*, Jer. iii. 15. and υδωρ χολῆς, *the water of bitterneſs*, Jer. viii. 14. ix. 14. Probably it was a weak infuſion of this herb in vinegar and water, which our Lord's friends offered him, (as we have obſerved was uſual on ſuch occaſions) to make him inſenſible, and to ſhorten his life. It is called indeed by St. Mark ἐσμυρνισμένον οἶνον, *myrrhed vinegar*, perhaps becauſe it had myrrh mixed with it, there being nothing more common than for a medicine compounded of many ingredients, to take its name from ſome one of them which is prevalent in the compoſition. That *myrrh* was proper in a potion of this kind has been ſhewn by Voſſius; who proves from Dioſcorides, lib. ii. c. 70. that frankincenſe, macerated in liquors, makes thoſe who drink them mad, and that if the quantity taken be large, it ſometimes produces death. Hence, when Ptolemy Philopater deſigned to engage his elephants, " He gave them wine mingled with frankincenſe to enrage them." The Evangeliſts may be reconciled more directly ſtill, by ſuppoſing that χολῆ ſignifies any *bitter drug* whatſoever; for it is applied to *wormwood*, Prov. v. 4. and by parity of reaſon may denote *myrrh*, which hath its name from a Hebrew word ſignifying bitterneſs. Caſaubon has given a third ſolution of this difficulty; he thinks that our Lord's friends put a cup of *myrrhed* wine into the hands of one of the ſoldiers to give it to Jeſus, but that he, out of contempt, added gall to it. See the note on Pſ. lxix. 21. Lipſius *de Milit. Rom.* and Wetſtein.

Ver. 35. *And they crucified him, and parted his garments*, &c.] This was the cuſtom of the Romans; the ſoldiers performing the office of executioners, divided among them the ſpoils of the criminals. There was only Chriſt's *tunick* which they did not divide, but caſt lots to ſee whoſe it ſhould be. See John xix. 23, 24. They alſo uſed to appoint a guard, to tarry by the crucified perſons, that nobody might come and take them away, ver. 36. Reſpecting the inſcription, ver. 37. which was alſo a Roman cuſtom, ſee on John xix. 19, &c.

Ver. 38. *Then were two thieves crucified with him*] They placed

Jeſus

fied with him: one on the right hand, and another on the left.

39 And they that paſſed by, reviled him, wagging their heads,

40 And ſaying, Thou that deſtroyeſt the temple, and buildeſt *it* in three days, ſave thyſelf. If thou be the Son of God, come down from the croſs.

41 Likewiſe alſo the chief prieſts mocking *him*, with the ſcribes and elders, ſaid,

42 He ſaved others; himſelf he cannot ſave. If he be the King of Iſrael, let him now come down from the croſs, and we will believe him.

43 He truſted in God; let him deliver him now, if he will have him: for he ſaid, I am the Son of God.

44 The thieves alſo which were crucified with him, caſt the ſame in his teeth.

45 Now from the ſixth hour there was darkneſs over all the land unto the ninth hour.

46 And about the ninth hour Jeſus cried with a loud voice, ſaying, Eli, Eli, lama

Ver. 39. Pſ. xxii. 7. Mark xv. 29. Luke xxiii. 35.—V. 40. Ch. xxvi. 61. John ii. 19. Ch. xxvi. 63.—V. 43. Pſ. xxii. 8. Wiſd. ii. 16, 17, 18.—V. 44. Luke xxiii. 39.—V. 45. Mark xv. 33.—V. 46. Hebr. v. 7.

Jeſus in the middle, by way of mock honour, becauſe he had called himſelf a king, and was now crowned with thorns; or, if the prieſts had any hand in this, they might deſign hereby to impreſs the ſpectators with the thought of his being an impoſtor, and to make them look upon him as the chief malefactor: By *thieves* may be meant here perſons concerned in an inſurrection, perhaps confederates with Barabbas; for the Greek word ſignifies thoſe who take up arms, without commiſſion or authority of a ſuperior; and ſuch, by the Roman laws, were ſubject to crucifixion. See Mark xv. 28. and on ver. 44.

Ver. 39, 40. *And they that paſſed by reviled*] The common people, whom the prieſts had incenſed againſt our Lord by the malicious lies which they ſpread concerning him, and which they pretended to found on the evidence of the witneſſes, ſeeing him hang as a malefactor on the croſs, and reading the ſuperſcription placed over his head, expreſſed their indignation againſt him by railing on him,—*blaſpheming*—in the original. See Pſ. xxii. 8. They thought their ſarcaſm, *thou that deſtroyeſt the temple*, &c. the more biting, as this was one of the charges brought againſt him by the falſe witneſſes, ch. xxvi. 61. and the latter part of the verſe was that on which they had condemned him as being guilty of blaſphemy.

Ver. 41—43. *Likewiſe alſo the chief prieſts, mocking*, &c.] The rulers having, as they imagined, wholly overturned our Lord's pretenſions as Meſſiah, ridiculed him on that head, and with a meanneſs of ſoul which will for ever render them infamous, mocked him even in the agonies of death. They ſcoffed at the miracles of healing, by which he demonſtrated himſelf the Meſſiah, and promiſed faith on condition he would prove his pretenſions, by coming down from the croſs. In the mean time nothing could be more falſe and hypocritical; for they continued in their unbelief, notwithſtanding Jeſus raiſed himſelf from the dead, which was a much greater miracle than his coming down from the croſs would have been; a miracle alſo that was atteſted by witneſſes, whoſe veracity they could not call in queſtion; for it was told them by the ſoldiers, whom they had themſelves placed at the ſepulchre to watch his body. It is plain, therefore, that the prieſts ſaid they would believe if Jeſus came down, not becauſe their incorrigible ſtubbornneſs would have yielded to any proof, however convincing, but to inſult Chriſt; fancying it impoſſible for him now to eſcape out of their hands. It is difficult to tell what it was the rulers alluded to in the 43d verſe: *He truſted in God;—let him deliver him now, if he will have him*;—ει θελει αυτον, *if he delights in him*, &c. Perhaps thoſe who now ſpake were the perſons who attended Judas and the armed band, when they apprehended Jeſus, Luke xxii. 52. On that occaſion they had heard him order Peter to put up his ſword, telling him that he could *pray to his Father, and he would give him more than twelve legions of angels*. In deriſion of this expreſſion of his reliance on God, whom he called his *Father*, they ſay to him, now that he was hanging on the croſs, "*He truſted in God that he would deliver him*, and claimed a peculiar relation to him as his Son. If God really delights in him as his Son, let him ſhew it now, by delivering him from this ignominious puniſhment." But whatever the particular was to which they now alluded, certain it is that the rulers, by ſpeaking as above, fulfilled a remarkable prophecy concerning the Meſſiah's ſufferings, Pſ. xxii. 8. where it is foretold that the Meſſiah's enemies would utter theſe words in deriſion of his pretenſions. Many of the Jewiſh writers themſelves acknowledge that theſe words belonged to the Meſſiah; and it certainly merits a ſerious reflection, that at the very time theſe prieſts and elders intended to explode our Lord's pretenſions to the Meſſiahſhip, they ſhould make uſe of what their own writers acknowledged to be a characteriſtic of the true Meſſiah. See Macknight, and Doddridge.

Ver. 44. *The thieves alſo—caſt the ſame in his teeth*] *Reproached him in like manner.* St. Luke ſays, that *one* only of the thieves reproached our Lord; the other exerciſed a moſt extraordinary faith in him. See Luke xxiii. 40. Some commentators endeavour to remove this difficulty, by ſuppoſing that both the thieves might revile Jeſus at firſt; but this ſolution is not very probable: The phraſe is an Hebraiſm, it being very common in that language to expreſs a ſingle thing in the plural number, eſpecially when it is not the ſpeaker's or writer's intention to be more particular. Thus, Judg. xii. 7. *then died Jephtha the Gileadite, and was buried in the cities of Gilead*; i. e. in *one of the cities of Gilead*, as it is well ſupplied by our tranſlators: So likewiſe the writer of the Epiſtle to the Hebrews, ſpeaking of the worthies of the Old Teſtament, ſays, *they ſtopped the mouths of lions, they were ſawn aſunder*; whereas the former ſentence is applicable only to Daniel, and the latter to Iſaiah. So that by the word *thieves*, both here and in St. Mark, we are to underſtand only one of the thieves; But ſee more on this ſubject on ch. xxvi. 6.

Ver. 45. *Now from the ſixth hour*, &c.] During the laſt three hours that our Lord hung on the croſs, a darkneſs covered the face of the earth, to the great terror and amazement of the people preſent at his execution. This extraordinary alteration in the face of nature was peculiarly proper, whilſt the Sun of Righteouſneſs was withdrawing his beams from the land of Iſrael, and from the world, not only becauſe it was a miraculous teſtimony borne by God himſelf to his innocence, but alſo becauſe it was a fit emblem of his departure and its effects, at leaſt till his light ſhone out anew with additional ſplendor, in the miniſtry of his Apoſtles. The Jews had been accuſtomed to the figurative language of the *eclipſe of the luminaries*, as ſignificative of ſome extraordinary revolution or calamity, and could not but recollect the words of Amos viii. 9, 10. on this occaſion. The heathens likewiſe had been taught to look on theſe circumſtances as indications of the perpetration of ſome heinous and enormous crime; and how enormous was that now committed by the Jews. The darkneſs which now covered Judea, together with the neighbouring countries, beginning about noon, and continuing till Jeſus expired, was not the effect of an ordinary eclipſe of the ſun, for that can never happen, except when the moon is about the change; whereas now it was full moon; not to mention that total darkneſſes occaſioned by eclipſes of the ſun, never continue above twelve or fifteen minutes. Wherefore it muſt have been produced by the divine power, in a manner we are not able to explain. Accordingly Luke, after relating that there was *a darkneſs over all the earth*, adds, *and the ſun was darkened*, ch. xxiii. 44. Farther, the Chriſtian writers, in their moſt ancient apologies to the heathens, affirm, that as it was full moon at the paſſover when Chriſt was crucified, no ſuch eclipſe could happen by the courſe of nature. They obſerve alſo, that it was taken notice of as a prodigy by the heathens themſelves. To this purpoſe we have ſtill remaining the words of Phlegon the aſtronomer, and freed-man of Adrian, cited by Origen from his book, at the time when it was in the hands of the public; That heathen author, in treating of the 4th year of the 202d Olympiad, which is the 19th of Tiberius, and ſuppoſed to be the year in which our Lord was crucified, tells us, "That the greateſt eclipſe of the ſun that ever was known happened then; for the day was ſo turned into night, that the ſtars in the heavens were ſeen." See Orig. Contr. Celſ. p. 83. If Phlegon, as Chriſtians generally ſuppoſe, is ſpeaking of the darkneſs which accompanied our Lord's crucifixion, it was not circumſcribed within the land of Judea, but muſt have been univerſal. This many learned men have believed, particularly Huet, Grotius, Guſſet, Reland, and Alphen. Another ancient writer aſſerts, "that walking in Heliopolis, a town of Egypt, with a ſtudious friend, he obſerved this wonderful darkneſs, and ſaid, that it certainly portended ſomething extraordinary: That either the God of nature was ſuffering, or nature itſelf was about to be diſſolved." Joſephus, it is true, takes no notice of this wonderful phœnomenon; but the reaſon may be, that he was unwilling to mention any circumſtance favourable to Chriſtianity, of which he was no friend; and the Jews would, no doubt, diſguiſe this event as much as they could, and perhaps might perſuade him and others who heard the report of it at ſome diſtance of time or place, that it was only a *dark cloud*, or a *thick miſt*, which the followers of Jeſus had exaggerated, becauſe it happened when their maſter died. Such repreſentations are exceedingly natural to hearts corrupted by infidelity. See Macknight, Doddridge, and Calmet's diſſertation on the ſubject.

Ver. 46. *Jeſus cried with a loud voice, ſaying*, &c.] A little before he expired, Jeſus repeated the firſt verſe of the 22d pſalm, pronouncing it in the Syriac dialect, which was the common language of the country; and ſpeaking with a loud voice, that all who ſtood around might hear him diſtinctly, and know that he was the perſon ſpoken of by David. Some would tranſlate the words, *My God, my Gok, to what a degree*, or *to what a length of time, haſt thou forſaken me? Lamma* in the Hebrew has this ſignification. Accordingly St. Mark, in the parallel paſſage, has rendered it by εις τι. But however tranſlated, our Lord's words muſt be viewed in the ſame light with his prayer in the garden. For, as that prayer expreſſed only the ſabachthani? that is to ſay, My God, my God! why haſt thou forſaken me?

47 Some of them that ſtood there, when they heard *that*, ſaid, This *man* calleth for Elias.

48 And ſtraightway one of them ran, and took a ſpunge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The reſt ſaid, Let be, let us ſee whether Elias will come to ſave him.

50 Jeſus, when he had cried again with a loud voice, yielded up the ghoſt.

51 And behold, the veil of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the ſaints which ſlept, aroſe,

53 And came out of the graves after his reſurrection, and went into the holy city, and appeared unto many.

Ver. 46. Pſ. xxii. 1.—V. 48. Pſ. lxix. 21. Mark xv. 36. Luke xxiii. 36. John xix. 29.—V. 50. Luke xxiii. 46.—V. 51. Exod. xxvi. 31. 2 Chron. iii. 14. Mark xv. 38.

feelings and inclinations of his human nature, ſorely preſſed down with the weight of his ſufferings, ſo his words on the croſs proceeded from the greatneſs of his ſufferings then, and expreſſed the feelings of his human nature; viz. an exceeding grief at God's forſaking him, and a complaint that it was ſo. But as his prayer in the garden was properly tempered by the addition of the clauſe, *yet not as I will, but as thou wilt*; ſo his complaint on the croſs may have been tempered in the ſame manner; perhaps by his repeating the following third verſe of the pſalm, though the Evangeliſts have not mentioned it particularly: For, that in the inward diſpoſition of his mind, Jeſus was perfectly reſigned, even while he hanged on the croſs, is evident beyond all doubt, from his recommending his ſpirit to God in the article of death; which he could not have done, had he either deſpaired of the divine favour, or been diſcontented with the divine appointments. The ſufferings which made our Lord cry out, *My God, my God, why haſt thou forſaken me?* were not merely thoſe which appeared to the ſpectators, viz. the pains of death which he underwent. Many of his followers have ſuffered ſharper, and more lingering bodily torture, ending in death, without thinking themſelves on that account forſaken of God; on the contrary, they both felt and expreſſed raptures of joy under the bittereſt torments. Why then ſhould Jeſus have complained, and been ſo dejected under inferior ſufferings, as we muſt acknowledge them to be, if there was nothing here but the pains of crucifixion? Is there any other circumſtance in this hiſtory which leads us to think him defective in courage or patience? In piety and reſignation came he behind his own Apoſtles? Were his views of God and religion more confined than theirs? Had he greater ſenſibility of pain than they, without a proper balance ariſing from the ſuperiority of his underſtanding? In ſhort, was he worſe qualified for martyrdom than they? The truth is, his words on the croſs cannot be accounted for, but on the ſuppoſition that he ſuffered in his mind pains inexpreſſible, inflicted on him by an immediate interpoſition of the power of God, the nature and intenſeneſs of which cannot in the language of men be more juſtly, or more emphatically expreſſed, than by the metaphor of *God's forſaking him*. Some think Jeſus on this occaſion repeated the whole 22d pſalm; and certainly, as it is compoſed in the form of a prayer, it muſt be acknowledged, that no addreſs could be more ſuitable to the circumſtances wherein our Lord then was, or better adapted to impreſs the minds of the beholders with becoming ſentiments. Nevertheleſs, the things mentioned by the Evangeliſts as next happening, were of ſuch a kind that they muſt have followed immediately upon the repetition of the firſt three or four verſes of the pſalm. It is probable, therefore, that he ſtopped there. Perhaps it was not his intention to go farther; for as it was the cuſtom of the Jews, when they quoted large portions of Scripture, to mention only the firſt verſes or words of the paſſage, ſuch of his hearers as knew theſe to be the firſt verſes of the 22d pſalm, would eaſily underſtand that Jeſus meant to apply the whole pſalm to himſelf. And as it contains the moſt remarkable particulars of our Lord's paſſion, being a ſort of ſummary of all the prophecies relative to that ſubject, by citing it on the croſs, and applying it to himſelf, Jeſus ſignified, that he was now accompliſhing the things therein predicted concerning the Meſſiah. Farther, as the pſalm is compoſed in the form of a prayer, by citing it at this time, Jeſus alſo claimed of his Father the performance of all the promiſes he had made, whether to him, or to his people, the chief of which are recorded in the latter part of the pſalm.

Ver. 47. *This man calleth for Elias*] Though Jeſus ſpoke in the vulgar dialect, ſome of the people preſent did not underſtand him; for they fancied that he called on the prophet Elijah to help him. Hence ſome have conjectured that they were Roman ſoldiers who thus miſunderſtood Chriſt's words. The conjecture, however, cannot be admitted, unleſs theſe ſoldiers were proſelytes, and had learned the language and religion of the Jews more perfectly than is reaſonable to ſuppoſe. We may therefore believe it was our Lord's own countrymen who gave their opinion concerning the meaning of his words; and though they miſunderſtood him, it may have ariſen neither from their ignorance of the language in which he ſpoke, nor from their hearing him indiſtinctly, for he ſpake with a loud voice; but from their not conſidering that he was repeating the words of the 22d pſalm. Others have ſuppoſed that this was the miſtake of ſome Helleniſt Jews, who did not underſtand the Syro-Chaldaic language. See Craddock's Harmony, part ii. p. 256. and Grotius.

Ver. 48. *One of them—took a ſpunge*, &c.] We have before obſerved that vinegar, or a ſmall ſharp wine and water,—a mixture which was called *poſca*,—was the common drink of the Roman ſoldiers. Poſſibly, therefore, this vinegar was ſet here for their uſe, or for that of the crucified perſons, whoſe torture would naturally make them thirſty. See John xix. 28, 29. where we are told that *they put the ſponge upon hyſſop*; i. e. a ſtalk of hyſſop, called by the other Evangeliſts καλαμος, which ſignifies not only a *reed* or *cane*, but the ſtalk of any plant: For that hyſſop was a ſhrub, appears from 1 Kings iv. 33. where it is reckoned among the trees. They did this office to Jeſus, not ſo much from pity, as to preſerve him alive, in hopes of ſeeing the miracle of Elijah's deſcent from heaven. See the next verſe.

Ver. 50. *Jeſus, when he had cried again with a loud voice, yielded up the ghoſt*] St. John tells us, that when our Lord had received the vinegar, he ſaid, *It is finiſhed.* "The predictions of the prophets are all fulfilled, and the redemption of the world is finiſhed, to accompliſh which I came into the world." And the other evangeliſts inform us, that in ſpeaking theſe words, our Lord *cried with a loud voice*; probably to ſhew that his ſtrength was not exhauſted, but that he was about to give up his life of his own accord. The Evangeliſts uſe different words in expreſſing our Lord's death, which our tranſlators, notwithſtanding, render in the ſame manner,—He *yielded*, or *gave up the ghoſt*; St. Mark and St. Luke ſay, εξεπνευσε, *He expired*; St. John παρεδωκε το πνευμα, *He yielded up his ſpirit*; but St. Matthew's language is moſt ſingular, ἀφῆκε τὸ πνεῦμα, *He diſmiſſed his ſpirit*; as the ſame word αφιημι is uſed ch. xiii. 36. Mark iv. 36. xi 6. and elewhere. Now this expreſſion ſeems admirably to ſuit our Lord's words, John x. 18. *No man taketh my life from me, but I lay it down of myſelf*, &c. ſhewing, (as did alſo *the ſtrong cry*, which ſo much impreſſed the centurion) that he died by the voluntary act of his own mind, according to the power received from the Father; and in a way peculiar to himſelf, by which he alone of all men that ever exiſted could have continued alive, even in the greateſt tortures as long as he pleaſed, or have retired from the body whenever he thought fit. Which view of the caſe, by the way, ſuggeſts an illuſtration of the love of Chriſt manifeſted in his death, beyond what is commonly obſerved; inaſmuch as he did not uſe this power to quit his body as ſoon as ever it was faſtened to the croſs, leaving only an inſenſible corpſe to the cruelty of his murderers; but continued his abode in it with a ſteady reſolution as long as it was proper, and then retired from it with a majeſty and dignity never known, or to be known in any other death; dying, if we may ſo expreſs it, *like the prince of life!* See Heb. v. 7. Doddridge, and Gerhard.

Ver. 51. *The veil of the temple was rent*, &c.] While Jeſus breathed his laſt, the veil of the temple was miraculouſly rent from top to bottom; moſt probably in preſence of the prieſt who burned the incenſe in the holy place at the evening ſacrifice; for the *ninth hour*, at which Jeſus expired, was the hour of offering that ſacrifice. The ſudden rending of that veil was a ſupernatural ſign of the deſtruction of the temple being at hand, and of the diſſolution of the Jewiſh œconomy. The earth alſo trembled, and the rocks rent, in token of the Almighty's diſpleaſure againſt the Jewiſh nation, on account of the horrid impiety whereof they were now guilty. Mr. Fleming tells us, that a deiſt lately travelling through Paleſtine, was converted by viewing one of theſe rocks, which ſtill remains torn aſunder, not in the weakeſt place, but acroſs the veins; a plain proof that it was done in a ſupernatural manner. Sandys, in his travels, p. 264. has given a natural deſcription and delineation of this fiſſure; and Mr. Maundrell tells us, that it is about a ſpan wide at the upper part, and two ſpans deep, after which it cloſes, but opens again below, and runs down to an unknown depth in the earth. He adds, that every man's ſenſe and reaſon muſt convince him, that this is a natural and genuine breach. See Fleming's Chriſtology, vol ii. p. 97. and Maundrell's journey from Aleppo, p. 73.

Ver. 52, 53. *And the graves were opened*, &c.] The ancient ſepulchres were hewn out of rocks, which being rent by the earthquake, diſcovered the cells wherein the bodies of the dead were depoſited; but though theſe ſepulchres were opened by the earthquake at our Lord's death, yet the dead in them did not come to life till his reſurrection: for *Jeſus* himſelf *was the firſt-born from the dead*, Col. i. 18. and *the firſt-fruits of them that ſlept*, 1 Cor. xv. 20. It ſeems probable, that thoſe *ſaints* were not ſome of the moſt eminent ones mentioned in the Old Teſtament, but diſciples, who had died lately; for when they went into the city, they were known by the perſons

who

54 Now when the centurion, and they that were with him, watching Jeſus, ſaw the earthquake, and thoſe things that were done, they feared greatly, ſaying, Truly this was the Son of God.

55 And many women were there (beholding afar off,) which followed Jeſus from Galilee, miniſtering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joſes, and the mother of Zebedee's children.

57 When the even was come, there came a rich man of Arimathea, named Joſeph, who alſo himſelf was Jeſus' diſciple:

58 He went to Pilate, and begged the body of Jeſus. Then Pilate commanded the body to be delivered.

59 And when Joſeph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great ſtone to the door of the ſepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, ſitting over againſt the ſepulchre.

62 Now the next day, that followed the day of the preparation, the chief prieſts and Phariſees came together unto Pilate,

63 Saying, Sir, we remember that that

Ver. 54. Mark xv. 39. Luke xxiii. 47.—V. 55. Luke viii. 2, 3.—V. 56. Mark xv. 40.—V. 57. Mark xv. 42. Luke xxiii. 50. John xix. 38.—V. 60. Iſai. liii. 9.

who ſaw them, which could not well have happened, had they not been their cotemporaries; and as the rending of the veil of the temple intimated that the entrance into the holy place, the type of heaven, was now laid open to all nations, ſo the reſurrection of a number of ſaints from the dead, demonſtrated that the power of death and the grave was broken, the ſting was taken from death, and the victory wreſted from the grave. In ſhort, our Lord's conqueſts over the enemies of mankind were ſhewn to be complete, and an earneſt was given of a general reſurrection from the dead. There is an ancient Greek MS. which reads in ver. 43. *after* their *reſurrection*; and this reading is followed by the Arabic and Ethiopic verſions. Perhaps it may be as natural to read the paſſage with Grotius, *when he yielded up the ghoſt, the graves were opened*; *and after his reſurrection, many bodies of ſaints aroſe, and came out of their graves.*

Ver. 54. *Truly this was the Son of God*] Or *the Meſſiah*. It is probable that this centurion was a proſelyte to the Jewiſh religion, and acquainted with their opinions. Others however think, that it ſhould be rendered, *This was a Son of God*; for as the centurion was a Roman, ſay they, among whom it was not uncommon to ſtile a perſon of remarkable abilities and merit *a ſon* of ſome deity, the centurion, in conſequence of this cuſtom, ſeeing the circumſtances which attended this event, was convinced, that though Chriſt was executed as an impoſtor, yet he could not be leſs than the *ſon of a god*. The former however ſeems the moſt probable opinion, as it is moſt likely that theſe words of the centurion refer to thoſe of the chief prieſts and ſcribes, ver. 43. *He ſaid, I am the Son of God.* See ch. xxvi. 63, 64. Elſner, in a note on this place, hath ſhewn, that ſome of the heathens had a notion among them, that prodigies, eſpecially ſtorms and earthquakes, ſometimes attended the death of extraordinary perſons peculiarly dear to the gods; and among other paſſages, he mentions that of Plutarch, wherein we are told, that when Ptolemy had crucified Cleomenes, while the body hung dead on the croſs, a large ſerpent wound itſelf round his face, and defended it from birds of prey; from whence the Egyptians concluded, that he was a hero more than mortal, and a ſon of the gods. Bp. Sherlock, (diſc. ix. vol. 1. 270.) has made a fine uſe of the paſſage before us in the following words: "Go to your natural religion, ſays he, lay before her Mahomet and his diſciples arrayed in armour and in blood, riding in triumph over the ſpoils of thouſands and tens of thouſands, who fell by his victorious ſword. Shew her the cities which he ſet in flames, the countries which he ravaged and deſtroyed, and the miſerable diſtreſs of all the inhabitants of the earth. When ſhe has viewed him in this ſcene, carry her to his retirements; ſhew her the prophet's chamber, his concubines, and wives: let her ſee his adultery, and hear him alledge revelation and a divine commiſſion to juſtify his luſt and his oppreſſion. When ſhe is tired with this proſpect, then ſhew her the bleſſed Jeſus, humble and meek, doing good to all the ſons of men, patiently inſtructing both the ignorant and the perverſe: let her ſee him in his moſt retired privacies; let her follow him to the mount, and hear his devotions and ſupplications to God: Carry her to his table, to view his poor fare, and hear his heavenly diſcourſe; let her ſee him injured, but not provoked; let her attend him to the tribunal, and conſider the patience with which he endured the ſcoffs and reproaches of his enemies; lead her to his croſs, and let her view him in the agony of death, and hear his laſt prayer for his perſecutors, *Father, forgive them, for they know not what they do!*——

"When *natural religion* has viewed both, aſk which is the prophet of God?—But we have already had her anſwer; when ſhe ſaw part of this ſcene through the eyes of the centurion who attended at the croſs by him,—ſhe ſpoke and ſaid, *Truly this was the Son of God.*"

Ver. 56. *And the mother of Zebedee's children*] Though the conſtruction of the original be dubious, yet I think it very rational, ſays Doddridge, to conclude, that the mother of the ſons of Zebedee, or of James the Greater and John, was a different perſon from the mother of James the Leſs and Joſes; both as the ſons of Zebedee, though ſuch diſtinguiſhed friends of Chriſt, are never called his *brethren*, as James and Joſes are, (ſee ch. xiii. 55. and Mark vi. 3.) and as ſome ſcriptures plainly intimate, that no more than *two* of the Apoſtles were the ſons of Zebedee. See ch. x. 2. xxvi. 37. and Mark iii. 17. The frequent mention which is made in the Evangeliſts of the generous and courageous zeal of ſome pious women in the ſervice of Chriſt, and eſpecially of the faithful and regular conſtancy with which they attended him in thoſe laſt ſcenes of his ſufferings, might very poſſibly be intended to obviate that haughty and ſenſeleſs contempt which the pride of men, often irritated by thoſe vexations to which their own irregular paſſions have expoſed them, has in all ages affected to throw on that ſex; which probably in the ſight of God conſtitute the better half of mankind, and to whoſe care and tenderneſs the wiſeſt and beſt of men generally owe and aſcribe much of the daily comfort and enjoyment of their lives. See Mark xv. 40. Doddridge, and Henry.

Ver. 57. *A rich man of Arimathea*] A city of the Jews, anciently called *Ramoth*, which lay in the tribe of Ephraim, and was the city of the prophet Samuel. St. Mark xv. 42. deſcribes Joſeph under theſe two characters; *firſt*, that he *was an honourable counſellor*; *ſecondly*, that *he waited for the kingdom of God.* And St. Luke xxiii. 51. adds, that *he had not conſented to the condemnation* of Jeſus with the reſt of the ſanhedrim. See on John xix. 38. and the note on ver. 1. of this chapter. Some critics would render the laſt clauſe, *who himſelf alſo made diſciples to Jeſus*; i. e. after his aſcenſion. The word ἐμαθήτευσε has that ſenſe in the 19th verſe of the next.

Ver. 58. *He went to Pilate, and begged the body of Jeſus*] St. Mark ſays, ch. xv. 43. that *he went in boldly, and craved the body.* And it was certainly a courageous act for that rich and noble ſenator thus publickly to own his friendſhip to Jeſus in the midſt of his greateſt infamy; and a perſon of ſuch ſagacity could not but know, that if a reſurrection ſhould happen, nothing would have been more natural than that he ſhould be brought into queſtion as a confederate in the pretended fraud of conveying him away. But the regard he had for his Maſter overcame all other conſiderations: He therefore requeſted leave to take down his body, becauſe, if no friend had obtained it, it would have been ignominiouſly caſt out with thoſe of the common malefactors. See a more diſtinct account of this event in John xix. 38, &c.

Ver. 60. *In his own new tomb*] See on John xix. 41. The ſepulchre in which they laid our Lord being but lately made, was unfiniſhed, and had not yet a lock on its door; therefore they faſtened the door by *rolling a great ſtone* to it. The word *roll* implies, that the ſtone was both ponderous and large, too large to be carried, and therefore it was rolled upon the ground; According to Beza's copy, it was ſo weighty, that twenty men could not roll it; which was the reaſon why the women aſked that queſtion recorded by another Evangeliſt,—*Who ſhall roll away the ſtone for us?* Which implied, that they were both too few and too weak to do it for themſelves. This ſepulchre, it ſeems, differed from that of Lazarus, in being partly above ground; whereas the other, being wholly under ground, had a ſtone laid on the mouth of it, covering the entry of the ſtair by which they went down to it. See Beza and Macknight.

Ver. 62, 64. *Now the next day that followed the day of the preparation*] That is, after the ſun was ſet. They took this meaſure, therefore, not on *the morrow*, in our ſenſe of the word, but in the evening, after ſun-ſetting, when the Jewiſh ſabbath was begun; and when they underſtood the body was buried, to have delayed it till ſun-riſing would have been prepoſterous, as the diſciples might have ſtolen away the body during the preceding night. Beſides, there is no inconſiſtency between this account of the time when the watch was placed, and the ſubſequent articles of the hiſtory, which proceed on the ſuppoſition that the women preſent at our Lord's funeral were ignorant that any watch was placed at his grave; for they departed ſo early, that they had time to buy ſpices and ointment in the city before the preparation of the ſabbath was ended; whereas the watch was not placed till the ſabbath began. The *day of preparation* was deceiver ſaid, while he was yet alive, After three days I will riſe again.

64 Command therefore that the ſepulchre be made ſure until the third day, leſt his diſciples come by night, and ſteal him away, and ſay unto the people, He is riſen from the dead: ſo the laſt error ſhall be worſe than the firſt.

65 Pilate ſaid unto them, Ye have a watch: go your way, make *it* as ſure as ye can.

66 So they went and made the ſepulchre ſure, ſealing the ſtone, and ſetting a watch.

Ver. 63. Ch. xvi. 21. xvii. 23. xx. 19. Mark viii. 31. x. 34. Luke ix. 22. xviii. 33. xxiv. 6.

the day before the ſabbath, (ſee Mark xv. 42.) whereon they were to prepare for the celebration of it. The next day then was the ſabbath, according to the Jewiſh ſtile; but the Evangeliſt here expreſſes it by this circumlocution, *the day which followed the day*, becauſe the Jewiſh ſabbath was then aboliſhed, and a new order ſucceeded. The Chriſtian Sunday is the octave of that week. See Heylin.

When the Scribes and Phariſees demanded a ſign from Jeſus, he referred them to that of the prophet Johah, ſee ch. xii. 59, 40. where he foretold his own reſurrection from the dead the third day. Alſo at the firſt paſſover, when the Jews required a miracle of him, in confirmation of his miſſion, he replied, "*Deſtroy this temple, and I will raiſe it up in three days.*" See alſo what he ſaid further to the Phariſees, John x. 17, 18. Now if the perſons to whom theſe two laſt declarations were made happened to hear the promiſe of the miracle of the prophet Jonah, they might, by connecting the three, underſtand, that Jeſus meant to ſignify to them his reſurrection from the dead on the third day, and might tell Pilate they remembered that he had ſaid, while yet alive, *after three days I will riſe again* Perhaps alſo, on ſome occaſions not mentioned by the Evangeliſts, our Lord might have made a public declaration of his reſurrection in the very terms here ſet down; or we may ſuppoſe that Judas informed the council of his prediction; in ſhort, whatever way they came to the knowledge of it, certain it is, that the chief prieſts and Phariſees were well acquainted with our Lord's predictions concerning his reſurrection. It ſeems they were often repeated, and ſo public, that they were univerſally known; and one cannot help remarking upon this circumſtance, that if our Lord's reſurrection had been a cheat, impoſed upon mankind by his diſciples, it was the moſt ſimple thing imaginable for him to ſpeak of it beforehand, becauſe the only effect of ſuch a prediction was to put all his enemies on their guard. Accordingly the precaution and care which we find the rulers uſed in guarding the ſepulchre, rendered it next to impoſſible for the diſciples to be guilty of any deceit in this matter; and ſo by the Providence of God, what they meant for the intire ſubverſion of the Chriſtian cauſe, turned out the ſtrongeſt confirmation of it. Mr. Weſt, in his very excellent obſervations on the hiſtory of the reſurrection, has the following very uſeful remarks concerning the evidence of our Saviour's riſing on the third day, "That he did not riſe before the third day, ſays this author, p. 222. is evident from what St. Matthew here relates of the *watch* or *guard* ſet at the door of the ſepulchre. Now I obſerve from theſe words, 1. That the watch or guard was ſet at the ſepulchre the very next day after the death and burial of Chriſt. 2. It is moſt probable this was done on what we call the *evening* of that day, becauſe that was a *high-day*,—not only a *ſabbath*, but the *paſſover*; and it can hardly be imagined that the chief prieſts, and eſpecially the Phariſees, who pretended to greater ſtrictneſs and purity than any other ſect of the Jews, ſhould, before the religious duties of the day were over, defile themſelves by going to Pilate; for that they were very ſcrupulous upon that point, appears from what St. John ſays ch. xviii. 28. of their not entering into the hall of judgement or *prætorium*, where Pilate's tribunal was, the day before, *leſt they ſhould be defiled*, and ſo kept from eating the paſſover. And if it ſhould be ſaid, that the paſchal lamb being always eaten in the night, all their ſacrifices upon that account were over, and they at liberty to go to Pilate in the morning, or at what other time they pleaſed; I anſwer, that allowing the objection, it is ſtill farther to be conſidered that this was the ſabbath-day; and can it be ſuppoſed that the Phariſees, who cenſured *Jeſus for healing*, and his diſciples for plucking and eating the ears of corn on the ſabbath-day, would profane that day, and defile themſelves, not only by going to Pilate, but with the ſoldiers to the ſepulchre of Chriſt, and ſetting a ſeal upon the door of the ſepulchre before the religious duties of that ſolemn day were paſt? Eſpecially as they were under no neceſſity of doing it before the evening, though it was highly expedient for them not to delay it beyond that time. Jeſus had ſaid, whilſt he was yet alive, that he ſhould riſe again from the dead on *the third day*; which prophecy would have been equally falſified by his riſing on the firſt or the ſecond as on the fourth. If his body therefore was not in the ſepulchre *at the cloſe of the ſecond day*, the chief prieſts and Phariſees would gain their point, and might have aſſerted boldly that he was an impoſtor; from whence it will follow, that it was time enough for them to viſit the ſepulchre *at the cloſe of the ſecond day*. On the other hand, as he had declared he ſhould riſe on *the third day*, it was neceſſary for them (if they apprehended what they gave out,—that his diſciples would come and ſteal him away) to guard againſt any ſuch attempt on that day, and *for that day only*. And as the third day began from the evening or ſhutting in of the ſecond, according to the way of computing uſed among the Jews, it was as neceſſary for them not to delay viſiting the ſepulchre, and ſetting their guard, till after the beginning of that third day; for if they had come to the ſepulchre, though never ſo ſhort a time after the *third day was begun*, and had found the body miſſing, they could not from thence have proved him an impoſtor. And accordingly Matthew tells us, they went thither on the ſecond day, which was the ſabbath; and though the going to Pilate, and with the Roman ſoldiers to the ſepulchre, and ſealing up the ſtone, was undoubtedly a profanation of the ſabbath in the eyes of the ceremonious Phariſees, yet might they excuſe themſelves to their conſciences, or (what ſeems to have been of greater conſequence in their opinions) to the world, by pleading the neceſſity of doing it that day: and ſurely nothing could have carried them out on ſuch a buſineſs, on ſuch a day, but the urgent neceſſity of doing it *then* or *not at all*. And, as I have ſhewn above, that this urgent neceſſity could not take place till *the cloſe of the ſecond day*, and juſt, though but one moment, before the beginning of the third, it will follow, from what has been ſaid, that in the eſtimation of the high-prieſts and Phariſees, the day on which they ſet their guard *was the ſecond day*, and the next day conſequently was the *third*, to the end of which they requeſted Pilate to command that the ſepulchre might be made ſure. Here then we have a proof, furniſhed by the murderers and blaſphemers of Chriſt themſelves, that he was not riſen before the third day; for it is to be taken for granted, that before they ſealed up the ſepulchre, and ſet the guard, they had inſpected it, and ſeen that the body was ſtill there. Hence alſo are we enabled to anſwer the cavils that have been raiſed upon theſe expreſſions, *three days and three nights*, and *after three days*; for it is plain that the chief prieſts and Phariſees, by their going to the ſepulchre on the ſabbath-day, underſtood that day to be the *ſecond*; and it is plain, by their ſetting the guard from that time, and the reaſon given to Pilate for their ſo doing, viz. *leſt the diſciples ſhould come in the night, and ſteal him away*, that they conſtrued that day, which was juſt then beginning, to be the day limited by Chriſt for his riſing from the dead; that is, *the third day*. For had they taken theſe words of our Saviour, *the Son of man ſhall be three days and three nights in the heart of the earth*, in their ſtrict literal ſenſe, they needed not have been in ſuch haſte to ſet their guard; ſince, according to that interpretation, there were yet *two days* and *two nights* to come; neither for the ſame reaſon had they any occaſion to apprehend ill conſequences from the diſciples coming *that night*, and ſtealing away the body of their maſter: So that unleſs it be ſuppoſed that the chief prieſts and Phariſees, the moſt learned ſect among the Jews, did not underſtand the meaning of a phraſe in their own language; or that they were ſo impious or impolitic as to profane the ſabbath, and defile themſelves without any occaſion; and ſo ſenſeleſs and impertinent, as to aſk a guard of Pilate for watching the ſepulchre that *night and day*, to prevent the diſciples ſtealing away the body of Chriſt the night or the day following; unleſs, I ſay, theſe ſtrange ſuppoſitions be admitted, we may fairly conclude, that in the language and to the underſtanding of the Jews, *three days and three nights*, and *after three days*, were equivalent to *three days*, or *in three days*. That he roſe on the *third day*, the teſtimony of the angels, and his own appearances to the women, to *Simon*, and to the two diſciples on the way to Emmaus, which all happened on that day, are clear and ſufficient proofs."

Ver. 65. *Pilate ſaid unto them, ye have a watch*] See ver. 54. Pilate thinking their requeſt reaſonable, allowed them to take as many ſoldiers as they pleaſed out of the cohort, which at the feaſt came from the caſtle Antonia, and kept guard in the porticos of the temple; for, that they were not Jewiſh, but Roman ſoldiers, whom the prieſts employed to watch the ſepulchre, is evident from their aſking them of the governor. Beſides, when the ſoldiers returned with the news of Chriſt's reſurrection, the prieſts deſired them to report, that his diſciples had ſtolen him away while they ſlept; and to encourage them to tell the falſehood boldly, promiſed that if their neglect of duty came to the governor's ear, proper means ſhould be uſed to pacify him, and to keep them ſafe; a promiſe which there was no need of making to their own ſervants. See Joſephus's Antiq. l. xx. c. 4.

Ver. 66. *So they went*, &c.] The prieſts going along with the guards granted them by the governor, placed them in their poſt, and ſealed the ſtone that was rolled to the door of the ſepulchre, to hinder the guards from combining with the diſciples in carrying on any fraud whatever. We find a precaution of the like kind made uſe of by Darius, Dan. vi. 17. in the caſe of Daniel ſhut up in the lions den. Thus while the prieſts cautiouſly propoſed to prevent our Lord's reſurrection from being palmed upon the world, reſolving, no doubt, to ſhew his body publickly after the third day as an impoſtor; they put the truth of his reſurrection beyond all queſtion, by furniſhing a number of unexceptionable witneſſes to it, whoſe teſtimony they themſelves could not refuſe.

REFLECTIONS ON CHAP. XXVII.

The ſentence of death is paſt; and now who, with dry eyes, can behold the ſad pomp of the Saviour's bloody execution! All the ſtreets are full of gazing ſpectators, waiting for the ruthful ſight; at laſt, O Saviour, I behold thee coming out of Pilate's gate, bearing

CHAP. XXVIII.

Chriſt's reſurrection is declared by an angel to the women: he himſelf appeareth unto them. The chief prieſts give the ſoldiers money to ſay that he was ſtolen out of his ſepulchre.

that which ſhall ſoon bear thee; But alas! worn out with ſorrows, and unequal to the burden, the bleſſed Jeſus ſoon ſinks beneath its inſupportable weight. It is not out of any compaſſion of thy miſery, or care of thine eaſe, bleſſed ſufferer, that Simon of Cyrene is forced to ſuſtain thy Croſs: it was out of thine enemies eagerneſs for thy diſpatch; thy feeble paces were too ſlow for their purpoſe; their thirſt after thy blood made them impatient of delay.

Hadſt thou done this out of choice, which thou didſt out of conſtraint, how ſhould I have envied thee, O Simon, as too happy in the honour to be the firſt man who bore that croſs of thy Saviour, an honour, wherein multitudes of bleſſed martyrs, ſince that time, have been ambitious to ſucceed thee! Thus to bear thy croſs for thee, O Saviour, was more than to bear a crown from thee. Could I be worthy to be thus graced by thee, I ſhould pity all other glories.

Jeruſalem could not want malefactors, though Barabbas was diſmiſſed: that all this execution might ſeem to be done out of zeal for juſtice, two capital offenders ſhall accompany thee, O Saviour, both to thy death, and in it. Long ago was this unbecoming ſociety foretold by the evangelical ſeer. *He was taken from priſon and from judgement; He was cut off out of the land of the living; He made his grave with the wicked.* It had been diſparagement enough to thee, adorable Jeſus, to be ſorted with the beſt of men, ſince there is much ſin in the moſt perfect, and there could be no ſin in thee. But to be matched with the refuſe of mankind, whom juſtice would not ſuffer to live, is ſuch an indignity as confounds my thoughts! Surely there is no angel in heaven, but would have rejoiced to attend thee, and what could the earth afford worthy of thy train? No, ye fond judges, ye are deceived. This is the way to grace your dying malefactors. This is not the way to diſgrace Him, whoſe guiltleſſneſs and perfection triumph over your injuſtice. His preſence was able to make your thieves happy: Their preſence could no more blemiſh him than your own. Thus guarded, thus attended, thus accompanied, is the bleſſed ſufferer led to that loathſome and infamous hill, which now his laſt blood ſhall make ſacred. There, while he is addreſſing himſelf for his laſt act, He is preſented with that bitter and farewel potion, wherewith dying malefactors were wont to have their ſenſes ſtupified, that they might not feel the torments of their execution. It was but the common mercy to alleviate the death of offenders, ſince the intent of their laſt doom is not ſo much ſhame, as diſſolution. That draught, O Saviour, was not more welcome to the guilty, than hateful to thee. In the vigour of all thine inward and outward ſenſes, thou wouldeſt encounter the moſt violent aſſaults of death, and ſcornedſt to abate the leaſt touch of thy quickeſt apprehenſion! Thou doſt but taſte of *this* cup; it is a far bitterer than this that thou art about to drink up to the dregs. Thou refuſedſt that which was offered thee by men, but that which was mixed by thine eternal Father, though mere wormwood and gall, thou didſt drink up to the laſt drop; and therein, O bleſſed Jeſus! lies all our health and ſalvation. I know not whether I do more ſuffer in thy pain, or joy in the iſſue of thy ſufferings.

Now, even now, O Saviour, art thou entering into thoſe dreadful liſts, and now art thou grappling with thy laſt enemy, as if thou hadſt not ſuffered till now. Now thy bloody paſſion begins. A cruel expoliation is the preface to this violence; again do theſe mercileſs ſoldiers lay their rude hands upon thee, and ſtrip thee naked; again are thoſe bleeding ſcourges laid open to all eyes; again muſt thy ſacred body undergo the ſhame of an abhorred nakedneſs: Lo! Thou that clotheſt man with raiment, and all nature with its covering, ſtandeſt expoſed to the ſcorn of all beholders! As the firſt Adam entered into his paradiſe, ſo doſt thou the ſecond Adam into thine,—naked; and as the firſt Adam was clothed in innocence, when he had no covering, ſo wert thou the ſecond too: and more than ſo, thy nakedneſs, O Saviour, clothes our ſouls, not with innocence only, but with beauty: Hadſt not thou been naked, we had been clothed with confuſion. O happy nakedneſs! whereby we are covered with ſhame: O happy ſhame! whereby we are inveſted with glory.

Shame is ſucceeded by pain; methinks I ſee and feel, how having faſtened the tranſverſe to the body of that fatal tree, and laid it upon the ground, they racked and ſtrained the tender and ſacred limbs of my Redeemer, to fit the extent of their four appointed meaſures, and having tortured out his arms beyond their natural reach, how they faſtened them with cords, till thoſe ſtrong iron nails, which were driven up to the head through the palms of his bleſſed hands, had not more firmly than painfully fixed him to the croſs! The fatal tree is raiſed up, and with a vehement concuſſion ſettled in the mortice!——Woe is me, how are the joints and ſinews of this patient ſufferer torn, by this ſevere diſtenſion! how doth his own weight torment him, whilſt his whole body reſts upon this forced and dolorous hold! how did the rough iron pierce his ſoul, while, paſſing through thoſe tender and ſenſible parts, it carried his fleſh before it, and, as it were, riveted it to that ſhameful tree!

There now, Almighty Sufferer, there now thou hangeſt between heaven and earth, naked, bleeding, forlorn, deſpicable, a ſpectacle of miſeries, the ſcorn of men. Is this the head that is decked by thine eternal Father with a crown of pure gold, of immortal and incomprehenſible Majeſty, which is now bleeding with a diadem of thorns? Is this the eye that ſaw the heavens opened, and the Holy Ghoſt deſcending upon that head, which now begins to be overclouded with death? Are theſe the ears that heard the voice of thy Father owning thee out of heaven, which now glow with reproaches, and bleed with thorns? Are theſe the lips, *that ſpake as never man ſpake*,—full of *grace and power*, which are now ſwollen with blows, and diſcoloured with blueneſs and blood? Is this the face that ſhould be fairer than the ſons of men, which the angels of heaven ſo deſired to ſee, and can never be ſatisfied with ſeeing, which is thus defiled with the foul mixtures of ſweat and blood and ſpittings? Are theſe the hands, that ſtretched out the heavens as a curtain; that by their touch healed the lame, the deaf, the blind; which are now bleeding with the nails? Are theſe the feet, which walked lately upon the liquid pavement of the ſea, before whoſe footſtool all the nations of the earth are forbidden to worſhip, which are now ſo painfully fixed to the croſs? O cruel and unthankful mankind, that offered ſuch treatment to the Lord of life! O infinitely merciful Saviour, who would ſuffer all this for unthankful men; where ſhall we find words ſufficiently ſtrong to expreſs our boundleſs obligations?

Now, O ye cruel prieſts and elders of the Jews, you have full leiſure to feed your eyes with the ſight you have ſo much longed for! There is the blood ye purchaſed; and is not your malice yet ſatiated? Is not all this enough, without your taints and ſcoffs at ſo exquiſite a miſery? The people, the paſſengers, are taught to inſult where they ſhould pity; every man hath a ſcorn ready to caſt at a dying innocent: a generous nature is more wounded by the tongue, than with the hand. Thine ear, O Saviour, was more painfully pierced than thy brows, or hands, or feet. It could not but go deep into thy ſoul, to hear theſe bitter reproaches from thoſe whom thou cameſt to ſave.

But alas! how trifling were theſe, in compariſon of the inward torments which thy ſoul felt, in the ſenſe and apprehenſion of thy Father's wrath for the ſins of the whole world; which now lay heavier upon thee for ſatisfaction. This, O this it was that preſſed thy ſoul, as it were, to the nethermoſt hell: whilſt thine eternal Father looked lovingly upon thee, what didſt thou, what neededſt thou to care for the frowns of men or of devils? But once he turned his face from thee, or bent his brows upon thee, this was worſe than death. It is no marvel now if darkneſs were upon the face of the whole earth, when thy Father's face was eclipſed from thee by the interpoſition of our ſins; how ſhould there be light in the world without, when the God of the world, the Father of lights, complains of the want of light within! That word of thine, O Saviour, was enough to bring down the ſun out of heaven, and to diſſolve the whole frame of nature, when thou criedſt, *My God, my God, why haſt thou forſaken me!*

Oh what pangs were thoſe, bleſſed Lord, which drew this dolorous complaint from thee! Thou well kneweſt that nothing could be more cordial to thine enemies, than to hear this mournful language from thee! They could ſee but the outſide of thy ſufferings. Never could they have conceived ſo deep an anguiſh of thy ſoul, if thy own lips had not expreſſed it. Yet, as not regarding their triumph, thou thus poureſt out thy ſorrow; and when ſo much is uttered, who can conceive what is felt! This was the very *acme* of that bitter paſſion, which thou wouldeſt undergo for us; when *the Lord laid on thee the iniquities of us all.* O Saviour, hadſt thou not thus ſuffered, we muſt have borne the heavy weight for ever; hadſt thou not been thus forſaken for a moment, we muſt have periſhed from the preſence of God eternally. Thy ſufferings are our ſalvation; Thy diſſolution is our ſafety.

But the ſeverity of this torment was not long to be borne; and now the meaſure of thy ſufferings, as well as the prophecies concerning thee, being fulfilled; all types and ceremonies, all ſatisfactions, both happily effected and proclaimed; nothing now remains, but a voluntary, ſweet, and heavenly reſignation of thy bleſſed ſoul into the hands of thine eternal Father; and a bowing of thy head for the change of a better crown, and an inſtant entrance into reſt, triumph, and glory.

And now, O bleſſed Jeſus, how eaſily have carnal eyes all this while miſtaken the paſſages and intentions of this thy laſt and moſt glorious work! Our weakneſs could hitherto ſee nothing here but pain and ignominy; now my better enlightened eyes ſee in the elevation of thine both honour and happineſs. Lo thou that art the Mediator between God and man, the Reconciler of heaven and earth, art lifted up betwixt earth and heaven, that thou mighteſt accord both. Thou that art the great captain of our ſalvation, the conqueror of all the adverſe powers of death and hell, art exalted upon this triumphal chariot of the croſs, that thou mighteſt trample upon death, and drag all thoſe infernal principalities manacled after thee. Thoſe arms which thine enemies meant violently to extend, are ſtretched forth for the embracing all mankind. Even whilſt thou ſuffereſt, thou reigneſt. O the impotent madneſs of vain men! they think to diſgrace thee with bitter ſcoffs, with poor wretched indignities; when in the mean time, the heavens declare thy righteouſneſs, O Lord, and the earth ſhews forth thy power! The ſun withholds his light, as not enduring to ſee the ſuffering of his Creator. The earth trembles under a ſenſe of the wrong done to her maker. The rocks rend; the veil of the temple tears from the top to the bottom; in ſhort, the frame of the whole world acknowledges the dominion of that Son of God whom man deſpiſed. Thou therefore, O my ſoul, unite in acknowledgment not only of his dominion, but of his love; and living in conſtant adoration of his tender mercies, who died for thee on the croſs, intreat him in the laſt hour to ſuſtain thee, and to enable thee to ſay, with all his fortitude and faith, *Father, into thine hands I commend my ſpirit!*

Chriſt appeareth to his diſciples, and ſendeth them to baptize and teach all nations.

IN the end of the ſabbath, as it began to dawn towards the firſt *day* of the week, came Mary Magdalene, and the other Mary, to ſee the ſepulchre.

2 And behold, there was a great earthquake: for the angel of the Lord deſcended from heaven, and came and rolled back the ſtone from the door, and ſat upon it.

3 His countenance was like lightning, and his raiment white as ſnow;

4 And for fear of him the keepers did ſhake, and became as dead *men*.

Ver. 1. Mark xvi. 1. Luke xxiv. 1. John xx. 1. Ch. xxvii. 56.—V. 2. Or, *had been.* See Luke xxiv. 4. John xx. 12.

Chap. XXVIII. *Ver.* 1. *In the end of the ſabbath*, &c.] Dr. Waterland cloſes the laſt chapter thus, *Sealing a ſtone, and ſetting a watch late on the ſabbath*; and begins the preſent,—*and when it began to dawn*, &c. As the Jewiſh day began at ſun-ſetting, the Jews diſtinguiſhed the evening into two parts, which they called the firſt and ſecond evening; the firſt being the evening with which the preceding day ended, and the ſecond the evening with which the new day began. The firſt evening was the ſpace from three in the afternoon to ſun-ſetting; the ſecond began at ſun-ſetting, and laſted till nine, comprehending the whole firſt watch of the night. Thoſe able and ingenious writers who have wrote upon our Lord's reſurrection are not agreed whether the word rendered *the end*, ſignifies the firſt evening or the ſecond. I. They who imagine that the firſt evening was intended by the hiſtorian, ſuppoſe that the two Maries went to viſit the ſepulchre at the end of the Jewiſh ſabbath, or about the ſetting of the ſun; but that they were prevented by the earthquake, mentioned ver. 2. which frighted them ſo, that they turned back. To remove the objection which might be drawn from the expreſſion, *as it began to dawn*, τῃ ἐπιφωσκούσῃ, they obſerve, that the Greek word, though it implies that idea in its primary ſignification, yet in Luke xxiii. 54. ſignifies to *be about to begin*, or *to draw on*, and that the word ſhould be uſed in the ſame ſenſe in this paſſage;—*In the end of the ſabbath, as it drew near to the firſt day of the week*. II. They who imagine the hiſtorian is ſpeaking of the ſecond evening, are ſupported by the account in St. Mark, as well as that in St. John; for whether we take the Greek word to ſignify to *draw near*, or *to dawn*, as both theſe interpretations may imply it was yet dark, its beginning, or drawing near to the dawn, will be allowed to denote the ſame point of time; namely, the end of the night, and the beginning of the day. The only queſtion ariſing from this interpretation is, how this can be reconciled with the time mentioned by St. Mark, namely, the riſing of the ſun, ch. xvi. 2. But this queſtion may be ſolved upon the principle of the former hypotheſis, that the women ſet out towards the end of the evening, or towards the dawn, but were prevented from coming to the ſepulchre till the time determined by St. Mark. And indeed the order of St. Matthew's narration requires, that his words ſhould be underſtood to ſignify the time of their ſetting out, otherwiſe all that is related of the earthquake, &c. muſt be thrown into a parentheſis, which very much diſturbs the ſeries of the ſtory, and introduces much greater harſhneſs into the conſtruction, than any avoided by it; nay, it muſt be confeſſed that there can hardly be any harſhneſs in the interpretation now contended for. The word ἦλθε in St. Matthew, might as well have been tranſlated *went*, as *came*. The verb itſelf ſignifying both *to go*, and *to come*, and conſequently being capable of either ſenſe, as the context may require. That in St. Matthew requires to take the original word in the former ſenſe, for the ſake of order, and for the following reaſon. The principal fact, upon the account of which the whole ſtory of the women's going to the ſepulchre ſeems to have been related, is the reſurrection of Chriſt; and this fact is abſolutely without a date, if the words of St. Matthew are to be underſtood to denote the time of the women's arrival at the ſepulchre. When we ſay *without a date*, we mean, that it does not appear from any thing in St. Matthew or the other evangeliſts what hour of that night this great event happened: All the information they give us is, that when the women came to the ſepulchre, they were told by angels that he was riſen. But on the contrary, by underſtanding St. Matthew to ſpeak of the time of Mary Magdalen's ſetting out to take a view of the ſepulchre, we have the date of the reſurrection ſettled, and know preciſely that Chriſt roſe from the dead between the dawning of the day and the ſun riſing; and can any ſubſtantial reaſon be aſſigned, why St. Matthew, having thought fit to enter into ſo circumſtantial an account of the reſurrection, ſhould omit the date of ſo important a fact; or that, not intending to mark it, by mentioning the time of the women's going to the ſepulchre, he ſhould place that fact before another, which in order of time is prior to it. All theſe conſiderations, therefore, ſeem to be powerful arguments for underſtanding this paſſage of St. Matthew in the ſenſe above expreſſed. About St. Mark's meaning there is no diſpute: He certainly intended to expreſs the time of the women's arrival at the ſepulchre; his words cannot be taken in any other ſenſe: Thoſe in St. John are limited to the ſame interpretation with thoſe of St. Matthew; it having been allowed before, that they both ſpeak of the ſame point of time.

The reaſon of the two Maries ſetting out ſo early is here aſſigned, They went to *take a view of* the ſepulchre; i. e. in general, to ſee if all things were in the ſame condition in which they had left them two days before; that if in that interval any thing extraordinary had happened, they might report it to their companions, and in conjunction with them take their meaſures accordingly. Hence it is alſo evident why they were ſo few in number; they came *to view* the ſepulchre, and came before the time appointed for their meeting. They knew that they themſelves were not able to roll away the ſtone which they had ſeen placed by Joſeph of Arimathea at the mouth of the ſepuchre, and which they knew could not be removed without a great number of hands. Accordingly, as they drew near, they ſaid among themſelves, *Who ſhall roll away the ſtone for us from the door of the ſepulchre?* Words which intimate that one of their chief views in coming to ſee the ſepulchre was to ſurvey this ſtone, and to conſider whether they, and the other women who had appointed to meet them there, were by themſelves able to remove it, or whether they muſt have recourſe to the aſſiſtance of others; *for who ſhall roll away the ſtone for us?* implies a ſenſe of their own inability, and of the neceſſity of calling in others; after which the only thing to be conſidered was *whom*, and how many. This therefore was the point under deliberation, when they approached the ſepulchre. It is plain from theſe words that they did not expect to find any body there, and conſequently that they knew nothing of the guard which the high prieſts had ſet to watch the ſepulchre; of which had they received any intelligence, they would hardly have ventured to come at all, or would not have deliberated about rolling away the ſtone, as the only or greateſt difficulty. See Weſt on the Reſurrection, p. 48, 49.

Ver. 2—4. *And behold, there was a great earthquake*] While the women were going to the ſepulchre, there was a great earthquake, namely, that which preceded the moſt memorable event which ever happened among men,—the reſurrection of the Son of God from the dead. This earthquake probably frightened the women to ſuch a degree, that they immediately returned back; or their return might have been rendered neceſſary by a ſtorm, if this earthquake was attended with a ſtorm; or we may eſpouſe the opinion of Hammond and Le Clerc, who interpret the words σεισμὸς μέγας in this paſſage of a *tempeſt* only. Σεισμὸς properly ſignifies any *ſhaking*, whether in earth, air, or ſea. As the tempeſt therefore, or earthquake, which preceded our Lord's reſurrection was a *great* one, it could hardly fail to lay the women under a neceſſity of returning. The guards, it is true, remained at the ſepulchre all the while; but there was a great difference between the tempers of the perſons; not to mention that the men being ſoldiers, duty obliged them to keep their poſt as long as poſſible. The whole of this account acquires a further degree of probability from the following remark; that on ſuppoſition our Lord's reſurrection was preceded by a tempeſt, or earthquake, or both, which frightened the two Maries as they went to the ſepulchre, and made them turn back, we can ſee the reaſon why the women did not go out with the ſpices till the morning, notwithſtanding, according to St. Luke, they had bought and prepared at leaſt the greateſt part of them the evening on which Jeſus was buried; and notwithſtanding the nature of embalming required that they ſhould make as much diſpatch as poſſible. After the two Maries returned, they went with their companions to get ready ſuch ſpices as were neceſſary to complete their preparation; ſee Mark lxi. 1. and while they were making theſe preparations for embalming Jeſus, he aroſe from the dead; this reſurrection being preceded, as we obſerve, by the deſcent of an angel, who aſſumed a very aweful and majeſtic form, inſomuch that *the keepers ſhook, and became as dead men, for fear of him:* probably they fainted away. It is not ſaid at what particular inſtant Jeſus aroſe, whether it was before the guards fell into the ſwoon, or after they recovered themſelves and fled. St. Mark indeed, by obſerving that Jeſus appeared firſt to Mary Magdalen, may be thought to inſinuate that the guards did not ſee him when he aroſe; yet the Evangeliſt's words do not neceſſarily imply this: for his meaning may be, that he appeared to Mary Magdalen firſt of all the diſciples only. Beſides, though the guards ſaw him ariſe, it was, properly ſpeaking, no appearance of Chriſt to them: however, be this as it will, it is certain that Jeſus was ariſen and gone, before any of the women arrived at the ſepulchre. Probably alſo the angel had left the ſtone on which he ſat at firſt, and had entered into the ſepulchre; for, as we ſhall ſee imediately, when he ſhewed himſelf to the women, he invited them not to go away, but to *come, and ſee the place where the Lord lay.* Beſides, when the women obſerved the ſtone rolled from the door of the ſepulchre, they ſaw no angel ſitting on the ſtone, as is evident from their going forward ſo briſkly; ſee Mark xvi. 5. The purpoſe of this angel's deſcending from heaven, ſays Mr. Weſt, ſeems to have been, not only to roll away the ſtone from the mouth of the ſepulchre, that the women who were on their way thither might have free entrance to it, but alſo to fright away the ſoldiers who were ſet to guard it; and who, had they continued there, would certainly not have permitted the diſciples of Jeſus to have made the neceſſary inquiries for their conviction. Could it be ſuppoſed that either they or the women would have attempted to enter into the ſepulchre while it was ſurrounded by a Roman guard? For this end it is not unreaſonable to ſuppoſe he might not only raiſe a tempeſtuous earthquake, but aſſume a countenance of terror, flaſhing with dreadful light amidſt the darkneſs

5 And the angel anſwered and ſaid unto the women, Fear not ye: for I know that ye ſeek Jeſus, which was crucified.

6 He is not here: for he is riſen, as he ſaid. Come, ſee the place where the Lord lay.

7 And go quickly, and tell his diſciples, that he is riſen from the dead; and behold, he goeth before you into Galilee: there ſhall ye ſee him: lo, I have told you.

8 And they departed quickly from the ſepulchre, with fear and great joy; and did run to bring his diſciples word.

9 And as they went to tell his diſciples, behold, Jeſus met them, ſaying, All hail! And they came and held him by the feet, and worſhipped him.

10 Than ſaid Jeſus unto them, Be not afraid: go tell my brethren, that they go into Galilee, and there ſhall they ſee me.

11 Now when they were going, behold, ſome of the watch came into the city, and

Ver. 6. Ch. xii. 40. xvi. 21. xvii. 23. xx. 19.—V. 7. Ch. xvi. 32. Mark xvi. 7.—V. 9. Mark xvi. 9. John xx. 14.—V. 10. John xx. 17.

neſs of the night; which were circumſtances ſo full of amazement, that they could not fail of producing, even in the hearts of Roman ſoldiers, the conſternation mentioned by the Evangeliſts, and driving them from a poſt, of which the Divinity (for ſo, according to their way of ſpeaking and acting, they might have ſtiled the *angel*) had now taken the poſſeſſion. The reaſonableneſs of theſe two purpoſes every body muſt acknowledge, and that this is a very material point towards eſtabliſhing the credibility of the fact. Eſpecially if we conſider, that without the interpoſition of heaven the ſepulchre would not have been opened, nor the guard removed, till after the expiration of the third day, the day prefixed by Chriſt for his reſurrection from the dead: in which caſe, though no earthly power could have hindered Chriſt from coming out of the ſepulchre, yet the door remaining cloſed, and the guard continuing there, muſt effectually have prevented that examination into the ſtate of the ſepulchre, which convinced St. John that Chriſt was riſen; and which, if it did not of itſelf amount to a clear proof of the reſurrection, was at leaſt admirably calculated to prepare the minds not of the Apoſtles only, but of all the Jews who were at that time in Jeruſalem, to admit ſuch other proofs as were afterwards offered to their conſideration; for it is not to be imagined that none but the diſciples of Jeſus viſited the ſepulchre that day. See Weſt and Macknight.

Ver. 5—7. *And the angel anſwered*] This paragraph is not ſo connected with the preceding, as if nothing had intervened; ſince it will be found, upon a cloſer examination of it, and comparing it with its parallel, Mark xvi. 2—8. that between the ſoldiers becoming like dead men, and the angels ſpeaking to the women, Salome had joined the two Maries in their way to the ſepulchre; that before they arrived there, the keepers were fled, and the angel was removed from off the ſtone, and ſeated within the ſepulchre; for which reaſon the particle δὲ, inſtead of being rendered by the copulative *and*, ſhould rather be expreſſed by the disjunctive *but*, or *now*, as denoting an interruption in the narration, and the beginning of a new paragraph. See Weſt, p. 23.

Ver. 8. *And they departed quickly*, &c.] *And they inſtantly left the ſepulchre:*—Verſion of 1729. *And they haſtily went out of the ſepulchre*, Heylin. This verſe contains a beautiful deſcription of the mingled paſſions.

Ver. 9, 10. *And as they went—Jeſus met them*] In the *general ſcheme of the reſurrection* which I propoſe giving at the end of St. John's Goſpel, when we have had the whole narrative before us, the preciſe time and circumſtances of this meeting of our Lord's with the women will be ſhewn.

Ver. 11—15. *Now when they were going*, &c.] The chief prieſts, having received the report of the guard, called the whole ſenate together, and conſulted among themſelves what they were to do. The deliberations, however, of the meeting were not kept ſecret. They were reported to the diſciples, perhaps by Joſeph and Nicodemus, two members of the council, who were our Lord's friends. The prieſts were reduced to a moſt abſurd ſtory, though certainly the beſt colour which they could put on the affair; a ſtory, which they endeavoured by bribery and every other mean method to propagate as much as they could; and accordingly St. Matthew tells us, ver. 15. that this idle tale was commonly reported among the Jews, even ſo long after the aſcenſion of our Lord, as when he wrote his Goſpel. Juſtin Martyr informs us, that the Jews ſent a reſcript or embaſſy to their brethren of the diſperſion, and their converts, all over the globe, affirming this very thing; and Tertullian likewiſe ſays as much. To furniſh the Jewiſh converts with an anſwer to this abſurd ſtory, ſo induſtriouſly propagated among their unbelieving brethren, and ſupported by the authority of the chief-prieſts and elders, this Evangeliſt relates at large the hiſtory of the guarding the ſepulchre, the earthquake, the deſcent of the angel, his rolling away the ſtone, and the fright of the ſoldiers at his appearance: And indeed, by comparing this relation with the report given out by the ſoldiers, it will eaſily appear on which ſide the truth lay. For as there is nothing in the miraculous reſurrection of our Lord, ſo repugnant to reaſon and probability, as that the diſciples ſhould be able to roll away the ſtone which cloſed up the mouth of the ſepulchre, and carry off the body of Jeſus unperceived by the ſoldiers, who were ſet there on purpoſe to guard againſt ſuch an attempt; ſo it is alſo evident, that the particulars of the ſoldiers report were founded upon the circumſtances of this hiſtory. In this report three things are aſſerted; viz. that the diſciples ſtole the body—that they ſtole it in the night—and that they ſtole it while the guards were aſleep. That Jeſus came out of the ſepulchre before the riſing of the ſun, St. Matthew informs us; who ſays, that the earthquake, &c. happened at the time when Mary Magdalene and the other Mary ſet out to take a view of the ſepulchre, which was juſt as the day began to break. This fact was undoubtedly too notorious for the chief prieſts to venture at falſifying it, and was beſides favourable to the two other articles: This therefore they admitted; and taking the hint from what the ſoldiers told them, of their having been caſt into a ſwoon or trance, and *becoming like dead men* at the appearance of the angel, and conſequently, not having ſeen our Saviour come out of the ſepulchre, they forged the remaining part of this ſtory, that his diſciples came and ſtole him away, while they ſlept. They took the hint, we ſay, of framing theſe two laſt mentioned articles from that circumſtance related by St. Matthew, of the *keepers ſhaking and becoming like dead men* upon the ſight of the angel; for throughout this whole hiſtory there was no other beſides this, upon which they could prevaricate and diſpute. The ſtone was rolled away from the ſepulchre, and the body was gone; this the chief prieſts were to account for, without allowing that Jeſus was riſen from the dead. The diſciples, they ſaid, ſtole it away. What! while the guards were there? Yes; the guards were aſleep. With this anſwer they knew many would be ſatisfied, without enquiring any farther into the matter: but they could not expect that every body would be ſo contented; eſpecially as they had reaſon to apprehend, that although the ſoldiers, who had taken their money, might be faithful to them, keep their ſecret, and atteſt the ſtory they had framed for them, yet the truth might come out by means of thoſe whom they had not bribed; for St. Matthew ſays, ver. 11. "SOME *of the watch went into the city, and ſhewed*, &c." *Some* therefore remained behind, who probably had no ſhare of the money which the chief prieſts gave to the ſoldiers; or, if they had, in all likelihood it came too late: they had already divulged the truth, as well from the eagerneſs which all men naturally have to tell a wonderful ſtory, as from a deſire of juſtifying themſelves for having quitted their poſt. The chief prieſts therefore were to guard againſt this event alſo; in order to which nothing could be more effectual than to counterwork the evidence of one part of the ſoldiers, by putting into the mouths of others of them a ſtory, which, without directly contradicting the facts, might yet tend to overthrow the only concluſion which the diſciples of Jeſus would endeavour to draw from them, and which they were ſo much concerned to diſcredit; viz. That Jeſus was riſen from the dead. For if the diſciples and partizans of Jeſus, informed by ſome of the ſoldiers of the ſeveral circumſtances related in St. Matthew, ſhould urge theſe miraculous events as ſo many proofs of the reſurrection of their Maſter, the unbelieving Jews were, by the teſtimony of thoſe ſuborned witneſſes, inſtructed to anſwer that the earthquake and angel were illuſions and dreams,—that the ſoldiers had honeſtly confeſſed they were aſleep, though ſome of them, to ſcreen themſelves from the ſhame or puniſhment that ſuch a breach of duty deſerved, pretended they were frightened into a ſwoon or trance by an extraordinary appearance, which they never ſaw, or ſaw only in a dream;—that while they ſlept, the diſciples came and ſtole the body; for none of the ſoldiers, not even thoſe who ſaw moſt, pretend to have ſeen Jeſus come out of the ſepulchre;—they were all equally ignorant by what means the body was removed;—when they awaked it was miſſing;—and it was more likely that the diſciples ſhould have ſtolen it away, than that an impoſtor ſhould riſe from the dead. This ſtory is founded entirely upon the circumſtance of the ſoldiers not having ſeen Jeſus come out of the ſepulchre; a circumſtance, that even thoſe who told the real truth could not contradict, though they accounted for it in a different manner, by ſaying they were frightened into a ſwoon or trance at the ſight of a terrible apparition, which came and rolled away the ſtone, and ſat upon it. But this fact the chief prieſts thought not prudent to allow, as favouring too much the opinion of Chriſt's being riſen from the dead; neither did they reject it entirely, becauſe they intended to turn it to their own advantage; and therefore, denying every thing that was miraculous, they conſtrued this ſwoon or trance into a ſleep, and, with a large ſum of money and promiſes of impunity, hired the ſoldiers to confeſs a crime, and, by taking ſhame to themſelves, to cover them from confuſion. The guards ſay that they were aſleep, and that the diſciples in the mean time ſtole away the body: But how came they to be ſo punctual in relating what happened when they were aſleep? What induced them to believe that the body was ſtolen at all? What, that it was ſtolen by *the diſciples*, ſhewed unto the chief prieſts all the things that were done.

12 And when they were aſſembled with the elders, and had taken counſel, they gave large money unto the ſoldiers;

13 Saying, Say ye, His diſciples came by night, and ſtole him *away*, while we ſlept.

14 And if this come to the governor's ears, we will perſuade him, and ſecure you.

15 So they took the money, and did as they were taught: and this ſaying is commonly reported among the Jews until this day.

16 Then the eleven diſciples went away into Galilee, into a mountain where Jeſus had appointed them.

17 And when they ſaw him, they worſhipped him: but ſome doubted.

18 And Jeſus came and ſpake unto them, ſaying, All power is given unto me in heaven and in earth.

Ver. 16. Ch. xxvi. 32.—V. 18. Ch. xi. 27. Luke x. 22. John iii. 35. v. 22. xvii. 2. Epheſ. i. 21. Hebr. i. 2. ii. 8.

ſince by their own confeſſion, they were aſleep, and ſaw nothing,—ſaw nobody? As this ſtory has no evidence to ſupport it, ſo neither has it any probability. The diſciples were weak ignorant men, full of the popular prejudices and ſuperſtitions of their country; and is it likely that ſuch men ſhould engage in ſo deſperate a deſign, as to ſteal away the body in oppoſition to the combined power of the Jews and Romans? What could tempt them to do it? What good could the dead body do them? Or, if it could have done them any, what hope had they to ſucceed in the attempt? A dead body requires many hands to move it; beſides, the great ſtone at the mouth of the ſepulchre was to be removed, which could not be done ſilently, or by men walking on tip-toes to prevent diſcovery; ſo that if the guards had really been aſleep, yet there was no encouragement to go on in this enterprize; for it is hardly poſſible to ſuppoſe, but that rolling away the ſtone, moving the body, the hurry and confuſion in carrying it off, muſt awaken them. But ſuppoſing the thing practicable, yet the attempt was ſuch as the diſciples, conſiſtently with their national prejudices, could not undertake. They continued all their Maſter's lifetime to expect to ſee him a temporal prince, and they had the ſame expectations after his death. Conſider now their caſe; their Maſter was dead, and they are to contrive to ſteal away his body; for what? Did they expect to make a king of the dead body, if they could get it? or, did they think, if they had it, they could raiſe it again? This is in all views abſurd. It is not to be imagined that none but the diſciples of Jeſus viſited the ſepulchre that day. The ſtory told by the ſoldiers undoubtedly ſoon ſpread all over Jeruſalem; and bare curioſity, without any other motive, was ſurely ſufficient to carry numbers to ſurvey the ſcene of ſo aſtoniſhing an event:—A ſepulchre hewn out of a rock, cloſed with a vaſt ſtone, committed to a guard of Roman ſoldiers, notwithſtanding all theſe precautions, opened, as one part of the ſoldiers reported, by an angel, as others ſaid, by the diſciples of Jeſus, who ſtole away the body, which in effect was miſſing. Theſe two different and irreconcileable reports muſt have likewiſe induced others to go and conſider upon the ſpot, by examining into the nature and ſituation of the ſepulchre, the probability of that report, which charged the diſciples with having ſtolen away the body; for as, upon that ſuppoſition, none but human means are ſaid to be employed, to know whether thoſe means were proportioned to the effects aſcribed to them, it was neceſſary to compare what was done with the manner in which it was to be performed. And upon ſuch an examination, it muſt have appeared to every conſiderate man, if not impoſſible, at leaſt improbable in the higheſt degree, for the diſciples of Jeſus to have ſtolen his body away, while the guards were at their poſts. For ſuppoſing the diſciples to be the reverſe of what they were,—bold, enterprizing, cunning impoſtors, and capable of making ſo hazardous an attempt; can it alſo be ſuppoſed, that a company of Roman ſoldiers, trained up under the ſtricted diſcipline, and placed there but the evening before, ſhould be all aſleep at the ſame time, and all ſleep ſo ſoundly and ſo long, as not to be awakened, either by the rolling away the ſtone, which muſt certainly have been very large, or by the carrying off the body? the former of which required a great number of hands, and the latter muſt have appeared to have been done with ſome deliberation, ſince the linen cloths in which the body was wrapped, and the napkin that was about the head, were found folded up and laid in different parts of the ſepulchre. The ſepulchre was hewed or hollowed out of the ſolid rock, and conſequently muſt have been entered by that only paſſage which was cloſed up by a large ſtone, and guarded by a band of Roman ſoldiers. Theſe ſeveral circumſtances, duly attended to, were of themſelves ſufficient to invalidate the teſtimony of thoſe ſoldiers who pretended that the diſciples ſtole away the body. But they were, on the other hand, very ſtrong arguments for the credibility of that account in which all the reſt at firſt agreed. For in this relation a cauſe is aſſigned proportionable to all the effects; effects, which, as they were viſible and notorious, as well as extraordinary, could not fail of exciting the natural curioſity of mankind, to enquire by what means they were brought about. The ſolution is eaſy and full;—*for the angel deſcended*, &c. ver. 23. This accounts for the terror of the ſoldiers; their deſerting their poſt; their precipitate flight into the city; for the ſtone's being rolled away from the mouth of the ſepulchre, even while it was ſurrounded by a Roman guard; for the ſepulchral linen being left in the grave folded up, and lying in different places; and for the body's being miſſing; and therefore the cauſe here aſſigned, however wonderful, is likely to be true. See *Weſt on the Reſurrect.* p. 16, &c. *Sherlock's trial of the witneſſes*, p. 43. &c. and *Ditton on the Reſurrection*. Inſtead of *large money*, ver. 12. the MS. before me reads, *a large ſum of money*.

Ver. 16, 17. *Then the eleven diſciples went away*, &c.] The time now approached when Jeſus was to ſhew himſelf publickly in Galilee, after having frequently ſhewn himſelf in a more private manner to his diſciples and the women. This was the moſt remarkable of all his appearances. He promiſed it to his apoſtles before his death, ch. xxvi. 32. The angels who attended at his reſurrection ſpoke of it to the women who came to the ſepulchre, and repreſented it as promiſed to them alſo, Mark xvi. 7. Nay, Jeſus himſelf, after his reſurrection, deſired the company of women to tell his brethren to go into Galilee, where they ſhould ſee him, as if the appearance he was to make that day, and on the eighth day thereafter, were of ſmall importance in compariſon. Moreover, the place where he was to appear in Galilee was mentioned by him, as St. Matthew here informs us. Whether there were more preſent at this appearance than the eleven, the evangeliſt does not ſay: nevertheleſs the circumſtances of the caſe direct us to believe that it had many witneſſes. This appearance was known before-hand. The place where it was to happen was pointed out by Jeſus himſelf. The report, therefore, of his being to appear, muſt have ſpread abroad, and brought many to the place at the appointed time. In ſhort, it is reaſonable to think that moſt of the diſciples now enjoyed the happineſs of beholding perſonally their maſter raiſed from the dead. What confirms this ſuppoſition is, that St. Paul ſays expreſly, that Jeſus after his reſurrection was *ſeen of above five hundred at once*, 1 Cor. xv. 6. For the number of the witneſſes mentioned by St. Paul, agrees better with the appearance on the mountain in Galilee, deſcribed by St. Matthew, that with any other. Galilee having been the principal ſcene of Chriſt's miniſtry, the greateſt part of his followers lived there; for which reaſon he choſe to make, what may be called, his moſt ſolemn and public appearance after his reſurrection on a mountain in that country; the appearance to which a general meeting of all his diſciples was ſummoned, not only by the angels who attended his reſurrection, but by our Lord himſelf, the very day on which he roſe. The greateſt part of thoſe preſent were ſo fully convinced the perſon they ſaw was their maſter, that they worſhipped him:—*and when they ſaw him, they worſhipped him*;—*but ſome doubted:* with reſpect to a few, their joy on ſeeing their Lord, put them into a kind of perturbation; and their deſire that it might be him, made them doubtful, and afraid that it was not. This reaſon is aſſigned by St. Luke for the unbelief of ſome on an occaſion previous to this, (See ch. xxvi. 41.)—*They believed not for joy and wonder*, and therefore it may be fitly offered to account for the unbelief of others on this. Beſides, the thing is agreeable to nature, men being commonly afraid to believe what they vehemently wiſh, leſt they ſhould indulge themſelves in falſe joys, which they muſt ſoon loſe: Hence the ſaying in Terence,—*Miſera mens incredula eſt*; *quo plus cupio minus credo*. "My anxious mind is incredulous; the more I wiſh, the leſs I believe." The caſe of the diſciples, whoſe deſire and joy made them doubt the truth of what they ſaw, may be illuſtrated by the inſtance of the ſtates of Greece and Aſia, whoſe joy and ſurprize on hearing a Roman herald declare them all free, and at liberty to uſe their own laws, had a ſimilar effect on them, as you will find the ſtory beautifully related in Livy, lib. xxxiii. ch. 35. The Pruſſian editors, however, who are followed by ſome others, render the clauſe thus,—*even thoſe who had doubted*. It is probable, that at this appearance the apoſtles received orders to return to Jeruſalem; for from Acts i. 3—12, compared with Luke xxiv. 50, it is plain that our Lord's diſcourſes before his aſcenſion, related Mark xvi. 15. and Luke xxiv. 44. were delivered in or near to the city. Beſides, he aſcended from the mount of Olives, as we ſhall ſee in the ſubſequent Evangeliſts. Wherefore, if the orders for the apoſtles to repair to Jeruſalem were not given at this appearance, Jeſus muſt have ſhewed himſelf again, which indeed is not impoſſible, as it is evident from 1 Cor. xv. 7. that he ſhewed himſelf ſome where, after his appearance to the *five hundred brethren*, to the apoſtle *James* alone, though none of the Evangeliſts have given the leaſt hint of this appearance. In the college of the apoſtles there were two perſons of that name; one the brother of John, who was killed by Herod, another the brother or couſin of Jeſus. Perhaps it was to James the brother of John, that our Lord appeared after his reſurrection; and his being to ſuffer martyrdom ſo early, might make this ſpecial favour neceſſary. See Macknight, Weſt, L'Enfant.

Ver. 18. *All power is given unto me*, &c.] Our Saviour here declares

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt;

20 Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

Ver. 19. Mark xvi. 15. Acts xiv. 21. Or, *make diſciples*, or *Chriſtians of all nations.*—V. 20. Acts ii. 42.

clares all power and authority to be given to him at his reſurrection; in conſequence of which power, he commiſſions his diſciples to convert, baptize, and inſtruct the world. There is no doubt but this *power* is part of the exaltation ſpoken of by St. Paul, to which God raiſed Chriſt for his ſufferings. See Philip. ii. 6. The powers delegated to the miniſters of the church, plainly derive themſelves from this power ſo received; and conſequently all acts done by them in the name of Chriſt, are founded in the power which he received at his reſurrection. See Rom. i. 4. Col. i. 15. Epheſ. 1. Our Saviour has told us, that *all power is given unto him*, in which he aſſerts both his own and the Father's authority; his own, as being inveſted with all power; his Father's, as being the author and fountain of all the power claimed and exerciſed by the Son. He has told us by his apoſtle, that at the conſummation of all things, the Son ſhall reſign his power, *that God may be all in all*; a ſufficient declaration, that the power now exerciſed by him is the Father's power, which, as it is at laſt to be given up to him, ſo was it at firſt received from him. From hence it is manifeſt, that the honour paid to Chriſt is ultimately referred to God the Father; for the honour paid to Chriſt being founded in the power and glory to which he is exalted; the honours paid muſt naturally follow the power and glory to which it relates, and at the laſt, terminate in the fountain and origin of that power and glory, even God the Father. By this means the peculiar honour of God the Father is ſecured, whilſt we worſhip and adore the Son. If we adore the Son, it is becauſe of the relation to the Father: If we honour our Redeemer, that honour muſt redound to his glory, who was in Chriſt reconciling the world to himſelf. If we apply it to Chriſt as our High-prieſt, at the ſame time we acknowledge His glory, who anointed him to this office. If we worſhip him who is head of the church, we cannot but adore him who gave Chriſt to be the head of the church: If we fall down before him who has all power and might, at the ſame time do we confeſs the excellency of the Father, who hath given him all power, and put all things in ſubjection under him. So that we cannot honour the Son as we ought to do, but we muſt at the ſame time honour the Father with the honour due to him. And this ſufficiently ſhews, that the Goſpel has not ſtrained the precepts of natural religion, in teaching us to honour the Son whom the Father hath exalted to the right-hand of majeſty on high, and given to be head over all principalities and powers, even to the conſummation of all things. See Sherlock's Diſcourſes, vol. 4. diſc. 1. part 4.

Ver. 19. *Go ye therefore, and teach all nations*, &c.] *And make diſciples in all nations.* Wat. This commiſſion of our Lord marks out the difference between the Moſaic and the Chriſtian diſpenſation; the one was confined to the Jews, the other was extended to all the ſons and daughters of Adam. The whole tenor of the ſucceding books of the New Teſtament ſhews, that Chriſt's deſign by this commiſſion, was that the Goſpel ſhould be preached to all mankind without exception, not only to the Jews, but to all the idolatrous Gentiles: but the prejudices of the apoſtles led them at firſt to miſtake the ſenſe, and to imagine, that it referred only to their going to preach the Goſpel to the Jews among all nations, or to thoſe who ſhould be willing to become Jews. The word Μαθητεύσατε, is very properly rendered *Proſelyte*, or *Make diſciples of*, to diſtinguiſh it duly from διδάσκοντες, *teaching*, in the next verſe. The former ſeems to import inſtruction in the eſſentials of religion, which it was neceſſary adult perſons ſhould know and ſubmit to, before they could be admitted to baptiſm: the latter may relate to thoſe more particular admonitions in regard to Chriſtian faith and practice, which were to be built upon that foundation. Becauſe *proſelyting* is here enjoined as previous to *baptiſm*, it has been inferred by ſome that *infants* are not to be baptiſed: But if this argument were good, it would follow from Mark xvi. 16. that infants cannot be *ſaved*; nay, it is there declared, that *he who believeth not ſhall be damned.* The truth is, both paſſages muſt be interpreted according to the ſubjects treated of in them, which are plainly adult perſons; and therefore no argument can be drawn from them concerning either the baptiſm or the ſalvation of infants. Concerning baptiſm, as a Jewiſh cuſtom, ſee the note on chap. i. 6. *In* or *into the name*, is an Hebraiſm, which ſignifies to devote one's ſelf to any particular perſon, and to be deſirous of being called after his name; to profeſs one's ſelf his diſciple. Thus St. Paul ſays, 1 Cor. i. 13, &c. that he had *baptiſed no one in his name*, i. e. that he had made no one a convert to himſelf, as the founder of a new religion: ſee alſo 1 Cor. x. 2. Though perhaps we ſhould not poſitively aſſert, that the uſe of *theſe very words* is eſſential to *Chriſtian baptiſm*, yet ſurely the expreſſion muſt intimate the neceſſity of ſome *diſtinct regard*, to each of the *ſacred three*, which is always to be maintained in the adminiſtration of this ordinance; and conſequently it muſt imply that more was ſaid to thoſe of whoſe baptiſm we read in the *Acts*, than is there recorded, before they were admitted to it. The Chriſtian church in ſucceeding ages has acted a ſafe and wiſe part in retaining theſe words; and they contain ſo ſtrong an intimation, that *each* of theſe *perſons* is properly God, and that worſhip is to be paid, and glory aſcribed to *each*, that we cannot but hope they will be a means of maintaining the belief of the one, and the practice of the other, among the generality of Chriſtians to the end of the world. See Doddridge, Grotius, and Waterland's Sermons on the Trinity, p. 286.

Ver. 20. *Teaching them*, &c.] Chriſt's commands that nothing ſhould be taught which he himſelf had not taught. From whence it is evident that every thing fundamental may be found in the Goſpel; and that even the Apoſtles themſelves could not teach any thing as neceſſary to ſalvation, which Chriſt himſelf had not aſſerted to be ſo. The aſcenſion of our bleſſed Lord ſeems to have been a fact ſo well known to all the Chriſtians in Paleſtine, that there was no neceſſity for St. Matthew to mention it. It ſeems to be implied, and to have been declared to his diſciples, from this paſſage, which is intended to obviate the objection which would ariſe from conſidering that circumſtance; and our Lord may be repreſented as ſaying, "I am indeed going to heaven and ſhall not appear viſibly among you; but I ſhall always be ſpiritually preſent with you." St. Mark and St. Luke, writing to thoſe who lived out of Judea, very properly mention the aſcenſion, and were under a neceſſity to do ſo. Our Saviour adds, *I am with yon always even to the end of the world*; that is, to the final diſſolution of this temporary ſyſtem. "*I am with you*; I, the eternal Son of God; I, who have the angels at my beck, and make the devils tremble with my looks; I, who in your ſight have cauſed the ſtorms to ceaſe, the blind to ſee, the lame to walk, the dead to riſe, only with the word of my mouth; I, who *have all power in heaven and earth committed to me*,—am with you;—Not *I will be* with you; but *I am* with you,—in the preſent tenſe;—minding them thereby of his divine eſſence and power, to which all things are preſent; and therefore, as he elſewhere ſaith, *Before Abraham was, I am*; ſo here, *I am with you*, at all times, *to the end of the world*, as really as at this preſent: It follows, I am with You, my Apoſtles, who now receive commiſſion to go and convert all nations to the Chriſtian faith, to baptize and teach mankind the commands of Chriſt. I am with you πασας τὰς ἡμέρας, *every day*. Whereſoever you are, whenſoever you do any thing towards the executing the commiſſion which I have given you, I am with you in the doing of it; and that too *to the very end of the world*, i. e. ſo long as I have a church upon earth, which ſhall be till my coming again to judge the world: All this while I promiſe *to be with you*, and conſequently as long as the world ſhall laſt." See Bp. Beveridge's excellent firſt ſermon, vol. i. on Chriſt's preſence with his miniſters. Though the word *Amen*, with which each of the Goſpels ends, ſeems chiefly to have been intended as an intimation of the concluſion of the book, and as an aſſeveration of the certain truth of the things contained in it; yet, conſidering the connection of the word with the preceding promiſe, which was undoubtedly the greateſt ſtrength and joy of St. Matthew's heart, it is very natural to ſuppoſe, that it hath ſome ſuch reference as this to that promiſe. "*Amen!* bleſſed Jeſus, ſo may it indeed be; and may this important promiſe be fulfilled to us, and to our ſucceſſors, to the remoteſt ages in its full extent." St. John uſes the like turn in more expreſs language, in the laſt verſe but one of the *Revelation*; *Surely I come quickly*; *Amen! Even ſo, come Lord Jeſus!*

REFLECTIONS ON CHAP. XXVIII.

The grave is an unuſual ſtage for the diſplay of glory; the beſt that Job could ſay of it, when in the anguiſh of his ſoul he moſt deſired it, was, "There the wicked ceaſe from troubling; there the weary are at reſt." And ſome others, diſtreſſed like him, may think death eligible, and long for the grave as a refuge from miſery. Generally ſpeaking, however, the grave is an object of horror too loathſome to be deſcribed. There lie the ruins of man ſinking into corruption and putrefaction; and though a prepoſterous vanity may ſtrive to hide this diſgrace with the magnificence of pompous edifices, yet will ſuch ſepulchres ever be, what our Lord uſed them for,—emblems of hypocriſy and impoſture; which indeed appear beautiful outward, but are within full of dead mens bones, and all uncleanneſs.

So offenſive, ignominious, and loathſome is the grave, in the ordinary courſe of nature; and it was the peculiar privilege of our Lord, that *his reſt*, his ſepulchre, *ſhould be glorious*, Iſai. xi. 10. For it was the theatre of his reſurrection. To methodize our thoughts upon this ſubject, it may be proper to conſider the glory of our Lord's reſurrection in two views; *firſt*, as it illuſtrates *him*; and *ſecondly*, as it influences *us*; for it is of the eſſence of glory to be diffuſive, and to ſtream forth from its ſubject upon all objects within its ſphere; which occaſions theſe diſtinct conſiderations of the glory of this his reſurrection, in its *ſource*, and in its *influenec*.

I. We ſhall diſcover ſomewhat of the *perſonal glory* of Chriſt, in the circumſtances of his reſurrection related by the Evangeliſts; and here it is material to obſerve, that not only the prophets, but he himſelf had often foretold it; a circumſtance which was particularly remarked by the angel who firſt brought the glad tidings to the two Maries, at their early viſit to his ſepulchre, *He is not here, he is riſen; as he ſaid*, ver. 6. that is, "according to his own prediction;" a circumſtance of great moment for eſtabliſhing our faith in this myſtery, and preventing or anſwering the cavils of Infidelity.

And *firſt*, He had frequently told it to his diſciples, as appears from

many

many paſſages in the Goſpel, wherein he commonly foretels his death and reſurrection together; perhaps to mitigate a little the ſcandal of the croſs, by the glories which were to enſue; and at the ſame time to prepare their faith *by* the one *for* the other. At firſt his ſufferings could not but appear highly improbable to his diſciples; for they could not conceive how a perſon like him, veſted with omnipotence, ſhould ſuffer by Jew or Gentile, much leſs that he ſhould die under their hands: yet they ſaw this verified within five days after his triumphant entry into Jeruſalem; and this in reaſon ſhould have confirmed their faith in the remaining part of the prophecy, which concerned his reſurrection; for ſo our Lord intended it ſhould, as he declared upon a like occaſion; *I tell you before it come to paſs, that when it is come to paſs, ye may believe that I am He.* John xiii. 9.

But had the diſciples only been acquainted with theſe predictions, ſceptical men might have had ſome pretences againſt their teſtimony, at leaſt we ſhould have loſt many ſubſtantial proofs of the reſurrection, which the vigilant malice of the Jews has furniſhed; and therefore our Lord took proper occaſions to inform them of it. Indeed the Jews in general underſtood ſufficiently that he appealed to ſuch a reſurrection for the final confirmation of his divine miſſion, as appears particularly from their addreſs to Pilate, for a guard to watch his ſepulchre; wherein they mention his foretelling his reſurrection as a thing that was notorious: Pilate readily conſenting to their requeſt, left the guards to their diſpoſal; for if he had given them their directions himſelf, they might ſtill have had ſome room to pretend that right meaſures were not taken for ſecuring the ſepulchre; and therefore by the eſpecial appointment of Providence, to remove all the ſubterfuges of infidelity, they had the ordering of the guard themſelves.

Thus authorized by the governor, and animated by the paſſion which tranſported them, they neglect nothing. The tomb is cloſed with a great ſtone, that ſtone is ſealed, and the whole ſepulchre inveſted, and as it were, beſieged by ſoldiers. No precaution was omitted. There was no want of care to reproach themſelves with, that there might be no want of evidence wherewith to reproach the truth.

A needleſs proviſion this, againſt a few poor fiſhermen, who were naturally timorous and mean-ſpirited; who had abandoned their maſter at the firſt appearance of danger; who were ſince ſunk into conſternation and deſpair at his death, and whoſe hopes were all buried in the tomb with him; who were ſo far from an inclination, as well as capacity, for ſo hazardous an enterprize, that they were ſtrangely backward even to believe the miracle itſelf, when it was accompliſhed; and Thomas in particular was ſo obſtinate in his unbelief, that he would not be perſuaded of his Maſter's revival, till he had the teſtimony of all his ſenſes.

It was reaſonable to expect, that our Lord's perſecutors ſhould have firſt heard of his reſurrection from his diſciples; but as they had contrived matters, they received the news of it from their own watch flying in diſmay from the angelic viſion. Thus God, who in the order of his Providence converts the evil purpoſes of men to his glory, made the Jewiſh malice contribute to eſtabliſh the certainty of our Lord's reſurrection by ſuch proofs, as could not have happened but by their oppoſition.

And it was needful, that his glory ſhould at laſt break forth with a luſtre ſufficient to diſſipate any reaſonable doubt and ſurmiſe. For all his foregoing tranſactions from the manger to the tomb, although infinitely *excellent*, were little *glorious*; becauſe their merit was ſo veiled by his humility, that it was ſcarce diſcernable. Now *glory* is *merit diſplayed*; 'tis a manifeſtation of excellence; and the reſurrection is therefore, by way of eminence, *the glorious myſtery*, becauſe it was the manifeſtation of the excellency of Chriſt; it was a demonſtration of his divinity, which *emerged*, as it were, from the abyſs of humiliations into which it was ſunk. Here he ſhewed, that what he had done and ſuffered was truly meritorious, becauſe it was voluntary. We know that he had willingly laid down his life, when we ſee him by his own power take it up again, and we learn to value his death as a free-will offering for our redemption, when we contemplate his reſurrection. Expiring on the croſs, he ſeemed to go the way of all fleſh, and fall like the reſt of Adam's ſons, by a common and unavoidable fate: but we cannot longer doubt that he ſought death as a conqueror, when we ſee him return in triumph from the grave.

St. Paul ſpeaks of this as a fundamental of Chriſtianity, that the reſurrection of Chriſt certifies us of his divinity. *He was declared,* ſays he, *to be the Son of God* by his *reſurrection*; and indeed there can be no doubt of this while we believe that he raiſed himſelf from the dead. Now, what a ſplendor and glory does this caſt upon all the parts of his precedent life; which if we conſider him only as what he often ſtiles himſelf, *the Son of man*, is indeed exceedingly pious and virtuous to a degree never before attained: But when his reſurrection ſhews him to be the *Son of God*, it is all amazing. That the *Son of God* ſhould be born in a ſtable; that the *Son of God* ſhould live in poverty and die in pain;—what inſtructions! what examples! what encouragement! But above all, how glorious is that Son of God, amidſt ſuch miracles of goodneſs, ſuch prodigies of divine love and condeſcenſion, for which the angels can never ſufficiently admire him; for which the univerſe ſhall eternally adore him!

II. So glorious and infinitely more than words can expreſs, is the reſurrection of our Lord, with regard to *himſelf*, as it aſſerts his divinity, and puts the ſeal to all his revelations. But glory, we obſerved, is of a diffuſive nature, iſſuing forth in bright influences upon all objects within its ſphere; and therefore we are next to conſider our Lord's reſurrection with regard to *ourſelves*, and ſhew the certain conſequence of it, which is our own reſurrection.

The world had now laſted four thouſand years, at the time of Chriſt's death, and all generations hitherto had ſunk into the grave, unknowing what would become of them. We muſt except here the patriarchs and ſaints of the Jewiſh church, who, by an anticipated revelation of a Redeemer, had their hopes full of immortality. But the bulk of mankind were in the dark, concerning a future ſtate. Good men might wiſh, and wiſe men expect a life to come; but theſe wiſhes, and theſe expectations, were perplexed with much doubt and miſgiving. Death was as a gulf, whereof they ſaw only the entrance, and could diſcern nothing beyond. But the glories of our Lord's reſurrection, have enlightened the grave, and ſo diſſipated the ſhades of death, as to ſhew that to be only a paſſage or thoroughfare, which before ſeemed a gulf and an abyſs. For life and immortality were brought to light by the Goſpel of Chriſt, who declared not only that there was a reſurrection, but that He himſelf was *the reſurrection*,—or that power whereby men ſhall be raiſed from the dead,—*and the life*, John xi. 25. As the ſun is light in himſelf, and the great ſource of day to all the worlds around him, ſo Chriſt is reſurrection to himſelf, and the great cauſe and author of reſurrection to all mankind; who, after they have undergone the common ſentence of death paſſed upon them in Adam, the firſt head of our race, are by this ſecond repreſentative of the human ſpecies reſtored to immortality; for *ſince by man came death, by man alſo came the reſurrection of the dead; for as by Adam all died, even ſo by Chriſt ſhall all be made alive.* And indeed it is a very natural prerogative of Chriſt, as Judge of the world, that he ſhould by his own power ſummon all men to his tribunal: of which he himſelf gives a moſt particular account, John v. 21—26, &c.

Reſurrection and a future judgement are the fundamental principles of morality, and they are in the Goſpel not only taught, but demonſtrated. The Divinity raiſed Chriſt's human body out of the grave, to convince us that he will alſo raiſe us at the laſt day. This is a miracle in kind, involving the thing in queſtion, moſt pertinent, cogent, and irrefragable; ſo that we cannot but conclude with St. Paul, *That God has appointed a day in which he will judge the world in righteouſneſs, by that Man, whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead,* Acts xvii. 31.

Seeing then that we have this aſſurance, do we *hope*, or do we *fear* a reſurrection?—for we muſt expect it. If upon juſt grounds we hope for it, happy are we; but if we fear it, may we be warned in time to remove thoſe fears, by ſuch an amendment of life, as may give comfort and joy to the ſoul in the proſpect of futurity. It is my duty here to perſuade every reader to this, and to adviſe and direct him in the performance of it: But I can only perſuade and adviſe; he himſelf muſt *work out his own ſalvation.*

THE GOSPEL ACCORDING TO SAINT MARK.

CHAP. I.

The office of John the Baptiſt. Jeſus is baptized: tempted: He preacheth: calleth Peter, Andrew, James, and John: healeth one that had a devil, Peter's mother-in-law, and many diſeaſed perſons; and cleanſeth the leper.

THE beginning of the goſpel of Jeſus Chriſt, the Son of God;

2 As it is written in the prophets, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

3 The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight.

4 John did baptize in the wilderneſs, and preach the baptiſm of repentance, for the remiſſion of ſins.

5 And there went out unto him all the land of Judea, and they of Jeruſalem, and were all baptized of him in the river of Jordan, confeſſing their ſins.

6 And John was clothed with camels hair, and with a girdle of a ſkin about his loins; and he did eat locuſts and wild honey:

7 And preached, ſaying, There cometh one mightier than I after me, the latchet of whoſe ſhoes I am not worthy to ſtoop down and unlooſe.

8 I indeed have baptized you with water: but he ſhall baptize you with the Holy Ghoſt.

9 And it came to paſs in thoſe days, that Jeſus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And ſtraightway coming up out of the water, he ſaw the heavens opened, and the Spirit like a dove deſcending upon him.

11 And there came a voice from heaven, *ſaying*, Thou art my beloved Son, in whom I am well pleaſed.

12 And immediately the Spirit driveth him into the wilderneſs.

13 And he was there in the wilderneſs forty days tempted of Satan, and was with the wild beaſts; and the angels miniſtered unto him.

14 Now after that John was put in priſon, Jeſus came into Galilee, preaching the goſpel of the kingdom of God,

Ver. 2. Mal. iii. 1. Matth. xi. 10. Luke vii. 27.—V. 3. Iſai. xl. 3. Matth. iii. 3. Luke iii. 4. John i. 15, 23.—V. 4. Matth. iii. 1. Luke iii. 3. John iii. 23. Or, *unto*.—V. 5. Matth. iii. 5.—V. 6. Matth. iii. 4. Lev. xi. 22.—V. 7. Matth. iii. 11.—V. 8. Acts i. 5. xi. 16. xix. 4. Iſai. xliv. 3. Joel ii. 28. Acts ii. 4. xi. 15.—V. 9. Matth. iii. 13. Luke iii. 21.—V. 10. Or, *cloven*, or *rent*.—V. 11. Pſ. ii. 7. Iſai. xlii. 1. Matth. iii. 17. Ch. ix. 7.—V. 12. Matth. iv. 1. Luke iv. 1.—V. 13. Matth. iv. 11.—V. 14. Matth. iv. 12. Matth. iv. 23.

St. MARK] St. Mark is generally ſuppoſed to have converſed familiarly with St. Peter, who mentions him as his *ſon*, that is, his diſciple, 1 Pet. v. 13. Poſſibly this was the ſame Mark whom St. Paul took as a companion in his travels. See Acts xii. 25. As St. Matthew wrote his Goſpel for the Jews more particularly, ſo St. Mark ſeems to have compiled his for the uſe of the Gentiles. He wrote after St. Matthew, and moſt probably had his Goſpel before him. The date of his Goſpel is uncertain. It was probably written at Rome about A. D. 63. But ſee more on this ſubject in the "Diſſertation on the writers of the Goſpels, &c."

Chap. I. *Ver.* 1. *Of Jeſus Chriſt the Son of God*] This exordium, is ſingular; for whilſt the other Evangeliſts deſcribe our Saviour as the *Son of man*, St. Mark, in expreſs words, ſtiles him the *Son of God.* A title the moſt likely, as being the moſt auguſt, to engage the attention and obedience of the Romans, thoſe lords of the earth, to the religion which was promulgated by him. In deſcribing this religion, St. Mark has brought together ſo many of our Saviour's diſcourſes and miracles, as might ſerve to exhibit a general view of his character, and ſhew the world at the ſame time what kind of principles they were concerned to embrace, and what courſe of life they were bound to lead, who profeſſed themſelves his followers and diſciples. This fully anſwered the end of his deſign. The preſent verſe may be connected with the following, and the ſenſe will be, that the Goſpel of Jeſus Chriſt began, according to the prediction of the prophets, with the preaching and baptiſm of John the Baptiſt: But ſome ſuppoſe that this firſt verſe is the title which St. Mark prefixed to his hiſtory, and that there is here a ſmall tranſpoſition of the verſes; the Evangeliſt beginning ver. 4. *John did baptize*, &c. ver. 2. *as it is written*, &c. I ſhall not take up the reader's and my own time by inſiſting upon thoſe paſſages in this or the following Evangeliſts, which have been already explained in the notes on St. Matthew, and which explanations will be found by the copious references in the margin.

Ver. 12. *Driveth*] *Conveyed*, Wat.

Ver. 13. *And was with the wild beaſts*] St. Mark is often very circumſtantial in his narrations, and adds many things for the ſake of the Romans or Gentiles in general, to enable them the better to underſtand him. Thus, as a Roman might not know how wild and uninhabited the deſarts of Arabia were, in which Chriſt was tempted, he adds here, *and was with the wild beaſts.* See Owen on the Goſpel, and Grotius.

Ver. 14. *Now after that John was put in priſon*, &c.] We have here a remarkable particular in the conduct of our Saviour: No

15 And ſaying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the goſpel.

16 Now as he walked by the ſea of Galilee, he ſaw Simon, and Andrew his brother, caſting a net into the ſea: (for they were fiſhers.)

17 And Jeſus ſaid unto them, Come ye after me, and I will make you to become fiſhers of men.

18 And ſtraightway they forſook their nets, and followed him.

19 And when he had gone a little farther thence, he ſaw James *the ſon* of Zebedee, and John his brother, who alſo were in the ſhip mending their nets.

20 And ſtraightway he called them: and they left their father Zebedee in the ſhip with the hired ſervants, and went after him.

21 And they went into Capernaum; and ſtraightway on the ſabbath-day he entered into the ſynagogue, and taught.

22 And they were aſtoniſhed at his doctrine: for he taught them as one that had authority, and not as the ſcribes.

23 And there was in their ſynagogue a man with an unclean ſpirit; and he cried out,

24 Saying, Let us alone; what have we to do with thee, thou Jeſus of Nazareth? art thou come to deſtroy us? I know thee who thou art, the Holy One of God!

25 And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him.

26 And when the unclean ſpirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, inſomuch that they queſtioned among themſelves, ſaying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean ſpirits, and they do obey him.

28 And immediately his fame ſpread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the ſynagogue, they entered into the houſe of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay ſick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and ſhe miniſtered unto them.

32 And at even, when the ſun did ſet, they brought unto him all that were diſeaſed, and them that were poſſeſſed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were ſick of divers diſeaſes, and caſt out many devils; and ſuffered not the devils to ſpeak, becauſe they knew him.

Ver. 15. Gal. iv. 4. Epheſ. i. 10. Matth. iii. 2.—V. 16. Matth. iv. 18. Luke v. 4.—V. 18. Matth. xix. 27. Luke v. 11.—V. 19. Matth. iv. 21.—V. 21. Matth. iv. 13. Luke iv. 31.—V. 22. Matth. vii. 28.—V. 23. Luke iv. 33.—V. 24. Matth. viii. 29.—V. 25. Ver. 34.—V. 26. Ch. ix. 20.—V. 29. Matth. viii. 14. Luke iv. 38.—V. 32. Matth. viii. 16. Luke iv. 40.—V. 34. Luke iv. 41. Acts xvi. 17, 18. Or, *to ſay that they knew him.*

ſooner was he informed that Herod had thrown John into priſon, than he quitted Judea, and went into Galilee. (Comp. Matth. iv. 12—to the end.) And traverſing it all over,—as well that part of it which was under Herod's juriſdiction, as that under Philip's; ſee ver. 39. and Matth. iv. 23.—he there began firſt to preach continually to the people, elected ſeveral of his diſciples to accompany him wherever he went, performed the moſt aſtoniſhing works, and drew the attention of the whole country upon him. Now, had Jeſus and the Baptiſt been aſſociate impoſtors, nothing ſeems more improbable than that Jeſus ſhould ſingle out this particular time, and the dominions of that particular prince, who had but juſt then impriſoned his partner in the ſame wicked impoſture, in order *there firſt* to make trial of all his devices, procure more aſſociates, and attended by them to draw the multitude about with him from all parts of the country. In an impoſtor, this would have been voluntarily ſeeking the ſame fate that his forerunner had but juſt experienced, and in reality provoking Herod to put an end at once to all their joint machinations: But this is what no impoſtor whatever can be ſuppoſed deſirous to have done. See Bell's Inquiry into the Divine Miſſions, &c. p. 388.

Ver. 19, 20. *Ship*] *Boat.* Wat.

Ver. 21. *On the ſabbath-day*] In the Greek it is plural, τοις σαββασιν, and when compared with the parallel place in Luke, ſhews that it was the cuſtom of Jeſus to frequent theſe places of worſhip on the ſabbath-days. The addition of this circumſtance ſeems therefore to intimate, that Chriſt was free from the imputation of profaning the ſabbath, which was objected to him by the Jews. See Matth. xii. 1. and Grotius. Dr. Heylin renders the latter part of this verſe, *where he immediately began to inſtruct publickly in the ſynagogues, to which he went on the ſabbath-days.*

Ver. 23, 24. *And there was in their ſynagogue*, &c.] It ſeems plain from what is ſaid afterwards, ver. 27. that the other perſons then preſent did not know Jeſus to be the Son of God; how then ſhould the demoniac know this, if he had been only mad, as ſome would vainly ſuppoſe, and not really poſſeſſed by an evil ſpirit? This caſe was ſo remarkable, that, as the Evangeliſt adds, immediately our Lord's *fame ſpread abroad, throughout all the region round about Galilee.* However, though madmen might not know Chriſt, yet the devils could not be ignorant of him, from the time of his baptiſm, when the voice from heaven ſaid, *This is my beloved Son*, &c. and therefore Satan ſoon after, in one of his temptations, ſays, *If thou be the Son of God*; Matth. iv. 6. See Ward's Diſſertation, p. 79. and on Matth. viii. 29.

Ver. 26. *Had torn him*] *Had thrown him into convulſions.* MS. That this is a proper tranſlation appears from St. Luke, who informs us, that the ſpirit *did not hurt him.* It is remarkable, that in all the cures of this ſort which our Lord performed, the perſon to be cured was ſeized with the diſorder in its violence at the time of the cure, and raiſed from the ſtupor of the fit, to perfect health in an inſtant. The reaſon was, that thus the reality and greatneſs, both of the diſorder and the cure, were fully proved, to the conviction of every beholder.

Ver. 29. *They entered into the houſe of Simon*] Peter was a native of Bethſaida; and when firſt admitted to Chriſt's acquaintance, ſeems to have had his reſidence there: but happening to marry a woman of Capernaum, as is generally ſuppoſed, he removed thither with his brother Andrew, and there proſecuted their common buſineſs of fiſhing, in company with James and John, the ſons of Zebedee, who lived with them in one houſe. Reſpecting this cure of Peter's wife's mother, ſee on Luke iv. 38.

Ver. 30. *Anon*] *Forthwith.* MS.

Ver. 32, 33. *And at even*, &c.] The news of the miracle above related being ſpread through the town, thoſe who had ſick relations or friends, reſolved to apply to Jeſus for a cure; Only, becauſe it was the ſabbath, they did not immediately come to him; they waited till the holy reſt was ended, which, according to the Jewiſh form of the day, was at ſun-ſetting; and then they brought their ſick in great numbers to him, fully perſuaded that he would heal them. The perſons who attended the ſick, or who brought them to be cured, together with the town's people, whoſe curioſity and admiration were excited by the reports of the two miracles performed that day, made ſuch a crowd at Peter's houſe, that it looked as if *all the city had been gathered together.* See the notes on Matth. viii. 4. xii. 16. for ſome reaſons why our Saviour ſuffered not his miracles to be publickly ſpoken of. Inſtead of *them that were poſſeſſed with devils*, Dr. Waterland reads, *the demoniacs.*

35 And in the morning, riſing up a great while before day, he went out, and departed into a ſolitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they ſaid unto him, All *men* ſeek for thee.

38 And he ſaid unto them, Let us go into the next towns, that I may preach there alſo: for therefore came I forth.

39 And he preached in their ſynagogues throughout all Galilee, and caſt out devils.

40 And there came a leper to him, beſeeching him, and kneeling down to him, and ſaying unto him, If thou wilt, thou canſt make me clean.

41 And Jeſus, moved with compaſſion, put forth *his* hand, and touched him, and ſaith unto him, I will; Be thou clean.

42 And as ſoon as he had ſpoken, immediately the leproſy departed from him, and he was cleanſed.

43 And he ſtraitly charged him, and forthwith ſent him away;

44 And ſaith unto him, See thou ſay nothing to any man: but go thy way, ſhew thyſelf to the prieſt, and offer for thy cleanſing thoſe things which Moſes commanded, for a teſtimony unto them.

45 But he went out, and began to publiſh *it* much, and to blaze abroad the matter, inſomuch that Jeſus could no more openly enter into the city, but was without in deſart places: And they came to him from every quarter.

CHAP. II.

Chriſt healeth one ſick of the palſy, calleth Matthew from the receipt of cuſtom, eateth with publicans and ſinners, excuſeth his diſciples for not faſting, and for plucking the ears of corn on the ſabbath-day.

AND again he entered into Capernaum after *ſome* days; and it was noiſed that he was in the houſe.

2 And ſtraightway many were gathered together, inſomuch that there was no room to receive *them*, no not ſo much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one ſick of the palſy, which was borne of four.

4 And when they could not come nigh unto him for the preſs, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the ſick of the palſy lay.

Ver. 35. Luke iv. 42.—V. 38. Luke iv. 43. Iſai. lxi. 1.—V. 40. Matth. viii. 2. Luke v. 12.—V. 44. Lev. xiv. 4.—V. 45. Luke v. 15.——V. 1. Matth. ix. 1. Luke v. 18.

Ver. 35. *A great while before day*] 'Εννυχον λίαν, *when the night was very far advanced*, and conſequently juſt before the dawn of day.

Ver. 38. *The next towns*] *The neighbouring towns.* MS.

REFLECTIONS ON CHAP. I.

Reſpecting John the Baptiſt, and our Saviour's baptiſm, ſee the Reflections on Matth. iii. and for our Saviour's choice of his diſciples, &c. we refer to the Reflections on Luke iv. v. Let us at preſent contemplate the great Redeemer of our ſouls, giving us a proof of his divine power to heal our ſpiritual defilements, by curing the *leper* who applied to him.

Our ſouls are overſpread with the leproſy of ſin, and where ſhould we apply for help, but to the healing power and recovering grace of the adorable Saviour? Be the malady ever ſo deep, inveterate, or ſpreading, we may ſurely adopt the words of the leper before us, and ſay, *Lord, if thou wilt, thou canſt make me clean.* There is nothing better than frequently to make this prayer, and to be always diſpoſed in heart to do ſo, ſince there is always ſomething in us which needs a cure.

If we are ſo happy as to have received that favour, we are under the obligation of no command to conceal it. It is, on the contrary, our duty moſt gratefully to *publiſh it abroad*, for the honour of our benefactor, and the advantage of thoſe who may be encouraged to make the ſame application, in humble hope of the ſame ſucceſs. But when will the happy time come, that men ſhall be as ſolicitous about their ſpiritual welfare, as about the health of this mortal body? Almighty Phyſician! exert thine energy in this inſtance, as a token of further favours; convince men of their pollution and danger, and bow their ſtubborn knee, that it may bend in ſubmiſſive and importunate ſupplication.

We may learn from the inſtance before us, that the cure of our ſouls is the pure effect of the goodneſs and free mercy of God; that Jeſus Chriſt performs it by a ſovereign authority; (He *put forth his hand*, ver. 41.) that his ſacred humanity is the inſtrument of the divine operation in our hearts; and that it is *by his will* that his merits are applied to us. Fear then, for he doth not put forth his healing hand, and touch *all:* but hope alſo; for he frequently puts it forth, and touches the moſt miſerable.

The compaſſionate air with which the cure of this leper was wrought, ought to be conſidered by all ſpiritual phyſicians as a leſſon of condeſcenſion and tenderneſs; and the modeſty with which it was conducted, ſhould engage them to avoid every appearance of oſtentation and vain-glory.

Once more, let us be taught, from our Saviour's example, (ver. 35.) how good it is for a man ſometimes to withdraw himſelf from buſineſs and labour, in order to converſe with God alone. Chriſt himſelf found it proper to depart into a ſolitary place to pray, when crowds of admirers were flocking in upon him: And, like him, thoſe who are engaged in the ſcenes of public buſineſs, and fill them up with the greateſt applauſe, ſhould yet reſolutely command ſome ſeaſons for retirement; remembering, that the more various and important our public labours are, the more evidently do we need to draw down ſuccour by ardent prayer, that we may be ſtrengthened and proſpered in them. Prayer is ſo neceſſary to him particularly who preaches and labours in the church, that, far from diſpenſing with himſelf on this account, he ought to take a time for it out of that which belongs to reſt, and the other neceſſities of life, rather than be deficient therein.

Chap. II. *Ver.* 1. *And again he entered into Capernaum*] See the note on Luke v. 17. *In the houſe*, means, "In Peter's houſe."

Ver. 3. *Which was borne of four*] *Who was carried by four.* Wat. and MS.

Ver. 4. *And when they could not come nigh*, &c.] The better to underſtand the particulars in this verſe, it will be proper to conſider the manner of building in the eaſt, which we find largely deſcribed in Dr. Shaw's excellent Travels, where he has given us a full explanation of the paſſage before us. "The general method of building, ſays he, ſeems to be continued from the earlieſt ages down to this time, without the leaſt alteration or improvement. Large doors, ſpacious chambers, marble pavements, cloiſtered courts, with fountains ſometimes playing in the midſt, are conveniences well adapted to the circumſtances of theſe hotter climates. The jealouſy of theſe people is leſs apt to be alarmed, whilſt, if we except a ſmall latticed window or balcony, which ſometimes looks into the ſtreets, all the other windows open into their reſpective courts or quadrangles. It is during the celebration only of ſome *Zeenah*, (as they call a public feſtival) that theſe latticed windows or balconies are left open. For this being a time of great liberty, revelling, and extravagance, each family is ambitious of adorning both the inſide and outſide of their houſes with their richeſt furniture; whilſt crowds of ſpectators, dreſſed out in their beſt apparel, and laying aſide all modeſty and reſtraint, go in and out where they pleaſe.——The account we have 2 Kings ix. 30. of *Jezebel's painting her face, and tiring her head, and looking out at a window*, upon *Jehu*'s public entrance into *Jezreel*, gives us a lively *idea* of an eaſtern lady at one of theſe *zeenahs* or feſtivals.

The ſtreets of theſe cities, the better to ſhade them from the ſun, are uſually narrow, with ſometimes a range of ſhops on each ſide. If from theſe we enter into one of the principal houſes, we ſhall firſt paſs through a porch or gateway, with benches on each ſide; few

5 When Jeſus ſaw their faith, he ſaid unto the ſick of the palſy, Son, thy ſins be forgiven thee.

6 But there were certain of the ſcribes ſitting there, and reaſoning in their hearts,

7 Why doth this *man* thus ſpeak blaſphemies? who can forgive ſins but God only?

8 And immediately, when Jeſus perceived in his ſpirit that they ſo reaſoned within themſelves, he ſaid unto them, Why reaſon ye theſe things in your hearts?

9 Whether is it eaſier to ſay to the ſick of the palſy, *Thy* ſins be forgiven thee; or to ſay, Ariſe, and take up thy bed, and walk?

10 But, that ye may know that the Son of man hath power on earth to forgive ſins, (he ſaith to the ſick of the palſy,)

11 I ſay unto thee, Ariſe, and take up thy bed, and go thy way into thine houſe.

12 And immediately he aroſe, took up the bed, and went forth before them all; inſomuch that they were all amazed, and glorified God, ſaying, We never ſaw *it* on this faſhion.

Ver. 7. Job xiv. 4. Iſai. xliii. 25.—V. 9. Matth. ix. 5.

perſons, not even the neareſt relations, having further admiſſion, except upon extraordinary occaſions. From hence we are received into the *court* or *quadrangle*, which lying open to the weather, is according to the ability of the owner, paved with marble, or ſuch materials as will carry off the water into the common ſewers. When much people are to be admitted, as upon the celebration of a marriage, the circumciſing of a child, or occaſions of the like nature, the company is rarely or never received into one of the chambers. The court is the uſual place of their reception, which is ſtrewed accordingly with matts and carpets for their more commodious entertainment: And as this is called *el wooſt*, or *the middle of the houſe*, (literally anſwering to the το μεσον of St. Luke v. 19) it is probable that the place, where our *Saviour* and the *apoſtles* were frequently acuſtomed to give their inſtructions, might have been in the like ſituation, or in the *area* or *quadrangle* of one of theſe houſes. In the ſummer ſeaſon, and upon all occaſions when a large company is to be received, this court is commonly ſheltered from the inclemency of the weather by a *velum*, *umbrella*, or *veil*; which being expanded upon ropes from one ſide of the parapet wall to the other, may be folded or unfolded at pleaſure. The Pſalmiſt ſeems to allude either to the tents of the *Bedoweens*, or to ſome covering of this kind, in that beautiful expreſſion, of *ſpreading out the heavens, like a veil or curtain.*

The court is for the moſt part ſurrounded by a cloiſter, over which, when the houſe has one or more ſtories, (and they ſometimes have two or three) there is a gallery erected, of the ſame dimenſions with the cloyſter; having a balluſtrade, or elſe a piece of carved or latticed work going round about it, to prevent people from falling into the court. From the *cloyſters* and *galleries* we are conducted into large ſpacious chambers, one of them frequently ſerving a whole family; From whence it is, that the cities of theſe countries, which are generally much inferior in bigneſs to thoſe of Europe, yet are ſo exceeding populous, that great numbers of the inhabitants are ſwept away by the plague, or any other contagious diſtemper. Theſe chambers, in houſes of better faſhion, from the middle of the wall downwards, are covered and adorned with velvet, or damaſk hangings, of *white*, *blue*, *red*, *green*, or other colours, (Eſth. i. 6.) ſuſpended, upon hooks, or taken down at pleaſure; but the upper part is embelliſhed with more permanent ornaments, being adorned with the moſt ingenious wreathings and devices in *ſtucco* or *fret-work*. The ceiling is generally of wainſcot, either very artfully painted, or elſe thrown into a variety of pannels, with gilded mouldings and ſcrolls of their Koran intermixed. The prophet (Jer. xxii. 14.) exclaims againſt the eaſtern houſes that were *ceiled with cedar, and painted with vermilion.* The floors are laid with painted tiles or plaiſter of terrace; but as theſe people make little or no uſe of chairs, (either ſitting croſs-legged, or lying at length) they always cover or ſpread them over with carpets, which, for the moſt part, are of the richeſt materials. Along the ſides of the wall or floor, a range of narrow beds or mattraſſes is often placed upon theſe carpets; and for their further eaſe and convenience, ſeveral velvet or damaſk bolſters are placed upon theſe carpets or mattraſſes; indulgences, that ſeem to be alluded to *by the ſtretching themſelves upon couches, and by ſewing of pillows to arm-holes*, as we have it expreſſed, Amos vi. 4. Ezek. xv. 18. and 20.

At one end of each chamber there is a little gallery, raiſed three, four, or five feet above the floor, with a balluſtrade in the front of it, with a few ſteps likewiſe leading up to it. Here they place their beds; a ſituation frequently alluded to in the Holy Scriptures; which may likewiſe illuſtrate the circumſtance of *Hezekiah's turning his face, when he prayed, towards the wall*, (i. e. from his attendants) 2 Kings xx. 2. that the fervency of his devotion might be the leſs taken notice of and obſerved. The like is related of Ahab, 1 Kings xxii. 2. though probably not upon a religious account, but in order to conceal from his attendants the anguiſh he was in for his late diſappointment. The ſtairs are ſometimes placed in the porch, ſometimes at the entrance into the court; but never upon the outſide of the houſe. The top of the houſe, which is always flat, is covered with a ſtony plaiſter of terrace; from whence, in foreign language, it has attained the name of *terrace.* This is uſually ſurrounded by two walls, the outermoſt whereof is partly built over the ſtreet, partly makes the partition with the contiguous houſes; being frequently ſo low, that one may eaſily climb over it. The other, which I ſhall call the *parapet wall*, hangs immediately over the court, being always breaſt high, and anſwers to the מעקה, or *lorica*, Deut. xxii. 8. which we render *the battlements.* Inſtead of this *parapet wall*, ſome *terraces* are guarded, like the galleries, with balluſtrades only, or *latticed work*; in which faſhion probably, as the name ſeems to import, was the שבכה, or *net*, or *lattice*, as we render it, that *Ahaziah* (2 Kings i. 2.) might be careleſly leaning over, when he fell from thence into the court. For upon theſe terraces, ſeveral offices of the family are performed; ſuch as the drying of linen or flax, (Joſh. ii. 6.) and the preparing of figs and raiſins; where likewiſe they enjoy the cool refreſhing breezes of the evening, converſe with one another, and offer up their devotions. In the feaſt of tabernacles, booths were erected upon them, Neh. viii. 16. As theſe *terraces* are thus frequently uſed, and trampled upon, not to mention the ſolidity of the materials wherewith they are made, they will not eaſily permit any vegetable ſubſtances to take root or thrive upon them; which, perhaps, may illuſtrate the compariſon, Iſai. xxxvii. 27. of the Aſſyrians, and Pſ. cxxix. 6. of the wicked, *to the graſs that grows upon the houſe-tops, which withereth before it is grown up.*

When any of theſe cities are built upon level ground, one may paſs along the tops of the houſes from one end to the other. Such in general is the method and contrivance of theſe houſes. If then it may be preſumed, that our Saviour was preaching in one of theſe houſes, one may, by attending to the ſtructure of it, give no ſmall light to one circumſtance of that hiſtory, which has given great offence to ſome unbelievers, ſuppoſing unſurmountable difficulties would attend ſuch an action. Which miſtake they might perhaps fall into by not attending to the original, which will bear this conſtruction; *When they could not come at Jeſus for the preſs, they got upon the roof of the houſe, and drew back the veil where he was*; or, they laid open and uncovered that part of it, eſpecially, which was ſpread over the place (οπου ην) *where he was* ſitting, and *having* removed and *plucked away* (according to St. Jerome) whatever might incommode them in their intended good office, or *having tied* (according to the Perſian verſion) the four corners of the *bed* or bedſtead with cords, *where the ſick of the palſy lay, they let it down before Jeſus.*

For, that there was not the leaſt force or violence offered to the roof, and conſequently that εξορυξαντες, (*breaking up*) no leſs than απεστεγασαν, (*they uncovered*) will admit of ſome other interpretations than what have been given to them in our verſion, appears from the parallel place in St. Luke, where δια των κεραμων καθηκαν αυτον, *per tegulas demiſerunt illum*, (which we tranſlate *they let him through the tiling*, as if *that* had actually been broken up already) ſhould be rendered, *they let him down over, along the ſide*, or *by the way of the roof.* We have a paſſage in *Aulus Gellius* exactly of the ſame purport, where it is ſaid, that "if *any perſon in chains ſhould make his eſcape into the houſe of* the *Flamen Dialis*, he ſhould be forthwith looſed: and *that his fetters ſhould be drawn up through the* impluvium, *upon the roof, or terrace*, and *from thence be let down into the highway, or the ſtreet.*

When the uſe then of theſe phraſes, and the faſhion of theſe houſes, are rightly conſidered, there will be no reaſon to ſuppoſe that any breach was actually made in the *tegula*, or κεραμοι: ſince all that was to be done in the caſe of the paralytic, was to carry him up to the top of the houſe, (either by forcing their way through the crowd up the ſtair-caſe, or elſe by conveying him over ſome of the neighbouring *terraces*) and there, after they had drawn away the στεγη, or *veil, to let him down*, along the ſide of the roof through the opening (or impluvium) *into the midſt* (of the court) *before Jeſus.* See Shaw's Trav. 4to, p. 207. Bp. Pearce's Vindication of the Miracles, part iv. p. 26. and the notes on Matth. ix. 1. Inſtead of, *for the preſs*, Dr. Waterland reads, *becauſe of the throng.*

Ver. 7. Why doth this man thus ſpeak blaſphemies?] The word *blaſphemy*, in profane writings, ſignifies ſlander, calumny, or any kind of opprobrious language; but in Scripture it commonly denotes opprobrious ſpeeches againſt God's being, attributes, or operations; ſuch as when we aſcribe to God the infirmities of men, or to men the perfections and operations of God: It ſignifies alſo irreverent ſpeeches addreſſed immediately to God.

Ver. 9. Whether is it eaſier to ſay, &c.] To *ſay*, and to *perform*, were the ſame to Chriſt. What he here *ſaid*, he *did*; remitting ſin, and curing diſeaſes by his word. To *forgive ſins* is comparatively a more difficult, though inviſible miracle, and therefore he added the outward cure to confirm it. See the Reflections on Matth. ix.

Ver. 12. We never ſaw, &c.] *We never ſaw any thing like this.* Wat. Heylin, and MS. *By the ſea-ſide*, in the next verſe, is meant, *By the lake of Genneſareth.*

13 And he went forth again by the ſea-*ſide*; and all the multitude reſorted unto him, and he taught them.

14 And as he paſſed by, he ſaw Levi *the ſon* of Alpheus ſitting at the receipt of cuſtom, and ſaid unto him, Follow me. And he aroſe and followed him.

15 And it came to paſs, that as Jeſus ſat at meat in his houſe, many publicans and ſinners ſat alſo together with Jeſus and his diſciples; for there were many; and they followed him.

16 And when the ſcribes and Phariſees ſaw him eat with publicans and ſinners, they ſaid unto his diſciples, How is it that he eateth and drinketh with publicans and ſinners?

17 When Jeſus heard *it*, he ſaith unto them, They that are whole have no need of the phyſician, but they that are ſick: I came not to call the righteous, but ſinners, to repentance.

18 And the diſciples of John and of the Phariſees uſed to faſt: and they come, and ſay unto him, Why do the diſciples of John and of the Phariſees faſt, but thy diſciples faſt not?

19 And Jeſus ſaid unto them, Can the children of the bride-chamber faſt, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot faſt.

20 But the days will come, when the bridegroom ſhall be taken away from them; and then ſhall they faſt in thoſe days.

21 No man alſo ſeweth a piece of new cloth on an old garment: elſe the new piece that filled it up, taketh away from the old, and the rent is made worſe.

22 And no man putteth new wine into old bottles: elſe the new wine doth burſt the bottles, and the wine is ſpilled, and the bottles will be marred: but new wine muſt be put into new bottles.

23 And it came to paſs, that he went through the corn-fields on the ſabbath-day; and his diſciples began, as they went, to pluck the ears of corn.

24 And the Phariſees ſaid unto him, Behold, why do they on the ſabbath-day that which is not lawful?

25 And he ſaid unto them, Have ye never read what David did, when he had need, and was an-hungred, he, and they that were with him?

26 How he went into the houſe of God in the days of Abiathar the high-prieſt, and did eat the ſhew-bread, which is not lawful to eat but for the prieſts, and gave alſo to them which were with him?

27 And he ſaid unto them, The ſabbath was made for man, and not man for the ſabbath:

28 Therefore the Son of man is Lord alſo of the ſabbath.

Ver. 13. Matth. ix. 9.—V. 14. Matth. ix. 9. Luke v. 27. Or, *at the place where the cuſtom was received.*—V. 17. 1 Tim. i. 15. V. 18. Matth. ix. 14. Luke v. 33.—V. 21. Or, *raw*, or *unwrought.*—V. 23. Matth. xii. 1. Luke vi. 1. Deut. xxiii. 25.—V. 25. 1 Sam. xxi. 6.—V. 26. Lev. xxiv. 9.

Ver. 14. *At the receipt of cuſtom*] *At the cuſtom-houſe.* Wat.

Ver. 15. *For there were many, and they followed him*] *For many of them had followed him.* Heylin.

Ver. 17. *They that are whole*] *That are well.* Wat.

Ver. 19. *The children of the bride-chamber*] *The bride-men.* Wat.

Ver. 21, 22. *No man,* &c.] *No man alſo ſeweth a patch of new cloth on an old garment; elſe the new patch draweth the old, and a worſe rent is made.* Ver. 22.—*Old ſkins, leſt the new wine ſhould burſt the ſkins, and the wine run out, and the ſkins be loſt; but new wine muſt be put into new ſkins.* Wat.

Ver. 26. *In the days of Abiathar*] *About the time of Abiathar.* Wat. and MS. In the hiſtory, the prieſt from whom David received the ſhew-bread is called *Ahimelech*; and it is generally agreed that he was the high-prieſt, becauſe Doeg accuſed him of enquiring of the Lord for David, (1 Sam. xx. 10.) a thing which none but the prieſt, having on him the ephod, could do. If that be true, Ahimelech muſt have been the high-prieſt, becauſe he himſelf confeſſed that he had often enquired of the Lord formerly without blame, ver. 15. accordingly Joſephus calls him the high-prieſt ſeveral times. But to make this matter eaſy, Hammond ſuppoſes that επι Αϐιαθαρος, the phraſe here uſed, ſhould be tranſlated, *before the days of Abiathar*, as ἐπὶ μετοικεσιας, Matth. i. 11. ſeems to ſignify *before the captivity.* Lightfoot thinks it ſhould be tranſlated, *In the days of Abiathar, the ſon of the high-prieſt*, as τȣ Ηλι ſignifies *the ſon of Eli*, Luke iii. 23. Whitby is of opinion, that αρχιερευς, in this paſſage, ſignifies *a chief prieſt*, an eminent man of the order; which ſenſe, it muſt be acknowledged, the word has often in Scripture. Beza ſuſpects the genuineneſs of the reading; yet the copy from which the Syriac was taken, reads Abiathar, as all the copies at preſent do. Grotius ſuppoſes that Abiathar, being a more celebrated perſon than his father, is mentioned rather than him. Poſſibly Abiathar was preſent when David came, whoſe requeſt he might adviſe his father to grant: if ſo, it was abundantly proper to mention him in this affair. He is called *Abiathar the high-prieſt*, although when David applied to him he did not poſſeſs that dignity, it being common to denominate people in every part of their life, by ſuch eminent offices as they have held in any part thereof. Perhaps it may illuſtrate the matter to obſerve, that Ahimelech, the father of Abiathar, was not ſlain with the prieſts of Nob: For though Saul threatened him, and all his father's houſe with death, (1 Sam. xxii. 16.) it is not ſaid *he* was killed. We are only told that Doeg fell upon the prieſts, and ſlew fourſcore and five of them. Beſides, had Ahimelech been ſlain, the high-prieſthood would have been taken from his family, which it was not: for Solomon's depoſition of Abiathar, Ahimelech's ſon, is declared to have been an accompliſhment of the word of the Lord concerning the houſe of Eli. Till this period, therefore, Eli's deſcendants enjoyed the high-prieſthood. But, what puts the matter beyond doubt, Ahimelech is ſaid to have been high-prieſt in David's reign. 1 Chron. xviii. 16. where he is called the ſon of *Abiathar*, who was *high-prieſt*, being alive when David received the ſhew-bread. So our Lord ſays expreſly. Probably, being old, he was incapable of officiating, which was the reaſon that his eldeſt ſon Ahimelech ſupplied his place, and enquired of the Lord for David. It is true, in the hiſtory of this affair, Ahimelech is called the ſon of Ahitub, (1 Sam. xxii. 20.) but every where elſe he is called *the ſon of Abiathar.* Either, therefore, Ahimelech's father had two names, which was no uncommon thing in thoſe days, or there is an error of his name in the text of Samuel, which might ariſe from the hiſtory's mentioning his contemporary Ahitub, the father of Zadok, of the line of Eleazer, or from ſome other cauſe unknown to us. And what has increaſed the difficulty of this affair is, that Ahimelech, the ſon of Abiathar, had a ſon named Abiathar, who, after the ſlaughter at Nob, fled to David, became his companion, and after his father Ahimelech's death, was made high-prieſt; in which office he continued till he was depoſed by Solomon for conſpiring with Adonijah, as we are told 1 Kings ii. 50—53. See Macknight; and reſpecting the ſhew-bread, &c. the notes on Exod. xxv. 23—30.

Ver. 27, 28. *And he ſaid unto them, The ſabbath was made for man*] The ſabbath was contrived for the benefit and relief of man, being inſtituted in commemoration of the creation of the world, finiſhed in ſix days, and to perpetuate to lateſt ages the knowledge of this grand truth,—that the world was made by God,—in oppoſition both to atheiſm and idolatry. It was inſtituted alſo, in order that men, abſtaining from all ſorts of labour, but ſuch as are neceſſary to the exerciſes of piety and charity, might have leiſure for meditating on the works of creation, and that by theſe meditations they might acquire not only the knowledge of God, but a reliſh of ſpiritual and divine pleaſures, flowing from the contemplation of God's attributes, from the exerciſe of the love of God, and from obedience to his commands. It is thus that men are prepared for entering into that

CHAP. III.

Chriſt healeth the withered hand, and many other infirmities: rebuketh the unclean ſpirits: chooſeth his twelve apoſtles: convinceth thoſe of blaſphemy who charged him with caſting out devils by Beelzebub; and ſheweth who are his brother, ſiſter, and mother.

heavenly reſt, of which the earthly ſabbath is an emblem: Further, among the Iſraelites the ſabbath was appointed to keep up the remembrance of their deliverance from Egypt, and for the comfort of their ſlaves and beaſts; humanity to both being eſpecially incumbent upon a people who had once groaned under the heavieſt bondage. From all which it is evident, that to burden men, much more to hurt them through the obſervation of the ſabbath, is to act quite contrary to the deſign of God in appointing it. *Therefore*, ſays Chriſt, *the Son of man is Lord alſo of the ſabbath*; "Since the ſabbath was inſtituted for the benefit of man, the obſervation of it in caſes of neceſſity, may be diſpenſed with by any man whatſoever; but eſpecially by Me, who am the lawgiver of the Jewiſh commonwealth, and can make what alterations in its inſtitutions I think fit." Our Lord inſiſted largely on this argument, drawn from the conſiderations of his own dignity, when he was perſecuted for a pretended profanation of the ſabbath, by the cure which he performed at Betheſda. See John v. 16—30. Macknight, and the note on Matth. xii. 8. Dr. Clarke explains the 27th verſe thus: "Duties of a ritual nature were appointed only for the preſent uſe of man, to be ſubſervient to the more convenient practice of the great duties of religion." Sermon iii. vol. 10. Inſtead of *Lord alſo of the ſabbath*, Dr. Waterland and the MS. read, *Lord even of the ſabbath*.

REFLECTIONS ON THE CALLING OF ST. MATTHEW.

The number of the Apoſtles was not yet full; one place is left void for a future poſſeſſor; who can fail to expect that it is reſerved for ſome eminent perſon?—and behold! *Matthew* the *publican* is the man! Wonderful choice of Chriſt! Thoſe other diſciples, whoſe calling is recorded, were from the fiſher-boat; this from the receipt of cuſtom: They were unlettered, this infamous. The condition was not itſelf ſinful, but as the taxes which the Romans impoſed on God's free people were odious, ſo the collectors, the farmers of them, were abominable; beſides, that it was hard to hold that ſeat, without oppreſſion, without exaction: One who knew it thoroughly, branded it with thoſe odious titles; ſee Luke xix. 8. and yet, behold one of theſe publicans called to the family, to the apoſtleſhip of God! Who can deſpair, from the conſciouſneſs of his unworthineſs, when he ſees this pattern of the free bounty of Him who calleth us?

Behold Matthew, buſy in his compting-houſe, and ſo deeply engaged in his worldly concerns, that he did not even obſerve the Saviour paſſing by, ſo far was he from thinking of him. But *Jeſus, as He paſſed by, ſaw Levi ſitting at the receipt of cuſtom:* as if this proſpect had been ſudden and caſual, Jeſus ſaw him in paſſing by: But oh, bleſſed Saviour, what ſaweſt thou in that publican, which might either allure thine eye, or not offend it? What, but an hateful trade, an evil eye, a griping hand,—heaps of ſpoil?—Yet now thou ſaidſt, *follow me.* Thou that ſaidſt once to Jeruſalem,—*Thy birth and nativity is of the land of Canaan, thy father was an Amorite, thy mother an Hittite*; *thy navel was not cut*, &c. *Yet when I paſſed by and ſaw thee, polluted in thine own blood, I ſaid uuto thee, Live*; *yea, I ſaid unto thee, when thou waſt in thy blood, Live*;—Now alſo, when thou paſſedſt by, and ſawedſt *Matthew ſitting at the receipt of cuſtom*, thou ſaidſt to him, *Follow me.* The life of this publican was ſo much worſe than the birth of that forlorn Amorite, as *follow me*, was more than *live.* What canſt thou ſee in us, O God, but deformities, horrible ſins, deſpicable miſeries?—Yet doth it pleaſe thy mercy to ſay unto us, both *live*, and *follow me!*

The juſt man is the firſt accuſer of himſelf; whom have we here to blazon the ſhame of Matthew, but his own mouth? Matthew the *Evangeliſt* tells us of Matthew the *publican.* (See Matth. ix. 9.) His fellows call him *Levi*, as willing to cover with their finger the ſpot of his unpleaſing profeſſion, which himſelf will not ſmother, but publiſhes it to all the world, in a thankful recognition of the mercy that called him; liking well that his unworthineſs ſhould ſerve for a foil, to ſet off the glorious luſtre of His grace by whom he was called. What matters it how vile we are, O God, ſo thy glory may ariſe in our abaſement?

That word, *follow me*, was enough, ſpoken by the ſame tongue which ſaid to the corps at Nain, *Young man, I ſay unto thee, Ariſe.* He who ſaid at firſt, *Let there be light!* ſays now, *follow me.* That power ſweetly inclines, which could forcibly command. The force is not more irreſiſtible than the inclination: When the ſun ſhines upon the iſicles, can they chooſe but melt and fall?—When it looks into a dungeon, can the place chooſe but be enlightened? Do we ſee the jet drawing up ſtraws to it, the loadſtone, iron;—and do we marvel if the omnipotent Saviour, by the influence of his grace, attract the heart of a publican? *He aroſe, and followed him.* We are all naturally averſe from thee, O God. Do thou but bid us *follow thee*, draw us by thy powerful word, and we ſhall run after thee. Alas! thou ſpeakeſt, and we ſit ſtill; thou ſpeakeſt by thine outward word to our ear, and we ſtir not; Speak thou by the ſecret and effectual word of thy ſpirit to our heart; the world cannot hold us down, Satan cannot ſtop our way; we ſhall ariſe, and follow thee.

It was not a more buſy than profitable trade, that Matthew abandoned, to follow Chriſt into poverty. He now contemned his heaps of caſh, in compariſon of that better treaſure, which he foreſaw lie open in this happy attendance. If any commodity be valued of us, too dear to be parted with for Chriſt, we are more fit to be publicans than diſciples. Our Saviour invites Matthew to a diſcipleſhip, Matthew invites him to a feaſt; the joy of his call makes him begin his abdication of the world in a banquet.

Here was not a more chearful thankfulneſs in the inviter, than a gracious humility in the gueſt. The new ſervant bids his Maſter, the publican his Saviour; and is honoured with ſo bleſſed a preſence. I do not find where Jeſus was ever bidden to any table, and refuſed; if a Phariſee, if a publican invited him, he made no ſcruple to go; not for the pleaſure of the diſhes,—for what was that to *Him*, who began his work in a whole lent of days?—but, (as it was his meat and drink to do the will of his Father) for the benefit which might ariſe from his improving converſation. If he ſat with ſinners, he converted them; if with converts, he confirmed and inſtructed them; if with the poor, he fed them; if with the rich in ſubſtance, he made them richer in grace: at whoſe board did he ever ſit, and left not his hoſt a gainer? The poor bridegroom entertains him, and hath his water-pots filled with wine; Simon the Phariſee entertains him, and hath his table honoured with the public remiſſion of a penitent ſinner; Zaccheus entertains him, and ſalvation comes that day to his houſe, with the author of it; Matthew is recompenced for his feaſt with an apoſtleſhip; and Martha and Mary, for theirs, beſides divine inſtruction, receive their brother from the dead. O Saviour! whether thou entertaineſt us, or we entertain thee, in both of them is bleſſedneſs!

Where a publican is the feaſt-maſter, it is no marvel if the gueſts be publicans and ſinners. Whether they came only out of the hope of that mercy, which they ſaw their fellow had found, or whether Matthew invited them to be partakers of that plentiful grace whereof he had taſted, I enquire not; publicans and ſinners will flock together; the one hateful for their trade, the other for their vicious life. Common contempt hath wrought them to an unanimity, and ſends them to ſeek mutual comfort in that ſociety, which all others eſteem abominable and contagious. Moderate correction humbleth and ſhameth the offender; whereas a cruel ſeverity makes men deſperate, and drives them to thoſe courſes, whereby they are more dangerouſly infected. How many have gone into the priſon faulty, and returned flagitious! If publicans were not ſinners, they were not at all beholden to their neighbours.

What a table-full is here! the Son of God ſurrounded with publicans and ſinners! O happy publicans and ſinners, who have found out their Saviour! O merciful Saviour, who diſdained not publicans and ſinners! What ſinner can fear to kneel before thee, when he ſees publicans and ſinners ſit with thee! Who can fear to be deſpiſed of thy meekneſs and mercy, which did not abhor to converſe with the outcaſts of men? Thou didſt not deſpiſe the thief confeſſing upon the croſs; nor the ſinner waſhing thy feet with her tears; nor the Canaanite crying unto thee in the way, nor the bluſhing adultereſs, nor the odious publican, nor the forſwearing diſciple; nor the perſecutor of diſciples, nor thine own executioners! How can we then be unwelcome to thee, if we come with tears in our eyes, faith in our hearts, reſtitution in our hands? O Saviour! our breaſts are too often ſhut againſt thee; thy boſom is ever open to us. We are as great ſinners as the conſorts of theſe publicans;—Why ſhould we deſpair of room at thy table?

The jaundice-eyed Phariſees behold evil in all the actions of Chriſt: where they ſhould have admired his mercy, they cavil at his holineſs. *They ſaid to his diſciples*, (ver. 16.) *How is it that your Maſter eateth and drinketh with publicans and ſinners?* They durſt not ſpeak thus to the maſter; whoſe anſwer they knew would ſoon have convinced them: This wind, they hoped, might ſhake the weak faith of the diſciples. They ſpeak where they may be moſt likely to do hurt. All the crew of Satanical inſtruments have learned this craft of their old tutor in Paradiſe. We cannot reverence that man whom we think unholy; Chriſt would have loſt the hearts of his followers, if they had entertained the leaſt ſuſpicion of his impurity; which the murmur of theſe envious Phariſees would fain inſinuate. "He cannot be worthy to be followed, who is unclean; he cannot be clean, who eateth with publicans and ſinners." Proud and fooliſh Phariſees! ye faſt, while Chriſt eateth; ye faſt in your houſes, while Chriſt eateth in other men's; ye faſt with your own ſect, while Chriſt feaſts with ſinners:—But if ye faſt in pride, while Chriſt eats in humility, if ye faſt at home, for merit or popularity, while Chriſt feaſts with ſinners, for compaſſion, for edification, for converſion; your faſt is unclean, his feaſt is holy; ye ſhall have your portion with hypocrites, when thoſe publicans and ſinners ſhall be glorious.

When theſe cenſurers thought the diſciples had offended, they ſpeak not to them, but to their Maſter; *Why do thy diſciples that which is not lawful?* Now, when they thought Chriſt had offended, they ſpeak not to Him, but to the diſciples. Thus, like true miſchief-makers, they endeavour at a breach in the family of Chriſt, by ſeparating the one from the other. The quick eye of our Saviour, from whoſe piercing glance nothing can be hid, ſoon diſcerns their fraud; and therefore he takes the words out of the mouths of his diſciples into his own. They had ſpoken of Chriſt to the diſciples; Chriſt anſwers for the diſciples concerning himſelf. *The whole need not a phyſician, but the ſick.* According to the two qualities of pride, ſcorn and ſelf-ſufficiency, theſe inſolent Phariſees over-rated their own holineſs, and contemned the noted unholineſs of others; as if themſelves were not tainted with ſecret ſins, as if others could not be

AND he entered again into the ſynagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the ſabbath-day; that they might accuſe him.

3 And he ſaith unto the man which had the withered hand, Stand forth.

4 And he ſaith unto them, Is it lawful to do good on the ſabbath-days, or to do evil? to ſave life, or to kill? but they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardneſs of their hearts, he ſaith unto the man, Stretch forth thine hand. And he ſtretched *it* out: and his hand was reſtored whole as the other.

6 And the Phariſees went forth, and ſtraightway took counſel with the Herodians againſt him, how they might deſtroy him.

7 But Jeſus withdrew himſelf with his diſciples to the ſea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jeruſalem, and from Idumea, and from beyond Jordan: and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he ſpake to his diſciples, that a ſmall ſhip ſhould wait on him, becauſe of the multitude, leſt they ſhould throng him.

10 For he had healed many; inſomuch that they preſſed upon him for to touch him, as many as had plagues.

11 And unclean ſpirits, when they ſaw him, fell down before him, and cried, ſaying, Thou art the Son of God.

12 And he ſtraitly charged them, that they ſhould not make him known.

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 And he ordained twelve, that they ſhould be with him, and that he might ſend them forth to preach;

Ver. 1. Matth. xii. 9. Luke vi. 6.—V. 3. Gr. *Ariſe*, ſtand forth *in the midſt*.—V. 5. [Or, *blindneſs*.—V. 6. Matth. xxii. 16.—V. 10. Or, *ruſhed*.—V. 12. Ch. i. 25.—V. 13. Matth. x. 1. Luke vi. 12. ix. 1.

be cleanſed by repentance. The ſearcher of hearts meets with their arrogance, and finds thoſe *ſelf-righteous* ſinful, thoſe *ſinners* juſt. The Spiritual Phyſician finds the ſickneſs of thoſe ſinners wholeſome, the health of thoſe Phariſees deſperate; that wholeſome, becauſe it calls for the help of the Phyſician; this deſperate, becauſe it thinks it needs it not. Every ſoul is ſick, thoſe moſt that feel it not; thoſe that feel it complain; thoſe that complain have cure; thoſe that feel it not, will find themſelves dying ere they can wiſh to recover. O bleſſed Phyſician! by *whoſe ſtripes we are healed*; by whoſe death we live; happy they who are under thy hands, ſick, as of ſin, ſo of ſorrow for ſin. It is as impoſſible they ſhould die, as it is impoſſible for thee to want either ſkill, or power, or mercy. Sin hath made us ſick unto death; make thou us but as ſick of our ſins, and we are as ſafe as thou art gracious!

Chap. III. *Ver.* 3. *And he ſaid unto the man—ſtand forth*] Our Lord ordered the man to ſhew himſelf to the whole congregation, that the ſight of his diſtreſs might move them to pity him, and that they might be the more ſenſibly ſtruck with the miracle, when they ſaw the withered hand reſtored to its former dimenſions and activity in an inſtant. See my 10th diſcourſe on the miracles, vol. i. p. 425.

Ver. 5. *And when he had looked*, &c.] Our Saviour looked about upon all, in ſuch a manner, as to ſhew both his indignation at their wickedneſs, and his grief for their impenitence. He knew that his arguments did not, could not prevail with them, becauſe they were reſiſting the conviction of their own minds; and he was both angry at their obſtinacy, and grieved on account of the conſequences of it; ſhewing theſe juſt affections of his righteous ſpirit by his looks, that if poſſible an impreſſion might be made either on them, or on the ſpectators. He might in this likewiſe propoſe to teach us, the juſt regulation of the paſſions and affections of our nature, which are not ſinful in themſelves, otherwiſe, He who was without ſin could not have been ſubject to them. The evil of them lies in their being excited by wrong objects, or by right objects in an improper degree. "I am reſolved, ſays Bp. Beveridge, by the grace of God, ſo to be angry, as not to ſin, and therefore to be angry at nothing but ſin." See his *Private Thoughts*, 8vo. vol. i. p. 211. At the ſame time that Jeſus teſtified his diſpleaſure with the Phariſees, he comforted the infirm man; for he commanded him to ſtretch out his contracted hand, and with the command communicated power to obey. In an inſtant *his hand was made ſound as the other*; ſo that he ſtretched it out immediately, in the ſight of all preſent, who thus were eye-witneſſes of the miracle. The Evangeliſts ſay no more; they leave their readers to imagine the wonder and aſtoniſhment of the numerous ſpectators, and the joy of the man, who had recovered the uſe of ſo neceſſary a member.

Ver. 7, 8. *Jeſus withdrew himſelf*] The immenſe multitude which followed our Lord did not all come together purely out of curioſity; it was the principle no doubt which moved many; but others came to be healed of their diſeaſes and infirmities; and as our Lord's fame had ſpread not only through the whole land of Iſrael, but into the neighbouring heathen countries, Idumæa, Tyre, Sidon, Syria, and the reſt, we may be ſure that the diſeaſed who came at this time to be cured by him were not a few; and that they with their attendants made a conſiderable part of the croud, which was now ſo great, that, to avoid being trodden down by thoſe who came to touch him, in order to be healed, Jeſns was obliged to go into one of his diſciples boats; out of which, as on other occaſions of a like nature, he no doubt taught them the doctrines of ſalvation; for it was his conſtant cuſtom to join preaching with the working of miracles, the latter giving efficacy to the former. *Idumæa*, ver. 8. comprehended not the ancient poſſeſſion of the Edomites only, but the ſouthern parts of Judea. After our Lord's time, the whole of Judea was ſometimes called *Idumæa* by the Greeks and Romans, who named even the Jews themſelves Idumæans, from the country which they poſſeſſed. See Macknight and Grotius.

Ver. 10. *They preſſed upon him*, &c.] The phraſe ἐπιπίπτειν αὐτῷ ſtrongly expreſſes this; They were ready to drive each other upon him! ſo that thoſe neareſt him could hardly ſtand, being preſſed forward by thoſe behind. The Syriac verſion joins the laſt clauſe of this verſe to what follows; *as many as had—torments* (or *ſcourges*) *and unclean ſpirits, fell down*, &c. The word rendered *plagues* is μαςιγας, literally, *ſcourges*. Inſtead of *thou art the Son of God*, at the end of the next verſe, the famous Leiceſter MS. reads, *Thou art God, the Son of God*;—Σὺ εἶ Ὁ Θεος, υἱὸς τοῦ Θεοῦ. See Doddridge.

Ver. 12. *He ſtraitly charged them*] *He ſtrictly*, &c. Wat. πολλὰ ἐπετίμα αὐτοῖς, which ſeems to imply a ſtrictneſs of charge, with ſome appearance of ſeverity.

Ver. 14. *And he ordained twelve*] See on Luke vi. 12. Our Saviour ordained the twelve to be always *with him*, that they might learn from his mouth the doctrine which they were in due time to preach to the world;—*that they might ſee his glory*, John i. 14. the tranſcendant glory of the virtues which adorned his human life, and might be witneſſes to all the wonderful works which he ſhould perform, (Acts x. 39—41.) and by which his miſſion from God was to be clearly demonſtrated. The twelve were thus to be qualified for ſupplying the people with that ſpiritual food which their teachers neglected to give them;—and that before and after their Maſter's death. Accordingly, when they had continued with Jeſus as long as was neceſſary for this end, he ſent them out by two and two into Judea, on the important work of preparing the people for His reception, who was the true Shepherd. Hence he named them *Apoſtles*, that is, "Perſons ſent out." But their name was more particularly applicable to them, and their office was raiſed to its perfection, after Chriſt's aſcenſion, when he ſent them out into all the world with the doctrine of the Goſpel, which he enabled them to preach by inſpiration; giving them power at the ſame time to confirm it by the moſt aſtoniſhing miracles. That this was the nature of the new dignity which Jeſus now conferred on the twelve diſciples, is evident from John xx. 21. where we find him confirming them in the apoſtolical office; *as my Father hath ſent me, ſo ſend I you*. "I ſend you upon the ſame errand, and with the ſame authority: I ſend you to reveal the will of God for the ſalvation of men; and I beſtow on you both the gift of tongues, and the power of working miracles, that you may be able to preach the doctrine of ſalvation in every country, and to confirm it as divine, in oppoſition to all gainſayers. Perhaps the number of twelve Apoſtles was fixed upon, rather than any other, to ſhew that God intended to gather the ſcattered remnant of the twelve tribes by their miniſtry. After their election, the twelve accompanied Jeſus conſtantly, lived with him on one common ſtock as his family, and never departed from him, unleſs by his expreſs appointment. See Macknight.

15 And to have power to heal ſickneſſes, and to caſt out devils.

16 And Simon he ſurnamed Peter,

17 And James *the ſon* of Zebedee, and John the brother of James, (and he ſurnamed them Boanerges, which is, The ſons of Thunder:)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the ſon* of Alpheus, and Thaddeus, and Simon the Cananite.

19 And Judas Iſcariot, which alſo betrayed him: and they went into an houſe.

20 And the multitude cometh together again, ſo that they could not ſo much as eat bread.

21 And when his friends heard *of it*, they went out to lay hold on him: for they ſaid, He is beſide himſelf.

22 And the ſcribes which came down from Jeruſalem ſaid, He hath Beelzebub, and by the prince of the devils caſteth he out devils.

23 And he called them unto him, and ſaid unto them in parables, How can Satan caſt out Satan?

24 And if a kingdom be divided againſt itſelf, that kingdom cannot ſtand.

25 And if a houſe be divided againſt itſelf, that houſe cannot ſtand.

26 And if Satan riſe up againſt himſelf, and be divided, he cannot ſtand, but hath an end.

27 No man can enter into a ſtrong man's houſe, and ſpoil his goods, except he firſt bind the ſtrong man; and then he will ſpoil his houſe.

28 Verily I ſay unto you, All ſins ſhall be forgiven unto the ſons of men, and blaſphemies wherewith ſoever they ſhall blaſpheme:

29 But he that ſhall blaſpheme againſt the Holy Ghoſt, hath never forgiveneſs, but is in danger of eternal damnation:

30 Becauſe they ſaid, He hath an unclean ſpirit.

31 There came then his brethren, and his mother, and ſtanding without, ſent unto him, calling him.

32 And the multitude ſat about him, and they ſaid unto him, Behold, thy mother and thy brethren without ſeek for thee.

33 And he anſwered them, ſaying, Who is my mother, or my brethren?

34 And he looked round about on them which ſat about him, and ſaid, Behold my mother and my brethren.

35 For whoſoever ſhall do the will of God, the ſame is my brother, and my ſiſter, and mother.

Ver. 16. John i. 42.—V. 19. Or, *home.*—V. 20. Ch. vi. 31.—V. 21. Or, *kinſmen.*—V. 22. Matth. ix. 34. Luke xi. 15. John vii. 20. viii. 48, 52. x. 20.—V. 23. Matth. xii. 25.—V. 28. Matth. xii. 31. Luke xii. 10. 1 John v. 16.—V. 31. Matth. xii. 46. Luke viii. 19.

Ver. 18. *Cananite*] *Zealot.* Wat.

Ver. 21. *For they ſaid, He is beſide himſelf*] *For they ſaid, He fainted away.* Wat. and the verſion of 1729. Macknight obſerves, that moſt tranſlators render this verſe as we do; but the meaning which they give is falſe, and ſuch as ſuggeſts a very unbecoming idea of our Lord, who on no other occaſion behaved ſo as to give his friends room to ſuſpect that he was mad. The original runs thus: Καὶ ἀκουσαντες οἱ παρ᾽ αὐτȣ, ἐξῆλθον κρατῆσαι αὐτον. ἔλεγον γὰρ. Ὅτι ἐξέστη.—Οἱ παρ᾽ αὐτȣ. *They that were with him*, namely, in the houſe, (ver. 19. ἀκούσαντες, *hearing*, viz. the noiſe which the mob made at the door, *they went out*, κρατῆσαι αυτον, to *reſtrain*, or *quell*,—not *Jeſus*, for he was in the houſe, (ver. 19.) But the *multitude*, or *mob*, [αυτον, *it*, viz. ὀχλος,] either by diſperſing them, or keeping them out; *for they ſaid*, εξεςη, (viz. ὀχλος) *the multitude* or *mob is mad.* This ſenſe the verb κρατεω has without diſpute, Rev. vii. 1. where we read κρατȣντας τȣς τεσσαρας ανεμȣς,—*holding*, *detaining*, *reſtraining the four winds of the earth.* Dr. Doddridge renders the words, *he is tranſported too far.* One can hardly think, ſays he, that Chriſt's friends would ſpeak of him ſo contemptibly and impiouſly as our verſion repreſents; and if *that ſenſe* muſt neceſſarily be retained, it would be much more decent to render the clauſe, "*It*, (that is, *the multitude*, mentioned in the verſe) *is mad*, thus unſeaſonably to break in upon him." But 2 Cor. v. 13. is the only paſſage in the New Teſtament where the word has this ſignification: It generally ſignifies to be *greatly tranſported*; or as we expreſs it, in a word derived from this, to be *thrown into an extaſy.* See ch. ii. 12. v. 42. vi. 51. Luke viii. 56. Acts ii. 2, 12. xii. 16. And though the LXX ſometimes uſe it for *fainting away*, as in Gen. xlv. 26. Joſh. ii. 11. Iſai. vii. 2. I do not find that it ever ſignifies *that faintneſs* which ariſes from exceſs of labour, or want of food: But our Lord's attendants here ſeem to have feared, leſt his *zeal* and the preſent *fervency of his Spirit* ſhould have been injurious to his health.

Ver. 24. *And if*] *For if*—MS.

Ver. 26. *And if Satan*] *If Satan therefore.* MS.

Ver. 27. *The ſtrong man*] *The ſtrong one*; Satan rightly ſo called, from his power in the hearts of men. Heylin.

Ver. 28. *Blaſphemies—blaſpheme*] *Revilings—revile.* Wat.

Ver. 29. *Is in danger of*] *Is liable to.* Wat.

Ver. 35. *And my ſiſter, and mother*] *Or my ſiſter, or mother.* MS.

REFLECTIONS ON CHAP. III.

There is ſomething peculiarly beautiful in the account which St. Mark gives us of our Lord's indignation in ver. 5. Even his anger was compaſſionate; he was *angry*, and yet grieved; angry at the ſin, grieved for the ſinner. Even when we, through our fatal obſtinacy and hardneſs of heart, give him the juſteſt cauſe for anger, yet at the ſame time is he afflicted for us; more pitiful and compaſſionate towards us, more anxious and earneſt for our welfare and recovery, than the ſhepherd for his loſt and wandering ſheep; than the father for his prodigal and abandoned ſon. Our hardneſs of heart very juſtly excites his anger; our condemnation and deſtruction conſequent upon this perverſeneſs, raiſe in his heart the tendereſt concern.

How much ſhould this caution us, not to abuſe his compaſſion and mercy, leſt he be at length angry indeed, and utterly turn away his face in wrathful indignation from us! How much ſhould it prevent deſpair, and incline us to haſten to his feet, when we know that we have given him juſt cauſe of anger! To our comfort recollecting, that though he be angry, yet he is alſo grieved at our offences, and willing to receive us, when, humbled in heart, we return unto him.

Our Lord's example alſo in this reſpect ſhews us, how our zeal in his cauſe ſhould be moderated; teaching us to be angry at, and expreſs our reſentment ſolely againſt the ſin, while we grieve for the ſinner; truly ſorry for that hardneſs of heart, which muſt involve thoſe in deſtruction who reſiſt all the motions of grace, all the offers of Chriſt; and who, like the Phariſees, when fully convinced, will yet contradict the evidence of their ſenſes; will yet deny the Lord that bought them, and through baſe and malevolent principles oppoſe the Goſpel of light and love. Therefore, worthy of all our obſervance is that reſolution of Bp. Beveridge quoted in the note on this verſe. "For oh what a ſedate and contented ſpirit, ſays the good man, will this reſolution breathe in me! How eaſy and quiet ſhall I be under all circumſtances! Whilſt others are peeviſh and fretful, and torment themſelves with every petty trifle which doth but croſs their inclinations, or ſeem to be injurious to them, or fall into the other extreme of a ſtoical inſenſibility, I ſhall, by this reſolution, maintain a medium betwixt both, and poſſeſs my ſoul in peace and patience."

When we conſider how much the church in all ages has been indebted to the labours of the Apoſtles, and how much we ourſelves owe to them, we ſhall ſee great reaſon for thankfulneſs to our wiſe and gracious Maſter, who was pleaſed to aſſign this work to his ſervants, and ſo eminently to qualify them for it. It is obſervable, that before he ſent them forth, he choſe them *to be with him*, in a more conſtant attendance on his perſon and miniſtry. May all who

CHAP. IV.

The parable of the ſower, and the meaning thereof. We muſt communicate the light of our knowledge to others. The parable of the ſeed growing ſecretly, and of the muſtard-ſeed. Chriſt ſtilleth the tempeſt on the ſea.

AND he began again to teach by the ſea-*ſide:* and there was gathered unto him a great multitude, ſo that he entered into a ſhip, and ſat in the ſea; and the whole multitude was by the ſea, on the land.

2 And he taught them many things by parables, and ſaid unto them in his doctrine,

3 Hearken; Behold, there went out a ſower to ſow:

4 And it came to paſs as he ſowed, ſome fell by the way-*ſide*, and the fowls of the air came and devoured it up.

5 And ſome fell on ſtony ground, where it had not much earth; and immediately it ſprang up, becauſe it had no depth of earth.

6 But when the ſun was up, it was ſcorched; and becauſe it had no root, it withered away.

7 And ſome fell among thorns, and the thorns grew up, and choaked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit, that ſprang up and increaſed, and brought forth, ſome thirty, and ſome ſixty, and ſome an hundred.

9 And he ſaid unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him, with the twelve, aſked of him the parable.

11 And he ſaid unto them, Unto you it is given to know the myſtery of the kingdom of God: but unto them that are without, all *theſe* things are done in parables:

Ver. 1. Matth. xiii. 1. Luke viii. 4.—V. 2. Ch. xii. 38.—V. 8. John xv. 5. Col. i. 6.—V. 10. Matth. xiii. 10.—V. 11. 1 Cor. v. 12. Col. iv. 5. 1 Theſſ. iv. 12. 1 Tim. iii. 7.

ſucceed them as preachers of the Goſpel, be ſuch as have intimately known Chriſt themſelves, and have been accuſtomed to ſpiritual converſe with him! that ſo they may with the greater ability recommend him to others.

All eccleſiaſtical functions are denoted by *preaching*, becauſe this is a principal function of biſhops and paſtors; and becauſe it is by means of the word, and of inſtruction, that the kingdom of God is ſpread and eſtabliſhed. How then ſhall they preſume to call themſelves miniſters of Chriſt, who either wholly omit, or perform in the moſt neglectſul manner, this important duty!

How terrible, yet adorable is the judgement of God, who ſometimes calls to the prieſthood one, who he knows will find therein the occaſion of his damnation! ver. 19. One of the advantages which God draws from the perfidiouſneſs of one of the twelve Apoſtles is, to prevent the ſcandal of wicked miniſters in the church, at which the weak are apt to be troubled. A paſtor who betrays the intereſts of Chriſt and his church, is not leſs, on this account, the ſucceſſor of the Apoſtles; for we muſt always diſtinguiſh perſonal vices from the authority of Chriſt, and ſubmit to him in the moſt unworthy of his miniſters. He himſelf ſubmits to authority, though lodged in wicked hands; we ſhould therefore ſuffer the bad with patience, ſhould adore Chriſt and his authority abaſed in them; yet ſo, as that the ſacraments loſe not any of their effect thereby, and hence ſhould believe that it is Jeſus Chriſt who does all therein, even by the hands of the moſt unworthy workmen. See the 26th article of our church, and the *reflections* on Matth. ch. xii.

Chap. IV. *Ver.* 4. *Fowls*] *Birds.* Wat. and MS. The words τȣ ȣρανȣ, *of the air*, are not in moſt MSS.

Ver. 5. *Stony ground*] *Rocky ground.* Wat.

Ver. 10. *And when he was alone*] Many writers of harmonies, thinking this inconſiſtent with the acknowledged circumſtances of the hiſtory, have ſuppoſed, that the interpretation of the parable was not given now, but on ſome other occaſion, though, for the ſake of perſpicuity, it is related together with the parable; yet the nature of the thing, as well as the teſtimony of St. Matthew, ch. xiii. 10. prove ſufficiently, that the queſtion which occaſioned this interpretation was put immediately after the parable was delivered; for the queſtion took its riſe from the concluding words of the parable, *He that hath ears to hear, let him hear*; which were no ſooner pronounced, than the diſciples came from their ſeveral ſtations in the veſſel, and aſked the reaſon why he ſpake in parables, ſince he deſired his hearers to underſtand what he ſaid? To remove this difficulty, therefore, we may ſuppoſe that in addreſſing Jeſus, the diſciples ſpake with ſuch a tone of voice as they uſed in converſation, and that Jeſus anſwered in the ſame key; ſo that the people upon the ſhore not hearing diſtinctly what paſſed, Jeſus and his diſciples were to all intents and purpoſes *alone*; or after finiſhing the parable he might, as on former occaſions of this kind, (ſee Luke v. 1—3.) order his diſciples to thruſt out a little further from the land, that the people might have time to conſider what they had heard; and the diſciples embracing this opportunity, might ſpeak to him in private concerning the manner of his preaching. Either of theſe ſuppoſitions ſeem fully to come up to the import of St. Mark's phraſe; which, however, ſome would render, *and when he was in private, they that were about him*, or *his diſciples, with the twelve*, &c. See Luke ix. 18.

Ver. 11, 12. *Unto them that were without*] Τοῖς ἔξω, the people out of the veſſel,—the multitude on the ſhore. See ἔξω, uſed in a ſimilar ſenſe in the hiſtory of Peter's denial of his maſter, Matth. xxvi. 69. The following words at firſt ſight ſeem to import, that Jeſus ſpoke to the people obſcurely, in parables, on purpoſe that they might not underſtand what he ſaid, for fear they ſhould have been converted and pardoned. Nevertheleſs it is evident from St. Mark himſelf, that this was not our Lord's meaning; for at the concluſion of the whole he ſays expreſly, *with many ſuch parables ſpake he the word unto them, as they were able to hear it*; but if Jeſus ſpake to the people in parables *as they were able to hear*, his anſwer to the diſciples here recorded by St. Mark, who makes this obſervation on his preaching, cannot reaſonably be underſtood in any ſenſe inconſiſtent therewith. The true interpretation of the paſſage depends on a juſt view of St. Mark's ſcope, which our tranſlators ſeem to have miſſed; for, remembering that in the parallel paſſage, Matth. xiii. 14. the words of Iſaiah vi. 9, 10. are quoted, and finding ſome of the phraſes of that prophecy in St. Mark, they never doubted but Iſaiah was cited there likewiſe, and interpreted the paſſage accordingly; for they gave the Greek μήποτε the ſignification of the Hebrew פן *pen*, in the prophecy, ſuppoſing it to be the correſponding word, and by that means made St. Mark contradict what he himſelf has told us in ver. 33. Nevertheleſs, if it ſhall be found that there is no citation here, properly ſpeaking, but only an alluſion to a citation, which our Lord made in the beginning of his diſcourſe, and which a preceding hiſtorian had recorded, we may allow, that though פן *pen* in the prophecy ſignifies *leſt*, yet μήποτε, in our Lord's anſwer recorded by St. Mark, may have a different, but equally natural ſignification; viz. *If it be ſo,—if peradventure*, agreeably to its uſe in other paſſages. (See Luke iii. 15. 2 Tim. ii. 25.) That Iſaiah is not cited in the branch of Chriſt's anſwer recorded by St. Mark, is evident, becauſe there is not the leaſt hint of any citation. Beſides, the ſlighteſt compariſon of the paſſages themſelves will ſhew them to be different. In the prophecy, God orders Iſaiah to declare concerning the Jews in after-times, that they ſhould hear the Meſſiah preach, but not underſtand him; and ſee his miracles, but not conceive a juſt idea of the power whereby they were performed: and to propheſy of them, that they ſhould harden their hearts, and deafen their ears, and cloſe their eyes, leſt they ſhould ſee with their eyes, and hear with their ears, and underſtand with their hearts, and be converted and healed. In Matthew our Lord aſſigns the completion of that prophecy as the reaſon why he ſpake to the people in parables. They were become ſo ſtupid and wicked, that they could not endure to hear the doctrines of the Goſpel plainly preached to them. In St. Mark he added, that becauſe this was the ſtate of their minds, he wrapped up his doctrine in parables, with an intention that they might ſee as much of it as they were able to receive, but not perceive the offenſive particulars, which would have made them reject both him and his doctrines; and that they might hear as much as they were able to hear, but not underſtand any thing to irritate them againſt him; and all with a deſign to promote their converſion and ſalvation. From our Lord's uſing two or three of the prophet's phraſes in theſe verſes, we cannot conclude that he cited him, or even that he uſed thoſe phraſes in the prophet's ſenſe of them. He had cited him in the beginning of his diſcourſe, and therefore, though he fixed a different ſenſe to his words, he might uſe them by way of alluſion, to inſinuate that it was the wickedneſs of the Jews, predicted by Iſaiah, which had rendered

12 That ſeeing they may ſee, and not perceive; and hearing they may hear, and not underſtand; leſt at any time they ſhould be converted, and *their* ſins ſhould be forgiven them.

13 And he ſaid unto them, Know ye not this parable? and how then will ye know all parables?

14 The ſower ſoweth the word.

15 And theſe are they by the way-*ſide*, where the word is ſown; but when they have heard, Satan cometh immediately, and taketh away the word that was ſown in their hearts.

16 And theſe are they likewiſe which are ſown on ſtony ground; who, when they have heard the word, immediately receive it with gladneſs;

17 And have no root in themſelves, and ſo endure but for a time: afterward, when affliction or perſecution ariſeth for the word's ſake, immediately they are offended.

18 And theſe are they which are ſown among thorns; ſuch as hear the word,

19 And the cares of this world, and the deceitfulneſs of riches, and the luſts of other things entering in, choak the word, and it becometh unfruitful.

20 And theſe are they which are ſown on good ground; ſuch as hear the word, and receive *it*, and bring forth fruit, ſome thirty-*fold*, ſome ſixty, and ſome an hundred.

21 And he ſaid unto them, Is a candle brought to be put under a buſhel, or under a bed? and not to be ſet on a candleſtick?

22 For there is nothing hid which ſhall not be manifeſted; neither was any thing kept ſecret, but that it ſhould come abroad.

23 If any man have ears to hear, let him hear.

24 And he ſaid unto them, Take heed what ye hear: with what meaſure ye mete, it ſhall be meaſured to you: and unto you that hear ſhall more be given.

25 For he that hath, to him ſhall be given: and he that hath not, from him ſhall be taken even that which he hath.

26 And he ſaid, So is the kingdom of God, as if a man ſhould caſt ſeed into the ground,

27 And ſhould ſleep, and riſe night and day, and the ſeed ſhould ſpring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herſelf; firſt the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the ſickle, becauſe the harveſt is come.

Ver. 12. Iſai. vi. 9. Matth. xiii. 14. Luke viii. 10. John xii. 40. Acts xxviii. 26. Rom. xi. 8.—V. 14. Matth. xiii. 19.—V. 19. 1 Tim. vi. 17.—V. 21. Matth. v. 15. Luke viii. 16. xi. 33. The word in the original ſignifieth a leſs meaſure, as Matth. v. 15.—V. 22. Matth. x. 26. Luke xii. 2.—V. 23. Matth. xi. 15.—V. 24. Matth. vii. 2. Luke vi. 38.—V. 25. Matth. xiii. 12. xxv. 29. Luke viii. 18. xix. 26.—V. 29. Or, *ripe*.

dered this kind of teaching the only probable method of converting them. Upon the whole, the expreſſions aſcribed to Jeſus in St. Mark's Goſpel are by no means the ſame with thoſe found in Matthew; but they contain an additional ſentiment on the ſame ſubject, by way of further illuſtration. It is true, Chriſt's teaching the people by parables, placed in this light, appears to have been a favour, rather than a judicial ſtroke; notwithſtanding it appears from our Lord's own words, that it was of the latter kind; but the anſwer is, that this manner of teaching, without doubt, implied the higheſt blame in the Jews, whoſe wickedneſs had rendered it neceſſary, and conveyed an idea of puniſhment on the part of Chriſt, who for their wickedneſs deprived them of better means of inſtruction; ſo that it was really a puniſhment: at the ſame time it was a favour likewiſe, as it was a leſs puniſhment than they deſerved, and a puniſhment in order to reclaim them. I acknowledge, that if our Lord had not ſpoken in anſwer to the diſciples, who deſired to know the reaſon of his conduct, what he ſaid on this occaſion might have been compared with other texts; in which, according to the genius of the Hebrew language, the words lead us to think of the intention of the agent, while in the mean time nothing but the effect of his action is deſcribed. See Matth x. 34, 35. Nevertheleſs the circumſtances of the paſſage under conſideration forbid this method of interpretation. To conclude, it muſt be no ſmall recommendation of the ſenſe offered above, that it is much more to the honour of Chriſt, than the common interpretation. For though it cannot be pretended that he always beſtowed on every perſon the moſt efficacious means of inſtruction poſſible for the divine wiſdom to contrive,—becauſe if that had been the caſe, none could have reſiſted his teaching; yet we may venture to affirm, that when he taught men, he never did it but with a view to inſtruct them, and to promote their ſalvation: ſo far was he from forming his diſcourſes darkly, on purpoſe to keep them in ignorance, and hinder their converſion. For it is beyond the power of the moſt captious diſputant to deny, that the great end of all Chriſt's labours was the illumination, converſion, and ſalvation of mankind. Macknight. Inſtead of *done in parables*, the MS. reads *delivered in parables*.

Ver. 21, 22. *Is a candle brought*, &c. *candleſtick*] *Is a lamp*, &c.—*ſtand*. Wat. When Jeſus had ended his interpretation of the parable of the ſower, he did not direct his diſcourſe to the people, but continued ſpeaking to the Apoſtles, ſhewing them, by the ſimilitude of a lighted lamp, the uſe they were to make of this, and of all the inſtructions which he ſhould give them. As lamps are kindled to give light unto thoſe who are in an houſe, ſo the underſtandings of the Apoſtles were illuminated, that they might fill the world with the light of truth. He told them further, that though ſome of the doctrines of the Goſpel were then concealed from the people, on acccount of their prejudices, he had revealed them to his Apoſtles, that they might all in due time be preached openly and plainly through the world; for which reaſon it became his Apoſtles, to whom God had given both a capacity and an opportunity of hearing theſe doctrines, to liſten to them with attention.

Ver. 24. *For with what meaſure*, &c.] The ſenſe is, "God will proportion his lights to the meaſure of our docility;" a momentous truth! to which we can never ſufficiently attend.

Ver. 26—29. *So is the kingdom of God*] In this parable we are informed, that as the huſbandman does not by any efficacy of his own cauſe the ſeed to grow, but leaves it to be nouriſhed by the ſoil and ſun; ſo Jeſus and his Apoſtles, having taught the men the doctrines of true religion, were not by any miraculous force to conſtrain their wills, far leſs were they by the terrors of fire and ſword to interpoſe viſibly for the furthering thereof; but would ſuffer it to ſpread by the ſecret influences of the Spirit, till at length it ſhould obtain its full effect. Moreover, as the huſbandman cannot, by the moſt diligent obſervation, perceive the corn in his field extending its dimenſions as it grows, ſo the miniſters of Chriſt cannot ſee the operations of the Goſpel upon the minds of men. The effects, however, of its operation, when theſe are produced, they can diſcern; juſt as the huſbandman can diſcern when the corn is fully grown, and fit for reaping. In the mean time, the deſign of the parable is not to lead the miniſters of Chriſt to imagine, that religion will flouriſh, without due pains taken about it. It was formed to teach the Jews in particular, that neither the Meſſiah nor his ſervants would ſubdue men by the force of arms, as they ſuppoſed he would have done; and alſo to prevent the Apoſtles from being diſpirited, when they did not ſee immediate ſucceſs following their labours. In ver. 28. the word αυτοματη is emphatical: it is generally, in good authors, applied to artificial machines. Doddridge paraphraſes it very well, "*The earth*, by a certain curious kind of mechaniſm, which the greateſt philoſophers cannot fully comprehend, does, as it were *ſpontaneouſly*, without any aſſiſtance from man, carry the ſeed through the whole progreſs of vegetation, and *produces*, *firſt the blade*, &c." The reader may ſee a very elegant illuſtration hereof in Dr. Watts's *Philoſophical Eſſays*, numb. ix. ſect. 2. See alſo my 2d diſcourſe on this *parable*, in vol. 3. Inſtead of *when the fruit is brought forth*, ver. 29. Dr. Waterland reads, *when the fruit yields itſelf*.

30 And he ſaid, Whereunto ſhall we liken the kingdom of God? or with what compariſon ſhall we compare it?

31 *It is* like a grain of muſtard-ſeed, which, when it is ſown in the earth, is leſs than all the ſeeds that be in the earth.

32 But when it is ſown, it groweth up, and becometh greater than all herbs, and ſhooteth out great branches; ſo that the fowls of the air may lodge under the ſhadow of it.

33 And with many ſuch parables ſpake he the word unto them, as they were able to hear *it*.

34 But without a parable ſpake he not unto them: and when they were alone, he expounded all things to his diſciples.

35 And the ſame day, when the even was come, he ſaith unto them, Let us paſs over unto the other ſide.

36 And when they had ſent away the multitude, they took him even as he was in the ſhip. And there were alſo with him other little ſhips.

37 And there aroſe a great ſtorm of wind, and the waves beat into the ſhip, ſo that it was now full.

38 And he was in the hinder part of the ſhip, aſleep on a pillow: and they awake him, and ſay unto him, Maſter, careſt thou not that we periſh?

39 And he aroſe, and rebuked the wind, and ſaid unto the ſea, Peace, be ſtill: and the wind ceaſed, and there was a great calm.

40 And he ſaid unto them, Why are ye ſo fearful? how is it that ye have no faith?

41 And they feared exceedingly, and ſaid one to another, What manner of man is this, that even the wind and the ſea obey him?

Ver. 30. Matth. xiii. 31. Luke xiii. 18.—V. 33. Matth. xiii. 34. John xvi. 12.—V. 35. Matth. viii. 18, 23. Luke viii. 22.

Ver. 32. *Greater than all herbs*] *Larger than other plants of the pulſe kind.* Wat.

Ver. 38. *In the hinder part of the ſhip*] *At the ſtern.* Wat.

Ver. 39. *He aroſe, and rebuked the wind*] Nothing can be more grand and ſtriking than the preſent miracle. "Amidſt all the diſtreſs and confuſion of the ſtorm, the divine Maſter appears (according to Mr. Hervey's deſcription) ſedately riſing from a gentle ſlumber; he ſees the perplexity and horror of his companions without the leaſt emotion or alarm. What compoſure in his mein! what dignity in his attitude! what majeſty, ſweetened with compaſſion, in his aſpect! ſuch as could ariſe from no other cauſe, but a conſcious and undoubted certainty that not a ſoul of the crew ſhould be loſt, not a hair of their heads ſhould periſh, and that all this mighty uproar of nature ſhould end in a demonſtration of his mightier power, and a confirmation of his diſciples faith. He looks abroad into the mutinous ſky, and the turbulent deep: He waves, with an authoritative air, his ſacred hand, and adds the great commanding words, *Peace! be ſtill!*

> Confuſion heard his voice, and wild uproar
> Stood rul'd.——

The conſternation of his diſciples is turned into wonder, and their pangs of fear into extaſies of joy. They acknowledge the omnipotence, and adore the goodneſs of Jeſus. No one can help obſerving what majeſty there is in our Lord's command, Σιωπα. ϖεφιμωσο. 'Tis admirable! 'tis inimitable! 'tis worthy of God! I think we may obſerve a peculiarly proper word addreſſed and adapted to each element; the firſt enjoining a ceſſation of the winds, the ſecond a quieſcence of the waves; ſilence in all that roared, compoſure in all that raged; as though (to give a ſhort paraphraſe on the grand injunction) it had been ſaid, "Winds, be huſhed! waves, be calm!" The effect on the diſciples is deſcribed with all the force of imagination, and all the energy of diction. To repreſent in colours what the evangelical hiſtorian has left upon record, would be a ſubject fit for the immortaal Raphael, and perhaps not to be equalled by his maſterly pencil." Compare the parallel paſſages, particularly ch. vi. 51. Hervey's Theron and Aſpaſio, vol. i. p. 236. and my 6th ſermon, vol. i. on the miracles.

REFLECTIONS ON THE PARABLE OF THE SOWER.

When we conſider that the ſeed in this parable ſignifies the word of God, according to our Saviour's explanation, (ver. 14.) it may ſeem ſtrange that any particle of ſuch divine ſeed ſhould prove fruitleſs. The word of God is the ſeed of univerſal nature; the ſeed whence all things ſprung into exiſtence: It made the world, and it ſupports it; and when this divine word, in itſelf ſo efficacious, is addreſſed to rational beings, it is ſo much their intereſt, as well as their duty, to comply with it, that it is aſtoniſhing they ſhould refuſe obedience.

But here is the great misfortune; that freedom of will, which conſtitutes our dignity above other parts of the creation, by our perverſeneſs is become our diſgrace and our bane. That generous, voluntary obedience to which we were ordained, implying neceſſarily a poſſibility of diſobedience, that fatal poſſibility has proved our ruin; and although God daily renews his call, that we ſhould return to our duty and allegiance, yet we ſee the greater part of mankind totally neglect Him.

God ſpeaks to men by various ways; a principal one is that of preaching. God hath given power and commandment to his miniſters to declare his will, to publiſh his laws: They are intruſted with the divine ſeed of his word; and woe be to them, if they uſe it deceitfully; woe be to them if they mingle it with the tares of human traditions, or proſtitute it to any worldly purpoſes! Such profanation of it may indeed ſometimes be committed by ignorant or deſigning men, but the ſacred Scriptures are happily in the hands of the laity, and it ſhould be their care to ſearch thoſe Scriptures, and try if the doctrine they hear be agreeable thereto; whether it be of God, or whether men ſpeak of themſelves.

While miniſters faithfully do their duty, God ſpeaks by their mouths, under their great maſter, Jeſus Chriſt. They are the ſowers ſent into the field, to ſcatterthe good ſeed of his word: This is their part; that of the people is, to receive it with the proper diſpoſitions, which can be judged of only by the fruit it brings forth. The people will all find themſelves deſcribed in this parable; which repreſents four ſorts of hearers, and each man is concerned to judge himſelf what claſs he belongs to.

The *firſt* ſort are compared to the *way-ſide*, the common road, upon which when the ſeed fell, the birds came, and devoured it; our Lord interprets this of thoſe, who, hearing the word, underſtand it not; ſee Matth. xiii. 10. by which he means not that they are ignorant of the ſenſe, but that they do not exerciſe their underſtanding about it. They do not mind; they do not conſider it as the rule of their conduct. Their heads are like a highway, or common throughfare, in which nothing reſts, but all paſſes out as it entered; they perſevere in a wilful, ſtubborn ignorance, and all the tremendous truths of religion make no impreſſion on them; like Gallio they are for none of theſe things, as if they had no part or concern in them.

Why then do they come to the church? To what purpoſe do they enter that ſchool of wiſdom? Merely to comply with the cuſtom, to follow the multitude, to paſs away an hour or two which would be burdenſome at home; or perhaps to criticiſe on what they hear, and remark the preacher's faults, inſtead of their own.

If I ſhould add, that many come to our churches to ſhew themſelves, to make a wanton oſtenſtation of their perſon and dreſs, to take out new leſſons of vanity, to learn faſhions and practiſe them; If I ſhould ſay this, is it not true? and if it be true, is it not abominable? But fools make a mock at ſin, and turn juſt rebukes into a jeſt. The preacher muſt be very cautious upon theſe ſubjects, who does not incur their ridicule. But this is a very ſerious matter, and we muſt renounce the name of Chriſtians, if we do not lay it to heart. Our Maſter, Chriſt, who was mildneſs itſelf, moſt dove-like mildneſs, changed his wonted indulgence into ſeverity and indignation, againſt thoſe who profaned the church. Though his general demeanor to tranſgreſſors was ſo meek and gentle, ſo condeſcending and familiar, that his adverſaries reproached him as the friend of publicans and ſinners, yet, when he found ſinners polluting the holy place, his juſt zeal ſo far tranſported him, *that he made a ſcourge of ſmall cords*, and *drove them all out of the temple*.

This uncommon indignation of Chriſt argues, that it is no ſmall crime to abuſe this houſe of God to any purpoſes different from, and as they often prove, oppoſite to, thoſe of its inſtitution. It is *the houſe of prayer*; a holy place, wherein we are to humble ourſelves before God, to implore his mercy, and acknowledge his goodneſs; to learn his will, and celebrate his ſacraments: and if any come thither for other ends, let them be warned by this admonition, and not preſume for the future to approach thoſe ſacred walls, but with ſuch modeſty, ſobriety, and devout recollection of mind, as become the holy offices performed there.

The *ſecond* ſort of hearers are compared to *ſtony places*, (ver. 5.) of whom our Lord ſays, *Theſe are they who hear the word, and immediately receive it with gladneſs*; *but have no root in themſelves*, &c.

CHAP. V.

Chriſt delivering the poſſeſſed of the legion of devils, they enter into the ſwine: he healeth the woman who had the bloody iſſue, and raiſeth from death Jairus's daughter.

AND they came over unto the other ſide of the ſea, into the country of the Gadarenes.

2 And when he was come out of the ſhip, immediately there met him out of the tombs, a man with an unclean ſpirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no not with chains:

4 Becauſe that he had been often bound with fetters and chains, and the chains had been plucked aſunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always night and day, he was in the mountains, and in the tombs, crying, and cutting himſelf with ſtones.

6 But when he ſaw Jeſus afar off, he ran and worſhipped him,

7 And cried with a loud voice, and ſaid, What have I to do with thee, Jeſus, *thou* Son of the moſt high God? I adjure thee by God, that thou torment me not.

Ver. 1. Matth. viii. 28. Luke viii. 26.

(ver. 17.) Such are the ſecond ſort: They receive, they reliſh the word; they delight in it; they partly apply it to themſelves, and reduce it to practice: But all proves ſuperficial, and conſequently vain; for they are as ſtony ground, in which the ſeed cannot take root. By this metaphor of *ſtones*, we may here underſtand boſom-ſins, habitual vices, in which they indulge themſelves; ſuch as covetouſneſs, or uncleanneſs, or ſloth, or rank ill-nature, or ſome other reigning vice, which they will not do themſelves the violence to ſurmount. Of this we find a remarkable inſtance in Herod, of whom it is ſaid, that "he revered John, knowing him to be a juſt and holy man, and therefore protected him; having reformed many things upon his remonſtrances, which he uſed to receive very graciouſly." This ſeemed a hopeful converſion; For a prince, bred in the pride and luxury of courts, to become attentive to the auſtere Baptiſt, to hear gladly his mortifying leſſons of penitence; and not only to hear, but begin to put them in practice,—for it is ſaid that *he did many things*,—this was very promiſing, and one might expect from it ſome extraordinary reformation. But he had ſtill a ſtony place in his heart: Herodias was there; and the good ſeed could not take root in it.—You know the ſad event. So fallacious is that gladneſs which is often felt upon hearing the word; many are pleaſed with it, who never profit by it!

For, as the ſoul of man was made for truth, it naturally takes delight in it; and while the truth does not directly oppoſe our favourite errors, we receive it with joy; we let it ſprout and put forth leaves, and make a ſhew of reformation; but when it reaches the boſom-ſin, the darling vice, which we will not part with, then it meets a *rock*; then it can make no farther progreſs; we ſhut our eyes againſt the light; we chooſe darkneſs and falſhood, becauſe our deeds are evil. And therefore they deceive themſelves, who, when they are touched and affected with a ſermon, think that all is done, and that they have diſcharged their duty. Quite the contrary; nothing is done, if they ſtop here. God indeed, has done his part, the ſeed is ſown in their hearts; but it is their part to cultivate that ſeed, to make room for its growth, to caſt out all the *ſtones*, or the *thorns*, that may hinder its increaſe.

For the *thorns* are the third obſtacle mentioned to the fertility of the good ſeed. This is explained at ver. 18, 19. When we ſpeak of the *cares* of this world as ſinful, there preſently occur many objections to what is offered: "No man, it is ſaid, can live without care; and if any ſhould, he would be juſtly blamed for his negligence: *Six days ſhalt thou labour*, ſaith God; and labour there relates to the mind, as well as the body; and the moſt general labour of the mind is *carefulneſs*. Wherein then does its ſinfulneſs conſiſt? or how can any man diſcharge the office of his calling without it?" To this we anſwer, that care to pleaſe God, and work out our ſalvation in the ſtate to which he hath called us,—that is, *to do* the buſineſs which God hath appointed us, *as* the buſineſs *God hath appointed us*,—is an indiſpenſable duty; and it is not *care* in the general, but the *care of this world*, that is criminal; that is, care merely for the ſake of this world, and excluſive of our regard to God; care, whereof worldly goods are the ſole motive and end: Such care, as we ſhould not engage in, but for the temporal profit we expect from it.

Morality conſiſts not in the outward action, but in the *motive* to it; that is, the reaſon why we do it; the end for which we perform it. The ſervant of God, and the ſervant of mammon, may appear both alike careful and induſtrious; but from very different principles: The one fulfils the deſires of his covetouſneſs, while the other obeys the commands of God. As our motives, or principles of action, are of a ſecret nature, and commonly lie hid in the intricacies of the human heart, men very frequently deceive themſelves in this matter, and miſtake their worldly-mindedneſs for Chriſtian induſtry. The frequency of this ſelf-deceit is, as I ſuppoſe, the reaſon why our Lord adds to *the cares of this world*,—the *deceitfulneſs of riches*; and in other places warns us ſo earneſtly, with a double caution, That we ſhould take heed and beware of covetouſneſs, becauſe the temptation to it commonly ſolicits men under the diſguiſe of duty, of frugality, of providing for their families, and fulfilling their vocation.

That we may not be deceived by *worldly care*, in this diſguiſe of a virtuous diligence, our Lord has given us this character whereby to know it; that it *choaks the good ſeed of the word*, ſtops its influence, and hinders the due and natural effect it would have upon our lives. For inſtance, The word ſaith, *Love your neighbour as yourſelf*, and and deal by him as you yourſelf would be dealt by: If this take root in our hearts, it will produce a moſt amiable integrity, diſintereſtedneſs, and generoſity in our dealings; but worldly cares come, and ſtifle this good ſeed, making men ſelfiſh, griping, diſingenuous, and over-reaching. The *word* again commands, that we ſeek the kingdom of God and his righteouſneſs in the firſt place, and depend ſecurely upon Providence for our ſupport. Hence the Chriſtian induſtry is full of faith in God; ſedulous to pleaſe him, and only him. So intent upon duty, that it is indifferent to all beſide; ſo confiding in the divine protection, that it is void of all care for itſelf; and reſts in a perpetual inward peace, by reaſon of its habitual reſignation to all the orders of Providence. A care of this world, on the contrary, is diſquieting and vexatious; it ſeeks the world in the firſt place, as its principal affair, and where it predominates, true religion muſt be excluded; for true religion can never be an inferior or ſecondary purſuit: It muſt be the firſt, or none: It muſt root out the thorns, or be choaked by them.

The *laſt* kind of ſoil on which the ſeed is ſaid to have fallen, is *good ground*; which is interpreted to repreſent thoſe, *who with an honeſt and good heart, having heard the word, keep it, and bring forth fruit with patience*. See Luke viii. 15. To theſe happy auditors are aſſigned three properties, worthy our notice and imitation: They *receive the word* with *an honeſt and good heart*;—they *keep the word* they have heard; and—they *bring forth fruit with patience*: They are *ſincere* in hearing, *faithful* in retaining, and *patient* in practiſing their duty.

The firſt part of this character, namely, *ſincerity in receiving the word*, is well exemplified and expreſſed by Cornelius, who was directed by an heavenly viſion to ſend for St. Peter, and after having got together a ſmall congregation of his friends and relations, he at their head thus addreſſed himſelf to the Apoſtle for inſtruction: *Now are we all here preſent before God, to hear all things that are commanded thee of God*. So ſpoke that *honeſt and good heart*, which was rightly prepared to receive the word;—*we are here preſent before God*. A devout ſenſe of the divine preſence diſpels all ſecular cares, recollects the attention, ſtills every faculty of mind, and compoſes it in a religious ſilence. Such ſhould be our diſpoſition when we read the word of God in the Scriptures, or hear it faithfully diſpenſed by his miniſters. We ſhall then feel its efficacy; for it will make a great impreſſion on us; it will ſink deep into our hearts, and taking root there, and being warmly cheriſhed by ſucceſſive meditations, it will ſpring forth in holy purpoſes, with ardent and inceſſant deſires to accompliſh it.

This is what we are to underſtand by the *ſecond* property before-mentioned of an honeſt and good heart, namely, that it *keeps the word*. It ſuffers not itſelf to be diſſipated in pleaſures, diſtracted with cares, or engroſſed by any ſenſual affection; but, attentive to the truth received, retains it as a ſacred depoſit, cultivates it (as was ſaid) with aſſiduous meditation, and puts forth all its force to co-operate with it in the production of virtue. Thoſe who have their heart thus diſpoſed are Chriſt's favourite auditors, and he has pronounced upon them a memorable benediction. See Luke xi. 28.

The *third* and moſt eſſential quality of a good heart is, that it *brings forth fruit with patience*. This is the completion of its character, the perfection of its goodneſs and felicity. *If*, ſays our Lord, *ye continue in my word,—then are ye my diſciples indeed*; *and ye ſhall know the truth, and the truth ſhall make you free*: Then you become the children of God, and endeared to Chriſt by every kind of relation. So he himſelf aſſures us, in thoſe ever-memorable words wherewith the third chapter of this Evangeliſt is cloſed: *Whoſoever ſhall do the willl of my Father who is in heaven, the ſame is my brother, and ſiſter, and mother*. Bleſſed therefore, eternally bleſſed, are all they that *hear* the word of God, and *keep it*, and *bring forth fruit* with patience.

Chap. V. *Ver*. 4. *Becauſe*, &c.] *For he had often been bound with fetters and chains, and had wrenched his chains, and broken his fetters, and no body could tame him*. Wat. Reſpecting this miracle, ſee the notes on Matth. viii. 28, &c. and Luke viii. 26, &c.

Ver. 5. *Crying—ſtones*] *Howling—flints*. Wat.

Ver. 7. *What have I*, &c.] *What haſt thou to do with me?* Wat.

8 (For he ſaid unto him, Come out of the man, *thou* unclean ſpirit.)

9 And he aſked him, What *is* thy name? And he anſwered, ſaying, My name *is* Legion: for we are many.

10 And he beſought him much, that, he would not ſend them away out of the country.

11 Now there was there nigh unto the mountains, a great herd of ſwine feeding.

12 And all the devils beſought him, ſaying, Send us into the ſwine, that we may enter into them.

13 And forthwith Jeſus gave them leave. And the unclean ſpirits went out, and entered into the ſwine: and the herd ran violently down a ſteep place into the ſea, (they were about two thouſand;) and were choaked in the ſea.

14 And they that fed the ſwine fled, and told *it* in the city, and in the country. And they went out to ſee what it was that was done.

15 And they come to Jeſus, and ſee him that was poſſeſſed with the devil, and had the legion, ſitting, and clothed, and in his right mind: and they were afraid.

16 And they that ſaw *it*, told them how it befel to him that was poſſeſſed with the devil, and alſo concerning the ſwine.

17 And they began to pray him to depart out of their coaſts.

18 And when he was come into the ſhip, he that had been poſſeſſed with the devil, prayed him that he might be with him.

19 Howbeit, Jeſus ſuffered him not, but ſaith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compaſſion on thee.

20 And he departed, and began to publiſh in Decapolis, how great things Jeſus had done for him: and all *men* did marvel.

21 And when Jeſus was paſſed over again by ſhip unto the other ſide, much people gathered unto him: and he was nigh unto the ſea.

22 And behold, there cometh one of the rulers of the ſynagogue, Jairus by name; and when he ſaw him, he fell at his feet,

23 And beſought him greatly, ſaying, My little daughter lieth at the point of death: *I pray thee*, come, and lay thy hands on her, that ſhe may be healed; and ſhe ſhall live.

24 And *Jeſus* went with him; and much people followed him, and thronged him.

24 And a certain woman, which had an iſſue of blood twelve years,

26 And had ſuffered many things of many phyſicians, and had ſpent all that ſhe had, and was nothing bettered, but rather grew worſe,

27 When ſhe had heard of Jeſus, came in the preſs behind, and touched his garment.

28 For ſhe ſaid, If I may but touch his clothes, I ſhall be whole.

29 And ſtraightway the fountain of her blood was dried up; and ſhe felt in her body that ſhe was healed of that plague.

30 And Jeſus immediately knowing in

Ver. 17. Matth. viii. 34. Acts xvi. 39.—V. 18. Luke viii. 38.—V. 21. Matth. ix. 1. Luke viii. 40.—V. 22. Matth. ix. 18. Luke viii. 41.—V. 25. Lev. xv. 25.

Ver. 9, 10. *What is thy name?*] See on Luke viii. 30, 31.

Ver. 13. *Choaked*] *Stifled.* Wat.

Ver. 15. *Was poſſeſſed*] *Had been poſſeſſed.* Wat.

Ver. 16. *How it beſel,* &c.] *How it had befallen the demoniac.* Wat. and MS.

Ver. 18. *He that had been poſſeſſed,* &c.] *The late demoniac prayed,* &c. Wat.

Ver. 22. *There cometh one of the rulers—Jairus*] The *rulers of the ſynagogue* were three perſons choſen out of ten, who were obliged conſtantly to attend the public worſhip, over which they preſided, and determined ſuch diſputes as happened in the ſynagogue. The ſynagogue over which this ruler preſided was perhaps at Capernaum. Generally ſpeaking, the rulers were Chriſt's bittereſt enemies; yet there were ſome of them of a different character, John xii. 42. In particular this ruler muſt have had a very favourable opinion of Jeſus, and an high notion of his power, or he would not have applied to him for help in the preſent extremity, and by publickly acknowledging his power, have done him ſo much honour. His faith may have been built on the miracles which he knew Jeſus had performed; for our Lord had by this time reſided at Capernaum ſeveral months. See Macknight and L'Enfant.

Ver. 23. *Lieth at the point of death*] St. Luke agrees with St. Mark in this circumſtance; but St. Matthew differs from it. According to the latter, Jairus ſaid (ch. ix. 18.) *my daughter is even now dead,* ἄρτι ἐτελεύτησεν; but he might utter both the expreſſions: for as his daughter lay expiring when he came away, he might think ſhe could not live many minutes; and therefore, having told Jeſus that ſhe was lying at the point of death, he added, that in all probability ſhe was dead. Nevertheleſs, if this ſolution ſeem inconſiſtent with the ruler's petition, *Come, and lay thine hands on her, that ſhe may be healed,* and with the dejection that appeared in his countenance, when his ſervants told him that his daughter had actually expired, we may fully remove the difficulty by tranſlating the clauſe in St. Matthew, *My daughter is almoſt dead,* a ſenſe which, according to the analogy of the Greek language, it will eaſily bear. See a ſimilar expreſſion, Luke v. 7. We may juſt obſerve further, that ἄρτι does not only ſignify what is now come to paſs, but what is juſt at hand; and ſo it may imply no more than that ſhe was conſidered as juſt dead, and that there was no hope of her recovery, but by a miracle. See Macknight, Gerhard, and Doddridge.

Ver. 25. *Which had an iſſue of blood*] *Who had had a bloody flux.* Wat. The circumſtances in the next verſe are mentioned by the Evangeliſt, to ſhew that the woman's diſeaſe was incurable, and that ſhe herſelf knew it to be ſo. Circumſtances, which at one and the ſame time demonſtrate the greatneſs of the woman's faith, and the greatneſs of the miracle. See Dr. Friend's Hiſtory of Phyſic, page 37.

Ver. 27, 28. *The preſs—and touched his garment*] *The throng,* &c. Wat. and MS. and ſo ver. 30. Her diſeaſe being reckoned unclean, ſhe was aſhamed to mention it before the multitude; and having formed the higheſt idea of Chriſt's power, ſhe reſolved to try this method of cure, believing that no more was neceſſary to effect it: however, becauſe her diſtemper was of ſuch a nature as to render them whom ſhe touched unclean, ſhe durſt not handle the perſon of ſo great a prophet, nor any part of his garment, but its border or hem (ſee Matth. xxiii. 5.) ſhewing at the ſame time both the ſtrength of her faith, and the greatneſs of her humility. *I ſhall be whole,* is in the original σωθήσομαι, *I ſhall be ſaved*; and there are many other places in which the word is uſed in the ſame ſenſe; as to be ſure it may with great propriety be applied to a reſcue from any imminent danger, or preſſing calamity, eſpecially in an extraordinary way. Comp. ver. 23. ch. vi. 53. Luke viii. 36. xvii. 19. xviii. 42. John xi. 12. and Acts iv. 9.

Ver. 29. *And ſhe was healed of that plague*] Μάστιγος,—of that waſting and dangerous *diſtemper,* with which ſhe had been *chaſtiſed* for ſo long a time. The MS. before me reads, *And her bloody flux was ſtopped.* It was neceſſary that the miniſtry of the ſon of God ſhould be rendered illuſtrious by all kinds of miracles, and that the whole people of the country where he lived ſhould have both the higheſt idea, and the firmeſt perſuaſion of his power. It was for advancing theſe great ends, that the ſucceſs of this woman's attempt equalled the faith and humility by which ſhe was guided.

Ver. 30—34. *And Jeſus immediately knowing,* &c.] It was for the reaſons alledged in the laſt note, that Jeſus would by no means allow himſelf, that virtue had gone out of him, turned him about in the preſs, and ſaid, Who touched my clothes?

31 And his diſciples ſaid unto him, Thou ſeeſt the multitude thronging thee, and ſayeſt thou, Who touched me?

32 And he looked round about to ſee her that had done this thing.

33 But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he ſaid unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet ſpake, there came from the ruler of the ſynagogue's *houſe*, *certain* which ſaid, Thy daughter is dead: why troubleſt thou the Maſter any further?

36 As ſoon as Jeſus heard the word that was ſpoken, he ſaith unto the ruler of the ſynagogue, Be not afraid; only believe.

37 And he ſuffered no man to follow him, ſave Peter, and James, and John the brother of James.

38 And he cometh to the houſe of the ruler of the ſynagogue, and ſeeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he ſaith unto them, Why make ye this ado, and weep? the damſel is not dead, but ſleepeth.

40 And they laughed him to ſcorn: but when he had put them all out, he taketh the father and the mother of the damſel, and them that were with him, and entereth in where the damſel was lying.

41 And he took the damſel by the hand, and ſaid unto her, Talitha cumi; which is, being interpreted, Damſel (I ſay unto thee) ariſe.

42 And ſtraightway the damſel aroſe, and walked; for ſhe was *of the age* of twelve years. And they were aſtoniſhed with a great aſtoniſhment.

43 And he charged them ſtraightly, that no man ſhould know it; and commanded that ſomething ſhould be given her to eat.

Ver. 30. Luke vi. 19.—V. 34. Ch. x. 52.—V. 35. Luke viii. 49.—V. 39. John xi. 11.—V. 43. Matth. viii. 4. ix. 30. xii. 16. xvii. 9. Luke v. 14.

the opinion which this woman entertained of his power and goodneſs to paſs ſilent and unapplauded: Therefore he immediately turned about in the crowd, and aſked who it was that had touched his cloaths. He knew the perſon; for no virtue or miraculous cure could be derived from him, unleſs by his own conſent; but he ſpake in this manner, that the woman might, of her own accord, make a confeſſion of the whole matter, by which the ſtrength of her faith, and the greatneſs of her cure would appear, to the glory of God, and that he might have an opportunity to inſtruct and comfort her. Accordingly, when the perſons neareſt to him cleared themſelves, and Jeſus inſiſted upon knowing who it was that had done the thing, the woman, finding it impoſſible to conceal herſelf any longer, came to him, trembling, and told him all. Perhaps the uncleanneſs of her diſtemper was the reaſon of her fear, thinking he would be offended with her for touching him: But the divine Phyſician, far from being angry, ſpake kindly to her, commending the honeſty of her diſpoſition, and the ſtrength of her faith; for he told her, that it was on account of theſe, he had conſented to make her whole. This incidental miracle appears very grand, when the relation it bears to the principal one is conſidered. Jeſus is going to give a ſpecimen of that Almighty Power, by which the reſurrection of all men to immortality ſhall be effected at the laſt day; and behold, virtue little inferior to that which is capable of raiſing the dead to life, iſſues from him through his garment, and heals a very obſtinate diſeaſe, which, having baffled the power of medicine for twelve years, had remained abſolutely incurable, till the preſence of Jeſus, who is the *reſurrection and the life*, chaſed it away! The cure, though complete, was performed in an inſtant, and the woman knew it by the immediate eaſe which ſhe felt, by the return of her ſtrength, by the chearfulneſs of her ſpirits, and by all the other agreeable ſenſations which accompany ſudden changes from painful diſeaſes to perfect health. St. Mark expreſſes this ſhortly and elegantly; ἔγνω τῷ σώματι, *ſhe felt in her body*. See the learned and excellent Ader's 12th Enarration, in his Treatiſe on Scripture Diſeaſes, and the 14th of my diſcourſes on the miracles. Dr. Waterland reads the laſt words of ver. 34. *Thy faith hath made thee well*, [*hath cured thee*, M. S.] *go,—and be healed of thy trouble.*

Ver. 37. *And he ſuffered no man to follow him*, &c.] When Jeſus came to the houſe, though a great many friends and others accompanied him, he ſuffered none of them to go in with him, except his three diſciples, Peter, James, and John, with the father and mother of the maid; and even theſe he admitted for no other reaſon, than that the miracle might have proper witneſſes, who ſhould publiſh it in due time for the benefit of the world. See the note on Matth. xvii. 1.

Ver. 38. *And he cometh to the houſe*, &c.] Namely, from the ſtreet, for that was the proper time to hinder the crowd from accompanying him. See Luke viii. 51. It ſeems the mother of the damſel, on ſeeing that Jeſus was nigh, had gone out to the ſtreet to conduct him in, or waited for him in the porch of her houſe to receive him. See on ch. ii. 4. With the attendance above-mentioned, Jeſus went up ſtairs where the damſel was lying, for they uſed to lay their dead in upper rooms. See Acts ix. 37. Here he found a number of people in an outer apartment making lamentation for her, according to the cuſtom of the Jews, with muſic. See Matth. ix. 23. The company at the ruler's houſe when Jeſus came in, being employed in making ſuch lamentation for the damſel, as they uſed to make for the dead, it is evident, they all believed that ſhe was actually departed: Wherefore, when Jeſus told them that ſhe was not dead, ver. 39. he did not mean that her ſoul was not ſeparated from her body, but that it was not to continue ſo, which was the idea the mourners affixed to the word *death*. Her ſtate he expreſſed by ſaying that *ſhe ſlept*; uſing the word in a ſenſe ſomewhat analagous to that which the Jews put upon it, when in ſpeaking of a perſon's death they called it *ſleep*, to intimate their belief of his exiſtence and happineſs in the other world, together with their hope of a future reſurrection to a new life. On this occaſion the phraſe was made uſe of with ſingular propriety, to inſinuate, that notwithſtanding the maid was already dead, ſhe ſhould not long continue ſo. Jeſus was going to raiſe her from the dead, and would do it with as much eaſe as they awaked one that was aſleep. See John xi. 11—13.

Ver. 40. *And they laughed him to ſcorn*] The mourners not underſtanding Jeſus, laughed him to ſcorn when they heard him ſay, *the damſel is not dead*; for having ſeen all the marks and proofs of death about her, they were abſolutely certain that ſhe was dead; and yet, if they had given themſelves time to conſider, they might have underſtood that he ſpake in this manner, to intimate that he was going to raiſe her from the dead; and the rather, as he had been ſent for by her parents to heal her miraculouſly. But his words were ambiguous; and the mourners naturally enough took them in the wrong ſenſe: Thus, while Jeſus predicted the miracle, to ſhew that it did not happen by accident, he delivered himſelf in ſuch terms, as modeſtly to avoid the reputation which might have accrued to him from ſo ſtupendous a work. The diſpoſitions expreſſed by the mourners rendered them not worthy to behold the miracle. Jeſus therefore put them even out of the anti-chamber; or he might have done this to be freed from the noiſe of their lamentation. After clearing the anti-chamber, he entered where the corpſe was lying, accompanied by none but the diſciples above-mentioned, and the father and mother of the damſel; they being, of all perſons, the moſt proper witneſſes of the miracle, which in reality ſuffered nothing by the abſence of the reſt; for as they were all ſenſible that the child was dead, they could not but be certain of the miracle, when they ſaw her alive again, though they might not know to whom the honour of her reſurrection was due. It ſeems Jeſus was not ſollicitous of appropriating it to himſelf; probably alſo, they went in thus ſlenderly attended, that the witneſſes might have an opportunity to examine the whole tranſaction narrowly, and ſo be able to report it afterwards, upon the fulleſt aſſurance, and with every circumſtance of credibility. It deſerves particular attention, with what perfect decorum our Lord conducted himſelf on this occaſion, and how entirely he appears maſter of himſelf, and ſuperior to any views of human applauſe. See Macknight, and Lardner's anſwer to Woolſton, p. 89.

Ver. 42, 43. *And ſtraightway the damſel aroſe*, &c.] The damſel was raiſed, not in the languiſhing condition of thoſe who come to life after having fainted away, but ſhe was in a ſtate of confirmed good health, being hungry: This circumſtance effectually ſhewing the greatneſs and perfection of the miracle, Jeſus brought it to paſs on purpoſe in her reſurrection. To make the witneſſes ſenſible of it

CHAP. VI.

Chriſt is contemned of his countrymen: he giveth the twelve power over unclean ſpirits. Divers opinions of Chriſt. John Baptiſt is beheaded, and buried. The apoſtles return from preaching. The miracle of five loaves and two fiſhes. Chriſt walketh on the ſea: and healeth all that touch him.

AND he went out from thence, and came into his own country; and his diſciples follow him.

2 And when the ſabbath-day was come, he began to teach in the ſynagogue: and many hearing *him* were aſtoniſhed, ſaying, From whence hath this *man* theſe things? and what wiſdom *is* this which is given unto him, that even ſuch mighty works are wrought by his hands?

Ver. 1. Matth. xiii. 54. Luke iv. 16.—V. 2. John vi. 42.

likewiſe, he ordered ſome meat to be given her, which ſhe took, probably, in the preſence of the company. Her parents, ſeeing her fleſh and colour, and ſtrength and appetite returned thus ſuddenly, with her life, were unmeaſurably aſtoniſhed at the miracle; nevertheleſs, Jeſus ordered them to ſpeak nothing of it: But it was known to all the people in the houſe that the maid was dead; the women who were hired to make lamentation for her, according to the cuſtom of the country, knew it: Even the multitude had reaſon to believe it, after the ruler's ſervant came and told him publickly in the ſtreet that his daughter was dead; Moreover, that ſhe was reſtored to life again, could not be hid from the domeſtics, nor from the relations of the family, nor from any having communication with them: Wherefore, our Lord's injunction to tell no man what was done, could not mean that the parents were to keep the miracle a ſecret; that was impoſſible to be done; but they were not officiouſly to blaze it abroad, nor even to indulge the inclination which they might feel to ſpeak of a matter ſo aſtoniſhing. The reaſon was, the miracle ſpake ſufficiently for itſelf: Accordingly St. Matthew tells us, that it made a great noiſe, ch. ix. 26. *The fame hereof went abroad into all that land:* For, as Jeſus's miracles were generally done in public, they could not fail to be much ſpoken of; wherefore, when the fame of any of them in particular is mentioned, it implies, that the reports concerning it ſpread far abroad, that the truth of it was inquired into by many; and that upon inquiry, the reality of the miracle was univerſally acknowledged. This being the proper meaning of the obſervation, the Evangeliſts by thus openly and frequently appealing to the notoriety of the facts, have given us all the aſſurance poſſible of the reality of the miracles which they have recorded.

REFLECTIONS ON THE RAISING OF JAIRUS's DAUGHTER.

How troubleſome did the people's importunities ſeem to Jairus! He came to ſue to Jeſus for his dying daughter; the thronging multitude intercepted him; every man is moſt ſenſible of his own neceſſity; there is no ſtraining courteſy, in the challenge of our intereſt in Chriſt; there is no incivility in our ſtrife for the greateſt ſhare in his preſence and benediction.

The only child of this ruler lay a dying when he came to ſollicit Chriſt's aid, and died whilſt he ſolicited. There was hope in her ſickneſs; in her extremity there was fear; in her death, deſpair and impoſſibility (as they thought) of help: *Thy daughter is dead; trouble not the maſter:* When we have to do with a mere finite power, this word would be but juſt. But ſince thou haſt to do with an omnipotent agent, know, O thou faithleſs meſſenger, that death can be no bar to his power: How well would it have become thee rather to have ſaid, "*Thy daughter is dead*; but who can tell whether thy God and Saviour will not be gracious to thee, that the child may revive? Cannot He, in whoſe hands are the iſſues of death, bring her back again?"

Here was more complaiſance than faith; *trouble not the Maſter*; infidelity is all for eaſe, and thinks every good work tedious: That which nature accounts troubleſome, is pleaſing and delightful to grace. Is it any pain for an hungry man to eat? O Saviour, it was thy meat and drink to do thy Father's will; and His will was, that thou ſhouldeſt bear our griefs, and take away our ſorrows; it cannot be thy trouble, which is our happineſs, that we may ſtill ſue to thee.

The meſſenger could not ſo whiſper his ill news, but Jeſus heard it; Jairus hears what he feared, and was now dejected with ſuch ſad tidings: He that reſolved not to trouble the Maſter, meant to take ſo much more trouble to himſelf, and would now yield a hopeleſs ſorrow: He, whoſe work it is to comfort the afflicted, rouſeth up the dejected heart of the penſive father; *Fear not, believe only, and ſhe ſhall be made whole.* The word was not more chearful than difficult. *Fear not?*—Who can be inſenſible of ſo great an evil? Where death hath once ſeized, who can doubt but he will keep his hold? No leſs hard was it not to grieve for the loſs of an only child, than not to fear the continuance of the cauſe of that grief.

In a perfect faith there is no fear; by how much more we fear, by ſo much leſs we believe: Well are theſe two then united, *fear not; believe only.* O Saviour, if thou didſt not command us ſomewhat beyond nature, it were no thanks to us to obey thee: Whilſt the child was alive, to believe that it might recover was no hard taſk; but now that ſhe was fully dead, to believe that ſhe ſhould live again, was a work not eaſy for Jairus to apprehend, though eaſy for thee to effect: Yet muſt *that* be believed, elſe there is no capacity for ſo great a mercy. As *love*, ſo *faith* is *ſtronger than death*. How much natural impoſſibility is there in the return of theſe bodies of ours from the duſt of the earth, into which, through many degrees of corruption, they are at the laſt mouldered. Fear not, O my ſoul, believe only; it muſt, it ſhall be done.

The ſum of Jairus's firſt ſuit was for the health, not for the reſurrection of his daughter; now that ſhe was dead, he would, if he durſt, have been glad to have aſked her life:—And now, behold, our Saviour bids him expect both her life and her health: *Thy daughter ſhall be made whole*; alive from her death, whole from her diſeaſe. Thou didſt not, O Jairus, thou daredſt not aſk, ſo much as thou receivedſt. How glad wouldeſt thou have been, ſince this laſt news, to have had thy daughter alive, though weak and ſickly; now thou ſhalt receive her, not living only, but ſound and vigorous. Thou doſt not, O Saviour, meaſure thy gifts by our petitions, but by our wants, and thine own mercies.

This work might have been as eaſily done by an abſent command; the power of Chriſt was there, whilſt himſelf was away; but he will go perſonally to the place, that he may be confeſſed the author of ſo great a miracle. O Saviour! thou loveſt to go to the houſe of mourning; thy chief pleaſure is the comfort of the afflicted; What a confuſion there is in worldly ſorrow? The mother ſhrieks; the ſervants cry out; the people make lamentation; the minſtrels howl, and ſtrike dolefully; ſo that the ear might queſtion whether the ditty or the inſtrument were more heavy: If ever expreſſions of ſorrow ſound well, it is when death leads the choir. Soon doth our Saviour charm this noiſe, and diſmiſs theſe unſeaſonable mourners, whether formal or ſerious. He had life in his eye, and would have them know, that he conſidered theſe formal ceremonies as too early, and long before their time. *Give place; for the maid is not dead, but ſleepeth.* Had ſhe been dead, ſhe had but ſlept: now ſhe was not dead, but aſleep, becauſe he meant this nap of death ſhould be ſo ſhort, and her awakening ſo ſpeedy. Death and ſleep are alike to Him, who can caſt whom he will into the ſleep of death, and awaken when and whom he pleaſeth out of that deadly ſleep.

Before, the people and domeſticks of Jairus held Jeſus for a prophet; now they took him for a dreamer;—not *dead* but *aſleep?*—They that came to mourn, cannot now forbear to laugh. "Have we piped at ſo many funerals, and ſeen and lamented ſo many corpſes, and cannot we diſtinguiſh between ſleep and death?—The eyes are ſet,—the breath is gone,—the limbs are ſtiff and cold;—who ever died, if ſhe do but ſleep?"—How eaſily may our reaſon or ſenſe delude us in divine matters! Thoſe who are competent judges in natural things, are ready to laugh God to ſcorn, when he ſpeaks beyond their compaſs, and are by him juſtly laughed to ſcorn for their unbelief. Vain and faithleſs men! as if that unlimited power of the Almighty could not make good his own word, and turn either ſleep into death, or death into ſleep, at pleaſure. Ere many minutes,—and they ſhall be aſhamed of their error and incredulity.

There were witneſſes enow of her death; there ſhall not be many of her reſtoration, ver. 37.—The eyes of thoſe incredulous ſcoffers were not worthy of this honour; our infidelity makes us incapable of the ſecret favours, and the higheſt counſels of the Almighty.

But art thou, O Saviour, ever the more diſcouraged by the deriſion and cenſure of theſe ſcorners? Becauſe fools jeer thee, doſt thou forbear thy work? It is enough for thee that thine act ſhall ſoon honour thee, and convince them.—*He took her by the hand, and called, ſaying, Maid, ariſe; and her ſpirit came again, and ſhe aroſe ſtraitway.*

How could that touch, that call, be otherwiſe than effectual? He who made that hand, touched it; and he who ſhall once ſay, *ariſe, ye dead*, ſaid now, *maid, ariſe*. Death cannot but obey him, who is the Lord of life: the ſoul is ever equally in his hand, who is the God of ſpirits; it cannot but go and come at his command. When he ſays, *Maid, ariſe*, the now diſſolved ſpirit knows his office, his place, and inſtantly reſumes that room which by *His* appointment it had left.

O Saviour! if thou do but bid my ſoul to ariſe from the death of ſin, it cannot lie ſtill: If thou bid my body to ariſe from the grave, my ſoul cannot but glance down from her heaven, and animate it. In vain ſhall my ſin or my grave offer to with-hold me from thee.

The maid revives;—not now to languiſh for a time upon her ſick bed, and by ſome faint degrees to gather an inſenſible ſtrength, but at once ſhe ariſes from her death and from her couch; at once ſhe puts off her fever, with her diſſolution; ſhe finds her life and her feet at once; at once ſhe finds her feet and ſtomach: *He commanded to give her meat.* Omnipotency doth not uſe to go the pace of nature: all God's immediate works are like himſelf, perfect. He that raiſed her ſupernaturally, could have ſo fed her; but it was never the purpoſe of his power to ſet aſide the uſe of proper and ordinary means.

3 Is not this the carpenter, the ſon of Mary, the brother of James and Joſes, and of Juda, and Simon? and are not his ſiſters here with us? And they were offended at him.

4 But Jeſus ſaid unto them, A prophet is not without honour but in his own country, and among his own kin, and in his own houſe.

5 And he could there do no mighty work, ſave that he laid his hands upon a few ſick folk, and healed *them*.

6 And he marvelled becauſe of their unbelief. And he went round about the villages, teaching:

7 And he called unto him the twelve, and began to ſend them forth by two and two; and gave them power *over* unclean ſpirits;

8 And commanded them that they ſhould take nothing for *their* journey, ſave a ſtaff only; no ſcrip, no bread, no money in *their* purſe:

9 But *be* ſhod with ſandals; and not put on two coats.

10 And he ſaid unto them, In what place ſoever ye enter into an houſe, there abide, till ye depart from that place.

11 And whoſoever ſhall not receive you, nor hear you, when ye depart thence, ſhake off the duſt under your feet, for a teſtimony againſt them. Verily I ſay unto you, It ſhall be more tolerable for Sodom and Gomorrha in the day of judgement, than for that city.

12 And they went out, and preached that men ſhould repent.

13 And they caſt out many devils, and anointed with oil many that were ſick, and healed *them*.

14 And king Herod heard *of him*; (for his name was ſpread abroad:) and he ſaid, That John the Baptiſt was riſen from the dead, and therefore mighty works do ſhew forth themſelves in him.

15 Others ſaid, That it is Elias. And others ſaid, That it is a prophet, or, as one of the prophets.

16 But when Herod heard *thereof*, he ſaid, It is John, whom I beheaded: he is riſen from the dead.

17 For Herod himſelf had ſent forth and laid hold upon John, and bound him in priſon for Herodias' ſake, his brother Philip's wife: for he had married her.

18 For John had ſaid unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel againſt him, and would have killed him; but ſhe could not.

20 For Herod feared John, knowing that he was a juſt man, and an holy, and obſerved him; and when he heard him, he did many things, and heard him gladly.

Ver. 3. See Matth. xii. 46. Gal. i. 19. Matth. xi. 6.—V. 4. John iv. 44.—V. 5. See Gen. xix. 22. xxxii. 25. Matth. xiii. 58. Ch. ix. 23.—V. 6. Iſai lix. 16. Matth. ix. 35. Luke xiii. 22.—V. 7. Matth. x. 1. Ch. iii. 14. Luke ix. 1.—V. 8. The word ſignifieth *a piece of braſs money, in value ſomewhat leſs than a farthing*, (Matth. x. 9.) but here it is taken in general for *money*.—V. 9. Acts xii. 8. V. 11. Matth. x. 14. Luke x. 10. Acts xiii. 51. xviii. 6. Gr. *or*.—V. 13. James v. 14.—V. 14. Matth. xiv. 1. Luke ix. 7.—V. 15. Matth. xvi. 14.—V. 16. Matth. xiv. 2. Luke iii. 19.—V. 18. Lev. xviii. 16. xx. 21.—V. 19. Or, *an inward grudge*.—V. 20. Matth. xiv. 5. xxi. 26. Or, *kept him*, or *ſaved him*.

Chap. VI. *Ver.* 6. *He marvelled, becauſe of their unbelief*] He wondered at their perverſeneſs in rejecting him upon ſuch unreaſonable grounds as the meanneſs of his parentage. The Jews in general ſeem to have miſtaken their own prophecies, when they expected that the Meſſiah would exalt their nation to the higheſt pitch of wealth and power; for this was an end unworthy of ſo grand an interpoſition of Providence. When the eternal Son of God came down from heaven, he had ſomething infinitely more noble in view; namely, that by ſuffering and dying, he might deſtroy him who hath the power of death, that by innumerable benefits he might overcome his enemies, that by the bonds of truth he might reſtrain the rebellious motions of mens wills; that by the ſword of the Spirit he might deſtroy their predominant luſts, and that by giving them the ſpiritual armour, he might put them into a condition to fight for the incorruptible inheritance, and exalt them to the joyful poſſeſſion of the riches and honour of immortality: Wherefore, as theſe characters of the Meſſiah were in a great meaſure unknown to the Jews, he who poſſeſſed them was not the object of their expectation; and though he laid claim to their ſubmiſſion by the moſt ſtupendous miracles, inſtead of convincing them, theſe miracles made him who performed them obnoxious to the hotteſt reſentment of that proud, covetous, ſenſual people. It ſeems they could not bear to ſee one ſo low in life as Jeſus was, doing things which they fancied were peculiar to that idol of their vanity, a glorious, triumphant ſecular Meſſiah. Our Lord, therefore, having made this ſecond trial, with a view to ſee whether the Nazarenes would endure his miniſtry, and to ſhew to the world that his not reſiding among them was owing to their ſtubbornneſs and wickedneſs, He left them; and in this example the evil and puniſhment of miſimproving ſpiritual advantages is clearly ſet forth before all who hear the Goſpel. See Macknight.

Ver. 7. *By two and two*] Jeſus ordered his Apoſtles to go in this manner, that they might encourage each other in their work, and confirm each other's teſtimony. See Matth. x. 2, &c.

Ver. 13. *And anointed with oil many that were ſick*] This was in conformity with the Jewiſh cuſtom, who made uſe of the impoſition of hands, and the ceremony of anointing the ſick with oil, when they offered up their prayers to heaven in their behalf. See James v. 4. Grotius, and L'Enfant.

Ver. 15. *Others ſaid, That it is Elias*] Here is little difficulty in accounting for the opinion of thoſe, who, upon Chriſt's appearing in this part of the country, began to take notice of his miracles; and being ſtruck with them, imagined that he was Elijah, or ſome of the prophets; for as they expected that *Elijah* would actually deſcend from heaven, and uſher in the Meſſiah, (Matth. xvi. 14.) and that *one of the prophets* was to be raiſed from the dead for the ſame end, they might fancy Elijah was come, or that ſome of the old prophets appeared upon the ſtage anew. See Macknight, and the notes on Matth. xiv.

Ver. 20. *For Herod feared John*, &c.] *For Herod, knowing John to be a juſt and holy man, ſtood in awe of him, and protected him; he even did many things by his advice, and heard him with pleaſure.* Heylin. *For Herod reverenced John, knowing that he was a righteous and holy man, and he heard him with attention and pleaſure, and did many things.* Doddridge. No ſtronger proof can be deſired of that great veneration which Herod had conceived for John, than his being pleaſed with, and liſtening to, the advice of one, in a ſtation of life ſo very far below him. And how univerſal this authority of the Baptiſt was with the people, is evident from the conduct of the prieſts, who, ſome time after his death, were afraid the people would have ſtoned them, ſhould they have ventured to ſay he was an impoſtor, Luke xx. 6. Joſephus likewiſe makes honourable mention of him, Antiq. l. xviii. c. 5. as one who taught the people the neceſſity of virtue and true holineſs; and adds, that his influence over them was ſo great, that Herod himſelf was fearful of him, leſt he ſhould excite a revolt, and therefore confined him. Poſſeſſed of ſuch credit, both with the prince and the people, what conduct would the *ſecret aſſociate* of a *pretended Meſſiah* at this time have purſued? Jeſus, who aſſumed the character of the *Meſſiah himſelf*, had not appeared ſo long on the public ſtage; *his* credit remained yet to be eſtabliſhed, and upon *his* ſucceſs, at leaſt, muſt the event of their *joint* undertaking unavoidably depend. The crafty *forerunner*, therefore, would *now*, more than ever, have employed all his art to keep up that influence he had already acquired; at once cunningly inſtilling into the people ſuch notions as were beſt calculated to ſerve his ſecret deſigns, and practiſing every artifice upon Herod, to preſerve his protection and kindneſs uninterrupted. The more popular he was,

the

21 And when a convenient day was come, that Herod on his birth-day made a ſupper to his lords, high captains, and chief eſtates of Galilee;

22 And when the daughter of the ſaid Herodias came in, and danced, and pleaſed Herod, and them that ſat with him, the king ſaid unto the damſel, Aſk of me whatſoever thou wilt, and I will give *it* thee.

23 And he ſware unto her, Whatſoever thou ſhalt aſk of me, I will give *it* thee, unto the half of my kingdom.

24 And ſhe went forth, and ſaid unto her mother, What ſhall I aſk? and ſhe ſaid, The head of John the Baptiſt.

25 And ſhe came in ſtraightway with haſte unto the king, and aſked, ſaying, I will that thou give me by and by, in a charger, the head of John the Baptiſt.

26 And the king was exceeding ſorry; *yet* for his oath's ſake, and for their ſakes which ſat with him, he would not reject her.

27 And immediately the king ſent an executioner, and commanded his head to be brought: and he went and beheaded him in the priſon,

28 And brought his head in a charger, and gave it to the damſel: and the damſel gave it to her mother.

29 And when his diſciples heard *of it*, they came, and took up his corpſe, and laid it in a tomb.

30 And the apoſtles gathered themſelves together unto Jeſus, and told him all things, both what they had done, and what they had taught.

31 And he ſaid unto them, Come ye yourſelves apart into a deſart place, and reſt a while: for there were many coming and going, and they had no leiſure ſo much as to eat.

32 And they departed into a deſart place by ſhip privately.

33 And the people ſaw them departing, and many knew him, and ran afoot thither out of all cities, and out-went them, and came together unto him.

34 And Jeſus, when he came out, ſaw much people, and was moved with compaſſion toward them, becauſe they were as ſheep not having a ſhepherd: and he began to teach them many things.

35 And when the day was now far ſpent, his diſciples came unto him, and ſaid, This is a deſart place, and now the time *is* far paſſed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themſelves bread: for they have nothing to eat.

37 He anſwered and ſaid unto them, Give ye them to eat. And they ſay unto him, Shall we go and buy two hundred penny-worth of bread, and give them to eat?

38 He ſaith unto them, How many loaves have ye? go and ſee. And when they knew, they ſay, Five, and two fiſhes.

Ver. 21. Matth. xiv. 6.—V. 23. Eſth. v. 3, 6.—V. 27. Or, *one of his guard.*—V. 30. Luke ix. 10.—V. 31. Matth. xiv. 13. Ch. iii. 20.—V. 32. Matth. xiv. 13.—V. 34. Matth. ix. 36. xiv. 14. Luke ix. 11.—V. 35. Matth. xiv. 15. Luke ix. 12.—V. 37. The Roman penny is ſeven pence half-penny; as Matth. xviii. 28.

the more cautious he would certainly have been of incurring Herod's jealouſy or diſpleaſure, for fear of blaſting at once all their preconcerted deſigns, when they were at length in ſo fair a way for ſucceſs. But how oppoſite to all this was the conduct of John the Baptiſt! At this critical point of time, in his own peculiar ſtation, when both his own and his confederate's intereſt abſolutely required him to act in the manner juſt deſcribed; he even proceeded to reprove Herod himſelf for the wickedneſs of his life, and charged him with the unlawfulneſs of his moſt darling pleaſures in ſo particular an inſtance,—his marriage with Herodias, his brother Philip's wife, that he could expect nothing leſs in return, from Herod's violence of temper, and Herodias's influence, than impriſonment and death. And accordingly we find, that Herod immediately impriſoned John on account of Herodias; as well as, according to Joſephus, for fear he might attempt to bring on a revolt; and Herodias, as it was natural to expect ſhe would, ſoon after accompliſhed his death. An impoſtor, in John's particular ſituation, could not but have reflected at the firſt thought of ſo dangerous a ſtep as that which occaſioned the Baptiſt's death, that it was not his own immediate aſſiſtance only, of which his aſſociate would be deprived by *his* deſtruction, though this alone would have been ſufficient to prevent him from adopting it; but he would beſides have conſidered, that his own impriſonment and death would probably ſtrike ſuch a panic into the people, however zealous they had before been in his favour, as would reſtrain them from liſtening afterwards to Jeſus, or paying the ſame regard they might have done to *his* pretenſions. Nay, nothing was more probable than that John's public miniſtry being put to ſo ignominious an end, would even deſtroy that good opinion of John himſelf, which they had hitherto entertained, and induce them to believe, that notwithſtanding his fair outſide, he could be no better than an impoſtor; for, by what arguments could John think it was poſſible that the Jews could perſuade themſelves he was really ſent to be the divine forerunner of this triumphant Meſſiah, when they ſhould have ſeen him ſeized by Herod's order, impriſoned, and put to death? Beſide, therefore, John's regard to his own ſucceſs, his liberty, and even his life itſelf, which no impoſtor can be thought deſirous of expoſing to certain deſtruction for no reaſon; his connection with Jeſus, if they were deceivers, and the neceſſary dependance of both upon the mutual ſucceſs and aſſiſtance of each other, muſt unqueſtionably have reſtrained John from provoking, at this time, the inveterate hatred of Herodias, and drawing on himſelf Herod's violent ſuſpicion and diſpleaſure. So that the remarkable behaviour of John in this important particular, and at ſo critical a conjuncture, affords us one of the ſtrongeſt preſumptive proofs imaginable, that neither *he* nor *Jeſus* could poſſibly be deceivers. See Bell's "Inquiry into the Divine Miſſions, &c." p. 283.

Ver. 21. *A convenient day*] See Matth. xiv. 6.

Ver. 25. *I will that*, &c.] *I deſire thee to give me.* Wat. and MS.

Ver. 26. *Reject*] *Refuſe.* Wat. and MS.

Ver. 33. *Many knew him—unto him*] *Knew the place—unto the place.* Wat. and MS. As St. Mark informs us that the people knew whither our Saviour was going, the above tranſlation appears perfectly right; *they knew the place:* accordingly it follows, and ran thither on foot. Πεζῇ here may ſignify *by land*, as Blackwall hath ſhewn; for it appears from Matth. xiv. 14. that there were many with our Lord in the deſart, who cannot be ſuppoſed to have walked thither; and as for their travelling with ſuch ſpeed, as to arrive at the place before Jeſus, it may eaſily be accounted for, if in ſailing he met with a contrary wind. Some think, when he received the news of the Baptiſt's death, he was in Peræa, whither he had gone after leaving Nazareth; ſee ver. 6. wherefore, as this country lay at the bottom of the lake weſtward, in going from thence to the deſart of Bethſaida, Jeſus had to ſail the whole length of the lake northwards. If ſo, the people on the ſhore might eaſily run afoot to the place before him; they might do the ſame upon the ſuppoſition that Jeſus now ſailed from Capernaum, becauſe either a contrary wind or a calm would retard the motion of his veſſel, ſo as to give the multitude time to arrive at the place before him. The truth is, John vi. 1. repreſents our Lord as ſailing croſs the lake on this occaſion; a circumſtance which agrees better with his looſing from Capernaum on the weſt than on the ſouth coaſt. It is therefore probable, that after ſending the diſciples away, Jeſus left the country of Nazareth, and returned to Capernaum, where he waited their return from their miſſion; and that from Capernaum he ſailed with them to the deſart of Bethſaida. See Macknight, and Blackwall's Sacred Claſſics, vol. 2.

39 And he commanded them to make all ſit down by companies, upon the green graſs.

40 And they ſat down in ranks by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fiſhes, he looked up to heaven, and bleſſed, and brake the loaves, and gave *them* to his diſciples, to ſet before them; and the two fiſhes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baſkets full of the fragments, and of the fiſhes.

44 And they that did eat of the loaves, were about five thouſand men.

45 And ſtraightway he conſtrained his diſciples to get into the ſhip, and to go to the other ſide before unto Bethſaida, while he ſent away the people.

46 And when he had ſent them away, he departed into a mountain to pray.

47 And when even was come, the ſhip was in the midſt of the ſea, and he alone on the land.

48 And he ſaw them toiling in rowing: for the wind was contrary unto them; and about the fourth watch of the night he cometh unto them, walking upon the ſea, and would have paſſed by them.

49 But when they ſaw him walking upon the ſea, they ſuppoſed it had been a ſpirit, and cried out.

50 (For they all ſaw him, and were troubled.) And immediately he talked with them, and ſaith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ſhip; and the wind ceaſed: and they were ſore amazed in themſelves beyond meaſure, and wondered.

52 For they conſidered not *the miracle* of the loaves: for their heart was hardened.

53 And when they had paſſed over, they came into the land of Genneſaret, and drew to the ſhore.

54 And when they were come out of the ſhip, ſtraightway they knew him.

55 And ran through that whole region round about, and began to carry about in beds thoſe that were ſick, where they heard he was.

56 And whitherſoever he entered, into villages, or cities, or country, they laid the ſick in the ſtreets, and beſought him that they might touch, if it were but the border of his garment: and as many as touched him were made whole.

Ver. 45. Matth. xiv. 22. John vi. 17. Or, *over-againſt Bethſaida.*—V. 47. Matth. xiv. 23.—V. 48. See Luke xxiv. 28.—V. 53. Matth. xiv. 34.—V. 56. Ch. v. 27, 28. Acts xix. 12. Or, *it.*

Ver. 39, 40. *He commanded them,* &c.] When the loaves and the fiſhes were brought, our Lord commanded his Apoſtles to make the whole multitude ſit down by companies, each conſiſting of two rows, with their faces oppoſite, and their backs turned to the backs of the next companies. This diſpoſition appears from the words before us. St. Luke, ch. ix. 14. repreſents it thus: *Make them ſit down by fifties in a company,* Συμπόσιον, the word uſed by St. Mark, ſignifies "a company of gueſts at table;" but κλισία, the word in St. Luke, denotes properly "as many of them as lie on one bed," according to the eaſtern manner of eating. By Chriſt's order, therefore, the people were to ſit down to this meal in companies, conſiſting ſome of fifty perſons, ſome of a hundred, according as the ground would admit. The members of each company were to be placed in two rows, the one row with their faces towards thoſe of the other, as if a long table had been between them. The firſt company being thus ſet down, the ſecond was to be placed beſide the firſt in a like form, and the third by the ſecond, till all were ſet down; the direction of the ranks being up the hill, and the two ranks of every diviſion formed into one company, by being placed with their faces towards each other, ſo they were diſtinguiſhed from the neighbouring companies by lying with their backs turned to their backs; and the whole body of the multitude thus ranged, would reſemble a garden-plot, divided into *ſeed-beds,* which is the proper ſignification of πρασιον, the name given by St. Mark to the ſeveral companies, after they were formed. The difference of numbers found in the companies aroſe probably from the ſituation of the ground; they were ranged on the declivity of a hill, where it happened that on one ſide ranks of twenty-five perſons only could be admitted, and conſequently the *companies* there conſiſted of no more than *fifties* each, and the *ranks* of twenty-five. St. Luke deſcribes their diſpoſition from that which was moſt prevalent, the greateſt part of the people lying together by *fifties* in a company. By this regulation the number was more eaſily aſcertained, and the people better and more regularly fed. We may obſerve further, that as the people were fed on a mountain, and lay, as we have remarked, with their heads pointing up the hill, reclining on their elbows, they were almoſt in a ſitting poſture, and had their eyes fixed on Jeſus, who ſtood below them in a place which was more plain, at a little diſtance from the ends of the ranks. Without doubt, therefore, they all heard his thankſgiving and prayer for the miracle, ſaw him give the diſciples the food, and were aſtoniſhed above meaſure, when they perceived, that inſtead of diminiſhing, it increaſed under his creating hands. Moreover, being ſet down in companies, conſiſting ſome of fifty, ſome of a hundred perſons, according as the ground would admit, and every company being divided into two ranks, which lay fronting each other, the ranks of all the companies were parallel, and pointed towards Jeſus; and ſo were ſituated in ſuch a manner, that the diſciples could readily bring the bread and fiſh to them, who ſat at the extremities of the ranks. By this diſpoſition too, there muſt have been ſuch a ſpace between the two ranks of each company, that every individual in it could eaſily ſurvey the whole of his own company, as well thoſe above as thoſe below him; and therefore when the viands were brought from one to another, they would all follow them with their eyes, and ſee them ſwelling not only in their own hands, but in the hands of their companions likewiſe, to the amazement and joy of every perſon preſent. The Evangeliſts indeed give very ſhort accounts of our Lord's miracles; nevertheleſs, the nature of thoſe miracles, and the few circumſtances which they have mentioned, often ſuggeſt many aſtoniſhing ideas, which inattentive readers altogether overlook. See my 16th diſcourſe on the *miracles,* vol. ii. p. 280. Macknight, and Pierce's 5th diſſertation on the Epiſtle to the Hebrews.

Ver. 44. *Were about five thouſand men*] *Were five thouſand men.* Wat.

Ver. 48. *And would have paſſed by them*] Ἤθελε παρελθεῖν, *ſeemed inclined to paſs.* This appears the proper tranſlation of the paſſage.

Ver. 51. *Sore amazed*] *Greatly amazed.* Wat. See on ch. iv. 39.

Ver. 52. *For they conſidered not,* &c.] Ὀυ γὰρ συνῆκαν: They had not a proper idea of his miraculous power, demonſtrated in that wonderful miracle; becauſe if they had, his walking on the ſea, and making the ſtorm to ceaſe, would not have affected them with ſo great a ſurprize; as the former was a more certain and glorious miracle, demonſtrating even a *creating* power, which is plainly hinted by the Evangeliſt in this place. Beſides, they ought to have been ſo convinced of Chriſt's omnipotence by the miracle of the loaves, which had been wrought but a few hours before, that no new inſtance ſhould have ſurprized them. Dr. Heylin, in this view, renders the verſe, *for they had not been ſufficiently affected by the miracle of the loaves, through the inſenſibility of their hearts.* Inſtead of, *their heart was hardened,* Dr. Waterland and the MS. read, *was ſlow of underſtanding.*

Ver. 54. *They knew him*] That is, the inhabitants of the country, among whom he had before converſed. See Matth. xiv. 35.

REFLECTIONS ON HEROD's MURDER OF THE BAPTIST.

We have obſerved in the Reflections on Matth. xiv. with a particular reference to the caſe of Herod, how certainly conſcience will do its duty upon any eminent breach of ours, and make every flagrant act of wickedneſs, even in this life, a puniſhment to itſelf.—That guilt and anguiſh are inſeparable, and that the puniſhment of a

CHAP. VII.

The Phariſees find fault with the diſciples, for eating with unwaſhen hands. They break the commandment of God by the tradition of men. Meat defileth not the man. He healeth the Syrophenician woman's daughter of an unclean ſpirit, and one that was deaf, and ſtammered in his ſpeech.

man's ſin begins always from himſelf, and from his own reflections, is a truth every where ſuppoſed, appealed to, and inculcated in Scripture. See Rom. ii. 15. Jer. ii. 19. Prov. xviii. 14. Iſai. xxxiii. 14. Pſalm. xxxviii. There is nothing in the repreſentations here referred to, particular to the times and perſons on which they point; nothing but what happens alike to all men, in all caſes, as is the genuine and neceſſary reſult of offending againſt the light of our conſciences; nor is it poſſible indeed, in the nature of the thing, that matters ſhould be otherwiſe: It is the way in which guilt does and muſt always operate; for moral evil can no more be committed, than natural evil can be ſuffered, without anguiſh or diſquiet. Whatever doth violence to the plain dictates of our reaſon concerning virtue and vice, duty and ſin, will as certainly diſcompoſe and afflict our thoughts, as a wound will raiſe a ſmart in the fleſh that receives it. Good and evil, whether natural or moral, are but other words for pleaſure and pain; at leaſt, though they may be diſtinguiſhed in the notion, yet are they not to be ſeparated in the reality; but the one of them, wherever it is, will conſtantly and uniformly excite and produce the other. Pain and pleaſure are the ſprings of all human actions, the great engines by which the wiſe author of our nature governs and ſteers them to the purpoſes for which he ordained them. By theſe, annexed to the perception of good and evil, he inclines us powerfully to purſue the one, and to avoid the other; to purſue natural good, and to avoid natural evil, by delightful or uneaſy ſenſations, which immediately affect the body; to purſue moral good, and to avoid moral evil, by pleaſing or painful impreſſions made on the mind.

Hence then the ſatisfactions or ſtings of conſcience ſeverally ariſe; they are the ſanctions, as it were, and enforcements of that eternal law of good and evil, to which we are ſubjected; the natural rewards and puniſhments originally annexed to the obſervance or breach of that law by the great promulger of it; and which, being thus joined, and twiſted together by God, can ſcarce by any arts, endeavours, or practices of men, be put aſunder.

There is no need of arguments to evince this truth: the univerſal experience and feeling of mankind bear witneſs to it; for, did ever any man break the power of a darling luſt, reſiſt a preſſing temptation, or perform any act of a conſpicuous and diſtinguiſhing virtue, but that he ſoon found it turn to account, *health to his navel, and marrow to his bones?* On the contrary, did any man ever indulge a criminal appetite, or allow himſelf ſedately in any practice which he knew to be unlawful, but he felt an inward ſtruggle, and ſtrong reluctance of mind, before the attempt,—and bitter pangs of remorſe attending it? What though no human eye was privy to the action,—was not conſcience inſtead of a thouſand witneſſes?

Men who ſet up for freedom of thought, and for diſengaging themſelves from the prejudices of education, jolly and voluptuous livers, may pretend to diſpute this truth, and perhaps, in the gaiety of their hearts, may venture even to deride it. Herod perhaps did ſo; but, notwithſtanding all his efforts, conſcience ſtill operated, and he could not avoid its ſtinging remonſtrances. Such men, indeed, cannot get rid of their inward convictions; they muſt ſometimes feel them, though they will not own it: there is no poſſibility of reaſoning ourſelves out of our own experience, or of laughing down a principle woven ſo cloſely into the make and frame of our nature.

Look upon one of theſe men, who would have been thought to have made his ill practices and ill principles perfectly conſiſtent, and you will find a thouſand things, in his actions and diſcourſes, teſtifying againſt him, that he *deceiveth himſelf*, and that *the truth is not in him.* If he be indeed, as he pretends, at eaſe in his enjoyments,—from whence come thoſe diſorders and unevenneſſes in his life and conduct; thoſe viciſſitudes of good and bad humour, mirth and thoughtfulneſs; that perpetual purſuit of little, mean, inſipid amuſements; that reſtleſs deſire of changing the ſcene, and the objects of his pleaſures; thoſe ſudden eruptions of paſſion and rage upon the leaſt diſappointments? Certainly, all is not right within, or elſe there would be a greater calm and ſerenity without. If his mind were not in an unnatural ſituation, and under contrary influences, it would not be thus toſſed and diſquieted. For what reaſon doth he contrive for himſelf ſuch a chain and ſucceſſion of entertainments, and take ſuch care to be delivered from one folly, one diverſion to another, without intermiſſion? Why,—but becauſe he dreads to leave any void ſpace of life unfilled, leſt *conſcience* ſhould find work for his mind at thoſe intervals? He hath no way to fence againſt guilty reflections, but by ſtopping up all the avenues at which they might enter. Hence his ſtrong addiction to company, his averſion to darkneſs and ſolitude, which recollects his thoughts, and turns the mind inward upon itſelf by ſhutting out external objects and impreſſions. It is not becauſe the pleaſures of ſociety are always new and grateful to him, that he always purſues them thus keenly; for they ſoon loſe their reliſh, and grow flat and inſipid by repetition. They are not his choice, but his refuge: for the truth is, he dares not long converſe with himſelf and with his own thoughts; and the worſt company in the world is better to him, than that of a *reproving conſcience.*

We have a ſtrong proof of this in Tiberius, that complete pattern of wickedneſs and tyranny. He had taken as much pains to conquer the fears of conſcience as any man, and had as many helps and advantages towards it; and yet, as great a maſter of the art of diſſimulation as he was, he could not diſſemble the inward ſenſe of his guilt, no more than Herod, nor prevent the open eruptions of it upon very improper occaſions; witneſs that letter which he wrote to the ſenate, from his impure retirement at Capræ. There cannot be a livelier image of a mind filled with wild diſtraction and deſpair than the beginning of it affords us: "What, or how, at this time, I ſhall write to you, fathers of the ſenate, or what indeed I ſhall not write to you, may all the powers of heaven confound me, yet worſe than they have already done, if I know, or can imagine!"—The obſervation of Tacitus upon this paſſage is very appoſite to the preſent purpoſe. "Thus, ſays he, was this emperor puniſhed by a reflection on his own infamous life and guilt; nor was it in vain that the greateſt maſter of wiſdom, *Plato*, affirmed, that were the breaſts of tyrants once laid open to our view, we ſhould ſee there nothing but ghaſtly wounds and bruiſes: the conſciouſneſs of their own cruelty, leudneſs, and ill conduct leaving as deep and bloody prints on their minds, as the ſtrokes of the ſcourge do on the back of a ſlave.—Tiberius, adds he, confeſſed as much, when he uttered theſe words; nor could his high ſtation, or even privacy and retirement itſelf hinder him from diſcovering to all the world the inward agonies and torments under which he laboured." Thus that excellent hiſtorian. Annal. l. 6.

Believe it, the tales of ghoſts and ſpectres were not, as is commonly ſaid, the mere inventions of deſigning men, to keep weak men in awe, nor the products only of a religious fear, degenerated into melancholy and ſuperſtition; but wicked men, haunted with a ſenſe of their own guilt, as the cruel tetrarch with the holy Baptiſt's murder, were uſed to affright themſelves with ſuch fantoms as theſe, and often miſtook ſtrong and terrible imaginations for real apparitions. See the book of Wiſdom, ch. xvii. 1—11.

Since therefore the wiſe author of our nature hath ſo contrived it, that guilt is naturally and almoſt neceſſarily attended with trouble and uneaſineſs, Let us, even from hence, be perſuaded to preſerve the purity, that we may preſerve the peace and tranquility of our minds. For *pleaſure*'s ſake, let us abſtain from all *criminal* pleaſures and pollutions, becauſe the racking pains of guilt, duly awakened, are really an over-balance to the greateſt ſenſual gratifications. The charms of vice (how tempting ſoever they may ſeem to be) are by no means equivalent to the inward remorſe and trouble, and the tormenting reflections which attend it; which always keep pace with our guilt, and are proportioned to the greatneſs and daringneſs of our crimes: for *mighty ſinners*, here as well as hereafter, *ſhall be mightily tormented*, (Wiſd. vi. 6.) Sins of omiſſion, infirmity, and ſurpriſe, there will be; even the juſt man falleth *ſeven times a day* by them, and riſes again from them with ſtrength and chearfulneſs to his duty; but let us be ſure carefully to guard againſt all ſuch *flagrant* emotions, as do *violence* to the firſt and plaineſt dictates of our *reaſon*, and overbear the ſtrongeſt *impulſes* of our *conſcience*; for theſe will certainly leave a wound behind them, which we ſhall find it hard to bear, and harder, much harder to cure. Let no temptation, no intereſt, no influence whatſoever ſway us to do any thing whatſoever contrary to the ſuggeſtions of conſcience, in plain caſes, and points of moment. Let us no more dare to do in private, what that tells us ought not to be done, than if we were upon an open theatre, and the eyes of the whole creation were upon us. What ſignifies it that we eſcape the view and obſervation of men, when the watchful witneſs within ſees and records all our faults, and will certainly one day reprove us, and ſet our miſdeeds in order before us?

It hath been reckoned a good rule for an happy conduct of life, to be ſure of keeping our *domeſtic* concerns right, and of being eaſy under our *own roof*, where we may find an agreeable retreat and ſhelter from any diſappointments we meet with in the great ſcene of vexation, the world. And the ſame rule will, with greater reaſon hold, in relation to the peace of our conſciences. Let our firſt care be to keep all quiet and ſerene there: When this point is once gained at home, external accidents will not be able deeply to affect us; and unleſs it be gained, all the pleaſures, the abundance and pomp of life, will be inſipid and taſteleſs to us.

Wherefore, let us reſolve, all of us, to ſtick to that principle, which will keep us eaſy when we are alone, and will ſtick to us in an hour when all outward comforts fail us. Let thoſe in particular cheriſh it, who are in any degree placed above the reſt of their neighbours, by a ſuperiority of parts, power, riches, or any other outward diſtinctions. Let thoſe chiefly liſten to *this* reprover, who are otherwiſe ſet in great meaſure *above* reproof: The more deſtitute they are of the advice and correction of others, the more careful ſhould they be to attend to the ſuggeſtions and whiſpers of this inward monitor and friend. Though they value not the cenſures paſſed by the *vulgar* on their actions, yet ſurely they cannot ſlight their own: Nor do they ſtoop beneath themſelves, when they ſtoop *to* themſelves only, and to the inward dictates and perſuaſions of their own minds. The marks of diſtinction they bear, though they may enable them ſometimes to ſin with impunity, as to *men*, yet will they not ſecure them from the laſhes of an avenging *conſcience*; which will find them out in their moſt ſecret retirements, cannot be forbid acceſs, nor diſmiſſed without being heard; will make their way to them, as they did to Herod and Tiberius, through buſineſs or pleaſure; nay, even through guards and crowds, and all the vain forms and ceremonies with which they may be ſurrounded.

THEN came together unto him the Phariſees, and certain of the ſcribes, which came from Jeruſalem.

2 And when they ſaw ſome of his diſciples eat bread with defiled (that is to ſay, with unwaſhen) hands, they found fault.

3 For the Phariſees, and all the Jews, except they waſh *their* hands oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they waſh, they eat not. And many other things there be, which they have received to hold, *as* the waſhing of cups and pots, and of braſen veſſels and tables.

5 Then the Phariſees and ſcribes aſked him, Why walk not thy diſciples according to the tradition of the elders, but eat bread with unwaſhen hands?

6 He anſwered and ſaid unto them, Well hath Eſaias propheſied of you, hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit, in vain do they worſhip me, teaching *for* doctrines the commandments of men.

8 For, laying aſide the commandment of God, ye hold the tradition of men, as the waſhing of pots and cups: and many other ſuch like things ye do.

9 And he ſaid unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moſes ſaid, Honour thy father and thy mother; and, Whoſo curſeth father or mother, let him die the death:

11 But ye ſay, If a man ſhall ſay to his father or mother, *It is* Corban, that is to ſay, a gift, by whatſoever thou mighteſt be profited by me; *he ſhall be free.*

12 And ye ſuffer him no more to do aught for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many ſuch like things do ye.

14 And when he had called all the people unto him, he ſaid unto them, Hearken unto me every one of you, and underſtand:

15 There is nothing from without a man, that entering into him, can defile him: but the things which come out of him, thoſe are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the houſe from the people, his diſciples aſked him concerning the parable.

18 And he ſaith unto them, Are ye ſo without underſtanding alſo? Do ye not perceive, that whatſoever thing from without entereth into the man, it cannot defile him;

19 Becauſe it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he ſaid, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetouſneſs, wickedneſs, deceit, laſciviouſneſs, an evil eye, blaſphemy, pride, fooliſhneſs:

23 All theſe evil things come from within, and defile the man.

24 And from thence he aroſe, and went into the borders of Tyre and Sidon, and entered into an houſe, and would have no man know *it:* but he could not be hid.

25 For a certain woman, whoſe young

Ver. 1. Matth. xv. 1.—V. 2. Or, *common.*—V. 3. Or, *diligently:* in the original, *with the fiſt:* Theophylact, *up to the elbow.*—V. 4. Sextarius is about a pint and an half. Or, *beds.*—V. 5. Matth. xv. 2.—V. 6. Iſai. xxix. 13. Matth. xv. 8.—V. 9. Or, *fruſtrate.* V. 10. Exod. xx. 12. Deut. v. 16. Exod. xxi. 17. Lev. xx. 9. Prov. xx. 20.—V. 11. Matth. xv. 5. xxiii. 18.—V. 14. Matth. xv. 10.—V. 16. Matth. xi. 15.—V. 17. Matth. xv. 15.—V. 21. Gen. vi. 5. viii. 21. Matth. xv. 19.—V. 22. Gr. *covetouſneſſes, wickedneſſes.*—V. 24. Matth. xv. 21.

Chap. VII. *Ver.* 3. *Except they waſh their hands oft*] *Up to the wriſt.* Wat. Ἐὰν μὴ πυγμῇ νίψωνται. Theophylact tranſlates it, *up to their elbows*; affirming that πυγμῇ denotes the *whole of the arm*, from the bending to the ends of the fingers: But this ſenſe of the word is altogether unuſual; for πυγμῇ properly is, "the hand, with the fingers contracted into the palm, and made round,—*the fiſt.*" Theophylact's tranſlation, however, exhibits the Evangeliſt's meaning; for the Jews, when they waſhed, held up their hands, and contracting their fingers, received the water that was poured on them by their ſervants, (who had it for a part of their office, 2 Kings iii. 11.) till it ran down their arms, which they waſhed up to their elbows. To *waſh with the fiſt*, therefore, is to waſh with great care. See Mintert on the word ΠΥΓΜΗ, and Lightfoot's Horæ Hebraicæ.

Ver. 7. *Teaching for doctrines*, &c.] *Teaching doctrines which are human injunctions.* The words ſeem to allude to Iſai. xxix. 13. where, though the preſent Hebrew copies read the text agreeably to our tranſlation of the place, *Their fear towards me is taught by the precepts of men*, Grotius has ſhewn, how ſmall a variation in the original might juſtify the LXX in that verſion of theirs, which the Evangeliſt here follows. Διδασκαλία, in general, ſignifies any leſſon; and the purpoſe to which our Lord here applies it, plainly ſhews that it muſt refer to ritual injunctions. See Doddridge, and Bp. Hopkins's works, p. 150.

Ver. 8. *Ye hold*] Κρατεῖτε; *ye retain—ye adhere to.* See Heylin.

Ver. 9. *Full well ye reject*] *Full well ye make of no effect.* Wat. and MS. Καλῶς, rendered *full well*, might be rendered *fairly, intirely.* Dr. Heylin renders the clauſe, *Ye do mighty well indeed, to reject*, &c. The words *your own*, at the end of the verſe, are emphatical, diſtinguiſhing the commandments of men, the corrupt traditions of the Phariſees, from the commandments of God, which may be alſo called *traditions.* See 1 Cor. xi. 2. 2 Theſſ. ii. 15. Macknight, and Mangey.

Ver. 11. *It is Corban*] "*You aſſert, that any one may ſay to his father or mother,—Let that be Corban;—that is to ſay*, let it be reckoned as a devoted thing, or be conſidered as *a gift*, dedicated to the altar,—*by which thou mighteſt* otherwiſe *receive advantage from me*; *and he ſhall* then be free from the command, and *not* be under any obligation to *honour* and relieve *his father or his mother.*" Κορβᾶν is an Hebrew word, of which the Evangeliſt here gives you the meaning. See Doddridge, and the note on Matth. xv. 3—6. xxvii. 6—8.

Ver. 14. *Hearken unto me*, &c.] That is, "Let every one of you hearken to what I ſay, and attentively conſider it, that ye may underſtand." See ver. 16.

Ver. 22. *Thefts*, &c.] *Thefts, avarice, malice, fraud, laſciviouſneſs, envy, ſlander, pride, vanity:* ver. 23. *All theſe vices*, &c. Wat. Ἀφροσύνη, which we render *fooliſhneſs*, and Dr. Waterland *vanity*, ſtands directly oppoſed to Σωφροσύνη, or *ſobriety of thought* and *diſcourſe*; and therefore particularly ſignifies the wild ſallies of the imagination, and extravagant paſſions and appetites; and conſequently muſt include a great many immoralities, not touched on in the preceding enumeration.

daughter had an unclean ſpirit, heard of him, and came and fell at his feet:

26 (The woman was a Greek, a Syrophenician by nation;) and ſhe beſought him that he would caſt forth the devil out of her daughter.

27 But Jeſus ſaid unto her, Let the children firſt be filled: for it is not meet to take the children's bread, and to caſt *it* unto the dogs.

28 And ſhe anſwered and ſaid unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he ſaid unto her, For this ſaying, go thy way; the devil is gone out of thy daughter.

30 And when ſhe was come to her houſe, ſhe found the devil gone out, and her daughter laid upon the bed.

31 And again, departing from the coaſts of Tyre and Sidon, he came unto the ſea of Galilee, through the midſt of the coaſts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his ſpeech; and they beſeech him to put his hand upon him.

33 And he took him aſide from the multitude, and put his fingers into his ears; and he ſpit, and touched his tongue;

34 And looking up to heaven, he ſighed, and ſaith unto him, Ephphatha; that is, Be opened.

35 And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain.

36 And he charged them that they ſhould tell no man: but the more he charged them, ſo much the more a great deal they publiſhed *it*;

37 And were beyond meaſure aſtoniſhed, ſaying, He hath done all things well: he

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Ver. 26. Or, *Gentile.*—V. 31. Matth. xv. 29.—V. 32. Matth. ix. 32.—V. 33. Ch. viii. 23. John ix. 6.—V. 34. John xi. 41. xvii. 1. John xi. 33, 38.—V. 36. Ch. v. 43.

Ver. 27. *And to caſt it unto the dogs*] Bp. Hall obſerves upon this circumſtance of the preſent ſtory,—"The time was, that the Jews were *children*, and the Gentiles *dogs*; but now the caſe is happily altered: The Jews are the *dogs*;—ſo their dear and divine countryman calls the *conciſion*; we Gentiles are the *children*. What certainty is there in an external profeſſion, that gives us only to ſee, not to be? at leaſt the being that it gives, is doubtful and temporary. We may be *children* to-day, and *dogs* to-morrow. The true aſſurance of our condition, is in the covenant of God on his part, in faith and obedience on ours. How they of *children* became *dogs*, it is not hard to ſay. Their preſumption, their unbelief, transformed them; and to perfect their brutiſhneſs, they ſet their fangs upon the Lord of life. See Pſ. xxii. 16. How we of *dogs* became *children*, I know no reaſon, but the depth of the riches and goodneſs of God. That which at the firſt ſingled them out from the nations of the world, hath at laſt ſingled us out from the world and them. *It is not in him that willeth, nor in him that runneth, but in God that ſheweth mercy.* How ſhould we bleſs the goodneſs of God, that of *dogs* we are made *children!* How ſhould we fear his juſtice, ſince they of children are made dogs! Let us not be high-minded, but tremble: If they were cut off who crucified the Lord in his humbled eſtate, what may not thoſe expect, who crucify him daily in his glory." See the Reflections on Matth. xv.

Ver. 32, 33. *And had an impediment in his ſpeech*] Μογιλαλον. He was not abſolutely *dumb*, but ſtammered to ſuch a degree, that few underſtood his ſpeech, ver. 35. However, the circumſtance of his being able to ſpeak in any manner, ſhews that his deafneſs was not natural, but accidental. He had heard formerly, and had learned to ſpeak; but was now deprived of hearing, perhaps, through ſome fault of his own, which might be the reaſon that Jeſus *ſighed* for grief when he cured him. The friends of this man brought him to Jeſus, and interceded for him, becauſe he was not able to intercede for himſelf: his deſire, however, of a cure, may have prompted him to do his utmoſt in ſpeaking, whereby all preſent were made ſenſible of the greatneſs of the infirmity under which he laboured. Our Lord's exuberant goodneſs eaſily led him to give this perſon the relief that his friends begged for him; yet he would not do it publickly, leſt the admiration of the ſpectators ſhould have been raiſed ſo high, as to produce bad effects; for the whole country was now following him, in expectation that he would ſoon ſet up his kingdom: or, as Gadara, where his miracle upon the demoniacs had been ſo ill received, was part of this region, (ſee Luke viii. 26.) he might ſhun performing the miracle publickly, becauſe it would have no effect upon ſo ſtupid a people. Whatever was the reaſon, he took the man with his relations aſide from the crowd; and becauſe the deaf are ſuppoſed to have their ears ſhut, and the dumb their tongues ſo tied or faſtened to the under part of their mouth, as not to be able to move it, (ſee ver. 35.) he put his fingers into the man's ears, and then touched or moiſtened his tongue with his ſpittle, to make him underſtand, that he intended to open his ears, and looſen his tongue. This, perhaps, was the only reaſon for theſe ſymbolical actions. Spiritual writers have given different interpretations of them: The reader will find ſome in my 8th diſcourſe on this miracle. "If any one ſhould aſk, ſays Dr. Doddridge, why our Lord uſed theſe actions, when a word alone would have been ſufficient, and when ſuch *means*, if they may be called *means*, could in themſelves do nothing at all to anſwer the end? I frankly confeſs *I cannot tell*;—nor am I at all concerned to *know*; yet I am ready to imagine it might be intended to intimate, in a very lively manner, that we are not to pretend to enter into the *reaſons* of all his actions; and that where we are ſure that any obſervance whatever is applied by him, we are humbly to ſubmit to it, though we cannot ſee why it was preferred to others, which our imagination might ſuggeſt. Had *Chriſt's patients*, like *Naaman*, (2 Kings v. 11, 12.) been too nice in their *exceptions* on theſe occaſions, I fear they would have loſt *their cure*: and the indulgence of a curious or a petulant mind would have been but a poor equivalent for ſuch a loſs."

Ver. 34. *And looking up to heaven*] Our Lord did this, that the deaf man, whom he could not inſtruct by language, might conſider from whence all benefits proceed. After this, *he ſighed.* Perhaps the circumſtances mentioned in the former note, or ſome others unknown to us, made this man a peculiar object of pity: or by this example of bodily deafneſs and dumbneſs, our Lord might be led to reflect on the ſpiritual deafneſs and dumbneſs of men; but whatever was the cauſe, Chriſt's ſighing on this occaſion evidently diſplayed the tender love he bore to mankind: for certainly it could be nothing leſs which moved him to condole our miſeries, whether general or particular, in ſo affectionate a manner. See more inſtances of his compaſſion, Luke xix. 41. John xi. 33. After this he ſaid, *Ephphatha*, "Be opened:" which Grotius applies by obſerving, that the internal impediments of the mind are removed by the Spirit of Chriſt, as thoſe bodily impediments were by the word of his power. *He opens the heart*, as he did Lydia's, and thereby opens the ear to receive the word of God, and opens the mouth in prayer and praiſe. See Critic. Sacra in Loc.

Ver. 36. *And he charged them*, &c.] See on Matth. viii. 4. Dr. Stanhope, in the 3d vol. of his Comment on the Epiſtles and Goſpels, p. 397. aſſigns the following reaſons for our Saviour's forbidding the publication of his miracles. 1. To decline, as much as was poſſible, the envy and oppoſition of the Phariſees. 2. To ſecure his life from their malice, till the appointed time. 3. To prevent any ſedition or tumults among the people. And, 4. To ſet us an example of humility, and of doing good for good's ſake; which forbids oſtentation, and ſeeking the eſteem and admiration of men; becauſe this were, in effect, to make new maſters to ourſelves, and by a baſe degeneracy of ſpirit, to become ſlaves to our fellow-creatures; and becauſe the true way to ſecure the honour and eſteem of men, is to decline it, when we beſt deſerve it.

Ver. 37. *He hath done all things well*] Καλῶς,—in a moſt amiable and graceful manner. They were ſtruck with his ſympathetic tenderneſs for the afflicted, and admired his modeſty in concealing the cure, and hiding it under the veil of ſecond cauſes. Happy would it be, if all his followers, and eſpecially his miniſters, would learn of him, who was thus meek and lowly; neither acting as in their own ſtrength, when they attempt a ſpiritual cure, nor proclaiming their own praiſe, when they have effected it. Then would they likewiſe *do all things well*; and there would be that beauty in the manner, which no wiſe man would intirely neglect, even in thoſe actions which are in themſelves moſt excellent and great. It is a high commendation of a miniſter to ſay, that he has done all things well; that is, both with exterior gravity, modeſty, and decency, and with interior application, piety and religion. It is the way to make the deaf hearken to the truth, and to draw from ſinners the acknowledgment and confeſſion of their miſeries. See ſermons on the miracles, vol. i. p. 362.

maketh both the deaf to hear, and the dumb to ſpeak.

CHAP. VIII.

Chriſt feedeth the people miraculouſly: refuſeth to give a ſign to the Phariſees: admoniſheth his diſciples to beware of the leaven of the Phariſees, and of the leaven of Herod: giveth a blind man his ſight: acknowledgeth that he is the Chriſt, who ſhould ſuffer, and riſe again; and exhorteth to patience in perſecution for the profeſſion of the goſpel.

IN thoſe days the multitude being very great, and having nothing to eat, Jeſus called his diſciples unto him, and ſaith unto them,

2 I have compaſſion on the multitude, becauſe they have now been with me three days, and have nothing to eat:

3 And if I ſend them away faſting to their

Ver. 1 Matth. xv. 32.

REFLECTIONS ON THE CURE OF THE DEAF AND DUMB MAN.

Our Saviour's entrance into the coaſts of Tyre and Sidon was not without a miracle, neither was his departure; as the ſun neither riſes nor ſets without light. In his entrance he delivers the daughter of the faithful *Syrophenician*; in his egreſs he cures the deaf and dumb. He can no more want work, than that work can want ſucceſs. Whether the patient were naturally deaf and perfectly dumb, or imperfectly dumb and accidentally deaf, I labour not; ſure I am he was ſo deaf that he could not hear of Chriſt; ſo dumb, that he could not ſpeak for himſelf. Good neighbours ſupply his ears, his tongue; they *bring him to Chriſt.* Behold a miracle, led in by charity, acted by power, led out by modeſty.

It was a true office of love to ſpeak thus in the cauſe of the dumb; to lend ſenſes to him who wanted. This ſpiritual ſervice we owe to each other. Every ſoul is become deaf and dumb by increaſing corruptions and actual ſins. Some ears the infinite mercy of God hath bored; ſome tongues he hath untied by the power of regeneration; Theſe are wanting to their holy faculties, if they do not improve themſelves in bringing the deaf and dumb to Chriſt.

They do not only lend their hand to this man, but their tongue alſo; and ſay that for him, which he could not but wiſh to ſay for himſelf. Every man hath a tongue ready to ſpeak for himſelf; happy is he that keeps a tongue for other men. We are charged not with ſupplications only, but with interceſſions. Herein is both the largeſt improvement of our love, and the moſt effectual: No diſtance can hinder the fruit of our devotion:—What was their ſuit to Chriſt, (ver. 32.) but that he would put his hand upon the patient? Not that they would preſcribe the means, or imply the neceſſity of the touch, but becauſe they ſaw this was the ordinary courſe both of Chriſt and his diſciples, to heal by touching. Our prayers muſt be directed to the uſual proceedings of God; his actions muſt be the rule of our prayers; our prayers may not preſcribe his actions.

That gracious Saviour, who is wont to exceed our deſires, doth more than they ſue for; not only doth he touch the party, but takes him by the hand, and leads him from the multitude. He that would be healed of his *ſpiritual* infirmities, muſt be ſequeſtered from the throng of the world. There is a good uſe in ſolitarineſs, at proper ſeaſons; and that ſoul can never enjoy God, that is not ſometimes retired.

Perhaps this retirement was for an example to us of a careful avoidance of vain-glory in our actions; whence alſo it is, that our Saviour gives an after-charge of ſecrecy. He that could ſay, *he that doeth evil hateth the light*, now eſcheweth the light, even in good. To ſeek our own glory, is not glory. Here was alſo a due regard paid to opportunity by our Lord in his conduct: The envy of the Scribes and Phariſees might oppoſe his divine miniſtry; their exaſperation is wiſely declined by this retiring. He, in whoſe hands time is, knows how to make the beſt choice of ſeaſons. Wiſdom hath no better improvement than in diſtinguiſhing times, and diſcreetly marſhalling the circumſtances of our actions; which, whoſoever neglects, ſhall be ſure to ſhame his work, and mar his hopes.

Is there a ſpiritual patient to be cured? Take him aſide. To undertake him before the face of the multitude, is not to heal, but to wound him. Reproof and good counſel muſt be, like our alms, *in ſecret*; as, in ſome caſes, confeſſion, ſo our reprehenſion, muſt be auricular;—it being the beſt remedy, that is leaſt ſeen and moſt felt.

What means this variety of ceremony? O Saviour! thy word alone, thy nod alone, thy wiſh alone, yea, the leaſt act of thy will, might have wrought this cure. Why wouldeſt thou employ ſo much of thyſelf in this work? Was it to ſhew thy liberty, in not always equally exerciſing the power of thy deity; in that one while only thy command ſhall raiſe the dead, and eject devils; another while, thou wouldeſt accommodate thyſelf to the mean and homely faſhions of natural agents, and, condeſcending to our ſenſes and cuſtoms, take thoſe ways which may carry ſome more near reſpect to the cure intended? Or was it to teach us, how well thou likeſt that there ſhould be a ceremonious carriage of thy ſolemn actions, which thou pleaſeſt to produce cloathed with ſuch circumſtantial forms?

It did not content thee to put one finger into one ear: both ears equally need a cure; thou wouldeſt eſtabliſh the means of cure to both: The Spirit of God is the finger of God; then doſt thou, O Saviour, put thy finger in our ear, when thy Spirit enables us to hear effectually. Hence the great philoſophers of the ancient world, the learned rabbies of the ſynagogue, the great doctors of a falſe faith, are deaf to ſpiritual things. It is that finger of thy Spirit, O bleſſed Jeſus, which can open our ears, and make through them a paſſage into our hearts: Let that finger of thine be put into our ears, ſo ſhall our deafneſs be removed, and we ſhall hear, not the loud thunders of the law, but the gentle whiſperings of thy gracious motions to our ſouls.

Our Saviour was not content to open the ears only, but to untie the tongue: With the ear we hear, with the mouth we confeſs. There are thoſe whoſe ears are open, but their mouths are ſtill ſhut to God; they underſtand, but do not utter the wonderful things of God. There is but half a cure wrought upon theſe men; their ear is but open to hear their own judgement, except their mouth be open to confeſs their Maker and Redeemer. O God, do thou ſo moiſten my tongue with thy graces, that it may run ſmoothly (as the pen of a ready writer) to the praiſe of thy name.

Whilſt the finger of our Saviour was on the tongue, and in the ear of the patient, his eye was in heaven. Never man had ſo much cauſe to look up to heaven as he; there was his home, there was his throne: He only was from heaven, heavenly: What doth thine eye, O Saviour, in this, but teach ours where to be fixed? Every good and every perfect gift come down from above; O let not then our eyes or hearts grovel upon this earth; but let us faſten them above the hills, whence cometh our ſalvation. Thence let us acknowledge all the good we receive; thence expect all the good we want.

But why did the Saviour *ſigh?* Surely it was not for *need.* How could he chooſe but be heard of his Father, who was one with the Father? Not for any fear or diſtruſt;—but partly for *compaſſion*, partly for *example.* For *compaſſion* of thoſe manifold infirmities, into which ſin had plunged mankind;—a pitiable inſtance whereof was here preſented to him: for *example*, to fetch ſighs from us for the miſeries of others; ſighs of ſorrow for them, ſighs of deſire for their redreſs. This is not the firſt time that our Saviour ſpent ſighs, yea tears upon human diſtreſſes. We are not bone of his bone, and fleſh of his fleſh, if we ſo feel not the ſmart of our brethren, that the fire of our paſſion break forth into the ſmoak of ſighs. *Who is weak, and I am not weak? Who is offended, and I burn not?*

Chriſt was not ſilent whilſt he cured the dumb; his *ephphatha* gave life to all his other actions. His ſighing, his ſpitting, his looking up to heaven, were the acts of a man; this command was the act of God. In his mouth the word cannot be ſevered from its ſucceſs. No ſooner are the Saviour's lips opened in his *ephphatha*, than the mouth of the dumb and the ears of the deaf are opened at once. Behold here united celerity and perfection. Natural agents work leiſurely, by degrees; Omnipotence knows no rules; the man hears now more freely than if he had never been deaf, and ſpeaks more plainly than if he had never been tongue-tied.

And can we blame him, if he beſtowed the firſt-fruits of his ſpeech upon the power that reſtored it? Or can we expect other than that our Saviour ſhould ſay, "thy tongue is free, uſe it to the praiſe of him who made it ſo; thy ears are open, hear him who bids thee proclaim thy cure upon the houſe-top?"—But now, behold, on the contrary, He that opens this man's mouth by his powerful word, by the ſame word ſhuts it again! Charging ſilence by the ſame breath wherewith he gave ſpeech;—*tell no man!* O Saviour! thou knoweſt the grounds for thine own commands. It is not for us to inquire, but to obey. We may not honour thee with a forbidden celebration; good meanings have often proved injurious.

Thoſe men whoſe charity employed their tongues to ſpeak for the dumb man, do now employ thoſe tongues to ſpeak of his cure, when they ſhould have been dumb. This charge, they imagine, proceeds from an humble modeſty in Chriſt, which reſpect to his honour bids them violate. I know not how, we itch after thoſe forbidden acts, which, if left to our liberty, we willingly neglect. This prohibition increaſeth the rumour; every tongue is buſied about this one. What can we make of this, but a well-meant diſobedience?

O God, I ſhould more gladly publiſh thy name at thy command. I know thou canſt not bid me to diſhonour thee: But if thou ſhouldeſt bid me to hide the profeſſion of thy name and wondrous works, I ſhould fulfil thy words, and not examine thine intentions. Thou knoweſt how to win more honour by our ſilence, than by our promulgation. A forbidden good differs little from evil. What makes our actions to be ſin, but thy prohibitions? Our judgement avails nothing; if thou forbid us that which we think good, it becomes as much a fault toward thee, as that which is originally evil: *Take thou the charge of thy glory; give me grace to take charge of thy precepts.*

own houſes, they will faint by the way: for divers of them came from far.

4 And his diſciples anſwered him, From whence can a man ſatisfy theſe men with bread here in the wilderneſs?

5 And he aſked them, How many loaves have ye? And they ſaid, Seven.

6 And he commanded the people to ſit down on the ground: and he took the ſeven loaves, and gave thanks, and brake, and gave to his diſciples, to ſet before *them*; and they did ſet *them* before the people.

7 And they had a few ſmall fiſhes: and he bleſſed, and commanded to ſet them alſo before *them*.

8 So they did eat, and were filled: and they took up of the broken meat that was left, ſeven baſkets.

9 And they that had eaten were about four thouſand: and he ſent them away.

10 And ſtraightway he entered into a ſhip with his diſciples, and came into the parts of Dalmanutha.

11 And the Phariſees came forth, and began to queſtion with him, ſeeking of him a ſign from heaven, tempting him.

12 And he ſighed deeply in his ſpirit, and ſaith, Why doth this generation ſeek after a ſign? verily I ſay unto you, There ſhall no ſign be given to this generation.

13 And he left them, and entering into the ſhip again, departed to the other ſide.

14 Now *the diſciples* had forgotten to take bread, neither had they in the ſhip with them more than one loaf.

15 And he charged them, ſaying, Take heed, beware of the leaven of the Phariſees, and *of* the leaven of Herod.

16 And they reaſoned among themſelves, ſaying, *It is* becauſe we have no bread.

17 And when Jeſus knew *it*, he ſaith unto them, Why reaſon ye, becauſe ye have no bread? perceive ye not yet, neither underſtand? have ye your heart yet hardened?

18 Having eyes, ſee ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thouſand, how many baſkets full of fragments took ye up? They ſay unto him, Twelve.

20 And when the ſeven among four thouſand, how many baſkets full of fragments took ye up? and they ſaid, Seven

21 And he ſaid unto them, How is it that ye do not underſtand?

22 And he cometh to Bethſaida; and they bring a blind man unto him, and beſought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had ſpit on his eyes, and put his hands upon him, he aſked him if he ſaw aught.

24 And he looked up, and ſaid, I ſee men as trees, walking.

25 After that, he put *his* hands again upon his eyes, and made him look up: and he was reſtored, and ſaw every man clearly.

26 And he ſent him away to his houſe, ſaying, Neither go into the town, nor tell *it* to any in the town.

27 And Jeſus went out, and his diſci-

Ver. 5. Matth. xv. 34.—V. 7. Matth. xiv. 19.—V. 10. Matth. xv. 39.—V. 11. Matth. xii. 38. xvi. 1. John vi. 30.—V. 14. Matth. xvi. 5.—V. 15. Matth. xvi. 6. Luke xii. 1.—V. 16. Matth. xvi. 7.—V. 17. Ch. vi. 52.—V. 19. Matth. xiv. 20. Ch. vi. 43. John vi. 13.—V. 20. Matth. xv. 37. Ver. 8.—V. 23. Ch. vii. 33.—V. 26. Matth. viii. 4. Ch. v. 43.—V. 27. Matth. xvi. 13. Luke ix. 18.

Chap. VIII. *Ver.* 11. *Began to queſtion with him*] Συζητεῖν, *to diſpute.* Heylin. This may refer to the ancient method of diſputation, which was carried on by queſtion and anſwer. Dr. Doddridge renders it, *began to examine him.*

Ver. 12. *There ſhall no ſign be given*] Εἰ δοθήσεται. *I am not alive, if a ſign,* &c. That this is an elliptical form of an oath, is evident from Heb. iii. 11. In ordinary caſes it may be ſupplied out of the ancient forms of ſwearing, thus: *God do ſo to me, and more alſo, if a ſign ſhall be given.* But in the mouth of God ſuch an oath muſt be ſupplied thus: *Let me not be true, if they ſhall enter into my reſt,—if a ſign ſhall be given,* &c. Or, as in Ezek. xiv. 16. *I live not, if ſons or daughters be delivered.* See the LXX, and Bos's Ellipſes. Some MSS. and verſions read, ου δοθήσεται, *ſhall not be given.* See Wetſtein.

Ver. 15. *And the leaven of Herod*] See the note on Matth. xxii. 16. It ſeems evident from hence, that the Herodians were of the ſect of the Sadducees; for what St. Mark calls the *leaven of Herod*, St. Matthew, in the parallel paſſage, calls the *leaven of the Sadducees. Herodian*, therefore, was but another name for ſuch ſort of Sadducees as maintained the expediency of ſubmitting to the innovations introduced by Herod and the Romans; for it may eaſily be thought, that thoſe who favoured Herod and the powers who ſupported him, were generally of this ſect. At the ſame time all the Sadducees were not Herodians, ſome of them ſhewing little of that complaiſance to the reigning powers, for which their brethren were ſo remarkable: and this accounts ſufficiently for the diſtinction between the Herodians and Sadducees, found Matth. xxii. 16, &c.

Ver. 17. *Heart yet hardened*] *Heart yet ſlow of underſtanding.* MS. *Still inſenſible.* Heylin.

Ver. 18. *And do ye not remember*] Continue this on with what follows, and it ſeems to connect more properly. *Do ye not remember when I broke the five loaves, how many baſkets,* &c? as in Matth. xvi. 9. See Bowyer's *conjectures* on Mark.

Ver. 22—26. *And they bring a blind man,* &c.] Two things are remarkable in this miracle: Firſt, our Lord led the man out of the town, before he would heal him; and when the cure was performed, he forbad him to return thither, or ſo much as to tell it unto any, who lived in the town. The reaſon was, the people had of a long time been ſolicitous to have him acknowledged as the Meſſiah; and every new miracle which they beheld, moved them afreſh to make the attempt. Nor could the inhabitants of Bethſaida complain of being ill uſed, though they were not permitted to be witneſſes of the cure, ſince they had brought this mark of Chriſt's diſpleaſure upon themſelves, by their ingratitude, impenitence, and infidelity. See Matth. xi. 21. And as for the man, he could not think it any hardſhip to be hindered from returning into the city, ſince it was not the place of his abode, ver. 26. Secondly, in giving ſight to this blind man, Jeſus did not, as on other occaſions of the like nature, impart the faculty all at once, but by degrees; for at firſt the man ſaw things but obſcurely; then, by a ſecond impoſition of Chriſt's hands, he had a clear ſight of every object in view. Our Lord's intention in this might be to make it evident, that in his cures he was not confined to one method of operation, but could diſpenſe them in what manner he pleaſed. In the mean time, though the cure was performed by degrees, it was accompliſhed in ſo ſmall a ſpace of time, as to make it evident that it was not produced by any natural efficacy of our Lord's ſpittle or touch, but merely by the exertion of his miraculous power. The blind man's expreſſion, after the firſt impoſition of Chriſt's hands, may eaſily be accounted for, on ſuppoſition that he was not born blind, but had loſt his ſight by ſome accident; for if that was the caſe, he might have retained the idea both of *men* and of *trees*; in which light his words *I ſee men as trees, walking*, expreſs the indiſtinctneſs of his viſion very properly. See Macknight, Doddridge, and ch. vii. 33.

ples, into the towns of Ceſarea Philippi: and by the way he aſked his diſciples, ſaying unto them, Whom do men ſay that I am?

28 And they anſwered, John the Baptiſt: but ſome *ſay*, Elias; and others, One of the prophets.

29 And he ſaith unto them, But whom ſay ye that I am? And Peter anſwereth and ſaith unto him, Thou art the Chriſt.

30 And he charged them that they ſhould tell no man of him.

31 And he began to teach them, that the Son of man muſt ſuffer many things, and be rejected of the elders, and *of* the chief prieſts and ſcribes, and be killed, and after three days riſe again.

32 And he ſpake that ſaying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about, and looked on his diſciples, he rebuked Peter, ſaying, Get thee behind me, Satan: for thou ſavoureſt not the things that be of God, but the things that be of men.

34 And when he had called the people unto him, with his diſciples alſo, he ſaid unto them, Whoſoever will come after me, let him deny himſelf, and take up his croſs, and follow me.

35 For whoſoever will ſave his life, ſhall loſe it; but whoſoever ſhall loſe his life for my ſake and the goſpel's, the ſame ſhall ſave it.

36 For what ſhall it profit a man, if he ſhall gain the whole world, and loſe his own ſoul?

37 Or what ſhall a man give in exchange for his ſoul?

38 Whoſoever therefore ſhall be aſhamed of me, and of my words, in this adulterous and ſinful generation; of him ſhall the Son of man be aſhamed, when he cometh in the glory of his Father, with the holy angels.

Ver. 28. Matth. xiv. 2.—V. 31. Matth. xvi. 21. xvii. 22. Luke ix. 22.—V. 34. Matth. x. 38. xvi. 24. Luke ix. 23. xiv. 27. V. 35. John xii. 25.—V. 38. Matth. x. 33. See Rom. i. 16. 2 Tim. i. 8.

Ver. 27. *Whom do men ſay that I am?*] See on Matth. xvi. 13, &c. It is remarkable that the noble confeſſion of St. Peter, recorded in St. Matthew, is ſuppreſſed here; which is a ſtrong preſumption that either St. Peter dictated this Goſpel, or reviſed it, according to the ancient tradition. See more in the Diſſertation on the Goſpels.

Ver. 32. *And he ſpake that ſaying openly*] *Plainly and freely*, παῤῥησία: Our Lord thought fit to foretel his own ſufferings plainly, to bear down any towering imaginations which might have ſprung up in the Apoſtles minds from the preceding diſcourſes; for their faith was now ſo confirmed, that they could bear the diſcovery, without being in danger of forſaking it. See John x. 24. xi. 14.

Ver. 33. *Get thee behind me, Satan*] Our Lord is not recorded to have given ſo ſharp a reproof to any other of his Apoſtles, on any other occaſion. He ſaw it was needful for the pride of Peter's heart, puffed up with the commendation he had juſt given him. See Matth. xvi. 17. Perhaps the term *Satan* may not only bear the meaning "*Thou* art my enemy, while thou fancieſt thyſelf moſt my friend;" but alſo "Thou art acting the very part of Satan, both by endeavouring to hinder the redemption of mankind, and by giving me the moſt deadly advice which can ever ſpring from the adverſary himſelf of mankind." St. Peter had adviſed our Lord to favour himſelf, ſee on Matth. xvi. 23. From whence we may learn (ſays one) firſt, that whoever ſays to us, in ſuch a caſe, "favour thyſelf," is acting the part of the devil: 2dly. that the proper anſwer to ſuch an adviſer is, *get thee behind me*; 3dly. that otherwiſe he will be *an offence to us*; an occaſion of our ſtumbling, if not falling; 4thly. that this advice always proceeds from the not reliſhing the things of God, but the things of men: Yea, ſo far is this advice, *favour thyſelf*, from being fit for a Chriſtian either to give or take, that if any man will come after Chriſt, his very firſt ſtep is, to *deny*, or renounce himſelf;—in the room of his own will, to ſubſtitute the will of God, as the one principle of action.

Ver. 38. *Whoſoever therefore*, &c.] Jeſus fitly inculcated the neceſſity of ſelf-denial, from the conſideration of a judgement to come; the moſt aweful and important event in the whole compaſs of our duration, and which, the word of God directs us to believe, will be attended with the moſt aweful circumſtances. His intention was, that we ſhould fortify ourſelves with this reflection, that it is eligible to endure a little now, when that little will preſerve us from enduring unſpeakably more hereafter, and lead us to the poſſeſſion of infinite and endleſs joys. Wherefore, if our great Maſter ſhould ever honour any of us ſo far, as to call us forth to ſuffer for him, let us do it bravely, and be true to God, to religion, and our own ſouls; having our eyes always ſteadily fixed on the bright crown, the white robe, the triumphant palm, by which the noble army of martyrs are diſtinguiſhed from the other inhabitants of the celeſtial abode. The firſt verſe of the next chapter ſhould properly be joined to this. See its connection in the note on Matth. xvi. 28.

REFLECTIONS ON CHAP. VIII.

How apt is unbelief to raiſe, and to ſtick at difficulties, as if they were too great for Chriſt to ſurmount, (ver. 4.) and how prone to miſconſtrue his diſpenſations, and to forget the *years of the right hand of the Moſt High!* How unreaſonably doth it reject the plaineſt and propereſt evidence which Chriſt hath given, and want to be gratified in ſome extraordinary way of its own ſuggeſting! ver. 11. But faith, and not fancy, is to be encouraged; and all this unbelief, whether in the total, or only in a particular degree, argues ſuch hardneſs of heart, as calls for lamentation and ſevere reproof. Yet, alas! how great is its remainder in God's own people, during their preſent ſtate of infirmity? ver. 17. How doth an *evil leaven* work in them, and attempt to inſinuate itſelf into them; and what need have they to be warned, and to be continually watchful againſt it; and that with reſpect to corrupt doctrine, as well as practice, becauſe of the bad influence which principles have upon the heart and life! This works and prevails, to the ruin of obſtinate ſinners; for if they perſiſt in infidelity and impenitence, Chriſt will never gratify their curioſity or humour to reclaim them. He will turn away from them in righteous indignation, and leave them to the heavy judgement which they deſerve.

But, on the contrary, how ready is this Lord of love to bear with his people's infirmities; to help, and heal, and ſave thoſe who are ſenſible of their wants, and apply by faith to him for mercy! He ſometimes relieves them in an inſtant, at others in a more gradual way, ver. 23. Sometimes in a public, at others in a more private manner; as may be moſt for His glory, and their good: and all his gracious diſcoveries to them, are at the moſt ſeaſonable times, when they are fitteſt to receive them, and moſt likely not to abuſe them. But, if Satan gets an advantage, and they, through his influence, and the carnal workings of their own hearts, make a wrong uſe of them, Chriſt will ſhow his diſpleaſure, and ſharply rebuke them, how much ſoever he loves them: ver. 33.

The *hand* of our bleſſed Saviour, ver. 23. may be conſidered as an emblem of his healing grace, and of the conduct of his miniſters. He here uſes it to three purpoſes. 1. That he may be a guide to the blind man, whilſt he continues blind. 2. That he may apply the remedy to him. 3. That he may give him impoſition of hands, ver. 25. A man may imitate Chriſt herein, 1. By treating the perſon ſpiritually blind with a charitable mildneſs before his cure. 2. By applying to him the remedy of evangelical truths with all diſcretion. 3. By praying and doing good offices for him.

Retirement, of ſome ſort or other, is abſolutely neceſſary after converſion, ver. 26. When a man has once received the knowledge of the truth, he muſt long meditate upon it in private, feed on it in ſilence, and let it take deep root in his heart before he ſpeaks of it. There is an eagerneſs to impart it to others, which does not proceed from God, and may be prejudicial to beginners.

How low were the diſciples notions about the nature of Chriſt's kingdom! and how ſlow of underſtanding, believing, and conſenting to the plaineſt notices which he gave them of his ſufferings and death! ver. 32. But we muſt receive an humbled, as well as an exalted Saviour. If we would have him for our own, we muſt be ready to ſuffer with him; and not be aſhamed to own him, by a profeſſed ſubjection to him, however we may be reproached for it, as ever we hope to be glorified with him, and to be owned by him, when he ſhall come in the illuſtrious pomp and grandeur of the laſt day. What are all the ſufferings and ſhame of this preſent ſtate, compared with the glory that ſhall be then revealed? What is all the gain which we can make in this life, compared to the eternal loſs of our ſouls? Fatal and dreadful experience this, when, after having enjoyed pleaſures, riches, or empire a few years, men find, by loſing all in a moment, that all is nothing, and that whatever they poſſeſſed here, is altogether unprofitable for the other life!

How tremendous and alarming is our Lord's threatening, ver. 38!

CHAP. IX.

Jeſus is transfigured: he inſtructeth his diſciples concerning the coming of Elias: caſteth forth a dumb and deaf ſpirit: foretelleth his death and reſurrection: exhorteth his diſciples to humility: bidding them not to prohibit ſuch as be not againſt them, nor to give offence to any of the faithful.

AND he ſaid unto them, Verily I ſay unto you, that there be ſome of them that ſtand here, which ſhall not taſte of death, till they have ſeen the kingdom of God come with power.

2 And after ſix days, Jeſus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themſelves: and he was transfigured before them.

3 And his raiment became ſhining, exceeding white as ſnow; ſo as no fuller on earth can whiten them.

4 And there appeared unto them Elias with Moſes: and they were talking with Jeſus.

5 And Peter anſwered and ſaid to Jeſus, Maſter, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moſes, and one for Elias.

6 For he wiſt not what to ſay; for they were ſore afraid.

7 And there was a cloud that overſhadowed them: and a voice came out of the cloud, ſaying, This is my beloved Son: hear him.

8 And ſuddenly, when they had looked round about, they ſaw no man any more, ſave Jeſus only with themſelves.

9 And as they came down from the mountain, he charged them that they ſhould tell no *man* what things they had ſeen, till the Son of man were riſen from the dead.

10 And they kept that ſaying with themſelves, queſtioning one with another what the riſing from the dead ſhould mean.

11 And they aſked him, ſaying, Why ſay the ſcribes that Elias muſt firſt come?

12 And he anſwered and told them, Elias verily cometh firſt, and reſtoreth all things; and how it is written of the Son of man, that he muſt ſuffer many things, and be ſet at nought.

13 But I ſay unto you, That Elias is indeed come, and they have done unto him whatſoever they liſted, as it is written of him.

14 And when he came to *his* diſciples, he ſaw a great multitude about them, and the ſcribes queſtioning with them.

15 And ſtraightway all the people, when they beheld him, were greatly amazed, and running to him, ſaluted him.

Ver. 1. Matth. xvi. 28. Luke ix. 27.—V. 2. Matth. xvii. 1. Luke ix. 28.—V. 3. Dan. vii. 9.—V. 11. Mal. iv. 5. Matth. xvii. 10.—V. 12. Pſ. xxii. 6. Iſai. liii. 2, &c. Dan. ix. 26. Phil. ii. 7.—V. 13. Matth. xi. 14. Luke i. 17.—V. 14. Matth. xvii. 14.

We may flatter ourſelves, if we pleaſe, here below, and by trivial reaſons excuſe ourſelves from giving teſtimony to the word of Chriſt, and to himſelf in his ſervants; the day of the Lord will diſperſe all thoſe thin clouds with which we cover ourſelves, and expoſe to open view the baſe intereſts which we ſhall have preferred to thoſe of God and his Goſpel. How much happier will it be to repreſent to ourſelves that aweful day in all its terrors, whenever a regard to an adulterous and ſinful generation would lead us to be aſhamed of Chriſt and of his word! So ſhall we be bold to confeſs and acknowledge that Son of man below, who will reward us fully above for all we ſuffer for his ſake, when he cometh in the glory of his Father, with the holy angels.

Chap. IX. *Ver.* 1. *Come with power*] This was in ſome degree verified in the transfiguration which follows; but ſee the laſt note of the preceding chapter.

Ver. 5. *It is good for us to be here*] *To ſtay here.* Heylin. Who obſerves, "I underſtand it of *ſtaying*, from the propoſal Peter makes of ſetting up tents for their continuance there."

Ver. 6. *He wiſt not*] *He knew not.* Wat. and MS.

Ver. 10. *With themſelves*] *To themſelves.* Wat. and MS. *And they kept the matter ſecret*; *yet they queſtioned*, or *debated*, &c. Heylin. Dr. Doddridge renders it, *And they laid hold on that word*, *diſputing among themſelves*, &c. See Matth. ix. 25. xiv. 3. Mark xii. 12. and Rev. xx. 2. Sir David Dalrymple obſerves, that it ſhould not be here "what *the* riſing of the dead ſhould mean,"—for in thoſe days that tenet was received; but "what *this* reſurrection ſignified;"—what was meant by this riſing of the Son of man from the dead. Being much ſurpriſed at the ſudden departure of Elias, and of their maſter's ordering them to keep this tranſaction a ſecret, the diſciples had no ſooner finiſhed their diſpute about what the riſing from the dead ſhould mean, than addreſſing themſelves to Jeſus, they propoſed this doubt, ver. 11. "Since Elias is ſo ſoon diſmiſſed, and ſince thou haſt ordered us to keep his appearance a ſecret, how come the Scribes to teach on all occaſions that Elias muſt appear before the Meſſiah erects his kingdom?" Suppoſing that Elias was to have an active hand in modelling and ſettling the kingdon, they never doubted that he would have abode a while on earth; and knowing that the Scribes affirmed openly that Elias was to appear, they could ſee no reaſon for concealing the thing. That this is the connection of the diſciples queſtion is plain from Matth. xvii. 9. 10. Jeſus not only acknowledged the neceſſity of Elias's coming before the Meſſiah, according to Malachi's prediction; but he aſſured his diſciples, that he was already come; and deſcribed the treatment that he had already met with from the nation in ſuch a manner, as to make them underſtand that he ſpake of John the Baptiſt, ver. 12, 13. and Matth. xvii. 13. At the ſame time he told them, that though the Baptiſt's miniſtry was excellently calculated for producing all the effects aſcribed to it by the prophets, they needed not be ſurpriſed to find, that it had not had all the ſucceſs which might have been expected from it; and that the Baptiſt had met with much oppoſition and perſecution, ſince both the perſon and preaching of the Meſſiah himſelf was to meet with the ſame treatment. Our Saviour, in the 12th verſe, alludes to Malachi iv. 6. where ſee the note. What is meant by the *reſtoring of all things*, is ſhewn by the angel, Luke i. 16, 17. and that this was the true reſtoration of all things, to be accompliſhed by Elias, is evident from the LXX, who, in tranſlating the original paſſage, make uſe of the word found here in the Evangeliſt, ἀποκατάϛησει καρδίαν, *Reducet Cor.* Nevertheleſs, by the *reſtoration of all things*, the Jews ſeem to have underſtood the revival of the kingdom of David in their nation, to be accompliſhed by the aſſiſtance of Elias. Hence the Apoſtles queſtion to Jeſus before his aſcenſion into heaven, *Lord, wilt thou at this time reſtore*—ἀποκαθιϛάνεις—*the kingdom of Iſrael?* Acts i. 16. Dr. Waterland reads the 12th and 13th verſes:—ver. 12. *It is true, Elias is to come firſt, to rectify all things; and it is written, &c.* Ver. 13.—*Elias is indeed come, as it is written of him; and they have done unto him whatſoever they liſted.* Dr. Heylin renders the 12th verſe, *He anſwered, It is true that Elias muſt firſt come, and ſet all things to right; and that he muſt ſuffer much, and be deſpiſed, as it is alſo written concerning the Son of man.* See Wetſtein.

Ver. 14. *Queſtioning with them*] Συζητοῦντας, "Diſputing, by aſking queſtions in the Socratic way." See the former chapter, ver. 11. The Scribes had taken the opportunity of their maſter's abſence to interrogate and confound the diſciples.

Ver. 15. *Were greatly amazed*] When the people looked on him as he was coming, they were ſtruck into aſtoniſhment at thoſe unuſual rays of majeſty and glory, which yet remained on his countenance. It ſeems, that as Moſes's face ſhone ſeveral hours after he had been with God on the mount, ſo ſomething of the glory of the transfiguration remaining in our Lord's countenance, and on his raiment, might aſtoniſh the multitude, and attract their veneration. See Heylin and Macknight.

16 And he aſked the ſcribes, What queſtion ye with them?

17 And one of the multitude anſwered and ſaid, Maſter, I have brought unto thee my ſon, which hath a dumb ſpirit;

18 And whereſoever he taketh him, he teareth him: and he foameth, and gnaſheth with his teeth, and pineth away: and I ſpake to thy diſciples, that they ſhould caſt him out; and they could not.

19 He anſwered him, and ſaith, O faithleſs generation, how long ſhall I be with you? how long ſhall I ſuffer you? bring him unto me.

20 And they brought him unto him: and when he ſaw him, ſtraightway the ſpirit tare him; and he fell on the ground, and wallowed, foaming.

21 And he aſked his father, How long is it ago ſince this came unto him? And he ſaid, Of a child.

22 And oft-times it hath caſt him into the fire, and into the waters, to deſtroy him: but if thou canſt do any thing, have compaſſion on us, and help us.

23 Jeſus ſaid unto him, If thou canſt believe, all things *are* poſſible to him that believeth.

24 And ſtraightway the father of the child cried out, and ſaid with tears, Lord, I believe; help thou mine unbelief.

25 When Jeſus ſaw that the people came running together, he rebuked the foul ſpirit, ſaying unto him, *Thou* dumb and deaf ſpirit, I charge thee, Come out of him, and enter no more into him.

26 And *the ſpirit* cried, and rent him ſore, and came out of him: and he was as one dead; inſomuch that many ſaid, He is dead.

27 But Jeſus took him by the hand, and lifted him up; and he aroſe.

28 And when he was come into the houſe, his diſciples aſked him privately, Why could not we caſt him out?

29 And he ſaid unto them, This kind can come forth by nothing, but by prayer and faſting.

30 And they departed thence, and paſſed through Galilee; and he would not that any man ſhould know *it*.

31 For he taught his diſciples, and ſaid

Ver. 16. Or, *among yourſelves?*—V. 17. Matth. xvii. 14. Luke ix. 38.—V. 18. Or, *daſheth him.*—V. 20. Ch. i. 26.—V. 23. Luke xvii. 6.—V. 31. Matth. xvii. 22. Luke ix. 44.

Ver. 17—19 *And one of the multitude anſwered, and ſaid*] From the man's narrative before us, in anſwer to what Jeſus ſaid to the Scribes, *What queſtion ye with them?* it appears that the Scribes had been diſputing with the diſciples about the cure of this youth, which they had unſucceſsfully attempted. Perhaps their want of ſucceſs had given the Scribes occaſion to boaſt, that a devil was found, which neither the diſciples nor their maſter were able to caſt out; but the diſciples affirming that this devil, however obſtinate, was not able to withſtand their Maſter, the debate was drawn out to ſome length: and to ſay the truth, as Jeſus had already given many undeniable demonſtrations of his power, the behaviour of the Scribes in this, as in every inſtance, diſcovered the moſt criminal infidelity: wherefore he treated them no worſe than they deſerved, in calling them a *faithleſs and perverſe generation*, altogether intolerable, becauſe they had reſiſted demonſtrations of his power, ſufficient to have convinced the moſt abandoned. *He anſwered him, and ſaith*;—He anſwered the man, by ſaying to the Scribes, *O faithleſs and perverſe generation!* (ſee Luke ix. 41.) *how long ſhall I be with you ere you, be convinced? How long ſhall I ſuffer you?* Muſt I always bear with your infidelity? A reproof much more applicable to the Scribes than to the diſciples, whoſe wrong notions proceeded rather from weakneſs of capacity, than from perverſeneſs of diſpoſition. At the ſame time, that he might give a freſh demonſtration of the greatneſs of his power before them all, and put the folly of the Scribes in particular to ſhame, he ordered the youth to be brought to him. Compare Luke ix. 41. Inſtead of *teareth him*, Dr. Waterland and the MS. read *eth him down.*

Ver. 20—24. *The ſpirit tare him*] *Caſt him into convulſions.* Wat. Doubtleſs Jeſus could eaſily have prevented this attack; but he wiſely permitted it, that the minds of the ſpectators might be impreſſed with a more lively notion of the young man's diſtreſs. It was for the ſame reaſon alſo that he aſked his father how long he had been in that deplorable condition? who informed him, that he had been ſo *even from his childhood.* The afflicted father, greatly diſcouraged by the inability of our Lord's diſciples, and diſpirited by the ſight of his ſon's miſery, and by the remembrance of its long continuance, was afraid this poſſeſſion might ſurpaſs the power even of Jeſus himſelf, as the Scribes averred; and ſo could not help expreſſing his doubts and fears. *If thou canſt do any thing*, &c. wherefore, to make him ſenſible of his miſtake, Jeſus ſaid unto him, ver. 23. in alluſion to the expreſſions of diffidence which he had uttered, *if thou canſt believe*, &c. The father hearing this, cried out with tears, that he believed, and beſought Jeſus to ſupply, by his goodneſs and pity, whatever deficiency he might find in his faith, ver. 24. As Chriſt's miracles were the proof of his miſſion, it may ſeem ſtrange that on this and ſeveral other occaſions, (ſee Matth. ix. 28.) before he would work the deſired miracles, he required the ſubjects of them to believe on him. Perhaps theſe were the reaſons: 1. His enemies frequently deſired to ſee ſigns or miracles, feigning a diſpoſition to believe (Matth. xvi. 1.): But the perſons they brought to be cured, and the ſigns they demanded, being generally ſuch as they hoped would prove ſuperior to his power, their true intention was, that failing in the attempt, he ſhould expoſe himſelf. For Jeſus, therefore, to have wrought miracles in ſuch circumſtances, would have ſerved ſcarce any purpoſe, unleſs it was to gratify the unreaſonable curioſity of his enemies, or rather their malignant diſpoſition; a conduct, which inſtead of convincing, muſt have enraged them, and prompted them to contrive ſome more ſpeedy method of deſtroying him. We know Lazarus's reſurrection had this effect, which is an inconteſtable demonſtration that the obſtinacy of Chriſt's enemies was not to be overcome by any evidence, how clear or ſtrong ſoever; and therefore he wiſely avoided performing miracles before this ſort of perſons, who could not be profited by them. As for inſtance, in his own country, where *he did not many mighty works*, *becauſe of their unbelief*. Matth. xiii. 58. For the ſame reaſon, when any one came to him, begging miraculous cures, whether for himſelf or for others, it was very proper to aſk, if the cure was ſought to gratify a vain curioſity, and with ſecret hopes that Jeſus would fail in the attempt, or from a real perſuaſion that he was able to perform it. Our Lord, it is true, was intimately acquainted with the thoughts and intentions of all men, and ſo had no need to put this queſtion for his own information; but he did it to ſignify, that he would not work miracles merely to gratify the evil diſpoſitions of unreaſonable men. 2. It ſhould be conſidered, that while the ſecular power did not interpoſe its authority to ſupport the credit of our Lord's miracles, the more univerſally the faith of them prevailed in the country where, and at the ſame time when they were wrought, the greater muſt their evidence be to us in after-times. Becauſe ſuch a general perſuaſion demonſtrates, that our Lord's miracles were publickly performed; that many perſons were preſent at them; that the eye-witneſſes entertained no doubt of them; and that they related them to others, who giving their teſtimony, believed them to be real. In this view of the matter, it concerns us not a little to know the opinion which our Lord's countrymen entertained of him, and of his works. We may therefore juſtly ſuppoſe, that one of the reaſons of his aſking thoſe who came to him, if they believed he was able to perform the cures they ſolicited, might be, to make us, who lived in after-times, ſenſible how far the reports of his miracles were ſpread, how firmly they were believed, how great was the number of thoſe who believed them, and how highly he himſelf was reverenced on account of them. This obſervation ſhews the wiſdom and propriety of the expreſſion which our Lord often made uſe of in conferring his miraculous cures; Matth. viii. 13. *As thou haſt believed, ſo be it done unto thee.* Matth. ix. 22. *Thy faith hath made thee whole.* Luke viii. 50. *Believe only, and ſhe ſhall be made whole.* Luke xviii. 42. *Thy faith hath ſaved thee.* For the cures following leave us no room to ſuſpect, that the declarations which they gave of their faith in his miracles were feigned or doubtful. See more on Luke viii. 48.

Ver. 25. *Foul ſpirit*] *Unclean ſpirit.* MS.

Ver. 26. *Rent him ſore*] *Caſt him into great convulſions.* Wat.

Ver. 30. *Paſſed through*] *Travelled about through.* Wat. and MS.

unto them, The Son of man is delivered into the hands of men, and they ſhall kill him; and after that he is killed, he ſhall riſe the third day.

32 But they underſtood not that ſaying, and were afraid to aſk him.

33 And he came to Capernaum: and being in the houſe, he aſked them, What was it that ye diſputed among yourſelves by the way.

34 But they held their peace: for by the way they had diſputed among themſelves, who *ſhould be* the greateſt.

35 And he ſat down, and called the twelve, and ſaith unto them, If any man deſire to be firſt, the ſame ſhall be laſt of all, and ſervant of all.

36 And he took a child, and ſet him in the midſt of them: and when he had taken him in his arms, he ſaid unto them,

37 Whoſoever ſhall receive one of ſuch children in my name, receiveth me: and whoſoever ſhall receive me, receiveth not me, but him that ſent me.

38 And John anſwered him, ſaying, Maſter, we ſaw one caſting out devils in thy name, and he followeth not us; and we forbad him, becauſe he followeth not us.

39 But Jeſus ſaid, Forbid him not: for there is no man which ſhall do a miracle in my name, that can lightly ſpeak evil of me.

40 For he that is not againſt us, is on our part.

41 For whoſoever ſhall give you a cup of water to drink in my name, becauſe ye belong to Chriſt, verily I ſay unto you, He ſhall not loſe his reward.

42 And whoſoever ſhall offend one of *theſe* little ones that believe in me, it is better for him that a mill-ſtone were hanged about his neck, and he were caſt into the ſea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never ſhall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet, to be caſt into hell, into the fire that never ſhall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the

Ver. 33. Matth. xviii. 1. Luke ix. 46.—V. 35. Matth. xx. 26, 27. Ch. x. 43.—V. 36. Ch. x. 16.—V. 37. Matth. x. 40.—V. 38. Luke ix. 49.—V. 39. 1 Cor. xii. 3.—V. 40. Matth. xii. 30.—V. 41. Matth. x. 42.—V. 42. Matth. xviii. 6. Luke xvii. 1.—V. 43. Matth. v. 29. xviii. 8. Or, *cauſe thee to offend:* and ſo ver. 45, 47.—V. 44. Iſai. lxvi. 24. Judith xvi. 17.—V. 47. Or, *cauſe thee to offend.*

Ver. 38. *Maſter, we ſaw one,* &c.] Some commentators have ſuppoſed, that this was one of the Baptiſt's diſciples, who, though he did not follow Chriſt with the reſt, had been taught by his maſter to acknowledge him as the Meſſiah, and entertained ſo great a veneration for him, that he attempted to caſt out devils in his name. Or if the character given of this perſon, *he followeth not with us,* (ſee Luke ix. 49.) and the Apoſtles prohibition, *we forbad him,* are thought inconſiſtent with the above-mentioned opinion, we may ſuppoſe that he was an exorciſt, like the ſeven ſons of *Sceva,* (Acts xix. 13.) who, having ſeen the miracles which the Apoſtles had performed in their Maſter's name, while out on their firſt miſſion, thought there might be ſome great occult virtue in it, and ſo made uſe of it in his exorciſms, as Sceva's ſons did in theirs, but with better ſucceſs; for God might ſee reaſon now to grant that efficacy to ſuch adjurations, which he afterwards denied, when the evidences of the Goſpel were propoſed ſo much more diſtinctly and fully, after the deſcent of the Spirit: Or the devils may have obeyed the commands of perſons, who, without Chriſt's commiſſion, made uſe of his name, out of malice to him, and in hopes of bringing reproach on him through their miſconduct. Nor is Chriſt's anſwer to John, ver. 39. inconſiſtent with theſe ſuppoſitions. See on ver. 40.

Ver. 39. *Lightly*] *Eaſily.* Wat. MS.

Ver. 40. *For he that is not againſt us,* &c.] This is one of thoſe maxims which take different ſenſes, as they are applied to different ſubjects. The circumſtances determine the ſignification. Our Lord had formerly ſaid, Matth. xii. 30. *He that is not with me, is againſt me*; thereby giving his hearers a juſt and neceſſary admonition, that on the whole, the war between him and Satan admitted of no neutrality, and that thoſe who were indifferent would finally be treated by him as his enemies. But here, in another view, he very conſiſtently uſes a different and ſeemingly oppoſite proverb, the counterpart of the former; directing his followers to judge of mens characters in the moſt candid manner, and charitably to hope, that they who did not oppoſe his cauſe, wiſhed well to it; a conduct peculiarly reaſonable, when his cauſe lay under ſo many diſcouragements. Probably many who now concealed their regard to him, were afterwards animated courageouſly to profeſs it, though at the greateſt hazard. See Doddridge and Heylin.

Ver. 42. *Shall offend*] *Shall draw into ſin.* MS.

Ver. 43. *Offend thee*] *Make thee offend.* Wat. and MS.

Ver. 44. *Where their worm dieth not*] Theſe expreſſions ſeem to be borrowed from Iſai. lxvi. 24. *And they ſhall go forth, and look upon the carcaſes of the men that have tranſgreſſed againſt me; for their worm ſhall not die, neither ſhall their fire be quenched; and they ſhall be an abhorring to all fleſh.* In this paſſage the prophet is deſcribing the miſerable end of hardened ſinners, by a ſimilitude taken from the behaviour of conquerors, who, after having gained the battle, and beaten the enemy out of the field, go forth to view the ſlain. Thus at the laſt day, the devil, with all his adherents, being finally and completely vanquiſhed, the ſaints ſhall go forth to view them doomed by the juſt judgement of God to eternal death. And this their puniſhment is repreſented by two metaphors, drawn from the different way of burying the dead, in uſe among the Jews. Bodies of men interred in the earth, are eaten up of worms, which die when their food faileth; and thoſe that are burned, are conſumed in fire, which extinguiſhes itſelf when there is no more fuel added to feed it. But it ſhall not be ſo with the wicked; their worm ſhall not die, and their fire ſhall not be quenched. Theſe metaphors, therefore, as they are uſed by our Lord, and by the prophet Iſaiah, paint the eternal puniſhments of the damned in ſtrong and lively colours. Dr. Doddridge obſerves, that there may indeed be an alluſion here to Iſai. lxvi. 24. but that the expreſſion would have been juſt and proper without it. And it is remarkable that ſome of the ancients expreſſed the ſame thought by ſaying, that "the *marrow of the back bone* did, in a wicked man, turn into a huge and fierce ſerpent;" thereby intimating, by a much finer figure than Ælian, who reports it, underſtood, that their own *thoughts* ſhould be their torment, and they ſhould be unable to diſarm it by thoſe artifices which had prevailed in the preſent life. Dr. Rymer ſuppoſes, that both the *worm* and the *fire* are meant of the body, and refer to the two different ways of funeral among the ancients, *interment* and *burning.* So that our Lord may ſeem here to prevent an objection againſt the permanent miſery of the wicked in hell, ariſing from the frail conſtitution of the body; as if he ſhould have ſaid, "The body will not then be as it is at preſent, but will be incapable of conſumption or diſſolution. In its natural ſtate, the *worms* may devour the whole, and die for want of nouriſhment; the *fire* may conſume it, and be extinguiſhed for want of fuel: But *there* ſhall be *perpetual food* for the *worm* that corrodes it; *perpetual fire* for the *fuel* that torments it." The words in Judith xvi. 17. greatly illuſtrate this interpretation; where it is ſaid, *The Lord Almighty will take vengeance on* the wicked *in the day of judgement, putting fire and worms into their fleſh; and they ſhall feel them, and weep for ever.* The moſt ſuperficial reader muſt be ſenſible that our Lord's repeating ſo frequently his declaration concerning the duration of future puniſhment, (ſee ver. 46, 48.) has in it ſomething very aweful, and implies that mankind ſhould attend to it, as a matter of infinite importance to them. It likewiſe affords a leſſon to all miniſters of the Goſpel, directing them to enforce the principles of religion which they inculcate, by frequently and earneſtly holding forth to the view of their hearers, the terrors of a future judgement.

Ver. 47. *It is better,* &c.] From what hath been ſaid ver. 42.

our

kingdom of God with one eye, than having two eyes to be caſt into hell-fire :

48 Where their worm dieth not, and the fire is not quenched.

49 For every one ſhall be ſalted with fire, and every ſacrifice ſhall be ſalted with ſalt.

50 Salt *is* good : but if the ſalt have loſt his ſaltneſs, wherewith will ye ſeaſon it? Have ſalt in yourſelves, and have peace one with another.

Ver. 48. Lev. ii 13.—V. 49. Matth. v. 13. Luke xiv. 34.—V. 50. Rom. xii. 18. Hebr. xii. 14.

our Saviour infers, that it is better to deny oneſelf the greateſt earthly ſatisfactions, and to part with every thing moſt precious,—repreſented by the figures of an *hand*, a *foot*, an *eye*, than by theſe things to cauſe the weakeſt of his friends to ſtumble, as ſome of the diſciples had lately done. The amputation of our hands and feet, and the plucking out of our eyes, when they cauſe us to offend, import alſo, that we ſhould deny ourſelves ſuch uſe of our members and ſenſes as may lead us into ſin. Thus the hand and the eye are to be turned away from thoſe alluring objects which raiſe in us luſt and ambition; the foot muſt be reſtrained from carrying us into evil company, unlawful diverſions, and forbidden pleaſures; nor can we complain of theſe injunctions as ſevere, ſince by tempting others to ſin, as well as ſinning ourſelves, we are expoſed to the eternal puniſhments of hell. See on Matth. v. 29. It is obſervable, that what is called *the kingdom of God* in this verſe, is called *life* in thoſe preceding; from whence it appears, that this kingdom, and life, are the ſame.

Ver. 49. *For every one ſhall be ſalted*] This difficult text has been interpreted very variouſly: I ſhall lay before the reader only ſuch explanations of it as appear to me moſt reaſonable. I. The proper tranſlation of this paſſage, ſays Mr. Macknight, is, *Every one ſhall be ſalted for the fire*, πᾶς πυρὶ ἁλισθήσεται, namely, by you my apoſtles; for πυρὶ here is the dative, not the ablative; as it is likewiſe 2 Pet. iii. 7. where the ſame conſtruction is found, πυρὶ τηρουμενοι, *reſerved for the fire.*—"Every one ſhall be ſalted for the fire of God's altar;" i. e. ſhall be prepared to be offered a ſacrifice to God, holy and acceptable: For though the propoſition be univerſal, it muſt be limited by the nature of the ſubject, thus, "Every one who is offered a ſacrifice unto God, ſhall be ſalted for the fire, as every ſacrifice is ſalted with ſalt;" nor is it any objection againſt this interpretation, that the word ἁλισθήσεται will thus ſtand conſtrued with different caſes in the ſame ſentence; for both ſacred and profane writers make uſe of ſuch conſtructions; nay, they often affix different ſenſes to the ſame word in one ſentence. See James iv. 8. But the reader will have no doubt of the meaning of the paſſage, when he conſiders that our Lord is not giving a reaſon of the unquenchableneſs of hell-fire, as is commonly ſuppoſed, but a reaſon why his apoſtles and followers ſhould cut off their hands, and pluck out their eyes, if theſe members prove the occaſions of ſin, either to themſelves or others. This I think is plain from the clauſe that follows: *If the ſalt have loſt its ſaltneſs*; if you, who are the ſalt of the earth, and whoſe office it is to ſeaſon others, have loſt your ſaltneſs, i. e. your grace and goodneſs, *wherewith will you ſeaſon it?—Have ſalt in yourſelves*, &c. According to this interpretation, the argument ſtands thus: "That ye, my apoſtles, do mortify yourſelves, is abſolutely neceſſary, not only on account of your future well-being, but for the ſake of mankind, who are to be ſalted by you for the fire;" that is, ſeaſoned with piety and virtue, by means of your doctrine and example, and ſo put in a fit condition for being offered unto God; in oppoſition to the condition of the wicked, who, being an *abhorrence unto all fleſh*, muſt be conſumed by the worm that never dies, and the fire that is not quenched. The neceſſity of men's being thus ſeaſoned with grace, in order to their becoming acceptable ſacrifices unto God, you may learn from its being typically repreſented under the law, by the prieſt's ſalting the ſacrifices for the fire of the altar with ſalt. Having therefore this high honour, of ſalting mankind for the altar of heaven conferred upon you, it is fit that you contain in yourſelves the ſpiritual ſalt of all the graces, and particularly the holy ſalt of love and peace, in order that you may be, as much as poſſible, free from the corruption of ambition and pride, contention, and every evil work." II. Dr. Doddridge, following many learned commentaries, tranſlates and paraphraſes the paſſage thus: "*For* as the fleſh burned on the altar has ſalt rubbed upon it, in conſequence of which it burns ſo much the more fiercely; ſo *every one* of thoſe unhappy creatures, the victims of divine juſtice, *ſhall be*, as it were, *ſalted with fire*; *and* inſtead of being conſumed by it, ſhall, in thoſe wretched abodes, continue immortal in the midſt of their flames. Whereas *every* acceptable *ſacrifice ſhall be ſeaſoned with* another kind of *ſalt*, even that of divine grace; which purifies the ſoul, and preſerves it from corruption." Sinners are repreſented as *victims* of divine juſtice, Iſai. xxxiv. 6. Jer. xii. 3. xlvi. 10, &c. and good men, as in this place, are exhibited as *acceptable ſacrifices*, conſecrated to God. See Rom. xii. 1. xv. 16, &c. The verſion of 1729, which is followed by Dr. Waterland and the MS. tranſlates the verſe, *Such a one ſhall be conſumed by fire*; *but the offering that is ſalted, ſhall be preſerved from corruption:* But it does not any where appear that ἁλισθήσεται, bears the ſenſe of *conſumed*. The learned reader will find in Wolfius a multitude of different interpretations of this text.

Ver. 50. *But if the ſalt have loſt*, &c.] *But if the ſalt is become inſipid.* Wat. See on Matth. v. 13. and on Lev. ii. 13. The ancients looked upon ſalt, as the ſymbol of *friendſhip and peace*, in reference to which Eſchines ſpeaks of the *ſalt of the city*, meaning thereby the public *peace* and *proſperity*; and from hence, ſays Euſtathius, to intimate the peace and friendſhip which ſhould ſubſiſt between all thoſe who partook of the ſame feaſt, ſalt, before all other was ſet before the gueſts; for, continues he, as ſalt things, being compacted in many drops of water, every one in itſelf fluid and unſteady, becomes one ſolid body; ſo they, who from diſtant places, unite in a league of friendſhip, meet together both in place and friendly diſpoſition. See Hammond.

REFLECTIONS ON THE TRANSFIGURATION.

How glorious and delightful muſt have been the view which the apoſtles had of our bleſſed Redeemer, when he was transfigured before them; clothed, as it were, with the divine *Shechinah*, and ſhining with a luſtre like that of the ſun! How pleaſing and how edifying muſt it have been to them, to ſee with him Moſes and Elijah, thoſe two eminent ſaints, who had ſo many ages ago quitted our world, and whoſe names they had often read in the ſacred records with wonder and reverence! And how great an happineſs was it for theſe two illuſtrious prophets, in their glorified fleſh to ſee that glorified Saviour, who before his incarnation had ſpoken to them! To ſpeak to that Man of God, of whom they were glorified, and to become prophets not to men but to God: And what conſolation, what confirmation was it to the diſciples, to behold ſuch examples of their future glory! They ſaw in Moſes and Elijah what they themſelves ſhould be: How could they ever fear to be miſerable, who ſaw ſuch predecents of their enſuing happineſs! How could they fear to die, who ſaw in others the bleſſedneſs of their own change! In this view, how truly may we ſay to death, *Rejoice not mine enemy, though I fall, yet ſhall I riſe*; yea, I ſhall riſe in falling! *We ſhall not all ſleep, we ſhall be changed*, ſaith St. Paul. Elijah was changed, Moſes ſlept: Both appeared, to teach us, that neither our *ſleep* nor *change* can keep us from appearing with Chriſt. When therefore thou, O Chriſtian, ſhalt receive the ſentence of death on mount Nebo; or when the fiery chariot ſhall come, and ſweep thee from this vale of mortality; remember thy glorious and future appearance with thy Saviour, and thou canſt not but be comforted, and chearfully triumph over that laſt enemy.

This transfiguration of our Lord is one of the moſt ſurpriſing occurrences that ever befel him: The four following may be reckoned up as the principal wonders of his life; his incarnation, temptation, transfiguration, and agony. The firſt, worthy of all admiration, that God ſhould become man; the ſecond, that God and man ſhould be tempted, and tranſported by Satan; the third, that man ſhould be glorified upon earth; the laſt, that he who was man and God, ſhould ſweat blood, under the ſenſe of God's wrath for man: and all theſe either had the angels for witneſſes, or the immediate voice of God; that it may be no wonder that the earth marvels at thoſe things, whereat the angels of heaven ſtand amazed.

O Saviour! if thou wert ſuch in Tabor, what art thou in heaven? If this were the glory of thy humanity, what is the preſence of thy godhead? But how glorious the reflection! He *ſhall change our vile bodies, that they may be like his glorified body:* Behold our pattern, and rejoice. Theſe very bodies, that are now like the earth, ſhall once be bright as the ſun; and we, who now ſee clay in one another's faces, ſhall then ſee nothing but heaven in each other's countenances. We who now adorn our periſhing bodies with clothes, ſhall then be *clothed upon* with immortality, out of the wardrobe of heaven. Let us therefore look upon this fleſh, not ſo much with contempt of what it was and is, as with a joyful hope of what it ſhall be; and when our courage is aſſaulted with a change of theſe bodies, from healthful to weak, from living to dead, let us comfort ourſelves with the aſſurance of this change from duſt to incorruption. We are not ſo ſure of death, as of transfiguration.

Well might Peter ſay, *It is good for us to be here!* Well might he be contented to reſign his entertainments and his hopes elſewhere, that they might prolong theſe delightful moments, feaſting their eyes with theſe divine viſions, and their minds with theſe more than human diſcourſes. But if a glimpſe of this heavenly glory did ſo raviſh this worthy diſciple, how ſhall we be affected with the *contemplation*, yea, *fruition* of the divine Preſence! Here was but Tabor, there is heaven; here were but two ſaints, there many millions of ſaints and angels; here was Chriſt transfigured, there he ſits at the right hand of Majeſty; here was a repreſentation, there a gift and poſſeſſion of bleſſedneſs. Oh that we could now forget the world, and fixing our eyes upon this better Tabor, ſay, *It is good to be here!* Alas, how hath our corruption bewitched us, to affect the ſhipwrecks of this world, to doat upon the miſery of this fading life, rather than fly up to that bleſſed contemplation, wherein we ſhall ſee God in himſelf; God in us; ourſelves in Him. There ſhall be no ſorrow, no pain, no complaint, no fear, no death. There, no malice to riſe againſt us, no miſery to afflict us. There, O there *one day is better than a thouſand:* There is reſt from our labours, peace from our enemies, freedom from our ſins. How many clouds of diſcontent darken the ſunſhine of our joy, while we are here below; complaint of evils paſt, ſenſe of preſent, fear of future, have ſhared our lives amongſt them. There we ſhall be always joyful, always ſatisfied with the viſion of that *God, in whoſe preſence there is fulneſs of joy.* Shall we ſee that heathen Cleombrotus abandoning his life, and caſting

CHAP. X.

Chriſt diſputeth with the Phariſees touching divorcement: bleſſeth the children that are brought unto him: reſolveth a rich man how he may inherit life everlaſting: telleth his diſciples of the danger of riches: promiſeth rewards to them that forſake any thing for the goſpel: foretelleth his death and reſurrection: biddeth the two ambitious ſuitors to think rather of ſuffering with him: and reſtoreth to Bartimeus his ſight.

AND he aroſe from thence, and cometh into the coaſts of Judea, by the farther ſide of Jordan: and the people reſort unto him again; and, as he was wont, he taught them again.

2 And the Phariſees came to him, and aſked him, Is it lawful for a man to put away his wife? tempting him.

3 And he anſwered and ſaid unto them, What did Moſes command you?

4 And they ſaid, Moſes ſuffered to write a bill of divorcement, and to put her away.

5 And Jeſus anſwered and ſaid unto them, For the hardneſs of your heart, he wrote you this precept.

6 But from the beginning of the creation, God made them male and female.

7 For this *cauſe* ſhall a man leave his father and mother, and cleave to his wife;

8 And they twain ſhall be one fleſh: ſo then they are no more twain, but one fleſh.

9 What therefore God hath joined together, let not man put aſunder.

10 And in the houſe his diſciples aſked him again of the ſame matter.

11 And he ſaith unto them, Whoſoever ſhall put away his wife, and marry another, committeth adultery againſt her.

12 And if a woman ſhall put away her huſband, and be married to another, ſhe committeth adultery.

13 And they brought young children to him, that he ſhould touch them: and *his* diſciples rebuked thoſe that brought *them*.

14 But when Jeſus ſaw *it*, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not; for of ſuch is the kingdom of God.

15 Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein.

16 And he took them up in his arms, put his hands upon them, and bleſſed them.

17 And when he was gone forth into the way, there came one running, and kneeled to him, and aſked him, Good Maſter, what ſhall I do, that I may inherit eternal life?

Ver. 1. Matth. xix. 1. John x. 40. xi. 7.—V. 4. Deut. xxiv. 1. Matth. v. 31.—V. 6. Gen. i. 27.—V. 7. Gen. ii. 24. 1 Cor. vi. 16. Epheſ. v. 31.—V. 11. Matth. v. 32. xix. 9. Luke xvi. 18. 1 Cor. vii. 10.—V. 13. Matth. xix. 13. Luke xviii. 15.—V. 14. 1 Cor. xiv. 20. 1 Pet. ii. 2.—V. 15. Matth. xviii. 3.—V. 17. Matth. xix. 16. Luke xviii. 18.

himſelf down from the rock, upon an uncertain notion of immortality?—And ſhall not we, *Chriſtians*, abandon the wicked ſuperfluities of life, the pleaſures of ſin, for that life, which we know more certainly than this? At what do we heſitate?—Is there a heaven, or is there none?—Have we a Saviour there, or have we none?—We know that there is a heaven, as ſure as that there is an earth below us; we know we have a Saviour there, as ſure as there are men whom we converſe with upon earth. Miſerable then will be our folly and infidelity, if we do not condemn the beſt offers of the world, and lifting up our eyes and hearts to heaven, ſay, *It is good to be there.*

We may eaſily conceive with what aſtoniſhment the three diſciples ſtood compaſſed in the bright cloud, expecting ſome miraculous event of ſo heavenly a viſion; (ver. 7.) When ſuddenly they heard a voice ſounding out of that cloud, *This is my beloved Son, hear him.* They need not be told whoſe that voice was; the place, the matter evinced it; no angel in heaven could or durſt have ſaid ſo. How gladly doth Peter, many years after, and but a little before his death, ſpeak of it! 2 Pet. i. 16—18. Twice hath God ſpoken theſe words to his Son from heaven, once in his baptiſm, and now again in his transfiguration. Other ſons are beloved as of favour; this is *the beloved*, as in the unity of his eſſence. Others are ſo beloved, that he is pleaſed with *themſelves*; this ſo beloved, that *in* and *for him*, he is pleaſed with mankind. Incomprehenſible and extenſive love of God the Father to the Son, that for his ſake he is pleaſed with the world! O perfect and happy complaiſance! out of Chriſt, there is nothing but enmity betwixt God and the ſoul; in him, there can be nothing but peace: When the beams are met in one center, they do not only heat, but burn. Our weak love is diffuſed to many; God hath ſome, the world more; and therein wives, children, and friends: But this infinite love of God hath all the beams united in one only object, the Son of his love; neither doth he love any thing but in the participation of his love, in the derivation from him. O God and Father of our lord Jeſus Chriſt, let me be found in thy beloved Son, and how canſt thou but be pleaſed with me?

This one voice proclaims Chriſt at once the Son of God, the Reconciler of the world, the Teacher and Lawgiver of his church: as the Son of God, he is eſſentially intereſted in his love; as the Reconciler of the world, in whom God is well pleaſed, he moſt juſtly demands our love and adherence; as the Teacher and Lawgiver, he juſtly claims our attention, our obedience: even ſo, Lord, teach us to hear and obey thee as our Teacher, to love and believe in thee as our Redeemer, and as the eternal Son of the Father to adore thee!

Suddenly, when they had looked round about, they ſaw no man, ſave Jeſus only, ver. 8. and that doubtleſs, in his wonted form; all was now gone; Moſes, Elias, the cloud, the voice, the glory. Tabor itſelf cannot be long bleſſed with that divine light, and thoſe ſhining gueſts. Heaven will not allow earth any long continuance of glory: only above is conſtant happineſs to be looked for and enjoyed, where we ſhall ever ſee our Saviour in his unchangeable brightneſs, where the light ſhall never be either clouded or varied. Moſes and Elias are gone; only Chriſt is left. The glory of the law and the prophets was but temporary, that only Chriſt may remain unto us intire and conſpicuous. They came but to give teſtimony to Chriſt; when that is done, they are vaniſhed.

Neither could theſe diſciples find any loſs of Moſes and Elias, when they had Chriſt ſtill with them. Had Jeſus been gone, and left either Moſes or Elias, or both, that preſence, though glorious, could not have comforted them. Now that *they* are gone, and *he* is left, they cannot be capable of diſcomfort. O Saviour, it matters not who is away, while thou art with us. Thou art God all-ſufficient; what can we want, when we want not thee? Thy preſence ſhall make Tabor itſelf an heaven; yea, no place of deepeſt diſtreſs can make us miſerable, if accompanied with the fruition of thee.

Chap. X. *Ver. 1. By the farther ſide of Jordan*] *Through the country beyond Jordan.* Wat. and MS. *He aroſe.* See ver. 35. of the former chapter.

Ver. 12. And if a woman ſhall put away her huſband] Though it is certain that the Jewiſh law did not put it in a woman's power to divorce her huſband; yet it is plain from Joſephus, that it was done not only by ſeveral ladies of diſtinguiſhed rank, but even that his own wife did it, having probably learned of the Roman women, who, in this age; are known to have practiſed it in the moſt ſcandalous manner. See Juv. Sat. vi. ver. 222, &c. Compare 1 Sam. xxv. 44. 1 Cor. vii. 13. and Lardner's Credibility, part i. vol 2. p. 890.

Ver. 15. Whoſoever ſhall not, &c.] That is, ſays Dr. Clarke, "Whoſoever ſhall not receive the doctrine of the Goſpel with humility and ſincerity, with ſimplicity and probity of mind, he ſhall not be acknowledged a diſciple of Chriſt at all." See ſermon xi. vol. 7.

Ver. 17—19. There came one running] St. Luke, xviii. 18. calls this perſon ἀρχων τις, *a certain ruler*, by which may be meant either a ruler of the ſynagogue, or a member of the ſanhedrim. This perſon expected to have found Jeſus in the city of Ephraim; but when

18 And Jeſus ſaid unto him, Why calleſt thou me good? *there is* none good, but one, *that is* God.

19 Thou knoweſt the commandments, Do not commit adultery, Do not kill, Do not ſteal, Do not bear falſe witneſs, Defraud not, Honour thy father and mother.

20 And he anſwered and ſaid unto him, Maſter, all theſe have I obſerved from my youth.

21 Then Jeſus, beholding him, loved him, and ſaid unto him, One thing thou lackeſt: go thy way, ſell whatſoever thou haſt, and give to the poor, and thou ſhalt have treaſure in heaven: and come, take up the croſs, and follow me.

22 And he was ſad at that ſaying, and went away grieved: for he had great poſſeſſions.

23 And Jeſus looked round about, and ſaith unto his diſciples, How hardly ſhall they that have riches enter into the kingdom of God!

24 And the diſciples were aſtoniſhed at his words. But Jeſus anſwereth again, and ſaith unto them, Children, how hard is it

Ver. 19. Exod. xx. Rom. xiii. 9.—V. 21. Matth. vi. 19. Luke xii. 33. xvi. 9.

he underſtood he had juſt left that place to go to Jeruſalem, he ran after him, and coming up to him, he kneeled to him, in token of reſpect, and addreſſed him upon an important queſtion, with the title of *good maſter*, or, as the words might better be rendered, *good teacher*, or *infallible doctor*. See on Matth. xxiii. 7. This young ruler, in his addreſs, pretended to do great honour to Jeſus, by kneeling to him, and giving him the title of infallible, and aſking him ſuch an important queſtion, with an air as if he would have acquieſced in his deciſion, whatever it might be. Nevertheleſs, the whole ſeems to have been nothing but a piece of hypocriſy; for he was ſo far from believing Jeſus to be a teacher from God, or infallible, that he does not ſeem to have been perſuaded of his divine miſſion, as is evident from the diſpoſition with which he received our Lord's counſel, *ſell that thou haſt*. Jeſus therefore firſt of all rebuked him for the flattery and falſhood of his addreſs, ver. 18. *Why calleſt thou me good? There is none good*, i. e. infallible, *but one,—that is God.* "There is no teacher good, or infallible, but God, or thoſe by whom God delivers his will to men. Why therefore doſt thou uſe ſuch a title in ſpeaking to *me*, whom thou doſt not believe to be commiſſioned by God?" See Matth. xix. 17. However, becauſe he had expreſſed a deſire of knowing the way to eternal life, and poſſeſſed ſome virtuous diſpoſitions, Jeſus anſwered his queſtions, by directing him to keep the commandments of the ſecond table of the law, ver. 19. which he mentioned on this occaſion, not becauſe they are of greater importance than the precepts of the firſt, but becauſe there is a neceſſary connection between the duties of piety towards God, and of juſtice, temperance, and charity towards men, and becauſe theſe latter are not ſo eaſily counterfeited as the former. As St. Mark ſeems to put the words *defraud not* for the tenth commandment, Dr. Hammond and Archbp. Tillotſon ſuppoſe it to be a key to the ſenſe of thoſe words, *thou ſhalt not covet*; the meaning of which they agree is, as if it had been ſaid, "Thou ſhalt not be ſo deſirous of thy neighbour's poſſeſſions, as to be willing to injure the owner, by depriving him of them, that thou mayeſt ſecure them to thyſelf." But St. Paul ſtrongly intimates, that the ſenſe of that command is much more extenſive, Rom. vii. 7. and as the preceding commandments had forbidden to invade the life, the bed, the property, or reputation of another; ſo this requires a guard on thoſe irregular appetites and paſſions, which might by inſenſible degrees lead men to murder, adultery, theft, or falſe-witneſs. See Hammond on the place, and Tillotſon's works, vol. 2.

Ver. 20—22. *All theſe have I obſerved*, &c.] The phraſe ἐκ νεότητός, may indeed be very exactly rendered *from my youth*; but as he was yet but a young man, Matth. xix. 20. it is probably here put for *infancy* or *childhood*. It is plain he did not underſtand the ſpiritual meaning and intent of the law, according to our Lord's explication of it in his ſermon on the mount, or he would not have pleaded his exact obedience. But the Jews in general ſeem to have thought, that if they abſtained from groſs crimes, ſacrifices might atone for ſmaller neglects or offences; and this compound ſeems to have been that rightoouſneſs of their own, in which, to their final ruin, they truſted for juſtification before God, in neglect of the righteouſneſs which is of God by faith. Comp. Rom. x. 3. and Philip iii. 9. This ruler, however, though not a perſon of the higheſt probity and virtue, had moſt probably maintained a fair external character; and as he had acquired that character amidſt the temptations of youth, of wealth, and greatneſs, he was ſo far praiſe-worthy, and on that account might be *loved by Jeſus*, ver. 21. Or he may have been loved by him on account of the ſweetneſs of his diſpoſition, viſible even in his countenance; a thing amiable, though found in a character tainted with pride, and the love of the world; and to this the words of the Evangeliſt ſeem beſt to agree. *Then Jeſus, beholding him,*—looking ſteadfaſtly upon him—*loved him.* But notwithſtanding the young ruler had maintained a fair character, and was bleſſed with great ſweetneſs of diſpoſition, he was not only puffed up with an high opinion of his own righteouſneſs, but altogether faulty in reſpect of his affection for worldly and ſenſual enjoyments; a ſin which perhaps had eſcaped his own obſervation. Wherefore Jeſus, willing to make him ſenſible of the ſecret ſore of his mind, touched it gently, to ſhew him that he lacked a great deal ſtill, and had by no means arrived at that pitch of virtue which he boaſted, but was worldly-minded in a great degree. Jeſus required him to ſell his eſtate, to diſtribute the price of it to the poor, and to become a preacher of the Goſpel; promiſing him a much greater eſtate in return,—*treaſure in heaven.* He could not refuſe to do this, if he was the good man he pretended to be, ſince he had in words acknowledged Chriſt's divine miſſion, and had deſired to know what more, beſides obedience to the moral law, was neceſſary to render him perfect in goodneſs. When our Lord ſays, *one thing thou lackeſt*, we are not to ſuppoſe that he meant *but one thing*; ſo that nothing can be concluded from hence againſt the neceſſity of an acquaintance with ſome truths, of which this youth, hopeful and amiable as he was, appears to have been ignorant; but it was to be charged on that want of ſincere piety which his conduct preſently diſcovered, that he did not come to the knowledge of them by a continued and ſubmiſſive attendance on the teaching of Chriſt. See John vii. 17. When the ruler heard what was neceſſary to render him perfect in goodneſs,—the point at which he pretended to aim,—he was greatly diſconcerted, inſomuch that, without making any reply, *he went away grieved*; for he had a great eſtate, which he could not by any means think of parting with. See the note on Matth. xix. 21. It is ſtrange, ſays Dr. Doddridge, that the learned and accurate Dr. Clarke ſhould ſuppoſe, "that Chriſt did not demand this in order to his being in a ſtate of acceptance with God, but in order to his giving a teſtimony of exalted piety, or at leaſt as neceſſary at that time to his being a preacher of the Goſpel." Our Lord's manner of propoſing the trial, and his reflection on the young man's going away, plainly ſhew, that it was, in thoſe circumſtances, neceſſary to his ſalvation; and indeed it is moſt apparent, that though God does not abſolutely require every man to diſtribute all his goods to others, and ſo in effect to become one of the number of *poor* to be relieved out of his own poſſeſſions; Yet, ſince virtue and piety demand an habitual readineſs, not only to ſacrifice our poſſeſſions, but our lives, at the command of God; and providence does in fact call ſome out to trials as ſevere as this; the young man's refuſal plainly ſhewed, that he valued his worldly poſſeſſions more than eternal life; and our Lord, with conſummate wiſdom, took this direct and convincing way of manifeſting both to himſelf and others, that ſecret inſincerity and carnality of temper, which prevailed, under all theſe ſpecious pretences and promiſing appearances. It has been conjectured by ſome, from the circumſtance of his being called a young man, (ſee Matth. xix. 22.) that this ruler was unmarried; on which account our Lord's command was leſs grievous to him than if he had had a wife and children. It may be proper juſt to hint, that there are ſome who view this paſſage of Scripture in a rather different light; ſuppoſing the young man, however attached to the world, yet ſincere in his application to Chriſt. They obſerve, that he propoſed his important queſtion with the higheſt deference and reſpect to our bleſſed Lord, as well as with the greateſt eagerneſs to know his ſentiments. He *came running*, he *kneeled*, and he addreſſed him under the title of *good Muſter*, which was a title of peculiar and unuſual reſpect, it being ſcarcely to be met with any where elſe in the Scriptures. It is true, continue they, upon our Saviour's informing him of the qualifications neceſſary to be acquired, and of the commands requiſite to be kept, to intitle him to eternal life, that he anſwered, He had *kept all theſe things from his youth*; yet there is nothing in theſe words which neceſſarily leads us to conclude they were ſpoken arrogantly, or with a vain and groundleſs oſtentation. St. Paul, who was remarkable for the low and humble thoughts he entertained of himſelf, hath uſed terms not greatly unlike them, 2 Cor. i. 12. Acts xxii. 16. Had they been the language of arrogance and falſe preſumption, our Saviour moſt probably would have charged him with this crime, either expreſly, or by ſome diſtant hint, as we uſually find him treating perſons of ſuch characters; yet as nothing of this kind appears, but indeed the very contrary, our Saviour *looking upon* this young man immediately after he had uttered theſe words, and *loving him*, we cannot, without offering an indignity to our Saviour's character, ſuppoſe him to entertain the leaſt degree of approbation towards an inſolent aſſuming hypocrite, vainly juſtifying himſelf for righteouſneſs, though really deſtitute of all true goodneſs. The ſame obſervations are in general applicable to his third queſtion, *What lack I yet?* It is evident therefore, ſay they, that this young perſon was deſirous of being acquainted with our Saviour's ſentiments concerning his firſt queſtion, from the high opinion he had of him. See Matth. xix. 18—19. on Luke xviii. 23. and the *Reflections.*

for them that truſt in riches, to enter into the kingdom of God!

25 It is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were aſtoniſhed out of meaſure, ſaying among themſelves, Who then can be ſaved?

27 And Jeſus looking upon them, ſaith, With men *it is* impoſſible, but not with God: for with God all things are poſſible.

28 Then Peter began to ſay unto him, Lo, we have left all, and have followed thee.

29 And Jeſus anſwered and ſaid, Verily I ſay unto you, There is no man that hath left houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my ſake, and the goſpel's,

30 But he ſhall receive an hundred-fold now in this time, houſes, and brethren, and ſiſters, and mothers, and children, and lands, with perſecutions; and in the world to come eternal life.

31 But many *that are* firſt, ſhall be laſt; and the laſt, firſt.

32 And they were in the way going up to Jeruſalem; and Jeſus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things ſhould happen unto him,

33 *Saying*, Behold, we go up to Jeruſalem; and the Son of man ſhall be delivered unto the chief prieſts, and unto the ſcribes; and they ſhall condemn him to death, and ſhall deliver him to the Gentiles:

34 And they ſhall mock him, and ſhall ſcourge him, and ſhall ſpit upon him, and ſhall kill him: and the third day he ſhall riſe again.

35 And James and John, the ſons of Zebedee, come unto him, ſaying, Maſter, we would that thou ſhouldeſt do for us whatſoever we ſhall deſire.

36 And he ſaid unto them, What would ye that I ſhould do for you?

37 They ſaid unto him, Grant unto us that we may ſit, one on thy right hand, and the other on thy left hand in thy glory.

38 But Jeſus ſaid unto them, Ye know not what ye aſk: can ye drink of the cup that I drink of? and be baptized with the baptiſm that I am baptized with?

39 And they ſaid unto him, We can. And Jeſus ſaid unto them, Ye ſhall indeed drink of the cup that I drink of; and with the baptiſm that I am baptized withal, ſhall ye be baptized:

40 But to ſit on my right hand and on my left hand, is not mine to give; but *it ſhall be given* to them for whom it is prepared.

41 And when the ten heard *it*, they began to be much diſpleaſed with James and John.

42 But Jeſus called them to him, and ſaith unto them, Ye know that they which are accounted to rule over the Gentiles, exerciſe lordſhip over them; and their great ones exerciſe authority upon them.

43 But ſo ſhall it not be among you: but whoſoever will be great among you, ſhall be your miniſter:

44 And whoſoever of you will be the chiefeſt, ſhall be ſervant of all.

45 For even the Son of man came not to be miniſtered unto, but to miniſter, and to give his life a ranſom for many.

Ver. 24. Job. xxxi. 24. Pſ. lxii. 10. 1 Tim. vi. 17.—V. 27. Jer. xxxii. 17. Luke i. 37.—V. 28. Matth. xix. 27. Luke xviii. 28. V. 30. 2 Chron. xxv. 9. Luke xviii. 30.—V. 31. Matth. xix. 30. xx. 16. Luke xiii. 30.—V. 32. Matth. xx. 17. Luke xviii. 31. Ch. viii. 31.—V. 35. Matth. xx. 20.—V. 41. Matth. xx. 24.—V. 42. Luke xxii. 25. Or, *think good.*—V. 44. Matth. xx. 26, 28. Ch. ix. 35.—V. 45. John xiii. 14. Phil. ii. 7. 1 Tim. ii. 6. Tit. ii. 14.

Ver. 25. *A camel*] *A cable.* Wat. See Matth. xix. 24.

Ver. 27. *With men it is impoſſible*, &c.] That is, ſays Dr. Clarke, "To us, humanly ſpeaking, the dangers and temptations of proſperity are ſo great, that only the grace of God, which he affords to the ſincere and obedient, can enable men to overcome them." See his ſermons, vol. vii. ſerm. 5.

Ver. 29. *There is no man that hath left*, &c.] Our Lord is not here ſpeaking of ſuch as have actually ſeparated themſelves from the perſons, and parted with the poſſeſſions here mentioned; for if that had been his meaning, he would not have ſaid, that wives and children were to be forſaken, having himſelf, on a former occaſion, expreſly prohibited divorce on any account, except fornication. He is ſpeaking of thoſe, who, for his ſake and the Goſpel's, have renounced the pleaſures and ſatisfaction which relations and poſſeſſions uſually afford. See Luke xiv. 33. Our Lord promiſes to all ſuch great rewards, *He ſhall receive*, &c. ver. 30. "He who hath forſaken all for my ſake, ſhall be no loſer in the iſſue; becauſe God, who deſigns to admit him into heaven, will give him the comforts neceſſary to ſupport him in his journey thither, and will raiſe him up friends, who ſhall be as ſerviceable to him as the neareſt kindred whom he hath forſaken. By the ſpecial benignity of Providence he ſhall have every thing valuable, which relations or poſſeſſions can miniſter to him: and beſides, ſhall have *perſecutions*, whoſe heat ſhall nouriſh virtues in him of ſuch excellent efficacy, as to yield him, even in this preſent world, joys an hundred times better than all earthly pleaſures: but above all, in the world to come, he ſhall have everlaſting life. His afflictions contributing to the growth of his graces, which are the wings of his ſoul, he ſhall in due time be raiſed on them even up to heaven, leaving all ſorrows behind him, and ſhall fly ſwiftly into the boſom of God, the fountain of life and joy, where he ſhall have full amends made him for all the evils he may have undergone on account of Chriſt and his Goſpel." See on Matth. xix. 30.

Ver. 32. *They were in the way going up*, &c.] The rulers at Jeruſalem had iſſued out a proclamation againſt our Lord, immediately after the reſurrection of Lazarus, and probably promiſed a reward to any that would apprehend him, John xi. 57. This ſeems to have been the reaſon why the diſciples were *amazed.* The alacrity which their Maſter ſhewed in ſo dangerous an expedition ſurprized them, and *they were afraid*, being ſtruck with a fearful apprehenſion of the conſequences *while they followed him.* They all expected indeed that the kingdom was immediately to appear, Luke xix. 11. but recollecting what had been ſaid to them concerning the difficulty of rich mens entering into it, and comparing that declaration with the behaviour of the rulers, who had hitherto oppoſed and perſecuted Jeſus, they became very apprehenſive of the dangers they ſhould be expoſed to at Jeruſalem. In ſuch circumſtances our Lord knew that a repetition of the prophecy concerning his own ſufferings was proper, becauſe it ſhewed the diſciples that they were intirely voluntary; and as he told them expreſly, that they had been predicted by the prophets, and conſequently decreed of old by God, the oppoſition he was to meet with, though it would end with his death, inſtead of weakening their faith, ought to have increaſed it; eſpecially as he informed them at the ſame time, that he would riſe again the third day. See Macknight, the next verſes, and the note on Matth. xx. 18.

Ver. 33, 34. *Shall condemn—ſhall deliver*, &c.] *Will condemn*, &c. Wat.

46 And they came to Jericho: and as he went out of Jericho with his diſciples, and a great number of people, blind Bartimeus, the ſon of Timeus, ſat by the highway-*ſide*, begging.

47 And when he heard that it was Jeſus of Nazareth, he began to cry out, and ſay, Jeſus, *thou* ſon of David, have mercy on me.

48 And many charged him that he ſhould hold his peace: but he cried the more a great deal, *Thou* ſon of David, have mercy on me.

49 And Jeſus ſtood ſtill, and commanded him to be called: and they call the blind man, ſaying unto him, Be of good comfort, riſe; he calleth thee.

50 And he, caſting away his garment, roſe, and came to Jeſus.

51 And Jeſus anſwered and ſaid unto him, What wilt thou that I ſhould do unto thee? The blind man ſaid unto him, Lord, that I might receive my ſight.

52 And Jeſus ſaid unto him, Go thy way; thy faith hath made thee whole. And immediately he received his ſight, and followed Jeſus in the way.

Ver. 46. Matth. xx. 29. Luke xviii. 35.—V. 52. Matth. ix. 22. Ch. v. 34. Or, *ſaved thee.*

Ver. 46. *Blind Bartimeus, the ſon of Timeus*] *Bar-timeus* and *the ſon of Timeus*, are the ſame; one of them therefore has probably been inſerted from the margin. Sir D. D.

Ver. 50. *He caſting away his garment*] That is, his *upper* garment, that it might not hinder him a moment in his approach to Chriſt. The blind-man herein furniſhes us with an inſtructive leſſon, that we ſhould riſe no leſs eagerly, no leſs gladly caſt away our *cloak*, lay *aſide every weight, and the ſin which doth ſo eaſily beſet us*, and without all delay or heſitation follow Chriſt *in the way*, *running with patience the race that is ſet before us*, whenever he calls us by his word and Spirit. Our repentance muſt not be deferred from day to day; but *to-day*, *if we will hear his voice*, we muſt take care *not to harden our hearts*. See Clarius, and the ſermons on the *miracles*, vol. i. p. 382.

Ver. 51. *That I might receive my ſight*] *That I may have my ſight.* Heylin. *That I may recover my ſight.* Doddridge. Who obſerves, that this is the exact meaning of ἀναβλέψω, which ſeems to import, that he was not born blind, but loſt his ſight by ſome diſeaſe or accident, which made him ſo much the more ſenſible of the calamity. It appears, however, from John ix. 11, 18. that the word is ſometimes uſed in a greater latitude.

Ver. 52. *Hath made thee whole*] Σέσωκέσε. *hath ſaved thee*, which ſeems evidently to refer to ſomething more than a mere bodily cure.

REFLECTIONS ON THE YOUNG RULER, WHO APPLIED TO CHRIST, Ver. 17—22.

When our Saviour dwelt upon earth, he found a young man in the coaſts of Judea, who preferred the riches of this world to all the treaſures of heaven;—and yet Jeſus, caſt an eye of love upon him. This love was not properly a divine love, for that would have changed his nature, refined his carnal devices, and conferred grace and ſalvation upon him. We muſt underſtand it therefore only in this ſenſe, That the affections of his human nature were drawn out towards ſomething that was valuable and excellent in this young Iſraelite. He approved of thoſe accompliſhments which he beheld in him, and felt a ſort of complacency in his perſon and character. He had an innocent, an human deſire of his welfare: He gave him divine inſtructions for this end, and pitied him heartily that he was ſo far gone in the love of the world, as to forego the offer of heaven.

The qualities which might attract our Saviour's love were probably ſuch as theſe: he was young and ſprightly, and it is probable that he had ſomething very agreeable in his aſpect. His carriage was courteous and obliging; for he *kneeled* before our Lord, and ſaluted him with much civility. He had a religious education, much outward ſobriety and virtue, ſo that he was ready to think himſelf a complete ſaint. *All theſe commands*, ſays he, *have I kept from my youth*; yet he was willing to receive further inſtructions, if any thing elſe were neceſſary in order to eternal life. Add to all this, that he was rich and powerful; he was a *ruler* among the Jews, and had large poſſeſſions; which made his humility and other virtues appear the more amiable, becauſe they are ſo ſeldom found in perſons of an exalted ſtation.

From this remarkable perſon then, that had ſo many good qualities, and yet miſſed of heaven, we may learn not to diſclaim any thing that is worthy and excellent, though it is mixed with much iniquity; but to pay reſpect and love, as our Lord Jeſus did, to perſons who have any thing valuable in them, though their virtues are imperfect, and fall ſhort of ſaving grace. We may learn alſo, that God chooſes not as man would chooſe, nor ſaves all thoſe upon whom a wiſe and good man may well beſtow his love. We are taught further, that many lovely accompliſhments joined together are not ſufficient to attain eternal life, unleſs we renounce this world, and follow Chriſt; and we are divinely warned of the danger of riches, how great a ſnare they ſometimes prove to perſons of a hopeful character.

Let ſuch, whether endowed with any natural excellencies of body or mind, ſeriouſly reflect, while they are in their bloom and vigour. Youth and beauty, ſtrength and health, wit and reaſon, judgement, memory, or ſweet diſpoſition, are all the gifts of God, and certainly render perſons ſo far amiable, as they are poſſeſſed of them; yet who can fail mourning with much compaſſion over thoſe who, flouriſh in the poſſeſſion of any of theſe endowments, and yet have no ſaving acquaintance with God in Chriſt, no right to eternal life! What pity is it, that the flower of age ſhould be employed only to ſoothe vanity, to adorn guilty paſſions, to dreſs up the ſcenes of ſin! That flower will wither in old age, and it leaves no perfume behind, but what ariſes from virtue and goodneſs.

Who can fail pitying the young, the vigorous, the comely figures of human nature, who neglect to ſeek after divine grace, who are ruined and made wretched to all eternity, by their exceſſive love of the pleaſures, or the pomp, or the riches of this world! Who can fail pitying thoſe endowed with a lively imagination, without ſanctifying grace! What a lovely wilderneſs of blooming weeds! fair indeed in various colours, but uſeleſs and unſavoury: The perſons, whoſe happy talents give a reliſh to the common comforts of life, diffuſing joy and pleaſure, enlivening the dulleſt hours, courted and beloved by all; but how diſmal is their ſtate, if they neglect holineſs, and are not beloved of God! Can they imagine that their gay fancy will brighten the gloom of hell, divert the anguiſh of a tortured mind, or relieve the heavy and everlaſting miſery of themſelves or their companions, in the hideous regions of future puniſhment!

Who can fail to pity the man of ſtrong reaſon and great ſagacity, who hath traced nature in her moſt ſecret receſſes, but has ſpent no time in ſearching the deep things of God? Reaſon is a faculty of ſupreme excellence among the gifts of nature, and it is dreadful to think, that it ſhould ever be engaged in oppoſition to divine grace. How great, and wretched, are the men of reaſon, who ſtrain the nerves of their ſoul to overturn the doctrine of Chriſt! who labour with all their intellectual powers to ſhake the foundations of the Goſpel, to diminiſh the authority of the Scriptures, and to unſettle the hope of feeble Chriſtians!

There are others who employ the beſt powers of the ſoul in purſuing the intereſts of this life. They are wiſe in contrivance to gratify their appetites, to fill their coffers; wiſe to ſecure all their wealth and honours to their poſterity after death; but make no proviſion for their own ſouls. They are wiſe to ſet in order their houſes, in the day of their health, and to prepare all things for their dying hour, except the concerns of their own eternity. Theſe are delayed from day to day, and left at the utmoſt hazard; and ſtill they think the next month, or the next year, it is time enough to prepare for heaven; when perhaps a ſummons is ſent ſuddenly from on high, *Thou fool, this night is thy ſoul required of thee!* What confuſion and fear will ſeize them at that hour!—They have laid out all their wiſdom upon the little buſineſs of this life, and trifled with affairs of everlaſting concern. They muſt leave all the fruits of their wiſdom behind, and be branded for eternal fools!

Who again can fail pitying thoſe, who are bleſſed with a large memory, the noble repoſitory of the mind, to receive divine truths, to be ſtored with the ideas of God and his grace, to ſupply the heart and tongue upon all occaſions for worſhip, for conference, and for holy joy? What pity is it ſo wonderous a capacity ſhould be crowded with vile images, with wanton ſcenes, with profane jeſts, with idle ſtories; or, at beſt, filled with the tranſitory things of this life! night and day the buyers and ſellers paſſing through this temple, which ſhould be conſecrated to God, and no room left for the thoughts of heaven there? Shall theſe buſy ſwarms of cares and vanities for ever fill up ſo large a chamber of the ſoul? Shall impertinences for ever be thruſt into this treaſury, ſuch as will ſtand in no ſtead when we are diſmiſſed from the body, but will vaniſh all at once in that hour, and leave our ſpirits poor and naked; or, if they follow us to the future world, it will be but as ſo much fuel gathered for our burning?

Once more, who can fail to pity thoſe who are born with a ſweet diſpoſition, and ſeem to be caſt in a ſofter mould than the reſt of men? Who can fail mourning, to think that any of theſe ſhould periſh for ever, who have tenderneſs and goodneſs in their very form and aſpect! They are the favourites of all men; alas! why will they not ſtrive to become the favourites of God too!—Good humour is the companion of their nature, and the law of kindneſs is on their lips. But is this enough to depend upon for eternal life?—There is ſo much natural goodneſs in their ſituation, as leads them on by a ſweet inſtinct to the practice of many charities; but that is not ſaving grace. If Jeſus Chriſt himſelf were upon earth, in his humble ſtate as man, he would *look upon* ſuch, and *love* them; but the holy God looks down from heaven, and beholds them as the object

CHAP. XI.

Chriſt rideth with triumph into Jeruſalem: curſeth the fruitleſs fig-tree: purgeth the temple: exhorteth his diſciples to ſtedfaſtneſs of faith, and to forgive their enemies: and defendeth the lawfulneſs of his actions, by the witneſs of John, as a man ſent from God.

AND when they came nigh to Jeruſalem, unto Bethphage, and Bethany, at the mount of Olives, he ſendeth forth two of his diſciples,

2 And ſaith unto them, Go your way into the village over againſt you: and as ſoon as ye be entered into it, ye ſhall find a colt tied, whereon never man ſat; looſe him, and bring *him*.

3 And if any man ſay unto you, Why do ye this? ſay ye that the Lord hath need of him; and ſtraightway he will ſend him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met; and they looſe him.

5 And certain of them that ſtood there, ſaid unto them, What do ye, looſing the colt?

6 And they ſaid unto them even as Jeſus had commanded: and they let them go.

7 And they brought the colt to Jeſus, and caſt their garments on him; and he ſat upon him.

8 And many ſpread their garments in the way: and others cut down branches off the trees, and ſtrawed *them* in the way.

9 And they that went before, and they that followed, cried, ſaying, Hoſanna! Bleſſed *is* he that cometh in the name of the Lord!

10 Bleſſed *be* the kingdom of our father David, that cometh in the name of the Lord! Hoſanna in the higheſt!

11 And Jeſus entered Jeruſalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 And on the morrow, when they were come from Bethany, he was hungry:

13 And ſeeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.

Ver. 1. Matth. xxi. 1. Luke xix. 29. John xii. 14.—V. 8. Matth. xxi. 8.—V. 9. Pſ. cxviii. 26.—V. 11. Matth. xxi. 12.—V. 12. Matth. xxi. 18.—V. 13. Matth. xxi. 19.

of his juſt hatred, while they live in a ſtate of vanity and ſin, drunken with ſenſual pleaſures, and at enmity with God.

This ſweetneſs of temper, that ſprings from the blood, and a happy mixture of humours, or at beſt from the mere natural frame of ſpirits, will never paſs before the great tribunal for holineſs and inward religion. With all this charming appearance of virtues, theſe colours that look like heaven, they will be doomed to hell, and perpetual miſery, unleſs nobler qualities be found in them; love to God, mortification to this world, the knowledge and faith of Jeſus Chriſt. If theſe be not the ſprings of our charity and love to men, we ſhall not be ſecure from the condemning ſentence of the eternal judge.

Think then a little with yourſelves, ſuch of you, my readers, as poſſeſs theſe rich endowments of the mind, after that you have been honoured here on earth, can you bear to be doomed to ſhame and puniſhment everlaſting? Shall this wit and this reaſon be there employed to expreſs your hatred againſt your God, and to forge perpetual blaſphemies againſt the majeſty of heaven? Shall this ſprightly fancy, this penetrating judgement, this large memory, ſerve for no purpoſe, but to aggravate your guilt, and your damnation? Shall theſe fine talents ſharpen your miſery, and give edge to the keeneſt reflections of conſcience—that immortal tormentor? Yet this muſt be the certain portion of thoſe, who ſpend their life, and lie down in death, with theſe talents unſanctified; for the anguiſh and torture of ſinful ſouls muſt riſe and grow for ever, in proportion to the glory of their abuſed endowments. And ſay, O ye of ſoft and gentle natures, how will you bear the inſult and rage of malicious ſpirits? How will your temper, that had ſomething ſo lovely in it, ſuſtain to be baniſhed for ever from the world of love? You that delighted on earth in the works of concord and peace, how will you endure the madneſs and contention, the envy and ſpite of wicked angels? What will ye do, when your tender diſpoſitions ſhall be hourly ruffled by the uproar and confuſion of thoſe dark regions; when, inſtead of the ſociety of God and bleſſed ſpirits, you ſhall be eternally vexed with the perverſe tempers of your fellow-ſinners, the ſons of darkneſs?—Oh that it were poſſible by any means to awaken your ſouls to jealouſy and timely fear! that ſo many natural excellencies as God hath diſtributed amonſt you, might not be waſted in ſin, abuſed to diſhonour, and aggravate your everlaſting miſery; but that, on the contrary, as furniſhed with every good quality, ſo you might be bleſſed with divine grace, and be at once beloved by God and by man!

Such an one was our Lord Jeſus Chriſt, in the days of his fleſh; from his very childhood in favour with God and with man: In the whole compoſition of his nature, in the mildneſs of his deportment, and in all the graces of converſation, he was *the chiefeſt of ten thouſands, and altogether lovely*. Such too was John, the man who attained that glorious appellation, *the diſciple whom Jeſus loved*,—that is, with a diſtinguiſhing and particular love.

O how happy are the perſons who moſt nearly reſemble this apoſtle! who are thus privileged, thus divinely bleſſed! How infinitely are they indebted to God, their benefactor and their father, who has endowed them with ſo many valuable accompliſhments on earth, and aſſures them of the happineſs of heaven! It is he, O ye bleſſed amongſt men, who hath made you fair or wiſe. It is he who hath given you ingenuity or riches, or perhaps hath favoured you with all theſe; and yet hath weaned your hearts from the love of this world, and led you to the purſuits of eternal life. It is he who hath caſt you in ſo refined a mould, and given you ſo ſweet a diſpoſition; who has inclined you to ſobriety and virtue, raiſed you to honour and eſteem, made you poſſeſſors of all that is deſirable in this life, and appointed you a nobler inheritance in that which is to come. What thankfulneſs does every power of your natures owe to your God, that heaven looks down upon you, and loves you, and the world around you fix their eyes upon you, and love you? That God hath formed you to ſo bright a reſemblance of his own Son, his firſt-beloved, and has ordained you joint-heirs of heaven with him?

Watch hourly againſt the temptations of pride; remember the fallen angels, and their once exalted ſtation; and have a care leſt ye alſo be puffed up, and fall into the condemnation of the devil. Walk before God with exacteſt care, and in deepeſt humility: Let that divine veil be ſpread over all your honours, that as ye are the faireſt images of Chriſt, ye may be dreſſed like him too; for he who is the higheſt Son of God, was alſo the holieſt of the ſons of men. He who is perſonally united with the Godhead, and is one with his Creator, was the humbleſt of every creature. See Watts's works, vol. i. p. 72.

Chap. II. *Ver.* 2. *Go your way*, &c.] *Go to the village there before you.* Heylin. *To yonder village, that faces you.* Verſion of 1729. Our Saviour probably pointed with his finger to the village.

Ver. 11. *Eventide*] *Evening.* Wat. and MS.

Ver. 13. *And ſeeing a fig-tree*, &c.] The time of the year when this event happened was undoubtedly three or four days before the paſſover at which our Saviour was crucified; and the paſſover that year fell in the beginning of April. Upon this it is inquired, "How could Chriſt expect to find figs on the tree at that ſeaſon of the year? And what is the meaning of the Evangeliſt's, ſaying, *the time of figs was not yet?* I. In the firſt place it is aſked, "How could Chriſt expect to find ripe figs on the tree in the latter end of March?" The plain anſwer is, becauſe figs are ripe ſo ſoon in Judea; all the difficulty here has ariſen from mens not conſidering the difference of the climate. Judea is a country vaſtly hotter than England, and there the fruits are brought forth and ripened much ſooner than they are in our colder climate. The barley in Judea was ripe in March, and the wheat in April; we cannot therefore wonder if there were ripe figs in the beginning of April too. But this is not all; it can be directly proved, concerning fig-trees in particular, that in

14 And Jeſus anſwered and ſaid unto it, No man eat fruit of thee hereafter for ever. And his diſciples heard *it*.

15 And they come to Jeruſalem: and Jeſus went into the temple, and began to caſt out them that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves;

16 And would not ſuffer that any man ſhould carry any veſſel through the temple.

17 And he taught, ſaying unto them, Is it not written, My houſe ſhall be called of all nations the houſe of prayer? but ye have made it a den of thieves.

18 And the ſcribes and chief prieſts heard *it*, and ſought how they might deſtroy him: for they feared him, becauſe all the people was aſtoniſhed at his doctrine.

19 And when even was come, he went out of the city.

20 And in the morning, as they paſſed by, they ſaw the fig-tree dried up from the roots.

21 And Peter calling to remembrance, ſaith unto him, Maſter, behold, the fig-tree which thou curſedſt is withered away.

22 And Jeſus anſwering ſaith unto them, Have faith in God.

23 For verily I ſay unto you, That whoſoever ſhall ſay unto this mountain, Be thou removed, and be thou caſt into the ſea; and ſhall not doubt in his heart, but ſhall believe that thoſe things which he ſaith ſhall come to paſs; he ſhall have whatſoever he ſaith.

24 Therefore I ſay unto you, What things ſoever ye deſire when ye pray, believe that ye receive *them*, and ye ſhall have *them*.

Ver. 15. Matth. xxi. 12. Luke xix. 45. John ii. 14.—V. 17. Iſai. lvi. 7. Or, *an houſe of prayer for all nations?* Jer. vii. 11. Luke xix. 47.—V. 20. Matth. xxi. 19.—V. 22. Or, *Have the faith of God.*

Judea they brought forth good figs, which were ripe as early as the paſſover, in the beginning of April. The proof, in ſhort, is this: Figs were ripe before ſummer,—ſummer is harveſt-time,—harveſt-time began at the paſſover,—therefore figs were ripe before the paſſover. Each of theſe propoſitions ſhall be briefly proved. 1. "Figs were ripe before ſummer. That there are *two ſeaſons* of the year for figs is plain from hence, that the Scripture mentions the *firſt time of* figs, Hoſea ix. 10. Micah vii. 1. Theſe *firſt ripe figs* were fully ripe, for they would fall from the tree, if it was ſhaken by the wind, as it is written Nahum iii. 12. That theſe firſt-ripe figs were very good, we are informed by the prophet Jeremiah xxiv. 2. Theſe fig-trees had *leaves* before the ſummer in that country, as it is expreſly ſaid, Matth. xx. 32. But concerning the fig-tree it ſhould be noted, that it puts forth its fruit firſt, and its leaves afterwards; conſequently if its leaves, much more doth its fruit come forth before ſummer; and that the fig-tree in Judea brought forth fruit before, is expreſly ſaid, Canticles ii. 11—13. Iſaiah is more expreſs, ch. xxviii. 4. where what our tranſlators call *the haſty fruit*, is *the firſt ripe fruit*, as they have well tranſlated the ſame word in the places before quoted. Thus it appears, that the firſt ripe figs were very good, were fit to be eaten, and were ripe before ſummer. 2. The word *ſummer*, in ſcripture, ſignifies the time of harveſt. Compare Jer. viii. 20. and Dan. ii. 35. Thoſe who have travelled into Egypt, the next country to Judea, inform us, that the ſummer in Egypt begins in March; from whence we may conclude, that the ſummer in Judea began about the ſame time of the year. They then in Egypt cut down their corn, and immediately thraſhed it; and that they immediately thraſhed it alſo in Judea, is plain from their having loaves made of new corn for an offering at pentecoſt. 3. That the *harveſt* in Judea began at the paſſover is plain, becauſe the Jews were required, on the ſecond day after the paſſover, to bring a ſheaf of the firſt fruits of their barley harveſt, for an offering to God, Lev. xxiii. 10, 11. Seven weeks after the paſſover was pentecoſt, in the *beginning* of which ſeven weeks it is expreſly ſaid, the corn began to be reaped, Deut. xvi. 9. See alſo Lev. xxiii. 15—17. and Ruth ii. 23. 4. From all this it follows, that figs in Judea were ripe before the paſſover; for figs were ripe and good before the ſummer, or harveſt; but the harveſt began at the paſſover; therefore figs were ripe and good before the paſſover;—as was to be proved. From hence it appears, that Chriſt might reaſonably expect to find good ripe figs on a fig-tree three days before the paſſover, as the Evangeliſt has told us he did. It was the uſual time for the firſt ripe figs, and therefore it was natural to expect that there ſhould be figs upon this tree; and this was the more natural, becauſe, as the Evangeliſt obſerves, there were *leaves* upon the tree, before which leaves the fruit always came forth, if the tree bore any fruit at all. The leaves then were naturally a token that fruit was to be found on the tree alſo, and thus it was natural to expect it. II. We now eaſily ſee how to account for the expreſſion of St. Mark before us, which has been thought ſo extremely difficult; *for the time of figs was not yet.* While it was ſuppoſed that this expreſſion ſignified "the time for trees to bring forth fruit was not yet come," it looked very unaccountable that Chriſt ſhould reckon a tree barren, though it had leaves, and curſe it as ſuch, when he knew the time of bearing figs was not yet come: It ſeemed unaccountable that Chriſt ſhould come to ſeek figs on this tree, when he knew that figs did not uſed to be ripe ſo ſoon in the year. But ſince the true ſenſe of the phraſe "*The time of figs*," has been diſcovered to the world by the learned Bp. Kidder, the matter is eaſy. The expreſſion does not ſignify the time of the *coming forth* of figs, but the time of *gathering in ripe figs*, as is plain from the parallel expreſſions. Thus *the time of the fruits*, Matth. xxi. 34. moſt plainly ſignifies the time of *gathering in ripe fruits*, ſince the ſervants were ſent to receive thoſe fruits for their maſter's uſe. St. Mark and St. Luke expreſs this ſame matter only by the word *time*, or *ſeaſon*;—*At the ſeaſon he ſent a ſervant*, &c. That is, at the ſeaſon or time of gathering in ripe fruit, ch. xii. 2. Luke xx. 10. In like manner, if any one ſhould ſay in our language, the *ſeaſon* of *fruit*—the *ſeaſon* of *apples*,—the *ſeaſon* of *figs*,—every one would underſtand him to ſpeak of the ſeaſon or time of gathering in theſe fruits when ripe. When therefore St. Mark ſays, that *the time* or *ſeaſon of figs was not yet*, he evidently means, that the time of gathering ripe figs was not yet come; and if the gathering time was not come, it was natural to expect figs upon all thoſe trees which were not barren; whereas, after the time of gathering figs, no one would expect to find figs on a fig-tree, and its having none then would be no ſign of barrenneſs. St. Mark, by ſaying, *for the time of figs was not yet*, does not deſign to give a reaſon for what he ſaid in the immediately following clauſe,—*he found nothing but leaves*; but he gives a reaſon for what he ſaid in the clauſe before that; *He came, if haply he might find* any thing thereon; and it was a good reaſon for our Saviour's coming and ſeeking figs on the tree, becauſe *the time of gathering them in was not come.* We have other like inſtances in the Goſpels, and indeed in the writings of all mankind, of another clauſe coming in between the aſſertion and the proof. Thus, in this very Evangeliſt,—ch. xvi. 3, 4. *they ſaid among themſelves, who ſhall roll away the ſtone from the door of the ſepulchre, and when they looked, they ſaw the ſtone was rolled away, for it was very great*; where, its being *very great* is not aſſigned as a reaſon of its being *rolled away*, but of the womens wiſhing for ſome one to roll it away for them. See Hallet's notes on Scripture, vol. ii. p. 114. the Chriſtian's Magazine, vol. vi. p. 123, &c. and Witſius's *Meletemata.*

Ver. 14. *And Jeſus anſwered and ſaid to it*] *And Jeſus ſaid to it upon this occaſion.* Doddridge. See the note on Matth. xi. 25.

Ver. 16. *Any veſſel*] Or *utenſil*; that is, any kind of burden. See the notes on John ii. 14. &c.

Ver. 21. *Behold, the fig-tree*, &c.] Our Lord had ſaid, ver. 14. *No man eat fruit of thee hereafter for ever.* This Peter, according to the Jewiſh manner of ſpeaking concerning things that are barren, calls *curſing* the fig-tree; Heb. vi. 8. and ſome ill-diſpoſed readers, not apprehending the proper force of the words, are apt to form a very unbecoming notion of Jeſus from this action; but they do ſo without the leaſt cauſe, ſince every thing he ſaid on this occaſion was decent. Moreover, the tranſaction itſelf was emblematical and prophetic, prefiguring the ſpeedy ruin of the Jewiſh nation, on account of its unfruitfulneſs, under greater advantages than any other people enjoyed at that day; and, like all the reſt of his miracles, it was done with a gracious intention, namely, to alarm his countrymen, and induce them to repent. It is obſervable that the deſtruction of the ſwine, and this blaſting of the fig-tree, are the only inſtances of punitive miracles in the whole courſe of our Saviour's miniſtry, notwithſtanding they do not appear to have been injurious. The caſe of the ſwine we have already conſidered; and with reſpect to the fig-tree, St. Matthew informs us, ch. xxi. 19. that it was *in the way*, that is, in the common road, and therefore, probably, no particular perſon's property; but if it was, being barren, the timber might be as ſerviceable to the owner as before. So that here was no real injury; but Jeſus was pleaſed to make uſe of this innocent miracle for the valuable purpoſes above ſuggeſted, as well as to teach his diſciples the efficacy of a ſtrong and lively faith. See Macknight, Ward's Diſſertations, p. 83. and the 18th Diſcourſe, vol. 2. of the Sermons on the *Miracles.*

Ver. 22. *Have faith in God*] Or, *a divine faith*; literally, *the faith of God.* And who could find fault, if the Creator and Proprietor of all things were to deſtroy, by a ſingle word of his mouth, a thouſand of his inanimate creatures, were it only to imprint this important leſſon more deeply on one immortal ſpirit? See on Matth. xvii. 20.

25 And when ye ſtand, praying, forgive if ye have aught againſt any: that your Father alſo which is in heaven may forgive you your treſpaſſes.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your treſpaſſes.

27 And they come again to Jeruſalem: and as he was walking in the temple, there come to him the chief prieſts, and the ſcribes, and the elders,

28 And ſay unto him, By what authority doeſt thou theſe things? and who gave thee this authority to do theſe things?

29 And Jeſus anſwered and ſaid unto them, I will alſo aſk of you one queſtion, and anſwer me, and I will tell you by what authority I do theſe things.

30 The baptiſm of John, was it from heaven, or of men? anſwer me.

31 And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven, he will ſay, Why then did ye not believe him?

32 But if we ſhall ſay, Of men, they feared the people: for all *men* counted John, that he was a prophet indeed.

33 And they anſwered and ſaid unto Jeſus, We cannot tell. And Jeſus anſwering ſaith unto them, Neither do I tell you by what authority I do theſe things.

CHAP. XII.

In a parable of the vineyard let out to unthankful huſbandmen, Chriſt foretelleth the reprobation of the Jews, and the calling of the Gentiles: he avoideth the ſnare of the Phariſees and Herodians about paying tribute to Cæſar: convinceth the Sadducees of their error, who denied the reſurrection: reſolveth the ſcribe, who queſtioned what was the firſt com-

Ver. 23. Matth. xvii. 20. xxi. 21. Luke xvii. 6.—V. 24. Matth. vii. 7. Luke xi. 9. John xiv. 13. xv. 7. xvi. 24. James i. 6. V. 25. Matth. vi. 14. Col. iii. 13.—V. 26. Matth. xviii. 35.—V. 27. Matth. xxi. 23. Luke xx. 1.—V. 29. Or, *thing*.—V. 32. Matth. xiv. 5. Ch. vi. 20.

REFLECTIONS ON OUR LORD'S CURSING THE FRUITLESS FIG-TREE.

When our Saviour had rode through the ſtreets of Jeruſalem, that evening he lodged not in the city; whether it was that he would not, leſt after the public acclamations of the people, ſuſpicions of plotting, or of a want of popularity might be raiſed againſt him; or whether he could not, for want of an invitation. *Hoſanna!* was more cheap than an entertainment; and accordingly he goes that evening without eating from Jeruſalem. O unthankful citizens, do you thus part with your no leſs meek than glorious King; whoſe title was not more proclaimed in your ſtreets, than was your own ingratitude? There is no wonder in men's unworthineſs; but there is more than wonder in thy mercy, O Saviour of men, who wouldeſt yet return thither on the morrow; and if thou mayeſt not ſpend the night with them, wilt yet ſpend with them the day.

Thou that giveſt food to all things living, art thyſelf *hungry*, (ver. 12.): Martha, Mary, and Lazarus, kept not ſo poor an houſe, but that thou mighteſt have eaten ſomething at Bethany: Whether thine haſte out-ran thine appetite, or whether on purpoſe thou forboreſt any repaſt, to afford opportunity for thine enſuing miracle, I neither preſume to conjecture or reſolve. This was not the firſt time that thou waſt hungry: as thou wouldeſt be a man, ſo thou wouldeſt ſuffer thoſe infirmities which belong to humanity. Hence thou knoweſt to pity what thou haſt felt. Are we pinched with want? we endure but what thou didſt, and have reaſon to be patient: Thou enduredſt what we do; we have reaſon to be thankful.

But what ſhall we ſay to this thine early hunger? The morning, as it is privileged from exceſs, ſo likewiſe from need; the ſtomach is not wont to riſe with the body: Surely, as thine occaſions were, no ſeaſon was exempted from thy want. Thou hadſt ſpent the day before in the holy labour of thy reformation; after a ſupperleſs departure, thou ſpenteſt the night in prayer; no meal refreſhed thy toil. Why do we think much to forbear a morſel, or to break a ſleep for thee, who didſt thus neglect thyſelf for us?

As if meat were no part of thy care, as if any thing would ſerve to ſtop the mouth of hunger; thy breakfaſt is expected from the next tree, ver. 13. A fig-tree grew by the way-ſide, full-grown, well-ſpread, thick-leaved, and ſuch as might promiſe enough to a remote eye; thither thou cameſt to ſeek that, which thou foundeſt not; and not finding what thou ſoughteſt, as diſpleaſed with thy diſappointment, curſedſt that plant, which deluded thy hopes; thy breath inſtantly blaſted that deceitful tree; what then could it do,—otherwiſe than the whole world muſt needs do under thy malediction,—but wither and die away?

O Saviour, I had rather wonder at thine actions, than diſcuſs them. If I ſhould ſay that, as man, thou either didſt not know, or didſt not conſider this fruitleſſneſs, it could no way prejudice thy divine Omniſcience. It were no greater diſparagement to thee to grow in knowledge, than in ſtature; nor was it any more diſgrace to thy perfect humanity, that thou, as man, kneweſt not all things at once, than that thou wert not in thy childhood at thy full growth. But herein I doubt not to ſay, it is more likely thou cameſt purpoſely to this tree; knowing the barrenneſs of it anſwerable to the ſeaſon, and fore-reſolving the event; thus to found the occaſion of ſo inſtructive a miracle: like as thou kneweſt Lazarus was dying, was dead, yet wouldeſt not ſeem to take notice of his diſſolution, that ſo thou mighteſt more glorioufly diſplay thy power in his reſurrection.

But why didſt thou curſe a poor tree for the want of that fruit, (ver. 14.) which the ſeaſon yielded not? If it pleaſed thee to call for that which it could not give, the plant was innocent; and if innocent, why curſed? O Saviour, it is fitter for us to adore, than to examine: We may be bold in inquiring after thee, and fond in anſwering for thee.

If that ſeaſon was not for *ripe* fruit, yet for ſome fruit it was; who knows not the nature of the fig-tree to be always bearing? That plant, if not altogether barren, yields a continual ſucceſſion of increaſe; whilſt one fig is ripe, another is green: This tree was defective in both; yielding nothing but an empty ſhadow.

Beſides, I have learned that thou, O Saviour, wert wont not to *ſpeak* only, but to *work* parables; and what was this other than a real parable of thine? All the while thou hadſt been in the world, thou hadſt given many proofs of thy mercy; the *earth was full of thy goodneſs*; but now, immediately before thy paſſion, thou thoughteſt fit to give a double demonſtration of thy juſt auſterity: How elſe ſhould the world have ſeen thou canſt be ſevere, as well as meek and merciful? And why mighteſt not thou, who didſt make all things, freely deſtroy a plant for thine own glory? Wherefore ſerve thy beſt creatures, but for the praiſe of thy mercy and juſtice? What great matter was it, if thou, who once ſaidſt, *Let the earth bring forth the herb yielding ſeed, and the tree yielding the fruit of its own kind*, ſhalt now ſay, *Let this fruitleſs tree wither?*

Yet was all this done in figure: In this act of thine, I ſee both an emblem and a prophecy. How didſt thou therein mean to teach thy diſciples how much thou hateſt an unfruitful profeſſion, and what judgement thou meanteſt to bring upon that barren generation? Once before hadſt thou compared the Jewiſh nation to a fig-tree in the midſt of thy vineyard, which, after three years expectation and culture, yielding no fruit, was by thee, the owner, doomed to a ſpeedy deſtruction. Now thou acteſt, what then thou ſaidſt. No tree abounds more with leaves and ſhade; no nation abounded more with ceremonial obſervations, and ſemblances of piety. Outward profeſſion, where there is want of inward truth and real practice, doth but help to draw down and to aggravate judgement: had this tree been utterly bare and leafleſs, it had perhaps eſcaped the curſe. Hear this, ye vain hypocrites, who, only ſolicitous for a fair outſide ſhew, never care for the ſincerity of a conſcientious obedience; and thus with your own hands draw and help forward the curſe upon you!

That which was the fault of this tree, was alſo the puniſhment of it,—*fruitleſſneſs*, ver. 30. Had the boughs been appointed to be torn down, and the body ſplit in pieces, the doom had been more eaſy; the juicy plant might yet have recovered, and have lived to recompence this deficiency. Now it ſhall be, what it was, *fruitleſs*. Horrible ſtate of that church, or that ſoul, which is puniſhed with her own ſin! Outward plagues are but favour, in compariſon of ſpiritual judgements.

Our Lord's malediction might have been perfectly conſiſtent with a long continuance; the tree might have lived long, though *fruitleſs*; but behold! no ſooner is the word paſſed, than the leaves flag and turn yellow,—the branches wrinkle and ſhrink,—the bark changes colour,—the root dies,—the plant withers.

O God! what creature is able to abide the blaſting of the breath of thy diſpleaſure? Even the moſt great and glorious angels of heaven could not ſtand one moment before thine anger, but periſhed under thy wrath everlaſtingly. How irreſiſtable thy power! How dreadful thy judgements! Lord, chaſten my fruitleſſneſs, but puniſh it not: at leaſt puniſh, but, oh curſe it not; leſt I wither, and be conſumed!

mandment: refuteth the opinion that the ſcribes held of Chriſt: bidding the people to beware of their ambition and hypocriſy: and commendeth the poor widow for her two mites, above all.

AND he began to ſpeak unto them by parables. A *certain* man planted a vineyard, and ſet an hedge about it, and digged *a place for* the wine-fat, and built a tower, and let it out to huſbandmen, and went into a far country.

2 And at the ſeaſon he ſent to the huſbandmen a ſervant, that he might receive from the huſbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and ſent *him* away empty.

4 And again, he ſent unto them another ſervant; and at him they caſt ſtones, and wounded *him* in the head, and ſent *him* away ſhamefully handled.

5 And again he ſent another; and him they killed, and many others; beating ſome, and killing ſome.

6 Having yet therefore one ſon, his wellbeloved, he ſent him alſo laſt unto them, ſaying, They will reverence my ſon.

7 But thoſe huſbandmen ſaid amongſt themſelves, This is the heir; come, let us kill him, and the inheritance ſhall be our's.

8 And they took him, and killed *him*, and caſt *him* out of the vineyard.

9 What ſhall therefore the Lord of the vineyard do? He will come and deſtroy the huſbandmen, and will give the vineyard unto others.

10 And have ye not read this ſcripture; The ſtone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they ſought to lay hold on him, but feared the people: for they knew that he had ſpoken the parable againſt them: and they left him, and went their way.

13 And they ſend unto him certain of the Phariſees, and of the Herodians, to catch him in *his* words.

14 And when they were come, they ſay unto him, Maſter, we know that thou art true, and careſt for no man: for thou regardeſt not the perſon of men, but teacheſt the way of God in truth: Is it lawful to give tribute to Cæſar, or not?

15 Shall we give, or ſhall we not give? But he, knowing their hypocriſy, ſaid unto them, Why tempt ye me? bring me a penny, that I may ſee *it*.

16 And they brought *it*: and he ſaith unto them, Whoſe *is* this image and ſuperſcription? And they ſaid unto him, Cæſar's.

17 And Jeſus anſwering ſaid unto them, Render to Cæſar the things that are Cæſar's, and to God the things that are God's. And they marvelled at him.

18 Then come unto him the Sadducees, which ſay there is no reſurrection; and they aſked him, ſaying,

19 Maſter, Moſes wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother ſhould take his wife, and raiſe up ſeed unto his brother.

20 Now there were ſeven brethren: and the firſt took a wife, and dying, left no ſeed.

21 And the ſecond took her, and died, neither left he any ſeed: and the third likewiſe.

22 And the ſeven had her, and left no ſeed: laſt of all the woman died alſo.

23 In the reſurrection therefore, when they ſhall riſe, whoſe wife ſhall ſhe be of them? for the ſeven had her to wife.

24 And Jeſus anſwering ſaid unto them, Do ye not therefore err, becauſe ye know not the ſcriptures, neither the power of God?

25 For when they ſhall riſe from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they riſe, have ye not read in the book of Moſes, how in the buſh God ſpake unto him, ſay-

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Ver. 1. Matth. xxi. 33. Luke xx. 9.—V. 10. Pſ. cxviii. 22.—V. 13. Matth. xxii. 15. Luke xx. 20.—V. 15. Being in value, of our money, ſeven pence half-penny; *as* Matth. xviii. 28.—V. 18. Matth. xxii. 23. Luke xx. 27. Acts xxiii. 8.—V. 19. Deut. xxv. 5.

Chap. XII. *Ver.* 10. *Is become*] *Is made.* Wat.

Ver. 11. *This*, &c.] *By the Lord was it ſo made, and it is wonderful*, &c.

Ver. 13. *To catch him*] Ἀγρεύσωσι is a metaphorical word, borrowed from the chaſe, and ſignifies to run down or take a prey in hunting. Some render it, *to make a prey of*; and Dr. Heylin, *to enſnare.* See Matth. xxii. 16.

Ver. 16. *Superſcription*] *Inſcription.* Wat. and Doddridge.

Ver. 19. *Maſter, Moſes wrote*, &c.] The Sadducees are thought by many to have agreed with the Samaritans in rejecting all the other parts of Holy Scripture but the five books of Moſes. See the Reflections at the end of Matth. xxii. But there are others who ſtrenuouſly maintain the contrary; and it is moſt reaſonable to believe, that they did not abſolutely reject the other books of the Old Teſtament, but only gave a great preference to the Pentateuch; and laying it down as a principle to receive nothing as an article of faith, which could not be proved from the law, if any thing was urged from other parts of Scripture that could not be deduced from Moſes, they would explain it in ſome other way: And this might be ſufficient to induce our Lord to bring his argument to prove the reſurrection from what Moſes had ſaid, and to confirm it by that part of Scripture which was moſt regarded by the Sadducees, and upon which they now had grounded their objection to it. See Serrarius, Lightfoot, and Doddridge.

Ver. 24. *Do ye not therefore err*, &c.?] *Does not the error you are fallen into ariſe from your ignorance both of the Scriptures, and of the power of God?* Heylin. This tranſlation is rather paraphraſtical: Wynne renders it more literally, *Do ye not err on this account*, (namely) *becauſe ye know not the Scriptures, nor*, &c.? In Matthew, what is here expreſſed by a queſtion, is delivered affirmatively: *Ye do err.* See ch. xxii. 29.

Ver. 26. *As touching*, &c.] *As concerning.* Wat. and MS.

ing, I *am* the God of Abraham, the God of Iſaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 And one of the ſcribes came, and having heard them reaſoning together, and perceiving that he had anſwered them well, aſked him, Which is the firſt commandment of all?

29 And Jeſus anſwered him, The firſt of all the commandments *is*, Hear, O Iſrael; The Lord our God is one Lord:

30 And thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind, and with all thy ſtrength: this is the firſt commandment.

31 And the ſecond *is* like, *namely* this, Thou ſhalt love thy neighbour as thyſelf: there is none other commandment greater than theſe.

32 And the ſcribe ſaid unto him, Well, Maſter, thou haſt ſaid the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the underſtanding, and with all the ſoul, and with all the ſtrength, and to love *his* neighbour as himſelf, is more than all whole burnt-offerings and ſacrifices.

34 And when Jeſus ſaw that he anſwered diſcreetly, he ſaid unto him, Thou art not far from the kingdom of God. And no man after that durſt aſk him *any queſtion*.

35 And Jeſus anſwered and ſaid, while he taught in the temple, How ſay the ſcribes that Chriſt is the ſon of David?

36 For David himſelf ſaid by the Holy Ghoſt, The LORD ſaid to my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool.

37 David therefore himſelf calleth him Lord; and whence is he *then* his ſon? And the common people heard him gladly.

38 And he ſaid unto them in his doctrine, Beware of the ſcribes, which love to go in long clothing, and *love* ſalutations in the market-places,

39 And the chief ſeats in the ſynagogues, and the uppermoſt rooms at feaſts:

40 Which devour widows houſes, and for a pretence make long prayers: theſe ſhall receive greater damnation.

41 And Jeſus ſat over againſt the treaſury, and beheld how the people caſt money into the treaſury: and many that were rich caſt in much.

42 And there came a certain poor widow, and ſhe threw in two mites, which make a farthing.

43 And he called unto him his diſciples, and ſaith unto them, Verily I ſay unto you, That this poor widow hath caſt more in, than all they which have caſt into the treaſury:

44 For all *they* did caſt in of their abundance; but ſhe of her want did caſt in all that ſhe had, *even* all her living.

Ver. 26. Exod. iii. 6.—V. 28. Matth. xxii. 35.—V. 29. Deut. vi. 4. Luke x. 27.—V. 31. Lev. xix. 18. Matth. xxii. 39. Rom. xiii. 9. Gal. v. 14. James ii. 8.—V. 34. Hoſ. vi. 6.—V. 35. Matth. xxii. 41. Luke xx. 41.—V. 36. Pſ. cx. 1.—V. 38. Ch. iv. 2. Matth. xxiii. 1, &c. Luke xx. 46. Luke xi. 43.—V. 40. Matth. xxiii. 14.—V. 41. Luke xxi. 1. *A piece of braſs money:* See Matth. x. 29. 2 Kings xii. 9.—V. 42. It is the ſeventh part of one piece of that *braſs money*.—V. 43. 2 Cor. viii. 12.—V. 44. Deut. xxiv. 6. 1 John iii. 17.

Ver. 29. *Is one Lord*] *Is the only God*, Heylin; who obſerves, "I here follow the Vulgate, which has good authorities in the Greek manuſcripts and ancient verſions; and is confirmed by the ſcribe's anſwer at ver. 32." See the note on Deut. vi. 4. on Matth. xxii. 37. and the Reflections at the end of that chapter.

Ver. 33. *Is more than all whole burnt-offerings*] That is, "is more acceptable to God, and important to mankind." See Hoſea vi. 6.

Ver. 34. *Thou art not far from the kingdom of God*] Jeſus applauded the piety and wiſdom of this reflection, by declaring, that the perſon who made it, was *not far from the kingdom of God*, or from being a Chriſtian. He had expreſſed ſentiments becoming a ſubject of God's kingdom, and ſuch as might have an happy influence in diſpoſing him to embrace the Goſpel, by which he would obtain a ſhare in all the bleſſings of the children of God. It is added, that *no man, after that, durſt aſk him any queſtions:* The plain meaning of which is, they aſked him no more ſuch captious queſtions; for the memory of this confuſion impreſſed their minds, during the ſhort remainder of Chriſt's continuance among them; and he was ſoon removed from them, ſo that they had no further opportunities of doing it when that impreſſion was worn off.

Ver. 37. *And the common people heard him gladly*] They heard him with great attention and pleaſure; for the clear and ſolid anſwers which he returned to the enſnaring queſtions of his foes, gave them an high opinion of his wiſdom, and ſhewed them how far he was ſuperior to their moſt renowned rabbies; whoſe arguments to prove their opinions, and anſwers to the objections that were raiſed againſt them, were, generally ſpeaking, but mean and trifling, compared to his. Beſides, the common people were neither ſo much prejudiced in behalf of the commonly-received opinions, nor ſo much intereſted as the Scribes or other teachers. See Macknight.

Ver. 38. *Long cloathing*] *Long garments*, or *robes*. Wat. MS.

Ver. 39. *Rooms*] *Seats*. Ibid.

Ver. 41. *And Jeſus ſat over-againſt the treaſury*] Jeſus was now in the treaſury, or that part of the women's court, where the cheſts were placed for receiving the offerings of thoſe who came to worſhip. Theſe cheſts, being thirteen in number, had each of them an inſcription fixed to the pillars of the portico which ſurrounded the court, and ſignifying for what uſe the offerings put into them were deſtined. Hence the propriety of St. Mark's expreſſion, *Jeſus ſat over-againſt the treaſury*; he ſat in the portico of the womens court, oppoſite to the pillars where the cheſts for receiving the offerings of the people were fixed. From theſe voluntary contributions they bought wood for the altar, ſalt, and other neceſſaries, not provided for any other way. It was in this court of the women, according to the Talmudiſts, that the libation of water from Siloam was made annually at the feaſt of tabernacles, as a ſolemn public thanſgiving and prayer for the former and latter rain; to which rite it is ſuppoſed that our Lord alluded, John vii. 38. See more in Macknight concerning this court, and the other parts of the temple.

Ver. 42—44. *She threw in two mites, which make a farthing*, &c.] Κοδράντης. This coin in value was no more than three-fourths of our farthing; wherefore the offering given by this poor widow was very ſmall in itſelf, though in another reſpect it was a great gift, being *all that ſhe had, even all her living*. We can hardly ſuppoſe, that at each of the cheſts there were officers placed to receive and count the money which the people offered, and to name the ſum aloud before they put it in; it is more reaſonable to believe, that each perſon put his own offering privately into the cheſt, through a ſlit in its top. Wherefore, by mentioning the particular ſum which the poor widow put in, as well as by declaring that it was all her living, our Lord ſhewed, that nothing was hidden from his knowledge; and at the ſame time, to encourage charity, and to ſhew that it is the diſpoſition of the mind, not the magnificence of the offering, which God regards, our Lord applauded this poor widow, as having given *more* in proportion *than them all*. They did caſt in *of their abundance*, out of their ſuperfluous ſubſtance,—ἐκ τοῦ περισσεύοντος αὐτοῖς; *Their* offerings, though great in reſpect to hers, bare but a ſmall proportion to their eſtates; Whereas *ſhe* caſt in *of her want*,—ἐκ τῆς ὑστερήσεως αὐτῆς. Her offering was the whole of her income for that day, and perhaps the whole of the money in her poſſeſſion at that

CHAP. XIII.

Chriſt foretelleth the deſtruction of the temple: the perſecutions for the goſpel: that the goſpel muſt be preached to all nations: that great calamities ſhall happen to the Jews; and the manner of his coming to judgement. The hour whereof being known to none, every man is to watch and pray, that we be not found unprovided, when he cometh to each one particularly by death.

AND as he went out of the temple, one of his diſciples ſaith unto him, Maſter, ſee what manner of ſtones, and what buildings *are here!*

2 And Jeſus anſwering, ſaid unto him, Seeſt thou theſe great buildings? there ſhall not be left one ſtone upon another, that ſhall not be thrown down.

3 And as he ſat upon the mount of Olives, over againſt the temple, Peter, and James, and John, and Andrew aſked him privately,

4 Tell us, when ſhall theſe things be? and what *ſhall be* the ſign when all theſe things ſhall be fulfilled?

5 And Jeſus anſwering them, began to ſay, Take heed leſt any *man* deceive you:

6 For many ſhall come in my name, ſaying, I am *Chriſt*; and ſhall deceive many.

7 And when ye ſhall hear of wars, and rumours of wars, be ye not troubled: for *ſuch things* muſt needs be; but the end *ſhall* not *be* yet.

8 For nation ſhall riſe againſt nation, and kingdom againſt kingdom: and there ſhall be earthquakes in *divers* places, and there ſhall be famines, and troubles: theſe *are* the beginnings of ſorrows.

9 But take heed to yourſelves: for they ſhall deliver you up to councils; and in the ſynagogues ye ſhall be beaten: and ye ſhall be brought before rulers and kings for my ſake, for a teſtimony againſt them.

10 And the goſpel muſt firſt be publiſhed among all nations.

11 But when they ſhall lead *you*, and de-

Ver. 1. Matth. xxiv. 1. Luke xxi. 5.—V. 2. Luke xix. 44.—V. 4. Matth. xxiv. 3.—V. 5. Epheſ. v. 6. 1 Theſſ. ii. 3.—V. 8. Matth. xxiv. 8. The word in the original importeth *the pains of a woman in travail.*—V. 9. Matth. x. 17, 18.—V. 10. Matth. xxiv. 14. V. 11. Matth. x. 19. Luke xii. 11. xxi. 14.

time; Ὅλον τον βίον αὐτῆς,—the whole of her ſubſtance. See the Reflections. Dr. Waterland and the MS. render the laſt verſe,—*For all they did caſt in out of their abundance; but ſhe, out of what ſhe wanted for herſelf, did caſt in all that ſhe had, even all that ſhe had to live upon.*

REFLECTIONS ON THE WIDOW'S MITES.

The ſacred wealth of the temple conſiſted either in ſtuff, or in coin; for the one the Jews had an houſe, for the other a cheſt. At the concourſe of all the males thrice a year, upon occaſion of the ſolemn feaſts, the oblations of all kinds were liberal; our Saviour, as taking pleaſure in the proſpect, ſets himſelf to view thoſe offerings, whether for holy uſes or charitable.

Thoſe things we delight in, we love to behold; the eye and the heart will go together: and can we think, O Saviour, that thy glory hath diminiſhed aught of thy gracious reſpects to our beneficence? or that thine acceptance of our charity was confined to the earth? Even now, that thou ſitteſt on the right-hand of thy father's glory, thou ſeeſt every hand that is ſtretched out to the relief of thy poor ſaints here below; and if vanity have power to ſtir up our liberality out of a conceit to be ſeen of men, how ſhall faith encourage our bounty in knowing that we are ſeen of thee, and accepted by thee? Alas! what are we the better for the notice of thoſe periſhing impotent eyes, which can only view the outſide of our actions, or for that kind of applauſe which vaniſheth in the lips of the ſpeaker? Thine eye, O Lord, is piercing and retributive: as to ſee thee is perfect happineſs, ſo to be ſeen of thee is true contentment and glory.

And doeſt *thou*, O God, ſee what we give thee, and not ſee what we take away from thee? Are our offerings more noted than our ſacrileges? Surely thy mercy is not more quick-ſighted than thy juſtice! In both kinds our actions are viewed, our account is kept, and we are ſure to receive rewards for what we have given, and vengeance for what we have defalked and taken away. With thine eye of knowledge thou ſeeſt all we do; but what we do well, thou ſeeſt with thine eye of approbation. Thus didſt thou now behold theſe pious and charitable oblations.—How well wert thou pleaſed with this variety? Thou ſaweſt many rich men give much, and one poor widow give more than they, in leſſer room.

The Jews were now under the Roman preſſure. They were all tributaries, yet many of them rich, and thoſe rich men were liberal to the common cheſt. Hadſt thou ſeen thoſe many rich give little, we had heard of thy cenſure; thou expecteſt a proportion betwixt the giver and the gift, betwixt the gift and the receipt: where that fails, the blame is juſt. The nation (though otherwiſe ſufficiently faulty) was in this commendable. How bounteouſly open were their hands to the houſe of God! time was, when their liberality was fain to be reſtrained by proclamation, and now it needed no incitement. The rich gave much, the poor gave more. *Jeſus ſaw a poor widow caſting in two mites.*

It was miſery enough that ſhe was a *widow*; the married woman is under the careful proviſion of an huſband; if ſhe ſpend, he earns; but *poverty* was here added to the ſorrow of her widowhood; ſhe was not more deſolate than needy.

Yet this *poor widow* gives!—and what?—An offering like herſelf;—*two mites.* Alas! poor woman! who was poorer than thyſelf?—Wherefore was that *Corban*, but for the relief of ſuch as thou?—Who ſhould receive, if ſuch are the givers? Thy mites were ſomething to thee, nothing to the treaſury. How ill is that gift beſtowed, which unfurniſheth thee, and adds nothing to the common ſtock!—

Some thrifty neighbour might, perhaps, have ſuggeſted this probable diſcouragement; Jeſus publiſhes and applauds her bounty; *He called to him his diſciples*, &c. ver. 43. While the *rich* put in their offerings, we ſee no *diſciples called*; it was enough that Chriſt *noted* their gifts only:—But, when the *widow* comes, with her *two mites*, the domeſtics of Chriſt are immediately ſummoned to aſſemble, and taught to admire this munificence. A ſolemn preface makes way for her praiſe, and her *mites* are rendered more precious than the *talents*; *ſhe gave more than they all*; more, not only in reſpect of the mind of the giver, but alſo of the proportion of the gift, as hers; a mite to her being more than pounds to them. Pounds were little to them, two mites were all to her. They gave out of their abundance, ſhe out of their neceſſity. That which they gave, left the heap leſs, yet an heap ſtill; ſhe gives all at once, and leaves herſelf nothing. Thus did ſhe give not more than *any*, but *more than they all.*

O Father of mercies, who doſt not ſo much regard what is taken out, as what is left behind; thou lookeſt at once into the bottom of her heart, and the bottom of her purſe, and eſteemeſt her gift according to both. Thou neither ſeeſt as man, nor valueſt as man: man judgeth by the worth of the gift, thou judgeſt by the mind of the giver, and the proportion of the remainder. Alas! what have we but *mites*, and thoſe of thine own lending? It is the comfort of our meanneſs, that our affections are valued, and not our preſents; neither haſt thou ſaid, *God loveth a liberal giver*, but a *chearful.* If I had more, O God, thou ſhouldeſt have it; had I leſs, *thou* wouldeſt not deſpiſe it, who accepteſt the gift *according to that a man hath, and not according to that he hath not.*

Yea, Lord, what have I but *two mites*—a ſoul and a body? Mere mites, yea, not ſo much, compared to thine infinity. O that I could perfectly offer up them unto thee, according to thine own right in them, and not according to mine! How graciouſly wouldeſt thou be ſure to accept them! How happy ſhall I be in thine acceptance!

Chap. XIII. *Ver.* 7. *Such things muſt needs be*] "That is, not by any neceſſity impoſed of God; but, from the wickedneſs of the world, nothing better can be expected." Clarke's Sermons, vol. vi. ſerm. 18.

Ver. 9. *In the ſynagogues ye ſhall be beaten*] It is certain that *whipping* and *beating* were puniſhments inflicted in the ſynagogues. Thus Paul puniſhed the Chriſtians, Acts xxix. 19. xxvi. 11. And that it was cuſtomary to *whip* both their wiſe men and their diſciples, when guilty of any perverſeneſs, may be fully proved from Vitringa *de Synag. vet.* lib. iii. cap. ii. All that is mentioned in this verſe was exactly accompliſhed; for Peter and John were called before the ſanhedrim, Acts iv. 6, 7. James and Peter before Herod, Acts xii. 2, 3. and Paul before Nero, as well as before the Roman governors, Gallio, Felix, and Feſtus; and ſome were *beaten*, as Paul and Silas, &c. See the note on Matth. x. 17, 18.

liver you up, take no thought before-hand what ye ſhall ſpeak, neither do ye premeditate: but whatſoever ſhall be given you in that hour, that ſpeak ye: for it is not ye that ſpeak, but the Holy Ghoſt.

12 Now the brother ſhall betray the brother to death, and the father the ſon: and children ſhall riſe up againſt *their* parents, and ſhall cauſe them to be put to death.

13 And ye ſhall be hated of all *men* for my name's ſake: but he that ſhall endure unto the end, the ſame ſhall be ſaved.

14 But when ye ſhall ſee the abomination of deſolation, ſpoken of by Daniel the prophet, ſtanding where it ought not, (let him that readeth underſtand,) then let them that be in Judea, flee to the mountains:

15 And let him that is on the houſe-top, not go down into the houſe, neither enter therein, to take any thing out of his houſe:

16 And let him that is in the field, not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give ſuck in thoſe days!

18 And pray ye that your flight be not in the winter.

19 For in thoſe days ſhall be affliction, ſuch as was not from the beginning of the creation which God created, unto this time, neither ſhall be.

20 And except that the Lord had ſhortened thoſe days, no fleſh ſhould be ſaved: but for the elect's ſake, whom he hath choſen, he hath ſhortened the days.

21 And then, if any man ſhall ſay to you, Lo, here *is* Chriſt; or lo, *he is* there; believe *him* not:

22 For falſe Chriſts and falſe prophets ſhall riſe, and ſhall ſhew ſigns and wonders, to ſeduce, if *it were* poſſible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 But in thoſe days, after that tribulation, the ſun ſhall be darkened, and the moon ſhall not give her light.

25 And the ſtars of heaven ſhall fall, and the powers that *are* in heaven ſhall be ſhaken.

26 And then ſhall they ſee the Son of man coming in the clouds, with great power and glory.

27 And then ſhall he ſend his angels, and ſhall gather together his elect from the four winds, from the uttermoſt part of the earth to the uttermoſt part of heaven.

28 Now learn a parable of the fig-tree; When her branch is yet tender, and putteth forth leaves, ye know that ſummer is near:

29 So ye, in like manner, when ye ſhall ſee theſe things come to paſs, know that it is nigh, *even* at the doors.

30 Verily I ſay unto you, that this generation ſhall not paſs, till all theſe things be done.

31 Heaven and earth ſhall paſs away: but my words ſhall not paſs away.

32 But of that day and *that* hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journey, who left his houſe, and gave authority to his ſervants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore, for ye know not when the maſter of the houſe cometh, at even, or at midnight, or at the cock-crowing, or in the morning;

Ver. 12. Mic. vii. 6.—V. 13. Matth. xxiv. 9. Matth. x. 22.—V. 14. Matth. xxiv. 15. Dan. ix. 27. Luke xxi. 21.—V. 21. Matth. xxiv. 23. Luke xvii. 23. xxi. 8.—V. 23. 2 Pet. iii. 17.—V. 24. Dan. vii. 10. Matth. xvi. 17. xxiv. 29, &c. Ch. xiv. 62. Luke xxi. 25. Acts i. 11. 1 Theſſ. iv. 16. 2 Theſſ. i. 10.—V. 26. Dan. vii. 13. Rev. i. 7.—V. 28. Matth. xxiv. 32. Luke xxi. 29, &c. V. 33. Matth. xxiv. 42. xxv. 13. 1 Theſſ. v. 6.

Ver. 29. *Know that it is nigh*] *Know that* HE *is nigh*;—the Son of man. See ver. 26.

Ver. 32. *Hour*] *Seaſon.* MS. Though we have given an explanation of this verſe, as well as the whole chapter, in the notes on the parallel paſſage of St. Matthew; yet an ingenious commentator having offered a different ſolution from that which we have given, we here ſubjoin it. "It may ſeem ſtrange, ſays he, that the Son, who declared that he would come before the generation then in being went off the ſtage, and who in the prophecy had been pointing out the various ſigns by which the diſciples might foreſee his approach, ſhould not have known the day and the hour, or the particular time of his own coming. This difficulty ſome endeavour to obviate by ſuppoſing, that our Lord ſpoke of himſelf here only as *man*; but the name *Father* following that of *Son*, ſhews that he ſpake of himſelf as the Son of God, and not as the Son of man. Beſides, the gradation in the ſentence ſeems to forbid this ſolution: for the *Son* being mentioned after *the angels*, and immediately before the *Father*, is thereby declared to be *more excellent than they*; which he is not in reſpect of his human nature; and therefore he cannot be ſuppoſed to ſpeak of himſelf in that nature. The proper tranſlation of the paſſage, I think, affords a better ſolution. The word οἶδεν here ſeems to have the force of the Hebrew conjugation *hiphil*, which, in verbs denoting *action*, makes that action, whatever it is, paſs to another; wherefore εἰδέω, which properly ſignifies, *I know*, uſed in the ſenſe of the conjugation *hiphil* ſignifies, *I make another to know.* The word has this meaning without diſpute, 1 Cor. ii. 2. *I determined to know* [εἰδέναι] *nothing among you, but Jeſus Chriſt, and him crucified*; that is, "I determined to *make known*, to *preach* nothing, &c." So likewiſe in the text, "*But of that day and that hour none maketh you to know*; none hath power to make you know it:" juſt as the phraſe Matth. xx. 23. *is not mine to give*, ſignifies *is not in my power to give.* —*No, not the angels, neither the Son, but the Father*; "Neither man nor angel, neither the Son himſelf, can reveal the day and hour of the deſtruction of Jeruſalem, becauſe the Father hath determined that it ſhall not be revealed." The divine wiſdom ſaw fit to conceal from the apoſtles the preciſe period of the deſtruction of Jeruſalem, that they might be laid under a neceſſity of watching continually; and this vigilance was eſpecially proper at that time, becauſe the ſucceſs of the Goſpel depended in a great meaſure upon the activity and exemplary lives of theſe who firſt publiſhed it. See Macknight. It is an excellent obſervation of Mr. Weſt, relating to the authors who have recorded this prophecy, which is expreſſed in terms ſo very plain and circumſtantial, that Matthew and Mark were inconteſtably dead before the event, as Luke alſo might probably be; and as for John, the only Evangeliſt who ſurvived it, it is remarkable, that he ſays nothing of it, leſt any ſhould aſſert that the prophecy was forged after the event happened. See Weſt on the Reſurrection, p. 393.

Ver. 35. *At even*] 'Οψὲ, *evening*, anſwers to the firſt watch of the night, which began at ſun-ſetting, at nine. Μεσονυκτίον, or *midnight*, anſwers to the ſecond watch, which ended at twelve; ἀλεκτοροφωνια, or the *cock-crowing*, anſwers to the third watch, which ended at three in the morning; πρωΐ, or the *morning*, anſwers to the fourth watch, which ended at ſix. See chap. xv. 1. and on Matth. xxviii. 1.

36 Leſt coming ſuddenly, he find you ſleeping.

37 And what I ſay unto you, I ſay unto all, Watch.

CHAP. XIV.

A conſpiracy againſt Chriſt: precious ointment is poured on his head by a woman. Judas ſelleth his Maſter for money. Chriſt himſelf foretelleth how he ſhall be betrayed by one of his diſciples: after the paſſover prepared, and eaten, He inſtituteth his ſupper: declareth aforehand the flight of all his diſciples, and Peter's denial. Judas betrayeth him with a kiſs: he is apprehended in the garden, falſely accuſed, and impiouſly condemned of the Jews council; ſhamefully abuſed by them, and thrice denied of Peter.

AFTER two days was *the feaſt of* the paſſover, and of unleavened bread: and the chief prieſts, and the ſcribes, ſought how they might take him by craft, and put him to death.

2 But they ſaid, Not on the feaſt-*day*, leſt there be an uproar of the people.

3 And being in Bethany, in the houſe of Simon the leper, as he ſat at meat, there came a woman, having an alabaſter-box of ointment of ſpikenard, very precious; and ſhe ſhe brake the box, and poured it on his head.

4 And there were ſome that had indignation within themſelves, and ſaid, Why was this waſte of the ointment made?

5 For it might have been ſold for more than three hundred pence, and have been given to the poor. And they murmured againſt her.

6 And Jeſus ſaid, Let her alone; why trouble ye her? ſhe hath wrought a good work on me.

7 For ye have the poor with you always, and whenſoever ye will ye may do them good: but me ye have not always.

8 She hath done what ſhe could: ſhe is come aforehand to anoint my body to the burying.

9 Verily I ſay unto you, Whereſoever this goſpel ſhall be preached throughout the whole world, *this* alſo that ſhe hath done ſhall be ſpoken of, for a memorial of her.

10 And Judas Iſcariot, one of the twelve, went unto the chief prieſts, to betray him unto them.

11 And when they heard *it*, they were glad, and promiſed to give him money. And he ſought how he might conveniently betray him.

12 And the firſt day of unleavened bread, when they killed the paſſover, his diſciples ſaid unto him, Where wilt thou that we go

Ver. 1. Matth. xxvi. 2. Luke xxii. 1. John xi. 55. xiii. 1.—V. 3. Matth. xxvi. 6. John xii. 1, 3. Or, *pure nard*, or *liquid nard*. V. 5. See Matth. xviii. 28.—V. 7. Deut. xv. 11.—V. 10. Matth. xxvi. 14. Luke xxii. 4.—V. 12. Matth. xxvi. 17. Luke xxii. 7. Or, *ſacrificed*.

REFLECTIONS ON CHAP. XIII.

We are taught, from the whole of this remarkable prophecy, how vain and dangerous it is to truſt in external privileges, and to cry out, as theſe fooliſh wretched Jews did, *the temple of the Lord, the temple of the Lord, are theſe buildings!* when of this ſtately and magnificent ſtructure, within leſs than half a century after it was finiſhed, not one ſtone was left on another undemoliſhed.

Let us bleſs God that our own eyes have not ſeen ſuch deſolation and ruins, ſuch commotions in the natural and moral world, ſuch diſſentions in civil life, ſuch perſecutions and hatreds amongſt the neareſt relations, (ver. 12, 13.) under the pretence of propagating religion; for however propagated, it is nothing, without that *love* which is ſo often made the firſt victim to it: Yet too plainly do we ſee, in one of them or another, *iniquity abounding, and the love of many waxing cold.* To avoid this, we ſhould endeavour to revive in our own hearts a deep and laſting impreſſion of divine things; and remember, whenever we are tempted to let go our integrity, that *he* alone *who endures to the end ſhall be ſaved.*

If our Lord urges his diſciples to flee with ſuch ſpeedy and ſolicitous haſte from the ſword of God's temporal judgements, how much greater diligence ſhould we give to flee from the wrath to come! ver. 15, 16. What are any of the little intereſts of life, that out of regard to them we ſhould be willing to continue one moment longer expoſed to a danger, which may ſink us into everlaſting ruin and deſpair!

The unhappy Jews eagerly liſtened to the very name of *Meſſiah*, by whomſoever it was aſſumed, ver. 21, 22. while they rejected him whom God had ſent them, and who had ſo long, and with ſo much importunity been renewing to them the offers of life and ſalvation. May none of us ever know the ſad impatience with which condemned ſinners will wiſh, and wiſh in vain, for thoſe overtures and meſſages of grace which they now deſpiſe! In that ſenſe, *whereſoever the carcaſe is, thither will the eagles be gathered together*: Wherever there is the like unbelief and impenitence, there will be in its degree the like ruin. Chriſt has graciouſly *told us theſe things before*; may we humbly attend to the warning, that none of this terror and deſtruction may come upon us!

And, to render us ſtill more attentive, raiſe we our contemplation to that awful day, when all that was figuratively ſpoken of the deſtruction of Jeruſalem ſhall be literally accompliſhed: where will our hope and comfort, our light and ſafety then be, when *the ſun ſhall be darkened*, and *the moon ſhall not give her light?* Where indeed, unleſs the Almighty God, the everlaſting Jehovah, by whoſe voice they were created, and by whoſe hand they ſhall be daſhed in pieces again, ſhall condeſcend to be our light and our ſalvation. If indeed he be ſo, we ſhall hear the ſolemn ſummons to judgement with joy. What though the day and ſeaſon be unknown, it is enough for us that we know that all theſe interpoſing days and years, be they ever ſo numerous, will at length be paſt; for the promiſe of the great Redeemer is our ſecurity, and he will haſten it in its time.

We are by profeſſion the *domeſtics* of Chriſt, ver. 34. it is our duty therefore to attend to the offices he hath aſſigned us, though he ſeem at a diſtance; diligently to wait his coming, at whatever ſeaſon: His miniſters ought more eſpecially to wait it, and be ſolicitous that they may be found ſo doing; conducting themſelves like wiſe ſtewards of the myſteries of God, diſpenſing to every one their portion of food in due ſeaſon; and always remembering that every exhortation which they give to others, returns with redoubled weight upon themſelves; then will their account be honourable, and their reward glorious. See the Reflections on Matth. xxiv.

Chap. XIV. *Ver.* 1. *By craft*] *By ſurprize.* Wat.

Ver. 3. *Ointment*, &c.] *Perfume of ſpikenard, very precious; and ſhe ſtirred* or *ſhook up the veſſel*, &c. Wat. See Blackwall's Sac. Claſſicks, vol. ii. p. 166. The *ſpikenard—πιστικῆς ναρδου, pure* and *unadulterated nard*, was eſteemed a very valuable aromatic; and hence we find, that the word rendered *very precious—πολυτελῦς*, is omitted in the Cambridge manuſcript, perhaps as ſuperfluous; and having originally been placed in the margin by way of note, in proceſs of time might have crept into the text. As this *ſpikenard* was a liquid, there appears no reaſon for *breaking the box*; and therefore Sir Norton Knatchbull, Dr. Hammond, and others maintain, that συντρίψασα does not ſignify that ſhe *brake the veſſel*, but only that ſhe *ſhook it*, ſo as to break the coagulated parts of the rich balſam, and bring it to ſuch a liquidity, that it might be fit to be poured out; and accordingly Dr. Waterland tranſlates it. Dr. Doddridge, however, and others think the original doth not ſo naturally expreſs this, and therefore they imagine that the woman broke off the top of the veſſel in which the balſam was contained. See the note on Matth. xxvi. 7. and Stockius on the word συντρίβω.

Ver. 4. *Ointment*] *Perfume.* Wat.

Ver. 8. *To the burying*] *To its funeral.* Wat.

Ver. 10. *To betray him*] Παραδῷ—*deliver him up.* See Matth. xxvi. 15.

Ver. 12. *When they killed the paſſover*] *When they were wont to kill*, &c. Wat.

and prepare, that thou mayeſt eat the paſſover.

13 And he ſendeth forth two of his diſciples, and ſaith unto them, Go ye into the city, and there ſhall meet you a man bearing a pitcher of water: follow him.

14 And whereſoever he ſhall go in, ſay ye to the good-man of the houſe, The Maſter ſaith, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples?

15 And he will ſhew you a large upper room furniſhed and prepared: there make ready for us.

16 And his diſciples went forth, and came into the city, and found as he had ſaid unto them: and they made ready the paſſover.

17 And in the evening he cometh with the twelve.

18 And as they ſat, and did eat, Jeſus ſaid, Verily I ſay unto you, One of you which eateth with me ſhall betray me.

19 And they began to be ſorrowful, and ſay unto him one by one, Is it I? and another *ſaid*, Is it I?

20 And he anſwered and ſaid unto them, *It is* one of the twelve, that dippeth with me in the diſh.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 And as they did eat, Jeſus took bread, and bleſſed, and brake *it*, and gave to them, and ſaid, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he ſaid unto them, This is my blood of the new teſtament, which is ſhed for many.

25 Verily I ſay unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 And when they had ſung an hymn, they went out into the mount of Olives.

27 And Jeſus ſaith unto them, All ye ſhall be offended becauſe of me this night: for it is written, I will ſmite the ſhepherd, and the ſheep ſhall be ſcattered.

28 But after that I am riſen, I will go before you into Galilee.

29 But Peter ſaid unto him, Although all ſhall be offended, yet *will* not I.

30 And Jeſus ſaid unto him, Verily I ſay unto thee, That this day, *even* in this night, before the cock crow twice, thou ſhalt deny me thrice.

31 But he ſpake the more vehemently, If I ſhould die with thee, I will not deny thee in any wiſe. Likewiſe alſo ſaid they all.

32 And they came to a place which was named Gethſemane: and he ſaith to his diſciples, Sit ye here, while I ſhall pray.

33 And he taketh with him Peter, and James and John, and began to be ſore amazed, and to be very heavy;

34 And ſaith unto them, My ſoul is exceeding ſorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed, that, if it were poſſible, the hour might paſs from him.

36 And he ſaid, Abba, Father, all things *are* poſſible unto thee; take away this cup

Ver. 18. Matth. xxvi. 20.—V. 22. Matth. xxvi. 26. Luke xxii. 19. 1 Cor. xi. 23.—V. 26. Matth. xxvi. 30. Or, *pſalm*.—V. 27. Matth. xxvi. 31. Zech. xiii. 7.—V. 28. Ch. xvi. 7.—V. 29. Matth. xxvi. 33. Luke xxii. 33. John xiii 37.—V. 32. Matth. xxvi. 36. Luke xxii. 39. John xviii. 1.—V. 34. John xii. 27.—V. 36. Rom. viii. 15. Gal. iv. 6. Hebr. v. 7.

Ver. 13. *There ſhall meet you a man*, &c.] This is ſet in oppoſition to the *good-man*, or maſter of the houſe, ver. 14. and conſequently means a ſervant of the loweſt rank, or a ſlave, (Luke xii. 36.) it being a ſervile office to draw water, as appears from Deut. xxix. 11. Joſh. ix. 21. As Samuel, having anointed Saul, for the confirmation of his faith gave him ſeveral predictions relating to ſome very contingent occurrences he was to meet with in his journey, (ſee 1 Sam. x. 2—7.) ſo our Lord ſeems by theſe predictions to have intended the ſame with regard to his diſciples; and alſo to give them a moſt important hint, that he foreſaw all the particular circumſtances which were to befal him at Jeruſalem, when he went up thither for the next and laſt time before his ſufferings. The ſending them to Jeruſalem in this manner ſeems to intimate, that he did not go thither himſelf that morning, ſo that it is probable he ſpent moſt of the day in retirement, for meditation and prayer.

Ver. 22. *And as they did eat*, &c.] *And having eaten.* See the note on Matth. xxvi. 26.

Ver. 24. *New Teſtament*] *New Covenant.* Wat.

Ver. 25. *I will drink no more*, &c.] "From this inſtant I will no more drink of the paſſover-cup, nor have that commemorative and typical ordinance continued any longer in my church, than till it be ſuppreſſed and fulfilled (Luke xxii. 16.) by the great ſalvation which I ſhall bring into the Goſpel kingdom upon my reſurrection from the dead, and which is to be afterwards commemorated by a new uſe of wine in the ſupper I have now inſtituted; nor will I ſo familiarly commune with you again, as I now do, in this New Teſtament ordinance, till we ſhall have the moſt intimate fellowſhip together, in the more excellent entertainments of the heavenly ſtate; which, for their ſuperior and always freſh delight, may, in the language of a feſtival be called *new wine*." See Guyſe, and the note on Matth. xxvi. 29.

Ver. 26. *They went out*] At the concluſion of the ſupper, Jeſus and his diſciples ſung a proper pſalm or ſong of praiſe together, as was cuſtomary at the cloſe of the paſſover, and then he ſet out for the mount of Olives; chooſing to retire thither, that he might prevent a riot in Jeruſalem, and bring no trouble upon the maſter of the houſe where he celebrated the paſſover.

Ver. 29. *Although all ſhall be offended*] It is moſt probable that Judas by this time had ſlipped away from the diſciples, to fulfil his vile contract with the ſanhedrim; and Peter miſſing him, vaunted, that though all his fellow-apoſtles ſhould follow Judas's example, he would ſtand by his Lord. We may obſerve, that if St. Mark's Goſpel was dictated or reviewed by St. Peter, as the ancients affirm, the latter, out of his deep penitence, repreſents the event with the higheſt aggravations; for nothing can be ſtronger than the expreſſions in ver. 31.

Ver. 30. *Before the cock crow twice,—thou ſhalt*] *Thou wilt.* Wat. and MS. See the note on Matth. xxvi. 33, &c. Dr. Owen, in his Obſervations on the Four Goſpels, p. 56. has obſerved further, that as the *Jews*, in the enumeration of the times of the night, took notice only of one cock crowing, which comprehended the third watch, (ſee on ch. xiii. 35.) ſo St. *Matthew*, to give *them* a clear information that Peter would deny his maſter thrice before three in the morning, needed only to ſay, that he would do it *before the cock crew*; but the *Romans*, for whom, and the other Gentiles, St. *Mark* wrote his Goſpel, reckoning by a double crowing of the cock,—the firſt of which was about midnight, and the ſecond at three,—ſtood in need of a more particular deſignation; and therefore St. Mark, to denote the ſame hour to them, was obliged to ſay, *before the cock crew twice.* Juvenal uſes exactly the ſame phraſe to ſpecify the ſame hour. Sat. I. ver. 107.

Ver. 33. *He began to be ſore amazed*] See the note on Matth. xxvi. 38.

from me: nevertheleſs, not what I will, but what thou wilt.

37 And he cometh, and findeth them ſleeping, and ſaith unto Peter, Simon, ſleepeſt thou? couldeſt not thou watch one hour?

38 Watch ye and pray, leſt ye enter into temptation. The ſpirit truly *is* ready, but the fleſh *is* weak.

39 And again he went away, and prayed, and ſpake the ſame words.

40 And when he returned, he found them aſleep again; (for their eyes were heavy:) neither wiſt they what to anſwer him.

41 And he cometh the third time, and ſaith unto them, Sleep on now, and take *your* reſt: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of ſinners.

42 Riſe up, let us go; lo, he that betrayeth me is at hand.

43 And immediately, while he yet ſpake, cometh Judas, one of the twelve, and with him a great multitude with ſwords and ſtaves, from the chief prieſts, and the ſcribes, and the elders.

44 And he that betrayed him, had given them a token, ſaying, Whomſoever I ſhall kiſs, that ſame is he; take him, and lead *him* away ſafely.

45 And as ſoon as he was come, he goeth ſtraightway to him, and ſaith, Maſter, maſter; and kiſſed him.

46 And they laid their hands on him, and took him.

47 And one of them that ſtood by drew a ſword, and ſmote a ſervant of the high-prieſt, and cut off his ear.

48 And Jeſus anſwered and ſaid unto them, Are ye come out as againſt a thief, with ſwords and *with* ſtaves, to take me?

49 I was daily with you in the temple, teaching, and ye took me not: but the ſcriptures muſt be fulfilled.

50 And they all forſook him, and fled.

51 And there followed him a certain young man, having a linen cloth caſt about his naked body; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

53 And they led Jeſus away to the high-prieſt: and with him were aſſembled all the chief prieſts, and the elders, and the ſcribes.

54 And Peter followed him afar off, even into the palace of the high prieſt: and he ſat with the ſervants, and warmed himſelf at the fire.

55 And the chief prieſts, and all the

Ver. 36. John vi. 38.—V. 38. Gal. v. 17.—V. 41. John xiii. 1.—V. 42. Matth. xxvi. 46. John xviii. 1. 2.—V. 43. Matth. xxvi. 47. Luke xxii. 47. John xviii. 3.—V. 48. Luke xxii. 52.—V. 49. Pſ. xxii. 6. Iſai. liii. 7, &c.—V. 53. Matth. xxvi. 57. Luke xxii. 54. John xviii. 13.—V. 55. Matth. xxvi. 59.

Ver. 37. *Simon, ſleepeſt thou?*] Jeſus calls him by his firſt name: that of *Peter* did not then ſuit him; he was degenerated from it. Heylin.

Ver. 40. *Neither wiſt they*] *Neither knew they.* Wat. and MS.

Ver. 41. *Sleep on now,* &c.] Dr. Waterland reads this interrogatively, *Do you ſleep on ſtill, and take repoſe?* The paſſage, however, may be read with propriety agreeably to our verſion; as much as to ſay, "My previous conflict is now over, and you may ſleep on, becauſe I have no further occaſion for your watching. *It is enough*; the time is expired in which your watching would have been of any ſervice to me." The original word ἀπέχει ſometimes ſignifies an acquittal, or diſcharge from any debt or duty, and implies our Saviour's diſcharging his diſciples from the duty and obligation of watching, which he had laid them under by his commands, ch. xiii. 33, 37. See Matth. xxvii. 45. and Mill's Greek Teſtament.

Ver. 44. *A token*] *A ſignal.* Wat. *Take him,—ſeize him,* or *lay faſt hold of him:*—κρατήσατε αὐτὸν. See Heylin, and Matth. xxvi. 48.

Ver. 51, 52. *There followed him a certain young man,* &c.] Biſhop Pococke, in deſcribing the dreſſes of the people of Egypt, obſerves, "that it is almoſt a general cuſtom among the Arabs and Mohammedan natives of the country, to wear a large blanket, either white or brown, and in ſummer a blue or white cotton *ſheet*; which the Chriſtians conſtantly wear in the country. Putting one corner before over the left ſhoulder, they bring it behind and under the right arm, and ſo over their bodies, throwing it behind over the left ſhoulder, and ſo the right arm is left bare for action. When it is hot, and they are on horſeback, they let it fall down on the ſaddle round them; and about Faiume I particularly obſerved, that young people eſpecially, and the poorer ſort, had nothing on whatever, but this blanket; and it is probable the young man was cloathed in this manner, who followed our Saviour when he was taken, having a *linen cloth* caſt about his naked body; and when the young men laid hold on him, he left the linen cloth, and fled from them naked." See *his Deſcription of the Eaſt*, vol. i. p. 190.

I am very much diſpoſed, ſays the author of the *Obſervations on Scripture*, to think as the biſhop does upon this point; and as he has made this remark, I ſhould not have thought of noting it, had I not apprehended ſome additional obſervations might not be altogether uſeleſs. The account here given relates to Egypt; but Egmont and Heyman inform us, that the inhabitants of Paleſtine are as ſlightly cloathed now as theſe Egyptians, and we may believe were ſo anciently. They obſerve, that "they ſaw ſeveral *Arabian* inhabitants of *Jaffa* (called *Joppa* in the New Teſtament) going almoſt naked, the greateſt part of them without ſo much as a ſhirt or drawers, though ſome wore a kind of mantle; as for the children there, they run about almoſt as naked as they were born, though they had all little chains about their legs, as an ornament, and ſome of ſilver." The ancients, or at leaſt many of them, ſuppoſed that the young man here mentioned by St. Mark, was one of the Apoſtles; though Grotius wonders how they could entertain ſuch an idea, and apprehends it was ſome youth who lodged in a country houſe near the garden of Gethſemane, who ran out in an hurry to ſee what was the matter, in his night-veſtment, or in *his ſhirt*, as we ſhould expreſs it. But the word Σινδόνα, uſed to ſignify what he had upon him, denotes alſo ſuch a cloth as they wrapped up the dead in, and occurs in no other ſenſe in the Old Teſtament; but the eaſtern people do not lay like corpſes wrapped up in a winding-ſheet, but in drawers, and one or two waiſtcoats, at Aleppo; and thoſe who go without drawers (as the Arabs of Barbary do, according to Dr. Shaw, and many of the Holy Land, if we believe Egmont and Heyman) ſleep in their raiment; and the *hyke* which they wear by day, ſerves them for a bed and covering by night. It might as well then be an Apoſtle, in his day-dreſs, as an ordinary youth, wrapped up in that in which he lay; and it is rather to be underſtood of an Apoſtle in his common cloathing, than of a perſon of figure in his drawers and waiſtcoat, in which ſuch perſons now lay; and which we may believe Dionyſius Alexandrinus meant by εν λινω εσθηματι, in his epiſtle quoted by Grotius. A late commentator takes notice, that though this youth is ſaid to fly away naked, upon his leaving the linen cloth in the hands of thoſe that ſecured him; yet it is by no means neceſſary to ſuppoſe he was *abſolutely naked*,—which is indeed very true: But is not this preciſely the thing, however, that the Evangeliſt deſigns to intimate,—in order to mark out the extreme fear of this young man, who rather choſe to quit his *hyke*, than run the riſque of being made a priſoner? though, by doing this, he became intirely expoſed. Dr. Lighfoot ſuppoſes, as I do, ſays this author, that he had nothing on under this *linen* cloth; which he inclines to attribute to mortification, and a ſuperſtitious auſterity. But if he was not an Apoſtle, as the doctor doth not ſuppoſe he was; yet he muſt be underſtood to have been a diſciple of Jeſus, or he needed not have been *afraid*. And from ch. ii. 18. we learn, that though the diſciples of John followed a rigorous inſtitute, thoſe of Chriſt did not. See the Obſervations, p. 403, &c. Inſtead of *young men* at the end of ver. 51. Dr. Heylin reads *ſoldiers*, as the original word frequently ſignifies in the beſt writers.

council, ſought for witneſs againſt Jeſus to put him to death; and found none.

56 For many bare falſe witneſs againſt him, but their witneſs agreed not together.

57 And there aroſe certain, and bare falſe witneſs againſt him, ſaying,

58 We heard him ſay, I will deſtroy this temple, that is made with hands, and within three days I will build another, made without hands.

59 But neither ſo did their witneſs agree together.

60 And the high-prieſt ſtood up in the midſt, and aſked Jeſus, ſaying, Anſwereſt thou nothing? what is it which theſe witneſs againſt thee?

61 But he held his peace, and anſwered nothing. Again the high-prieſt aſked him, and ſaid unto him, Art thou the Chriſt, the Son of the Bleſſed?

62 And Jeſus ſaid, I am: and ye ſhall ſee the Son of man ſitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high-prieſt rent his clothes, and ſaith, What need we any further witneſſes?

64 Ye have heard the blaſphemy: what think ye? And they all condemned him to be guilty of death.

65 And ſome began to ſpit on him, and to cover his face, and to buffet him, and to ſay unto him, Propheſy: and the ſervants did ſtrike him with the palms of their hands.

66 And as Peter was beneath in the palace, there cometh one of the maids of the high-prieſt,

67 And when ſhe ſaw Peter warming himſelf, ſhe looked upon him, and ſaid, And thou alſo waſt with Jeſus of Nazareth.

68 But he denied, ſaying, I know not, neither underſtand I what thou ſayeſt. And he went out into the porch; and the cock crew.

69 And a maid ſaw him again, and began to ſay to them that ſtood by, This is *one* of them.

70 And he denied it again. And a little after, they that ſtood by ſaid again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy ſpeech agreeth *thereto*.

71 But he began to curſe and to ſwear, *ſaying*, I know not this man of whom ye ſpeak.

72 And the ſecond time the cock crew. And Peter called to mind the word that Jeſus ſaid unto him, Before the cock crow twice, thou ſhalt deny me thrice. And when he thought thereon, he wept.

Ver. 58. Ch. xv. 29. John ii. 19.—V. 61. Iſai. liii. 7.—V. 62. Matth. xxiv. 30. xxvi. 64. Luke xxii. 69.—V. 66. Matth. xxvi. 69. Luke xxii. 55. John xviii. 16.—V. 69. Matth. xxvi. 71. Luke xxii. 58. John xviii. 25.—V. 70. Acts ii. 7.—V. 72. Matth. xxvi. 75. Or, *he wept abundantly*, or, *he began to weep*.

Ver. 59. *But neither ſo did their witneſs agree together*] *But neither ſo was their witneſs ſufficient.* MS. *But neither was this their evidence found conſiſtent.* Heylin. The original, literally rendered, is, *Neither thus was their teſtimony equal.* See ver. 56.

Ver. 61. *The Son of the Bleſſed?*] This is a very ſublime and emphatical method of expreſſing the happineſs of God. It conveys ſuch an idea of the divine bleſſedneſs, that, comparatively ſpeaking, there is none happy but he. See the note on Matth. xxvi. 62, 63. It is plain from the parallel paſſage, Luke xxii. 67. that the anſwer of our Saviour ſet down by St. Mark, as well as St. Matthew, is an anſwer only to this queſtion, *Art thou the Son of God?* and not to that other, *Art thou the Chriſt*, or the Meſſiah? which preceded, and which he had anſwered before; and though St. Matthew and St. Mark connect them together, as if making but one queſtion, and omit all the intervening diſcourſe, yet it is plain from St. Luke, that they were two diſtinct queſtions, to which Jeſus gave two diſtinct anſwers; In the firſt whereof, according to his uſual caution, he declined ſaying in plain and expreſs words that he was the Meſſiah, though in the latter he owned himſelf to be *the Son of God:* which though they, being Jews, underſtood to ſignify the Meſſiah, yet he knew could be no legal or weighty accuſation againſt him before an heathen; and ſo it proved. There was, however, a great deal of craft in the queſtion, which conſiſted in this, that if Jeſus anſwered in the affirmative, they were ready to condemn him as a blaſphemer; but if in the negative, they propoſed to puniſh him as an impoſtor, who, by accepting the honours and titles of the Meſſiah from the people, had deceived them. See Locke's Reaſonableneſs of Chriſtianity, p. 154. and on Matth. xxvi. 63.

Ver. 64. *Guilty of death*] *Worthy of death.* MS.

Ver. 67. *Thou alſo waſt with Jeſus*] This young woman expreſſes her contempt of Jeſus very ſtrongly: For the original runs, *Thou alſo waſt with that Nazarene, Jeſus.* See Wynne, and on Matth. xxvi. 73.

Ver. 68. *I know not*, &c.] That is, "I know not the man, nor do I underſtand what thou art talking about."

Ver. 70. *And thy ſpeech agreeth thereto*] *And your pronunciation is of that country.* Heylin.

Ver. 72. *And when he thought thereon, he wept*] Raphelius, and ſome learned critics, would render επιϐαλων, *throwing himſelf out of the company*, in a paſſionate manner, which it is very probable he did: But others, and particularly Elſner, Salmaſius, Bos, and Waterland, with much better authority, would tranſlate it, *covering his head*, which was a token of mourning and ſhame, well becoming Peter on this occaſion. Comp. 2 Sam. xv. 30. Eſth. vi. 12. and Jer. xiv. 3, 4. The expreſſion is elliptical, and ſhould be ſupplied thus: Επιϐαλων ιματιον τη κεφαλη αυτȣ, as is evident from Lev. xix. 19. LXX. Και ιματιον εκ δυο υφασμενον κιϐδηλον ȣκ επιϐαλεις σεαυτῳ. Beſides, it was the cuſtom of perſons in confuſion to cover their heads, as in the forementioned place of Jeremiah; *They were aſhamed, and confounded, and covered their heads.* Wetſtein defends, by a variety of inſtances, our verſion: But ſee Duport's excellent "Letters on Theophraſtus," p. 232.

RERLLECTIONS ON CHRIST'S APPREHENSION, &c.

Wherefore, O Saviour, didſt thou take thoſe three choſen diſciples with thee, but that thou expectedſt ſome comfort from their preſence? ver. 33. A ſeaſonable word may ſometimes drop from the meaneſt attendant; and the very ſociety of thoſe we truſt, carries in it ſome kind of contentment. Alas! what broken reeds are men! wrapped up in ſleep and ſecurity; whilſt thou art ſweating in thine agony! Admonitions, threats, intreaties, cannot keep their eyes open: Thou telleſt them of danger; they rather prefer dreams of eaſe; and though twice rouſed, careleſly ſleep out thy ſorrow, and their own danger.

What help haſt thou of ſuch followers!—In the mount of thy transfiguration they ſlept; yea, and fell on their faces, when they ſhould have beheld thy glory. In the garden of thine agony they fall upon the ground for drowſineſs; and when they ſhould compaſſionate thy ſorrows, loſe themſelves in a ſtupid ſleepineſs, ver. 37. Doubtleſs, even this diſregard made thy prayers but ſo much the more fervent. The leſs comfort we find on earth, the more we ſeek above; nor didſt thou ſeek more than thou foundeſt: An angel ſupplies the place of men; that *ſpirit* was vigilant, while thy diſciples were heavy. Happy exchange!

No ſooner is this good angel vaniſhed, than that domeſtic devil appears in view. Judas comes up, (ver. 33.) and ſhews himſelf at the head of thoſe miſcreant troops. He, whoſe too high honour it had been to follow ſo bleſſed a Maſter, affects now to be the wicked leader of this rabble; the fleece is now caſt off; the wolf appears in his own likeneſs; yet ſtill the bold traitor dares to mix hypocriſy with villany; and murders with his very ſalutations and kiſſes.

O Saviour, this is no news to thee: All thoſe who, under a ſhadow of godlineſs practice humility, do ſtill betray thee thus. Thou who hadſt ſaid, "one of you is a devil," didſt not now ſay, "get thee hence, Satan;" but, *friend, wherefore art thou come.* And yet, all this ſunſhine of mildneſs cannot thaw an obdurate heart. The ſign is given; Jeſus is taken, ver. 46.

Wretched traitor! why wouldeſt thou for this vile purpoſe be thus

CHAP. XV.

Jeſus brought bound and accuſed before Pilate. Upon the clamour of the common people, the murderer Barabbas is looſed, and Jeſus delivered up to be crucified: he is crowned with thorns, ſpit on, and mocked: fainteth in bearing his croſs: hangeth between two thieves: ſuffereth the triumphing reproaches of the Jews: but confeſſed by the centurion to be the Son of God: and is honourably buried by Joſeph.

AND ſtraightway in the morning the chief prieſts held a conſultation with the elders and ſcribes, and the whole council, and bound Jeſus, and carried *him* away, and delivered *him* to Pilate.

2 And Pilate aſked him, Art thou the king of the Jews? And he anſwering ſaid unto him, Thou ſayeſt *it*.

3 And the chief prieſts accuſed him of many things: but he anſwered nothing.

4 And Pilate aſked him again, ſaying, Anſwereſt thou nothing? behold how many things they witneſs againſt thee.

5 But Jeſus yet anſwered nothing; ſo that Pilate marvelled.

6 Now at *that* feaſt he releaſed unto them one priſoner, whomſoever they deſired.

7 And there was *one* named Barabbas, which lay bound with them that had made inſurrection with him, who had committed murder in the inſurrection.

8 And the multitude crying aloud, began to deſire *him to do* as he had ever done unto them.

Ver. 1. Pſ. ii. 2. Matth. xxvii. 1. Luke xxii. 66. xxiii. 1. John xviii. 28.—V. 4. Matth. xxvii. 13.—V. 5. Iſai. liii. 7.—V. 6. Matth. xxvii. 15. Luke xxiii. 17. John xviii. 39.

attended? And ye, fooliſh prieſts and elders, why ſent you ſuch a band, and ſo armed? One meſſenger had been enough for a voluntary priſoner. Had my Saviour been unwilling to be taken, all your forces, with all the legions of hell to help them, had been too little: When he did but ſay, *I am he*, that eaſy breath alone routed all your troops, and *caſt them to the earth*, (John xviii. 6.) whom it might as eaſily have caſt into hell! Had he but ſaid, "I will not be taken," what would your ſwords and ſtaves have done againſt Omnipotence?

Thoſe diſciples who failed of their vigilance, failed not of their courage: They had heard their maſter ſpeak of providing ſwords, and now they thought it was the time to uſe them: *Shall we ſmite?* They were willing to *fight* for Him now, with whom they were not careful to watch. But of all other, Peter was moſt forward: Inſtead of opening his lips, he unſheathes his ſword;—and inſtead of "Shall I?"—ſmites: ver. 47. He had noted *Malchus*, a buſy ſervant of the high-prieſt, too ready to ſecond Judas, and to lay his rude hands upon the Lord of life: Againſt this man, his heart riſes and his hand is lifted up; that *ear*, which had too officiouſly liſtened to the unjuſt and cruel charge of his wicked maſter, is now ſevered from that worſe head which it had miſ-ſerved.

I love and honour thy zeal, O bleſſed diſciple: Thou couldſt not brook the wrong done to thy divine Maſter! Had thy life been dearer to thee than His ſafety, thou hadſt not drawn thy ſword upon a whole troop. It was in earneſt that thou ſaidſt, *Though all men,—yet not I;—though I ſhould die with thee, yet I will not deny thee*, (ver. 29, 30.) Lo! thou art ready to die upon him that ſhould touch that ſacred perſon: What would thy life now have been, in compariſon of renouncing Him? Since thou wert ſo fervent, why didſt thou not rather fall upon the traytor who betrayed him, than upon the ſerjeant who arreſts him? Surely the ſin was ſo much greater in him, as the plot of miſchief is more than the execution; as a domeſtic is nearer than a ſtranger; as the treaſon of a friend is worſe than the forced enmity of a hireling. Was it that thou couldeſt not ſo ſuddenly apprehend the odious depth of that villainy, and inſtantly hate him who had been thy old companion; or was it that though Judas was more faulty, yet Malchus was more imperiouſly cruel? However, thy courage was now awakened with thyſelf; and thine heart no leſs ſincere than thine hand was raſh: *Put up thy ſword again*, &c. Matth. xxvi. 52. Good intentions are no warrant for our actions: Thou, O Saviour, canſt at once accept our meanings, yet cenſure our deeds: warm as was Peter's love, and juſt as was his quarrel, neither of them can ſhield him from thy rebuke: Thy meek tongue ſmites *him* gently, who had furiouſly ſmote thine enemy: *Put up thy ſword.*

It was *Peter's ſword*; but to be *put up*; not *uſed*. There is a ſword which Peter may uſe, but it is of another metal: Our weapons are, as our warfare, ſpiritual. When the prince of peace bade his followers *ſell their coat* and buy *a ſword*, he meant to inſinuate the need of theſe arms, not their improvement; and to teach them the danger of the time, not the manner of repulſing the danger. Can I chooſe but wonder how Peter could thus ſtrike unwarranted? How he, whoſe firſt blow made the fray, could eſcape hewing to pieces from that band of ruffians? This could not have been, O Saviour, had not thy power reſtrained their rage; had not thy ſeaſonable and ſharp reproof prevented their revenge.

Peter's ear is no leſs ſmitten now by the mild tongue of his maſter, than Malchus's ear by the ſword of Peter. "Weak diſciple, thou haſt *zeal, but not according to knowledge.* There is not more danger in this act of thine, than inconſideration and ignorance: *The cup which my Father hath given me, ſhall I not drink it?* Thou draweſt thy ſword to reſcue me from ſuffering: Alas! if I ſuffer not, what would become of thee? What would become of mankind? Where were that eternal and juſt decree of my Father, wherein I am *a lamb ſlain from the beginning of the world?*—Doſt thou go about to hinder thine own and the whole word's redemption? Canſt thou be ſo weak as to imagine, that this ſuffering of mine is not free and voluntary? Have I not given thee and the world many undeniable proofs of my omnipotence? Didſt thou not ſee how eaſy it had been for me to have blown away theſe poor forces of mine adverſaries? Doſt thou not know, that, if I would require it, all the glorious troops of heaven (any one whereof is more than troops of men) would preſently ſhew themſelves ready to attend and reſcue me? My power could have triumphed over the impetuous malice of mine enemies; but ſince that eternal decree of my Father muſt be accompliſhed, my mercy muſt rather be approved, mankind muſt be ranſomed; and this cannot be done without my ſuffering. Thus then, O Peter, thy well-meant valour is no better than a wrong to thyſelf, to the to the world, to me, to my Father."

O gracious Saviour, whilſt thou thus ſmiteſt thy diſciple, thou healeſt him whom thy diſciple ſmote, Luke xxii. 51. Many *greater* miracles hadſt thou done; none that diſplayed more of mercy and meekneſs than this laſt cure. Of all other, this ear of Malchus hath the loudeſt tongue to blazon the praiſe of thy clemency and goodneſs to thy enemies. Wherefore came that man, but in an hoſtile manner to attack thee?—Beſides his *own*, what favour was he intitled to for his *Maſter*'s ſake? And if *he* had not been more forward than his fellows, why had he not eſcaped as unhurt as they?

Yet,—even amidſt the throng of thine apprehenders,—in the heat of their violence,—in the height of their malice,—and thine own inſtant peril of death,—thou healeſt that unneceſſary *ear*, which had been guilty of liſtening to blaſphemies againſt thee, receiving cruel and unjuſt charges concerning thee!

O Malchus! could thy ear be whole, and not thy heart broken and contrite with remorſe, for riſing up againſt ſo merciful and ſo powerful an hand? Couldſt thou chooſe but ſay, "O bleſſed Jeſu, I ſee it was thy Providence that preſerved my head, when my ear was ſmitten: It is thine Almighty power which hath miraculouſly reſtored that ear which I had juſt forfeited: This head of mine ſhall never be guilty of plotting any further miſchief againſt thee: This ear ſhall never entertain any more reproaches of thy name: This heart ſhall ever acknowledge and magnify thy tender mercies, thy divine omnipotence?"

Could thy fellows ſee ſuch a demonſtration of power and goodneſs with unrelenting hearts? Unthankful Malchus, and cruel ſoldiers! ye were wounded, and felt it not: God had ſtruck your breaſts with a fearful obduracy, and ye ſtill perſiſt in your bloody impious enterprize:—*They that laid hold on Jeſus, led him away*, &c.

Chap. XV. *Ver.* 1. *And ſtraitway in the morning*] The horrid tranſactions of this diſmal night being over, it was no ſooner day, than the Jews hurried the bleſſed Jeſus away to the Roman governor; for though the ſanhedrim had the power of trying and condemning men for crimes which the Jewiſh law had made capital; yet, like the court of inquiſition, they had not the power of putting ſuch ſentences in execution, without the approbation of the civil magiſtrate, or Roman governor;—for nothing but neceſſity could have brought the Jewiſh rulers to Pilate on this occaſion. They *had bound Jeſus* when he was firſt apprehended; but perhaps he had been looſed while under examination, or elſe they now made his bonds ſtricter than before; the better, as they might think, to ſecure him from a reſcue, as he paſſed through the public ſtreets in the day-time. See Matth. xxvii. 1, 2. Doddridge, and Biſcoe's Boyle's Lectures, p. 113. Inſtead of, *And the whole council*, Dr. Waterland reads, *Even*, &c.

Ver. 6. *Now at that feaſt*] Κατα εορτην, *after the manner*, or according to the nature *of that feaſt*. See Rom. iii. 5. Gal. iii. 15. 1 Cor. iii. 3. Now the feaſt of the paſſover being celebrated by the Jews in memory of their releaſe from Egypt, it was *agreeable to the nature of the feaſt* to make this releaſe at that time, and therefore cuſtomary. See Whitby, and on Matth. xxvii. 15.

9 But Pilate anſwered them, ſaying, Will ye that I releaſe unto you the King of the Jews?

10 (For he knew that the chief prieſts had delivered him for envy.)

11 But the chief prieſts moved the people *to deſire*, that he ſhould rather releaſe Barabbas unto them.

12 And Pilate anſwered, and ſaid again unto them, What will ye then that I ſhall do *unto him* whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate ſaid unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 And *ſo* Pilate, willing to content the people, releaſed Barabbas unto them, and delivered Jeſus, when he had ſcourged *him*, to be crucified.

16 And the ſoldiers led him away into the hall, called Pretorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*.

18 And began to ſalute him, Hail, King of the Jews!

19 And they ſmote him on the head with a reed, and did ſpit upon him, and bowing *their* knees, worſhipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon, a Cyrenian, who paſſed by, coming out of the country, the father of Alexander and Rufus, to bear his croſs.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a ſcull.

23 And they gave him to drink wine mingled with myrrh; but he received *it* not.

24 And when they had crucified him, they parted his garments, caſting lots upon them, what every man ſhould take.

25 And it was the third hour, and they crucified him.

26 And the ſuperſcription of his accuſation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the ſcripture was fulfilled, which ſaith, And he was numbered with the tranſgreſſors.

29 And they that paſſed by, railed on him, wagging their heads, and ſaying, Ah, thou that deſtroyeſt the temple, and buildeſt *it* in three days,

30 Save thyſelf, and come down from the croſs.

Ver. 11. Acts iii. 14.—V. 15. Matth. xxvii. 26. John xix. 1.—V. 21. Matth. xxvii. 32. Luke xxiii. 26.—V. 22. Luke xxiii. 33. John xix. 17.—V. 23. Matth. xxvii. 34.—V. 24. Pſ. xxii. 18. John xix. 23.—V. 25. See Matth. xxvii. 45. Luke xxiii. 44. John xix. 14.—V. 26. Matth. xxvii. 37. John xix. 19.—V. 27. Matth. xxvii. 38.—V. 28. Iſai. liii. 12. Luke xxii. 37.—V. 29. Pſ. xxii. 7. Ch. xiv. 58. John ii. 19.

Ver. 15. *Willing to content the people*] Pilate had given them too much cauſe of diſguſt before, as appears from what Joſephus ſays concerning him; and probably he was afraid of a general inſurrection, therefore *he was deſirous to remove all cauſe of complaint*: Notwithſtanding which, the complaints of this very people afterwards purſued him to his ruin. See on Matth. xxvii. 19. *Whipping* or *ſcourging* was a puniſhment frequently uſed both by the Jews and Romans; the Jews commonly inflicted it by a whip of three cords, and limited the number of ſtripes to thirty-nine, that they might not exceed the number ſentenced, Deut. xxv. 3. But the uſual way of ſcourging among the Romans was with ſuch rods or wands as the lictors carried in a bundle before the magiſtrates; and they were exceeding cruel in this kind of puniſhment, tearing with their ſcourges even to the veins and arteries, and laying the very bowels of the malefactors bare: and as our Saviour was ſcourged at Pilate's order, it was done moſt probably by *his officers*, after the Roman manner, and was therefore no leſs ſevere than diſgraceful; for Pilate intended hereby to have moved the compaſſion of the Jews towards him, in order to his releaſe, rather than to have him ſcourged preparatory to his crucifixion; as appears from Luke xxiii. 15, 16, 22. See Matth. xxvii. 26. Guyſe, and Calmet.

Ver. 19. *A reed*] *A cane*, Wat.

Ver. 21. *The father of Alexander and Rufus*] In the note on Matth. xxvii. 32. we have obſerved, that theſe two perſons were two noted men among the firſt Chriſtians, who reſided at Rome, and who being well known there, St. Mark makes this mention of them, on account of the Chriſtians at Rome and others, who were acquainted with them or their names.

Ver. 24. *They parted his garments*] *They ſhared his garments, caſting lots for them, to decide what each man ſhould take*; or, "They divided his garments into lots, and drew among themſelves which each of them ſhould take." See Heylin.

Ver. 25. *And it was the third hour*, &c.] The *third* Jewiſh hour ended at our *nine o'clock* in the morning; by St. Mark's account, therefore, the crucifixion and the lots may have been finiſhed at the ſtriking of eight, when the third hour, anſwering to our ninth, began. This indeed ſeems inconſiſtent with John xix. 13. who tells us, that when Pilate ſat on the judgement-ſeat in the *pavement*, and brought Jeſus out to the people the laſt time, it was about the ſixth hour, i. e. the *ſixth Roman hour*, the ſame with our ſix o'clock in the morning. But to reconcile theſe ſeemingly oppoſite accounts, the following ſeries of tranſactions ſhould be conſidered: After the governor brought forth Jeſus, he ſpoke both to the people and to the prieſts, before he finally condemned him; and though each ſpeech is diſcuſſed by the Evangeliſt in a ſingle ſentence, they may have been drawn out to ſome length, that if poſſible an impreſſion might thereby be made on the people. When Jeſus was delivered to the ſoldiers, they had to ſtrip him of the purple robe, and to cloath him in his own garments; the thieves were to be brought out of priſon; the neceſſary preparations for the crucifixion of the three were to be made; in particular, croſſes were to be provided; the crimes laid to the charge of the priſoners were to be written upon whitened boards, in black characters; the vinegar, punge, and reed were to be procured; ſoldiers were to be appointed for watching the croſſes, &c. &c. In travelling from the prætorium (which may have been ſituated in that quarter of the town fartheſt from the place of execution,) they could move but ſlowly; becauſe Jeſus being very much fatigued, muſt have born his croſs with difficulty. When he grew faint, it might be ſome time before they found one to aſſiſt him in bearing it; and being come to the place of execution, they had the croſſes to make ready, by fixing the tranſverſe beams on their proper ſupporters; the priſoners were to be ſtripped, and nailed to them; the titles were to be fixed, the holes for the croſſes to be dug, the croſſes themſelves to be erected and fixed; and laſt of all, the priſoners cloaths were to be divided by lot. Theſe, with other circumſtances unknown to us, accompanying executions of this kind, may be ſuppoſed to have filled up the whole ſpace between ſix in the morning, when the governer ſhewed Jeſus the laſt time, and the third Jewiſh hour, when Jeſus was crucified; that is to ſay, a ſpace leſs than two hours: for *about the ſixth hour*, the expreſſion in St. John, may ſignify "a while after the ſtriking of ſix, when the ſixth hour ends;" and *the third hour*, the expreſſion in St. Mark, anſwering the ninth Roman hour, may ſignify at the beginning thereof, or at the ſtriking of eight, when the eighth hour ends, and the ninth begins. See Macknight and Doddridge.

31 Likewiſe alſo the chief prieſts mocking, ſaid among themſelves, with the ſcribes, He ſaved others; himſelf he cannot ſave.

32 Let Chriſt, the king of Iſrael, deſcend now from the croſs, that we may ſee and believe. And they that were crucified with him, reviled him,

33 And when the ſixth hour was come, there was darkneſs over the whole land, until the ninth hour.

34 And at the ninth hour Jeſus cried with a loud voice, ſaying, Eloi, Eloi, lama ſabachthani? which is, being interpreted, My God, my God, why haſt thou forſaken me?

35 And ſome of them that ſtood by, when they heard *it*, ſaid, Behold, he calleth Elias.

36 And one ran, and filled a ſpunge full of vinegar, and put *it* on a reed, and gave him to drink, ſaying, Let alone; let us ſee whether Elias will come to take him down.

37 And Jeſus cried with a loud voice, and gave up the ghoſt.

38 And the veil of the temple was rent in twain, from the top to the bottom.

39 And when the centurion, which ſtood over againſt him, ſaw that he ſo cried out, and gave up the ghoſt, he ſaid, Truly this man was the Son of God.

40 There were alſo women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the leſs, and of Joſes, and Salome;

41 Who alſo, when he was in Galilee, followed him, and miniſtered unto him; and many other women which came up with him unto Jeruſalem.

42 And now when the even was come, (becauſe it was the preparation, that is, the day before the ſabbath;)

43 Joſeph of Arimathea, an honourable counſellor, which alſo waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jeſus.

44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he aſked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joſeph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a ſepulchre which was hewn out of a rock, and rolled a ſtone unto the door of the ſepulchre.

Ver. 32. Luke xxiii. 39.—V. 33. Matth. xxvii. 45. Luke xxiii. 44.—V. 34. Pſ. xxii. 1. Matth. xxvii. 46.—V. 36. John xix. 29. Pſ. lxix. 21.—V. 37. Matth. xxvii. 50. John xix. 30.—V. 38. Matth. xxvii. 51. Luke xxiii. 45.—V. 39. Matth. xxvii. 54. Luke xxiii. 47.—V. 40. Matth. xxvii. 55.—V. 41. Luke viii. 2, 3.—V. 42. Matth. xxvii. 57. Luke xxiii. 50. John xix. 38.—V. 43. Luke ii. 25, 38.

Ver. 31. *Himſelf he cannot ſave*] *Cannot he ſave himſelf?* Beza, Bengelius.

Ver. 36. *Saying, Let alone*] The Syriac verſion reads here, *While ſome ſaid, Let alone.*

Ver. 44. *Marvelled if he were*] *That he was*, &c. Wat.

Ver. 47. *Beheld where he was laid*] Ἐθεώρουν, *carefully obſerved*, in order to bring their ſpices and unguents to embalm the body, as ſoon as the ſabbath ſhould be over.

REFLECTIONS ON CHRIST'S APPEARANCE BEFORE PILATE.

Theſe Jews well deſerved to be tributary: They had caſt off the yoke of their God, and had juſtly earned this Roman ſervitude. Tiberius had befriended them too well, with ſo favourable a governor as Pilate. If they had retained the power of life and death in their own hands, they would not have been beholden to an heathen for a legal murder.

But what is the cauſe, O ye rulers of Iſrael, that ye ſtand thus thronging at the door of the judgement-hall? Why do ye not go into that public room of judicature, to demand the juſtice for which you are come? Was it becauſe you would not defile yourſelves with the contagion of an heathen roof? Holy men,—your conſciences would not ſuffer you to yield to ſo impure an act! Your paſſover muſt be kept! your perſons muſt be clean! whilſt you expect juſtice from the man, you abhor the pollution of the place! Woe to you, prieſts, ſcribes, elders, hypocrites! can there be any roof ſo unclean as that of your own breaſts! Go out of yourſelves, ye falſe diſſemblers, if ye would not be unclean. Pilate hath moſt cauſe to fear, leſt his walls ſhould be defiled with the preſence of ſuch monſters of impiety, thirſting for innocent blood; the blood of *the Son of the Bleſſed.*

The plauſible governor condeſcends to humour their ſuperſtition: they dare not come in to him, he therefore yields to go forth to them. Even Pilate begins juſtly, *What accuſation bring you againſt this man?* See John xviii. 28, 29. There is no judging of religion by mens outward demeanour: There is more juſtice amongſt Romans than amongſt Jews. The malicious rabbies thought it enough that they had ſentenced Jeſus; no more was now expected than a ſpeedy execution: "*If he were not a malefactor, we would not have delivered him up to thee.* We have condemned him to death; we need no more than thy command for execution."

O monſters, whether of malice or injuſtice! muſt he then be a malefactor whom you will condemn? Is your bare word ground enough to ſhed blood? Whom did you ever kill but the righteous? By whoſe hands periſhed the prophets?—The word was but miſtaken; ye ſhould have ſaid, "If *we* had not been malefactors, we had never delivered up this innocent man to thee."

That muſt needs be notoriouſly unjuſt, which nature itſelf teaches pagans to abhor. Pilate ſees and hates this bloody ſuggeſtion and practice. "Do ye pretend holineſs, and urge ſo injurious a violence? If he be ſuch as you accuſe him, where is his conviction? If he cannot be legally convicted, why ſhould he die? If I muſt judge for you, why have you judged for yourſelves? Could ye ſuppoſe that I would condemn any man unheard? If your Jewiſh laws grant you this liberty, the Roman laws allow it not to me. Since you have gone ſo far, be your own carvers of juſtice: *Take ye him, and judge him according to your law.*

O Pilate! how happy had it been for thee, if thou hadſt continued ſteadfaſt to this determination! Thus thou hadſt waſhed thy hands more clear than in all the water in the world. Might law have been the rule of this judgement, and not malice, this blood had not been ſhed. How palpably doth their tongue betray their heart! *It is not lawful for us to put any man to death.* Pilate talks of *judgement*, they talk of *death*. This was their only aim; *law* was but a colour, *judgement* was but a ceremony.

Where death is fore-reſolved, there cannot want accuſations. *They began to accuſe him, ſaying, We found this fellow perverting the nation*, &c. Luke xxiii. 2. "What accuſation, ſaidſt thou, O Pilate?—Heinous and capital. Thou mighteſt have believed our confident intimation; but ſince thou wilt needs urge us to particulars, know that we come furniſhed with ſuch an indictment, as ſhall make thine ears glow to hear it. Beſides that blaſphemy whereof he hath been condemned by us, this man is a ſeducer of the people, a raiſer of ſedition, an uſurper of ſovereignty." O impudent ſuggeſtions! What wonder is it, bleſſed Saviour, if thine honeſt ſervants be loaded with ſlanders, when thy moſt innocent perſon eſcaped not accuſations, ſo palpably, ſo ſhamefully falſe!

Pilate now ſtartles at the charge: the name of *tribute*, the name of *Cæſar* is in mention. Theſe potent ſpells can bring him back, and call Jeſus to the bar. There meekly ſtands the Lamb of God to be judged, who ſhall once come to judge both the quick and dead. Then ſhall he, before whom the ſuffering Jeſus ſtood guiltleſs and dejected, ſtand before his dreadful Majeſty guilty and trembling. Pilate, however, hears, and fully acquits him of the charge: His declaration is, *I find in him no fault at all.* Noble teſtimony of Chriſt's innocency, from that mouth which afterwards doomed him to death!

I tremble to think how juſt Pilate as yet was; and how ſoon after depraved: How fain would he have freed Jeſus, whom he found faultleſs! But though he propoſed a *Barabbas*, a thief, a murderer,

a ſeditionary,

47 And Mary Magdalene, and Mary the mother of Joſes, beheld where he was laid.

CHAP. XVI.

An angel declareth the reſurrection of Chriſt to three women. Chriſt himſelf appeareth to Mary Magdalene: to two going into the country: then to the apoſtles, whom he ſendeth forth to preach the goſpel: and aſcendeth into heaven.

AND when the ſabbath was paſt, Mary Magdalene, and Mary *the mother* of James, and Salome, had bought ſweet ſpices, that they might come and anoint him.

2 And very early in the morning, the firſt day of the week, they came unto the ſepulchre, at the riſing of the ſun.

3 And they ſaid among themſelves, Who ſhall roll us away the ſtone from the door of the ſepulchre?

4 (And when they looked, they ſaw that the ſtone was rolled away:) for it was very great.

5 And entering into the ſepulchre, they ſaw a young man ſitting on the right ſide,

Ver. 1. Matth. xxviii. 1. Luke xxiv. 1. John xx. 1. Luke xxiii. 56.—V. 2. Luke xxiv. 1. John xx. 1.—V. 5. John xx. 11.

a ſeditionary, infamous, and odious to all; yet they preferred even this Barabbas to the prince of life. Oh malice beyond all example, ſhameleſs and bloody! Who can but bluſh to think, that an heathen ſhould ſee Jews ſo impetuouſly unjuſt, ſo ſavagely cruel! He knew there was no fault to be found in Jeſus; he knew there was no crime that was not to be found in Barabbas: Yet he hears, and bluſhes to hear them ſay, *Not this man, but Barabbas.* What a killing indignity was this, O bleſſed Lord, for thee to hear from thine own nation! Haſt thou refuſed all glory, to put on ſhame and miſery for their ſakes? Haſt thou diſregarded thy bleſſed ſelf to ſave them, and do they now refuſe thee for *Barabbas?* Do ye thus requite the Lord, O fooliſh people, and unjuſt.

Pilate would have *chaſtiſed thee, and let thee go*; that cruelty had been true mercy to this of the Jews; whom no blood would ſatisfy but that of thy heart. He calls for thy fault; they clamour for thy puniſhment. *They cried the more, Crucify him! crucify him!*

As their outrage increaſed, ſo the preſident's juſtice declined; thoſe graces which lie looſe and ungrounded, are eaſily waſhed away with the firſt tide of popularity. Thrice had that man proclaimed the innocence of Him whom he now inclines to condemn, *willing to content the people.* Oh the fooliſh aims of ambition. Not God, not his conſcience come into any regard; but the *people.* What a baſe idol doth the proud man adore! even the vulgar, which a baſe man would deſpiſe. What is their breath, but an idle wind? or their anger, but a painted fire? O Pilate, where now are thyſelf and thy people?—Whereas a good conſcience would have ſtuck by thee for ever, and have given thee boldneſs before the face of God in glory.

Then Pilate took Jeſus, and ſcourged him. Thou that didſt ſo lately water Gethſemane's garden with the drops of thy bloody ſweat, now bedeweſt the pavement of Pilate's hall with the ſhowers of thy blood. Bleſſed Jeſus, why ſhould I think it ſtrange to be ſcourged with tongue or hand, when I ſee thee bleeding? What laſhes can I fear from heaven or earth, ſince thy ſcourges have been borne for me, and have ſanctified them to me? Now what a world of inſolent reproaches, indignities, tortures, art thou entering upon! To an ingenuous and tender diſpoſition ſcorns are ſufficient torment; but here, pain muſt help to perfect thy miſery and their deſpight.

O adorable Redeemer, was it not enough that thy ſacred body was ſtripped, and whealed with bloody ſtripes, but thy perſon muſt be made the mockery of inſulting enemies? Thy back diſguiſed with purple robes, thy temples wounded with a thorny crown, thy face ſpit upon, buffeted, ſmitten; thy hand ſceptred with a reed, thyſelf derided with grimace, bended knees and ſcoffing acclamation?

O whither doſt thou ſtoop, coeternal Son of the eternal Father, whither doſt thou abaſe thyſelf for me! I have ſinned, and thou art puniſhed; mine head hath deviſed evil, and thine is pierced with thorns; I have ſmitten thee, and thou art ſmitten for me; I have diſhonoured thee, and thou art made the ſport of men for me, that have deſerved to be inſulted on by devils!

Thus diſguiſed, bleeding, mangled, deformed, *behold the man,* brought forth to the furious multitude, whether for compaſſion, or for more cruel deriſion. Look upon him, O ye mercileſs Jews; ſee him in his ſhame, and in his wounds; his face all livid with blows; his eyes ſwoln, his cheeks beſmeared with ſpitting, his ſkin lacerated with ſcourges, his whole body bathed in blood;—and would ye yet have more? *Behold the man,* whom ye envied for his greatneſs, and feared for his uſurpation!

Yea, and *behold him* well, O thou proud Pilate; ye cruel ſoldiers, ye inſatiable Jews; ye ſee Him baſe, whom ye ſhall ſee glorious: The time is coming, wherein ye ſhall behold him in another garb; when ye who now bend the knee to him in ſcorn, ſhall ſee all knees in heaven and earth, and under the earth, bowing before him in aweful adoration; when ye who now ſee him with contempt, ſhall behold him with trembling and horror.

What an inward war do I yet find in the breaſt of Pilate? His conſcience bids him ſpare; his popularity bids him kill. His wife warned by a dream, cautions him to have *no hand in the blood of that Juſt One*; the importunate multitude preſs him for a ſentence of death. All ſhifts have been tried to free the man whom he hath pronounced innocent; all violent motives are urged to condemn the man whom malice pretends guilty.

Juſt in the height of this boſom-ſtrife, when conſcience and moral juſtice were ready to ſway Pilate's diſtracted heart, to an equitable diſmiſſion, the Jews are heard to cry out, *If thou let this man go, thou art not Cæſar's friend.* There is the word that ſtrikes it dead: In vain ſhall we hope that a carnal heart can prefer the care of his ſoul, to honourable ſafety; or God, to Cæſar.

Now Jeſus muſt die; Pilate haſtes into the judgement-hall; the ſentence ſticks no longer with him; *let him be crucified.*

Yet how foul ſoever his ſoul,—his hands ſhall be clean; he *took water, and waſhed his hands before the multitude, ſaying, I am innocent,* &c. Now all is ſafe; this is ſufficient expiation; water can waſh off blood; the hands cleanſe the heart: Proteſt thou art innocent, and thou canſt not be guilty.—Vain hypocrite! and canſt thou think to ſcape ſo? Is murder of no deeper die?—What miſerable ſhifts do fooliſh ſinners make, to beguile themſelves? Any thing will ſerve to charm the conſcience, when it chooſes to ſlumber and ſleep. O Pilate, if that very blood thou ſheddeſt, do not waſh off the guilt of thy bloodſhed, thy water—waſhing doth but the more defile thy ſoul.

Little did theſe deſperate Jews know the weight of that *blood* which they were ſo forward to imprecate *upon themſelves and their children!*—And have ye not now felt, O nation worthy of plagues, have ye not now felt what blood it was, whoſe guilt ye ſo furiouſly affected? Seventeen hundred years are now elapſed ſince ye thus wiſhed for wretchedneſs? And have ye not been ever ſince the hate and ſcorn of the world? Did ye not live, many of you, to ſee your city buried in aſhes, and drowned in blood? To ſee yourſelves no nation? Was there ever people under heaven made ſo eminent a ſpectacle of miſery and deſolation? Your former cruelties, uncleanneſſes, idolatries, coſt you but ſome ſhort captivities: God cannot but be juſt; this ſin under which ye now lie groaning and forlorn muſt need be ſo much greater than theſe, as your devaſtation is more unbounded; and what can that be, other than the murder of the Lord of Life? —Ye have what ye wiſhed, unhappy people! Be miſerable till ye be penitent.

Chap. XVI. *Ver.* 1. *Had bought ſweet ſpices*] Mr. Weſt obſerves that St. Mark, having wrote his Goſpel for the uſe of the Gentiles, who were ſtrangers to the Jewiſh cuſtoms and religion, (as may be inferred from ſeveral little explanatory notes dropped up and down in his Goſpel,) in order to give theſe ſtrangers a perfect intelligence of the fact related in this chapter, it was neceſſary for him to begin his account with that circumſtance of the women's having *bought ſpices to anoint the body of Jeſus*; that they might underſtand what buſineſs carried them ſo early to the ſepulchre, and ſee by the preparations made by thoſe women for the embalming the body of Jeſus, and the little credit given by the Apoſtles to the reports of thoſe who had ſeen our Lord on the day of reſurrection, That his riſing from the dead was an event, not in the leaſt expected by any of them, and not believed by the Apoſtles, even after ſuch evidence as Jeſus upbraided them for not aſſenting to: From all which it was natural for them to conclude, that this fundamental article of their faith was neither received nor preached, but upon the fulleſt conviction of its truth. See Obſervations on the reſurrection, p. 33. and the notes on Matth. xxviii.

Ver. 4. (*And when they looked*) &c.] 'Αναβλέψασαι, *lifting up their eyes.* The reader will obſerve, that the parentheſis at the end of this verſe, ſhould properly be read at the end of the third verſe, and is an inſtance of the ſame mode of expreſſion as that noted on ch. xi. 13.

Ver. 5. *And entering into the ſepulchre, they ſaw,* &c.] The circumſtance of the angel's being within the ſepulchre, expreſly mentioned by this apoſtle, is ſo far from being contradicted by St. Matthew, xxvii. 2, 6. as ſome have imagined, that it is plainly implied by the words *He is not here*; *come,*—(δεῦτε,—which might more properly be tranſlated, *Come hither*;) *ſee the place where the Lord lay*; as is alſo that other circumſtance of the women's entering into the ſepulchre, by the Greek word ἐξελθοῦσαι, which ſhould have been rendered *they went out*, inſtead of *they departed*; as it is in ver. 8. of this chapter. To which may be further added, that the deſcription of the angel's cloathing, which, according to St. Mark, was a *long white garment*, correſponds with the only particular relating to it, taken notice of by Matthew, which was its whiteneſs:—*His raiment was white as ſnow.* In the latter, indeed, this angel is painted with *a countenance*

like

clothed in a long white garment: and they were affrighted.

6 And he ſaith unto them, Be not affrighted: Ye ſeek Jeſus of Nazareth, which was crucified: he is riſen; he is not here: behold the place where they laid him.

like lightning. The purpoſes of the angel's deſcent are mentioned in the note on Matth. xxviii. 2—4. and as one of theſe was to ſtrike terror into the guards, it is not unreaſonable to ſuppoſe he might at firſt aſſume a countenance of terror, and after the reſurrection was accompliſhed, put on the milder appearance of a young man; in which form the women, as St. Mark ſays, ſaw him ſitting within the ſepulchre. That the angel was not ſeen by the women ſitting on the ſtone without the ſepulchre, is evident, not only from the ſilence of all the Evangeliſts, with regard to ſuch an appearance, but alſo from what will be obſerved concerning Mary Magdalen, John xx. 1. who, though ſhe *ſaw the ſtone rolled away*, yet ſaw *no angel.* Beſides, had the angel remained ſitting on the ſtone without the ſepulchre, with all his terrors about him, he would, in all probability, by frightening away the women and diſciples, as well as the ſoldiers, have prevented thoſe viſits to the ſepulchre, which he came on purpoſe to facilitate. It was neceſſary, therefore, either that he ſhould not appear at all to the women, or that he ſhould appear within the ſepulchre; and in a form which, although more than human, might however not be ſo terrible as to deprive them of their ſenſes, and render them incapable of *hearing*, certainly of *remembering* that meſſage, which he commanded them to deliver to his diſciples: From all which conſiderations it may be fairly concluded, that the appearance of the angel *without the ſepulchre*, mentioned by St. Matthew, was only to the keepers; and that when he was ſeen by the women, he was *within the ſepulchre*, as St. Mark expreſly ſays, and as the words above cited from St. Matthew ſtrongly imply: So that theſe two Evangeliſts agree in relating not only the words ſpoken by the angel, but the principal, and, as it were, characteriſtical circumſtances of the fact; which, from this agreement, we infer to be one and the ſame. The like agreement is alſo to be found in their account of the terror of the women, upon ſeeing the angel, their ſpeedy flight from the ſepulchre, and the diſorder and confuſion which ſo extraordinary an event occaſioned in their minds; a confuſed and troubled mixture of terror, aſtoniſhment, and joy; which, according to St. Mark, was ſo great, as to prevent their telling what had happened to thoſe they had met upon the way; for ſo muſt we underſtand the words, *neither ſaid they any thing to any man*, ver. 8. ſince it is not to be imagined that they never opened their lips about it. Their ſilence doubtleſs ended with the cauſe of it; namely, their terror and amazement: and theſe, in all probability, vaniſhed on their ſeeing Chriſt himſelf; who, as St. Matthew hath informed us, *met them, as they were going to tell the diſciples* the meſſage of the angels;—accoſted them with an *all hail!* and bade them diſmiſs their fears. See Weſt on the reſurrection, p. 35. The reader will find in Taſſo's Jeruſalem, b. i. cant. 1. and Milton's Parad. Loſt, b. xi. ver. 38. the amiable appearance of an angel like a youth, finely embelliſhed with poetical painting.

Ver. 6. *Be not affrighted*] The ſpeech of the angel in this and the next verſe to the women, informs them, in a conciſe and emphatical manner, of every particular that might ſatisfy their affectionate curioſity, and diſſipate their fears; for they were afraid to aſk him any queſtions. Mr. Weſt has obſerved, that the appearance of an angel upon this occaſion was highly proper, nay, we may almoſt ſay neceſſary. Jeſus had but two days before been put to death by the rulers of the Jews, as an impoſtor; one, who by the authority of Beelzebub caſt out devils, and by aſſuming the character of the Meſſiah, blaſphemed God. His ſepulchre alſo was guarded by a band of ſoldiers, under the pretence of preventing his diſciples from carrying on the impoſture begun by their maſter, by ſtealing away his body, and giving out that he was riſen from the dead, in conſequence of what he had ſaid before the crucifixion. Under theſe circumſtances the atteſtation of heaven was neceſſary, to ſhew that God, though he had ſuffered him to expire on the croſs, had not forſaken him; but on the contrary, had co-operated with him even in his ſufferings, his death, and burial, and reſurrection from the dead on the third day, having by the ſecret workings of his Providence, and his Almighty power, accompliſhed in every point the ſeveral predictions of Jeſus relating to each of thoſe events; events which, at the time of thoſe predictions, none but God, or an eye enlightened by his omniſcient Spirit could foreſee, and which nothing leſs than his all-contouling power could bring about. The deſcent therefore of the *angel*, and his *rolling away the ſtone*, was a viſible proof that the finger of God was in the great work of the reſurrection, was a proper honour done to him, who claimed to be the Son of God, and unanſwerably refuted the impious calumnies of thoſe, who upon account of that claim ſtiled him an impoſtor and blaſphemer. The next thing to be conſidered in this matter is, the internal evidence which the ſeveral appearances of angels to the women, &c. carry along with them of reality and truth; for by ſome they have been treated as mere illuſions, and by others as downright falſhoods. That theſe appearances were illuſions, the effects of ſuperſtition, ignorance, and fear, hath been inſinuated rather than aſſerted; but it is apprehended hath never been attempted to be proved. Waving therefore a vain ſearch after arguments which we preſume are not eaſy to be found, or they would have been produced by thoſe who have ſo diligently laboured to ridicule the Chriſtian faith, We will proceed to lay down a few obſervations, tending to prove the reality and truth of theſe appearances of the angels to the women.

The angel firſt ſeen by the women, was that deſcribed by St. Mark, in the form of *a young man* [ſitting within the ſepulchre] *on the right ſide, cloathed in a long white garment*; at the ſight of whom, the women [Mary and Salome,] diſcovering great ſigns of fear, he ſaith unto them, *Be not affrighted*, &c. That this was a real viſion, and no phantom of the imagination, is evident from theſe particulars. 1. As it does not appear from this or any other account, that the women, upon their coming to the ſepulchre, were under any ſuch terrors or perturbation, as are apt to fill the fancy with ſpectres and apparitions;—on the contrary, they went thither a little after day-break, prepared, and expecting to find the dead body of Jeſus there, and purpoſing to embalm it; about the doing of which they had been calmly conferring by the way:—So, 2dly, by their coming with a deſign to *embalm* the body, it is plain they had no notion either of his being already riſen, or that he would riſe from the dead. And therefore, 3dly, had the angel been only the creature of a diſturbed imagination, they would ſcarcely have put into his mouth a ſpeech that directly contradicted all the ideas upon which they proceeded but one moment before. 4thly, It is to be obſerved farther, that the illuſion muſt have been double; two ſenſes muſt have been deceived, the hearing and the ſight; for the angel was heard as well as ſeen: and though this frequently happens in dreams, and ſometimes perhaps in a delirium, or a fit of madneſs, yet I queſtion whether an inſtance exactly parallel in all its parts to the caſe here ſuppoſed, was ever known; for no two people dream together exactly alike, nor are affected in a delirium with exactly the ſame imaginations. 5thly, The words ſpoken by the angel refer to others ſpoken by Chriſt to his diſciples before his paſſion, in which he told them, that *after he was riſen, he would go before them to Galilee.* This promiſe or prediction, of which the angel here reminds them, bids them tell the diſciples, from him, to go into Galilee, and promiſes them that Chriſt will meet them there. Now as not only the reſurrection, but the perſonal appearance of Chriſt is implied in theſe words, the reaſon above given, and the 3d particular, concludes in the preſent caſe more ſtrongly againſt ſuppoſing them to have proceeded only from the imagination of the women; for the ſudden change of whoſe opinion, from a diſbelief of the reſurrection to a full and explicit belief of it, no adequate cauſe can be aſſigned. For if it ſhould be allowed that they knew of this prediction of Chriſt's (which however does not appear,) yet the buſineſs which brought them to the ſepulchre makes it evident, that till that inſtant they either did not recollect, not underſtand, or not believe it. And if it be farther ſaid, that upon their entering the ſepulchre, and not finding the body of Jeſus, this prediction might naturally come at once into their heads, and they might as ſuddenly and as reaſonably believe Chriſt to be riſen as St. John did, whoſe faith was built upon no other evidence than what theſe women had now before them; I anſwer, that allowing St. John, when he is ſaid to have firſt believed the reſurrecton, had no other evidence than thoſe women now had, or might have had; yet it is to be obſerved, that St. John was in a fitter diſpoſition of mind to reflect and judge upon that evidence than the women. St. John ran to the ſepulchre, upon the information given him by Mary Magdalen that the body of Jeſus was removed from thence, *and laid ſhe knew not where*, nor by whom; and as the ſepulchre was at ſome diſtance from his habitation, many thoughts muſt naturally have ariſen in his mind, tending to account for the removal of the body; and among the reſt, perhaps, ſome confuſed and obſcure hope that he might be riſen from the dead, purſuant to many predictions to that purpoſe delivered by him to his diſciples. But whatever his thoughts were at the time of his coming to the ſepulchre, (about which, it muſt be owned, nothing can be offered but mere conjecture) it is certain he had leiſure to reflect upon the predictions of his maſter, and to examine into the ſtate of the ſepulchre, which both he and Peter did, (and that implies ſome deliberation and preſence of mind,) and that after this deliberate examination, he departed quietly to his own home; whereas the women are repreſented as falling into the utmoſt terror and amazement immediately upon their entering into the ſepulchre, and continuing under the ſame conſternation till they were met flying from thence by Chriſt himſelf. Under ſuch a diſorder of mind, can we ſuppoſe them capable of recollecting the predictions of Chriſt about his reſurrection? of conſidering the proofs of their accompliſhment ariſing from the ſtate of the ſepulchre; and of perſuading themſelves at once that he was not only riſen from the dead, but would perſonally appear to his diſciples? And then, immediately upon this conviction, of fancying they ſaw an angel, and heard him aſſure them, in a diſtinct manner, that Chriſt was riſen; call them to review the place where he had been laid, and bid them tell his diſciples that he would meet them in Galilee?—In a word, if this ſuppoſed illuſion proceeded from a ſtrong perſuaſion that Chriſt was riſen from the dead, whence aroſe that belief? If it aroſe from cool reflection upon the predictions of our Saviour, and the ſtate of the ſepulchre (the cauſe of St. John's faith) whence came their terror? Which, if not previous to the apparition of the angel, was at leaſt prior to the words *Be not affrighted*, with which he firſt accoſted them. If it be urged, that this terror was of the nature of thoſe cauſeleſs and unaccountable terrors called *panics*, It may be anſwered, that this is giving a name inſtead of a reaſon; and is in effect ſaying nothing at all, or no more than that they were affrighted, but no body can tell why or wherefore. 6thly, It is obſervable, that the ſpeech of the angel to the women conſiſts of ten diſtinct particulars: As 1. *Be not affrighted.* 2. *Ye ſeek Jeſus of Nazareth, who was crucified.* 3. *He is riſen.* 4. *He is not here.* 5. *Behold the place where they laid him.* 6. *But go your way, tell his diſciples.* 7. *And Peter.* 8. *That he goeth before you into Galilee.* 9. *There ſhall you ſee him.* 10. *As he ſaid unto you.* The order and connection of which ſeveral particulars, are no leſs

7 But go your way, tell his diſciples, and Peter, that he goeth before you into Galilee: there ſhall you ſee him, as he ſaid unto you.

8 And they went out quickly, and fled from the ſepulchre; for they trembled, and were amazed: neither ſaid they any thing to any *man*; for they were afraid.

9 Now when *Jeſus* was riſen early, the firſt *day* of the week, he appeared firſt to Mary Magdalene, out of whom he had caſt ſeven devils.

10 *And* ſhe went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been ſeen of her, believed not.

12 After that, he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the reſidue: neither believed they them.

14 Afterward he appeared unto the eleven, as they ſat at meat, and upbraided them with their unbelief, and hardneſs of heart, becauſe they believed not them which had ſeen him after he was riſen.

15 And he ſaid unto them, Go ye into all the world, and preach the goſpel to every creature.

16 He that believeth and is baptized ſhall be ſaved; but he that believeth not ſhall be damned.

17 And theſe ſigns ſhall follow them that believe; In my name ſhall they caſt out devils; they ſhall ſpeak with new tongues;

Ver. 7. Matth. xxvi. 32. Ch. xiv. 28.—V. 8. See Matth. xxviii. 8. Luke xxiv. 9.—V. 9. John xx. 14. Luke viii. 2.—V. 11. Luke xxiv. 11.—V. 12. Luke xxiv. 13.—V. 14. Luke xxiv. 36. John xx. 19. 1 Cor. xv. 5. Or, *together*.—V. 15. Matth. xxviii. 19. Col. i. 23.—V. 16. John iii. 18, 36. Rom. x. 9. John xii. 48.—V. 17. Luke x. 17. Acts v. 16. viii. 7. xvi. 18. xix. 12. Acts ii. 4. x. 46. xix. 6. 1 Cor. xii. 10, 28.

leſs remarkable than their number; and therefore, taking both theſe conſiderations into the account, I leave any one to judge, whether it be conceivable, that women under ſo great a terror and diſtraction of mind, as to fancy they ſaw and heard an angel, when there was no ſuch thing, ſhould be able to compoſe a ſpeech for this phantom of their fear and imagination, conſiſting of ſo much matter, order, and reaſon, and proceeding upon the ſuppoſition that they were not then convinced that Chriſt was riſen from the dead, though the belief of his reſurrection is preſumed not only to have preceded, but even to have occaſioned this illuſion. I have dwelt the longer upon the examination of this firſt appearance of the angel to the women, becauſe the ſettling of the nature of that, will ſave us the trouble of entering into a particular diſcuſſion of the reſt, the ſeveral articles of which will fall under one or other of the foregoing obſervations. See Weſt on the Reſurrection, p. 143, &c.

Ver. 7. *Tell his diſciples, and Peter*, &c.] Peter is particularly mentioned, becauſe he had moſt need of comfort, under the anguiſh of his mind on account of his late denial.—As this Goſpel is ſuppoſed to have been dictated, or at leaſt reviſed by him, the addition of this circumſtance implies the deep ſenſe he had of the divine benevolence, in ſending this comfortable meſſage to him, which gave him to underſtand, that though he had ſo baſely denied his Lord, he had not intirely loſt his favour; and that as he had let in a gleam of light upon the darkneſs of his affliction, ſo he would for the future help and ſuccour thoſe who fell like him, if, like him, they repented them truly of their former ſins. It might have ſerved another end, and been intended by St. Peter to ſhew us, that though he had recovered his faith, and was reinſtated in the favour of his Maſter; yet he had not forgotten how baſely he had forfeited it, and how generouſly his maſter had reſtored him. Our Lord's promiſe of appearing to the diſciples in Galilee, referred to in the words *as he ſaid unto you*, was given to the twelve Apoſtles, Matth. xxvi. 32. yet the angel ſpeaks of it as made to the women, and to all the diſciples. Hence we learn, that every promiſe made to the Apoſtles, which had not an immediate relation to their office and character, was really made to all the diſciples, and was intended to be made known to them. This meſſage, as well as that from Jeſus himſelf, Matth. xxviii. 10. was ſent to all the diſciples, and not to the Apoſtles in particular. The reaſon may have been this: our Lord intending to viſit his Apoſtles that very evening, there was no occaſion to order them into Galilee to ſee him; but as moſt of his diſciples were now in Jeruſalem, celebrating the paſſover, it may eaſily be imagined, that on receiving the news of their Maſter's reſurrection, many of them would reſolve to tarry, in expectation of meeting with him: a thing which muſt have been very inconvenient for them at that time of the year, when the harveſt was about to begin; the ſheaf of the firſt-fruits being always offered on the ſecond day of the paſſover-week. Wherefore, to prevent their being ſo long from home, the meſſages mentioned were ſent, directing them to return into Galilee, well aſſured that they ſhould have the pleaſure of ſeeing their Lord there, and by that means be happily relieved from the ſuſpicion of his being an impoſtor, which no doubt had ariſen in their minds when they ſaw him expire upon the croſs. Accordingly he *appeared to more than five hundred of them at once*, who, in conſequence of his appointment, gathered together to ſee him. See Guyſe and Macknight.

Ver. 8. *Neither ſaid they any thing to any man*] If theſe words, agreeably to what we have obſerved on ver. 5. be conſtrued to ſignify that they did not tell, while their terror and amazement continued, what they had ſeen and heard to ſome whom they ſaw as they were flying from the ſepulchre, it ſeems rational to conclude, that *theſe* were ſome of the diſciples to whom they were ordered to deliver the meſſage of the angel, and to whom they would probably have delivered it, had they not been under the greateſt perturbation of mind. For had the perſons whom they ſaw been any other than the *diſciples* of Jeſus, it is not likely that St. Mark would have taken any notice of their *not ſaying any thing to any man*; ſince it is reaſonable to imagine they would not, even though they had not been affrighted, have told the meſſage of the angel to any but diſciples. And as the time of Peter and John's running to the ſepulchre, upon the firſt report of Mary Magdalen, coincides with that of theſe women flying from it, it is no improbable conjecture, that theſe were the perſons whom they ſaw in their way, at a diſtance perhaps, and coming by a different road to the ſepulchre; eſpecially if it be conſidered, that as the words of St. Mark, *neither ſaid they*, &c. ſeem to carry with them an imputation of neglect upon theſe women,—though he at the ſame time accounts for, and excuſes it, by adding, *for they were afraid*;—ſo the ſame Evangeliſt hath before acquainted us, ver. 7. that they were ordered by the angel to deliver the meſſage he gave to Peter in particular. See Weſt, p. 172. and for an explanation of the following verſes, the paſſages referred to in the margin.

Ver. 9. *Now when Jeſus was riſen*] *Now Jeſus being riſen early on*, &c.] Wat. MS. and Maii Obſerv. c. ii. p. 72. *Now Jeſus being riſen, he appeared in the morning on the firſt day of the week to Mary Mary Magdalen.* The *earlineſs* of his riſing was before expreſſed, ver. 2. λίαν πρωΐ, *very early*. This apearance after it, was πρωΐ, *early*, See Bengelius and Grotius.

Ver. 15. *Every creature*] Or, *the whole creation*; i. e. the bulk of mankind, or thoſe many nations to whom the Goſpel was afterwards to be preached. Clarke's Serm. iv. vol. ~~6.~~

Ver. 16. *He that believeth*, &c.] That is, "*He who believeth* the Goſpel, and entereth into a ſolemn obligation to obey it, and verifies that obligation by a ſuitable practice in the following part of his life,—*ſhall be ſaved*;" for ſo the Apoſtle expreſly explains it, that *the baptiſm which ſaves us, is not the putting away the filth of the fleſh, but the anſwer of a good conſcience towards God.*—"*But he that believeth not*, that is, who perſiſts in infidelity, ſubbornly refuſing to examine, *ſhall be damned.*" See Dr. Clarke's Sermons, vol. 3. Macknight obſerves, that the laſt clauſe ſhould be explained by John iii. 19. where our Lord ſets forth the reaſon of the condemnation of ſuch unbelievers, as are damned for not believing the Goſpel when preached to them: *This*, ſays he, *is the condemnation*, the reaſon of the condemnation, (namely of thoſe whom in the preceding verſe he had repreſented as *condemned for not believing in the name of the only-begotten Son of God*) *that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds are evil.* Thoſe who ſhall be condemned for not believing, are ſuch as diſbelieve merely becauſe their deeds are evil. Dr. Doddridge obſerves, that as to the objection which has been urged againſt the truth of Chriſtianity, from the damnatory ſentence which it here and elſewhere pronounces on thoſe who reject it, It is ſo far from being concluſive, that it would rather have been a great difficulty in the ſcheme of Chriſtianity if it had contained no ſuch argument; as he hath proved at large in his ſecond letter to the author of *Chriſtianity not founded on argument*, p. 28, 47. to which we refer the reader.

Ver. 17. *Theſe ſigns ſhall follow*, &c.] It is very evident that the word *believe*, in this place, muſt ſignify ſomething different from that *faith* which in the preceding verſe is required as indiſpenſably neceſſary to ſalvation, namely, that *faith of miracles* whereof we ſpoke on Matthew. xvii. 30. Beſides his promiſe of his perpetual preſence and ſuccours, Matth. xxviii. 20. our Lord here aſſures his diſciples, 18 They ſhall take up ſerpents; and if they drink any deadly thing, it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover.

19 So then after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, and confirming the word with ſigns following. Amen.

Ver. 18. Luke x. 19. Acts xxviii. 5. Acts ix. 17. xxviii. 8.—V. 19. Acts i. 2, 3. Luke xxiv. 51. Pſ. cx. 1.—V. 20. Acts xiv. 3. Hebr. ii. 4.

that through the faith of him they ſhould work moſt aſtoniſhing miracles, which he here particularizes; a circumſtance, which not only contributed greatly, but was abſolutely neceſſary to the propagation of the Goſpel, while at the ſame time the performance of it is an irrefragable proof of the truth of Chriſtianity. That the *ſigns* here ſpecified were rendered illuſtrious in the days of the Apoſtles, appears ſufficiently from the book of the Acts, and the ſeveral epiſtles; and that they were not confined to their times, but continued in the two firſt ages of the church, there is the moſt ſufficient and undoubted proof. How much longer theſe extraordinary gifts were exerted, has been in our times a matter of great controverſy. Few readers are unacquainted with the famous "Inquiry into the miraculous powers," by Dr. Middleton, and the controverſy conſequent upon it; but perhaps there is nothing on this ſubject which will better repay a careful reading, than Dr. Whitby's general preface to the 2d volume of his Commentary, proving the truth and certainty of the Chriſtian faith.

Ver. 18. *They ſhall take up ſerpents*] Jamblicus, in his life of Pythagoras, tells us, that Pythagoras could do this; and very credible writers have aſſerted, that in the eaſtern nations there is an art of charming ſnakes and ſerpents by the force of muſic, ſo as for a while to ſuſpend their diſpoſition to hurt. But the power here referred to was undoubtedly exerted without any ſuch artifice, and included, as in the caſe of St. Paul, Acts. xxviii. 3—5. an ability to heal the moſt dangerous wounds given by the bite of the moſt noxious animals. We muſt underſtand the next clauſe with ſome reſtriction; as much as to ſay, "If by ſome ſecret or open attempt they drink any deadly poiſon, it ſhall not hurt them:" for it is not to be imagined, that God ever intended theſe miraculous powers ſhould be uſed merely for oſtentation, or to gratify the curioſity of ſpectators. Conſidering to what a degree of horrid refinement the art of poiſoning was by this time brought, as well as how frequently execution was done by giving poiſon to condemned perſons, in the age and country in which the Apoſtles lived, ſuch a promiſe as this will appear more important than the reader might at firſt apprehend. See Doddridge and Grotius.

Ver. 20. *Preached every where*] Through the whole Roman empire, or the then known world; and in ſpreading the knowledge of the Chriſtian religion in far diſtant countries, they met with great approbation and acceptance, both from Jews and Gentiles, who were not able to reſiſt the evidence of the miracles whereby they confirmed their doctrine. Thus St. Mark informs us; and it is reaſonable to conclude from hence, that he publiſhed his Goſpel pretty late.

REFLECTIONS ON CHAP. XVI.

It is too juſt, however unpleaſing a remark, that while we conſider the lives of thoſe who profeſs a faith in the great doctrine of the reſurrection, and who received the ſacramental tokens of it in their baptiſm, there ſeems but too much reaſon to ſuſpect that they are not heartily convinced of its truth. For, after all the elaborate diſcourſes upon this ſubject, where is that indifference for the things of the world, that ſpiritual joy, that purity, that heavenly-mindedneſs, which the reſurrection of our Lord ſhould inſpire? Where is that ſelf-denial, that watchfulneſs over our own hearts, and attention to the omnipreſence of God, that exact juſtice in our dealing, that warm benevolence towards all men, and, in a word, that zealous preparation againſt the day of judgement, to which an effectual aſſurance of our own reſurrection would certainly oblige us?—I might aſk the greater part how they would live, if they did not believe any reſurrection:—What alteration would there be in their manners? Would they be more addicted to pleaſure, more intent upon their temporal intereſts, or leſs careful for the good of others? Yet they lay claim to the venerable name of Chriſtians, and repeat creeds, profeſſing their faith in our Lord's reſurrection. I dare not therefore ſay of ſuch, that they do not believe it; but I fear they have not duly thought about it; they are not ſufficiently apprized of the wondrous effects and conſequences of this great myſtery. For it is not enough that we know it by name, and by hearſay; all ſaving knowledge is experimental; and it is not ſufficient that we know the *hiſtory*, we muſt alſo *feel the power*, *of our Lord's reſurrection*; not only that he is riſen, but alſo that *he is the reſurrection*; as the *ſun* is light to himſelf, and the great ſource of day to all the worlds around him; ſo is our Lord *reſurection* to himſelf, and the cauſe and author of reſurrection in all others. Hence he ſaith of himſelf, *I am the reſurrection and the life*; which St. Paul clearly explains, *Since by man came death, by man came alſo the reſurrection of the dead*; *for as in Adam all died, even ſo in Chriſt ſhall all be made alive.*

This reſurrection to be wrought in us by Chriſt, is twofold, relating to the two conſtituent parts of man, the body and the ſoul; for to theſe two belong two diſtinct reſurrections, very different from each other.

The *firſt* reſurrection,—that of the *ſoul*,—is of a moral and ſpiritual nature. It is the riſing of the ſoul from the death of ſin, unto the life of righteouſneſs; States more different, and infinitely more important, than thoſe of natural life and death: It is peculiar to the ſaints of God; it requires our concurrence with the operations of grace, to which alone it is to be imputed; *and bleſſed and holy is he, who has part in this firſt reſurrection.*

The *ſecond* reſurrection is that of the *body*, after our natural death: It does not take place till the day of judgement: It is common to all men; it is neceſſary and inevitable; and is the effect of the juſtice, rather than of the grace of Almighty God.

Of both theſe reſurrections Jeſus Chriſt is the immediate cauſe and author: Of the firſt, as he is the *Saviour* of the world; and of the ſecond, as he is the *Judge* of it. For it is a prerogative very properly annexed to his office of univerſal Judge, that he ſhould by his own power ſummon all mankind to his tribunal.

This reſurrection from the natural death, is commonly well enough underſtood in the general. We can all, by a faith in the omnipotence of God, form ſatisfactory notions of our being raiſed again at the laſt day with our bodies; ſo that the whole man, which acted in this life, may be qualified for the rewards and puniſhments of the next.

But the ſpiritual reſurrection of our *ſouls* in this life, is a thing leſs thought of, and leſs underſtood by the generality of mankind. This is one of thoſe things of God, whereof the natural or animal man is ignorant; and requires a ſpiritual diſcernment, and ſome ſpiritual experience for the rightly apprehending it. The holy Scriptures treat of it very frequently, but no where more largely and clearly, than in the 6th chapter of the Epiſtle to the Romans, (ver. 3—8, 10.) where a death to ſin is joined with the ſpiritual reſurrection, as a circumſtance indiſpenſably requiſite to, and implied in it: for no perſon is capable of a reſurrection till he is once dead.

It is neceſſary, therefore, that we conſider this *death* here mentioned, that we inquire what the *old life* is, and how it is extinguiſhed, before we can underſtand any thing of the ſpiritual reſurrection that follows it, and the *new life* to be conferred. The life to be loſt by this death, is ſaid to be that of our *old man*, which is a ſcriptural phraſe, ſignifying that nature, temper, or diſpoſition of mind, with which we are born, as we are the ſons of Adam, and heirs of original corruption; whereby, as the Scripture aſſures, and even our catechiſm inſtructs us, we are *the children of wrath*: it is this innate depravation which makes us ignorant of God, blind and ſtupid to all ſpiritual things, ſelfiſh, covetous, proud, unjuſt, deceitful, intemperate, impure, and hateful in the ſight of God.

But, as it would be an hard matter to make a blind man comprehend what darkneſs is, at leaſt to give him ſuch a notion of it as we have, though he lives in it continually; ſo it is alike difficult to give unconverted ſinners a right notion of what is here meant by the *old man*, becauſe this, as moſt other things, is *beſt*, if not *only* known by its contrary. But in general we are to know, that whatever tendency there is in our nature to the commiſſion of ſin, it is a part or member of the *old man*: While we are yet in our natural ſtate, unreformed by divine grace, this lives, this *reigns in our mortal bodies.* Why is this man a drunkard, that malicious, a third unjuſt in his dealings? The reaſon is, becauſe the reſurrection of Chriſt has not had its due effect; the mind is not renewed, and the old man of ſin is yet unmortified: That corrupt nature, which we received from Adam, is ſtill active and vigorous; lives and reigns in the hearts of unregenerate men; and would for ever reign there, did not Chriſt interpoſe, and by the virtue of his ſufferings and death communicate to believers ſuch powers of grace, as are ſufficient to deſtroy this root of evil in their ſouls. This corruption of our nature is ſuch as we cannot poſſibly reſiſt by our own ſtrength. In vain does the law encounter it with her impotent diſcipline; in vain does ſhe ſet before us her rigorous commands and prohibitions; in vain does ſhe diſplay her rewards and puniſhments. Theſe all ſerve only to ſhew us our guilt and danger, but cannot work our deliverance; we are ſtill the ſame men, and all our ſtruggles after virtue, are like the motions of a door upon its hinges, ſtill fixed to the ſame place.

But behold, a greater than Moſes is come in the Goſpel diſpenſation, even our Lord Jeſus Chriſt; and *what the law could not do, in that it was weak through the fleſh*, i. e. our corrupt nature, *that*, St. Paul ſaith *God hath done for us, by ſending his own Son, in the likeneſs of ſinful fleſh.* He has for and through him granted us new powers, whereby we are enabled to *mortify* and deſtroy our corrupt nature.

But this of itſelf is ſtill inſufficient to make us either holy or happy; it is at beſt but a negative goodneſs; there is more required of us than a mere abſtinence from vice; we muſt not only *ceaſe to do evil*, but *learn to do well*; and as the *old man of ſin is to be deſtroyed*, ſo the *new man is to be raiſed up in us.*

And this is a natural conſequence of the former: for if *we be dead with Chriſt, we believe alſo that we ſhall be raiſed up with him. If we have been planted together in the likeneſs of his death, we ſhall alſo grow up in the likeneſs of his reſurrection.* This is the language of the Holy Ghoſt, and the beſt interpretation to be given of it ſeems deducible from

from the following principle: "That every act or ſuffering of Chriſt, as it is meritorious of grace, ſo alſo is it expreſſive of it: It repreſents that very kind of grace which it obtains for us." Thus Chriſt by his death put off all that mortal corruptible nature which he had received from Adam, with all its incident infirmities, and purchaſed for us thoſe graces, which are effectual for deſtroying in each of us the old Adam, the corrupt principles derived to us from our firſt parents; and in like manner at his reſurrection he reſumed a new nature, an incorruptible and glorious body; and thereby has obtained for us alſo a new nature, ſuch a diſpoſition and frame of ſoul, as will effectually produce all kinds of virtue, and richly abound in good works.

This is the great, the unſpeakable advantage which redounds to us from our Lord's reſurrection. It produces every thing that is truly great and glorious. It confers a divine life; it makes us partakers of the divine nature; ſtrong by the ſtrength, wiſe by the wiſdom, holy by the holineſs of God. But how few are there who rightly value it: The men of the world reliſh none of theſe things; they have no eyes to diſcern the beauty of holineſs; they fear the thoughts of it ſhould make them melancholy; all their concern is about the animal life, all their care is for the old man, his maintenance and ſupport, and how they may make proviſion for the fleſh to fulfil the luſts thereof. What wonder then that they feel no joy ariſe in their hearts at the news of our Lord's reſurrection, or at his aſſuring us, that He is *the reſurrection*, and will raiſe us up, as he did himſelf? They have no intereſt in it; they are not likely to be gainers by it; and therefore they ſee no glories in the Goſpel that relates it.

Others again, who pretend to have an higher opinion of virtue, and who own, by their words at leaſt, that it is the moſt noble acquiſition our nature is capable of, yet think that there is no ſuch great difficulty in attaining it; no need of ſuch *heavenly machinery*, as they may lightly term the myſteries of our redemption. "Good morality, ſay they, will carry us to heaven;" but they cannot ſee much ground for believing all the abſtruſe revelations of Chriſtianity, nor how we ſhall be made wiſer or happier by ſuch belief.

But let theſe men endeavour to live up even to their own notions of morality: Let them try how they can acquit themſelves in the duties of temperance, meekneſs, univerſal benevolence, and a ſuitable homage to the ſupreme being; and then, if they do not wilfully deceive themſelves, they will learn by their own experience, that they cannot do theſe things by their own ſtrength, and that they need divine ſupports and aſſiſtances in the arduous taſk of virtue. Then,—provided they be ſincere, and conſequently not indiſpoſed for the illumination of God's Holy Spirit,—then the Goſpel will appear to them in its proper beauty; and they will find it, according to its true interpretation, *glad tidings*; ſhewing them that Jeſus Chriſt is ready to do that for them, which they cannot do for themſelves; that by the merits and power of his death he will deſtroy their *old man*, the principle of evil that now tyrannizes in their ſouls; and by the power of his reſurrection work their ſpiritual reſurrection to the new life of righteouſneſs. *The ſting of death is ſin; but thanks be to God, who giveth us the victory through our Lord Jeſus Chriſt!*

THE GOSPEL ACCORDING TO SAINT LUKE.

CHAP. I.

The preface of Luke to his whole goſpel. The conception of John the Baptiſt, and of Chriſt. The prophecy of Elizabeth, and of Mary concerning Chriſt. The nativity and circumciſion of John. The prophecy of Zacharias concerning both Chriſt, and John.

FOraſmuch as many have taken in hand to ſet forth in order a declaration of thoſe things, which are moſt ſurely believed among us,

2 Even as they delivered them unto us, which from the beginning were eye-witneſſes, and miniſters of the word;

3 It ſeemed good to me alſo, having had perfect underſtanding of all things from the very firſt, to write unto thee in order, moſt excellent Theophilus,

Ver. 2. Hebr. ii. 3. 1 John i. 1. Mark i. 1. John xv. 27.—V. 3. Acts xv. 19, 25, 28. 1 Cor. vii. 40. Acts xi. 4. Acts i. 1.

LUKE] St. Luke is generally thought to have been a phyſician by profeſſion, Col. iv. 14. and is ſuppoſed to have been one of the ſeventy diſciples. He was the conſtant companion of St. Paul in his travels, and aſſiſted him at Rome for ſome time, as appears from Acts xxviii. 13—16. Col. iv. 14. and Phil. v. 24. From thence he is ſaid to have travelled into Africa, and to have preached the Goſpel at Thebes in Egypt. The ancients in general agree, that St. Luke wrote his Goſpel later than Matthew and Mark, though they aſſign a different year; but the moſt current opinion is, that he wrote it about the year 63; and according to the ſubſcription of the Syriac verſion, it was publiſhed at Alexandria in Egypt. Dr. Owen, however, is of opinion, that St. Luke wrote his Goſpel at Corinth about the year of our Lord 53, for the uſe of the Gentile converts. And Macknight conjectures, that it may be fairly inferred from St. Luke's preface, that he publiſhed his Goſpel before either Matthew or Mark wrote theirs. But theſe ſeveral opinions we ſhall examine in the Diſſertation on the Goſpels.

Chap. I. *Ver.* 1—3. *Foraſmuch*, &c.] *Whereas many have undertaken to draw up a narrative of thoſe tranſactions which paſs current amongſt us*, ver. 2. *according as they were delivered to us by perſons who*, &c. ver. 3. *it ſeemed good to me alſo, having made a diligent inquiry into the whole matter, to write*, &c. Wat. "This muſt refer, ſays Dr. Doddridge, to ſome hiſtories of the life of Chriſt which are now loſt; for Matthew and Mark, the only Evangeliſts who can be ſuppoſed to have written before Luke, could not with any propriety be called *many*; and of theſe two, Matthew at leaſt, wrote from perſonal knowledge, not the teſtimony of others. One muſt readily conclude, that the books referred to are loſt, as none of the apocryphal Goſpels now extant, publiſhed either by Fabricius, in his Cod. Apocryph. Nov. Teſt. or by Mr. Jones in his Hiſtory of the Canon, can with any ſhew of reaſon pretend to equal antiquity with this of Luke; but I cannot ſuppoſe, with ſome of the ancient fathers, that the Evangeliſt here intends the goſpels of Baſilides, Cerinthus, and ſome other early heretics, ſince he ſeems to allow theſe hiſtories, whatever they were, to have been at leaſt honeſtly written, according to information received from the moſt capable judges; and it is ſtrange that Euſebius ſhould imagine the words to be intended as a ſevere cenſure on the now-unknown compilers of theſe hiſtories, whoever they were." This appears to be a fair and candid ſtate of the caſe: Mr. Macknight, however, obſerves upon this preface, that at firſt ſight of it, one would be apt to think, that Luke ſpeaks here of the other Goſpels, and their authors; yet the character which he gives of the writers he had in view, makes it evident that they were hiſtorians of a different kind from the Evangeliſts, properly ſo called; for they wrote according to the information they had received from the eye-witneſſes and miniſters of the word, whereas the Evangeliſts, being eye-witneſſes themſelves, wrote from their own perſonal knowledge, improved by inſpiration; at leaſt Matthew and John were writers of this character; and as for Mark, though he was not an Apoſtle, he was moſt probably an early diſciple, and conſequently an eye-witneſs of the greateſt part of the things he has related. Epiphanius affirms, that he was one of the ſeventy. But, to ſet the matter in another light, if we interpret St. Luke's preface of the *Evangeliſts*, we muſt allow, that he had none but Matthew and Mark in view, ſince by the acknowledgment of all, John did not write his Goſpel till long after Luke's was publiſhed;—but that he ſhould call *two* hiſtorians *many*, is hard to be conceived. Further, if the Goſpels of Matthew and Mark were abroad when Luke was writing, we may be aſſured that he would peruſe them; and as he ſpeaks of perſons who had compoſed hiſtories of Chriſt's life, he could not by any means overlook authors of their character. On this ſuppoſition, can it be imagined, that while his own Goſpel was penned under the direction of the Spirit, according to the information he had received from thoſe who were eye-witneſſes, he would only ſay, of an eye-witneſs, and an Apoſtle, on whom the Spirit hath deſcended, or even of an Apoſtle's companion, that *they had taken in hand* to give the hiſtory of Chriſt's life, and not rather have mentioned both them and their works with particular approbation. The probability of this opinion is heightened by the following conſideration: It makes the Goſpels appear with a noble and beautiful propriety; for, on ſuppoſition that St. Luke wrote before the reſt, we conceive the reaſon why they have paſſed over in ſilence the many miraculous circumſtances with which the conception, birth, and circumciſion both of the Meſſiah's forerunner, and of the Meſſiah himſelf were honoured, together with the prophecies of Simeon and Anna uttered at our Lord's preſentation in the temple, as alſo the hiſtory of his childhood and private life: Luke had accurately, and at great length related all theſe things, without omitting any particular that deſerved to be mentioned. On the other hand, if we think Matthew and Mark wrote before Luke, their Goſpels will appear defective in theſe important points, and no reaſon will offer itſelf to juſtify ſuch material omiſſion. See more in Macknight's Prelim. Obſerv. 7. and the Diſſertation on the Goſpels. Inſtead of *have taken in hand to ſet forth in order a declaration*, Heylin, Doddridge, &c. read, *have undertaken to compoſe an hiſtory*. The word πεπληροφορημένων, Dr. Doddridge renders, *confirmed with the fulleſt evidence*: It implies both that fulneſs of evidence by which any fact is ſupported, and likewiſe that confidence, or fulneſs of aſſent, by which facts ſo ſupported are believed. Compare 2 Tim. iv. 5, 7. in the Greek.

Ver. 2. *Miniſters of the word*] Some have ſuppoſed, that by *the word*, St. Luke meant Chriſt himſelf. See John i. 1. Others however underſtand by *the word*, the tranſactions of our Lord's public life, or the Goſpel; called *the word*, as being the great ſubject of the preaching of the Apoſtles, who were eye and ear-witneſſes of theſe things. It ſeems as plain as poſſible, from this verſe, that they could not be falſe or heretical Goſpels to which St. Luke alludes.

Ver. 3. *Having had perfect underſtanding from the very firſt*, &c.] *By tracing them from their firſt riſe*. Wat. *Having exactly traced all things from*, &c. MS. Παρηκολουθηκότι πᾶσιν ἀκριβῶς, plainly ſignifies that accuracy of inveſtigation, on which the perfect underſtanding of his ſubject was built. Some pious and learned writers have pleaded this text as an argument for the inſpiration of St. Luke's Goſpel, and conſequently of the reſt; becauſe the word ἄνωθεν ſignifies *from above*, or *from heaven*, as it plainly does John iii. 31. James i. 17. iii. 15, 17. But St. Luke ſo evidently uſes it in the ſenſe here given *from the firſt*, or *from their firſt riſe*, Acts

4 That thou mighteſt know the certainty of thoſe things wherein thou haſt been inſtructed.

5 THERE was in the days of Herod the king of Judea, a certain prieſt named Zacharias, of the courſe of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Eliſabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameleſs.

7 And they had no child, becauſe that Eliſabeth was barren, and they both were *now* well ſtricken in years.

8 And it came to paſs, that while he executed the prieſt's office before God, in the order of his courſe,

9 According to the cuſtom of the prieſt's office, his lot was to burn incenſe when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without, at the time of incenſe.

11 And there appeared unto him an angel

Ver. 4. John xx. 31.—V. 5. Matth. ii. 1. 1 Chron. xxiv. 10. Neh. xii. 4, 17.—V. 10. Exod. xxx. 7. Lev. xvi. 17. Rev. viii. 3, 4.

xxvi. 5.) and that ſenſe is ſo common elſewhere, and ſeems ſo abſolutely neceſſary in this connection with παρηκολουθηκότι, that the text ſeems not at all to the purpoſe; the argument is one of thoſe, which, like pieces of ſuperfluous armour, incumber rather than defend. To *write in order*, may ſignify to give a particular detail, in oppoſition to an abridgement, or a conciſe account; and the Evangeliſt may, with great propriety, be ſaid to have given an orderly account of the hiſtory of Chriſt, as the leading facts are in their due ſeries, though ſome particulars are tranſpoſed. The title of *moſt excellent*, Κράτιστε, was commonly given to perſons in the higheſt ſtations of life. Accordingly St. Paul, ſpeaking to the governors Felix and Feſtus, uſes it in his addreſſes to them; wherefore their opinion ſeems to be groundleſs, who, attending to the ſignification of the Greek word *Theophilus*, "beloved of God," imagine that the Evangeliſt does not mean any particular perſon, but all true Chriſtians, and lovers of God. Theophilus ſeems to have been a Greek, and a perſon of high rank. Probably Luke, while in Greece with St. Paul, had received particular civilities from him, and in teſtimony of his reſpect, inſcribed his two books to him, beſtowing on him thereby a fame which will laſt while Chriſtianity ſubſiſts. St. Luke might have a thorough knowledge of the facts which he here refers to, by intimate converſation with the Apoſtles, and particularly St. Paul; or, he might have been preſent himſelf at a number of the tranſactions which he has recorded. The aſſurance with which he ſpeaks of his own knowledge of theſe things, leads us to think that he was an eye-witneſs of ſome of them. On this ſuppoſition, his reaſoning in the preface to his hiſtory will be more concluſive than on any other, and will ſtand thus: "Seeing many have written from the information of eye-witneſſes, and miniſters of the word, I, who from the very firſt have had perfect knowledge of all things, both by converſing with the eye-witneſſes, and by being preſent myſelf at many of the tranſactions of Jeſus, thought it incumbent on me to write his hiſtory, for the more certain information of mankind."

Ver. 4. *Wherein thou haſt been inſtructed*] Κατηχήθης, the original word, expreſſes with great accuracy the inſtructions given to thoſe who were training up for admiſſion into the Chriſtian church, whoſe name of *catechumens* was derived from hence, and applied without any particular regard to the age of the perſons concerned. See Acts xviii. 25. Rom. ii. 18. and Doddridge.

Ver. 5. *In the days of Herod*, &c.] See on Matth. ii. 1. The deſcendants of Aaron multiplied to ſuch a degree, that they could not all do duty in the temple at once; David therefore divided them into 24 courſes, who miniſtered weekly in their turns. The time of their miniſtration was called ἐφημερία, as was likewiſe the *courſe* itſelf; but the name belonged originally to the Athenian magiſtrates, called *Prytaneis*, who, being fifty men choſen by lot out of a tribe, and each man governing the city a ſingle day, the days which any tribe governed, as well as its fifty Prytaneis ſucceeding one another, were called ἐφημερία. Hence, becauſe the Jewiſh *courſes* of prieſts reſembled the Athenian *Prytaneis* in ſeveral reſpects, they had their name applied to them by thoſe who wrote in Greek; but with ſome impropriety, as their miniſtry laſted not for a *day*, but a *week*. The courſe of *Abia*, to which Zacharias belonged, was the 8th in David's regulation, but whether the courſes were the ſame now as at the firſt inſtitution, is impoſſible to determine. Comp. 1 Chron. xxiii. 6. and xxiv. 10. and ſee Macknight, and Potter's Antiquities.

Ver. 6. *In the commandments and ordinances*] The criticks are generally agreed that theſe words ſignify, the one the moral, the other the ceremonial precepts of the law; but they are greatly divided in fixing the particular ſenſe of each. The truth is, undoubted examples may be produced, to prove that both words were uſed promiſcuouſly in both ſenſes; for which reaſon, to diſpute nicely about them is needleſs. The plain meaning is, that this exemplary couple were faithfully obſervant both of the moral and ceremonial inſtitutions of the law; ſo that they were not only of a fair character in their dealings with men, but likewiſe illuſtrious for their piety, and ſincere in their worſhip of God. This appears to be St. Luke's meaning; not that they were abſolutely free from ſin, for he mentions a fault which Zacharias fell into on this occaſion, and which met with a remarkable chaſtiſement. See Bell's Enquiry into the Miſſions of St. John, &c. p. 46.

Ver. 9. *His lot*] Becauſe ſome parts of the ſacred ſervice were more honourable than others, both the prieſts and Levites divided the whole among them by lot. The Jews tell us, that there were three prieſts employed about the ſervice of the incenſe; one carried away the aſhes left on the altar at the preceding ſervice, another brought a pan of burning coals from the altar of ſacrifice, and having placed it on the golden altar, departed; a third went in with the incenſe, ſprinkled it on the burning coals, and while the ſmoke aſcended, made interceſſion for the people. This was the part that fell to Zacharias, and the moſt honourable in the whole ſervice. See Macknight. Dr. Heylin renders this verſe, *According to the cuſtom of diſtributing the ſacerdotal functions, the lot fell upon him to enter into the ſanctuary, and offer incenſe.*

Ver. 10. *The whole multitude*, &c.] Becauſe it ſometimes happened, that, on ordinary week-days, few or none of the people attended the morning and evening ſacrifices, there were four and twenty men employed to attend this ſervice, as repreſentatives of the people of Iſrael, to lay their hands on the heads of the ſacrifice, to pray; and to receive the bleſſing. Theſe were called, from their office, *ſtationary men*. Wherefore the manner in which the Evangeliſt has expreſſed himſelf on this occaſion—*the whole multitude of the people*, ſhews that an unuſual concourſe was in the temple when Zacharias had this viſion. Probably the day on which he burned this incenſe was a ſabbath, or ſome high feſtival, when there was always a great multitude aſſembled. This circumſtance, duly attended to, ſtrengthens the credibility of the facts reported by the Evangeliſt. Zacharias's tarrying in the temple beyond the uſual time, muſt thus have been taken notice of by many. See ver. 21. There were likewiſe many, who, upon his coming out dumb, conjectured that he had ſeen a viſion, ver. 22. Matters of ſo public a nature, the truth or falſhood whereof ſo many muſt have known, would never have been thus openly appealed to by St. Luke, if they had been falſe. The Evangeliſt adds, that the *people were praying without at the time of incenſe.*—As the daily ſacrifice repreſented the ſacrifice of Chriſt, and the incenſe the prayers of the ſaints, Rev. viii. 1—4. the incenſe was ordered to be burned while the ſacrifice was offering, to teach mankind that it was through the ſacrifice of Chriſt they had acceſs to the Deity. Accordingly, the ſacrifices and incenſe both morning and evening were fitly accompanied with the prayers of the people; and that not in the temple only, but every where elſe; pious men chooſing to put up their ſupplications at the hours of ſacrifice, while the miniſters of religion interceded for the nation. Hence theſe hours were called *hours of prayer*, Acts iii. 1. The half hour's ſilence mentioned Rev. viii. 1. ſeems to allude to the circumſtance of the prieſt's abſence while burning incence; and if that chapter be compared with Ecclus. l. 15, &c. it will receive no ſmall illuſtration. What is above-mentioned was the foundation of that elegant figure by which prayer is ſo often compared in Scripture to incenſe: perhaps one reaſon of ordaining incenſe might be to intimate the acceptableneſs of thoſe pious prayers which were to accompany it; and indeed burning fragrant perfumes was, and in eaſtern nations ſtill is, ſo important a part of the entertainment of illuſtrious families, that one might well expect it in the houſe of God. It is ſo plain that this was only an office of daily miniſtration, and that Zacharias was one of the ordinary prieſts, that one cannot but be ſurpriſed that any ſhould conclude from this circumſtance, that Zacharias was *ſagan*, or aſſiſtant to the high-prieſt, and was now performing his grand office on the day of atonement, and ſo on this foundation ſhould calculate the birth of John the Baptiſt and of Chriſt, and all the other feaſts which depend upon them; yet this is done in the calendars both of the Roman and Greek church. See Macknight, Doddridge, and Hammond.

Ver. 11. *There appeared unto him an angel*] It is altogether uncertain whether this happened at the morning or evening ſacrifice. Grotius thinks it was in the morning; others fancy it was in the evening; but neither opinion is properly ſupported. Perhaps therefore it may be more to the purpoſe to obſerve, that as all nations reckoned the *right ſide* of their temples and altars fortunate, the hiſtorian has mentioned the angel's appearing on the right ſide of the altar, to ſignify that it was a lucky omen, deſigned to encourage Zacharias, and to raiſe in him the expectation of good tidings. It is obſervable from the rabbinical writings, that theſe divine apparitions uſed generally to be made at the time of burning incenſe.

of the Lord, ſtanding on the right ſide of the altar of incenſe.

12 And when Zacharias ſaw *him*, he was troubled, and fear fell upon him.

13 But the angel ſaid unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Eliſabeth ſhall bear thee a ſon, and thou ſhalt call his name John.

14 And thou ſhalt have joy and gladneſs; and many ſhall rejoice at his birth.

15 For he ſhall be great in the ſight of the Lord, and ſhall drink neither wine nor ſtrong drink; and he ſhall be filled with the Holy Ghoſt, even from his mother's womb.

16 And many of the children of Iſrael ſhall he turn to the Lord their God.

17 And he ſhall go before him in the ſpirit and power of Elias, to turn the hearts of the fathers to the children, and the diſobedient to the wiſdom of the juſt; to make ready a people prepared for the Lord.

18 And Zacharias ſaid unto the angel, Whereby ſhall I know this? for I am an old man, and my wife well ſtricken in years.

19 And the angel anſwering, ſaid unto him, I am Gabriel, that ſtand in the preſence of God; and am ſent to ſpeak unto thee, and to ſhew thee theſe glad tidings.

20 And behold, thou ſhalt be dumb, and not able to ſpeak, until the day that theſe things ſhall be performed, becauſe thou believeſt not my words, which ſhall be fulfilled in their ſeaſon.

Ver. 11. Exod. xxx. 1.—V. 13. Ver. 60, 63.—V. 14. Ver. 58.—V. 15. Numb. vi. 3. Jer. i. 5. Gal. i. 15—V. 16. Mal. iv. 5, 6.—V. 17. Mal. iv. 5. Matth. xi. 14. Ecclus. xlviii. 10. Or, *by*.—V. 18. Gen. xvii. 17.—V. 19. Dan. viii. 16. ix. 21.—V. 20. Ezek. iii. 26. xxiv. 27.

Ver. 12. *He was troubled*, &c.] That is, according the Hebrew idiom, *he was exceedingly afraid.* The angel's form was ſuch, as ſhewed him plainly to be a being of a ſuperior nature. See Judges xiii. 6. But Zacharias neither knew of what kind he was, nor on what errand he was come: no wonder then that he was exceedingly terrified, eſpecially if he ſuſpected him to be an evil ſpirit. See ver. 18, 19.

Ver. 13. *Thy prayer is heard*] We cannot imagine that this holy man, at ſo advanced an age, and on ſuch an occaſion, would pray for the pregnancy of his wife, who was very old. The prieſts in this office conſidered themſelves as the mouth of the people, and made the welfare of the nation the ſubject of their prayers. Wherefore, ſince it is reaſonable to ſuppoſe that Zacharias now interceded for the coming of the Meſſiah, in whom all the families of the earth were to be bleſſed, we may conſider the angel's words as having a reference to ſuch a prayer, thus: "The Meſſiah, for whoſe coming thou prayedſt, is about to be born; for thy wife ſhall bring forth his forerunner." Some indeed are of opinion, that thoſe prayers are meant which Zacharias may have put up for offspring when he and his wife were young; yet the time and place of the viſion give reaſon to believe that the object of it was a matter of more general concernment. It was the office of the father to name the child, as appears from ver. 62. *John*, in the Hebrew tongue, ſignifies *The grace of God.* Hence it was fitly given to the Meſſiah's forerunner, who was ſent to proclaim the immediate accompliſhment of God's merciful intentions towards men, the expectation of which had been raiſed in them by all the preceding diſpenſations of religion. Αγαλλίασις, which we render *gladneſs*, in the next verſe, properly anſwers to the word *exultation*, or *leaping for joy.* See 1 Pet. i. 8. iv. 13. and Matth. v. 12.

Ver. 15. *He ſhall be great*, &c.] By this ſome underſtand that true greatneſs, whereof God is the ſovereign judge, in oppoſition to that greatneſs which men acknowledge, who often err in their opinion of things. "He ſhall be great in the ſight of God, not of man." But *great in the ſight of God* ſeems to be an Hebrew expreſſion of the ſame form with ἀστεῖος τῷ Θεῷ, Acts vii. 20. *fair to God*, or *exceeding fair*, and ſignifies, *he ſhall be exceeding great*; namely, in reſpect of his character, his office, his inſpiration, and the ſucceſs of his miniſtry, as it is explained by the angel himſelf. He was *to drink neither wine nor ſtrong drink*; that is, to convince mankind that he was ſeparated in a peculiar manner for the ſervice of God. He was to live the life of the *Nazarites*, Numb. vi. 3. who were eſteemed as devoted to God's ſervice in a particular manner. He was to be filled with the Holy Ghoſt, which, in Scripture, commonly ſignifies that degree of inſpiration by which the prophets anciently ſpake. Accordingly in this chapter it is applied to Elizabeth, to Mary, and Zacharias, in caſes where they all ſpake by a particular inſpiration. When the angel therefore told Zacharias that his ſon ſhould be filled with the Holy Ghoſt, even from his mother's womb, his meaning was, that he ſhould be very early inſpired to teach the doctrines and precepts of true religion; nor will this ſeem ſtrange, when it is remembered, that at the age of twelve years our Lord exerciſed his prophetical gifts among the doctors in the temple. Luke ii. 49.

Ver. 17. *And he ſhall go before him*, &c.] That is, before Jeſus Chriſt, here ſtiled *the Lord their God.* The ſon of Zacharias had the *ſpirit of Elijah*, equalling if not exceeding him, in the ſeverity of manners, in courage, and in ſuſtaining perſecutions; for he was clad in a garment of camel's hair, fed on locuſts and wild honey, rebuked ſinners of the higheſt diſtinction with great boldneſs, and was put to death on that account. He had the *power* alſo of Elijah; for though he did no miracle, he was honoured with the like ſucceſs in reſtoring the loſt ſpirit of true religion among his countrymen. Nay, he even excelled Elijah in that, which is properly the *power* of a prophet, and to which all his other gifts were ſubſervient,—the power of converting men; being in this more ſucceſsful without miracles, than Elijah had been with them. By his preaching he made ſuch a general change in the manners of the nation, *that he turned* the *hearts of the fathers* Abraham, Iſaac, and Jacob, *to* their *children* the Jews, from whom they had been alienated, on account of their wickedneſs; and *the hearts of the children to their fathers*, by begetting in them a love of religion and religious characters, and by ſo doing, prepared a people for the *coming* of the Lord. This is Macknight's interpretation. See the note on Mal. iv. 5, 9. and on Mark ix. 10. Dr. Waterland reads, *To turn the hearts of the fathers with the children, and the diſobedient to a ſenſe of righteouſneſs*, &c. Dr. Doddridge tranſlates and paraphraſes the paſſage thus: "He ſhall meet with ſuch glorious ſucceſs in his miniſtry, as *to convert the hearts of the fathers, with* thoſe of *the children*; that is, he ſhall bring many, both of the riſing and the declining age to that real piety towards God, which will be the fureſt band of their mutual duty towards each other: *and* many of *thoſe who have* hitherto *been diſobedient to the wiſdom of the juſt* (that is, inſenſible of the obligations to real religion, which is the greateſt wiſdom,) *ſhall he make ready*, as *a people prepared for the Lord*; raiſing in their minds an expectation of the Meſſiah, and a diſpoſition to welcome him, when he ſhall appear."

Ver. 18. *And Zacharias ſaid*, &c.] In the Old Teſtament there are inſtances of holy men, who, on occaſions like this, ſpake as Zacharias is ſaid to have done; and who, inſtead of being reproved, are greatly commended for their faith. (Compare Gen. xv. 8. with Rom. iv. 19, 20.) Nevertheleſs, the treatment which he met with will not appear hard, when it is conſidered that the diſpoſitions of his mind were very different from thoſe of the perſons mentioned. They believed the meſſages which were brought them, and deſired to be confirmed in the faith thereof; conſequently the language of their demand was, "Lord, I believe; help mine unbelief." Whereas Zacharias did not believe at all. This we are expreſly told, ver. 20. And as this want of faith could proceed from nothing but his fancying the angel to be an evil ſpirit, who deſigned to delude him, his ſin was great, and his puniſhment juſt; and the more ſo, as he could not but often have read the account which the Scripture gives of the births of Iſaac, Jacob, Joſeph, Sampſon, Samuel, &c. all deſcended from Mothers who had been long barren. The reſemblance in circumſtances might well have produced a peculiar regard to them, and one would have imagined that he ſhould immediately have recollected the ſtory of the Angel's appearance to Manoah in particular. See Judges xiii. 2—14. Macknight and Doddridge.

Ver. 19. *I am Gabriel, that ſtand*, &c.] As much as to ſay, "I am no evil ſpirit, as thou ſuppoſeſt, but the angel Gabriel, the ſame *ſervant of God* (ſo the name ſignifies, being by interpretation *vir Dei*, —a *man*, or *ſervant of God*) who, as the Scripture informs thee, appeared anciently to the prophet Daniel, with a meſſage concerning the Meſſiah. (See Dan. viii 16. ix. 21.) The truth of this thou mayeſt know from the place where I now ſtand, and from the time at which I appear to thee; for I am now in the preſence of God, even in his ſanctuary, where no evil ſpirit, pretending a commiſſion from him, can poſſibly enter. *I, who now ſtand in the preſence of God, am Gabriel*; (for ſo the words may be rendered.) Moreover, I am not come of myſelf, but I am ſent of God, to tell thee the glad tidings of the near accompliſhment of the things which I long ago ſhewed to Daniel at a great diſtance. Thou, therefore, whoſe advanced age ought to have been venerable by an advanced knowledge of divine things, as well as by a ſtrong faith in the power of God, art much to blame for calling in queſtion the truth of my meſſage; eſpecially as by the prophecies of Daniel thou mighteſt have underſtood that this is the period determined for the coming of the Meſſiah, and his forerunner."

Ver. 20. *Thou ſhalt be dumb, and not able to ſpeak*] The affirmation of a thing joined with the denial of its contrary, is an idiom peculiar to the

21 And the people waited for Zacharias, and marvelled that he tarried ſo long in the temple.

22 And when he came out, he could not ſpeak unto them: and they perceived that he had ſeen a viſion in the temple; for he beckoned unto them, and remained ſpeechleſs.

23 And it came to paſs, that as ſoon as the days of his miniſtration were accompliſhed, he departed to his own houſe.

24 And after thoſe days his wife Eliſabeth conceived, and hid herſelf five months, ſaying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

26 And in the ſixth month, the angel Gabriel was ſent from God unto a city of Galilee, named Nazareth,

27 To a virgin eſpouſed to a man whoſe name was Joſeph, of the houſe of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and ſaid, Hail, *thou that art* highly favoured! the Lord *is* with thee: bleſſed *art* thou among women!

29 And when ſhe ſaw him, ſhe was troubled at his ſaying, and caſt in her mind what manner of ſalutation this ſhould be.

30 And the angel ſaid unto her, Fear not, Mary; for thou haſt found favour with God.

31 And behold, thou ſhalt conceive in thy womb, and bring forth a ſon, and ſhalt call his name JESUS.

32 He ſhall be great, and ſhall be called the Son of the Higheſt: and the Lord God ſhall give unto him the throne of his father David.

33 And he ſhall reign over the houſe of Jacob for ever; and of his kingdom there ſhall be no end.

Ver. 23. See 2 Kings xi. 5. 1 Chron. ix. 25.—V. 25. Gen. xxx. 23. Iſai. iv. 1.—V. 27. Matth. i. 18.—V. 28. Dan. ix. 23. x. 19. Or, *graciouſly accepted*, or *much graced:* See ver. 30.—V. 31. Iſai. vii. 14. Matth. i. 21. Ch. ii. 21.—V. 32. Mark v. 7. Iſai. ix. 6. xvi. 5. Pſ. cxxxii. 11. Rev. iii. 7.—V. 33. Dan. ii. 44. vii. 14, 27. Obad. 21. Mic. iv. 7. John xii. 34. Hebr. i. 8. Pſ. lxxii. 7.

the Jewiſh language, and is the ſtrongeſt affirmation poſſible. The ſtyle of John is remarkable for the frequency of this idiom. See on ver. 22.

Ver. 21. *The people waited for Zacharias*] They waited for his bleſſing, and could not imagine what had detained him ſo much longer than uſual. See Numb. vi. 23—27. Lev. ix. 22, 23. All that is here recorded might have paſſed in a few minutes; it ſeems probable therefore, that, ſince the people took notice of his continuing ſo much longer than ordinary in the holy place, he ſpent ſome time in ſecret devotion, where in the mixture of holy affections ariſing on ſo great and extraordinary an occaſion, he might eaſily forget how faſt the moments paſſed away. See Doddridge.

Ver. 22. *For he beckoned unto them*] *He made ſigns to them.* The word Κωφὸς, rendered *ſpeechleſs*, ſignifies *deaf*, as well as *dumb*, the latter being generally the conſequence of the former; and accordingly it is concluded from ver. 62. that Zacharias loſt his hearing with his ſpeech during that interval.

Ver. 24, 25. *And hid herſelf five months*] The meaning is, either that ſhe ſaw no company, judging it proper to ſpend moſt of her time in the duties of devotion, and in meditating ſilently on the wonderful goodneſs of God; or that ſhe concealed her pregnancy for a while, leſt ſhe ſhould expoſe herſelf to ridicule, by ſpeaking of it before ſhe knew certainly that it was a real conception. That barrenneſs was a *reproach* amongſt the Jews, appears from Gen. xxx. 23. 1 Sam. i. 11. Iſai. iv. 1. liv. i. 4. and many other paſſages. That a branch of the family of Aaron ſhould fail, would alſo be looked upon as a particular calamity, and might, by ignorant and uncharitable people, be interpreted as a judgement; and ſo much the rather, conſidering the many promiſes God had made to increaſe the families of his obedient people. See Exod. xxxii. 13. Lev. xxvi. 9. Deut. vii. 13. and Pſ. cxxvii. 3, 4, 5. It may not be improper here juſt to obſerve, that conſidering how the whole Jewiſh policy was interwoven with thoſe acts of religion which were to be performed by the prieſts alone, it might ſeem wonderful that no proviſion at all ſhould be made for intailing the prieſthood on any other family, if that of Aaron ſhould happen to be extinct. Leaving this contingency unprovided for, was in effect reſting the whole credit of the Jewiſh religion upon the perpetual continuance of the male branches of that family; an iſſue, on which no man of Moſes's prudence, nor indeed of common ſenſe, would have reſted his legiſlation, if he had not been truly conſcious of its divine original; eſpecially after two of Aaron's four ſons had been cut off in one day, for a raſh act in the execution of their office as ſoon as they were initiated into it, and died without any children. See Numb. vi. 3, 4. and Doddridge.

Ver. 26. *In the ſixth month*] Namely, of Elizabeth's pregnancy. Galilee was the moſt northern part of Paleſtine. It was bounded on the north by Lebanon and Syria, on the weſt by Phœnicia, on the ſouth by Samaria, and on the eaſt, according to Joſephus, by Jordan and the ſea of Tiberias; yet from the Goſpel it appears, that a part of the country north of the ſea, and eaſtward of Jordan, was reckoned Galilee. Galilee therefore comprehended the poſſeſſions of the tribes of Iſſachar, Zebulun, Naphtali, and Aſher. It was divided into upper and lower Galilee, whereof the former was called *Galilee of the Gentiles*, (Matth. iv. 15.) becauſe it bordered upon the Gentile nations, and was partly inhabited by them. Joſephus tells us (Bel. l. iii. c. 2.) that the whole country was exceeding populous, and very fruitful; that the number of its towns and villages was great; and that even in the leſſer towns there were no leſs than fifteen thouſand inhabitants. See Macknight, and on Matth. ii. 23.

Ver. 27. *To a virgin eſpouſed*, &c.] It is of the greateſt conſequence to prove that Chriſt was lineally deſcended from David, this being one of the characteriſtics of the Meſſiah; but this cannot be inferred from the genealogy of Joſeph, becauſe he was only the reputed father of Chriſt. It would appear undeniably that Mary was of the houſe of David, if this verſe were rendered thus, *to a virgin of the houſe af David, betrothed to a man, whoſe name was Joſeph; and the virgin's name was Mary.* What makes for this interpretation is, that this and the preceding verſe refer wholly to the virgin; who is deſcribed by the place of her reſidence, *Nazareth*; by her relation to Joſeph, being *eſpouſed to him*; by her lineage and deſcent, of the *houſe of David*; and by her name, *Mary.* Whitby.

Ver. 28. *Hail, thou that art highly favoured*] *Thou who haſt found favour*, or *mercy with God*, as it is expounded ver. 38. It follows, *Bleſſed art thou among women:* So it is ſaid of *Jael*, Judg. v. 24. of *Ruth*, iii. 10. See alſo 1 Sam. xxv. 33. Again, *the Lord is with thee*, is ſaid to Gideon, Judg. vi. 12. and the words, ver. 30. *thou haſt found favour with God*, are ſaid of Noah, Gen. vi. 8. of Joſeph, Gen. xxxix. 4. and of David, Acts vii. 46. So that here is nothing ſaid of the bleſſed virgin in this ſalutation, which was not before ſaid of others. See Whitby. Inſtead of *among women*, Dr. Waterland reads *above women*; which appears a juſt tranſlation: for the Jews do not expreſs their degrees of compariſon by any change at the end of the words, like other nations, but by doubling or trebling the poſitive, or by adding a prepoſition, ſuch as *with*, or *among*; and accordingly this ſalutation, which is expreſſed in the Hebrew idiom, ſignifies, that ſhe was ſuperlatively bleſſed. This ſalutation gives no room for any pretence of paying adoration to the virgin, as having no appearance of a prayer, or of worſhip offered to her. See Bengelius.

Ver. 29. *She was troubled*, &c.] *She was diſturbed at his diſcourſe, and reaſoned with herſelf*, or *revolved in her mind, what this ſalutation ſhould mean.* Heylin, and Doddridge. The virgin ſeems to have ſuſpected that this might poſſibly proceed from the artifice of ſome evil ſpirit, to inſpire her with ſentiments of vanity and pride.

Ver. 33. *And of his kingdom there ſhall be no end*] So the prophet Iſai. xix. 6, 17. *Unto us a child is born*, &c. *of the increaſe of his government and peace there ſhall be no end.* The kingdom of Chriſt is twofold. 1. His *ſpiritual* kingdom, or the dominion of righteouſneſs in the minds of men. 2. His temporal kingdom, or the outward diſpenſation of the Goſpel, together with an exerciſe of government over the world, by which all events are ordered ſo as to promote the empire of righteouſneſs in the hearts of men. This diſtinction removes the difficulty ariſing from 1 Cor. xv. 28.—where we are told, that after the worlds are judged, Chriſt ſhall *deliver up the kingdom to God the Father*;—compared with what Gabriel ſaid to Mary on this occaſion, and with the other paſſages of Scripture, which affirm that our Lord's kingdom ſhall be *everlaſting.* His *temporal* kingdom, or the Goſpel diſpenſation, will end with the world, being of no farther uſe. At that period likewiſe, he will deliver up to God the government of the world, which was committed to him for the good of his church, after having accompliſhed the end of his coming, by putting down all rule and all authority and power oppoſite to God's. But his *ſpiritual* kingdom, or the dominion of righteouſneſs in the minds of reaſonable beings, which he came down

34 Then ſaid Mary unto the angel, How ſhall this be, ſeeing I know not a man?

35 And the angel anſwered and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee, ſhall be called The Son of God.

36 And behold, thy couſin Eliſabeth, ſhe hath alſo conceived a ſon in her old age: and this is the ſixth month with her, who was called barren.

37 For with God nothing ſhall be impoſſible.

38 And Mary ſaid, Behold the handmaid of the Lord, be it unto me according to thy word. And the angel departed from her.

39 And Mary aroſe in thoſe days, and went into the hill-country with haſte, into a city of Juda;

40 And entered into the houſe of Zacharias, and ſaluted Eliſabeth.

41 And it came to paſs, that when Eliſabeth heard the ſalutation of Mary, the babe leaped in her womb; and Eliſabeth was filled with the Holy Ghoſt:

42 And ſhe ſpake out with a loud voice, and ſaid, Bleſſed *art* thou among women, and bleſſed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord ſhould come to me?

44 For lo, as ſoon as the voice of thy ſalutation ſounded in my ears, the babe leaped in my womb for joy.

45 And bleſſed *is* ſhe that believed: for there ſhall be a performance of thoſe things which were told her from the Lord.

46 And Mary ſaid, My ſoul doth magnify the Lord,

Ver. 37. Gen. xviii. 14. Jer. xxxii. 17. Zech. viii. 6. Matth. xix. 26. Ch. xviii. 27.—V. 39. Joſh. xxi. 10, 11.—V. 45. Or, *which believed that there*, &c.

to eſtabliſh, will continue with them to all eternity. Or we may ſuppoſe, that after the management of the world is delivered up to God, Jeſus will ſtill preſide as head over the redeemed ſociety of heaven, and perform ſuch acts of government as their condition allows, and circumſtances require, though ſtill in ſubordination to God. For the Apoſtle ſays expreſly, that *then ſhall the Son alſo himſelf be ſubject unto him that did put all things under him, that God may be all in all.* Or the epithet, *everlaſting*, when applied to Chriſt's kingdom, may be taken in a popular ſenſe, for a duration to the end of time, in oppoſition to the ſhort continuance of earthly kingdoms. Macknight.

Ver. 34, 35. *Then ſaid Mary unto the angel*, &c.] When Mary heard Gabriel ſay that ſhe was to conceive the Meſſiah, being conſcious of her virginity, ſhe found the matter above her comprehenſion, and therefore deſired him to explain it. Being young and unexperienced, it was not to be expected that ſhe could have a comprehenſion of mind and ſtrength of faith equal to that which the old prieſt Zacharias ought to have poſſeſſed. Beſides, this was a thing ſupernatural, and altogether without example. For though it is not diſtinctly mentioned by the Evangeliſt, it is plain from Mary's anſwer that the angel had let her know ſhe was to conceive forthwith, and without the concurrence of a man. Theſe ſeem to have been the reaſons why Gabriel, who had ſtruck Zacharias dumb for preſuming to aſk a ſign in proof of his wife's future pregnancy, bore with the virgin when ſhe deſired to know how her's could be brought about. In the mean time it ſhould be obſerved, that Mary did not, like Zacharias, inſinuate that ſhe would not believe till a miracle was wrought to convince her, but only that ſhe did not underſtand how her pregnancy could be effected in her virgin ſtate, and deſired him to explain it to her, not doubting but it was poſſible. Wherefore the weakneſs of her apprehenſion being conſiſtent with faith, and her requeſt being conceived with modeſty and humility, the angel told her that the wonderful event ſhould be accompliſhed by the interpoſition of the Holy Spirit, and ſpecial energy of the power of God, who would preſerve her reputation entire, at leaſt in the opinion of impartial judges, and *protect* her from any enquiry, to which this myſtery might expoſe her; For, by the Jewiſh law, a ſevere puniſhment was inflicted on women betrothed, who proved with child before cohabitation with their huſbands. This *protection*, perhaps, may be implied in the phraſe, *overſhadow thee*. To be *under the ſhadow of wings*, is a phraſe uſed in the Pſalms, to expreſs the tender affection with which God preſerves his ſervants. But, if the paſſage be only exegetical of the preceding clauſe, there may be a reference perhaps to Gen. i. 2. where the ſpirit of God is repreſented, as brooding or hovering over chaos; which Milton expreſſes thus:

> ——— Thou from the firſt
> Waſt preſent, and with mighty wings outſpread,
> Dove-like ſat'ſt brooding on the vaſt abyſs,
> And mad'ſt it pregnant. Par. Loſt, b. i. ver. 19.

It is added, *That holy thing which ſhall be born of thee ſhall be called*,—that is, *ſhall be, the Son of God*; becauſe thou ſhalt conceive him by the immediate operation of the Holy Ghoſt, cauſing him to exiſt in thy womb. Τὸ γεννώμενον, in the neuter gender, denotes the human nature of Chriſt, derived from his virgin mother:—*born of thee.*

Ver. 36. *Thy couſin Elizabeth*] Mary and Elizabeth might be *couſins*, as the text affirms, although the former was a deſcendant of David, and the latter a daughter of Aaron: Becauſe the law, Numb. xxxvi. 6. forbidding women to marry out of their own tribes, related only to heireſſes, and conſequently did not include the tribe of Levi, which had no particular heritable poſſeſſions that could be alienated by ſuch marriages. Accordingly, in Lev. xxii. 12. it is ſuppoſed, as a common caſe, that a prieſt's daughter might be married to a ſtranger. It is remarkable that Gabriel does not refer the virgin to Sarah or Rebekah, examples in former ages, but to a preſent one; and to magnify and heighten the miracle, he adds, that Elizabeth was advanced in years, and what was more, never had a child. See Macknight, and Grotius.

Ver. 38. *Behold the handmaid*, &c.] Mary expreſſed in this anſwer both great faith and great reſignation. She believed what the angel had told her concerning her conception, and wiſhed for it, not regarding the inconveniences to which ſhe might be expoſed thereby; as well knowing that the power of God could eaſily protect her. It is worthy of our remark, that Mary, though a young virgin, ſhould ſo readily believe an event, in itſelf ſo much more wonderful than that which Zacharias, though an aged prieſt, had found it ſo difficult to credit; and it may be obſerved, that the ſacred writers are particularly careful to record inſtances of this kind, in which God doth as it were *out of the mouths of babes and ſucklings perfect his praiſe.*

Ver. 38. *Went into the hill country*] This was a very wiſe determination, as it was very probable that by communicating the viſion ſhe had ſeen, and perhaps alſo deſcribing the form in which the angel appeared, ſhe might convince Zacharias and Elizabeth that there was ſomething ſingular in her caſe, and ſo might bring in the reputation of ſuch worthy and eminent perſons to eſtabliſh her own, in a circumſtance which might otherwiſe expoſe her to great ſuſpicion and cenſure. The *city of Judah* where Zacharias and Elizabeth lived, is thought to have been *Hebron*; becauſe Hebron was not only one of the cities appointed for the prieſts to dwell in, Joſh. xx. 7. but was ſituated in the mountains of Judah, Joſh. xi. 21. which running from ſouth to north, gave the name of *the hill country* to that part of Judea. Hebron lay ſouth from Jeruſalem, at the diſtance of about twenty-four miles, and was about ſeventy miles diſtant from Nazareth.

Ver. 42. *Bleſſed art thou among women*] It is remarkable that this is the ſalutation wherewith Gabriel had addreſſed Mary. The words, *and bleſſed is the fruit of thy womb* probably allude to the child's being the promiſed ſeed, in whom all the families of the earth were to be bleſſed, and who for that reaſon was bleſſed himſelf. See Pſalm lxxii. 17.

Ver. 43. *That the mother of my Lord ſhould come*, &c.] If Elizabeth had not ſpoken by inſpiration, as we are told, ver. 41. ſhe could not ſo much as have ſuſpected that Mary was to be the mother of the Meſſiah; but it being revealed to her, ſhe was greatly ſtruck with the honour that was done her, and expreſſed her ſenſe thereof by aſking, in a rapture of aſtoniſhment, how it came to be conferred upon her. "How have I deſerved this honour, that the mother of the Meſſiah, my Lord and Saviour, ſhould deign to viſit me?"

Vor. 45. *And bleſſed is ſhe that believed*, &c.] Dr. Heylin, in agreement with the margin, renders it, *And bleſſed is ſhe who believed that there ſhall be*, &c. Elizabeth in theſe words plainly commended the faith and humility which Mary had expreſſed, when the angel aſſured her that ſhe ſhould become pregnant in her virgin ſtate; with an oblique reference to the behaviour of Zacharias, who probably had informed her by writing of all that had happened; or, as is more likely, ſhe might attain the knowledge of the whole by revelation.

Ver. 46. *And Mary ſaid*, &c.] The virgin having heard Elizabeth ſpeak thus, was likewiſe filled with the Holy Ghoſt; ſo that being inſpired, ſhe expreſſed the deepeſt ſenſe of her own unworthineſs, and of the infinite goodneſs of God, in chooſing her to the

47 And my ſpirit hath rejoiced in God my Saviour:

48 For he hath regarded the low eſtate of his handmaiden: for behold, from henceforth all generations ſhall call me bleſſed.

49 For he that is mighty hath done to me great things; and holy *is* his name.

50 And his mercy *is* on them that fear him, from generation to generation.

51 He hath ſhewed ſtrength with his arm: he hath ſcattered the proud in the imagination of their hearts.

52 He hath put down the mighty from *their* ſeats, and exalted them of low degree.

53 He hath filled the hungry with good things, and the rich he hath ſent empty away.

54 He hath holpen his ſervant Iſrael, in remembrance of *his* mercy,

55 As he ſpake to our fathers, to Abraham, and to his ſeed for ever.

56 And Mary abode with her about three months, and returned to her own houſe.

57 Now Eliſabeth's full time came, that ſhe ſhould be delivered; and ſhe brought forth a ſon.

58 And her neighbours and her couſins heard how the Lord hath ſhewed great mercy upon her; and they rejoiced with her.

59 And it came to paſs, that on the eighth day they came to circumciſe the child; and they called him Zacharias, after the name of his father.

60 And his mother anſwered and ſaid, Not *ſo*; but he ſhall be called John.

61 And they ſaid unto her, There is none of thy kindred that is called by this name.

Ver. 48. Pſ. cxxxviii. 6. Mal. iii. 12. Ch. xi. 27.—V. 50. Exod. xx. 6. Pſ. ciii. 17.—V. 51. Iſai. li. 9. lii. 10. Pſ. xxxiii. 10. 1 Pet. v. 5.—V. 52. 1 Sam. ii. 6, &c. Job v. 11. Pſ. cxiii. 6.—V. 53. Pſ. xxxiv. 10.—V. 54. Jer. xxxi. 3, 20.—V. 55. Gen. xvii. 19. Pſ. cxxxii. 11.—V. 58. Ver. 14.—V. 59. Gen. xvii. 12. Lev. xii. 3.—V. 60. Ver. 13.

high honour of being the Meſſiah's mother. This ſhe did in an hymn, which, though uttered extempore, is remarkable for the beauty of its ſtile, the ſublimity of its ſentiments, and the ſpirit of piety which runs through the whole. It is a proof how converſant the virgin was in the books of the Old Teſtament; for moſt of the expreſſions in this hymn are borrowed from thence, eſpecially from the ſong of Hannah, in which there are many paſſages remarkably ſuitable to her own caſe. See 1 Sam. ii. 1—10. and the paſſages in the margin.

Ver. 47. *My ſpirit hath rejoiced*] When a perſon, ſpeaking of himſelf, mentions his *ſoul* or *ſpirit* as doing a thing, it is the ſtrongeſt expreſſion in human language, and intimates his doing the thing mentioned with the utmoſt energy of all his faculties: Mary therefore, by ſaying, that *her ſoul magnified the Lord*, and that *her ſpirit rejoiced in God*, meant to declare, that ſhe exerted the utmoſt vigour of all her faculties in ſetting forth the perfections of God, which conſtitute his greatneſs: and that the conſideration of his goodneſs towards her, filled her with joy, to the utmoſt extent of her capacity.

Ver. 48. *For he hath regarded*] Ἐπέϐλεψεν; "he hath looked with a diſtinguiſhing regard, and wonderful condeſcenſion. Though I am a perſon in the loweſt ſtation, and had not the leaſt reaſon to expect that any thing extraordinary ſhould ariſe from me; yet God hath put ſuch honour on my condition, as to make me the inſtrument of bringing into the world the Meſſiah, the *deſire of all nations*; for which reaſon all generations ſhall eſteem me peculiarly happy."

Ver. 49. *Hath done to me great things*] Μεγαλεῖα, *miracles.* So Μεγαλα and Μεγαλεια often ſignify in the Old Teſtament, being applied to the miracles often wrought in Egypt, and in the wilderneſs. See Deut. x. 21. xi. 7. xxxiv. 12. Perhaps Mary had now in her thoughts the miraculous conception of the Meſſiah. She adds, *and holy is his name*, making this remark to ſignify her humble faith in God's wiſdom and goodneſs. She was aſtoniſhed that God ſhould have choſen her, a perſon of the meaneſt condition, to be the mother of the Meſſiah; yet, from her belief of the divine perfections, ſhe was convinced that all was done in wiſdom and truth.

Ver. 50. *His mercy is on them that fear him*] "So great is the goodneſs of God, that he rewards the piety of his ſervants upon their poſterity to the thouſandth generation." Exod. xx. 6. By making this obſervation, the virgin modeſtly inſinuated, that ſhe imputed the great honour that was done her not to any merit of her own, but to the piety of her anceſtors, Abraham and David, which God thus rewarded upon their lateſt poſterity.

Ver. 51. *He hath ſhewed ſtrength*, &c.] It is an obſervation of Grotius, that God's great power is repreſented by his *finger*, his greater, by his *hand*; and his greateſt, by his *arm.* The production of *lice* was the *finger of God*, Exod. vii. 18. and the other miracles in Egypt were done by his *hand*, Exod. iii. 20. but the deſtruction of Pharaoh and his hoſt in the Red-ſea was brought to paſs by his *arm*, Exod. xv. 16. Wherefore the virgin's meaning is, that in this diſpenſation of his Providence, God mightily manifeſted his ſovereign power. *He hath ſcattered the proud*, &c. means the proud great women, who indulged many fond imaginations concerning the honour that ſhould accrue to them from giving birth to the Meſſiah. "He hath filled them with ſhame to ſuch a degree, that they have ſcattered and hid themſelves;"—in alluſion to an army of cowards, who breaking their ranks, run off in deſpair. See Ecclus. x. 15. Dr. Doddridge explains the paſſage, "*He hath* often *diſperſed the haughty* ſinners who exalt themſelves againſt him, and confounded them *in* thoſe ſchemes which were *the* moſt laboured *imaginations of their* own *hearts.*" Theſe words, ſays he, are thus peculiarly applicable to the Goſpel, in which God doth not only *caſt down imaginations, and every high thing*, 2 Cor. x. 5. by the humbling ſcheme of his recovering grace, but hath remarkably confounded his moſt inſolent enemies, in their own moſt elaborate projects, and eſtabliſhed his ſacred cauſe by the violent attempts which they have made to ſuppreſs it. Compare Pſ. ii. 1—3. The verſion of 1729 renders it, *He hath confounded the proud by the devices of their own hearts.*

Ver. 52. *He hath put down the mighty*, &c.] Δυνάςας ἀπὸ θρόνων, *the rulers from their thrones.* The kings who ſprung from David had, no doubt, one after another expected to be the parents of the Meſſiah; and when the kingdom was taken from them, ſuch of the royal progeny as were in the higheſt ſtation would reckon this their certain and greateſt privilege: but now their hope was wholly overthrown; they were brought down by God from that height of dignity, to which in their own imagination they had exalted themſelves; while a perſon in the meaneſt condition of all the royal ſeed was raiſed to it.

Ver. 53. *He hath filled the hungry*, &c.] Both the poor and the rich are here beautifully repreſented as waiting at God's gate in the condition of beggars; the rich, in expectation to receive the honour of giving birth to the Meſſiah; the poor, in expectation not of that bleſſing, but of ſuch ſmall favours as ſuited their condition. While they are thus waiting, God, by an exerciſe of his ſovereignty, beſtows the favour ſo much courted by the rich, on a poor family, to its unſpeakable ſatisfaction; and *ſends away* the rich, *diſappointed*, and *diſcontented*; for ſuch is the force of the original word ἐξαπέςειλε.

Ver. 54, 55. *He hath holpen*] Ἀντελάϐετο, here tranſlated *He hath holpen*, ſignifies properly "ſupporting a thing that is fallen, by taking hold of it on the falling ſide." The virgin's meaning therefore was, that God had now remarkably ſupported the Jewiſh nation, and hindered it from falling, by raiſing up the Meſſiah amongſt them, the matchleſs renown of whoſe undertaking would reflect infinite honour on the nation which gave him birth. Perhaps alſo, by *his ſervant Iſrael*, ſhe meant all thoſe who are ſpiritually ſo called. It is indeed *in remembrance of his mercy.* When men remember things which they ought to perform, they commonly perform them, eſpecially if no object lies in their way. For ſome ſuch reaſon as this the Scriptures ſay that God *remembers his attributes*, when he exerts them in a ſignal manner; and his *promiſes*, when he fulfils them in ſpite of all oppoſition. So he is ſaid to *forget a thing* when he acts outwardly as men do when they have forgotten; yet, properly ſpeaking, forgetting and remembering are both of them abſolutely inconſiſtent with the perfection of God, to whoſe view all things paſt, preſent, and to come are ever open. Mary adds, ver. 55, *as he ſpake* or *promiſed to our Fathers, to Abraham and to his ſeed*, i. e. to all his ſeed, Gentiles as well as Jews: for though the virgin might not have a diſtinct conception of what ſhe uttered, underſtood in this extenſive view; yet, as ſhe ſpoke by inſpiration, there is nothing to hinder us from affixing ſuch a meaning to her words, eſpecially as the conſtruction of the ſentence will ſcarce admit of any other. It might therefore be better tranſlated thus; *In remembrance of his mercy to Abraham, and to his ſeed for ever, as he ſpake to our Fathers.* See Doddridge. Macknight, Elſner, and Grotius.

Ver. 59. *And they called him Zacharias*] The law did not enjoin that the child ſhould have his name given him at circumciſion; it was an incidental circumſtance, which cuſtom had added; poſſibly becauſe at the inſtitution of the rite God changed the names of Abraham and Sarah, Gen. xvii. 5, 15.

62 And they made ſigns to his father, how he would have him called.

63 And he aſked for a writing-table, and wrote, ſaying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue *looſed*, and he ſpake, and praiſed God.

65 And fear came on all that dwelt round about them: and all theſe ſayings were noiſed abroad throughout all the hill-country of Judea.

66 And all they that heard *them*, laid *them* up in their hearts, ſaying, What manner of child ſhall this be! And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghoſt, and propheſied, ſaying,

68 Bleſſed be the Lord God of Iſrael; for he hath viſited and redeemed his people,

69 And hath raiſed up an horn of ſalvation for us, in the houſe of his ſervant David;

70 As he ſpake by the mouth of his holy prophets, which have been ſince the world began:

71 That we ſhould be ſaved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promiſed* to our fathers, and to remember his holy covenant:

73 The oath which he ſware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies, might ſerve him without fear,

75 In holineſs and righteouſneſs before him, all the days of our life.

76 And thou, child, ſhalt be called the prophet of the Higheſt: for thou ſhalt go before the face of the Lord to prepare his ways;

77 To give knowledge of ſalvation unto his people, by the remiſſion of their ſins,

78 Through the tender mercy of our

Ver. 63. Ver. 13.—V. 65. Or, *things.*—V. 66. Ch. ii. 19.—V. 68. Ch. vii. 16.—V. 69. Pſ. cxxxii. 17.—V. 70. Jer. xxiii. 5. xxx. 10. Acts iii. 21. Rom. i. 2.—V. 73. Gen. xii. 3. xvii. 4. xxii. 16. Hebr. vi. 13, 17.—V. 74. Hebr. ix. 14.—V. 75. 2 Theſſ. ii. 13. 2 Tim. i. 9. Tit. ii. 12. 2 Pet. i. 4.—V. 76. Mal. iii. 1. iv. 5. Ver. 17.—V. 77. Ch. iii. 3.—V. 78. Or, *for.* Or, *bowels of mercy.*

Ver. 63. *And he aſked for a writing table*] Πινακίδιον, *a writing tablet,* or little book.

Ver. 64—66. *And his tongue looſed,* &c.] *And his tongue alſo ſpake, praiſing God.* Wat. and Elſner. Zacharias had no ſooner done writing, than he recovered his ſpeech, the angel's prediction being then fully accompliſhed. Accordingly, with an audible articulate voice, *he praiſed God*; probably, by acknowledging the juſtice of the puniſhment which had been inflicted upon him, and the greatneſs of that ſin which had procured it. By this open affectionate confeſſion, he impreſſed all his neighbours and acquaintance with *fear*; (ver. 65.) i. e. with religious awe and fear of offending God; *and all theſe ſayings*, or rather *things*, (See ch. ii. 15.) *were noiſed abroad:* being very extraordinary events, they were much talked of in that country; and people formed many conjectures concerning the child, *with whom was the hand of the Lord*, ver. 66. that is, (as it is explained ver. 80.) he was remarkable, even from his infancy, for the qualities both of his body and mind. He had an eminent degree of the protection, bleſſing, and aſſiſtance of God, viſibly beſtowed upon him. It ſhould be obſerved, that the extraordinary circumſtances recorded in this chapter, which attended the birth of the Baptiſt, were all wiſely ordered by Providence; that he who was the Meſſiah's forerunner, might not ſeem an obſcure and ordinary man, but one who was the peculiar object of the decrees and counſels of heaven. He was introduced into the world in this magnificent manner, that the attention of his countrymen being awakened, and high expectations of him raiſed, he might execute the duties of his miniſtry with greater advantage, and effectually prepare the people for receiving the Meſſiah himſelf, who was ſoon to appear in perſon. But ſee more on this ſubject in Jortin's Diſcourſes, p. 184. and Bell's Inquiry into the Divine Miſſions of John, &c.

Ver. 67. *Zacharias—propheſied*] Some imagine that by Zacharias propheſying, St. Luke means only that he celebrated the praiſes of God, with great elevation and affection of ſoul. And it muſt be acknowledged, that the word hath this ſenſe in other paſſages of Scriptures, particularly 1 Chron. xxv. 1. where Aſaph and Jeduthun are ſaid to *propheſy with the harp and cymbal*, which is explained ver. 3. by their *giving praiſe and thanks to God.* See likewiſe 1 Chron. x. 5. and 1 Cor. xi. 5. However, as Zacharias is ſaid on this occaſion to have been *filled with the Holy Ghoſt*, and to have uttered a prophecy concerning his ſon, the ordinary ſenſe of the word may very well be admitted here. See Macknight, and Hammond.

Ver. 68. *Bleſſed be the Lord God of Iſrael*] "Let all honour and glory be aſcribed to the Poſſeſſor and Governor of the world, the God of the people of Iſrael, *becauſe he hath viſited and redeemed his people.*" For God to *viſit his people*, is a metaphorical expreſſion, ſignifying to ſhew them great favour: It is taken from the cuſtom of princes, who commonly viſit the provinces of their kingdom, in order to redreſs grievances, and to confer benefits. The great benefits accruing to the people of God from the viſitation which this holy man ſpeaks of here, is their redemption or deliverance from all their ſpiritual enemies, by the coming of the Meſſiah, *the Horn of ſalvation*; i. e. the power which works or brings ſalvation. See on Pſ. xviii. 2, &c. &c.

Ver. 70. *Which have been ſince the world began*] Ἀπ' αἰῶνος: "from the beginning of the world." By *the world*, in this paſſage, ſome underſtand the Jewiſh diſpenſation, becauſe before the giving of the law, no prophet ſpake either of God's raiſing up a Horn of ſalvation in the houſe of David, or of performing his covenant with Abraham; whereas Moſes, at the very beginning of that diſpenſation, often ſpake of the Iſraelites conquering their enemies, if they kept the law. And to theſe promiſes they ſuppoſe Zacharias now alluded, becauſe the general ſtrain of his diſcourſe ſeems to reſpect the temporal deliverance which the Jews imagined the Meſſiah would accompliſh for the Iſraelites. Nevertheleſs, if we carefully attend to the text, we ſhall be ſenſible that this 70th verſe is connected not with the verſe which precedes, but with that which follows it, in this manner: "*He hath raiſed up an Horn of ſalvation for us in the houſe of his ſervant David, as he ſpake by the mouth of his holy prophets,* &c. as the accompliſhment of a promiſe which he made by the prophets from the beginning of the world; which promiſe was, *that we*, the ſpiritual Iſrael, *ſhould be ſaved from our enemies, and from the hand of all that hate us.*" Accordingly we find that a promiſe of this ſort was made to the parents of mankind immediately after the fall, and by them handed down to their poſterity, *that the ſeed of the woman ſhould bruiſe the ſerpent's head.* This ſenſe renders Zacharias's words more conſiſtent than the other, which can never ſhew how a horn of ſalvation in the houſe of David was promiſed by the prophets from the beginning of the Jewiſh diſpenſation. And though it ſhould be granted that Zacharias had not now in his eye the general ſpiritual deliverance of the people of God, yet, as he ſpake by inſpiration, the meaning of the Holy Ghoſt here, as in many other prophecies, might be much more extenſive than the ideas of the prophet by whom he ſpake, and who often did not underſtand what he uttered; as St. Peter informs us, 1 Eph. i. 10, 11.

Ver. 71. *That we ſhould be ſaved from,* &c.] *Salvation from,* &c. Wat. and MS.

Ver. 74. *Without fear*] Ἀφόβως,—without a ſlaviſh fear, or that *ſpirit of bondage*, mentioned Rom. viii. 15. For the whole of this promiſe, both as it was originally made to Abraham, and as it is here applied to the coming of the Meſſiah, reſpected a ſpiritual deliverance; though the Jews generally underſtood it of a deliverance from their enemies on earth, as perhaps Zacharias alſo did.

Ver. 75. *All the days of our life*] *All our days.* Wat. and MS. *Serving God in holineſs and righteouſneſs*, as well as *deliverance from enemies*, being ſpoken of as in the merciful grant of God, we may reaſonably conclude that it refers to thoſe paſſages, in which God promiſed to pour out extraordinary degrees of a pious ſpirit on his people, under the reign of the Meſſiah. Comp. Iſai. xliv. 1—5. Jer. xxxi. 31, 34. and Ezek. xxxvi. 25, 27.

Ver. 76. *And thou, child*] Zacharias here either pointed to John, or took him in his arms: The *meſſenger* or forerunner in Malachi was to be a prophet; Zacharias ſays of his ſon, *Thou ſhalt be called the prophet of the Moſt High*; and our Saviour declares, that John was *more than a prophet*; that is, he was a great preacher of righteouſneſs, who called aloud unto the people to *repent*, that they might be forgiven, and declared that the kingdom of heaven was at hand. See Mal. iii. 1. iv. 5. Iſai. xl. 3. and Sharpe's ſecond Argument.

Ver. 78. *The tender mercy*] Σπλάγχνα ἐλέους, *the bowels of mercy.* Theſe

God, whereby the day-ſpring from on high hath viſited us;

79 To give light to them that ſit in darkneſs, and in the ſhadow of death, to guide our feet in the way of peace.

80 And the child grew, and waxed ſtrong in ſpirit, and was in the deſarts till the day of his ſhewing unto Iſrael.

Ver. 78. Or, *ſun-riſing*, or *branch*, Numb. xxiv. 17. Iſai. xi. 1. Zech. iii. 8. vi. 12. Mal. iv. 2.—V. 79. Iſai. ix. 2. Acts xxvi. 18.—V. 80. Ch. ii. 40. Matth. iii. 1.

These two words are often uſed in Scripture both jointly and ſeparately. They ſignify *pity*, becauſe that paſſion is commonly attended with a motion in the bowels, eſpecially when the object of it is one we have an intereſt in. See Iſai. lxiii. 15. Philip. ii. 1. Col. iii. 12. where *the bowels of mercy* ſignify the *moſt tender mercy*. The phraſe uſed by itſelf, ſignifies any ſtrong affection whatever. Thus Philem. ver. 7. *The bowels of the ſaints are refreſhed by thee, brother*. *The day-ſpring from on high*, is in the original, Ανατολη εξ υψους. As Ανατολη σεληνης the *riſing of the moon*, (Iſai. lx. 19.) ſignifies the *moon* herſelf; ſo ανατολη, the elliptical expreſſion here uſed for ανατολη ηλιου, may ſignify the *ſun*. For Zacharias is alluding to thoſe paſſages in the prophetic writings, which deſcribe the Meſſiah by the metaphors of the *light* and the *ſun*; particularly Mal. iv. 2. where he is called *the ſun of righteouſneſs*, both on account of the light of his doctrine, and of the joy produced by his appearing. See alſo Iſai. lx. 1, 2, 19. Indeed, no figure was ever more happily imagined, or more naturally applied than this, which repreſents the promiſed ſeed under the motion of the *ſun*. For moſt aptly may Jeſus be likened to the *riſing ſun*; his doctrine being to the ſouls of men what *light* is to their bodies. It is altogether neceſſary for directing our ſteps in the paths of truth and righteouſneſs; it is exceedingly pleaſant to the ſpiritual taſte, by diſcovering the moſt important and delightful truths; nay, like the light, it throws a beauty and pleaſantneſs upon every thing in this lower world, which, without the aſſurance of God's reconcileableneſs, would be but a dark and dreary ſcene to ſinners, however noble and beautiful in itſelf. Macknight. Dr. Doddridge renders Ανατολη by *the dawning of the day*; for it is well known, ſays he, that the word properly ſignifies that part of the heavens where the light begins to ariſe,—and the firſt ſhining of that light. Comp. Rev. vii. 3. *The dawning of the day*, ſeems therefore a very literal verſion; and I apprehend it more beautifully deſcribes the ſtate of things juſt at this interval, than if the ſun had been repreſented as actually riſen.

Ver. 79. *Them that ſit in darkneſs*, &c.] Theſe phraſes with peculiar propriety, deſcribe the ignorant and miſerable ſtate of the *Gentile world*, and perhaps the former part of the verſe may refer to them. But as Chriſt's preaching to the Jews in Galilee, (for it was only to Jews he applied) is ſaid, Matth. iv. 14—16. to be an accompliſhment of Iſai. ix. 1, 2. to which Zacharias here probably refers, we are not to confine the ſenſe to the Gentiles only; for indeed the ſad character and circumſtances of the Jews at this time, as deſcribed by Joſephus, do well ſuit the repreſentation here made.

Ver. 80. *And was in the deſarts*] Though the mother of Jeſus was related to Elizabeth, the mother of John; though ſhe viſited her in the hill-country, about the time of her own conception, and before the birth of John; it doth not appear, nor is it probable, that there was any intimacy, or any correſpondence between Jeſus and his forerunner: On the contrary, it is expreſly ſaid that *John was in the deſarts till the time of his ſhewing unto Iſrael*. The deſart here mentioned is generally thought to have been that of *Ziph*, or *Maon*, where Saul purſued David: Though there were ſeveral country towns and villages in theſe deſarts, as we have heretofore obſerved; yet, as they were but thinly peopled, they were in the Jewiſh idiom called *deſarts*. Now it was wiſely ordered, to prevent a perſonal acquaintance between them, that John ſhould continue in one of theſe deſarts, at the diſtance of at leaſt an hundred miles from Nazareth, till the time of his entering upon his miniſtry. See John i. 31. He went not into any of the great cities, but when he left the place where his father lived, withdrew from mankind, retired into the wilderneſs, and lived an auſtere life, that his character might be ſuited to his office,—the preaching of repentance. The Levites could not ſerve nor be numbered, according to the law of Moſes, and the example of David, till they were thirty years old. The Jews therefore would not have received any doctrines from John or Jeſus, if they had entered ſooner than they did upon their miniſtry: From what has been ſaid, it is evident that there could be no colluſion, no contrivance, no familiarity between the firſt and ſecond meſſenger;—the meſſenger who was to *prepare the way*, and the great *meſſenger of the covenant*. Elſner has ſhewn that the word 'Αναδειξις, rendered *ſhewing*, often ſignifies the *inauguration* of a public officer. See his Obſervations, Guyſe, Sharpe, and Bell.

REFLECTIONS ON THE ANGEL'S APPEARANCE TO ZACHARIAS.

The ſtate of the Jewiſh church was extremely corrupt immediately before the news of the Goſpel; yet, bad as it was, not only the prieſthood, but the courſes of attendance continued, even from David to Chriſt. Judea paſſed through many troubles and alterations; yet this œconomy laſted about eleven hundred years. A ſettled good will not eaſily be defeated; but in the change of perſons will remain uncharged, and if it be forced to give way, leave memorable footſteps behind it.

The ſucceſſive turns of the legal miniſtration held on in an uninterrupted line; but how little were the Jews better for this, when they had loſt the *urim* and *thummim*,—ſincerity of doctrine and manners! It is a ſucceſſion of truth and holineſs, that makes or inſtitutes a church, whatever may become of the perſons: never times were ſo barren, as not to yield ſome good; the greateſt dearth affords ſome few good ears to the gleaners. Chriſt would not come into the world without having ſome faithful to entertain him; there would have been no equality, if all had either preceded or followed, and none had attended him.

Zacharias and Elizabeth are juſt, both of Aaron's blood, and John Baptiſt of theirs. It is not in the power of parents to tranſmit holineſs to their children; but though there is no certainty, there is a likelihood of an holy generation, when the parents are ſuch. If the ſtock and the graft be not both good, there is much danger of the fruit. Elizabeth was juſt, as well as Zacharias, that the forerunner of the Saviour might be holy on either ſide. It is obſervable that the New Teſtament affords greater ſtore of good women than the Old; Elizabeth leads the number, whoſe barrenneſs ended in a miraculous fruit, both of the body, and of her time. Amongſt the Jews, barrenneſs was not a defect only, but a *reproach* (ver. 25.) yet while this good woman was fruitful of obedience, ſhe was barren of children: a juſt ſoul and a barren womb may well agree together.

None but a ſon of Aaron might offer incenſe to God in the temple, and not every ſon of Aaron, and not any one at all ſeaſons. God is a God of order, and hates confuſion no leſs than irreligion: and though he hath not ſo ſtraightened himſelf under the Goſpel, as to tie his ſervice to perſons or places, yet is his choice now no leſs curious. He allows none but the authorized; he authorizes none but the worthy. The incenſe doth ever ſmell of the hand that offers it; that perfume doubtleſs was ſweet and acceptable, which aſcended up from the hand of a juſt Zacharias; but the ſacrifice of the wicked is only abomination to God.

As Zacharias had a courſe in God's houſe, ſo he carefully obſerved it; the favour of theſe reſpites doubled his diligence. The more high and ſacred our calling is, the more dangerous is neglect. Woe be to us, if we ſlacken thoſe duties, wherein God honours *us* more than we can honour *him!*

The lot of this day called Zacharias to offer incenſe in the outer temple. We do not find any preſcription the ſons of Aaron had from God for this particular manner of deſignation; whence we learn that matters of good order in holy affairs may be ruled by the wiſe inſtitution of men, according to reaſon and expediency. It fell out happily that Zacharias was choſen by lot to this miniſtration, that God's immediate hand might be ſeen in all the paſſages which concerned his great prophet, and that as the perſon, ſo the occaſion might be of God's own chooſing.

Every morning and evening their law called the Jews to offer incenſe to God, that both parts of the day might be conſecrated to the author of time. Nothing can better reſemble our faithful prayers than ſweet perfumes, and theſe God expects his whole church ſhould ſend up to him morning and evening. The elevations of our hearts ſhould be perpetual; but if twice in the day we do not preſent God with our ſolemn invocations, we make the Goſpel leſs dutiful than the Law.

While the prieſt ſends up his incenſe within the temple, the prople muſt ſend up their prayers without. Their vows and that incenſe, though remote in their firſt riſing, met ere they went up to heaven. The people might no more go into the holy place to offer up the incenſe of prayer to God, than Zacharias might go into the holy of holies. But now, every man is a prieſt unto God;—Every man, ſince the veil was rent, prays within the temple. What are we the better for our greater freedom of acceſs to God under the Goſpel, if we do not make uſe of our privilege?

Whilſt they were praying to God, he ſees an angel of God. As Gideon's angel went up in the ſmoke of the ſacrifice, ſo did Zacharias's deſcend, as it were, in the fragrant ſmoke of his incenſe. The preſence of angels is no novelty, but their apparition; they are always with us, but rarely ſeen, that we may awefully reſpect their meſſages when they are ſeen. In the mean time, our faith may ſee them, though our ſenſes do not; their aſſumed ſhapes do not make them more preſent, but viſible only.

There is an *order* in that heavenly hierarchy, though we know it not. This angel that appeared to Zacharias was not with him in the ordinary courſe of his attendances, but was purpoſely ſent from God with this meſſage. When could it be more fit for the angel to appear unto Zacharias, than when prayers and incenſe were offered by him? and in the temple,—and at the altar of incenſe,—and on the right ſide of the altar? Thoſe glorious ſpirits, as they are always with us, ſo moſt in our devotions; and as in all places, ſo moſt of all in God's houſe. They rejoice to be with us, while we are with God; as, on the contrary, they turn their faces from us, when we go about to commit ſin.

He that had wont to live and ſerve in the preſence of the maſter, was now aſtoniſhed at the preſence of the ſervant; ſo much difference is there betwixt our faith and our ſenſes, that the apprehenſion of the preſence of the God of ſpirits by faith, goes down ſweetly with us, whereas the ſenſible apprehenſion of an angel diſmays. In vain do we look for ſuch miniſters of God as are without infirmities, when a juſt Zacharias

CHAP. II.

Auguſtus taxeth all the Roman empire. The nativity of Chriſt. An angel relateth it to the ſhepherds: many ſing praiſes to God for it. Chriſt is circumciſed. Mary purified. Simeon and Anna propheſy of Chriſt: who increaſeth in wiſdom, queſtioneth in the temple with the doctors, and is obedient to his parents.

AND it came to paſs in thoſe days, that there went out a decree from Cæſar Auguſtus, that all the world ſhould be taxed.

2 (And this taxing was firſt made when Cyrenius was governor of Syria.)

Ver. 1. Or, *inrolled.*—V. 2. Acts v. 37.

was troubled in his devotions with that wherewith he ſhould have been comforted.

The good angel was both apprehenſive and compaſſionate of the good old man's weakneſs, and preſently encourages him with a chearful excitation,—*fear not, Zacharias*; *Thy prayer is heard.*

There was not more fear in the human face, than comfort in the angelic ſpeech. No angel could have told him better news: what can we wiſh, but to have what we would? Many good ſuits had Zacharias made, and, amongſt the reſt, for a ſon. Doubtleſs it was now ſome years ſince he had urged that requeſt; for he *was now ſtricken in age*, and had ceaſed to hope;—and yet had the All-wiſe laid it up all the while in remembrance, and, when no longer thought of, brought it forth in effect: *Thy wife Elizabeth ſhall bear thee a ſon.* Thus doth the mercy of God deal with his patient and faithful ſuppliants; and it may be, he hath long granted our ſuit, ere we ſhall know of his grant.

Many a father repents him of his fruitfulneſs, and hath ſuch ſons as he wiſhes unborn; but to have ſo gracious and happy a ſon as the angel foretold, could not be leſs comfort than honour to the age of Zacharias. To hear he ſhould have ſuch a ſon;—a ſon whoſe birth ſhould *concern the joy of many*;—a ſon who ſhould *be great in the ſight of the Lord*;—a ſon who ſhould be ſacred to God, filled with God, beneficial to man,—was news enough to anticipate the angel's ſentence to take away that tongue with amazement, which was ſoon after loſt by incredulity.

The ſpeech was ſo good, that it found not a ſudden belief; like a man maſked with the ſtrangeneſs of what he heard and ſaw, he miſtruſts the meſſage, and aſks, *How ſhall I know?* ver. 18. Nature was at his ſide, and alledged the impoſſibility of the event; and reaſon, with miſ-timed heſitation, joined in to miſlead him. *I am old,—and my wife alſo is of a great age.* Faith and reaſon have their limits, but if reaſon will be incroaching upon the bounds of faith, no wonder if ſhe is ſoon taken captive by infidelity. The authority of the reporter makes way for belief in things otherwiſe hard to credit. The angel condeſcendingly tells his name, place, office, unaſked, that Zacharias might not think any news impoſſible which was brought him by ſo heavenly a meſſenger; but leſt he ſhould no leſs doubt of the ſtile of the meſſenger than of the errand itſelf, he is at once confirmed and puniſhed with dumbneſs. He ſhall aſk no more queſtions for forty weeks, who hath adventured to aſk this one diſtruſtfully.

Neither did Zacharias loſe his tongue only for the time, but his ears alſo; for otherwiſe, when they came to aſk his allowance for his ſon's name, they needed not to have demanded it by *ſigns*, ver. 62. How ſtriking the reflection!—It is not our holy intireneſs with God which can bear us out in the leaſt ſin; yea, rather, the more acquaintance we have with his Majeſty, the more ſure we are of correction when we offend.

Zacharias ſtaid, the people waited, (ver. 21.) The multitude thought him long; yet, though they could but ſee afar off, they would not depart, till he returned to bleſs them. How does *their* patient attendance *without* ſhame us, who are hardly perſuaded to attend *within* the holy place, whilſt both our ſenſes are employed in the divine ſervices, and we are admitted to be co-agents with our miniſters!

At laſt Zacharias comes out, ſpeechleſs; (ver. 22.) and more amazes them with his preſence, than with his delay. The eyes of the multitude, which were not worthy to behold his viſion, yet ſee the ſigns of the viſion, that the world might be put in expectation of ſome extraordinary ſequel. Zachary's ſpeech could not have ſaid ſo much as this dumbneſs. He would fain have ſpoken, and could not:—with us how many are dumb, and need not! how many mouths are ſtopped by negligence, fear, partiality, which ſhall once ſay, "woe is me, becauſe I held my peace!" Zacharias's hand ſpeaks that, which he cannot utter with his tongue; and he makes them by ſigns underſtand: that, which they might read in his face thoſe powers we have, we muſt uſe.

But though he had ceaſed to ſpeak, yet he ceaſes not to miniſter: he takes not this dumbneſs for a diſmiſſion, but ſtays out the eight days of his courſe, (ver. 23.) as one who knew that the eyes, the hands, the heart, would be accepted of that God, who had bereaved him of his tongue: we are not haſtily to take occaſions of withdrawing ourſelves from the public ſervices of God,—much leſs under the goſpel. The law, which ſtood much upon bodily perfection, diſpenſed with age for attendance: the goſpel, which is all for the ſoul, regards thoſe inward powers, which while they are vigorous, exclude all excuſes of abſence from our miniſtration.

CHAP. II. *Ver.* 1. *And it came to paſs*, &c.] *At that time an edict was publiſhed by Cæſar Auguſtus, that all the provinces of the Roman empire ſhould be regiſtered*, or *enrolled*,—as in the margin of our verſion. Heylin. This was the enrollment of the *Cenſus*, firſt practiced by Servius Tullus, the ſixth king of Rome, who ordained, that the Roman people, at certain ſeaſons, ſhould upon oath give an account of their names, qualities, employments, wives, children, ſervants, eſtates, and places of abode. By this inſtitution, Servius deſigned to put thoſe who had the adminiſtration of public affairs in a condition to underſtand the ſtrength of every particular part of the community; that is, what men and money might be raiſed from it; and according to thoſe aſſeſſments or eſtimates, men and money were levied afterwards, as occaſion required.

Our verſion extends this enrollment to *all the world*; that is, agreeable to Dr. Heylin's explanation, to all the *provinces of the Roman empire*; but it ſeems moſt probable, according to Dr. Lardner's ingenious obſervations, that 'Οικουμένη, is to be taken in a more limited ſenſe,—as it is plainly, chap. xxi. 26. and in other places,—for the *land of Iſrael* only. The Evangeliſt obſerves, that the emperor's edict extended to *the whole land*, to ſhew that Galilee, Joſeph's country, was comprehended in it. That this was an inrollment of the inhabitants of Paleſtine only is probable, becauſe no hiſtorian whatſoever ſays that Auguſtus made a general inrolment of the empire: whereas if any ſuch had happened, they would ſcarce have failed to gratify their readers with an account of the numbers of the perſons, &c. that being a particular which every one muſt have been curious to know. If St. Luke therefore is ſuppoſed to ſpeak of a general enrollment, the ſilence of antiquity would be a very great objection againſt it. But if a particular enrollment of the land of Iſrael only was meant, this ſilence would be no objection at all, becauſe there muſt have been ſurveys of provinces, which the Greek and Roman hiſtorians now extant had no occaſion to mention. An account of it might be expected indeed in Joſephus; yet his ſilence will in nowiſe prejudice St. Luke's authority, if it be remembered that it cannot be ſuppoſed any ſingle hiſtorian can relate all the affairs of the country whoſe hiſtory he writes. There is frequent mention of the *Cenſus* at our Lord's nativity, in the moſt early apologies of the fathers; and as ſome of theſe apologies were addreſſed to the Roman emperors themſelves, ſuch appeals to a public fact imply that it was a thing well known, and are a ſufficient confirmation of St. Luke's hiſtory. At this time Auguſtus was much incenſed againſt Herod, and probably ordered this *cenſus* as a token of his diſpleaſure, and as an intimation that he intended ſoon to lay the Jews under a tax: Herod, perhaps, regaining the emperor's favour, prevailed with him to ſuſpend his intention; and this poſſibly, together with the diſgracefulneſs of the thing, may have been one reaſon why the *cenſus* was paſſed over in ſilence by Nicholas of Damaſcus, one of Herod's ſervants and flatterers, in the hiſtory he wrote of his affairs. It might likewiſe be the reaſon why Joſephus, who copied from Nicholas, omitted the mention of it, or at beſt repreſented it ſimply by the *taking of an oath*, rather than by the offenſive name of a *cenſus*, (ſee Antiq. l. xvii. c. 2. ſect. 6.) ſuppoſing it to have been at this enrollment that the *oath* which Joſephus ſpeaks of was impoſed, which the whole Jewiſh nation, except ſix thouſand phariſees, took, to be faithful to Cæſar, and the intereſts of the king. Now, that this oath was impoſed at the time of the inrollment, appears probable, becauſe the events which followed it are the ſame which happened after the inrollment. The phariſees who refuſed to ſwear, from the imagination that the law, Deut. xvii. 15. forbad them, were fined; but the wife of Pheroras, paid the fine for them; and they in return predicted that God had determined to put an end to Herod's government, and that the kingdom ſhould be transferred to her family; proceeding farther to characterize the new king by the expreſſion, that "all things ſhould be in his power," a characteriſtic of the Meſſiah. The diſturbances which happened in Jeruſalem after this, and the ſlaughter made in Herod's family, were all on account of the birth of this new king. It is probable this was the *perplexity* referred to Matth. ii. 3. And as for the ſlaughter of the infants, tho' Joſephus has paſſed it over, Herod's cruelties recorded by that hiſtorian, render it abundantly probable. The perſons who predicted the birth of this king were the phariſees, according to Joſephus: In the Goſpel they are called the chief prieſts and ſcribes, who, from the ancient prophecies informed Herod, that his rival king was to be born in Bethlehem. Indeed, the whole affair is but ſlightly handled; but it muſt be remember'd, that Joſephus, being a Jew, would conſult the reputation of his country, and conceal the taxing, or, at leaſt, give it a favourable turn; and being alſo an enemy to Chriſtianity, he cannot be ſuppoſed to have related ſuch particulars as had any ſtrong tendency to ſupport it. The reader deſirous of entering more fully into this ſubject, will meet with ample ſatisfaction in b. ii. c. 1. of Lardner's credibility of the Goſpel hiſtory; where the point is diſcuſſed with equal learning and

3 And all went to be taxed, every one into his own city.

4 And Joſeph alſo went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (becauſe he was of the houſe and lineage of David :)

5 To be taxed with Mary his eſpouſed wife, being great with child.

6 And ſo it was, that while they were there, the days were accompliſhed that ſhe ſhould be delivered.

7 And ſhe brought forth her firſt-born ſon, and wrapped him in ſwaddling clothes,

Ver. 4. John vii. 42. 1 Sam. xvi. 4.—V. 7. Matth. i. 25.

and accuracy. It may be proper juſt to add, that this affair of the taxing is mentioned by St. Luke, not ſo much to mark the *time of Chriſt's birth*, as to prove two things; *firſt*, that he was born in Bethlehem; *ſecondly*, that his parents were at that time univerſally known to be branches of the royal family of David. The importance of aſcertaining theſe points aroſe from hence, that they were fixed by the prophets as expreſs characters of the Meſſiah; *Hath not the Scripture ſaid that Chriſt cometh of the ſeed of David, and out of the town of Bethlehem, where David was?* John vii. 42. By the particular deſtination of Providence, therefore, while Joſeph and Mary were attending the inrolment at Bethlehem, Mary brought forth her ſon. See Macknight's firſt Chronological Diſſertation.

Ver. 2. *(And this taxing*, &c.] To this verſe it has been objected that Joſephus (Antiq. l. xvii c. 6.) ſays, "After Archelaus was baniſhed into Gaul, his country was annexed to the country of Syria; and Cyrenius, a perſon of conſular dignity, was ſent by Cæſar to make aſſeſſments in Syria, and to put Archelaus's eſtate to ſale:"—But Archelaus reigned ten years after the death of Herod, in the end of whoſe reign Jeſus was born; Quintilius Varus, not Cyrenius, being preſident of Syria. Many different tranſlations of the verſe before us have been propoſed, in order to remove this objection. They may all be ſeen at large, with their proofs, in Lardner's Credibility, as referred to in the former note. The tranſlation eſpouſed by the learned author of that work, appears to be a ſolution of the difficulty;—*This was the firſt inrolment of Cyrenius, governor of Syria*; and the rather, as it is favoured by the vulgar verſion, which runs thus, *Hæc deſcriptio prima facta eſt a præſide Syriæ Cyrino.* Dr. Lardner ſuppoſes, that Cyrenius came, in the latter end of Herod's reign, to tax Judea by order of Auguſtus; and that it is called Cyrenius's *firſt* inrolment, to diſtinguiſh it from that which he made after Archelaus was baniſhed; and on the ſuppoſition of two inrolments made by Cyrenius, the diſtinction was proper, the latter being the moſt remarkable, as it gave riſe to the ſedition of Judas the Galilean, from which, as Joſephus tells us, all their future troubles took their riſe. Antiq. l. xviii. c. 1. Dr. Lardner ſuppoſes further, that St. Luke gives Cyrenius the title of an office, which he did not bear till afterwards—*the governor of Syria*; as we ſay *Cato the cenſor*, to diſtinguiſh him from others of the ſame name,—even in a period of his life before he obtained that office. The interpretation which Valerius, Prideaux, Bp. Chandler, and others have eſpouſed, deſerves likewiſe to be mentioned, becauſe it removes the difficulty under conſideration. It is as follows: *Now this inrolment was firſt performed*, or took effect, *when Cyrenius was governor of Syria:* So the word ἐγένετο is uſed in various paſſages. See ch. i. 20. Matth. v. 18. The *inrolment* was made in Herod's time, but the *taxation* according to the inrolment not till Cyrenius was governor of Syria. Perizonius, Bos, Heylin, and others render the paſſage, *This taxation was made before Cyrenius was governor of Syria.* They ſuppoſe that πρώτη is uſed by St. Luke for προτέρα; which ſenſe it has ſometimes. See ch. xvii. 25. John i. 15. xv. 18. Some one or other of theſe interpretations muſt be eſpouſed; the firſt appears to me moſt natural and judicious; for, as St. Luke affirms, that Jeſus was conceived in the days of Herod King of Judea, ch. i. 5, 26. by conſequence, according to St. Luke himſelf, the inrolment under which he was born muſt have happened in Herod's reign, or ſoon after; whereas the taxation under Cyrenius did not happen till Archelaus was baniſhed: but Archelaus, according to Joſephus, reigned ten years; it is evident therefore that Luke cannot be ſuppoſed to connect Cyrenius's government of Syria with the birth of Jeſus, which he has fixed to the end of Herod's reign. See Macknight's firſt Chronological Diſſertation.

Ver. 3. *And all went to be taxed*] When the *cenſus* was made in any country under the dominion of the Romans, the inhabitants were obliged to attend in the cities to which they belonged. See Livy, l. xlii. c. 10. The reaſon was, that without a precaution of this kind, the *cenſus* would have been exceſſively tedious, and people who were abroad might have been omitted, or ſet down among the inhabitants of other cities, where they would not have been found afterwards; or they might have been inrolled twice, which would have bred confuſion in the regiſters. Herod, who, it is probable, executed the *cenſus* in his own dominions by the appointment of Auguſtus, ſeems to have made a ſmall alteration in the mode of it; for inſtead of ordering the people to appear, as uſual, in the cities where they reſided, or to whoſe juriſdictions the places of their abode belonged, he ordered them to appear according to their families; perhaps becauſe it was the ordinary way of claſſing the Jewiſh people, or becauſe he deſired to know the number and ſtrength of the dependants of the great families in his dominions. But on whatſoever account the alteration was made, it appears to have been owing to a providential interpoſition; for otherwiſe Chriſt might not have been born at Bethlehem; his parents having long reſided at Nazareth, and having no other cauſe for changing their ſituation, when Mary was ſo near her time, unleſs ſome ſuch neceſſity. We may juſt obſerve further, that this obedience of the Jews to the decree of Cæſar is a plain proof that they were now dependant on the Romans, and that the *ſceptre was departing from Judah.* See Lightfoot's Harmony, and compare Gen. xlix. 10. and Numb. xxiv. 24.

Ver. 4, 5. *And Joſeph alſo went up*] Herod's order for the taxation being, as we obſerved on the laſt verſe, that every one ſhould repair to the city of his people to be inrolled, Joſeph and Mary, the deſcendants of David, went from Nazareth, the place of their abode, to Bethlehem, the city where David and his anceſtors were born: 1 Sam. xx. 6, 29. Accordingly Boaz, David's great-grandfather, calls it *the city of his people*; Ruth iii. 11. See on Matth. ii. 1. Joſeph is ſaid to be of the houſe and *lineage of David*, which Doddridge renders, of *the family and houſhold of David*; ſuppoſing, with Grotius, that it refers to the diviſions of the tribes into *families* and *houſholds.* Compare Numb. i. 18, &c. and John vii. 17, 18. In this ſenſe of the words, after having told us that Joſeph was of the *houſe of David*, it would have been very unneceſſary to add, he was alſo of his *family*; but it was not improper to ſay, that, he was of his *family* and *houſhold.* Joſeph went to be taxed *with Mary his eſpouſed wife*; the propriety of which expreſſion appears from Matth. i. 25. where we are told, that Joſeph *knew not his wife till ſhe had brought forth her firſt-born ſon.* It may ſeem ſtrange that Mary, in her condition, ſhould have undertaken ſo great a journey: Perhaps the order of the *cenſus* required, that the wife as well as the huſband ſhould be preſent; or the perſons to be taxed being claſſed in the roll according to their lineage, Mary might judge it proper on this occaſion to claim her deſcent from David, in order to her being publickly acknowledged as one of his poſterity; and the rather, as ſhe knew herſelf to be miraculouſly with child of the Meſſiah. It is however moſt probable that all this was done by the divine direction; for queſtionleſs, whatever the emperor's commands were, ſuch a caſe as Mary's muſt have been admitted as a full excuſe for her not complying with it.

Ver. 7. *And ſhe brought forth her firſt-born ſon*] The words might be rendered literally, *ſhe brought forth her ſon, the firſt born:* and as there is a peculiar emphaſis laid upon the laſt word of this ſentence, the Evangeliſt poſſibly might allude to that character of Chriſt, whereby he is deſcribed as *the firſt-born of every creature*, Rom. viii. 29. Col. i. 15. Heb. i. 6. The word *firſt-born* is ſometimes uſed to ſignify that which is of ſuperior excellence; and if it be applied to Chriſt in that ſenſe, it will denote his ſuperiority to all the ſons of Adam, as well as to Adam himſelf. Dr. Doddridge obſerves, that the bleſſed virgin was ſo miraculouſly ſtrengthened by God in her hour of extremity, as to be able to perform herſelf the neceſſary offices for her new-born infant. The vaſt concourſe of people coming from all parts to be regiſtered in the city belonging to their reſpective families, muſt inevitably have expoſed thoſe who came lateſt to the inconveniencies mentioned in the text. The probability of this circumſtance will appear greater, when we conſider, that it is no uncommon thing, in the eaſt and other countries, for travellers to lie in the ſame apartment with their camels, horſes, &c. Even in Europe, particularly in Germany, many inns may be met with, where the ſtable is the firſt room you come into, and there the *veturini* or carriers uſually lodge with their beaſts. Tradition informs us, that the ſtable in which the holy family was lodged was, according to the cuſtom of the country, hollowed out of a rock; and conſequently the coldneſs of it, at leaſt by night, muſt have greatly added to its other inconveniencies. It is aſſerted by the beſt civilians and hiſtorians, that at ſuch public inrolments as that referred to in this chapter, it was cuſtomary to regiſter children of all ages, as well as their parents. This circumſtance muſt have afforded the greateſt proof to aſcertain the place of Chriſt's birth; for it was cuſtomary to ſuſpend the tables on which the inrolment was taken, in ſome public place; and we find Juſtin, Tertullian, and Chryſoſtom appealing to the tables extant in their days, as really containing the name of Jeſus. Upon this humiliating circumſtance of our Saviour's birth in a ſtable, we may obſerve, how much the bleſſed Jeſus, through the whole courſe of his life, deſpiſed the things moſt eſteemed by men; for though he was the Son of God, when he became man he choſe to be born of parents in the meaneſt condition of life; though he was heir of all things, he choſe to be born in an inn; nay in the ſtable of an inn, where, inſtead of a *cradle*, he was laid in a *manger.* The angels reported the *good news* of his birth; not to the rabbies and great men, but to ſhepherds, who, being plain honeſt people, were unqueſtionably good witneſſes of what they heard and ſaw. When he grew up, he wrought with his father as a carpenter; and afterwards, while he executed the duties of his miniſtry, he was ſo poor, that he had not a place where to lay his head, but lived on the bounty of his friends. Thus by going before men in the thorny path of poverty and affliction, he hath taught them to be contented with their lot in life, however mean and humble, and laid him in a manger; becauſe there was no room for them in the inn.

8 And there were in the ſame country ſhepherds abiding in the field, keeping watch over their flock by night.

9 And lo, the angel of the Lord came upon them, and the glory of the Lord ſhone round about them: and they were ſore afraid.

10 And the angel ſaid unto them, Fear not: for behold, I bring you good tidings of great joy, which ſhall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Chriſt the Lord.

12 And this *ſhall be* a ſign unto you; Ye ſhall find the babe wrapped in ſwaddling clothes, lying in a manger.

13 And ſuddenly there was with the angel a multitude of the heavenly hoſt, praiſing God, and ſaying,

14 Glory to God in the higheſt, and on earth peace, good will towards men!

Ver. 8. Or, *the night-watches.*—V. 11. Iſai. ix. 6. Ch. i. 43.—V. 14. Ch. xix. 38. Iſai. lvii. 19. Epheſ. ii. 17.

Ver. 8. *Keeping watch*, &c.) Literally, *Watching the watches of the night*; which intimates their taking it by turns to watch, according to the uſual diviſions of the night; and as it is not probable that they expoſed their flocks to the coldneſs of *winter-nights* in that climate, where, as Dr. Shaw has ſhewn, they were very unwholeſome,—(ſee his travels, p. 379.) it may be ſtrongly argued from this circumſtance, that thoſe who have fixed upon *December* for the birth of Chriſt, have been miſtaken in the time of it. But ſee more on this head in the note on ver. 11.

Ver. 9. *Came upon them*] *Stood over them*,—ἐπέστη αὐτοῖς, hovered in the air over their heads, ſurrounded with a glorious effulgence; like that *ſhechinah*, which, during the tabernacle, and the temple of Solomon, was the ſymbol of the divine preſence.

Ver. 10. *Which ſhall be to all people*] This plainly refers to the promiſe made to the patriarch, that *in his ſeed all nations ſhould be bleſſed.* And as the Jews interpreted this prophecy of the Meſſiah, the angel's addreſs could not but be an intimation that this prophecy was now fulfilled; and certainly this declaration of the angel's muſt for ever remain an invincible barrier againſt their opinion, who believe a partial redemption. The joy which the birth of Chriſt ſhould occaſion amongſt them, according to the angel, is univerſal joy,—*to all people*; but how could it be ſo to thoſe, who from all eternity were reprobated, and conſequently rendered incapable of any of the bleſſings and benefits of the Goſpel?

Ver. 11. *For unto you is born*, &c.] Becauſe one of the Bodleian MSS reads this ἡμῖν, *to us*, Mr. Fleming has conjectured, that the angel who ſpoke was a glorified human ſpirit, perhaps that of Adam, all whoſe happy deſcendants might, he thinks, make up the chorus, ver. 13. But conſidering the great aſſent of copies to the preſent reading, this conjecture leans upon a very ſlender ſupport. Grotius imagines (which is more probable) that this angel was Gabriel. Almoſt all the Greek fathers, after the fourth century, taught that *this day*, upon which our Saviour was born, was the ſixth of January; but the Latins fixed his birth to the twenty-fifth of December. However, the principles upon which both the one and the other proceeded, clearly prove their opinion to be without foundation. They imagined that Zacharias, John the Baptiſt's father, enjoyed the dignity of high-prieſt, and that he was burning incenſe on the day of expiation when the angel appeared to him in the temple; and as the national expiation was always made on the tenth of Tiſri, anſwering to the twenty-fifth of September, they fixed Elizabeth's pregnancy to that day, and ſuppoſed that Gabriel appeared to Mary preciſely ſix months after; ſo that reckoning nine months forward, they brought the birth of Chriſt exactly to the twenty-fifth of December. The Greek fathers, though they proceeded upon the very ſame principles, were not ſo exact in their calculations, making the birth to happen ten days later; but the uncertainty, or to expreſs it better, the fallacy of thoſe principles, has induced Scaliger, Calviſius, and moſt learned men ſince that time, to maintain, in oppoſition to the ancient doctors of both churches, that our Lord was born in September. The writers mentioned ſupport their opinion by the following calculation: When Judas Maccabeus reſtored the temple worſhip on the twentieth of the month Caſleu, anſwering to the beginning or middle of our December, the courſe of Joarib, or firſt courſe of prieſts, (according to 1 Chron. xxiv. 7.) began the ſervice, the reſt ſucceeding in their turns. By making computations according to theſe ſuppoſitions, it is found, that the courſe of *Abia*, to which Zacharias belonged, ſerved in the months of July or Auguſt, at which time the conception of the Baptiſt happened. And as Mary had her viſion in the ſixth month of Elizabeth's pregnancy, that is to ſay, about the beginning of January, ſhe conceived ſo as to bring forth our Lord in the September following. To this agrees the circumſtance of the ſhepherds lying out in the fields the night of the nativity, which might happen in the month of September, but not in January. So likewiſe the taxation at Chriſt's birth, which might be executed more conveniently in autumn than the depth of winter, eſpecially as the people were obliged to repair to the cities of their anceſtors, which were often at a great diſtance from the places of their abode.

After the *time*, the angel mentions the *place* of the Saviour's nativity,—*in the city of David*; informing us, that thus it pleaſed God, that He who is deſcribed as of the houſe and lineage of David, and of whom David himſelf was but a type, ſhould have his birth in the ſame city where David had, to make the parallel more complete and exact. But there is yet ſomething further in the caſe; for this *city of David* was Bethlehem, whence we find his father called *Jeſſe the Bethlehemite*; and from hence it was that the prophet Micah foretold that the *ruler in Iſrael ſhould come forth*, ch. v. 2. Now ſince Hebrew names are uſually ſignificant, and impoſed to ſome ſpecial end or purpoſe, we may obſerve that the name of this city ſignifies *the houſe* or *place of bread*; and what place fitter for His birth and reception, who was and is the *living bread which came down from heaven, that a man may eat thereof, and not die?* After the *place*, the angel makes out the great characteriſtics of the Saviour,—*who is Chriſt the Lord*,—the *Meſſiah*, or *Anointed*. The natural properties of things, though ſeparated from common to religious uſe, continue the ſame. They are hallowed by ſuch ſeparation; they are applied to greater objects, and employed in the higheſt ſervice; but are not altered in themſelves. The frankincenſe, the ſalt, the oil are the ſame, whether in the temple or the cottage, and are ſubſervient to like purpoſes. The properties of *oil* are ſuch, as have recommended it to various offices, civil and religious. It not only preſerves itſelf, but alſo gives a luſtre to other bodies; is a proper vehicle for odoriferous perfumes, is ſoft and bright, and makes the face to ſhine, which was of old eſteemed a ſymbol of joy and magnificence; to which may be added, that as it feeds and maintains life in the lamp, ſo it ſerved to denote the influences of the Spirit in inſpired men. Hence the king, the prophet, the prieſt, conſecrated perſons, and things were anointed, to give them a luſtre, and to denote and publiſh the ſeparation of them from common men, and common uſe. Hence the *offerings of a ſweet ſavour* were with oil and frankincenſe; but the *ſin offering* was without them, Lev. v. 11. Oil was poured on the head of Aaron with ſuch profuſion, as to run down upon his beard, and the ſkirts of his garments. His ſons were anointed with oil; the altar and all its veſſels, the tabernacle, the laver, and its foot were anointed. We have alſo, in ſacred and profane hiſtory, many examples of anointing with oil. See Gen. xxv. 14. Luke x. 34. Homer's Iliad. T. 38. Σ. 350. It has been ſaid, that kings, prieſts, and prophets were anointed. The word *anointed* was often uſed for *prince* or *king*. Cyrus is called the *Lord's anointed:* Saul was anointed captain before he was king: Zerubbabel, with his crown of gold, and Joſhua the high-prieſt, with his crown of ſilver, are the *two anointed ones* in Zechariah iv. 14. See alſo Iſai. lxi. 1. So uſual was the phraſe of the *anointed* for *kings*, that in the parable of the *trees*, Judges ix. 9. they are ſaid to *go forth to anoint a king*. Hence it follows, that the expected king of the Jews, their greateſt prince, prophet, legiſlator, prieſt,—each of which offices alone would have intitled him to the name of Meſſiah, or Anointed,—ſhould eminently be called by the Jews *the Meſſiah*, or Chriſt. It is not without particular emphaſis that the angel has added to this character that he is *the Lord*. The title of *Anointed*, or *Anointed of the Lord*, is, as we have ſhewn, given to kings and God's vicegerents upon earth; but the character of *Chriſt the Lord* is more exalted and ſublime, and belongs only to Him, whom the prophet calls *Jehovah our righteouſneſs*; and the Apoſtle, *the Lord from heaven*; and who, being co-equal and co-eternal with the Father, is *God of gods, or Lord of lords.* He was the *Lord*, the *Jehovah*, who appeared ſo often under the firſt diſpenſation; to Abraham, in the plains of Mamre; to Iſaac, in Gerar; to Jacob, in Bethel; to Moſes, in the Wilderneſs. He is the leader of the hoſt of Iſrael; the word of God, by whom he made the world; by whom he converſed with the firſt and beſt of mankind; whom he ſent as a Saviour to redeem his people from their ſervitude in Egypt, their captivity in Babylon, and at laſt in the fleſh, to redeem the world from the pollution of ſin, and the dominion of death. See Macknight, Fleming's Chronology, vol. i. Sharpe's ſecond Argument, p. 65. and Berriman's Sermons, vol. ii. ſerm. 7.

Ver. 14. *Glory to God in the higheſt*, &c.] This verſe is very differently underſtood. 1. Dr. Heylin renders it thus, *Glory to God in the higheſt, and on earth peace to men of good will.* Beſides the manuſcripts and ancient verſions, ſays he, authoriſing the reading which I here prefer to that in the printed Greek, M. Beauſobre has added the following reaſons to ſupport it: "If the words ἐν ἀνθρώποις εὐδοκία, are a third clauſe in the period, and not to be joined with the ſecond, they would have been diſtinguiſhed by a new καὶ, as the two firſt are. And beſides, the ſenſe requires that this *peace on earth* ſhould be only for *men well-pleaſing to God*; i. e. acceptable to him. Ἄνθρωποι εὐδοκίας, is the ſame as Ἄνθρωποι εὐδόκητοι: So Ecclus. xv. 15. Πίστις εὐδοκίας, is the ſame as Πίστις εὐδοκητός." In fact, the birth of Chriſt has not been the occaſion of *peace on earth* to any but *men of good will*; i. e. men acceptable to God, and objects of the divine complacence [εὐδοκίας,—as Matth. iii. 17.]; nor is it matter of joy to any others: And therefore, the angel had before ſpecified theſe at the 10th verſe by their uſual denomination, *the people*;—ſo called here

15 And it came to paſs, as the angels were gone away from them into heaven, the ſhepherds ſaid one to another, Let us now go even unto Bethlehem, and ſee this thing which is come to paſs, which the Lord hath made known unto us.

16 And they came with haſte, and found Mary and Joſeph, and the babe lying in a manger.

17 And when they had ſeen *it*, they made known abroad the ſaying which was told them concerning this child.

18 And all they that heard *it*, wondered at thoſe things which were told them by the ſhepherds.

19 But Mary kept all theſe things, and pondered *them* in her heart.

20 And the ſhepherds returned, glorifying and praiſing God for all the things that they had heard and ſeen, as it was told unto them.

21 And when eight days were accompliſhed for the circumciſing of the child, his name was called JESUS, which was ſo named of the angel before he was conceived in the womb.

22 And when the days of her purification, according to the law of Moſes, were accompliſhed, they brought him to Jeruſalem, to preſent *him* to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb ſhall be called holy to the Lord;)

24 And to offer a ſacrifice, according to that which is ſaid in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 And behold, there was a man in Jeru-

Ver. 15. Gr. *the men the ſhepherds.*—V. 19. Gen. xxxvii. 11. Ch. i. 66.—V. 21. Gen. xvii. 12. Lev. xii. 3. Matth. i. 21. Ch. i. 31.—V. 22. Lev. xii. 2, 3, 4, 6.—V. 23. Exod. xiii. 2. xxii. 29. Numb. iii. 13. xviii. 15.—V. 24. Lev. xii. 2, 6, 8.

here by way of eminence, as elſewhere the *peculiar people*, and *the people of God*, to diſtinguiſh them from the heathen. See a remarakble inſtance, Acts xxvi. 17, 23. When *all men* are meant, λαὸς is uſed in the plural, as at ver. 31. of this chapter; and the following verſe ſo explains it. II. But, taking the original as it ſtands, it is certainly capable of different ſenſes. Some chooſe to render it, *Glory to God in the higheſt*, i. e. in heaven,—*and on earth*; *peace, yea favour towards men:* But then, inſtead of ἐν ὑψίϛοις, would it not rather have been ἐν οὐρανῷ?—for ſo it is always uſual to expreſs *in heaven and upon earth*. Others have given as the ſenſe of it, That the *good will* or favour which is now ſhewn to men, is the *glory of God in the higheſt*, and is the *peace* and happineſs of thoſe who dwell on earth: Which is indeed an important ſenſe, and what the original will well enough bear; but thus to change the doxology into a kind of proverb or aphoriſm, ſeems to deſtroy much of its beauty. I rather think, ſays Dr. Doddridge, that they are all to be conſidered as the words of a rejoicing acclamation, and that they ſtrongly repreſent the piety and benevolence of theſe heavenly ſpirits, and their affectionate good wiſhes for the proſperity of the Meſſiah's kingdom. See Luke xxix. 38. As if they had ſaid, "*Glory be to God in the higheſt* heavens; *and* let all the angelic hoſt reſound his praiſes in the moſt exalted ſtrains; for, with the Redeemer's birth, *peace*, and all kinds of happineſs come down to dwell *upon earth*; yea, the overflowings of divine *benevolence* and favour, are now exerciſed *towards* ſinful *men*; who, through this Saviour, become the objects of his complacential delight." We may obſerve, that the ſhouts of a multitude are generally broken into ſhort ſentences, and are commonly elliptic; which is the only cauſe of the ambiguity here. Mr. Macknight gives a ſomewhat different turn to the paſſage, explaining it thus: "Glory to God in the higheſt heavens, or among the higheſt order of beings: let the praiſes of God (ſo the word *glory* ſignifies, Pſ. l. 23.) be eternally celebrated by the higheſt orders of beings, notwithſtanding they are not the immediate objects of his infinite goodneſs on earth: let all manner of happineſs (ſo *peace* ſignifies in the Hebrew language) from henceforth prevail among men for ever; becauſe the deſigns of the devil againſt them are utterly overthrown. And as they departed, they ſhouted in the ſweeteſt, moſt ſonorous, and ſeraphic ſtrains, BENEVOLENCE; expreſſing the higheſt admiration of the goodneſs of God, which now began to ſhine with a brighter luſtre than ever, on the arrival of his Son to ſave the world."

Ver. 15. *As the angels*] *As ſoon as*, &c. Wat. and MS.

Ver. 19. *But Mary*, &c.] *But Mary obſerved all thoſe ſayings, perceiving their meaning in her own mind.* Wat. and Elſner. Mary was greatly affected with, and thought upon the ſhepherds' words; the ſenſe of which ſhe was enabled to enter into by what had been revealed to herſelf. She ſaid nothing, however, being more diſpoſed to think than to ſpeak; which was an excellent inſtance of modeſty and humility in ſo great a conjuncture.

Ver. 20. *For all the things*, &c.] Beſides what they had heard from the angel, and ſeen at Bethlehem, Joſeph and Mary would, no doubt, upon ſuch an occaſion, give them an account of thoſe particulars, which the ſacred hiſtorian has related above, reſpecting the conception of this divine infant; and this interview muſt have greatly confirmed and comforted the minds of all concerned.

Ver. 21. *When eight days were accompliſhed*] Among the Jews it was reckoned diſhonourable to keep company with perſons uncircumciſed, Acts xi. 3. wherefore, to render Jeſus acceptable to the Jews, to fit him for converſing familiarly with them, and to qualify him for diſcharging the other duties of his miniſtry, it was neceſſary that he ſhould be circumciſed. Beſides, as the Meſſiah was to be the deſcendant of Abraham, whoſe poſterity was diſtinguiſhed from the reſt of mankind by this rite, he *received the ſeal of circumciſion*, to ſhew that he was rightly deſcended from that patriarch. And further it was neceſſary that Jeſus ſhould be circumciſed, becauſe thereby he was ſubjected to the law of Moſes, and put into a condition *to fulfil all righteouſneſs*. See Macknight, Guyſe, and Calmet.

Ver. 22. *And when the days of her purification*] The Alexandrian, and ſome other MSS read αυτῶν,—*their purification*; and as it muſt be owned, that both mother and child for a while after the birth were looked upon as ceremonially unclean, it might not be improper to admit this reading: For notwithſtanding it is true that Chriſt had no moral impurity from which he needed to be cleanſed, yet we may well enough ſuppoſe him, as he bore our ſins, to have ſubmitted to this ordinance, as well as circumciſion; and as he came into the world *made of a woman, made under the law*, he would be ready to comply with any inſtitution of the law, that thus he might *fulfil all righteouſneſs*. However, it ſhould be obſerved, in favour of the common reading, that the law referred to in this place ſpeaks only of the *woman*, and of the ſacrifice that was appointed for her purifying; ſee Lev. xii. 1—6. from whence it appears, that for the firſt *ſeven days* after child-bearing, whoever touched the woman, or converſed with her, was deemed unclean; for *thirty-three days* more ſhe was ſtill unclean, though in an inferior degree, becauſe ſhe could not all that time partake in the ſolemnities of public worſhip. At the concluſion of this term, ſhe was commanded to bring certain ſacrifices to the temple, by the offering of which, the ſtain laid on her by the law was wiped off, and ſhe reſtored to all the purity and cleanneſs ſhe had before. Now, as Jeſus was circumciſed, though perfectly free from ſin, ſo his mother ſubmitted to the purifications preſcribed by the law, notwithſtanding ſhe was free from the pollutions common in other births. It was evident, indeed, that ſhe was a mother,—but her miraculous conception was not generally known,—becauſe the law required that the child ſhould be preſented in the temple at the end of forty days from his birth, and that the uſual offering ſhould be made: Our Lord's parents would therefore find it more convenient to go up with him from Bethlehem, where he was born, at the diſtance of ſixty miles only, than after Mary's recovery to carry him firſt to Nazareth, which was a great way from Jeruſalem: So that we may ſuppoſe reaſonably enough, that they tarried in Bethlehem all the days of the purification; and that from Bethlehem they went ſtraightway to Jeruſalem. See Macknight, and Mann's Diſſertation on the Birth of Chriſt, p. 42.

Ver. 23. *Every male*, &c.] God having acquired a peculiar right to the firſt-born of Iſrael by preſerving them amidſt the deſtruction brought on the firſt-born of the Egyptians, though he had accepted of the tribe of Levi as an equivalent, yet would have the memory of it preſerved by the little acknowledgement of *five ſhekels*, or about 12s. 6d. of our money (ſee Numb. xviii. 15, 16.); and in caſe of an omiſſion herein, it might reaſonably have been expected that the child ſhould be cut off by ſome judgement. The firſt-born, therefore, were redeemed, by paying this money, in ſuch a ſenſe as all the people were, when at the time that they were numbered, each of them paid *half a ſhekel*, as a ranſom for their ſouls, that there might be no plague among them. See Exod. xxx. 12—16.

Ver. 24. *A pair of turtle doves*, &c.] This was the offering appointed for the poorer ſort, Lev. xii. 6—8. It is evident, therefore, that although Joſeph and Mary were both of the ſeed royal, they were in very mean circumſtances. The Evangeliſt mentions the preſentation of the child to the Lord, before the offering of the ſacrifice for the mother's purification; but in fact this preceded the preſentation, becauſe, till it was performed, the mother could not enter the temple; accordingly St. Luke himſelf introduces both the parents preſenting Jeſus, ver. 27.

ſalem, whoſe name *was* Simeon: and the ſame man *was* juſt and devout, waiting for the conſolation of Iſrael: and the Holy Ghoſt was upon him.

26 And it was revealed unto him by the Holy Ghoſt, that he ſhould not ſee death, before he had ſeen the Lord's Chriſt.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jeſus, to do for him after the cuſtom of the law,

28 Then took he him up in his arms, and bleſſed God, and ſaid,

29 Lord, now letteſt thou thy ſervant depart in peace, according to thy word:

30 For mine eyes have ſeen thy ſalvation,

31 Which thou haſt prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Iſrael.

33 And Joſeph and his mother marvelled at thoſe things which were ſpoken of him.

34 And Simeon bleſſed them, and ſaid unto Mary his mother, Behold, this *child* is ſet for the fall and riſing again of many in Iſrael, and for a ſign which ſhall be ſpoken againſt;

35 (Yea, a ſword ſhall pierce through thy own ſoul alſo,) that the thoughts of many hearts may be revealed.

36 And there was one Anna a propheteſs, the daughter of Phanuel, of the tribe of Aſer: ſhe was of a great age, and had lived with an huſband ſeven years from her virginity;

37 And ſhe *was* a widow of about fourſcore and four years, which departed not from the temple, but ſerved *God* with faſtings and prayers night and day.

38 And ſhe coming in that inſtant, gave thanks likewiſe unto the Lord, and ſpake

Ver. 25. Iſai. xl. 1. Ver. 38.—V. 29. Gen. xlvi. 30. Phil. i. 23.—V. 30. Iſai. lii. 10. Ch. iii. 6.—V. 32. Iſai. xlii. 6. xlix. 6. Acts xiii. 47. xxviii. 28.—V. 34. Iſai. viii. 14. Hoſ. xiv. 9. Matth. xxi. 44. Rom. ix. 32, 33. 1 Cor. i. 23, 24. 2 Cor. ii. 16. 1 Pet. ii. 7, 8. Acts xxviii. 22.—V. 35. Pſ. xlii. 10. John xix. 25.—V. 37. Acts xxvi. 7. 1 Tim. v. 5.

Ver. 25. *The conſolation of Iſrael*] This is a phraſe frequently uſed both by the ancient and modern Jews, for a deſcription of the Meſſiah. The *days of conſolation* is a common phraſe among them to ſignify the days of the Meſſiah; nor is there any thing more uſual with them than to ſwear by their deſire of ſeeing this conſolation. The Meſſiah was very fitly called the *conſolation of Iſrael*, becauſe in all ages the prophets had been ſent, with expreſs promiſes of his coming, to comfort the people of God under their afflictions. See Iſai. xlix. 13. lii. 9. lxii. 13. Jer. xxxi. 13. Zech. i. 17, &c.

Ver. 29. *Lord, now letteſt thou thy ſervant depart*, &c.] The word rendered *depart*, or *diſmiſs*, is generally uſed to expreſs *death*; and joined to the word *peace*, ſignifies *a happy and contented death*. There may, perhaps, be an alluſion here to the cuſtom of ſaying, eſpecially to an inferior when parting, *Go in peace*. See ch. vii. 50. Tobit iii. 6. This good old man, having attained the utmoſt pitch of felicity, in the gratification of that which had always been his higheſt wiſh, and having no farther uſe for life, deſired immediate death; yet he would not depart of himſelf, knowing that no man can lawfully deſert his ſtation, till diſmiſſed by the ſovereign Maſter who placed him there.

Ver. 30—32. *Mine eyes have ſeen*, &c.] Simeon, being well acquainted with the prophetic writings, knew from them that the Meſſiah was to be the Author of a great ſalvation, which, becauſe it was planned by God, this pious man very properly refers to God;—*thy ſalvation*. He knew likewiſe that this *ſalvation* was not deſigned for the Jews only, but for all mankind; therefore he ſays, ver. 31. that it was *prepared by God*, to ſet *before the face of all people*, as the glorious object of their faith and hope: Withal, becauſe in the prophecies the Meſſiah is introduced teaching and ruling the Gentiles, he calls him after Iſaiah, *A light to lighten the Gentiles, and the glory of Iſrael*; whom he greatly honoured by condeſcending to ariſe among them. See Macknight.

Ver. 34, 35. *Behold, this child is ſet for the fall*, &c.] In this prediction Simeon was directed to uſe a metaphor, correſponding to that found Iſai. viii. 14. xxviii. 16. which paſſages St. Paul has joined in one citation, and applied to the Meſſiah, Rom. ix. 33. *Behold, I lay in Sion a ſtumbling ſtone, and rock of offence; and whoſoever believeth on him ſhall not be aſhamed*. In alluſion to this metaphor, Simeon, holding up the child in his arms, cried, *Behold, He is ſet for the fall and riſing again of many in Iſrael*. This is the *ſtumbling ſtone and rock of offence, which* God hath long ago foretold he *will lay in Sion*, and by whom *many in Iſrael ſhall fall*; for they ſhall reject him on account of the meanneſs of his birth and fortune: At the ſame time, this is a ſtone ſet for the *riſing again* of many in Iſrael; becauſe, thoſe who are fallen may raiſe themſelves up by leaning upon it; that is, receiving and obeying his religion; or as the Apoſtle has expreſſed it, *Whoſoever believeth on him ſhall not be aſhamed*. Simeon adds, *for a ſign which ſhall be ſpoken againſt*;—εἰς σημεῖον ἀντιλεγόμενον; that is, "for a *mark* to be ſhot at,"—the butt of the malice of wicked men. The phraſe finely intimates the deliberate and helliſh artifice with which the character and perſon of Chriſt were aſſaulted, while he *endured the contradiction of ſinners againſt himſelf*. In theſe words, which he addreſſed to Mary, he foretold the reception which her Son was to meet with from his countrymen; he added, ver. 35. *Yea, a ſword*,—[ῥομφαία, a *javelin*, a *dart*; properly a *Thracian javelin*] *ſhall pierce through thine own ſoul alſo*. This ſeems, as M. L'Enfant obſerves, to be a beautiful alluſion to the preceding figure; as if it had been told the holy mother, that the darts levelled at her Son, ſhould be reflected from his breaſt to hers in ſuch a manner, as to wound her very heart. Whether it be rendered *ſword* or *dart*, it muſt undoubtedly refer to the part which the bleſſed virgin took in all the reproaches and perſecutions which Jeſus met with: But never was it ſo ſignally fulfilled, as when ſhe ſtood by the croſs, and ſaw him at once moſt ſcornfully inſulted, and cruelly murdered. See John xix. 25. It is added, *that the thoughts of many hearts may be revealed*: i. e. "All theſe things are ordered by Providence, that the diſpoſitions of men, whether good or bad, may be made to appear." See Grotius, Doddridge, and L'Enfant.

Ver. 36, 37. *And there was one Anna*] While theſe things were tranſacting, there came into the temple an aged woman named *Anna*, whoſe mortification to the world appeared by her having lived a widow ever ſince her huſband's death; which happened while ſhe was very young, for ſhe had been a widow fourſcore and four years;—as did her piety likewiſe towards God, by the conſtancy with which ſhe waited on the temple, both *night and day*. The meaning is not, that Anna abode continually in the temple, for none lived there ſave the prieſts and Levites; but, ſhe attended conſtantly at the morning and evening ſacrifices, (ſee ch. xviii. 1.) and was often in the exerciſe of private prayer and faſting; ſpending the greateſt part of her time in the temple, as we find the Apoſtles doing, Acts ii. 46. Perhaps ſhe might ſometimes attend thoſe anthems, which the prieſts ſung in the temple during the night-watching, Pſ. cxxxiv. 1, 2. to which David may alſo allude, Pſ. cxix. 62. Dr. Waterland and the Manuſcript, inſtead of *departed not*, read *abſented not*,—*ſtrayed not away*.

Ver. 38. *Gave thanks likewiſe*] The verſion of 1729 renders it, *ſhe expreſſed her thanks to the Lord, and ſpoke of Jeſus*; and it muſt be acknowledged that there are in ver. 22. and 27. inſtances, in which the relative pronoun refers to a remote, and not immediately-preceding ſubſtantive: But it is ſo evident, that Chriſt is ſo often called *the Lord* by St. Luke, as well as by the other ſacred writers, that there can be no neceſſity for giving the paſſage ſuch a turn. If it be objected, that the infant Jeſus did not ſeem capable at that time of reſenting her gratitude, as a rational agent, We anſwer, that Anna might properly be ſaid to make her acknowledgements to the Lord, if ſhe addreſſed herſelf to the child; as Simeon had done, confeſſing him to be the Meſſiah. The original phraſe, ἀνθωμολογεῖτο, may have reference to Simeon's ſpeech, and might be intended to intimate that this of Anna was a kind of reſponſe or counterpart to his; and it is not improbable that ſhe, like Simeon, might alſo addreſs ſome lofty hymn of praiſe to the God of Iſrael on this great occaſion: At leaſt this may be inferred from the words, "She ſpoke of him to all them of her acquaintance in Jeruſalem who were waiting, like herſelf, for the promiſed redemption of Iſrael by the Meſſiah;" of whoſe ſpeedy appearance there was an earneſt expectation raiſed amongſt the pious and devout, as the appointed period of his coming now evidently approached. For the ſceptre appeared to be departing from Judah, though it was not actually gone; Daniel's weeks were plainly near their period; and the revival of the ſpirit of prophecy, joined with the memorable occurrences relating to the birth of John the Baptiſt and of Jeſus, could not but encourage and quicken the expectation of pious perſons at this time. See Doddridge and Bp. Chandler. An old copy mentioned by Dr. Mill, reads the laſt clauſe in this verſe thus; *to all who looked for the redemption of Iſrael*. The example of theſe aged ſaints ought to impreſs and animate thoſe whoſe *hoary heads*, like theirs, *are a crown of glory, being found in the way of righteouſneſs*.

of him to all them that looked for redemption in Jeruſalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed ſtrong in ſpirit, filled with wiſdom: and the grace of God was upon him.

41 Now his parents went to Jeruſalem every year at the feaſt of the paſſover.

42 And when he was twelve years old, they went up to Jeruſalem, after the cuſtom of the feaſt.

43 And when they had fulfilled the days, as they returned, the child Jeſus tarried behind in Jeruſalem; and Joſeph and his mother knew not *of it.*

44 But they ſuppoſing him to have been in the company, went a day's journey; and they ſought him among *their* kinsfolk and among *their* acquaintance.

45 And when they found him not, they turned back again to Jeruſalem, ſeeking him.

46 And it came to paſs, that after three days they found him in the temple, ſitting in the midſt of the doctors, both hearing them, and aſking them queſtions.

47 And all that heard him were aſtoniſhed at his underſtanding and anſwers.

48 And when they ſaw him, they were amazed: and his mother ſaid unto him, Son, why haſt thou thus dealt with us? behold, thy father and I have ſought thee ſorrowing.

49 And he ſaid unto them, How is it that ye ſought me? wiſt ye not that I muſt be about my Father's buſineſs?

50 And they underſtood not the ſaying which he ſpake unto them.

51 And he went down with them, and came to Nazareth, and was ſubject unto them: but his mother kept all theſe ſayings in her heart.

52 And Jeſus increaſed in wiſdom and ſtature, and in favour with God and men.

V. 38. Mark xv. 43. Ver. 25. Ch. xxiv. 21. Or, *Iſrael.*—V. 40. Ver. 52. Ch. i. 80.—V. 41. Deut. xvi. 1, 16.—V. 47. Matth. vii. 28. Mark i. 22. Ch. iv. 22, 32. John vii. 15, 46.—V. 49. John ii. 16.—V. 50. Ch. ix. 45. xviii. 34.—V. 52. 1 Sam. ii. 26. Ver. 40. Or, *age.*

ouſneſs. Thoſe venerable lips, ſo ſoon to be ſilent in the grave, ſhould now be employed in the praiſes of their Redeemer, that they may have the pleaſure to ſee, through their pious attempts, the riſing generation improved in true religion, and that they may quit the world with the greater tranquility in the view of leaving thoſe behind them, to whom Chriſt will be as precious as he hath been to them, and who will be waiting for God's ſalvation, while they are gone to enjoy it.

Ver. 40. *And the grace of God was upon him*] See the note on ver. 52.

Ver. 42. *And when he was twelve years old*] To ſhew how eminent Jeſus was for wiſdom even in his childhood, the Evangeliſt gives us the remarkable inſtance here recorded. When he was twelve years of age his parents carried him up to the paſſover, with a view to inſtil an early regard for religion and its precepts into his tender mind. See Exod. xxxiv. 23. Deut. xvi. 16. It is generally allowed by learned men that twelve was the age when young people, according to the Jewiſh maxims, came under the yoke of the law. See Lightfoot Hor. Heb. on the place, and Wotton's Miſcel. vol. i. p. 320.

Ver. 44. *Suppoſing him to have been in the company*] Several families then travelled together, as they do at preſent on ſuch occaſions, in companies, or *caravans*, as they are called in the eaſt. In theſe companies it was not unuſual for perſons to leave their own families, and mix with others, for the ſake of converſation, in the day-time; but at night they always joined their own families again. The parents therefore of Jeſus ſuppoſing him to have been among their relations, were not ſolicitous about him in the day; but not finding him at night, they became anxious on account of his abſence; and thus having ſpent one day on their journey, they reached Jeruſalem on the ſecond, and ſpent the third in ſearching after him there. See ver. 49. Grotius, and Shaw's Travels, pref. p. 9.

Ver. 46. *They found him in the temple*] On the morrow after their arrival, the parents of Jeſus, to their great joy, found him in one of the chambers of the temple, *ſitting among the doctors*, who at certain ſeaſons, and particularly at the great feſtivals, taught there publickly; a cuſtom hinted at Jer. xxvi. 5—10. See alſo John xviii. 20. There were no leſs than three *ſanhedrim*, or aſſemblies of the doctors, who had apartments in the temple; two of theſe conſiſted of twenty-three perſons each, one of which ſat at "the eaſt-gate of the mountain of the houſe;" the other, at "the gate of Nicanor," or, "the eaſt-gate of the court of Iſrael;" as the *great ſanhedrim*, conſiſting of ſeventy-one, did in the room named *Gazith*, near the great altar. The doctors ſat on ſeats in the form of a creſcent, but the diſciples on the ground, till after the death of Gamaliel. Into which of theſe courts our Lord came, is quite uncertain: however, it was cuſtomary in theſe aſſemblies to propoſe doubts concerning the meaning of the precepts of the law, and the traditions of the elders, which was generally done by way of queſtion. The word *hearing* is uſed in the rabbinical writings to imply ſuch ſkill in the traditions of the elders, as to be capable of propoſing any queſtions concerning them, and likewiſe of giving anſwers to ſuch as were propoſed. It is certainly a great injury to the character of our bleſſed Redeemer, to repreſent this ſtory, whether in pictures or words, as if Chriſt went up into the ſeats of the doctors, and there *diſputed* with them. Not one word is ſaid of his *diſputing* by the Evangeliſt; but only of his aſking ſome queſtions, and anſwering others. It was a very uſual thing in theſe aſſemblies, and indeed the very end of them; for they were principally deſigned for the catechetical examination and inſtruction of young people. All was conducted, no doubt, with the utmoſt modeſty and decorum; and if Jeſus were with others at the feet of theſe teachers, where, as we obſerved, learners generally ſat, he might be ſaid to *be in the midſt of them*, as they ſat on benches of a ſemicircular form, raiſed above their auditors and diſciples. See Lightfoot, Druſius, and Doddridge.

Ver. 47, 48. *And all that heard him were aſtoniſhed*] The words rendered *aſtoniſhed* in this verſe, and *amazed* in the next, are much more forcible than our tranſlation of them. They import, that *they were in a tranſport of aſtoniſhment*, and *were ſtruck with admiration.* As our Lord himſelf hath told us, that on this occaſion he was *employed in his Father's buſineſs*, it is probable that in theſe his anſwers and objections, he modeſtly inſinuated corrections of the errors wherewith the Jewiſh teachers had now greatly disfigured religion. If we recollect that the ſchool learning of the Jews was at this time at its higheſt pitch, and that our Lord, at the age of twelve years, was ſuperior to the greateſt doctors which the Jews could boaſt of, there will appear very juſt grounds for the admiration here mentioned. His parents were particularly and beyond meaſure ſurpriſed, to find him engaged in ſuch an employment; and his mother in particular, not able to repreſs the emotion ſhe was in, chid him with a tender vehemence for leaving them without their knowledge, and putting them to ſo much pain. The word rendered *ſorrowing*, ὀδυνώμενοι, is expreſſive of the moſt racking anguiſh, and is often applied to the diſtreſs and pains of a woman in travail; it has therefore been rendered, *with great concern,—with inexpreſſible anxiety and diſtreſs.*

Ver. 49. *Wiſt ye not*, &c.] *Knew ye not that I muſt be in my Father's houſe?* Wat. In this tranſlation Dr. Waterland follows the Syriac; and it is certain that the Greek will well bear this tranſlation, and that the reply appears with greater propriety, if it be ſuppoſed to ſignify, that though they thought him loſt, yet he was at home; he was *in his Father's houſe.* He calls the temple *his Father's houſe*, John ii. 16. and thus gives a tacit hint, that in ſtaying behind at Jeruſalem, he had not left his true Father. It is to be remembered, that this is the firſt viſit Chriſt had ever made to the temple ſince he was a child in arms; and it is no wonder therefore, that the delight he found here inclined him to prolong it. How happy thoſe children, who, like the holy Jeſus, love the houſe and ordinances of God, and thirſt for the inſtructions of his good word!

Ver. 50 *They underſtood not the ſaying*] They did not fully comprehend the meaning of this expreſſion. The phraſe implies, that there was ſomething more in Chriſt's words than at firſt appeared. His parents did not underſtand him, perhaps becauſe they now doubted his being the Meſſiah, in regard he had not diſappeared,—according to the notion of the Scribes; or rather becauſe they had few juſt conceptions of the end for which the Meſſiah was ſent into the world.

Ver. 51. *But his mother*] *And his mother.* Wat.

Ver. 52. *And Jeſus increaſed in wiſdom*, &c.] The word ſignifies either *age* or *ſtature*; but the latter ſeems evidently to be here meant. Eraſmus remarks, that all the endowments of the man Chriſt Jeſus were

CHAP. III.

The preaching and baptiſm of John: his teſtimony of Chriſt. Herod impriſoneth John. Chriſt baptized, receiveth teſtimony from heaven. The age and genealogy of Chriſt, from Joſeph upwards.

were owing to the divine beneficence, and that the Deity communicated itſelf in a gradual manner to that human nature which it had aſſumed. Some perhaps may wiſh to know the hiſtory of our Lord's childhood and private life; what early proofs he gave of his having the divine nature united to the human; what proficiency he made in knowledge, and the methods by which he advanced therein; what way he employed himſelf when he arrived at man's eſtate; what notions his acquaintance formed of him; the manner of his converſing with them, and other things of a like nature,—which the Holy Spirit has not thought fit to explain. The following particulars only are left upon record:—That he had not the advantage of a liberal education, (John vii. 15.) receiving no inſtructions, probably, but what his parents gave him according to the law; (Deut. iv. 9, 10. vi. 7.) yet that at the age of twelve years, when carried up to Jeruſalem, he diſtinguiſhed himſelf among the doctors by ſuch a degree of wiſdom and penetration, as far exceeded his years. That he very early underſtood the deſign on which he was come into the world;—*Wiſt ye not that I muſt be about my Father's buſineſs?* That, as he grew in years, he became remarkable for his wiſdom and ſtature, advancing gradually in the former as well as in the latter; and that by the comelineſs of his perſon, the ſweetneſs of his diſpoſition, and the uncommon vigour of his faculties, he engaged the affections of all who had the happineſs to be acquainted with him. That as his mind was filled with wiſdom, and always ſerene, being perfectly free from thoſe turbulent paſſions which diſtract other men, his countenance no doubt muſt have been compoſed and agreeable, ſuch as did betoken the ſtrength of his underſtanding, and the goodneſs of his heart. This may be implied by the expreſſion, *the grace of God was upon him*, ver. 40. unleſs it be thought an explication of the precedent clauſe, *He waxed ſtrong in ſpirit, and was filled with wiſdom.* Raphelius, Not. Polyb. p. 186. makes it probable that the *grace of God*, in that paſſage, is the higheſt Hebrew ſuperlative, being an expreſſion of the ſame form with, the *mountains of God*, i. e. *exceeding high mountains*,—and ſo is equivalent to the deſcription which Stephen gave of Moſes's beauty, Acts vii. 20. *He was* αϛειος τῳ Θεῳ, *fair to God,—exceeding fair.* Beſides, we find the word χαρις, *grace*, uſed in a ſimilar ſenſe by Luke iv. 22. *and all—wondered at the gracious words which proceeded out of his mouth*, επι τοις λογοις της χαριτος, at the harmony and beauty of his diction, as well as the importance of his ſubject. However ſingular this obſervation concerning our Lord's form may appear, yet a nearer view of it will conciliate our approbation: for if his *ſtature* was ſo remarkable in his youth, that it twice deſerved the notice of the Evangeliſt, ver. 40, 52. his *comelineſs* might be ſo likewiſe. Nor is any thing which the prophets have ſaid of him, as for inſtance, Iſai. lii. 14. inconſiſtent with this conjecture: for the meanneſs of the Meſſiah's condition, and the diſpoſition of the Jews towards him, are deſcribed in that prophecy, rather than the form of his perſon. Juſt as Pſ. xlv. 3. deſcribes the triumphs of his religion, rather than the majeſty and glory of his outward form. The Evangeliſts tell us farther, that Jeſus was poſſeſſed of an uncommon and prevailing eloquence, inſomuch that his hearers were often amazed at the beauty of his diſcourſes, (chap. iv. 22.) and ſome of them made to cry out, *Never man ſpake like this man*, John vii. 46.—That he remained ſubject to his parents, and lived with them in humble obſcurity, till he entered on his public miniſtry, which commenced about the thirtieth year of his age; the excellencies of his divine nature having been for the moſt part veiled during the whole courſe of his private life:—and That as ſoon as his ſtrength permitted, he wrought with his father at his occupation of a carpenter, Mark vi. 3. leaving us an admirable example both of filial duty, and prudent induſtry. Theſe are all the particulars which the Holy Spirit has thought fit to communicate to us concerning our Lord's life.

REFLECTIONS ON CHRIST'S SITTING AMONG THE DOCTORS.

Even the ſpring ſhews us what we may hope for from the tree in ſummer. In his nonage, therefore, would our Saviour give us a taſte of his future excellence, leſt if his perfection ſhould have ſhewed itſelf without warning to the world, it might have been entertained with more wonder than belief. If, after all this early demonſtration of his divine graces, the incredulous Jews would nevertheleſs ſay, *Whence hath this man his wiſdom and his mighty works?* Let us aſk what would they have ſaid, had he ſuddenly leaped forth into the clear light of the world?—The ſun would dazzle all eyes, were he to break forth at his firſt riſing into his full ſtrength: now, he hath both the day-ſtar to go before him, and to bid men look for that glorious day, and the lively colours of the day to publiſh his approach. The eye is comforted, not hurt, by his appearance.

The law of the paſſover extended only to the males; I do not find the bleſſed virgin bound to this annual voyage; the weaker ſex received indulgence from God; but ſhe, knowing the ſpiritual profit of the journey, takes the voluntary pains of meaſuring that long way every year. Piety regards not, any more than God's gracious acceptation, the diſtinction of ſexes or degrees. It could not be but that ſhe whom the Holy Ghoſt had overſhadowed, ſhould be zealous of God's ſervice. They who would go no farther than they are dragged, in their religious exerciſes, are not at all of kin to her, *whom all generations ſhall call bleſſed.*

In all his examples the bleſſed Jeſus meant our inſtruction; this pious act of his nonage was intended to lead our firſt years into timely devotion, and ſet them on their way to Jeruſalem. The firſt liquor ſeaſons the veſſel for a long while after. *It is* every way *good for a man to bear* God's *yoke even from his infancy.* He that ſets out betimes in the morning, is more likely to diſpatch his journey, than he who lingers till the day be ſpent.

This holy family came not to look at the feaſt only, and be gone; they duly ſtaid out all the appointed days of unleavened bread: their worldly buſineſs, their ſecular concerns could not either keep them from Jeruſalem, or ſend them away immaturely. Worldly cares muſt give way to ſacred; and except we will depart unbleſſed, we muſt attend God's ſervice till we may receive his diſmiſſion; and can indeed ſay with Simeon, *Lord, now letteſt thou thy ſervant depart in peace.*

The feaſt ended, what ſhould they do but return to Nazareth? God's ſervices may not be ſo attended, as that we ſhould neglect our particular callings. They are grievouſly miſtaken, to their own hurt, and the diſhonour of the Almighty, who think God cares for no other trade but devotion. Piety and diligence muſt keep due interchange with each other; nor doth God leſs approve of our return to Nazareth, than of our going up to Jeruſalem.

We cannot think that the bleſſed virgin, or the good and ſolicitous Joſeph, could be ſo neglectful of their divine charge, as not to call him to them on their ſetting forth from Jeruſalem; but their back was no ſooner turned upon the temple, than his face was towards it. He had buſineſs to do, and meat to eat in that place, where their ſervices and their feaſts were ended. He in whom the Godhead dwelt bodily could do nothing without God: His true Father led him away from his ſuppoſed: Sometimes the affairs of our ordinary vocation may not grudge to yield unto ſpiritual occaſions.

The parents of Chriſt knew him well to be of a diſpoſition not ſtrange, nor ſullen, but ſweet and ſociable. They ſuppoſed therefore that he had ſpent his time on the way in the company of their friends and their neighbours; and when evening came, *they go to ſeek him among* their kinsfolk and acquaintance. He had not been ſought amongſt them now, had he not been wont to converſe with them heretofore. Neither as God, nor man, doth he take pleaſure in a ſtern, froward auſterity, and wild retirement; but in a mild affability, and amiable converſation.

But, O bleſſed virgin! who can expreſs the *ſorrow* of thy perplexed ſoul, when all that evening ſearch could afford thee no news of thy ſon Jeſus! Was not this one of thoſe *ſwords* of Simeon which ſhould pierce through thy tender breaſt? How muſt thou have chided thy credulous neglect in not obſerving ſo precious a charge, and blamed thine eye for once looking beſide this deareſt object of thy love! How muſt thou, with thy careful huſband, have ſpent that reſtleſs night in mutual expoſtulations and bemoanings of your loſs?

Gracious Saviour! who can miſs, and not mourn for thee? Never did any ſoul conceive thee by faith, that was leſs afflicted with the ſenſe of thy deſertion, than comforted with the joy of thy preſence. Juſt is that ſorrow, and ſeaſonable thoſe tears, which are beſtowed upon thy loſs. Of what comfort are we capable, whilſt we want thee? O let thyſelf looſe, my ſoul, to the fulneſs of ſorrow, when thou findeſt thyſelf bereaved of him, in whoſe preſence is fulneſs of joy; and deny to receive comfort from any thing but his return.

In vain is Chriſt ſought among *his kindred according to the fleſh.* So far, alas! are they ſtill from giving us their aid to find the true Meſſiah, that they are but too apt to lead us from him. Back again therefore muſt Joſeph and Mary be gone, to *ſeek him* in Jeruſalem *whom their ſoul loved.* At laſt, the third day, ſhe finds him in the temple. He who could riſe again the third day, and be found among the living, would now alſo the third day be found of his parents, after the ſorrow of his abſence.

But where wert thou, and how tended, O bleſſed Jeſu, for the ſpace of theſe three days? I know, if Jeruſalem ſhould have been as unkind and niggardly to thee as Bethlehem, thou couldeſt have commanded the heavens to harbour thee; and if men did not miniſter unto thee, thou couldſt have commanded the ſervice of angels:—But further I inquire not—for thou revealeſt not. This only I know, that hereby thou intendedſt to teach thy parents that thou couldſt live without them; and that not out of any indigency, but out of a gracious diſpenſation alone, thou chooſedſt ordinarily to depend on their care.

In the mean time, thy divine wiſdom could not but foreknow all thoſe corroding thoughts wherewith the heart of thy mother muſt needs bleed:—yet wouldſt thou leave her for the time to ſorrow, and viſit her who bore thee with this earthly affliction. Never any loved thee, whom thou didſt not ſometimes exerciſe with the grief of miſſing thee, that both we may be more careful to hold thee, and more joyful in recovering thee. But if thou *leave* us, thou wilt not *forſake* us: Thou mayeſt hide thee for three days; but then, if we ſeek thee, we ſhall find thee. None ever ſought thee with a ſincere deſire, of whom thou wert not found; and where ſhould we rather hope to find thee, than *in the temple?*—There is the habitation for the God of Iſrael; there is his reſting-place for ever.—O all ye who are grieved with the want of your Saviour, ſee then where you muſt ſeek him: In vain ſhall you hope to find him in the ſtreets, in the taverns, in the theatres: Seek him in his holy temple; ſeek him

with

NOW in the fifteenth year of the reign of Tiberius Cæſar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lyſanius the tetrarch of Abilene,

2 Annas and Caiaphas being the high prieſts, the word of God came unto John the ſon of Zacharias in the wilderneſs.

Ver. 2. John xi. 49, 51. xviii. 13. Acts iv. 6.

with piety; ſeek him with faith; there ſhall ye aſſuredly meet and recover him.

Whilſt children of that age were playing in the ſtreets, Chriſt was found *ſitting in the temple*, to hear and oppoſe the doctors of the law. He who, as God, gave them all the wiſdom they had, as the ſon of man, hearkens to the wiſdom he had given them. He who ſat in their hearts, as the author of all knowledge, ſits in the midſt of their ſchools an humble diſciple, that by learning from them, he might teach all the younger ſort humility and due attendance on their inſtructors: He contents himſelf to hear with diligence, to aſk with modeſty, and to teach only by inſinuation. Let thoſe conſider this, who will needs run as ſoon as they can go, and when they find ability, think they need not ſtay for a further vocation for God or men. Behold him, that could have taught the angels, liſtening, in his minority, to the voice of men. Firſt he *hears*, then he *aſks*, (ver. 46.) after that, he *anſwers*. How much more then doth it concern us to be hearers, ere we offer to be teachers of others? He gathers that hears; he ſpends that teaches. If we ſpend before we gather, no wonder if we ſoon prove bankrupts.

What marvel was it that theſe great rabbins all *wondered at the underſtanding and anſwers* of this infant tutor? ver. 47. Their eyes ſaw nothing but human weakneſs; their ears heard divine ſublimity of matter. And why then did ye not remember, O ye Jewiſh teachers, that *to us a child was born, that to us a child is given, whoſe name ſhall be called Wonderful, Counſellor, the Mighty God, the Everlaſting Father, the Prince of Peace?* Why did ye not now bethink yourſelves of what the ſtar,—the ſages,—the angels,—the ſhepherds,—*Zachary, Simeon, Anna* had pre-admoniſhed you? Fruitleſs is the wonder, that endeth not in faith. No light is ſufficient, where the the eyes are held through prejudice or unbelief.

The doctors were not more *amazed* to hear ſo profound a childhood, than the parents of Chriſt were to ſee him among the doctors, ver. 48. And now, not *Joſeph*,—he knew how little right he had to that divine offspring,—but Mary, breaks forth into that loving expoſtulation, *Son, why haſt thou dealt ſo with us?* Wherein ſhe evidently meant to expreſs rather grief than correction and reproach. Herein, only, the bleſſed virgin appears to have offended, in that her inconſideration did not recollect, that ſome higher reſpects than could be due to fleſh and blood muſt have called away the Son of God from her, who was the daughter of a man. How naturally are we all partial to ourſelves! how prone to the regard of our own ſuppoſed rights! Queſtionleſs this gracious ſaint would by no means wilfully have preferred her own attendance to that of her God: through heedleſſneſs, however, even Mary offends. Her Son and Saviour is her monitor, and out of his *divine love* reforms her natural. *How is it that ye ſought me? Knew ye not that I muſt be about my Father's buſineſs?*

Immediately before, the bleſſed virgin had ſaid, *thy father and I had ſought thee with heavy hearts.* The Son of God ſtands not upon contradiction to his mother in this caſe; but leading her thoughts from his ſuppoſed father to his true; from earth to heaven, He anſwers, *Knew ye not that I muſt be about my Father's buſineſs?* It was honour enough for her to hear, that he had vouchſafed to take fleſh of her. It was His eternal honour, that he was God of all, the everlaſting Son of the heavenly Father. Good reaſon therefore was it, that the reſpects of fleſh ſhould give place to the God of ſpirits. How well contented was holy Mary with ſo juſt an anſwer! How doth ſhe now again in her humble heart renew her reply to the angel, *Behold the ſervant of the Lord; be it unto me according to thy word!*

We are all the *ſons of God* in another kind; nature and the world think we ſhould attend them; but we are not worthy to ſay, we have a Father in heaven, if we cannot ſteal away from theſe earthly diſtractions, and employ ourſelves in the ſervice of God, in the all-important *buſineſs* of our heavenly and eternal *Father*.

Chap. III. *Ver.* 1. *Now in the fifteenth year*, &c.] Though the Evangeliſt has told us in what year the Baptiſt made his firſt public appearance, he has not intimated in what period of his miniſtry Jeſus came to be baptized; (ſee ver. 21.) wherefore, ſeeing the Baptiſt's fame had ſpread itſelf into every corner, and brought people to him from all quarters, it is probable that he had preached at leaſt ſeveral months before our Lord arrived at Bethabara. If ſo, as it is natural to think that John came abroad in the ſpring, Jeſus could not be baptized by him ſooner than in ſummer or autumn. The reign of Tiberius had two commencements; one when Auguſtns made him his colleague in the empire, and another when he began to reign alone after Auguſtus's death. If, as hiſtorians tell us, Tiberius's proconſular empire began about three years before Auguſtus died, that is to ſay, Auguſt 28. A. U. 764. A. D. 11. the whole of that year would, by common computation, be reckoned the *firſt* of Tiberius; and conſequently, his *fifteenth year*, though really beginning Auguſt 28, A. U. 778. A. D. 24. would be reckoned from the January preceding. Suppoſing then, that the Baptiſt began to preach in the ſpring of this fifteenth year, according to common computation, and that Jeſus came to him in the ſummer or autumn following, the latter would be, at his baptiſm, 30 years of age, a few days more or leſs, provided we fix his birth to September, A. U. 748. that is, a little more than a year before Herod died;—or, but 29 years of age, if we ſuppoſe that he was not born till September, A. U. 749. that is, a few months only before Herod died.

At this period Pontius Pilate was governor of Judea: after the death of Herod the Great Auguſtus confirmed the partition which that prince by his latter will had made of his dominions among his children. According to this partition, Archelaus obtained Judea, Samaria, and Idumea, with the title of *Ethnarch*; for though his father had called him *king* in his teſtament, the emperor would not allow him that dignity, till he ſhould do ſomething for the Roman ſtate which deſerved it. Archelaus, after a tyrannical reign of ten years, was depoſed for his mal-adminiſtration; and his country was made a province of the Roman empire, under the name of Judea. Properly ſpeaking, indeed, Judea was an appendage to the province of Syria, being governed by a procurator, ſubject to the preſident of that province. Yet the procurators of Judea were always veſted with the power of preſidents or governors; that is to ſay, gave final judgement in every cauſe, whether civil or criminal, without appeal, unleſs to the emperor, by whom Roman citizens, in whatever part of the empire they lived, had a right to be tried, if they demanded it. Judea therefore was, in effect, a diſtinct province or government from Syria. Accordingly the Evangeliſts give its procurators, when they have occaſion to mention them, the title of *governors*, as that which beſt expreſſed the nature of their dignity. The proper buſineſs of a *procurator* was, to take care of the emperor's revenues in the province belonging to him, as the *quæſtor*'s buſineſs was to ſuperintend the ſenate's revenue, in the province belonging to them. But ſuch procurators as were the chief magiſtrates of a province, had the the dignities of governor and *quæſtor* united in their perſons, and enjoyed privileges accordingly.

By virtue of the partition above-mentioned, *Herod Antipas*, another of the firſt Herod's ſons, governed Galilee and Perea, or *the country beyond Jordan*, with the title of *Tetrarch*; which, according to ſome, was the proper denomination of the *fourth* dignity in the empire; or, as others think, the title of one, who had only the fourth part of a country ſubject to him; though in proceſs of time it was applied to thoſe who had any conſiderable ſhare of a kingdom in their poſſeſſion. This is the Herod, under whoſe reign John began his miniſtry, and by whom he was beheaded. It was to him likewiſe that Pilate ſent our Lord, in the courſe of his trial.

St. Luke tells us, that *Philip*'s dominions were Iturea and Trachonitis: But Joſephus ſays, they were Auranitis and Trachonitis. Reland reconciles the hiſtorian with the Evangeliſt, by ſuppoſing that *Iturea* and *Auranitis* were different names of the ſame country. The Itureans are mentioned with the Hagarites, 1 Chron. v. 19. and the half tribe of Manaſſeh is ſaid to have ſeized upon their territories. *Jetur*, the ſon of Iſhmael, the ſon of Hagar, was their father, and gave them their name. *Trachonitis* was ſituated between Paleſtine and Cœlo-Syria; its ancient name was *Argob*, Deut. iii. 13. It was full of rocky hills, which in Herod the Firſt's time afforded ſhelter to bands of robbers, whom he was at great pains to extirpate. *Abilené* was a conſiderable city of Syria, whoſe territories reached to Lebanon and Damaſcus, and were peopled with great numbers of Jews. See Macknight, and Lardner's Credib. part i. vol. 2.

Ver. 2. *Annas and Caiphas being the high-prieſts*] According to the inſtitutions of the Jewiſh religion, there could be only one *high-prieſt*, properly ſo called, at a time; that miniſter being typical of the one mediator between God and man. The moſt probable ſolution therefore of the difficulty in the text, is, that Annas was the *high-prieſt*, and Caiaphas his *ſagan*, or deputy; to whom alſo the title of high-prieſt might improperly be given. Aaron, the firſt high-prieſt, left two ſons, Eleazar and Ithamar; Eleazar, the eldeſt, obtained the ſacerdotal tiara by birthright; but under the Judges it was tranſlated from his family to that of his brother; for Eli, who was both high-prieſt and judge, is not mentioned among Eleazar's poſterity; (See 1 Chron. vi. 4, &c.) So that he muſt have been of Ithamar's family, as indeed Joſephus expreſly affirms. Accordingly Ahimelech, the father of that Abiathar (1 Sam. xxii. 20.) whoſe depoſition by Solomon is declared to have been an accompliſhment of the word of the Lord, concerning the houſe of Eli, 1 Kings ii. 26, 27. and who, for that reaſon, muſt have been one of Eli's deſcendants, is ſaid to have been of the ſtock of Ithamar, 1 Chron. xxiv. 3. But the high-prieſthood paſſed from one family to the other more than once; either through the legal incapacity of him to whom it pertained by right of ſucceſſion, or by the decree of the chief magiſtrates, who ſeem to have claimed the diſpoſal of this dignity; for it was brought back to the family of Eleazar, in the perſon of Zadok, by Solomon, 1 Kings ii. 27—35. In latter times, the high-prieſthood was poſſeſſed by the Aſmoneans, who were neither of the one family nor the other, but common prieſts of the courſe of Joarib. The dignity of the high-prieſthood made him who enjoyed it, whether he was of the poſterity of Eleazar or Ithamar, the firſt of the ſacerdotal order; the head of the other family being ſecond only, and next to him. It is

ſuppoſed

3 And he came into all the country about Jordan, preaching the baptiſm of repentance, for the remiſſion of ſins;

4 As it is written in the book of the words of Eſaias the prophet, ſaying, The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight.

5 Every valley ſhall be filled, and every mountain and hill ſhall be brought low; and the crooked ſhall be made ſtraight, and the rough ways ſhall be made ſmooth;

6 And all fleſh ſhall ſee the ſalvation of God.

7 Then ſaid he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to ſay within yourſelves, We have Abraham to *our* father: for I ſay unto you, That God is able of theſe ſtones to raiſe up children unto Abraham.

9 And now alſo the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and caſt into the fire.

10 And the people aſked him, ſaying, What ſhall we do then?

11 He anſwereth and ſaith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewiſe.

12 Then came alſo publicans to be baptized, and ſaid unto him, Maſter, what ſhall we do?

13 And he ſaid unto them, Exact no more than that which is appointed you.

Ver. 3. Matth. iii. 1. Mark i. 4.—V. 4. Iſai. xl. 3. Matth. iii. 3. John i. 23.—V. 6. Iſai. lii. 10.—V. 7. Matth. iii. 7.—V. 8. Or, *meet for.*—V. 9. Matth. vii. 19.—V. 10. Acts ii. 37.—V. 11. Jam. ii. 15, 16. 1 John iii. 17. iv. 20.

ſuppoſed that the prophet Jeremiah ſpeaks of both, when he mentions a *chief-prieſt*, and a *ſecond prieſt*, ch. lii. 24. In like manner, notwithſtanding Abiathar, of the line of Ithamar, was depoſed from the high-prieſthood, he is honoured with the title which in thoſe days was given to the high-prieſts, and ſet almoſt on an equality with his ſucceſſor Zadok, of the line of Eleazar, 1 Kings iv. 4.—*And Zadok and Abiathar the prieſts.* If therefore Caiaphas was the *ſecond prieſt*, as is probable from his ſucceeding Annas, he might be called the *high-prieſt* in a leſs proper ſenſe. Or, if Annas was removed, and Caiaphas ſucceeded him before the year expired, they might both properly be ſaid to have been *high-prieſts that year:* But though Annas was depoſed, to make way for Caiaphas, he was reſtored to his dignity ſoon after our Lord's death, Acts iv. 6. It ſhould be obſerved, that thoſe who once bore the office of *high-prieſts*, always retained the title afterwards; and Annas having enjoyed it before Caiaphas, might for that reaſon have been honoured with the title. It has been ſuggeſted that Annas repreſented *Moſes*, as the *naſi*, prince, or head of the ſanhedrim; and Caiaphas *Aaron*, as the proper high-prieſt; and that they both continued in their office till the death of Chriſt. See John xviii. 13. Grotius, Lightfoot, and Macknight.

Ver. 3. *And he came into all the country about Jordan*] What St. Luke terms *the country about Jordan*, St. Matthew calls *the hill-country of Judea:* Their accounts may be illuſtrated from Joſephus, who tells us, that the mountains above Jericho ran north as far as Scythopolis, and ſouth to the territory of Sodom, at the bottom of the Aſphaltic lake; oppoſite to this there was another range of mountains on the other ſide of Jordan, beginning at Julias, where the river falls into the ſea of Galilee, and extending themſeves ſouthwards to the extremity alſo of the Aſphaltic lake. The plain between theſe mountains, and through which the Jordan ran, was called *the Aulon*, alſo the *Campus Magnus*, or *Great Plain*; and is often mentioned in the Jewiſh hiſtory. According to Joſephus, the length of the *Aulon* was from the village Ginnabris, to the northern extremity of the Aſphaltic lake, and meaſured 1200 ſtadia; but its breadth between the mountains was only 120 ſtadia. The Scriptures, however, extend the *Campus Magnus* to the ſouthern extremity, or bottom of the Dead Sea; Deut. xxxiv. 1—3. which for that reaſon they call *the ſea of the plain.* There is another Campus Magnus mentioned by Joſephus, called alſo *The Plain of Eſdraelon*, from the city of *Jezreel.* This plain extended itſelf from Scythopolis on the eaſt, to the plain of Ptolemais, or Acra, on the weſt. The plain of Acra on the north was bounded by a range of hills, and to the ſouth by mount Carmel, but eaſtward it was joined to the plain of Eſdraelon by a narrow way. Beſides the above-mentioned, there is a large extent of flat country lying along the Mediterranean, from mount Carmel to the utmoſt boundary of the land ſouthward. In this plain there were no mountains, only a few ſandy hillocks, ſuch as at *Joppa*, on which Gath of the Philiſtines is ſaid to have been built. Theſe were all the remarkable plains in the land of Iſrael; the reſt of the country was high and mountainous, having but ſmall openings or flats between the ridges of the hills. With reſpect to the *Jordan*, we learn from Joſephus, as well as from modern travellers, that it was a very large and rapid river. See his Wars, b. iii. c. 18. Shaw's Travels, p. 373. Maundrel's Journey, p. 81. and the notes on Joſh. iii. 15. Jer. xlix. 19. The particular part of the river where John baptiſed, was called *Bethabara*, or *the houſe of the paſſage*; either becauſe the Iſraelites anciently paſſed over at that place, or becauſe it was the common fording or ferrying place, to and from Judea. On either ſuppoſition, the banks of the river there muſt have been free of wood, and not ſo ſteep as thoſe deſcribed in the place above referred to. If Bethabara was the place where the people under Joſhua paſſed the river, it ſtood directly oppoſite to Jericho. If it was the then common ferrying-place, we may ſuppoſe that the Baptiſt choſe it for the ſake of making himſelf better known, and that he might have an opportunity of redreſſing greater numbers of his countrymen, as they travelled from one part of the country to another. See Macknight.

Preaching the baptiſm of repentance] John being called to prepare the Jews for the reception of the Meſſiah, he atchieved this work by preſſing all ranks of men *to repent*,—Μετανοειν, i. e. to alter their practical judgements concerning things, becauſe ignorance and error are the ſources of ſin; and to be ſuitably affected with remorſe and ſhame for their paſt miſconduct: But the Baptiſt did not ſtop here; he required all his hearers to *bring forth fruits meet for repentance*; (ver. 8.) that is, enjoined them to make a thorough reformation in their lives: and all this is well deſcribed, and fully expreſſed, in the metaphorical language of the prophet, quoted in the next verſes. The Baptiſt inculcated likewiſe this doctrine by the rite of baptiſm, which repreſented the nature and neceſſity of repentance to mens ſenſes, as his ſermons ſet theſe things before their underſtandings. See the notes on Matthew, and on Iſai. xl. 3.

Ver. 6. *And all fleſh ſhall ſee the ſalvation of God*] The Evangeliſt ſeems to have quoted theſe words from Iſai. lii. 10. though they may very well agree with ch. xl. 5. where the prophet ſays, *all fleſh ſhall ſee together*, i. e. *the glory of the Lord*, amply *revealed in the ſalvation of mankind.* See ch. ii. 30. St. Luke ſeems to have taken in this part of the prophecy, which is omitted by St. Matthew, in order to point out its accompliſhment, by the admiſſion of the Gentiles into the church of Chriſt; for it plainly appeared at the time he wrote, that all *fleſh was to* ſee *the ſalvation of God, and to partake of its ineſtimable benefits.*

Ver. 7. *O generation*] *Ye brood.* Wat. Some would read the laſt clauſe, τις ὑποδειξει;—*Who will warn you to flee?* A mere ſervile fear of puniſhment, ſays Dr. Heylin, was not a ſufficient motive to a total reformation, and would ſoon wear out of their minds; John therefore cenſures it as defective.

Ver. 10. *What ſhall we do then?*] Ποιήσομεν, the ſame word as that uſed in ver. 8. and rendered *bring forth*; and conſequently it ſhould be tranſlated in the ſame manner, to make the propriety of the reply more conſpicuous.—*Bring forth therefore fruits*, ver. 8.—Ver. 10. *What fruits ſhall we bring forth?*—And accordingly, to convince them that their acceptance with God, and ſecurity from their impending calamities, did not depend upon flowing garments, broad philacteries, frequent abſolutions, much faſting, and long prayers, he informs them that good works, proceeding from faith and love, were abſolutely neceſſary thereto.

Ver. 12. *Then came alſo publicans*] The publicans, or tax-gatherers, wiſhing by all means to keep their places under the Meſſiah, might be anxious to know what qualifications were neceſſary for that purpoſe: Or rather, ſince our Lord hath elſewhere declared, that the tax-gatherers, with the reſt of the people, were ſincere in their profeſſions of repentance, Matth. xxi. 32. we may believe that the gravity of the Baptiſt's exhortation, the vehemence with which he delivered his threatenings, and his character for ſanctity, affected them to ſuch a degree, that many, who till then had looked on ceremonial righteouſneſs as a principal requiſite to ſalvation, ſenſible of their error, came to him, and ſaid, "If matters are ſo, what muſt we do?" Indeed the tax-gatherers and others who thus addreſſed the Baptiſt were people of infamous characters; yet he did not, like the Phariſees, ſhun their company for that reaſon: on the contrary, he received them with great humanity, and recommended to them equity in the diſcharge of their office, *Exact no more*, &c. i. e. "In levying the taxes, compel no man to pay you more than his juſt proportion of the ſum which you are allowed by the law to raiſe."

14 And the ſoldiers likewiſe demanded of him, ſaying, And what ſhall we do? And he ſaid unto them, Do violence to no man, neither accuſe *any* falſely; and be content with your wages.

15 And as the people were in expectation, and all men muſed in their hearts of John, whether he were the Chriſt, or not;

16 John anſwered, ſaying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whoſe ſhoes I am not worthy to unlooſe: he ſhall baptize you with the Holy Ghoſt and with fire:

17 Whoſe fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in *his* exhortation preached he unto the people.

19 But Herod the tetrarch, being reproved by him for Herodias, his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he ſhut up John in priſon.

21 Now when all the people were baptized, it came to paſs that Jeſus alſo being baptized, and praying, the heaven was opened,

22 And the Holy Ghoſt deſcended in a bodily ſhape like a dove upon him, and a voice came from heaven, which ſaid, Thou art my beloved Son; in thee I am well pleaſed.

23 And Jeſus himſelf began to be about thirty years of age, being (as was ſuppoſed) the ſon of Joſeph, which was *the ſon of* Heli,

Ver. 14. Or, *Put no man in fear*. Or, *allowance*.—V. 15. Or, *in ſuſpence*. Or, *reaſoned*, or, *debated*.—V. 16. Matth. iii. 11.—V. 19. Matth. xiv. 3. Mark vi. 17.—V. 21. Matth. iii. 13. John i. 32.—V. 23. See Numb. iv. 3, 35, 39, 43, 47. Matth. xiii. 55. John vi. 42.

Ver. 14. *And the ſoldiers likewiſe*] It was the cuſtom of the Romans to recruit their armies in the conquered provinces; wherefore, as the Jews did not ſcruple to engage in a military life, many of them might now have been in the emperor's ſervice. Or we may ſuppoſe, that after Judea was made a province, the Romans took into their pay the Jewiſh troops, which Herod and his ſon Archelaus had maintained; for it is certain that the ſoldiers who now addreſſed the Baptiſt were not heathens, otherwiſe his advice to them would have been, that they ſhould relinquiſh idolatry, and embrace the worſhip of the true God. The word rendered *do violence*, διασείσητε, properly ſignifies *to ſhake*, and ſometimes "to take a man by the collar and ſhake him:" and it ſeems to have been uſed proverbially for that violent manner in which perſons in this ſtation of life are often ready to bully thoſe about them, whom they imagine their inferiors in ſtrength and ſpirit; though nothing is an argument of a meaner ſpirit, or more unworthy that true courage which conſtitutes ſo eſſential a part of a good military character. The word Συκοφαντεῖν, which we render *to accuſe falſely*, anſwers to the Hebrew עשק *oſhek*, and ſignifies not only to accuſe falſely, but to *circumvent* and *oppreſs*. "Do not turn informers, and give falſe evidence againſt innocent perſons, in order that, with the protection of law, you may oppreſs them, and enrich yourſelves with their ſpoils." He adds, *and be content with your wages*: "Live quietly on your *pay*, and do not mutiny, when your officers happen not to beſtow on you donations and largeſſes to conciliate your favour." It ſeems the Baptiſt, in his exhortations to penitents who aſked his advice, did not follow the example of the Jewiſh teachers; for he was far from recommending the obſervation of ceremonies, and the little precepts of men's invention. He attended to the character of the perſons; he conſidered the vices to which they were moſt addicted; and he ſtrenuouſly enjoined the great duties of juſtice, charity, moderation, and contentment, according as he found thoſe who applied to him had failed in them; and ſo by giving Phariſees, Sadducees, publicans, ſoldiers, and all ſorts of perſons inſtructions adapted to their circumſtances and capacities, he prepared them for receiving the Meſſiah, who he was ſure would ſoon appear, although he did not know the perſon particularly who was to ſuſtain that high character.

Ver. 15. *And as the people were in expectation*] John had now acquired an extraordinary reputation by the auſterity of his life, the ſubject of his ſermons, the fervency of his exhortations, and the freedom, impartiality, and courage with which he rebuked his hearers; yet his fame received no ſmall addition from the various rumours current in the country at that time: for the viſion which his father Zacharias had ſeen in the temple, the coming of the eaſtern philoſophers to Jeruſalem, the prophecies of Simeon, the diſcourſes of Anna, the perplexities of Jeruſalem, and Herod's cruelty, though they had happened full thirty years before this, muſt ſtill have been freſh in the memories of the people, who no doubt applied them all to John. Their *expectations* therefore being raiſed to a very high pitch, they began to think he might be the Chriſt, and were ready to acknowledge him as ſuch: ſo that had he aſpired after grandeur, he might, at leaſt for a while, have poſſeſſed honours greater than any of the ſons of men could juſtly claim. But the Baptiſt was too ſtrictly virtuous, to aſſume what he had no title to, and therefore he declared plainly, that he was not the Meſſiah, but the loweſt of his ſervants; one *ſent to prepare the way before him*. See the next verſe, and Bell's Inquiry.

Ver. 17. *Purge his floor*] *Cleanſe*, &c. Wat.

Ver. 18. *Preached he*] Εὐηγγελίζετο, *He evangelized*, or preached as an Evangeliſt. See ch. ii. 10. It is obſervable, that in the parallel place, Matth. iii. 1. the word κηρύσσων is uſed, which implies the notice given by Chriſt's herald, who is ſent before to make preparation for his prince, and to announce his approach. Doddridge renders and paraphraſes the preſent verſe thus: *And offering many other exhortations* to them, to the ſame effect, *he publiſhed to the people theſe glad tidings* of the Meſſiah's approach, and endeavoured to prepare them to receive him in a proper manner." Heylin renders it, *And with many other exhortations, he preached the Goſpel to the people*: For, ſays he, the doctrine of a ſecond baptiſm, or purification, &c. is purely evangelical.

Ver. 21. *Now when all the people were baptized*] *Now while all the people were baptizing*, Wat. and MS. *Were receiving baptiſm*. Heylin. If we reflect upon the number of the people who followed John, and were baptized by him, and the regard they expreſſed for him before and after his death, and yet no ſect produced in conſequence of ſuch belief and baptiſm, it will afford a very good argument in favour of the ſuperior power, dignity, character, and office of Jeſus. See Sharpe's ſecond Argument, and Bell's Inquiry. It is obſervable that all the three voices from heaven, by which the Father bore witneſs to Chriſt, were pronounced while he was praying, or very quickly after it. Compare ch. ix. 29—35. and John xii. 38.

Ver. 22. *Thou art my beloved Son*] See on Matth. iii. 17. The epithet *beloved* given to the Son on this occaſion, marks the greatneſs of the Father's affection for him, and diſtinguiſhes him from all others to whom the title of *God's ſon* had been given. Accordingly we find our Lord alluding to it with peculiar pleaſure, in his interceſſory prayer, John xvii 26. It was therefore the voice of God the Father which was heard at Chriſt's baptiſm; probably loud like thunder, as in the inſtance recorded John xii. 29. making a ſound which no human organ of ſpeech was able to form, and conſequently it could not be miſtaken for the whiſpering voice of any of the multitude preſent. See Prov. viii. 30. to which it is thought the voices allude. *The Son of God* was one of the Meſſiah's known titles, founded on Pſ. ii. 7. Iſai. vii. 14. where it is expreſly attributed to him; and therefore, according to the received language of the Jews, Jeſus was on this occaſion declared from heaven to be their long-expected deliverer, and his miſſion received a moſt illuſtrious confirmation from the Father Almighty; a confirmation on which Jeſus himſelf laid great ſtreſs, as abſolutely deciſive, John v. 37. For, leſt the people might have applied the words of the voice to the Baptiſt, the Holy Spirit *alighted upon Jeſus*, and remained viſible for ſome time in the above-mentioned ſingular ſymbol, ſee John i. 33. which probably ſurrounded his head in the form of a large glory, and pointed him out as God's beloved Son, in whom the richeſt gifts and graces reſided. Thus all preſent had an opportunity to hear and ſee the miraculous teſtimony; particularly the Baptiſt, who, as ſoon as he beheld the Spirit remaining upon Jeſus, is ſuppoſed to have made uſe of the words, *this is he of whom I ſpake*, &c. John i. 15. The deſcent of the Spirit on Jeſus was predicted Iſai. xlii. 1. lxi. 1. In like manner, the voice from heaven is ſuppoſed to be predicted Pſ. ii. 7. See Macknight.

Ver. 23. *And Jeſus himſelf began to be*, &c.] Our Lord having received theſe different teſtimonies from his Father, from the Spirit, and from John the Baptiſt, all given in preſence of the multitudes aſſembled to John's baptiſm, began his miniſtry when he was about thirty years old, the age at which the prieſts entered on their ſacred miniſtrations in the temple. See the beginning of the firſt note on this chapter. To underſtand St. Luke's account of our Lord's age at his baptiſm aright, we muſt take notice, that his words ſtand thus in conſtruction: Καὶ αὐτὸς ὁ Ἰησοῦς ἀρχόμενος, ἦν ὡσεὶ ἐτῶν τριάκοντα: *And Jeſus himſelf, when he began, was about thirty years of age*; i. e. when he began his miniſtry,—in oppoſition to the commencement of

24 Which was *the ſon* of Matthat, which was *the ſon* of Levi, which was *the ſon* of Melchi, which was *the ſon* of Janna, which was *the ſon* of Joſeph,

25 Which was *the ſon* of Mattathias, which was *the ſon* of Amos, which was *the ſon* of Naum, which was *the ſon* of Eſli, which was *the ſon* of Nagge,

26 Which was *the ſon* of Maath, which was *the ſon* of Mattathias, which was *the ſon* of Semei, which was *the ſon* of Joſeph, which was *the ſon* of Juda,

27 Which was *the ſon* of Joanna, which was *the ſon* of Rheſa, which was *the ſon* of Zorobabel, which was *the ſon* of Salathiel, which was *the ſon* of Neri,

28 Which was *the ſon* of Melchi, which was *the ſon* of Addi, which was *the ſon* of

the Baptiſt's miniſtry, the hiſtory of which is given in the preceding part of this chapter. The word ἀϱχόμενος is uſed in this ſenſe, ch. xxiii. 25. particularly in Acts i. 21, 22. *Wherefore, of thoſe men who accompanied with us, all the time that the Lord Jeſus went in and out among us, beginning* [αϱξαμενος] *from the baptiſm of John, until the ſame day that he was taken up from us*, &c. Here Chriſt's miniſtry is evidently ſaid to have *commenced at the baptiſm of John*,—the time that John baptized him, and to have ended at the day of his aſcenſion. The author of the Vindication of the beginning of St. Matthew's and Luke's Goſpels, would render the words, *and Jeſus was obedient* (or lived in ſubjection to his parents) *about thirty years:* and he produces ſeveral paſſages from approved Greek authors, in which αϱχομενος ſignifies *ſubject*; but in all thoſe places it is uſed in ſome connection or oppoſition which determines the ſenſe, and therefore none of them are inſtances parallel to this; and ſince the Evangeliſt had before expreſſed our Lord's ſubjection to his parents by the word ὑποτασσόμενος, ch. ii. 51. there is great reaſon to believe he would have uſed the ſame word here, had he intended to give us the ſame idea. See Macknight, Heylin, and Langius. With what amazement ſhould we reflect upon it, that the bleſſed Jeſus, though ſo early ripened for the moſt extenſive ſervices, ſhould live in retirement even till his *thirtieth year!* That he deferred his miniſtry ſo long, ſhould teach us not to thruſt ourſelves forward to public ſtations, till we are qualified for them, and plainly diſcover a divine call: That he deferred it no longer, ſhould be an engagement to us to avoid unneceſſary delays, and to give God the prime and vigour of our life. Our great maſter attained not, as it ſeems, to the concluſion of *his thirty-fifth year*, if he ſo much as entered upon it; yet what glorious atchievements did he accompliſh, within thoſe narrow limits of time! Happy that ſervant, who with any proportionable zeal diſpatches the great buſineſs of life! So much the more happy, if his *ſun go down at noon*; for the ſpace that is taken from the labours of time, will be added to the rewards of eternity.

Being (as was ſuppoſed) the ſon of Joſeph] I. In the firſt place, with reſpect to the genealogies of St. Matthew and St. Luke, we may obſerve, that St. Matthew opens his hiſtory with our Lord's genealogy, by Joſeph his ſuppoſed Father; St. Luke gives us his genealogy on the mother's ſide. The words before us, properly pointed and tranſlated, run thus; *being (as was ſuppoſed) the ſon of Joſeph, the ſon of Heli.* He was the ſon of Joſeph by common report; but in reality the ſon of Heli, by his mother, who was Heli's daughter. We have a parallel example, Gen. xxxvi. 2. where Aholibamah's pedigree is thus deduced; *Aholibamah, the daughter of Anah, the daughter of Zibeon*; For, ſince it appears from ver. 24, 25. that Anah was the *ſon*, not the *daughter* of Zibeon, it is undeniable that as Moſes calls Aholibamah the daughter both of Anah and of Zibeon, becauſe ſhe was the grand-daughter; ſo Jeſus is fitly called the ſon of Heli, becauſe he was his grandſon. However, the common pointing and conſtruction of the paſſage may be retained, conſiſtently with the preſent opinion; becauſe, though the words *ſon of Heli* ſhould be referred to Joſeph, they may imply no more than that Joſeph was Heli's ſon-in-law; his ſon by marriage with his daughter Mary. The ancient Jews and Chriſtians underſtood this paſſage in the one or other of theſe ſenſes; for the Talmudiſts commonly call Mary by the name of Heli's daughter. In proof of what we have advanced above, we obſerve, that the two genealogies are intirely different, from David and downward; and that if, as ſome have ſuppoſed, theſe genealogies exhibit Joſeph's pedigree only, the one by his natural, the other by his legal father, the natural and legal fathers would have been brothers, when it is plain they were not. Jacob, Joſeph's father, in Matthew, being the *ſon of Matthan*, the ſon of Eleazar; whereas Heli, the father ſuppoſed to be aſſigned him by Luke, was the *ſon of Matthat*, a different perſon from *Matthan*, becauſe the ſon of *Levi*. And further on this ſuppoſition, we ſhould be altogether uncertain whether our Lord's mother, from whom alone he ſprang, was a daughter of David; and conſequently cannot prove that he had any other relation to David, than that his mother was married to one of the deſcendants of that prince. Let the reader judge whether this fully comes up to the import of the paſſages of Scripture which tell us, *he was made of the ſeed of David*, Rom. i. 3. Acts ii. 30.

II. Taking it for granted then that St. Luke gives our Lord's real pedigree, and St. Matthew that of his ſuppoſed father, it may reaſonably be aſked, why St. Matthew hath done ſo? To which it may be replied, that he intended to remove the ſcruples of thoſe who knew that the Meſſiah was to be the heir of David's crown; a reaſon, which appears the ſtronger, if we ſuppoſe with ſome learned writers, that St. Matthew wrote poſterior to St. Luke, who has given the real pedigree. Now though Joſeph was not Chriſt's real father, it was directly for the Evangeliſt's purpoſe to derive his pedigree from David, and ſhew that he was the eldeſt ſurviving branch of the poſterity of that prince; becauſe, that point eſtabliſhed, it was well enough underſtood that Joſeph, by marrying our Lord's mother, after he knew ſhe was with child of him, *adopted him for his ſon*, and raiſed him both to the dignity and the privileges of David's heir; accordingly the genealogy concludes in terms which imply this; *Jacob begat Joſeph, the huſband of Mary, of whom was born Jeſus.* Joſeph is not called the father of Jeſus, but the huſband of his mother Mary; and the privileges following this adoption will appear to be more eſſentially connected with it, if, as is probable, Joſeph never had any child: for thus the regal line of David's deſcendants by Solomon failing in Joſeph, his rights were properly transferred to Jeſus, his adopted ſon, who indeed was of the ſame family, though by another branch. St. Matthew therefore has deduced our Lord's political and royal pedigree, with a view to prove his title to the kingdom of Iſrael, by virtue of the rights which he acquired through his adoption; whereas St. Luke explains his natural deſcent in the ſeveral ſucceſſions of thoſe from whom he derived his human nature. It may not perhaps be unpleaſing juſt to remark, that Celotti, a learned Italian, conjectures that Matth. i. 16. ſhould be read, *Jacob begat Mary, the wife of Joſeph*; *and of her was born*, &c. grounding his conjecture upon the ſuppoſition that St. Matthew wrote in Hebrew, and that the reading we now have in the Greek aroſe from the miſtake in the Greek tranſlator; but this conjecture, however ingenious, is certainly very dangerous, and has been attacked and refuted by M. Mingarelli, who ſeems to have proved very ſufficiently what we have advanced,—that St. Luke gives the genealogy of Mary, St. Matthew of Joſeph. See the note on Matth. i. 16.

III. Our Lord's genealogy given by St. Luke, will appear with a beautiful propriety, if the place which it holds in his hiſtory is attended to. It ſtands immediately after Jeſus is ſaid to have received the teſtimony of the Spirit, declaring him the Son of God, that is to ſay, the Meſſiah, and before he entered on his miniſtry, the firſt act of which was, his encountering with and vanquiſhing the ſtrongeſt temptations of the arch-enemy of mankind. Chriſt's genealogy by his mother, who conceived him miraculouſly, placed in this order, ſeems to inſinuate that he was the *ſeed of the woman*, which, in the firſt intimation of mercy vouchſafed to mankind after the fall, was predicted to *bruiſe the ſerpent's head.* Accordingly St. Luke, as became the hiſtorian who related Chriſt's miraculous conception in the womb of his mother, carries his genealogy up to Adam, who together with Eve received the before-mentioned promiſe concerning the reſtitution of mankind by the ſeed of the woman. That the genealogy not only of our Lord's mother, but of his reputed father, ſhould have been given by the ſacred hiſtorians, was wiſely ordered, becauſe the two, taken together, prove him to be deſcended from David and Abraham in every reſpect, and conſequently that one of the moſt remarkable characters of the Meſſiah was fulfilled in him; the principal promiſes concerning the great perſonage, *in whom all the families of the earth were to be bleſſed*, having been made to thoſe patriarchs in quality of his progenitors. See Gen. xxii. 18. Pſ. cxxxii. 11, 12. and Matth. i. 1.

IV. Concerning the variations, &c. in theſe genealogies, we refer to the notes. Though, could we not remove ſatisfactorily any difficulties occurring in them, it would be a ſufficient vindication of the Evangeliſts to ſay, that they gave Chriſt's pedigree as they found it in the authentic tables, which, according to the cuſtom of the Jewiſh nation, were preſerved with the greateſt accuracy. Bp. Burnet upon this ſubject obſerves, that had not the genealogies of Chriſt been taken exactly out of the temple regiſters, the bare ſhewing of them had ſerved to have confuted the whole. For if in any one thing, the regiſters of their genealogies were clear and uncontroverted; ſince theſe proved that they were Abraham's ſeed, and likewiſe made out their title to the lands, which from the days of Joſhua were to paſs down either to immediate deſcendants, or, as they failed, to collateral degrees. Now this ſhews plainly, that there was a double office kept of their pedigrees; *one* was natural, and might be taken when the rolls of circumciſion were made up; and the *other* related to the diviſion of the land; in which when the collateral line came inſtead of the natural, then the laſt was dropped, as extinct, and the other remained. It being thus plain from their conſtitution, that they had theſe two orders of tables, we are not at all concerned in the diverſity of the two Evangeliſts on this head; ſince both might have copied them out from thoſe two offices at the temple; and if they had not done it faithfully, the Jews could have authentically demonſtrated their error, in entitling our Saviour to that received character of the Meſſiah,—that he was to be the ſon of David, by a falſe pedigree. Therefore, ſince no exceptions were made at the time when the ſight of the rolls muſt have ended the enquiry, it is plain that they were faithfully copied out; nor are we now bound to anſwer ſuch difficulties as ſeem to ariſe out of them, ſince they were not queſtioned at the time in which only an appeal could by made to the public regiſters themſelves. See Bp. Burnet's *four diſcourſes*, p. 16. Macknight, Whiſton, and Whitby on Matth. i. 14.

Coſam, which was *the ſon* of Elmodam, which was *the ſon* of Er,

29 Which was *the ſon* of Joſe, which was *the ſon* of Eliezer, which was *the ſon* of Jorim, which was *the ſon* of Matthat, which was *the ſon* of Levi,

30 Which was *the ſon* of Simeon, which was *the ſon* of Juda, which was *the ſon* of Joſeph, which was *the ſon* of Jonan, which was *the ſon* of Eliakim,

31 Which was *the ſon* of Melea, which was *the ſon* of Menan, which was *the ſon* of Mattatha, which was *the ſon* of Nathan, which was *the ſon* of David,

32 Which was *the ſon* of Jeſſe, which was *the ſon* of Obed, which was *the ſon* of Booz, which was *the ſon* of Salmon, which was *the ſon* of Naaſſon,

33 Which was *the ſon* of Aminadab, which was *the ſon* of Aram, which was *the ſon* of Eſrom, which was *the ſon* of Phares, which was *the ſon* of Juda,

34 Which was *the ſon* of Jacob, which was *the ſon* of Iſaac, which was *the ſon* of Abraham, which was *the ſon* of Thara, which was *the ſon* of Nachor,

35 Which was *the ſon* of Saruch, which was *the ſon* of Ragau, which was *the ſon* of Phalec, which was *the ſon* of Heber, which was *the ſon* of Sala,

36 Which was *the ſon* of Cainan, which was *the ſon* of Arphaxad, which was *the ſon* of Sem, which was *the ſon* of Noe, which was *the ſon* of Lamech,

37 Which was *the ſon* of Mathuſala, which was *the ſon* of Enoch, which was *the ſon* of Jared, which was *the ſon* of Maleleel, which was *the ſon* of Cainan,

38 Which was *the ſon* of Enos, which was *the ſon* of Seth, which was *the ſon* of Adam, which was *the ſon* of God.

Ver. 31. Zech. xii. 12. 2 Sam. v. 14. 1 Chron. iii. 5.—V. 32. Ruth iv. 18, &c. 1 Chron. ii. 10, &c.—V. 34. Gen. xi. 24, 26. V. 36. Gen. v. 6, &c. xi. 10, &c.

Ver. 36. *Which was the ſon of Cainan*] In this and the next verſe are two Cainans mentioned, contrary to Gen. x. 24. where the firſt is omitted. It is true, in the tranſlation which the LXX have given of that paſſage both are found; but it is more than probable that the name crept into this verſe of St. Luke, through the careleſſneſs of ſome early tranſcriber, who, becauſe the Evangeliſt mentions *Cainan* in his proper place, put the name down by accident before Arphaxad alſo; and later tranſcribers finding it there, foiſted it into the LXX, which in early times was generally uſed both by Jews and Chriſtians; and ſo the error being thus handed down, has become univerſal. See Beza, and Wetſtein.

Ver. 38. *Adam, who was the ſon of God*] Adam being deſcended from no human parents, but formed by the immediate power of a divine creating hand, might with peculiar propriety be called *the ſon of God*, in his original ſtate, the heir of immortality and glory. The Evangeliſt might likewiſe intend by this expreſſion to engage us to believe the poſſibility of Chriſt's being born of a pure virgin; for if divine Omnipotence could create or produce the firſt Adam, from the duſt of the earth, without a parent, it was equally capable of producing the ſecond Adam from the womb of a virgin. Wetſtein obſerves, that St. Matthew writing for the Jews, deduces our Saviour's pedigree from Abraham and David; but Luke writing for the Gentiles, traces his pedigree as high as Adam, the common Father of mankind, to ſhew that Jeſus is the Saviour of the world, born for the common good of the human race: and when he calls Adam *the ſon of God*, he means to expreſs that Chriſt, born of the virgin, is the ſecond Adam, and that his birth by the Holy Spirit is a no leſs ſingular inſtance of the divine power, than was the creation of Adam.

REFLECTIONS ON CHAP. III. Ver. 23—38.

We have before obſerved, that when we ſurvey ſuch a ſeries of generations as this before us, it is obvious to reflect, how, like *the leaves of a tree, one paſſeth away, and another cometh.* Of thoſe who formerly lived upon the earth, and perhaps made the moſt conſpicuous figures, how many are there whoſe names have periſhed with them! How many, of whom only the name is remaining! And in this view, how vain is the ſearch after poſthumous fame, and a deſire to render ourſelves conſpicuous to future ages!

It is obſervable, that all which the divine wiſdom has been pleaſed to tell us, concerning Methuſelah, the oldeſt of the ſons of men, is, that at the age of 187 he begat a ſon called Lamech, that after this he begat other ſons and daughters; that he lived 969 years, and that he died. Gen. v. 25, 27. This is the whole hiſtory of his life and actions; and it is a picture of the generality of mankind, who think themſelves of great conſequence in the world. They marry, and are given in marriage; they perform the common offices of nature, and all their poſterity is like to know of them, is perhaps, barely their names, in a genealogy like that before us; or at moſt, the number of years they lived, the names of the children they begat, and poſſibly the ſum total of the wealth they left behind them, after a painful and penurious life. Now, who would wiſh for ſuch a fame as this? Or who would deſire to be ſo impertinently remembered for circumſtances, which do no honour to his memory?

It would be well, therefore, if thoſe who are fond of a poſthumous acquaintance with mankind, would ſeriouſly conſider with themſelves, from a review of their character, in what light they may ſuppoſe poſterity will regard them. They ſhould bethink themſelves, whether they are maſters of any amiable, or any uſeful quality; and whether, if their actions were drawn out to view, they would appear in a better light than Methuſelah's; if not, their names are not worth preſerving, and ſilence is the beſt compliment that can be paid them.

There are others, of a more lively and active turn indeed than the former, yet who are as far from entertaining any manly ſentiment, or doing any thing more agreeable to their reaſon. I mean thoſe who are led away by their ſenſitive appetite, and who have a great alacrity in all brutiſh pleaſures; pretenders to wit and humour, ridilers of the preachers of righteouſneſs, and far gone in thoſe faſhionable vices, which erewhile cauſed the univerſal deluge. What a mortifying reflection muſt it be to a polite and well-bred ſinner, to conſider, that even in that awkward age, before the modern arts of gallantry were in being, iniquity ſhould be carried to ſo great an height, that it was very near extirpating the ſpecies! Surely nothing can give us ſo mean an idea of the pretenſions of our men of pleaſure, as to compare them with an antediluvian reprobate.

Whatever we may fancy of our refinements upon wickedneſs, it will appear that we can no more out-act the vices, than we can rival the virtues of our predeceſſors. Some advantages they certainly had above any of their puny ſucceſſors: They had a long ſcene of life before them, to perpetuate and lengthen out their pleaſures, and as their bodies were more durable than ours, ſo were they likewiſe proportionably more robuſt; ſince it requires leſs natural vigour to ſupport a man to the age of eighty or ninety, than eight or nine hundred years. How then muſt it move the ſcorn of one of theſe ancient libertines, to ſee a creature ſo full of weakneſs and infirmity, pretending to primitive vigour and activity, and aping his ſtrong progenitors!

If the abandoned could be perſuaded to think ſeriouſly of their condition; if they would look backward upon what they have been doing, and forward to what they have to do; if they would reflect upon the tranſitory nature of their enjoyments, and the certainty of either a weak old age, or an immature and haſty death; they could not, if they had the leaſt degree of ſenſibility, withſtand the terrors of ſo powerful a conviction. Alas! if it be true to tell one of this ſtamp and character, that he muſt die at laſt, what matters it how long his life is? What matters the youth and beauty, the ſtrength and vigour he enjoys!

But where is the voluptuous libertine that lives out even half his days? How often is he cut off in a midnight revel, or in proſecuting a criminal amour! The pains and infirmities of age are his portion, even in the bloom of youth. His vigour is worn out at once, and the reſt of his days are but labour and ſorrow,—under the fears of quitting even this wretched being, and of entering upon another more dreadful and diſcouraging! Diſabled for the pleaſures of this life, he has no reliſh for the happineſs of a better; and the moſt that can be ſaid of him is, that he lives under a perpetual uncertainty whether he ſhould wiſh to live or die. What an abject ſtate of mind! thus to linger upon the brink of a precipice, when we are ſure we muſt take the leap at laſt!

There is not in nature a more melancholy conſideration than a wretch of this ſtamp. His youth was deſpicable, but his old age is beyond contempt. At the ſame time he ſees that he is the jeſt of fools, and ſcarcely pitied by the wiſe and good; the ſcorn and deriſion of all about him, and not ſo much as the favourite of himſelf. What horror, to be conſcious that no one values or eſteems him, and

CHAP. IV.

The temptation and faſting of Chriſt: he overcometh the devil: beginneth to preach. The people of Nazareth admire his gracious words: he cureth one poſſeſſed of a devil, Peter's mother in law, and divers other ſick perſons. The devils acknowledge Chriſt, and are reproved for it: he preacheth throughout the cities.

AND Jeſus, being full of the Holy Ghoſt, returned from Jordan, and was led by the Spirit into the wilderneſs,

2 Being forty days tempted of the devil. And in thoſe days he did eat nothing: and when they were ended, he afterwards hungered.

3 And the devil ſaid unto him, If thou be the Son of God, command this ſtone that it be made bread.

4 And Jeſus anſwered him, ſaying, It is written, that man ſhall not live by bread alone, but by every word of God.

5 And the devil, taking him up into an high mountain, ſhewed unto him all the kingdoms of the world in a moment of time.

6 And the devil ſaid unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomſoever I will, I give it.

7 If thou therefore wilt worſhip me, all ſhall be thine.

8 And Jeſus anſwered and ſaid unto him, Get thee behind me, Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.

9 And he brought him to Jeruſalem, and ſet him on a pinnacle of the temple, and ſaid

Ver. 1. Matth. iv. 1. Mark i. 12.—V. 2. Exod. xxxiv. 28. 1 Kings xix. 8.—V. 4. Deut. viii. 3.—V. 6. Rev. xiii. 2, 7.—V. 7. Or, *fall down before me.*—V. 8. Deut. vi. 13. x. 20.—V. 9. Matth. iv. 5.

at the ſame time, to be conſcious that he deſerves it all! to have out-lived the capacity of enjoying life, and yet to be convinced by every thing he hears or ſees, that it is time for him to quit the ſtage, and make room for others!

This indeed is the caſe of the wicked only, and of thoſe who are full of youthful follies. But old age is far from being an object of deſire, even in its beſt and moſt venerable circumſtances. How often do we ſee the ruins of an excellent underſtanding, ſo disfigured and defaced with age, as to be a reproach to human reaſon! And who knows how ſoon he himſelf may ſink down to circumſtances as miſerable and diſgraceful? Who would accept of life upon ſuch ignominious terms? Surely none can be ſo fond of this preſent world, but thoſe who *fear* to venture upon another!

The happineſs therefore of human life conſiſts not in the number of years, but of the virtues that are practiced in it. It is but a paſſage to a better ſtate, and he who has his eye fixed upon his journey's end, will never be offended at the ſhortneſs of it.

Methuſelah, we read, lived 969 years, Enoch but 365. One of them ſecured a bleſſed immortality. *He walked with God, and was tranſlated*; Concerning the other, we only know that *he died.* Need I put the queſtion to any one, Whether, at firſt ſight, he had rather be Methuſaleh, or Enoch?

Thus much for human life in general; And as to the titles and marks of honour that diſtinguiſh us from each other in it, however they may divide the world, yet how very ſoon will they be quite ſilenced and extinguiſhed! What do we know of theſe patriarchs before us?—And what a poor idea muſt we form hence of all our little ſtrifes and competitions! Are any of theſe worthies either the better or the worſe for the high or low ſtations they poſſeſſed in life?—Their fortunes are now determined, and they are reduced to the ſame common level: —*Their love alſo, and their hatred, and their envy, is now periſhed; neither have they any more a portion for ever in any thing that is done under the ſun.* Eccles. ix. 6.

And ſuch will be the ſtate of all the great ones, whoſe names now fill the world with wonder. They ſhall lie down alike in the duſt, and the worms ſhall cover them. And is it worth while then for an ambitious ſpirit to rend the world into ſects and parties, for the ſake of ſo ſhort-lived a glory? Since life is ſo ſoon to have an end, what matters the part we act in it? At preſent, it is of very little conſequence to our repoſe, and in a while it will be quite forgotten.

Vain and deſpicable indeed is all ſublunary glory depending on the breath of men. But religion opens to us a new ſcene of ambition, in the realms of bliſs, by recommending us to beings of a ſuperior character. Thoſe *angels*, who are ſaid to *rejoice at our repentance*, cannot be ſuppoſed inattentive to our actions: and would it not be a more generous ambition to endeavour at their applauſe, than that of creatures as full of frailty as ourſelves? eſpecially ſince the time will come, when, if it be not our own fault, we ſhall be removed from the groveling purſuits of this tranſitory life, to the ſociety of thoſe bleſſed ſpirits. The reaſon why we are apt to be unmoved with theſe thoughts in our life-time, is becauſe they are too refined and abſtracted. But the time will come, when the partition between the two worlds will be broken down, the whole tribe of intellectual beings be laid open to our view, and we ſhall *know, even as alſo we are known.* Then will our ambition take a nobler turn; and while we aim at the eſteem of celeſtial beings, the frail monuments we have been erecting upon earth, ſhall from thenceforth be buried for ever in oblivion.

To conclude, if we deſire that our lives here may not be uſeleſs, let us fill them up with acts of charity and benevolence. If we would avoid being bewitched with pleaſure, let us begin to deſpiſe it young: If we would provide againſt the miſeries of age, let us arm ourſelves with an early piety; if we are fond of rank and precedence, let us conſider that death will level us; nay, and if we are deſirous of fame upon earth hereafter, let us reflect, that we ſhall be incapable of enjoying it. In ſhort, let us all remember, that we are intended for another life, and let us fix all our hopes of happineſs, of fame, and of pleaſure there; *while we look not at the things which are ſeen, but at the things which are not ſeen; for the things which are ſeen are temporal, but the things which are not ſeen are eternal.* See Littleton's Sermons, p. 144, &c.

Chap. IV. *Ver.* 2. *Being forty days tempted,* &c.] *Where he was forty days, and he was tempted by the devil.* Bengelius and Heylin. See Matth. iv. 2, 3. For notes on this remarkable tranſaction we refer to that chapter, the *Reflections* upon it, and thoſe upon the preſent chapter.

Ver. 5. *The devil, taking him up into an high mountain,* &c.] This temptation is placed the laſt of the three in St. Matthew. To reconcile the Evangeliſts, it is obſerved that St. Matthew recites the temptations according to the order in which they occurred; for he plainly affirms this order by the particle *then*, ver. 5. and *again*, ver. 8. and at the concluſion of the temptation (relating to Chriſt's caſting himſelf down from the *pinnacle* or *wing of the temple*) that *then the devil left him.* In this order, conſidering the natural temper of the Jews, they appear to riſe progreſſively in ſtrength one above another; Matthew therefore having preſerved the true order of the temptations, Luke muſt be ſuppoſed to have neglected it, as a thing not very material: And the ſuppoſition may be admitted without weakening his authority in the leaſt; for he connects the temptations only by the particle και, which imports, that he was tempted ſo and ſo, without marking the time or order of the temptations, as St. Matthew ſeems to do. If the reader is of a different opinion, he muſt ſuppoſe, with Toinard, that the temptation to idolatry was twice propoſed; once before Jeſus went with the devil to the temple, as the order obſerved by St. Luke may imply; and again when he was returning from the temple, to receive new teſtimonies from the Baptiſt, and make diſciples at Jordan, the devil taking him a ſecond time into the mountain for that purpoſe. As it ſeems impoſſible that the devil ſhould have ſhewed Chriſt the kingdoms of the earth in a *moment*, ſome would place a comma at *world*, referring the words *in a moment* to the celerity with which Chriſt was carried to the mountain: *The devil taking him up into an high mountain in a moment of time, ſhewed him,* &c.

Ver. 6. *For that is delivered unto me,* &c.] Grotius has well obſerved, that this contains a vile inſinuation, that God had done what none who truly underſtands the nature of God and the creature can ſuppoſe poſſible; namely, that he had parted with the government of the world out of his own hands: and we may add to this, that in the text which Chriſt hath quoted, there is enough to overthrow that notion, ſince God's appropriating to himſelf the worſhip of all his creatures, plainly implies his univerſal empire and dominion over all, and the regard he has to the religious obſervation and obedience of all the ſubjects of his kingdom. It is remarkable, that among other things which ſeveral heathen writers learned from the primitive Chriſtians, this was one; to repreſent evil ſpirits as tempting men from their duty by views of wordly riches and grandeur; over which Porphyry in particular ſays, they often would pretend to much more power than they really had. We may obſerve from this verſe, that the impudence of the tempter is boundleſs: he promiſes liberally what is peculiar to God to give; and in return, aſks what is due to God alone,—religious worſhip; that is, an acknowledgment, not of his being the firſt cauſe of all things, the Maker, Preſerver, and Governor of the univerſe,—for on this very occaſion he confeſſed that what he had was *delivered unto him*;—but an acknowledgment of his being lord of the world, ſo far as to diſpenſe its joys to whomſoever he pleaſed. Which acknowledgment implied likewiſe a promiſe of ſubmiſſion to the meaſures, which he, as lord of the world, ſhould preſcribe. See Macknight, Doddridge, and Grotius.

unto him, If thou be the ſon of God, caſt thyſelf down from hence :

10 For it is written, He ſhall give his angels charge over thee, to keep thee :

11 And in *their* hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone.

12 And Jeſus anſwering, ſaid unto him, It is ſaid, Thou ſhalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a ſeaſon.

14 And Jeſus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their ſynagogues, being glorified of all.

16 And he came to Nazareth, where he had been brought up: and, as his cuſtom was, he went into the ſynagogue on the ſabbath-day, and ſtood up for to read.

Ver. 9. Pſ. xci. 11.—V. 12. Deut. vi. 16.—V. 13. John xiv. 30.—V. 14. Matth. iv. 12. John iv. 43. Acts x. 37.—V. 16. Matth. ii. 23. xiii. 54. Acts xvii. 2.

Ver. 12. *Thou ſhalt not tempt*] See on Matth. iv. 7. To *tempt God*, is to make an improper trial of his power; to make new and unreaſonable demands upon it, after ſufficient evidence has been already afforded, and to do this not barely from preſumption, but from diſtruſt. The propriety of underſtanding the word in the ſenſe of demanding further evidence of that which is already made ſufficiently plain, will appear, if we conſider our Saviour as alluding to the glorious teſtimony God had given of his divine Sonſhip; after which it would be the greateſt abſurdity to demand any further proof of his being ſo nearly related to the Divine Being. The expreſſion of our Saviour may likewiſe be interpreted, as ſignifying that the Scripture forbids us to preſcribe to God in what inſtances he ſhall exert his power; and as we are not to ruſh into danger without a call, in expectation of extraordinary deliverance, ſo neither are we to dictate to divine wiſdom what miracles ſhall be wrought for mens conviction. Probably in this and the preceding temptations the devil transformed himſelf into an angel of light, or aſſumed the appearance of a good ſpirit, hoping the better to deceive Jeſus; for, agreeably to the opinion of the Jews, Satan might think he would take him for the guardian angel of the promiſed land, who could eaſily raiſe him to the throne of all the kingdoms contained in it, the peculiar management of their affairs being communicated to him. See Macknight, Farmer's Inquiry, and the *Reflections*.

Ver. 13. *He departed*, &c.] This implies that he aſſaulted him afterwards; ſee John xiv. 30. We may therefore believe, that he was nothing the wiſer for the trial he now made. It is true, we find the devils more than once confeſſing our Lord in the courſe of his miniſtry; but it does not follow from thence, that they were fully ſatisfied of his character. If they ſuſpected him to be the Meſſiah, they might give him the title, in order to make his enemies believe he acted in concert with them. Beſides, towards the concluſion of his miniſtry, we find the devil active in procuring his death; which he could not have been, had he known who our Lord was, or underſtood the method in which the redemption of the world was to be accompliſhed. It cannot be denied indeed that the devils had ſome knowledge of God's merciful intention to ſave the world by his Son. At the ſame time it is equally true that the knowledge of this grand event was very imperfect, the prophecies relating to it having been all along conceived in ſuch obſcure terms, as made it difficult, if not impoſſible to underſtand them fully, till the event explained them; probably on purpoſe that evil ſpirits might not have it in their power to fruſtrate the beneficent work, in the execution of which, contrary to their diſpoſitions, they were to be active. See Stanhope's Epiſtles and Goſpels, and Sherlock's Diſcourſes, vol. ii. diſc. 7.

Ver. 15. *Being glorified of all*] *With univerſal applauſe.* Heylin. Our tranſlation is rather more literal; but to *glorify* a preacher is an uncommon phraſe in our language; and therefore Dr. Heylin's, which fully expreſſes the ſenſe, ſeems the preferable verſion.

Ver. 16. *He went into the ſynagogue on the ſabbath-day*, &c.] They who are acquainted with Jewiſh literature know, that the five books of Moſes have long ago been divided in ſuch a manner, that by reading a ſection of them every ſabbath, the whole is gone through in the ſpace of a year. For though the ſections or *paraſhoth* be fifty-four in number, by joining two ſhort ones together, and by reading the laſt and the firſt in one day, they reduce the whole within the compaſs of the year. It is generally thought that Ezra was the author of theſe diviſions; and that the Jews from his time read Moſes publickly on the ſabbaths, till Antiochus Epiphanes prohibited that part of their ſervice on pain of death. Awed by the terror of ſo ſevere a puniſhment, the Jews forbore reading their *law* for a time, and ſubſtituted in its place certain ſections of the *prophets*, which they thought had ſome affinity with the ſubjects handled by Moſes; and though more peaceable times came, in which they again brought the law into their worſhip, they continued to read the prophets, joining the two together, as is evident from St. Luke's account of the ſynagogue ſervice, Acts xiii. 15. By the rules of the ſynagogue, any perſon whom the directors called up, might read the portion of ſcripture allotted for the ſervice of the day. Our Lord therefore read, by the appointment of thoſe who preſided in the ſervice. Vitringa, indeed, and Surenhuſius imagine, that he did not officiate on this occaſion in the low capacity of a reader, but as a teacher; alledging, that none of the circumſtances which uſually attended the reading of the law are to be found here; particularly, it is not ſaid that Jeſus was called to read; nothing is ſpoken of the benedictions with which this part of the ſervice was accompanied; and only one verſe, with part of another, was read. Vitringa alſo affirms, that, as far as he knows, the paſſage he mentioned makes no part of any ſection of the prophets now read in the ſynagogue. *De Vet. Synag* p. 1000.—But the firſt objection proves too much; for the fore-cited paſſage, Acts xiii. 15. ſhews that a call from the rulers was neceſſary to a perſon's preaching in the place of public worſhip. It is therefore ſtrange that Vitringa ſhould have inſiſted on the omiſſion of this circumſtance, to prove that Jeſus now performed the office, not only of a reader, but a teacher. The truth is, an omiſſion of this kind can prove nothing at all, as it is well known that the Evangeliſts, in their narrations, have omitted many circumſtances which really exiſted. But to paſs this, the hiſtorian himſelf appears to have determined the matter in diſpute; for he ſays expreſly, that *Jeſus went into the ſynagogue on the ſabbath-day, and ſtood up for to read*; which ſeems to imply, that he did read the ſection for the day, and that he was authorized to do ſo. The reaſon is, it does not appear that any portion of Scripture was uſed in the ſynagogue-ſervice beſides the appointed ſections, the *ſhemas* excepted, which were three paſſages in the books of Moſes, beginning with the word *ſhema*, whoſe ſignification is *Hear thou*, and which were written on the phylacteries. See on Matth. xxiii. 5. As for the benedictions, it was quite foreign to the Evangeliſt's purpoſe to take notice of them at all; and that there was only one verſe read, with part of another, if I miſtake not, Vitringa will find it hard to prove from any thing Luke has ſaid. He tells us, that Jeſus *ſtood up for to read*, ver. 17. *and there was delivered to him the book of the prophet Iſaias*; *and when he had opened the book, he found the place*—No ſooner had he ſeparated the two rolls of the volume, (αναπτυξας το βιβλιον) than that leſſon of the prophet preſented itſelf—*where it is written, The Spirit of the Lord is upon me.* Therefore, ſince the Evangeliſt ſays expreſly that Jeſus *ſtood up for to read*, thoſe who underſtand the cuſtoms of the ſynagogues, and the manner in which the books of the ancients were written and rolled up, muſt acknowledge that what he read was in all probability the ſection for the day, which preſented itſelf of courſe, and that he did not deliver the book to the miniſter till he had finiſhed it. For, conſiſtently enough with theſe ſuppoſitions, Luke might characterize the leſſon read by that particular paſſage of it which Jeſus choſe to make the ſubject of his ſermon to the congregation, eſpecially as that ſermon occaſioned his removal to Capernaum, which was the principal point the hiſtorian had in view.—To Vitringa's laſt argument it may be replied, that though the paſſage read ſhould not be found in any ſection of the prophets read at preſent in the ſynagogue, it will by no means follow, that it was not uſed in the ſynagogue anciently; eſpecially as it is well known that all the Jews do not now obſerve one rule in this matter: Or, though they were perfectly agreed about the leſſons, ſhould the practice of men, who in many inſtances have deviated from the inſtitutions of their fathers, outweigh in a matter of antiquity the teſtimony of an author who lived in the age he wrote of, and who could not but know the form of worſhip then practiſed. Nevertheleſs, if the reader pleaſes to conſult the table printed at the end of Vander Hooght's edition of the Hebrew Bible, he will find that Iſai. lxi. 1. according to the cuſtom of all the ſynagogues, falls to be read with the fiftieth ſection of the law. For the ſection of the prophets correſponding with the fiftieth ſection of the law, begins at Iſai. lx. 1. and ends where the next ſection begins, viz. at lxi. 11. It was therefore the ſection for the day which Jeſus read in the ſynagogue of Nazareth:—If ſo, the chronology of this part of the hiſtory is determined; for the firſt ſection of the law being anciently read on the firſt ſabbath of Tiſri, the ſeventh month, according to our September (becauſe Ezra, the father of the ſynagogue, began the public reading on the firſt day of that month, Neh. viii. 2.) the fiftieth ſection, with its correſponding paſſage in the prophets, fell to be read on the laſt ſabbath of Auguſt, or the firſt of September. The Jews at preſent begin the law anſwering to the primitive inſtitution of Moſes, Deut. xxxi. 10, 11. on the laſt day of the feaſt of tabernacles, that is, the twenty-ſecond day of Tiſri. By this commencement it was a week or two later in the year when our Lord read the Scriptures publickly in the ſynagogue of Nazareth, was expelled the town, and fixed his reſidence at Capernaum. We may juſt remark further, that the attitude obſerved in reading the Scripture was *ſtanding*; but when they commented upon or explained what had been read, they ſat down. There was a ſettled reader in every ſynagogue;

17 And there was delivered unto him the book of the prophet Eſaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord *is* upon me, becauſe he hath anointed me to preach the goſpel to the poor; he hath ſent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blind, to ſet at liberty them that are bruiſed:

19 To preach the acceptable year of the Lord.

20 And he cloſed the book, and he gave *it* again to the miniſter, and ſat down. And the eyes of all them that were in the ſynagogue were faſtened on him.

21 And he began to ſay unto them, This day is this ſcripture fulfilled in your ears.

22 And all bare him witneſs, and wondered at the gracious words which proceeded out of his mouth. And they ſaid, Is not this Joſeph's ſon?

23 And he ſaid unto them, Ye will ſurely ſay unto me this proverb, Phyſician, heal thyſelf: whatſoever we have heard done in Capernaum, do alſo here in thy country.

Ver. 18. Iſai. lxi. 1.—V. 22. Pſ. xlv. 2. Matth. xiii. 54. Ch. ii. 47. John vi. 42.—V. 23. Matth. iv. 13. Matth. xiii. 54. Mark vi. 1.

but it was likewiſe cuſtomary to compliment any perſon with this honour, though a ſtranger, provided he was any way famous for his mental abilities or gravity; therefore, though Jeſus was not one of the ſtated miniſters of religion in the town of Nazareth, the office now aſſigned him was agreeable to the regulations of the ſynagogue. Perhaps the rulers, having heard the report of his miracles, (ſee ver. 14.) and of the Baptiſt's teſtimony concerning him, were curious to hear him read and expound the Scriptures; and the rather becauſe it was well known in Nazareth that he had not the advantage of a learned education. Wherefore, as the Hebrew was now a dead language, and Jeſus had not been taught to read, his actual reading, and with ſuch facility the original Hebrew ſcriptures, as well as his expounding them, was a clear proof of his inſpiration. Some would point the latter part of this verſe thus: *He went into the ſynagogue, as he was wont to do, on the ſabbath-day, and ſtood up to read.* See Macknight and Bengelius.

Ver. 17—19. *When he had opened the book,* &c.] Αναπτυξας το βιβλιον, *unrolling the volume.* The ſacred books were written anciently on ſkins of parchment, and ſewed together; and the books thus written were rolled up into volumes, like the pentateuchs uſed by the modern Jews in their ſynagogues. The reader will find a full account of them in Jones's Vindication of St. Matthew's Goſpel, ch. xv. As the Scriptures were read in order, the paſſage of the prophet Iſaiah which fell of courſe to be read in the ſynagogue of Nazareth, would naturally preſent itſelf on ſeparating the two rolls of the book. This happened to be the celebrated prediction Iſai. lxi. 1. in which the Meſſiah is introduced deſcribing his own miſſion, character, and office; the reader is referred to our notes on that chapter. The doctrine of the ever-bleſſed Trinity is often interwoven, even in thoſe Scriptures where one would leaſt expect it. We have a clear declaration of the great THREE-ONE in the words before us: *The Spirit—of the Lord—is upon Me,* is a phraſe uſually applied to the prophets, when they were under an immediate *afflatus* of the Spirit; *becauſe he hath anointed me,* that is, commiſſioned me—*to preach the Goſpel to the poor,* i. e. *the meek and lowly in heart.* Some would read the paſſage, *The Spirit of the Lord is upon me; becauſe he hath anointed me to preach the Goſpel to the poor, he hath ſent me to heal the broken-hearted,* &c. To one who conſiders the matter attentively, it muſt appear an unſpeakable recommendation of the Goſpel œconomy, that it offers the pardon of ſin, and ſalvation to all, on the ſame terms. The rich here have no pre-eminence over the poor, as they ſeem to have had under the law, which preſcribed ſuch coſtly ſacrifices for the atonement of ſin as were very burdenſome to the poor. The prophet Iſaiah, therefore, in deſcribing the happineſs of Goſpel-times, very fitly introduces the Meſſiah mentioning this as one of the many bleſſings which would accrue to the world from his coming; that the glad tidings of ſalvation were to be preached by him and his miniſters to the poor, and conſequently were to be offered to them *without money, and without price,* Iſai. lv. 1. Inſtead of *recovering of ſight to the blind,* which is in the LXX, the preſent Hebrew copies of Iſaiah have, *and the opening of the priſon to the bound.* Perhaps the alteration was made by the Maſoreths, becauſe the original reading preſerved by the LXX and by the Evangeliſts gave too much countenance to the Chriſtians, who affirmed, that the miracles which Jeſus performed on the blind were the very miracles which, according to the prediction of Iſaiah, the Meſſiah was to perform. Dr Waterland renders the clauſe in Iſaiah, *and to the priſoners broad day-light,* or *open viſion.* The laſt clauſe in the 18th verſe is neither in the LXX, nor in the original Hebrew. We find it indeed, Iſai. lviii. 6. where the LXX have the very words. Le Clerc therefore ſuppoſes, that this paſſage from the fifty-eighth chapter, having been placed on the margin of St. Luke, as parallel to the citation from the ſixty-firſt chapter, came at length to be inſerted into the text as part of that citation. Indeed it is very evident that *deliverance to the captives,* and *liberty to the bruiſed, oppreſſed, or bound,* are the ſame. And we may obſerve further, that the connecting particle καὶ is placed properly before the third clauſe,—*and recovering of ſight,* &c. whereas its omiſſion before the fourth clauſe not only breaks the ſentence, but manifeſtly proves it to be a gloſs. This verſe contains a magnificent deſcription of the Meſſiah's miracles and mighty works; all that he needed to do, for the deliverance of ſuch perſons as were *held captives,*—or, as the Apoſtle expreſſes it, were *oppreſſed of the devil,* Acts x. 38.—was to *preach,* (κηρύξαι,) to *proclaim,* or *declare* them *delivered.* In like manner, to *give recovery of ſight to the blind,* or to work any other miracle of healing, no more was requiſite, but that he ſhould ſpeak the word. It is obſervable, that in this deſcription of the Meſſiah's miniſtry, Iſaiah has alluded to the manners of the eaſterns, who in ancient times were ſo inhuman, as to lead captive into far diſtant lands thoſe whom they conquered. Their principal captives they caſt into priſon, loaded with irons, which ſorely bruiſed their bodies; and to render them incapable of raiſing freſh diſturbances, or it may be to increaſe their miſery, they ſometimes put out their eyes. In this manner Nebuchadnezzar treated Zedekiah; Wherefore, as the Meſſiah in many other prophecies had been repreſented under the notion of a great and mighty conqueror, Iſaiah, in deſcribing his ſpiritual triumphs, with great propriety introduces him declaring, that he was come to ſubdue the oppreſſors of mankind, and to deliver from captivity and miſery thoſe wretches whom they had enſlaved, by opening their priſon-doors, healing the wounds and bruiſes occaſioned by their chains, and even by giving ſight to thoſe whoſe eyes had been put out in priſon. Some, underſtanding this prophecy in a literal ſenſe, are of opinion, that it foretels the alteration which by the Chriſtian religion hath been made in the policy of nations, but eſpecially in the manner of making war, and of treating the vanquiſhed, in both which much more humanity is now uſed than anciently, to the great honour of the Chriſtian inſtitution, and of its author. See Craddock's Harmony, Macknight, and Le Clerc.

Ver. 20, 21. *And ſat down*] In agreement with the cuſtom which we have ſpoken of at the end of the note on ver. 16. our Lord *ſat down* to preach, after he had read the paſſage in the prophet which he made the ſubject of his diſcourſe. The cuſtom of preaching from a text of Scripture, which now prevails throughout all the Chriſtian churches, ſeems to have derived its origin from the authority of this example. In ſpeaking to the congregation from the prophecy, he told them, it was that day fulfilled in their ears, ver. 21. for although no miracle had been done in their city, they were credibly informed of many, which had been wrought by him; and it may be alſo, at the paſſover, had ſeen him do ſuch things, as fully anſwered the prophet's deſcription of the Meſſiah. By ſome illuſtration of this kind Jeſus proved his aſſertion, in a ſermon of conſiderable length, the ſubject of which only is mentioned by St. Luke, though at the ſame time he leads us to think of the ſermon itſelf; for he tells us, ver. 22. that *all the congregation bare him witneſs, and wondered at the gracious words which proceeded out of his mouth.* The phraſe in the original, λογοις της χαριτος, ſignifies literally, *words of grace,* and probably refers to the agreeable manner of Chriſt's diſcourſe, as well as to the matter of it. And as they could not but take notice of the majeſty and grace with which he ſpoke, ſo it muſt naturally fill them with admiration, conſidering the meanneſs of his birth and education. At the ſame time the malevolence of their diſpoſition led them to mingle with their praiſes a reflection, which they thought fully confuted his pretenſions to the Meſſiahſhip, and ſhewed the abſurdity of the application which he had made of Iſaiah's prophecy to himſelf as the Meſſiah:—*They ſaid, Is not this Joſeph's Son?* See John vii. 27. and the next note.

Ver. 23—27. *And he ſaid unto them,* &c.] When our Lord came into Galilee, with a view to exerciſe his miniſtry, he did not go to Nazareth: On the contrary, he paſſed by it, and went ſtraight to Cana, which lay not far from Sidon. See John ii. 1. This exaſperated the Nazarenes. Beſides, he had not performed any miracle in their town; far leſs had he done any like that which they heard he had performed in Capernaum, where he cured the nobleman's ſon without ſtirring from Cana. It ſeems they thought, ſince their townſman could ſo eaſily give health to the ſick at a diſtance, there ought not to have been ſo much as one diſeaſed perſon in all Nazareth. At leaſt our Lord's own words ſuggeſt this conjecture. *He ſaid unto them, Ye ſurely ſay to me,* (for ſo it ſhould be rendered) ye apply to me this proverb,—which was a common one amongſt the eaſterns, *Phyſician, heal thyſelf. Whatſoever we have heard done in Capernaum, do alſo here in thy country,* plainly alluding to the cure of the nobleman's ſon; as if they had ſaid, "Since thou poſſeſſeſt powers ſo

24 And he ſaid, Verily I ſay unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Iſrael in the days of Elias, when the heaven was ſhut up three years and ſix months, when great famine was throughout all the land;

26 But unto none of them was Elias ſent, ſave unto Sarepta, *a city* of Sidon, unto a woman that was a widow.

27 And many lepers were in Iſrael in the time of Eliſeus the prophet; and none of them was cleanſed, ſaving Naaman the Syrian.

28 And all they in the ſynagogue, when they heard theſe things, were filled with wrath,

29 And roſe up, and thruſt him out of the city, and led him unto the brow of the hill (whereon their city was built) that they might caſt him down headlong.

30 But he paſſing through the midſt of them, went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the ſabbath-days.

Ver. 24. Matth. xiii. 57. Mark vi. 4. John iv. 44.—V. 25. 1 Kings xvii. 9. James v. 17.—V. 27. 2 Kings v. 14.—V. 29. Or, *edge.*—V. 30. John viii. 59.—V. 31. Matth. iv. 13. Mark i. 21.

great, and art able to cure ſick perſons at a diſtance, we cannot help thinking, that in thine abſence thou oughteſt to have recovered the ſick of thy native city, rather than thoſe of any other town; it being expected of every phyſician, that he will beſtow the healing virtue of his art upon his own relations and friends who need it, ſooner than upon ſtrangers." In anſwer to their ill-natured whiſpers, Jeſus told them plainly, that his character would ſuffer nothing by their rejecting him; becauſe it had ever been the lot of prophets to be deſpiſed in their own country, ver. 24. and ſee on Matth. xiii. 57. And with relation to his having wrought no miracle of healing in their town, he inſinuated, that the very heathens were more worthy of favours of this ſort than they, to ſuch a pitch of wickedneſs had they proceeded; in which reſpect they reſembled their anceſtors, whoſe great ſins God reproved by ſending his prophets to work miracles for heathens, rather than for them, in a time of general calamities, ver. 25.—27. By putting them thus in mind of Elijah's miracle, in behalf of the widow of Sarepta, an heathen inhabitant of an heathen city, in a time of famine, while many widows of Iſrael were ſuffered to ſtarve; and of Eliſha's miracle upon Naaman, the Syrian leper, while many lepers of Iſrael remained uncleanſed; he ſhewed them both the ſin and the puniſhment of their anceſtors, and left it to themſelves to make the application. St. James ſpeaks of the ſame period of time, that the heavens were ſhut up in the days of Elijah, ch. v. 17. as our Lord does, ver. 25. which is grounded either on our Lord's authority here, or was a circumſtance, probably, eſtabliſhed by tradition: For in both places it is ſpoken of, as a thing well known; nor can we doubt but the account is very exact, though the time is not determined in the Old Teſtament. Lightfoot and others have obſerved, that there is ſomewhat remarkable in this circumſtance of time, as it agrees with the continuance of Chriſt's public miniſtry, that as Elijah ſhut up heaven by his prayers, ſo *that it rained not upon the earth for the ſpace of three years and ſix months*; ſo from the baptiſm to the death of Chriſt, the the heavens were opened for a like ſpace of time, when *his doctrine dropped as the rain, and his ſpeech diſtilled as the dew.* God ſent Elijah to Sarepta, a Gentile city in the coaſts of Sidon, and ſo made him the firſt prophet that was ever ſent amongſt the Gentiles; and when our Lord himſelf went among the Gentiles, it was into the coaſts of Tyre and Sidon, to ſhew mercy to a poor woman, as Elijah had done before to a poor widow: thereby giving a tacit intimation, of the mercy intended to be ſhewn to the Gentiles. See Macknight, Lightfoot, Guyſe, and the note on Matth. xiii. 58.

Ver. 30. *Paſſing through the midſt*, &c.] In the midſt of the confuſion our Lord eſcaped, probably by making himſelf inviſible: But though we cannot certainly determine, whether the miracle lay in this, or in our Lord's aſſuming ſome other form, or in affecting their eyes and minds in ſuch a manner, that they ſhould not know him; it ſeems unqueſtionable that there was ſomething miraculous in the caſe; and therefore the Nazarenes could no longer complain that he had wrought no miracle among them. Comp. ch. xxiv. 16. John viii. 59. and 2 Kings vi. 18—20.

Ver. 31. *To Capernaum*] Capernaum is no where mentioned in the Old Teſtament, either by its own name, or by any other. Probably it was one of thoſe towns, which the Jews built after their return from Babylon. Its exact ſituation has not as yet been determined with certainty by geographers; only from its being on the confines of the two tribes, Reland and others conjecture, that it ſtood ſomewhere on the north-weſt ſhore of the lake of Gennezareth. According to Joſephus, (Bell, b. iii. c. 18.) the length of this lake was an hundred furlongs, or twelve miles and a half, and its breadth forty furlongs, or five miles. Pliny ſays it was ſixteen miles long and ſix broad. Anciently the lake of Gennezareth was called the *Sea of Chinneroth*, Numb. xxxiv. 11. but in later times it was named the *Sea of Galilee*, becauſe that country formed part of its ſhore; —and the *Sea of Tiberias*, from the city Tiberias lying on the ſouth-weſt coaſt thereof. Its bottom is gravel, which gives its waters both a good colour and taſte. The river Jordan runs through the middle of it, and ſtocks it with a great variety of excellent fiſh. In the countries round this lake our Lord ſpent two or three years of his public life; and though he afterwards enlarged the compaſs of his journies, yet they always enjoyed a conſiderable ſhare of his bleſſed company and divine inſtructions. There were ſeveral reaſons which might determine Jeſus to be ſo much about the ſea of Galilee. 1. The countries which ſurrounded this ſea were large, fertile, and populous, eſpecially the two Galilees: For, according to Joſephus, (bell. l. iii. c. 2.) they alone had many towns, and a multitude of villages, the leaſt of which contained above 15,000 ſouls. On the eaſt ſide of the lake were Choraſin, Bethſaida, Gadara, and Hippon; on the weſt, Capernaum, Tiberias, and Tarrichea, with other places of inferior note. Wherefore, as it was agreeable to the end of Chriſt's coming, that his doctrine ſhould be ſpread extenſively, and his miracles wrought publickly, no country could be a fitter ſcene for his miniſtry than this. Beſides its numerous inhabitants, there were at all times many ſtrangers reſorting to the trading towns on the lake, who, after hearing Jeſus preach, could carry home with them the glad tidings of ſalvation, which were the ſubject of his ſermons. Capernaum, choſen by Chriſt as the place of his reſidence, was a town of this kind, and much frequented. 2. The countries round the lake were remote from Jeruſalem, the ſeat of the ſcribes and Phariſees, a moſt malignant ſort of people, who would not have borne with patience the preſence of a teacher held in ſuch eſtimation as Jeſus deſervedly was. We know this by what happened in the beginning of his miniſtry, when he made and baptized many diſciples in Judea. They took ſuch offence at it, that he was obliged to leave the country: John iv. 1. compared with ch. iii. 22. Wherefore, as it was neceſſary that he ſhould ſpend a conſiderable time in preaching and working miracles, both for the confirmation of his miſſion, and for the inſtruction of his diſciples in the doctrines they were afterwards to preach, theſe countries were, of all others, the moſt proper for him to reſide in; or rather, they were the only places where he could be with ſafety for any time. 3. It was agreeable to the end of our Lord's miſſion, that he ſhould be in a low ſtation of life; becauſe to have affected pomp and grandeur was inconſiſtent with the character of a teacher from God. The reader, perhaps, will yield more readily to the evidence of this aſſertion, when he remembers that Plato, drawing the character of one perfect in virtue, ſays, "He muſt be poor, and void of all recommendation but virtue alone." *Repub.* 2. Beſides, had our Lord appeared with the equipage of a great man, or been diſtinguiſhed by the ſplendor of high life, it muſt ſoon have rendered him obnoxious either to Herod, or to the Roman governor. On the other hand, that the duties of his miniſtry might be executed as extenſively as poſſible, he and his diſciples were obliged to make many long journies, the fatigue of which would have been too great for ordinary conſtitutions to have ſuſtained, had they been all performed on foot. This inconvenience was remedied by the eaſy paſſages which the lake afforded. Hence the countries around it were choſen by him as the ſcene of his miniſtry, preferably to the other parts of the land of Iſrael. Farther, as the multitude earneſtly wiſhed he would take the title of *king*, and ſet up a ſecular empire, it was neceſſary that he ſhould have it in his power to retire from them, when they became troubleſome. Accordingly we find him and his diſciples making their eſcapes by the lake; paſſing eaſily and ſpeedily in their own boats, from one country to another, as occaſion required. 4. Capernaum, of all the towns near the lake, was pitched upon by Jeſus as the place of his ordinary reſidence, after his expulſion from Nazareth, becauſe he was ſure of meeting with a favourable reception there. He had gained the friendſhip of the principal family in the city; viz. that of the nobleman, whoſe ſon he had cured in Cana: And the good will which this family, with its relations, bare to him, was not an ordinary kindneſs, like that which perſons bear to a benefactor; but, being ſtruck with the miracle, they firmly believed him to be the Meſſiah, heartily eſpouſed his cauſe, and no doubt were ready to aſſiſt him on all occaſions. Beſides, this miracle muſt have conciliated the love and reſpect of the inhabitants of Capernaum, to whom it could not but be well known. Nor muſt we omit the foreknowledge which Jeſus had of his being to gain the favour of a Roman centurion, (Matth. viii. 5, &c.) and of a ruler of the ſynagogue, (Mark v. 22.) both living in this town, whoſe friendſhip likewiſe would protect him from the inſults of his enemies. To conclude, Capernaum was the place where the men dwelt who had become his diſciples immediately after his baptiſm, and whoſe preſence was neceſſary to him on many occaſions, before he called them to leave their families, and attend upon him conſtantly. See Macknight, 32 And they were aſtoniſhed at his doctrine: for his word was with power.

33 And in the ſynagogue there was a man which had a ſpirit of an unclean devil; and he cried out with a loud voice,

34 Saying, Let us alone; what have we to do with thee, *thou* Jeſus of Nazareth? art thou come to deſtroy us? I know thee who thou art; the Holy One of God.

35 And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him. And when the devil had thrown him in the midſt, he came out of him, and hurt him not.

36 And they were all amazed, and ſpake among themſelves, ſaying, What a word *is* this! for with authority and power he commandeth the unclean ſpirits, and they come out!

37 And the fame of him went out into every place of the country round about.

38 And he aroſe out of the ſynagogue, and entered into Simon's houſe. And Simon's wife's mother was taken with a great fever; and they beſought him for her.

39 And he ſtood over her, and rebuked the fever; and it left her: and immediately ſhe aroſe and miniſtered unto them.

40 Now when the ſun was ſetting, all they that had any ſick with divers diſeaſes, brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils alſo came out of many, crying out, and ſaying, Thou art Chriſt, the Son of God. And he, rebuking them, ſuffered them not to ſpeak: for they knew that he was Chriſt.

42 And when it was day, he departed, and went into a deſart place: and the people ſought him, and came unto him, and ſtayed him, that he ſhould not depart from them.

43 And he ſaid unto them, I muſt preach the kingdom of God to other cities alſo: for therefore am I ſent.

44 And he preached in the ſynagogues of Galilee.

Ver. 32. Matth. vii. 29. Tit. ii. 15.—V. 33. Mark i. 23.—V. 34. Or, *Away.*—V. 38. Matth. viii. 14. Mark i. 29.—V. 40. Matth. viii. 16. Mark. i. 32.—V. 41. Mark i. 34. iii. 11. Mark i. 25, 34. Or, *to ſay that they knew him to be Chriſt.*—V. 42. Mark i. 35.—V. 44. Mark i. 39.

Ver. 32. *They were aſtoniſhed*] *They were powerfully ſtruck*, or *much affected.* See ch. ii. 47, 48.

Ver. 35. *Had thrown him in the midſt*] See on Mark i. 26. The meaning of the laſt words ſeems to be, *and did him no further harm*; Μηδὲν ϐλαψαν αὐτόν; for while the convulſion continued, it muſt have given him ſome pain, and might have been attended with laſting diſorder, had not the reſtraining and healing power of Chriſt prevented.

Ver. 38. *And Simon's wife's mother*] *For*, &c. Wat.

Ver. 39. *Rebuked the fever*] This is an expreſſion of the ſame kind and ſignification with *rebuking the winds and the ſea*, Matth. viii. 26. Not that either the one or the other were conſidered by Chriſt as perſons; but it intimates his authority over all diſeaſes, and over the elements, being analogous to the figurative expreſſions in Scripture, which repreſent not only all inanimate creatures, as God's ſervants, but diſeaſes, famines, peſtilence, &c. as executioners waiting on him to inflict puniſhment upon rebellious ſinners. Thus Habakkuk iii. 5. *Before him went the peſtilence, and burning diſeaſes went forth at his feet*; a figure which excellently repreſents the divine power, to which all things are ſubject. See Pſ. civ. 7. cvi. 9. We may remark, that this cure was effected in an inſtant, and not ſlowly, like the cures produced in the courſe of nature, or by medicine; for though the length and violence of her diſtemper had brought her into a weak and languid ſtate, her full ſtrength returned all at once, inſomuch that *riſing up immediately*, ſhe prepared a ſupper for them, and *ſerved them while at meat*, ſhewing that ſhe was reſtored to perfect health. See Macknight.

Ver. 41. *And devils alſo came out of many*] See on ch. xi. 14. It would be very fooliſh to imagine, that God ſuffered theſe unhappy perſons to be poſſeſſed, merely that Chriſt might have the honour of curing them. But it is to be conſidered, that the view under which Chriſt is moſt frequently repreſented, is as the great antagoniſt of the prince of darkneſs, and the Goſpel has its foundation in the victory which Satan has gained over mankind. Compare Gen. iii. 15. Matth. xii. 28, 29. 1 John iii. 8. Heb. ii. 14. and Rom. xvi. 20. as alſo Matth. vi. 13. John xvii. 15. Epheſ. vi. 16. and 1 John ii. 13, 14. iii. 12. v. 18, 19. in all which places Ὁ πονηρὸς ſeems to ſignify the *wicked one*, that is, the devil, whoſe powerful influence over men is intimated or expreſſed in each of them. And it appears from Wiſd. ii. 24. that the Jews before Chriſt's time had ſomething of this notion, and conſidered the wicked in general as taking part with the devil. The words are, *Through envy of the devil came death into the world, and they who hold of his ſide do find it.* The inſpired texts above ſhew that the expreſſion is juſt; and it was certainly on this account a moſt wiſe and gracious diſpenſation to permit the devil about this time to give ſome unuſual proofs of his exiſtence, power, and malice, in thus attacking mens bodies, which would naturally convince them what a dangerous enemy he was to their ſouls, and what need they had of the patronage of Chriſt; as the ſenſible victory of Chriſt in theſe diſpoſſeſſions would be a proof and ſpecimen of that illuſtrious and complete triumph over him and his confederate powers, in which our Lord's mediatorial kingdom is to end. No kind of miracles therefore could be more fit to atteſt his miſſion, and to promote his intereſt among men; and hence it is that hardly any are more frequently and circumſtantially deſcribed. This ſeems a ſufficient anſwer to the difficulty propoſed by Mr. Mede, in his *Works*, p. 28. and others; and a clear proof that we ſhall do no ſervice to *Chriſtianity* by endeavouring to diſprove the reality of theſe *poſſeſſions*, or by dropping the mention of the *infernal powers* in our preaching, how faſhionable ſoever ſuch omiſſions may grow.

REFLECTIONS ON OUR SAVIOUR'S TEMPTATION.

The ſeveral ſcenes of the wonderful tranſactions recorded in this chapter were preſented to our Lord in the form, and anſwered the end of a preſent trial. But this was not all; they appear to have been directly and properly intended as ſymbolical predictions and repreſentations of the future difficulties of his office and miniſtry. We will conſider them in this view.

Now with reſpect to the *firſt* ſcene, (ver. 3, 4.) it is evident that it had reference to our Saviour's future miniſtry, through the whole courſe of which he was preſſed with the ſame kind of temptations, and reſiſted them upon the ſame principles. This part of the temptation very naturally conveyed this good inſtruction, "that Chriſt, though the Son of God, was to ſtruggle with the afflicting hardſhips of hunger and thirſt, and all the other evils of humanity, like the loweſt of the ſons of men; and that he was never to exert his divine power for his own perſonal relief under the moſt preſſing difficulties, or for the ſupply of his moſt urgent occaſions, but with reſignation and faith to wait for the interpoſition of God in his favour." Accordingly we find that Chriſt regulated his conduct by this maxim. He did not ſubſiſt by miracles; but though rich in the poſſeſſion of a power capable of controlling all the laws of nature; though heir and Lord of all, he became poor, lived an indigent life, without any ſettled habitation, or certain proviſion. He knew how much more *bleſſed it is to give than to receive*, and yet diſdained not to accept kindneſs from others, or even to ſtand indebted to their bounty for his ſupport. In ſome circumſtances he felt the preſſure of hunger, without having food to eat; at other times he had no leiſure to take any, through a zealous application to the duties of his office, ſuch as was not to be interrupted by the preſſing calls of nature. He choſe rather to deny himſelf neceſſary refreſhment, than loſe an opportunity of healing and inſtructing the multitude; and neither on theſe nor on any other occaſion did he relieve himſelf by a miracle. This is the more extraordinary, as he interpoſed with readineſs on the behalf of others, who daily rejoiced in the temporal as well as ſpiritual benefit of his divine power; and at different times fed the hungry multitude in the deſart, by a miraculous increaſe of his own ſlender proviſions.

Nor did he only endure hunger and thirſt, but all the other evils incident to human nature. He lived a laborious, and led an itinerant life. Inſtead of commanding angels to his ſervice, he ſubmitted to the inconveniencies and fatigues of travelling on foot, from one part of Judea and Galilee to another, and was toſſed about by tempeſts at ſea. He was exhauſted by the inceſſant labours of his miniſtry, and that intenſe application of mind with which he engaged in it. After performing tireſome journies, and preaching to the crowds which followed him in the day, he often ſpent a conſiderable part of

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CHAP. V.

Chriſt teacheth the people out of Peter's ſhip; in a miraculous taking of fiſhes, ſheweth how he will make him and his partners fiſhers of men; cleanſeth the leper; prayeth in the wilderneſs; healeth one ſick of the palſy; calleth Matthew the publican; eateth with ſinners, as being the phyſician of ſouls; foretelleth the faſtings and afflictions of the apoſtles after his aſcenſion: and likeneth faint-hearted and weak diſciples to worn-out garments and old bottles.

AND it came to paſs that, as the people preſſed upon him to hear the word of God, he ſtood by the lake of Genneſaret,

2 And ſaw two ſhips ſtanding by the lake: but the fiſhermen were gone out of them, and were waſhing *their* nets.

3 And he entered into one of the ſhips, which was Simon's, and prayed him that he would thruſt out a little from the land. And he ſat down, and taught the people out of the ſhip.

4 Now when he had left ſpeaking, he ſaid unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon anſwering, ſaid unto him, Maſter, we have toiled all the night, and have taken nothing: neverthelefs, at thy word, I will let down the net.

Ver. 1. Matth. iv. 18. Mark i. 16.—V. 7. John xxi. 6.

the night, ſometimes the whole of it, in prayer to God, and in the open air; notwithſtanding the copious dews which fall by night in thoſe parts, muſt have been very dangerous, eſpecially when the body was heated by the exerciſe of the preceding day. So many injuries did his conſtitution ſuffer, that the *craſis* or texture of his blood was deſtroyed, and ſweated through every pore of his body; and to ſuch a degree was he enfeebled by the violences to which he patiently ſubmitted, as to be unable to bear his croſs. He, who in ſo many thouſand inſtances renewed the health and vigour of others, never exerted any miraculous power, either to preſerve or reſtore his own, but ſunk under the preſſure of his infirmities! In all his exigencies he referred himſelf to God. Even under that great extremity, his agony in the garden, he ſought and waited for the interpoſition of God; who, in anſwer to his prayer, ſent an angel from heaven to ſtrengthen him: And when the hour of his death approached, he uſed no means for his reſcue; but meekly reſigned himſelf into the hands of his moſt malicious enemies, in obedience to his Father's will.

The divine powers with which Chriſt was inveſted, were deſigned as the ſeal of his miſſion, and accordingly they were never applied to a different purpoſe. This ſtrict appropriation of his miracles to their proper intention, ſerved to point it out more clearly, and to keep it in conſtant view; to manifeſt his wiſdom, and the neceſſity of the works themſelves, and to preſerve their dignity and authority, which would have been impaired, if not deſtroyed, by a more general application of them. As Chriſt never applied them to any purpoſe foreign to their grand intention, ſo it was in a very peculiar manner neceſſary, that they ſhould never be employed to protect himſelf from the calamities and diſtreſſes to which human nature is incident. Had he, when made in the likeneſs of men, ſaved himſelf by miracles from the evils of humanity, where had been his conflict, his victory, his triumph? Or where the conſolation and benefit his followers derive from his example, his merit, his crown? Sufferings were the theatre on which he diſplayed his divine virtues, and they were both the ground of his advancement to the glorious office of our Redeemer, and a natural means of inſpiring him with compaſſion to all who were to follow him.

The *ſecond* ſcene of this temptation (ver. 9—12. Matth. iv. 5—7.—The reader will ſee that we follow St. Matthew's order, agreeable to the obſervation on ver. 5.) has alſo an evident reference to our Saviour's futureminiſtry. Through the whole courſe of it he was aſſaulted with temptations ſimilar to that here propoſed, and repelled them upon the maxim here adopted. Inſtead of needleſsly and unwarrantably running into danger, and then relying upon the divine power to extricate him, which might have occaſioned an unneceſſary and endleſs multiplication of miracles, we find him uſing the utmoſt caution in declining hazards, avoiding as far as poſſible what might exaſperate his enemies, and enjoining ſilence with regard to his miracles, when the publication of them was likely, by raiſing envy or popular commotions, to inflame their minds yet more againſt him. We find him alſo diſappointing their malice, by prudently retreating out of its reach, till the appointed period of his miniſtry was fulfilled: ſo that, although there were ſome inſtances in which he was protected from his adverſaries in a miraculous manner, yet, conſidering how eagerly the Jewiſh rulers were bent upon his deſtruction, and how often they attempted it, thoſe inſtances are few, compared with what they muſt have been, had not Chriſt been perpetually attentive in his whole conduct to this maxim,—*Thou ſhalt not tempt the Lord thy God.*

In producing the evidences of his divine miſſion, he ſtill acted upon the ſame maxim: Inſtead of opening his commiſſion at Jeruſalem, and diſplaying all at once upon that grand theatre the powers with which he was inveſted; he performed his firſt miracle at Cana in Galilee, and made that obſcure country, for a conſiderable time, the principal ſcene of his miniſtry, which he endeavoured to fulfil with all the privacy which the nature of the work would admit. Inſtead of courting the favour of the opulent and powerful, to engage them to countenance and ſupport his cauſe, or challenging from the rulers of the Jewiſh nation the homage due to his high character, he did not bear a commiſſion chiefly or particutarly directed to them (an honour which ſome of the ancient prophets enjoyed;) but converſed freely with all ſorts of people; not only with the loweſt, but with the worſt, in order to bring them to repentance.

Now theſe circumſtances of Chriſt's miniſtry correſpond to thoſe in the ſcene before us, where he was tempted to a public and oſtentatious diſplay of his miraculous powers; and his anſwer to this ſecond temptation contained a new limitation under which thoſe powers were to be uſed: Even in bringing men to the faith, he was not to exceed the order and appointment of God. And though the determination of God in this reſpect was certainly founded in the higheſt wiſdom; though it was perfectly analogous to the other meaſures of his government over his moral creatures; and though it was well calculated to promote the credit and true intereſt of the Goſpel, yet did it require the greateſt humility, fortitude, and piety in him, who had the power of working miracles at pleaſure, to acquieſce herein.

Ambition and vain-glory could never have reſiſted the temptations Chriſt was under to an inceſſant and unlimited exertion of his miraculous powers, by which he would have advanced his own honour, rendered his miniſtry more illuſtrious, and forced univerſal conviction. This temptation was the more difficult to be overcome, as in conſequence of the method which was taken, his doctrine was embraced only by a few well-diſpoſed perſons, and thoſe generally in the loweſt rank of life. See Matth. xi. 25, 26.

The *third* and laſt ſcene of this temptation (ver. 5—8. Matth. iv. 8, 9.) was alſo a preſignification and warning of the like temptations in the courſe of his future miniſtry; during which he was called upon to proſtitute himſelf, with all his miraculous endowments, to the ſervice of Satan, for the ſake of worldly honours. The Jewiſh nation expected their Meſſiah to deliver it from the yoke of ſervitude, and to raiſe it to a pitch of grandeur ſuperior to what it had ever enjoyed. As theſe were the expectations which the Jews entertained, ſo they were very ſolicitous that Jeſus ſhould anſwer them; and would have done every thing in their power to promote the ſucceſs of ſuch an undertaking:—they even would have *taken him by force, and made him a king.* And it is certain, that had his miraculous powers, which were wholly conſecrated to the erecting the kingdom of God amongſt them, been employed in paving his way to ſecular honour, he might not only have eſcaped ſufferings and death, but eaſily have aſcended the throne of the univerſe. How readily would not only the Jews, but all other nations, have repaired to the ſtandard of a prince, who by a word, or ſilent volition only, could provide for his own armies, or deſtroy thoſe of his enemies? "Why then,—it might have been ſuggeſted to him,—inſtead of ſpending your life in affliction, and then ending it upon the croſs, will you not uſe your power for your own benefit? to deliver yourſelf from miſery, and make yourſelf maſter of the world?"

But temptation never at any time prevailed over our Lord, notwithſtanding the deſire of honour, wealth, and dominion is natural to every human mind, and, however innocent in itſelf, is with greater difficulty than any other ſubjected to the controul of reaſon and conſcience; and notwithſtanding univerſal empire carries with it charms almoſt irreſiſtible to noble and heroic minds, conſcious of their ſuperior wiſdom and abilities, and an intention to employ their power to the true ends for which it was beſtowed. If any thing can heighten the virtue of deſpiſing worldly greatneſs, if it come in competition with our duty, it is the being practiſed in circumſtances of indigence, ſuch as are infinitely beneath that rank to which our merit intitles us; and therefore to refuſe, as our Saviour did, grandeur and royalty, and univerſal empire, while he was more deſtitute of the accommodations of life than even the beaſts of the field, or the birds of the air, and was ſtruggling with poverty, reproach, and perſecution in the cauſe of God, and had death itſelf in certain proſpect before him,—all which evils might have been avoided by a miſapplication of his miraculous powers,—was the higheſt act of virtue that humanity could exhibit. See Farmer's inquiry, Sect. 4. and the *Reflections* on Matth. iv.

6 And when they had this done, they incloſed a great multitude of fiſhes: and their net brake.

7 And they beckoned unto *their* partners, which were in the other ſhip, that they ſhould come and help them. And they came, and filled both the ſhips, ſo that they began to ſink.

8 When Simon Peter ſaw *it*, he fell down at Jeſus' knees, ſaying, Depart from me, for I am a ſinful man, O Lord!

9 For he was aſtoniſhed, and all that were with him, at the draught of the fiſhes which they had taken:

10 And ſo *was* alſo James and John, the ſons of Zebedee, which were partners with Simon. And Jeſus ſaid unto Simon, Fear not; from henceforth thou ſhalt catch men.

11 And when they had brought their ſhips to land, they forſook all, and followed him.

12 And it came to paſs, when he was in a certain city, behold, a man full of leproſy: who ſeeing Jeſus, fell on *his* face, and beſought him, ſaying, Lord, if thou wilt, thou canſt make me clean.

13 And he put forth *his* hand, and touched him, ſaying, I will: Be thou clean. And immediately the leproſy departed from him.

14 And he charged him to tell no man: But go, and ſhew thyſelf to the prieſt, and offer for thy cleanſing, according as Moſes commanded, for a teſtimony unto them.

15 But ſo much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 And he withdrew himſelf into the wilderneſs, and prayed.

17 And it came to paſs on a certain day, as he was teaching, that there were Phariſees and doctors of the law ſitting by, which were come out of every town of Galilee, and Judea, and Jeruſalem: and the power of the Lord was *preſent* to heal them.

18 And behold, men brought in a bed a man which was taken with a palſy: and they ſought means to bring him in, and to lay *him* before him.

19 And when they could not find by what way they might bring him in, becauſe of the multitude, they went upon the houſetop, and let him down through the tiling, with *his* couch, into the midſt before Jeſus.

20 And when he ſaw their faith, he ſaid unto him, Man, thy ſins are forgiven thee.

21 And the ſcribes and the Phariſees began to reaſon, ſaying, Who is this which ſpeaketh blaſphemies? Who can forgive ſins but God alone?

22 But when Jeſus perceived their thoughts, he anſwering ſaid unto them, What reaſon ye in your hearts?

23 Whether is eaſier to ſay, Thy ſins be forgiven thee; or to ſay, Riſe up, and walk?

24 But, that ye may know that the Son of man hath power on earth to forgive ſins, He ſaid unto the ſick of the palſy, I ſay unto thee, Ariſe, and take up thy couch, and go unto thine houſe.

25 And immediately he roſe up before them, and took up that whereon he lay, and departed to his own houſe, glorifying God.

26 And they were all amazed, and they

Ver. 8. 2 Sam. vi. 9. 1 Kings xvii. 18.—V. 10. Matth. iv. 19.—V. 11. Matth. x. 38. Ch. xviii. 28.—V. 12. Matth. viii. 2. Mark i. 40.—V. 14. Matth. viii. 4. Lev. xiv. 4, 10, 21, 22.—V. 18. Matth. ix. 2. Mark ii. 3.—V. 21. Matth. ix. 3. Pſ. xxxii. 5. Iſai. xliii. 25.

Chap. V. *Ver.* 6. *And their net brake*] Διεῤῥήγνυτο,—*was breaking*, or *began to break*; for ſo the word muſt ſignify here, becauſe if the net had been *broken*, they could not have caught the fiſhes. This tranſlation is juſtified by ὥστε βυθίζεσθαι αὐτά, in the following verſe, which without diſpute is there properly rendered *ſo that they began to ſink*. Thus alſo Matth. ix. 18. *My daughter*, ἄρτι ἐτελεύτησεν, *is now* (almoſt) *dead*; as is evident from Mark v. 23. Luke viii. 49. So likewiſe chap. xxi. 26. *men* (almoſt) *killed through fear*.

Ver. 8. *Depart from me*] Peter's words on this occaſion may be variouſly interpreted; for we may ſuppoſe that, conſcious of his iniquity, he was afraid to be in Chriſt's company, leſt ſome infirmity or offence might have expoſed him to more than ordinary chaſtiſements. Comp. Judg. vi. 22. xiii. 22. Or, it being an opinion of the Jews, that the viſits of the prophets were attended with chaſtiſements from heaven, 1 Kings xvii. 18. he might be ſtruck with a panic, when he obſerved this proof of Chriſt's power: Or he may have ſaid to his maſter, *depart*, becauſe he was not able to ſhew him the reſpect he deſerved, and was not worthy to be in his company. In this latter ſenſe Peter's words were full of reverence and humility, being not unlike the centurion's ſpeech ſo highly applauded by Jeſus himſelf,—*I am unworthy that thou ſhouldeſt come under my roof*. It is ſo well known, that it ſcarce needs obſerving, That the ancients thought it improper and unſafe, where it could be avoided, for good men to be in the ſame ſhip with perſons of an infamous character; nor would the heathens ſometimes permit the very images of their deities to be carried in the veſſel with ſuch, or even with thoſe concerning whom there was any ſtrong ſuſpicion. See Elſner, Doddridge, and the *Reflections*.

Ver. 10. *Thou ſhalt catch men*] *Thou ſhalt captivate*, or *take alive*. The exact meaning of the word ζωγρῶν. See 2 Tim. ii. 26. in the margin. To *catch*, implies ſomething more of artifice than the word carries with it, or the occaſion ſeems to require.

Ver. 11. *Brought their ſhips to land*] *Their boats to ſhore*. Wat.

Ver. 17. *And the power of the Lord was preſent*, &c.] Our Lord not only preached ſuch awakening ſermons as might have converted them to righteouſneſs, but he was ready to perform ſuch aſtoniſhing miracles, as ought to have removed all their ſcruples with reſpect to his miſſion. Some ſuppoſe, that the word *them* refers not to the doctors and Phariſees of the law, but, in general, to thoſe who had need of healing, and faith to be healed:—the *crowds*, mentioned Mark ii. 2. See on Matth. ix. 1.

Ver. 20. *And when he ſaw their faith*] That of the man, and of his friends,—though they themſelves ſpake nothing; the miſerable condition of the paralytic yet pleading with a voice far more eloquent than all language. St. Chryſoſtom, ſpeaking of this act of the bearers, ſays, "So ingenious a thing is affection, and ſo fruitful in invention is love!". And upon the paralytic's patience in bearing all theſe difficulties, and not waiting for ſome other opportunity, he obſerves, He ſaid nothing of all this either to himſelf or his bearers; but thought it became him to make ſuch a number of perſons as were preſent witneſſes of his cure. But his faith was not only viſible from hence, but likewiſe from the very words uſed by Chriſt on this occaſion; for which reaſon alſo Chriſt did not go out to him, but waited for the ſick man to come to him, that he might have an opportunity of demonſtrating the faith of the paralytic to all the company. For could not he have made the admiſſion of the paralytic to him an eaſy thing? But he did nothing of that nature, that he might exhibit to all the company the diligence and fervent faith of the paralytic and his friends. See Bp. Smallbrooke's Vindic. vol. ii. p. 106. and the *Dicourſes on the Miracles*, vol. i. p. 143.

Ver. 22. *But when Jeſus*, &c.] *But Jeſus, knowing their reaſonings, anſwering, ſaid*, &c. MS.

Ver. 26. *They were all amazed*] That is, the Phariſees and doctors of the law, mentioned ver. 17. as well as all the people. See Matth. ix. 8.

glorified God, and were filled with fear, ſaying, We have ſeen ſtrange things to-day.

27 And after theſe things he went forth, and ſaw a publican named Levi, ſitting at the receipt of cuſtom: and he ſaid unto him, Follow me.

28 And he left all, roſe up, and followed him.

29 And Levi made him a great feaſt in his own houſe: and there was a great company of publicans, and of others that ſat down with him.

30 But their ſcribes and Phariſees murmured againſt his diſciples, ſaying, Why do ye eat and drink with publicans and ſinners?

31 And Jeſus anſwering, ſaid unto them, They that are whole need not a phyſician; but they that are ſick.

32 I came not to call the righteous, but ſinners, to repentance.

33 And they ſaid unto him, Why do the diſciples of John faſt often, and make prayers, and likewiſe *the diſciples* of the Phariſees; but thine eat and drink?

34 And he ſaid unto them, Can ye make the children of the bride-chamber faſt, while the bridegroom is with them?

35 But the days will come, when the bridegroom ſhall be taken away from them, and then ſhall they faſt in thoſe days.

36 And he ſpake alſo a parable unto them; No man putteth a piece of a new garment upon an old; if otherwiſe, then both the new maketh a rent, and the piece that was *taken* out of the new, agreeth not with the old.

37 And no man putteth new wine into old bottles; elſe the new wine will burſt the bottles, and be ſpilled, and the bottles ſhall periſh.

38 But new wine muſt be put into new bottles; and both are preſerved.

39 No man alſo having drunk old *wine*, ſtraightway deſireth new: for he ſaith, The old is better.

Ver. 27. Matth. ix. 9. Mark ii. 13, 14.—V. 29. Matth. ix. 10.—V. 32. Matth. ix. 13. 1 Tim. i. 15.—V. 33. Matth. ix. 14. Mark ii. 18.—V. 36. Matth. ix. 16, 17. Mark ii. 21, 22.

ix. 8. And indeed, whether you examine the nature of this miracle, as being a perfect and inſtantaneous cure of an obſtinate univerſal palſy, under which a perſon advanced in years (ver. 25.) had laboured perhaps for a long time; a perfect cure produced by the pronouncing of a ſingle ſentence; or whether you conſider the number and quality of the witneſſes preſent, Phariſees and doctors of the law from every town of Galilee and Judea, and from Jeruſalem, together with a vaſt concourſe of people; or whether you attend to the effect which the miracle had upon the witneſſes;—the *Phariſees* and *doctors* of the law, not able to find fault with it in any reſpect, though they had come with a deſign to refute our Lord's pretenſions as a worker of miracles, were aſtoniſhed, and openly confeſſed that it was *a ſtrange thing which they had ſeen*;—the *multitude* glorified God, who had given ſuch power unto men;—the perſon upon whom the miracle was wrought, employed his tongue, the uſe of which he had recovered, in celebrating the praiſes of God:—In ſhort, view it in whatever light you pleaſe, you will find it a moſt illuſtrious miracle, highly worthy of your attention and admiration. See Macknight and Calmet.

Ver. 27. *A publican named Levi*] There were at this time in the Roman empire two ſorts of people, who might be called *publicans*, (τελωναι.) Firſt, ſuch as farmed the taxes of whole provinces. Theſe generally were Roman knights, men of very honourable characters, as we learn from the commendations which Cicero gives of them in his oration, *Pro lege mamilia & pro Planco.* It was this ſort of tax-gatherers who were properly termed *publicans* by the Romans; but it does not appear that they are ever mentioned in the Goſpels. Theſe did not levy the taxes in perſon; but they employed their freed-men and ſlaves in that office; and, to make out the number, gave them for aſſiſtants as many of the natives of the country as were neceſſary. This ſort of men were likewiſe called publicans, (τελωναι,) being as it were under-farmers of the taxes; but in Latin their proper name was *portitores*. Their employment was attended with great temptations; for the taxes being farmed for a ſum, in levying them from individuals they had it in their power to exact more than was due. Farther, in every country the raiſing of taxes for a foreign power being an odious buſineſs, not many of the natives would chooſe to be employed in it, except ſuch as were of the loweſt ſtation and character. In the execution therefore of this office, theſe men did not fail to puſh matters to the utmoſt, levying the taxes with rigour, and enriching themſelves with the ſpoils of the people. Hence this claſs of publicans in all countries became the objects of univerſal hatred. In Judea eſpecially they were particularly infamous, becauſe the paying of taxes to heathens was by many looked upon as little better than apoſtaſy from their religion. This circumſtance, together with the injuſtice which the publicans uſually committed in the execution of their office, occaſioned them to be always ranked with *ſinners*, and made thoſe who valued their own reputation ſhun their company. But though the publicans in general were bad men, there were among them ſome of a different character. Zaccheus we are ſure was a perſon of great probity, piety, and charity, even before his converſion; and *Matthew* (here called *Levi*) may have reſembled him; at leaſt in the Goſpels there are no hints to be found of any unjuſt practices committed by him in the execution of his office. It is generally thought, that the taxes he levied were thoſe impoſed upon commodities tranſported by the ſea of Galilee to and from Capernaum,

Ver. 30. *But their ſcribes*, &c.] *But the ſcribes*, Wat.

Ver. 34. *The children*, &c.] *The bridemen.* Wat.

Ver. 37, 38. *Bottles—ſhall periſh*] *Skins—will be loſt.* Wat. and MS.

Ver. 39. *No man alſo, having drank old wine*] That is, "As people who have been accuſtomed to drink wine made mellow with age, do not willingly drink new wine, which for the moſt part is harſh and unpleaſant; ſo Chriſt's diſciples, having been accuſtomed for ſome time to live without practiſing any of the ſeverities for which the Phariſees were remarkable, could not reliſh that new way of life which they had been recommending; they were not yet ſo fully acquainted with and eſtabliſhed in his doctrine, as to ſubmit chearfully to any extraordinary hardſhips." This is Le Clerc's interpretation of the paſſage; but Wolfius and others apply it to the Phariſees, who were much better pleaſed with the traditions of the elders, than with the doctrines of Chriſt, becauſe the latter preſcribed duties more difficult and diſagreeable to the corrupt natures of men than the former. See on Joel i. 5. We may juſt remark how applicable theſe proverbial parables were to the time and occaſion. See ver. 29.

REFLECTIONS ON THE CALLING OF SIMON, &c.

As the ſun in his firſt riſing draws all eyes to him, ſo did the ſun of righteouſneſs, when he firſt ſhone forth in the world. His miraculous cures drew patients; his divine doctrines drew auditors; both together drew the admiring multitude by troops after him, ver. 1.

And why do we not ſtill follow thee, O Saviour, through deſarts and mountains, over land and ſeas, that we may be both healed and taught?—It was thy promiſe, O Saviour, that *when thou wert lifted up, thou wouldeſt draw all men to thee:* Behold, thou art lifted up ſince, both to the tree of ſhame, and to the throne of heavenly glory: O *draw us*, then, bleſſed Lord, *and we will run after thee.* Thy word is ſtill the ſame, though proclaimed by men; thy virtue is ſtill the ſame, though exerciſed upon the ſpirits of men; give us to hunger after both, that by both our ſouls may be ſatisfied.

The people, in the preſent inſtance, not only follow Chriſt, but *preſs upon him:* Even indecorum here finds both excuſe and acceptance. They did not keep their diſtances in awe of the Majeſty of the Speaker, while their ears were raviſhed with the power of the ſpeech; yet did not the Saviour check their unceremonious thronging, but rather he encourages their forwardneſs: We cannot offend thee, O God, with the importunity of our deſires; nay, thou art well pleaſed that the kingdom of heaven ſhould ſuffer violence: Ever art thou diſpleaſed with our ſlackneſs, our vehemency never can diſpleaſe.

The throng of his audience forced Chriſt to leave the ſhore, and make Peter's veſſel his pulpit. Never were there ſuch nets caſt out of that fiſher-boat before. Whilſt he was upon the land, he healed the ſick bodies by his touch; now that he was upon the ſea, he cured the ſick ſouls by his doctrine, and is purpoſely ſevered from the multitude, that he may unite them to him. He that made both ſea and land, cauſeth both ſea and land to conſpire to the opportunities of doing good.

Simon and his partners were buſy waſhing their nets, little thinking ſo ſoon to leave them, which now ſo carefully employed their attention;

CHAP. VI.

Chriſt reproveth the Phariſees' blindneſs about the obſervation of the ſabbath, by ſcripture, reaſon, and miracle: chooſeth twelve apoſtles: healeth the diſeaſed: preacheth to his diſciples before the people, pronouncing bleſſings and woes: how we muſt love our enemies; and join the obedience of good works to the hearing of the word, leſt in the evil day of temptation we fall, like an houſe built upon the face of the earth without any foundation.

AND it came to paſs on the ſecond ſabbath after the firſt, that he went through the corn-fields; and his diſciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Phariſees ſaid unto them, Why do ye that which is not lawful to do on the ſabbath-days?

And Jeſus anſwering them, ſaid, Have ye not read ſo much as this, what David did, when himſelf was an-hungered, and they which were with him;

4 How he went into the houſe of God, and did take and eat the ſhew-bread, and gave alſo to them that were with him; which is not lawful to eat, but for the prieſts alone?

Ver. 1. Matth. xii. 1. Mark ii. 23.—V. 3. 1 Sam. xxi. 6.—V. 4. Lev. xxiv. 9.

tention; When, behold, Chriſt interrupts them with the favour and bleſſing of his gracious preſence. Labour in our calling, how homely ſoever, renders us capable of divine benediction. The honeſt Simon, when he ſaw the people flock after Chriſt, and heard him ſpeak with ſuch power, could not but conceive a confuſed apprehenſion of ſome excellent worth in ſuch a teacher, and therefore is glad to honour his veſſel with ſuch a gueſt, and to be firſt Chriſt's hoſt by ſea, ere he is his diſciple by land: an humble and ſerviceable entertainment of a prophet, was the good foundation of his future honour.

No ſooner is this ſervice done to Chriſt, than he is preparing the bounteous reward. When the ſermon is ended, *he ſaith unto Simon*, ver. 4. *Launch forth into the deep*, &c. It had been as eaſy for our Saviour to have brought the fiſh to Peter's boat, cloſe to the ſhore: but in all his miracles we may obſerve, he ever loves to meet nature in her own boundaries; and when ſhe hath done her beſt, to ſupply the reſt by his over-ruling power.

Rather from a deſire to gratify and obey his gueſt, than to pleaſure himſelf, will Simon beſtow one caſt of his net: Had Chriſt enjoined him an harder taſk, he had not refuſed; yet not without a modeſt allegation of the unlikelihood of ſucceſs. *Maſter, we have toiled all night*, (ver. 5.) *and caught nothing*; *yet at thy word I will let down the net.* The night was the fitteſt time, humanly ſpeaking, for the hopes of their trade; ſo that not unjuſtly might Simon doubt his ſucceſs by day, when he had worn out the whole night in unprofitable labour: And thus it is that God ſometimes croſſeth the faireſt of our expectations, and giveth a bleſſing to thoſe times and means, whereof our prudence utterly deſpairs; thoſe pains cannot be caſt away, which we reſolve to employ for Chriſt.

O God, how many do we ſee daily caſting out their nets in the great lake of this world, which in the whole night of their lives, have caught nothing in recompence of their toil! *They conceive miſchief, and they bring forth iniquity: They hatch cockatrice eggs, and weave the ſpider's web; he that eateth of their eggs dieth, and that which is trodden upon breaketh out into a ſerpent. Their webs ſhall form no garment, neither ſhall they cover themſelves with their labours.*

Oh ye ſons of men! how long will ye love vanity, and follow after lies?—And yet, if we have thus vainly miſ-ſpent the time paſt, let us, at the command of Chriſt, caſt out, with theſe fiſhermen, our newly-waſhen nets, and our humble and patient obedience ſhall then come home richly laden with bleſſings: (ver. 6.) Never man threw out his net at the command of his Saviour, and drew it back empty. Who would not obey thee, O Chriſt, ſince thou ſo bountifully requiteſt our weak ſervices!

It was not mere retribution that was intended in this event, but inſtruction alſo. This act was not without a myſtery: They who were to be made *fiſhers of men*, were in this draught to foreſee their ſucceſs: *The kingdom of heaven*, we are aſſured, *is like a draw-net, caſt into the ſea, which when it is full, men draw to land*, &c. Matth. xiii. 47. Thus the very firſt draught which Peter made after the commencement of his apoſtleſhip, incloſed no leſs than *three thouſand ſouls*, Acts ii. 41. O powerful goſpel! that can fetch ſinful men from the depth of natural corruption! O happy ſouls, that from the blind and polluted cells of our wicked nature, are thus drawn forth into the glorious liberty of the ſons of God!

Simon's net breaks with the ſtore; accordingly *they beckon their partners in the other veſſel for help*, ver. 7. There cannot be a better improvement of ſociety, than to afford mutual aſſiſtance, than to relieve each other in all profitable labours, for drawing up the ſpiritual draught into the veſſel of Chriſt's church. Gracious Saviour, if theſe apoſtolical veſſels of thy firſt rigging were thus overladed, how do ours float and totter with an unballaſted lightneſs! O do Thou, who art no leſs preſent in theſe our veſſels, lade them with an equal freight of ſanctified ſentiments, or of converted ſouls, according to our ſtation, and thus ſhall we too have equal cauſe to praiſe thee for thy exuberant bounty.

Simon was a ſkilful fiſher, and well knew the depth of his trade; perceiving now therefore more than art, more than nature in this draught, *He falls down at the knees of Jeſus*, and acknowledges his unworthineſs, ver. 8. Himſelf is caught in this wonderous net. He doth not greedily fall upon the unexpected and profitable booty; but he turns his eyes from the draught to himſelf; from the act to the Author; and in the utmoſt aſtoniſhment proclaims his own vileneſs, and his Saviour's Majeſty. *Depart from me, for I am a ſinful man, O Lord!*

What pity had it been that the poor honeſt fiſherman ſhould have been taken at his word! O Simon, thy Saviour is come into thine own boat to call thee, to call others by thee unto bleſſedneſs:—And doſt thou ſay, *Lord, depart from me?*—as if the patient ſhould ſay, to the phyſician, "*Depart from me, for I am ſick.*" But, it was the voice of *aſtoniſhment*, not of diſlike; the voice of humility, not of diſcontent: Yea, Peter, becauſe thou art *a ſinful man*, therefore hath thy Saviour need to come to thee, to ſtay with thee; and becauſe thou art humble in the acknowledgement of thy ſinfulneſs, therefore doth Chriſt delight to abide with thee, and will call thee to abide with him. No man ever fared the worſe for abaſing himſelf to his God; many a ſoul hath Chriſt left, for froward and unkind uſage, never any for its diſparagement of itſelf, and intreaties of humility.

O my ſoul, be not weary of complaining of thine own wretchedneſs; diſgrace thyſelf readily to him who knows thy vileneſs; be aſtoniſhed at thoſe mercies, which have ſhamed thine ill-deſervings. Thy Saviour hath no power to turn away from a proſtrate heart; He that terribly *reſiſteth the proud*, delighteth to revive the ſpirits of the lowly: *Fear not*, &c. ver. 10. Behold, Simon's humility is rewarded with an apoſtleſhip! He that bade Chriſt *go from him*, ſhall have the honour to go firſt on the happy errand of goſpel ſalvation.

This was indeed a trade of which Simon had no ſkill; yet it could not but be enough to him, that Chriſt had ſaid, *Follow me,—I will make thee:*—The miracle ſhewed him able to make good his word; for ſurely He that hath power to command the fiſhes to be taken, can eaſily enable the hands to take them when and how he pleaſes.

What then is this divine trade of ours, but a ſpiritual fiſhery? The world is a ſea; ſouls, like fiſhes, ſwim at liberty in this great deep: The nets of wholeſome doctrine draw ſome up to the ſhore of grace and glory. How much ſkill and care, how much toil and patience is requiſite for this art!—*Who is ſufficient for theſe things?* This ſea,—theſe nets,—the fiſhers,—the fiſh,—the veſſels,—all are thine, O God; do in us, and by us, what thou wilt: Give us ability and grace to follow thee, and to take men; give unto men the will and grace to be taken; and take thou the eternal glory of all that which thou haſt given.

Chap. VI. *Ver.* 1. *On the ſecond ſabbath*, &c.] *On the firſt ſabbath after the ſecond of the paſſover.* Wat. Commentators are much at a loſs to underſtand what St. Luke means by *the ſecond ſabbath after the firſt*;—Σαββάτῳ δευτεροπρώτῳ. Some think the proper tranſlation of his words is, *the firſt ſecond-day's ſabbath*; underſtanding thereby, the ordinary ſabbath which happened in the paſſover week, and aſſigning the following reaſon of its name. The law enjoined, that on the ſecond day of the paſſover week, they ſhould offer the ſheaf of the firſt-fruits, Lev. xxiii. 10, 11. but in caſe of a backward ſeaſon, they placed an intercalary month between the laſt month *Adar*, and the firſt month *Abib*, anſwering to our March, and called it, *the Adar*, or *the ſecond Adar*. From the ſecond day of the paſſover week, on which the firſt ſheaf was offered with prayers for a bleſſing on the beginning harveſt, they counted ſeven weeks to *Pentecoſt*. See Lev. xxiii. 15, 16. Deut. xvi. 10. Exod. xxiii. 16. The day on which they offered the firſt barley ſheaf, and from which they counted the ſeven weeks of harveſt, to the feaſt of Pentecoſt, being the ſecond day of the paſſover week, it is ſuppoſed that the ordinary ſabbaths happening in theſe weeks, carried in their name a memorial of the term from whence they were computed. Thus the firſt of them was called Σαββάτον δευτεροπρώτον, *the firſt ſecond-day's ſabbath*; or, "the firſt ſabbath after the ſecond day of unleavened bread:" The ſecond was called Σαββάτον δευτεροδευτερον, *the ſecond ſecond-day's ſabbath*; and ſo on, till the ſeventh. There are beſides this a variety of other interpretations and opinions: that which we have advanced ſeems moſt agreeable to truth; but upon the whole it may be obſerved, that according to all the interpretations of the paſſage, this *firſt ſecond-day's ſabbath* happened near ſome paſſover.

Ver. 3. *An hungred*] *Hungry.* Wat. and MS.

5 And he ſaid unto them, That the Son of man is Lord alſo of the ſabbath.

6 And it came to paſs alſo on another ſabbath, that he entered into the ſynagogue and taught: and there was a man whoſe right hand was withered:

7 And the ſcribes and Phariſees watched him whether he would heal on the ſabbath-day; that they might find an accuſation againſt him.

8 But he knew their thoughts, and ſaid to the man which had the withered hand, Riſe up, and ſtand forth in the midſt. And he aroſe, and ſtood forth.

9 Then ſaid Jeſus unto them, I will aſk you one thing; Is it lawful on the ſabbath-days to do good, or to do evil? to ſave life, or to deſtroy *it*?

10 And looking round about upon them all, he ſaid unto the man, Stretch forth thy hand. And he did ſo: and his hand was reſtored whole as the other.

11 And they were filled with madneſs; and communed one with another what they might do to Jeſus.

12 And it came to paſs in thoſe days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 And when it was day, he called unto him his diſciples: and of them he choſe twelve, whom alſo he named apoſtles;

14 Simon (whom he alſo named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James *the ſon* of Alpheus, and Simon called Zelotes,

16 And Judas *the brother* of James, and Judas Iſcariot, which alſo was the traitor.

17 And he came down with them, and ſtood in the plain; and the company of his diſciples, and a great multitude of people out of all Judea and Jeruſalem, and from the ſea-coaſt of Tyre and Sidon, which came to hear him, and to be healed of their diſeaſes;

18 And they that were vexed with unclean ſpirits: and they were healed.

19 And the whole multitude ſought to touch him: for there went virtue out of him, and healed them all.

20 And he lifted up his eyes on his diſciples, and ſaid, Bleſſed *be* ye poor: for yours is the kingdom of God.

21 Bleſſed *are* ye that hunger now: for ye ſhall be filled. Bleſſed *are* ye that weep now: for ye ſhall laugh.

22 Bleſſed are ye when men ſhall hate you, and when they ſhall ſeparate you *from their company*, and ſhall reproach *you*, and caſt out your name as evil, for the Son of man's ſake.

23 Rejoice ye in that day, and leap for joy: for behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ye have received your conſolation.

25 Woe unto you that are full! for ye ſhall hunger. Woe unto you that laugh now! for ye ſhall mourn and weep.

Ver. 6. Matth. xii. 9. Mark iii. 1.—V. 13. Matth. x. 1.—V. 14. John i. 42.—V. 16. Jude 1.—V. 19. Matth. xiv. 36. Mark v. 30. Ch. viii. 46.—V. 20. Matth. v 3—V. 21. Iſai. lv. 1. lxiii. 13. Iſai. lxi. 3.—V. 22. Matth. v. 11. 1 Pet. ii. 19. iii. 14. John xvi. 2.—V. 23. Acts v. 41. Acts vii. 51.—V. 24. Amos vi. 1. Ecclus xxxi. 8. Jam. v. 1. Ch. xii. 21. Matth. vi. 2, 5, 16. V. 25. Iſai. lxv. 13.

Ver. 5. *Lord alſo of the ſabbath*] *Lord even*, &c. Wat. and MS.

Ver. 9. *To ſave life, or to deſtroy it?*] That our Lord might expoſe the malice and ſuperſtition of the Phariſees, he appealed to the dictates of their own minds, whether it was not more lawful to do good on the ſabbaths than to do evil; to ſave than to kill? He meant—"more lawful for him on the ſabbath to ſave mens lives, than for them to plot his death, without the leaſt provocation." This was a ſevere but juſt rebuke, which in the preſent circumſtances muſt have been ſenſibly felt.

Ver. 12. *In prayer to God*] 'Εν τῇ προσευχῇ τοῦ Θεοῦ, in a *proſeucha*, *oratory*, or *prayer-houſe of God*. Theſe *proſeuchas*, or houſes of prayer, were common in Judea: It is well known that they were open at the top, planted round with trees, and often ſituated by the ſide of ſeas or rivers. See Acts xvi. 13. Judg. xx. 26. and Calmet on the word *proſeuche*. Dr. Heylin is of opinion, that the phraſe is emphatical, to import an extraordinary and ſublime devotion:—*In the prayer of God*. So the *high mountains*, and *tall cedars*, in ſcripture are called *the mountains of God*, and *the cedars of God*. Jeſus was to appoint his diſciples the following day.

Ver. 15. *Zelotes*] *The zealot*. Wat. and MS.

Ver. 17. *And ſtood in the plain*] Macknight is ſtrongly of opinion that this ſermon was not the ſame with that declared in the fifth and following chapters of St. Matthew. Amongſt other reaſons which he urges to ſhew the difference, he remarks, that the ſermon recorded by St. Matthew was delivered on a *mountain*, in a *ſitting* poſture; for he went up into a mountain, and ſat down to pronounce it, Matth. v. 1. and after he had finiſhed it, came down to the plain, Matth. viii. 1. whereas when he pronounced this which St. Luke ſpeaks of, he was in a *plain* or *valley*, where he could not ſit becauſe of the multitude which ſurrounded him, but *ſtood* with his diſciples. But though there were not an evident diſagreement in the facts preceding and following theſe two ſermons, the reader might eaſily have allowed that they were pronounced at different times, becauſe he will find other inſtances of things really different, notwithſtanding in their nature they be alike, and were preceded and followed by ſimilar events. For example, the two miraculous dinners were not only alike in their natures, but in their circumſtances alſo; for they were introduced by the ſame diſcourſes, and followed by like events; particularly at the concluſion of both, Jeſus paſſed over the ſea of Galilee; nevertheleſs, both being found in the ſame Evangeliſt, no reader can poſſibly think them the ſame. See the note on Matth. v. 1.

Ver. 24. *Woe to you that are rich*] We may obſerve another circumſtance in this diſcourſe, in which alſo it differs from that in St. Matthew, namely, that our Lord not only pronounced bleſſings, but likewiſe maledictions in it. As poverty, which is neither good nor bad in itſelf, does not recommend us to God, unleſs it is accompanied with the virtues which are ſuitable to an afflicted ſtate; ſo riches do not make us the object of God's hatred, unleſs they be accompanied with thoſe vices which frequently ſpring from an opulent fortune; namely, pride, luxury, love of pleaſure, covetouſneſs. Rich men, infected with ſuch vices as theſe, are the objects of the woe here denounced, and not they who make a proper uſe of their wealth, and poſſeſs the virtues which ſhould accompany affluence. Wherefore, though there is no reſtriction added to the word *rich* in the malediction, as there is to the word *poor* in the complete denunciation of the beatitude, Matth. v. 3. yet it is equally to be underſtood: "*Woe unto you that are rich in ſpirit*; you who are proud, covetous, lovers of pleaſure; *for ye have received your conſolation*." The parable of the rich man and Lazarus may be conſidered as an illuſtration both of the beatitude and the malediction. The reader will find, by referring to the parallel paſſages in Matth. v. &c. and the notes, the dubious expreſſions in this diſcourſe fully elucidated. See Macknight and Blair.

Ver. 25. *Woe unto you that laugh now*] Our Lord's malediction is not inconſiſtent with the Apoſtle's precepts which command Chriſtians *always to rejoice*; neither is the mirth, againſt which the woe is here denounced, to be underſtood of that conſtant chearfulneſs of temper

26 Woe unto you when all men ſhall ſpeak well of you! for ſo did their fathers to the falſe prophets.

27 But I ſay unto you which hear, Love your enemies, do good to them which hate you,

28 Bleſs them that curſe you, and pray for them which deſpitefully uſe you.

29 And unto him that ſmiteth thee on the *one* cheek, offer alſo the other; and him that taketh away thy cloke, forbid not *to take thy* coat alſo.

30 Give to every man that aſketh of thee; and of him that taketh away thy goods, aſk *them* not again.

31 And as ye would that men ſhould do to you, do ye alſo to them likewiſe.

32 For if ye love them which love you, what thank have ye? for ſinners alſo love thoſe that love them.

33 And if ye do good to them which do good to you, what thank have ye? for ſinners alſo do even the ſame.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for ſinners alſo lend to ſinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward ſhall be great, and ye ſhall be the children of the Higheſt: for he is kind unto the unthankful, and *to* the evil.

36 Be ye therefore merciful, as your Father alſo is merciful.

37 Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned: forgive, and ye ſhall be forgiven:

38 Give, and it ſhall be given unto you; good meaſure, preſſed down, and ſhaken together, and running over, ſhall men give into your boſom. For with the ſame meaſure that ye mete withal, it ſhall be meaſured to you again.

39 And he ſpake a parable unto them, Can the blind lead the blind? ſhall they not both fall into the ditch?

40 The diſciple is not above his maſter: but every one that is perfect ſhall be as his maſter.

41 And why beholdeſt thou the mote that is in thy brother's eye, but perceiveſt not the beam that is in thine own eye?

42 Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyſelf beholdeſt not the beam that is in thine own eye? Thou hypocrite, caſt out firſt the beam out of thine own eye, and then ſhalt thou ſee clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-buſh gather they grapes.

45 A good man out of the good treaſure of his heart, bringing forth that which is

Ver. 27. Matth. v. 44. Rom. xii. 20.—V. 28. Ch. xxiii. 34. Acts vii. 60.—V. 29. Matth. v. 39. 1 Cor. vi. 7.—V. 30. Matth. v. 42.—V. 31. Tob. iv. 15. Matth. vii. 12.—V. 32. Matth. v. 46.—V. 34. Matth. v. 42.—V. 35. Ver. 27. Matth. v. 45.—V. 37. Matth. vii. 1.—V. 38. Prov. xix. 17. Pſ. lxxix. 12. Matth. vii. 2. Mark iv. 24.—V. 39. Matth. xv. 14.—V. 40. Matth. x. 24. John xiii. 16. xv. 20. Or, *ſhall be perfected as his maſter.*—V. 42. Matth. vii. 3.—V. 42. See Prov. xviii. 17.—V. 43. Matth. vii. 16, 17.—V. 44. Matth. xii. 33. Or, *a grape.*—V. 45. Matth. xii. 35.

which ariſes to the true Chriſtian from the comfortable and chearful doctrines with which they are enlightened by the Goſpel,—the aſſurance they have of reconciliation with God, the hope they have of everlaſting life, and the pleaſure they enjoy in the practice of piety, and the other duties of religion: But it is to be underſtood of that turbulent carnal mirth, that exceſſive levity and vanity of ſpirit, which ariſes not from any ſolid foundation, but from immoderate ſenſual pleaſure, or thoſe vain amuſements of life, by which the giddy and the gay contrive to ſpend their time;—that ſort of mirth which diſſipates thought, leaves no time for conſideration, and gives them an utter averſion to all ſerious reflection. Perſons who continue to indulge themſelves in this ſort of mirth through life, ſhall weep and mourn eternally, when they are excluded from the joys of heaven, and baniſhed for ever from the preſence of God. See Blair's ſermons.

Ver. 26. *Woe unto you, when all men ſhall ſpeak well of you*] "Woe unto you, if by propagating ſuch doctrines, and encouraging men in ſin, you ſhall gain to yourſelves the applauſe and flattery of the generality of men; for thus in old times did the falſe prophets and deceivers, who, accommodating their doctrines to the luſts and paſſions of men, were more careſſed and better harkened to, than the true prophets of God." See Dr. Clarke, and on Matth. v. 12.

Ver. 30. *Give to every man that aſketh of thee*] As the word *aſk not again*, is uſed by the LXX to expreſs a claim of intereſt due upon money and goods, ſome interpreters have choſen to render the words *lend to every man that aſketh of thee, and from him that receiveth thy goods, exact not intereſt.* But ἀπαίτειν cannot well ſignify the *exaction of intereſt*, becauſe the word αἴρειν, to which it relates, never ſignifies *to borrow*; and therefore it is more natural to interpret ἀπαίτειν, of the exaction of ſuch *debts* only, as the law appointed to be remitted every ſeventh year, Deut. xv. 2, 8. Accordingly it is added, ver. 34. *If you lend to thoſe from whom you hope to receive, what thanks have you? For ſinners alſo lend to ſinners, to receive as much again.* "Ye do not, by your obedience to the law, diſtinguiſh yourſelves from the heathens, who exact the payment of the leaſt ſums which they lend one to another." Or we may ſuppoſe, that one's reclaiming the goods that have been taken from him without his conſent, is here prohibited; a ſenſe of the paſſage agreeable to the force of the word αἴροντος, which commonly ſignifies, "to take a thing away violently, or by fraud." In the mean time, whatever ſenſe we put on our Lord's precept, it muſt be underſtood with the limitations which common ſenſe directs us to make; namely, that we give and lend freely to all who aſk, or permit them to retain what they have unjuſtly taken; provided only that it be a thing of ſmall account, which we can eaſily ſpare, and the perſons who aſk or take ſuch things be in real neceſſity, and the reclaiming of them would occaſion more trouble than they are worth; which without doubt was the meaning of the Moſaical precepts alluded to by our Lord in this part of his ſermon.

Ver. 35. *Hoping for nothing again*] *Diſtruſting nothing.* Wat. "Shew theſe acts of kindneſs to your brethren, not at all deſpairing either of your preſent ſuſtenance, or of your future reward." See Beza.

Ver. 38. *Good meaſure*, &c.] Our Lord makes uſe of three phraſes to expreſs all the different kinds of good meaſure, according to the different natures of the things meaſured. Some of them, to make the meaſure good, muſt be *preſſed* and trodden; ſome of them muſt be *ſhaken*, as the ſeveral kinds of grain; and ſome of them muſt be *running over*, as all ſorts of liquors. The figure of giving this good meaſure *into one's boſom*, is an alluſion to the eaſtern habits, which were long pieces of cloth wrapped round their bodies, and girded up with a girdle. Their garments being of this kind, they could receive into their *lap* or *boſom* a conſiderable quantity of ſuch dry goods as they ſold by meaſure. See Ruth iii. 15. 2 Kings iv. 39. Nehem. v. 13. Prov. xvi. 33.

Ver. 40. *Every one that is perfect ſhall be*, &c.] Κατηρτισμένος, *perfected, finiſhed*; the meaning is, "The ſcholar is in a fair way to be tinctured with the opinions of his maſter: If therefore the maſter is ignorant and illiterate, the ſcholar will probably be ſo likewiſe; for which reaſon, thoſe who pretend to inſtruct others, ought to be well informed themſelves in the doctrine they are to deliver."

good; and an evil man out of the evil treaſure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth ſpeaketh.

46 And why call ye me Lord, Lord, and do not the things which I ſay?

47 Whoſoever cometh to me, and heareth my ſayings, and doeth them, I will ſhew you to whom he is like:

48 He is like a man which built an houſe, and digged deep, and laid the foundation on a rock: and when the flood aroſe, the ſtream beat vehemently upon that houſe, and could not ſhake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an houſe upon the earth, againſt which the ſtream did beat vehemently, and immediately it fell, and the ruin of that houſe was great.

CHAP. VII.

Chriſt findeth a greater faith in the centurion, a Gentile, than in any of the Jews; healeth his ſervant being abſent; raiſeth from death the widow's ſon at Nain; anſwereth John's meſſengers with the declaration of his miracles; teſtifieth to the people what opinion he held of John; inveigheth againſt the Jews, who would neither be won with the manners of John nor of Jeſus; and ſheweth, by occaſion of Mary Magdalene, how he is a friend to ſinners; not to maintain them in ſins, but to forgive them their ſins, upon their faith and repentance.

NOW when he had ended all his ſayings in the audience of the people, he entered into Capernaum:

2 And a certain centurion's ſervant, who was dear unto him, was ſick, and ready to die.

Ver. 45. Matth. xii. 34.—V. 46. Mal. i. 6. Matth. vii. 21. Ch. xiii. 25.—V. 47. Matth. vii. 24.—V. 1. Matth. viii. 5.

REFLECTIONS ON CHAP. VI.

What actions are ſo fair and lovely, that malice cannot turn them into reproach?—What characters are ſo unblemiſhed, what ſo exemplary, that uncharitableneſs cannot revile and condemn them?—While the eyes of diſtreſſed multitudes are turned to Chriſt, as their only phyſician, and moſt valuable friend, the eyes of the Phariſees are continually upon him for evil, (ver. 7.) and they beheld his wonderous miracles, not for their own conviction, but that they may, if poſſible, turn them into the means of his deſtruction. So ineffectual are the moſt obvious and demonſtrative arguments, till divine grace conquers mens natural averſion to a Redeemer's kingdom, and captivates their hearts to the obedience of the faith.

The malice of the Phariſees, however, did not reſtrain the benevolence of our compaſſionate Saviour, nor deprive the poor penitent of his cure (ver. 10). This ought to be the pattern of our conduct. We muſt not be overcome of evil, nor ſuffer the moſt unjuſt cenſure, or the moſt malicious oppoſition to break our ſpirits ſo, as to to prevent us from doing our duty. If others are mad with perſecuting rage, (ver. 11.) let us pity them, improving all their fury againſt the cauſe of God, as a motive to excite our moſt zealous and courageous endeavours for its ſervice.

We may aſſure ourſelves, that the Apoſtles, the future miniſters of our Lord, had no inconſiderable ſhare in thoſe petitions, in which, with unabating fervour and intenſeneſs of devotion, he ſpent this memorable night, ver. 12.—And if *we* have any regard for the ſupport of religion in the riſing age, we likewiſe ſhould pray earneſtly both for them who are already in the miniſtry, and for ſuch as are preparing for it. This ſurely ought to be the frequent care not only of thoſe who have the tremendous charge of educating ſuch as are ere long to be entruſted with the honour of the Goſpel, and the care of ſouls, but of thoſe who are now ſtruggling with the glorious labours and trials of that important office; and even of all thoſe private Chriſtians who cordially love the intereſt of their Maſter, and wiſh the ſalvation of their fellow-creatures.

Our Lord here again pronounces (ver. 20—26.) the *poor* and the *hungry*, the *mournful* and the *perſecuted* to be *happy*; and repreſents thoſe as miſerable who are rich and full, joyous and applauded: not that this is univerſally the caſe, but becauſe proſperous circumſtances are ſo frequently a ſweet poiſon, and affliction a healing though bitter medicine. The thought will reconcile us to adverſity, and awaken our caution when the world ſmiles upon us; when a plentiful table is ſpread before us, and our cup runneth over; when our ſpirits are gay and ſprightly, or when we hear, what to corrupted nature is too harmonious muſick,—that of our own praiſe from men. Oh that we may ſecure what is of infinitely greater importance, the praiſe of our heavenly Maſter, by a conſtant obediential regard to theſe his precepts! May we be happy proficients in the art of bearing and forgiving injuries; may we be ready to every good word and work, maintaining an eye quick to obſerve, a heart tender to feel, a hand open to relieve the calamities and neceſſities of friends, of ſtrangers, and of enemies; *giving to ſome*, and where there may be but little proſpect of return; *lending to others*; which, if it engage them to greater induſtry, is as real a benefit as if the loan were a gift; ver. 27—34.

But let us not preſume to call God our *Father*, ver. 35, 36. if we do not labour to reſemble him, nor dare to challenge the peculiar honour and privilege of Chriſt's diſciples; if we do not diſtinguiſh ourſelves from others by the charity of our tempers, and the uſefulneſs of our lives, as well as by the articles of our faith, and the forms of our worſhip. Let a frequent reflection on our own faults teach us candour, while the ſenſe of our continued dependance on the divine liberality makes us liberal towards thoſe who need our aſſiſtance, leſt we loſe the comforts ſo juſtly forfeited, and abuſed mercies be another day repaid with meaſures of wrath *preſſed down, ſhaken together*, and *running over!* (ver. 37, 38.) Abuſed mercies—for ſure no goodneſs can be greater than the permiſſion which our Lord gives us to carve for ourſelves: *With what meaſure ye met, it ſhall be meaſured unto you.* We ourſelves are, as it were, to tell God how much mercy he ſhall ſhew us;—and can we be content with leſs than the very largeſt meaſure? Who then would not give to man, what he wiſhes and deſigns to receive of God?

On a future day, we are to give an account of ourſelves before God, and therefore ſhould judge for ourſelves in matters of religion, and be very careful that we do not ſtupidly follow blind guides, till we fall with them into deſtruction; ver. 39.—"Lead us therefore, O Lord, in the way everlaſting; form us to a more perfect reſemblance of our great Maſter; make us ſevere to ourſelves, and, ſo far as it is real charity, indulgent to others. Sanctify our hearts by thy grace, that they may be as trees bringing forth good fruits, or as fountains pouring out wholeſome ſtreams: There may a good treaſure be laid up, from whence good things may be abundantly produced; there may thoſe holy and benevolent affections continually ſpring up, which may flow forth with undiſſembled freedom, to refreſh the ſouls, and animate the graces of all who are around us!" ver. 40, 45.

And may theſe beautiful, ſtriking, and repeated admonitions which our Saviour gives us of the vanity of every profeſſion which does not influence the practice, (ver. 46—49.) be attended to with reverence and fear: We are *building* for eternity. May we never grudge the time and labour of a moſt ſerious inquiry into the great and fundamental principles of religion: May we diſcover the *ſure foundation*, and raiſe upon it a noble *ſuperſtructure*, which ſhall ſtand fair and glorious, when hypocrites are ſwept away into everlaſting ruin, on that aweful day, in which *heaven and earth ſhall flee away from the face of Him that ſitteth on the throne.* Rev. xx. 11.

Chap. VII. *Ver. 2. A certain centurion's ſervant*] In the notes on St. Matthew we have ſpoken largely concerning this miracle, and have given, on ver. 23. of the eighth chapter, the arguments of thoſe who think that the hiſtorians relate different tranſactions; at the ſame time harmonizing the accounts, and endeavouring to ſhew, according to our own private opinion, that they are one and the ſame. See on Matth. viii. 5. In confirmation of this opinion, the following paſſage from Dr. Heylin is ſubjoined: "The narrative which St. Luke gives of the centurion's behaviour is larger and more diſtinct than that given in St. Matthew, and therefore we will put them both together, only premiſing that as it is not unuſual in all languages, ſo in the Hebrew particularly it is very uſual, to aſcribe to the perſon himſelf what has been ſpoken or done by his order. (See ch. xi. 2, 3.) And accordingly St. Matthew relates, as ſaid by the centurion himſelf, what was really ſpoken by thoſe whom he had deputed to addreſs our Lord on his behalf; which ſufficiently accounts for the ſeeming difference that is found in the Evangeliſts. The centurion was a pagan, who, attending to the light of nature with a ſolid piety, had attained to the knowledge of THE ONE GOD, and finding that fundamental truth ſo well eſtabliſhed in the Jewiſh religion, had upon that account conceived a great affection to the Jewiſh nation, and done them all the good offices which lay in his power. His advancement in natural religion made him ripe for the revealed; and his knowledge of God led him by a juſt tranſition to the knowledge of Chriſt, for whom he had ſo aweful a veneration, that when he was to apply to him for the cure of his ſervant, he had recourſe to

3 And when he heard of Jeſus, he ſent unto him the elders of the Jews, beſeeching him that he would come and heal his ſervant.

4 And when they came to Jeſus, they beſought him inſtantly, ſaying, That he was worthy for whom he ſhould do this:

5 For he loveth our nation, and he hath built us a ſynagogue.

6 Then Jeſus went with them. And when he was now not far from the houſe, the centurion ſent friends to him, ſaying unto him, Lord, trouble not thyſelf: for I am not worthy that thou ſhouldeſt enter under my roof;

7 Whereſore neither thought I myſelf worthy to come unto thee: but ſay in a word, and my ſervant ſhall be healed.

8 For I alſo am a man ſet under authority, having under me ſoldiers, and I ſay unto one, Go, and he goeth; and to another, Come, and he cometh; and to my ſervant, Do this, and he doeth *it*.

9 When Jeſus heard theſe things, he marvelled at him, and turned him about, and ſaid unto the people that followed him, I ſay unto you, I have not found ſo great faith, no, not in Iſrael.

10 And they that were ſent, returning to the houſe, found the ſervant whole that had been ſick.

11 And it came to paſs the day after, that he went into a city called Nain; and many of his diſciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only ſon of his mother, and ſhe was a widow: and much people of the city was with her.

13 And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, Weep not.

14 And he came and touched the bier: and they that bare him ſtood ſtill. And he ſaid, Young man, I ſay unto thee, Ariſe.

15 And he that was dead, ſat up, and began to ſpeak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, ſaying, That a great prophet is riſen up among us; and, That God hath viſited his people.

Ver. 8. Gr. *this man.*—V. 14. Or, *coffin.* Acts ix. 40.—V. 16. Ch. xxiv. 19. John iv. 19. vi. 14. ix. 17. Ch. i. 68.

the interceſſion of the elders of the Jewiſh church, who, at his requeſt, came to Jeſus, to intreat him that he would come and cure the ſick ſervant, in conſideration of his maſter who had ſent them, and to whom they acknowledged great obligations. (ver. 4.) Jeſus went along with them, as they deſired; but while he was yet on the way, and not far from the houſe, the centurion who had refrained from addreſſing Jeſus in perſon, out of an humble ſenſe of his own unworthineſs; (and perhaps too from having obſerved how the more religious among the Jews, made a ſcruple of converſing with the heathen, ſuch as himſelf ſtill was, to outward appearance;) when he heard that Chriſt was actually coming to his houſe, reflected with himſelf, upon more enlarged views of faith, that the intended viſit was a needleſs condeſcenſion in our Lord, and therefore ſent ſome of his friends to prevent it by the following meſſage in his name, ver. 6, &c. "Lord, do not give yourſelf farther trouble, for I am not a fit perſon that you ſhould come under my roof; and that indeed was the reaſon why I judged myſelf unworthy to come to you myſelf. Do you but ſpeak the word only, and my ſervant will be cured. For although I am under the authority of others, yet, as I have ſoldiers under me, I ſay to one, Go, and he goeth; to another, Come, and he cometh; and to my ſervant, Do this, and he does it." As if he ſhould have ſaid, "I am but a *ſubaltern*, and have only a delegated and ſubordinate power; yet what I bid be done, is immediately executed: You then, who are *Lord of nature*, what cannot you do by your bare command?"—"When Jeſus heard this, he wondered, (ver. 9.) and turning about, he ſaid to the people that followed him, I profeſs that I have not found ſo great a faith even among the Jews themſelves." See Heylin, and on Matth. viii. 10.

Ver. 7. *Say in a word*] ***Say the word.*** Wat. and MS.

Ver. 11. *Called Nain*] Nain was ſituated a mile or two ſouth of Tabor, and near Endor. The Apoſtles moſt probably were of the number of the *diſciples who went with our Lord*; becauſe it is not to be imagined, that he would ſuffer the choſen witneſſes of his miracles to be abſent, when ſo great a miracle was to be performed as the reſurrection of a perſon from the dead, and to be performed ſo publickly, in the preſence of all thoſe who were attending the funeral. See Reland's Paleſtine, and Lightfoot. The circumſtance here recorded probably happened towards the evening.

Ver. 12. *There was a dead man carried out*] It was cuſtomary for the Jews to bury out of the city, as appears from Matth. xxvii. 60. This cuſtom was obſerved likewiſe by other nations. The Jews might have introduced it to prevent their being polluted by touching the biers or dead bodies of their countrymen; but both they and the heathens might have had a further reaſon for this inſtitution, namely, the preſervation of their health; it being notorious that the effluvia which proceed from dead bodies are very pernicious, and often cauſe peſtilential diſorders. Hence it hath been matter of wonder why modern Chriſtians ſhould not only have their burial-grounds contiguous to their churches, but even bury in their churches; a cuſtom moſt certainly prejudicial to health, and introduced, as is moſt likely, by ſuperſtition and pride. But ſee this ſubject completely handled in a judicious pamphlet, intitled, "Seaſonable Conſiderations on the indecent and dangerous Cuſtom of burying in Churches and Church-yards." Some particular circumſtances of diſtreſs are mentioned in the caſe before us: The *young man* to be buried, was *the only ſon of his mother*, and *ſhe was a widow*, and conſequently had no proſpect of more children: Hence the ſympathy which ſhe received from her relations and acquaintance was ſingular. In teſtimony of their concern for her, a crowd of people much greater than was uſual on ſuch occaſions attended her, while ſhe performed the laſt duty to her beloved ſon. This circumſtance the Evangeliſt takes notice of to ſhew, that though there had been no perſons preſent at the miracle but thoſe who attended the funeral, it was illuſtrious, on account of the number of the witneſſes.

Ver. 13—15. *When the Lord ſaw her*, &c.] Jeſus, whoſe tenderneſs made him ſuſceptible of the ſtrongeſt impreſſions from occurrences of this kind, knowing that the mother's affliction was bitter, and the occaſion of it real, was greatly moved with compaſſion at the ſorrowful ſcene. Nor was his ſympathy vain: He reſolved to turn their mourning into joy, by raiſing the young man from the dead; and he could do this with a good grace, becauſe, having met the funeral by accident on the way, it plainly appeared that there was no colluſion in the caſe. Beſides, the multitude of the people attending the corpſe intirely prevented all ſuſpicion that the perſon carried out was not dead; ſince to manage with ſucceſs a fraud, in which ſo many muſt have been concerned, was abſolutely impoſſible. The miracle therefore being liable to no objection, Jeſus came nigh, laid hold on the bier, and uttered the commanding voice, *Young man, I ſay unto thee, ariſe!* Immediately, at his authoritative call, the youth revived, having received life from Jeſus, who, inſtead of ſhewing him around to the multitude, by a ſingular exerciſe of modeſty and humanity *preſented him to his mother*; ver. 15. to intimate, that in compaſſion to her affliction he had wrought the life-giving miracle. At the ſame time, as it was performed near the city-gate, which anciently was the place of public reſort, the youth muſt have been raiſed from the dead in the preſence of many witneſſes; particularly the multitude which came with Jeſus, the people who accompanied the corpſe, and all who happened at that inſtant to be in the gate upon buſineſs: Wherefore, being ſo publickly performed, this great miracle became a noble confirmation of our Lord's miſſion. "The ancients, ſays Grotius, obſerve, that in three of the miracles performed by Jeſus after his ſermon on the mount, the three kinds of God's benefits are repreſented us: *Firſt*, of thoſe which are conferred upon our ſuing to God for them ourſelves, as in the caſe of the leper. *Secondly*, of thoſe which are obtained for us by the prayers of others, as in the caſe of the centurion's ſervant. And the *third*, of thoſe which God beſtows out of his own free mercy, as in the preſent caſe. To which kind of mercy the Apoſtles very juſtly refer the calling of the Gentiles. See Lardner's Credibility, and the 5th diſcourſe, vol. i. on the *Miracles*.

Ver. 16. *Saying,—that God has viſited his people*] This is the expreſſion which Zacharias the father of the Baptiſt uſed, when he ſpoke of the coming of the Meſſiah, ch. i. 68. Wherefore the meaning of the inhabitants of Nain was this, *God hath viſited the people*, by having

raiſed

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 And the diſciples of John ſhewed him of all theſe things.

19 And John calling unto him two of his diſciples, ſent *them* unto Jeſus, ſaying, Art thou he that ſhould come? or look we for another?

20 When the men were come unto him, they ſaid, John Baptiſt hath ſent us unto thee, ſaying, Art thou he that ſhould come? or look we for another?

21 And in that ſame hour he cured many of *their* infirmities and plagues, and of evil ſpirits; and unto many that were blind he gave ſight.

22 Then Jeſus anſwering, ſaid unto them, Go your way, and tell John what things ye have ſeen and heard; *how* that the blind ſee, the lame walk, the lepers are cleanſed, the deaf hear, the dead are raiſed, to the poor the goſpel is preached.

23 And bleſſed is *he* whoſoever ſhall not be offended in me.

24 And when the meſſengers of John were departed, he began to ſpeak unto the people concerning John, What went ye out into the wilderneſs for to ſee? A reed ſhaken with the wind?

25 But what went ye out for to ſee? A man clothed in ſoft raiment? Behold, they which are gorgeouſly apparelled, and live delicately, are in king's courts.

26 But what went ye out for to ſee? A prophet? Yea, I ſay unto you, and much more than a prophet.

27 This is *he* of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

28 For I ſay unto you, Among thoſe that are born of women, there is not a greater prophet than John the Baptiſt: but he that is leaſt in the kingdom of God, is greater than he.

29 And all the people that heard *him*, and the publicans, juſtified God, being baptized with the baptiſm of John;

30 But the Phariſees and lawyers rejected the counſel of God againſt themſelves, being not baptized of him.

31 And the Lord ſaid, Whereunto then ſhall I liken the men of this generation? and to what are they like?

32 They are like unto children ſitting in the market-place, and calling one to another, and ſaying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptiſt came neither eating bread, nor drinking wine; and ye ſay, He hath a devil.

34 The ſon of man is come eating and drinking; and ye ſay, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and ſinners.

35 But wiſdom is juſtified of all her children.

36 And one of the Phariſees deſired him that he would eat with him. And he went into the Phariſee's houſe, and ſat down to meat.

37 And behold, a woman in the city, which was a ſinner, when ſhe knew that Jeſus ſat at meat in the Phariſee's houſe, brought an alabaſter-box of ointment,

38 And ſtood at his feet behind him weeping, and began to waſh his feet with tears, and did wipe *them* with the hairs of her head, and kiſſed his feet, and anointed *them* with the ointment.

Ver. 18. Matth. xi. 2.—V. 22. Matth. xi. 5. Iſai. xxxv. 5. Ch. iv. 18.—V. 24. Matth. xi. 7.—V. 27. Mal. iii. 1.—V. 29. Matth. iii. 5.—V. 30. Or, *fruſtrated.* Acts xx. 27. Or, *within themſelves.*—V. 31. Matth. xi. 16.—V. 33. Matth. iii. 4. Mark i. 6. V. 36. Matth. xxvi. 6. Mark xiv. 3. John xi. 2.

raiſed up among them *the great prophet*, promiſed to Moſes in the law. The Evangeliſt juſtly obſerves, that by acknowledging Jeſus as the Meſſiah, they *glorified God.*

Ver. 21. *He gave ſight*] The original is emphatical, and ſeems to expreſs both in how general, how compaſſionate, and kind a manner our Lord performed theſe miracles: 'Εχαρίσατο τὸ βλέπειν, *he graciouſly beſtowed ſight.*

Ver. 29. *And all the people*, &c.] See the note on Matth. xi. 12.

Ver. 30. *Rejected the counſel of God againſt themſelves*] *Rejected the divine offers made to them,*—or, *deſpiſed within themſelves the purpoſe of God.* Wat.

Ver. 35. *But wiſdom*, &c.] *And the doctrine is diſgraced by all her children.* Wat. But concerning this verſion, ſee the note on Matth. xi. 19.

Ver. 37. *Which was a ſinner—box of ointment*] *Who had been a ſinner—box of perfume.* Wat. and MS. It is generally ſuppoſed, that the woman who anointed our Lord in Simon's houſe, was ſhe who in the Goſpel is called Mary Magdalene, for no other reaſon than becauſe St. Luke, in the beginning of the following chapter, mentions her as one of our Lord's attendants, and one *out of whom he had caſt ſeven devils.* Some indeed attempt to prove it out of the Talmud, which mentions a lewd woman called *Mary Megadella*, or the *plaiter*, viz. *of hair*, an epithet probably given to all proſtitutes in thoſe times, on account of their nicety in dreſs; But this has no relation to the name *Magdalene.* In truth Mary Magdalene ſeems rather to have been a woman of high ſtation, and opulent fortune, being mentioned by St. Luke, (ch. viii. 2.) even before Joanna, though the wife of ſo great a man as Herod's ſteward. Beſides, the other Evangeliſts, when they have occaſion to ſpeak of our Lord's female friends, commonly aſſign the firſt place to Mary Magdalene, who was probably ſo called from *Magdala*, the place of her birth, a town ſituated near the lake of Tiberias, and mentioned Matth. xv. 39. The character given of this woman, that *ſhe had been a ſinner*, renders it probable that he had formerly been a *Harlot*; for the word ἁμαρτωλὸς is frequently uſed in this ſenſe: but her action on this occaſion proves, that ſhe was now awakened to a juſt ſight of her folly. The *city* in which ſhe is ſaid to have lived means Capernaum, the place of our Lord's ordinary reſidence, which is often deſcribed in that general way. Probably ſhe was acquainted at the Phariſee's, houſe, for ſhe gained eaſy acceſs even into the room where the company was ſitting. It may be neceſſary juſt to remark, that this is a very different ſtory from that of Mary's anointing Chriſt's head a little before his death. See Matth. xxvi. 6, &c. the parallel places, Macknight and Whitby.

Ver. 38. *Began to waſh his feet with tears*] *To water his feet with a ſhower of tears.* Doddridge; who obſerves that this is the proper ſignification of the word βρέχειν. See Matth. v. 45. We are not to imagine that this woman came on purpoſe thus to *waſh* and *wipe* the feet of Chriſt; but probably, hearing that the Phariſee who invited Jeſus to dinner had neglected the civility uſually paid in the eaſtern countries to ſuch gueſts as they deſigned particularly to honour,—that of anointing the head with fragrant oils, or rich perfumes, ſhe was willing to

39 Now when the Phariſee which had bidden him, ſaw *it*, he ſpake within himſelf, ſaying, This man, if he were a prophet, would have known who, and what manner of woman *this is* that toucheth him: for ſhe is a ſinner.

40 And Jeſus anſwering, ſaid unto him, Simon, I have ſomewhat to ſay unto thee. And he ſaith, Maſter, ſay on.

41 There was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him moſt?

43 Simon anſwered and ſaid, I ſuppoſe that he to whom he forgave moſt. And he ſaid unto him, Thou haſt rightly judged.

44 And he turned to the woman, and ſaid unto Simon, Seeſt thou this woman? I entered into thine houſe, thou gaveſt me no water for my feet: but ſhe hath waſhed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gaveſt me no kiſs: but this woman, ſince the time I came in, hath not ceaſed to kiſs my feet.

46 My head with oil thou didſt not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I ſay unto thee, Her ſins, which are many, are forgiven; for ſhe loved much: but to whom little is forgiven, the ſame loveth little.

Ver. 39. Ch. xv. 2.—V. 41. See Matth. xviii. 28.—V. 46. Pſ. xxiii. 5.—V. 47. 1 Tim. i. 14.

ſupply the defect; and as ſhe ſtood near Jeſus, was ſo melted with his diſcourſe, that ſhe ſhed ſuch a flood of tears, as wetted his feet which lay bare on the couch, his ſandals being put off; and obſerving this, *ſhe wiped them with the treſſes of her hair*, which ſhe now wore flowing looſe about her ſhoulders, as mourners commonly did; and then, not thinking herſelf worthy to anoint his head, poured forth the liquid perfume upon his feet. Neither Jews nor Romans wore ſtockings; and as for their ſhoes, or ſandals, they always put them off when they lay down on their couches to take meat. Theſe cuſtoms are alluded to in the law of the paſſover, which orders the Jews to depart from their ordinary way, and to eat the paſſover ſtanding, *with their loins girded, their ſhoes on their feet, and their ſtaff in their hand.* See on Exod. xii. 11. The word θριξὶ properly ſignifies *treſſes*, as we have rendered it. It is well known that long hair was eſteemed a great ornament in the female dreſs: women of looſe character uſed to nouriſh and plait it, and to ſet it off with garlands and Jewels. See 1 Cor. xi. 15. Doddridge, and Calmet.

Ver. 39, 40. *Now when the Phariſee—ſaw it*, &c.] Simon perceiving what was done, immediately concluded that Jeſus could not be a prophet; ſince in that caſe, inſtead of allowing her even to touch him, he would certainly expel her from his preſence forthwith, as the tradition of the elders directs: for it was a maxim amongſt the Phariſees, that the very touch of the wicked cauſed pollution. But though Simon did not declare his ſentiments, they were not hidden from Chriſt; who, to ſhew him that he was a prophet, and that he knew not only the characters of men, but the inward and inviſible ſtate of their minds, converſed with him immediately upon the ſubject of his thoughts. The ſcope indeed of what he ſaid was to convince Simon how abſurdly he reaſoned. Nevertheleſs Jeſus did not expoſe him before the company, by making what *he ſaid within himſelf* public; but with great delicacy pointed out the unreaſonableneſs of his thoughts to Simon alone, without letting the gueſts at table know any thing of the matter. Inſtead of *Maſter*, ſome render the word Διδάσκαλε (and, as it ſeems, more properly) *O Teacher*; for Διδασκαλε certainly expreſſes more than the Engliſh word *Maſter*, eſpecially in the ſenſe wherein we now uſe it.

Ver. 41. *Five hundred pence*] Δηνάρια, a Roman coin, in value about ſeven pence half-penny of our money; ſo that *five hundred* were nearly equivalent to *fifteen* of our *guineas*, and *fifty* to *one guinea and a half*. There is no reaſon to believe that any myſtery was intended by Chriſt in fixing on theſe ſums rather than any others, which had as great a difference between them. See Doddridge and Chemnitz.

Ver. 42. *Which of them will love him moſt?*] Neither of them will love him at all, before he has forgiven them. An inſolvent debtor, till he is forgiven, does not love, but fly his creditor. See the note on ver. 47.

Ver. 44. *Seeſt thou this woman?*—]The kindneſs which this woman ſhewed to Jeſus was very extraordinary; therefore, as he had all the ſofter and finer paſſions of human nature in their perfection, he was greatly moved with the conſciouſneſs ſhe had of her guilt, the ſincerity of her repentance, the profoundneſs of her humility, and the tenderneſs of her love, and in a very obliging manner expreſſed the ſenſe he had of it: for, in the hearing of all the gueſts, he recounted particularly, and with approbation, the ſeveral actions by which ſhe had teſtified her reſpect; and becauſe by accident ſhe had wetted his feet with her tears, he gave it an agreeable turn, well knowing from what ſpring her tears had flowed. That the company might know it was not offenſive to him, he called it *a waſhing of his feet*; a compliment, which was uſually paid to gueſts on their coming into an houſe, eſpecially after travelling, but which Simon had happened to neglect. Moreover, by purſuing the compariſon between her behaviour towards him in the other inſtances, and Simon's, he did not ſo much complain of the latter, for failing in point of civility, as inſinuate that the woman had ſurpaſſed him; and this the queſtion, *Which of them will* love *him moſt?* elegantly implies. The words of the ſubſequent clauſe of this verſe, *Thou gaveſt me no water for my feet*, ſound ſomewhat harſh to us; but will be found agreeable to the niceſt propriety of good breeding, if the manners of the eaſtern countries are conſidered. There perſons of the higheſt rank did not think it below them to honour their gueſts by performing offices of this kind for them. Thus in Gen. xviii. 7. we read, that on the arrival of the three angels, *Abraham ran into the herd, and fetched a calf, and took butter and milk, and the calf which his ſervant had dreſſed, and ſet it before them, and he ſtood by them under the tree*, to ſerve them, *and they did eat.* Something of this ſort we find, Iliad. ix. ver. 205. And Dr. Shaw (*Trav.* p. 301.) tells us, that theſe cuſtoms ſubſiſt among the eaſtern nations to this day, particularly among the Arabs, who are remarkable for retaining their ancient manners; and that the perſon who firſt preſents himſelf to welcome a ſtranger, and waſh his feet, is the maſter of the family: for as they ſtill walk barefooted, or with ſandals only, this piece of civility is abſolutely neceſſary.

Ver. 45. *Thou gaveſt me no kiſs*, &c.] Since it was cuſtomary for the maſter of the houſe to receive his gueſts with ſuch a ſalutation, to provide them with water to waſh their feet, &c. It is poſſible Simon might have omitted ſome of theſe civilities, leſt his brethren who ſat at table with him ſhould think he paid Jeſus too much reſpect; and if there was any ſuch ſlight intended, it might be an additional reaſon for our Lord's taking ſuch particular notice of the neglect. As the Evangeliſt tells us ſo expreſly, that ſhe heard of our Lord's being at dinner with the Phariſee before ſhe came, ver. 37. there ſeems to be no doubt that thoſe copies ſhould by all means be followed which read it, εισηλθεν, *ſhe came in.* See Wetſtein, Calmet, and Bengelius. The author of the *Obſervations* remarks, that our Lord reproaches the Phariſee that he had *given him no kiſs*; whereas the perſon whom he had been cenſuring in his heart, *had not ceaſed kiſſing his feet* from her entrance in the houſe. It is viſible by the contraſt which our Lord here ſuppoſes, betwixt the woman's kiſſes and the compliment he had reaſon to expect from the Phariſee, that he did not look for his kiſſing his feet, but for ſome other ſalutation. But what?—Not the kiſſes of equality moſt certainly, but rather that *kiſſing his hand*, which marks out reverence,—the reverence cuſtomarily paid in the eaſt to thoſe of a ſacred character, and which, contrary to the rules of decorum, he had omitted. Thus Norden tells us, that a Coptic prieſt, whom they took in their bark from the neighbourhood of Cairo a conſiderable way up the Nile, carried it pretty high, inſomuch that he dared to tell them more than once, that he could not take them for Chriſtians, ſince not one of their company had offered to *kiſs his hands*; whereas the Copti ran every day in crowds round him, to ſhew their reſpect by ſuch marks of ſubmiſſion. And at Saphet in Galilee, where the Jews have a ſort of univerſity, Dr. Pococke ſaw the inferior rabbies complimenting the chief, who was very decently habited in white ſattin, on the day of Pentecoſt, by coming with great reverence, and kiſſing his hand. See *Obſerv.* p. 262.

Ver. 46. *Mine head with oil*, &c.] The reader will obſerve the beautiful and elegant contraſt in this verſe, between *common oil* and *precious ointment*, as well as between anointing the *head* and anointing the *feet*; and indeed the ſame kind of contraſt is obſerved in the two preceding verſes. How common this circumſtance of *anointing*, &c. was, will appear on referring to Deut. xx. 4. Micah vi. 15. Pſ. xxiii. 5. civ. 15. cxli. 5.

Ver. 47. *For ſhe loved much*] *Wherefore ſhe loved much.* Wat. That no body might put a wrong conſtruction upon this woman's behaviour, our Lord declared, that her regard to him proceeded purely from a ſenſe of the favour he had done her, in bringing her to repentance, and in raiſing her to the hope of pardon. For though he had not yet given her any expreſs intimation of the pardon of her ſins; yet, having made her ſenſible of them by his ſermon, and raiſed her to the grace of true repentance, without doubt ſhe was aſſured of her pardon by the general doctrine of the Goſpel; and particularly by the promiſe of reſt which Jeſus had lately made to all weary and heavy-laden ſinners: But the favour of pardon bearing a proportion

48 And he ſaid unto her, Thy ſins are forgiven.

49 And they that ſat at meat with him, began to ſay within themſelves, Who is this that forgiveth ſins alſo?

50 And he ſaid to the woman, Thy faith hath ſaved thee; go in peace.

CHAP. VIII.

Women miniſter unto Chriſt of their ſubſtance. Chriſt, after he had preached from place to place, attended with his apoſtles, propoundeth the parable of the ſower, and of the candle; declareth who are his mother, and brethren; rebuketh the winds; caſteth the legion of de-

Ver. 49. Matth. ix. 3. Mark ii. 7.—V. 50. Matth. ix. 22. Mark v. 34. x. 52. Ch. viii. 48. xviii. 42.

tion to the multitude and greatneſs of the ſins pardoned, this woman, who was a notorious ſinner, could not but love Jeſus ardently, who had converted her, and given her good hope that God would be merciful to her. "*I ſay unto thee, her ſins, which are many, are forgiven*, namely, by me;" for the reaſon will not hold without this. So that Jeſus, on this occaſion, in the hearing of Simon and all the gueſts, plainly aſſumed to himſelf the prerogative of the Son of God, —the right of forgiving men their ſins. Accordingly the gueſts underſtood him in this ſenſe, as appears from the reflection which they made upon his ſpeech, ver. 49. The clauſe, *for ſhe loved much*, is better tranſlated as Dr. Waterland has done it, *Wherefore*, &c. Our Lord did not make the application of this parable more directly, but left Simon to do it, becauſe he could not but ſee that if love invites love, and merits a return, Jeſus would have been ungenerous, had he treated this woman with rudeneſs and contempt. Having expreſſed greater love to him, ſhe deſerved higher returns of gratitude from him, than even Simon himſelf; for which reaſon, he was not to blame when he allowed her to waſh his feet with tears, to wipe them with the hairs of her head, to kiſs them, and anoint them with ſweet perfumes. See Beza, Macknight, and the 12th ſermon on the *Miracles*.

Ver. 49. *Who is this*, &c.?] "Who is this arrogant and preſumptuous man, that not only tranſgreſſes our rules, by permitting a harlot to touch him, but even preſumes to ſay that he forgiveth ſins, which is the peculiar prerogative of God himſelf?" See Matth. ix. 3. and ch. v. 21.

Ver. 50. *Thy faith hath ſaved thee*, &c.] Our Lord, contemning the malicious murmuring of the Phariſees, repeated his aſſurance, by telling the woman that her faith had ſaved her from the puniſhments of her ſins, and bidding her *depart in peace*; that is, impreſſed with a ſtrong ſenſe of the love of God, and filled with the ſatisfaction which naturally ariſes from that attainment. *Go in peace*, was an uſual form of diſmiſſing inferiors, and was an expreſſion of the friendſhip and good wiſhes of the perſon ſpeaking. There is an evident propriety in the phraſe here, conſidering what had happened to diſcompoſe the ſpirit of this humble penitent. See ch. viii. 48. ii. 29. Mark v. 34. James ii. 16. and Gen. xliv. 17.

REFLECTIONS ON THE GOOD CENTURION, &c.

Ver. 1—16. Matth. viii. 5—13.

No nation, no trade can ſhut out a good heart from God: If this centurion was a foreigner by birth, yet was he a domeſtic in heart: He loved that nation which was choſen of God, and if he were not of the ſynagogue, yet did he *build a ſynagogue* (ver. 5.); where he might not be a party, he would ſtill be a benefactor. We could not love religion, were we utterly deſtitute of it.

We do not ſee this centurion come to Chriſt, as the Iſraelitiſh captain came to Elijah on Carmel,—but with much ſuit, much ſubmiſſion,—by others,—by himſelf. Could we but ſpeak for ourſelves, as this captain did for his ſervant, what could we poſſibly want? What marvel is it, if God be not forward to give, where we care not to aſk, or aſk as if we cared not to receive?

Great variety of ſuitors reſorted to Chriſt; one for a ſon, another for a daughter, a third for himſelf; I ſee none come for his *ſervant* but this one centurion: Nor was he a better man than a maſter. His ſervant is ſick; he doth not drive him out of doors, but lodges him at home; and then ſeeks to Chriſt for aid with a vehement aggravation of his diſeaſe. Had the maſter been ſick, the faithfulleſt ſervant could have done no more: He is unworthy to be well ſerved, who will not ſometimes wait upon his followers. It behoves us ſo to look down upon our ſervants here on earth, as that we may ſtill look up to our Maſter who is in heaven.

There was a paralytic whom faith and charity brought to our Saviour, and let down through the uncovered roof, in his bed. Why was not this centurion's ſervant ſo carried, ſo preſented?—One and the ſame grace may yield contrary effects. They, becauſe they believed, brought the patient to Chriſt; he, becauſe he believed, brought not his ſervant to him. Their act argued no leſs deſire, his argued more confidence; his labour was leſs, becauſe his faith was more; and hence we find that it met an ample reward; *Jeſus ſaith unto him, I will come and heal him*, Matth. viii. 7.

As he ſaid, ſo he did; the word of Chriſt is his act, or concurs with it: He went as he ſpake. O admirable return of humility! Chriſt will go down to viſit the ſick ſervant: The maſter of that ſervant ſays, *Lord, I am not worthy that thou ſhouldeſt come under my roof*, ver. 6. The Jewiſh elders, who went before to mediate for him, could ſay, *He was worthy for whom Chriſt ſhould do this miracle*, ver. 4. He for himſelf ſays, he is not even worthy of Chriſt's *preſence*. And yet, while he confeſſes himſelf thus unworthy of any favour, he approves himſelf worthy of all. Had not Chriſt been before in his heart, he could not have thought himſelf unworthy to entertain that divine gueſt within his houſe: God ever delighteth to dwell under the lowly roof of an humble breaſt.

It is fit the foundation ſhould be laid deep, where the building is high: The centurion's humility was not more low, than his faith was lofty; that reaches up into heaven, and in the face of human weakneſs deſcries Omnipotence. *Only ſay the word, and my ſervant ſhall be whole*, ver. 7.

But what foundation had this ſteady confidence of the good centurion?—He ſaw how powerful his own word was with thoſe under *his* command, ver. 8. (though himſelf were under the command of another) the force whereof extended to abſent performances. Well therefore might he argue that a free and unbounded power could give infallible commands, and that the moſt obſtinate diſeaſe muſt yield to the beck of the God of nature. Weakneſs may ſhew us what is in ſtrength; as by one drop of water we may ſee what is in the main ocean.

I marvel not, if this centurion was kind to his ſervants,—for they were dutiful to him. He can but ſay, Do this, and it is done: Theſe mutual reſpects draw on each other. They that neglect to pleaſe, cannot juſtly complain of being neglected. Oh could I but be ſuch a ſervant to mine heavenly Maſter!—Alas! every one of his commands ſays, Do this,—and I do it not: Every one of his prohibitions ſays, *Do it not*,—and I do it. He ſays, "*Go*, from the world,"—*I* run to it: He ſays, *Come to me*,—*I* run from him. Woe is me! this is not *ſervice*, but enmity: How can I look for favour, whilſt I return rebellion? It is a gracious Maſter whom we ſerve: There can be no duty of ours which he ſees not, acknowledges not, crowns not. We could not but be happy, if we could but be officious.

What can be more marvellous than to ſee Chriſt *marvel*? ver. 9. All marvelling ſuppoſes an ignorance going before, and a knowledge following ſome unexpected accident. Now who wrought this faith in the centurion, but *He* that wondered at it?—Yet he wondered, to teach *us* much more to admire that, which *He* at once knows and holds admirable. He wrought this faith as GOD; he wondered at it as *man*. He that was both, did both, to teach us where to beſtow our wonder. Our wealth, beauty, wit, learning, honour, may make us accepted of men; it is our faith only, which ſhall make God in love with us. There are great men, whom we juſtly pity; we can eſteem, love, and admire none but the gracious.

It is not more the ſhame of Iſrael, than the glory of this centurion, that our Lord ſays, *I have not found ſo great faith*, &c. ver. 9. God never gives more than he requires: Where we have laid our tillage, manure, and ſeed, who would not look for a crop? But if the uncultured fallow yield more than the arable, how juſtly is that unanſwerable ground near to a curſe! Our Saviour did not mutter this cenſorious teſtimony to himſelf, but he *turned him about to the people*, and ſpake it in their ears, at once to excite their ſhame and emulation. It is well if any thing can enkindle in us holy ambitions. Dull and baſe are the ſpirits of that man, who can endure to ſee another overtake him in the way, and out-run him to heaven.

He who both wrought this faith in the centurion, and wondered at it, doth now reward it, (Matth. viii. 13.). The infinite mercy of God, ever conſiſtent with itſelf, follows but one rule in his gift to us,—the faith he gives us. Give us, O God, to believe, and then be it unto us, even as thou wilt!

If the prayers of an *earthly maſter* prevailed ſo much with the Son of God, for the recovery of a *ſervant*, how ſhall not the interceſſion of the Son of God prevail with his father in heaven, for us his impotent *children* upon earth? What can we want, O Saviour, whilſt thou ſueſt for us? He that gave thee for us, can deny thee nothing for us, can deny us nothing for thee.

But turn we away from hence, and follow this beneficent Saviour to Nain. No ſooner hath he raiſed the centurion's ſervant from the palſy and his bed, than he raiſes the widow's ſon from death and the bier. His providence hath ſo contrived his journey, that he meets with the ſad pomp of a funeral; a woeful widow, attended with her weeping neighbours, is following her only ſon to the grave,—a *young man*, *the only ſon*,—the *only child of his mother*, and *ſhe was a widow*. Surely there was not a circumſtance in this ſpectacle that did not command compaſſion. Nay, when God himſelf would deſcribe the moſt paſſionate expreſſion of ſorrow that can attend the miſerable, he can but ſay, *O daughter of my people, gird thee with ſackcloth, cover thyſelf with aſhes; make lamentation and bitter mourning, as for thine only ſon*.

Such was the loſs, ſuch the ſorrow of this diſconſolate mother: Nor words nor tears can ſuffice to diſcover it: A good *huſband* may make amends for the loſs of a *ſon*; had the root been left intire, ſhe might better have ſpared the young branch: But alas! now both are cut up, all the ſtay of her life is laid low with a ſtroke; ſhe ſeems abandoned to the very perfection of miſery.

And yet, *now*, when ſhe gave herſelf up for a forlorn mourner, paſt all capacity of redreſs,—even now, the God of comforts meets *vils out of the man, into the herd of ſwine; and is rejected of the Gadarenes; healeth the woman of her bloody iſſue; and raiſeth from death Jairus's daughter.*

AND it came to paſs afterward, that he went throughout every city and village, preaching, and ſhewing the glad tidings of the kingdom of God: and the twelve *were* with him;

2 And certain women, which had been healed of evil ſpirits and infirmities, Mary called Magdalene, out of whom went ſeven devils,

3 And Joanna, the wife of Chuza, Herod's ſteward, and Suſanna, and many others, which miniſtered unto him of their ſubſtance.

4 And when much people were gathered together, and were come to him out of every city, he ſpake by a parable:

5 A ſower went out to ſow his ſeed: and as he ſowed, ſome fell by the way-*ſide*; and it was troden down, and the fowls of the air devoured it.

6 And ſome fell upon a rock; and as ſoon as it was ſprung up, it withered away, becauſe it lacked moiſture.

7 And ſome fell among thorns; and the thorns ſprang up with it, and choked it.

8 And other fell on good ground, and ſprang up, and bare fruit an hundred-fold. And when he had ſaid theſe things, he cried, He that hath ears to hear, let him hear.

9 And his diſciples aſked him, ſaying, What might this parable be?

10 And he ſaid, Unto you it is given to know the myſteries of the kingdom of God; but to others in parables; that ſeeing they might not ſee, and hearing they might not underſtand.

11 Now the parable is this: The ſeed is the word of God.

12 Thoſe by the way-*ſide*, are they that hear; then cometh the devil, and taketh

Ver. 2. Matth. xxvii. 55, 56. Mark xvi. 9.—V. 4. Matth. xiii. 2. Mark iv. 1.—V. 9. Matth. xiii. 10. Mark iv. 10.—V. 10. Iſai. vi. 9. Mark iv. 12.—V. 11. Mark xiii. 18.

her, pities her, relieves her! Here was no ſolicitor but his own compaſſion; in other caſes he was ſought and ſued to. O thou merciful God, none of our ſecret ſorrows can be either hid from thine eyes, or kept from thine heart; and when we are paſt all our hopes, all poſſibilities of help, then art thou neareſt to us for deliverance.

Here was a conſpiration of all parts to the exerciſe of mercy. The heart *had compaſſion*; (ver. 13.) the mouth ſaid, *weep not*; the feet went to the bier; the hand touched the coffin, the power of the Deity raiſed the dead: What the heart felt was ſecret to itſelf, the tongue therefore expreſſes it in words of comfort, *Weep not.*

Alas! what are *words* to paſſions ſo ſtrong and ſo juſt as hers? To bid her not to weep, who had loſt her only ſon, was to perſuade her to be miſerable and not feel it. Concealment doth not remedy, but aggravate ſorrow; therefore, that with the counſel not to weep, ſhe might ſee cauſe of compliance, his hand ſeconds his tongue. His hand arreſts the coffin, and ſets free the priſoner of death: *Young man, I ſay unto thee, Ariſe*; and inſtantly *he that was dead ſat up.* The Lord of life and death ſpeaks with command: It is no more hard for his Almighty word, which gave all things their being, to ſay, *Let them be repaired*, than *let them be made.*

Behold now this young man, thus miraculouſly awakened from his deadly ſleep, deſcending joyfully from the bier, wrapping his winding ſheet about his loins, caſting himſelf down in paſſionate thankfulneſs at the feet of his Almighty Reſtorer, and adoring that divine power which had remanded his ſoul to her forſaken lodging! Doubtleſs the firſt utterance of that returning ſoul was couched in words of the higheſt praiſe and wonder. It was the *mother*, whom our Lord pitied in this act, and not the *ſon*: As for her ſake therefore he was raiſed, ſo to *her hands was he delivered*, (ver. 15.) that ſhe might acknowledge that ſoul given to *her*, not to the *poſſeſſor.*

Who is there that cannot feel the amazement and extaſy of joy which throbs in this revived mother's heart, when her ſon now ſalutes her from another world? How ſoon is the funeral banquet turned into a new birth-day feaſt! What ſtrivings were here to ſalute the late carcaſe of their reſtored neighbour! What aweful and admiring looks were now caſt on the Lord of Life! How gladly did every tongue celebrate both the work and the author! *A great prophet is raiſed up*, &c. ver. 16. A *prophet* was the higheſt appellation they could find for him, whom they ſaw like themſelves in ſhape, ſuperior to themſelves in power. They were not yet acquainted with *God manifeſted in the fleſh*; this miracle might well indeed have aſſured them of more than a prophet: But he that raiſed the dead man from the bier, would not ſuddenly raiſe theſe dead hearts from the grave of infidelity: They ſhall ſee reaſon enough to know that *the prophet* who was *raiſed up to them*, was himſelf the *God that now viſited them*; and who at length ſhould do for them even more, far more than he had yet done for this young man;—raiſe them from death to life, and tranſlate them for ever from duſt to glory!

Chap. VIII. *Ver.* 1. *And it came to paſs afterwards*] Εν τω καθεξῆς, that is, *The day after* our Lord dined with Simon,—he and his twelve Apoſtles departed from Capernaum, with an intention to go up to Jeruſalem to the paſſover. He did not, however, keep the direct road; he ſet out early, and preached in many towns and villages by the way, *the glad tidings of the kingdom of God*; that is, the joyful tidings of God's reconcileableneſs to man, of the neceſſity of reformation, and of the acceptableneſs of repentance even in the chief of ſinners. His going through the cities and villages to preach, are the terms made uſe of by the Evangeliſt's when they deſcribe our Lord's departure from Capernaum; therefore, as it is uſed on this occaſion, it is highly probable that Simon the Phariſee, with whom our Lord dined the day before, lived in Capernaum: and as this latter gave him the invitation immediately after he had finiſhed his diſcourſe occaſioned by the Baptiſt's meſſage, Jeſus muſt have been in Capernaum, or near it, when that meſſage came to him. See Macknight.

Ver. 2. *And certain women*, &c.] Our Lord was accompanied in his journey by certain pious women, who in all probability were going likewiſe to the paſſover, and who ſupplied him with money, not on the preſent occaſion only, but as often as they ſtood in need of it. St. Mark agrees with St. Luke in the circumſtance of our Lord's being ſupported by the charity of his friends; for, ſpeaking of the women who were preſent at Chriſt's crucifixion, he ſays, ch. xv. 41. that when Jeſus "was in Galilee, they followed him, and miniſtered unto him of their ſubſtance." The Evangeliſts no where elſe tell us in what way our Lord and his Apoſtles were ſupported. Of the number of theſe pious women was Mary, called *Magdalene*, from Magdala, the place of her reſidence, as we have obſerved on ch. vii. 37. a woman of the firſt rank in Judea, out of whom *our Lord had caſt ſeven devils*: This is ſuppoſed by Gregory to have been only a proverbial expreſſion, to ſignify that ſhe was a perſon of a very bad character, whom Jeſus reclaimed; and M. L'Enfant advances the ſame interpretation, as agreeable to the Jewiſh type: but, as ſo much is ſpoken of *diſpoſſeſſions*, in the proper ſenſe of the word, by St. Luke, it is moſt natural to ſuppoſe this to be referred to here. Nor will it ſeem ſtrange that ſhe is repreſented as having been poſſeſſed by *ſeven devils*, when we recollect that we have in this very chapter the account of a man who was poſſeſſed by a whole *legion.* See Calmet's Dictionary on the word *Mary Magdalene.* The reaſon why a woman of Joanna's quality had become an attendant upon Chriſt, is aſſigned by St. Luke. She was one of thoſe who had been healed by him of evil ſpirits and infirmities. It is moſt probable that this *wife of Chuza* was now a widow. See Calmet on the word *Joanna*, and 1 Tim. ii. 18.

Ver. 10. *That ſeeing, they might not ſee*] As much as to ſay, "Take this mark, among others, of the truth of my pretenſions. My offers of ſalvation, as was foretold, (ſee Iſai. vi. 8—10.) are rejected of my countrymen; and I have delivered my meſſage to them in ſuch terms, and attended with ſuch circumſtances, as the good providence of God hath foretold, and by foretelling hath preſcribed the Meſſiah to employ, in order to promote the accompliſhment of his will." Whence we learn, that Jeſus is not here declaring the mode in which, as a divine meſſenger, he was to propound God's good will to man; much leſs is it any intimation of the peculiar genius of the Goſpel, which in one place ſelected its favourites, and in another doomed the unhappy to perdition; but it is a ſimple aſſertion that the prophetic prediction, or if you will, God's ſentence, was now fulfilling or executing on the Jews; and that Jeſus, as the inſtrument of its completion, was indeed the Meſſiah foretold: In a word, he is here ſimply inſtructing his followers in the wiſe and wonderful accompliſhment of Scripture-prophecies concerning the fate of the Jews, and the fortunes of their Meſſiah; to convince them of God's righteous dealings, and of the truth of his own miſſion. See Warburton's Sermons, vol. i. p. 320. and the *Reflections* on Matth. x.

away the word out of their hearts, leſt they ſhould believe and be ſaved.

13 They on the rock *are they*, which, when they hear, receive the word with joy; and theſe have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches, and pleaſures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honeſt and good heart, having heard the word, keep it, and bring forth fruit with patience.

16 No man, when he hath lighted a candle, covereth it with a veſſel, or putteth *it* under a bed; but ſetteth it on a candleſtick, that they which enter in may ſee the light.

17 For nothing is ſecret, that ſhall not be made manifeſt; neither any thing hid, that ſhall not be known, and come abroad.

18 Take heed therefore how ye hear: for whoſoever hath, to him ſhall be given; and whoſoever hath not, from him ſhall be taken, even that which he ſeemeth to have.

19 Then came to him *his* mother and his brethren, and could not come at him for the preſs.

20 And it was told him *by certain*, which ſaid, Thy mother and thy brethren ſtand without, deſiring to ſee thee.

21 And he anſwered and ſaid unto them, My mother and my brethren are theſe which hear the word of God, and do it.

22 Now it came to paſs on a certain day, that he went into a ſhip with his diſciples: and he ſaid unto them, Let us go over unto the other ſide of the lake. And they launched forth.

23 But as they ſailed, he fell aſleep: and there came down a ſtorm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, ſaying, Maſter, maſter, we periſh! Then he aroſe, and rebuked the wind, and the raging of the water: and they ceaſed, and there was a calm.

25 And he ſaid unto them, Where is your faith? and they, being afraid, wondered, ſaying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 And they arrived at the country of the Gadarenes, which is over-againſt Galilee.

27 And when he went forth to land, there met him out of the city, a certain man,

Ver. 16. Matth. v. 15. Mark iv. 21. Ch. xi. 33.—V. 17. Matth. x. 26. Ch. xii. 2.—V. 18. Matth. xiii. 12. xxv. 29. Ch. xix. 26. Or, *thinketh that he hath*.—V. 19. Matth. xii. 46. Mark iii. 31.—V. 22. Matth. viii. 23. Mark iv. 35.—V. 26. Matth. viii. 28. Mark v. 1.

Ver. 14. *Are choked with cares*] St. Luke expreſſes it thus, perhaps, to intimate the uneaſy ſituation of the mind, while clogged and ſtraightened with ſuch incumbrances as theſe, and rendered as it were unfit to breathe its own native air, and to delight itſelf with celeſtial and eternal objects. Choaking ariſes from ſomething which ſtraightens the gullet or wind-pipe, and ſo obſtructs the paſſage of food or air; and thus young plants or corn may properly be ſaid to be *choaked by thorns*, which do not leave them room to grow; and the word, which would exert its vital power and principle, is repreſented as choaked, when thus oppreſſed with ſecular cares prevailing in the mind.

Ver. 16. *A candle*] *A lamp*. Wat.

Ver. 17, 18. *For nothing is ſecret*, &c.] The author of the verſion of 1729 tranſlates theſe two verſes elegantly enough, in the following manner: Ver. 17. "Whatever is now obſcure, ſhall hereafter be made clear; whatever is now concealed ſhall then be publickly known: Ver. 18. Improve therefore what you hear; for he that improves what he has, ſhall have more; but he that does not, ſhall loſe even that which he thinks he poſſeſſes."

Ver. 19. *Then came to him his mother*] Our Lord's mother made this viſit probably with a deſign to carry him to Nazareth, where ſhe might hope he would work miracles, and bleſs his countrymen with the benefits he ſo freely diſpenſed wherever he came. She ſeems to have ſucceeded in her deſign; for not long after this he went away into his own country, as St. Matthew informs us, ch. xiii. 53. Or, if this ſuppoſition be not allowed, perhaps his relations might come to him, from an apprehenſion that the continual fatigue of preaching might hurt his health, and were therefore deſirous of his reſting a while, to refreſh himſelf. Macknight is of opinion, that this was the ſecond time in which Mary ſhewed her anxiety for her ſon; the account in St. Matthew being introduced before the parable of the ſower, and this in St. Luke after it.

Ver. 23. *He fell aſleep*] Some are of opinion, that on this occaſion our Lord fell aſleep deſignedly, to give as it were an opportunity for the full diſplay of this extraordinary miracle. However, as he went on board in the evening, his falling aſleep may have happened in the night-time, and in common courſe; particularly as he muſt have been fatigued with the labours of the preceding day. Inſtead of *they were filled*, ſome copies read *the veſſel was filled*. See Mar. iv. 37.

Ver. 24. *Maſter! maſter! we periſh*] How conciſe, how abrupt, and how ardent is this exclamation! therefore how ſtrongly ſignificant of imminent danger, and of the utmoſt diſtreſs! They have not time to be explicit; a moment's delay may be fatal. What they utter is conciſeneſs itſelf, and all rapidity.—This is nature; this is the genuine language of the heart; this is true hiſtoric painting. Every impartial reader muſt admire this exquiſitely juſt and fine ſtroke, far beyond the diffuſe and (I had almoſt ſaid *impertinently*) florid ſpeech which Virgil puts into the mouth of his hero on a like occaſion. See Æn. i. ver. 98.

Ver. 25. *Where is your faith?*] The diſciples having ſeen their Maſter perform many miracles, had abundant reaſon to rely on his power and goodneſs, even in a greater danger than this; for though their veſſel had ſunk, they could not have imagined that God would have ſuffered Him to be loſt, and might have been confident that he who had given ſight to the blind, and life to the dead, could have ſaved them all, by making them walk firmly on the water, as he enabled one of them to do afterwards. Their timidity therefore was altogether culpable, and the reproof he gave them juſt. See the note on Matth. viii. 27.

Ver. 26, 27. *And they arrived at the country of the Gadarenes*] Though we have given, in the notes on St. Matthew, an explanation of the principal circumſtances of this remarkable miracle; yet, as it contains ſo full and ſatisfactory an account of *real poſſeſſion*, and demoniacal agency, I cannot refuſe my reader the extracts following from Dr. Ward's diſſertation on the ſubject, as they not only concur with, but ſtrongly confirm the opinions advanced in the notes on St. Matthew. Obſerve we then, that the caſe of the man among the tombs is told with ſome remarkable circumſtances: He is here deſcribed as wholly unconverſable; ſo fierce, that no one durſt come near him. He had lived a long time in this condition, and therefore was neither capable, nor had any opportunity of knowing any thing concerning Chriſt or his character. Beſides, it is plain that he could not be appriſed of his coming at that time, for the ſhip ſailed over from the other ſide in the night, and ſo ſoon as Chriſt came aſhore, and the man ſaw him at a diſtance, he ran to him and *worſhipped him*; ver. 28. Are theſe the actions of a mere madman, fierce and outrageous? What could give this ſudden turn to his mind, while Chriſt was yet at a diſtance from him? And when he came up to Chriſt, and Chriſt ſpoke to him, how could he know and confeſs him to *be the Son of God moſt high*, whom he had never before heard of? What he ſays further is indeed agreeable to the ravings of a madman, if it came from himſelf: but that it could not, ſeems very plain from its inconſiſtency with his true confeſſion of Chriſt, to whom he was wholly a ſtranger; though conſidering all he ſays as coming from an evil ſpirit, the whole is in character; nor do the inhabitants of the neighbouring town ſeem to have known more of Chriſt than this man, if we are to judge by their conduct. All theſe circumſtances therefore being duly conſidered, it muſt appear very evident that the caſe of this man could not be merely the effect of madneſs, but that it was a real poſſeſſion. And if the term *demoniacs* is at any time in the New Teſtament applied to natural diſorders, when they become invetewhich had devils long time, and ware no clothes, neither abode in *any* houſe, but in the tombs.

28 When he ſaw Jeſus, he cried out, and fell down before him, and with a loud voice ſaid, What have I to do with thee, Jeſus, *thou* Son of God moſt high? I beſeech thee torment me not.

29 (For he had commanded the unclean ſpirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the wilderneſs.)

30 And Jeſus aſked him, ſaying, What is thy name? And he ſaid, Legion: becauſe many devils were entered into him.

31 And they beſought him that he would not command them to go out into the deep.

32 And there was there an herd of many ſwine feeding on the mountain: and they beſought him that he would ſuffer them to enter into them. And he ſuffered them.

33 Then went the devils out of the man, and entered into the ſwine: and the herd ran violently down a ſteep place into the lake, and were choked.

34 When they that fed them ſaw what was done, they fled, and went and told *it* in the city, and in the country.

35 Then they went out to ſee what was done; and came to Jeſus, and found the man out of whom the devils were departed, ſitting at the feet of Jeſus, clothed, and in his right mind: and they were afraid.

36 They alſo which ſaw *it*, told them by what means he that was poſſeſſed of the devils was healed.

Ver. 31. Rev. xx. 3.—V. 37. Matth. viii. 34.

rate, from a ſimilitude in their ſymptoms with real poſſeſſions, this is nothing more than what is common in other caſes, and agreeable to the uſe of all language, in which the name of one thing is often transferred to another, on account of ſome apparent likeneſs between them. The way therefore to diſtinguiſh them is by a due attention to all the given circumſtances, by which they may frequently be determined; and where theſe are not ſufficiently clear and deciſive, there can be no concluſion drawn merely from ſuch inſtances: But in the preſent caſe, the circumſtances mentioned are ſuch as can hardly be otherwiſe accounted for, than by a real poſſeſſion. St. Luke obſerves, that Chriſt firſt ſpoke to them, or one of them, (ver. 29. and ſee Matth. viii. 28.) and *commanded the unclean ſpirit to come out of him.* If this was ſpoken to the man, and not to the devil,—by the *unclean ſpirit* muſt be meant the *diſeaſe:* And as Chriſt never ſpoke in vain, the man muſt immediately have found ſome change in himſelf for the better, and therefore could not have aſked him, after this, *whether he came to torment him.* But that this diſcourſe was between Chriſt and the evil ſpirit appears ſtill more evident from a preceding inſtance of the like kind, which happened while Chriſt was yet leſs known, and is recorded by St. Mark, chap. i. 21, &c.

Ver. 28. *What have I to do with thee,* &c.?] This way of ſpeaking has been uſed by writers in all the ancient languages, and is applied both to perſons and things. With reſpect to perſons, it is uſed ſometimes by ſuperiors towards their inferiors; at other times, by one equal to another; and again, at other times, by inferiors towards their ſuperiors; and the ſenſe muſt vary according to the different circumſtances of the perſons whom it reſpects. For when an inferior thus addreſſes his ſuperior, which is the caſe here, it is to be conſidered only as an expoſtulation; and in that ſenſe the devils might uſe this form of expreſſion to Chriſt: For that they did it in an expreſſive manner, is evident from the worſhip which they paid him at the ſame time; as likewiſe from their petition to him immediately afterwards, that he would permit them to go into the ſwine. And therefore, his being their judge ſeems to occaſion no impropriety in the expreſſion; for a criminal may, and often does expoſtulate with his judge: but the inconſiſtency of it, as coming from the demoniacs themſelves, has been ſhewn already in the preceding note. It is evident indeed from many paſſages in the Evangeliſts, that Chriſt frequently forbad not only the devils, but men likewiſe, in *public*, to acknowledge him to be *the Son of God*; the reaſons for which have been already repeatedly given: But at other times he thought proper to permit ſuch a declaration in *private*, and particularly from his diſciples, as we find Matth. xvi. 15, &c. And as to the caſe of theſe demoniacs among the *Gadarenes*, there ſeems to have been the greateſt propriety at that time, not only for his permitting the devils to confeſs him, as they do, to be *the Son of God*, but likewiſe to *worſhip* him. For it does not appear that any other perſons were then preſent but Chriſt himſelf and his diſciples, except the demoniacs; and this was not long before he ſent forth his diſciples both to *preach* and to *heal*, &c. Matth. x. 7, 8. and therefore, what could be more proper, or give them higher encouragement to hope for ſucceſs in this great work, than to ſee the devils thus ſubject to their Maſter, and paying homage to him, as they had a little before ſeen the winds and the waves obey his command in their paſſage thither? Now the power given them in their commiſſion, as recorded Matth. x. 8. was *to heal the ſick, cleanſe the lepers, raiſe the dead, caſt out devils:* If therefore the laſt, *caſt out devils*, had meant no more than *to cure madmen*, ſurely it would not have been placed after *raiſing the dead.*—Again, in ch. x. 1. we are told that Chriſt appointed and ſent out ſeventy other diſciples, who are ſaid, ver. 17. to have *returned again with joy, ſaying, Lord, even the devils are ſubject unto us through thy name.* Where it is plain that they did not mean *mere madmen*, by our Saviour's anſwer,—*Rejoice not that the ſpirits are ſubject unto you; but rather rejoice becauſe your names are written in heaven.*

Ver. 30. *What is thy name,* &c?] Our Saviour probably aſked the name of the evil ſpirit, to ſhew the extreme miſery of the demoniac who was poſſeſſed by him. There is no need of concluding from the anſwer, that the number of theſe evil ſpirits was exactly the ſame with that of a Roman *legion*, which at this period conſiſted of ſix thouſand and upwards. It was a phraſe often made uſe of to expreſs a great number; and it is obſervable that the Evangeliſt's words lead us to this very ſenſe: *My name is legion, for* or *becauſe we are many.* It is evident from St. Luke's mode of expreſſion—*many devils were entered into him;*—that he thought this was not a mere lunacy, but a real poſſeſſion. Probably a band of evil ſpirits united in the vexation of this wretched creature; but in what manner or order, it is impoſſible for us to ſay, who know ſo little of the ſtate of inviſible beings. See Lightfoot's Hor. Heb. and Pitiſc. *de Legione.*

Ver. 31. *And they beſought him,* &c.] It ſeems from Dan. x. 13, 20. that different evil genii preſided over diſtinct legions, by the direction of Satan their prince. Theſe, who perhaps were ſpirits of diſtinguiſhed abilities, might be appointed to reſide hereabouts, to oppoſe as much as poſſible the beneficial deſigns of Chriſt; and having made their obſervations on the character and circumſtances of the inhabitants, they might judge themſelves capable of doing more miſchief here than elſewhere, and on that account might deſire leave to continue on the ſpot. See Mark v. 10. The word Ἀβυσσος, rendered *deep* in this paſſage, ſignifies the place where wicked ſpirits are puniſhed; as it does likewiſe, Rev. xx. 3. where it is tranſlated *the bottomleſs pit:* properly it denotes a place without a bottom, or ſo deep that it cannot be fathomed. The Greeks deſcribe their Tartarus in this manner: and the Jews, when they wrote Greek, did not ſcruple to adopt their expreſſions, becauſe they were univerſally underſtood. Beſides, the Hebrew language did not furniſh proper words for theſe ideas; which was the reaſon that the firſt Chriſtians alſo, when they had occaſion to ſpeak of the ſtate of evil ſpirits, made uſe of terms purely Greek. See 2 Pet. ii. 4. Jude ver. 6. Macknight and Calmet.

Ver. 32. *And he ſuffered them*] The town of Gadara, near which this miracle was wrought, was a Grecian city: See Matth. viii. 28. and as there was a mixture of Jews and Gentiles in thoſe towns which bordered upon Judea, ſo many of the Jews who lived there complied in ſome things with the Gentile cuſtoms, and among others, very probably, in eating ſwine's fleſh; and if this was the caſe, part of theſe ſwine might belong to them; which, by their number, *two thouſand*, ſeem to have been a common or town-herd. It was therefore a juſt puniſhment upon them, when Chriſt permitted the ſwine to be thus deſtroyed. And for the other inhabitants, it was nothing more than what often happens in common calamities, that all ſuffer alike, and was abundantly made up to them by a favour of infinitely greater importance. For though Chriſt did not ſtay to declare himſelf to them, yet he left the man whom he had cured to do it; ordering him to *return home to his own houſe, and ſhew how great things God had done unto him*; (ver. 39.) which accordingly he did. This muſt be ſufficient to acquaint the Gadarenes with his character as the Meſſiah, to which before they were ſtrangers, and lead them to an inquiry into his doctrine; which was a very compaſſionate method to make himſelf known in a country, beyond the uſual limits of his doing it, either in perſon or by his diſciples, till after his aſcenſion. Nor does it ſeem reaſonable, or agreeable to our Saviour's conduct in other caſes, to ſuppoſe that he croſſed the ſea in a ſtormy night privately, and returned back in the ſame manner, only to cure one demoniac, or two at the moſt; and to permit the deſtruction of two thouſand ſwine, without any further view of doing ſervice to the inhabitants of thoſe parts of the country.

37 Then the whole multitude of the country of the Gadarenes round about, beſought him to depart from them; for they were taken with great fear: and he went up into the ſhip, and returned back again.

38 Now the man out of whom the devils were departed, beſought him that he might be with him: but Jeſus ſent him away, ſaying,

39 Return to thine own houſe, and ſhew how great things God hath done unto thee. And he went his way, and publiſhed throughout the whole city, how great things Jeſus had done unto him.

40 And it came to paſs, that when Jeſus was returned, the people *gladly* received him: for they were all waiting for him.

41 And behold there came a man named Jairus, and he was a ruler of the ſynagogue: and he fell down at Jeſus' feet, and beſought him that he would come into his houſe:

42 For he had one only daughter, about twelve years of age, and ſhe lay a dying. But as he went, the people thronged him.

43 And a woman having an iſſue of blood twelve years, which had ſpent all her living upon phyſicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment: and immediately her iſſue of blood ſtanched.

45 And Jeſus ſaid, Who touched me? When all denied, Peter, and they that were with him, ſaid, Maſter, the multitude throng thee, and preſs *thee*, and ſayeſt thou, Who touched me?

46 And Jeſus ſaid, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman ſaw that ſhe was not hid, ſhe came trembling, and falling down before him, ſhe declared unto him, before all the people, for what cauſe ſhe had touched him, and how ſhe was healed immediately,

48 And he ſaid unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 While he yet ſpake, there cometh one from the ruler of the ſynagogue's *houſe*, ſaying to him, Thy daughter is dead; trouble not the Maſter.

50 But when Jeſus heard *it*, he anſwered him, ſaying, Fear not: believe only, and ſhe ſhall be made whole.

51 And when he came into the houſe, he ſuffered no man to go in, ſave Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he ſaid, Weep not; ſhe is not dead, but ſleepeth.

53 And they laughed him to ſcorn, knowing that ſhe was dead.

54 And he put them all out, and took her by the hand, and called, ſaying, Maid, ariſe.

55 And her ſpirit came again, and ſhe aroſe ſtraightway: and he commanded to give her meat.

56 And her parents were aſtoniſhed: but he charged them that they ſhould tell no man what was done.

Ver. 37. Matth. viii. 34. Acts xvi. 39.—V. 38. Mark v. 18.—V. 41. Matth. ix. 18. Mark v. 22.—V. 43. Matth. ix. 20.—V. 46. Mark v. 30. Ch. vi. 19.—V. 49. Mark v. 35.—V. 52. John xi. 11, 13.—V. 56. Matth. viii. 4. ix. 30. Mark v. 43.

Ver. 37. *The whole multitude—beſought him*, &c.] The Inhabitants of the neighbouring town ſeem to have known no more of Chriſt than the demoniac; for when thoſe who fed the ſwine fled thither, and told them what had happened, they immediately came to the place, and ſeeing the great alteration made in the man, this, together with the loſs of their ſwine, ſo terrified them, that *they beſought Chriſt to depart out of their coaſts*. Mark v. 15—17. They would ſurely not have done this, had they before heard of his character (though they had never ſeen him) that *he went about doing good*, curing all ſorts of diſeaſes, and expelling devils or demons. See Ward, p. 76. and on Matth. viii. 33.

Ver. 39. *Shew how great things God hath done unto thee*] The divinity of our Saviour is ſtrongly and emphatically expreſſed in this verſe; where what *Jeſus had done*, is placed in direct and immediate appoſition with what *God had done*.

Ver. 43. *An iſſue of blood*] *A bloody flux*. Wat.

Ver. 48. *Daughter, be of good comfort*] What is here ſaid of this woman is frequently aſſerted by our Saviour upon other occaſions, namely, that the miraculous cure which he performed was owing to the patient's faith. We find likewiſe that faith was actually required, ſometimes of the perſons themſelves who were to be healed, at other times of thoſe who interceded for them, and were to atteſt the truth of the miracle. The reaſons for this have been aſſigned in the note on Mark ix. 20—24. The reader however will be fully gratified, if he requires more on this ſubject, by Foſter's "Sermon on the reaſon of Chriſt's requiring faith in order to his miraculous cures," in his Diſcourſes on the principal Branches of Religion, vol. i. p. 345.

Ver. 55. *Her ſpirit came again*] This expreſſion implies that ſhe was really dead, and that the ſoul exiſts ſeparately after the body dies: a truth very neceſſary to be aſſerted in thoſe days, when it was denied by many. See the note on Mark v. 42.

REFLECTIONS ON THE HEALING OF THE BLOODY ISSUE, Ver. 43—48. and Matth. ix. 20—22.

In this memorable event our bleſſed Lord had certainly no ſmall reſpect to the faith of Jairus, to whoſe houſe he was going. How muſt that ruler now think, that he, who by the virtue of his *garment* only, could pluck this woman out of the graſp of death, who had been twelve years dying, could now as well, by the power of his word, pluck his daughter who had lived twelve years, out of the Jaws of death, which had newly ſeized her!

The patient laboured under an iſſue of blood; a diſeaſe, attended with no leſs ſhame than pain; no leſs legal impurity, than natural infirmity. Time added to her grief; twelve long years had ſhe languiſhed under this woeful complaint: Beſides the tediousneſs, diſeaſes muſt needs get head by continuance; and ſo much more do they both weaken nature, and ſtrengthen themſelves, by how much longer they afflict us; thus it is alſo in the ſoul, and in the ſtate: Vices, which are the ſickneſs of both, when they grow inveterate, have a ſtrong plea for their abode and uncontroulableneſs.

To conſummate her diſtreſs, *poverty* was ſuperadded to her ſickneſs, ver. 43. Whilſt ſhe had wherewith to accommodate herſelf, and to procure good attendance, choice diet, and all the ſuccours of diſtreſsful languor, ſhe could not but find ſome mitigation of her ſorrow: But now, want began to oppreſs her no leſs than her diſtemper, and helped to render her perpectly miſerable.

And yet, could ſhe have parted from her ſubſtance in exchange for eaſe, her complaint had been the leſs: Could the phyſicians have given her, if not health, yet relaxation and a receſs from pain, her means had not been miſapplied; but we are told, (Luke v. 26.) that *ſhe ſuffered many things of them*, in the courſe of their applications; and the remedy was equal in trouble to the diſeaſe. Art could give her neither cure nor hope.

It

CHAP. IX.

Chriſt ſendeth his apoſtles to work miracles, and to preach. Herod deſireth to ſee Chriſt. Chriſt feedeth five thouſand: enquireth what opinion the world had of him: foretelleth his paſſion: propoſeth to all the pattern of his patience. The transfiguration. He healeth the lunatick: again forewarneth his diſciples of his paſſion: commendeth humility: biddeth them to ſhew mildneſs towards all, without deſire of revenge. Divers would follow him, but upon conditions.

THEN he called his twelve diſciples together, and gave them power and authority over all devils, and to cure diſeaſes.

2 And he ſent them to preach the kingdom of God, and to heal the ſick.

3 And he ſaid unto them, Take nothing for your journey, neither ſtaves, nor ſcrip, neither bread, neither money; neither have two coats apiece.

4 And whatſoever houſe ye enter into, there abide, and thence depart.

5 And whoſoever will not receive you, when you go out of that city, ſhake off the very duſt from your feet for a teſtimony againſt them.

Ver. 1. Matth. x. 1. Mark iii. 13. vi. 7.—V. 2. Matth. x. 7. Mark vi. 12. Ch. x. 11.—V. 5. Matth. x. 14. Acts xiii. 51.

It were indeed pity but that this woman ſhould have been thus ſick: The nature, the duration, the coſt, the pain, the incurableneſs of her diſeaſe, all conſpired to ſend her in ſearch of Chriſt, and moved Chriſt to effect her cure. Our extremities are thoſe harſh friends which drive us to our Saviour. When forſaken of all other ſuccours and hopes, we are fitteſt for his redreſs; there is no fear, no danger, but in our inſenſibility to our helpleſs ſtate.

This woman was a ſtranger to Chriſt; It ſeems ſhe had never ſeen him; the report of his miracles had lifted her up to ſuch a confidence of his power and mercy, as that ſhe ſaid within herſelf, *If I may but touch the hem of his garment, I ſhall be whole.* The ſhame of her diſeaſe ſtopped her mouth from any verbal ſuit: Had her infirmity been known, ſhe had been ſhunned, abhorred, and diſdainfully thruſt back by all beholders: She conceals therefore her grief, her deſire, and her faith; and *ſpeaks within herſelf*, where alone ſhe may be bold to utter her ſentiments.

In all likelihood, if there could have been virtue in our Lord's garment at all, the nearer the body the more: Here then was the praiſe of this woman's faith, that ſhe promiſeth herſelf cure, by the touch of the utmoſt *hem.* Whoever would look to receive any benefit from Chriſt, muſt come in faith. It is that alone which makes us capable of any favour. Nay, the endeavour, and the iſſue of all things, human and ſpiritual, depend upon our faith. Who would ſow, or trade, or travel, or marry, if he did not therein ſurely truſt he ſhould ſpeed well? What benefit can we look to derive from a divine exhortation, if we do not believe it will edify us?—From a ſacramental banquet,—the food of angels,—if we do not believe it will nouriſh our ſouls? from our beſt devotions, if we do not perſuade ourſelves that they will fetch down celeſtial bleſſings? Vain and heartleſs our ſervices, if we do not ſay, "May I drink but one drop of that heavenly nectar; may I taſte but one crumb of that bread of life; may I hear but one word from the mouth of Chriſt; may I ſend but one hearty ſigh or ejaculation of an holy deſire to my God,—and *I ſhall be whole!*"

According to her reſolution is her practice: She touched, but ſhe *came behind* to touch, (ver. 44.) whether for humility or for ſecreſy, as deſiring to obtain a cure unſeen, unnoted; ſhe was a Jeweſs, and and therefore well knew, that in this caſe her touch was no better than a pollution: Whatever were her motives, her faith was glorious, was accepted, was triumphant; behold, *immediately her iſſue of blood ſtanched*, and ſhe was whole of her grievous infirmity.

And now, who would not think that a man might lade up a diſh of water from the ſea, unmiſſed? But that water, though vaſt, is finite; and all its drops are within number. And yet, wonderful to reflect, this baſhful ſoul cannot ſteal one drop of mercy from this endleſs, boundleſs, bottomleſs ſea of divine bounty, but it is felt and queſtioned! ver. 45. *And Jeſus ſaid, Who touched me?*

Who can forbear the diſciple's reply,—"Who touched thee, O Lord?—the *multitude:* Doſt thou aſk of *one*, when thou art preſſed of *many?* In the midſt of a throng, doſt thou enquire, *Who touched me?*"

"Nay, but yet ſome one *touched me:* All thronged me, but one touched. How riddle-like ſoever it may ſeem to ſound, they that thronged me touched me not: She only touched me, who thronged me not; yea, who touched me not." Even ſo, O Saviour, others touched thy body with theirs; ſhe touched thy *hem* with her hand, thy divine power with her ſoul.

Chriſt inſiſts upon his former challenge, and poſitively aſſerts, *Somebody hath touched me*; *for I perceive that virtue is gone out of me.* The effect proves the act; that which is a rule in nature,—that every agent works by contact, holds ſpiritually too. Then doſt thou, O God, work upon our ſouls, when thou toucheſt our hearts with thy Spirit; then do we re-act upon thee, when we touch thee by our faith and confidence in thee. Nothing could pleaſe thee more than this, to feel virtue fetched out of thee by the faith of the receiver. It is the nature and the praiſe of God to be communicative. Thou that knoweſt thy ſtore ſo infinite, canſt not but be more willing to give than we to receive. Thou, that waſt wont to hold it much better to give than to receive, canſt not but give gladly. Fear not then, O my ſoul, to lade plentifully at this well, this ocean of mercy, which, the more thou takeſt, doth but overflow the more.

But why then, O Saviour, didſt thou thus inquire and expoſtulate?—Was it for thine own ſake, that the glory of the miracle might thus come to light, which elſe had been ſmothered in ſilence? Was it for Jairus's ſake, that his depreſſed heart might be raiſed to a confidence in thy omnipotence and mighty power? Or was it chiefly for the woman's ſake, for the praiſe of her faith, and for the ſecurity of her conſcience?—Her modeſty and ſilence through the whole tranſaction, as they had hidden her diſeaſe, ſo would they have hidden her virtue. Chriſt will not ſuffer this ſecrecy, or loſe the honour of ſo ſingular a mercy, the knowledge whereof was well adapted to promote the nobleſt ends:—amongſt which it is very obvious to remark one, namely, that as there was an error in this woman's thought of concealment, ſo in our Lord's words there was a correction of that error; nor will his mercy ſuffer her to retire with that ſecret offence on her head.

Omniſcience cannot be eluded or deceived. Well indeed might the woman think, "He who can thus cure, and thus know his cure, can as well know my name, deſcry my perſon, and ſhame and chaſtiſe my ingratitude." Accordingly, *finding ſhe was not hid*, ver. 47. with a pale face and trembling foot, ſhe comes, and falls down before him, humbly acknowledging what ſhe had done, and what ſhe had obtained. Could ſhe have found any way privily to retreat with her cure, ſhe had not confeſſed it; and thus had ſhe deprived God of his glory, and been herſelf a thankleſs receiver of ſo great a benefit. O my God, in the deepeſt darkneſs, in the moſt inward retirement, when none ſees me, when I ſee not myſelf, yet let me then perceive thine all-ſeeing eye full upon me; and if ever mine eyes ſhall be ſhut, or arreſted by a prevailing temptation, check me with a ſpeedy reproof, that with this abaſhed penitent I may come in, and confeſs my error, and implore thy mercy!

It is no unuſual thing for kindneſs itſelf to look ſternly for the time, that it may endear itſelf the more when it ſhall pleaſe to be diſcovered. Thus with a ſevere countenance had our Lord looked round him, and aſked, *Who touched me?* But when the woman came trembling, and confeſſing both her act and ſucceſs, his brow clears up, and he ſpeaks comfortably to her: *Daughter, be of chear*; *thy faith hath made thee whole: Go in peace.* ver. 48. O ſweet and ſeaſonable words, fit for thoſe merciful and divine lips to utter; able to ſecure my heart, to diſpel my fears!

Her cure was Chriſt's act; yet he gives the praiſe of it to her:—*Thy faith hath made thee whole.* He acknowledges a virtue inherent in her; not that her faith did it by way of merit or efficacy, but by way of imputation and gracious conceſſion. So much doth our Saviour regard that faith which he had wrought in her, that he will honour it with the ſucceſs of a cure. And ſuch is ſtill the remedy of our ſpiritual diſeaſes, our ſins. By faith we are juſtified; by faith we are ſaved. Thou only, O Saviour, canſt heal us, and thou wilt not heal us but by our faith; not as it iſſues from us, but as it appropriates thee. The ſickneſs is our own by nature; the remedy ours by grace, both working and accepting it; and our faith is no leſs from thee, than thy cure is from our faith.

O happy diſmiſſion, *Go in peace!* How unquiet had this poor object hitherto been! A body diſeaſed, a mind grievouſly diſquieted, with ſorrow for her ſickneſs, with anger at her unavailing phyſicians, with fear of continuance of ſo bad a gueſt; and her ſoul, for the preſent, had no peace, from the ſenſe of her guiltineſs in the tranſaction of this buſineſs, and from the conceived diſpleaſure of that Gracious One, to whom ſhe came for comfort and redreſs. But now, at once doth the Saviour calm all theſe ſtorms, and in one word and act reſtore her to perfect peace; peace in body, in mind, in ſoul.

Even ſo, Lord, it was for thee only, who art the prince of peace, to beſtow thy peace wherever thou pleaſeſt. Our bodies, minds, ſouls, eſtates are thine, whether to afflict or eaſe. In vain ſhall we ſpeak peace to ourſelves; in vain ſhall the world ſpeak peace to us, except thou ſay to our hearts, as thou didſt to this diſtreſſed ſoul,—*Go in peace.*

Chap. IX. *Ver.* 1. *His twelve diſciples*] *The twelve*, Wat. and MS.

Ver. 4. *There abide*] This was to prevent any reproach which might be brought againſt them for changing their quarters, from too great a regard to the little circumſtances of domeſtic accommodation, or from principles of luxury, with a view to living better. See on Matth. x. 11.

6 And they departed, and went through the towns, preaching the goſpel, and healing every where.

7 Now Herod the Tetrarch heard of all that was done by him: and he was perplexed, becauſe that it was ſaid of ſome, that John was riſen from the dead;

8 And of ſome, that Elias had appeared; and of others, that one of the old prophets was riſen again.

9 And Herod ſaid, John have I beheaded: but who is this of whom I hear ſuch things? And he deſired to ſee him.

10 And the Apoſtles, when they were returned, told him all that they had done. And he took them, and went aſide privately into a deſart place, belonging to the city called Bethſaida.

11 And the people, when they knew *it*, followed him: and he received them, and ſpake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve, and ſaid unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a deſart place.

13 But he ſaid unto them, Give ye them to eat. And they ſaid, We have no more but five loaves and two fiſhes; except we ſhould go and buy meat for all this people.

14 For they were about five thouſand men. And he ſaid to his diſciples, Make them ſit down by fifties in a company.

15 And they did ſo, and made them all ſit down.

16 Then he took the five loaves and the two fiſhes, and looking up to heaven, he bleſſed them, and brake, and gave to the diſciples to ſet before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them, twelve baſkets.

18 And it came to paſs as he was alone praying, his diſciples were with him: And he aſked them, ſaying, Whom ſay the people that I am?

19 They anſwering, ſaid, John the Baptiſt; but ſome *ſay*, Elias; and others *ſay*, that one of the old prophets is riſen again.

20 He ſaid unto them, But whom ſay ye that I am? Peter anſwering, ſaid, The Chriſt of God.

21 And he ſtraightly charged them, and commanded *them* to tell no man that thing;

22 Saying, The Son of man muſt ſuffer many things, and be rejected of the elders, and chief prieſts, and ſcribes, and be ſlain, and be raiſed the third day.

23 And he ſaid to them all, If any *man* will come after me, let him deny himſelf, and take up his croſs daily, and follow me.

24 For whoſoever will ſave his life, ſhall loſe it: but whoſoever will loſe his life for my ſake, the ſame ſhall ſave it.

25 For what is a man advantaged, if he gain the whole world, and loſe himſelf, or be caſt away?

26 For whoſoever ſhall be aſhamed of me, and of my words, of him ſhall the Son of man be aſhamed, when he ſhall come in his own glory, and *in his* Father's, and of the holy angels.

Ver. 7. Matth. xiv. 1. Mark vi. 14.—V. 9. Ch. xxiii. 8.—V. 10. Mark vi. 30. Matth. xiv. 13.—V. 12. Matth. xiv. 15. Mark vi. 35. John vi. 1, 5.—V. 18. Matth. xvi. 13. Mark viii. 27.—V. 19. Matth. xiv. 2.—V. 20. John vi. 69.—V. 21. Matth. xvi. 20. V. 22. Matth. xvii. 22.—V. 23. Matth. x. 38. xvi. 24. Mark viii. 34. Ch. xiv. 27.—V. 25. Matth. xvi. 26. Mark viii. 36.—V. 26. Matth. x. 33. Mark viii. 38. 2 Tim. ii. 12.

Ver. 6. *And they departed*] The reader will find in Mr. Locke's *Reaſonableneſs of Chriſtianity*, p. 133, &c. ſome important reflections on the propriety of our Lord's choice of his Apoſtles, in proof of the admirable contrivance of the divine wiſdom in the whole work of our redemption. See alſo the latter part of the note on Matth. x. 2, &c. and xi. 25.

Ver. 7. *And he was perplexed*] *He was exceedingly anxious.* Διηπόρει ſtrongly expreſſes a mixture of doubt and fear, which muſt neceſſarily throw the mind into a very uneaſy ſituation.

Ver. 9. *And he deſired to ſee him*] Probably that he might have an opportunity of being reconciled to him; for though at firſt Herod affected not to believe that John was riſen, yet the perplexity he was in when he heard of it, ſhews plainly that he feared the worſt.

Ver. 10. *Bethſaida*] This place was only a village, till Philip the Tetrarch of Iturea adorned it with new buildings, drew a wall round it, and called it *Julias*, in honour of Julia, the daughter of Auguſtus. This city therefore being under Philip's juriſdiction, muſt have ſtood ſomewhere to the eaſt of Jordan. Joſephus has marked its ſituation diſtinctly, by aſſerting that the river Jordan falls into the lake of Genneſaret, *behind the city Julias*. All the circumſtances mentioned in the Goſpels which have any relation to Bethſaida, quadrate exactly with this ſituation. Bethſaida is indeed called a town of Galilee, John xii. 21. whereas the city which Philip rebuilt was in Gaulonitis. But to this it may be anſwered, that Bethſaida being ſituated hard by Jordan, which divided Galilee from Gaulonitis, it might be called a town of either country, and belong ſometimes to the one, and ſometimes to the other. Farther, though when Joſephus wrote, Galilee did not extend beyond Jordan, the boundary of Herod's dominions; yet the Scripture gives the name of *Galilee* to the whole region lying north of the ſea. See Reland and Macknight.

Ver. 12 *And lodge*] The original word καταλύσωσι, is uſed by mariners to ſignify to come back, or retire from the ſea to the haven; and from thence it is applied to travellers who go to their inn; and in a general ſenſe it implies to *refreſh one's ſelf*. See Hammond and Stockius.

Ver. 25. *Or be caſt away*] This expreſſion does not ſignify merely *to loſe life*, which might be applied to a man, who accidentally met death in the purſuit of gain, (as a merchant, who ſhould be loſt in his voyage;) but it properly imports undergoing a capital puniſhment, which is an idea of much greater terror, as well as of ſtricter propriety in the preſent caſe; and it were to be wiſhed that it might be ſeriouſly conſidered by every one in this aweful view. See on Mark viii. 38. Our Lord frequently after this repeated the prediction of his ſufferings, (See ver. 22. and compare Matth. xvii. 22. xx. 18. xxvi. 2. Luke xvii. 25. xxii. 15.) But it is remarkable, that on none of theſe occaſions was the prophecy delivered to any but the twelve, and a few ſelect women, ch. xxiv. 6—8. one inſtance excepted, namely, ch. xvii. 25. where it was expreſſed in terms ſomewhat obſcure. The multitude of the diſciples were never let into the ſecret, becauſe it might have made them deſert Chriſt; as they had not, like the Apoſtles, raiſed expectations of particular preferments in his kingdom to bias their underſtandings, and hinder them from perceiving the meaning of the prediction. It is true, he foretold his reſurrection from the dead more publickly; for oftener than once he appealed to it, as the principal proof of his miſſion, even in the preſence of the prieſts, as is evident from Matth. xxvii. 63. See Macknight and Raphelius.

Ver. 26. *In his own glory, and in his Father's*] In his own glory, may ſignify the glory peculiar to him as God-man. Probably the majeſty and ſplendor of his glorified body, a viſible repreſentation of which he exhibited in the transfiguration, about a week after this diſcourſe was delivered. He ſhall come alſo *in the glory of the Father*, 27 But I tell you of a truth, there be ſome ſtanding here which ſhall not taſte of death till they ſee the kingdom of God.

28 And it came to paſs about an eight days after theſe ſayings, he took Peter, and John, and James, and went up into a mountain to pray.

29 And as he prayed, the faſhion of his countenance was altered, and his raiment *was* white and gliſtering.

30 And behold, there talked with him two men, which were Moſes and Elias:

31 Who appeared in glory, and ſpake of his deceaſe, which he ſhould accompliſh at Jeruſalem.

32 But Peter, and they that were with him, were heavy with ſleep: and when they were awake, they ſaw his glory, and the two men that ſtood with him.

33 And it came to paſs, as they departed from him, Peter ſaid unto Jeſus, Maſter, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moſes, and one for Elias: not knowing what he ſaid.

34 While he thus ſpake, there came a cloud, and overſhadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, ſaying, This is my beloved Son: hear him.

36 And when the voice was paſt, Jeſus was found alone. And they kept *it* cloſe, and told no man in thoſe days any of thoſe things which they had ſeen.

37 And it came to paſs, that on the next day, when they were come down from the hill, much people met him:

38 And behold, a man of the company cried out, ſaying, Maſter, I beſeech thee, look upon my ſon: for he is mine only child.

39 And lo, a ſpirit taketh him, and he ſuddenly crieth out; and it teareth him that he foameth again, and bruiſing him, hardly departeth from him.

40 And I beſought thy diſciples to caſt him out; and they could not.

41 And Jeſus anſwering, ſaid, O faithleſs and perverſe generation, how long ſhall I be with you, and ſuffer you? Bring thy ſon hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jeſus rebuked the unclean ſpirit, and healed the child, and delivered him again to his father.

43 And they were all amazed at the

Ver. 27. Matth. xvi. 28. Mark ix. 1.—V. 28. Matth. xvii. 1. Mark ix. 2. Or, *things*.—V. 32. Dan. viii. 18. x. 9.—V. 35. Matth. iii. 17. Acts iii. 22.—V. 36. Matth. xvii. 9.—V. 37. Matth. xvii. 14. Mark ix. 14, 17.

auguſtly arrayed in the inacceſſible light, wherein God dwells; (1 Tim. vi. 16. See alſo Acts i. 11.) and which, darting through and enlightening all ſpace with its ineffable brightneſs, ſhall make even the ſun to diſappear. Withal, to render his advent to judge the world the more grand, he will come *with the holy angels*, attended by the whole hoſt, an innumerable company, ready to execute his commands. See Matth. xxv. 31. and Bragge on the parables, vol. ii. p. 181.

Ver. 28. *About eight days*] What St. Luke calls *eight days*, is by St. Matthew and St. Mark termed *ſix days*. The like differences are to be met with in profane hiſtorians. For inſtance, Suetonius Galba, chap. 17. tells us, that Piſo, before he was murdered, had lived *ſix days* in the character of Cæſar; and Piſo himſelf, in his ſpeech to the ſoldiers, mentions the ſame ſpace of time: "It is now the ſixth day ſince I was adopted Cæſar." Tacit. Hiſt. lib. i. cap. 29. Nevertheleſs the ſame Tacitus, lib. i. cap. 48. tells us, that he was Cæſar only *four days*; and cap. 19. of the ſame book, that there were only *four days* between his being created Cæſar and his death. See Matth. xii. 40. and Macknight.

Ver. 29. *The faſhion of his countenance was altered*] *The appearance*, &c. *was changed*. See on Matth. xvii. 2. This was ſo ſtriking a circumſtance, that Eunapius relates a ſtory of Jamblichus, which ſeems evidently to be borrowed from this, (*Vit. Jamb*. p. 22.) as many things which Philoſtratus tells us of Apollonius Tyanæus ſeem alſo to be borrowed from other hiſtories recorded of Chriſt by the Evangeliſts. The words λευκὸς ἐξαστράπτων, which we render *white and gliſtering*, may be literally rendered *white as lightning*;—ſplendid and dazzling as the blaze of lightning.

Ver. 31. *And ſpake of his deceaſe*] *His* ἔξοδος, or *exit*, *which he was ſhortly to complete at Jeruſalem*. See 2 Pet. i. 15. and Wiſd. iii. 2. It is well obſerved by St. Chryſoſtom, that our Lord never ſpoke of his paſſion but immediately before and after he did ſome great miracle; and here we may obſerve, that in the midſt of his wonderful transfiguration the two ſaints ſpeak of his paſſion. A ſtrange opportunity, in his higheſt exaltation, to ſpeak of his ſufferings! to talk of Calvary on Tabor! when his head ſhone with glory, to tell him how it muſt bleed with thorns! when his face ſhone like the ſun, to tell him how it muſt be defiled with ſpitting! when his garments glittered with that celeſtial brightneſs, to tell him how they muſt be ſtripped off and divided! when he was ſeen between two ſaints, to tell him how he muſt be ſeen between two malefactors! In a word, in the midſt of his divine majeſty, to tell him of his ſhame! and whilſt he was transfigured in the mount, to tell him how he muſt be disfigured upon the croſs! yet theſe two heavenly prophets found this the fitteſt time for ſuch diſcourſe, rather chooſing to ſpeak of his ſufferings in the height of his glory, than of his glory after his ſufferings. It is moſt ſeaſonable in our beſt, to think of our worſt eſtate; for both that thought will be beſt digeſted when we are well, and that change will be beſt prepared for, when we are the furtheſt from it. See Bp. Hale's contemplations, and the *Reflections* on Mark ix.

Ver. 32, 33. *And when they were awake*] Probably the ſtreams of light which iſſued from Chriſt's body, eſpecially his countenance, and penetrated through the gloom of night, together with the voices of Moſes and Elias, made ſuch an impreſſion on their ſenſes, as to raiſe them from their ſlumber. The Apoſtles, both before and after the transfiguration, were with their maſter in many delightful ſpots of the country, heard many delightful ſermons, and ſaw many wonderful works; yet in no place, and on no occaſion but this, were they ever heard to ſay, *It is good for us to be here*. Peter fancied, no doubt, that Jeſus had now aſſumed his proper dignity; that Elias was come, according to Malachi's prediction; and that the kingdom was at length begun: wherefore, in the firſt hurry of his thoughts, he propoſed to provide ſome accommodation for Jeſus and his auguſt aſſiſtants, intending perhaps to bring the reſt of the diſciples with the multitude from the plain before them, to behold his matchleſs glory. He thought this was better for his Maſter than to be killed at Jeruſalem; concerning which he had not only converſed with his diſciples, (ſee ver. 22.) but alſo with the meſſengers from heaven, and the deſign of which Peter could not comprehend. Though St. Peter's propoſal was, as St. Mark obſerves, ch. ix. 6. improper enough; yet perhaps few in ſuch aſtoniſhing circumſtances could have been perfectly maſters of themſelves. The *tents* he propoſed to build muſt have been only *ſlight bowers*, like thoſe made uſe of at the feaſt of tabernacles.

Ver. 34, 35. *There came a cloud*] *A bright cloud*, St. Matthew calls it, ch. xvii. 5. and St. Peter, *the excellent glory*, 2 Pet. i. 17. whence we conclude, that it muſt have been the *ſhechinah*, or viſible ſymbol of the divine preſence; as is evident alſo from the words that came out of the cloud, which were the words of God himſelf; *This is my Son, the Beloved, hear him*. The voice uttering theſe words juſt as Moſes and Elias diſappeared, intimated that men were no longer to hearken unto *them*, ſpeaking in the law, but for the future were to obey Jeſus; becauſe Moſes and Elias, though both eminent in their ſtations, were only *ſervants*, whereas this was God's beloved *Son*. Beſides, the ſentence uttered by the voice, *hear ye him*, plainly alluding to Deut. xviii. 15. ſignified, that Jeſus was the prophet of whom Moſes ſpake in that paſſage. See the note there.

Ver. 39. *And it teareth him*] *Throws him into convulſions*. Wat. and MS. and ſo ver. 42.

Ver. 41. *Bring thy ſon hither*] In St. Mark, ch. ix. 19. the order is general; here our Lord addreſſes the father of the youth. After having rebuked the Scribes for their obſtinacy, he turned to the young man's father, and ordered him to bring his ſon to him.

Ver. 43. *And they were all amazed*] All the diſciples were amazed, when they conſidered the greatneſs of the power which Jeſus ſhewed mighty power of God. But while they wondered every one at all things which Jeſus did, he ſaid unto his diſciples,

44 Let theſe ſayings ſink down into your ears: for the Son of man ſhall be delivered into the hands of men.

45 But they underſtood not this ſaying, and it was hid from them, that they perceived it not: and they feared to aſk him of that ſaying.

46 Then there aroſe a reaſoning among them, which of them ſhould be greateſt.

47 And Jeſus perceiving the thought of their heart, took a child, and ſet him by him,

48 And ſaid unto them, Whoſoever ſhall receive this child in my name, receiveth me; and whoſoever ſhall receive me, receiveth him that ſent me: for he that is leaſt among you all, the ſame ſhall be great.

49 And John anſwered and ſaid, Maſter, we ſaw one caſting out devils in thy name; and we forbad him, becauſe he followeth not with us.

50 And Jeſus ſaid unto him, Forbid *him* not: for he that is not againſt us, is for us.

51 And it came to paſs, when the time was come that he ſhould be received up, he ſtedfaſtly ſet his face to go to Jeruſalem.

52 And ſent meſſengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, becauſe his face was as though he would go to Jeruſalem.

54 And when his diſciples James and John ſaw this, they ſaid, Lord, wilt thou that we command fire to come down from heaven, and conſume them, even as Elias did?

55 But he turned, and rebuked them, and ſaid, Ye know not what manner of ſpirit ye are of.

56 For the Son of man is not come to deſtroy men's lives, but to ſave *them*. And they went to another village.

Ver. 44. Matth. xvii. 22.—V. 45. Mark ix. 32. Ch. ii. 50. xviii. 34.—V. 46. Matth. xviii. 1. Mark ix. 34.—V. 49. Mark ix. 38. See Numb. xi. 28.—V. 50. Matth. xii. 30. Ch. xi. 23.—V. 51. Mark xvi. 19. Acts i. 2.—V. 53. John iv. 4, 9.—V. 54. 2 Kings i. 10, 12.—V. 56. John iii. 17. xii. 47.

in his laſt miracle. It ſhould ſeem that their wonder was accompanied with proportionably high expectations of happineſs in that temporal kingdom which they were now convinced he could eaſily erect. Jeſus knowing this, thought fit, when they came into Galilee (the country were he had the moſt followers) to moderate his diſciples ambition, by predicting his own ſufferings.

Ver. 44. *Into your ears; for the Son,* &c.] *Into your ears; namely, The Son,* &c. MS.

Ver. 45. *And they feared to aſk him*] "Either they imagined that Chriſt, by the poſitive manner in which he delivered his prophecy, underſtood it to be adapted to their capacities, and therefore they dreaded to aſk any farther explanation; or they dreaded to be more particularly informed of what contradicted their favourite notion of a temporal deliverer." Sir D. D—.

Ver. 46. *Then there aroſe a reaſoning*] Διαλογισμος, a *debate*, or *diſpute*. As this diſpute happened immediately after Jeſus foretold his own ſufferings and reſurrection, ſome imagine that by his *ſufferings* the diſciples underſtood certain great difficulties which their Maſter was to meet with before the eſtabliſhment of his kingdom; and by his reſurrection from the dead, his ſurmounting theſe difficulties: However, the circumſtance mentioned by St. Matthew, xvii. 23. that the prediction made them *exceeding ſorry*, does not ſeem to agree ſo well with that ſuppoſition, unleſs the thought of his meeting with any oppoſition at all grieved them, even though they were ſure he would ſurmount it. According to St. Luke's repreſentation in our verſion, this diſpute happened at the time when our Lord rebuked his diſciples for it; but we are expreſly told, Mark ix. 33. that it happened as they went to Capernaum. The Evangeliſts may be reconciled by tranſlating St. Luke's words thus: *Now there had ariſen a diſpute,* &c. namely, as they travelled into Capernaum.

Ver. 51. *When the time was come*] About this time the feaſt of dedication approached; a ſolemnity not appointed by the law of Moſes, but by that heroic reformer Judas Maccabeus, in commemoration of his having cleanſed the temple, and reſtored its worſhip, after both had been profaned by Antiochus Epiphanes: But although this feaſt was of human inſtitution, and Jeſus foreſaw that further attempts would be made upon his life at Jeruſalem, he did not fear it, but went thither with great reſolution. St. Luke explains the reaſon of this: He had now continued upon earth very near the whole period determined, and was ſoon to be taken up to heaven, from whence he had come down; he therefore reſolved from this time forth to appear as openly as poſſible, and to embrace every opportunity of fulfilling the duties of his miniſtry. *When the time was come*, or *fulfilled* (—ἐν τῷ συμπληροῦσθαι) according to the Hebrew idiom ſignifies, *when the time drew on*, or *approached*. The word ἀναλήψις, in this paſſage, ſignifies Chriſt's being received or taken up into heaven; for we find αναλαμβάνομαι, from whence it is derived, applied expreſly to his aſcenſion, Matth. xvi. 19. Acts i. 2. xi. 22. 2 Tim. iii. 6. The word ἡμέρας, *days* or *time*, does not always imply a determinate ſpace, but is ſometimes uſed in a looſe and indefinite ſenſe, as in this place. The phraſe, *he ſteadfaſtly ſet his face*, imports a ſtrong and intrepid reſolution, notwithſtanding the foreknowledge our Saviour had of the dangers which awaited him. See Ezek. iv. 3. Macknight, Doddridge, and Grotius.

Ver. 52, 53. *And ſent meſſengers*] Our Lord did not now travel privately to Jeruſalem, as he had often done before; but declaring his intention publickly, entered on the journey with great courage. The road to Jeruſalem from Galilee lay through Samaria; wherefore, as the inhabitants of this country bore the greateſt ill-will to all that worſhipped in Jeruſalem, Jeſus thought it neceſſary to ſend meſſengers before him, with orders to find out quarters for him in one of the villages: but the inhabitants refuſed to receive him, becauſe his intention in this journey was publickly known. The Samaritans could not refuſe lodging to all the travellers which went to Jeruſalem, as the high road lay through their country; ſuch travellers only as went thither profeſſedly to worſhip were the objects of their indignation. Hence the expreſſion, *becauſe his face was as though he would go to Jeruſalem*, muſt imply, that his deſign of worſhipping at Jeruſalem was known to the Samaritans.

Ver. 54—56. *And when his diſciples, James and John*] That theſe diſciples, ſo remarkably diſtinguiſhed by their Lord's favour, ſhould have ſome diſtinguiſhed zeal and faith, may ſeem leſs wonderful than that a perſon of ſo ſweet a diſpoſition as John ſhould make ſo ſevere a propoſal. Our Lord, whoſe meekneſs on all occaſions was admirable, ſharply reprimanded his diſciples for entertaining ſo unbecoming a reſentment: *Ye know not what manner of ſpirit ye are of:* "Ye do not know the ſinfulneſs of the diſpoſition which ye have juſt now expreſſed; neither do ye conſider the difference of times, perſons, and diſpenſations." The ſeverity which Elijah exerciſed on the men who came from Ahaziah to apprehend him, was a reproof of an idolatrous king, court, and nation, very proper for the times, and very agreeable to the characters both of the prophet who gave it, and of the offenders to whom it was given; at the ſame time it was not unſuitable to the nature of the diſpenſation they were under: But the Goſpel breathes a different ſpirit from the law, whoſe puniſhments and rewards were all of a temporal kind; and therefore it does not admit of this ſort of rigour and ſeverity. Bengelius would render the clauſe interrogatively, *Do ye not know what kind of ſpirit ye are of?* "Are you not ſenſible that this proceeds from a revengeful ſpirit, which is in every reſpect contrary to the nature of my diſpenſation, and the deſign of my coming into the world."—Accordingly he tells them, that to deſtroy mens lives was utterly inconſiſtent with that deſign: *The Son of man is not come to deſtroy mens lives, but to ſave them*, ver. 56. alluding to his miracles, by which he reſtored health to the diſeaſed bodies of men; as well as to his doctrine and death, by which he gives life to their ſouls. Having ſaid theſe things, he went with them to another village, the inhabitants whereof were men of better diſpoſitions. This was a noble inſtance of patience under a real and unprovoked injury; an inſtance which expreſſed infinite ſweetneſs of diſpoſition, and which for that reaſon ſhould be imitated by all who call themſelves Chriſt's diſciples. The reader will find more on this ſubject by referring to Warburton's Div. Leg. vol. ii. part 2. p. 17. Morris's Serm. 6. the note on 2 Kings i. 10. and the *Reflections* at the end of this chapter. Sir D. Dalrymple obſerves upon this paſſage, that "it is of great moment, not only as pointing out the doctrine of the meek and merciful Jeſus, but as ſhewing that we have the evangelical hiſtory without corruption; for would perſecutors, that is, almoſt all men who have had power in all ages, have ſuffered ſuch a paſſage againſt perſecution to have remained, had it been in their power to have corrupted it?"

57 And it came to paſs that as they went in the way, a certain *man* ſaid unto him, Lord, I will follow thee whitherſoever thou goeſt.

58 And Jeſus ſaid unto him, Foxes have holes, and birds of the air *have* neſts; but the Son of man hath not where to lay *his* head.

59 And he ſaid unto another, Follow me. But he ſaid, Lord, ſuffer me firſt to go and bury my father.

60 Jeſus ſaid unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another alſo ſaid, Lord, I will follow thee; but let me firſt go bid them farewel which are at home at my houſe.

62 And Jeſus ſaid unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Ver. 57. Matth. viii. 19.—V. 59. Matth. viii. 21.—V. 61. 1 Kings xix. 20.

Ver. 60. *Go thou, and preach*] See the notes on Matth. viii. 21. As our Lord called this perſon now to follow him, we muſt conclude that this commiſſion which he gives him to preach was not now directly put into execution. The circumſtance was plainly extraordinary, and might turn on reaſons unknown to us. Chriſt might, for inſtance, foreſee ſome particular obſtruction that would have ariſen from the interview with this perſon's friends at his father's funeral, and have prevented his devoting himſelf to the miniſtry; to which he might refer by ſaying, *Let the dead bury their dead*. See Doddridge.

Ver. 61. *But let me firſt go*, &c.] This event may have happened at another time; (the ſimilarity of circumſtances, poſſibly, cauſing St. Luke to join theſe particulars together) for ſurely it would have been very improper to have aſked permiſſion to *go and bid thoſe at home farewel*, after the anſwer Chriſt had juſt made in the preceding verſe. The phraſe, ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου, ſignifies, "*Permit me firſt to* go and ſettle the affairs of my family, and *take my leave of them who are at my houſe*;" as Eliſha was permitted to do, when called in ſo extraordinary a manner to the prophetic office, 1 Kings xix. 20. Intending to give up his poſſeſſions, he probably deſigned to order how they ſhould be diſtributed among his friends, as Heinſius has very well explained the paſſage.

Ver, 62. *No man*, &c.] Heſiod has given it as the character of a good ploughman, that "he keeps his mind intent on his work, that he may make a ſtraight furrow, and does not allow himſelf to gaze about on his companions." Our Lord, on the like obvious principle, may uſe the phraſe, of one that looks behind him while his hand is on the plough, as a kind of proverbial expreſſion for a careleſs, irreſolute perſon, who muſt be peculiarly unfit for the Chriſtian miniſtry; or he might allude to Lot's wife, whoſe *looking back* is explained by Philo to imply an immediate regard to the riches of this world, and attachment to family-connections, ſo as to make us indifferent to the great duties of morality, and the cauſe of religion. How happy had it been for the church of Chriſt, had this lively admonition been regarded; without which it is impoſſible to *divide*, or rather *direct*, *the word of truth aright*, 2 Tim. ii. 15. See ch. xvii. 32. See Heſiod's *weeks* and *days*, lib. ii. ver. 60. and Bos's Obſervations, ch. vi.

REFLECTIONS ON VERSE 51—56.

The time now drew on, in which Jeſus muſt be received up: Calvary is in his paſſage to mount Olivet: He muſt be lifted up to the croſs, thence to aſcend into his heaven. Yet this comes not into mention; as if all the thoughts of death were ſwallowed up in this victory of our Lord over death, *He ſtedfaſtly ſet his face to go to Jeruſalem*. Well did he know the plots and ambuſhes that were there laid for him, and the bloody iſſue of thoſe deſigns; yet will he go, reſolved for the worſt. It is wiſe to ſend our thoughts before us to grapple with thoſe evils which we know muſt be encountered: The enemy is half overcome, who is but well prepared for, and the ſtrongeſt miſchief may be counteracted by a ſeaſonable fore-reſolution.

The way from Galilee to Judea lay through the region of Samaria, if not through the city. Chriſt, now towards the end of his miniſtry, could not but be attended with a multitude of followers. Purveyors therefore and harbingers were neceſſary to procure lodgings and proviſion for ſo large a troop: ſome of his own retinue are addreſſed to this ſervice. He who could have commanded the angels, ſues to Samaritans for houſe-room and victuals: He that filled and comprehended heaven, ſeeks for ſhelter in a Samaritan cottage. How can we either neglect means, or deſpiſe homelineſs, when thou, the God of all the world, wouldeſt ſtoop to the ſuit of ſo poor a proviſion!

No nations were mutually ſo hateful to each other as the Samaritans and the Jews; the bare *looking towards Jeruſalem*, was therefore found ſufficient cauſe of repulſe: No enmity, alas! ſo deſperate as that which ariſes from matter of religion; and agreement in ſome points, where there are differences in the main, doth but advance hatred the more.

Which now are we to think moſt ſtrange,—to hear the Son of God ſue for a lodging, or to hear him repulſed. And even upon ſuch a denial, can we help wondering to hear the two angry diſciples return with their Maſter on ſo fiery an errand, *Lord, wilt thou that we command fire*, &c.?

Theſe *ſons of thunder* would inſtantly become lightning. Whether, as being kinſmen or diſciples, their zeal could not brook ſo harſh a refuſal: Naturally more hot than their companions, they now thought their piety bade them be impatient.

Obſerve we their progreſs; a reſpectful preface led on a faulty ſuit; faulty, both in preſumption, and in a deſire of private revenge. *Maſter, wilt thou*, &c.? We do not hear them ſay, "Maſter, will it pleaſe thee, who art the ſole Lord of the heavens, and the elements, to command,"—but *Wilt thou that We command?* As if, becauſe they had received power over diſeaſes, and unclean ſpirits, therefore heaven and earth were at their beck and controul. But it is the faſhion of our bold nature, upon much given, ſtill to challenge more; and where we find ourſelves graced with ſome abilities, to flatter ourſelves with the faculty of large increaſe.

Had theſe diſciples, indeed, either ſaid or meant, "Maſter, if it be thy pleaſure to command us to call down fire from heaven, we know thy word ſhall enable us to do what thou requireſt; if the words be ours, the power ſhall be thine," this had been but holy, modeſt, faithful; But now the act had in it both cruelty and private revenge; and their zeal was not more worthy of praiſe, than their fury of cenſure.

That fire ſhould fall down from heaven upon men, is a fearful thing even to think of, and hath not been often done: It was done in the caſe of Sodom, when thoſe five unclean cities burned with the unnatural fire of helliſh luſt; it was done too repeatedly at the ſuit of Elijah; and it was done, in an height of trial, to that great pattern of patience, the patriarch *Job*: We find it no more, and tremble at theſe inſtances we find.

But beſides the dreadfulneſs of the judgement itſelf, who can help trembling at the thought of the ſuddenneſs of this deſtruction, which ſweeps away both body and ſoul, in an unprepared ſtate; ſo that this fire ſhould but begin a worſe, even an eternal; and this heavenly flame, enkindle that of hell!

Thus inconceivably heavy was the revenge; but what was the offence? Had theſe Samaritans reviled Chriſt and his train; had they violently aſſaulted him; had they followed him with ſtones in their hands, and blaſphemies in their mouths, it had been juſt provocation to the warmeſt reſentment and indignation. But now their wrong was only negative; *They received him not*; ſo that their rejection was but a mere inhoſpitality to a gueſt moſt odious from national diſguſt;—and yet, no leſs revenge will ſerve theſe zealous diſciples than fire from heaven.

Who ſhall heſitate to ſay for you, ye holy *Sons of Zebedee*, that it was not ſpleen but zeal that urged ſo fearful a ſuggeſtion? Your indignation could not but be ſtirred, to ſee the great Prophet and Saviour of the world ſo unkindly repulſed; yet will not all this excuſe you from a raſh cruelty; from an inordinate and exceſſive rage.

Even the beſt heart may eaſily be miſcarried with a well-meant zeal; no affection is either more neceſſary, or better accepted;—but there is nothing ſo ill as the corruption of the beſt things; and rectified zeal is not more commendable and uſeful, than inordinate and miſguided zeal is hateful and dangerous. Fire is a neceſſary and beneficial element; but nothing more dreadful than fire, when raging and miſplaced.

And thus it is that zeal ſometimes turns to murder!—and then, *they that kill you ſhall think that they do God ſervice*. Sometimes it turns to frenzy, ſometimes to rude indiſcretion. Wholeſome and bleſſed is that zeal which is well grounded, and well governed; grounded upon the word of truth, not upon unſtable fancies; governed by wiſdom and charity: wiſdom to avoid raſhneſs and exceſs, charity to avoid giving juſt offence.

No motion can want a pretence to countenance it. "Elias did ſo, why not we? He was an holy prophet; the occaſion, the place differs not much; there wrong was offered to a ſervant, here to his maſter; there to a man, here to a God-and-man; if Elias then did it, why not we?" There is nothing more perilous than to draw all the actions of holy men into examples; there muſt be much caution uſed in our imitation of the beſt patterns, whether of perſons or things, if we would avoid the charge of ſervile indiſcretion, or ſinful abſurdity.

The faults of uncharitableneſs cannot be ſwallowed up in zeal. Here our Lord turns back, and frowns on his furious ſuitors with a conciſe but ſharp rebuke, *Ye know not what ſpirit ye are of*. Another man would not perhaps have felt it; a diſciple's heart could not but be ſenſible of its force. The ſpirit of Elias was that which they want to aſſume and imitate; they ſhall now know the greatneſs of their error. How would they have hated to conceive that any other than God's Spirit had incited them to this paſſionate emotion! But they ſhall now be convinced that it was wrought by the very evil ſpirit, whom they moſt zealouſly profeſſed to abhor.

It is far from the good Spirit of God to ſtir up any man to private revenge,

CHAP. X.

Chriſt ſendeth out at once ſeventy diſciples to work miracles, and to preach: admoniſheth them to be humble, and wherein to rejoice: thanketh his Father for his grace: magnifieth the happy eſtate of his church: teacheth the lawyer how to attain eternal life, and to eſteem every one as his neighbour, that needeth his mercy: reprehendeth Martha, and commendeth Mary her ſiſter.

AFTER theſe things, the Lord appointed other ſeventy alſo, and ſent them two and two before his face into every city, and place, whither he himſelf would come.

2 Therefore ſaid he unto them, The harveſt truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harveſt, that he would ſend forth labourers into his harveſt.

3 Go your ways: behold, I ſend you forth as lambs among wolves.

4 Carry neither purſe, nor ſcrip, nor ſhoes: and ſalute no man by the way.

5 And into whatſoever houſe ye enter, firſt ſay, Peace *be* to this houſe.

6 And if the Son of peace be there, your peace ſhall reſt upon it: if not, it ſhall turn to you again.

7 And in the ſame houſe remain, eating and drinking ſuch things as they give: for the labourer is worthy of his hire. Go not from houſe to houſe.

8 And into whatever city ye enter, and they receive you, eat ſuch things as are ſet before you:

9 And heal the ſick that are therein, and ſay unto them, The kingdom of God is come nigh unto you.

10 But into whatſoever city ye enter, and they receive you not, go your ways out into the ſtreets of the ſame, and ſay,

11 Even the very duſt of your city which cleaveth on us, we do wipe off againſt you: notwithſtanding, be ye ſure of this, that the kingdom of God is come nigh unto you.

12 But I ſay unto you, that it ſhall be more tolerable in that day for Sodom, than for that city.

13 Woe unto thee, Chorazin! woe unto thee, Bethſaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, ſitting in ſackcloth and aſhes.

14 But it ſhall be more tolerable for Tyre and Sidon at the judgement, than for you.

15 And thou, Capernaum, which are exalted to heaven, ſhalt be thruſt down to hell.

16 He that heareth you, heareth me; and he that deſpiſeth you, deſpiſeth me;

Ver. 1. Matth. x. 1.—V. 2. Matth. ix. 37. John iv. 35. 2 Theſſ. iii. 1.—V. 2. Matth. x. 16.—V. 4. Matth. x. 9, 10. Mark vi. 8. 2 Kings iv. 29.—V. 5. Matth. x. 11.—V. 7. 1 Cor. x. 27. 1 Cor. ix. 4, &c. 1 Tim. v. 18.—V. 9. Matth. iii. 2. iv. 17.—V. 11. Matth. x. 14. Ch. ix. 5. Acts xiii. 51. xviii. 6.—V. 13. Matth. xi. 21.—V. 16. Matth. x. 40. John xiii. 20. 1 Theſſ. iv. 8.

revenge, or thirſt of blood; not an *eagle*'s but a *dove*'s was the ſhape wherein he choſe to appear: neither wouldſt thou, O God, be in the *whirlwind*, or in the fire; but in the ſoft, ſtill, ſmall voice. O Saviour, why do we then ſeek for any precedent, but Him whoſe name we challenge?

Thoſe that would imitate God's ſaints in ſingular actions, as in the inſtance before us, muſt ſee that they go upon the ſame grounds. Without the ſame ſpirit, and the ſame warrant, it is either mockery or a ſin to make them our patterns. Their Maſter, and not Elias, is the only fit exemplar for his diſciples: *The Son of man came not to deſtroy mens lives, but to ſave them.*

Then are our actions and intentions warrantable and praiſe-worthy, when they accord with his. O Saviour, when we look into thy ſacred acts and monuments, how many a life do we find which thou preſervedſt from periſhing; ſome that had periſhed, by thee recalled, but never any by thee deſtroyed. How then can we enough love and praiſe thy mercy, O thou preſerver of men! How ſhould we imitate thy ſaving, thy beneficent Spirit exerciſed towards us! Eſpecially when we call to mind that the more we can help to ſave, the nearer we approach to thee, who cameſt to ſave us all; that the more deſtructive and mercileſs we are, the more we reſemble him who is *Abaddon*,—a *murderer from the beginning!*

Chap. X. *Ver.* 1, 2. *After theſe things the Lord appointed*] The ſcene of Chriſt's miniſtry being from this time forth to lie in Judea, and the country beyond Jordan, it was expedient that his way ſhould be prepared in every city and village of thoſe countries whither he was to come: He therefore ſent out ſeventy of his diſciples on this work, mentioning the particular places which he intended to viſit, and in which they were to preach; whereas the twelve had been allowed to go where they pleaſed, provided they confined their miniſtry to the loſt ſheep of the houſe of Iſrael. St. Luke is the only Evangeliſt who has given us this account of Chriſt's ſending out the ſeventy, and it is the leſs to be wondered at that he ſhould do it ſo particularly, if the ancient tradition be true, which is generally believed, that he himſelf was one of the number. It is remarkable that our Lord aſſigns the ſame reaſon for the miſſion of the ſeventy, which he had aſſigned for the miſſion of the twelve diſciples. The harveſt was plenteous in Judea and Peræa, as well as in Galilee, and the labourers there alſo were few. See Matth. ix. 37, 38. and Whitby's Preface to St. Luke.

Ver. 4. *And ſalute no man by the way*] The inſtructions given to the ſeventy on this occaſion, were nearly the ſame with thoſe delivered to the twelve; concerning which, ſee the notes on Matth. xiii. Only he ordered the ſeventy to ſpend no time in ſaluting ſuch perſons as they met on the road, the time aſſigned them for going through the cities being but ſhort. The phraſe, *ſalute no man by the way*, implies the greateſt diſpatch, as is evident from 2 Kings iv. 29. For the eaſtern ſalutations were exceeding tedious, conſiſting of long wiſhes of happineſs to the perſon ſaluted, and of very particular inquiries concerning his welfare.

Ver. 6. *If the Son of peace be there*] That is, "If the maſter of the houſe be a virtuous, well-diſpoſed perſon, and receive you kindly, *your peace ſhall reſt upon it:* your bleſſing, which ye gave at your entrance, ſhall, by my power, be made effectual to that purpoſe." See Matth. x. 12.

Ver. 7 *Such things as they give*] *As they have.* Wat.

Ver. 13, 14. *Woe unto thee, Chorazin*] Having mentioned the puniſhment of thoſe cities which ſhould reject his miniſters, it naturally brought into our Lord's mind the ſtate and puniſhment of the cities where he himſelf had preached moſt frequently, namely, Chorazin, Bethſaida, and Capernaum; for, notwithſtanding he had often reſided in thoſe cities, and performed many miracles before the inhabitants of them, they had continued impenitent; wherefore, becauſe he was never to preach to them any more, and becauſe he knew how great their puniſhment would be, In the overflowing tenderneſs of his ſoul, he affectionately lamented their obſtinacy, which he foreſaw would draw upon them the heavieſt judgements. This part of his diſcourſe too was well calculated to comfort the ſeventy under the ill uſage they might meet with. The preaching of Chriſt himſelf had often been unacceptable, and unſucceſsful to many of his hearers, and therefore they had the leſs cauſe to be ſurprized if theirs ſhould prove ſo likewiſe. Conſidering the affectionate temper of our Lord, it is no wonder that he ſhould renew his lamentation over thoſe unhappy places, where he had ſo intimately converſed; and that he ſhould do it in ſuch words as theſe, ſo well calculated to alarm and impreſs all that ſhould hear or read them. Would to God they might now have their due weight with thoſe, who might paſs them over too ſlightly when they occurred before, Matth. xi. 20, &c! Would to God that every impenitent creature who reads them might know, that the ſentence of his own condemnation is now before his eyes! See Doddridge.

and he that deſpiſeth me, deſpiſeth him that ſent me.

17 And the ſeventy returned again with joy, ſaying, Lord, even the devils are ſubject unto us through thy name.

18 And he ſaid unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on ſerpents and ſcorpions, and over all the power of the enemy: and nothing ſhall by any means hurt you.

20 Notwithſtanding, in this rejoice not, that the ſpirits are ſubject unto you; but rather rejoice, becauſe your names are written in heaven.

21 In that hour Jeſus rejoiced in ſpirit, and ſaid, I thank thee, O Father, Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes: even ſo, Father; for ſo it ſeemed good in thy ſight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 And he turned him unto *his* diſciples, and ſaid privately, Bleſſed *are* the eyes which ſee the things that ye ſee:

24 For I tell you, that many prophets and kings have deſired to ſee thoſe things which ye ſee, and have not ſeen *them*; and to hear thoſe things which ye hear, and have not heard *them*.

25 And behold, a certain lawyer ſtood up, and tempted him, ſaying, Maſter, what ſhall I do to inherit eternal life?

26 He ſaid unto him, What is written in the law? how readeſt thou?

27 And he anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind; and thy neighbour as thyſelf.

Ver. 18. Rev. ix. 1.—V. 19. Mark xvi. 18. Acts xxviii. 5.—V. 20. Exod. xxxii. 32. Pſ. lxix. 28. Iſai. iv. 3. Dan. xii. 1. Phil. iv. 3. Hebr. xii. 23. Rev. xiii. 8. xx. 12. xxi. 27.—V. 21. Matth. xi. 25.—V. 22. Matth. xxviii. 18. John iii. 35. xvii. 2. Many ancient copies add theſe words, *And turning to his diſciples, he ſaid.* John i. 18. vi. 44, 46.—V. 23. Matth. xiii. 16.—V. 24. 1 Pet. i. 20.—V. 25. Matth. xix. 16. xxii. 35.—V. 27. Deut. vi. 5. Lev. xix. 18.

Ver. 17, 18. *Lord, even the devils are ſubject unto us*] From the manner in which the ſeventy ſpeak of this latter exertion of their power, it would appear to have been what they did not expect when they ſet out; for though Jeſus had given them power to *heal diſeaſes*, ver. 9. he had ſaid nothing of their *caſting out demons*. Our Lord's reply may be paraphraſed thus, to retain its force and beauty: "*He ſaid to them*, I know that it is and muſt be ſo; for I myſelf *ſaw Satan*, the great prince of theſe demons, *falling like lightning from heaven*, on his firſt tranſgreſſion; and well remember how immediate and dreadful his ruin was: And I foreſee, in Spirit, that renewed, ſwift, and irreſiſtable victory, of which this preſent ſucceſs of yours is an earneſt, which the preaching of the Goſpel ſhall ſhortly gain over all theſe rebel powers, who, even in their higheſt ſtrength and glory, were ſo incapable of oppoſing the arm of God." See Doddridge. We may obſerve further, that *to be exalted into heaven*, ſignifies to be raiſed to great powers and privileges, and particularly to ſovereign dominion; to *fall from heaven* therefore may ſignify to loſe one's dominion and pre-eminency. The devils, by the idolatry of the Gentiles, and the wickedneſs of the Jews, had been exalted into heaven, had ruled mankind in oppoſition to the dominion of God; but by the preaching of the Goſpel their power was to be deſtroyed in every country. Eraſmus gives the words another turn: He thinks they were deſigned as a caution to the diſciples againſt pride; as if our Lord had ſaid, "You have great powers beſtowed upon you, and you have been very ſucceſsful in the exerciſe of them; be not too much elated on this account, but remember that pride was the ſin by which Lucifer fell from his ſeat in heaven." But the firſt explanation ſeems the beſt.

Ver. 19. *Behold, I give you power*, &c.] *To tread on ſerpents* is a proverbial expreſſion, which ſignifies victory over enemies; accordingly it is added, *and over all the power of the enemy*. Though theſe words, in the primary ſenſe, imply, that the Apoſtles ſhould be preſerved from theſe noxious creatures, as one of them literally was, (comp. Acts xxviii. 5. and Mark xvi. 18.) yet they ſeem to have likewiſe a ſecondary ſenſe, and to be a prediction that the diſciples ſhould obtain a complete victory over the infernal ſpirits in general; the devil himſelf being frequently mentioned in Scripture, in alluſion to the fall, under the appellation of *the old ſerpent*. If we conſider how great an inſtrument of idolatry the *ſerpent* has been in all ages, it will add ſome weight to this opinion. There is no need to prove the fact; it is well known what the caſe was in Egypt, in the eaſtern countries, in Greece, and Rome, and elſewhere. This ſpecies of idolatry, however it came there, was found in America, upon the firſt diſcovery of that country. Garcilaſco del' Viga, who wrote the hiſtory of the *Incas* of Peru, tells us, that the Spaniards forcing into the receſs of one of their temples, found there the image of a great dragon, placed as the deity of the temple, and the object of religious worſhip. Other inſtances in abundance might be produced, from ancient as well as modern hiſtory. When we reflect how extenſive this kind of idolatry has been, how it has ſpread over the whole world, we may judge, perhaps, that the firſt prophecy has been more literally accompliſhed than has been generally ſuppoſed; and that the old ſerpent, in his old form, with his ſeed, and the Son of man, the ſeed of the woman, have been in perfect enmity, and will be, till the time appointed comes for deſtroying the power of the evil one; *when the dragon, that old ſerpent, which is the devil and Satan*, ſhall be caſt into, and confined for ever *in the lake of fire and brimſtone*. See the notes on Gen. iii. Bos, Obſerv. Crit. p. 108. and Bp. Sherlock on Prophecy, Append. p. 180.

Ver. 20. *Becauſe your names are written in heaven*] Not by an abſolute decree, but approved and accepted of God, on account of their faith and ſincerity. Many are of opinion that this is an alluſion to the inrolment of the citizens names in a regiſter, by which their right to the privileges of citizenſhip was acknowledged by the community; And to confirm their opinion, they obſerve, that in Rev. iii. 5. God promiſes the members of the church of Sardis that he would *not blot their names out of the book of life*. It ſeems moſt probable that when the ſeventy diſciples were returned, Jeſus was ſurrounded with a great multitude of people; this may be gathered at leaſt from ver. 23. where, after having ſpoken publickly to the ſeventy, we are told, that *he turned unto his diſciples, and ſaid privately, Bleſſed*, &c. The happineſs here praiſed was enjoyed by the ſeventy, as well as by the twelve, and conſequently it was as fit that they ſhould be made ſenſible of its greatneſs, as that the twelve ſhould underſtand it. Beſides this declaration, as well as what was ſpoken more publickly, was deſigned to moderate the joy which the ſeventy had conceived on finding the devils ſubject to him. The ſubjection of the devils to their command was not ſo great an happineſs as their being allowed to hear Chriſt's ſermons, and to ſee his miracles. Theſe things ſhew, that what our Lord ſaid privately to his diſciples, was ſaid to the LXX, as well as to the twelve. If ſo, he was now attended by the multitude; which is the more neceſſary to obſerve, as it accounted for the behaviour of the lawyer in the ſubſequent verſes.

Ver. 25—28. *And behold, a certain lawyer*] If the connection with which St. Luke introduces the ſubſequent tranſaction implies, that it happened immediately after what goes before in the hiſtory, it took its riſe in the following manner: A doctor of the law, who it ſeems made one of the multitude which attended Jeſus when the ſeventy returned, having liſtened to what he ſaid to his diſciples in private, concerning their enjoyment of a happineſs which many prophets and kings had deſired in vain to obtain,—(namely, the happineſs of ſeeing his miracles, and of hearing his ſermons,) thought that he would make trial of that great wiſdom which he ſaid he poſſeſſed, by propoſing to him one of the moſt important queſtions which it is poſſible for the human mind to examine, namely, what a man *muſt do to inherit eternal life?* For, that he aſks the queſtion not from a ſincere deſire to know his duty, but merely to *try* our Lord's knowledge, is evident from the text. And further, he had probably an inſidious deſign to inſnare him; for the queſtion having been decided by the Jewiſh doctors, if Chriſt had anſwered differently, he might have been accuſed of hereſy. Jeſus, alluding to the Scribe's profeſſion, made anſwer, by inquiring of him what the law taught on that point? And perhaps when our Lord ſays, *how readeſt thou?* he alludes to the daily ſervice of the Jews, as appears more probable from the reply which the Scribe makes: The words, *thou ſhalt love the Lord thy God*, being then, and continuing ſtill, to be daily read in the morning ſervice of the ſynagogues; though it is remarkable, that the laſt clauſe, *Thou ſhalt love thy neighbour as thyſelf*, is omitted by them. Our Lord approved of his anſwer, and allowed, that to love God, as the law enjoined, is the means of obtaining eternal life; becauſe it never fails to

produce

28 And he ſaid unto him, Thou haſt anſwered right: this do, and thou ſhalt live.

29 But he, willing to juſtify himſelf, ſaid unto Jeſus, And who is my neighbour?

30 And Jeſus anſwering, ſaid, A certain *man* went down from Jeruſalem to Jericho, and fell among thieves, which ſtripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain prieſt that way; and when he ſaw him, he paſſed by on the other ſide.

32 And likewiſe a Levite, when he was at the place, came and looked *on him*, and paſſed by on the other ſide.

33 But a certain Samaritan, as he journeyed, came where he was: and when he ſaw him, he had compaſſion *on him*,

34 And went to him, and bound up his wounds, pouring in oil and wine, and ſet him on his own beaſt, and brought him to an inn, and took care of him.

Ver. 28. Lev. xviii. 5. Ezek. xx. 11, 13, 21.—Ver. 31. Pſ. xxxviii. 11.

produce obedience to all the divine revelations and commands, conſequently obedience to the Goſpel which he was then preaching. See on Matth. xxii. 37.

Ver. 29. *But he, willing to juſtify himſelf*, &c.] Interpreters are not agreed in the meaning of theſe words; for it does not appear what occaſion he had for any juſtification of himſelf: No accuſation had been brought againſt him; no body had charged him with any neglect or contempt of the law; ſo far otherwiſe, that our Lord had commended his wiſe anſwer, and promiſed him life, if he obeyed the terms which he himſelf had propoſed, ver. 28. Beſides, it does not preſently appear how any juſtification of himſelf could ariſe out of this queſtion, or any anſwer that might be given to it. What fault did he mean to excuſe, by aſking, *Who is my neighbour?* Or how did his virtue or innocence depend upon the anſwer which ſhould be returned to this inquiry? Theſe difficulties therefore have led interpreters into different ſentiments; but, without examining their opinions, the following is propoſed, as appearing the moſt true, becauſe the moſt eaſy and natural expoſition of the paſſage. This lawyer came to our Lord, and tempting him, ſaid, *What ſhall I do to inherit eternal life?* Our Lord returns him to the law for an anſwer to his queſtion, ſaying, *What readeſt thou?* He readily anſwers, That in the law he found, that he was to *love the Lord his God with all his might, and his neighbour as himſelf.* This account our Saviour approves; and adds, that if he would practiſe the law as well as he ſeemed to underſtand it, he was in no danger: *This do, and thou ſhalt live.* But in this point, relating to practice, the lawyer well knew how this precept in particular of *loving our neighbour* had been loaded with exceptions and limitations by the Jewiſh doctors, and that he had never eſteemed any body to be his neighbour, who was not of the ſame blood, and who did not profeſs the ſame religion with himſelf; for which reaſons he hated many, who, according to the letter, were his neighbours, as the Samaritans were, who dwelt very near, but were the averſion of every Jew, being eſteemed as the corrupters of the faith and true religion. Since therefore eternal life depended upon his obedience to the law, as he had heard from our Saviour; and ſince whether his obedience were ſuch as it ought to be, depended wholly upon the Jewiſh interpretation of the law, and could no otherwiſe be maintained but by excluding from the rights and privileges of neighbourhood all who were not of the ſtock and faith of Iſrael; in order therefore to his own juſtification, he very properly puts the queſtion to our Lord, *And who is my neighbour?* For as this queſtion ſhould be reſolved, he would be found either to have fulfilled or tranſgreſſed the commandment. Had our Lord determined in favour of the Jewiſh interpretation, and told him that thoſe only were his neighbours who were of the ſame ſtock and family, and who worſhipped God in the ſame manner that he did, the lawyer had been *juſtified* in his practice, and his obedience might have deſerved commendation, as well as his prudent anſwer out of the law had done before; but when our Saviour had forced him into a confeſſion that even the *Samaritan* was his neighbour, he ſtood condemned by his own ſentence, and by the example of the *Samaritan* which he had approved, and was ſent away with this ſhort but full reproof and admonition, *Go, and do thou likewiſe.* The words thus expounded, ſhew upon what motives men act, and what it is that prejudices their minds in the interpretation of God's law: They *are willing to juſtify themſelves*, and therefore employ all their force and ſkill to make the command countenance their practice, and to ſpeak ſuch language only as may be conſiſtent with their inclinations. When our actions are ſuch as the law enjoins; when we do what is commanded, and forbear what is forbidden, then is our obedience perfect. This is is ſo plain a deſcription of obedience, with reſpect to the law which is to be obeyed, that it cannot be diſputed. A truly virtuous man endeavours to bend all his paſſions and inclinations towards the command, and to make them intirely ſubmiſſive to it. The man who loves not his duty, is often uneaſy and reſtleſs under the pain of ſelf-condemnation; and knowing that all would be well, did but his actions and the law agree, he labours to bend the law towards his inclinations, that it may juſtify him in all his doings, and yield him the pleaſure and ſatisfaction of thinking himſelf righteous. See Bp. Sherlock, vol. iv. diſc. 6. and Peters on Job. p. 278.

Ver. 30. *And Jeſus anſwering, ſaid, A certain man*, &c.] Our Lord, who well knew how to convince and perſuade, anſwered the Scribe in ſuch a manner, as to make the feelings of his heart overcome the prejudices of his underſtanding. He convinced him of the miſtake he had imbibed, by a *parable*; an ancient, agreeable, and inoffenſive method of conveying inſtruction, very fit to be uſed in teaching perſons who were prejudiced againſt the truth; and certainly nothing could be more much amiable in the manner, and more pertinent to the purpoſe, than the parable which our Lord here delivers. Jericho was ſeated in a valley, from whence we perceive the propriety of the phraſe *went down from Jeruſalem*, &c. This circumſtance is finely choſen; for ſo many robberies and murders were committed on this road, which lay through a kind of wilderneſs, that Jerome tells us it was called הרמים *Edmim—The bloody way.* As Jeſus was on his way to Jeruſalem when he uttered this parable, it is not improbable that he was nigh to the place where the ſcene of it is laid; a circumſtance, which could not fail of making a ſtrong impreſſion on the audience, and which ſets the whole parable in a very beautiful light. The phraſe πληγὰς ἐπιθέντες, which we render *wounded him*, ſtrongly implies that theſe *robbers*, [λησταις] did ſo with great barbarity, laying on ſtroke upon ſtroke, and wound upon wound.

Ver. 31. *And by chance*] Κατὰ συγκυρίαν. Dr. Gell ſays, this word may as well be derived from συν and Κυριος, *the Lord*, as from συγκυρειν, *to happen*; and ſo we may render the words, *by divine Providence*, Eſſay, p. 337. The propriety of the circumſtance of the *prieſt* and *Levite* coming that way, will become more evident, if we conſider, that a very numerous body of prieſts and Levites dwelt at this time at Jericho. Dr. Lightfoot produces a paſſage from a conſiderable Jewiſh writer, to prove that 12,000 prieſts and Levites dwelt at Jericho; which, if it had any ſhadow or degree of truth, ſhews with how much propriety the prieſt and Levite are here introduced. The word 'Αντιπαρῆλθεν, which we render in this and the following verſe, *paſſed by on the other ſide*, might with more propriety be rendered ſimply in both places, *paſſed by.*

Ver. 32. *Came, and looked on him*] Came nearer, and took a leiſurely and attentive ſurvey of the caſe; which ſeems to be the import of Ελθων και ιδών. This diverſifies the idea, and heightens the picture of Jewiſh inhumanity. See particularly Sterne's Sermons, vol. i. ſerm. 3. p. 57.

Ver. 33. *But a certain Samaritan*] Though the *prieſt* and *Levite* had paſſed by their diſtreſſed brother, a Samaritan, who happened to come by that way, ſhewed a different example: Seeing a fellow creature lying on the road, naked and wounded, he went up to him, and though he found it was one of a different nation, who profeſſed a religion oppoſite to his own, nevertheleſs, the violent hatred which had been inſtilled into his mind, from his earlieſt years, towards all who profeſſed that religion, and every other objection, was immediately ſilenced by the feelings of pity, awakened at the ſight of the man's diſtreſs. His bowels yearned towards the Jew; he haſtened with great tenderneſs to give him aſſiſtance. Some writers tell us, that the hatred between the Jews and Samaritans roſe ſo high, that if a Jew and a Samaritan met in a narrow way, they were exceedingly ſollicitous that they might paſs without touching each other, for fear of pollution on either ſide. If this was fact, it is a beautiful illuſtration of the humanity of this good Samaritan, who not only touched the Jew, but took ſo much pains to dreſs his wounds, and ſet him on his own beaſt; ſupporting him in his arms as he rode, as well as making ſuch kind proviſion for him in the inn. It ſeems this humane traveller, according to the cuſtom of thoſe times, carried his proviſions along with him, (ſee the next note) for he was able, though in the fields, to give the wounded man ſome *wine* to recruit his ſpirits: Moreover, he carefully bound up his wounds, ſoaking the bandages with a mixture of wine and oil, which he poured on them, and which is of a medicinal quality; and then ſetting him on his own beaſt, he walked by him and ſupported him. As the Jew was ſtripped by the robbers, it is probable that the Samaritan uſed ſome of his own garments for the binding up his wounds, which was a further inſtance of his goodneſs;—perhaps tearing them, to make a more convenient bandage. The reader will find an account of the uſe which the ancients made of wine and oil for dreſſing freſh wounds, in Bos's Exercitations, p. 24. and Wolfius on the text.

Ver. 34. *Brought him to an Inn*] In ancients times travellers uſed to carry their proviſions along with them, becauſe there were then no inns for the entertainment of ſtrangers, but only houſes for lodging them; ſuch as the *Khanes*, or Karavanſeras in the eaſtern countries are to this day. Theſe, as travellers tell us, conſiſt of a capacious ſquare, on all ſides of which are a number of rooms on a ground floor, uſed occaſionally for chambers, warehouſes, and ſtables. Above ſtairs there is a colonade, or gallery, on every ſide of which are the doors of a number of ſmall rooms, wherein the merchants, as well ſtrangers as natives, tranſact moſt of their buſineſs. In theſe caravanſeras travellers can ſometimes purchaſe ſtraw and provender for

35 And on the morrow, when he departed, he took out two pence, and gave *them* to the hoſt, and ſaid unto him, Take care of him; and whatſoever thou ſpendeſt more, when I come again, I will repay thee.

36 Which now of theſe three, thinkeſt thou, was neighbour unto him that fell among the thieves?

Ver. 35. See Matth. xx. 2.

their horſes, mules, or other beaſts, though generally ſpeaking they ſupply them with nothing but rooms to lodge in. The Πανδοχεῖον, or *inn* here mentioned, was of this kind; for the Samaritan, whilſt he was there furniſhed the wounded Jew with all things neceſſary out of his own ſtores, and only committed him to the care of the inn-keeper when he went away. We have two inſtances in Scripture of the cuſtom now mentioned. See Matth. xv. 32. Judg. xix. 19. Dr. Shaw, in the preface to his Travels, p. 14. mentions another ſort of inn, called *Connack*: This, he ſays, denotes the place itſelf, whether covered or not, where the travellers or caravans halt, to refreſh themſelves and their beaſts. Thus the *Malon* or *inn*, Gen. xlii. 27. xliii. 21. where the ſons of Jacob opened their ſacks to give their aſſes provender, was no other than one of theſe reſting-places. In the parable it is the other ſort of inn that is mentioned, as is plain from its having an inn-keeper, which the *connack* in the deſarts of Arabia has not. See Macknight.

Ver. 35. *And—he took out two pence*] The value of theſe two *denarii* was about fifteen pence ſterling; and from the ſmallneſs of the ſum, it is reaſonable to conclude that this charitable man was but poor; if ſo, this circumſtance greatly enhances his kindneſs to the Jews. It is a very probable circumſtance, that a man travelling without any attendants, and now going out to a conſiderable diſtance from home, ſhould not have more to ſpare, eſpecially as he was to travel through ſo dangerous a road; and ſo it would have been very imprudent to charge himſelf with much more money than he was likely to want in his journey; which would be the leſs, becauſe travellers, as we have ſhewn in the preceding note, uſed in thoſe countries to carry their proviſion with them. Comp. Gen. xxviii. 18. and Joſh. ix. 12, 13. Another circumſtance of the Samaritan's kindneſs, is obſervable in his becoming anſwerable for the whole expences incident to the man's unhappy caſe: *Whatſoever thou ſpendeſt more*, &c. It ſeems as if he was afraid that the mercenary temper of the hoſt might have hindered him from furniſhing what was neceſſary, if he had no proſpect of being repaid. Indeed, all the circumſtances of this beautiful parable are formed with the fineſt ſkill imaginable, to work the conviction deſigned; ſo that had the lawyer been ever ſo much diſpoſed to reckon none as his *neighbours* but men of his own religion, it was not in his power to do it on this occaſion. And although favours from a Samaritan had always been repreſented to him as an abomination more deteſtable even than the eating of ſwine's fleſh, he was obliged to acknowledge, that not the prieſt or the Levite, but this Samaritan, by diſcharging a great office of humanity towards the Jew in diſtreſs, was truly his *neighbour*, and deſerved his love more than ſome of his own nation, who ſuſtained the moſt venerable characters; that the like humanity was due from any Iſraelite to any Samaritan who ſtood in need of it; and that all men are neighbours to all men, how much ſoever they may be diſtinguiſhed from one another in reſpect of country, or kindred, or language, or religion. Mankind are intimately knit together by their common wants and weakneſſes, being ſo formed that they cannot live without the aſſiſtance of each other. And therefore the relation which ſubſiſts between them is as extenſive as their natures, and the obligations under which they lie to aid one another by mutual good offices, are as ſtrong and urgent as every man's own manifold neceſſities. By this admirable parable, therefore, our Lord has powerfully recommended that univerſal benevolence which is ſo familiar in the mouths, but foreign to the hearts, of many ignorant pretenders to religion and morality. It would appear that the preſumption of the Jews in matters of religion, exceeded all bounds; for though the Supreme Being pays very little regard to outward worſhip, and is much more delighted with the inward homage of an holy and benevolent mind, yet, becauſe they prayed daily in his temple, and offered ſacrifices there, and carried about his precepts written on their phylacteries, and had God and the law always in their mouths, they made no doubt that they worſhipped God acceptably, notwithſtanding they were ſo enormouſly wicked, that they would not put themſelves to the ſmalleſt expence or trouble, though they could have ſaved life by it; and therefore had no real love to God or their neighbour. This monſtrous preſumption being utterly ſubverſive of true religion, our Lord thought fit to condemn it, in the ſevereſt manner, and to brand it with the blackeſt, and moſt laſting note of infamy, in this charming parable. We may juſt obſerve, that as Jeſus was now in Samaria, he ſhewed great humanity, as well as juſtice, in aſſigning the benevolent charitable character in the parable, to a native of this country. A fine writer well obſerves, that nothing can be more judiciouſly circumſtanced than the principal figure in this piece. "Had the *calamity* befallen a *Samaritan*, it would have made but feeble impreſſions of pity, and thoſe, perhaps, immediately effaced by ſtronger emotions of hate. But when it was a *Jew*, that lay bleeding to death, the repreſentation was ſure to intereſt the hearer in the diſtreſs, and awaken a tender concern. Had the *relief* been adminiſtered by a *Jew*, the benevolence would have ſhone, but in a much fainter light; whereas, when it came from the hands of a *Samaritan*, whom all the Jews had agreed to abjure, to execrate, and to rank with the very fiends of hell; how bright,—how charmingly and irreſiſtably bright,—was the luſtre of *ſuch* charity! Let the reader conſider the temper, expreſſed in that *rancorous* reflection,—*Thou art a Samaritan, and haſt a devil*, John viii. 48.—Let him compare that inveterate malevolence, with the *benign* and *compaſſionate* ſpirit of our amiable traveller; then let him ſay, whether he ever beheld a finer or a bolder contraſt? Whether, upon the whole, he ever ſaw the ordonnance of deſcriptive painting more juſtly deſigned, or more happily executed? I would beg leave to obſerve farther, that the virulent animoſity of the *Jew*, diſcovers itſelf even in the lawyer's reply, *He that ſhewed mercy on him*. He will not ſo much as name *the Samaritan*, eſpecially in a caſe where he could not be named without an honourable diſtinction. So ſtrongly marked, and ſo exactly preſerved, are the manners or diſtinguiſhable qualities of each perſon, in the ſacred narrations!" See Hervey's *Theron and Aſpaſio*, vol. i. p. 29. in the note. It may be proper juſt to obſerve, after having given a *literal* interpretation of this parable; that many writers, ancient and modern, have alſo given a *ſpiritual* interpretation of it; which, it muſt be acknowledged, is not only extremely ingenious, but very inſtructive, and certainly can be attended with no ill effects, while the literal meaning is preſerved and adhered to: However, in the preſent commentary, having refrained from every interpretation of that kind, I ſhall at preſent only refer my reader to what I have advanced on this head, upon the foundation of the fathers and primitive Chriſtians, in my 20th diſcourſe on the parables; and ſubjoin a brief expoſition of the parable in this way, as given us by Dr. Stanhope, whoſe judgement was certainly as mature, as his piety was indiſputable. "This account, ſays he, is a moſt lively repreſentation of the merciful and loving Jeſus. He was the good *Samaritan* indeed, who found poor human nature wounded and bound, left more than half dead, and ſtripped of all its valuable perfections, by the mercileſs robber and adverſary of ſouls. His bowels yearned over our diſtreſſed condition; and when neither the *Levitical* law, nor the ſacrifices offered by *Jewiſh prieſts* had adminiſtered any comfort or relief, He came, a ſtranger, from his bleſſed dwelling, kindly made towards us, bound up our wounds and bruiſes, poured out his ſoul unto the death, and applied the ſovereign balſam of his own blood. He took us up, and removed us away into a more ſaving diſpenſation; cloathed us with his own righteouſneſs, as with a robe, and wrought a perfect cure upon us, at the expence of many miracles, and mighty condeſcenſions, and infinite hardſhips and ſufferings to himſelf. His occaſions indeed would not allow him to ſtay with us till all the effects of his goodneſs were accompliſhed; but he hath left us in ſafe hands, and given commiſſion for a conſtant ſupply of ſpiritual ſuſtenance and remedies; which thoſe who diſtribute faithfully, he will certainly, when he comes again, repay; and thoſe who receive regularly and thankfully, he will as certainly heal and nouriſh unto life eternal. And ought not, O my friends, ſuch a pattern as this to have the weight of ten thouſand arguments with us? How can *they* grudge ſuitable expreſſions of love to *their brethren* in diſtreſs, who at all remember what the *Son of God* did not, in their utmoſt, their deſperate extremity eſteem too much to do for *them?* Who can have the confidence to think himſelf excuſed towards thoſe of a differing judgement, or diſobliging behaviour, or moſt wrongful malice and ſpite, when they reflect, that *herein* chiefly *God commendeth his love towards us*, that *while we were yet ſinners*—the moſt fatally miſtaken, the worſt and moſt diſingenuous of his creatures here below, the bittereſt and moſt deteſtable of all enemies,—*Chriſt died for us?* For which ineſtimable benefit and love, all honour and praiſe, thankſgiving and obedience be unto *Him*, *who left us an example, that herein we ſhould follow his ſteps*." See his Epiſtles and Goſpels, vol. iii. p. 436.

Ver. 36. *Which, now, of theſe three*, &c.] Great pains have been taken by ſome ſo to adjuſt this caſe, as that it might yield a proper anſwer to the lawyer's queſtion. He aſked, *Who is my neighbour?* That is, "Who am I obliged to love as myſelf?" So that our Lord, ſay they, ought to have determined the extent and right of neighbourhood, and from thence deduced the obligations of love and aſſiſtance: Whereas, the caſe ſuppoſes the love and aſſiſtance, and from thence infers the relation of neighbourhood. The *prieſt* and the *Levite* were not neighbours, becauſe they did not aſſiſt the wounded man: The *Samaritan* was his neighbour, becauſe he ſhewed kindneſs to him. And if this be ſo, that no man is our neighbour till we have either ſhewed or received kindneſs from him, we cannot then from the right of neighbourhood infer the obligations of love; but muſt determine, from the mutual exerciſe of love, the notion and extent of neighbourhood. And if this be the caſe, no man can offend againſt the law of loving his neighbour; for if *none* are our *neighbours* but thoſe whom we *love*, then every man certainly *loves his neighbour*. But if we conſider the caſe fairly, and view it in its due light, this ſuppoſed difficulty will vaniſh. The queſtion was aſked by the lawyer out of a deſire *to juſtify himſelf*. He had learned to call no man his *neighbour* who was not of the ſame ſtock and religion with himſelf: Samaritans he expreſly hated, and juſtified his hatred becauſe they were diſſenters from the true worſhip, and deſpiſers of the temple at Jeruſalem. This great error our Lord was to wreſt from him, which was not to be done by combating his prejudices, and arguing upon the true ſenſe and meaning of the law: The lawyer, not unaccuſtomed to ſuch exerciſes, would have held up the diſpute, and ſtood reſolute againſt any ſuch convictions. Our Saviour therefore puts him

36 Which now of theſe three, thinkeſt thou, was neighbour unto him that fell among the thieves?

37 And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Go, and do thou likewiſe.

38 Now it came to paſs, as they went, that he entered into a certain village: and a certain woman named Martha, received him into her houſe.

39 And ſhe had a ſiſter called Mary, which alſo ſat at Jeſus' feet, and heard his word.

40 But Martha was cumbered about much ſerving, and came to him, and ſaid, Lord, doſt thou not care that my ſiſter hath left me to ſerve alone? bid her therefore that ſhe help me.

41 And Jeſus anſwered, and ſaid unto her, Martha, Martha, thou art careful, and troubled about many things:

42 But one thing is needful: and Mary

Ver. 38. John xi. 1. xii. 2, 3.—V. 39. 1 Cor. vii. 32, &c. Acts xx. 3.—V. 42. Pſ. xxvii. 4.

him a caſe, and ſtates it ſo, that his prejudices were all ſhut out, and could have no influence in the determination. A Jew therefore is put into the place of diſtreſs: *A certain man went down from Jeruſalem to Jericho, and fell among thieves.* Here could be no exception taken againſt the perſon. Had the *Samaritan* been placed in the ſame caſe, and his calamities painted in the moſt moving colours, he would have found no pity from the Jew, who would have excepted to his religion, and thought himſelf very much in the right to have been an enemy to the enemy of God: but, when one of his own nation was repreſented in miſery, he ſaw reaſon in every thing that was done for his relief. A prieſt and a Levite are ſaid to paſs by and neglect him: Theſe perſons ſtood in all thoſe relations to the diſtreſſed, which the lawyer owned to be the juſt bonds and ties of neighbourhood: They were of his kindred, and they met at the ſame altar to worſhip the ſame God; he could not therefore but condemn their want of bowels to their brother. A Samaritan is repreſented as paſſing by, and ſhewing the greateſt tenderneſs and compaſſion to the poor Jew. This could not but be approved: even the prejudice of the lawyer carried him in theſe circumſtances to a right judgement; for knowing how inveterately the *Jew* hated the *Samaritan*, he could not but the more admire and approve the *Samaritan*'s kindneſs to the *Jew*. Upon this caſe, our Lord puts him to determine which was neighbour to the man in diſtreſs; or, which is the ſame thing, which of the three acted moſt agreeably to the law of God, commanding that we ſhould *love our neighbour as ourſelf?* The lawyer anſwers, *He that ſhewed mercy*; confeſſing that the Samaritan had fulfilled the law, which was condemning the Jewiſh expoſition, and his own prejudices. For if a Jew was rightly forbidden to ſhew kindneſs to a Samaritan, becauſe of the difference in religion between them, the ſame reaſon made it unlawful for a Samaritan to aſſiſt a Jew. Our Saviour approves his judgement, and bids him only apply it to himſelf, *Go thou and do likewiſe*; that is, "Since you commend the Samaritan for acting like a neighbour to the Jew, do your learn to act like a neighbour to the Samaritan;" for this is the true force of the word *likewiſe*. For a Jew to be kind to a Jew only, is not to do like the good Samaritan, who was kind not to a Samaritan only, but to a Jew alſo. And thus, we ſee, the caſe led to a full determination of the queſtion propoſed, and ſhewed that no reſtrictions were to be laid upon the law of God; that even thoſe whom the lawyer accounted as his worſt enemies, the very *Samaritans*, were intitled to the benefit of it, and ought to be treated with the love and kindneſs which is due to our neighbours. See Sherlock as above.

Ver. 37. *Then ſaid Jeſus unto him, Go,* &c.] What a lively picture have we in this parable of the moſt diſintereſted and active benevolence! A benevolence, which excludes no perſon, not even ſtrangers or enemies, from its tender regards! which diſdains no condeſcenſion, grudges no coſt, in its labours of love! Could any method of conviction have been more forcible, and at the ſame time more pleaſing, than the interrogatory propoſed by our Lord, and deduced from the ſtory, ver. 36? Or can there be an advice more ſuitable to the occaſion, more important in its nature, or expreſſed with a more ſententious energy, than *Go, and do thou likewiſe.* In this caſe the learner inſtructs, the delinquent condemns himſelf; bigotry hears away its prejudice, and pride (when the moral ſo ſweetly, ſo imperceptibly inſinuates) even pride itſelf, lends a willing ear to admonition.

From our Lord's conduct in the caſe, we learn how to apply to the paſſions and prejudices of men, and by what art truth is beſt and moſt ſucceſsfully introduced, where error has been long in poſſeſſion. Were it a defect in our reaſon and underſtanding that made us diſagree, and judge, and act differently in caſes where we have one and the ſame rule to go by, no human application could reach the diſtemper; ſince it is not in our power to enlarge the faculties which are bounded by God and nature. But our reaſon and our underſtanding are not in fault; they want only to be ſet free, and to be delivered from the bondage of paſſion and prejudice, to judge rightly in caſes of morality and natural juſtice. It is ſelf which influences the judgement of men, when they obſtinately maintain and defend the cauſe of error or of vice: It is ſelf that always lies at the bottom: It is not ſo much the vice as ſelf that is to be defended; and if you can but ſeparate ſelf from the vice, the vice will ſoon fall under the common ſentence of reaſon, and be left to be condemned with its fellows. By this honeſt, this holy art, our Lord convinced the lawyer, who put the queſtion to him, ver. 25. He aſked the queſtion, intending that none ſhould be admitted into the number of his neighbours, who were not nearly allied to him, of the ſame nation at leaſt. Our Saviour ſtates a caſe to him, and put its ſo, that his prejudices were all thrown out and ſilenced; the conſequence was, that he who wanted to exclude almoſt all mankind from a right to his good offices, in a few minutes owns even the Samaritan, his moſt hated enemy, to be the *Jew's neighbour*; and by owning and accepting the Samaritan's good offices done to the Jew under the relation of a neighbour, he confeſſed the Samaritan's right in that relation to expect and receive the good offices of the Jew. From whence we may draw the following conſequences: 1. It is evident that the true art of convincing any man of his error is, to throw him as much as poſſible out of his caſe; for the leſs a man is concerned himſelf, the better he judges. You are not to ſtir and fret his prejudices, but to decline them; not to reproach him with the error you condemn, but to place the error at a ſufficient diſtance from him, that he may have a true light to view it in. We have a remarkable inſtance of this in the conduct of the prophet Nathan with David. 2. In private life it is plain from hence, that innocence is the only true preſervative of reaſon and judgement: Guilt will expoſe you to receive excuſes and ſubterfuges, and miſlead you in your opinion of yourſelf and your duty. When once you find yourſelf labouring to juſtify your actions, and ſearching for expoſitions which may ſuit your inclinations, from that moment you may date your loſs of freedom. 3. If you find yourſelf involved in the caſe you are to judge of, inſtead of ſeeking for new reaſons and arguments whereby to form your opinion, you had much better look back, and reflect what ſenſe you had of this matter before the cauſe was your own; for it is ten to one but that judgement was much more free and impartial than any you will make now; or conſider, if the caſe admits it, what is the ſenſe of the ſober and virtuous part of the world; you may more ſafely truſt them than yourſelf, when your paſſions are concerned. At leaſt, ſuppoſe your enemy in the ſame circumſtances with yourſelf, and doing what you find yourſelf inclined to, and conſider what judgement you ſhould make of *him*;—and ſo judge of yourſelf. By theſe means, perhaps, we may preſerve ourſelves from the fatal influence which vice and paſſion have over the reaſon and underſtanding of mankind. See Theron and Aſpaſio, vol i. and Sherlock, diſc. vi. vol. 4.

Ver. 38, 39. *Now it came to paſs,* &c.] *Now,* &c. *as they journied.* Wat. and MS. Our Lord, in his way to Jeruſalem, whither he was going to celebrate the feaſt of dedication, ſpent a night at Bethany, the village of Martha and Mary, two religious women, ſiſters of Lazarus. See John xi. 1. On this occaſion Martha expreſſed her regard for her divine gueſt, by the care ſhe was at in providing the beſt entertainment in her power for him and his diſciples; but Mary, the other ſiſter, *ſat* quietly *at his feet*, liſtening to his doctrine. It is well known that this was the poſture in which learners attended on their teachers; (comp. ch. viii. 35. and Acts xxii. 3.) and likewiſe grew into a proverb for humble and diligent attention. See on ch. ii. 46.

Ver. 40. *But Martha was cumbered*] The word περιεσπατο properly ſignifies "to be drawn as it were different ways at the ſame time," and admirably expreſſes the ſituation of a mind ſurrounded with ſo many objects of care, that it hardly knows which to attend to firſt. She had probably ſervants, to whom ſhe might have committed theſe affairs, and the humility and moderation of our bleſſed Redeemer would have taken up with what had been leſs exactly prepared; eſpecially as ſhe had ſo valuable and ſignal an opportunity of improving her mind in divine knowledge. *Bid her that ſhe help me*, is, "That ſhe lend her helping hand, according to the exact import of συναντιλαβηται, which is alſo with the utmoſt propriety uſed for the aſſiſtance which the Spirit of God gives to the infirmities of our frail nature. See Rom. viii. 26. Doddridge, and Wolfius.

Ver. 41. *And troubled*] The word τυρβάζη is no where elſe uſed in the New Teſtament. It ſeems to expreſs the ſituation of a perſon in a tumultuous crowd, where ſo many are preſſing upon him, that he can ſcarcely ſtand his ground;—or, of water in great agitation. See Mintert and Stockius on the word.

Ver. 42. *But one thing is needful*] "*There is one thing* abſolutely *neceſſary*, and of infinitely greater importance than any of theſe domeſtic and ſecular affairs; even the care to have the ſoul inſtructed in the ſaving knowledge of the way that leads to eternal life, and to ſecure a title to it. *And Mary* is wiſely attending to this; therefore, inſtead of reproving her, I muſt rather declare, that ſhe *has choſen* what may eminently be called *the good part, which*, as it *ſhall not* finally *be taken away from her*, I would not now hinder her from purſuing; but rather invite thee to join with her in attention to it, though the circumſtances of the intended meal ſhould not be ſo exactly adjuſted as thy friendſhip could deſire." There is a peculiar ſpirit and tenderneſs hath choſen that good part, which ſhall not be taken away from her.

C H A P. XI.

Chriſt teacheth his diſciples to pray, and that inſtantly; aſſuring them that God will readily give good things to thoſe who aſk him: he caſting out a dumb devil, rebuketh the blaſphemous Phariſees: and ſheweth who are

derneſs in our Lord's repetition of Martha's name, *Martha! Martha!* See Archbp. Tillotſon's Sermons, fol. vol. i. p. 303. Nothing can be more frigid than the interpretation given by ſome of this paſſage, which certainly contains a moſt important truth: *Thou art careful and troubled about many diſhes, but there is need of one only.* The praiſe beſtowed on Mary, as having choſen a better part than Martha, does not imply that the contemplative life is more acceptable in the ſight of God than the active, as the Papiſts would have us believe: for though it ſhould be granted that the compariſon is carried on between the employments of Martha and Mary, as they ſtand in the ſight of God, the concluſion will not follow which they pretend to draw from it. The reaſon is plain; they are not two courſes of life, but two particular actions, which are here compared; in which caſe no body will deny that to hear the word of God, as occaſion offers, provided we do it with a view to profit by it, is more acceptable in the ſight of God, than to exerciſe any art or occupation relative to the preſent life; for no other reaſon, however, but that it tends more to the happineſs of the perſon himſelf, which is the great end that God has propoſed in all his law. In the mean time it may be doubted, whether this be the meanimg of the compariſon: Our Lord deſigned rather to ſignify, that though he was not diſpleaſed with Martha's civility, Mary's liſtening to his doctrine was more acceptable to him, becauſe he had infinitely greater pleaſure in inſtructing, ſanctifying, and ſaving ſouls, than in any kind of ſenſual indulgencies whatſoever. As he beautifully expreſſed it on another occaſion; *His meat and his drink was to do the will of his heavenly Father.*

REFLECTIONS ON OUR LORD'S INTERVIEW WITH MARTHA AND MARY.

The foxes have holes, and the birds of the air have neſts; He that had all things, poſſeſſed nothing: Our Lord was *now in his way*; the ſun might ſooner ſtand ſtill than he; the more we move, the more we reſemble heaven, and God its Maker. His progreſs was now to Jeruſalem, for ſome holy feaſt: He whoſe devotion neglected not any of thoſe ſacred ſolemnities, will not neglect the due opportunities of his bodily refreſhment; he knew where a ready welcome awaited him, and retires to the village of Bethany.

There dwelt the two devout ſiſters, with their brother, his friend Lazarus: Their roof receives him: O happy houſe, into which the Son of God vouchſafed to ſet his foot! O bleſſed women, that had the grace to be the hoſteſſes of the God of heaven! How might we envy your felicity, did we not ſee the ſame favour lying open to us alſo, if we be not wanting to ourſelves. We have two ways of entertaining the Saviour;—in our members, and in himſelf: In his members, by charity and hoſpitality; for *what we do to one of his little ones*, we *do to him*; In himſelf, by faith;—*If any man open, he will come in, and ſup with him.*

Martha, it ſeems, as being the eldeſt ſiſter, bore the name of the houſekeeper; Mary was her aſſiſtant in the charge; a bleſſed pair, ſiſters not more in nature than in grace, in ſpirit no leſs than in fleſh. How happy a thing is it, when all the parties in a family are jointly agreed to entertain Chriſt!

Whilſt his bodily repaſt is preparing, he prepares ſpiritual food for his hoſts: His beſt cheer was to ſee them ſpiritually fed; how then ſhould they whom he hath called to the ſacred function be inſtant in ſeaſon, and out of ſeaſon, after his bleſſed example! They are, by his divine ordination, the lights of the world: And we know that no ſooner is the candle lighted, than it communicates the light which it hath received, never intermitting, till it be waſted to the ſnuff.

Martha's houſe is become a ſchool of divinity. Jeſus, as the doctor, ſits in the chair: Martha, Mary, and the reſt, ſit as diſciples *at his feet.* Had theſe ſiſters provided our Saviour never ſuch coſtly delicates, or waited on his board never ſo officiouſly, yet, had they not liſtened to his inſtructions, they would never have bidden him welcome, nor would he ſo well have liked his entertainment. This was truly the way to feaſt him;—to feed their ears with his heavenly doctrine: O Saviour, let my ſoul be thus feaſted by thee; do thou thus feaſt thyſelf by feeding me: This mutual diet ſhall be thy praiſe, and my happineſs.

Though Martha were for a time an attentive hearer, yet now her care of Chriſt's entertainment removes her from his audience. Mary ſits ſtill: Martha's care is to feaſt Jeſus, Mary's to be feaſted of him: Good Martha was deſirous to expreſs her joy and thankfulneſs for the preſence of ſo bleſſed a gueſt, by a careful and plenteous entertainment: And who will cenſure this exceſs of her ſolicitude to welcome her Saviour? Doubtleſs ſhe herſelf thought ſhe did well, and out of that confidence, fears not to complain to Chriſt of her inactive ſiſter.

I do not ſee her come to her ſiſter, and whiſper in her ear the great need of her aid; but ſhe comes to Jeſus, and in a ſort of petulent expoſtulation, addreſſes him, (ver. 40.) *Lord, doſt thou not care that my ſiſter hath left me to ſerve alone?* Why did not ſhe rather make the firſt application to her ſiſter? Was it that ſhe knew Mary's ears were ſo tied with thoſe adamantine chains which iſſued from Chriſt's mouth, that till his ſilence and diſmiſſion ſhe had no power to ſtir? Or was it out of honour and reſpect to Chriſt, that in his preſence ſhe would not preſume to call off her ſiſter, without his leave.

We cannot, however, excuſe this holy woman from ſome weakneſſes; it was a fault to meaſure her ſiſter by herſelf; and, apprehending her own act to be good, to think her ſiſter could not do well, if ſhe did not ſo too. It was a fault, that ſhe thought an exceſſive care for the liberal outward entertainment of *Chriſt*, was to be preferred to a diligent attention to *His* ſpiritual entertainment of them; and it was a fault, that ſhe preſumed, as it were, to queſtion her Saviour, as of a kind of diſreſpect to her toil:—*Lord, doſt thou not care?*

And yet, ſurely, Martha, it will be allowed, here wanted not fair pretences for the ground of thy expoſtulation: Mary, the younger, *ſits ſtill*, while *thou art cumbered with much ſerving*: And what work was thine, but the hoſpitable reception of thy Saviour and his train? Not for the gratification of thy own, or any carnal friend's luxury, but for the refreſhment of Chriſt himſelf, to whom thou couldſt never be too obſequious:—All this, however, cannot deliver thee from the juſt blame of this haſty and petulant complaint. How ready is our weakneſs, upon every diſcontentment, to quarrel with our beſt friend; yea, with our good God; and the more we are touched, to think ourſelves the more neglected, and to challenge heaven for our neglect!

It could not but trouble devout Mary, to hear her ſiſter's impatient remonſtrance: A remonſtrance, urged too with ſo great vehemency, as if ſuch a ſtrangeneſs had now ſubſiſted between the two ſiſter's, that the one would do nothing for the other, without the compulſion of a ſuperior.—And yet, we hear not one word of reply from that modeſt mouth. O holy Mary, I admire thy patient ſilence; Thy ſiſter now blames thee for thy piety; the diſciples (afterwards) blame thee for thy bounty and coſt: Not a word falls from thee, in juſt vindication of thine honour and innocence; but in an humble taciturnity thou leaveſt thine anſwer to thy Saviour. What an admirable leſſon is this for us, when complained of for well-doing, to ſeal up our lips, and wait our vindication from above!

And how ſure and ready is our Lord to ſpeak in the caſe of the modeſtly-dumb; *Martha, Martha*, &c. (ver. 41.)! What needed Mary to ſpeak for herſelf, when ſhe had ſuch an Advocate? Doubtleſs, Martha had been in a manner divided from herſelf with the multiplicity of her anxious thoughts: Our Lord, therefore, doubles her name in his compellation; that thus, amidſt ſuch diſtraction, he may both find, and fix her heart: Doubtleſs, ſhe fully expected that Chriſt would have ſent away her ſiſter with a check, and herſelf with thanks; but now her hopes fail her; and though ſhe be not directly reproved, yet ſhe hears her ſiſter more approved than ſhe. *Martha, Martha! thou art careful, and troubled about many things.* Our Saviour receives courteſy from her in this diligent and coſtly entertainment; yet will he not gloſs over her error, or ſoothe her in her weak miſpriſion. A caution to us, that no obligations may ſo enthral us, as that our tongues ſhould not be free to reprove faults where we find them.

Alas! how much *care* do we ſee every where, but how few Martha's? Her ſolicitude was for her Saviour's entertainment, ours for ourſelves: One finds perplexities in his eſtate, which he deſires to extricate; another racks his thoughts, for the raiſing of his houſe, or diſtracts his imagination about the doubtful condition, as he thinks, of the times, and caſts in his anxious fancy, the poſſible events of all things,—oppoſing his hopes to his fears. O why do we ſo needleſsly, ſo fondly ſet our hearts upon the rack, and with ſuch avidity endure to bend under thoſe unequal burdens, which more able ſhoulders have offered to undertake for our eaſe?

Whether Martha be pitied or taxed for her aſſiduity, Mary is evidently applauded for her devotion: (ver. 42.) *One thing is needful; and Mary hath choſen*, &c. *One thing is neceſſary*, not by way of negation, as if nothing were neceſſary but this; but comparatively, ſince nothing elſe is ſo neceſſary. There muſt be no oppoſition, but a ſubordination only, between ſpiritual and temporal things; the body and ſoul muſt be friends, not rivals; nor may we ſo cultivate the *Chriſtian*, as to neglect the *man*.

How great is the vanity of thoſe men, who, neglecting that *one thing neceſſary*, affect many things ſuperfluous! Nothing is *needleſs* with worldly minds, but this *only neceſſary*, the care of their ſouls. How juſtly do they loſe that which they care not for, while they take an over-care for that, which is neither their purſuit, nor poſſible to be kept. Mary *choſe the good part*; it was not forced upon her, but taken up by her own option; and we too have ſtill this holy freedom of choice, through the divine operation of him, who *hath called us unto the glorious liberty of the ſons of God.* Happy are we, if we improve this liberty to the beſt advantage of our ſouls.

The ſtability and perpetuity of good, adds much to its praiſe: *Martha's part* was ſoon gone; the thanks and uſe of a little outward hoſpitality cannot long continue; but *Mary's ſhall not be taken away from her.* The act of her hearing was tranſient; the fruit was permanent; ſhe now hears that, which ſhall abide with her for ever.

But what couldſt *thou* hear, O Mary, from thoſe ſacred lips which *we* hear not ſtill? That heavenly doctrine, for ever ſtill the ſame, and equally unchangeable with its Author. It is not impoſſible that the *exerciſe* of the Goſpel ſhould be taken from us; but the benefit and virtue of the Goſpel is as inſeparable from our ſouls, as is their being: In the hardeſt times, they ſhall take the cloſeſt hold upon us; and till death, and in death, yea, and after death, ſhall make us eternally happy.

bleſſed: preacheth to the people, and reprehendeth the outward ſhew of holineſs in the Phariſees, ſcribes, and lawyers.

AND it came to paſs, that as he was praying in a certain place, when he ceaſed, one of his diſciples ſaid unto him, Lord, teach us to pray, as John alſo taught his diſciples.

2 And he ſaid unto them, When ye pray, ſay, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, ſo in earth.

3 Give us day by day our daily bread.

4 And forgive us our ſins; for we alſo forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he ſaid unto them, Which of you ſhall have a friend, and ſhall go unto him at midnight, and ſay unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to ſet before him?

7 And he from within ſhall anſwer and ſay, Trouble me not: the door is now ſhut, and my children are with me in bed; I cannot riſe and give thee.

8 I ſay unto you, Though he will not riſe and give him, becauſe he is his friend, yet becauſe of his importunity, he will riſe, and give him as many as he needeth.

9 And I ſay unto you, Aſk, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you.

10 For every one that aſketh, receiveth; and he that ſeeketh, findeth; and to him that knocketh, it ſhall be opened.

11 If a ſon ſhall aſk bread of any of you that is a father, will he give him a ſtone? or if *he aſk* a fiſh, will he for a fiſh give him a ſerpent?

12 Or if he ſhall aſk an egg, will he offer him a ſcorpion?

13 If ye then, being evil, know *how* to give good gifts unto your children: how much more ſhall *your* heavenly Father give the Holy Spirit to them that aſk him?

14 And he was caſting out a devil, and it was dumb. And it came to paſs, when the devil was gone out, the dumb ſpake; and the people wondered.

Ver. 2. Matth. vi. 9.—V. 3. Or, *for the day.*—V. 6. Or, *out of his way.*—V. 8. Ch. xviii. 1, &c.—V. 9. Matth. vii. 7. xxi. 22. Mark xi. 24. John xv. 7. James i. 6. 1 John iii. 22.—V. 11. Matth. vii. 9.—V. 12. Gr. *give.*—V. 14. Matth. ix. 32. xii. 22.

Chap. XI. *Ver.* 1. *As he was praying*] While Jeſus was in the country beyond Jordan, he happened to pray publickly with ſuch fervency, that one of his diſciples, exceedingly affected both with the matter and manner of his addreſs, begged that he would teach *them* to pray. This diſciple probably had not been preſent when our Lord, in the beginning of his miniſtry, gave his hearers directions concerning their devotions. Wherefore Jeſus, who always rejoiced to find his hearers deſirous of inſtruction, willingly embraced this opportunity, and repeated the diſcourſe on prayer, which he had formerly delivered in his ſermon on the mount; but with this difference, that he now handled the arguments which he had offered as motives to the duty, a little more fully than before. Many learned men ſuppoſe, that the Jewiſh maſters uſed to give their followers ſome ſhort form of prayer, as a peculiar badge of their relation to them. John the Baptiſt had probably done this; in which view only we can ſuppoſe the diſciples could now aſk Jeſus to *teach them to pray*; for it is not to be thought, that, in the three preceding years of his miniſtry, he had not often given them inſtructions, both as to the matter and manner of prayer. See Mede's works, p. 1. and Lightfoot's Hor. Heb.

Ver. 5—8. *And he ſaid unto them, Which,* &c.] Having taught his diſciples, by the preceding ſhort form, that they were not, in prayer, to uſe a multiplicity of words, with *vain repetitions*; he proceeded to caution them on the other hand againſt coldneſs, indifferency, and ſlackneſs in their ſupplications. The evil of this, and the neceſſity of aſking affectionately, with importunity and perſeverence, he taught them by a parable, in which he ſhewed them that importunity, i. e. earneſtneſs and frequency in aſking, was the proper and natural expreſſion of ſtrong deſires; and by conſequence, that God very properly requires theſe things in men, before he beſtows on them ſuch favours as they ſtand in need of; juſt as he requires them to be earneſtly deſirous of theſe favours before he bleſſeth them therewith. The paſſage, *My children are with me in bed*, ver. 7. might be rendered, *My ſervants, together with me*, or *as well as myſelf, are in bed.* "My ſervants are in bed, as well as myſelf; and very probably they are faſt aſleep, ſo that there is no body at hand to give you what you want." See 1 Sam. xxi. 5. in the LXX, and Macknight.

Ver. 12. *If he ſhall aſk an egg*] Naturaliſts tell us, that the body of a ſcorpion is very like an egg, eſpecially if the ſcorpion is of the white kind, which is the firſt ſpecies mentioned by Ælian and others. Bochart has produced teſtimonies to prove, that the ſcorpions in Judea were about the bigneſs of an egg; and therefore, in Judea, a white ſcorpion, nearly reſembling an egg, might, to children, who were not capable of diſtinguiſhing the one for the other, be offered in the place thereof, if the perſon ſo doing meant that it ſhould ſting them to death. The author of the *Obſervations* informs us that St. Jerome reckons *wine, liquamen, fiſh,* and *eggs*, together with *honey*, in his catalogue of delicacies: So that poſſibly, on being told that the diſciples gave our Lord *a piece of a broiled fiſh, and of a honey-comb*, ch. XXIV. 42. we, who have been ready to look upon it as a ſtrange aſſociation of diſhes (if underſtood of a proper honey-comb, and not of a *ſort of bread*,) have ſuffered this ſurprize from not entering into the views of the diſciples; they probably not attending to any order,

> ——— So contriv'd, as not to mix
> Taſtes, not well join'd, inelegant; and bring
> Taſte after taſte, upheld by kindlieſt change,

As Eve did, according to Milton; but only deſigning to expreſs their great veneration for their Maſter, by ſetting before him the moſt grateful things in their power, and leaving it to him to eat of which he pleaſed. I am not ſure that there was no view, in like manner, to the delicacy of eggs in the paſſage before us, where our Lord is ſpeaking of *fiſh* and *eggs*. On the contrary, perhaps, it may add to the beauty of the paſſage, if we underſtand it as ſignifying, that "if a child ſhould aſk an earthly parent for *bread*, a neceſſary of life, he will not deny him what is requiſite for his ſupport, putting him off with a *ſtone*; and if he ſhould aſk him for a ſort of food of a more delicious kind, a *fiſh*, or an *egg*, he will not, we may aſſure ourſelves, give his child what is hurtful, a *ſerpent*, or a *ſcorpion*. If ſinful men then will give good gifts to their children, how much more will your heavenly Father give the neceſſary and the more extraordinary gifts of his Spirit to them that ſupplicate for them? Not giving up to hurtful illuſions thoſe who affectionately pray for the *hallowing his name*, and the *coming of his kingdom*, petitions, which involve in them the aſking for the extraordinary gifts of the Spirit." ver. 20. But, whatever might be the view of our Lord, it is certain that St. Jerome was right in putting eggs into his liſt of eaſtern delicates; for nothing is more common than to meet with *eggs* in modern entertainments there, when they would treat perſons in the moſt reſpectful manner. So Dr. Pococke deſcribes a very grand morning collation, given in Egypt to a perſon of diſtinction, as conſiſting of the beſt ſort of bread, made with butter, fried eggs, honey, green ſalted cheeſe, olives, and ſeveral other ſmall things. He mentions alſo eggs very often in the accounts he gives of the entertainments made for him by the Sheiks in the Holy-Land: agreeably to which, M. D'Arvieux tells us, that a ſupper prepared by the peaſants of a village near Mount Carmel for him and for *their governor*, and attended with all the marks of reſpect they were capable of expreſſing, conſiſted of wine, fried fiſh, eggs, and ſome other things. It muſt be the reputed delicacy of eggs alſo, one would imagine, that occaſions them ſo frequently to be ſent to perſons of figure for preſents in thoſe countries; fifty eggs being ſent at one time to the Engliſh conſul, whom Bp. Pococke attended to Cairo, and an hundred at another. See *Obſervations*, p. 168.

Ver. 14. *And he was caſting out a devil*] Δαιμόνιον, a *demon*. By this word the ancient heathens underſtood inferior deities or ſpirits, both good and bad; but the ancient Jews diſtinguiſhed good and evil ſpirits by ſeveral different names, the former of which are, in the verſion of the LXX, generally called ἄγγελοι, and the latter δαιμόνια. As for

the

15 But ſome of them ſaid, He caſteth out devils through Beelzebub, the chief of the devils.

16 And others, tempting *him*, ſought of him a ſign from heaven.

17 But he knowing their thoughts, ſaid unto them, Every kingdom divided againſt itſelf, is brought to deſolation; and a houſe *divided* againſt a houſe, falleth.

18 If Satan alſo be divided againſt himſelf, how ſhall his kingdom ſtand? becauſe ye ſay that I caſt out devils through Beelzebub.

19 And if I by Beelzebub caſt out devils, by whom do your ſons caſt them out? therefore ſhall they be your judges.

20 But if I with the finger of God caſt out devils, no doubt the kingdom of God is come upon you.

21 When a ſtrong man armed keepeth his palace, his goods are in peace:

22 But when a ſtronger than he ſhall come upon him, and overcome him, he taketh from him all his armour wherein he truſted, and divideth his ſpoils.

23 He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth.

24 When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt; and finding none, he ſaith, I will return unto my houſe whence I came out.

25 And when he cometh, he findeth *it* ſwept and garniſhed.

26 Then goeth he, and taketh to him ſeven other ſpirits, more wicked than himſelf; and they enter in, and dwell there: and the laſt ſtate of that man is worſe than the firſt.

27 And it came to paſs as he ſpake theſe things, a certain woman of the company lifted up her voice, and ſaid unto him, Bleſſed *is* the womb that bare thee, and the paps which thou haſt ſucked.

28 But he ſaid, Yea, rather bleſſed *are* they that hear the word of God, and keep it.

29 And when the people were gathered thick together, he began to ſay, This is an evil generation: they ſeek a ſign; and there ſhall no ſign be given it, but the ſign of Jonas the prophet.

30 For as Jonas was a ſign unto the Ninevites, ſo ſhall alſo the Son of man be to this generation.

31 The queen of the ſouth ſhall riſe up in the judgement with the men of this generation, and condemn them: for ſhe came from the utmoſt parts of the earth, to hear the wiſdom of Solomon; and behold, a greater than Solomon *is* here.

32 The men of Nineveh ſhall riſe up in the judgement with this generation, and ſhall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas *is* here.

33 No man when he hath lighted a candle, putteth *it* in a ſecret place, neither under a buſhel, but on a candleſtick, that they which come in may ſee the light.

34 The light of the body is the eye: therefore, when thine eye is ſingle, thy whole body alſo is full of light; but when *thine eye* is evil, thy body alſo is full of darkneſs.

35 Take heed therefore, that the light which is in thee be not darkneſs.

36 If thy whole body therefore *be* full of light, having no part dark, the whole ſhall

Ver. 15. Matth. ix. 34. xii. 24. Gr. *Beelzebul*, and ſo ver. 18, 19.—V. 16. Matth. xii. 38. xvi. 1.—V. 17. Matth. xii. 25. Mark iii. 24. John ii. 25.—V. 20. Exod. viii. 19.—V. 21. Matth. xii. 29.—V. 22. Iſai. liii. 12. Col. ii. 15.—V. 23. Matth. xii. 30. V. 24. Matth. xii. 43.—V. 26. John v. 14. Hebr. vi. 4. x. 26. 2 Pet. ii. 20.—V. 28. Matth. vii. 21. Ch. viii. 21.—V. 29. Matth. xii. 38.—V. 30. Jonah i. 17. ii. 10.—V. 31. 1 Kings x. 1.—V. 32. Jonah iii. 5.—V. 33. Matth. v. 15. Mark iv. 21. Ch. viii. 16. See Matth. v. 15.—V. 34. Matth. vi. 22.

the good ſpirits or angels, they are frequently mentioned as appearing to the patriarchs, and other pious men; but in Deut. xxxii. 19. the Iſraelites are charged with having *ſacrificed unto* demons [δαιμόνιοις,] *and not to God*; by which it appears, that they worſhipped evil ſpirits ſo early: and Pſ. xcvi. 5. it is ſaid, *all the gods of the heathens are demons*—δαιμόνιοι. See alſo Pſ. cvi. 37. Tobit vi. 17. Baruch iv. 35. In all which paſſages, as well as many others both of the Old and New Teſtament, the word δαιμόνιον is tranſlated *devil* in our verſion; whereas the Greek word διαβολος, from whence comes the Engliſh name *devil*, ſignifies, as we have before obſerved, an *adverſary*, or one who brings a charge againſt another; and is never applied in the ſacred writings to evil ſpirits, in the plural number, but always attributed to *Satan* only, in the ſingular; agreeably to which he is alſo called *the accuſer of the brethren.* Rev. vii. 10. See on Matth. iv. 1. And it ſeems highly probable that the notion of Satan, as an enemy to mankind in general, was in ſome meaſure retained from the fall of our firſt parents, and the promiſe made conſequent upon it. Comp. Gen. iii. 15. and Rev. xii. 9. xx. 2. In our Saviour's time, the name given to the prince of demons by the Jews was *Beelzebub*, with whom they charged him as being a confederate (ſee the next verſe); and by their allowing that he caſt out other demons by his aſſiſtance, it is plain they retained the notion of evil ſpirits in general. The like alſo appears from the ſeveral inſtances of demoniacs who were cured by our Saviour. In Acts xxiii. 8. we are told, *that the Sadducees ſay, that there is no reſurrection, neither angel, nor ſpirit; but the Phariſees confeſs both.* From the different ſentiments therefore of theſe two ſects of the Jews it is plain, that the latter of them believed the exiſtence of *good ſpirits*, here called *angels*; and that they believed the ſame of *evil* ones, (whatever may be meant by the following word πνευμα,) appears from their charge above-mentioned againſt our Saviour. See Ward's Diſſert. p. 70. and an excellent eſſay on the demoniacs in the Goſpels, vol. ii. p. 172. of Macknight's Harmony.

Ver. 31. *The utmoſt parts*] *The remote parts.* Wat.

Ver. 33. *Candle*] *Lamp.* So ver. 36. Wat.

Ver. 34—36. *When thine eye is ſingle,* &c.] *When thine eye is clear,* Wat. That they might underſtand his parable, and be excited to make a proper improvement of the noble faculty whoſe uſe he had been deſcribing, our Lord puts them in mind that reaſon performs for the ſoul of man the office which the eye does for the body. See on Matth. vi. 22. *Take heed,* ſays he, *therefore, that the light which is in thee be not darkneſs.* "Keep thy reaſon as free as poſſible from the influence of prejudice, pride, revenge, luſt, covetouſneſs, and other evil paſſions; for they will hatch ſwarms of vain and fooliſh thoughts, by which thy reaſon will be perverted, and the light which is in thee be turned into darkneſs. *But if thy whole body be full of light,* ver. 36. If thy mind is ſo completely enlightened by reaſon, that no evil paſſion or affection interrupts the emanations of its light in any degree, the whole faculties of thy ſoul ſhall be as much enlightened, enlivened, and aſſiſted, as the members of thy body are, when the bright ſhining of a candle gives thee light, and puts thee in a capacity of uſing them. Thus, comparing the direction of reaſon to the ſhining of a candle, Jeſus ſhewed, that by a parable of a lighted candle, he had intended to explain wherein the proper uſe of reaſon conſiſts."

be full of light, as when the bright ſhining of a candle doth give thee light.

37 And as he ſpake, a certain Phariſee beſought him to dine with him: and he went in, and ſat down to meat.

38 And when the Phariſee ſaw *it*, he marvelled that he had not firſt waſhed before dinner.

39 And the Lord ſaid unto him, Now do ye Phariſees make clean the outſide of the cup and the platter; but your inward part is full of ravening and wickedneſs.

40 *Ye* fools, did not he that made that which is without, make that which is within alſo?

41 But rather give alms of ſuch things as ye have; and behold, all things are clean unto you.

42 But woe unto you, Phariſees! for ye tithe mint, and rue, and all manner of herbs, and paſs over judgement and the love of God: theſe ought ye to have done, and not to leave the other undone.

43 Woe unto you, Phariſees! for ye love the uppermoſt ſeats in the ſynagogues, and greetings in the markets.

44 Woe unto you, ſcribes and Phariſees, hypocrites! for ye are as graves which appear not, and the men that walk over *them*, are not aware *of them*.

V. 36. Gr. *a candle by its bright ſhining.*—V. 38. Mark vii. 3.—V. 39. Matth. xxiii. 25. Tit. i. 15.—V 41. Iſai. lviii. 7. Dan. iv. 27. Ch. xii. 33. Or, *as you are able.*—V. 42. Matth. xxiii. 23.—V. 43. Matth. xxiii. 6. Mark xii. 38, 39.—V. 44. Matth. xxiii. 27. Pſ. v. 9.

Ver. 40. *Ye fools*, &c.] Dr. Waterland follows Elſner in reading this verſe, *Ye fools, he that hath cleanſed the outſide hath not* [*thereby*] *cleanſed the inſide alſo:* But this ſenſe is certainly very unuſual, and the commonly-received tranſlation much more lively and important. See Pſ. viii. 9. Dr. Doddridge, inſtead of *fools*, reads *ye thoughtleſs creatures*,—ἄφρονες, which is certainly a much milder word than μῶροι.

Ver. 41. *But*, &c.] *But rather give alms of ſuch things as you are able.* Wat. *In proportion to your ſubſtance.* MS. Doddridge, &c. We are not to imagine, that alms-giving was particularly mentioned by Chriſt in his exhortation to the Phariſees becauſe it is of greater value and neceſſity to the other virtues; He recommended it to that ſect, becauſe they were generally remarkable for their covetouſneſs and extortion; vices which muſt be repented of, by making reſtitution to thoſe who have been injured by them; and when theſe cannot be known or found, the compenſation muſt be made to the poor, as having the next right, becauſe what is given to them is lent to the Lord. But the Phariſees were of an incorrigibly ſtubborn diſpoſition, which no inſtruction, whether mild or perſuaſive, could influence; wherefore our Lord, on this occaſion, wiſely treated them with a kind of wholeſome ſeverity; denouncing moſt dreadful woes againſt them, for being ſo zealous in the ceremonial inſtitutions of religion, while they utterly neglected the precepts of morality. See on Matth. xxiii. Bos, Grotius, and Macknight.

Ver. 44. *Woe unto you, Scribes*, &c.] The Scribes were called, in the Hebrew language, *ſopherim*,—*writers*, and are often mentioned in the ſacred hiſtory as perſons of great authority in the Jewiſh commonwealth. They were originally ſecretaries in the church, the ſtate, the army, revenue, &c. to which offices thoſe were intitled who could write, becauſe anciently that art was practiſed but by few. When Ezra made the reformation, which has rendered him ſo famous among the Jewiſh doctors, he was aſſiſted by the Scribes in reviſing the canon of Scripture, and ordering matters ſo, that from thenceforth a ſufficient number of them ſhould always be employed in multiplying the copies of it. This claſs of men, therefore, being much converſant in the ſacred writings, acquired a ſingular knowledge of them, and in proceſs of time expounded them to the common people with ſuch reputation, that at length they obtained the title of *doctors* or *teachers*, and were conſulted upon all difficult points of faith. See Matth. vii. 39. Luke ii. 46. Matth. ii. 4. Hence they are ſaid by our Lord to *ſit in Moſes's chair*, and to determine what doctrines are contained in Scripture; and hence an able miniſter of the New Teſtament is called *a ſcribe inſtructed unto the kingdom of heaven.* See Matth. xxiii. 3. Mark xii. 35. But as the Jews were divided into ſeveral religious ſects, it is natural to imagine, that each ſect gave ſuch interpretations of Scripture as beſt agreed with their peculiar tenets. Wherefore it cannot be doubted that the doctors ſtudied and expounded the ſacred writings with a view to authorize the ſeveral opinions of the party they eſpouſed. Accordingly, in Acts xxiii. 9. mention is made of the *Scribes that were of the ſect of the Phariſees*;—οι γραμματεις τȣ μερȣς των Φαρισαιων, which plainly implies, that ſome of the Scribes were of the other ſects. It is true the Scribes are diſtinguiſhed from the Phariſees in the woes which our Lord now pronounced, and in ſeveral other paſſages, particularly Matth. v. 20. xxiii. 2. but from the latter of theſe paſſages it ſeems evident, that by *the Scribes and Phariſees*, are commonly meant the *Phariſaic Scribes*, according to the idiom of the Hebrew language: for as the name *Phariſees* denoted a ſect, and not an office, it could by no means be ſaid of the whole ſect that they *ſat in Moſes's chair*. A character of this ſort was applicable only to the *doctors*, or *ſcribes* of the ſect. In other inſtances, where the Scribes are diſtinguiſhed from the Phariſees, the Sadducean doctors may be intended. The badge of a Phariſee was his placing the tradition of the elders on an equality with Scripture; whereas the Sadducees rejected all the pretended oral traditions, and adhered ſo cloſely to the text, that they acknowledged nothing as a matter of faith, which was not expreſly contained in the ſacred books. And in this they were followed by the *Karaites*, or *Scripturiſts*, a ſect which ſubſiſts among the Jews to this day. It is generally ſuppoſed indeed, that the Sadducees acknowledged the authority of none of the ſacred books, except the writings of Moſes; nevertheleſs there is reaſon to believe that they received all theſe books: for had they denied the authority of any of them, our Lord, who ſo ſharply reproved their other corruptions, would not have let this paſs uncenſured. Nay, Joſephus himſelf, who was no friend to the Sadducees, does not, in the whole compaſs of his writings, charge them with rejecting any of the ſacred books. He ſays they rejected the traditions of the elders, ſo much cried up by the Phariſees; affirming, that nothing ought to be held as an inſtitution or rule, but what was written. Perhaps of all the ſacred writings the Sadducees preferred the books of Moſes; all the Jews did ſo, and do ſtill; but whether in this point the Sadducees outſtripped the reſt of the ſects, is hard to ſay. In the mean time, conſidering the veneration which the Jews had for the books of the law, it is reaſonable to ſuppoſe, that ſome of the doctors of each ſect would apply themſelves more eſpecially to the ſtudy of theſe books in private, and to the explication of them in public, and that ſuch as did ſo might obtain the appellation of *lawyers*. Accordingly the ſame perſon is called a *Phariſee and a lawyer*, Matth. xxii. 35. whom St. Mark calls a *ſcribe*. Farther, it is not improbable that the Phariſean lawyers, fond of their own particular ſtudy, might exalt the law not only above the reſt of the ſacred writings, but above the traditions of the elders; in which reſpect they were diſtinguiſhed from the reſt of their ſect, paying only a ſecondary ſort of regard to theſe traditions. It was on this account that one of them was now ſo diſpleaſed, when he heard Jeſus join the whole body of the Scribes indiſcriminately, and conſequently *the lawyers* with the *Phariſees*, in the woes which he now denounced againſt them, for the hypocritical ſhew of piety by their zeal in *giving tithes of mint, aniſe, and cummin*, according to the precepts of the divine law, whilſt they *omitted judgement and the love of God*, expreſly enjoined by that law. It ſeems he thought the rebuke undeſerved on the part of the lawyers, even of the Phariſean ſect, becauſe they did not pay that ſuperlative regard to tradition for which the reſt were ſo remarkable.

For ye are as graves, &c.] In the repetition of the woes, Matth. xxiii. 27. this is differently expreſſed: *Woe unto you, Scribes and Phariſees, for ye are like unto whited ſepulchres, which indeed appear beautiful outwardly, but are within full of dead mens bones, and of all uncleanneſs.* Perſons of fortune among the Jews often raiſed fine ſtone ſtructures over their dead, eſpecially when they buried them in the fields, and theſe they whitened from to time to time, to make them look beautiful. Dr. Shaw (Travels, p. 219.) gives us the following account of thoſe ſepulchres: "If we except a few perſons who are buried within the precincts of the ſanctuaries of the *Marabutts*,—or tutelar ſaints of the country,—the reſt are carried out at a ſmall diſtance from their cities and villages, where a great extent of ground is allotted for the purpoſe. Each family has a particular part of it walled in, like a garden, where the bones of their anceſtors have remained for many generations; for in theſe incloſures the graves are all diſtinct and ſeparated, each of them having a ſtone placed upright at the head and feet, inſcribed with the name or title of the deceaſed (2 Kings xxiii. 17.) whilſt the intermediate ſpace is either planted with flowers, bordered round with ſtones, or paved with tiles. The graves of the principal citizens are farther diſtinguiſhed by having cupolas or vaulted chambers, of three, four, or more ſquare yards built over them; and as theſe very frequently lie open, and occaſionally ſhelter us from the inclemency of the weather, the *demoniac*, Mark v. 5. might with propriety enough have had his dwelling among the tombs; as others are ſaid, Iſai. lxv. 4. *to remain among the graves, and lodge in the monuments* (*mountains*). And as all theſe different ſorts of tombs and ſepulchres, with the very walls likewiſe of their reſpective cupolas and incloſures, are conſtantly kept *clean, white-waſhed*, and beautified, they continue to illuſtrate thoſe expreſſions of our Saviour, where he mentions the *garniſhing of ſepulchres*, and compares the Scribes, Phariſees, and hypocrites to *whited ſepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and all uncleanneſs.*"—But though

45 Then anſwered one of the lawyers, and ſaid unto him, Maſter, thus ſaying, thou reproacheſt us alſo.

46 And he ſaid, Woe unto you alſo, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourſelves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the ſepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witneſs, that ye allow the deeds of your fathers: for they indeed killed them, and ye build their ſepulchres.

49 Therefore alſo ſaid the wiſdom of God, I will ſend them prophets and apoſtles, and *ſome* of them they ſhall ſlay and perſecute:

50 That the blood of all the prophets, which was ſhed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which periſhed between the altar and the temple: verily I ſay unto you, It ſhall be required of this generation.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourſelves, and them that were entering in, ye hindered.

53 And as he ſaid theſe things unto them, the ſcribes and the Phariſees began to urge *him* vehemently, and to provoke him to ſpeak of many things;

54 Laying wait for him, and ſeeking to catch ſomething out of his mouth, that they might accuſe him.

Ver. 46. Matth. xxiii. 4.—V. 47. Matth. xxiii. 29.—V. 49. Matth. xxiii. 34.—V. 51. Gen. iv. 8. 2 Chron. xxiv. 20, 21.—V. 52. Matth. xxiii. 13. Or, *forbad.*

the ſepulchres of the rich were thus beautified, the graves of the poor were oftentimes ſo neglected, that if the ſtones by which they were marked happened to fall, they were not ſet up again; by which means the graves themſelves *did not appear*; they were αδηλα, as they are called in the text, ſo that *men might tread upon them inadvertently.* By the law, Numb. xix. 16. graves of all ſorts polluted the perſons who touched them, as well thoſe ſepulchres which were kept perfectly neat and beautiful, as thoſe which were neglected. Hence, to ſhew the hypocriſy of the Phariſees, our Lord, in the one *woe*, likened them to *graves which did not appear*,—had no mark to know them by,—and which being covered with graſs, men were polluted by going over them ere they were aware. In the other *woe*, he likened them to *whited ſepulchres*, which, though they looked fair and beautiful outward, were full of uncleanneſs. The Scribes and Phariſees, however holy they might appear by their exactneſs in the externals of religion, were polluted with the groſſeſt vices; inſomuch that by the contagion of their example they defiled all who were much in their company. See Macknight.

Ver. 46. *Ye lade men with burdens*] See on Matth. xxiii. 4. Perhaps the conſciences of theſe lawyers might charge them with ſome private contempt of the injunctions they moſt rigorouſly impoſed upon others, in ceremonial precepts as well as moral; or it may refer to a want of due tenderneſs for the comfort of mens lives, which they imbittered by ſuch rigour.

Ver. 48. *That ye allow*] *That ye approve.* See Archbp. Tillotſon's Sermons, vol. ii. p. 195, 196.

Ver. 49. *Therefore alſo ſaid the wiſdom of God*] Some think that by the *wiſdom of God* here, we are to underſtand Chriſt, becauſe in the parallel paſſage, Matth. xxiii. 34. he aſcribes this ſaying to himſelf; and becauſe St. Paul calls him expreſly *the wiſdom of God*, 1 Cor. i. 24. Others ſuppoſe, that the *Father* is meant; the *wiſdom of God* being a periphraſis for God himſelf, who might be ſaid to ſpeak the words himſelf, becauſe he commiſſioned the Son to ſpeak them in his name.

Ver. 50, 51. *This generation*] *This nation.* MS.

Ver. 52. *For ye have taken away the key*, &c.] Vitringa underſtands this of *one fundamental truth*, which would have led them into the knowledge of the reſt: But all their endeavours to embarraſs and bias the minds of men in their inquiries after truth might be intended here, as well as more eſpecially their diſguiſing the prophecies which relate to the Meſſiah. If a key was delivered to the rabbies when they were admitted into their office, in token of the power given them to open and expound the Scripture, as the writers of antiquities inform us was the cuſtom, here may be a beautiful alluſion to that circumſtance; as if he had ſaid, "you take that key, not to uſe, but to ſecrete it." It is certain that the heathen prieſts were called χλειδουχοι, *key-bearers.* See Archbp. Tillotſon, vol. i. p. 208. Bos. Obſerv. vol. i. p. 228. and the note on the 63d verſe of my tranſlation of Callimachus's hymn to Ceres. Inſtead of *ye entered not,—ye hindered*; the MS. reads, *ye have not entered, ye have hindered.*

Ver. 53, 54. *Began to urge him vehemently*] Δεινῶς ἐνέχειν, which properly ſignifies *to faſten fiercely upon him.* Several more of the words here uſed are metaphors taken from hunting, ἀποστοματίζειν, which we render *to provoke, to ſpeak*, might be rendered *to mouth*, or "bear down with the violence of their words," as Theophilact excellently explains it: and the word θηρεῦσαί, rendered *to catch*, has in this connection a moſt beautiful propriety; for it expreſſes the eagerneſs with which ſportſmen beat about for their game, to *ſtart it* from its covert. It is very probable that the Phariſee who was maſter of the houſe, had invited a great many of his brethren and learned friends, on purpoſe to make a more formidable attack upon Chriſt, and by their concurrent teſtimony to charge upon him any thing which might render him obnoxious; and the preſence of ſo many of them made the diſcourſe delivered at this time more proper, and the courage and zeal it expreſſed more remarkable. See Craddock's Harmony, part 2. Doddridge, and Mintert.

REFLECTIONS ON CHAP. XI.

Well does that petition become every diſciple of Chriſt, *Lord, teach us to pray!* ver. 1. Thou haſt taught us by thy example, and by the precepts of thy word, teach us alſo by thine holy Spirit! Excellent is this form of ſound and divine words, which our gracious Maſter here recommends: It is our duty to ſtudy it attentively, that, conciſe and expreſſive as it is, our thoughts may go along with its ſeveral petitions.

Let us learn to reverence and love God, and to conſider ourſelves as brethren in his family. Let the glory of his name, and the proſperity of his kingdom, be much dearer to us, than any ſeparate intereſt of our own. Let it be our cordial deſire, that his will may be univerſally obeyed, and with the moſt entire conſent of ſoul acquieſced in by all his creatures, both in heaven and on earth. Let our appetites and paſſions be ſo moderated, that having even the plaineſt food and raiment, we may be therewith content; and on the other hand, how plentiful ſoever our circumſtances may be, let us remember, that day by day we depend on God for our daily bread. Nor do we need even the moſt neceſſary ſupplies of life, more than we need daily pardon; for which therefore we ſhould be putting in our conſtant prayer; heartily forgiving all our brethren, as we deſire to be forgiven of God. Conſcious of our own weakneſs, let us, as far as we can, endeavour to avoid circumſtances of temptation; and when neceſſarily led into them, let us look up to heaven for ſupport; labouring, above all things, to preſerve our integrity, and to maintain a conſcience void of offence.

Depending on the certainty of the gracious promiſes here given, (ver. 9, 10.) and encouraged by the experience of ſo many thouſands, who have on aſking received, and on ſeeking found; let us renew our importunate addreſſes to the throne of divine grace; and remembering the compaſſion of our heavenly Father, let us be emboldened in the full aſſurance of faith, to aſk every neceſſary bleſſing; eſpecially the communication of that enlightening and ſanctifying Spirit, without which our corrupt hearts will find out a ready way to abuſe the choiceſt of his providential favours, to the diſhonour of his holy name, and the deeper wounding of our own miſerable ſouls.

[For Reflections from ver. 14. to 36. ſee on Matth. chap. xii.]

As an ear-ring of gold, and an ornament of fine gold, ſo is a wiſe reprover upon an obedient ear. Chriſt was indeed a wiſe and faithful reprover, but the ears of theſe Phariſees were diſobedient and uncircumciſed, ver. 37, 38. How well had all the entertainments of the Phariſee's table been repaid, had he and his brethren heard our Lord's reproof with candour, humility, and obedience! Theſe men deſpiſed them, to their ruin; let us often review them for our inſtruction, that none of theſe dreadful woes may come upon us.

This diſcourſe of our Lord is a moſt juſt and ſevere rebuke to every hypocritical profeſſor; who is ſcrupulous and exact in matters of ceremony, while he neglects morality; and is ſtudious to ſhine in the ſight of men, while he forgets the all-penetrating eye of GOD. It expoſes the oſtentation of thoſe, who pride themſelves in empty titles of honour, and eagerly affect precedence and ſuperiority; and it evidently chaſtiſes thoſe who preſs upon others the duties they neglect themſelves; and ſo are moſt righteouſly judged out of their own mouths.

How melancholy is it to obſerve in inſtances like theſe, (ver. 44.) the hypocriſy and deceitfulneſs of the human heart, and to ſee men impoſe on themſelves with empty appearances! Like theſe Phariſees, who built the ſepulchres of the former prophets, while they were

CHAP. XII.

Chriſt preacheth to his diſciples to avoid hypocriſy, and fearfulneſs in publiſhing his doctrine; warneth the people to beware of covetouſneſs, by the parable of the rich man who ſet up greater barns. We muſt not be over-careful of earthly things; but ſeek the kingdom of God, give alms, and be ready at a knock to open to our Lord, whenſoever he cometh. Chriſt's miniſters are to ſee to their charge, and look for perſecution. The people muſt make uſe of this time of grace, becauſe it is a fearful thing to die without reconciliation.

IN the mean time, when there were gathered together an innumerable multitude of people, inſomuch that they trode one upon another, he began to ſay unto his diſciples firſt of all, Beware ye of the leaven of the Phariſees, which is hypocriſy.

2 For there is nothing covered, that ſhall not be revealed; neither hid, that ſhall not be known.

3 Therefore, whatſoever ye have ſpoken in darkneſs, ſhall be heard in the light; and that which ye have ſpoken in the ear in cloſets, ſhall be proclaimed upon the houſe-tops.

4 And I ſay unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do.

5 But I will forewarn you whom ye ſhall fear: Fear him, which, after he hath killed, hath power to caſt into hell; yea, I ſay unto you, Fear him.

6 Are not five ſparrows ſold for two farthings? and not one of them is forgotten before God:

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many ſparrows.

8 Alſo I ſay unto you, Whoſoever ſhall confeſs me before men, him ſhall the Son of man alſo confeſs before the angels of God:

9 But he that denieth me before men, ſhall be denied before the angels of God.

10 And whoſoever ſhall ſpeak a word againſt the Son of man, it ſhall be forgiven him: but unto him that blaſphemeth againſt the Holy Ghoſt, it ſhall not be forgiven.

11 And when they bring you unto the ſynagogues, and *unto* magiſtrates, and powers, take ye no thought how or what thing ye ſhall anſwer, or what ye ſhall ſay:

12 For the Holy Ghoſt ſhall teach you in the ſame hour what ye ought to ſay.

13 And one of the company ſaid unto him, Maſter, ſpeak to my brother, that he divide the inheritance with me.

14 And he ſaid unto him, Man, who made me a judge, or a divider over you?

15 And he ſaid unto them, Take heed, and beware of covetouſneſs: for a man's life conſiſteth not in the abundance of the things which he poſſeſſeth.

16 And he ſpake a parable unto them,

Ver. 1. Matth. xvi. 6. Mark viii. 15. Matth. xvi. 12.—V. 2. Matth. x. 26. Mark iv. 22. Ch. viii. 17.—V. 4. Matth. x. 28. John xv. 14, 15.—V. 6. See Matth. x. 29.—V. 8. Matth. x. 32. Mark viii. 38. 2 Tim. ii. 12.—V. 10. Matth. xii. 31, 32. Mark iii. 28. 1 John v. 16.—V. 11. Matth. x. 19. Mark xiii. 11. Ch. xxi. 14.—V. 14. John xviii. 36.—V. 15. 1 Tim. vi. 7, &c.

were perſecuting thoſe of their own day; and in contempt of all that was ſaid by the meſſengers of God, were filling up the meaſure of their iniquities, till the cloud which had been ſo long gathering burſt on their heads, and poured forth a ſtorm of aggravated wrath and ruin.

May that God, who has immediate acceſs to the hearts of men, deliver all Chriſtian countries, and eſpecially all proteſtant churches, from ſuch teachers as are here deſcribed, (ver. 52.) who take away and ſecrete the key of knowledge, inſtead of uſing it; and obſtruct, rather than promote men's entrance into the kingdom of heaven! How loudly will the blood of thoſe they have deſtroyed cry againſt them in the aweful day of account; and how little will the wages of unrighteouſneſs, and the rewards of worldly policy, be able to arm them againſt deſtruction, or to ſupport them under it!

Chap. XII. *Ver.* 1. *When there were gathered together an innumerable multitude*] *Many thouſands of people*;—τῶν μυριάδων τȣ ὄχλȣ;—literally, *many myriads*. Perhaps this vaſt aſſemblage of people might be owing to an apprehenſion, either that Chriſt might meet with ſome ill uſage among ſo many of his enemies, or that he would ſay or do ſomething peculiarly remarkable on the occaſion. It was in the hearing of this vaſt aſſembly, that he gave his diſciples in general a charge and exhortation, ſimilar to that which he had given to the twelve apoſtles after their election. The precept, *Beware of the leaven of the Phariſees*, with which he began this charge, is ſimilar to that, which in the charge to the twelve runs thus, *Be ye wiſe as ſerpents, and harmleſs as doves*; Matth. x. 16. For though the apoſtles and the diſciples were to be remarkably prudent in their behaviour, yet the *leaven of the Phariſees*, which is hypocriſy and deceit, was not to enter into the compoſition of their prudence; becauſe hypocriſy is only an expedient to ſerve a turn, the maſk being always torn from hypocrites ſooner or later. See the parallel places.

Ver. 6. *For two farthings*] Ἀσσαρίων δύο.—The *aſs*, or anciently *aſſarius*, which was the tenth part of the *denarius*, or Roman penny, was alſo a Roman coin then current in Judea, and in value, as is generally thought, about three farthings of our money. See on Matth. x. 29.

Ver. 10. *It ſhall be forgiven him*] *It may be forgiven him*: Doddridge: Who obſerves, that the common reading of ἀφεθήσεται, is more literal, but the connection ſhews, it muſt be taken according to the tranſlation here given; for it would be madneſs to imagine that in ſuch a caſe as this, forgiveneſs muſt come of courſe, whether the blaſphemer doth or doth not repent. What grammarians call an *enallagé* of words and tenſes, is very frequent in the ſacred writings.

Ver. 13, 14. *Maſter, ſpeak to my brother*] While Jeſus was thus exhorting his diſciples, a certain perſon in the crowd begged that he would perſuade his brother, who probably was preſent, to decide their paternal inheritance, and give him his ſhare. The appellant probably thought, that as the Meſſiah, he would act in the character of a prince, who would decide controverſies relating to property; but, becauſe judging in civil matters was the province of the magiſtrate, and foreign to the end of our Lord's coming into the world, he refuſed to meddle in their quarrel. See Exod. ii. 14.

Ver. 15. *Take heed, and beware of covetouſneſs*] *See to it, and be upon your guard againſt covetouſneſs.* The original is very lively, and the full force of it not eaſy to be expreſſed. Some old verſions, and very good copies, read, *all covetouſneſs*. It is not ſaid which of theſe brothers was in the wrong; only becauſe the diſpoſition which they diſcovered, afforded a fit opportunity for religious advice, our Lord embraced it, and cautioned his hearers, in the moſt ſolemn manner, againſt covetouſneſs; declaring, that neither the length, nor the happineſs of a man's life depends upon the greatneſs of his poſſeſſions. Human life is ſuſtained by little, and therefore abundance is not neceſſary, either to the ſupport or comfort of it. It is not a great eſtate and vaſt poſſeſſions which make a man happy in this world; but a mind that is equal to its condition, whatever it may be. Archbp. Tillotſon obſerves upon this verſe, that "it contains a peculiar kind of caution, no where elſe, nor upon any other occaſion, that I know of, ſays he, uſed in Scripture; in which, for the greater emphaſis and weight, the words of caution are doubled, as if the matter were of ſo much concernment, that no caution about it could be too much; to ſignify to us, both the great danger of this ſin of covetouſneſs, and the great care men ought to uſe to preſerve themſelves from it." See his Sermons, vol. vi. p. 69. and my Eleventh Diſcourſe on the *Parables*.

Ver. 16. *And he ſpake a parable unto them*] The firſt thing to be ſaying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himſelf, ſaying, What ſhall I do, becauſe I have no room where to beſtow my fruits?

18 And he ſaid, This will I do: I will pull down my barns, and build greater; and there will I beſtow all my fruits and my goods.

19 And I will ſay to my ſoul, Soul, thou haſt much goods laid up for many years; take thine eaſe, eat, drink, *and* be merry.

20 But God ſaid unto him, *Thou* fool, this night thy ſoul ſhall be required of thee: then whoſe ſhall thoſe things be, which thou haſt provided?

21 So *is* he that layeth up treaſure for himſelf, and is not rich towards God.

22 And he ſaid unto his diſciples, Therefore, I ſay unto you, Take no thought for your life, what ye ſhall eat; neither for the body, what ye ſhall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Conſider the ravens: for they neither ſow, nor reap; which neither have ſtore-

Ver. 19. Eccleſ. xi. 9. Ecclus. xi. 19. 1 Cor. xv. 32. James v. 5.—V. 20. Gr, *do they require thy ſoul.* Job xx. 22. xxvii. 8. Pſ. lii. 7. Pſ. xxxix. 6. Jer. xvii. 11.—V. 21. Matth. vi. 20. Ver. 33. 1 Tim. vi. 18, 19. James ii. 5.—V. 23. Matth. vi. 25.

enquired into is the true drift and meaning of this parable. In the 15th verſe our Lord warns his hearers to *beware of covetouſneſs.* In this parable, he repreſents the fooliſh rich man enlarging his barns, that he might heap up his goods in ſtore: In the text he warns us of the danger of *laying up treaſures for ourſelves*, while we neglect being *rich towards God*; and ver. 33. he exhorts us to *ſell what we have, and give alms*; *to provide for ourſelves bags which wax not old*; *a treaſure in the heavens that faileth not*; *where no thief approacheth, neither moth corrupteth.* From theſe circumſtances it is commonly underſtood, that covetouſneſs was the rich man's crime; that enlarging his barns to receive his plentiful crop was the inſtance and proof of it; and that the only way to be *rich towards God*, is to ſell our goods, and to diſtribute them in works of charity and mercy. Thus the parable is commonly underſtood;—but I think, not rightly. Our Saviour, it is true, introduces this parable in conſequence of the caution he had given againſt covetouſneſs: But he had before given a reaſon againſt covetouſneſs, ver. 15. and the parable was added to illuſtrate this reaſon given againſt covetouſneſs, and not to diſplay the folly or vice of covetouſneſs in general. The rich man is not deſcribed in the colours of a covetous man; his wealth aroſe from no oppreſſion or uſury; it was the product of his own land, which has always been eſteemed as an honeſt way of being rich, and to proceed as much from the immediate bleſſing of God, as any whatever. The ground was his own; he is not ſaid to with-hold it from the rightful poſſeſſor by violence or fraud. Thus far then there is no mark of covetouſneſs, or any other fault. But when he found his crop to be great, he enlarged his barns; and this perhaps was his crime. But where was the iniquity of this? Does not every man endeavour that his barns ſhould be in proportion to the product of his lands? May not the moſt charitable man in the world have, or build a barn large enough to receive his crop, and yet be guiltleſs? Nay, it is evident from hence, that *covetouſneſs*, properly ſo called, was not his fault; for he built his barn to *lay up ſtores for many years*, propoſing reſt and ſatisfaction in the goods already gotten, and intending to trouble himſelf no further about wealth; he had enough. A covetous man would rather have turned his goods into money, and put it to uſury, and ſlaved on ſtill for more. Beſides, in ver. 20. where God is brought in reproving the rich man for his folly, there is not one word ſaid of his building large barns to receive his fruits:—*Thou fool, this night ſhall thy ſoul be required of thee!* But, if the large barn had been the crime, the conſiſtency of the parable requires, that the reproof ſhould have pointed to the crime, and it ſhould have been ſaid, "Thou fool! this night ſhall the lightning from heaven conſume thy large barns," or ſomething to this purpoſe. Further, neither upon this is it rightly concluded from the circumſtances of the parable, that this rich man was void of charity to the poor: He is repreſented as fully ſatisfied in his abundance. There had been much more reaſon to have thought him uncharitable, had he been repreſented as not contented with his abundance, but ſtill fearful of poverty and want; which is often the caſe, and the pretence of the rich uncharitable man. Nor, laſtly, is it reaſonable to limit and confine the notion of being rich towards God, to works of charity only; all good works in proportion make us rich towards God. St. Paul ſpeaks in general of the richneſs of good works, and St. James of the richneſs of faith: And in the preſent paſſage, to be *rich to God*, does particularly ſignify to truſt and rely upon his providence for our life and ſupport, in oppoſition to relying on treaſures of our own heaping up, or large barns of our own building and filling. And now, having thus far examined the common interpretation, and ſhewn how much it falls ſhort of our Saviour's true aim and intent, I ſhall endeavour to point out the true meaning, which will lead us into the right underſtanding of the inference drawn by our Lord, ver. 21. When our Saviour exhorted his hearers to beware of covetouſneſs, he ſupported his advice with this reaſon, *for a man's life conſiſteth not in the abundance of the things which he poſſeſſeth*; this reaſon he illuſtrates and confirms in the following parable. So that the aim of the parable is to ſhew, that wealth is no ſecurity; that it is folly to pretend, by heaping up treaſures, to arm ourſelves againſt the accidents or caſualties of life, from which nothing can protect us, but the good providence and care of our heavenly Father. In this point all the circumſtances of the parable meet. The rich man is repreſented as flowing in plenty, ſo that he was neceſſitated to pull down his barns and ſtorehouſes, in order to enlarge them. This plenty made him forget God, and vainly imagine that he had a ſecurity in his own hands againſt all the calamities of life. His riches made him promiſe himſelf many happy days and years; in which confidence he expreſſes himſelf as in ver. 19. This folly God reproves him for, and checks him in his preſumptuous ſecurity, ver. 20. *Thou fool*, &c.—"Thou ſhalt die;—and what then muſt become of thoſe mighty pledges of thy ſecurity? So little will they avail thee, that they themſelves will fall under the power of another, never to return to thee again. *So is he*, continues our Lord, *who lays up treaſure for himſelf, and is not rich towards God.*" Which words being the moral of this parable, muſt be expounded ſo, as to anſwer the deſign of the parable; and therefore *to lay up treaſures for ourſelves*, muſt ſignify, to lay them up for our own ſecurity, as if we meant to become thereby the carvers of our own fortune. Conſequently, *to be rich towards God*, being placed in oppoſition to *laying up treaſures for ourſelves*, muſt denote our placing confidence and truſt in Him; our endeavouring to procure his favour and protection, as knowing that in them only is all our hope and ſtability. See Bp. Sherlock's Diſcourſes, vol. ii. diſc. 15. and the *Reflections* at the end of the chapter.

Ver. 18. *All my fruits and my goods*] *All my increaſe and good things*; that is, "There will I collect and lay up all this year's increaſe, and likewiſe the produce of former years, which I have in ſtore."

Ver. 19. *Take thine eaſe*, &c.] The original is remarkably lively and expreſſive, and contains one proof, amongſt a thouſand, of the propriety and elegance of the Scripture language. Ἀναπαύου, φαγε, πιε, ευφραινου: *Take thy reſt, eat, drink, be joyful.* Nothing can more ſtrongly expreſs the ſelf-ſatisfied hilarity of a ſenſualiſt.

Ver. 20. *Shall be required of thee*] It is in the original ἀπαιτοῦσιν, *they ſhall require*; which Elſner thinks alludes to the meſſengers ſent to fetch away the ſoul; and he produces a remarkable and well-known paſſage from Plato to prove that Socrates thought this the office of a Spirit ſuperior to men. Others, to preſerve the literal meaning of the words, ſuppoſe, that thieves broke into this man's houſe, and robbed him of his life, together with his riches; but it is moſt probable that, according to an uſe of the plural number very familiar in the Hebrew language, theſe words may ſignify no more than that his life ſhould be taken away, without determining whether angels, as executioners of the divine decree, or men ſhould take it away. See Macknight, and Elſner's *Obſervations*, vol. i. p. 231.

Ver, 21. *And is not rich towards God*] There is a force and propriety in the phraſe εἰς Θεὸν, here rendered *towards God*, which our language will not exactly expreſs; it repreſents God as a depoſitary, in whoſe hands the good man hath lodged his treaſure, and who hath as it were made himſelf accountable for it in another and better world. See Prov. xix. 17. and Doddridge.

Ver. 22. *Take no thought*] *Be not ſolicitous.* Wat. Our Lord having ſpoken the parable of the rich glutton, proceeded in the charge: and becauſe a hurry of buſineſs is often a great enemy to religious diſpoſitions, he cautioned his diſciples againſt anxious cares about the world, from the conſideration of God's providence, which is ſo extenſively perfect, as to comprehend all his works, great and ſmall, without exception. The caution to beware of covetouſneſs, and the parable whereby he enforced that caution was ſpoken to the contending covetous brothers, and to the multitude. This part of his diſcourſe he directed to his diſciples, founding it upon the caution and parable; as if he had ſaid, "Since a man's life conſiſteth not in the abundance of the things which he poſſeſſeth; ſince plenty of goods and fruits is not capable of prolonging a man's life one moment beyond the term fixed for it by God, You my diſciples more eſpecially ought, for that reaſon, to take no thought for the prolongation of your life, by anxiouſly laying up a ſtore of proviſions and of cloaths, as if theſe could preſerve life. No; you ſhould conſider that *the life*, &c." ver. 23. The ſentiments in this and the following verſes are great and ſublime; the ſame with thoſe contained in the ſermon on the mount; Matth. vi. 25, &c. which ſee.

Ver. 24. *Conſider the ravens*] Our Saviour, as we have obſerved, often alluded to things preſent, in his parabolical diſcourſes; and therefore St. Matthew, vi. 26. writing to the Jews, retains this mode of expreſſion, and ſays, *Behold*, or *look on*, *the fowls of the air.* But houſe, nor barn; and God feedeth them: How much more are ye better than the fowls?

25 And which of you, with taking thought, can add to his ſtature one cubit?

26 If ye then be not able to do that thing which is leaſt, why take ye thought for the reſt?

27 Conſider the lilies how they grow: They toil not, they ſpin not; and yet I ſay unto you, That Solomon in all his glory was not arrayed like one of theſe.

28 If then God ſo clothe the graſs, which is to-day in the field, and to-morrow is caſt into the oven; how much more *will he clothe* you, O ye of little faith?

29 And ſeek not ye what ye ſhall eat, or what ye ſhall drink, neither be ye of doubtful mind.

30 For all theſe things do the nations of the world ſeek after: and your Father knoweth that ye have need of theſe things:

31 But rather ſeek ye the kingdom of God; and all theſe things ſhall be added unto you.

32 Fear not, little flock: for it is your Father's good pleaſure to give you the kingdom.

33 Sell that ye have, and give alms: provide yourſelves bags which wax not old, a treaſure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treaſure is, there will your heart be alſo.

35 Let your loins be girded about, and *your* lights burning;

36 And ye yourſelves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Bleſſed *are* thoſe ſervants, whom the lord when he cometh ſhall find watching:

Ver. 24. Job xxxviii. 41. Pſ. cxlvii. 9.—V. 29. Or, *live not ih careful ſuſpence.*—V. 31. Matth. vi. 33.—V. 32. Matth. xi. 25, 26. V. 33. Matth. xix. 21. Acts ii. 45. iv. 34. Matth. vi. 20. Ch. xvi. 9. 1 Tim. vi. 19.—V. 35. Epheſ. vi. 14. 1 Pet. i. 13. Matth. xxv. 1.

the Gentiles were to make the reflection for themſelves; and hence St. Luke, with great propriety, ſubſtitutes the word *conſider* in its ſtead. Dr. Heylin renders the laſt clauſe in this verſe, *Of how much greater value are ye than the fowls?* See Owen's Obſervations on the four Goſpels.

Ver. 26. *To do that which is leaſt*] This proves, that *to add one cubit to a thing*, was a proverbial expreſſion for making the leaſt addition to it.

Ver. 29. *Neither be ye of doubtful mind*] *Neither be ye ſet afloat* [*with deſire*]. Wat. Μὴ μετεωρίζεσθε: "Be not (like meteors in the air, which are toſſed about by every blaſt of wind) hurried with anxious cares, and *agitated with* a variety of *reſtleſs* and uneaſy *thoughts.*" Any ſpeculations and muſings, in which the mind fluctuates or is ſuſpended in an uneaſy heſitation, might well be expreſſed by the word μετεωρίζω; which ſee in Mintert, and in Wolfius on the place.

Ver. 32—34. *Fear not, little flock*] "Since God hath deſtined you to everlaſting happineſs, he will ſurely beſtow on you the neceſſaries of the preſent life." This part of the charge may be conſidered as parallel to the directions given to the twelve, Matth. x. 9. *Provide neither gold*, &c. That is, "Make no proviſion for your journey, but rely wholly on the providence of God." Only our Lord added a precept peculiarly calculated for thoſe times, in which the profeſſion of the Goſpel expoſed men to the loſs of all their goods; ver. 33, 34. *Sell that ye have*, &c. "By beſtowing that wealth in charities, ſend it before you into heaven, where it ſhall be ſecured from all accidents, and be a ſource of eternal joy to you; and if your treaſure be thus laid up in heaven, your heart will be there; conſequently, your diſpoſitions, actions, and hopes will all be heavenly." This counſel was deſigned principally for the Apoſtles, who, being choſen from among all the diſciples to go out into the world, and convert mankind, could have no fixed poſſeſſions, conſiſtently with the duties of their function; neither had they any occaſion for them, being the peculiar charge of Providence. Beſides, that the firſt preachers of the Goſpel ſhould be poor, was altogether neceſſary, becauſe, if it had been otherwiſe, the world might have ſuſpected that the tie which united them in the great undertaking of converting the world, was of a ſecular and ſelfiſh nature. See on Matth. xix. 21. However, though this direction was given to the Apoſtles in particular, the diſciples in general ſeem to have followed it after the day of Pentecoſt, when they ſold their poſſeſſions, and put the price of them into a common ſtock, wherewith they ſupported their brethren: for it can hardly be doubted that their behaviour in this matter proceeded from the regard which they paid to the preſent admonition of our Lord, joined with their charitable diſpoſitions, and their expectation of better poſſeſſions in the Meſſiah's kingdom. Nevertheleſs, from what St. Peter ſaid to Ananias, Acts v. 4. we learn, that this precept did not abſolutely oblige them, being calculated, as we have already obſerved, for the Apoſtles. See Macknight. Dr. Doddridge, upon the word εὐδόκησεν, ver. 32. remarks, that it generally ſignifies *a pleaſurable acquieſcence.* Its beautiful and wonderful import here is, "God takes pleaſure in the thought of making you everlaſtingly great and happy in his kingdom." And, agreeably to this, it is pleaſing to obſerve how God is repreſented in Scripture, as *enjoying his own preſence* as it were with a peculiar reliſh, in the view of thoſe glories which he hath prepared for his people. Hence theſe emphatical phraſes of *wiſdom rejoicing in the habitable parts of the earth*, Prov. viii. 31. or in the proſpect or idea of them, before they were actually made: of *God's knowing the thoughts he thinks towards his people*; Jer. xxix. 11. and of his *rejoicing over them with joy*, and *ſilently reſting in his love to them.* Zeph. iii. 17. The tenderneſs and energy of innumerable Scriptures depends on this remark; and many of thoſe relating to election, predeſtination, &c. which have been as dry rods of controverſy, when conſidered in this view bud out into at houſand fair leaves, and fragrant bloſſoms of hope and love.

Ver. 35—36. *Let your loins be girded*] As the eaſtern nations wore long garments, it was neceſſary that, when they had any thing to do which required them to exert their ſtrength or agility, they ſhould tuck them up, and gird them cloſe; a practice to which there are frequent references both in the Old Teſtament and the New. That the lamps ſhould be found extinguiſhed, might be an inconvenient circumſtance to the maſter, would deprive his proceſſion of all its grandeur, and would be a demonſtration of the ſervant's idleneſs. The expreſſions taken together may intimate the care which we ſhould take to inform ourſelves in our duty, and the reſolution with which we ſhould apply to the performance of it. There does not appear to be any particular myſtery in the circumſtance of the wedding; wherein our Lord probably choſe to inſtance, becauſe marriage feaſts were generally the moſt ſplendid, and ſo prolonged to the lateſt hour. See Doddridge, and the note on Matth. xxv. 1. Inſtead of *men*, ver. 36. Dr. Waterland reads *ſerving-men*,—or *ſlaves*; for ſo the word ἄνθρωποι ſometimes imports.

Ver. 37—40. *Will come forth and ſerve them*] It was uſual for ſervants to ſit at table, and for the maſter to wait upon them, amongſt the Babylonians, at their feaſt called *Saccas*; amongſt the Cretans, in their *Hermœa*; and amongſt the Romans, in their *Saturnalia*: but whether our Lord alluded to theſe, or any of theſe, it is difficult to judge. The words certainly are very intelligible, without ſuppoſing any ſuch reference. Our Lord, in the next verſe, inforced conſtant watchfulneſs, and habitual preparation, from the conſideration of the uncertainty of his coming; telling them, that as there is no maſter of a family but would make ſome preparation againſt a thief, if he knew of his coming, ſo it would be no great matter if they ſhould make ſome ſlight preparation on receiving certain information of his approach; for which reaſon their zeal could only ſhew itſelf by keeping in a conſtant readineſs, as they did not know at what hour he would come. The *coming of the Son of man*, as we have before remarked, often ſignifies his providential interpoſition for the deſtruction of Jeruſalem: but here, (ver. 40.) it cannot be taken in ſuch a ſenſe, becauſe our Lord ſpeaks of an immediate reward to be beſtowed on all faithful ſervants, and an immediate puniſhment to be executed on all that were unfaithful; and expreſly declares this to be a matter of univerſal concern: all which particulars have very little ſenſe or propriety, when applied to the deſtruction of Jeruſalem. It muſt therefore be underſtood of his coming to remove them from the capacities of ſervice here, to give up their account; and if we ſuppoſe it to relate to death, as well as judgement, which, by conſequence at leaſt, it undoubtedly does, it ſtrongly intimates his having ſuch a dominion over the inviſible world, that every ſoul removed into it might be ſaid to be fetched away by him. Compare Rev. i. 18. and the note on ver. 56. and ſee Whitby, Grotius, and Doddridge. Inſtead of *and this know*, ver. 39. Dr. Waterland reads, *but this you know.*

Verily, I ſay unto you, That he ſhall gird himſelf, and make them to ſit down to meat, and will come forth and ſerve them.

38 And if he ſhall come in the ſecond watch, or come in the third watch, and find *them* ſo; bleſſed are thoſe ſervants.

39 And this know, that if the good-man of the houſe had known what hour the thief would come, he would have watched, and not have ſuffered his houſe to be broken through.

40 Be ye therefore ready alſo: for the Son of man cometh at an hour when ye think not.

41 Then Peter ſaid unto him, Lord, ſpeakeſt thou this parable unto us, or even to all?

42 And the Lord ſaid, Who then is that faithful and wiſe ſteward, whom *his* lord ſhall make ruler over his houſhold, to give *them their* portion of meat in due ſeaſon?

43 Bleſſed *is* that ſervant, whom his lord when he cometh, ſhall find ſo doing.

44 Of a truth I ſay unto you, That he will make him ruler over all that he hath.

45 But and if that ſervant ſay in his heart, My lord delayeth his coming; and ſhall begin to beat the men-ſervants, and maidens, and to eat and drink, and to be drunken;

46 The lord of that ſervant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in ſunder, and will appoint him his portion with the unbelievers.

47 And that ſervant which knew his lord's will, and prepared not *himſelf*, neither did according to his will, ſhall be beaten with many *ſtripes*.

48 But he that knew not, and did commit things worthy of ſtripes, ſhall be beaten with few *ſtripes*. For unto whomſoever much is given, of him ſhall be much required: and to whom men have committed much, of him they will aſk the more.

49 I am come to ſend fire on the earth, and what will I, if it be already kindled?

50 But I have a baptiſm to be baptized with, and how am I ſtraitened till it be accompliſhed!

51 Suppoſe ye that I am come to give peace on earth? I tell you, Nay; but rather diviſion:

Ver. 39. Matth. xxiv. 43. 1 Theſſ. v. 2. 2 Pet. iii. 10. Rev. iii. 3. xvi. 15.—V. 40. Matth. xxiv. 44. xxv. 13. Mark xiii. 33. Ch. xxi. 34. 1 Theſſ. v. 6.—V. 42. Matth. xxiv. 45. xxv. 21. 1 Cor. iv. 2.—V. 46. Or, *cut him off*, Matth. xxiv. 51.—V. 47. Numb. xv. 30. Jam. iv. 17.—V. 48. Lev. v. 17. 1 Tim. i. 13.—V. 50. Matth. xx. 22. Or, *pained.*—V. 51. Matth. x. 34. Mic. vii. 6. John vii. 43. ix. 16. x. 19.

Ver. 41, 42. *Then Peter ſaid*, &c.] St. Peter, who had been giving great attention to the whole of this ſermon, was, it ſeems, at a loſs to know, whether the parable of the watching ſervants was ſpoken to the multitude in general, or to the Apoſtles in particular; he therefore begged his maſter to ſatisfy him as to that point. The parable was directed to all the diſciples; but it contained inſtructions which Peter thought were peculiar to the twelve: Accordingly, by the ſteward Jeſus ſhewed him, that though his exhortations were directed to all, they had a more eſpecial relation to thoſe who were entruſted with the care of the ſouls of others. The interrogation, *Who then*, &c. ver. 42. had a lively force to turn their thoughts inward, that each one might aſk himſelf whether he was the man. The meaning is, "What do you think ought to be the character and conduct of a ſteward, to whom his Lord committeth the care of his family in his abſence, as I do the care of my church to you? Why certainly he ſhould be both *wiſe*, to know in what manner to govern the family, and *faithful* in executing whatever his wiſdom and prudence direct, as fit to be done; for thus only all the members of the family under his care will have due proviſion made for them." The word θεραπέια, rendered *houſhold*, exactly anſwers to the Latin *famulitium*, *all the ſervants of a family*, for which we have no one Engliſh word;—any more than for σιτομέτριον, which ſtrictly ſignifies "a determinate *meaſure* of *wheat*," but is here put for all the daily food. By ſuch a verſion the diſtinction between this and the 44th verſe is ſet in a clearer light than critics have general given it. To be raiſed from the care of *giving out food to the ſervants*, to have the *charge of the whole eſtate*, was a noble preferment. See Macknight, Eraſmus, and Elſner.

Ver. 46. *And cut him aſunder*] See the note on Matth. xxiv. 51.

Ver. 47, 48. *And that ſervant which knew his Lord's will*] Leſt the conſideration of the ſtrictneſs of the account, and the greatneſs of the puniſhment deſcribed in the parable, might terrify men of honeſt diſpoſitions, who are liable to err merely through weakneſs, Jeſus ſhewed them, that as offences differ greatly in their circumſtances and aggravations, ſo ſhall they differ in their puniſhment alſo. To underſtand this part of our Lord's diſcourſe, we muſt ſuppoſe, that the ſervant here ſpoken of had received full inſtruction from his Lord, either before his departure, or afterwards by letters, how he was to employ himſelf, and the ſervants under his care; wherefore, if he neglected his duty, he was more to blame than the inferior ſervants, who had no knowledge of their Lord's will but from the *ſteward* or ſuperior ſervant, who might conceal it from them, if he had a mind to ſerve any by-end of his own. There is great emphaſis in the words *prepared not himſelf, neither did according to his Lord's will.* The ſenſe riſes on that of the foregoing verſe; as if our Lord had ſaid, "Think not that I merely intend to forbid ſuch groſs immoralities as drunkenneſs, riot, oppreſſion, &c. but be aſſured that ſins of omiſſion, where there have been fair opportunities of learning your duty, will expoſe you to the divine correction." *Scourging* was an uſual puniſhment for negligent ſervants. See Deut. xxv. 2, 3. Our Lord, by telling us that the ſervant who knew not his Lord's will, ſhall be beaten, though with few ſtripes, if committing things worthy of ſtripes, ſtrongly intimates, that ignorance will not intirely excuſe any who have neglected God's ſervice, ſince they might in general have known at leaſt the main branches of their duty, as every ſervant may know in the main what kind of conduct his maſter will approve; though ſome may be much more fully inſtructed than others, as to his particular pleaſure. We may obſerve further, that, as rational creatures, it is as much our duty to cultivate our reaſon, and to inquire into and know our duty, as it is to act agreeably to the knowledge we have. With reſpect to the diſtinctions above made, how fitly does this parable deſcribe the aggravation of the ſin of miniſters and teachers of religion, who have ſuch ſuperior and ſingular advantages for knowing Chriſt's will! In this light it ſhews the juſtice of the more ſevere puniſhments here denounced, as to be inflicted on them for ſuch wilful neglects and miſcarriages as they are found to be guilty of in the diſcharge of their office. Indeed, all who are in any meaſure diſtinguiſhed by the gifts of the divine bounty to them, or by their ſtations, whether in civil or ſacred offices, ſhould attentively dwell on the great truth ſo ſolemnly repeated in this 48th verſe, and ſhould ſeriouſly conſider it with a view to their own account,—*that to whomſoever much is given, of him ſhall much be required.*

Ver. 49. *I am come to ſend fire*, &c.] Jeſus concluded the charge with foretelling the diviſions which ſhould be occaſioned by his Goſpel: *I am come ſend fire on the earth*, (ſee on Matth. x. 34.) *and what will I, if it be already kindled?*—τί θέλω,—*what wiſh I?* "Do I wiſh to eſcape that fire myſelf, if it be already kindled?" The *fire* our Lord here ſpeaks of, as the effect of his coming, being the fire of diviſion and perſecution, it was already kindled, and about to ſeize himſelf: But by this queſtion, and what he immediately ſubjoins, he declared he was willing to be the firſt victim who ſhould be conſumed in that fire, as it would tend ſo abundantly to the ſpiritual welfare of mankind. Our bleſſed Lord ſeems to have glowed with the moſt ardent zeal for the good of the human race, when he breathed out this generous wiſh. Dr. Waterland renders it, *and how do I wiſh, or how deſirous am I that it were already kindled?* And the MS. *What will I?—That it were*, &c.

Ver. 50. *But I have a baptiſm*, &c.] *And I have.* Wat. and MS. "*But I have* indeed, in the mean time, *a* moſt dreadful *baptiſm to be baptized with*, and know that I ſhall ſhortly be baptized as it were in blood, and plunged in the moſt overwhelming diſtreſs;" (ſee on Matth. xx. 23.) "*Yet how am I ſtraightened* [συνέχομαι] and uneaſy, through the earneſtneſs of my deſire, *till*, terrible as *it* is, it *be* fully *compleated*, and the glorious birth produced, whatever agonies may lie in the way to it." See 2 Cor. v. 14. John xvi. 21. and Acts xviii. 5.

Ver. 51. *Suppoſe ye*, &c.] By ſubduing all the nations of the world into one great monarchy under the Jews?—*I tell you nay.* There are

52 For from henceforth there ſhall be five in one houſe divided, three againſt two, and two againſt three.

53 The father ſhall be divided againſt the ſon, and the ſon againſt the father; the mother againſt the daughter, and the daughter againſt the mother; the mother-in-law againſt her daughter-in-law, and the daughter-in-law againſt her mother-in-law.

54 And he ſaid alſo to the people, When ye ſee a cloud riſe out of the weſt, ſtraightway ye ſay, There cometh a ſhower; and ſo it is.

55 And when *ye ſee* the ſouth wind blow, ye ſay, There will be heat; and it cometh to paſs.

56 *Ye* hypocrites, ye can diſcern the face of the ſky, and of the earth; but how is it, *that* ye do not diſcern this time?

57 Yea, and why even of yourſelves judge ye not what is right?

58 When thou goeſt with thine adverſary to the magiſtrate, *as thou art* in the way, give diligence that thou mayeſt be delivered from him; leſt he hale thee to the judge, and the judge deliver thee to the officer, and the officer caſt thee into priſon.

59 I tell thee, thou ſhalt not depart thence, till thou haſt paid the very laſt mite.

Ver. 54. Matth. xvi. 2.—V. 58. Prov. xxv. 8. Matth. v. 25. See Pſ. xxxii. 6. Iſai. lv. 6.—V. 59. See Mark xii. 42.

ſo many prophecies of the peaceful ſtate of the Meſſiah's kingdom, that it is hard to ſay how Chriſt could completely anſwer the character of the Meſſiah, if he ſhould never give peace on earth. But the error of the Jews lay in ſuppoſing that he was immediately to accompliſh it; whereas the prophecies of the New Teſtament, eſpecially in the book of the *Revelation*, ſhew, and thoſe of the Old Teſtament moſt plainly intimate, that this proſperous ſtate of his kingdom was not only to be preceded by his own ſufferings, but by a variety of perſecutions, trials, and ſufferings, which ſhould in different degrees attend his followers, before *the kingdoms of the earth became*, by a general converſion, *the kingdoms of the Lord, and of his Chriſt.* See Rev. xi. 15. and Leland's Anſwer to the Moral Philoſopher, p. 353.

Ver. 53. *The mother-in-law againſt the daughter*, &c.] *The mother-in-law againſt her Son's wife, and the daughter-in-law againſt her huſband's mother.* This is the exact rendering of the original words. Our Lord might mention this relation, becauſe, in conſequence of the obligation which the Jewiſh children were under to maintain their aged parents, a young man might, when he ſettled in the world, often take his mother, if a widow, into his family; and her abode in it might occaſion leſs uneaſineſs than that of a mother-in-law in any other ſenſe. This and the foregoing verſe may be underſtood to expreſs thus much;—"So high a value ſhall mankind put upon my religion, that for its ſake they ſhall forego the friendſhip and affection of their neareſt and deareſt relations; who will perſecute them bitterlly, becauſe they have caſt off their paternal worſhip."

Ver. 54, 55. *And he ſaid alſo to the people*] When Jeſus had done ſpeaking to his diſciples, he addreſſed the unbelieving multitude, who on this occaſion were gathered together, and ſtood round, hearing the inſtruction which he gave to his diſciples, ver. 1. The Mediterranean ſea lying weſt of Judea, the clouds and ſhowers uſually came from that quarter. See 1 Kings xviii. 44. Ὄμβρος properly ſignifies *a ſhower*; and καύσων, in the next verſe, *ſultry* or *ſcorching heat.* The *wind* which is ſouth of Judea, blowing over the hot ſands of Arabia and Egypt, occaſions a great heat in the air. Thoſe which are properly called *the hot winds* in that climate are ſo hot, that they bring on a faintneſs and difficulty of breathing. See *Obſervations* on S. S. p. 38.

Ver. 56. *Ye hypocrites*, &c.] "Since ye can form a judgement of the weather which ſhall happen, by the ſigns appearing in the earth and ſky, what is the reaſon that you do not diſcover this time by its ſigns?" Our Lord meant the time of the Meſſiah's appearing on earth, to accompliſh the ſalvation of the world, according to the ancient prophecies. See Mark viii. 11. Matth. xvi. 1. Alſo, the time of his coming to deſtroy the Jewiſh nation, which he had deſcribed under the ſimilitude of one who comes ſecretly and unexpectedly to rob a houſe, ver. 39, 40.

Ver. 57. *Yea, and why even of yourſelves*, &c.] The prediction of the coming of the Son of man to puniſh the Jews for their perfidy and rebellion, was a loud call to a national repentance: wherefore, as the improvement of that prediction, Jeſus exhorted them to a ſpeedy reformation; telling them, that common ſenſe, with a very ſmall degree of reflection, would point it out to them as the very beſt thing they could do, for the averting the impending judgements of God:—*Why, even of yourſelves, judge ye not what is right?* The phraſe ἀφ' ἑαυτῶν does not ſeem here to ſignify "from the like principles of good ſenſe which you uſe in common affairs, or in matters relating to yourſelves;" but it ſeems an advance on that thought: as if our Lord had ſaid, "Even though I had not ſo expreſly drawn the conſequence; yet, from the tenor of my doctrine and character, as well as from my miracles, you might have diſcerned yourſelves, that it muſt be a very wrong and very dangerous thing to reject and ſlight me."

Ver. 58. *When thou goeſt*, &c.] *As you are going with your adverſary to the governor, endeavour to ſatisfy him, and get your diſcharge, while you are in the way; leſt he carry you by force before the judge*, &c. We are all on our way to judgement: although we had no divine revelation, or ſupernatural teſtimonies concerning it, yet, if we will but *diſcern what is juſt*, (ver. 57.) by the mere light of conſcience, we muſt ſee the neceſſity of reconciling ourſelves to our adverſary, even the great God: for he muſt be our adverſary, as long as we continue in wilful diſobedience. His juſtice has claims, which nothing without repentance can ſatisfy. See Heylin, and the note on Matth. v. 25.

REFLECTIONS ON THE PARABLE OF THE RICH FOOL. Ver. 15—21.

From this ſtriking parable before us, particularly as explained in the note on ver. 16. we may eaſily collect what are the dangerous circumſtances attending riches, which make them often prove ſo fatal to their owners; namely, that they beget an irreligious confidence and preſumption in the heart of man, inclining him to forget God who formed him. A ſenſe of want is a conſtant remembrance of our dependance, and is ever calling us to look up to Him, upon whoſe mercy and goodneſs we exiſt.

A life ſpent in difficulties, and ſupported beyond all the reaſonable hopes of narrow circumſtances, ſuggeſts to us every moment, how wonderfully God has brought us on our way, when we had neither ſtaff, nor ſhoes, nor money in our ſcrip. Theſe are the natural thoughts and ſuggeſtions of poverty: but the man who lives in the midſt of plenty, and fears no want, is not apt to think often of the need *he* has to be aſſiſted. He that remembers nothing, but that his large eſtate has ever ſupplied both his neceſſities and ſuperfluities, will hardly reflect further, ſo as to come to an acknowledgment that God has been his ſtay ever ſince he fell from his mother's womb. This is the common caſe of riches; they ſteal the heart from God, and render it inſenſible to the duties of religion, by taking away the foundation of all religion,—the ſenſe of our dependance on the providence and care of heaven; and this it was which made our Lord cry out, *How hardly ſhall a rich man enter into the kingdom of heaven!*

It is this irreligiouſneſs of mind, this diſregard to God, and every thing that is good, which are the too common companions of a plentiful fortune, that have made riches to be ſo hardly ſpoken of in Scripture. In the parable of the rich man and Lazarus, it is not eaſy to find upon what account the rich man was condemned, as the caſe is generally ſuppoſed to be ſtated. The rich man is ſaid to be *cloathed in purple and fine linen, and to fare ſumptuouſly every day.* He was not covetous, it ſeems; he lived anſwerably to his fortune. His life is repreſented as a ſcene of eaſe and pleaſure; but is not taxed with any notable vice or enormity. But was he not, you will ſay, uncharitable? For poor Lazarus lay at his door, *deſiring the crumbs that fell from his table.* This circumſtance rather ſhews that the poor uſed to be fed at his door. Had the intent of the parable been to have repreſented the rich man as hard to the poor, would it not have been ſaid, that his ſervant drove away the poor from his door, or at leaſt when they came, that they were ſent empty away? Neither of theſe, however, is ſaid; but Lazarus is repreſented as feeding upon the crumbs of the rich man's table.

And this is the image given us of their different conditions in this world. The rich man ſate down to a ſumptuous table; the poor man was glad to feed upon the crumbs and ſcraps which fell from it. The end of theſe men is well known; Lazarus was carried by angels into Abraham's boſom; the rich man was tormented in hell flames!

What then does the parable teach us?—Why it repreſents to us the dangerous ſtate of great men, who live without the fear or love of God in their hearts; and the much happier condition of the poor, who have their ſhare of miſery in this world, which often leads to glory and immortality hereafter.

If we look forward, we ſhall ſee that this is the true aim of the parable: When the rich man applies to Abraham for relief, and finds none, he then petitions for *his brethren*, that they might be warned againſt the danger that hung over their heads,—againſt coming into the ſame ſad ſcene with himſelf. Here, we may well imagine that he would deſire they ſhould be particularly warned againſt thoſe *crimes*, which had proved his ruin; but of this nothing is ſaid: He only only deſires that Lazarus might go, in quality of a prophet, and teſtify the reality of a future ſtate; which plainly ſhews, that his condemnation was the effect of irreligion and unbelief, rather than of intemperance or uncharitableneſs: He lived at eaſe, and God was

CHAP. XIII.

Chriſt preacheth repentance, upon the puniſhment of the Galileans, and others. The fruitleſs fig-tree may not ſtand. He healeth the crooked woman: ſheweth the powerful working of the word in the hearts of his choſen, by the parable of the grain of muſtard-ſeed, and of leaven: exhorteth to enter in at the ſtrait gate: and reproveth Herod and Jeruſalem.

THERE were preſent at that ſeaſon ſome that told him of the Galileans, whoſe blood Pilate had mingled with their ſacrifices.

2 And Jeſus anſwering, ſaid unto them, Suppoſe ye that theſe Galileans were ſinners above all the Galileans, becauſe they ſuffered ſuch things?

3 I tell you, Nay: but, except ye repent, ye ſhall all likewiſe periſh.

4 Or thoſe eighteen, upon whom the tower in Siloam fell, and ſlew them, think ye that they were ſinners above all *men* that dwelt in Jeruſalem?

Ver. 4. Or, *debtors.*

not in all his thoughts. To his requeſt Abraham replies, *they have Moſes and the prophets, let them hear them*; ſhewing us again, that the fault of theſe rich men was contempt of the prophets, and irreligion. The rich man tacitly owns this contempt, both for himſelf and his brethren, by ſaying, *Nay, but if one went from the dead, they will repent*; which was confeſſing that they had not reverence enough for Moſes and the prophets, to repent upon *their* authority and admonition; but wanted ſome greater motive, which he thought might be found in the appearance of *one coming from the grave.* From theſe circumſtances, it is evident, that the purport of this parable, as well as of that in the above chapter, is not to repreſent to us the heinouſneſs of any one particular crime, for which the rich man ſuffered, but to ſhew how fatally riches influence the mind to irreligion, and make men forget God; whilſt the poor, living in continual want, have a perpetual ſenſe of their dependance, and do in all their diſtreſs look up to *Him, of whom cometh their ſalvation.* This ſenſe of dependance creates in the poor man a fear to offend, a deſire to pleaſe; whilſt the rich man, wanting, as he thinks, nothing from God, has no deſire to court his favour; but grows negligent and remiſs in all the parts of religion, from whence it is a very eaſy ſtep to infidelity.

It is from theſe conſiderations that *the love of the world* is ſaid in Scripture to be *enmity with God.* All vices are not attended with hatred and contempt of God; not all the vices that are commonly aſcribed to riches: and therefore, the love of the world that is enmity with God, is not to be expounded by covetouſneſs, or uncharitableneſs, or any other particular vice; but denotes the rich man's temper and diſpoſition,—the habit of mind that grows out of a plentiful eſtate: And this, indeed, is very commonly enmity with God; inclining men, not only to diſobey his commands, but, as far as in them lies, to throw him out of the world, and to depoſe him from the throne of heaven.

Thus we ſee plainly what it is that makes wealth to be ſo dangerous a poſſeſſion; namely, becauſe it is the rival of God in the heart: And if it once get poſſeſſion of the mind, it will expel all truſt and confidence in God, all regard to faith and religion; *for*, as our Lord elſewhere ſpeaks without a parable, *ye cannot ſerve God and mammon.*

Hence then we may learn, where the rich man ought to place his guard: If he is not covetous or uncharitable, if he is not luxurious and intemperate, ſo far it is well. But above all, let him take heed, that the pride and inſolence of mind too common in plentiful circumſtances, grow not upon him; the pride, I mean, of ſelf-ſufficiency, as if he were able to guide and to guard himſelf through the world, and had not ſo much need of the care of God over him, as the poor, who enjoy nothing. Let him learn to know, that in riches is no ſecurity, and that he wants the protection of heaven as much as the pooreſt wretch in the world. A rich man that has this ſenſe, as he ought to have, will in conſequence have the other virtues proper to his ſtate: He will be gentle, affable, kind, and charitable, and his ſpirit, in the height of fortune, will be adorned with the meekneſs of the Goſpel of Chriſt.

A man of ſenſe need not go farther than this to learn ſubmiſſion to God in the higheſt fortune. Our Lord's argument, ver. 23. will teach him the reaſonableneſs of the duty: *The life*, ſays he, *is more than meat, and the body is more than raiment.* The utmoſt Riches can do, upon the largeſt conceſſions made to them, is to provide food and raiment, and ſuch like neceſſaries and conveniences of life. Put the caſe then, that by being maſter of a great eſtate, you are maſter of food and raiment, and can have them in what quantity or quality you pleaſe:—What then? Have you leſs reaſon, upon this account, to depend upon God, and implore his aid? Conſider a little, To what purpoſe ſerves food?—Is it not for the ſupport of life?—But can food ward off death? Are you, in all your plenty of proviſions, one jot more ſecure againſt ſickneſs, or any accident which may rob you of your life, than the pooreſt man? If this be the caſe, is it not very abſurd to plume yourſelf, and think of ſecurity, becauſe of your plenty, when *life* itſelf, *which is more than meat*, is ſtill expoſed, and for which you can have no ſecurity, but in the goodneſs of God?

You have many changes of raiment, and the poor have only rags. —But, will the gout, or ſtone, or burning fever, pay ſuch reſpect to fine cloaths, as not to approach them? Will health always attend upon gold lace and embroidery? If it will, you are right to multiply garments: But if, after all your care for raiment, you, as well as the beggar, muſt ſtill depend upon God for health and ſtrength of body,—how ridiculous is the joy over many changes of garments! *Is not the body more than raiment?* Since then you muſt truſt God for your life and ſtrength, becauſe they are things which no care of your own, no degree of wealth can inſure; had you not even as good truſt him a little further, and eaſe yourſelf of this unreaſonable care for the things of life?

From theſe, and the like conſiderations, we may ſee, that dependance upon God,—the great moral leſſon inculcated by our Lord in the parable before us,—is as much the rich man's duty and intereſt, as it is the poor man's: That to truſt God, and rely upon his goodneſs, is to be *rich towards God*, and is that ſort of riches which will make us eaſy and happy in this life, and glorious and ever-bleſſed in that which is to come. By theſe means we may ſtill enjoy our fortunes; and, as our church hath taught us to pray, "We may ſo paſs through things temporal, that we finally loſe not the things eternal."

Chap. XIII. *Ver.* 1. *There were preſent*, &c.] Some of our Lord's hearers thought proper to confirm the doctrine in the latter part of the preceding chapter by what they ſuppoſed an example of it; for the ſcope and connection of the paſſage, as well as Chriſt's anſwer, ſhew it to have been the thought of theſe perſons, that Providence had permitted the Galileans to be maſſacred at their devotions for ſome extraordinary wickedneſs. Theſe Galileans were the followers of Judas Gaulonites, (ſee Acts v. 37.) and had rendered themſelves obnoxious to the Roman power by ſome acts or principles of reſiſtance to it. Joſephus has given us the ſtory of this Judas Gaulonites at large, Antiq. lib. xviii. c. 1. It appears that he was the head of a ſect who aſſerted God to be their only ſovereign, and were ſo utterly averſe to a ſubmiſſion to the Roman power, that they counted it unlawful to pay tribute to Cæſar, and rather would endure the greateſt torments, than give any man the title of *lord.* Joſephus does not mention the ſlaughter of theſe Galileans; but he records an action of Pilate which much reſembles it, concerning the manner of his treating the Samaritans; Antiq. lib. xviii. c. 4. Perhaps this ſtory of the Galileans might now be mentioned to Chriſt with the deſign of leading him into a ſnare, whether he ſhould juſtify or condemn the perſons that were ſlain. Some are of opinion, that theſe Galileans were ſlain, by Pilate's order, at the altar, in contempt of the temple; ſo that *their blood was* literally *mingled with their ſacrifices.*

Ver. 2, 3. *Suppoſe ye that theſe Galileans*, &c.] Our Lord's hearers had inſinuated a very wrong notion of Providence; for which cauſe he not only condemned it in the queſtion juſt now mentioned, but told them expreſly, that theſe Galileans were not to be reckoned greater ſinners than others, becauſe they had fallen by ſo ſevere a calamity; and exhorted them, inſtead of forming harſh judgements of others from ſuch examples of ſufferings, to improve them as incitements to themſelves to *repent*; aſſuring them, that if they did not, *they ſhould all likewiſe periſh*; or, as it may be rendered, *you ſhall all periſh thus:* Which is not only more literal, but the rather to be choſen, becauſe, as Grotius, Tillotſon, Whitby, and many others have obſerved, there was a remarkable reſemblance betwen the fate of theſe Galileans, and that of the whole Jewiſh nation; the flower of which was ſlain at Jeruſalem by the Roman ſword, while they were aſſembled at one of their great feſtivals, and many thouſands of them periſhed in the temple itſelf, and were, as their own hiſtorian repreſents it at large, literally *buried under its ruins.* See Joſephus's Jewiſh War, b. vi. c. 4.

Ver. 4. *The tower in Siloam*] This tower, by its name, appears to have been built beſide the baſon, or pool of Siloam, (ſee on John ix. 7.) whoſe waters, running into a lower baſon, formed what was called *the pool of fleeces*, probably from the ſheep which were waſhed in it. The upper baſon or pool of Siloam, ſeems to have been uſed as a bathing-place for men; and if it had porticos round it for them to undreſs in, will anſwer to the deſcription of the pool of Betheſda, John v. 2. Beſides the ſituation of Betheſda, hard by *the ſheep-gate*, agrees with this ſuppoſition; for that gate had its name from the ſheep-market which was kept at it, and to which the ſheep were driven, after having been waſhed in the *pool of fleeces.* The tower in Siloam, therefore, which fell, and ſlew the eighteen perſons here mentioned, may have been one of the porticos of Betheſda. This laſt inſtance might ſeem in ſome reſpects more to the purpoſe than the former, as there was no human interpoſition attending the death of theſe men; ſo that it ſeemed more immediately providential than that of the Galileans whom Pilate had maſſacred. See Macknight, and Druſius.

5 I tell you, Nay: but, except ye repent, ye ſhall all likewiſe periſh.

6 He ſpake alſo this parable; A certain *man* had a fig-tree planted in his vineyard; and he came and ſought fruit thereon, and found none.

7 Then ſaid he unto the dreſſer of his vineyard, Behold, theſe three years I come ſeeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?

8 And he anſwering, ſaid unto him, Lord, let it alone this year alſo, till I ſhall dig about it, and dung *it:*

9 And if it bear fruit, *well:* and if not, *then* after that thou ſhalt cut it down.

10 And he was teaching in one of the ſynagogues on the ſabbath.

11 And behold, there was a woman which had a ſpirit of infirmity eighteen years, and was bowed together, and could in no wiſe lift up *herſelf.*

12 And when Jeſus ſaw her, he called *her* to him, and ſaid unto her, Woman, thou art looſed from thine infirmity.

13 And he laid *his* hands on her: and immediately ſhe was made ſtraight, and glorified God.

14 And the ruler of the ſynagogue anſwered with indignation, becauſe that Jeſus had healed on the ſabbath-day, and ſaid unto the people, There are ſix days in which men ought to work: in them therefore come and be healed, and not on the ſabbath-day.

15 The Lord then anſwered him, and ſaid, *Thou* hypocrite, doth not each one of you on the ſabbath looſe his ox or *his* aſs from the ſtall, and lead *him* away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, theſe eighteen years, be looſed from this bond on the ſabbath-day?

17 And when he had ſaid theſe things, all his adverſaries were aſhamed: and all the people rejoiced for all the glorious things that were done by him.

18 Then ſaid he, Unto what is the king-

Ver. 6. Iſai. v. 2. Matth. xxi. 19.—V. 13. Mark xvi. 18. Acts ix. 17.—V. 14. Exod. xx. 9. Matth. xii. 10. Mark iii. 2. Ch. vi. 7. xiv. 3.—V. 15. Ch. xiv. 5.—V. 16. Ch. xix. 9.—V. 18. Matth. xiii. 31. Mark iv. 30.

Ver. 5. *Ye ſhall all likewiſe periſh*] That is, "either by the ſword, or in the ruins of your city." See on ver. 2, 3.

Ver. 7. *Behold, theſe three years I come*] *Theſe three years* in the parable, are ſuppoſed by many to repreſent the miniſtry of Chriſt, which from hence they conclude to have laſted *only three years*; but the argument has no force in it, becauſe the other year which the fig-tree was allowed to remain, evidently comprehends the ſpace of *forty years*; ſo long time having paſſed between Chriſt's aſcenſion, and the deſtruction of Jeruſalem. Wherefore, we may conclude that the years in the parable denote the whole duration of the Jewiſh diſpenſation,—very properly repreſented by a term of *three years*, in a parable taken from a *fig-tree*, whoſe fruit does not come to maturity till the *third year*. But though this parable was originally meant of the Jews, it may be applied to men in every age; for it exhibits a law obſerved in the divine adminiſtration, which ſhould ſtrike terror into all who enjoy ſpiritual privileges, without improving them. Every man is allowed a certain time of trial, during which he enjoys the means and helps neceſſary to virtue. If he continues ignorant of God's viſitation, deſpiſes the riches of the divine mercy, and goes on obſtinately in ſin, theſe advantages are commonly taken away from him, his day of grace ends; the utmoſt term of God's patience is paſt for ever; the divine ſpirit being grieved, is provoked to depart, and the man is delivered over to an hardened heart; after which his repentance and ſalvation become impoſſible. See Macknight.

Ver. 9. *And if it bear fruit, well*] *Perhaps it may bear fruit*; *but if not*, &c. Heylin, and Doddridge. It is in the original ſomething of an abrupt way of ſpeaking, of which the reader will find many examples in Raphelius Annot. ex Xenoph. p. 102. By this parable our Lord plainly repreſented to the Jews the divine diſpleaſure againſt them, for having neglected the many opportunities they had enjoyed, as planted in the vineyard of God's church; (comp. Iſai. v. 1, 2. xxvii. 2, 3.) and in an aweful manner intimated, that though they had hitherto, at his interceſſion, been ſpared, yet, if they continued unfruitful under the additional cultivation, they were ſhortly to receive on the deſcent of the ſpirit, and the propoſal of the Goſpel in its full extent and evidence they muſt expect nothing but ſpeedy, irreſiſtable, and irrecoverable ruin, the extraordinary means uſed to bring them to repentance, after the reſurrection of Chriſt, by the effuſion of his ſpirit, and the preaching of the Apoſtles, might with great propriety be expreſſed by *digging round the barren tree*, and *dunging it*. As what our Lord threatened in this parable was ſo remarkably fulfilled, it may be conſidered alſo as a prophecy of the deſtruction of the Jewiſh ſtate by the Romans, under Veſpaſian and Titus.

Ver. 11. *There was a woman*, &c.] Jeſus happening to preach in one of the ſynagogues of Perea on a ſabbath-day, caſt his eyes upon a woman in the congregation, who had not been able to ſtand upright during the ſpace of *eighteen years*. Wherefore, pitying her affliction, he reſtored her body to its natural ſoundneſs. What the Evangeliſt means by a ſpirit of infirmity, we learn from our Lord himſelf, ver. 16. *A daughter of Abraham, whom Satan hath bound, lo, theſe eighteen years*. It is well known that the Jews apprehended, that all remarkable diſorders of body proceeded from the operation of ſome malignant demon. Perhaps they might draw an argument from what is ſaid of Satan's agency in the affliction of Job, in the caſe of Samuel, 1 Sam. xvi. 14. and from Pſ. xci. 6. They alſo conſidered Satan as inveſted with the power of death, Heb. ii. 14. Now that in ſome maladies this was indeed the caſe, is intimated by our Lord's reply, ver. 16. and by St. Paul's words, 1 Cor. v. 5. where he ſpeaks of *delivering an offender to Satan, for the deſtruction of the fleſh*. See Howe's works, vol. ii. p. 360. and Wolfius on the text. The laſt clauſe of this verſe is better rendered by Dr. Heylin, *Could by no means raiſe herſelf up*; or, *was utterly unable to raiſe herſelf upright*.

Ver. 13. *And immediately ſhe was made ſtraight*] The great favour conferred on her ſo ſuddenly, filled the woman with admiration and gratitude; inſomuch, that ſhe immediately offered up thankſgiving to God, to whom, piouſly and wiſely, ſhe referred her recovery. As our bleſſed Lord undertook this benevolent miracle without any ſolicitation, it affords us a ſtrong idea of his humanity and kindneſs. The length of time which her weakneſs had continued, is a ſtrong proof that there could have been no colluſion; and the inſtantaneous manner in which ſo inveterate and incurable a diſorder was remedied, plainly indicates that the hand of God was concerned in the cure. Dr. Mead obſerves, that the *infirmity* under which this woman ſuffered, often befals thoſe who have been very much afflicted with a diſorder of the loins, whence the muſcular fibres of that part become contracted and rigid; wherefore, it is very probable, that this tedious diſeaſe proceeded from that very cauſe, and was curable by the divine aſſiſtance only. See his *Medica Sacra*, ch. xii.

Ver. 15. *Doth not each one of you*] Our Lord ſoon put the hypocritical ruler to ſilence, by placing the action which he found fault with in the light of their allowed practice. They looſed and led their cattle on the ſabbath-day to water, and thought the mercy of the work juſtified them in ſo doing. He, by uttering a word, had looſed a *woman*, a reaſonable creature; nay, and what heightens the colouring, *a daughter of Abraham*, who had been bound with an incurable diſtemper, not for a ſingle day, but for *eighteen years!* Without doubt, the far greater mercy of this and the other godlike works which Jeſus did, juſtified his performing them on the ſabbath, as the ruler might eaſily have ſeen, had he not been wholly blinded by his ſuperſtition. It is not improbable, that this ruler might that very day have been performing ſuch an office for one of his cattle with his own hands, as is here ſpoken of; for it was by no means neceſſary to his being a ruler of the ſynagogue that he ſhould be a perſon of wealth or dignity in common life. Critics have collected paſſages from rabbinical writers, in which they allow it to be lawful to feed or water a beaſt on the ſabbath-day. See Lighfoot's *Hor. Heb.* on the text, where he ſhews they were expreſly allowed even to draw water for their beaſts, a more laborious work than leading them to it. We may remark, that the folly even of the men of learning among the Jews, conſpicuous in this and ſome other inſtances mentioned in the Goſpels, ſhews the malignant nature of ſuperſtition. It is capable of extinguiſhing reaſon, of baniſhing compaſſion, and of eradicating the moſt eſſential principles and feelings of the human mind. See Macknight, and Wotton's Miſcellanies, vol. 2.

dom of God like? and whereunto ſhall I reſemble it?

19 It is like a grain of muſtard-ſeed, which a man took, and caſt into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 And again he ſaid, Whereunto ſhall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three meaſures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching, and journeying towards Jeruſalem.

23 Then ſaid one unto him, Lord, are there few that be ſaved? And he ſaid unto them,

24 Strive to enter in at the ſtrait gate: for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.

25 When once the maſter of the houſe is riſen up, and hath ſhut to the door, and ye begin to ſtand without, and to knock at the door, ſaying, Lord, lord, open unto us; and he ſhall anſwer and ſay unto you, I know you not whence ye are:

26 Then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets.

27 But he ſhall ſay, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity.

28 There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourſelves* thruſt out.

29 And they ſhall come from the eaſt, and *from* the weſt, and from the north, and *from* the ſouth, and ſhall ſit down in the kingdom of God.

30 And behold, there are laſt which ſhall be firſt, and there are firſt which ſhall be laſt.

31 The ſame day there came certain of the Phariſees, ſaying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he ſaid unto them, Go ye and tell that fox, Behold, I caſt out devils, and I do

Ver. 21. See Matth. xiii. 33.—V. 22. Matth. ix. 35. Mark vi. 6.—V. 23. 2 Eſdr. viii. 1.—V. 24. Matth. vii. 13. See John vii. 34. viii. 21. xiii. 33. Rom. ix. 31.—V. 25. Pſ. xxxii. 6. Iſai. lv. 6. Matth. xxv. 10. Ch. vi. 46. Matth. vii. 23. xxv. 12.—V. 27. Matth. vii. 23. xxv. 41. Ver. 25. Pſ. vi. 8. Matth. xli. 41.—V. 28. Matth. viii. 12. xiii. 42. xxiv. 51. Matth. viii. 11.—V. 30. Matth. xix. 30. xx. 16. Mark x. 31.

Ver. 19. *A great tree*] *A great plant*, or *ſhrub*, another of the Evangeliſts calls it λαχανον. See Matth. xiii. 32. Sir D. D—.

Ver. 23, 24. *Lord, are there few that be ſaved*] Our Lord was now travelling by ſlow journies towards Jeruſalem, being on his way to the Jordan, from the north-eaſt parts of Judea. Somewhere on the road, probably ſoon after he had deſcribed the ſucceſs of the Goſpel by the parables of the muſtard-ſeed and the leaven, his opinion was aſked concerning the number of thoſe who ſhould be ſaved. The perſon who propoſed the queſtion ſeems to have heard the parables above-mentioned; if he did, his notions of the kingdom of God being ſuch as the Jews at that time entertained, he perhaps meant a *temporal* ſalvation, by admiſſion into the Meſſiah's kingdom: but as no ſecular kingdom was ever to be erected by their great deliverer, Jeſus anſwered the queſtion in its ſpiritual meaning. Or we may ſuppoſe that this Jew inquired concerning the *eternal ſalvation* of men; for though he could eaſily believe that all his brethren were to be ſaved, yet he could not ſo eaſily bring himſelf to believe that ſalvation was not confined to his own nation: wherefore, having an high opinion of Jeſus as a teacher, he propoſed his doubts to him. But, in whatever ſenſe we underſtand this queſtion, our Lord's anſwer contains an exhortation, which implies that a ſmall number of Jews only ſhould be ſaved. *He ſaid*, ſtrive *to enter in at the ſtrait gate.* "By inquiring thus curiouſly into the ſtate of others, you ſeem to be at eaſe with reſpect to your own ſalvation; I muſt therefore tell you, that, though as Jews you have great advantages, the gate to life is ſtill *ſtrait*; and that, if you would be ſaved, you muſt *exert yourſelves to the utmoſt*. Of this you will be the more convinced, when I aſſure you, that many of your brethren who, becauſe they truſted to their privileges as Jews, lived all along ſecurely, ſhall be for ever excluded from heaven: *For many, I ſay unto you, will ſeek to enter in, and ſhall not be able*; i. e. ſhall ſeek to enter in, at an improper ſeaſon, namely by importunate intreaties, after the period of their trial is concluded, and their ſtate finally and irreverſibly determined;"—as is evident from the next verſe. The word ἀγωνιζεσθε, rendered *ſtrive*, imports the act of *contending*, in the moſt ardent and reſolute manner, with *antagoniſts* in games, or in war, and may well intimate, that the ſtrait gate is beſet with a variety of enemies, through which, if we aſpire to a crown of eternal glory, we muſt break and force our way; a repreſentation equally juſt and awakening! See 1 Cor. ix. 25. Col. i. 29. 1 Tim. vi. 12. 2 Tim. 47. Foſter's Diſcourſes, vol. i. ſerm. 3. *quarto.* and the *Reflections* at the end of this chapter.

Ver. 26. *We have eaten and drunk in thy preſence*] "Over and above the privileges which you have enjoyed by the Moſaic diſpenſation, you ſhall plead on that occaſion the peculiar favour which I ſhewed you in the days of my fleſh, by exerciſing my miniſtry among you, and by converſing familiarly with you." Perhaps ſome of the nine thouſand whom Jeſus had fed by miracle, may at laſt be in this miſerable number. Comp. John vi. 26. Brennius refers it to their having eaten the ſacrifices preſented to God according to the Moſaic conſtitution; but different perſons may uſe this plea in different ſenſes, and they who, while their hearts were hardened in impenitence and unbelief, have profaned the Lord's ſupper, by an unworthy participation of it, will find a ſad ſenſe, peculiar to themſelves, though it might not be chiefly intended. The paraphraſe of Eraſmus on this verſe deſerves attention: "Wherefore, Lord, doſt thou not know us, or acknowledge us to be thine, whereas thou waſt born amongſt us, we have eaten and drank in thy preſence, and thou haſt taught in our ſtreets; nay, we are thy diſciples, and have more than once healed the ſick, and caſt out devils in thy name?—Upon this the maſter of the family ſhall anſwer, "All thoſe things which ye have enumerated are inſufficient to prove you my true diſciples. He that walks in my ſteps ſhall be acknowledged for my diſciple. But do you depart from me, it will avail you nothing to have known the law, to have heard me, to have been my countrymen, my diſciples, or to have wrought miracles in my name; for whoſoever is defective in ſocial virtue and internal piety, him I will never own to belong to me. Go your ways therefore, and receive your due reward from him whom you have obeyed and ſerved."

Ver. 29. *They ſhall come*, &c.] This part of the anſwer was levelled directly againſt the Jewiſh prejudice, and is a plain declaration that the ſalvation of God ſhall be extended to people of all parts of the world; and that many who thought themſelves alone intitled to God's favour, in virtue of their peculiar privileges, ſhall, for their miſconduct, be finally excluded from his preſence. See Sherlock's Diſcourſes, vol. ii. p. 91. and on Matth. iii. 9. viii. 11, 12.

Ver. 31. *There came certain of the Phariſees*] From the known diſpoſition of the Phariſees, who were always the profeſſed enemies of Chriſt, as well as from his anſwer, it is more than probable that their concern for his ſafety was feigned, and that their real deſign was to intimidate him, and make him flee into Judea, not doubting that the haughty prieſts would fall upon ſome method of putting him to death. Herod too ſeems to have been in the plot; he now began to take umbrage at Chriſt's fame and authority, fearing that it might occaſion him ſome embaraſſment, either with his people or with the Romans; but he dreaded to make an attempt on his life, remembering the agonies of mind he had ſuffered on account of the Baptiſt's murder. He therefore inſidiouſly ſent the Phariſees to him, with the meſſage in the preſent verſe, *Get thee out, and depart hence, for Herod is* determined *to kill thee.* Such is the force of the original; and in this view there is a peculiar propriety in our Lord's reply, and in his calling Herod *a fox*, rather than a *lion*, *wolf*, or *bear*. See the note on Matth. iii. 7.

Ver. 32. *I do cures to-day and to-morrow*] Some apply this to the years of Chriſt's miniſtry, ſuppoſing that a *day* is put for a *year*; but the explication is improper, becauſe if the three days here mentioned were intended to comprehend the whole years of our Lord's miniſtry, this converſation muſt have happened in the firſt year thereof, contrary to St. Luke himſelf, who tells us, ch. ix. 51. that *the time was come that he ſhould be received up.* Beſides, according to this interpretation, cures to-day and to-morrow, and the third day I ſhall be perfected.

33 Nevertheleſs, I muſt walk to-day and to-morrow, and the day following: for it cannot be that a prophet periſh out of Jeruſalem.

34 O Jeruſalem, Jeruſalem, which killeſt the prophets, and ſtoneſt them that are ſent unto thee; how often would I have gathered thy children together, as a hen *doth* gather her brood under *her* wings, and ye would not!

35 Behold, your houſe is left unto you deſolate: And verily I ſay unto you, Ye ſhall not ſee me, until the time come when ye ſhall ſay, Bleſſed *is* he that cometh in the name of the Lord.

V. 32. Hebr. ii. 10.—V. 34. Matth. xxiii. 37.—V. 35. Pſ. cxviii. 26.

tation, Chriſt's being *perfected* on the third day, will imply that he was to ſuffer in the third year of his miniſtry, which is far from being a certain point. The real meaning of the words ſeems to be as follows: "I ſhall not be very long with you on earth; yet, while I am here, I will perform the duties of my miniſtry, without being afraid of any man; becauſe my life cannot be taken from me, but in the place, and at the time appointed by God. Τελειοῦμαι, rendered *I ſhall be perfected*, may refer to Chriſt's finiſhing the work of redemption, and being by death conſecrated to his office, as our great high-prieſt:—as the word is uſed, Heb. ii. 10. v. 8, 9. x. 7. xxvii. 28. See Doddridge and Calmet.

Ver. 33. *Nevertheleſs I muſt walk,* &c.] *I muſt do what I have to do,* &c. MS. *I muſt continue my courſe.* Heylin. "I know all that is to befal me; I know who are my enemies, what their intentions are, and how far they will be able to accompliſh them; for which reaſon you need give yourſelves no trouble about me. *I muſt continue my courſe to-day and to-morrow*; no malice or power of men can hinder me from accompliſhing my miniſtry; *for it cannot be that a prophet periſh out of Jeruſalem.* As the court of prieſts, whoſe prerogative it was to judge prophets, had its ſeat in Jeruſalem, our Lord, by putting the Phariſees in mind *that a prophet could not periſh out of Jeruſalem*, inſinuated, that he knew their intentions too well to pay any regard to their advice: or in making this obſervation, his deſign may have been to diſplay the wickedneſs of that city, the inhabitants of which had been in every age the chief enemies of the meſſengers of God, inſomuch that none of them were put to death any where elſe: And to this agrees what our Lord ſays of Jeruſalem in the prophetic lamentation which he now uttered concerning it, on account of its crimes, its obſtinacy, and its puniſhment. See the next verſes, and on Matth xxiii. 37. *For it cannot be*—would be rendered more properly, *for it cannot be ſuppoſed.*

REFLECTIONS ON THE QUESTION PROPOSED Ver. 23. AND ON OUR LORD'S REPLY.

Amongſt all the ſtratagems whereby the great enemy of mankind plots and contrives their ruin, few are more unhappily ſucceſsful than the fond perſuaſion with which he hath inſpired them, that heaven and everlaſting happineſs are eaſily attainable. The doors of the Chriſtian church are now expanded very wide, and men indeed have acceſs to them upon eaſy terms. Nay, this privilege, it ſeems, deſcends unto men by their birth, and they are reckoned Chriſtians before they well know what it means. The ordinances and myſteries of our religion are common to all, ſave thoſe whom groſs ignorance or notorious crimes exclude. There are no marks on the foreheads of men whereby we can judge of their future condition. They die, and are laid in their graves; none cometh back, to tell us how it fareth with them, and we deſire to think the beſt of every particular.

But, whatever charity be in this, there is little prudence in the inference which many draw from it, who think that they may live as their neighbours do, and die as happily as they; and "ſince the greateſt part of men are ſuch as themſelves, heaven muſt be a very empty place, if all of them be debarred." In ſhort, intereſt and ſelf-love do ſo ſtrongly blind the minds of men, that they can hardly be wreſted from the belief of that which they would very fain have to be true: and hence it is that, notwithſtanding all we are told to the contrary, the opinion of the *broadneſs of the way that leads to heaven*, and the *eaſy acceſs unto it*, is ſtill the moſt epidemical, and I fear the moſt dangerous hereſy.

Now to obviate this certain but lamentable error, it may be uſeful to propoſe here ſome conſiderations for the better underſtanding what great things are required in thoſe who look for eternal happineſs, and then to reflect upon the actions and ways of men, that, comparing the one with the other, we may ſee how little ground of hope there remains for the greateſt part to build on.

And if, firſt, we conſider the nature of that divine majeſty, whoſe preſence and enjoyment make heaven ſo deſirable, we muſt be led to think how inconſiſtent it is with his infinite holineſs to admit impenitent ſinners into the habitation of his glory. (See Heb. i. 13. Pſ. v. 4, 5.) It is ſtrange what conceptions fooliſh men entertain of Almighty God, who imagine that thoſe who have been all their days wallowing in ſin, ſhall be admitted into everlaſting friendſhip with him! For ſooner ſhall light and darkneſs dwell together, and heat and cold in their greateſt violence combine, and all the contrarieties of nature be reconciled. Men are wont to frame a notion of God ſuitable to their wiſhing; and this is the common ſhelter againſt every convincing reproof; but this temerity ſhall at length ſufficiently confute itſelf, and feel that juſtice hereafter which it will not now believe.

But if, ſecondly, we conſider that happineſs which every one is ſo confidently fond to promiſe himſelf, it ſeems not very likely that it ſhould be ſo eaſily attained. Glorious things are every where ſpoken of that heavenly Jeruſalem; and all that is excellent or deſirable in the world is borrowed to ſhadow it forth in the Holy Scriptures; but all theſe metaphors and allegories do not ſuffice to convey any full idea of the happineſs we expect; they only tend to aſſiſt our minds a little, and to give us ſome confuſed idea of thoſe *unſeen, unheard, and inconceivable things which God hath prepared for thoſe who love him.*

And can we then expect that ſo glorious a prize ſhall be gained without any labour? That ſuch a recompence ſhall be beſtowed on thoſe who never were at any pains to procure it?—What toil and anxiety doth it coſt a man to amaſs together that white and yellow earth, which men call money! With what care and pains do others aſcend to any degree of preferment! What induſtry and ſtudy do men employ to reach a little knowledge, and be reckoned amongſt the learned!—And ſhall heaven and everlaſting happineſs ſlide into our arms while we ſleep? No, certainly; God will never diſparage the glories of that place, to beſtow them upon thoſe who have not thought them worthy of their moſt ſerious endeavours.

Again, the joys of that place are pure and ſpiritual, and no unclean thing ſhall enter there. The felicity of the bleſſed ſpirits conſiſts in beholding and admiring the divine perfections, and finding the image of them ſhining in themſelves; in a perfect conformity to the will and nature of God, and in an intimate and delightful ſociety of communion with him:—and ſhall ſuch ſouls then be bleſſed in ſeeing and partaking of the divine likeneſs hereafter, who never loved it, and who would chooſe any thing rather than converſe with him here?

If, once more, we reflect on the endeavours of thoſe who have gone to heaven before us, how they fought and ſtrove, how they wreſtled and ran, to obtain that glorious prize, we ſhall ſee how improbable it is that the greateſt part of men ſhould reach it, with ſo little pains as they are willing to exert. Conſider the patriarchs and ſaints of old; conſider the holy violence wherewith the firſt Chriſtians forced open the gates of heaven, and took poſſeſſion of its joys. The ardent affection wherewith theſe bleſſed ſouls were inflamed towards their Maker and Redeemer, made them willingly give up their bodies to the fire, for the glory of God, and the propagation of the Chriſtian faith. Their conſtancy in their ſufferings amazed their bloody perſecutors, and outwearied the cruelty of their tormentors; nay, they rejoiced in nothing more than that *they were accounted worthy to ſuffer ſhame for the name of Jeſus.* And what ſhall we ſay of their univerſal charity and love, which reached their very enemies? Of their humility and meekneſs, their juſtice and temperance, and all thoſe other virtues which many of the heathens themſelves obſerved and admired?

Such were the primitive Chriſtians, our ſpiritual anceſtors;—and tell me now, I pray you, what are we to think of theſe men? Did they ſupererrogate and go beyond their duty, or were they fools in doing theſe things, when half the pains might have ſerved the turn?—Did heaven and eternal happineſs coſt them ſo much labour,—and ſhall *we* think to be carried thither faſt aſleep, or rather while bending all our forces quite another way?

But to come yet nearer to the preſent purpoſe,—a ſerious conſideration of the laws and precepts of the Goſpel will fully convince us of the *ſtraitneſs of the gate, and narrowneſs of the way, that leads to eternal life.* Look through that excellent *ſermon on the mount*, and ſee what our Saviour requires of his followers; there you will find him enjoining ſuch a profound *humility*, as ſhall make us think nothing of ourſelves, and be content that others think nothing of us; a *meekneſs* which no injuries can overcome, or indignities exaſperate; a *chaſtity* which reſtraineth the ſeeing of the eyes, and the wandering of the deſires; and ſuch an *univerſal charity*, as ſhall make us tender other mens welfare as our own, and never to take any revenge againſt our moſt bitter enemies, but to wiſh them well, and to do them all the good we can, whether they will do the ſame by us or no.

Thus then we ſee by what ſtrict rules *he* muſt ſquare his actions who can with any ground hope to be ſaved. It is now time to turn our view from theſe neceſſary qualifications for obtaining an entrance into heaven, and caſt our eyes upon the world, to ſee how the tempers and actions of men agree with them. If we look back upon the old world, we ſhall ſee how ſoon wickedneſs overſpread the earth; and of all the multitudes then in the world, only Noah and his family were found worthy to eſcape the general deluge; and after that, the church of God was confined to a very narrow quarter, Paleſtine only being enlightened with the true knowledge of God. Pſ. cxlvii. 19, 20.

CHAP. XIV.

Chriſt healeth the dropſy on the ſabbath: teacheth humility: to feaſt the poor: under the parable of the great ſupper, ſheweth how worldly-minded men, who contemn the word of God, ſhall be ſhut out of heaven. Thoſe who will be his diſciples, to bear their croſs muſt make their accounts aforehand, leſt with ſhame they revolt from him afterward, and become altogether unprofitable, like ſalt that hath loſt its ſavour.

AND it came to paſs, as he went into the houſe of one of the chief Phariſees to eat bread on the ſabbath-day, that they watched him.

2 And behold, there was a certain man before him which had the dropſy.

3 And Jeſus anſwering, ſpake unto the lawyers and Phariſees, ſaying, Is it lawful to heal on the ſabbath-day?

4 And they held their peace. And he took *him*, and healed him, and let *him* go;

5 And anſwered them, ſaying, Which of you ſhall have an aſs or an ox fallen into a pit, and will not ſtraightway pull him out on the ſabbath-day.

6 And they could not anſwer him again to theſe things.

7 And he put forth a parable to thoſe which were bidden, when he marked how they choſe out the chief rooms; ſaying unto them,

8 When thou art bidden of any *man* to a wedding, ſit not down in the higheſt room; leſt a more honourable man than thou be bidden of him;

9 And he that bade thee and him, come and ſay to thee, Give this man place; and thou begin with ſhame to take the loweſt room.

10 But when thou art bidden, go and ſit down in the loweſt room; that when he that bade thee cometh, he may ſay unto thee, Friend, go up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee.

11 For whoſoever exalteth himſelf ſhall be abaſed; and he that humbleth himſelf ſhall be exalted.

12 Then ſaid he alſo to him that bade him, When thou makeſt a dinner or a ſupper,

Ver. 3. Matth. xii. 10.—V. 5. Exod. xxiii. 5. Deut. xxii. 4. Ch. xiii. 15.—V. 10. Prov. xxv. 6, 7.—V. 11. Job xxii. 29. Prov. xxix. 23. Matth. xxii. 12. Ch. xviii. 14. Jam. iv. 6. 1 Pet. v. 5.

But leaving thoſe times, let us conſider the preſent;—let us view our cotemporaries, our fellow-chriſtians, thoſe who live in communion with ourſelves, and ſee what is to be thought of their ſtate in general. How many of them ſhall we find ſo groſly ignorant, that *they even know not the way that leads to life.* But beſides thoſe many thouſands who periſh for lack of knowledge, how great is the number of vicious and ſcandalous perſons? Remove but our gluttons and drunkards, our thieves and deceivers, our oppreſſors and extortioners, our ſcorners and revilers, our fornicaters and adulterors, our blaſphemers, our falſe-ſwearers, and that horrid crew eſpecially of common ſwearers;—how thin would be our churches? To what a *few* indeed ſhould we quickly be reduced! What ſhall we ſay of our other frequent enormities? Alas! virtue and vice ſeem to have ſhifted places, evil and good to have changed their names. It is accounted a gallant thing to deſpiſe all laws, human and divine; no man is reckoned generous, unleſs he be extremely ambitious; and it is deemed want of courage to forgive an injury. O religion, whither art thou fled! In what corner of the world ſhall we find thee? Shall we ſearch after thee in courts, and the palaces of great men?—But pride and luxury have driven thee thence; and they are too much engaged in the buſineſs and pleaſure of this world, to mind thoſe of another. Shall we ſeek thee in the cottages of the poor?—But envy and diſcontent lodge there; their outward wants take up all their thoughts, and they have little regard for thoſe of their immortal ſouls.

Religion ſtands not in negatives, and though any man could urge his being free from the groſs and more ſcandalous vices, this is a poor plea for heaven. Nothing but the love of God, and its attendant graces, can qualify us for celeſtial enjoyments; that *love of God*, which every one readily pretends to; but oh how *few* are there in the world that underſtand its meaning, or feel its renovating power! If we would but examine ourſelves by the holy meaſures and reſtrictions of this divine love; moſt of us, I fear, ſhould find our vaineſt confidence in futurity, built upon a very ſandy foundation, and the doctrine too true, that *few are they that ſhall be ſaved.*

I am fully convinced, indeed, that when we have ſaid all we can ſay upon this tremendous ſubject, there are many who will never be perſuaded of the truth of what has been here advanced. "They cannot think it conſiſtent with the goodneſs and mercy of God, that the greateſt part of mankind ſhould be miſerable: They cannot imagine that heaven ſhould be inhabited by ſo very few." But oh what folly and madneſs is this, for ſinful men to ſet rules for the divine goodneſs, and draw concluſions from it, ſo contrary to what himſelf hath revealed!

There are thouſands of angels continually in the preſence of God, and ten thouſand times ten thouſand that ſtand about his throne: Little do we know the extent of the univerſe, or what proportion the wicked and miſerable part of rational beings beareth to thoſe that are good and happy: But this we aſſuredly know, that God was infinitely happy before he had made any creature; that he needs not even the ſociety of the holy angels, and will never admit, therefore, that of wicked and irreligious men.

Sad and lamentable as is the doctrine here inſiſted on, yet may the conſideration of it be very uſeful to rational and thinking minds. It muſt needs touch every ſerious perſon with grief and trouble to behold a multitude of people convened together on this globe, and to think that ere thirty or forty years,—or a little more,—or a great deal leſs,—theſe all ſhall go down to the dark and ſilent grave,—and the greater,—far greater part of their ſouls, be plunged into endleſs and unſpeakable torments! But ſhall not this then ſtir us up to the greateſt diligence and care, for the prevention of ſo horrible an event? Were the ſenſe of this deeply engraven on all our minds, with what ſeriousneſs, with what zeal would miniſters deal with the people committed to their charge, if that by any means they might ſave ſome! How would parents, huſbands, wives, ſons, daughters, friends, employ their diligence, and make uſe of every method for reclaiming their near relations, and the companions of their moſt pleaſing hours, and for plucking them from the road and brink of hell! Laſtly, what holy violence would each of us apply, for ſaving ourſelves from this common ruin, for making our calling and election ſure, and thus happily adding to the number of *the few that ſhall be ſaved.*

This is the uſe to be derived from what we have been here conſidering. May God Almighty ſo accompany it with his bleſſing and power to every reader, and render it effectual to ſo excellent and glorious a purpoſe See Scougal's works.

Chap. XIV. *Ver.* 1. *One of the chief Phariſees*] A member of the great council, or *ſanhedrim*, who had a country-ſeat in Perea. The higher courts amongſt the Jews always allowed ſome receſs to their members. This perſon's invitation to our Lord was inſidious; for we are told *that they watched him.*

Ver. 2. *There was a certain man before him*] He was either ſet before him by way of a ſnare, or had conveyed himſelf thither in hopes of a cure, which is the moſt probable; for it appears from ver. 4. that he was not one of the family, becauſe Chriſt *diſmiſſed*, or *let him go.*

Ver. 4. *And he took him*] The original, ἐπιλαβόμενος, ſignifies either his *taking hold of him*, or *laying his hand upon him.* Doubtleſs, our Lord could have accompliſhed this cure as well by a ſecret volition, and ſo might have cut off all manner of cavilling, but he choſe rather to produce it by an action in which there was the very leaſt degree of bodily labour that could be, becauſe thus he had an opportunity of reproving the reigning ſuperſtition of the times.

Ver. 7. *Chief rooms*] *Chief places*:—πρωτοκλισίας, *chief ſeats*, and ſo where the word *room* occurs. From this circumſtance, and from what is ſaid, ver. 12. it appears that this was a great entertainment, to which many were invited. Very probably therefore the meeting was concerted, and the company choſen, with a view to enſnare Jeſus,—as we obſerved on ver. 1. So that his being invited was a matter, not of accident, but of deſign.

Ver. 10. *Go, and ſit down in the loweſt room*] It is moſt probable that Chriſt himſelf, as illuſtrious a perſon as he was, had done thus, and ſat down amongſt them *in the loweſt place* at the table.

Ver. 12. *When thou makeſt a dinner*, &c.] "By no means confine thy hoſpitality to thy rich relations, acquaintance, and neighbours, leſt call not thy friends, nor thy brethren, neither thy kinſmen, nor *thy* rich neighbours; leſt they alſo bid thee again, and a recompence be made thee.

13 But when thou makeſt a feaſt, call the poor, the maimed, the lame, the blind:

14 And thou ſhalt be bleſſed; for they cannot recompenſe thee: for thou ſhalt be recompenſed at the reſurrection of the juſt.

15 And when one of them that ſat at meat with him, heard theſe things, he ſaid unto him, Bleſſed *is* he that ſhall eat bread in the kingdom of God.

16 Then ſaid he unto him, A certain man made a great ſupper, and bade many:

17 And ſent his ſervant at ſupper-time, to ſay to them that were bidden, Come; for all things are now ready.

18 And they all with one *conſent* began to make excuſe. The firſt ſaid unto him, I have bought a piece of ground, and I muſt needs go and ſee it: I pray thee have me excuſed.

19 And another ſaid, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excuſed.

20 And another ſaid, I have married a wife, and therefore I cannot come.

21 So that ſervant came, and ſhewed his lord theſe things. Then the maſter of the houſe, being angry, ſaid to his ſervant, Go out quickly into the ſtreets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room.

23 And the lord ſaid unto the ſervant, Go out into the highways, and hedges, and compel them to come in, that my houſe may be filled.

Ver. 13. Neh. viii. 10, 12. Tob. iv. 7.—V. 15. Rev. xix. 9.—V. 16. Matth. xxii. 2.—V. 17. Prov. ix. 2, 5.

leſt the whole of thy reward be an invitation from them to a like entertainment;" for that the text here, as in ſome other inſtances, requires the addition of the particle *only* to limit it, appears from this, that our Lord cannot be ſuppoſed to exclude from the entertainments of the rich, all who are not objects of charity; or to forbid every ſort of expence, which hath not the poor for its immediate object. His going to entertainments frequently, as well as his ſuffering himſelf to be thrice anointed with precious ointments, ſhew plainly, that the obligations we are under of being charitable to the poor, does not hinder us from doing honour to thoſe whom we eſteem, though it ſhould be attended with conſiderable expence. From this example, therefore, as well as from many others which might be mentioned, it appears, that in the revelation which God hath made of his will to men, he conſiders them as rational creatures; having left them, in the explication and application of his laws, to uſe the faculties of reaſon and underſtanding which he hath given them. It is very apparent, that the word *rich* refers not merely to neighbours, but to the kindred, and other perſons who are mentioned with them. For if theſe were in low circumſtances, their being related to them was an argument why they ſhould be regarded, rather than neglected. It is probable that our Lord obſerved in the Phariſees an humour of making magnificent feaſts on the ſabbath-days, and on other occaſions; and of treating great perſons chiefly out of pride, ambition, and oſtentation, which might render this advice peculiarly proper, eſpecially if he who now gave the entertainment was, as many of his brethren certainly were, very deficient in works of charity. See Doddridge and Grotius.

Ver. 13. *The maimed*] 'Αναπήρους, the *diſabled*; the word takes in both the *lame* and *the blind*; and may alſo include thoſe whom the infirmities of age have rendered helpleſs. See a fine parallel paſſage in Pliny's Epiſtles, lib. ix. epiſt. 30.

Ver. 14. *At the reſurrection of the juſt*] Dr. Clarke ſuppoſes that δικαίων may here ſignify *charitable men*, and in that ſenſe agree well with the context. But we may well underſtand the words in their proper ſenſe; in which they afford a ſtrong and awakening intimation, that none who neglect works of charity ſhall have their final lot among the *righteous*; which is evident from the many hundred Scriptures, indiſpenſibly requiring mercy as well as juſtice. See Pſ. i. 5.

Ver. 15. *Bleſſed is he that ſhall eat bread*, &c.] The phraſe *to eat bread*, ſignifies *making a meal*, and this not merely at a common table, but ſometimes at a feaſt, where the proviſion is very ſumptuous. See 2 Sam. ix. 7, 10. xii. 17, 20. Prov. ix. 5. The Jews were accuſtomed to think of the felicity of good men in the life to come, under the notion of a ſumptuous entertainment. See Matth. viii. 11. Wherefore, when Jeſus mentioned the reſurrection of the juſt, one of the gueſts, raviſhed with the delightful proſpect, cried out, "*Bleſſed is he who*, being admitted into heaven, *ſhall* enjoy the converſation of the inhabitants of that glorious place; for theſe ſpiritual repaſts muſt regale and invigorate his mind beyond expreſſion." Perhaps in this exclamation the Phariſee meant both to congratulate the felicity of his countrymen, who looked upon themſelves as the children of the kingdom; and to condole the lot of the heathen, who, as he imagined, were all to be excluded from heaven. Conſidered in this light, the ſubſequent parable appears with the greateſt propriety and beauty, as the beſt reply to ſuch an error, and the fitteſt method to correct and explode it.

Ver. 18. *With one conſent*] 'Απὸ μιᾶς is all that is in the original. It ſeems the moſt natural to ſupply the ellipſis by the word γνώμης,—*conſent*, as our tranſlators have done. See Wolfius on the text.

Ver. 19. *I pray thee have me excuſed*] It is a beautiful circumſtance that our Lord repreſents both theſe bargains as already made; ſo that going to ſee the farm and to prove the oxen that evening, rather than the next morning, was merely the effect of rudeneſs, on the one hand, and of a fooliſh impatient humour on the other, and could never have been urged, had they eſteemed the inviter, or his entertainment. Accordingly, it is commonly found in fact, that men neglect the bleſſings and commands of the Goſpel, not for the moſt important affairs of life, (with which they ſeldom interfere) but to indulge the caprice and folly of their own tempers, and to gratify the impulſe of preſent paſſions, ſometimes excited on very low occaſions. See Doddridge.

Ver. 20. *Another ſaid, I have married a wife*] As the proceſs of the parable repreſents a wiſe and good man offended with this excuſe amongſt the reſt, we muſt ſuppoſe ſomething in the circumſtance of his receiving the meſſage, or of his appointing the time for entertaining the company on his own marriage, which implied a rude contempt of the inviter, and made the reply indecent: It was not neceſſary to deſcend to particulars. If the firſt of the perſons here invited had had ſo important an affair to tranſact as the purchaſing of a farm, or the ſecond, as the buying of five yoke of oxen, or the third, as the marrying of a wife, and if theſe affairs had come upon them unexpectedly, the very evening they had promiſed to ſpend at a rich neighbour's houſe, but eſpecially if theſe affairs could not have been delayed, without miſſing the opportunity of doing them, their excuſes would have been reaſonable; but none of all theſe was the caſe. The farm and the oxen were already purchaſed, and the wife was married; ſo that the ſeeing of the farm, and the proving of the oxen were pieces of unſeaſonable curioſity, which might eaſily have been deferred till next morning. And with reſpect to the new-married man's pretending that he could not leave his wife for a few hours, it was ſuch an exceſs of fondneſs, as was perfectly ridiculous; not to mention that he ought to have thought of this, when the invitation was ſent him the preceding day; wherefore, their refuſing ſo late to come to their rich friend's ſupper on ſuch trifling pretences, was the height of rudeneſs, inaſmuch as it implied the greateſt diſreſpect to their friend, and contempt of his entertainment. See Macknight, and the notes on Matth. xxii. 1. &c.

Ver. 23. *Compel them*] *Preſs them.* Wat. "Uſe the moſt earneſt intreaties with thoſe who ſhew any unwillingneſs." The word αναγκασον, rendered *compel*, does not neceſſarily imply that any *external violence* was to be uſed with theſe perſons; a ſingle ſervant was ſent out to them, who ſurely, was not capable of *forcing* ſo great a multitude to come in, as was neceſſary to fill his lord's houſe. The proper meaning of the expreſſion is, "Uſe the moſt powerful perſuaſion with them;" and ſo it fitly denotes the great efficacy of the Apoſtle's preaching to the idolatrous Gentiles, whereby vaſt numbers of them were prevailed with to embrace the Goſpel. See Prov. vii. 21. in the LXX, and Luke xxiv. 29. Indeed, force has no manner of influence to enlighten mens conſciences; ſo that though one ſhould pretend to believe, and ſhould actually practiſe a worſhip contrary to his opinion, it could never pleaſe God, being mere hypocriſy; wherefore St. Auſtin and others, who ſuppoſe that this paſſage of the parable juſtifies the uſe of external violence in matters of religion, are groſly miſtaken. The author of the *Obſervations*, deſcribing the hoſpitality maintained in the Arab villages, tells us, from La Roque, that as ſoon as the *cheikh*,—who is as the lord of the village,—is informed that ſtrangers are coming, he goes to meet them, and having ſaluted them, marches at their head to the place ſet apart for their reception, if they are diſpoſed to dine or lodge in the village:

24 For I ſay unto you, That none of thoſe men which were bidden ſhall taſte of my ſupper.

25 And there went great multitudes with him: and he turned, and ſaid unto them,

26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and ſiſters, yea, and his own life alſo, he cannot be my diſciple.

27 And whoſoever doth not bear his croſs, and come after me, cannot be my diſciple.

28 For, which of you, intending to build a tower, ſitteth not down firſt, and counteth the coſt, whether he have *ſufficient* to finiſh *it*?

29 Leſt haply, after he hath laid the foundation, and is not able to finiſh *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finiſh.

31 Or what king, going to make war againſt another king, ſitteth not down firſt, and conſulteth whether he be able with ten thouſand to meet him that cometh againſt him with twenty thouſand?

32 Or elſe, while the other is yet a great way off, he ſendeth an ambaſſage, and deſireth conditions of peace.

33 So likewiſe, whoſoever he be of you, that forſaketh not all that he hath, he cannot be my diſciple.

34 Salt *is* good: but if the ſalt have loſt his ſavour, wherewith ſhall it be ſeaſoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men caſt it out. He that hath ears to hear, let him hear.

Ver. 26. Deut. xiii. 6. xxxiii. 9. Matth. x. 37. Rom. ix. 13. Rev. xii. 11.—V. 27. Matth. xvi. 24. Mark viii. 34. Ch. ix. 23. V. 28. Prov. xxiv. 27.—V. 34. Matth. v. 13. Mark ix. 50.

But La Roque gives us to underſtand, that frequently thoſe travellers only juſt ſtop to take a bit, and then go on; in which caſe they are generally inclined to ſtay out of the village, *under ſome tree.* Upon this, the cheikh goes, or ſends his people to the village, to bring them a collation; which, as there is not time to dreſs meat for them, conſiſts of eggs, butter, curds, honey, olives, and fruit. After they have eaten, they thankfully take leave of the cheikh, who commonly eats with them, and then purſue their journey. This may ſerve to explain the paſſage before us. Thoſe *in the highways*, were ſtrangers, paſſing on without any intention of ſtopping; and thoſe under the *hedges*, where travellers frequently ſat down, were ſuch as had declared themſelves averſe to ſtay, and only juſt ſat down to take a little refreſhment. The ſheltering themſelves under *trees and hedges* doth not import, as ſome eminent commentators have imagined, their being the pooreſt and moſt helpleſs of travellers, which does not at all agree with the *preſſing them to come in*, for ſuch muſt be ſuppoſed ready enough to have come;—but it points out their being ſtrangers, by no means inclined to receive ſuch a favour, as it would ſo retard them as to break in upon their meaſures. See *Obſervat*. p. 220.

Ver. 24. *I ſay unto you, that none*, &c.] See the interpretation of the parable, Matth. xxii. To which nothing need be added, except the explication of a circumſtance mentioned here, which is not in the parable, as it was then delivered, namely, the two diſtinct calls; *firſt*, to thoſe in the ſtreets and lanes of the city, and then to thoſe in the highways and hedges: the former are ſuppoſed to be the Gentile proſelytes, to whom the Goſpel was preached after it was rejected by the Jews; the latter are the idolatrous Gentiles, who had the Goſpel offered to them laſt of all, the proſelytes not being ſufficient in number to compoſe the church of God. The circumſtance too, in the preſent verſe, is wanting in the repetition of the parable, Matth. xxii. The thing ſignified by it is, that becauſe the Jews rejected Jeſus and his apoſtles, they were given over by God to a hardened and reprobate mind: Only the reader muſt remember, that not the condition of individuals, but the general ſtate of the nation is here deſcribed; in which view the parabolical repreſentation is perfectly juſt, notwithſtanding many individual Jews believed in Jeſus, and obtained eternal life. See Macknight.

Ver. 26. *And hate not his father*, &c.] Strictly ſpeaking, to *hate* our neareſt *relations*, and our own *lives*, would be unnatural wickedneſs, and equally contrary to the dictates of humanity, and the genius of the Goſpel. But it is well known that one thing is ſaid to be *loved*, and another *hated* in Scripture, when the *former* is much preferred; and eſpecially when, out of regard to it, the latter is *neglected* and forſaken. Comp. Gen. xxix. 13. Deut. xxi. 15—17. Mal. i. 3. Rom. ix. 13. Matth. vi. 24. *Father* and *Mother*, and other relations were particularly mentioned by our Lord, becauſe, as affairs then ſtood, the profeſſion of the Goſpel was apt to ſet a man at variance with his neareſt relations.

Ver. 28. *To build a tower*] We learn from eaſtern writers, that beſides fortified towns and cities, they uſed to have *towers* for the people of open towns to fly to in time of danger, as well as magnificent towers for pleaſure, in their gardens. Our Lord probably refers to a tower of this latter kind; for one can hardly think, with ſome commentators, that he is ſpeaking of the ſlight and unexpenſive buildings in a vineyard, which indeed are ſometimes ſo ſlight, as to conſiſt only of four poles, with a floor on the top of them, to which they aſcend by a ladder; but rather of thoſe elegant turrets erected in gardens, where the eaſtern people of fortune ſpend a conſiderable part of their time. See the *Obſervat*. p. 344.

Ver. 31, 32. *Or, what king*, &c.] According to Sir Iſaac Newton's Chronology, theſe words were ſpoken at our Lord's laſt paſſover, and might poſſibly refer to Herod's leading his army through Judea, againſt Aretas king of Arabia. The phraſe repreſenting the feebler perſon as begging a peace, ſupplies us with a proper emblem of the humility and reſignation with which peace is to be ſought from an offended God, who is poſſeſſed of a ſtrength not as in the caſe ſuppoſed here, but infinitely ſuperior to ours.

Ver. 33. *So likewiſe*] "Whoever engages to be my diſciple, without counting the coſt, and reſolving to part with all that he hath, will certainly be diſheartened by the unexpected difficulties which he ſhall meet with; and abandoning my ſervice, will expoſe himſelf to great ſhame and loſs." It would be very fooliſh to urge the letter of this precept ſtrictly, and maintain that a man cannot be Chriſt's diſciple, unleſs he throws all his goods into the ſea, divorces his wife, and bids farewel to his children and relations. None more truly renounceth all that he hath, than the man who preſerves himſelf ready every moment to do ſo, and follows his buſineſs free and diſintangled. Such a perſon will chearfully part with life, and every thing dear in life, when called thereto. It was in this ſenſe that the Apoſtles underſtood their maſter; for though they are ſaid to have *forſaken all, and followed him*, they ſtill retained the property of their goods, as is evident from the mention of John's houſe, into which he took our Lord's mother after the crucifixion; and from Peter and the other diſciples following their old trade of fiſhing, with their own boat and nets, after their Maſter's reſurrection. Beſides, we find *Peter* paying the tribute in Capernaum, as an inhabitant of the town; and it was in *his houſe* that our Lord reſided, when he was at Capernaum. Neverthеleſs, though the Apoſtles thus retained the dominion and uſe of their property, they had truly *forſaken all*, in the higheſt ſenſe of their maſter's precept, being ready, at his call, to leave their families, occupations, and poſſeſſions, as often and as long as he thought fit to employ them in the work of the Goſpel. Upon the whole then it appears, that the renunciation and ſelf-denial which Chriſt requires, does not conſiſt in actually parting with all, before he calls us to do ſo; but in being ſo diſpoſed to part with all, that, when he calls we may do it. See on Matth. xix. 29. and Macknight.

REFLECTIONS ON THE ABSURDITY AND INIQUITY OF PERSECUTION FOR RELIGION, Ver. 23.

In explaining this verſe it has been ſhewn, that no poſſible countenance is or can be given by it to perſecution, on the ſcore of religion, or for conſcience ſake. Indeed nothing is more abſurd and iniquitous; as will appear from the following conſiderations.

1. Perſecution for conſcience ſake, that is, inflicting penalty upon men, merely for their religious principles or worſhip, is plainly founded on a ſuppoſition that one man has a right to *judge for another* in matters of religion; which is manifeſtly abſurd, and has been fully proved to be ſo by many excellent writers of our church.

2. Perſecution is moſt evidently inconſiſtent with that fundamental principle of morality, That we ſhould do to others, as we could reaſonably wiſh they ſhould do to us: A rule, which carries its own demonſtration with it, and was intended to take off that bias of ſelf-love, which would divert us from the ſtrait line of equity, and render us partial judges betwixt our neighbours and ourſelves. I would aſk the advocate of *wholeſome ſeverities*, How he would reliſh his own arguments, if turned upon himſelf? What if he were to go abroad into the world,—among Papiſts, if he be a Proteſtant; amongſt Mahometans, if he be a Chriſtian? Suppoſing he was to behave like an honeſt man, a good neighbour, a peaceable ſubject, avoiding every injury, and taking all opportunities to ſerve and oblige thoſe about him;—would he think that, merely becauſe he refuſed to follow his neighbours to their altars, or their moſques, he ſhould be ſeized and impriſoned, his goods confiſcated,—his perſon condemned to tortures or death? Undoubtedly, he would complain of

CHAP. XV.

The parable of the loſt ſheep: of the piece of ſilver: and of the prodigal ſon.

THEN drew near unto him all the publicans and ſinners, for to hear him.

2 And the Phariſees and ſcribes murmured, ſaying, This man receiveth ſinners, and eateth with them.

3 And he ſpake this parable unto them, ſaying,

4 What man of you, having an hundred

Ver. 1. Matth. ix. 10.—V. 2. Gal. ii. 12.—V. 4. Matth. xviii. 12.

this, as a very great hardſhip, and ſoon ſee the abſurdity and injuſtice of ſuch a treatment, when it fell upon him, and when ſuch *meaſure* as he would *mete* to others, was meaſured to him again.

3. Perſecution is abſurd, as being by no means calculated to anſwer the end which its patrons profeſs to intend by it; namely, the glory of God, and the ſalvation of men: Now if it does any good to men at all, it muſt be by making them truly religious: But religion is not a mere name, or a ceremony: True religion imports an intire change of heart, and it muſt be founded in the inward conviction of the mind, or it is impoſſible it ſhould be, what yet it muſt be, a *reaſonable ſervice.* Let it only be conſidered, what violence and perſecution can do, towards producing ſuch an inward conviction: A man might as reaſonably expect to bend an immaterial ſpirit with a cord, or to beat down a wall by an argument, as to convince the underſtanding by threats or tortures. Perſecution is much more likely to make men hypocrites, than ſincere converts. They may, perhaps, if they have not a firm and heroic courage, change their profeſſion, while they retain their ſentiments; and, ſuppoſing them before to have been unwarily in the wrong, they may learn to add falſhood and villainy to error. How glorious a prize! eſpecially when one conſiders at what an expence it is gained. But

4. Perſecution tends to produce much miſchief and confuſion in the world: It is miſchievous to thoſe on whom it falls, and in its conſequences ſo miſchievous to others, that one would wonder any wiſe princes ſhould ever have admitted it into their dominions, or that they ſhould not have immediately baniſhed it thence: For, even where it ſucceeds ſo far, as to produce a change in men's *forms* of worſhip, it generally makes them no more than hypocritical profeſſors of what they do not believe, which muſt undoubtedly debauch their characters; ſo that, having been villains in one reſpect, it is very probable that they will be ſo in another, and having brought deceit and falſhood into their religion, that they will eaſily bring it into their converſation and commerce.

This will be the effect of perſecution, where it is yielded to; and where it is oppoſed, (as it muſt often be by upright and conſcientious men, who have the greater claim upon the protection and favour of governments,) the miſchievous conſequences of its fury will be more flagrant and ſhocking. Nay, perhaps, where there is no true religion, a native ſenſe of honour in a generous mind may ſtimulate it to endure ſome hardſhips for the cauſe of truth: "Obſtinacy, as one well obſerves, may riſe, as the underſtanding is oppreſſed, and continue its oppoſition for a while, merely to avenge the cauſe of its injured liberty."

Nay, 5, the cauſe of truth itſelf, muſt, humanly ſpeaking, be not only obſtructed, but deſtroyed, ſhould perſecuting principles univerſally prevail. For, even upon the ſuppoſition, that in ſome countries it might tend to promote and eſtabliſh the *purity* of the Goſpel, yet it muſt ſurely be a great impediment to its *progreſs*. What wiſe heathen or Mahometan prince would ever admit Chriſtian preachers into his dominions, if he knew it was a principle of their religion, that as ſoon as the majority of the people were converted by arguments, the reſt, and himſelf with them, if he continued obſtinate, muſt be proſelyted, or extirpated by fire and ſword?

If it be, as the advocates for perſecution have generally ſuppoſed, a dictate of the law of nature, to propagate the true religion by the ſword; then certainly, a Mahometan or an idolater, with the ſame notions, ſuppoſing himſelf to have truth on his ſide, muſt think himſelf obliged in conſcience to arm his powers for the extirpation of Chriſtianity: And thus an holy war muſt cover the face of the whole earth, in which nothing but a miracle could render Chriſtians ſucceſsful, againſt ſo vaſt a diſproportion in numbers. Now it ſeems hard to believe That to be *a truth*, which would naturally lead to the extirpation of truth in the world; or that a divine religion ſhould carry in its bowels the principle of its own deſtruction.

But, 6. This point is clearly determined by the lip of truth itſelf; and perſecution is ſo far from being encouraged by the Goſpel, that it is moſt directly contrary to many of its precepts, and indeed to the whole genius of it. It is condemned by the example of Chriſt, *who went about doing good*; who *came not to deſtroy men's lives, but to ſave them*; who waved the exerciſe of his miraculous power againſt his enemies, even when they moſt unjuſtly and cruelly aſſaulted him, and never exerted it to the corporal puniſhment even of thoſe who had moſt juſtly deſerved it: And his doctrine alſo, as well as his example, has taught us, to be *harmleſs as doves*; *to love our enemies*; *to do good to them that hate us, and to pray for them that deſpitefully uſe and perſecute us.*

Such are the principal arguments againſt perſecution for religious matters; from the conſideration whereof the following ſhort Reflections naturally ariſe:

Let us bleſs God, that we are free from the guilt of perſecuting others, and from the miſery of being perſecuted ourſelves. Had we been born in Spain or Portugal, education and example might have corrupted our judgements ſo much, that without further inquiry we might have taken it up as a firſt principle, that hereticks are to be puniſhed with death. And on this foundation we might have practiced or applauded the greateſt inhumanities, perhaps towards the beſt of men. We might have been preſenting to God, even murder for a *burnt-offering*; and truſting in that for the expiation of our other offences, which is in itſelf one of the greateſt enormities which human nature can commit: Let us alſo thankfully acknowledge it as an inſtance of the divine goodneſs, that we are not ſuffering by perſecution; that we are not plundered or baniſhed, impriſoned or tortured for conſcience-ſake, and thus brought under a formidable temptation to make ſhipwreck both of that and of faith. Let us envy none that liberty of conſcience which they enjoy upon ſuch equitable principles. While we rejoice in a toleration ourſelves, it were inexcuſable to be diſſatisfied, that many who moſt widely differ from us, ſhare in the ſame common benefit. Let us not indulge, even to a ſecret wiſh, that there were a ſword in our hand to ſlay, or a chain to bind them; but if fair argument and love will not fix conviction in their minds, in favour of what we apprehend to be right, let us leave them to worſhip God in their own way, without peremptorily inſiſting that they do it in ours. In ſhort, let us act upon the great principles of virtue and benevolence, which, bleſſed be God, are not confined nor peculiar to any diſtinguiſhing forms of religious profeſſion amongſt us; always remembering, *that the ſervant who knoweth his maſter's will, and prepareth not himſelf to act accordingly, will be beaten with many ſtripes*; that the freeſt profeſſion of the pureſt religion upon earth will ſignify nothing, if it be no more than a profeſſion; and that all zeal for liberty, which can conſiſt with being the ſlave of ſin at the ſame time, is only a natural haughtineſs of ſpirit, which will aggravate a man's guilt, rather than extenuate it.

Chap. XV. *Ver.* 1, 2. *Then drew near—all the publicans*, &c.] To do good unto all ſorts of men, was the employment and higheſt pleaſure of the Son of God; accordingly, when the tax-gatherers and ſinners came to hear him, he rejoiced at the opportunity, received them courteouſly, and though they were perſons of infamous characters, went with them to their houſes, that he might ſcatter the ſeeds of wiſdom among them, and, if poſſible, bring them to a right temper of mind. Some ſuppoſe that theſe publicans and ſinners came by a particular appointment from all the neighbouring parts; but, as St. Luke goes on with the ſtory, without any intimation of a change either in the time, or the ſcene of it, it is moſt probable that theſe diſcourſes were delivered the ſame day that Chriſt dined with the Phariſee, which being the ſabbath day, would give the publicans, who on other days were employed in their office, a more convenient opportunity of attending him. The Phariſees, whoſe pride was intolerable, thinking our Lord's behaviour inconſiſtent with the ſanctity of a prophet, were much diſpleaſed with him for it, and murmured at his charitable condeſcenſion, which ought rather to have given them joy. Wherefore, that he might juſtify his converſing familiarly with ſinners, in order to reform them, he delivered the parable of the *loſt ſheep*, which he had ſpoken once before, (See Matth. xviii. 12.) together with the parables of the *loſt money* and *prodigal ſon*. From men's conduct in the common affairs of life, deſcribed in the parable of the *loſt ſheep* and *loſt money*, Chriſt proved it to be the general ſenſe of mankind that every ſinner ſhould be ſought after by the teachers of religion: For as men are ſo moved by the loſs of any part of their property, that they ſeem to neglect what remains while they are employed in recovering that which happens to be miſſing, and when they have found it, are ſo overjoyed, that they cannot contain themſelves; but,—calling their friends, to whom they had given an account of their misfortune,—tell the good news, that they may partake in their joy; ſo the ſervants of God ſhould labour with the greateſt ſolicitude to recover whatever part of his property is loſt; ſuch of his reaſonable creatures as, having ſtrayed from him, are in danger of periſhing: And they have powerful encouragement to do ſo, as the reformation of a ſingle ſinner occaſions more joy in heaven, than the ſteadfaſtneſs of ninety-nine juſt perſons, who need no *repentance*; that is to ſay, *converſion*; for ſo the word ſignifies, as it ſhould be tranſlated, ver. 7.—Unleſs by the *juſt perſons* here mentioned we underſtand the glorified ſaints. By this circumſtance likewiſe our Lord inſinuated, that the Phariſees, who pretended to more holineſs than others, inſtead of repining at his converſing with and inſtructing ſinners, ought to have imitated the example of the heavenly beings, and to have rejoiced to find theſe men delighted with his company and diſcourſes; as he enjoined them a much ſtricter life than they hitherto had been uſed to, and ſince this was a certain token of their repentance, and ſeemed to promiſe a ſpeedy and thorough reformation. The drift of both parables is to ſhew, that the converſion of ſinners is a thing highly acceptable to God, and conſequently, that whatever is neceſſary thereto is ſo far from being inconſiſtent with goodneſs, that it is the very perfection and excellence of it. See Dan. xii. 3. and Macknight.

Ver. 4. *In the wilderneſs*] Uncultivated ground, uſed merely as common paſture, was called *wilderneſs*, or *deſart*, by the Jews, in ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſs, and go after that which is loſt, until he find it?

5 And when he hath found *it*, he layeth *it* on his ſhoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, ſaying unto them, Rejoice with me; for I have found my ſheep which was loſt.

7 I ſay unto you, that likewiſe joy ſhall be in heaven over one ſinner that repenteth, more than over ninety and nine juſt perſons, which need no repentance.

8 Either what woman, having ten pieces of ſilver, if ſhe loſe one piece, doth not light a candle, and ſweep the houſe, and ſeek diligently, till ſhe find *it?*

9 And when ſhe hath found *it*, ſhe calleth *her* friends and *her* neighbours together, ſaying, Rejoice with me; for I have found the piece which I had loſt.

10 Likewiſe I ſay unto you, There is joy in the preſence of the angels of God, over one ſinner that repenteth.

11 And he ſaid, A certain man had two ſons:

12 And the younger of them ſaid to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

13 And not many days after, the younger ſon gathered all together, and took his journey into a far country, and there waſted his ſubſtance with riotous living.

14 And when he had ſpent all, there aroſe a mighty famine in that land; and he began to be in want.

15 And he went and joined himſelf to a citizen of that country; and he ſent him into his fields to feed ſwine:

16 And he would fain have filled his belly

Ver. 6. 1 Pet. ii. 10, 25.—V. 7. Ch. v. 32.—V. 8. *Drachma*, here tranſlated *a piece of ſilver*, is the eighth part of an ounce, which comes to ſeven pence halfpenny, and is equal to the Roman penny: Matth. xviii. 28.—V. 12. Mark xii. 44.

diſtinction from arable, or incloſed land, as we have had occaſion more than once to obſerve. Some would read, *Doth he not leave the ninety and nine, and go into the wilderneſs after that which was loſt?* which agrees beſt with Matth. xviii. 12.

Ver. 7. *Likewiſe joy ſhall be in heaven*] *Greater joy will be in heaven over one penitent ſinner, than over*, &c. The deſign of this parable being to repreſent divine things by images taken from the manner of men, what is here ſaid of God and of the angels, (ſee ver. 10.) muſt be underſtood ſuitably to the nature of human paſſions, which are much more ſenſibly affected with the obtaining of what they have long vehemently deſired, or with the ſaving of that which was looked upon as loſt, than they are with the continuance of goods long enjoyed. However, it ſeems no improbable concluſion from ver. 10. that, at leaſt in ſome extraordinary caſes, the angels are either by immediate revelation or otherwiſe informed of the converſion of ſinners, which muſt, to thoſe benevolent ſpirits, be an occaſion of joy. Nor could any thing have been ſuggeſted more proper to encourage the humble penitent, to expoſe the repining Phariſee, or to animate all to zeal, in ſo good a work as endeavouring to promote the repentance and converſion of others. Indeed, this part of the preſent and the following parable is finely imagined. The angels, though high in nature, and perfect in bleſſedneſs, are repreſented as bearing a friendly regard to their kindred eſſences on earth, and as having a knowledge of many things done here below. It may be neceſſary to obſerve, that it cannot be our Lord's meaning here that God eſteems one penitent ſinner more than ninety and nine confirmed and eſtabliſhed believers, who are undoubtedly the perſons ſpoken of as *needing no converſion*,—no *μετανοια*, or *univerſal change of heart and life*; for it would be inconſiſtent with the divine wiſdom, goodneſs, and holineſs to ſuppoſe this: But it is plainly as if he had ſaid, "As a father peculiarly rejoices, when an extravagant child is reduced to a ſenſe of his duty, and when one whom he had conſidered as utterly ruined by his follies, and perhaps as *dead*, returns with remorſe and ſubmiſſion; Or as any other perſon who has recovered what he had given up for loſt, has a more ſenſible ſatisfaction in it, than in ſeveral other things equally valuable, but not in ſuch danger; ſo do the holy inhabitants of heaven rejoice in the converſion of the moſt abandoned ſinners, and the great Father of all ſo readily forgives and receives them, that he may be repreſented as having part in the joy." Though by the way, when human paſſions are aſcribed to God, it is certain they are to be taken in a figurative ſenſe, intirely excluded from thoſe ſenſations which reſult from the commotions of animal nature in ourſelves. Some have ſuppoſed that our Saviour, by the word *juſt perſons*, meant to glance at the Phariſees, who *truſted in themſelves that they were righteous*. See Archbp. Tillotſon's Sermons, vol. i. ſerm. 16. and my ninth diſcourſe on the Parables.

Ver. 9. *She calleth her friends*, &c.] Her female friends,—τας φιλας. It might ſeem hardly worth while to aſk the congratulation of her friends on ſo ſmall an occaſion as finding a *drachma*; (for that is the piece of coin here mentioned, in value not above nine-pence;) but it is repreſented as the *tenth part* of her little ſtock; and the impreſſible and ſocial temper of the ſex may perhaps be thought of, as adding ſome propriety to the repreſentation. See Doddridge.

Ver. 11. *A certain man had two ſons*] Our Lord next delivered the parable of the loſt or prodigal ſon, which of all his parables is the moſt delightful; not only as it enforces a doctrine full of inexpreſſible comfort, but becauſe it abounds with the tender paſſions, is finely painted with the moſt beautiful images, and is to the mind what a charming, diverſified landſcape is to the eye.

Ver. 12. *And the younger of them*, &c.] Our Lord with great propriety makes uſe of the youngeſt ſon as an example of a depraved mind, youth being naturally impotent in ſelf-government, thro' want of experience; hurried away by the impetuoſity of the paſſions; not only deaf, but even rude to the interpoſitions of advice, and totally abandoned to the pleaſures of ſenſe. It had been uſual, in commercial ſtates, to aſſign ſome portion to children when of age; and as the proportion is generally ſettled by law, the propriety of this circumſtance, and of the expreſſion, *Give me that portion which falls to me*, will appear in a ſtrong and beautiful light. It is plain that no ſignificant ſenſe can be put upon the laſt circumſtance mentioned in this verſe, as referring to the diſpenſations of God to his creatures: It is one of thoſe ornamental circumſtances, which are frequently found in parables, and which it would be wrong over-religiouſly to accomodate to the general deſign. See Doddridge, Grotius, and Ambroſe.

Ver. 13. *With riotous living*] Ζῶν ἀσώτως implies, that he lived in every degree of luxury and ſenſuality. "The account before us is ſhort," ſays a ſpirited, and pathetic writer, (O that he thus had always employed his pen!)—"The intereſting and affecting paſſages with which ſuch a tranſaction would neceſſarily be connected, are left to be ſupplied by the heart. The ſtory is ſilent,—but nature is not. Much kind advice, and many a tender expoſtulation would fall from the father's lips, no doubt, upon this occaſion. He would diſſuade his ſon from the folly of ſo raſh an enterprize, by ſhewing him the dangers of the journey, the inexperience of his age, the hazards his life, his fortune, his virtue would run, without a guide, without a friend: He would tell him of the many ſnares and temptations which he had to avoid, or encounter, at every ſtep; the pleaſures which would ſolicit him in every luxurious court, the little knowledge he could gain, except that of evil: He would ſpeak of the ſeductions of women, their charms, their poiſons; what hapleſs indulgences he might give way to, when far from reſtraint, and the check of giving his father pain.—The diſſuaſive would but inflame his deſire.—He *gathers all together*.—I ſee the picture of his departure; the camels and aſſes laden with his ſubſtance detached on one ſide of the piece, and already on their way;—the prodigal ſon ſtanding on the fore-ground, with a forced ſedateneſs, ſtruggling againſt the fluttering movement of joy, upon his deliverance from reſtraint:—The elder brother holding his hand, as if unwilling to let it go:—The father,—ſad moment! with a firm look covering a prophetic ſentiment, that "all would not go well with his child,"—approaching to embrace him, and bid him adieu.—Poor inconſiderate youth! from whoſe arms art thou flying? From what a ſhelter art thou going forth into the ſtorm? Art thou weary of a father's affection, or a father's care? Or hopeſt thou to find a warmer intereſt, or truer counſellor, or a kinder friend in a land of ſtrangers,—where youth are made a prey, and ſo many thouſands are confederated to deceive them, and live by their ſpoils?" See Sterne's Sermons, vol. 3.

Ver. 15. *He went and joined himſelf*, &c.] *So he put himſelf into the ſervice of one of the inhabitants, who ſent him to his farm to keep ſwine.* Heylin. It is true, that amongſt the ancient Greeks the chief ſwineherd was looked upon as an officer of no inconſiderable rank, as evidently appears from the figure which Eumæus makes in the Odyſſey;—but this was an age of greater refinement; the unhappy youth was obliged to tend the ſwine himſelf; and if conſidered as *a Jew*, the averſion of that nation to this unclean animal muſt render the employment peculiarly odious to him; And probably this circumſtance was choſen by our Lord, to repreſent him as reduced to the moſt mean and ſervile ſtate, from a life of the greateſt luxury and extravagance.

Ver. 16. *He would have filled his belly with the huſks*] The verſion with the huſks that the ſwine did eat: and no man gave unto him.

17 And when he came to himſelf, he ſaid, How many hired ſervants of my father's have bread enough and to ſpare, and I periſh with hunger.

18 I will ariſe, and go to my father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee,

19 And am no more worthy to be called thy ſon: make me as one of thy hired ſervants.

20 And he aroſe, and came to his father. But when he was yet a great way off, his father ſaw him, and had compaſſion, and ran, and fell on his neck, and kiſſed him.

21 And the ſon ſaid unto him, Father, I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſon.

22 But the father ſaid to his ſervants, Bring forth the beſt robe, and put *it* on him; and put a ring on his hand, and ſhoes on his feet.

23 And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:

24 For this my ſon was dead, and is alive again; he was loſt, and is found. And they began to be merry.

25 Now his elder ſon was in the field: and as he came and drew nigh to the houſe, he heard muſick and dancing.

26 And he called one of the ſervants, and aſked what theſe things meant.

27 And he ſaid unto him, Thy brother is come; and thy father hath killed the fatted calf, becauſe he hath received him ſafe and ſound.

Ver. 20. Acts ii. 39. Epheſ. ii. 13, 17.—V. 21. Pſ. li. 4.

of 1729 renders the word κερατίων, by *Carruways*, or the fruit of the *Carub* tree, which bore a mean, though ſweetiſh kind of fruit, in long crooked pods, which by ſome is called *St. John's bread*. But if the account which Saubert, (who is a great favourer of this interpretation,) gives of this plant be true, ſwine would hardly have been fed with any thing but the huſky part of this in a time of extreme famine: Poſſibly theſe were the huſks of a fruit, ſomething of the wild cheſnut kind. The laſt clauſe is in the original, *For no man gave him meat*, και ὀυδεὶς ἐδίδυ ἀυτῳ, the word φαγειν, or ἐσθιειν, being underſtood; as is plain from hence, that the clauſe contains a reaſon for his deſiring to fill his belly with the huſks, and not for his abſtaining from them. His abſtaining from the huſks was owing to their being the food of beaſts, and not to his wanting permiſſion to eat them; for this debauched youth cannot be ſuppoſed to have poſſeſſed ſuch a principle of honeſty, that he would rather die with famine, than without his maſter's leave take ſo ſmall a matter as a few *huſks*, which the ſwine ſeem to have had in great plenty. See Druſius, Doddridge, and Browne.

Ver. 17—19. *When he came to himſelf*] That is, to a true ſenſe of his preſent ſtate, and the right uſe of his reaſon, which had before been dethroned and extinguiſhed by the mad intoxications of ſenſual pleaſure. When he ſays, *I have ſinned againſt heaven, and before thee*, he means, that God was injured, in the perſon of his earthly father; and certainly nature itſelf teaches this, that whoever is inſolent or diſreſpectful to his parents, rebels againſt God, who, by making them the inſtruments of communicating life to their children, has imparted to them ſome of his own paternal honour. Dr. Goodman obſerves, "this was an acknowledgment that his father's yoke had been ſo eaſy, that his throwing it off had been an act of rebellion againſt God; and it ſhewed alſo, that his heart was touched with a ſenſe not only of the folly, but of the guilt of his conduct, and that the *fear of God* began to take hold of him. Having the idea of his undutiful behaviour ſtrongly impreſſed on his mind, he was ſenſible that he had no title to be treated at home as a *ſon*; at the ſame time he knew, that it would never be well with him till he was in his father's family again; ſo with joy he entertained the thought of occupying the meaneſt ſtation in it;—*Make me*, or *treat me*, *as one of thy hired ſervants*; which he mentions, not becauſe ſuch ſervants fared worſe than ſlaves, but becauſe himſelf was an hired ſervant; and therefore he naturally compared his own condition with thoſe of that rank in his father's family.—Thus, while the liberality of the great Parent of men makes them wantonly run away from his family, the miſeries in which they involve themſelves often conſtrain them to return. By the natural conſequences of ſin, God ſometimes makes ſinners feel that there is no felicity to be found any where but in himſelf." See Goodman's Penitent pardoned, p. 207.

Ver. 20. *When he was yet a great way off*] *But he keeping yet at a diſtance.* When he came within ſight of home, his nakedneſs, and the conſciouſneſs of his folly, made him aſhamed to go in; he ſkulked about therefore, keeping at a diſtance, till his father happened to ſpy him, and ſhewed the moſt affecting paternal kindneſs towards him. But ſee on ver. 24.

Ver. 22. *Bring forth the beſt robe*] It is obſerved by Ferrarius, that the στολὴ, or *long robe*, was a garment which ſervants never wore; ſo that his father's ordering any ſuch garment, and eſpecially the beſt to be brought, was declaring in the moſt moving manner that can be imagined, how far he was from intending to treat him like a ſervant. His mentioning the *ſhoes* and the *ring* (which were worn not only as ſigns of freedom, but of dignity and honour) ſpeaks the ſame language. See Gen. xli. 42. James vi. 2. Ferrarius de *Re Veſt.* lib. 3. and for a ſpiritual interpretation of theſe particulars, the latter part of my 10th diſcourſe on the Parables.

Ver. 23. *Bring hither the fatted calf, and kill it*] *And ſacrifice it.* Wat. and Elſner.

Ver. 24. *This my ſon was dead, and is alive*, &c.] It is by a very common and beautiful emblem that vicious perſons are repreſented as dead, both by ſacred and profane authors; (Comp. 1 Tim. v. 6. Epheſ. ii. 1. v. 14.) and the natural death of their children would certainly be leſs grievous to pious parents, than to ſee them abandoned to ſuch a courſe as this young ſinner took. "Nothing, ſays the writer quoted on ver. 13. ſo powerfully calls home the mind as diſtreſs; (ſee ver. 17.) the tenſe fibre then relaxes,—the ſoul retires to itſelf,—ſits penſive, and ſuſceptible of right impreſſions: If we have a friend, it is then we think of him; if a benefactor, at that moment all his kindneſſes preſs upon our mind.—Gracious and bountiful God! is it not for this, that they, who in their proſperity forget thee, do yet remember and return to thee in the hour of their ſorrow? When *our heart is in heavineſs, upon whom can we think but thee?*—who knoweſt our neceſſities afar off, putteſt all our tears in thy bottle, ſeeſt every careful thought, heareſt every ſigh and melancholy groan we utter.—Strange!—that we ſhould only begin to *think of* God with comfort, when with joy and comfort we can think of nothing elſe.—Man is ſurely a compound of riddles and contradictions: By the law of his nature he avoids pain; and yet, unleſs *he ſuffers in the fleſh*, he will not *ceaſe from ſin*, though it is ſure to bring pain and miſery upon his head for ever. Whilſt all went pleaſurably on with the prodigal, we hear not one word concerning his father; no pang of remorſe for the ſufferings in which he had left him, or reſolution of returning to make up the account of his folly: His firſt hour of diſtreſs ſeemed to be his firſt hour of wiſdom: *When he came to himſelf, he ſaid, How many hired ſervants of my father have bread enough, and to ſpare, whilſt I periſh!* Of all the terrors of nature, that of dying by *hunger* ſurely is the greateſt; and it is wiſely woven into our frame, to awaken men to induſtry, and call forth their talents.—It had this effect with the prodigal: He *aroſe*, to go unto his father.—Alas! how ſhall he tell his ſtory?—Ye who have trod this round, tell me in what words he ſhall give in to his father the *items* of his extravagance and folly?—Yet leave the ſtory; it will be told more conciſely: *When he was yet afar off* (ver. 20.) *his father ſaw him.*—Compaſſion told it in three words:—*He fell upon his neck, and kiſſed him.*—Caſuiſts may ſettle the point as they will: But what could a parent ſee more in the account, than the natural one of an ingenuous heart, too open for the world, ſmitten with ſtrong ſenſations of pleaſure, and ſuffered to ſally forth unarmed into the midſt of enemies ſtronger than himſelf?—The idea of a ſon ſo ruined, would double the father's careſſes; every effuſion of *his* tenderneſs would add bitterneſs to his ſon's remorſe,—"Gracious heaven! what a father have I rendered miſerable!" Ver. 21. *And he ſaid, I have ſinned,—and am no more worthy to be called thy ſon.—But the father ſaid,—Bring hither the beſt robe.*—O ye affections! how fondly do you play at croſs-purpoſes with each other?—It is the natural dialogue of true tranſport; joy is not methodical; and when an offender—beloved—overcharges himſelf in the offence, words are too cold, and a conciliated heart replies by tokens of eſteem. *And he ſaid,—Bring forth the beſt robe*, &c.—*and let us eat, and drink, and be merry.*—When the affections ſo kindly break looſe, *joy* is another name for *religion*. We look up as we taſte it. The cold ſtoick *without* may aſk ſullenly, (with the elder brother, ver. 26, 28.) "what it means," and *refuſe to enter*; but the humane and compaſſionate fly impetuouſly to the banquet, given for *a ſon who was dead, and is alive again; who was loſt, and is found.* Was it not for this that God gave man *muſick* to ſtrike upou the kindly paſſions; that nature taught the feet to *dance* to its movements; and as chief governeſs of the feaſt, poured forth wine into the goblet, to crown it with gladneſs?" See Sterne as above.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he anſwering, ſaid to *his* father, Lo, theſe many years do I ſerve thee, neither tranſgreſſed I at any time thy commandment; and yet thou never gaveſt me a kid, that I might make merry with my friends.

30 But as ſoon as this thy ſon was come, which hath devoured thy living with harlots, thou haſt killed for him the fatted calf.

31 And he ſaid unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we ſhould make merry, and be glad: for this thy brother was dead, and is alive again; and was loſt, and is found.

Ver. 28. *Therefore came his father out*] This act of condeſcenſion gives a great heightening to the character of the father, and adds an inexpreſſible beauty and elegance to the parable; and when we conſider it as referring to the love and condeſcenſion of our Almighty Father, it muſt certainly diffuſe the higheſt conſolation through our ſouls.

Ver. 29. *Lo, theſe many years do I ſerve thee*] This is the young man's own teſtimony concerning *his dutifulneſs*; in which reſpect it fully repreſented the ſelf-righteous Phariſees. It is his teſtimony alſo concerning the *returns* which *his father* had *made* to him for his ſervices; nevertheleſs, his behaviour on this occaſion, as well as that of his father, ſeems to give him the lie in both particulars. "This branch of the parable, ſays Mr. Macknight, is finely contrived to expreſs the high opinion which the Phariſees (here repreſented by the elder brother) entertained of their own merit."

Ver. 31. *Son*, &c.] By calling him *ſon*, after the inſolent ſpeech he had made, the father inſinuated, that he acknowledged him likewiſe for his ſon; and that neither the undutifulneſs of the one or the other of his children could extinguiſh his affection, or cancel the relation ſubſiſting between them. The laſt clauſe contains a material intimation, and ſuggeſts a ſtrong reaſon againſt murmuring at the indulgence ſhewn to great ſinners: for as the joyful welcome which the father gave this younger ſon, did not incline him to diſinherit this elder brother; ſo neither will God, out of a partial fondneſs for remarkable penitents, raiſe them to a ſtate of glory ſuperior to that of thoſe who have on the whole made a greater progreſs in holineſs, and done him more conſtant and faithful ſervice.

Ver. 32. *This thy brother*] There is a lively oppoſition between this and the 30th verſe. The eldeſt ſon had there indecently ſaid, *This thy ſon*; the father, in his reply, tenderly ſays, *This thy brother.*—"Though he hath devoured my living with harlots, ſtill he is my brother, as well as thy ſon; wherefore thou ſhouldeſt not be angry becauſe he hath repented and is returned, after we thought him univerſally loſt." Thus the goodneſs with which the father bore the unſeemly peeviſhneſs of his elder ſon, was little inferior to the mercy ſhewed in the pardon which he granted to the younger: and we have herein a moving intimation, that the beſt of men ought to look on the moſt abandoned ſinners as in ſome reſpect *their brethren* ſtill, and ſhould eſpecially remember the relation, when there appears any inclination in ſuch ſinners to return.

Many commentators have conſidered this parable in a view of peculiar application to the Jews and Gentiles, and have obſerved that the murmurs of the Jews againſt the Apoſtles for preaching the Goſpel to the Gentiles (which was ſo common an objection at the beginning of Chriſtianity) are repreſented by the conduct of the elder brother. This ſeems manifeſtly to have been a caſe comprehended in our Lord's deſign: But undoubtedly he had ſomething more in his intention; he meant to ſhew, that had the Phariſees been as eminently good, as they themſelves pretended to be, yet it would have been very unworthy their character to take offence at the kind treatment which any ſincere penitent might receive. Thus does he here, and in many parallel texts, condemn their conduct on their own principles; though elſewhere, on proper occaſions, he ſhews the falſhood of thoſe principles, and plainly expoſes their hypocriſy and guilt. In the inimitable compoſition of this character, ſays Mr. Macknight, the amazing mercy of God is painted with captivating colours; and in all the three parables, the joys occaſioned among heavenly beings by the converſion of a ſingle ſinner, are repreſented; joys even of GOD himſelf, than which a nobler and ſweeter thought never entered into the mind of rational creatures.—Thus high do men ſtand in the eſtimation of God; for which cauſe they ſhould not caſt themſelves away in that trifling manner, wherein multitudes deſtroy themſelves; nor ſhould any think the ſalvation of others a ſmall matter, as ſome who are intruſted with their recovery ſeem to do. Had the Phariſees underſtood the parable, how criminal muſt they have appeared in their own eyes, when they ſaw themſelves truly deſcribed in the character of the elder ſon, angry that his brother had repented! How bitter muſt their remorſe have been, on finding themſelves not only repining at that which gave joy to GOD—the converſion of ſinners, but exceedingly diſpleaſed with the methods of his providence in this matter, and maliciouſly oppoſing them. If theſe parables had been omitted by St. Luke, as they have been by the other three hiſtorians, the world would certainly have ſuſtained a loſs unſpeakable.

REFLECTIONS ON THE PARABLE OF THE PRODIGAL SON. Ver. 11, &c.

The ſon in the parable, who made the raſh requeſt to his father, ver. 11. was young. Youth is a dangerous ſeaſon; but young perſons have ſeldom ſenſe enough to know their danger. Their reaſon is weak, and their paſſions ſtrong: they have great preſumption, but little capacity: they are too proud to be directed by others, and too ignorant to direct themſelves.

In this ſeaſon of folly, our young prodigal deſires his father to give him his portion. *Give me* (he ſaid) *the portion of Goods that falleth to me.* He was tired of ſubmitting to the order and regularity of his father's family: he longed to be maſter of himſelf, and live without control or ſubjection.

The prophet *Jeremiah* has pronounced, that *it is good for a man that he bear the yoke in his youth*; but few in their youth are ſenſible of that benefit. While they are kept in awe and under diſcipline, they are indeed often reſtrained from miſchief, and hindered from hurting themſelves; but that reſtraint is grievous to them; they repine at it, they ſtrive againſt it, and are eager for a ſtate of independance as their only happineſs, though it often prove their certain ruin.

While *we* blame this raſh youth for his imptience after liberty, only in order to abuſe it to licentiouſneſs, I muſt put the Reader in mind that this ſtory is but too juſt a repreſentation of our behaviour towards Almighty God, the common Father of us all. He has placed us here in the world as children in his family: he has allotted each perſon reſpectively his proper office and buſineſs: he has preſcribed moſt wiſe rules for our behaviour; and with a paternal authority and love requires that we ſubmit to his appointments, perform his commands, and do his will, as dutiful and obedient children; promiſing to requite our filial ſervice here, with an eternal inheritance in the heavens.

But we, like the headſtrong prodigal, affect an independent ſtate. The narrow bounds of duty we account an irkſome confinement. We would fulfil the devices and deſires of our own hearts, and without any regard to our eternal inheritance, we chooſe *our portion in this world*, that now *in this our life-time we may receive our good things*, wealth, and reputation, and pleaſure, and ſucceſs, and our own will in every thing: And when we have got this our portion, we think only how to enjoy it; we forget our father, we ſlight his love, and diſown his authority.

This our Lord repreſents to us in the ſtory of this fooliſh youth; who, when he had got his portion, would no longer depend upon his father, but went away into a far country: as we read at ver. 13.

It was doubtleſs very grievous to his aged father, thus to be deſerted by a ſon he loved ſo tenderly; a ſon he had ſo lately and ſignally obliged, by giving him his eſtate in his life-time; a ſon, from whom he had probably promiſed himſelf, (as parents are too apt to promiſe themſelves) great comfort, ſupport, and ſatisfaction in his declining years: But the unnatural youth had no regard to his father's grief, no compaſſion for his grey hairs, which, for aught he knew, his undutifulneſs might bring with ſorrow to the grave. He had received life from him; he had ever ſince been maintained by him, and had now got an eſtate from him: What farther need of a father? His father had now nothing more to give him but *advice*; a gift he was too proud to accept. He apprehended that even his father's preſence might be a ſilent reproach to his extravagance; and therefore, getting over all ſenſe of gratitude, all obligations of duty, and all ties of natural affection, away he went *into a far country*.

All men muſt blame and deteſt this wicked diſobedience of the prodigal ſon; yet moſt men, in proſperity, behave after the ſame manner towards our heavenly Father. When they are at eaſe in the free enjoyment of the good things he has beſtowed on them, they forget that God is their *benefactor*, from whom they received them; and their *Lord*, to whom they are accountable for the uſe they make of them. They neither love God, nor fear him: They retain no ſenſe of his goodneſs, no apprehenſion of his power. Such is the twofold ſtupidity of the ſinner; neither hopes nor fears affect him. His caſe is exceeding dangerous. There ſeems but one mean left to reclaim him, and that is affliction, which will incline him to own God for a *Benefactor*, when he finds what it is to *want* his goodneſs; and to own God for his *Maſter*, when he finds that he cannot eſcape his power.

For a lively illuſtration of this, let us follow our prodigal into that *far country*, that country far from God, where virtue and honour were ſtrangers. See him roving from one vanity to another, as appetite, or paſſion, or capricious fancy led him. He forgot his father and his father's houſe: he confided in his wealth, as an inexhauſtible fund for pleaſure and entertainment: and while that fund laſted, his indifference for his father laſted, and would have laſted for ever, could it have been ſo ſupported. He never thought of his native home, but with joy and complacence in his deliverance from it: with cenſure or ridicule of his father's cares and auſterities, and with pity or ſcoffing of his elder brother's domeſtic regularity and confinement.

Thus this rebellious ſon, having caſt off the yoke of paternal au-

CHAP. XVI.

The parable of the unjuſt ſteward. Chriſt reproveth the hypocriſy of the covetous Phariſees. The rich glutton, and Lazarus the beggar.

AND he ſaid alſo unto his diſciples, There was a certain rich man which had a ſteward; and the ſame was accuſed unto him that he had waſted his goods.

2 And he called him, and ſaid unto him, How is it that I hear this of thee? give an account of thy ſtewardſhip; for thou mayeſt be no longer ſteward.

3 Then the ſteward ſaid within himſelf, What ſhall I do? for my lord taketh away

thority, became, as the prophet expreſſes it, like *a wild aſs traverſing the wilderneſs, that ſnuffeth up the wind at her pleaſure; in her occaſion who can turn her away?* Wild and wanton, ſtubborn and violent, wilful and untractable as that *aſs of the wilderneſs*, he gave a full ſcope to all his appetites and paſſions, indulged every luſt, fulfilled every deſire, and in a word, became a perfect *libertine*; or, in Scripture language, a *ſon of Belial*:—For *Belial* ſignifies *without yoke*, and is one of the names of the devil, uſed to expreſs the impiety of that arch-rebel, in renouncing his dependance upon his Almighty God: and they are called *ſons of Belial*, who live like him, without any dependance upon God, in an open violation of his laws, and a profane contempt of his authority.

How many ſuch ſons of *Belial* are there now among us, who live whole years, yea many years, in an open and almoſt profeſſed defiance of the laws of God? Who never think of him, or mention his name, but to profane or blaſpheme it; who deſpiſe his revelations, ridicule his ſervants, and give themſelves up to work all manner of uncleanneſs with greedineſs? What way is there to reclaim theſe unhappy men, theſe thoughtleſs wretches? To admoniſh them of their duty, and expoſe to them the great truths of religion, is to caſt *pearls before ſwine, who will trample them under foot, and turn again, and rend you.* Is their caſe then quite deſperate? Is there no mean left to reclaim them? Yes, *affliction*; which ſeems the laſt reſort of divine mercy to reduce theſe wanton prodigals. For I have obſerved of many of them, (I mean chiefly young perſons of plentiful fortunes,) that they are intoxicated with ſuch a redundancy of animal ſpirits, ariſing from a good conſtitution, high diet, and little labour, as renders them incapable of reaſon: their life is a continual phrenſy, like that of a fever or drunkenneſs; and there muſt be ſome great change wrought in it, before they can be capable of good advice. Mortifications ſeem abſolutely neceſſary to bring them to, and keep them in their right ſenſes. While their proſperity continues, their vice will continue, and exclude all poſſibility of amendment.—Strike then, O Lord, in thy mercy, and make them ſenſible of their folly by their puniſhment. Make them know experimentally that it is an *evil thing and bitter, that they have forſaken thee their God.* Thy goodneſs has provided this remedy by natural means, even in the ordinary courſe of things. Vice ſoon waſtes the ſtock of mercies beſtowed on them; their wealth, health, eaſe, and chearfulneſs of ſpirits, are ſoon exhauſted by extravagance, lewdneſs, and riot.

So fared it with this rambling prodigal, as we read at ver. 12. Thus does the providence of God often ſtrike in to heighten the miſchievous conſequences of a vicious courſe. His expenſive riotous living did naturally, and of itſelf bring him to want: but the providence of God likewiſe concurred to make him miſerable. At the ſame time *there aroſe a mighty famine in that land*; ſo that he not only wanted wherewithal to ſupply himſelf, but was alſo cut off from all hopes of being relieved by the ſuperfluity of others.

What ſhould he now do in his diſtreſs? Whither betake himſelf in his ſad condition? Why, immediately *return to his father*, beg his forgiveneſs, and humble himſelf before him. The ſhorteſt follies are the beſt. Repentance is never too ſoon; the earlieſt is ever the moſt ſeaſonable. But pride forbids, and ſhame to acknowledge his offences. Accurſed ſhame!—he was not aſhamed when he left his father: he was not aſhamed of his lewdneſs, riot, and extravagance; but to own them he is aſhamed: and therefore chooſes rather to continue in his errors, than confeſs them. He prefers the vileſt office in life to the painful confuſion of ſeeing his father's face. See ver. 15, 16.

He was diſtreſſed to a ſtrange degree. Where poverty is not our own fault, it is no diſgrace to be poor. Honeſt poverty is a commendable, and perhaps, to an abſtracted virtue, the moſt eligible ſtate. But poverty, the fruit of vice,— poverty, the effect of waſteful riot and intemperance, is truly vile and contemptible. This our prodigal had now brought upon *himſelf*. He had no body to blame but *himſelf*, it was his own doing, the natural effect of his extravagance, as well as the juſt puniſhment of his diſobedience.

This poverty pinched him ſorely;—for he had known the luſcious ſweets of plenty, he had been uſed to ſuperfluity and exceſs. How does he now regret them! How does he now repent of every laviſh expence, every little ſum, which in the inſolence of his wealth he had ſquandered!

His buſineſs of tending ſwine in the field gave him leiſure enough for ſuch reflections. Here he was left a prey to his own thoughts, which were continually at work in making grating compariſons between his paſt and preſent circumſtances. Though he was not yet converted, he was fully convinced of many truths, which in his proſperity he had diſbelieved or derided. He had made great improvements in that coſtly, dangerous ſcience, the knowledge of the world. He had found experimentally that its enjoyments were vanity, and the end of them vexation of ſpirit. Riot and debauchery now appear to him ſtripped of their pleaſures, and retaining only their guilt. He knew it was folly all.

The heat and ardour of youth now no longer animated his courage, and inflamed his paſſions;— that genial fire had been made burn too violently to laſt long. It had been waſted in voluptuouſneſs, and the poor remains were now quite extinguiſhed by the damps of chilling poverty. It is now no longer the gay, the bold and ſprightly adventurer, full of hopes, and confiding in his abundance: no longer that ſelf-willed, opinionative fool, who preferred his own conceits to the ſolid counſels of age and experience. He is no longer that unnatural ſon, who deſpiſed his father, who thought him uſeleſs or troubleſome: nor the heedleſs rover, who preferred the fatigues of a long journey, and inconveniences of a foreign land, to the odious preſence of his parent. He now regrets the diſtance from him; for he was without friends, an alien, a poor, hungry, naked vagabond.

At length,— ſo inſtructive is miſery,— he *came to himſelf*, ſaith the Scripture. He became *compos mentis*,— of a right mind; he thought reaſonably: for before he was mad, as wild and mad as great plenty, high health, and unbounded liberty could make him: which, as I obſerved, are very apt to turn young heads; but pain and hunger tame the wildeſt natures, and that effect they ſoon had upon our young *Swineherd*. They brought him to himſelf, and to a ſober ſenſe of things; as we read, ver. 17, 18, 19.

His ſerious thoughts began, you ſee, with comparing his preſent troubles with the happineſs of a regular life. This reflection is common, as it is natural; and I am perſuaded, that there are few old offenders, who have not often made it, who have not often compared the ſlavery of ſin, its meanneſs, its drudgery, its maladies, with the peace and joy of innocence. But the misfortune is, they do not purſue theſe thoughts to a conſequence. They rail at the world, but do not renounce it; they cenſure its vanities, but they do not forſake them. They ſee nothing, they ſay, in this world to be fond of; they are weary of it, and heartily diſguſted with the bad uſage they have met there.—It is very true, that the world gives occaſion enough for ſuch complaints: but thoſe who make them moſt, are often very worldly-minded men. They rail at the world, only becauſe they cannot enjoy it. Their condemning it is the voice of diſappointed luſt, of baffled concupiſcence, and not of aſpiring charity. Thoſe who exult in the poſſeſſion of riches, or repine for want of them, are both alike covetous. Thoſe who love the world, becauſe they enjoy it; and thoſe who hate the world, becauſe they want it, are equally ſlaves to it. Theſe latter ſometimes talk the language of morality, and ſay, as they have cauſe enough, how vain and vexatious they have found it; but they will not do themſelves the violence neceſſary for a hearty and effectual renouncing it. They will not *riſe* from the mire of ſloth and ſenſuality, they will not burſt the bands of evil habits, and break through the ſnares in which they have involved themſelves; but after ſome feeble ſtruggles ſink down again;— their good purpoſes vaniſh, and all their converſions end in wiſhing they were converted. v. 20.

Not ſo our exemplary penitent. *He aroſe, he went to his father*, though the journey was long, and tedious, and painful, as poverty, nakedneſs, and famine could make it. But it was better to ſuffer in penance than ſinning, in returning than ſtaying away. So he aroſe and went to his father. ver. 20.

We have before conſidered the ſequel of the ſtory, which is full of comfort and encouragement for all repentant prodigals, as it gives them the moſt convincing aſſurances of a kind reception, when they return to their heavenly Father, and of an abſolute remiſſion of their former extravagance,—if they have but learnt, from the miſery it has brought on them, to be more dutiful for the future. But I inſiſt no farther, and recommend it to your private meditation; beſeeching Almighty God that all we, who have gone aſtray like this prodigal, may like him return penitent to our heavenly Father, in a full aſſurance of forgiveneſs and favour, through *Jeſus Chriſt* our *Lord*.

Chap. XVI. *Ver.* 1. *And he ſaid alſo unto his diſciples*] The maliciousneſs of the Phariſees, and the obſtinacy with which they oppoſed every thing that was good, had by this time made a deep impreſſion upon our Lord's ſpirit. Wherefore, he did not content himſelf barely with juſtifying his receiving ſinners, in order to reform them, but while the ſcribes and Phariſees were preſent, he turned to his *diſciples*, and ſpake the parable of the crafty ſteward, whom he propoſed as an example of the dexterous improvement which worldly men make of ſuch opportunities and advantages, as fall in their way for advancing their intereſt. By this parable Jeſus deſigned to excite his diſciples to improve in like manner the advantages they might enjoy, for advancing their own ſpiritual welfare; and particularly, to ſpend both their time and their money in promoting the converſion of ſinners; which, of all the offices in their power, was the moſt acceptable to God, and the moſt beneficial to man. See Macknight.

Ver. 3. *I cannot dig*] Commentators have ſhewn that the word

σκαπτειν,

from me the ſtewardſhip: I cannot dig, to beg I am aſhamed.

4 I am reſolved what to do, that when I am put out of the ſtewardſhip, they may receive me into their houſes.

5 So he called every one of his lord's debtors unto him, and ſaid unto the firſt, How much oweſt thou unto my lord?

6 And he ſaid, An hundred meaſures of oil. And he ſaid unto him, Take thy bill and ſit down quickly, and write fifty.

7 Then ſaid he to another, And how much oweſt thou? And he ſaid, An hundred meaſures of wheat. And he ſaid unto him, Take thy bill, and write fourſcore.

8 And the lord commended the unjuſt ſteward, becauſe he had done wiſely: for the children of this world are in their generation wiſer than the children of light.

9 And I ſay unto you, Make to yourſelves friends of the mammon of unrighteouſneſs; that, when ye fail, they may receive you into everlaſting habitations.

10 He that is faithful in that which is leaſt, is faithful alſo in much: and he that is unjuſt in the leaſt, is unjuſt alſo in much.

Ver. 6. The word *Batus* in the original, ſignifies a meaſure containing nine gallons three quarts: See Ezek. xlv. 10, 11, 14.—V. 7. The word here interpreted *a meaſure*, in the original ſignifies a meauſure containing about fourteen buſhels and a pottle.—V. 8. John xii. 36. Epheſ. v. 8. 1 Theſſ. v. 5.—V. 9. Dan. iv. 27. Matth. vi. 19. xix. 21. Ch. xi. 41. 1 Tim. vi. 17, 18, 19. Or, *riches*.—V. 10. Ch. xix. 17.

σκάπτειν, which we render *to dig*, ſignifies in general to cultivate the land, and eſpecially to prepare it for ſeed, which was one of the moſt laborious parts of the huſbandman's work in which day-labourers were employed; and conſequently moſt fit to be mentioned by this ſteward, who, having been uſed to a delicate and luxurious way of living, would naturally think of ſuch a change of life in the moſt diſcouraging view. The expreſſion ὀυκ ἰσχύω, *I am not able*, or ſtrong enough to do it, has alſo a peculiar beauty in this view, which is loſt in our tranſlation, and in moſt others. See Raphelius, Elſner, and Mintert.

Ver. 4. *I am reſolved*] Anciently, ſtewards, beſides taking care of their maſter's domeſtic affairs, gave leaſes of their lands, and ſettled the rent which each tenant was to pay. Accordingly, the ſteward in the parable made uſe of this branch of his power, to purchaſe the good will of his Lord's tenants. Having racked their rents in the leaſes which he had lately given, he now determined that they ſhould have their poſſeſſions on the ſame terms as formerly. This interpretation of the parable may be gathered not only from the nature of the thing, but from the proper ſenſe of the words χρεωφειλετης and γράμμα, the one ſignifying any kind of debtor, and amongſt the reſt a *tenant*; and the other, any kind of obligatory writing, and amongſt the reſt a *leaſe*: Beſides, in this light, the favour which was done to the tenants was ſubſtantial, and laid them under laſting obligations: Whereas, according to the common interpretation, the ſteward could not propoſe to reap as much benefit from any requital the debtors would make him for the ſums forgiven them, as theſe ſums were worth to himſelf; and therefore he might rather have exacted them, and put them in his own pocket. See Macknight, and my 12th ſermon on the *parables*.

Ver. 5, 6. *So he called—his lord's debtors*] Calling the tenants, he intimated his purpoſe to them; and whereas one by his bargain had bound himſelf to pay yearly an *hundred* βάτȣς, [from the Hebrew בתים, *betim*] *baths of oil*, each bath equal to ſeven gallons, four points, and an half, Engliſh meaſure,—he let them have it for *fifty*: and whereas another was to pay *an hundred* κόρȣς, ver. 7. [from the Hebrew כור *Kur*] *homers of wheat*, yearly, each homer being equal to eight buſhels and an half, Wincheſter meaſure,—he gave him his leaſe at *eighty*, and altered the obligatory writings accordingly. As this homer contained *ten ephahs*, or *baths*, (Ezek. xlv. 11, 14.) and each of theſe latter *ten omers* (Exod. xvi. 36.)—twenty *homers*, which the ſteward allowed the tenant to deduct, would on this computation contain a hundred and ſeventy buſhels of wheat, and might be as valuable as fifty baths, or about three hundred and ſeventy-eight gallons of oil; ſo that the obligation conferred on both theſe debtors might be equal. Dr. Doddridge is of opinion, that *the bill* here mentioned was ſomething equivalent to a note of hand, acknowledging the receipt of ſo much oil, and promiſing payment of it; the alteration of which plainly ſhews how much they are miſtaken, who ſuppoſe that the ſteward did no wrong to his maſter in this affair, but only gave the debtors the value of what he ſet off out of his own ſtock: for, not to ſay how improbable it is that this bankrupt ſhould be able or willing to make ſuch a conſiderable preſent, it is plain that if he had intended it, he would have let the account remain unaltered; but by the exchange of bills, he craftily made each of the debtors an accomplice with him in defrauding his lord, and thereby provided againſt a diſcovery. See Dr. Clarke's Sermons, vol. 3.

Ver. 8. *And the Lord*] Supply αυτȣ, *his lord*; for it is Jeſus, and not the Evangeliſt, which ſpeaks this, as is plain both from the ſtructure of the parable itſelf, and from the application which Jeſus makes of it in the next verſe. By mentioning the commendation which the rich man beſtowed upon his ſteward, our Lord does not mean to approve of the man's knavery, which is ſufficiently branded by the epithet of *unjuſt* here given him by Jeſus himſelf; neither was it deſigned to give countenance to the fraud of any perſon on any account whatſoever; nor to the conduct of thoſe who are liberal out of other perſons goods. The *wiſdom* of the ſteward in *making himſelf friends*, is that alone which is commended by his lord, and propoſed by Jeſus as worthy the imitation of his diſciples,—not the *method* by which he made them: or, if that is commended, it is commended only as *wiſe*, in relation to the plan he had laid down; there being nothing more common among men than to commend the ingenuity ſhewn in a fraud, while they condemn the fraud itſelf. Sir D. D. obſerves, that "theſe debtors ſeem to have been *coloni partiarii*, who paid a portion of the fruits of the ground to the maſter. By leſſening the charge of this proportion of fruits, the debtors were relieved. Or we may ſuppoſe, that the ſteward diſcharged the tenants of one half of the rent, without receiving payment, and of conſequence charged himſelf with it. Being bankrupt himſelf, he might be indifferent what charge was againſt him; while by diſcharging the tenants, he did a good office to them. There is no reaſon for ſuppoſing that the maſter diſcovered this fraud; becauſe the phraſe *he acted wiſely, or prudently* may ſignify "becauſe he accounted well;" or that the maſter commended his accounts, becauſe he had acted cautiouſly, ſo as to conceal his frauds." Upon the whole, the calumnies which Julian and Porphyry have thrown out againſt our Lord on account of this parable, are altogether groundleſs; its true ſcope being to teach thoſe who have their views extended to eternity, to be as active and prudent in their ſchemes for the life to come, as the children of this world are for the preſent; and particularly to do all the good offices to others in their power: A duty highly incumbent on thoſe whoſe buſineſs it is to reclaim ſinners, not only becauſe ſinners are in themſelves fit objects of charity as well as ſaints, but becauſe charitable offices done to them, may have a happy tendency to promote their converſion.—That this was the leſſon which Jeſus intended to inculcate by the parable, is evident from his application of it: *In their generation*, means "in their temporal affairs." See Gen. vi. 9. xxxvii. 2.

Ver. 9. *And I ſay unto you*, &c.] Our Lord's advice is worthy of the moſt ſerious attention; the beſt uſe we can make of our riches being to employ them in promoting the ſalvation of others. For, if we uſe our abillities and intereſt in bringing ſinners to God, if we ſpend our money in this excellent ſervice, we ſhall conciliate the good-will of all heavenly beings, who greatly rejoice at the converſion of ſinners,—as was repreſented in the preceding parables;—ſo that with open arms they will receive us into the manſions of felicity. And therefore, while ſelf-ſeekers ſhall have their poſſeſſions, and honours, and eſtates, torn from them with the utmoſt reluctancy at death, they who have devoted themſelves, and all that they had, to the ſervice of God, ſhall find their conſumed eſtates to be greatly increaſed, and their neglected honours abundantly repaired, in the love and friendſhip of the inhabitants of heaven, and in the happineſs of the world to come; and ſhall rejoice in having diſpoſed of their wealth to ſuch an advantage. Dr. Heylin, inſtead of *the mammon of unrighteouſneſs*, reads *the falſe mammon*; and ſo in ver. 11. And he obſerves, that it is literally *mammon of injuſtice*. So, in the preceding verſe, *the ſteward of injuſtice*; and in ch. xviii. 6. *judge of injuſtice*; all which may be rightly rendered, the *unjuſt*, or *falſe judge*, *falſe ſteward*, and *falſe mammon*; for truth and juſtice, with their derivatives, are often convertable terms in Scripture, and ſometimes in modern language. That our Lord does not mean *unrighteous*, or *ill-gotten*, but *falſe* and *uncertain riches*, is plain from ver. 11. where *unrighteous mammon* is not oppoſed to *righteous*, but to *true*. Nothing can be more contrary to the whole genius of the Chriſtian religion, than to imagine that our Lord would exhort men to lay out their ill-gotten goods in works of charity, when juſtice ſo evidently required they ſhould make reſtitution to the utmoſt of their abilities. *When ye fail*, means, *when ye die*; and it is with apparent propriety that our Lord ſuggeſts the thought of death as an antidote againſt covetouſneſs. Strange it is that ſo many, on the very borders of the grave, ſhould be ſo wretchedly enſlaved to that unreaſonable paſſion! Mr. Henry obſerves on that expreſſion, *Make to yourſelves friends*, that parables muſt not be forced beyond their primary intention; and therefore we muſt not hence infer, that any one can *befriend us*, if we lie under the *diſpleaſure of our Lord*. But that in the general, we muſt ſo lay out what we have in works of piety and charity, as that we may meet it again with comfort on the other ſide of the grave. Inſtead of *that they may receive you*, Dr. Waterland reads, *that they may make you be received*.

Ver. 10. *He that is faithful*, &c.] "If you make that uſe of your riches which I have been recommending, you ſhall be received into thoſe everlaſting habitations, where all the friends of goodneſs dwell;

becauſe

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your truſt the true *riches?*

12 And if ye have not been faithful in that which is another man's, who ſhall give you that which is your own?

13 No ſervant can ſerve two maſters: for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and mammon.

14 And the Phariſees alſo, who were covetous, heard all theſe things: and they derided them.

15 And he ſaid unto them, Ye are they which juſtify yourſelves before men; but God knoweth your hearts: for that which is highly eſteemed amongſt men, is abomination in the ſight of God.

16 The law and the prophets *were* until John: ſince that time the kingdom of God is preached, and every man preſſeth into it.

17 And it is eaſier for heaven and earth to paſs, than one tittle of the law to fail.

18 Whoſoever putteth away his wife, and marrieth another, committeth adultery: and whoſoever marrieth her that is put away from *her* huſband, committeth adultery.

19 There was a certain rich man, which was clothed in purple and fine linen, and fared ſumptuouſly every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of ſores,

Ver. 11. Or, *riches.*—V. 13. Matth. vi. 24.—V. 14. Matth. xxiii. 14.—V. 15. Pſ. vii. 9. 1 Sam. xvi. 7.—V. 16. Matth. xi. 12, 13.—V. 17. Pſ. cii. 26, 27. Iſai. xl. 8. li. 6. Matth. v. 18. 1 Pet. i. 25.—V. 18. Matth. iii. 32. xix. 9. Mark x. 11. 1 Cor. vii. 10, 11.

becauſe by your fidelity in managing the ſmall truſt of temporal advantages committed to your care, you ſhew that you are worthy and capable of the much greater truſt of heavenly honours and employments. Whereas, if you do not uſe your riches or temporal advantages for the glory of God, and the good of men, you ſhall be baniſhed for ever from the abodes of the bleſſed; becauſe, by behaving unfaithfully in the ſmall truſt committed to you, you render yourſelves both unworthy and incapable of a ſhare in the everlaſting inheritance." See Macknight.

Ver. 11. *The true riches*] The word *riches* is ſubſtituted by our tranſlators inſtead of *mammon*, which was the word Chriſt intended, and which, for that reaſon, ſhould find its place in the tranſlation of this verſe. Dr. Heylin rendered it, *If you have not been faithful in the falſe mammon, who will truſt you with the true?* See on Matth. vi. 24.

Ver. 12. *That which is another man's*] Here, as in many of our Lord's diſcourſes, the expreſſion is ſo ſimple, and the ſenſe ſo profound, that we need not wonder at its being overlooked. Our tranſlation has ſupplied the word *man* without reaſon; for it is not man, but God, who is intended; to whom the riches and other advantages in our poſſeſſion do properly belong; who has committed them to us only as ſtewards, to be laid out for the good of his family, and who may every moment call us to give an account of our management. The words *that which is you own*, do not ſignify that which *is already* our own, (as Dr. Clarke obſerves,) but that which *is to be* ſo: that, which when it is conferred upon us, ſhall be wholly in our power, and perpetually in our poſſeſſion,—ſhall be ſo fully our own, that we ſhall never be called to account for the management of it. Our Lord's meaning therefore is, "If you have dared to be unfaithful in that which was only a truſt committed to you by God for a ſhort time, and of which you know you were to give him an account, it is evident, that you are not fit to be intruſted by him with the riches of heaven. Theſe being treaſures which, if he beſtowed them on you, would be ſo fully your own, that you would have them perpetually in your poſſeſſion, and never be called to an account for your management of them. See Clarke's Serm. xvi. vol. 11. This verſe is well expreſſed, though not exactly rendered in the verſion of 1729. *If you have embezzled what another gave you in truſt, how can he give you an eſtate in perpetuity?* Probably our Lord may allude to a cuſtom of rewarding faithful ſtewards by giving them ſome part of the eſtates which they have managed.

Ver. 13. *No ſervant can ſerve*, &c.] "Beware of indulging even the leaſt degree of covetouſneſs, for it is abſolutely inconſiſtent with piety; inſomuch that a man may as well undertake, at one and the ſame time, to *ſerve two maſters* of contrary diſpoſitions, and oppoſite intereſts, as pretend to pleaſe God, whilſt he is anxiouſly purſuing the world for its own ſake. See on Matth. vi. 24.

In this manner did Jeſus recommend the true uſe of riches, power, knowledge, and the other advantages of the preſent life, from the conſideration that they are not our own, but God's; that they are only committed to us, as ſtewards, to be employed for the honour of God, and the good of men; that we are accountable to the proprietor for the uſe we make of them, who will reward or puniſh us accordingly; and that every degree of covetouſneſs is ſuch a *ſerving of mammon*, as is really idolatry, and altogether inconſiſtent with the duty we owe to God.

Ver. 14. *And they derided him*] The original word is very emphatical;—ἐξεμυκτήριζον: "They mocked him by a ſcornful motion of the mouth and noſe,"—as well as by what they ſpeak to him. The word might be rendered *they ſneered.* There was a gravity and dignity in our Lord's diſcourſe, which, inſolent as they were, would not permit them to laugh out; but by ſome ſcornful air they hinted to each other their mutual contempt. See Doddridge, and my 13th ſermon on the *Parables.*

Ver. 16—18. *The law and the prophets were until John*] Our Lord having, in the preceding verſe, developed the ſpecious and hypocritical pretences of the Phariſees, obſerves to them, with reſpect to his conduct which they blamed ſo much, that the law and the prophets, the diſpenſation which made a diſtinction between men, accounting ſome clean and others unclean, continued till John came; and that from the commencement of his miniſtry, *the kingdom of heaven*, or Goſpel diſpenſation, was preached, which admitted all perſons, upon repentance, without diſtinction;—*every man preſſeth into it*, harlots, publicans, and ſinners. Yet, leſt they might have imagined that in ſpeaking thus he leſſened the authority of the law, (by which the diſtinction between clean and unclean things had been eſtabliſhed) he added, ver. 17. *It is eaſier for heaven and earth to paſs, than for one tittle of the law to fail.* "The ceremonial and typical muſt be fulfilled in me; the moral, in the righteouſneſs of my followers; (Matth. v. 17.) and to ſhew how far I am from allowing the leaſt breach of the law, countenancing impurity of life in my followers, I do abſolutely condemn a practical tenet very common among you, and teach in contradiction to it, that *whoever putteth away his wife*, &c." ver. 18. Theſe hypocrites, while they feigned an high veneration for the law by their exact obſervation of leſſer duties, violated on many occaſions its greateſt and moſt ſacred precepts. For example, they defiled themſelves with the pollutions of luſt, though they were ſo ſcrupulous of touching things unclean, that they would not go into the company of publicans, leſt they might have been polluted by them. Nor was this an accuſation without grounds; for their luſt diſcovered itſelf by their frequent divorces. They put away their wives as often as they took any diſguſt at them, or liked other women better. Dr. Clarke explains theſe words, *every man preſſeth into it*, thus: "The Gentiles as well as Jews are diligent to underſtand and receive the Goſpel." But ſee the note on Matth. xi. 12.

Ver. 19. *There was a certain rich man*] The reaſoning made uſe of by our Lord in the preceding verſes was clear and unanſwerable; but the Phariſees, ſtupified with the intoxication of ſenſual pleaſures, were deaf to every argument, how cogent ſoever, if it was levelled againſt their luſts. As an illuſtration therefore and confirmation of his aſſertion, and that he might rouſe them out of their lethargy, he made the thunder of the divine judgements to ſound in their ears, by this very ſtrong and affecting parable of the rich man and the beggar; very ſimilar whereto is a parable, which the Jews have in their Gemara. The original, which we render *fared ſumptuouſly every day*, is very expreſſive. "He *delighted* himſelf, and *cheared* his heart with ſumptuous *ſplendor* and luxury every day."—It is remarked by archbiſhop Tillotſon on this parable, that our Saviour calls the poor man by his proper name, but only ſpeaks of the rich man under a general appellation:—"I cannot but take notice, ſays he, of the decorum which our Saviour uſes. He would not name any rich man, becauſe that was invidious: he endeavours to make all men ſenſible of their duty, but he would provoke none by any peeviſh reflection; for nothing is more improper than to provoke thoſe whom we intend to perſuade. While a man's reaſon is calm and undiſturbed, it is capable of truth fairly propounded; but if once we ſtir up mens paſſions, it is like muddying of the water; they can diſcern nothing clearly afterwards." See his 126th ſermon, and Wetſtein.

Ver. 20, 21. *A beggar, named Lazarus*] An exceeding proper name; for it ſeems to be derived from לא עזר *Laozer*, which ſignifies *an helpleſs perſon.* Some have imagined, from the name of Lazarus, and the particular detail of circumſtances, that this was an hiſtory; but this muſt be a groundleſs ſuppoſition, as the incidents are plainly parabolical; and ſome ancient MSS. particularly that of Beza at Cambridge, have at the beginning,—*and he ſpake unto them another parable.* Some verſions, after the words *from the rich man's table*, add, *and no man gave unto him*; which Grotius thinks is intimated in

21 And deſiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his ſores.

22 And it came to paſs that the beggar died, and was carried by the angels into Abraham's boſom: the rich man alſo died, and was buried.

23 And in hell he lifted up his eyes, being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom.

24 And he cried, and ſaid, Father Abraham, have mercy on me, and ſend Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham ſaid, Son, remember that thou in thy life-time receivedſt thy good things, and likewiſe Lazarus evil things; but now he is comforted, and thou art tormented.

26 And beſides all this, between us and you there is a great gulf fixed: ſo that they which would paſs from hence to you, cannot; neither can they paſs to us, that *would come* from thence.

27 Then he ſaid, I pray thee therefore, father, that thou wouldeſt ſend him to my father's houſe:

28 For I have five brethren; that he may teſtify unto them, leſt they alſo come into this place of torment.

29 Abraham ſaith unto him, They have Moſes and the prophets; let them hear them.

30 And he ſaid, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he ſaid unto him, If they hear not Moſes and the prophets, neither will they be perſuaded, though one roſe from the dead.

Ver. 24. Zech. xiv. 12. Iſai. lxvi. 24. Mark ix. 44, &c.—V. 25. Job xxi. 13.—V. 29. Iſai. viii. 20. xxxiv. 16. John v. 39, 45. Acts xv. 21. xvii. 11.—V. 31. John xii. 10, 11.

his wiſhing to be fed from the crumbs which the dogs uſed to gather. If ſo, it was with ſingular propriety that he who denied *a crumb* is repreſented as unable to obtain *a drop!*—But I ſhould rather think that this gloſs is ill placed, ſince it appears more probable that the beggar uſed to lie at the rich man's door, as receiving alms from thence; and certain it is, that the mere giving of alms will be no ſecurity to thoſe who live a ſenſual and abandoned life. The word *moreover*, at the end of ver. 21. ſhould rather be rendered *yea*; for it is undoubtedly mentioned as an aggravating circumſtance of the poor man's diſtreſs. "He lay at the rich man's gate, ſays St. Chryſoſtome, that he might have no excuſe, ſaying, "I ſaw him not." He was full of ſores, that he might be to the rich man a ſpectacle of his own mortality; ſeeing, in the body of Lazarus, to what he himſelf was ſubject; and he is ſet forth as requeſting food, not as complaining of his ſores,—to ſhew the greatneſs of that poverty which ſo exceedingly preſſed him, that he forgot his bodily pains." See his Homily on the Parable.

Ver. 22. *Carried by angels into Abraham's boſom*] The Jews aſſigned this office to angels, and no doubt with the utmoſt propriety, conſidering how ſuitable it is to their benevolent nature, and to the circumſtances of a departed ſpirit. The Greeks aſſigned guides to the ſouls of the dead, to conduct them to their reſpective ſeats. The expreſſion *Abraham's boſom* alludes to the way of repreſenting the entertainments of heaven, by ſharing a magnificent banquet with Abraham and the other patriarchs. Comp. ch. xxii. 30. and Matth. viii. 11. Nothing can better deſcribe the honour and happineſs of Lazarus, who had been in ſo wretched a condition before at the rich man's gate, than telling us, that he was placed next to Abraham, the friend and favourite of God, and ſo *lay in his boſom*. See John xiii. 23. and the note on ver. 26.

Ver. 23. *In hell*, &c.] *In the unſeen world*, as we have frequently obſerved is the meaning of the Greek word ἅδης. Both the rich man and Lazarus were in *hades*, though in different regions of it. See Grotius, and Peters on Job, p. 326.

Ver. 24. *Dip the tip of his finger*, &c.] The Hebrews drank their wine mingled with water; and large quantities of water, on one occaſion or other, were uſed at their feaſts. See John ii. 6. There ſeems therefore, in this petition, a proper alluſion to that archbiſhop Tillotſon obſerves with his uſual vivacity, that this is the only inſtance we meet with in Scripture of any thing that looks like a prayer to a glorified ſaint; and even here the application was in vain, the ſaint being incapable of giving him relief. It is obſervable, the rich man ſpeaks as knowing Lazarus, as ſuppoſing, ver. 28. that his brethren alſo might know him, on his appearing to them.—And ſhall not Abraham's children, when they are in Paradiſe, know each other?—See Archbp. Tillotſon's 126th ſermon, and my ſermon on "Mutual Knowledge in a future State."

Ver. 25. *Son, remember that thou*, &c.] Is it not worthy of obſervation, that Abraham will not revile even a damned ſoul?—ſhall then living men revile one another?—He tells the rich man, that *in his lifetime he received his good things*, &c. Now fully to underſtand this, we ſhould conſider, that our Saviour's principal view in this diſcourſe evidently was, to warn men of the danger of that *worldly-mindedneſs*, neglect of religion, and intenſeneſs upon pleaſure and profit, which is not ſo much any one vice, as it is the foundation of all vices. It is that which makes men regardleſs of futurity, and not to have God in their thoughts. It is that deceitfulneſs of riches, ambition, and voluptuouſneſs, and the care of things temporal, which ſtifle all notions of religion, choke the word, and render it unfruitful. It is that temper which expoſes a man to every temptation, and makes him ready to ſacrifice the intereſts of truth and virtue, whenever they come in competition with the good things of this life, on which his heart is intirely ſet. But ſee this matter fully ſet forth in the *Reflections* at the end of chap. xii. See alſo Sterne's Sermons, vol. iii. p. 90. and vol. iv. ſerm. 8.

Ver. 26. *Between us and you there is a great gulf*, &c.] Becauſe the opinions as well as the language of the Greeks had by this time made their way into Judea, ſome imagine that our Lord had their fictions about the abodes of departed ſouls in his eye, when he formed this parable: but the argument is not concluſive. At the ſame time it muſt be acknowledged, that his deſcriptions of theſe things are not drawn from the writings of the Old Teſtament; but have a remarkable affinity to the deſcriptions which the Grecian poets have given of them. They, as well as our Lord, repreſent the abodes of the bleſſed as lying contiguous to the regions of the damned, and ſeparated only by a great unpaſſable river, or deep gulf, in ſuch a manner, that the ghoſts could talk with one another from its oppoſite banks. In the parable, ſouls whoſe bodies were buried know each other, and converſe together, as if they had been embodied. In like manner the pagans introduce departed ſouls talking together, and repreſent them as having pains and pleaſures analogous to what we feel in this life: It ſeems they thought the ſhades of the dead had an exact reſemblance to their bodies. The parable ſays, the ſouls of wicked men are tormented in flames; the Grecian mythologiſts tell us, that they lie in *Pyriphlegethon*, which is a river of fire, where they ſuffer the ſame torments they would have ſuffered while alive, had their bodies been burned. If from theſe reſemblances it is thought that the parable is formed on the Grecian mythology, it will not at all follow that our Lord approved of what the common people thought or ſpake concerning thoſe matters, agreeably to the notions and language of the Greeks. In parabolical diſcourſes, provided the doctrines inculcated are ſtrictly true, the terms in which they are inculcated may be ſuch as are moſt familiar to the ears of the vulgar, and the images made uſe of, ſuch as they are beſt acquainted with.

Ver. 30, 31. *But if one went unto them*, &c.] It is uncertain, whether the rich man by "one from the dead," meant an apparition or reſurrection. His words are capable of either ſenſe; yet the quality of the perſons to whom this meſſage was to be ſent, makes it more probable that he meant an apparition; for, without doubt, the character which Joſephus gives us of the Jews in high life, namely, that they were generally *Sadducees*, was applicable to thoſe brethren: So that diſbelieving the exiſtence of ſouls in a ſeparate ſtate, nothing more was neceſſary, in the opinion of their brother, to convince them, than that they ſhould ſee an apparition, or ſpirit, from the inviſible world. But Abraham tells the rich man, that if they hearkened not to Moſes and the prophets, neither would they be perſuaded to a thorough repentance and reformation, though one ſhould ariſe from the dead to viſit them; that is, (according to Dr. Clarke's Expoſition, ſerm. vii. vol. 8.) "If they be ſo immerſed in vice, as to be careleſs of a future ſtate, and inattentive to the evidences of it, which God hath already afforded them by the miniſtration of Moſes and the prophets, they would for the ſame reaſon reject all other means whatſoever, which God ſhould make uſe of, for their conviction and reformation; even though he ſhould ſend one from the dead to preach to them." Bp. Atterbury and Bp. Sherlocke have fully, and excellently ſhewn, the juſtice of Abraham's aſſertion here, in their incomparable diſcourſes on this text, which well deſerve the moſt attentive peruſal, and to which we refer our readers with great pleaſure. See Atterb. vol. ii. ſerm. 2. and

Sherlocke,

CHAP. XVII.

Chriſt teacheth to avoid occaſions of offence. One to forgive another. The power of faith. How we are bound to God, and not he to us. He healeth ten lepers. Of the kingdom of God, and the coming of the Son of man.

Sherlocke, vol. iii. diſc. 2. The impenitence of many who ſaw another Lazarus raiſed from the dead, John xi. 46. and the wickedneſs of the ſoldiers, who were eye-witneſſes to the reſurrection of Chriſt, and who yet that very day ſuffered themſelves to be hired to bear a falſe teſtimony againſt it, Matth. xxviii. 4, 15. are moſt affecting and aſtoniſhing illuſtrations of this truth; for each of thoſe miracles was far more convincing, than ſuch an apparition as is here referred to would have been.

REFLECTIONS ON THE PARABLE OF THE RICH MAN AND LAZARUS, Ver. 19—31.

From this parable we are taught ſeveral important leſſons; as, 1. That one may be great and renowned, and highly eſteemed amongſt men, who is entirely obſcure and vulgar in the ſight of God, nay, and an *abomination unto him*, (ſee ver. 15.) For what can be greater or better in the eyes of men, than to live adorned with all the ſplendor of wealth, luxury, and honours;—and more diſgraceful in the ſight of men, than to be polluted with ſin, and fit only for the flames of hell? On the other hand, the parable teaches, that ſome who appear mean and deſpicable to the eyes of their fellows, are men of great worth, and highly beloved of God. Wealth, therefore, and power, and grandeur, are not to be coveted, neither is poverty to be dreaded; ſince that honour, which is the chief charm of the one, and that reproach, which is the bittereſt ſting of the other, are altogether without foundation.

2. We are taught, ſecondly, from this parable, that the ſouls of men are immortal; that they ſubſiſt in a ſeparate ſtate after the diſſolution of the body, and that they are rewarded or puniſhed, according to their actions in this life;—doctrines very neceſſary to be aſſerted in thoſe days, when it was faſhionable to believe the mortality of the ſoul, and to argue in defence of that pernicious error. It farther teaches, that the miſeries of the poor, who have lived righteouſly, and the happineſs of the rich, who have lived wickedly, end with this life; that the ſeveral ſtations in which they have lived, together with the paſt occurrences and actions of their lives, are diſtinctly remembered and reflected on by them; (ver. 25.) that the remembrance of paſt pains and pleaſures will not leſſon, but rather increaſe the joys of the one, and the ſorrows of the other; and conſequently, that we make a very falſe judgement of each other's condition, when we think any man happy becauſe he is rich, or miſerable becauſe he is poor.

3. We are alſo informed, that men ſhall be puniſhed hereafter for entertaining principles inconſiſtent with morality and religion; for their worldly-mindedneſs, and heedleſſneſs with reſpect to religious matters; for being immerſed in pleaſures, and for not uſing their riches aright, as well as for crimes of a groſſer nature. In which view, it affords a fit caution to all the great and rich, to beware of the rocks on which they are moſt apt to ſplit. This great man who fell into the flames of hell, is not charged with murder, adultery, injuſtice, oppreſſion, or lying; he is not even charged with being remarkably uncharitable: Lazarus lay commonly at his gate, and got his maintenance there, ſuch as it was, or he would not have been laid there daily, nor would the rich man have deſired Abraham to ſend him with *a drop of water to cool his tongue*, (ver. 24.) had he not imagined that gratitude would prompt him to undertake the office with cheerfulneſs. The rich man's ſin, therefore, was his living in luxury and pleaſure; which made him, on the one hand, neglect religion, for the cultivating which he had the beſt opportunities; and on the other, cheriſh atheiſtical principles, particularly ſuch as flow from believing the mortality of the ſoul. If ſo, all who reſemble this perſon in his character, ſhould take warning by his puniſhment, nor delude themſelves with the thought, that becauſe they live free from the more ſcandalous vices, they ſhall eſcape damnation.

But in particular, all who make it their chief buſineſs to procure the pleaſures of ſenſe, neglecting to form their minds into a reliſh of ſpiritual and divine pleaſures, may in this parable ſee their ſad, but certain end. They ſhall be excluded for ever from the preſence of God, as incapable of his joys, although they may have purſued their pleaſures with no viſible injury to any perſon. But if men not accuſed of injuſtice in getting riches, are thus puniſhed for the bad uſe of they have made of them, what muſt be their miſery who both acquire them unjuſtly, and uſe them ſinfully!—And as this parable admoniſhes the rich, ſo is it profitable for the inſtruction and comfort of the poor; for it teaches them the proper method of bringing their afflictions to a happy iſſue, and ſhews them that God will diſtribute the rewards and puniſhments of the life to come impartially, and *without reſpect of perſons*.

4. This parable teaches us the greatneſs of the puniſhment of the damned, ver. 23. *And in hell he lifted up his eyes*, &c. We cannot from this repreſentation infer, that burning with material fire ſhall be any part of the puniſhment of the damned. The *never-dying worm*, which is ſometimes joined with the *fire* of hell, is generally confeſſed to be metaphorical, and therefore the *fire* may be ſo likewiſe. Yet no man can be abſolutely certain that the wicked ſhall not be burned with flames, ſeeing the reſurrection of their bodies, and the union of them with their ſouls, make the thing poſſible. Be this as it may, the expreſſions here, and in other paſſages of Scripture, taken in their loweſt ſenſe, intimate that the pains of hell will be very great. For if wicked men retain the paſſions, appetites, and deſires, which were predominant in them upon earth, as it is highly probable they will, (ſee Gal. vi. 7.)—theſe deſires, being for ever deprived of their object, it muſt occaſion a miſery, which they only can conceive, who have felt what it is to loſe, without hope of recovery, that which they are moſt paſſionately fond of, and to be racked with the violence of deſires, which, they are ſenſible, can never be gratified. Or, although the paſſions themſelves ſhould periſh with their objects, a direful, eternal melancholy muſt neceſſarily enſue from the want of all deſire and enjoyment, the miſery of which is not to be conceived. In ſuch a ſtate, the bitter reflections which the damned will make on the happineſs they have loſt, muſt raiſe in them a dreadful ſtorm of ſelf-condemnation, envy, and deſpair. Beſides, their conſciences, provoked by the evil actions of their lives, and now, as it were, let looſe upon them, will prove more inexorable than ravening wolves, and the torment which they ſhall occaſion, will, in reſpect of its perpetuity, be as if a *never-dying worm* was always conſuming them. This is *the fire of hell*, and thoſe the *everlaſting burnings*, threatened with ſuch terror in the word of God, where they are repreſented, perhaps, by material flames to ſtrike the dull and groſs apprehenſions of mankind; but they are far more terrible than the other; for the miſery ariſing from thoſe agoniſing reflections muſt be of the moſt intenſe kind: And as there is not any thing in that ſtate to divert the thoughts of the damned from them, they muſt be uninterrupted alſo, not admitting of the leaſt alleviation or refreſhment!

5. It appears likewiſe, from the parable before us, that men's ſtates are unalterably fixed after death, ſo that it is in vain to hope for any end of their miſery who are miſerable, and unreaſonable to fear any change of their proſperity who are happy, (ver. 26.) With reſpect to the latter, there can be little doubt; for,—as one has obſerved,—in a ſtate where men are perfectly good, and can have no temptation to be otherwiſe, it is not imaginable that they ſhould fall from that ſtate. And as for the damned, it is certain that they muſt be reclaimed to virtue, before they can be made happy. But in the virtue of a creature, at leaſt, it is eſſential that there be both freedom of will and of action; virtue being not only the voluntary obedience of ſuch as can diſobey, but an obedience from conviction and love, in caſes where it is poſſible for them to act contrary to both;—conſequently, an obedience from choice, and not from a neceſſity of nature.

Upon theſe principles it may be queſtioned, whether the damned are capable of virtue: For while a man is actually lying under the immediate and complete puniſhment of his ſin, while he is loaded with ſufferings, whoſe nature is ſuch as neceſſarily fixes his attention to his ſins, as the cauſe of them, he cannot but be ſenſible of the evil of ſin, becauſe he feels it, and cannot but hate it, becauſe it makes him miſerable. Hence it appears, that though the damned repent, that is, have the ſtrongeſt convictions of the evil of ſin, with the bittereſt grief and hatred of it, there is no virtue in all this, becauſe it is not in their power to do otherwiſe; and if there be no virtue in their repentance, we muſt acknowledge, that it can have no influence to make them happy. To object that this argument derogates from the worth of converſion, produced by the ſufferings of this life, is not to the purpoſe; for, as matters ſtand at preſent, a man may in the courſe of providence be laid under many heavy calamities, without ſeeing the evil of his ſin. The reaſon is, we are under no abſolute neceſſity of conſidering theſe calamities as the puniſhment of our ſin. And in fact many ſuffer, without ever thinking upon their ſin, as the cauſe of their ſuffering. Since therefore, in our preſent repentance, we are not neceſſitated, this character ſufficiently diſtinguiſhes the ſufferings and repentance of this life, from thoſe of the life to come.

Laſtly, we may obſerve from this parable, that if the evidences of a future ſtate already propoſed do not perſuade men, they will not be perſuaded by any extraordinary evidences which can be offered, conſiſtently with the freedom requiſite to render them accountable for their actions, (ver. 31.) The truth is, we do not call the reality of a future ſtate in queſtion, either becauſe it is not demonſtrated by ſufficient arguments, or becauſe we are not able to comprehend them. Every man has within his own breaſt that which leadeth him to the acknowledgement of this grand, this fundamental ſupport of religion;—a certain foreboding of immortality, which it is not in his power ever to baniſh. But, being addicted to ſin, on account of the preſent pleaſures attending it, we vehemently wiſh that there were no future ſtate; and in conſequence of theſe wiſhes, we will not allow ourſelves to weigh the arguments offered on its behalf, and ſo at length come to work ourſelves into an actual diſbelief of it. Or, if the truth, proving too hard for us, ſhould conſtrain our aſſent, the habit of yielding to our paſſions which we labour under, has influence ſufficient to make us act contrary to our convictions. Wherefore, though the evidence of a future ſtate was more clear and forcible than it is, men might hinder themſelves from ſeeing it, juſt as they hinder themſelves from ſeeing the evidence by which it is at preſent ſupported. In a word, the proofs of the ſoul's immortality have always been ſufficient to perſuade thoſe who have any candour or love of goodneſs; and to demand more is unreaſonable; becauſe, though it were given, it might prove ineffectual. *If they hear not Moſes and the prophets, neither will they be perſuaded, though one roſe from the dead.* Accordingly, Abraham's aſſertion is verified by daily experience; for they who look on all that the eternal Son of God—(who actually

roſe

THEN ſaid he unto his diſciples, It is impoſſible but that offences will come: but woe *unto him* through whom they come!

2 It were better for him that a millſtone were hanged about his neck, and he caſt into the ſea, than that he ſhould offend one of theſe little ones.

3 Take heed to yourſelves: If thy brother treſpaſs againſt thee, rebuke him; and if he repent, forgive him.

4 And if he treſpaſs againſt thee ſeven times in a day, and ſeven times in a day turn again to thee, ſaying, I repent; thou ſhalt forgive him.

5 And the Apoſtles ſaid unto the Lord, Increaſe our faith.

6 And the Lord ſaid, If ye had faith as a grain of muſtard-ſeed, ye might ſay unto this ſycamine-tree, Be thou plucked up by the roots, and be thou planted in the ſea; and it ſhould obey you.

7 But which of you having a ſervant plowing, or feeding cattle, will ſay unto him by and by, when he is come from the field, Go, and ſit down to meat?

8 And will not rather ſay unto him, Make ready wherewith I may ſup, and gird thyſelf, and ſerve me, till I have eaten and drunken; and afterward thou ſhalt eat and drink?

9 Doth he thank that ſervant becauſe he did the things that were commanded him? I trow not.

10 So likewiſe ye, when ye ſhall have done all thoſe things which are commanded you, ſay, We are unprofitable ſervants: we have done that which was our duty to do.

Ver. 1. Matth. xviii. 6, 7. Mark ix. 42.—V. 3. Matth. xviii. 15, 21. Prov. xvii. 10. Jam. v. 19.—V. 6. Matth. xvii. 20. Mark ix. 23. xi. 23.—V. 8. Ch. xii. 37.—V. 10. Matth. xxv. 30. Rom. iii. 12. Philemon 11.

roſe from the dead)—has ſaid concerning the puniſhments of the damned, as ſo many idle tales, would pay little regard to any thing that could be told them, even by a perſon riſen from the dead.

Chap. XVII. *Ver.* 1. *Then ſaid he unto the diſciples*] Having been derided by the Phariſees as a viſionary, and affronted on account of his doctrine concerning the pernicious influence of the love of money, our Lord took occaſion to ſpeak of affronts and offences,—Σκανδαλα, *ſtumbling-blocks*,—provocations to ſin; and though he repreſented ſuch things as *neceſſary*, in reſpect of the exerciſe and improvement which they afford to virtue, and unavoidable by reaſon of the pride, anger, revenge, malice, and other jarring paſſions of men, he did not fail to ſet forth their evil nature, in their dreadful *puniſhment*. To underſtand our Lord in the paſſage before us, it is neceſſary that we attend to an obvious diſtinction. All offences or temptations are not of the ſame nature; ſome of them are things in themſelves ſinful; others of them are things innocent: Jeſus ſpeaks of the firſt ſort; nor has he denounced againſt the authors of them a greater puniſhment than they deſerve; becauſe, to their own intrinſic malignity, ſuch things have this added, that they prove ſtumbling-blocks to others; and ſo are of the moſt atrocious nature. When the other ſort of offences happen to be mentioned, they are ſpoken of in milder terms; if the offence is given to a fellow Chriſtian, the perſon guilty of it is blamed only for wanting that high degree of charity towards his brother, which the Chriſtian religion enjoins. If it is given to an heathen, he is charged with being deficient in due concern for the glory of God; in the mean time it muſt be obſerved on this head, that though the weakneſs of well-meaning perſons,—who, by relying on our example, may be led to imitate us, in things which they think ſinful,—is a ſtrong reaſon, in point of charity, why we ſhould forbear thoſe actions, however innocent, (unleſs we are under the greateſt neceſſity of doing them) yet the perverſeneſs of malicious minds, who are apt to miſrepreſent things, does by no means lay any obligations on a good man to forbear what he finds convenient for him, provided he himſelf knows it to be innocent; for the difference of the perſons, who are apt to be affected by our example, greatly alters the caſe of offences, and our behaviour with relation to them. See Macknight, Clarke's ſerm. xviii. vol. 6. and the note on Matth. xviii. 5, 6.

Ver. 3, 4. *Take heed to yourſelves*] Our Lord ſpeaks here concerning a quarrelſome temper in his ſervants, but eſpecially in the miniſters and teachers of religion; inſinuating, that many grievous temptations to ſin ariſe from thence; temptations both to the perſons who are injured by that temper, becauſe injuries beget injuries, and to thoſe who are witneſſes of the injury, encouraging them to venture on the like evils: But he preſcribes a ſeaſonable and prudent reprehenſion of the fault, accompanied with forgiveneſs on the part of the perſon injured, as the beſt means of diſarming the temptations which may ariſe from ſuch a diſpoſition. Sentiments of this kind, delivered immediately after our Lord had been affronted, by the falſeſt teachers, for inculcating the pureſt doctrine, proved how truly he forgave them all the perſonal injuries they committed againſt him, throws a beautiful light on the few ſevere things he ſaid of them in the courſe of his miniſtry, and are powerful recommendations of that amiable virtue, the forgiveneſs of injuries. See the note on Matth. v. 44.

Ver. 5. *The apoſtles ſaid, Lord, increaſe our faith*] Our Lord's diſcourſe in the preceding verſes being very oppoſite to the common notions concerning the Meſſiah and his followers, ſeems to have ſtaggered the faith of the diſciples a little. They began to fear, that Jeſus, who talked in ſuch a manner, was not the perſon they had hitherto taken him for. They prayed him therefore to increaſe their faith; meaning, perhaps, that he ſhould put an end to their doubts, by erecting his kingdom ſpeedily, and diſtributing the rewards they were expecting for their ſervices. Or we may take the word *faith*, in its ordinary ſenſe, for the true principle of virtue, which the diſciples deſired their Maſter to ſtrengthen in them, becauſe the duty he had recommended was extremely difficult. Wontzogenius himſelf acknowledges, that the diſciples applying to Chriſt to *ſtrengthen their faith*, ſhews that they believed he had a divine influence over the ſpirits of men. See Whitby on the place

Ver. 6. *You might ſay unto this ſycamine-tree*, &c.] "If you had the ſmalleſt degree of true faith, it would overcome all temptations; even thoſe, the conquering of which may be compared to the plucking up of trees, and planting them in the ocean; i. e. compared to things ſeemingly impoſſible. Some, taking this example, by which the efficacy of faith is illuſtrated, in a literal ſenſe, have ſuppoſed, that the Apoſtles deſired Jeſus to *increaſe their faith* of working miracles; but the expreſſion is proverbial, ſignifying not the working of miracles, but the doing of things extremely difficult. See another proverb of the ſame kind, Matth. xvii. 20.

Ver. 7. *Go, and ſit down*] *Come in, and ſit down.* See Raphelius, and ch. xii. 37. Acts xxiv. 7. Our Lord here returns to his ſubject, telling the Apoſtles, that after they had done their utmoſt to diſcharge the whole duty incumbent on them, as God's ſervants ſent forth to ſeek and ſave loſt ſouls, they were not to imagine that they merited any thing thereby; and to make them ſenſible of the juſtneſs of his doctrine, he bade them conſider in what manner they received the ſervices of their own dependants. They reckoned themſelves under no obligation to a ſervant, for doing the duty which his ſtation bound him to perform. In like manner he, their Maſter, did not reckon himſelf indebted to them for their ſervices; and therefore, inſtead of valuing themſelves upon what they had done, and expecting great rewards for it, it became them, after having performed all that was commanded them, to acknowledge, that they had done nothing but their duty, ver. 10. Our Lord in this manner concluded his diſcourſe concerning the true uſe of riches, and the right manner of diſcharging their duty as God's ſervants ſent forth to ſeek and ſave loſt ſinners, knowing the frame of mind his diſciples were in. He ſaw their faith begin to ſtagger, becauſe the expected rewards were deferred, and little encouragement was given them to think that they would ever be beſtowed. Perhaps likewiſe he knew that they were ſomewhat infected with the leaven of the Phariſees, who having an high opinion of their own righteouſneſs, zealouſly maintained the doctrine of the merit of good works, together with the poſſibility of a man's performing more than was commanded him; that is, the poſſibility of performing works of ſupererogation. Or, though the diſciples were free from theſe errors, Jeſus, on this occaſion, might ſee fit to condemn them, becauſe he foreſaw that in his own church they would creep in, ſpread widely, and be productive of many hurtful conſequences. See on ver. 10. and my 19th ſermon on the *Parables*.

Ver. 8. *Gird thyſelf*] Servants uſed to be *girded* while waiting on their maſters. See ch. xii. 37. and Elſner.

Ver. 10. *Unprofitable ſervants*] Ἀχρεῖοι, *mean*, and *inconſiderable*, who cannot pretend to have merit in any thing. It deſerves remarking, that our Saviour applies this not to his ſervants in the parable, but to his diſciples—to all men; for it cannot, I conceive, in ſtrictneſs be ſaid that he is *an unprofitable ſervant* who does all things whatſoever his maſter commands; but of *men* as the *ſervants of God*, it may very juſtly be ſaid. The Hebrew word שפל *ſhepel*, which the LXX render by ἀχρεῖος, 2 Sam. vi 22. ſeems truly to expreſs the meaning in this place;—baſe, vile, inconſiderable, humble. "We are but *unprofitable ſervants*, ſaith venerable Bede; *ſervants*, becauſe *bought with a price*; *unprofitable*, becauſe our ſervice cannot profit the Lord, or becauſe

11 And it came to paſs, as he went to Jeruſalem, that he paſſed through the midſt of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which ſtood afar off:

13 And they lifted up *their* voices, and ſaid, Jeſus, Maſter, have mercy on us.

14 And when he ſaw *them*, he ſaid unto them, Go ſhew yourſelves unto the prieſts. And it came to paſs, that as they went, they were cleanſed.

15 And one of them, when he ſaw that he was healed, turned back, and with a loud voice glorified God.

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jeſus anſwering, ſaid, Were there not ten cleanſed? but where *are* the nine?

18 There are not found that returned to give glory to God, ſave this ſtranger.

19 And he ſaid unto him, Ariſe, go thy way: thy faith hath made thee whole.

20 And when he was demanded of the Phariſees, when the kingdom of God ſhould come, he anſwered them and ſaid, The kingdom of God cometh not with obſervation:

21 Neither ſhall they ſay, Lo here; or lo there: for behold, the kingdom of God is within you.

22 And he ſaid unto the diſciples, The days will come when ye ſhall deſire to ſee one of the days of the Son of man, and ye ſhall not ſee *it*.

23 And they ſhall ſay to you, See here; or, ſee there: go not after *them*, nor follow *them*.

24 For as the lightning that lighteneth out of the one *part* under heaven, ſhineth unto the other *part* under heaven; ſo ſhall alſo the Son of man be in his day.

25 But firſt muſt he ſuffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, ſo ſhall it be alſo in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark; and the flood came, and deſtroyed them all.

28 Likewiſe alſo as it was in the days of Lot; they did eat, they drank, they bought, they ſold, they planted, they builded;

29 But the ſame day that Lot went out of Sodom, it rained fire and brimſtone from heaven and deſtroyed them all.

Ver. 14. Lev. xiii. 2. xiv. 2. Matth. viii. 4.—V. 19. Matth. ix. 22. Mark v. 34. x. 52. Ch. vii. 50. viii. 48. xviii. 42. —V. 20. Or, *with outward ſhew.*—V. 21. Or, *among you.*—V. 22. See Matth. ix. 15. John xvii. 12.—V. 23. Matth. xxiv. 23. Mark xiii. 21. Ch. xxi. 8.—V. 24. Matth. xxiv. 27.—V. 25. Mark viii. 31. ix. 31. x. 33. Ch. ix. 22.—V. 26. Gen. vii. Matth. xxiv. 37.—V. 28. Gen. xix.

we are not worthy of the future glory: therefore this is the perfection of faith in men, if, all precepts being fulfilled to the utmoſt of their power, they acknowledge themſelves imperfect." Dr. Waterland, in a ſermon on the ſubject, explaining the phraſe, obſerves, that, upon the whole, when any, even the beſt of fallen men, profeſs themſelves to be *unprofitable ſervants of God*, they may reaſonably be ſuppoſed to mean, that they are creatures who can make no beneficial returns, no proper requitals to their Creator; that they are creatures of *a low order*, comparatively;—human, mortal creatures; who neither can nor will do any thing without the aids of divine grace: and further, that they are alſo ſinners, who, inſtead of meriting a reward, or claiming it as a debt, cannot ſo much as claim impunity or glory in God's ſight, but muſt be content to ſue to him in the humble petitionary form, for reward, for grace, and even for impunity; referring all to God's mercy and goodneſs, and that alſo purchaſed for them by the alone merits of Jeſus Chriſt. See his Sermons, vol. ii. p. 45. and Whitby and Grotius on the place.

Ver. 12. *There met him ten men*] As *lepers* were baniſhed from the *towns*, hey were likewiſe obliged to keep at a diſtance from the roads which led to them. Curioſity, however, to ſee the travellers who paſſed, or it may be an inclination to beg, having brought theſe *ten* as nigh to the public road as they could, they eſpied Jeſus, and cried to him, beſeeching him to take pity on them, and cure them. It ſeems they knew him perſonally, having ſeen him before, or gueſſed that it might be he from the crowds which followed him. If it be aſked how ſo many *lepers* came together, the anſwer is, that being ſecluded from the ſociety of other men on account of their diſeaſe, they ſought the comforts of ſociety in the company of each other. See Stanhope's Epiſtles and Goſpels, vol. 3.

Ver. 17. *But where are the nine?*] The ingratitude of the Jews will appear monſtrous, if we conſider that leproſy, the malady from which they were delivered, is itſelf one of the moſt loathſome diſeaſes incident to human nature, and a diſeaſe which by the law of Moſes ſubjected them to greater hardſhips than any diſtemper whatſoever. But though the cure of this dreadful diſorder was produced without the ſmalleſt pain, or even trouble to the lepers, and ſo ſpeedily, that it was compleated by the time they had got at a ſmall diſtance from him (as appears by the *Samaritan*'s finding Jeſus where they left him) the *Jews* would not give themſelves the trouble of returning to *glorify God*, by making the miracle public, nor to honour Jeſus by acknowledging the favour. Such were the people who gloried in their being holy, and who inſolently called the men of all other nations *dogs*: But their hypocriſy and preſumption received a ſevere reprimand on this occaſion; for our Lord, in his obſervation on their behaviour, plainly declared, that the outward profeſſion of any religion, however true and excellent that religion may be in itſelf, is of no value before God, in compariſon of piety and inward holy diſpoſitions;—and in this view *we* ſhould not be too forward to condemn the *Jews*;—for have we not too much reaſon to doubt whether, of the multitudes who are indebted to the divine goodneſs, *one* in *ten* has a becoming ſenſe of it. We ſhould labour to impreſs our hearts deeply with ſuch a ſenſe, always remembering what it is that God expects of us, and conſidering that as the exerciſe of gratitude towards ſuch a benefactor is moſt reaſonable, ſo it is alſo proportionably delightful to the ſoul. It is indeed like the incenſe of the Jewiſh prieſts, which, while it did an honour to God, did likewiſe regale with its own fragrancy the perſon by whom it was offered. See Doddridge and Henry.

Ver. 18. *There are not*, &c.] *Have there none been obſerved returning to give glory to God, except this ſtranger?* Heylin and Wat.—Wynne, inſtead of the word ſtranger, reads alien, αλλογενης,—alien to the commonwealth of Iſrael; for as Jeſus was now in Samaria, this man could not properly be called a *ſtranger*.

Ver. 20, 21. *The kingdom of God cometh not*, &c.] While Jeſus was in Ephraim, (John xi. 54.) the Phariſees aſked him, when the *kingdom of God*, by which they meant the Meſſiah's kingdom, *was to commence?* They had very grand notions of the extent of the Meſſiah's kingdom, the number of his ſubjects, the ſtrength of his armies, the pomp and *eclat* of his court, and were eager to have that glorious empire ſpeedily erected; or being inveterate enemies of our Lord, they might aſk the queſtion in deriſion, becauſe every thing about Jeſus was ſo unlike to the Meſſiah whom they expected. To correct their miſtaken notions, our Lord told them, that the Meſſiah's kingdom does not conſiſt in any pompous outward form of government, to be erected in this or that particular country, with the terror of arms, and the confuſion of war; but that it conſiſts in the ſubjection of mens wills, and in the conformity of their minds to the law of God, to be effected by a new diſpenſation of religion, which was already begun: Accordingly they were not to ſeek for it in this or that place, ſaying, *Lo here!* or *Lo there!* for *the kingdom of God*, the new diſpenſation of religion, productive of the dominion of righteouſneſs in mens minds, *was* already begun *among them*, being preached by Chriſt and his Apoſtles, and confirmed by innumerable miracles. The phraſe ἐντὸς ὑμῶν, ſignifies more properly *among you*, than *within you*, as we render it; for it is certain, that our Lord could not properly ſay, that the kingdom of God was *in the Phariſees*, to whom he ſpoke, whoſe temper was intirely alienated from the nature and deſign of it. See Raphelius and Beza on the text.

Ver. 23. *And they ſhall ſay to you*, &c.] "*They*, that is, the *Jews*, who, after having rejected me, ſhall long for the appearance of the Meſſiah, (ver. 22.) and eagerly liſten to every pretender who ſhall aſſume that character."

30 Even thus ſhall it be in the day when the Son of man is revealed.

31 In that day, he which ſhall be upon the houſe-top, and his ſtuff in the houſe, let him not come down to take it away: and he that is in the field, let him likewiſe not return back.

32 Remember Lot's wife.

33 Whoſoever ſhall ſeek to ſave his life, ſhall loſe it; and whoſoever ſhall loſe his life, ſhall preſerve it.

34 I tell you, in that night there ſhall be two *men* in one bed; the one ſhall be taken, and the other ſhall be left.

35 Two *women* ſhall be grinding together; the one ſhall be taken, and the other left.

36 Two *men* ſhall be in the field; the one ſhall be taken, and the other left.

37 And they anſwered and ſaid unto him, Where, Lord? And he ſaid unto them, Whereſoever the body *is*, thither will the eagles be gathered together.

Ver. 30. 1 Theſſ. i. 7.—V. 31. Matth. xxiv. 17.—V. 32. Gen. xix. 26.—V. 33. Matth. x. 39. xvi. 25. Mark viii. 35. Ch. ix. 24. John xii. 25.—V. 34. Matth. xxiv. 40, 41. 1 Theſſ. iv. 17.—V. 36. This 36th verſe is wanting in moſt of the Greek copies.—V. 37. Job xxxix. 30. Matth. xxiv. 28.

Ver. 32. *Remember Lot's wife.*] This unfortunate woman had been informed by angels of the deſtruction of Sodom, and promiſed deliverance; but was expreſly forbidden to *look back* on any account in the time of her flight, becauſe it was proper they ſhould flee ſpeedily; in the faith of this divine declaration, and perfectly contented, or at leaſt endeavouring to be ſo, that they had eſcaped with their lives. Neverthel eſs ſhe preſumed to entertain doubts concerning the deſtruction of her wicked acquaintance, perhaps becauſe ſhe did not fully believe the angel's meſſage, or becauſe ſhe thought that God might repent himſelf of the evil he had threatened. Moreover, being inwardly ſorry for the loſs of her relations and goods, and at the ſame time not ſufficiently valuing the kindneſs of God, who had ſent his angels to preſerve her, ſhe lingered behind her huſband, diſcontented and vexed, allowing him and his two daughters to enter into Zoar before her, and thereby laying a temptation in Lot's way to look back upon her, on account of the danger to which ſhe was expoſing herſelf. But no ſooner had the good man, with his believing children, entered the place of their refuge, than God poured out the fulneſs of his wrath upon the offending cities. The thunder, the ſhrieking of the inhabitants, the craſhing of the houſes falling, were heard at a diſtance. Lot's wife, not yet in Zoar, was at length convinced that all was loſt, and being exceedingly diſpleaſed, ſhe deſpiſed the gift of her life; for in contradiction to the angel's command, ſhe turned about, and looked round at the dreadful devaſtation; probably alſo bewailed her periſhing kindred and wealth (Gen. xix. 14.): But her infidelity, her diſobedience, her ingratitude, and her love of the world received a juſt, though ſevere rebuke. In an inſtant ſhe was turned into a *pillar of ſalt*, being burned up by the flames, out of whoſe reach ſhe could not fly, and ſo was made a perpetual monument of God's diſpleaſure to all poſterity. Her looking back, though in itſelf a thing indifferent, yet as it was done contrary to the divine prohibition, and expreſſed ſuch a complication of evil diſpoſitions, was ſo far from being a ſmall ſin, that it fully deſerved the puniſhment inflicted on it. And this puniſhment was the more neceſſary, as it ſhewed all the inhabitants of Canaan, that the deliverance of Lot and his family from the vengeance which overwhelmed Sodom, was wrought in honour of their righteouſneſs; a ſignal inſtance of which they gave on this occaſion, in their leaving Sodom, together with their neareſt relations, and all their ſubſtance, at God's command. Moreover, the manifeſtation that was now made of their faith and piety was rendered ſtill more conſpicuous by the judgement inflicted on the faulty member of the family, who was cut off for her impiety. The interpoſition of Providence therefore in behalf of Lot and his children, was a proper contraſt to the deſtruction of Sodom, and accompanied it with ſingular propriety; the one ſhewing the great regard which God hath for good men, while the other teſtified his extreme diſpleaſure with ſinners. See Macknight, and on Gen. xix. 26.

Ver. 33. *Whoſoever ſhall ſeek to ſave his life,* &c.] As in the whole of his diſcourſe our Lord is ſpeaking of the temporal calamities which were to befal the Jewiſh nation, his words in this verſe muſt be interpreted accordingly: "Whoſoever, in order to ſave his life, ſhall flee into the city, becauſe it is ſtrongly fortified and garriſoned, ſhall meet with the deſtruction from which he is flying; whereas they ſhall be ſafe who flee into the open towns, and defenceleſs villages, which, in the opinion of many, may be thought equal to throwing away their lives."

Ver. 35, 36. *Left*] *Diſmiſſed.* MS. Elſner, and Doddridge.

Ver. 37. *Whereſoever the body is,* &c.] "As eagles find out, and gather round a carcaſe, ſo wherever wicked men are, the judgements of God will purſue them; and particularly in whatever part of the land any number of the unbelieving Jews are, there will the Romans, the executioners of the divine vengeance upon this nation, be gathered together to deſtroy them." The expreſſion is proverbial, and will appear to have been beautifully applied, when it is remembered that the Romans bore in their ſtandards the figure of an *eagle*, and that a certain kind of eagle mentioned by Ariſtotle is found to feed on carcaſes. Dr. Clarke explains our Lord's anſwer thus: "Your queſtion is of no moment; no matter where or when the ſame thing comes to paſs; wherever the caſe and circumſtances are alike, there alſo will the event be proportionably the ſame; as whereſoever the prey is, thither will the birds of prey reſort: So wherever the doctrine of Chriſt is received, there is the kingdom of Chriſt; and wherever the perſons to be judged ſhall be found endued with the like diverſity of qualifications, there alſo ſhall the impartial judgement of God, the ſearcher of hearts, diſtinguiſh them with the like diſtinctions." Serm. xvii. vol. 11.

REFLECTIONS ON THE TEN LEPERS. Ver. 11—19.

The Jews and Samaritans could not abide each other; yet here, in leproſy, they became ſocial: Here was one Samaritan leper with the Jewiſh; community of paſſion had made them friends, whom even religion disjoined. What virtue there is in miſery, that can unite even the moſt eſtranged hearts.

Theſe ten are met together, and they meet Chriſt; not caſually, but upon due deliberation: no marvel, if they thought no attendance too long to be delivered from ſo loathſome, ſo miſerable a diſeaſe. We are all ſenſible enough of our bodily infirmities; O that we could be equally weary of our ſpiritual maladies and deformities, which are no leſs mortal, if they be not healed; and they cannot be healed by any human means. Theſe men had died lepers, if they had not met with Chriſt. O Saviour, give us grace to ſeek, patience to wait for thee, and then we know *thou* wilt find *us*, and we ſhall find remedy.

Though theſe men came to ſeek Chriſt, yet, finding him, they ſtand afar off, whether for reverence, or for ſecurity. God had enacted this diſtance: it was their charge, if they had occaſion to paſs through the ſtreets, to cry out, *I am unclean*; it was no leſs than duty to proclaim their own infectiouſneſs; there was not danger only, but ſin in their approach; and yet theſe lepers, though *far off* in the diſtance of place, are near in reſpect of the acceptance of their prayer. *The Lord is nigh unto all them that call upon him in truth.* O Saviour, whilſt we are far off from thee, thou art near to us; never doſt thou come ſo cloſe to us, as when in an holy baſhfulneſs we ſtand furtheſt off from thy awful preſence.

He that ſtands near, may whiſper; he that is afar off, muſt cry aloud: So did theſe lepers, (ver. 13.) yet did not ſomuch the diſtance as paſſion ſtrain their throats; that which can give voice to the dumb, can much more give loudneſs to the vocal.

All cried together, uniting their ten voices in one ſound, that their conjoined forces might beſiege that gracious ear. All affected with one common diſeaſe, all lift up their voices together; and *Jews* and *Samaritan* agree in joint ſupplication. When we would obtain univerſal favours, we may not content ourſelves with ſolitary devotions, but join our ſpiritual forces together, and ſupplicate the Almighty in full aſſembly. *Two are better than one, becauſe they have a good reward for their labour.* O holy, happy violence, that is thus offered to heaven, how can we want bleſſings, when ſo many cords draw them down upon our heads!

Too much like theſe lepers in our condition, why do we not imitate them in their conduct? Whither ſhould we ſeek, but to our Jeſus? How ſhould we ſtand aloof in regard to our own wretchedneſs! How ſhould we alſo lift up with them the voice of ſupplication, and ſue for favour in thoſe well-adapted terms, *Jeſus, Maſter, have mercy on us!*

What a gracious prevention of mercy is here! both had and given ere it can be aſked. Jeſus, when he ſaw them, ſaid, *Go, ſhew yourſelves unto the prieſts:* (ver. 14.) The diſeaſe is cured ere it can be complained of; for their ſhewing to the prieſt preſuppoſes them to be whole.

The original command in this caſe runs, "either to Aaron, or to one of his ſons." But why to them? Leproſy was a bodily ſickneſs; what is this to ſpiritual perſons?—But this affection of the body is joined with a legal uncleanneſs, and it muſt come under their cognizance, not as a ſickneſs, but as an impurity. Nor was it only the peculiar judgement of the prieſt that was here intended, but the thankfulneſs of the patient too; that by the ſacrifice which he ſhould bring with him, he might render to God the glory of his cure. O God, whomſoever thou cureſt of their ſpiritual leproſy are bound to preſent thee with the true evangelical ſacrifices, not of their praiſes only, but of themſelves, which is their reaſonable ſervice.

The lepers did not, would not go of themſelves, but are ſent by Chriſt; (ver. 14.) Chriſt, who was above the law, would not tranſgreſs it: he knew this was his charge by Moſes. Juſtly might he have

CHAP. XVIII.

Of the importunate widow. Of the Phariſee and the publican. Children brought to Chriſt. A ruler that would follow Chriſt, but is hindered by his riches. The reward of them that leave all for his ſake: he foreſheweth his death, and reſtoreth a blind man to his ſight.

AND he ſpake a parable unto them, *to this end*, that men ought always to pray, and not to faint;

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and ſhe came unto him, ſaying, Avenge me of mine adverſary.

4 And he would not for a while: but afterward he ſaid within himſelf, Though I fear not God, nor regard man;

5 Yet becauſe this widow troubleth me, I will avenge her, leſt by her continual coming, ſhe weary me.

Ver. 1. Chap. xxi. 36. Rom. xii. 12. Epheſ. vi. 18. Col. iv. 2. 1 Theſſ. v. 17.—V. 2. Gr. *in a certain city*.

have diſpenſed with his own injunction; but he would not: Though the law doth not bind the maker, yet will he voluntarily bind himſelf. This was but a branch of the ceremonial, yet would he not ſlight it, but in his own perſon ſets the example of a ſtudious obſervance. How carefully ſhould *we* ſubmit ourſelves to the royal laws of our Creator,—to the wholeſome laws of our ſuperiors, when the Son of God would not omit this punctuality in a ceremony!

Had this duty been neglected, what clamours had been raiſed by his envious adverſaries! what ſcandals diffuſed!—though the fault had been that of the patients, not of the phyſician. They that watched Chriſt ſo narrowly, and were apt to take ſuch poor exceptions at his ſabbath-cures, at his diſciples unwaſhen hands,—how much more would they have calumniated him, if by *his* neglect the law of leproſy had been palpably tranſgreſſed! Not only *evil* muſt be avoided, but *offence* alſo; (ſee ver. 1.) and that not on our parts, but on others: That offence is ours which we did not, when we might have remedied.

What a noble, what an irrefragible teſtimony was this to the power and truth of the Meſſiah. How can this Jewiſh nation but believe, or be made inexcuſable in not believing? When they ſhall ſee ſo many lepers, come at once to the temple, all cured by a ſecret volition, without word or touch; how can they chooſe but ſay, "This work is ſupernatural; no limited power could do this; how is he not God, if his power be infinite?"—Their own eyes ſhall be witneſſes and judges of their own conviction.

This Act of ſhewing to the prieſt was not more required by the law, than pre-required of theſe lepers by our Saviour, for the trial of their obedience. It hath ever been God's cuſtom, by ſmall precepts, to prove men's diſpoſitions; obedience is as well tried in a trifle, as in the moſt important charge; yea, ſo much the more, as the thing required is leſs. What command ſoever we receive from God, or our human ſuperiors, let us not ſcan the weight of the injunction, but the authority of the enjoiner; difficulty or ſlightneſs are equally vain pretences for diſobedience.

Theſe lepers are wiſer, they obeyed and went. What was the iſſue? *As they went they were healed.* (ver. 14.) Lo! had they ſtood ſtill, they had ſtill been lepers; now they went, they are whole.—What haſte the bleſſing makes to overtake their ready obedience.

Yet beſides this recompence, O Saviour, thou would herein have reſpect to thine own juſt glory. Had not theſe lepers been cured in the way, but in the end of their walk, upon their ſhewing themſelves to the prieſts, how much light had the miracle loſt! Perhaps the prieſts would have challenged it to themſelves, and attributed it to their prayers; perhaps the lepers might have thought it was thy purpoſe to honour the prieſts as the inſtruments of their marvellous cure. As it is, there can be no colour of any other's participation: As thy power, ſo thy praiſe admits of no partners.

And now, methinks, I ſee what an amazed joy revels amongſt theſe lepers, as they perceive this inſtantaneous cure. Each tells the other what a change he feels; each comforts the other with the aſſurance of his outward cleanneſs; each congratulates the other's happineſs, and thinks and ſays, how joyful this news will be to their friends, to their families! Their ſociety now ſerves them well to applaud, and to heighten their new felicity.

The miracle wrought indifferently upon all, is differently received. All were obedient, *one* only was thankful; (ver. 15.) What could make the difference, but grace? And who could make the difference of grace, but he who gave it? The ſame motives are not equally powerful in all. Where the ox finds graſs, the viper ſucks in poiſon. O my God! if we look not up to thee, we may come, and not be healed; we may be healed, and not thankful.

This one man breaks away from his fellows to ſeek Chriſt, and pour forth the fulneſs of a grateful heart. It is a baſe and unworthy thing for a man ſo to ſubject himſelf to the example of others, as not ſometimes to reſolve to be an example *to* others. When either evil is to be done, or good neglected, how much better is it to retire, and go the right way alone, than to err in company!

O noble pattern of thankfulneſs! What diligent officiouſneſs is here! What a hearty recognition of the bleſſing! What an humble reverence of his benefactor! He *falls down at his feet, giving him thanks*; as acknowledging at once Chriſt's beneficence and his own unworthineſs. Happy were it for all *Iſrael*, if they would but learn of this *Samaritan*.

It is not for nothing that note is taken of the country of this thankful leper;—*He was a Samaritan.* The place is known, and branded with the infamy of paganiſm: Outward diſadvantage of place or parentage cannot block up the way of God's grace and free election; as on the other hand, the privileges of birth and nature avail us nothing on ſpiritual occaſions.

How ſenſible wert thou, O Saviour, of thine own beneficence; (ver. 17.) *were there not ten cleanſed, but where are the nine?* The favours of God are univerſal; not a creature but taſtes of his bounty: His ſun and rain are for others beſides his friends. But none of his gracious dealings eſcapes either his knowledge or record. Why ſhould not we, O God, keep a book of our receipts from thee, which agreeing with thine, may at once declare thee bounteous, and us grateful?

Our Saviour did not aſk this by way of doubt, but of exprobation. Full well did he count the ſteps of thoſe abſent lepers; but he upbraids their ingratitude, that they were not where they ſhould have been. *There are not found that return to give glory to God, ſave this ſtranger.* Had they been all *Samaritans*, this had been criminal; but now that they were *Iſraelites*, their ingratitude was more foul than their leproſy: The more we are bound to God, the more ſhameful is our unthankfulneſs. There is ſcarce one in ten that is careful to give God his own; this neglect is not more general than diſpleaſing; and Chriſt had never miſſed their preſence, had not their abſence been hateful and injurious.

Chap. XVIII. *Ver.* 1. *And he ſpake a parable*, &c.] *But* [δὲ] *he taught them by a parable, that men ought to perſevere in prayer, and not be diſcouraged.* Heylin. The particle δὲ, *but*, plainly implies, that this parable has a relation to the diſcourſe in the preceding chapter, and was delivered at the ſame time. The Evangeliſt ſays it was deſigned to ſhew, *that men ought always to pray, and not to faint*; that is, *ought frequently to pray*; for ſo the word πάντοτε ſignifies, John xviii. 20. The figure is carried ſtill higher in the epithet given to the morning and evening ſacrifices; which, becauſe of their frequency, are called, *a continual burnt-offering:* And, in alluſion to this, men are directed to *pray without ceaſing*, 1 Theſſ. v. 17. See on Luke ii. 37. It is plain, therefore, that the parable was ſpoken to recommend *continual praying*, in the ſtrict ſenſe of the words, but *frequency*, *earneſtneſs*, and *perſeverance* in the duty, eſpecially when the ſubject of our prayers is a matter of a public nature, tending evidently to the glory of God, and the good eſtate of his church on earth; and being delivered on this occaſion, it was deſigned to inſpire the diſciples with earneſtneſs and perſeverance in their prayers, particularly for the coming of the Son of man, to put an end to the Jewiſh polity, notwithſtanding God ſhould long defer the accompliſhment of their deſires. The coming of Chriſt to deſtroy the Jewiſh nation, is in this and other paſſages of Scripture, ſpoken of as a thing exceedingly to be wiſhed for by the diſciples in thoſe days; the reaſon was, the Jews in every country, being their bittereſt perſecutors, were the chief oppoſers of the Chriſtian religion. Our Lord often in the courſe of his miniſtry recommended frequency, earneſtneſs, and perſeverance in prayer; not becauſe the Divine Being is tired out by our importunity, but becauſe it is both an expreſſion and exerciſe of our firm belief and confidence in his goodneſs, without which, it would not be fit for God to beſtow his bleſſings upon us, nor ſhould we be capable of receiving and uſing them. See Matth. vii. 11. Luke xl. 8. The word ἐκκακεῖν, rendered *to faint*, is expreſſive, and ſignifies, "to faint under preſſures and perſecutions—to yield to evils, and deſpond under them,—to be ſo wholly wearied out with them, as to give place to them,—and to ceaſe from prayer as unavailing to procure relief." See Epheſ. iii. 13. 2 Theſ. iii. 13. Heb. xii. 3. and my 7th ſermon on the *Parables*.

Ver. 3. *Avenge me*, &c.] *Do me juſtice upon my adverſary.* Heylin, Doddridge, MS. &c. This is the undoubted import of the original phraſe; and care ſhould be taken in every verſion of it, to expreſs it ſo, as not to ſuggeſt the idea of revenge.

Ver. 5. *She weary me.*] Ὑπωπιάζῃ με, the word properly ſignifies to *beat on the face*, and particularly *under the eye*; ſo as to make the parts black and blue. Hence it ſignifies *to beat* in general, 1 Cor. ix. 27. In the preſent paſſage it has a metaphorical meaning, as all the tranſlators acknowledge, though they ſeem to have miſſed the exact propriety of the metaphor; for Ὑπωπιάζειν here ſignifies to *give great pain*, 6 And the Lord ſaid, Hear what the unjuſt judge ſaith.

7 And ſhall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them ſpeedily. Nevertheleſs, when the Son of man cometh, ſhall he find faith on the earth?

9 And he ſpake this parable unto certain which truſted in themſelves that they were righteous, and deſpiſed others:

10 Two men went up into the temple to pray; the one a Phariſee, and the other a publican.

11 The Phariſee ſtood and prayed thus with himſelf, God, I thank thee, that I am not as other men *are*, extortioners, unjuſt, adulterers, or even as this publican.

12 I faſt twice in the week, I give tithes of all that I poſſeſs.

13 And the publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner.

14 I tell you, This man went down to his houſe juſtified *rather* than the other: for every one that exalteth himſelf ſhall be abaſed; and he that humbleth himſelf ſhall be exalted.

Ver. 7. Rev. vi. 10.—V. 8. Hebr. x. 37. 2 Pet. iii. 8, 9.—V. 9. Or, *as being righteous.*—V. 11. Pſ. cxxxv. 2. Iſa. i. 15. lviii. 2. Rev. iii. 17.—V. 14. Job xxii. 29. Matth. xxiii. 12. Ch. xiv. 11. Jam. iv. 6. 1 Pet. v. 5, 6.

pain, ſuch as ariſes from a ſevere beating. The meaning therefore is, that the uneaſy feelings which this widow raiſed in the judge's breaſt by the moving repreſentations which ſhe gave him of her diſtreſs, affected him to ſuch a degree, that he could not bear it: and therefore, to be rid of thoſe feelings, he reſolved to do her juſtice. The paſſage, underſtood in this ſenſe, has a peculiar advantage, as it throws a beautiful light on our Lord's argument, (ver. 6, 7.) and lays a proper foundation for the concluſion which it contains. See Macknight and Mintert.

Ver. 7. *Though he bear long with them.*] "Though he ſeem to refrain himſelf for a while, to *hold his peace, and afflict them very ſore.*" Iſa. iv. 11. See Eccluſ. xxxv. 18, &c. 2 Maccab. vi. 13—16. Elſner would render this, *Shall he not avenge his own elect, who cry to him, and wait patiently for it?* that is, for his appearance in their favour. Some underſtand this as referring the wicked; "though God bear long with the wicked who oppreſs his elect, and ſeem deaf to the cries which they ſend up to his throne, the juſt view which he hath of their afflictions, will in due time move him to puniſh ſeverely their enemies." The ſentiment painted in this parable is very beautiful; namely, that "if the repeated importunate cries of the afflicted, at length make an impreſſion on the hearts even of men ſo wicked, as to glory in their impiety, injuſtice, and barbarity, they will much more be required by God moſt gracious, who is ever ready to beſtow his choiceſt bleſſings, when he ſees his creatures fit to receive them." Arguments of this kind, taken from the feeble goodneſs, or even from the imperfections of men, to illuſtrate the ſuperior and infinite perfections of God, were often made uſe of by Jeſus, and with great ſucceſs, in working the convictions deſigned. Such appeals force their way directly to men's hearts, bear down all oppoſition, and make a laſting impreſſion. The MS. reads the laſt clauſe of the verſe—*and is he ſlack towards them.*

Ver. 8. *He will avenge them ſpeedily*] Rather, *ſuddenly*; for ſo the original ἐν τάχει, may ſignify. Beſides, Scripture and experience teach, that in moſt caſes puniſhment is not ſpeedily executed againſt the evil works of evil men; but that when the divine patience ends, oftentimes *deſtruction overtaketh the wicked as a whirlwind*; Pſ. lxxiii. 18—20. and by its ſuddenneſs becomes the more heavy. Farther, the correction of the tranſlation propoſed, removes the ſeeming oppoſition between this clauſe and the end of the preceding verſe; the reconciling of which has given riſe to ſeveral ſtrange criticiſms, not to mention that it agrees exactly with the ſubject in hand, the deſtruction of the Jewiſh nation having been repreſented by our Lord in this very diſcourſe, as what would be exceedingly ſudden and heavy. See chap. xvii. 24. The queſtion at the end of the verſe implies, that at the coming of Chriſt to avenge and deliver God's elect, the faith of his coming ſhould in a great meaſure be loſt; accordingly it appears, from 2 Pet. iii. 4. that many infidels and apoſtates ſcoffed at the expectation of Chriſt's coming, which the godly in thoſe days cheriſhed. Inſtead of *on the earth*, the Greek would be more properly rendered *in the land*; for ſo γῆ very frequently ſignifies in the New Teſtament. See on Matth. iv. 8. and Acts vii. 3, 4, 11. Dr. Waterland reads this and the foregoing verſe thus; *which cry day and night unto him? Though he may be ſlack towards them. Ver.* 8. *I tell you, he will avenge them preſently. But when,* &c.

Ver. 9. *Who truſted in themſelves*] *Who were perſuaded of themſelves.* MS.

Ver. 11. *The Phariſee ſtood and prayed thus*] The Phariſee having a very high opinion of his own ſanctity, would not mingle with the crowd of worſhippers in the temple, leſt he ſhould have been defiled by them. See Iſa. lxv. 5. But he ſtood on a place by himſelf alone; this is plainly expreſſed in the Greek, which ſhould be rendered, *the Phariſee, ſtanding by himſelf, prayed theſe things.* He ſpoke them aloud in the hearing of thoſe who were in the temple at their devotions. He ſhewed his pride and ſelf-conceit by ſtanding as near the ſanctuary, the place of the divine habitation, as he could, that the prieſts might hear him alſo, and that he might be at as great a diſtance as poſſible from the profane publican, who, he obſerved, was praying at the ſame time with himſelf. This circumſtance of his ſtanding near the ſanctuary, is not indeed directly mentioned; but it is implied in that which is told of the publican, (ver. 13.) namely, that *he ſtood afar off.* Here therefore the phariſee prayed, giving God the honour of his ſuppoſed righteouſneſs, in which he would have acted ſo far well had he really been poſſeſſed of any; but this thankſgiving ſavoured of the rankeſt pride, being a praiſing of himſelf rather than of God, and ſuch a praiſing of himſelf as implied the higheſt contempt of others, and particularly of his fellow worſhipper: for he did not ſimply thank God that he was poſſeſſed of this or that virtue, but truly that he *was not like other men*, and particularly like the *publican*, who was then addreſſing God. Moreover, he took care to do himſelf all manner of honour, by an exact detail of the *ſins* to which other men, particularly the publicans were prone, from which, in his own opinion, he was perfectly free; and of the *duties*, which *they* neglected, but which *he* failed not to perform. See the next verſe. *Or even as this publican*, expreſſes a kind of contemptuous pointing at him as it were with the finger.

Ver. 12. *I faſt twice*, &c.] The *ſins* which the Phariſee mentioned, being ſuch as were ſeverally charged on publicans, and the *duties* ſuch as that ſort of men were ſuppoſed to neglect; it ſhewed to what an intolerable pitch his vanity was grown, ſince it led him, even in his devotions directly to inſult his brethren, and proved that he poſſeſſed none of thoſe virtues, for which he ſo vainly returned God this ſolemn thankſgiving. Beſides, his *faſting twice a week* was a duty not preſcribed by the law, no more than his paying tythes of all, according to the opinion of moſt caſuiſts at that time, if, as is probable, he meant *tythes of mint, aniſe, and cummin*, a preciſeneſs by which men of his ſect made themſelves remarkable. See ch. xi. 42. Wherefore the language of this part of his prayer was, "I not only far excel other men in point of holineſs, but I am even more righteous than the law requires." Thus did the proud Phariſee arrogantly inſinuate, that he had laid God as it were under an obligation to him. It has been obſerved by moſt commentators, that the Jews, eſpecially the Phariſees, uſed generally to keep private faſts on *Mondays* and *Thurſdays*, as the primitive Chriſtians did on *Wedneſdays* and *Fridays*; and our Lord had formally removed their oſtentatious manner of doing it. See Matth. vi. 16. and Druſius on the place.

Ver. 13. *And the publican ſtanding afar off*] Impreſſed with a deep ſenſe of his ſins, the publican appeared ſo vile in his own ſight, that he would not go up among the people of God, but ſtood afar off, in the *court of the Gentiles*, perhaps without the ſtone-wall, called by the Apoſtle *the middle wall of partition*, which Gentiles and unclean Iſraelites were not permitted to paſs. Here, with eyes fixed on the ground, ſmiting upon his breaſt, he by that action made a public acknowledgment of his great tranſgreſſions before all who were in ſight of him, and in the bitterneſs of his ſoul, bitterly cried for mercy. He too, as well as the Phariſee, pronounced his devotions aloud; but in regard his prayer was a confeſſion of his ſin, his ſpeaking it aloud proceeded not from vanity, but from the anguiſh of his ſoul: for inſtead of doing him honour, this prayer tended to abaſe him greatly, as he called no mixture of good to palliate the many evils of his paſt life; but openly acknowledged that he was a ſinner, and ſought refuge in the mercy of God, the alone foundation of his hope. And that he did not act the hypocrite, was evident from the place which he choſe for his devotions, where there were few to behold him, from the melancholy of his countenance, and from his whole deportment. The word ἁμαρτωλὸς, as here, often ſignifies an *abandoned profligate*, a grievous ſinner; and not merely one who has in ſome inſtances violated the divine law, which, alas! has been, and is the caſe with the beſt of men. See Matth. ix. 10, 11. xxvii. 45. Luke vi. 32, 33, &c.

Ver. 14. *Juſtified rather than the other*] *Juſtified, and not the other.* Heylin. The original δεδικαιωμένος ἢ ἐκεῖνος is a peculiar idiom of the Greek language, and will not admit of a literal conſtruction in Engliſh. The following paſſage will ſerve to ſhew, that its true import is

15 And they brought unto him alſo infants, that he ſhould touch them: but when *his* diſciples ſaw *it*, they rebuked them.

16 But Jeſus called them unto him, and ſaid, Suffer little children to come unto me, and forbid them not: for of ſuch is the kingdom of God.

17 Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, ſhall in no wiſe enter therein.

18 And a certain ruler aſked him, ſaying, Good Maſter, what ſhall I do to inherit eternal life?

19 And Jeſus ſaid unto him, Why calleſt thou me good? none *is* good, ſave one, *that is* God.

20 Thou knoweſt the commandments, Do not commit adultery, Do not kill, Do not ſteal, Do not bear falſe witneſs, Honour thy father and thy mother.

21 And he ſaid, All theſe have I kept from my youth up.

22 Now when Jeſus heard theſe things, he ſaid unto him, Yet lackeſt thou one thing: ſell all that thou haſt, and diſtribute unto the poor, and thou ſhalt have treaſure in heaven: and come, follow me.

23 And when he heard this, he was very ſorrowful: for he was very rich.

24 And when Jeſus ſaw that he was very ſorrowful, he ſaid, How hardly ſhall they that have riches enter into the kingdom of God!

25 For it is eaſier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it*, ſaid, Who then can be ſaved?

27 And he ſaid, The things which are impoſſible with men, are poſſible with God.

28 Then Peter ſaid, Lo, we have left all, and followed thee.

29 And he ſaid unto them, Verily I ſay unto you, there is no man that hath left houſe, or parents, or brethren, or wife, or children, for the kingdom of God's ſake,

30 Who ſhall not receive manifold more in this preſent time, and in the world to come life everlaſting.

31 Then he took unto him the twelve, and ſaid unto them, Behold, we go up to Jeruſalem, and all things that are written by the prophets concerning the Son of man ſhall be accompliſhed.

32 For he ſhall be delivered unto the Gentiles, and ſhall be mocked, and ſpitefully entreated, and ſpitted on.

33 And they ſhall ſcourge *him*, and put him to death: and the third day he ſhall riſe again.

34 And they underſtood none of theſe things: and this ſaying was hid from them, neither knew they the things which were ſpoken.

35 And it came to paſs, that as he was come nigh unto Jericho, a certain blind man ſat by the way-*ſide* begging:

36 And hearing the multitude paſs by, he aſked what it meant.

37 And they told him, that Jeſus of Nazareth paſſeth by.

38 And he cried, ſaying, Jeſus, *thou* ſon of David, have mercy on me!

39 And they which went before, rebuked him, that he ſhould hold his peace: but he cried ſo much the more, *Thou* ſon of David, have mercy on me!

40 And Jeſus ſtood and commanded him to be brought unto him: and when he was come near, he aſked him,

41 Saying, What wilt thou that I ſhall do unto thee? And he ſaid, Lord, that I may receive my ſight.

42 And Jeſus ſaid unto him, Receive thy ſight: thy faith hath ſaved thee.

Ver. 15. Matth. xix. 13. Mark x. 13.—V. 16. 1 Cor. xiv. 20. 1 Pet. ii. 2.—V. 17. Mark x. 15.—V. 18. Matth. xix. 16. Mark x. 17.—V. 20. Exod. xx. 12, 13. Rom. xiii. 9. Epheſ. vi. 2. Col. iii. 20.—V. 22. Matth. vi. 19, 20. xix. 21. 1 Tim. vi. 19. V. 24. Prov. xi. 28.—V. 27. Jer. xxxii. 17. Zech. viii. 6. Matth. xix. 26. Ch. i. 37.—V. 28. Matth. xix. 27.—V. 29. Deut. xxxiii. 9.—V. 30. Job xlii. 10.—V. 31. Matth. xvi. 21. xvii. 22. xx. 17. Mark x. 32. Pſ. xxii. Iſai. liii.—V. 32. Matth. xxvii. 2. Ch. xxiii. 1. John xviii. 28. Acts iii. 13.—V. 35. Matth. xx. 29. Mark x. 46.—V. 42. Ch. xvii. 19.

is as above given. In John xiii. 10. our Saviour ſays, *He that is waſhed, need not to waſh, ſave his feet*;—ȣ χρειαν εχει ἢ τȣς πȣδας νιψασθαι, where the phraſe is exactly the ſame as here, and excludes all waſhing but that of the *feet*. The learned Grotius has fallen into the error of ſuppoſing the Phariſee juſtified in ſome degree, by underſtanding the paſſage comparatively, as the Bible has it; And Dr. Waterland, treading in his ſteps, obſerves, in a ſermon on the ſubject, "Our Lord does not ſay abſolutely that either of the two was juſtified; but he ſpeaks comparatively, *that one was ſo* rather *than the other*." The reader will obſerve, that there is nothing for *rather* in the original, and therefore it is printed in Italics in our Bibles. Beſides, it is manifeſt to the leaſt obſervation, that the Phariſee could not be at all acceptable in the ſight of Him, who has declared, that *he abaſeth all who exalt themſelves*. This appears to have been a very favourite maxim with our Lord. See on Matth. xxiii. 12.

From the preſent parable we learn ſeveral important leſſons; as,—that the generality of men are great ſtrangers to themſelves, and ignorant of their own characters;—that they often-times *thank God* in words for his benefits, while their hearts are by no means penetrated with any juſt ſenſe of them;—that it is difficult to think of the ſins we ourſelves are free from, without cenſuring the perſons who in our opinion are guilty of them;—that a man may be very ready to cenſure others, without a ſingle thought of reforming himſelf;—and that, in a certain ſenſe, we may be clear of open and ſcandalous ſins, while we are full of inward ſpiritual wickedneſs, pride, envy, malice, hypocriſy, and voluptuouſneſs. We may farther obſerve, that by propounding this parable immediately after that of the importunate widow, our Lord hath taught us, that although our prayers muſt be very earneſt and frequent, they ſhould always be accompanied with the deepeſt humility; becauſe no diſpoſition of mind is more proper for ſuch weak and frail beings as men to appear with before the great God, than an abſolute ſelf-abaſement. See Macknight, Waterland's ſermons, vol. i. p. 393. my 8th diſcourſe on the Parables, and the *Reflections*.

Ver. 22. *Yet lackeſt thou one thing*] Namely, to love God more than mammon. Our Saviour knew his heart, and preſently put him upon a trial, which laid it open to the ruler himſelf; and to cure his love of the world, which could not in him be cured otherwiſe, Chriſt commanded him to ſell all that he had. But he does not command *us* to do this; but to uſe all to the glory of God. See on Mark x. 20. For the remainder of this chapter we refer the reader to the parallel paſſages.

43 And immediately he received his ſight, and followed him, glorifying God: and all the people, when they ſaw *it*, gave praiſe unto God.

CHAP. XIX.

Of Zaccheus a publican. The ten pieces of money. Chriſt rideth into Jeruſalem with triumph: weepeth over it: driveth the buyers and ſellers out of the temple, and teacheth daily in it. The rulers would have deſtroyed him, but for fear of the people.

AND *Jeſus* entered and paſſed through Jericho.

REFLECTIONS ON THE PHARISEE AND PUBLICAN.

Ver. 9—14.

There are ſo few who make any pretenſions to religion, that it is great pity any of thoſe pretenſions ſhould be falſe and groundleſs. The generality of the world we ſee quite neglect it. They neither have it, nor ſeem to have it, nor deſire to be thought to have it: and of the remainder who concern themſelves about it, many miſtake its nature, and having diſcharged its facile offices, they pride themſelves in their vain performances, and treat the reſt of the world with contempt and averſion. ver. 9. They chriſten their ill-nature by the name of zeal; and whoever attempts to undeceive them, is likely to incur the worſt effects of it. This our Lord found by ſad experience from the *Phariſees*, who, upon this account, long perſecuted, and at laſt deſtroyed him.

So pernicious a principle is this phariſaical righteouſneſs: Such reaſon have we all to guard againſt it: which every reader will be better enabled to do, who conſiders its nature as repreſented in the above parable, with the beautiful illuſtration of it by the oppoſite character of the humble publican.

We are told, that *the Phariſee ſtood, and prayed thus within himſelf, God, I thank thee*, &c. ver. 11, 12. It may be aſked, "What is the fault of this prayer? If the Phariſee did mention his own good qualities, yet he ſeemed to do it with thankfulneſs, as aſcribing them and the glory of them to God; thankfulneſs, which implies an humble confeſſion of our own inabilities, and a grateful acknowledgment of the divine favour."

But, ſee the deceitfulneſs of the heart of man! this Phariſee's giving God thanks was but a pretence, a mere artifice to introduce his own praiſe; to authorize, and as it were ſanctify his vain-glorious boaſting. It was a kind of ſacrilege thus to abuſe the name of God to ſcreen his pride, and to ſerve only as a plauſible introduction to his arrogant commendations of himſelf, and his uncharitable cenſures and inſolent contempt of others. *God, I thank thee, that I am not as other men*, &c.—*or even as this publican.* See how he ſeaſons his private panegyric with public ſatire; and tramples upon the reſt of the world, to extol his own merit, as it were upon their ruin. All inordinate ſelf-love is neceſſarily attended with a proportionable want of charity; ſo that pride and ill nature are inſeparable. But what alliance have they with religion? What fellowſhip have light and darkneſs? What connection is there between calumny and devotion?

And yet, many men pretendedly religious, have been ſo remarkable for theſe two diabolical qualities of pride and ill-nature; have been ſo notoriouſly arrogant, ſupercilious and moroſe, ſo full of malicious cenſoriouſneſs, and contempt of the reſt of the world, and all this with ſuch hypocritical pretences of zeal for virtue and religion; that they have given a handle to wicked men to charge religion itſelf, as acceſſary to ſuch criminal affections, though the tenour of all its precepts tends to their utter extirpation.

How ill this phariſee performed theſe duties is not here ſpecified, but we may make a juſt eſtimate of them from his devotion, which is repreſented to us as exceedingly corrupt and prophane. It is ſaid, *He went up to the temple to pray*, ver. 10. but when he came to the Temple, he did no ſuch thing. He indulged his pride, he vented his malice; he boaſted, he railed, but he did not offer up one petition. No; he was ſo full of his own praiſes, that he forgot his *prayers*.

This wicked practice of concealing the true purpoſe of the heart under more ſpecious pretences, is very common: men are intimately conſcious that pride is an odious quality, odious to God and man; and therefore they diſguiſe it with falſe colours.

Whoever has kept a due watch over his own heart, muſt have often obſerved theſe mean contrivances. Sometimes we pretend to blame ourſelves for ſomewhat we are leſs careful to excel in, that we may make ourſelves amends in aſſuming ſome other qualities which we have more at heart. Sometimes, we will cover our pride with an affected humility, and diſcommend ourſelves, in hopes to be kindly contradicted, and that our talents may be diſplayed with greater luſtre, when we ſeem leſs conſcious of them. Sometimes we take occaſion to commend others for ſome excellence, which we account conſpicuous in our own character; hoping thereby to make our own be taken notice of; and at other times, with the ſame baſe deſign, but by a more ungenerous method, we inveigh againſt ſuch faults in others, as we judge ourſelves moſt exempt from, that our innocence may be the more advantageouſly remarked, with the benefit of ſuch foils. But, not to mention any more of theſe vile diſguiſes of vanity, this before us, of the Phariſee *giving God thanks*, is a very common and a very baſe one; and our Lord has ſingled it out for rebuke, that he might cure us, if poſſible, of a ſimilar conduct.

So fallacious, and of ſuch dangerous conſequence, is the ſophiſtry of pride! He was in the preſence of his all-ſeeing Judge;—and yet, ſo far was he from owning his guilt, and imploring mercy, that he affronted the divine omniſcience with lying boaſts of his innocence. Or, to ſet this abſurdity in the light wherein St. Auguſtin has very elegantly placed it "He was before his phyſician, and boaſted of "his health, inſtead of diſcovering his diſtemper."

But let us ſee, if he was not miſtaken even in what he took for the ſound part, that *needed no phyſician*,—in his boaſted virtues, for which he pretended ſuch devout thankfulneſs. *God I thank thee*, &c. there was no ground perhaps for his thankſgiving. He might be *a very bad man*, though he was *not as other men were.* Singularity is often a vice, but can rarely be a virtue. Error is various, ſin is of all modes and profeſſions; but is then moſt abominable, when it is moſt concealed, and wears the maſk of virtue. So that the Phariſee might be *not as other men were*, to his greater condemnation. But, ſuppoſing his ſenſe of the words,—that many were worſe than himſelf; yet Hell, as well as Heaven, has *diverſe manſions*, and not to deſerve the loweſt place in it, is ſmall matter of praiſe or conſolation.

This *general* expreſſion of his own goodneſs being thus conſidered, let us now view the *particulars* which he choſe to ſpecify. From ver. 11, 12. we read that he was *not an extortioner* &c.—*but that he faſted twice a week, and gave tythes of all that he poſſeſſed.*

Here he commends himſelf both *negatively* and *poſitively*; for his merits lying in a narrow compaſs, he was glad to make the moſt of them. Such *negative* commendations as he urges, are but a wretched kind of praiſe; yet we ſee vanity often have recourſe to them. You ſhall hear an extravagant ſpendthrift boaſting that he is not covetous, and a covetous extortioner glorying that he is not extravagant; all the moral virtues ſtand between two vicious extreams, and the man who is far gone in one, is generally exempt from the other. Our Phariſee, was *no extortioner*, nor *adulterer*, nor *unjuſt*, as he ſays; but he was proud, and hypocritical, and malicious, and cenſorious to an heinous degree. Witneſs his inſolent mention of the humble penitent beſide him—*nor even as this publican!*—But He that ſaw the hearts of both, hath told us the difference, and that he *was not* indeed *as that publican*, in a contrary ſenſe to that which he intended.

Thus much for his negative, ſpeak we now of his poſitive merits,—his *faſting* and *alms-giving.* Theſe are two *externals* of religion very edifying, when animated by the proper inward diſpoſition of the heart. *Faſting* is a means, which, under the influence of divine grace, much conduces to mortify the appetites and paſſions; and when we faſt with this intention, we grow in virtue, and promote the great work of ſalvation. But there are ſome who, as Iſaiah ſpeaks, (ch. lviii. 3, 4.) *faſt through ſelf-will, for ſtrife and debate*, and grow thereby more wilful, peeviſh, and contentious. This man gave, as he ſays himſelf, the *tenth part* of his ſubſtance; but, according to St. Paul, he might have *given all his goods to feed the poor, yea, and his own body to be burned,—yet have wanted charity*; and then his alms and his martyrdom ſhould have profited him nothing.

But enough of this Phariſee: Look now, on the other hand, and behold the reverſe of his character in the poor *publican!* No doubt this man had been guilty of thoſe crimes which were incident to his profeſſion. He had no merits to plead, no faſting, no alms, or other good works, wherewith to juſtify himſelf: He was a ſinner, indeed, probably a great ſinner, but he knew it, and was aſhamed; he was ſorry for it, and confeſſed it. The Phariſee had *deſpiſed him*; but he deſpiſed none but himſelf. He *ſtood afar off*, (ver. 13.) far from the ſanctuary, in the entrance, perhaps, of the temple; as it were *excommunicated* by his own voice, and fully conſcious of his own unworthineſs to appear there. *He would not ſo much as lift up his eyes to heaven, but ſmote upon his breaſt*, filled with a pious indignation againſt himſelf, *and ſaid, God be merciful to me, a ſinner!*"

And yet our Lord has declared, in this ſinner's favour, (ver. 14.) that he returned *juſtified more than the other.* And the only reaſon was, "becauſe he did not juſtify himſelf:" He adds, *For every one that exalteth himſelf ſhall be abaſed, and he that humbleth himſelf ſhall be exalted.* Such is the moral wherewith our Lord concludes this moſt beautiful parable: And what better influence or application can we make or derive from his divine remark, than by repeating and recommending it to the ſerious meditation of all his ſincere diſciples? *Every one that exalteth himſelf ſhall be abaſed, and he that humbleth himſelf ſhall be exalted.*

Chap. XIX. *Ver.* 1—4. *And Jeſus entered*] After conferring ſight on the beggars, (ſee Matth. ix. 27.) Jeſus entered Jericho attended by them, by his diſciples, and by the multitude: He made no ſtay however in that town, becauſe he haſtened to be at Jeruſalem eight or ten days before the paſſover, intending to preach and work miracles in the moſt public manner, under the eye of all the people, and of the grandees; whoſe reſentment he was no longer afraid of, becauſe his miniſtry had continued the determined time, and he was reſolved to die at this paſſover. A man of this town, one of the principal tax-gatherers, having heard of our Lord's miracles, had a great curioſity to ſee what ſort of a perſon he was; *but he could not for the crowd*; for, the paſſover being at hand, the roads to Jeruſalem were full of people, and many of them happening to meet with our Lord, choſe to travel in his company, that they might behold his miracles. Zaccheus, therefore, *ran before, and climbed up into a ſycamore-*

2 And behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he ſought to ſee Jeſus who he was; and could not for the preſs, becauſe he was little of ſtature.

4 And he ran before, and climbed up into a ſycomore-tree to ſee him; for he was to paſs that way.

5 And when Jeſus came to the place, he looked up and ſaw him, and ſaid unto him, Zaccheus make haſte, and come down; for to-day I muſt abide at thy houſe.

6 And he made haſte, and came down, and received him joyfully.

7 And when they ſaw *it*, they all murmured, ſaying, That he was gone to be gueſt with a man that is a ſinner.

8 And Zaccheus ſtood, and ſaid unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by falſe accuſation, I reſtore *him* four-fold.

9 And Jeſus ſaid unto him, This day is ſalvation come to this houſe, forſomuch as he alſo is a ſon of Abraham.

10 For the Son of man is come to ſeek and to ſave that which was loſt.

11 And as they heard theſe things, he added, and ſpake a parable, becauſe he was nigh to Jeruſalem, and becauſe they thought that the kingdom of God ſhould immediately appear.

12 He ſaid therefore, A certain nobleman went into a far country, to receive for himſelf a kingdom, and to return.

13 And he called his ten ſervants, and delivered them ten pounds, and ſaid unto them, Occupy till I come.

Ver. 7. Matth. ix. 11.—V. 8. Exod. xxii. 1. Ch. iii. 14.—V. 9. Rom. iv. 11, 12, 16. Gal. iii. 7. Ch. xiii. 16.—V. 10. Matth. xviii. 11. See Matth. x. 6. xv. 24.—V. 12. Matth. xxv. 14.—V. 13. *Mina*, here tranſlated a *pound*, is twelve ounces and an half: which, according to five ſhillings the ounce, is three pounds two ſhillings and ſix pence.

camore-tree to ſee him. It ſeems he was in Jericho when Jeſus paſſed through: This accounts for his running before the multitude on this occaſion, for by the 5th verſe it appears that his houſe was further on, in the way to Jeruſalem. His deſire to ſee Jeſus was increaſed, no doubt, by the account which he had received in Jericho, of the miracle performed on the blind beggars; for the news of ſo extraordinary a tranſaction would be quickly ſpread abroad. The words, *and he was rich*, at the end of ver. 2. ſeem to refer to the diſcourſe in the laſt chapter, ver. 24, &c. particularly to ver. 27. Zaccheus is a proof that it is *poſſible for a rich man to enter into the kingdom of heaven*. See Bengelius.

Ver. 5. *Zaccheus, make haſte*] Jeſus had never ſeen him before; yet he called him by his name, and by what he ſaid inſinuated, that he knew his houſe was further on the road. What a ſtrange mixture of paſſions muſt Zaccheus have now felt, upon hearing one ſpeak, as knowing both his heart and life!

Ver. 7. *Gone to be a gueſt with a man*] *To a man*. Wat. and MS. The phraſe καταλυσαι παρα τινι, properly ſignifies, "to bait at a perſon's houſe on a journey;" referring to the laying down their own burdens, or looſening them from their beaſts, at ſuch times and places. See Wolfius, vol. i. p. 733.

Ver. 8. *And Zaccheus ſtood*] *Stood forth*;—in order to make the noble declaration following. By *the half of his goods*, he probably meant *his income*. Εσυκοφαντησα, which we render *taken by falſe accuſation*, properly ſignifies any kind of oppreſſion, eſpecially under any pretence of law; and therefore would be more properly rendered, "*If I have taken any thing wrongfully*, by injurious charge, or oppreſſive claims in my office." Dr. Waterland and the MS. read, *If I have wronged any man*. See Eccleſ. iv. 1. v. 8. LXX. One great reaſon of the odium which followed the occupation of a publican was the injuſtice which ſuch perſons practiſed in the exerciſe of their office: Wherefore, the declaration which Zaccheus now made, was a fit vindication of his own character, and ſhewed how unreaſonable the prejudices were, which the multitude entertained againſt him on account of his profeſſion. This verſe may be either conſidered as a declaration of what Zaccheus had been accuſtomed to do, agreeably to the force of his expreſſions, which run in the preſent tenſe, *I give, I reſtore*, not in the future, *I will give, I will reſtore*; and likewiſe agreeably to the teſtimony with which Jeſus honoured Zaccheus, that he was a ſon of Abraham;—Or, we may take it as a declaration of his reſolution, with reſpect to his future conduct, dating his converſion from this period; for, even in this light, the declaration clears his character from the aſperſion which the multitude charged him with, on account of his occupation, and ſhews the unreaſonableneſs of their *murmuring* againſt Jeſus, becauſe he went into the houſe of a *tax-gatherer*, ver. 7. The reaſon is plain: He who, after giving *the half of his goods to feed the poor*, and making a four-fold reſtitution for all the injuries he committed, had a competency wherewith to ſupport himſelf and his family, muſt not have been guilty of many deliberate acts of injuſtice. The evils of this kind he was chargeable with in the proſecution of his buſineſs, muſt have been the effects of ignorance and human frailty, rather than of a ſettled wicked diſpoſition; and therefore he muſt have been a perſon of great probity and worth. Accordingly, Jeſus confirmed the account which Zaccheus gave of himſelf, by declaring that *he was a ſon of Abraham*, not in reſpect of his deſcent only, but in reſpect of his faith and holineſs, ver. 9. That *Zaccheus* was a Jew, appears from his name, which is the ſame with *Zaccai*, Ezra ii. 9. *Four-fold* was the utmoſt which the Jewiſh law required, even in caſes of a fraudulent concealment and conviction; (unleſs where an ox had been killed or ſold, and ſo its labour loſt to the owner, and its diſcovery rendered more difficult, Exod. xxii. 1.) for the phraſe of *reſtoring ſevenfold*, Prov. vi. 31. ſeems only proverbial, to expreſs making abundant ſatisfaction: But if a man not legally convicted or accuſed, voluntarily diſcovered the fraud he had committed, beſides his treſpaſs-offering he was to add to the principal only a fifth part, Lev. vi. 5. Zaccheus therefore ſhews the ſincerity of his repentance by ſuch an offer. Some commentators have remarked, that oppreſſive publicans were by the Roman law required to reſtore four-fold; but this was only after judgement obtained, where they had been guilty of extorting by force; whereas, before conviction, it was enough to make reſtitution of what had been taken; and even after it, in common caſes, all that the law required was reſtoring twice as much. Archbp. Tillotſon juſtly obſerves, that "had more than an eighth part of Zaccheus's poſſeſſions been unjuſtly gotten, he could not have been able to make ſuch reſtitution, after having given away half of what he now had to the poor, even though he had ſtripped himſelf of all." See his works, vol. iii. p. 86. Lightfoot's Hor. Heb. and Salmaſius de Fœner. p. 386.

Ver. 9. *And Jeſus ſaid unto him*] *And Jeſus ſpake concerning him*, that is, to the gueſts; as is evident from the ſpeech itſelf. The prepoſition προς is uſed in this ſenſe, ch. xx. 19. Heb. i. 7. iv. 13. The MS. for *houſe*, reads *family*.

Ver. 10. *For the Son of man is come to ſeek and to ſave*, &c.] Farther to convince the people that our Lord acted agreeably to his character, in keeping company with publicans and ſinners, He told them, that the great deſign of his coming into the world was to *ſave ſuch*; alluding to the parables of the *loſt ſheep*, *loſt money*, and *loſt ſon*, which he had lately delivered, to prove how agreeable it was to reaſon, to the duties of his miſſion, and to the will of God, that he ſhould keep company with the worſt of ſinners, in order to recover them unto God their rightful owner. And therefore, though Zaccheus had been as bad a man as the multitude ſuppoſed him, and his vocation beſpake him to be, Jeſus was in the exerciſe of his duty when he went to his houſe. See Macknight.

Ver. 11. *He—ſpake a parable*, &c.] Becauſe his followers were accompanying him to the royal city, in expectation that the *kingdom of God would immediately appear*, and with a reſolution to aſſiſt him in erecting it; he ſpake a parable, wherein he ſhewed them their duty, deſcribed the true nature of the kingdom of God, and taught them that it was *not immediately to appear:* Conſidered in this view, as ſuited to the circumſtance of time, and to the caſe of thoſe to whom it was delivered, this parable will appear a moſt wiſe and ſeaſonable admonition; and by neglecting the inſtruction it was deſigned to give them, the Jews deſervedly brought ruin on themſelves. The Evangeliſt ſays, that *as they heard theſe things*, namely, *that ſalvation was come to Zaccheus's* family, *he added, and ſpake a parable*; from whence we gather that he ſpake the parable in Zaccheus's houſe.

Ver. 12. *A certain nobleman*] A certain king's ſon, in order to be confirmed in his father's kingdom, went into a far country, to do homage unto a more powerful potentate, of whom he held it as a vaſſal. The alluſion here is to a cuſtom which prevailed greatly in our Lord's time among the princes of the eaſt: Before they ventured to aſcend the throne, they went to Rome, and ſolicited the emperor's permiſſion, who diſpoſed of all the tributary kingdoms as he thought fit. The meaning of this part of the parable is, that before Jeſus ſet up his kingdom, he was to die, and to aſcend into heaven. See on Matth. xxv. 14.

Ver. 13. *And he called his ten ſervants*] Before he departed, he called his *ten houſhold ſlaves*, Δȣλȣς εαυτȣ; and gave each of them a ſum of money, to be employed in trade till he ſhould return. By the *ten houſhold ſlaves*, we are to underſtand the Apoſtles and firſt preachers

14 But his citizens hated him, and ſent a meſſage after him, ſaying, We will not have this *man* to reign over us.

15 And it came to paſs, that when he was returned, having received the kingdom, then he commanded theſe ſervants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the firſt, ſaying, Lord, thy pound hath gained ten pounds.

17 And he ſaid unto him, Well, thou good ſervant: becauſe thou haſt been faithful in a very little, have thou authority over ten cities.

18 And the ſecond came, ſaying, Lord, thy pound hath gained five pounds.

19 And he ſaid likewiſe to him, Be thou alſo over five cities.

20 And another came, ſaying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I feared thee, becauſe thou art an auſtere man: thou takeſt up that thou layedſt not down, and reapeſt that thou didſt not ſow.

22 And he ſaith unto him, Out of thine own mouth will I judge thee, thou wicked ſervant. Thou kneweſt that I was an auſtere man, taking up that I laid not down, and reaping that I did not ſow:

23 Wherefore then gaveſt not thou my money into the bank, that at my coming I might have required mine own with uſury?

24 And he ſaid unto them that ſtood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they ſaid unto him, Lord, he hath ten pounds.)

26 For I ſay unto you, That unto every one which hath, ſhall be given; and from him that hath not, even that he hath ſhall be taken away from him.

27 But thoſe mine enemies, which would not that I ſhould reign over them, bring hither, and ſlay *them* before me.

Ver. 15. Gr. *ſilver*, and ſo ver. 23.—V. 17. Ch. xvi. 10.—V. 22. 2 Sam. i. 16. Matth. xii. 37.—V. 26. Matth. xiii. 12. xxv. 29. Mark iv. 25. Ch. viii. 18.

of the Goſpel; to whom Jeſus gave endowments, fitting them for their work, and from whom he expected a due improvement of thoſe endowments, in the propagation of the Goſpel. This was their particular duty in the erection of the kingdom of God, about which they were now ſo ſolicitous. Inſtead of *occupy*, Dr. Waterland, the MS. and Doddridge, read *trade*.

Ver. 14. *But his citizens hated him*] His natural ſubjects hated him without a cauſe, as appears from the meſſage or embaſſy which they ſent after him to the potentate, from whom he ſought, what in later times has been called *inveſtiture*. For, in that meſſage they alledged no crime againſt him, but only expreſſed their ill-will towards him by declaring, that they would not have him to reign over them. This is a fit repreſentation of the cauſeleſs oppoſition which the Jewiſh great men made to Jeſus. But the embaſſy had no effect; the prince received the kingdom, and returned with full authority, which he exerciſed in calling his ſervants to account, and in puniſhing his rebellious ſubjects. So the oppoſition which the Jews made to our Lord's ſpiritual kingdom proved ineffectual: Having *all power in heaven and earth* given unto him after his death, he will return to reckon with his Apoſtles, and miniſters, and rebellious ſubjects; nay, he has returned already, and puniſhed the Jews with a moſt exemplary puniſhment, for reſiſting his government. See ver. 15.

Ver. 16. *Thy pound hath gained ten pounds*] The modeſty of theſe ſervants is remarkable: They do not ſay, that *they themſelves* have gained the *ten*, or the *five* pounds, but *Thy pound hath gained*, &c. attributing their ſucceſs, not to themſelves, but to the gifts of his grace. It is obſervable, that in Matt. xxv. 20, &c. where the ſervants are repreſented as doubling the different ſums entruſted to each, the reward is ſpoken of as the ſame: but here, the ſums intruſted being the ſame, and the improvement deſcribed as different, there is a proportionable difference in the reward; which, as it is a beautiful circumſtance, was, no doubt, intended for our inſtruction. See ver. 20. 21.

Ver. 20, 21. *Lord, behold, here is thy pound*] We have in theſe verſes a proverbial deſcription of an unjuſt rigorous character. The ſlothful ſervant, by applying it to his lord, aggravated his crime not a little: he imprudently told him, that knowing his ſevere and griping diſpoſition, he thought it prudent not to riſk his money in trade, for fear he ſhould have loſt it: that he had hid it in a napkin, in order to deliver it to him ſafe at his return; and that this was the true reaſon why he had not increaſed his talent, as the others had done theirs. Thus ſlothful miniſters of religion, and pretended ſervants of Chriſt, will be ever ready to throw the blame of their unfaithfulneſs on God himſelf. See on Matth. xxv. 24. "This negligent and ſlothful ſervant, ſays Queſnelle, ought to make all paſtors and clergymen tremble; who imagine that they lead an innocent life, if they do but avoid the groſſer ſins, and only lead an eaſy and quiet life, in idleneſs and indolence: In a prieſt it is a great evil, not to do any good; not *to uſe* the gifts of God, is *to abuſe* them: he loſes them, who does not make them ſerviceable to the church. Reſt is a crime in one who is called to a laborious life; and we cannot live to ourſelves alone, when we belong to the church of Chriſt." See Bp. Burnet's *Paſtoral Care*.

Ver. 22, 23. *Thou kneweſt that I was an auſtere man*] *Didſt thou know*, &c.? "Thou haſt been ſlothful in the higheſt degree;—for, to argue with thee upon thy own baſe principles,—if thou really hadſt believed me to be the rigorous perſon thou ſayeſt I am, thou wouldſt certainly have been at the pains to *lend out my money*;—a method of improving thy talent which would have occaſioned thee no trouble at all. Thy excuſe therefore is a mere pretence." In like manner, all the excuſes which wicked miniſters offer in their own behalf, will ſtand them in no ſtead at the bar of God; whether they be drawn from the character which they affix to God, or from his decrees, or from their own inability, or from the difficulty of his ſervice, or from any other conſideration whatſoever.

Ver. 25. *Lord, he hath ten pounds*] So far as this ſeems to expreſs any thing of envy in the fellow-ſervants, it is not to be regarded as a ſignificant circumſtance, but only as an incidental one, to intimate to us, that his lord gave to the diligent ſervant what he had gained, for himſelf.

Ver. 26. *I ſay unto you*] *I aſſure you*; as much as to ſay, "You may take it on my authority."

Ver. 27. *But thoſe mine enemies*] "Thoſe who were guilty of rebellion againſt me, by doing all in their power to hinder my obtaining the kingdom, bring hither, and put them to death this inſtant." Κατασφάξατε, is literally, *ſlay them with the ſword*; and it properly expreſſes the dreadful ſlaughter of the impenitent Jews, by the ſword of each other, and of the Romans. That does not ſeem however, the only deſign of the paſſage; for it plainly relates to the far more terrible execution which ſhall be done on all impenitent ſinners in the great day, when the faithful ſervants of Chriſt ſhall be rewarded.

Thus Jeſus taught his diſciples, that though they might imagine his kingdom was ſpeedily to be erected, and that they were ſoon to partake of its joys; yet he was to *go away*, or *die*, before he obtained it; and that they were to perform a long courſe of laborious ſervices before they received their reward. That, having *obtained the kingdom* at his reſurrection, he would return, and reckon with his ſervants; to whom he had given ability and opportunity for his work, and would treat them according to the fidelity they ſhewed in the truſt committed unto them. Particularly, that he would execute vengeance on thoſe, who, for his converſing familiarly with ſinners, or for the difficulty or diſagreeableneſs of his laws, or any other cauſe whatever, had *refuſed to let him reign over them*, or hindered the erection of his kingdom among others. This Jeſus did, in ſome meaſure, when he deſtroyed the Jewiſh nation by the Roman armies; and ſtill continues to do, by the extraordinary judgments with which he ſometimes viſits mankind: but he will do it more eminently at the end of the world, when he ſhall come with millions of angels, finally to reward his faithful ſervants, and to puniſh his enemies. The *kingdom of Chriſt*, ſpoken of in this parable, is his mediatorial kingdom; in which he rules men by his word and ſpirit, and exerciſes the higheſt acts of kingly power; calls all his ſubjects without diſtinction to his tribunal, judges them, and rewards or puniſhes them according as he knows they deſerve. They who affix a more general meaning to the parable, ſuppoſe that the character and end of three ſorts of perſons are deſcribed in it. 1. The character of thoſe who profeſs themſelves the ſervants of Chriſt, and who act in a manner ſuitable to their profeſſion. 2. The character of thoſe who take upon them the title, but do not act up to it. 3. The character of thoſe, who, though they be Chriſt's natural ſubjects, neither profeſs themſelves

28 And when he had thus ſpoken, he went before, aſcending up to Jeruſalem.

29 And it came to paſs when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he ſent two of his diſciples,

30 Saying, Go ye into the village over againſt *you*; in the which at your entering ye ſhall find a colt tied, whereon yet never man ſat: looſe him, and bring *him* hither.

31 And if any man aſk you, Why do ye looſe *him?* thus ſhall ye ſay unto him, Becauſe the Lord hath need of him.

32 And they that were ſent, went their way, and found even as he had ſaid unto them.

33 And as they were looſing the colt, the owners thereof ſaid unto them, Why looſe ye the colt?

34 And they ſaid, The Lord hath need of him.

35 And they brought him to Jeſus: and they caſt their garments upon the colt, and they ſet Jeſus thereon.

36 And as he went, they ſpread their clothes in the way.

37 And when he was come nigh, even now at the deſcent of the mount of Olives, the whole multitude of the diſciples began to rejoice, and praiſe God with a loud voice, for all the mighty works that they had ſeen;

38 Saying, Bleſſed *be* the King that cometh in the name of the Lord: Peace in heaven, and glory in the higheſt!

39 And ſome of the Phariſees from among the multitude, ſaid unto him, Maſter, rebuke thy diſciples.

40 And he anſwered and ſaid unto them, I tell you, that if theſe ſhould hold their peace, the ſtones would immediately cry out.

41 And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadſt known, even thou, at leaſt in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide,

44 And ſhall lay thee even with the ground, and thy children within thee; and they ſhall not leave in thee one ſtone upon another: becauſe thou kneweſt not the time of thy viſitation.

Ver. 28. Mark x. 32.—V. 29. Matth. xxi. 1. Mark xi. 1.—V. 38. Pſ. cxviii. 26. Ch. ii. 14. Epheſ. ii. 14.—V. 40. Hab. ii. 11. V. 44. 1 Kings ix. 7, 8. Mic. iii. 12. Matth. xxiv. 2. Mark xiii. 2. Ch. xxi. 6. Dan. ix. 24. 1 Pet. ii. 12.

ſelves his ſervants, nor yield him obedience; but endeavour to ſhake off his yoke, and oppoſe him with all their might. The *firſt* ſort are the true diſciples of Chriſt. The *ſecond* ſort are hypocrites. The *third* are the openly profane. The judgement which the ſervants in the parable met with from their lord, repreſents the judgement and end of the different ſorts of chriſtians juſt now mentioned: *True diſciples* ſhall be munificently rewarded with the honours and pleaſures of immortality; *hypocrites* ſhall be ſpoiled of all the advantages on which they relied, and ſtripped of thoſe falſe virtues for which they valued themſelves; ſo that, being ſhewed to all the world, in their proper colours, their pride ſhall be utterly mortified, and they themſelves loaded with eternal infamy. Laſtly, the detection and puniſhment of hypocrites ſhall add to the honours of the truly virtuous, whoſe merit ſhall thus ſhine more conſpicuouſly: for, as the *houſes* and *lands* which our Lord promiſed to thoſe who *followed him in the regeneration*, Mark x. 30. ſignify not the things themſelves, but the ſatisfaction ariſing from them; ſo the *pound* in the parable, given to him that had the *ten pounds*, ſignifies, that virtuous perſons in heaven ſhall have ſatisfactions as great as thoſe which hypocrites enjoy in their advantages, and ſuppoſed virtues, but upon a much more ſolid foundation; namely, the conſciouſneſs of real virtues, and the continual increaſe of grace. Thus ſhall the men who poſſeſs true goodneſs be rewarded; having in their own eyes always appeared as nothing, they ſhall be raiſed, by the approbation of God, to a becoming ſenſe of the excellent qualities with which they are adorned; and having been ſorely diſtreſſed with the motions of ſin, while they continually ſtruggled againſt them, they ſhall now be made more than conquerors, and have infinite ſatisfaction in the victory. And as for the *open enemies* of Jeſus, they ſhall be puniſhed with exemplary puniſhment, ſevere in proportion to the degrees of their guilt. See Macknight, and my 17th ſermon on the parables.

Ver. 28. *When he had thus ſpoken, he went before*] *He went forward.* MS. Having finiſhed the parable, our Lord left the houſe of Zaccheus, and proceeded onward to Jeruſalem, ſhewing by his alacrity in the journey how willing he was to undergo thoſe heavy ſufferings, which he knew were to befal him in Jeruſalem. See on Mark x. 32.

Ver. 33. *The owners thereof ſaid*] Perhaps, had not the owners of the beaſts happened to be by, and had not St. Luke expreſly mentioned them, The malice of ancient or modern infidels would have found ſome occaſion for raiſing an outcry on the ambiguity of the words, *The Lord hath need of him.* Its being a weak and contemptible cavil would not have prevented their uſe of it, as we learn from abundant experience. If the people here ſpoken of were not, as they poſſibly might be, the acquaintances of Chriſt, they might eaſily meet with him at Jeruſalem, if they had a mind to enquire after the aſs and colt. Or, they might be left, agreeably to the owners direction, at ſome houſe in the city, or be ſent back by ſome of our Lord's attendants, though the Evangeliſts do not deſcend to ſuch minute particulars. See Doddridge.

Ver. 40. *The ſtones would immediately cry out*] This may ſignify either that God would by miracle raiſe up others to glorify his name, rather than ſilence ſhould be kept on this occaſion,—as Dr. Clarke explains it; or, that it was a thing altogether impoſſible to make the multitude hold their peace. See on Matth. iii. 9.

Ver. 42. *If thou hadſt known*] *O that thou hadſt known.* See on ch. xii. 50. It is certain, as we have before obſerved, that the particle *ει* is ſometimes uſed to expreſs an ardent wiſh; and the connection here will very well bear it. But if our tranſlation be retained, it muſt be acknowledged that the broken manner of ſpeaking is very emphatical: Our Lord will then ſeem to pauſe, in a ſilent reflection on the happy conſequences which would have attended their obedient regard to his invitations and addreſſes. See on ver. 44.

Ver. 43. *Shall caſt a trench about thee*] Jeſus here foretold particularly the principal circumſtances of the ſiege of Jeruſalem, and to his prophecy the event correſponded moſt exactly; for when Titus attacked the city, the Jews defended themſelves ſo obſtinately, that he found there was no way to gain his purpoſe, but to encompaſs the city with a fence and a mound. By this means he kept the beſieged in on every ſide, cut off from them all hope of ſafety by flight, and conſumed them by famine. The work which he undertook was indeed a matter of extreme difficulty; for the wall meaſured thirty-nine furlongs, or almoſt five miles, and the towers were thirteen in number, every one of them ten furlongs in compaſs; nevertheleſs, the whole was finiſhed in three days; for, to uſe the expreſſion of Joſephus, "the ſoldiers in performing this work were animated by a divine impulſe." See his Jewiſh War, book vi. chap. 13. and for the other circumſtances, the notes on Matth. xxiv.

Ver. 44. *Becauſe thou kneweſt not the time*, &c.] Our Lord here aſſigns the cauſe of the deſtruction of Jeruſalem, and her children; it was becauſe that when God viſited them by his Son,—the ſeed of Abraham and David,—the Meſſiah,—they did not know it, but rejected and crucified him. The deſtruction of the city, and of her inhabitants, clearly foreſeen by our Lord in all its circumſtances, was a ſcene ſo affecting, that it moved his tender ſoul, and made him *weep*. It ſeems, the miſeries of his bittereſt enemies had more influence to afflict and melt his ſoul, than the admiration, the acclamations, and hoſannas of his friends, to elate him with joy. His weeping was a wonderful inſtance of his humanity, and is ſo far from leſſening the dignity of his character, that it exalts it infinitely. Were it worth while, the reader might be put in mind that the hiſtorians of Greece and Rome, to aggrandize their heroes, have been at pains to relate occurrences at which they ſhed tears;—but this would be to fall egregiouſly below the greatneſs of the ſubject. Is it poſ-

45 And he went into the temple, and began to caſt out them that ſold therein, and them that bought;

46 Saying unto them, It is written, My houſe is the houſe of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief prieſts, and the ſcribes, and the chief of the people ſought to deſtroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

Ver. 45. Matth. xxi. 12. Mark xi. 11, 15.—V. 46. Iſai. lvi. 7. Jer. vii. 11.—V. 47. Mark xi. 18. John vii. 19. viii. 37.—V. 48. Or, *hanged on him.*

ſible to have the leaſt reliſh for goodneſs, and not be raviſhed with the man, who has ſuch a quick feeling of the miſeries of others, as to weep for their misfortunes in the height of his own proſperity?—eſpecially if the objects moving his compaſſion are enemies, and his courage is ſuch, as to enable him to look without perturbation on the greateſt diſaſters ready to fall on himſelf? See Matth. xx. 18, 19. Let wondering mortals then behold in this an example of compaſſion and generoſity, infinitely ſuperior to any thing that the heathen world can furniſh;—an example highly worthy of their admiration and imitation.

Ver. 48. *All the people were very attentive to hear him*] *They hung as it were on his lips while he ſpake*, is the literal import of the original.

REFLECTIONS ON THE STORY OF ZACCHEUS.

In this pleaſing narrative Zaccheus the publican ſets an example particularly of the two great and important Chriſtian duties, namely Reſtitution, and Alms-giving; which calls upon us to conſider how far we are obliged to follow it.

As to the firſt we may obſerve, that Zaccheus, by a ſupererogating juſtice, made what was preſcribed by the Levitical law in one particular caſe, (Exod. xxii. 1.) the general rule of his practice.—We need not however propoſe the ample reparation he made, as a ſtandard which we are ſtrictly bound to come up to. It will be ſufficient to ſhew what we are indiſpenſably obliged to, and to inſiſt barely on the uſual and *ſingle* reſtitution, only that when we have wronged any perſon, we return him ſtrictly as much as we have wronged him of, and fully repair the damage he has ſuſtained: We may only except the caſe of an abſolute incapacity, which is indeed an univerſal diſpenſation; but, with this one reſerve, in all other caſes, we are indiſpenſably obliged to make an equivalent reparation for the injuries we have done.

Now, as God is the author, ſo he is the guardian of human ſociety, and has taken the properties of men under his protection. To ſecure theſe, and preſerve the world in peaceable order, he fences the poſſeſſions of every man with a ſtrict command to the reſt, not to *covet* or deſire them. When that fundamental law is violated, and inordinate deſires break looſe, then, to prevent our putting them in execution, other commands are oppoſed, to ſecure property in its ſeveral branches. When we tranſgreſs *theſe commandments* too, and actually invade the rights of our neighbour, then the ſin is compleated, and woeful is our condition. Yet God, whoſe mercy is over all his works, as a ſupplement to the former laws, has added this now under conſideration,—*viz.* That after we have wickedly *coveted*, after we have unjuſtly *taken* the goods of our neighbour, we ſhould reſtore them to him again, and re-eſtabliſh the order we had violated. There is no room for farther precepts on this head: If we continue to tranſgreſs this laſt, this merciful commandment, no ſhadow of excuſe remains; *we ſhall die in our ſins.* The Almighty Legiſlator will proceed to judgement, and ſad will be his ſentence againſt the tranſgreſſors; ſee 1 Theſſ. iv. 1, 2, 6. where St. Paul expreſly declares, that *the Lord is the avenger of all ſuch, as defraud or oppreſs their brother in any matter.*

But although no inſpired writer had thus forewarned us; yet the mere light of nature has ſufficiently revealed this truth to mankind. Who can deny, or doubt, that we are obliged to be juſt, that we are obliged not to do wrong? If we ought not wrongfully to *take* the goods of our neighbours, then certainly we ought not to *keep* them. The theft or fraud was a tranſient act, a *ſin* indeed—yet ſins will be forgiven upon repentance; but the deliberate keeping the unjuſt gain, is a permanent habit of injuſtice; and, as long as that laſts, we can have no reaſonable hopes of God's mercy; we render ourſelves incapable of it.

All ſins, as we obſerved, will be *forgiven on repentance.* But, without reſtitution, where that is poſſible, there can be no true *repentance.* An effectual repentance ever includes theſe two neceſſary parts;—a ſorrow for ſin, and a determined reſolution to forſake it; and both theſe neceſſarily imply *reſtitution*, as will appear when we conſider them ſeverally.

Sorrow for Sin, where it is ſincere, muſt beget earneſt wiſhes that we had not committed it. Lamenting the paſt folly with contrite pangs, we wiſh we had never done it. We would give the world to undo it, if that were poſſible. Now this is the immediate tendency of *reſtitution*; in ſome ſort it undoes the deed, and makes atonement to juſtice. He therefore who does not endeavour to make reſtitution, has no real contrition. For, if he is truly grieved that he has gotten another man's goods; why does he keep them? if he wiſhes he had not done ſo, why does he perſiſt in it? Theſe things are inconſiſtent, and deſtroy each other.

The ſecond material of repentance is a *reſolution* not to repeat the crime. As long as we wilfully detain what belongs to another, we repeat the crime, or what is equivalent, we continue and perſevere in it. Now, is it reaſonable to hope that God will forgive a ſin which we obſtinately perſiſt in? If we die without making reſtitution, do we not die in our ſin? And can we then have any hopes of mercy?—the holy ſcriptures aſſure us, we cannot.

In the warning given for the celebration of the Lord's ſupper, it is obſervable, our church has been particularly careful to remind all her members of this, among other conditions requiſite in a worthy communicant. "My duty (ſaith the miniſter) is to exhort you, &c.—that ye may come holy and clean to ſuch an heavenly feaſt.—The way and means thereto is, firſt, to examine your lives and converſations by the rule of God's commandments,—and if ye ſhall perceive your offences to be ſuch, as are not only againſt God, but alſo againſt your neighbours, then you ſhall reconcile yourſelves to them, being ready to make reſtitution and ſatisfaction according to the uttermoſt of your powers, for all injuries and wrongs done by you to any other:—for, otherwiſe the receiving of the holy communion doth nothing elſe but increaſe your damnation." And then follows a charge to all ſuch, that at their peril they come not to the holy table.

The ſame injunction is implied in thoſe words of our Lord, Matth. v. 23. *If thou bring thy gift to the altar, and there remember that thy brother hath aught againſt thee; leave there thy gift before the altar, and go thy way; firſt be reconciled to thy brother, and then come and offer thy gift.* Without this, our oblations will be ineffectual, and our prayers rejected; *our brother muſt firſt be reconciled* by doing him juſtice; for *juſtice* muſt be ſatisfied, before there is room for *charity.* God will not accept the one for the other; and indeed it ſeems impious to think that he ſhould. In all other caſes, the ſatisfaction is made to the perſon wronged; how elſe indeed is it *ſatisfaction?* In the example of Zaccheus, you ſee, that notwithſtanding he gave half his ſubſtance to the poor, yet he was ready to make four-fold ſatisfaction for the damages he might have done. He was not liberal at the expence of others; he did not confound charity with reſtitution, his alms with his debts; but he diſcharged each obligation ſeparately: and therefore his example too is propoſed in the end of the communion ſervice, not only to excite our bounty towards the poor, but alſo to remind us of the indiſpenſable obligation to reſtitution, without which we cannot be worthy partakers of the Lord's ſupper.

We ſhall not be anſwerable for the injuſtice we *ſuffer*, but for that which we *do*; it concerns us much more not to cheat, than not to be cheated. This therefore ſhould be our principal care; here lies our greateſt danger, and all degrees of men are liable to them. Almoſt every ſtate in life has its peculiar temptations to fraud and oppreſſion; and to be aware of them is one neceſſary ſtep towards eſcaping them.

In all caſes where we have committed injury, reſtitution muſt be made, as far as poſſible, or there can be no remiſſion of ſin. This thought therefore ſhould be a perpetual check upon us, to reſtrain all acts of fraud or violence, becauſe it repreſents the unprofitableneſs of them, and takes away the force of temptation, which conſiſts only in the ſuppoſed advantage they may bring. All unjuſt gain is a bait, a ſpecious bait, covering a cruel hook; which, when ſwallowed, muſt be painfully diſgorged; or if retained, will drag us to ſure perdition. To this purpoſe may well be applied thoſe words in the book of Job, (xx. 15.) *He hath ſwallowed down riches, and he ſhall vomit them up again.*—A painful operation!—but there is no other remedy.

With reſpect to *Alms-giving*, the ſecond ſubject of our preſent reflection, the example of Zaccheus is highly inſtructive. The firſt thing to be remarked in it, is, that he ſet aſide a certain portion of his income for charitable uſes; and this every man ſhould do, who is in a condition to give alms. He who never thinks of giving alms, but when *ſome preſſing occaſion* calls upon him,—is in danger of loſing the heavenly reward in the worldly motives which ſolicit, and perhaps *extort* his contributions. A regard to the opinion of men, fear of cenſure, or deſire of applauſe, may have a great ſhare in ſuch unpremeditated accidental bounties. But when in religious privacy, with an heart raiſed in devotion, we have *prepared our offering to the Lord*, the future diſtribution of it upon proper occaſions will be purer, and more available to our ſalvation.

In this therefore we ought to follow the example of Zaccheus, and conſecrate ſome certain proportion of our gains, or annual income: But what that proportion is, is no where determined. We can only ſay in general, that all who are not poor themſelves, muſt give ſome part of their ſubſtance to the poor: the proportion is and muſt be left to their own determination.

If it be aſked, what other men have done? it may be replied, "Many have been known to give *all that they had*; others, as Zaccheus, have given *half* their goods; but the common proportion, whereof

CHAP. XX.

Chriſt voucheth his authority, by a queſtion concerning John's baptiſm. The parable of the vineyard. Of giving tribute to Cæſar. He convinceth the Sadducees who denied the reſurrection. How Chriſt is the ſon of David: he warneth his diſciples to beware of the ſcribes.

AND it came to paſs, *that* on one of thoſe days, as he taught the people in the temple, and preached the goſpel, the chief prieſts and the ſcribes came upon *him*, with the elders.

2 And ſpake unto him, ſaying, Tell us, By what authority doeſt thou theſe things? or who is he that gave thee this authority?

3 And he anſwered and ſaid unto them, I will alſo aſk you one thing; and anſwer me:

4 The baptiſm of John, was it from heaven, or of men?

5 And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven; he will ſay, Why then believed ye him not?

6 But and if we ſay, Of men; all the people will ſtone us: for they be perſuaded that John was a prophet.

7 And they anſwered, that they could not tell whence *it was*.

8 And Jeſus ſaid unto them, Neither tell I you by what authority I do theſe things.

9 Then began he to ſpeak to the people this parable; A certain man planted a vineyard, and let it forth to huſbandmen, and went into a far country for a long time.

10 And at the ſeaſon, he ſent a ſervant to the huſbandmen, that they ſhould give him of the fruit of the vineyard: but the huſbandmen beat him, and ſent *him* away empty.

11 And again he ſent another ſervant: and they beat him alſo, and entreated *him* ſhamefully, and ſent *him* away empty.

12 And again he ſent a third: and they wounded him alſo, and caſt *him* out.

13 Then ſaid the lord of the vineyard, What ſhall I do? I will ſend my beloved ſon: it may be they will reverence *him* when they ſee him.

14 But when the huſbandmen ſaw him, they reaſoned among themſelves, ſaying, This is the heir: come, let us kill him, that the inheritance may be our's.

15 So they caſt him out of the vineyard, and killed *him*. What therefore ſhall the lord of the vineyard do unto them?

16 He ſhall come and deſtroy theſe huſbandmen, and ſhall give the vineyard to others. And when they heard *it*, they ſaid, God forbid!

17 And he beheld them, and ſaid, What is this then that is written, The ſtone which the builders rejected, the ſame is become the head of the corner?

18 Whoſoever ſhall fall upon that ſtone, ſhall be broken; but on whomſoever it ſhall fall, it will grind him to powder.

19 And the chief prieſts and the ſcribes the ſame hour ſought to lay hands on him; and they feared the people: for they perceived that he had ſpoken this parable againſt them.

20 And they watched *him*, and ſent forth ſpies, which ſhould feign themſelves juſt men, that they might take hold of his words that ſo they might deliver him unto the power and authority of the governor.

21 And they aſked him, ſaying, Maſter, we know that thou ſayeſt and teacheſt rightly, neither accepteſt thou the perſon *of any*, but teacheſt the way of God truly:

22 Is it lawful for us to give tribute unto Cæſar, or no?

23 But he perceived their craftineſs, and ſaid unto them, Why tempt ye me?

24 Shew me a penny. Whoſe image and ſuperſcription hath it? They anſwered and ſaid, Cæſar's.

Ver. 1. Matth. xxi. 23.—V. 2. Acts iv. 7. vii. 27.—V. 9. Matth. xxi. 33. Mark xii. 1.—V. 17. Pſ. cxviii. 22. Matth. xxi. 42. V. 18. Dan. ii. 34, 35. Matth. xxi. 44.—V. 20. Matth. xxii. 15.—V. 21. Matth. xxii. 16. Mark xii. 14. Or, *of a truth*.—V. 24. See Matth. xviii. 28.

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whereof we have many inſtances in eccleſiaſtical hiſtory, is the *tenth part*. The beſt rule, however, ſeems to be that laid down by the apoſtle, and of which we deſire to admoniſh every reader: *he who ſoweth little, ſhall reap little, and he that ſoweth plenteouſly, ſhall reap plenteouſly. Let every man do according as he is diſpoſed in his heart; not grudgingly, or of neceſſity, for God loveth a chearful giver.* And when ſuch a fund for charity is once ſettled, it will be very eaſy to make a right diſtribution of it.

Chap. XX. *Ver.* 3—8. *And he anſwered*] The great *Sanhedrim* ſeems to have been eſtabliſhed after the failure of prophecy, and concerning the members of this body the rabbies tell us there was a tradition, that they were bound to be ſkilled in the ſciences. So far is certain, that they extended their juriſdiction to the judging of doctrines and opinions, (See on Matth. xxi. 23.) as appears by their deputation to Jeſus, to know by what authority he did his works. We are not to ſuppoſe the anſwer of Chriſt to this deputation, to be a captious evaſion of the queſtion made by thoſe whoſe authority he did not acknowledge; on the contrary, it was a direct reply to an acknowledged inſtitution, (as Jeſus was obedient to all the inſtitutions of his country,) convincing them, that the queſtion needed not any preciſe anſwer, even on the principles of that juriſdiction. They ſent to him to know his authority: he aſked them, whether they had yet determined of John's? they acknowledged that they had not. "Then, replies Jeſus, I need not tell you my authority, ſince the ſanhedrim's not having determined of John's, ſhews ſuch a determination unneceſſary; or at leaſt, ſince both by John's account and mine he is repreſented as the forerunner of my miſſion, it is fit to begin with his pretenſions firſt." The addreſs and reaſon of this reply are truly divine. See Divine Legation, vol. 3. and Bell's Miſſions, &c.

Ver. 13. *It may be they will*] Numberleſs predictions in the Old and New Teſtament plainly ſhew, that God foreſaw Chriſt's death as a *certain event:* This therefore, like many others, is merely an ornamental circumſtance, which cannot, without abſurdity, be applied in the interpretation of the parable. Dr. Waterland, inſtead of *it may be*, reads *certainly*; though the original ἴσως ſeems by no means to countenance ſuch a tranſlation. The reader will refer to Matth. xxi. 33, &c. for the explanation of this parable.

Ver. 16. *He ſhall come*] *He will come.* Wat.

Ver. 20. *Which ſhould feign themſelves juſt men*] See the note on Matth. xxii. 16.

25 And he ſaid unto them, Render therefore unto Cæſar the things which be Cæſar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his anſwer, and held their peace.

27 Then came to him certain of the Sadducees (which deny that there is any reſurrection,) and they aſked him,

28 Saying, Maſter, Moſes wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother ſhould take his wife, and raiſe up ſeed unto his brother.

29 There were therefore ſeven brethren: and the firſt took a wife, and died without children.

30 And the ſecond took her to wife, and he died childleſs.

31 And the third took her; and in like manner the ſeven alſo: and they left no children, and died.

32 Laſt of all the woman died alſo.

33 Therefore, in the reſurrection, whoſe wife of them is ſhe? for ſeven had her to wife.

34 And Jeſus anſwering ſaid unto them, The children of this world marry, and are given in marriage:

35 But they which ſhall be accounted worthy to obtain that world, and the reſurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the reſurrection.

37 Now, that the dead are raiſed, even Moſes ſhewed at the buſh, when he calleth the Lord the God of Abraham, and the God of Iſaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 Then certain of the ſcribes anſwering, ſaid, Maſter, thou haſt well ſaid.

40 And after that, they durſt not aſk him any queſtion at all.

41 And he ſaid unto them, How ſay they that Chriſt is David's ſon?

42 And David himſelf ſaith in the book of Pſalms, The LORD ſaid unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footſtool.

44 David therefore calleth him Lord; how is he then his ſon?

45 Then in the audience of all the people, he ſaid unto his diſciples,

46 Beware of the ſcribes, which deſire to walk in long robes, and love greetings in the markets, and the higheſt ſeats in the ſynagogues, and the chief rooms at feaſts;

47 Which devour widows houſes, and for a ſhew make long prayers: the ſame ſhall receive greater damnation.

Ver. 27. Matth. xxii. 23. Mark xii. 18. Acts xxiii. 6, 8.—V. 28. Deut. xxv. 5.—V. 36. 1 John iii. 2. Rom. viii. 23.—V. 37. Exod. iii. 6.—V. 38. Rom. vi. 10.—V. 41. Matth. xxii. 42. Mark xii. 35.—V. 42. Pſ. cx. 1.—V. 45. Mark xii. 38.—V. 46. Matth. xxiii. 5. Ch. xi. 43.—V. 47. Matth. xxiii. 14.

Ver. 36. *They are equal unto the angels*] St. Matthew and St. Mark ſay only, that *they are as the angels*; and though St. Luke expreſſes it by a ſtronger word, ισαγγελοι, *equal to the angels*, yet all arguments drawn from hence, as proving an intire equality of glorified ſaints with angels in all reſpects, muſt be apparently weak and inconcluſive. It is indeed the glorious ſcheme of redeeming love, to incorporate angels and ſaints into one happy ſociety under Chriſt, as their common head. Epheſ. i. 10. But there are ſubordinations in united ſocieties; and if the fall of the apoſtate ſpirits occaſioned any thing like a vacancy in the celeſtial hierarchy, it would ſeem moſt probable that it might be filled up from heavenly ſpirits of an inferior order, who might be preferred to the rank loſt by their degenerate brethren, as a reward for their approved fidelity to God. From the laſt clauſe of this verſe it is plain, that our Lord is here ſpeaking of the reſurrection of the juſt, who are called *God's children*, on account of the inheritance beſtowed on them at the reſurrection, and particularly on account of their being dignified with *immortality*. See Rom. viii. 17, 29. Gal. iv. 7. 1 John iii. 2. and the "Eſſay on Divine Diſpenſations." p. 9.

Ver. 37. *Moſes ſhewed at the buſh*] *Moſes ſhewed, where he ſpeaks of the Lord in the buſh being the God of Abraham*, &c. Wat.

Ver. 38. *For all live unto him*] It is evident, that γαρ, *for*, muſt here have the force of an illative particle, and may be rendered *therefore*, or *ſo that*; for what it introduces is plainly the main propoſition to be proved, and not an argument for what immediately went before. In this connection the conſequence is apparently juſt: for, as all the faithful are the children of Abraham, and the divine promiſe of being a God to him and his ſeed is entailed upon them, it would prove their continued exiſtence and happineſs in a future ſtate, as much as Abraham's: and as the body as well as the ſoul makes an eſſential part of man, it will prove both his reſurrection and theirs, and intirely overthrow the whole Sadducean doctrine on this head. See Doddridge, and the note on Matth. xxii. 31. Some would read the clauſe, *For all live who are his*; whereby the argument is rendered more clear;—and which has of late been further ſtrengthened by obſerving, that *Elohim*, Exod. iii. 6. denotes *the covenanter*, from אלה *alé, juravit*. Under that character God ſtipulated firſt, that Abraham's ſeed ſhould inherit the land of Canaan; and ſecondly, that *in him all nations ſhould be bleſſed*. In this latter reſpect, he is not the God of the dead, but of them who muſt be virtually *alive* in him, ſince they are to live and to be bleſſed hereafter. See "Parry's Defence of the Bp. of London, &c." p. 74. and Peters on Job, p. 271, and 383.

Ver. 40. *They durſt not aſk him*] It is plain that this is meant of the *Sadducees*, and muſt be underſtood as limited to them, becauſe in Matth. xxii. 35. we read of a queſtion which one of the *Phariſaic Scribes* put to him.

Ver. 44. *David therefore calleth him Lord*, &c.] This implies both the exiſtence of David in a future ſtate, and the authority of the Meſſiah over that inviſible world, into which that prince was removed by death. Elſe, how great a monarch ſoever the Meſſiah might have been, he could not have been properly called David's *Lord*, any more than Julius Cæſar could have been called *the Lord of Romulus*, becauſe he reigned in Rome 700 years after his death, and vaſtly extended the bounds of that empire which Romulus founded. See Doddridge, Munſter, and on Matth. xxii. 42.

REFLECTIONS ON THE PARABLE OF THE VINEYARD AND HUSBANDMEN, Ver. 9—18.

When we read the parable before us, and conſider it as levelled at the Jews, we applaud the righteous judgement of God, in revenging ſo ſeverely upon them the quarrel of his covenant, and the blood of his ſon. But let *us* take heed to ourſelves, *leſt we alſo fall, after the ſame example of unbelief*.

We learn from this parable,—and what part of the bleſſed Scripture, nay, what part of univerſal nature doth not bear witneſs to the ſame delightful truth?—That our God is a God of love, of forbearance, and long-ſuffering kindneſs; like a father pitying his own children; like a benevolent maſter willing and wiſhing the welfare of all his ſervants. Had any tenants of ours uſed the meſſengers we ſent, as theſe huſbandmen uſed the meſſengers of our God, which of us ſhould not have been moved in ſuch a caſe? Which of us ſhould have proceeded to ſuch lengths of loving-kindneſs, as to ſend our *only* and *beloved ſon*, to reclaim and bring them to a better mind. Alas! a very ſmall indignity preſently ſwells us with angry reſentments,—poor, imperfect, ſinful mortals! and were our God like us, *extreme to mark what is done amiſs*, who of us could

CHAP. XXI.

Chriſt commendeth the poor widow: he foretelleth the deſtruction of the temple, and of the city of Jeruſalem: the ſigns alſo which ſhall be before the laſt day: he exhorteth them to be watchful.

AND he looked up, and ſaw the rich men caſting their gifts into the treaſury.

2 And he ſaw alſo a certain poor widow, caſting in thither two mites.

3 And he ſaid, Of a truth I ſay unto you, That this poor widow hath caſt in more than they all:

4 For all theſe have of their abundance caſt in unto the offerings of God: but ſhe of her penury hath caſt in all the living that ſhe had.

5 And as ſome ſpake of the temple, how it was adorned with goodly ſtones, and gifts, he ſaid,

6 *As for* theſe things which ye behold, the days will come, in the which there ſhall not be left one ſtone upon another, that ſhall not be thrown down.

7 And they aſked him, ſaying, Maſter, but when ſhall theſe things be? and what ſign *will there be* when theſe things ſhall come to paſs?

8 And he ſaid, Take heed that ye be not deceived: for many ſhall come in my name, ſaying, I am *Chriſt*; and the time draweth near: go ye not therefore after them.

9 But when ye ſhall hear of wars, and commotions, be not terrified: for theſe things muſt firſt come to paſs; but the end *is* not by and by.

10 Then ſaid he unto them, Nation ſhall riſe againſt nation, and kingdom againſt kingdom:

11 And great earthquake ſhall be in divers places, and famines, and peſtilences; and fearful ſights, and great ſigns ſhall there be from heaven.

Ver. 1. Mark xii. 41.—V. 2. See Mark xii. 42.—V. 3. 2 Cor. viii. 12.—V. 5. Matth. xxiv. 1. Mark xiii. 1.—V. 6. Ch. xix. 44. V. 8. Epheſ. v. 6. 2 Theſſ. ii. 3. Or, *and The time*, Matth. iii. 2. iv. 17.—V. 10. Matth. xxiv. 7.

could ſtand one moment before him? But St. John tells us, that *he is love*; not merely *loving*, but perfect *love* itſelf: an unbiaſſed will to benevolence, and the happineſs of his creatures.

Nothing can magnify his love ſo much, (would to God we were ſo wiſe duly to conſider it!) as the ſending his *only beloved ſon*, in the likeneſs of our ſinful fleſh, to live and die afflicted and deſpiſed; we do not enough contemplate this aſtoniſhing inſtance of the divine philanthropy. We ſhould doubtleſs be very ſenſibly affected, were but any thing of the like nature with this parable to happen in our ſight,—even though a father ſhould ſend a ſon ſolely for his own intereſt; and yet we are but too inſenſible as to that which faith teacheth us, concerning the only Son of God, ſent into the world and humbled by his father, purely for our ſalvation. This ought to convince us, that our faith is very weak, and that our ſalvation is but little regarded by us: would we increaſe the one, and be happy in a greater anxiety for the other, we can fix our thoughts on nothing ſo likely to attain that end, as the great object of divine love, the Son ſent into the world, and humbled by his father for our ſalvation.

Which of our hearts feels not a juſt indignation againſt theſe wicked huſbandmen, who, after their lord had favoured them with ſo choice a vineyard, yet ungratefully refuſed him the fruits; and not only ſo, but abuſed and killed his ſervants, and adding iniquity to iniquity, at length *roſe up againſt the ſon*, and heir himſelf, *ſlew him, and caſt him out of the vineyard?*—Let us aſk our own hearts, could any of us have acted thus baſely, thus cruelly? or, to ſpeak of the facts which this parable preſents, could any of us have had a a hand *in ſhedding the innocent blood of the prophets?* or have joined the horrid cry at Jeruſalem, *Crucify him! crucify him!—his blood be upon us, and our children!*—I doubt not, but every reader ſhudders at the thought, and trembles even at the moſt diſtant apprehenſion of being an acceſſory in ſuch atrocious deeds.

Take we heed, therefore, that while we condemn the Jews, we condemn not ourſelves. The *vineyard* is now with us; the church of Chriſt is taken from the Jews, and planted among us; *fruits* are required of us; the only acceptable fruits of repentance, faith and living works. The *Sacred Scriptures* are as the meſſengers demanding them, and the *miniſters* unfolding theſe Scriptures, are as the ſervants of God ſent to receive the fruits in their ſeaſon. If we deſpiſe and reject thoſe *Scriptures*, diſregard their holy inſtructions, and the rule of faith and life which they propoſe; if we neglect to hear the *miniſters* of our God, the ſervants of the heavenly king, demanding fruit in their maſter's name, and throw contempt upon the *ſon* by evil lives, then like theſe *huſbandmen*, do we prove ungrateful to our Supreme Benefactor, and ſhall be eſteemed in his ſight, but as thoſe wicked *tenants* who with-held the fruits, abuſed the ſervants, and murdered the heir. See Heb. x. 29—31.

Awed by the dread of theſe things, may we unite our utmoſt efforts to bring forth unto God the *fruits* of his holy love; and in obedience to his commands, do honour to his *ſon*, and ſtrictly conform to all the holy and pure precepts of his divine goſpel. This is the only way to ſecure our ſouls from that eternal deſtruction, which will certainly fall on the ungrateful and obſtinate ſinner, as was figured out by the deſtruction of the Jews, and this is the only way, as to ſecure our perſonal happineſs, ſo alſo to ſecure the happineſs of the ſtate, and to diſcharge our duty, not only to ourſelves, but to our country, on which, inevitable ruin muſt indiſputably fall, if the ſervants of the Lord of heaven, his meſſengers, and his word, be reviled, deſpiſed, and ſcorned; if his ſon himſelf be mocked, caſt-out and crucified afreſh.

And all deadly ſins are ſo many murders of Jeſus Chriſt: it ſeems as if ſinners had conſpired to kill him by innumerable deaths; the *Jews* killed him only while he was mortal, *wicked Chriſtians* crucify him afreſh, now that he is become immortal and all-glorious. Wicked Chriſtians *kill and caſt him out of the vineyard*, when they caſt him out of their hearts, or deny him an entrance into them. How many hearts are guilty of this murder in the ſight of God! How many which are at leaſt a priſon where Jeſus Chriſt is detained a captive, and if ſo great deſtruction overwhelmed the Jewiſh ſtate and nation for that one crime, what may we imagine will overwhelm thoſe perſons, and that place, who live in a continual omiſſion of their Saviour, by living in continual ſin! May the gracious Father of Mercy, give us all ſuch a due ſenſe of this important truth, and may we, who profeſs his faith and love, increaſe in our zeal towards him, as we find the preſumption of ſinners increaſe! May we, by their negligence, be ſtirred up to more watchfulneſs; by their contempt of the things of God, be more filled with thankfulneſs with regard to them, and by their reviling, be animated to more fervent prayers, that ere it be too late, they may *know and* purſue *the things, which belong to their everlaſting peace!*

Chap. XXI. *Ver.* 4. *For all theſe*] See the notes on Mark xii. 41, &c. Both the poor and rich may learn ſomething from this paſſage of the Goſpel; the *poor*, who ſeem to have the means of doing charitable offices in a great meaſure denied them, are encouraged by it to do what they can, becauſe, although it may be little, God, who looks into the heart, values it not according to what it is in itſelf, but according to the diſpoſition with which it is given. On the other hand, it ſhews the *rich* that it is not enough that they exceed the poor in the quantity of their charity; a little given, where a little is left behind, often appeareth in the eye of God a much nobler offering, and diſcovers a far greater ſtrength of good diſpoſitions, than ſums vaſtly larger beſtowed out of a plentiful abundance. See the *Reflections* at the end of Mark xii. The MS. reads the laſt clauſe of the verſe, *But ſhe, out of what ſhe wants for herſelf hath caſt in all ſhe had to live upon.*

Ver. 11. *Fearful ſights*, &c.] Joſephus, in his relation of the ſigns and prodigies which preceded the taking of Jeruſalem, mentions, that a ſtar hung over the city like a ſword, and a comet continued for a whole year; that the people being aſſembled to celebrate the feaſt of unleavened bread, at the ninth hour of the night, there ſhone ſo great a light about the altar and the temple, that it ſeemed to be bright day, and this continued for half an hour; that the eaſtern gate of the temple, which was of ſolid braſs, and was ſcarcely to be ſhut by twenty men, was ſeen, at the ſixth hour of the night, to open of its own accord, though faſtened by ſtrong bars and bolts, and could hardly be ſhut again; that, before the ſetting of the ſun, there were ſeen all over the country chariots and armies fighting in the clouds; and that at the feaſt of Pentecoſt, the prieſts perceived firſt a motion and noiſe, and then heard the voice as of a multitude ſaying, 12 But before all theſe they ſhall lay their hands on you, and perſecute *you*, delivering *you* up to the ſynagogues, and into priſons, being brought before kings and rulers for my name's ſake.

13 And it ſhall turn to you for a teſtimony.

14 Settle *it* therefore in your hearts, not to meditate before what ye ſhall anſwer:

15 For I will give you a mouth and wiſdom, which all your adverſaries ſhall not be able to gainſay, nor reſiſt.

16 And ye ſhall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *ſome* of you ſhall they cauſe to be put to death.

17 And ye ſhall be hated of all *men* for my name's ſake.

18 But there ſhall not an hair of your head periſh.

19 In your patience poſſeſs *ye* your ſouls.

20 And when ye ſhall ſee Jeruſalem compaſſed with armies, then know that the deſolation thereof is nigh.

21 Then let them which are in Judea, flee to the mountains; and let them which are in the midſt of it, depart out; and let not them that are in the countries, enter thereinto.

22 For theſe be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give ſuck in thoſe days! for there ſhall be great diſtreſs in the land, and wrath upon this people.

24 And they ſhall fall by the edge of the ſword, and ſhall be led away captive into all nations: and Jeruſalem ſhall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Ver. 12. Mark xiii. 9. Rev. ii. 10. Acts iv. 3. v. 18. xii. 4. xvi. 24. Acts xxv. 23. 1 Pet. ii. 13.—V. 13. Phil. i. 28. 2 Theſſ. i. 5.—V. 14. Matth. x. 19. Mark xiii. 11. Ch. xii. 11.—V. 15. Acts vi. 10.—V. 16. Mic. vii. 6. Acts vii. 59. xii. 2.—V. 17. Matth. x. 22.—V. 18. Matth. x. 30.—V. 20. Matth. xxiv. 15. Mark xiii. 14.—V. 22. Dan. ix. 26, 27. Zech. xi. 1.—V 24. Dan. ix. 27. xii. 7. Rom. xi. 25.

ſaying, "Let us depart hence." It may add ſome weight to this relation of Joſephus, that Tacitus the Roman confirms every one of theſe particulars in his hiſtory. If Chriſt had not expreſly foretold this, many who give little heed to portents, and who know that hiſtorians have been too credulous in that point, would have ſuſpected that Joſephus exaggerated, and that Tacitus was miſinformed. But as the teſtimonies of Joſephus and Tacitus confirm the predictions of Chriſt, ſo the predictions of Chriſt confirm the wonders recorded by thoſe hiſtorians. Yet, even allowing all that incredulity can urge,—that in the great calamities of war, and famine, and peſtilence, the people always grow ſuperſtitious,—that they ſee nothing but prodigies and portents;—that ſome of theſe ſeem to be formed in imitation of the Greek and Roman hiſtorians; that armies fighting in the clouds are nothing more than meteors,—ſuch as the aurora borealis, or northern lights. In ſhort, allowing that ſome of theſe prodigies were feigned, and others were exaggerated, yet the prediction of them is not the leſs divine on that account. Whether they were ſupernatural, or fictions only of diſordered imagination; yet they were believed as realities, had all the effects of realities, and were equally worthy to be made the objects of prophecy. *Fearful ſights and great ſigns from heaven* they certainly were, as much as if they had been created on purpoſe to aſtoniſh the earth. We ſhould obſerve concerning this prophecy, which is expreſſed in terms ſo very plain and circumſtantial,—is recorded, that Matthew and Mark were inconteſtably dead before the event, as Luke alſo probably might be; and as for John, the only Evangeliſt who ſurvived it, it is remarkable that he mentions nothing of it, leſt any ſhould ſay that the prophecy was forged after the event happened. See Jortin's Remarks on Eccleſiaſtical Hiſtory, vol. 1. Bp. Newton on the Prophecies, vol. 2. Weſt on the Reſurrection, p. 393. and for a full explanation of the particulars of this chapter, the notes on Matth. xxiv.

Ver. 13. *It ſhall turn,* &c.] See the note on Matth. x. 18.

Ver. 15. *Which all your adverſaries ſhall not,* &c.] "I will ſuggeſt to you ſuch ſentiments, and enable you to deliver them with ſuch eloquence, that your defences ſhall be unanſwerable; and your adverſaries ſhall be ſtruck with them, eſpecially when they find by your manner that you have ſpoken them without premeditation." Of the completion of this promiſe we have evident examples in the defences made by the proto-martyr St. Stephen, and by St. Paul, eſpecially before king Agrippa, and the Roman governors. But there is no need to inſiſt upon particulars; the prevalency of the Goſpel, whereever it reached, demonſtrates beyond all doubt, that the defences made by the preachers thereof are unanſwerable. See on Matth. x. 19, 20.

Ver. 17. *And ye ſhall be hated of all men*] See on Matth. x. 22.—That not only the Apoſtles, but all the primitive Chriſtians were in general more hated and perſecuted than any other religious ſect, is moſt notorious to all who are acquainted with eccleſiaſtical hiſtory; a fact which might ſeem unaccountable, when we conſider how inoffenſive and benevolent their temper and conduct were, and how friendly an aſpect their tenets had on the ſecurity of any government under which they lived. The true reaſon of this oppoſition was, that while the different pagan religions, like the confederate demons honoured by them, ſociably agreed with each other, and were linked together by the principle of intercommunity, the Goſpel taught Chriſtians not only, like the Jews, to bear their teſtimony to the falſity of them, but alſo with the moſt fervent zeal to urge the renunciation of them as a point of abſolute neceſſity, requiring all men, on the moſt tremendous penalties, to embrace the Goſpel, to believe in Chriſt, and in all things to ſubmit themſelves to his authority; a demand which bore ſo hard, eſpecially on the pride and licentiouſneſs of the princes, and the ſecular intereſts of their prieſts, that there is no wonder it brought upon them the bloody ſtorms which followed, and occaſioned Chriſtians to be branded with the epithets of unſocial and incommunicable, and to be univerſally miſrepreſented by the heathens as having an hatred and averſion to all mankind. And as they preached that the law of Moſes was abrogated, this enraged the Jews alſo, who united with the heathens in their hatred of the Chriſtians, and ſtimulated them greatly to the perſecution of them. See Warburton's Div. Leg. vol. ii. 47.

Ver. 18. *There ſhall not an hair of your head periſh*] A proverbial expreſſion, denoting an abſolute ſafety. Our Lord had foretold but juſt before, ver. 16. that ſeveral of them ſhould be put to death; he muſt therefore here intend to aſſure them, that when they came on the whole to balance their accounts, they ſhould find they had not been looſers in any the leaſt inſtance; but that whatever damage they had ſuſtained, it ſhould be amply made up, and they at length placed in a ſtate of intire ſecurity. See 1 Sam. xiv. 45. 2 Sam. xiv. 11. 1 Kings i. 52. and Acts xxvii. 34.

Ver. 19. *In your patience poſſeſs ye your ſouls*] "Keep the government of your own ſpirits in theſe aweful ſcenes, which will bear down ſo many others, and you will ſecure the moſt valuable ſelf-enjoyment, as well as be able moſt prudently to guard againſt the dangers which will ſurround you." See Wright on Self-poſſeſſion, p. 4. and the *Reflections* at the end of this chapter.

Ver. 22. *For theſe be the days of vengeance*] "*Theſe are the days of vengeance*, wherein the calamities foretold by Moſes, Joel, Daniel, and other prophets, as well as thoſe predicted by our Saviour, ſhall meet in one common center, and be fulfilled with aggravated wrath on this nation." *Theſe are the days of vengeance* too in another ſenſe; as if God's vengeance had certain periods and revolutions, and the ſame days were fatal to the Jews, and deſtined to their deſtruction. For it is very memorable, and matter of juſt admiration, according to Joſephus, that the temple was burned by the Romans in the ſame month, and on the ſame day of the month, as it was before by the Babylonians. See Newton on the Prophecies, vol. 2. and Jackſon's Eternal Truth of the Scriptures, b. i. part 2. ſect. 3.

Ver. 24. *And they ſhall fall by the edge of the ſword*] There are three particulars denounced in this verſe, and all of them were remarkably fulfilled. I. That they ſhould *fall by the edge of the ſword*; and the number of thoſe who ſo fell was indeed very great. Of thoſe who periſhed during the whole ſiege, there were 1,100,000; many were likewiſe ſlain at other times, and in other places, of every age, ſex, and condition, the number of whom, according to Joſephus, amounts to above 1,357,666, which would appear almoſt incredible, if their own hiſtorian had not ſo particularly enumerated them. See on Matth. xxiv. 28. II. That they ſhould *be led away captive into all nations*. Now conſidering the number of the ſlain, the number of the captives was very great; generally eſtimated, in the whole war, to 97,000. The tall and handſomeſt young men Titus reſerved for his triumph: of the reſt, thoſe above ſeventeen years of age were ſent to the works in Egypt, but moſt of them were diſtributed through

25 And there ſhall be ſigns in the ſun, and in the moon, and in the ſtars; and upon the earth diſtreſs of nations, with perplexity; the ſea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after thoſe things which are coming on the earth: for the powers of heaven ſhall be ſhaken.

27 And then ſhall they ſee the Son of man coming in a cloud with power and great glory.

28 And when theſe things begin to come

Ver. 25. Matth. xxiv. 29. Mark xiii. 24. 2 Pet. iii. 10, 12.—V. 26. Matth. xxiv. 29.—V. 27. Rev. i. 7. xiv. 14.

the Roman provinces, to be deſtroyed in their theatres by the ſword, or by wild beaſts. Thoſe under ſeventeen were ſold for ſlaves: Of theſe captives, many underwent a hard fate; eleven thouſand of them periſhed for want. Titus exhibited all ſorts of ſhews and ſpectacles at Cæſarea, and many of the captives were there deſtroyed, ſome being expoſed to the wild beaſts, and others compelled to fight in troops againſt one another. At Cæſarea too, in honour of his brother's birth-day, 2500 Jews were ſlain; and a great number likewiſe at Berytus, in honour of his father's; the like was done in other cities of Syria. Thoſe whom he reſerved for his triumph were Simon and John, the generals of the captives, and ſeven hundred others of remarkable ſtature and beauty. Thus were the captive Jews miſerably tormented, and diſtributed over the Roman provinces; and are they not ſtill diſtreſſed and deſpiſed over the face of the whole earth?—III. Our Lord foretels that Jeruſalem ſhall be *trodden down of the Gentiles*, &c. And the accompliſhment of this part of the prophecy, as indeed of every article of it, is wonderful: for after the Jews were almoſt utterly deſtroyed by death and captivity, Veſpaſian commanded the whole land of Judea to be ſold. "At that time, ſays Joſephus, (Bell. lib. vii. ch. 26.) Cæſar wrote to Baſſus, and to Liberius Maximus, the procurator, to ſell the whole land of the Jews; for he did not build any city there, but appropriated their country to himſelf, leaving there only eight hundred ſoldiers, and giving them a place to dwell in called *Emmaus*, thirty ſtadia from Jeruſalem: and he impoſed a tribute upon all the Jews whereſoever they lived, commanding every one of them to bring two drachms into the capitol, according as in former times they were wont to pay unto the temple of Jeruſalem. And this was the ſtate of the Jews at this time." Thus was Jeruſalem in particular, with its territory, poſſeſſed by the Gentiles, becoming Veſpaſian's property, who ſold it to ſuch Gentiles as choſe to ſettle there. That Jeruſalem continued in this deſolate ſtate we learn from Dio; for he tells us, that the emperor Adrian rebuilt it, ſent a colony there to inhabit it, and called it *Ælia*; but he altered its ſituation, leaving out Zion and Bezetha, and enlarging it ſo, as to comprehend Calvary, where our Lord was crucified. Moreover, Euſebius informs us, that Adrian made a law, that no Jew ſhould come into the region round Jeruſalem, (Hiſt. xxi. 6.) So that the Jews being baniſhed, ſuch a number of aliens came into Jeruſalem, that it became a city and colony of the Romans. In later times, when Julian apoſtatiſed to heatheniſm, being ſenſible that the evident accompliſhment of our Lord's prophecies concerning the Jewiſh nation made a ſtrong impreſſion upon the Gentiles, and was a principal means of their converſion, he reſolved to deprive Chriſtianity of this ſupport, by bringing the Jews to occupy their own land, and by allowing them the exerciſe of their religion, and a form of civil government. For this purpoſe he reſolved to rebuild Jeruſalem, to people it with Jews, and to rear up the temple on its ancient foundations, becauſe there only he knew they would offer prayers and ſacrifices. In the proſecution of this deſign, he wrote to the community of the Jews a letter, which is ſtill extant among his other works, inviting them to return to their native country; and, for their encouragement, he ſays to them, among other things, "The holy city Jeruſalem, which of many years ye have deſired to ſee inhabited, I will rebuild by mine own labour, and will inhabit it." And now the emperor having made great preparations, began the execution of his ſcheme with rebuilding the temple; but his workmen were ſoon obliged to deſiſt by an immediate and evident interpoſition of God. Take an account of this matter in the words of Ammianus Marcellinus, an heathen hiſtorian, and therefore an author of unſuſpected credit, who ſays, (lib. 23.) "He reſolved to build, at an immenſe expence, a certain lofty temple at Jeruſalem; and gave it in charge to Alypius of Antioch, who had formerly governed in Britain, to haſten the work. When therefore Alypius, with great earneſtneſs, applied himſelf to the execution of this buſineſs, and the governor of the province aſſiſted him in it, terrible balls of fire burſting forth near the foundations, with frequent exploſions, and divers times burning the workmen, rendered the place inacceſſible; and thus the fire continually driving them away, the work ceaſed." This fact is atteſted likewiſe by Zemuth David, a Jew, who honeſtly confeſſes that Julian was hindered by God in this attempt. It is alſo atteſted by Nazianzen and Chryſoſtom among the Greeks, by Ambroſe and Ruffin among the Latins, who lived at the very time when the thing happened; by Theodoret and Sozomen, of the orthodox perſuaſion; by Philoſtorgius, an Arian, in the extracts of his hiſtory made by Photicis, lib. vii. numb. 9. and by Socrates, a favourer of the Novatians, who wrote his hiſtory within the ſpace of fifty years after the thing happened, and whilſt the eye-witneſſes thereof were yet alive. I ſhall only relate the teſtimonies of Sozomen and Chryſoſtom. The former, in his Eccleſiaſtical Hiſtory, lib. v. c. 22. ſays, "This wonder is believed, and freely ſpoken of by all; nor is it denied by any: or if it ſhould ſeem incredible to any, let them believe thoſe who have heard it from the mouths of the eye-witneſſes, who are yet alive: Let them likewiſe believe the Jews and the Gentiles, who have left the work unfiniſhed; or, to ſpeak more properly, who have not been able to begin it." Chryſoſtom, *adverſ. Judæos*, ſpeaking of the ſame ſubject, ſays, "And now, if you go to Jeruſalem, you will ſee the foundations lying ſtill bare; and if you inquire the cauſe of this [namely in Jeruſalem, the ſcene of the miracle] you will hear no other than that which I have mentioned; and of this all we Chriſtians are witneſſes, the thing being done not long ſince, and in our own time." *Orat*. 2. Thus while Jews and heathens, under the direction of a Roman emperor, united their whole force to baffle our Lord's prediction, they did but ſtill more conſpicuouſly accompliſh his ſaying, That *Jeruſalem ſhould be trodden of the Gentiles, until the time of the Gentiles ſhould be fulfilled.* How exactly this paſſage of the prophecy has been fulfilled, we learn alſo from Benjamin of Tudela, a celebrated Spaniſh Jew of the twelfth century, who travelled into all parts to viſit thoſe of his own nation, and to learn an exact ſtate of their affairs. In his Itinerary he tells us, that in Jeruſalem he found only two hundred Jews. Sandys ſays, that the Holy Land "is for the moſt part inhabited now by Moors and Arabians, thoſe poſſeſſing the vallies, and theſe the mountains. Turks there be few; but many Greeks, with other Chriſtians, of all ſects and nations, ſuch as impute to the place an adherent holineſs. Here be alſo ſome Jews, yet inherit they no part of the land; but in their own country do live as aliens." Travels, b. iii. p. 114. 7th edit. The divinity of our Lord's prediction ſtill more clearly appears, if to the above we add the fact known throughout all Europe and Aſia at this day, namely, that the Jews are ſtill exiles from their own country, and have continued to be ſo ever ſince Titus diſperſed them. In former times the Jews, after being led away captive, were re-eſtabliſhed: Why then ſhould this captivity have laſted now ſo long? Why ſhould the effects of Titus's fury be indelible? God decreed that it ſhould be ſo. "Jeruſalem is to be trodden of the Gentiles, until the times of the Gentiles be fulfilled;" and no power in the univerſe can fruſtrate his decree. For this reaſon likewiſe, though the Jews are at preſent, and have been through the whole period of their diſperſion, vaſtly more numerous, than they ever were in the moſt happy times of their commonwealth, none of the efforts which they have made to recover their own country has proved ſucceſsful. Moreover, while every diſperſed people mentioned in hiſtory has been ſwallowed up of the nations among whom they were diſperſed, without leaving the ſmalleſt trace of their ever having exiſted, the Jews continue, after ſo many ages, a diſtinct people in their diſperſion. The univerſal contempt into which they are fallen, one ſhould think, ought to have made them conceal whatever ſerved to diſtinguiſh them, and prompted them to mix with the reſt of mankind: but in fact it has not done ſo. The Jews in all countries, by openly ſeparating from the nations who rule them, ſubject themſelves to hatred and deriſion; nay, in ſeveral places, they have expoſed themſelves to death, by bearing about with them the outward marks of their deſcent. By this unexampled conſtancy they have preſerved themſelves every where a diſtinct people. But of this conſtancy, can any better account be given than that it is the means by which God verifies the prediction of his Son? He has declared, that *when the times of the Gentiles are fulfilled*, the Jews ſhall be converted; and therefore, through the whole courſe of their diſperſion, they muſt continue a diſtinct people. If the hand of Providence is not viſible in theſe things, I cannot tell where it is to be found. See Newton on the prophecies, vol. 2. and Harley's obſervations on man, vol. ii. p. 373.

Ver. 25. *And there ſhall be ſigns*] See on Matth. xxiv. 29. To what hath been ſaid there we may add, that the circumſtances of the light of the ſun and moon being obſcured; and of the ſtars falling from heaven, are not deſcriptive of the laſt day of judgement, but of *the great and terrible day of the Lord*, which in Scripture language means the deſtruction of Jeruſalem. For when the prophet Joel ſpeaks of that day, and deſcribes the *locuſts*, one of the four plagues, under a moſt beautiful allegory, he repreſents the earth as *quaking before them*;—*the heavens ſhall tremble*, ſaith he, *the ſun and moon ſhall be dark, and the ſtars ſhall withdraw their ſhining*, Joel ii. 15. And, to remove all poſſibility of doubt, concerning the meaning of theſe words in St. Matthew's Goſpel, our Saviour cloſes his predictions in this remarkable manner, *Verily, I ſay unto you, this generation ſhall not paſs, till all theſe things be fulfilled.* Nothing ſurely can be more explicit, more certain, more convincing to any unprejudiced mind, than this evidence for Chriſt and Chriſtianity from prophecy. Here is no ambiguity, no conjecture, no accommodation; all is plain and evident: And with regard to the laſt deſtruction of Jeruſalem, the words of our Lord himſelf in the Goſpels exactly correſpond with thoſe of the ancient prophets. See Sharpe's Sermon "on the riſe and fall of Jeruſalem." Bowyer, in his *Greek Teſtament*, propoſes to render the laſt clauſe, *Through diſtreſs, as of the roaring ſea.*

Ver. 26. *Failing them for fear*] *Expiring with fear*, is the literal rendering of the original. See Doddridge.

Ver. 28. *Then look up*] "Look upwards, and lift up your heads with to paſs, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he ſpake to them a parable; Behold the fig-tree, and all the trees;

30 When they now ſhoot forth, ye ſee and know of your own ſelves, that ſummer is now nigh at hand.

31 So likewiſe ye, when ye ſee theſe things come to paſs, know ye that the kingdom of God is nigh at hand.

32 Verily I ſay unto you, This generation ſhall not paſs away, till all be fulfilled.

33 Heaven and earth ſhall paſs away: but my words ſhall not paſs away.

34 And take heed to yourſelves, leſt at any time your hearts be overcharged with ſurfeiting, and drunkenneſs, and cares of this life, and ſo that day come upon you unawares.

35 For as a ſnare ſhall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore and pray always, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of man.

37 And in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

Ver. 28. Rom. viii. 19, 23.—V. 29. Matth. xxiv. 32. Mark xiii. 28.—V. 33. Matth. xxiv. 35.—V. 34. Rom. xiii. 13. 1 Theſſ. v. 6. 1 Pet. iv. 7.—V. 35. 1 Theſſ. v. 2. 2 Pet. iii. 10. Rev. iii. 3. xvi. 15.—V. 36. Matth. xxiv. 42. Mark xiii. 33. Ch. xviii. 1. Pſ. i. 5. Epheſ. vi. 13.—V. 37. John viii. 1, 2. Ch. xxii. 39.

with joy and aſſurance; for whatever happens, your joy will be ſecure; and as ſoon as you ſee the firſt appearance of theſe ſights, you may comfortably conclude that your complete redemption and deliverance draws nigh." As the reſurrection is the time when we ſhall in fact be fully redeemed, or delivered from all the ſad conſequences of ſin,—and therefore is called, *The redemption of our bodies*; (Rom. viii. 23. comp. Epheſ. iv. 30. and Hoſea xiii. 14.) ſo, in a leſs proper ſenſe, the deliverance from the toils and ſorrows, temptations and infirmities of this ſinful and calamitous life, may on the like principles be called *Redemption:* And if we may judge of the length of the Apoſtles lives, by the extent of their labours, though we know not the time when many of them died, there is reaſon to conjecture, that it was not till about this period; which, by the way, would be an argument, that they were now moſt of them young men. The expreſſion, *Look up*, in this verſe, admirably ſuits the load of labour and ſufferings, under which the Apoſtles would be depreſſed in this afflicted ſtate. See Raphel. Annot. p. 270. and Doddridge.

Ver. 34. *Your hearts be over-charged*] The word βαρυνθωσιν properly ſignifies, *burdened*, or *preſſed down*; and ſo very elegantly and ſtrongly expreſſes the hateful conſequences of intemperance; and the Load it brings on thoſe rational faculties, which are the glory of human nature. See Horat. ſat. ii. lib. ii. line 77. The reader will obſerve that St. Luke's account of this diſcourſe is very ſhort, in compariſon with that of St. Matthew and St. Mark, for this obvious reaſon, that he had given the chief heads of it before, partly in a diſcourſe of our Lord's laſt coming, which was delivered to a very numerous aſſembly in Galilee, (ch. xii. 35, &c.) and partly in another diſcourſe, relating only to the deſtruction of Jeruſalem, which was delivered in his journey thither at the feaſt of dedication, ch. xvii. 20, &c. Here therefore he chooſes to omit what had been inſerted upon thoſe occaſions; as John, who probably wrote after the accompliſhment of this prophecy, entirely omits it; and certainly, conſidering the circumſtance of time, it came with infinitely better grace from the other Evangeliſt, than it could afterwards have done from him. See Doddridge, and on ver. 11.

Ver. 35. *As a ſnare*] *As a net.* Heylin. The exhortations which connected with this verſe, limit the extent of the word *all* to a *conſiderable number*; for, were it to be taken otherwiſe, there could have been no room to offer them. Inſtead of *earth*, Dr. Waterland reads *land*.

Ver. 36. *To ſtand before the Son of man*] This doth not ſeem to be merely the counter-part of *eſcaping the things* ſpoken of before: There were thouſands of the Jews, that by one providence or another, eſcaped temporal deſtruction, who could with no propriety be ſaid to *ſtand before the Son of Man* at his coming. This latter clauſe therefore ſeems to be an advance upon the former, is an alluſion to the expreſſion in Pſ. i. 5. Nahum i. 6. Wiſd. v. 1. and, in that ſenſe, gives the context a greater connection and juſter diſtinction, than the ſignification in which it is taken by moſt commentators. See Doddridge, Grotius, and L'Enſant.

Ver. 37. *And in the day-time he was teaching*] Our Lord's cuſtom at this, and, it may be, at other paſſovers, was to ſpend the day in the city, moſt commonly in the temple, where he always found a great concourſe of hearers;—and in the evening to retire to the mount of Olives, where he lodged in the villages, or in the gardens, or in the open air among the trees. He choſe to lodge at night in ſuch places as theſe, not ſolely for the ſake of prayer,—being deſirous to ſecure that only ſeaſon of ſolitude, that he might prepare himſelf for his approaching ſufferings, by a proper ſeries of extraordinary devotions, and exemplify his own precept, ver. 36.—but alſo, that he might avoid falling into the hands of his enemies:—For, though they durſt not attack him in the midſt of his followers by day, they probably would have apprehended him during the ſilence and darkneſs of the night, had he lodged any where within the walls of the town. Accordingly they did not venture to lay hands on him, till Judas betrayed him to them, in the abſence of the multitude, by conducting an armed band to the place of his retirement.

Ver. 38. *And all the people came early*] St. Luke does not mean to ſay, that the people came and heard Jeſus preach in the temple after this; for Jeſus himſelf had declared, that he never was to preach to them any more. Matth. xxiii. 38, 39. But, having deſcribed in what manner our Lord ſpent his time at this Paſſover, the Evangeliſt adds, that his miniſtry ſuſtained no damage by his leaving the city at night, becauſe he did not fail to return every morning very early to the temple; thus exemplifying his precept of *watching*, as well as that of prayer, ver. 36. For *general Reflections* on this chapter, we refer the reader to thoſe on Matth. xxiv. and ſubjoin here

REFLECTIONS ON PATIENCE, from Ver. 19.

We learn from ſtory, and obſervation, and experience, that the life of man is full of miſery: all hiſtories are little more than continual regiſters of the evils incident to humanity; and what we read of paſt time, we find repeated in the preſent. Yet, notwithſtanding theſe concurrent advertiſements, how apt are we ſtill to promiſe ourſelves a laſting felicity in the enjoyments of this world! And though our *paſt* life has been vexatious, and the *preſent* is perplexed with daily evils, how do we feed ourſelves with vain hopes in the *remainder* yet unſeen.

The Scriptures give us a different view of things, teaching us that this life is a ſtate of probation and exerciſe, wherein God leads us through many wants and difficulties, to humble, to rectify, and to improve us. They promiſe us no outward calm, but inward ſerenity and peace of mind in the midſt of the ſtorm; not peace with the world, but ſucceſsful war; not to eſcape evil, but overcome it; ſo *enduring for a ſeaſon*, as thereby to fit ourſelves for heaven, where only is perfect happineſs, becauſe there only is perfect holineſs.

The art of rightly enduring the evils of this life is very remarkably taught us by our Lord in the verſe now under notice. *In your patience*, ſaith he, *poſſeſs ye your ſouls:*—To *poſſeſs* is the common deſire of mankind; but they do not rightly conſider what thoſe things are, the poſſeſſion of which can make us happy. They look for happineſs out of themſelves, in the poſſeſſions of this world; but true happineſs muſt ariſe from within,—from a rectified frame of mind; and the only rule to attain it, is that which our Lord preſcribes.

We cannot *think* as we ought, or *act* in conſequence as rational creatures, till our ſoul, that *thinking faculty*, be fully *poſſeſſed* by us,—till we have it in our power, and uſe that power to the proper end; and this cannot be done while paſſions diſturb the mind, and put us, as it were, beſide ourſelves. Anger, for inſtance, or grief, when they are exceſſive, obſtruct the uſe of reaſon, and the proper office of patience is to repreſs and hold them down, ſo that the ſoul may be maintained in vigour to bear, and to extricate itſelf from the evils which invade it. As long as we can preſerve an inward calm and compoſure, the croſs accidents of life make but ſlight impreſſions upon us; but when we loſe our temper, then they break in with violence, they overbear the judgement, they captivate the will, and fill the ſoul with darkneſs and confuſion.

The ſoul may, in this reſpect, be compared to a water, which, whilſt it ſtands ſerene, is within its own ſubſtance clear, tranſparent, and delightful; and from its ſurface, as from a poliſhed mirror, reflects the images of all things that ſurround it, in their proper forms and juſt proportions: But, when it is ruffled with winds, its clearneſs and brightneſs ceaſes; and though it ſhould not be ſo much obſcured, as to loſe all reflection, yet does the wrinkled ſurface, at beſt, give but falſe and miſſhapen forms, fallacious images, and monſtrous repreſentations of things.

Thus it is with the ſoul, whoſe inward tranquility can only be preſerved by *patience*. While that is duly exerciſed, all is calm and ſerene; a man has the free uſe of his reaſon, and can hear and follow its

CHAP. XXII.

The Jews conſpire againſt Chriſt: Satan prepareth Judas to betray him. The apoſtles ſent to prepare the paſſover. Chriſt inſtituteth his holy ſupper: covertly foretelleth of the traitor: dehorteth the reſt of his apoſtles from ambition: aſſureth Peter his faith ſhould not fail, and yet he ſhould deny him thrice: he prayeth in the mount, and ſweateth blood: is betrayed with a kiſs: he healeth Malchus's ear: he is thrice denied of Peter, ſhamefully abuſed, and confeſſeth himſelf to be the Son of God.

NOW the feaſt of unleavened bread drew nigh, which is called the Paſſover.

2 And the chief prieſts and ſcribes ſought how they might kill him; for they feared the people.

3 Then entered Satan into Judas, ſurnamed Iſcariot, being of the number of the twelve.

4 And he went his way, and communed

Ver. 1. Matth. xxvi. 2. Mark xiv. 1.—V. 2. Pſ. ii. 2. John xi. 47. Acts iv. 27.—V. 3. Matth. xxvi. 14. John xiii. 2, 27.

its dictates. But when the ſoul is ruffled through impatience, evil paſſions darken and obſcure it; they dethrone reaſon; unhinge the mind, and diſcompoſe all its faculties.

Hence we may collect the force of that expreſſion, *Poſſeſs ye your ſouls*; which to do, under any notable provocation, is the proper act of patience. A virtue, which prevents many evils, and mitigates all; which is found ſo neceſſary, in order to make life tolerable, that even thoſe who have no religion, and reject many of the virtues, are forced to have recourſe to *this*, and extol its excellence. They cannot but agree with Solomon, that the triumphs of patience are more eſtimable than thoſe of valour; that the *patient man is better than the mighty*; *and he that ruleth his ſpirit, than he that taketh a city*: Nay, they muſt confeſs too, with him, the danger and miſery of the contrary practice; who obſerves, that *he who hath no rule over his own ſpirit, is like a city that is broken down, and without walls.* Theſe are acknowledged truths, even with bad men, who, though void of thoſe religious principles, which can alone produce a *genuine patience*, yet forge to themſelves ſome ſpurious kinds of it, which may well be termed, the *political* and the *ſtoical.*

The *political* patience is much ſtudied and practiſed by men of buſineſs. Wiſe as they are in their generation, they hold, as a ſure maxim, that "good policy has no paſſions;" and therefore they heedfully ſuppreſs their own, and ſtrive to excite thoſe of others, that they may dexterouſly play them off to their advantage. This is a cruel cunning, an antichriſtian ſelf-denial, *which will* one day *have its proper reward.*

The *ſtoical* patience is chiefly in vogue with men of letters and ſpeculation, who, confiding in the force of their own minds, endeavour to harden themſelves againſt misfortune, and by forcibly diverting their thoughts to other objects, may ſometimes maintain a certain ſerenity and ſelf-poſſeſſion in the article of diſtreſs. But as this firmneſs of temper depends much upon conſtitution, and a flow of animal ſpirits, it will not prove a laſting remedy; and it is happy for ſuch men that it will not: for as all the diſpenſations of God tend to the good of his creatures, and misfortunes in particular are graciouſly ſent to reclaim them to a ſenſe of their duty, and of their dependance on him; to humble them under his Almighty arm, and oblige them to have recourſe to Him for deliverance;—If theſe men could ſupport themſelves by their own philoſophy, and deaden the ſenſe of their ſufferings, ſo as not to be affected by them, they would fruſtrate the merciſeſs deſigns of the Creator, who never corrects his creatures but for their Amendment.

Such are the *ſpurious* kinds of patience; they are void of religion, and therefore want the eſſence of true virtue. Not ſo the *genuine patience*, which is a pious ſubmiſſion to the will of God: Her firſt leſſon is *to ſee his hand in all his ſufferings*, and from that view ſhe receives not only conſolation and ſupport under the preſent evil, but alſo gradually engages us to extirpate the cauſe of all evil, even the *root of all inordinate paſſions.*

All the paſſions are *deſires differently modified.* If the deſire be juſt in its nature, and reaſonable in its degree, the paſſion, in whatever form it appears, will be equally juſt and reaſonable; but all exceſs in the deſire will be felt in the paſſion which it produces; and therefore the *patience* aſſuaging paſſion is never a ſolitary virtue that acts alone, but muſt have with it ſome of that ſpecific virtue, which anſwers to the original exceſs. When *pride* is the cauſe of anger, patience cannot calm that anger, if *humility* does not concur with it. It might be dangerous, if we could do it, to ſtop a ſymptom while the diſeaſe remains in its vigour; yet the ſymptom may be of great ſervice in directing where to apply the remedy.

When therefore an *ambitious* man, for inſtance, is perplexed with paſſions which deſtroy his peace; when he is enraged with anger, or oppreſſed with grief, at the diſappointment of his aſpiring projects, he ſhould conſider ſuch grief, or anger, as the painful ſymptoms of a depraved heart; a heart eſtranged from God, and idolizing worldly grandeurs. If he deſires the relief of patience, he muſt firſt *turn from theſe vanities to the living God.* This is the cardinal point, the hinge on which all that deſerves the name of *virtue* depends and moves. He muſt in prayer obtain ſome lively knowledge of God, ſome pious ſenſe of the Divine Majeſty, who made, who governs all things, and who graciouſly interpoſes thoſe obſtacles to his ambitious purſuits, on purpoſe to divert him from them. He will then diſcern the hand of God in the croſs accidents which cauſed his diſtreſs, and he will bear it with patience, ſeeing that in reality be ought to be thankful for it.

What has been ſaid of *ambition* is equally applicable to *covetouſneſs*, *ſenſuality*, and every other evil propenſity, which bring with them their own puniſhment in the painful affections which accompany them. The crime is ours, but the puniſhment comes from God, and is executed within by the fixed laws of our nature, againſt which it is in vain to ſtrive. As mercy predominates in all the ways and works of God, ſo thoſe pains which he has annexed to every inordinate deſire, are intended for its cure. He *hedges up our way with thorns*, as his prophet ſpeaks, (Hoſea ii. 6.) to hinder our advancing in it; and patience can give us no redreſs, until we change our courſe, and return to him in a dutiful ſubmiſſion.

Men want a patience whereby they may ſin at eaſe; whereby they may indulge their evil deſires with impunity: but, by the goodneſs of God, that is not poſſible; for a ſolid patience can never be attained but in the practice of religion.

The true art of patience under any kind of trouble conſiſts in a devout recollection, whereby we withdraw our attention as much as poſſible from the painful ideas excited in us, that ſo the mind may aſcend in pious meditations to the throne of Grace, and there find ſhelter from the anguiſh and tumult of the paſſions. There it will feel divine influence, and recover an inward peace, which will ſoon diffuſe itſelf through the lower paſſions. Such was the advice of Eliphaz to Job, (ch. xxii. 21, &c.) "Acquaint thyſelf now with God, and be at peace; receive the law from his mouth, and lay up his words in thine heart. If thou return to the Almighty, thou ſhalt be built up; and thou ſhalt put away iniquity far from thee. Yea, the Almighty ſhall be thy defence; thou ſhalt have thy delight in him, and the light ſhall ſhine upon thy ways."

Such is the true practice of patience, and ſuch is its reward. By *patience we poſſeſs our ſouls*, and by patience we ſhall ſave them for eternity;—where patience will be a needleſs virtue, and all our duty joy.

Chap. XXII. *Ver.* 4. *And captains*] The *captains* with whom Judas communed are here and elſewhere called *captains of the temple*, (ſee ver. 52.) and are joined with the prieſts as their companions; a circumſtance, which proves that they were Jews, and not heathens. See Acts iv. 1. From David's time the prieſts and Levites kept watch firſt in the tabernacle, and then in the temple, night and day, as appears from 2 Chron. viii. 14. The guards of prieſts were ſtationed at three places; but thoſe of the Levites at one and twenty. The Levites, while they performed this office according to their courſes, under the firſt temple, were called *porters*, 2 Chron. viii. 14. and each of the watches had a *chief* or *captain*,—στρατηγος; and over them all was one called, by way of eminence, αρχηγος, the *chief leader*, or captain. That theſe names of military men ſhould have been given to the prieſts and Levites, who were no ſoldiers, neither had ſoldiers under them, will not ſeem ſtrange, when it is remembered, that the attendance of the Levites is called *the warfare of the ſervice*; Numb. viii. 24, 25. and that they performed all the offices of ſoldiers in garriſons. They kept guard at the gates of the temple, preſerved the peace within its precincts, and brought ſuch as were diſorderly before the high-prieſts and council. But beſides the Levite porters, there was another guard belonging to the temple, namely, the Roman garriſon, in the tower or caſtle of Antonia, which was built hard by the temple. Of this caſtle or garriſon there is mention made, Acts xxi. 31—34. St. Matthew calls a detachment from it, appointed to guard our Lord's ſepulchre, κουστωδια, which was the proper Latin name of ſuch a body of Roman ſoldiers. But it was not with the captains of the garriſon Antonia that Judas bargained to deliver up his Maſter, neither were they the perſons Jeſus ſpake to, when he addreſſed them who came to apprehend him, ver. 52. In both paſſages theſe captains are called στρατηγοι, whereas the captains of the garriſons are termed by Joſephus φρουραρχοι, and by St. Luke, Acts xxi. and xxii. χιλιαρχοι. Beſides, no heathens were ever admitted into the ſupreme eccleſiaſtical court of the Jews; not to mention that the latter ſhunned the company of the former as much as poſſible. It is plain therefore that the perſons with whom Judas communed, and who are called *the captains*, and *captains of the temple*, were the prieſts who commanded the temple guard, and who were at the devotion of the high-prieſt and council, to execute whatever orders they thought fit to give them. See Macknight and Calmet.

with the chief prieſts and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promiſed, and ſought opportunity to betray him unto them in the abſence of the multitude.

7 Then came the day of unleavened bread, when the paſſover muſt be killed.

8 And he ſent Peter and John, ſaying, Go, and prepare us the paſſover, that we may eat.

9 And they ſaid unto him, Where wilt thou that we prepare?

10 And he ſaid unto them, Behold, when ye are entered into the city, there ſhall a man meet you, bearing a pitcher of water; follow him into the houſe where he entereth in.

11 And ye ſhall ſay unto the good-man of the houſe, The Maſter ſaith unto thee, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples?

12 And he ſhall ſhew you a large upper room furniſhed: there make ready.

13 And they went and found as he had ſaid unto them: and they made ready the paſſover.

14 And when the hour was come, he ſat down, and the twelve apoſtles with him.

15 And he ſaid unto them, With deſire I have deſired to eat this paſſover with you before I ſuffer:

16 For I ſay unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and ſaid, Take this, and divide *it* among yourſelves:

18 For I ſay unto you, I will not drink of the fruit of the vine, until the kingdom of God ſhall come.

19 And he took bread, and gave thanks, and brake *it*, and gave unto them, ſaying, This is my body which is given for you: this do in remembrance of me.

20 Likewiſe alſo the cup after ſupper, ſaying, This cup *is* the new teſtament in my blood, which is ſhed for you.

21 But behold, the hand of him that betrayeth me *is* with me on the table.

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23 And they began to enquire among themſelves, which of them it was that ſhould do this thing.

Ver. 6. Or, *without tumult.*—V. 7. Matth. xxvi. 17. Mark xiv. 12.—V. 14. Matth. xxvi. 20. Mark xiv. 17.—V. 15. Or, *I have heartily deſired.*—V. 16. Ch. xiv. 15. Rev. xix. 9—V. 18. Matth. xxvi. 29. Mark xiv. 25.—V. 19. Matth. xxvi. 26. Mark xiv. 22. 1 Cor. xi. 24.—V. 21. Pſ. xli. 9. Matth. xxvi. 21, 23. Mark xiv. 18. John xiii. 21, 26.—V. 22. Acts ii. 23. iv. 28.

Ver. 12. *There make ready*] The ſame prophetic gift which enabled Chriſt to predict theſe circumſtances, would no doubt guide him to the houſe; and it is a beautiful modeſty in the ſacred hiſtorian only to hint obliquely at it. See the note on Mark xiv. 13.

Ver. 15. *With deſire I have deſired*] This is an Hebraiſm, ſignifying a very fervent and longing deſire: "I have longed greatly, ſaid he, to eat this paſſover with you before I ſuffer, becauſe it is the laſt I ſhall ever celebrate with you, and becauſe I deſire, before my death, to give you the ſtrongeſt proofs of my love." The proofs he had in view were, his ſetting them a pattern of humility and charity, by waſhing their feet;—his inſtructing them in the nature of his death, as a propitiatory ſacrifice;—his inſtituting the ſacrament of the ſupper, in commemoration of his ſufferings;—his comforting them by the tender diſcourſes recorded by St. John, ch. xiv. xv. xvi. in which he gave them a variety of excellent advice, and many gracious promiſes;—laſt of all, his recommending them ſolemnly by prayer to the protection and guidance of his heavenly Father. The magnanimity which our Lord diſcovered in the expreſſion before us, is beyond conception: It implies, that although he knew this ſupper would be the laſt he ſhould celebrate with his diſciples, and that he ſhould riſe from it but a few hours before he ſuffered the moſt cruel inſults and torments, which would end in his death; yet ſuch was his love to his people, ſuch his deſire to glorify his heavenly Father, that no paſſover was ever ſo welcome to him as this. See Grotius and Doddridge.

Ver. 16. *Until it be fulfilled in the kingdom of God*] That is, "until the deliverance of mankind from the bondage of ſin, is accompliſhed in the Goſpel diſpenſation; a deliverance typified by that of our fathers from the Egyptian bondage, to keep up the memory of which the paſſover was inſtituted." The particle *until*, uſed here and ver. 18. does not imply, that after the accompliſhment of the ſalvation of men our Lord was to eat the paſſover; it was an Hebrew form of expreſſion, ſignifying that the thing mentioned was no more to be done forever. See on Matth. i. 25. and Mark xiv. 25. Beza and ſome other commentators think, that ver. 17. and 18. ſhould probably be placed after ver. 20. as this will make the whole narration conſiſtent with itſelf, and with Matth. xxvi. 26. and Mark xiv. 22.

Ver. 19. *This do*, &c.] From our Lord's words here recorded, and from thoſe wherewith the Apoſtle has concluded his account of the ſacrament, 1 Cor. xi. 26. (—*for, as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come*,—καταγγέλλετε,—*ye preach*,—ye *declare* the Lord's death, ye aſſure the world of the truth of it,)—it appears that the ſacrament of the ſupper was inſtituted not only to bring Chriſt's ſufferings and the happy conſequences thereof to the remembrance of his diſciples, but to demonſtrate the truth of theſe things to the world in all ages. In this view the ſacrament of the laſt ſupper is the ſtrongeſt proof of our Lord's integrity, and of the truth of his miſſion. For if he had been an impoſtor, and was to have ſuffered death on account of his deluding the people, is it to be imagined that he would have inſtituted any rite with a view to preſerve the memory of his having ſuffered puniſhment for the worſt of crimes. This is beyond all human belief; and therefore, ſince by this inſtitution he has perpetuated the memory of his own ſufferings, it is a ſtrong preſumption that he was conſcious of his own innocence; that his character was really what the Evangeliſts have repreſented it to be, and that our faith in him, as the Son of God, is well founded. See Macknight, and Leſlie's Short Method with a Deiſt.

Ver. 20. *The new teſtament*] *The new covenant.* Wat.

Ver. 21, 22. *The hand of him that betrayeth me*] Our Lord was now deeply affected with his own thoughts; for he uttered ſome of the things twice, which lay heavieſt upon his ſpirits, as is uſual with perſons in great concern; particularly after delivering the ſacramental cup, and telling them that his blood was ſhed for them, he mentions the treachery of Judas a ſecond time; and this ſecond declaration came in very properly, after the inſtitution of the ſacrament, which exhibits the higheſt inſtance of love to mankind,—His dying to obtain the remiſſion of their ſins; for it ſhewed that the perſon who could deliberately do ſo great an injury to ſo kind a friend, muſt have been a monſter, the foulneſs of whoſe ingratitude cannot be reached by the force of language. See the *Reflections* on Matth. xxvi.

Ver. 23. *They began to enquire among themſelves*] St. Matthew and St. Mark expreſly affirm, that Jeſus plainly pointed out Judas as the traitor, before the inſtitution of the ſacrament. Here St. Luke ſays, that after the inſtitution of the ſacrament, the diſciples enquire among themſelves, which of them it was that ſhould do this thing: But the difficulty may be removed, by correcting the tranſlation of St. Luke thus: ἤρξαντο συζητεῖν, *they began to diſpute*;—for ſo the word συζητεῖν ſignifies, Mark viii. 11. ix. 16. Luke xxiv. 15. When Judas was marked out a ſecond time, by our Lord's deſiring the other diſciples to *behold the hand of the traitor that was with him on the table*, ver. 21. it is natural to think that the reſt would upbraid him with his wickedneſs; and conſidering his imprudence, it is highly probable that he would flatly deny it; but they, urging their maſter's repeated declaration, and he, inſiſting on his deteſtation of ſuch a crime, might have alledged that ſome of their hands had been on the table when Jeſus ſpake laſt; and ſo have charged them with the black deſign, which indeed was harboured no where but in his own breaſt: Thus the diſpute among the diſciples mentioned by St. Luke might eaſily have happened, notwithſtanding our Lord had immediately before that pointed out Judas as the traitor.

24 And there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt.

25 And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them; and they that exerciſe authority upon them, are called benefactors.

26 But ye *ſhall* not *be* ſo: but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve.

27 For whether *is* greater, he that ſitteth at meat, or he that ſerveth? *is* not he that ſitteth at meat? but I am among you as he that ſerveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and ſit on thrones, judging the twelve tribes of Iſrael.

31 And the Lord ſaid, Simon, Simon, behold, Satan hath deſired *to have* you, that he may ſift *you* as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, ſtrengthen thy brethren.

33 And he ſaid unto him, Lord, I am ready to go with thee both into priſon, and to death.

34 And he ſaid, I tell thee, Peter, the cock ſhall not crow this day, before that thou ſhalt thrice deny that thou knoweſt me.

35 And he ſaid unto them, When I ſent you without purſe, and ſcrip, and ſhoes, lacked ye any thing? And they ſaid, Nothing.

36 Then ſaid he unto them, But now he that hath a purſe, let him take *it*, and likewiſe *his* ſcrip: and he that hath no ſword, let him ſell his garment, and buy one.

Ver. 25. Matth. xx. 25. Mark x. 42.—V. 26. 1 Pet. v. 3. Ch. ix. 48.—V. 27. Ch. xii. 37. Matth. xx. 28. John xiii. 13, 14. Phil. ii. 7.—V. 28. Hebr. iv. 15.—V. 29. Matth. xxiv. 47. Ch. xii. 32.—V. 30. Matth. viii. 11. Ch. xiv. 15. Rev. xix. 9. Pſ. xlix. 14. Matth. xix. 28. Rev. iii. 21.—V. 31. 1 Pet. v. 8.—V. 32. Pſ. li. 13. John xxi. 15, 16, 17.—V. 34. Matth. xxvi. 34. Mark xiv. 30. John xiii. 38.—V. 35. Matth. x. 9. Ch. ix. 3. x. 4.

Ver. 24. *And there was*] *Now*, &c. Wat.

Ver. 25, 26. *The kings of the Gentiles exerciſe lordſhip*] "Among the Gentiles, they are reckoned the greateſt men who have the greateſt power, and who exerciſe it in the moſt abſolute manner. Such, however, have at times affected the pompous title of *Benefactors*, Ευεργετης, (a ſurname, which ſome of the kings of Egypt and of Syria aſſumed) and thereby have tacitly acknowledged that true greatneſs conſiſts in goodneſs. But your greatneſs ſhall not be like theirs, ſhall not conſiſt in the unlimitedneſs of tyrannical power, though it ſhould be joined with an affectation of titles, which denote qualities truly honourable. Whoſoever deſires to be great or chief among you, let him be ſo by his humility, and by his ſerviceableneſs to the reſt; in imitation of me your Maſter, whoſe greatneſs conſiſts in this,—that I am become the ſervant of you all." Inſtead of *greateſt*, ver. 26. the original word might be rendered more properly *eldeſt*, as it is oppoſed to the *youngeſt*. Comp. Rom. ix. 12. According to the manners of the Jews, the aged expected great ſervice and ſubmiſſion from the younger. See the notes on Matth. xx. 25, &c.

Ver. 28—30. *Ye are they which have continued with me in my temptations*] *In my trials*, or *afflictions*. This anſwers to what is termed *following Chriſt in the regeneration*, Matth. xix. 28. where ſee the note. The *kingdom* which the Father beſtowed on Jeſus, ver. 29. as the reward of his humiliations, was his mediatorial kingdom, Philip. ii. 9. not the happineſs of heaven, which he enjoyed from eternity; wherefore, the kingdom which he beſtowed on his Apoſtles, as the peculiar reward of their ſervices, being of the ſame nature with his own, was nothing elſe but the authority which they enjoyed next to him in the Goſpel diſpenſation. *That ye may eat and drink at my table*, &c. is evidently metaphorical, and ſignifies, that they were to ſhare with him in the honours and pleaſures of his high dignity; and *ſit on thrones judging the twelve tribes of Iſrael.* As their *eating and drinking at his table* does not imply any ſingle act, but a continuation of enjoyment; ſo their *ſitting on thrones*, *judging*, cannot ſignify their being aſſeſſors to Chriſt in the one act of *paſſing ſentence* upon the tribes, which rather implies a continuation of action; namely, *their giving laws* to the converted tribes by the Goſpel which they *preached* to them. But ſee this fully explained in the note on Matth. xix. 20. We may juſt obſerve, that it is well known the word διατιθεμαι, uſed ver. 29. and rendered *appoint*, properly ſignifies to *covenant*, or, "to *beſtow* in virtue of a covenant;" and therefore the laſt clauſe of this verſe may properly allude to what divines commonly call, "the covenant of redemption," to which there are ſo many references in Scripture, and concerning the reality of which we could have no doubt, if the references were not ſo expreſs; conſidering on the one hand, the great importance of that undertaking of our Lord's to which it refers; and, on the other, the plain declarations of thoſe prophecies which his ſpirit ſuggeſted, and the confidence wherewith he hath promiſed thoſe bleſſings, which as mediator it empowers him to beſtow.

Ver. 31, 32. *Simon! Simon!*] This repetition of the name of Simon ſhews much earneſtneſs in our Saviour, and intimates the great danger to which Peter was expoſed. *Satan hath deſired to have you*, (ἐξῃτήσατο:—*hath requeſted* of God *permiſſion to aſſault you*) ſeems to allude to Job ii. 4, 5. Our Lord ſpeaks here in the plural,—υμας; "You, my apoſtles in general."—*That he may ſift you as wheat*, is an expreſſion denoting the violent agitations, the formidable temptations, and numerous artifices, which the enemy of mankind would make uſe of to try their integrity. See Amos ix. 9. "*But*, continues our Lord, *I have prayed for thee*,—Peter, in particular,—foreſeeing the danger to which thou wilt be peculiarly expoſed; *and when thou art returned* back to thy duty, [επιστρεψας] from thoſe wanderings into which I know thou wilt fall;—*ſtrengthen thy brethren*, by ſetting them an example of eminent faith and fortitude; and do thine utmoſt all the remainder of thy days, to engage all over whom thou haſt any influence, ſteadily to adhere to my cauſe, in the midſt of the greateſt difficulties." There can be no objection againſt taking the charge in this comprehenſive ſenſe; And as there can be no queſtion but that Peter, after he had *wept* his fall ſo *bitterly* as we know he did, applied himſelf to rally his diſperſed brethren, and to prevent their fleeing to Jeruſalem till the third day was over,—in the morning of which he was up betimes, and early at the ſepulchre of our Lord; (See John xxii. 3.)—ſo indeed, the ſtrain of his *epiſtles* ſhews his long and affectionate remembrance of this ſolemn charge. Many paſſages of the *firſt* are peculiarly intended to animate his Chriſtian brethren to a courageous adherence to Chriſt, amidſt the greateſt dangers; and the *ſecond* has ſeveral cautions to guard them againſt the ſeductions of error; in ſome inſtances more to be dreaded than the terrors of the ſevereſt perſecution. See Doddridge, Elſner, and Acts ix. 35. xi. 2. xiv. 15.

Ver. 34. *The cock ſhall not crow this day*, &c.] As it is plain from hence, and from the event, that the cock actually crew before Peter's *third* denial, we muſt certainly take the words of St. Luke and St. John for the common time of cock-crowing, which probably did not come till after the cock, which Peter had heard, had crowed the ſecond time, and perhaps oftener; for it is well known that thoſe vigilant animals, on any little diſturbance, often crow at midnight, or before it, though they do not quit their rooſt till about three in the morning, which was uſually called *the cock-crowing*. See on Mark xiii. 35. Whitby on Matth. xxvi. 34. and the Reflections on Mark xiv.

Ver. 36. *But now, he that hath a purſe*] Our Lord having finiſhed what he had to ſay to Peter in particular, turned to the other diſciples, and put them in mind how they had been prohibited, when they were firſt ſent out to make any proviſion for their journey, and directed to rely wholly on God; and that though they had gone away without purſe, ſcrip, and ſhoes, they had never wanted any thing: But he told them that matters were now altered; they were to be violently aſſaulted by their enemies; were to meet with the ſtrongeſt temptations, and to be ſo hotly perſecuted by their countrymen, that they could no longer expect any ſuccour at their hands; for which reaſon, he ordered them in their future journies to provide money, and cloaths, and a ſword, for themſelves; i. e. beſides relying on the divine Providence as formerly, they were to uſe all prudent precautions in fortifying themſelves againſt the trials which were coming on them; and our Lord tells them they were thus to arm themſelves, becauſe he was to be treated as a malefactor, condemned and crucified, agreeably to the predictions of the prophets. See Iſai. liii. 12. He added too, that theſe misfortunes were not at a diſtance, but juſt at hand; *for the things concerning me have an end*; "They are juſt ready to be accompliſhed.—Now you may eaſily gueſs at the

37 For I ſay unto you, That this that is written, muſt yet be accompliſhed in me, And he was reckoned among the tranſgreſſors: for the things concerning me have an end.

38 And they ſaid, Lord, behold, here *are* two ſwords. And he ſaid unto them, It is enough.

39 And he came out, and went, as he was wont, to the mount of Olives; and his diſciples alſo followed him.

40 And when he was at the place, he ſaid unto them, Pray, that ye enter not into temptation.

41 And he was withdrawn from them about a ſtone's caſt, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheleſs, not my will, but thine be done.

43 And there appeared an angel unto him from heaven, ſtrengthening him.

44 And being in an agony, he prayed more earneſtly: and his ſweat was as it were great drops of blood falling down to the ground.

45 And when he roſe up from prayer, and was come to his diſciples, he found them ſleeping for ſorrow,

46 And ſaid unto them, Why ſleep ye? riſe and pray, leſt ye enter into temptation.

47 And while he yet ſpake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jeſus, to kiſs him.

48 But Jeſus ſaid unto him, Judas, betrayeſt thou the Son of man with a kiſs?

49 When they which were about him, ſaw what would follow, they ſaid unto him, Lord, ſhall we ſmite with the ſword?

50 And one of them ſmote a ſervant of the high prieſt, and cut off his right ear.

51 And Jeſus anſwered and ſaid, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jeſus ſaid unto the chief prieſts and captains of the temple, and the elders which were come to him, Be ye come out as againſt a thief, with ſwords and ſtaves?

53 When I was daily with you in the temple, ye ſtretched forth no hands againſt

Ver. 37. Iſai. liii. 12. Mark xv. 28.—V. 39. Matth. xxvi. 36. Mark xiv. 32. John xviii. 1. Ch. xxi. 37.—V. 40. Matth. xxvi. 41. Mark xiv. 38. Ver. 46.—V. 41. Matth. xxvi. 39.—V. 42. Gr. *willing to remove*. John vi. 38.—V. 43. Matth. iv. 11.—V. 44. John xii. 27. Hebr. v. 7.—V. 46. Ver. 40.—V. 47. Matth. xxvi. 47. Mark xiv. 43. John xviii. 3.—V. 50. Matth. xxvi. 51. Mark xiv. 47. John xviii. 10.—V. 52. Matth. xxvi. 55. Mark xiv. 48.

reception you are likely to meet with, as my meſſengers and miniſters, when you come to preach in the name and authority of one, who has ſuffered as a malefactor, and yet demands faith and obedience as an Almighty Saviour."

Ver. 38. *Lord, behold here are two ſwords*] Our Lord's diſciples miſtaking his meaning about the *ſwords*, replied, they had *two*: The reaſon why they had any at all, probably, was, that they might defend themſelves againſt robbers, in their journey from Galilee and Perea, and from the beaſts of prey, which in thoſe parts were very frequent and dangerous in the night-time: It afterwards appears, that one of theſe ſwords were Peter's. See John xviii. 10. Our Lord replies to the diſciples, "*It is enough* for weapons of this ſort; my chief intent is, to direct you to another kind of defence; even that which ariſes from piety and faith." This is ſtrongly intimated by our Lord's ſaying that *two ſwords* were ſufficient; which, it is evident, they could not have been for ſo many men, had our Lord meant what he ſaid in a *literal* ſenſe.

Ver. 42. *If thou be willing, remove this cup*, &c.] *Oh that thou wouldeſt*,—or, *that thou wert willing to remove this cup from me!* &c. Wat. and Blackwall. Our Lord ſpoke this, not as deſirous to be excuſed from ſufferings and death, but in reference to the terror and ſeverity of the combat in which he was now actually engaged. See on Matth. xxvi. 39. Heb. vi. 7. Sir Matthew Hale's Contemplations, vol. i. p. 59. and Jackſon's Works, vol. ii. p. 813, &c.

Ver. 43. *There appeared an angel*] Some of the ancient Chriſtians thought it ſo diſhonourable to Chriſt that he ſhould receive ſuch aſſiſtance from an angel, that they omitted this verſe in their copies, as St. Jerome and Hilary informs us. It is indeed wanting in ſome MSS. but far the greater number of copies have it. And could Hilary have proved it a ſpurious edition, he would no doubt have done it, ſince it ſo directly contradicts the wild notion he ſeems to maintain, that Chriſt was incapable of any painful ſenſations. See Mill, and Wetſtein.

Ver. 44. *And his ſweat was as it were great drops of blood*] Some commentators have taken this expreſſion in a metaphorical ſenſe; fancying that as thoſe who weep bitterly are ſaid to *weep blood*, ſo they may be ſaid to *ſweat blood*, who ſweat exceſſively, by reaſon of hard labour or acute pain. They explain it, "His drops of ſweat were large and clammy, like drops of gore:" But others more juſtly affirm, that our Lord's ſweat was really mixed with blood to ſuch a degree, that its colour and conſiſtency was as if it had been wholly blood; for the Greek particle ὡσεὶ, rendered, *as it were*, does not always denote ſimilitude, but ſometimes reality. See John i. 14. Matth. xiv. 5. Grotius eſpouſed the metaphorical meaning of this paſſage; but Bartholinus (*de Cruce*, p. 134.) diſputes againſt him, and gives examples of ſweats which have actually been mixed with blood. See alſo Maldonat on Matth. xxvi. 37. Dr. Whitby obſerves, that Ariſtotle and Diodorus Siculus both mention *bloody ſweats*, as attending ſome extraordinary agony of mind; and Leti, in his life of Pope Sixtus V. p. 200. and Sir John Chardin, in his Hiſtory of Perſia, vol. i. p. 126. mention a like phenomenon: To which Dr. Jackſon in his works, vol. ii. p. 819. adds another from Thuanus, lib. 10. However, that which puts this matter beyond all doubt, is a fact well known in hiſtory; namely, that Charles the IXth of France died of a malady, in which his blood guſhed out of all pores of his body. Voltaire deſcribes it thus, in his Univerſal Hiſtory, chap. 142. "Charles the IXth died in his five and twentieth year; the malady he died of was very extraordinary; the blood guſhed out of all his pores. This accident, of which there are ſome inſtances, was owing either to exceſſive fear, to violent paſſion, or to a warm and melancholy conſtitution." Some learned writers are of opinion, that our Saviour during this extreme agony ſtruggled with the ſpirits of darkneſs; and that hence an angel appeared, as in the deſart, when he was tempted by the devil. See Scot's Chriſtian Life, vol. iii. p. 149. and Fleming's Chriſtology, vol. ii. p. 130.

Ver. 48. *Judas, betrayeſt thon the Son of man with a kiſs?*] "Doſt thou betray him, whom thou canſt not but know to be *the Son of man*,—"the Meſſiah," by that which all men uſe as the ſymbol either of love or homage,—making it the ſignal of thy treachery? And doſt thou think that He can be impoſed upon by this poor artifice, or that God, who has promiſed him ſo glorious and triumphant a kingdom, will not puniſh ſuch baſeneſs and cruelty to him?"—There is great reaſon to believe, that our Lord uſes this phraſe of *the Son of man* to Judas on this occaſion, as he had done the ſame evening at ſupper twice in a breath, in the ſenſe here given; ſee Matth. xxvi. 24. and it adds a great ſpirit to theſe words, which the reader will diſcern to be attended with much greater ſtrength and beauty, than if our Lord had only ſaid, *Doſt thou betray Me with a kiſs?* See on Matth. xxvi. 51.

Ver. 51. *Suffer ye thus far*] The ſenſe which has been affixed to this paſſage is various. Some have underſtood it as a requeſt from Jeſus, that the perſons who had apprehended him would oblige him ſo far as to let him go to the wounded man; and the context ſeems to countenance this opinion, repreſenting him as immediately *touching the ear*, and *healing it*. Others, and amongſt them the Syriac, ſuppoſe it to be ſpoken to the diſciples, and to contain a prohibition againſt their offering any more violence; in which ſenſe they paraphraſe the words, "It is enough that you have oppoſed their violence ſo far; go no farther, but ſtop here." The circumſtance of our Lord's healing Malchus's ear by touching it, ſeems to imply, that he created a new part in the room of that which was cut off; or though he performed the cure any other way, he equally demonſtrated both his goodneſs and power. No wound or diſtemper whatever was incurable in the hand of Jeſus, neither was any injury ſo great that he could not forgive it; and as this was an act of great compaſſion and forgiveneſs, ſo likewiſe was it an act of ſingular wiſdom; for it would effectually prevent thoſe reflections and cenſures on Jeſus, which the raſhneſs of Peter's attack might otherwiſe have occaſioned. See the Reflections on Mark xiv.

Ver. 53. *When I was daily with you in the temple*] This was a proof of me: but this is your hour, and the power of darkneſs.

54 Then took they him, and led *him*, and brought him into the high-prieſt's houſe. And Peter followed afar off.

55 And when they had kindled a fire in the midſt of the hall, and were ſet down together, Peter ſat down among them.

56 But a certain maid beheld him, as he ſat by the fire, and earneſtly looked upon him, and ſaid, This man was alſo with him.

57 And he denied him, ſaying, Woman, I know him not.

58 And after a little while another ſaw him, and ſaid, Thou art alſo of them. And Peter ſaid, Man, I am not.

59 And about the ſpace of one hour after, another confidently affirmed, ſaying, Of a truth this *fellow* alſo was with him: for he is a Galilean.

60 And Peter ſaid, Man, I know not what thou ſayeſt. And immediately while he yet ſpake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had ſaid unto him, Before the cock crow, thou ſhalt deny me thrice;

62 And Peter went out, and wept bitterly.

63 And the men that held Jeſus, mocked him, and ſmote *him*.

64 And when they had blindfolded him, they ſtruck him on the face, and aſked him, ſaying, Prophecy, who is it that ſmote thee?

65 And many other things blaſphemouſly ſpake they againſt him.

66 And as ſoon as it is was day, the elders of the people, and the chief prieſts and the ſcribes came together, and led him into their council,

67 Saying, Art thou the Chriſt? tell us. And he ſaid unto them, If I tell you, ye will not believe:

68 And if I alſo aſk *you*, ye will not anſwer me, nor let *me* go.

69 Hereafter ſhall the Son of man ſit on the right hand of the power of God.

70 Then ſaid they all, Art thou then the Son of God? And he ſaid unto them, Ye ſay that I am.

71 And they ſaid, What need we any further witneſs? for we ourſelves have heard of his own mouth.

Ver. 53. John xii, 27.—V. 54. Matth. xxvi. 57.—V. 55. Matth. xxvi. 69. Mark xiv. 66.—V. 61. Matth. xxvi. 34, 75.—V. 63. Matth. xxvi. 67.—V. 66. Matth. xxvii. 1. Acts xxii. 5.—V. 69. Matth. xxvi. 64. Mark xiv. 62. Hebr. i. 3. viii. 1.—V. 70. Mark xiv. 62.

of our Saviour's innocence; for had he been conſcious of any crime which could render him obnoxious to puniſhment, he would not have expoſed himſelf in this public manner; and had the Jews either thought him guilty, or been able to bring any accuſation againſt him, it is evident that they neither wanted will nor power to have apprehended him. But the reaſon why they continued ſo long inactive is intimated in the cloſe of the verſe. They were kept under reſtraint, till the time predicted for his ſufferings was accompliſhed; and that being now come, power was allowed to the prince of darkneſs to inſtigate them to this crime, and opportunity was permitted them to perpetrate it. See on Matth. xxvi. 56.

Ver. 54. *And Peter followed afar off*] His love to his maſter was not extinguiſhed, yet it was weakened; he followed, but *afar off*: He was here beginning to equivocate; he had ſaid that he would *follow Chriſt*, and he perſuades himſelf that he is fulfilling his promiſe by thus *following him afar off*. St. John informs us with his uſual modeſty, that *another diſciple* followed Jeſus, John xviii. 15. who appears to have been himſelf; whence we may infer, that Peter and John recovered themſelves quickly after their flight, or elſe they could not have followed at ſome diſtance, and yet be ſo near, as to be ready to go into Caiaphas's houſe with him. Doddridge, and Sir D. D—.

Ver. 63, 64. *And the men that held Jeſus*] *And the men who had Jeſus in cuſtody.* Wynne. See the note on Matth. xxvi. 69. If what is ſaid there to reconcile the accounts of the ſacred hiſtorian be not thought ſufficient, perhaps the following obſervation of Mr. Macknight may be thought ſo: "Though Luke, ſays he, has told us how Jeſus was inſulted, before he deſcribes his trial, contrary to the other Evangeliſts, who mention thoſe inſults as ſucceeding his being condemned, it does not follow that he meant to ſay, he was inſulted before his trial. I acknowledge indeed that his judges and their retinue were abundantly capable of being thus unjuſt and barbarous towards him, even before they made the ſhew of condemning him; nevertheleſs, what St. Luke has ſaid here does not neceſſarily oblige us to ſuppoſe this. He might conclude his account of Peter's denials with relating what followed upon our Lord's being condemned, becauſe it happened immediately after the laſt denial, and to ſhew what a load of indignity was laid at once on the Son of God;—Whilſt the moſt zealous of all his diſciples was denying his Lord with oaths and imprecations, the ſervants and others inſulted him in the moſt barbarbarous manner."

Ver. 65. *Many other things blaſphemouſly ſpake they*] There is ſomething very remarkable in this expreſſion. They charged him with blaſphemy, Matth. xxvi. 65. in aſſerting himſelf to be *the Son of God*; but the Evangeliſt here fixes that charge on them, becauſe he really was ſo. See Doddridge.

Ver. 66. *As ſoon as it was day*] When the band of ſoldiers arrived at the high-prieſt's with Jeſus, they found many of the chief prieſts, and ſcribes, and elders aſſembled there. Some perſons of diſtinction however may have been abſent, for whoſe coming they would wait; wherefore, although the ſoldiers brought Jeſus to the high-prieſt's a while after midnight, his trial did not begin till about three in the morning; for if the paſſover this year fell late in April, the ſun muſt at that ſeaſon have ariſen to the inhabitants of Jeruſalem about twenty-three minutes after five, and the day have dawned about fifteen minutes after three: wherefore, ſince St. Luke fixes the appearance of Jeſus before the council to the dawn, his trial muſt have begun about three in the morning. This is confirmed by the account which St. Matthew gives of the hour when Jeſus was led away to the governor, ch. xxvii. 1. The intermediate time between the taking of Jeſus and his trial might have paſſed in procuring witneſſes, in ſending for the abſent members, in gathering the clerks and officers of the court, and in fitting up an apartment for the trial; for that Jeſus was tried by the council, not in the temple, as many ſuppoſe, but in the high-prieſt's palace, is evident from John xviii. 28. where we are told expreſly, that they led Jeſus from Caiaphas's houſe to the *prætorium*. See Macknight, and on Matth. xxvii. 1.

Ver. 68. *If I alſo aſk you*, &c.] That is, "If I propoſe the proofs of my miſſion, and require you to give your opinion of them, you will overbear me with renewed violence, and neither acquit nor releaſe me." See on Matth. xxvi. 64.

Ver. 70. *Ye ſay that I am*] *Ye ſay true; for I am.* It follows; *we have heard of his own mouth.* See Mark xiv. 62. Beza, Bengelius, &c.

Ver. 71. *We have heard*] It was cuſtomary for the Jews to ſuppreſs the word *blaſphemy* in their diſcourſes relating to it. St. Luke retains this cuſtom; but St. Matthew and St. Mark have added the word, for the ſake of perſpicuity. See Grotius, and on Matth. xxvii. 67.

REFLECTIONS ON OUR SAVIOUR'S AGONY IN THE GARDEN. Ver. 39—46.

What a preface do we hear find to our Saviour's paſſion! an *hymn* and an agony! a chearful hymn, and an agony no leſs ſorrowful. An hymn begins, both to raiſe and to teſtify the courageous reſolution of his ſuffering; an agony follows, to ſhew that he was truly ſenſible of thoſe extremities wherewith he was reſolved to ſtruggle.

ALL his diſciples bore their part in that hymn; it was fitting they ſhould all ſee his comfortable and divine magnanimity on entering thoſe melancholy liſts: Only *three* of them ſhall be allowed to be the witneſſes of his agony; only thoſe three who had been the witneſſes of his glorious transfiguration. That ſight had well fore-armed and prepared them for this: how could they be diſmayed to ſee *his* body now ſweat, which they had then ſeen to ſhine? How could they be

CHAP. XXIII.

Jeſus is accuſed before Pilate, and ſent to Herod: Herod mocketh him. Herod and Pilate are made friends. Barabbas is deſired of the people, and is looſed by Pilate, and Jeſus is given to be crucified: he telleth the women that lament him, the deſtruction of Jeruſalem: and prayeth for his enemies. Two evil-doers are crucified with him: His death: his burial.

AND the whole multitude of them aroſe, and led him unto Pilate.

2 And they began to accuſe him, ſaying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cæſar, ſaying, that he himſelf is Chriſt, a King.

3 And Pilate aſked him, ſaying, Art thou the King of the Jews? And he anſwered him and ſaid, Thou ſayeſt *it*.

4 Then ſaid Pilate to the chief prieſts and *to* the people, I find no fault in this man.

5 And they were the more fierce, ſaying, He ſtirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

Ver. 1. Matth. xxvii. 2. Mark xv. 1. John xviii. 28.—V. 2. Acts xvii. 7. See Matth. xvii. 27. xxii. 21. John xix. 12.—V. 3. Matth. xxvii. 11.

daunted to ſee him now accoſted by Judas and his train, whom they ſaw attended by Moſes and Elijah? How could they be diſcouraged to hear the reproaches of baſe men, when they had *heard the voice* of God to him, *from that excellent glory,—This is my beloved Son, in whom I am well pleaſed.*

Now before theſe eyes the Sun of Righteouſneſs begins to be overcaſt with clouds: *He began to be ſorrowful, and very heavy.* Many ſad thoughts for mankind had he ſecretly indulged, yet ſmothered in his own breaſt:—Now his grief is too great for reſtraint: *My ſoul is exceeding ſorrowful, even unto death.* O Saviour, what muſt thou needs feel, when thy tongue uttered ſuch a ſentence! Feeble minds are apt to bemoan themſelves upon light occaſions; the grief muſt be violent, that cauſeth a ſtrong heart to burſt forth into a paſſionate complaint. Woe is me! what a word is this for the Son of God? Where is that *Comforter* whom thou promiſedſt to ſend to others? Where is that Father of all mercies, and God of all comfort, *in whoſe preſence is the fulneſs of joy, and at whoſe right-hand there are pleaſures for evermore?* Where are thoſe conſtant, thoſe chearful reſolutions of a fearleſs walking through the valley of the ſhadow of death?—Alas! if that *face* were not *hid from thee*, whoſe eſſence could not be diſunited, theſe pangs could not have been. The ſun was withdrawn for a while, that there might be night, as in the world around thee, ſo in thy breaſt; withdrawn, in reſpect, not of being, but of ſight;—it was the harſheſt portion of thy ſufferings, that thou muſt be diſconſolate.

But to whom doſt thou make this moan, O thou Saviour of men? What iſſue couldſt thou expect? Thy diſciples might be aſtoniſhed with thy grief; but there is neither power in their hands to free thee from thy ſorrows, nor efficacy in their compaſſion to mitigate them. What creature can help, when thou complaineſt?—It muſt be the ſtronger only that can help the weak.

What human ſoul is capable of conceiving the leaſt of thoſe ſorrows that oppreſſed thine? Thou didſt not only ſay, "My ſoul is troubled;" ſo it often was,—even to tears; but, *My ſoul is ſorrowful,*—as if it had been before aſſaulted, now poſſeſſed with grief,—and that not in any tolerable moderation;—Changes of paſſion are inherent to every human ſoul; but thine is *exceeding ſorrowful*;—And yet there are degrees in the very extremities of evils: Thoſe that are moſt vehement, may ſtill be capable of a remedy, at leaſt of a relaxation; thine, however, was paſt all theſe hopes; *exceeding ſorrowful, even unto death!*

What was it, what could it be, O Saviour, that lay thus heavy upon thy divine ſoul?—Was it the fear of death?—Was it the fore-felt pain, ſhame, torment of thine enſuing crucifixion?—O poor and baſe thoughts of the narrow hearts of cowardly and impotent mortals! How many thouſands of thy bleſſed martyrs have welcomed no leſs tortures with ſmiles and gratulations?—If their weakneſs was thus undaunted and prevalent, what was thy power? O no; it was the ſad weight of the ſin of mankind; it was the heavy burden of thy father's wrath for our ſin, that thus preſſed down thy ſoul, and wrung from thee theſe bitter expreſſions of ſorrow.

What can it avail thee, O Saviour, to tell thy grief to *men?*—Who can eaſe thee, but He, of whom thou ſaidſt, *my Father is greater than I?* Lo, to him thou turneſt;—*Father, if it be poſſible, let this cup paſs from me!*

Was not this that *prayer*, O bleſſed Lord, which *in the days of thy fleſh thou offeredſt up with ſtrong crying and tears, to him that was able to ſave thee from death?*—Never was cry ſo ſtrong; never was God thus ſolicited. How could heaven but ſhake at ſuch a prayer from the power that made it? How can my heart but tremble to hear this ſuit from the captain of our ſalvation?

But, O thou that ſaidſt, *I and my Father are one,*—doſt thou ſuffer aught from thy Father, but what thou wouldeſt, what thou determinedſt? Was this cup of thine or forced or caſual?—Far hence be theſe miſ-raiſed thoughts of ignorance and frailty; Thou cameſt to ſuffer, and thou wouldſt do what thou cameſt for; yet ſince thou wouldeſt be a man, thou wouldeſt take all of man, ſave ſin; it is but human, and not ſinful, to be loth to ſuffer what we may avoid. In this *velleity* of thine thou wouldſt exhibit what that nature of ours which thou hadſt aſſumed could incline to wiſh; but in thy *reſolution* thou wouldſt ſhew us what thy victorious thoughts, raiſed and aſſiſted by thy divine power, had determined and appointed;—*nevertheleſs, not as I will, but as thou wilt.* As man, thou hadſt a will of thine own. No human mind can be perfect without that main faculty; that will, which naturally inclines towards an exemption from miſeries, gladly vails to the divine will whereby thou art appointed to the *chaſtiſements of our peace*; thoſe pains which in themſelves were grievous, thou embraceſt as decreed, ſo as that thy fear hath given place to thy love and obedience. How ſhould we have known thoſe evils to be ſo formidable, if thou hadſt not in half a thought inclined to deprecate them? How could we have avoided evils ſo formidable and deadly, hadſt not thou willingly undergone them?

Whilſt the mind was in this fearful agitation, no marvel if thy feet were not fixed. One while thou walkeſt to thy drowſy attendants, and ſtirreſt up their vigilancy; then thou returneſt to thy paſſionate devotions. *Thou falleſt again upon thy face*; thy prayers are ſo much more vehement than thy pangs, as thy ſoul is yet lower than thy humble body:—*And being in an agony, he prayed more earneſtly, and his ſweat was as it were great drops of blood falling down to the ground.*

O my Saviour! what an agony muſt every heart endure which thinks on thine? What pain, what fear, what ſtrife, what horror was in thy ſacred breaſt! How didſt thou ſtruggle under the weight of our ſins, that thus thou ſweateſt, that thus thou bleddeſt!—All was peace with *thee*: Thou waſt one with thy co-eternal and co-equal Father;—all the angels worſhipped thee; all the powers of heaven and earth awefully acknowledged thine infinity. It was our perſon that enfeoffed and involved thee in this miſery and torment; in that perſon thou ſuſtainedſt thy Father's wrath, and the curſe denounced on man. If eternal death be unſufferable,—if every ſin deſerve eternal death, what, O what was it for thy ſoul, in this ſhort time of thy bitter paſſion, to anſwer thoſe millions of eternal deaths, which all the ſins of all mankind had deſerved from the juſt hands of thy Godhead! I marvel not if thou bleedeſt a ſweat, if thou ſweateſt blood. If the moiſture of that ſweat be from the body, the tincture of it is from the ſoul. As there never was ſuch another ſweat, ſo neither can there ever be ſuch a ſuffering; no wonder if the ſweat were more than natural, when the ſuffering was more than human.

But oh ye bleſſed ſpirits, which came to comfort the afflicted Saviour, how did ye look upon this Son of God, when ye ſaw him labouring for life under theſe violent temptations? ver. 43. With what aſtoniſhment did ye behold him bleeding, whom ye adored? Oh the wiſe and marvellous diſpenſation of the Almighty! whom God will afflict, an angel ſhall relieve. The Son ſhall ſuffer, the ſervant ſhall relieve him: The God of angels droopeth, the angel of God ſtrengthens him!

Bleſſed Jeſu! if, as man, thou wouldeſt *be made a little lower than the angels*, how can it diſparage thee to be attended and cheared up by an angel? Thine humiliation would not diſdain comfort from meaner hands. How free was it for thy Father to convey ſeaſonable conſolations to thine humbled ſoul, by whatſoever means! Behold, though *thy cup* ſhall not *paſs*, yet ſhall it be ſweetened. What though thou ſee not for the time thy Father's face, yet ſhalt thou feel his hand. What could that ſpirit have done without the God of ſpirits? O Father of mercies, thou mayeſt bring thine into agonies, but thou wilt never leave them there. *In the midſt of the ſorrows of my heart, thy comforts ſhall refreſh my ſoul*; and whatſoever be the means of my ſupport, I know, and I adore the author. Thou *wilt not ſuffer us to be tried above that we are able; but wilt with the trial alſo make a way to eſcape, that we may be able to bear it.*

Chap. XXIII. *Ver.* 1, 2. *And the whole multitude—aroſe*] At break of day Chriſt was brought before Pilate, and charged with three capital crimes,—*perverting the nation,—forbidding to give tribute to Cæſar,*—and ſaying, *that he himſelf was Chriſt, a king.* They did not charge him with calling himſelf *the Son of God*, knowing very well that Pilate would not have concerned himſelf with ſuch an accuſation, which no way affected the ſtate. All the three crimes with which the Jews charge him, were only inferences of theirs from his ſaying that he was the Son of God; (ch. xxii. 70.) They themſelves drew imaginary conſequences from his doctrine, which he had expreſly denied; nay, and taught the contrary: They who oppoſe his followers ſtill uſe the ſame method. Pontius Pilate finding this, (for it is moſt probable that he examined them as to the preciſe words Chriſt had ſpoken,) their accuſation had no weight with him. See Ward's Diſſertations, p. 129. and Locke's *Reaſonableneſs of Chriſtianity*, p. 146.

6 When Pilate heard of Galilee, he aſked whether the man were a Galilean.

7 And as ſoon as he knew that he belonged unto Herod's juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem at that time.

8 And when Herod ſaw Jeſus, he was exceeding glad: for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him; and he hoped to have ſeen ſome miracle done by him.

9 Then he queſtioned with him in many words; but he anſwered him nothing.

10 And the chief prieſts and ſcribes ſtood and vehemently accuſed him.

11 And Herod with his men of war ſet him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and ſent him again to Pilate.

12 And the ſame day Pilate and Herod were made friends together: for before they were at enmity between themſelves.

13 And Pilate, when he had called together the chief prieſts, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined *him* before you, have found no fault in this man, touching thoſe things whereof ye accuſe him:

15 No, nor yet Herod: for I ſent you to him; and lo, nothing worthy of death is done unto him:

16 I will therefore chaſtiſe him, and releaſe *him*.

17 (For of neceſſity he muſt releaſe one unto them at the feaſt.)

18 And they cried out all at once, ſaying, Away with this *man*, and releaſe unto us Barabbas:

19 (Who for a certain ſedition made in the city, and for murder, was caſt into priſon.)

20 Pilate therefore, willing to releaſe Jeſus, ſpake again to them.

Ver. 7. Ch. iii. 1.—V. 8. Ch. ix. 7. Matth. xiv. 1. Mark vi. 14.—V. 12. Acts iv. 27.—V. 13. Matth. xxvii. 23. Mark xv. 14. John xviii. 38. xix. 4.—V. 16. Matth. xxvii. 26. John xix. 1.—V. 17. Matth. xxvii. 15. Mark xv. 6. John xviii. 39.—V. 18. Acts iii. 14.

Ver. 7. *He ſent him to Herod*] Herod Antipas, the Tetrarch of Galilee, who had beheaded St. John. Pilate probably ſent Chriſt to Herod, with a deſign to pay him a compliment, and as a means of reconciliation, which it accordingly proved, ver. 12. Another reaſon likewiſe for Pilate's doing this might be to oblige his wife, who had cautioned him by a meſſage *to have nothing to do with that juſt man.* Matth. xxvii. 19. And he might be further induced to it, in order to eaſe his own conſcience, as being convinced of our Saviour's innocence; and at the ſame time to gratify the Jews, if Herod had thought fit to comply with their ſolicitations. The Roman governors indeed were impowered to puniſh any perſons for crimes committed by them within the limits of their reſpective provinces, even though they belonged to other ſtates and juriſdictions; but yet there appears no irregularity in this procedure of Pilate, nor any thing but what was cuſtomary on ſome occaſions, as we learn from the Roman law. See Ward as above.

Ver. 9. *But he anſwered him nothing*] Herein our Lord followed the rule obſerved by God in the adminiſtration of his moral government. He beſtows on men means, opportunities, and Aſſiſtances, ſuch as, if they improve them properly, will lead them to knowledge and happineſs; but theſe being ſlighted by men, God, after waiting the determined time, for wiſe reaſons ſhuts up from them all the ſprings of grace, and leaves them hopeleſs of that ſalvation which they have ſo long deſpiſed.

Ver. 11. *And Herod, with his men of war, ſet him at nought*] Herod finding himſelf diſappointed, ver. 9. ordered Chriſt to be cloathed with an old robe, in colour like thoſe which kings uſed to wear, and permitted his attendants to inſult him, perhaps with an intention to provoke him to work a miracle, though it ſhould have been of an hurtful kind. Our Lord's being dreſſed in this manner by Herod's order, ſhews that the prieſts had accuſed him here alſo of having aſſumed the titles and honours belonging to the Meſſiah, the king of the Jews: for the affront put upon him was plainly in deriſion of that pretenſion. The other head of accuſation,—his having attempted to raiſe a ſedition in Galilee on account of the tribute, they durſt not touch upon, becauſe Herod could not fail to know the groſs falſhood of it. Herod's uſage of our Lord was exceedingly inſolent; but perhaps the remorſe of conſcience which he had felt on account of the murder of John the Baptiſt, might render him cautious how he joined in any attempt on the life of Jeſus, which we do not find that he ever did. The robe in which Herod cloathed our Lord is called εσθητα λαμπραν, that is, either *rich* or *white cloathing*; for the epithet λαμπραν denotes both the quality of a garment, and its colour, James ii. 2. White robes, as well as purple, were worn by kings and great men, eſpecially among the Jews. Hence David, deſcribing the flight of the Canaanites, compares the field of battle and the adjacent country to mountains covered with ſnow, on account of the many white upper-garments which their kings and generals threw from them, to render their flight more expeditious; *when the Almighty ſcattered kings in it, it was white as ſnow in Salmon.* Pſal. lxviii. 14. Hence alſo in the *Revelation*, white robes are given to the ſaints, as the moſt honourable cloathing. For the ſame reaſon, in the transfiguration, our Lord's garments became whiter than any thing known in nature. So likewiſe the angels who appeared at his ſepulchre in human form, were cloathed in white robes; John xx. 12. Probably alſo it is in alluſion to the Apparel of the Jewiſh princes, that GOD himſelf is repreſented as appearing in the clouds, and on his throne, in robes white as ſnow. See Le Clerc, Calmet, and Doughteius *in Analectis*, p. 36.

Ver. 12. *For before they were at enmity*] The cauſe of this enmity can only be conjectured; perhaps it might be the ſlaughter which Pilate had made of ſome of the Galileans, who had come up to ſacrifice at Jeruſalem. See ch. xiii. 1. M. Saurin obſerves, that conſidering on the one hand the jealouſy of the Jews, where any foreign power was concerned, and on the other the oppreſſive meaſures generally taken by thoſe who are inveſted with commiſſions, like this which Pilate bore over conquered countries, and eſpecially the accounts we have of his own bad character and conduct; their reconciliation is much more wonderful than their enmity." See his Sermons, vol. x. p. 246.

Ver. 14. *I having examined him*, &c.] Had there been any the leaſt appearance of truth in the allegations of the Jews, that Jeſus had perverted the nation,—forbidden to pay tribute to Cæſar,—or drawn the people after him, as their king, Pilate would not ſo readily have pronounced him innocent; therefore, finding a man of that mean condition and innocent life, no mover of ſeditions, or diſturber of the public peace, without a friend or follower, he would have diſmiſſed him as a king of no conſequence; as an harmleſs innocent man, falſely and maliciouſly accuſed by the Jews. Locke.

Ver. 15. *Nothing worthy of death is done unto him*] *By him.* Wat. and Blackwall. *He has not treated him as one that deſerves a capital puniſhment.* Heylin.

Ver. 16. *I will therefore chaſtiſe him*] Pilate might imagine that Chriſt was an enthuſiaſt; though not a ſeditious perſon; and this puniſhment might be deſigned as an admonition to him in future, not to uſe ſuch expreſſions, as had given ſo much umbrage; being perſuaded, that if he was ſet at liberty, he neither would nor could give them any further trouble. He might likewiſe order Jeſus to be ſcourged, to pacify the Jews, hoping that they would be contented with that leſſer puniſhment, being himſelf fully ſatisfied of his innocence. John xix. 1. It was the cuſtom of the Romans, to ſcourge criminals condemned to crucifixion after they had received their ſentence. See Livy, lib. i. ch. 26. But Chriſt was ſcourged by the order of Pilate, before ſentence was paſſed on him, for the reaſons above-mentioned; and therefore it is thought that during the time he underwent that puniſhment, he was bound to a pillar, and not to his croſs, like thoſe criminals who were ſcourged after their condemnation; as St. Paul afterwards would alſo have been treated, had he not prevented it by pleading his privilege as a Roman citizen. See Ward, as above.

Ver. 17. *(For of neceſſity he muſt releaſe one*] See on Matth. xxvi. 15. and Mark. xv. 6.

Ver. 18. *Away with this man!*] *Put this man to death!* Heylin. The word αιρε properly ſignifies, *to take away*; and ſo to *deprive of life*, to *lift up*, or *crucify*.

Ver. 20. *Pilate ſpake again*] But it is not ſaid what he ſpake; ſome therefore, by a ſlight alteration of the text, would read, *Pilate therefore ſaid again to them, I will releaſe Jeſus.* See Bowyer's Greek Teſtament.

21 But they cried, ſaying, Crucify *him*, crucify him.

22 And he ſaid unto them the third time, Why, what evil hath he done? I have found no cauſe of death in him: I will therefore chaſtiſe him, and let *him* go.

23 And they were inſtant with loud voices, requiring that he might be crucified. And the voices of them, and of the chief prieſts, prevailed.

24 And Pilate gave ſentence that it ſhould be as they required.

25 And he releaſed unto them him, that for ſedition and murder was caſt into priſon, whom they had deſired; but he delivered Jeſus to their will.

26 And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the croſs, that he might bear *it* after Jeſus.

27 And there followed him a great company of people, and of women, which alſo bewailed and lamented him.

28 But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, weep not for me, but weep for yourſelves, and for your children.

29 For behold, the days are coming, in the which they ſhall ſay, Bleſſed *are* the barren, and the wombs that never bare, and the paps which never gave ſuck.

30 Then ſhall they begin to ſay to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do theſe things in a green tree, what ſhall be done in the dry?

32 And there were alſo two other malefactors led with him to be put to death.

33 And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left.

34 Then ſaid Jeſus, Father, forgive them; for they know not what they do. And they parted his raiment, and caſt lots.

35 And the people ſtood beholding, And the rulers alſo with them derided *him*, ſaying, He ſaved others; let him ſave himſelf, if he be Chriſt, the choſen of God.

36 And the ſoldiers alſo mocked him, coming to him, and offering him vinegar,

37 And ſaying, If thou be the king of the Jews, ſave thyſelf.

38 And a ſuperſcription alſo was written

Ver. 24. Matth. xxvii. 26. Mark xv. 15. John xix. 16. Or, *aſſented*..—V. 26. Matth. xxvii. 32. Mark xv. 21.—V. 30. Iſai. ii. 19. Hoſ. x. 8. Rev. vi. 16. ix. 6.—V. 31. Jer. xxv. 29. 1 Pet. iv. 17.—V. 32. Iſai. liii. 12. Matth. xxvii. 38.—V. 33. Matth. xxvii. 33. Mark xv. 22. John xix. 17, 18. Or, *the place of a ſkull*.—V. 34. Acts vii. 60. 1 Cor. iv. 12. Acts iii. 17. Matth. xxvii. 35. Mark xv. 24. John xix. 23.—V. 35. Pſ. xxii. 17. Zech. xii. 10. Matth. xxvii. 39.—V. 38. Matth. xxvii. 37. Mark xv. 26. John xix. 19.

Ver. 22. *Why, what evil hath he done?*] *Why?—What evil hath he done?* "*Why* will ye be ſo cruel as to inſiſt upon it? *What evil hath he done*, or can you prove againſt him?" See Raphel. Annot. ex Xenoph. p. 64.

Ver. 28—30. *Weep not for me*, &c.] "Though my death affects you, and ſeems to call for all your tears, yet it is rather a reaſon for joy than ſorrow, as it will be a means of reconciling mankind to God: Rather reſerve your tears for a real calamity which threatens you, and your children, which will terminate in the deſtruction of this city and nation, and which will be moſt terrible, and call for the bittereſt lamentations: For in thoſe days of vengeance, you will vehemently wiſh that you had not given birth to a generation, whoſe wickedneſs has rendered them objects of the divine wrath, to a degree, that never was experienced in the world before. The thoughts of thoſe calamities afflict my ſoul, far more than the feeling of my own ſufferings." Theſe words ſufficiently imply that the *days of diſtreſs and miſery* were coming, and would fall on them and their children: but at that time there was not any appearance of ſuch an immediate ruin. The wiſeſt politician could not have inferred it from the preſent ſtate of affairs; nothing leſs than the divine preſcience could have certainly ſeen and foretold it. The expreſſion in ver. 30. is proverbial, as appears from Hoſea x. 8. Iſai. ii. 19. and is generally made uſe of to imply the preſſure of ſome intolerable calamity. See Grotius, and Newton on the prophecies, vol. 2.

Ver. 31. *For if they do theſe things in a green tree*, &c.] *If theſe things are done in green wood*. Heylin. "If the Romans are permitted by heaven to inflict ſuch heavy puniſhments upon me who am innocent, how dreadful muſt the vengeance be which they ſhall inflict on the nation, whoſe ſins cry aloud to heaven, haſtening the pace of the divine judgements, and rendering the perpetrators as fit for puniſhment, as dry wood is for burning. Comp. Ezek. xx. 47. with Ezek xxi. 3. where God's *burning every green and every dry tree*, is explained to be his deſtroying the righteous and the wicked together. See alſo Pſ. i. 3. where a good man is compared to a *green tree* full of leaves; and both Chriſt and John the Baptiſt reſemble bad men to dry, dead, and barren trees. It is proverbial among the Jews, that "two dry ſticks will burn a green one:" that is, the company of two wicked men will corrupt and bring judgements upon a good man. See Prov. xi. 31. 1 Pet. iv. 17, 18. Whitby, Druſius, and Wetſtein.

Ver. 32. *And there were alſo two other malefactors*] This ſhould either be ſtopped in the following manner;—*And there were alſo two others, malefactors, led with him*, &c. or, tranſlated, *And they led along with him two other men, who were malefactors*. The diſtinction between Jeſus and the malefactors is remarkably preſerved in the next verſe.

Ver. 34. *Father, forgive them*] This is one of the moſt ſtriking paſſages in the world. While they were actually nailing our Lord to the croſs, He ſeems to feel the injury which they did to their own ſouls, more than what they did to him, and to forget his own anguiſh, in a concern for their ſalvation. Thus did Jeſus Chriſt, though expiring by the tortures which he felt, give us an example of that benevolence which he hath commanded us to practiſe; and with his laſt breath, as it were, breathed out at once a prayer and an apology for his executioners. The Roman ſoldiers, who were the immediate inſtruments of his death, had indeed but little knowledge of him; and the Jews, who were the authors of it, through their obſtinate prejudices, apprehended not who he was: For, *if they had known him, they would not have crucified the Lord of life and glory*. Inſtead of, *They know not what they do*; ſome read, *They know not what they are doing*. See Grotius, the Adventurer, and Doddridge.

Ver. 35. *He ſaved others*, &c.] They here acknowledge the miracles by which others were ſaved; referring, it is probable, to his raiſing the dead: But they imagined, that now they had found the extent of his power, and that he could not ſave himſelf. Nothing could be baſer than thus to upbraid him with his ſaving power, which was not a vain pretence, but had produced ſo many noble and ſtupendous effects: And it was equally unreaſonable to put the credit of his miſſion on his coming down from the croſs; a vigorous ſpring might poſſibly have forced the nails from the hands and feet of a crucified perſon, ſo that he might have leaped from the croſs. What Chriſt had ſo lately done before their eyes, and in part on themſelves in the garden, was a far more convincing diſplay of the divine power, than, ſurely, to have deſcended now could have been; and though they promiſe, upon this, to believe in him, there is no room to think they would have yielded to conviction. All they meant was to inſult him by it, as thinking it impoſſible he ſhould eſcape out of their hands. See the ſequel to "the Trial of Witneſſes," p. 39. and for more on this ſubject, the note on Matth. xxvii. 41.

Ver. 37. *If thou be the king of the Jews, ſave thyſelf*] As this claim ſeemed to the ſoldiers moſt derogatory to the Roman authority, it is no wonder that they grounded their inſults on this, rather than on his profeſſing himſelf *the Son of God*.

Ver. 38. *And a ſuperſcription alſo*] There is no tranſpoſition neceſſary here; for St. Luke does not tell us *when* the ſuperſcription was written, ſo far was he from ſaying that it was written after Jeſus was mocked. He only obſerves in general that there was a title placed over him; and by mentioning it, together with the inſults, inſinuates, that it was one of them; and perhaps the Greek may with propriety be ſo rendered, as to introduce this verſe, in explanation of that preceding. *For a ſuperſcription was alſo written over him*, &c. By which, over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which were hanged, railed on him, ſaying, If thou be Chriſt, ſave thyſelf and us.

40 But the other anſwering, rebuked him, ſaying, Doſt not thou fear God, ſeeing thou art in the ſame condemnation?

41 And we indeed juſtly; for we receive the due reward of our deeds: but this man hath done nothing amiſs.

42 And he ſaid unto Jeſus, Lord, remember me when thou comeſt into thy kingdom.

43 And Jeſus ſaid unto him, Verily I ſay unto thee, To-day ſhalt thou be with me in paradiſe.

44 And it was about the ſixth hour, and there was darkneſs over all the earth until the ninth hour.

45 And the ſun was darkened, and the veil of the temple was rent in the midſt.

Ver. 44. Matth. xxvii. 45. Mark xv. 33. Or, *land.*—V. 45. Matth. xxvii. 51. Mark xv. 38.

as well as by common report, theſe ſoldiers were acquainted with his claim to the kingdom of Iſrael. St. John has marked the particular time when the title was written and affixed. See ch. xix. 19.

Ver. 39. *And one of the malefactors—railed on him*] The word rendered *malefactor*, κακουργος, does not always denote a *thief*, or a *robber*, but was likewiſe applied to the Jewiſh ſoldiers, who were hurried by their zeal to commit ſome crime, in oppoſition to the Roman authority. See the note on Matth. xxvii. 44.

Ver. 40. *Doſt thou not fear God*] *Have you too no fear of God*; i. e. no more than thoſe others who were inſulting Jeſus. Heylin.

Ver. 41. *And we indeed juſtly*] The faith of the penitent thief has ſomething very remarkable in it; for he had conceived juſt ſentiments both of his own conduct, and of Chriſt's character. It is a ſtrong proof of a ſincere repentance to acknowledge our crimes, and to reſign ourſelves to the puniſhment of them. But to this the penitent thief adds the virtues of reproving the other malefactor for his faults, and of defending the innocent. He ſhews his faith in God, the judge and rewarder in a future ſtate; his fear of God, which is the beginning of juſtification, Eccles. i. 28. and his charity; 1. towards God, in reſtraining the blaſphemies offered him and his Chriſt; and 2. to his neighbour, whom he ſo charitably reprehends, ſo earneſtly requeſts not to proceed in his reproaches, ſo lovingly invites to the fear of God, and ſo earneſtly endeavours to amend and reclaim him. In avowing that Chriſt had done nothing amiſs, he diſcovers a remarkable degree of conſtancy, daring to charge the Jewiſh rulers, and Pilate himſelf, in the preſence of their miniſters and ſoldiers, with having condemned him unjuſtly; ſo that the glory which he did to Chriſt by his faith and piety on the croſs, ſeems ſuch as the whole ſeries of a pious life in other men can hardly parallel. It has generally been thought that this grace was begun in the thief, and raiſed to perfection all on a ſudden, and on the preſent occaſion too, when every circumſtance concurred to hinder him from believing; yet it is far from being certain that either his faith or repentance were the fruits of this particular ſeaſon: He was acquainted with our Lord's character before he came to puniſhment, as is plain from the teſtimony he bore to his innocence: *This man hath done nothing amiſs.* He might therefore have often heard our Lord preach in the courſe of his miniſtry, and might have ſeen many of his miracles, and from the conſideration of both joined together, have been ſolidly convinced that he was the Meſſiah. Nay, it is poſſible that he might have been a good man, as well as a profeſſed diſciple of Chriſt; for his untimely and unfortunate end might have been occaſioned by a ſingle act of groſs wickedneſs, of which he ſincerely repented, and into which ſaints themſelves may fall, through the ſtrength of temptation conſiſtently with their being in a ſtate of grace; witneſs David's adultery and murder. We only ſay, the thing is poſſible; and if it is poſſible, *thoſe* who encourage themſelves in ſin from this example, as if it was an undoubted inſtance of a late-accepted repentance, proceed upon a ſuppoſition, of the truth of which no man can be certain; while, in the mean time, the doctrine built upon it is of ſuch undeniable importance, that it loudly demands the excluſion of every doubt. Beſides, this is the only paſſage in Scripture which can be alledged in favour of a repentance produced and accepted in the article of death: for the parable of the labourers in the vineyard,—the other paſſage uſually quoted upon this ſubject,—has no relation at all to it. See Matth. xx. Macknight, Whitby, and the *Reflections* at the end of this chapter.

Ver. 42. *Lord, remember me*] This man ſeems to have entertained a more rational and exalted notion of the Meſſiah's kingdom, than the diſciples themſelves: They expected nothing but a *ſecular* empire; he gave ſtrong intimations of his having an idea of Chriſt's *ſpiritual* dominion; for at the very time that Jeſus was dying on the croſs, he begged to be *remembered by him, when he came into his kingdom.* It may be ſaid, indeed, that he hoped Jeſus would exert his miraculous power in delivering himſelf from the croſs, and ſetting up his kingdom immediately; but even on this ſuppoſition, his faith, though not clearer and more extenſive, muſt be praiſed as ſtronger than that of the diſciples, who, becauſe their Maſter was crucified, had almoſt univerſally deſpaired of his being the Meſſiah. However, the anſwer which Jeſus made to his requeſt, ver. 43. and his acquieſcence in that anſwer muſt be acknowledged as the ſtrongeſt preſumption in favour of the extenſiveneſs and propriety of his faith. His petition certainly diſcovers great modeſty, humility, and conſciouſneſs of his own demerits. He begged only for a *remembrance*; he knew himſelf ſo ſinful, that he durſt aſk no more. He owned Chriſt publickly; he pitied him; he prayed to him; he hoped in him; and confeſſed his power and authority in the future world. It muſt be allowed a ſtriking act of faith in this man, to believe, amidſt ſuch circumſtances, that Jeſus was the *Juſt one*, *Chriſt the Lord*, and a king about to enter into his kingdom. By whatever marks he diſcovered this truth, he excelled the high-prieſt, the Phariſees, and doctors of the law in his idea of the nature of the Meſſiah's kingdom; nay, and as we have obſerved, he excelled the Apoſtles themſelves, though they had been for ſome years inſtructed by Chriſt himſelf in the nature of that kingdom. The Jewiſh prieſts had condemned Chriſt as an impoſtor; but he owns him to be *the king of the Jews.* They expected a temporal king; but he ratifies what our Lord had ſaid, and intimates that he knew *his kingdom was not of this world.* Peter had denied him, when before his judge; but this man, though he ſees him hanging on the croſs, owns him for his Lord. Though he ſaw him expiring, he addreſſes him as the Lord of life. Amidſt his own ſufferings, he regards only the ſufferings of Chriſt, and was raiſed to entertain hopes of the pardon of his ſins, and to a belief of the miſſion of Jeſus. It is but juſtice to this argument, after what we have ſaid on the preceding verſe, to inſert what is urged on the contrary, which we ſhall do in the words of Dr. Doddridge; who obſerves, that ſome have inferred from the words *when thou comeſt into thy kingdom*, that this malefactor had learned ſomething of Chriſt in priſon;—and have urged the poſſibility of his having exerciſed perhaps a long and deep repentance there againſt the ſuppoſition of the ſudden change, which has been generally imagined in this caſe: But Chriſt's kingdom was now ſo much the ſubject of public diſcourſe, that he might on that day, and indeed in a few minutes of it, have learned all that was neceſſary as the foundation of this petition. I cannot therefore but look on this happy man, for ſuch he ſurely was, amidſt all the ignominy and tortures of the croſs, as a glorious inſtance of the power as well as ſovereignty of divine grace; which as many have obſerved, perhaps taking the firſt occaſion from the preternatural darkneſs, wrought ſo powerfully, as to produce by a ſudden and aſtoniſhing growth in his laſt moments, all the virtues which could be crowded into ſo ſmall a ſpace.

Ver. 43. *To-day ſhalt thou be with me in Paradiſe*] Bos has ſhewn that this expreſſion, *thou ſhalt be with me*,—μετ' εμου εση,—was the language uſed when inviting gueſts to an entertainment; and the word *Paradiſe* originally ſignified a *garden of pleaſure*, ſuch as thoſe in which the eaſtern monarchs made their magnificent banquets. Here it means the ſame as *Abraham's boſom* in the ſtory of Lazarus, and it was a common expreſſion amongſt the Jews for the manſion of beatified ſouls in their ſeparate ſtate. Thus the Targum on the 90th Pſalm ſays, "May the pleaſures of Paradiſe, or of the garden of Eden, be from the Lord upon us." The prayer of the Jews for the dead runs thus: "May the Lord remember the ſoul of N. which is gone into the garden of Eden." The confeſſion of a Jew in ſickneſs is this: "I confeſs unto thee, my God, and the God of my fathers, that health and death are in thine hands; may it pleaſe thee to reſtore me to my former health: but if I muſt die, may my death atone for all the ſins, iniquities, and prevarications of which I have been guilty, and grant me my portion in Paradiſe, and remember me in the world to come." One of their prayers for a perſon at the point of death is: "May his ſoul reſt, and may his ſleep be in peace, until the Comforter come! Come ye who keep the treaſures of Paradiſe, open ye the gates of Paradiſe to him, and ſalute him with peace." The Jews were likewiſe of opinion, that only the ſouls of the good had an immediate and quick entrance into theſe regions of bliſs. From our Saviour's uſing this expreſſion of *Paradiſe* to him it appears, that this dying penitent was a Jew. See Wetſtein, Heylin, and the *Reflections.*

Ver. 44. *Over all the earth*] *Over all the Land.* See Matth. xxvii. 45. and Mark xv. 33.

Ver. 45. *The veil of the temple was rent*] This being ſo high a day, it was very probable that Caiaphas himſelf might now be performing the ſolemn act of burning incenſe juſt before the veil; which if he did, it is inexpreſſibly aſtoniſhing that his obdurate heart ſhould not be impreſſed with ſo aweful and ſignificant a phænomenon. There is no room to doubt that many of the other prieſts who had a hand in Chriſt's death ſaw the rent of the veil, which, conſidering the texture

46 And when Jeſus had cried with a loud voice, he ſaid, Father, into thy hands I commend my ſpirit: and having ſaid thus, he gave up the ghoſt.

47 Now when the centurion ſaw what was done, he glorified God, ſaying, Certainly this was a righteous man.

48 And all the people that came together to that ſight, beholding the things which were done, ſmote their breaſts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, ſtood afar off beholding theſe things.

50 And behold, *there was* a man named Joſeph, a counſellor; *and he was* a good man, and a juſt:

51 (The ſame had not conſented to the counſel and deed of them;) *he was* of Arimathea, a city of the Jews: (who alſo himſelf waited for the kingdom of God.)

52 This man went unto Pilate, and begged the body of Jeſus,

53 And he took it down, and wrapped it in linen, and laid it in a ſepulchre that was hewn in ſtone, wherein never man before was laid.

54 And that day was the preparation, and the ſabbath drew on.

55 And the women alſo which came with

Ver. 46. Pſ. xxxi. 5. Matth. xxvii. 50. Mark xv. 37. John xix. 30.—V. 47. Matth. xxvii. 54. Mark xv. 39.—V. 50. Matth. xxvii. 57. Mark xv. 42. John xix. 38.—V. 51. Mark xv. 43. Ch. ii. 25, 38.—V. 54. Matth. xxvii. 62.—V. 55. Ch. viii. 2.

and other circumſtances of it, muſt as fully convince them of the reality of this extraordinary fact, as if they had been preſent when it was rent. The veil of the temple was rent, the *wall of ſeparation* was broken down, that the Gentiles might come in; and the uſe of the temple, with its typical rites, aboliſhed and ſuperſeded by the death and reſurrection of Chriſt. See Sharpe's Sermon on the Riſe and Fall of Jeruſalem, and the note on Matth. xxvii. 51.

Ver. 46. *I commend my ſpirit*] Παραθη σομαι,—*I place*, as a precious depoſit. See on Pſ. xxxi. 5. and for the next clauſe, the note on Matth. xxvii. 50. Dr. Heylin has well and nervouſly deſcribed our Lord's paſſion in the following manner: "The appointed ſoldiers dig the hole, in which the croſs is to be erected,—the nails and the hammer are ready,—the croſs is placed on the ground,—and Jeſus lies down upon that bed of ſorrows,—they nail him to it,—they erect it,—his nerves crack,—his blood diſtils,—he hangs upon his wounds, a ſpectacle to heaven and earth! It is not unuſual for thoſe who ſpeak in public to profeſs that their ſubject ſurpaſſes their utmoſt efforts, and when they have exhauſted their abilities in ſaying all that they poſſibly can, to break off in interjections, and abrupt exclamations of wonder and aſtoniſhment. Whatever may have given occaſion to theſe paſſionate figures of ſpeech, it is ſure that they can never find their place ſo properly as here. For what tongue of man or angel can ſuffice to tell the *depth* and the *height*,—the profundity of his ſufferings, and the ſublimity of perfection to which they raiſed him?—We muſt here adore in ſilence what we cannot comprehend." See his *Lectures*, vol. i. p. 103. and Sir Richard Steele's *Chriſtian Hero*.

Ver. 47. *He glorified God*] That is, by a free confeſſion of his perſuaſion of the innocence of Jeſus: *Certainly this was a righteous man*; δικαιος,—the character given of him before he was condemned, Matth. xxvii. 19. See ch. v. 26. Joſhua vii. 19. and the note on Matth. xxvii. 54. where, as well as Mark xv. 37. the centurion teſtifies that Jeſus is *the Son of God*. "How then is it, ſay ſome, that St. Luke declares him only *a righteous man?*" To which it may be replied, that he made uſe of both theſe expreſſions; though others ſeem to ſolve the difficulty better by adding the article ὁ δικαιος, *This man was the juſt one*, agreeable to the expreſſion of this very writer, Acts vii. 52. xxii. 14. and alſo to James v. 6. See Waſſe Biblioth. Literar. N°. I. p. 25.

Ver. 48. *And all the people—ſmote their breaſts*] The people who came to behold this melancholy ſpectacle were wonderfully affected when Jeſus gave up the ghoſt. They had been inſtant with loud voices to have him crucified; but now that they ſaw the face of the creation darkened with a ſullen gloom during his crucifixion, and found his death accompanied with an earthquake, as if nature had been in an agony when he died, they rightly interpreted theſe prodigies to be ſo many teſtimonies from God of his innocence; and their paſſions, which had been inflamed and exaſperated againſt him, became quite calm, or moved them in his behalf. Some could not forgive themſelves for neglecting to accept his life, when the governor offered to releaſe him; others were ſtung with remorſe for having had an active hand both in his death, and in the inſults which were offered to him; others felt the deepeſt grief at the thought of his lot, which was undeſervedly ſevere; and theſe various paſſions appeared in their countenances; for they came away from the cruel execution penſive and ſilent, with downcaſt eyes, and hearts ready to burſt, or groaning deeply within themſelves, they ſhed tears, ſmote their breaſts, and bewailed greatly. The grief which they now felt for Jeſus was diſtinguiſhed from their former rage againſt him by this remarkable difference, that their *rage* was produced intirely by the craft of the prieſts who had wickedly incenſed them; whereas their grief was the genuine and natural feeling of their own hearts, greatly affected with the truth and innocence of him, who was the object of their commiſſeration. Wherefore, as in this mourning flattery had no ſhare, the expreſſions of their ſorrow were ſuch as became a real and unfeigned paſſion. Nor was this the temper only of a few, who may be thought to have been Chriſt's particular friends;—it was the general condition of the people, who had come in great numbers to look on. And the conviction thus produced in them undoubtedly made way for the converſion of ſuch a multitude by the preaching of the Apoſtles on the deſcent of the Spirit, which was but ſeven weeks after, when theſe things were freſh in their memories. See Acts ii. 41. Macknight, Doddridge, and Calmet.

Ver. 49. *And all his acquaintance, and the women*, &c.] Who theſe *acquaintance* were, we learn from Matth. xxvii. 55, &c. and Mark xv. 40. The three Evangeliſts agree in affirming that theſe *women ſtood afar off*; yet this is not inconſiſtent with John xix. 25. where our Lord's mother, and her ſiſter, Mary the wife of Cleophas, and Mary Magdalen are ſaid to have *ſtood beſide the croſs*. They were kept at a diſtance a while perhaps by the guards, or they were afraid to approach; but when the greateſt part of the ſoldiers were drawn off, and the eclipſe was begun, they gathered courage, and came ſo near, that Jeſus had an opportunity to ſpeak to them a little before he expired.

When we call to mind the perfect innocence of the Lord Jeſus, the uncommon love he bore to mankind, and the many ſubſtantial good offices which he did to multitudes groaning under the burden of their afflictions: when we think of the eſteem in which the common people held him all along, how chearfully they followed him to the remoteſt corners of the country, and with what pleaſure they heard his diſcourſes, it cannot but be matter of the greateſt ſurpriſe to find them, at the concluſion, ruſhing all of a ſudden into the oppoſite extremes, and every body as it were combined to treat him with the moſt barbarous cruelty. When Pilate aſked the people if they inclined to have Jeſus releaſed, his diſciples, though they were very numerous, and might have made a great appearance in his behalf, remained quite ſilent. The Roman ſoldiers, notwithſtanding their general had declared him an innocent perſon, moſt inhumanly inſulted him; the Scribes and Phariſees ridiculed him; the common people, who had received him with hoſannahs a few days before, *wagged their heads* at him, as they paſſed by, and railed on him as a deceiver; nay, the very thief on the croſs reviled him. This ſudden revolution in the humours of the nation may ſeem unaccountable; yet if we could aſſign a proper reaſon for the ſilence of the diſciples, the principles which influenced the reſt might be diſcovered in their ſeveral ſpeeches. Chriſt's followers had attached themſelves to him in expectation of being raiſed to great wealth and power in this kingdom; but ſeeing no appearance at all of what they looked for, they permitted him to be condemned, perhaps becauſe they thought it would have obliged him to break the Roman yoke by miracle. If the reader can trace out a more probable reaſon for their ſilence, when Pilate offered thrice to releaſe their Maſter, and in a manner begged them to aſk his life, his pains in ſuch an inquiry will certainly be well beſtowed. With reſpect to the ſoldiers, they were angry that any one ſhould have pretended to royalty in Judea, where Cæſar had eſtabliſhed his authority: hence they inſulted him with the title of King, and paid him mock honours. As for the common people, they ſeem to have loſt their opinion of him, probably becauſe he had neither convinced the council, nor reſcued himſelf when they condemned him. They began therefore to look upon the ſtory induſtriouſly ſpread abroad of him, viz. his having boaſted that he could deſtroy and rebuild the temple in three days, as a kind of blaſphemy, becauſe it required divine power to execute ſuch an undertaking. Accordingly, in deriſion, they ſaluted him by the title of *The deſtroyer and builder again of the temple in three days*; and with a malicious ſneer, bade him *ſave himſelf, and come down from the croſs*; inſinuating that the one was a much eaſier matter than the other. The prieſts and ſcribes were filled with the moſt implacable and diabolical hatred of him, becauſe he had torn off their maſks, and ſhewed them to the people in their true colours; wherefore they ridiculed his miracles from whence he drew his reputation, as a parcel of tricks, by pretending to acknowledge them; but at the ſame time adding a reflection, which they thought intirely confuted them, *He ſaved others, himſelf he cannot ſave*. To conclude, the impenitent thief alſo fancied that he muſt have delivered both himſelf and them, if he had been the Meſſiah. But as no ſign of ſuch a deliverance appeared, he upbraided him for making pretenſions to that high character, by ſaying, *If thou be the Chriſt, ſave thyſelf and us*. See Macknight.

Ver. 50. *A good man*] Αγαθος, *an humane and compaſſionate man*. He united in his character the two great principles of morality, juſtice and benevolence. See Rom. v. 7.

Ver. 55. *And how his body was laid*] The word ὡς rendered *how*, ſignifies him from Galilee, followed after, and beheld the ſepulchre, and how his body was laid.

56 And they returned, and prepared ſpices and ointments; and reſted the ſabbath-day, according to the commandment.

Ver. 56. Exod. xx. 10.

ſignifies no more than *that*;—and the ſentence may be rendered *they came to the ſepulchre, and ſaw that the body was placed* or *buried there.* St. Mark has it, ch. xv. 47. *beheld where he was laid.* See the Sequel to the Trial of the Witneſſes, p. 73.

Ver. 56. *And they—prepared ſpices and ointments, and reſted*, &c.] Dr. Waterland connects this verſe with the firſt of the following chapter, thus;—*ointments: and they reſted*, &c. *commandment*; *But upon the firſt day*, &c. As the women were not preſent when Joſeph and Nicodemus bound up the body with ſpices; as it does not appear that they ſaw the body after it was bound up, or if they did, they could not ſee the ſpices, which were hid by the linen winding-ſheet; as they were without, watching, while the body was preparing, and when it was carried out to be buried, went after, to ſee where it was laid, they may be ſuppoſed to have been ignorant of its having been imbalmed, and conſequently were guilty of no impropriety in preparing ingredients for that purpoſe themſelves. But even allowing that they knew what had been done to the body, they could not but know that all was done in great haſte. It cannot be ſaid that as much had been done by Joſeph and Nicodemus as was uſual or neceſſary to be done, and that the whole ceremony was already compleated; this is more than in the nature of the thing is poſſible to be true. No nation was more careful of their dead than the Jews: the body was firſt to be waſhed all over, and cleaned with much care, and afterwards to be anointed; but in regard to Chriſt's body, there was not time before the ſabbbath to perform even thus much of the ceremony. When the body was taken down from the croſs, the evening was coming on, and it was not yet dark when it was left in the ſepulchre. The funeral ceremony therefore, it is plain was not, could not be already compleated. Offices of this ſolemn kind, eſpecially to perſons of diſtinction, were not uſed to be performed the moment they were dead; nor to be huddled up in ſo haſty and negligent a manner. Moſes informs us, that when Jacob was embalmed, no leſs than *forty days* were employed in the operation; and amongſt the Egyptians, from whom the Jews borrowed this ceremony, no leſs than *ſeventy days* were required to complete it. Joſeph and Nicodemus intended, no doubt, to interr the body of Chriſt in a manner agreeable to the notion they had of his dignity and character, no leſs than *one hundred pounds weight* of ſpices and perfumes were provided for this purpoſe; John xix. 39. Not wholly to be employed in preparing the body, but to be burned both before and after it was laid in the ſepulchre, and to be conſumed in other neceſſary offices. The ſepulchre in which the body was laid, was probably not that into which is was to be finally depoſited; it was wrapped up in ſome of the ſpices, and laid there for preſent convenience only, becauſe it happened to be near the place of crucifixion, and becauſe the ſabbath was ſo near, that it was impoſſible to carry it further off. The funeral ceremonies were reſerved to be performed after the ſabbath, had not Providence prevented it by a more wonderful event. Indeed, whether the women were acquainted with the little which had already been done to the body or not, is immaterial: They knew where it had been depoſited, and knew probably that it was afterwards to be removed; they came therefore early in the morning to pay their laſt reſpects to it, by anointing and perfuming it; a common method of ſhewing reſpect to perſons of dignity and diſtinction, both living and dead. See the Sequel to the "Trial of the Witneſſes." p. 73. and the note on Mark xvi. 1.

REFLECTIONS ON THE CONDUCT OF THE TWO THIEVES, Ver. 39—43.

What different effects the judgements of God have upon the minds of men, may be learned from theſe examples now before us. Here are two thieves crucified with our bleſſed Saviour. But mark their end: one died reproaching and blaſpheming Chriſt, and breathed out his ſoul in the agonies of guilt and deſpair; the other ſaw, acknowledged, and openly confeſſed his Redeemer, and expired with the ſound of thoſe bleſſed words in his ears, *This day ſhalt thou be with me in paradiſe.* How adorable is the wiſdom of God, who has thus inſtructed us; and by ſetting the examples of his juſtice and mercy ſo near together, has taught us to fear without deſpair, and to hope without preſumption!

Who would not tremble for himſelf, when he ſees the man periſh in his ſins who died by his Saviour's ſide, within reach of that blood which was poured out for his redemption; within reach of that hand which alone is able to ſave?—Yet he who had all theſe advantages enjoyed none of them; but died in his ſins, void of hope and comfort.

Muſt the ſinner then deſpair?—No; caſt your eyes on the other ſide of the croſs, and ſee the mercy of God diſplayed in the brighteſt colours. There hangs the penitent, ſurrounded with all the terrors of approaching death;—yet in the midſt of all, calm and ſerene; confeſſing his ſins, glorifying the juſtice of God in his own puniſhment, rebuking the blaſphemy of his companion, juſtifying the innocence of his Saviour, and adoring him, even in the loweſt ſtate of miſery; and at laſt receiving the certain promiſe of a glorious immortality.

Thus the caſe ſtands, with all the allowances made to it, which ſeem moſt to favour a death-bed repentance: And yet, as if the Scripture had ſaid nothing of the wretch who died blaſpheming Chriſt, nor given us any cauſe to fear that a wicked life may end in an obdurate death; the caſe of the penitent only is drawn into example, and ſuch hopes are built upon it, as are neither conſiſtent with the laws of God, nor the terms of man's ſalvation.

But allowing the caſe of the penitent thief to be what it is generally ſuppoſed, yet, after we have briefly conſidered the circumſtances which diſtinguiſh it from that of the dying Chriſtian, it will ſeem not very difficult to ſhew, how little hope the preſent example affords.

Perhaps in all this relation before us, there may be nothing reſembling a death-bed repentance. It is no uncommon thing for malefactors to lie in priſon a long time before they are brought to trial and execution; and if that is the preſent caſe, there is room enough for the converſion of this criminal before he came to ſuffer. The circumſtances incline this way. How came he to be ſo well acquainted with the innocency of Chriſt? How came it into his head to addreſs him in the manner he does; *Lord, remember me when thou comeſt into thy kingdom?* ver. 42. What were the marks of royalty diſcoverable on the croſs? What the ſigns of dignity and power? What could lead him to think that his fellow-ſufferer had a title to any kingdom? What to imagine that he was Lord of the world to come? Theſe circumſtances make it probable that he had elſewhere learned the character and dignity of Chriſt, and came perſuaded of the truth of his miſſion:—But what is this to them, who have no deſire to lie down *Chriſtians* upon their death-bed, though they would willingly go off penitents.

Beſides, ſuppoſe this great work were begun and finiſhed on the croſs, yet it cannot be drawn into example by *Chriſtian* ſinners; becauſe the converſion of a Jew, or an heathen, is one thing, and the repentance of a Chriſtian is another. If a heathen ſins, he ſins under thoſe infirmities for which Chriſt died; but the Chriſtian ſins under the uſe of all the remedies which the Goſpel has provided, and which were purchaſed for him by his dying Redeemer. From the natural condition of man after the fall, the ignorant and unenlightened ſinner has a right to plead many arguments of pity and compaſſion in his own behalf. His is the common cauſe of mankind; and nature, with unutterable groans, cries for him and all her children before her great Creator.

But what ſhall the dying Chriſtian ſay, after an hardened life of ſin and impenitence? What words ſhall we put into his mouth to appeaſe the anger of his injured Redeemer? You may ſpend your time in lamenting your paſt folly, but with what language will you approach to God? You have neither ignorance nor weakneſs to plead: You were enlightened by his word; and his Holy Spirit was ever ready to aſſiſt you, had you been ready to endeavour after holineſs. What will you then ſay, when, frighted and amazed, you call for mercy at your laſt moments! Let the reader conſider this calmly, and he will find that the wicked Chriſtian's caſe is ſo much worſe than this penitent's on the croſs, that there can be no reaſon for him to encourage himſelf upon this example, or to hope for the ſame mercy, when his caſe will be ſo greatly different. But again,

He that ſins in hopes of repenting at laſt, may ſin ſo far as to grow obdurate, and incapable of repentance when the time comes. Look upon the impeninent thief in this view; who, though he had certainly all the outward advantages which the penitent had, yet made no advances towards repentance, but died reproaching Chriſt, and joining with his crucifiers in that bitter jeer, ver. 39. *If thou be the Chriſt, come down from the croſs.* Now to what can this, and numerous circumſtances like this, be attributed, but to the deſertion of God's Holy Spirit, which will not always ſtrive with ſinners, but ſometimes leaves them to periſh in the hardneſs of their hearts.

And hence it comes to paſs, that when theſe ſinners lie down upon a ſick bed, they often want both the will and the power to aſk forgiveneſs of God; and by an habitual neglect of all parts of religion, become unable to perform any; even that, in which all their hopes centered, and are included,—to repent of, and aſk pardon for their ſins.

Nor is it in the power of man to ſin to what degree he pleaſes, or to preſerve a ſenſe of religion amidſt the pleaſures of iniquity. Habits grow inſenſibly: There is a kind of mechaniſm in it, and he that gives himſelf up to ſin, can no more reſolve how great a ſinner he will be, than he that is born a man can reſolve how tall or how ſhort of ſtature he will be. To the truth of this, experience daily witneſſes: Happy thoſe who want this fatal experience! Upon the whole, there is much more reaſon to fear that ſin, if once indulged, ſhould get the better of, and deſtroy every reſolution of repentance, than that the reſolutions to repent ſhould ever conquer and deſtroy the confirmed powers and habits of ſin. I wiſh thoſe who have not yet put it out of their own power to reaſon calmly upon theſe things, would enter into this debate with their own hearts, and conſider what danger they are in. A few moments cannot be too much to ſpend in ſo weighty an affair; and whenever we retire to theſe cool thoughts, may the Father of mercies influence thoſe moments of our life, upon which all ETERNITY depends.

But could you preſerve your reſolutions of repentance, yet ſtill it is not in our own power to ſecure an opportunity to execute them. The penitent thief upon the croſs died a violent death by the hands of juſtice; he had no pretence to defer his repentance in proſpect of

a future

CHAP. XXIV.

Chriſt's reſurrection is declared by two angels to the women that come to the ſepulchre: theſe report it to others, Chriſt himſelf appeareth to the two diſciples that went to Emmaus. Afterward he appeareth to the apoſtles, and reproveth their unbelief: giveth them a charge: promiſeth the Holy Ghoſt: and ſo aſcendeth into heaven.

NOW upon the firſt *day* of the week, very early in the morning, they came unto the ſepulchre, bringing the ſpices which they had prepared, and certain *others* with them.

2 And they found the ſtone rolled away from the ſepulchre.

3 And they entered in, and found not the body of the Lord Jeſus.

4 And it came to paſs, as they were much perplexed thereabout, behold, two men ſtood by them in ſhining garments:

Ver. 1. Matth. xxviii. 1. Mark xvi. 1. John xx. 1.

a future opportunity; nor was his heart to be allured by the ſoft pleaſures of life, when life itſelf was ſo near expiring. From the like death God defend us all! And yet without it, which of us can hope for ſuch favourable circumſtances for repentance? Whenever the ſinner thinks of repenting, he will find that he has a work of great ſorrow and trouble upon his hands; and this makes him unwilling to ſet about it. No man is ſo old, but that he thinks he may laſt out one year more; and then, why will not to-morrow ſerve for repentance as well as to-day? The years to come which men rejoice in, ſerve only to make them negligent and thoughtleſs of the great concerns of immortality: And whether men are not deluded by theſe hopes, let any one judge; and hence it comes to paſs that very few, who ſin with reſolutions of repentance, ever think of it till confined to a ſick bed; becauſe, as long as they are in health, they have always a ready anſwer, "It will be time enough hereafter." So that the unfortunate end to which juſtice brought this penitent on the croſs, was with reſpect to his converſion, an advantage which few Chriſtians will give themſelves: The certainty of his death made his repentance certain, permitted him no delays, no vain excuſes, no flattering hopes of better opportunities hereafter.

But, conſidering that Chriſtians who propoſe to themſelves the example before us, ſeldom repent till warned by ſickneſs to prepare for death; they will evidently want another advantage which this penitent had. His death not being the effect of any bodily pain or diſtemper, but of the judge's ſentence, he brought with him to the croſs,—which, if you pleaſe, you may call his *death-bed*,—a ſound body and mind. He had his ſenſes perfect, his reaſon freſh and undiſturbed, and was capable of performing ſuch acts of faith and devotion, as were neceſſary to his repentance and converſion.

But, how different often is the caſe of the ſick and languiſhing ſinner! Perhaps he labours under ſuch acute pains, as will give him no reſpite for thought or reflection; or perhaps he doſes, and lies ſtupid, without knowing his friends and relations, or even himſelf; or perhaps, the diſtemper ſeizes his head,—and he raves, and is diſtracted;—loſes his reaſon, and every thing of the man, but the outward ſhape, before his death!—And are not theſe hopeful circumſtances for repentance?—Is a man likely to know, and find out his Saviour, when he knows not even his own brother who ſtands by his bed-ſide?—Theſe are very common circumſtances, and ſuch as render repentance impracticable.

But ſhould the ſinner eſcape all theſe accidents, and go off gently, without being forſaken by his ſenſe or reaſon; yet ſtill it may happen, and often it does,—that his promiſed repentance produces nothing but horror and deſpair! In his life-time he flattered himſelf with unreaſonable hopes of mercy, and now,—he begins to ſee how unreaſonable they were. Now he can think of nothing, but that he is going to appear before his Judge, to receive the juſt reward of his wickedneſs. He ſees him already, cloathed with wrath and majeſty; and forms within his own tormented breaſt the whole progreſs of the laſt day. If he ſleeps, he dreams of judgement and miſery; and when he wakes, believes his dreams forebode his fate. Thus reſtleſs and uneaſy, thus void of comfort and hope, without confidence to aſk pardon, without faith to receive it, does the wretched ſinner expire, and has the misfortune to ſee his hopes die before him! In a word then, put all the favourable circumſtances together that you can imagine; bring the ſinner by the gentleſt decays to his latter end; give him the faireſt and the longeſt warning; yet ſtill you give him no ſecurity. Nothing but an extraordinary degree of grace can preſerve him in a temper fit for true repentance. And whether thoſe who have lived under the continual calls of grace to holineſs; who have rejected the counſel of God whilſt they had health and ſtrength to ſerve him, ſhall be thought worthy of ſuch extraordinary mercy at laſt, let any reaſonable man judge.

Chriſt came to deſtroy ſin, and the works of the devil; but were men promiſed forgiveneſs upon the account of a few ſighs and tears at laſt, this would effectually eſtabliſh and confirm the kingdom of Satan. Though God has promiſed pardon to penitent ſinners, yet his promiſe muſt be expounded ſo, as to be conſiſtent with his deſign in ſending Chriſt into the world. In a word, we have the promiſes of the Goſpel ſet before us, we have the mercies of God in Chriſt offered to us; if we will accept them, and do our part, happy are we; but if we are for finding out new ways to ſalvation, if we ſeek to reconcile the pleaſures and profits of ſin with the hopes of the Goſpel, we do but deceive ourſelves; for *God is not mocked*, nor will he regard thoſe who make ſuch perverſe uſe of his mercy.

What then remains, but that all who love their own ſouls, *ſeek the Lord whilſt haply he may be found*; and work for their ſalvation whilſt they have the light; *for the night cometh, when no man can work*. The night cometh on apace, and brings with it a change, which every mortal muſt undergo. Then ſhall we be forſaken of all our pleaſures and enjoyments, and deſerted by thoſe gay thoughts which now ſupport our fooliſh hearts againſt the fears of religion. The time cometh,—and who, O Lord, may abide its coming!—when we muſt all ſtand before the judgement-ſeat of Chriſt; when the higheſt and the loweſt ſhall be placed on the ſame level, expecting a new diſtribution of honours and rewards. In that day, the ſtouteſt heart will tremble, and the countenance of the proudeſt man will fall, in the preſence of his injured Lord. I ſpeak not to you the ſuggeſtion of ſuperſtition or fear, but the words of ſoberneſs, and of truth. May they ſink into our hearts, and yield us the fruits of ſpiritual joy and comfort here, and of glory and immortality hereafter! See Bp. Sherlock's Diſcourſes, vol. ii. diſc. 10.

Chap. XXIV. *Ver.* 1. *And certain others with them*] By theſe *other women* muſt be meant ſome beſides thoſe who had followed Jeſus from Galilee; of whom alone St. Luke ſpeaks in the former part of this verſe, and the latter part of the preceding chapter. By theſe, therefore, as contra-diſtinguiſhed from the Galilean women, he probably means the women of Jeruſalem, a great number of whom followed Jeſus as he was going to his crucifixion, ch. xxiii. 27. But what number of them went upon this occaſion out of Galilee is not any were ſaid. Neither of theſe are any other named, than *Joanna*, *Mary Magdalen*, *Mary* the mother of James, and *Salome*, though many others followed Jeſus from Galilee to Jeruſalem, and were preſent at his crucifixion. See Matth. xxvii. 55. Mark xv. 41. It is therefore probable, that moſt, if not all thoſe who were wont to miniſter to him in Galilee, who attended him to Jeruſalem, and accompanied him to mount Calvary, contributed to this pious office, of embalming their Maſter's body, either by buying and preparing the ſpices, or by going to aſſiſt their companions in embalming the body, and rolling away the ſtone, for which purpoſe we may ſuppoſe the women of Jeruſalem principally attended, ſince none of them ſeem to have made any purchaſe of ſpices for the embalming: And for this laſt purpoſe it is further probable, they thought their number ſufficient. To diſtinguiſh thoſe women who made their report to the diſciples from the others who came with them, St. Luke adds the words in ver. 10. It is obſervable that St. Mark, chap. xvi. 1. ſays of the women mentioned by him no more than that they had *bought ſpices* to anoint the body; enough to ſhew with what intent they went to the tomb; that they had any ſpices with them, he does not ſay: But St. Luke ſays, that they actually *brought the ſpices with them*; and not only ſo, but that they had *prepared them*, i. e. made them fit for the uſe intended. The ſeveral drugs were bought ſingly, each by itſelf, at the ſhop, and were neceſſarily to be mixed or melted together for uſe; and we may imagine, that though all the women joined in buying the ſpices, yet the care of getting and preparing them was left particularly to the women firſt mentioned by St. Luke; but as they were Galileans, and not at home at Jeruſalem, and probably unacquainted with the method of embalming bodies, it is moſt likely they employed ſome inhabitants of the place to buy and prepare the ſpices, and to go with them to apply them to the body; and theſe are the *others with them* here mentioned. This will account for St. Matthew's ſaying nothing of the ſpices, ch. xxviii. 1. for the women there ſpoken of had none with them: they ſet out before thoſe who were to bring the ſpices, to ſee what condition the ſepulchre was in; and this is properly expreſſed by the words *to ſee*, or *take a view of the ſepulchre*. We may obſerve further, that it was a circumſtance of decency, conſidering the office they intended to perform, that the men and the women ſhould perform their reſpective parts in it by themſelves, which accordingly the Evangeliſts plainly intimate they did. Their ſetting out alone was a remarkable inſtance of their zeal and courage; perhaps ſome appointment might be made with Peter and John (who were early up on this occaſion) either to meet them, or come after them, to aſſiſt in removing the ſtone, though not in embalming the body. See on Matth. xxviii. 1. Doddridge, and Weſt on the Reſurrection.

Ver. 4. *And it came to paſs, as they were much perplexed thereabout,* &c.] *This threw them into great perplexity, when on a ſudden two men ſtood*, &c. It ſeems probable from hence, that the angels diſappeared at certain times; for the words intimate, that the women did not ſee

them

5 And as they were afraid, and bowed down *their* faces to the earth, they ſaid unto them, Why ſeek ye the living among the dead?

6 He is not here, but is riſen: remember how he ſpake unto you when he was yet in Galilee,

7 Saying, the Son of man muſt be delivered into the hands of ſinful men, and be crucified, and the third day riſe again.

Ver. 5. Or, *him that liveth?*—V. 6. Matth. xvi. 21. xvii. 23. Mark ix. 31. Ch. ix. 22.

them at their firſt entrance into the ſepulchre, and that their appearance was ſudden, and occaſioned a ſurprize. The Evangeliſt here calls them *men*; but ver. 23. he calls them *angels*. The truth is, angels are ſometimes called *men*, becauſe they appeared in the human form. See Gen. xviii. 2.—and Mark xvi. 5. where *one angel* only is mentioned under the appellation of a *young man*; from whence ſome have inferred, that the tranſaction there mentioned was different from this before us: but be that as it may, it is eaſy to account for the preſence of *two angels*, though only one of them might be ſeen by ſome of thoſe who came to view the ſepulchre. If the reader will attend to the ſuppoſed form of the ſepulchre, and to the poſition of our Lord's body therein, he will find this method of reconciling the Evangeliſts eaſy, natural, and probable. The ſepulchre ſeems to have been a ſquare room, hewn out of a rock, partly above-ground, its roof being as high as the top of the door which formed its entrance. The door opened upon a ſtair, which ran down ſtrait to the bottom of the ſepulchre, along the ſide of the left wall. Having therefore carried the body down with its feet foremoſt, they would naturally place it lengthwiſe by the right ſide wall of the ſepulchre, in ſuch a manner, that its head lay pointing towards what might be called the front, had the ſepulchre been wholly above-ground, and its feet to the back wall. They laid the body on the floor, cloſe to the right ſide wall of the ſepulchre, becauſe in that poſition it was moſt out of the way of thoſe who might come down. This deſcription is agreeable to the accounts which travellers give us of the Jewiſh ſepulchres; particularly Mr. Maundrell, who was on the ſpot, and ſaw ſeveral of them. They were generally caves, or rooms hewn out out of rocks; and as the Jews did not make uſe of coffins, they placed their dead ſeparately in *niches* or little cells cut into the ſides of theſe caves or rooms. But Joſeph's ſepulchre being a new one, was in all probability unfiniſhed; and particularly it might have no niches cut into the ſides where they could depoſit the dead, for which reaſon they laid Jeſus on the floor, (ſee John xx. 12.) in the manner deſcribed, intending, when the ſabbath was paſt, to remove him to ſome finiſhed burial-place. See John xix. 42. Admitting theſe ſuppoſitions,—moſt of which are founded on ſome authority, and all of them perfectly natural,—the women intending to ſearch the ſepulchre a ſecond time, might, as ſoon as they came upon the threſhold, ſee the angel, who ſat on the right ſide, where the feet of Jeſus had been; that is, who ſat in the furthermoſt right corner of the ſepulchre: and though his companion, who ſat on the ſame ſide at the head, or in the hithermoſt right corner, had been then viſible, they would not have obſerved him; ſo that, at the firſt, they muſt have ſeen *one angel* only, as St. Matthew and St. Mark tells us: but ſtepping down the ſtair upon the invitation of the angel who appeared, they got the whole cavity of the ſepulchre under their eye, and diſcovered the other heavenly meſſenger. Thus they ſaw two angels, as St. Luke affirms. Beſides, the brilliant appearance of him who ſpake to them might ſo fix their eyes, as to hinder them from taking notice of his companion, till, landing at the bottom of the ſtairs, they turned themſelves about upon the floor. Their fear and confuſion alſo might have ſome influence upon them.—The word επίϛησαν, which we render *ſtood by*, does not imply that the angels at their firſt appearance were cloſe by the women; this is proved from Geneſis xviii. 2.—LXX: where, though it be ſaid, that *Abraham lift up his eyes, and looked, and lo three men*,—εϛηκεισαν επανω αυτȣ,—*ſtood by him*, it is added, *that when he ſaw them, he ran to meet them from the tent-door*, which ſhews that they were at ſome diſtance from him; wherefore επίϛησαν αυταις in St. Luke, anſwering to εϛηκεισαν επανω αυτῶν, ſignifies ſimply *they appeared unto them*: If ſo, we may ſuppoſe that both the angels were in a *ſitting poſture* when they ſhewed themſelves to the women, becauſe St. Mark expreſly affirms it of the *one* whom he mentions ch. xvi. 5. and becauſe they ſhewed themſelves in this poſture afterwards to Mary Magdalene, John xx. 12. However, if the reader is not ſatisfied with this ſolution, the Evangeliſts may eaſily be reconciled, by ſuppoſing that the angel, of whom St. Mark ſpeaks, aroſe when the women went down into the ſepulchre.—It may be proper, and perhaps agreeable to the reader to obſerve, that it cannot be objected to the deſcription of our Lord's ſepulchre given above, that what is ſhewn at this day as his ſepulchre is of a different form; for the real ſepulchre being originally a matter of private property, muſt have paſſed from one owner to another, and of courſe have undergone various changes; eſpecially as it does not appear that the firſt Chriſtians were led to preſerve it, from that veneration for places and things which in later ages engroſſed the attention of the world. Beſides, it ſhould be conſidered that though ſuperſtition taught Chriſtians very early to venerate and perpetuate things of this kind, yet their enemies, on the other hand, would do what they could to deſtroy them, as having a tendency to confirm the followers of the new religion in their opinions; and therefore, if our Lord's ſepulchre was viſited by Chriſtians before they obtained the protection of the civil government in Judea, the rulers would certainly deſtroy it. Nor is this ſuppoſition rendered improbable by the accounts which are given of the ſepulchre as ſubſiſting in later times; for when the Roman empire became Chriſtian, and ſuperſtition grew apace, the monks would repair the repoſitory of our Lord's body; or if it was intirely deſtroyed, would make a new one to ſupply its place. Farther, it ought to be conſidered, that although the ſepulchre had actually ſubſiſted ſafe till it came into the poſſeſſion of the monks, it was liable to many accidents after that period: For during the wars which the Mahometans waged with the Chriſtians about the poſſeſſion of the Holy Land, it is natural to ſuppoſe, that when the former carried their victorious arms into Judea, they would deſtroy every monument of Chriſtianity, as well as of learning. After they were driven out indeed, the Chriſtians would be equally aſſiduous to repair the devaſtations occaſioned by the Mahometans; and in particular they would take care not be without the holy places, ſo neceſſary to the ſuperſtition of the times. What confirms this conjecture is, that in the deſcription given of thoſe places, as they now ſubſiſt, things evidently and groſly fictitious are found. For example, before our Lord's ſepulchre there lies a great marble ſtone, on which they affirm his body was anointed; and near at hand is another ſepulchre, in which Joſeph of Arimathea is ſaid to have been buried: Nay, they even ſhew the room where the virgin Mary was ſaluted by the angel, with many other things, the knowledge of which could not poſſibly have been preſerved during the courſe of ſo many ages. Farther, it is certain that the ſepulchre in Bede's time was different not only from what it is at preſent, but from that which the Evangeliſts have deſcribed: for he tells us, that the travellers of thoſe days affirmed it had a niche, into which our Lord's body was put; whereas from John xx. 11, 12. it appears, that his body was laid on the floor. See Maldonat on Matth. xxvii. 60. Maundrell and Sandys's Travels, and Macknight.

Ver. 5—7. *And bowed down their faces*] Theſe words do not intimate their proſtrating themſelves before the angels, but a reſpectful and reverential declining their heads, and looking downward, that they might not appear to gaze, which is well known to have been forbidden to the Jews, upon the ſight of a celeſtial viſion. See Exod. xix. 21. Judges xiii. 20. And it was alſo conſidered as dangerous by the heathens, when their deities, or any celeſtial meſſengers from them, were ſuppoſed to make themſelves viſible.—Becauſe the women were exceedingly afraid when the firſt angel appeared, he ſpake to them with the moſt condeſcending mildneſs. See Matth. xxviii. 5. but now that their terror was a little abated, and they were come down into the ſepulchre, he chid them gently, for *ſeeking the living among the dead*. By which we are not to underſtand their *coming down to the ſepulchre*, in obedience to his invitation; but their having brought ſpices to the ſepulchre with an intention to do their Maſter an office, which belonged only to the *dead*; for this is a clear proof of their not entertaining the leaſt thought of his reſurrection. Accordingly he found fault with them alſo for not *believing the things which Jeſus had ſpoken to them in Galilee* concerning his riſing from the dead on the third day. See ch. xviii. 31—33. Or rather for not *remembering them*, ſo as to have had ſome hopes of his reviving again. *Remember how he ſpake*, &c. This familiar manner in which the angel ſpeaks of what paſſed between them and Jeſus in Galilee, ſeems to intimate, that he had then been preſent, though inviſible, and heard what Jeſus ſaid. The hint ſuggeſts many agreeable reflexions, which the pious reader will dwell upon at pleaſure. See the note on Mark xvi. 7. St. Luke having no intention to tell which of the angels ſpake, attributes to them both words, which in the nature of the thing could be ſpoken only by one of them; perhaps the one mentioned by St. Matthew and St. Mark. See on Matth. xxvii. 44. Further, as it is the cuſtom of the ſacred hiſtorians to mention one perſon or thing only, even in caſes where more were concerned, the difficulty ariſing from St. Luke's ſpeaking of two angels, and the reſt but of one, would have been nothing, becauſe we might have ſuppoſed that all the women went into the ſepulchre together, as St. Luke tells us; and that when they did not find the body, they diſpatched Mary Magdalen immediately into the city with an account of the matter; and that when ſhe was gone, the angels appeared unto the reſt, while they were yet in the ſepulchre. But as St. Luke affirms that they had ſearched the ſepulchre, and were in perplexity on account of the body's being away before the angels appeared; and as St. Matthew intimates that they were out of the ſepulchre when they ſaw the viſion he ſpeaks of, we are obliged to make the ſuppoſition, that the women, after miſſing the body, came out of the ſepulchre, and ſearched for it up and down the garden; then went a ſecond time, and diſcovered the angels as they entered; for they were ſtill in *perplexity* when the heavenly meſſengers ſpoke to them, which is all that St. Luke affirms; and as there is nothing in his narration forbidding us to make this ſuppoſition, ſo the circumſtance taken notice of by St. John, ch. xxii. that *Mary Magdelen* told the Apoſtles, that *they had taken away the Lord's body*, obliges us to make it: for if when ſhe entered into the ſepulchre with her companions, the angel had appeared to them, and told them, that Jeſus was riſen, ſhe could not have ſpoken in this manner to the Apoſtles. St. Luke indeed joins the appearance of the two angels with the account which he gives of the perplexity of the women, occaſioned by their not finding the body, becauſe he did not judge it worth while to diſtin-

8 And they remembered his words,

9 And returned from the ſepulchre, and told all theſe things unto the eleven, and to all the reſt.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told theſe things unto the apoſtles.

11 And their words ſeemed to them as idle tales, and they believed them not.

12 Then aroſe Peter, and ran unto the ſepulchre; and ſtooping down, he beheld the linen clothes laid by themſelves, and departed, wondering in himſelf at that which was come to paſs.

13 And behold, two of them went that ſame day to a village called Emmaus, which was from Jeruſalem *about* threeſcore furlongs.

14 And they talked together of all theſe things which had happened.

15 And it came to paſs, that while they communed *together*, and reaſoned, Jeſus himſelf drew near, and went with them.

16 But their eyes were holden, that they ſhould not know him.

Ver. 8. John ii. 22.—V. 9. Matth. xxviii. 8. Mark xvi. 10.—V. 10. Ch. viii. 3.—V. 11. Mark xvi. 11.—V. 12. John xx. 3, 6. V. 13. Mark xvi. 12.—V. 15. Matth. xviii. 20. Ver. 36.—V. 16. John xx. 14. xxi. 4.

guiſh the appearance of the one angel while the women were on the top of the ſtairs, from the appearance of both the angels after they were come down, as they happened in cloſe ſucceſſion. St. Matthew and St. Mark have ſupplied this defect, by informing us, that immediately upon their entering, the women ſaw an angel, who told them Jeſus was riſen, and deſired them to *come down, and ſee the place where the Lord lay.* Inſtead of, *Why do ye ſeek the living among the dead*, ver. 6. Dr. Heylin reads, *Why ſeek ye, among the dead, Him, who is alive?*

Ver. 9—11. *And returned from the ſepulchre*, &c.] Theſe words may be rendered, *And turning back from the ſepulchre, they told all theſe things to the eleven, and to all the reſt*, ver. 10. *Now they who related theſe things to the Apoſtles, were Mary Magdalen, and Joanna, and Mary the mother of James, and the reſt with them*, i. e. of their company. As the account of the Galilean women begins in the foregoing chapter, and is carried on without any interruption to the 9th verſe of the preſent; ſo that the ſeveral verbs occurring in this and the preceding verſes are all governed by the ſame nominative caſe, namely, *the women*, (ch. xxiii. 55.) it is evident that the words *all theſe things* muſt be taken to extend to all the particulars mentioned in that account, and cannot be confined to the tranſactions of the ſepulchre only; and the ſame obſervation holds equally with the expreſſion *theſe things*, ver. 10. The utmoſt therefore that can be inferred from St. Luke's naming Mary Magdalen and the other Mary is, that they were concerned in ſome or other of theſe tranſactions, and joined in relating ſome of theſe things to the Apoſtles; which is true: for they ſat over-againſt the ſepulchre when Joſeph laid in it the body of the Lord; They alſo bought ſweet ſpices, that they might come and anoint him; and they were the firſt who came to the ſepulchre that morning, and brought the firſt account of the body's being miſſing; and though by comparing the accounts given by the Evangeliſts with this of St. Luke, it appears that neither of theſe women went with Joanna and her company to the ſepulchre; yet as they were Galilean women, and bore a part, and a principal part too, in what the women of Galilee were then chiefly employed about, namely, the care of embalming the body of Jeſus, there is certainly no impropriety in St. Luke's naming them with Joanna and the reſt, as he does in the end of the general collective account he gives of what was reported and done by the Galilean women: neither does his naming them appropriate to them any particular part of that general account, any more than his not naming them would have excluded them from their ſhare in thoſe tranſactions, and the report then made to the Apoſtles. In this caſe they would have been included in the general terms of *the Galilean women*, as by being named they are diſtinguiſhed and marked as the moſt eminent perſons and leaders of that company who followed Jeſus out of Galilee. See Weſt on the Reſurrection, and the on note John xx. 4, &c.

Ver. 11. *Their words ſeemed to them as idle tales*] Their Maſter's crucifixion gave ſuch a ſevere blow to their faith, that they laid aſide all the thoughts which they had entertained of his being the Meſſiah, and therefore they had not the leaſt expectation of his reſurrection, notwitſtanding he had often predicted it to them; nay, they looked upon the ſtory which the women told them about it as a mere chimera, the deluſion of a diſordered imagination. It may ſeem ſtrange, that in the accounts which the Evangeliſts have given of our Lord's reſurrection, there is not the leaſt mention made of the diſciples meeting one another by the way, although they went ſeveral times backwards and forwards in ſeparate companies, between their lodging in the city and the ſepulchre. On the contrary, the circumſtances of the hiſtory obliges us to ſuppoſe that they did not meet one another. But there is nothing improbable in this; for as Jeruſalem was a great city, the Apoſtle's lodging might be at the diſtance of a mile or two from that extremity of it which was neareſt to the ſepulchre, and therefore from their lodging to the ſepulchre there might be ſeveral different ways through the city, all equally convenient. Further, *Calvary*, where our Lord was crucified, is ſaid to have been *nigh to the city*; John xix. 20. but it would be *nigh*, though it was at the diſtance of *half a mile*. Suppoſe it, however, to have been only a little more than a quarter of a mile. In this place, or *nigh* to it, εν τοπῳ was the garden where our Lord was buried; (John xix. 41.) Yet the garden might be on the ſide of Calvary which was furtheſt from Jeruſalem; wherefore, as it was a ſpacious garden, the ſepulchre could not well be nearer to the city than half a mile. It may, however, have been at the diſtance of a whole mile, conſiſtently enough with the deſcription which John hath given of its ſituation. On either ſuppoſition, there may have been different roads from Joſeph's villa and garden to the city. Beſides, as Jeruſalem was walled round, the Apoſtles lodgings might be ſo ſituated, that perſons going from thence to Joſeph's garden could come out of the city by two different gates. To conclude, the garden where the ſepulchre was might have more doors than one, and ſeveral ſhady walks in it, leading to the ſepulchre. On theſe ſuppoſitions it is eaſy to imagine, that the diſciples, and the women who went to and from the ſepulchre, may have miſſed each other, by taking their route through different ſtreets in the city, or different roads in the field, or they may have been hid from each other by the ſhady walks of the garden in which the ſepulchre ſtood. See Macknight and Weſt.

Ver. 12. *Then aroſe Peter*] *But Peter aroſe.* Wat. Concerning this tranſaction, ſee the note on John xx. 3, &c.

Ver. 13, 15. *And behold, two of them went—to—Emmaus*] The ſame day on which our Lord aroſe, one of his diſciples, named *Cleophas* or *Alpheus*, the huſband of Mary, who was ſiſter of our Lord's mother, and who, in the hiſtory of his reſurrection, is called Mary the mother of James, was travelling to *Emmaus*, a village about ſeven miles diſtant from Jeruſalem, in company with another diſciple, whoſe name is not mentioned, and who, for that reaſon, is by ſome ſuppoſed to have been St. Luke himſelf; ſee on ver. 34. Theſe two were in the utmoſt dejection, on account of their Maſter's death; inſomuch, that their grief appeared viſible in their countenances, ver. 17. Moreover, as they went along, they talked of the things which ſat heavieſt on their ſpirits: *They argued the point together*; for the word συζητειν, ver. 15. rendered *reaſoned*, as we have obſerved, ſignifies to *diſcuſs*, *examine*, or *enquire together*; and it appears from the connection, that as they were diſcourſing on the ſufferings, death, and reſurrection of Jeſus, the ſcope of their enquiry was, how to reconcile theſe events with what had been foretold concerning the Meſſiah; which by the meſſage that the women had but juſt before brought from the angels, they were particularly called upon to remember. Comp. ver. 6, 7. with ch. xviii. 31—33. Accordingly, when Jeſus enquired, ver. 17. *What arguments are theſe that ye are debating one with another*,—for ſo it ſhould more properly be rendered,—this is the point which he took occaſion to illuſtrate and explain, ver. 26, 27. by ſhewing them it was neceſſary, in accompliſhment of what was foretold, that *Chriſt ſhould ſuffer theſe things*, and ſo *ſhould enter into his glory*; and with this view, *he expounded unto them in all the Scriptures the things concerning himſelf.* Our Lord overtook theſe two diſciples as he was coming himſelf from Jeruſalem; which ſhews the propriety of Cleophas' reply, ver. 18. *Art thou a ſtranger*, &c. Probably the diſciples had juſt left the city when Jeſus came up with them; for on any other ſuppoſition, he could not have had time to deliver all the things which the Evangeliſt tells us he ſpake to them. See ver. 27. Doddridge, and Weſt.

Ver. 16. *But their eyes were holden*] St. Mark ſays that our Saviour appeared to the two diſciples in *another form*, ch. xvi. 12. St. Luke, that *their eyes were holden:* Who does not ſee that both Evangeliſts meant to expreſs the ſame thing? If Jeſus appeared in another form, their *eyes* of courſe *were holden that they ſhould not know him:* All that the hiſtorians meant to intimate is, that there was an impediment which prevented their knowing him. That this might happen either in a natural, or a ſupernatural way, may be proved in a manner agreeable to reaſon and true philoſophy; and ſuch as will correſpond exactly with the expreſſions of both Evangeliſts. To ſtate the caſe in a natural way; two men meet an acquaintance whom they thought dead; they converſe with him for ſome time without ſuſpecting who he was; the very perſuaſion they were under that he was dead, contributing greatly to their not knowing him. Beſides, he appeared in a habit and form different from what he uſed, when they converſed with him; the tone of his voice might be altered; he appeared to them on a journey, and walking with them ſide by ſide, in which ſituation no one of the company has a full view of another: Moreover, their thoughts were ſo ſwallowed up in the depth of their grief, 17 And he ſaid unto them, What manner of communications are theſe that ye have one to another, as ye walk, and are ſad?

18 And one of them, whoſe name was Cleopas, anſwering, ſaid unto him, Art thou only a ſtranger in Jeruſalem, and haſt not known the things which are come to paſs there in theſe days?

19 And he ſaid unto them, What things? And they ſaid unto him, Concerning Jeſus of Nazareth, which was a prophet mighty in deed and word before God, and all the people:

20 And how the chief prieſts and our rulers delivered him to be condemned to death, and have crucified him,

21 But we truſted that it had been he which ſhould have redeemed Iſrael: and beſides all this, to-day is the third day ſince theſe things were done.

22 Yea, and certain women alſo of our company made us aſtoniſhed, which were early at the ſepulchre;

23 And when they found not his body, they came, ſaying, that they had alſo ſeen a viſion of angels, which ſaid, that he was alive.

24 And certain of them which were with us, went to the ſepulchre, and found *it* even ſo as the women had ſaid: but him they ſaw not.

25 Then he ſaid unto them, O fools, and ſlow of heart to believe all that the prophets have ſpoken!

26 Ought not Chriſt to have ſuffered theſe things, and to enter into his glory?

27 And beginning at Moſes, and all the prophets, he expounded unto them in all the ſcriptures the things concerning himſelf.

Ver. 18. John xix. 25.—V. 19. Matth. xxi. 11. Ch. vii. 16. John iv. 19. vi. 14. Acts vii. 22.—V. 21. ch. ii. 38. Acts i. 6. V. 22. Matth. xxviii. 8. Mark xvi. 10. John xx. 18.—V. 26. Ver. 46. Acts xvii. 3. 1 Pet. i. 11.—V. 27. Gen. iii. 15. xxii. 18. xxvi. 4. xlix. 10. Deut. xviii. 15. Pſ. cxxxii. 11. Iſai. vii. 14. ix. 6. xl. 10. Jer. xxiii. 5. xxxiii. 14. Ezek. xxxiv. 23. xxxvii. 23. xxxvii. 25. Dan. ix. 24. Mic. vii. 20. See on John i. 45.

grief, that as they took little notice of any thing without them, ſo they might not narrowly examine his features: and where then was the impoſſibility of their not knowing him? Yet as the words may be taken, ſo as to ſignify ſome ſupernatural reſtraint, doubtleſs, there might have been ſome particular agency from above, either to divert their minds from looking ſtedfaſtly upon him, or ſo to affect their memories, as to render them incapable of recollecting who he was. Comp. Gen. xxi. 19. Numb. xxii. 31. and 2 Kings vi. 17, 18. We may juſt obſerve, that in the 19th book of the Odyſſey we have an inſtance parallel to this, in Euryclea's diſcovery of Ulyſſes; for though it was made in the preſence of Penelope, and was attended with ſuch circumſtances, as might have engaged her attention, and led her to know that her gueſt was her huſband, yet ſhe did not then diſcover who he was. The poet repreſents this as the effect of Minerva's diverting her attention, or employing it otherwiſe; that is to ſay, Penelope at that inſtant was wholly intent on ſomething elſe, and did not attend to what was paſſing. See the Trial of Witneſſes, p. 69, &c.

Ver. 17. *As ye walk, and are ſad?*] *As ye walk?—For ye are ſad.* See Luke i. 66. and Bowyer's Greek Teſtament.

Ver. 18. *Art thou only a ſtranger*, &c.] *Are you the only perſon that ſojourns in Jeruſalem, and is unacquainted with the things which*, &c.? Heylin, and Doddridge.

Ver. 22, 23. *Yea, and certain women alſo*] The ſmalleſt attention will ſhew, that Cleophas and his companion do not here ſpeak of Mary Magdalene's ſecond information, given after ſhe had ſeen the angels; becauſe Jeſus himſelf having appeared to her before ſhe ſtirred from the ſpot, it is by no means probable, that ſhe would relate the leſſer, and omit the greater event. Neither do they ſpeak of the information which the women, Mary Magdalene's companions, gave the Apoſtle's after they had ſeen Jeſus; becauſe they, in like manner, muſt have related that much rather than any thing elſe: But the report of which they ſpeak, was either made by a company of women, different from that in which *Mary* the mother of James, and *Salome* were, who ſaw Jeſus as they went to tell his diſciples concerning the viſion of angels; or it was made by that company before they ſaw the Lord. That it was not made by any company different from that in which Mary and Salome were, is certain, becauſe St. Luke ſays expreſly, that Mary, Joanna, and the reſt, concurred in giving it, ver. 10. Wherefore, it muſt have been the report which Mary Magdalene made alone, after having been with the women at the ſepulchre the firſt time; and which they confirmed before they ſaw the Lord. See the *General Scheme* of the reſurrection, at the end of St. John's Goſpel. According to this account of the matter, the report which Mary Magdalen made alone, is not diſtinguiſhed from that of her companions; yet there ſeems to be a hint given of it in the 23d verſe, for the words, *And when they found not his body*, may refer to Mary Magdalen's firſt information, as the ſubſequent words, *They came, ſaying, that they had alſo ſeen a viſion of angels*, deſcribe the information given by her companions. In the mean time, though it ſhould be allowed that Mary Magdalen's report is not diſtinguiſhed from that of her companions, either by St. Luke, in his hiſtory of the reſurrection, or by the diſciples going to Emmaus, it will not follow that her report was made at the ſame time with theirs, or that the Evangeliſt meant to ſay ſo: For though they were diſtinct in point of time, they might be fitly joined together for four reaſons. 1. Becauſe the perſons who made them had gone out in one company to the ſepulchre. 2. Becauſe they were made ſoon after each other. 3. Becauſe the ſubject of both was the ſame: Mary Magdalen firſt brought word, that *the ſtone was rolled back*, that the door was open, and the body gone; the other women came immediately after her, and told the ſame things, adding, *that they had ſeen a viſion of angels*, who affirmed that Jeſus was alive. 4. In telling their ſtory to this ſuppoſed ſtranger, the two diſciples would think it needleſs to make the diſtinction more particularly. But if the diſciples, in their account of theſe reports, join them together for the reaſons mentioned, St. Luke might for the ſame reaſons ſpeak of them as one in his hiſtory of the reſurrection, agreeable to the brevity which he has ſtudied throughout the whole of his work. See Macknight, and on ver. 9.

Ver. 25. *Then he ſaid,—O fools*, &c.] *Again he ſaid,—O thoughtleſs men*;—ανοητοι. The word expreſſes a want of due attention and conſideration. The ſlowneſs of Chriſt's friends to believe his reſurrection, is ſo far from being an argument, that the proofs of it were defective; that on the contrary, their believing afterwards carries the greater weight. For it removes all ſuſpicion of a colluſion betwixt Chriſt and them in his life-time; and alſo implies, an impartial examination of the fact, and the ſtrength of thoſe proofs which vanquiſhed this incredulity. It appears from the reproof which our Saviour gave them, that Cleophas and his companion were of the number of thoſe who gave little credit to the tidings which the women had brought of their Maſter's reſurrection; wherefore, to ſhew them their error, Jeſus reproved them ſharply for not underſtanding and believing the prophecies; which, ſaid he, declare it to be the decree of heaven, that before the Meſſiah enters into his glory, i. e. before he receives his kingdom, he muſt ſuffer ſuch things as you ſay your Maſter has ſuffered. See Bp. Chandler's Vindication of Chriſtianity, p. 45, &c.

Ver. 27. *And beginning at Moſes*, &c.] That his reproof might appear well founded, that their drooping ſpirits might be ſupported, and that they might be prepared for the diſcovery he was about to make of himſelf, he explained the whole types and prophecies of the Old Teſtament, which relate to the Meſſiah's ſufferings; ſuch as the Moſaical ſacrifices, the lifting up of the brazen ſerpent, the 22d pſalm, the 53d of Iſaiah, &c. &c. It is no way neceſſary to ſuppoſe that Chriſt's ſufferings, reſurrection, and exaltation, are each of them diſtinctly foretold in each of thoſe parts of the ſacred writings which are mentioned in this verſe. It is enough if Moſes gave ſome intimation concerning him, which ſucceeding prophets carried on; and if when all their teſtimonies are taken together, all theſe events are expreſſed by ſome one or other of them. The deſign of our Lord's entering into ſo particular an expoſition of the prophets, or the ſacred writers, was to ſhew, that by making a proper uſe of their underſtanding, they might from thoſe very Scriptures, whoſe authority they allowed, have been convinced that the Meſſiah ought to have ſuffered, as they had ſeen him ſuffer, and to riſe from the dead on the third day. That is, Chriſt choſe rather to convince them by reaſon than by ſenſe, or at leaſt ſo to prepare their minds, that their aſſenting afterwards to the teſtimony of their ſenſes, ſhould be with the concurrence of their reaſon: He had proceeded in the ſame manner with the other diſciples at Jeruſalem; from all of whom he had hitherto with-holden the evidence of ſenſe, having not appeared to any of them, except Peter, till after the return of theſe two diſciples to Jeruſalem. This proceeding, at once ſo becoming the Lord of righteouſneſs and truth, and the freedom of man as a reaſonable being, muſt have been prevented, had Chriſt diſcovered himſelf to

them

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they conſtrained him, ſaying, Abide with us: for it is towards evening, and the day is far ſpent. And he went in to tarry with them.

30 And it came to paſt, as he ſat at meat with them, he took bread, and bleſſed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vaniſhed out of their ſight.

32 And they ſaid one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the ſcriptures?

33 And they roſe up the ſame hour, and returned to Jeruſalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is riſen indeed, and hath appeared to Simon.

Ver. 28. See Gen. xxxii. 26. xlii. 7. Mark vi. 48.—V. 29. Gen. xix. 3. Acts xvi. 15.—V. 31. Or, *ceaſed to be ſeen of them.* V. 34. 1 Cor. xv. 5.

them at his firſt appearing. Wonder and aſtoniſhment in that caſe would have taken the place of reaſon, and have left them, perhaps, when the ſtrong impreſſion was a little worn away, in doubt or ſcepticiſm. The point diſcuſſed upon the road was, whether it was agreeable to prophecy that Chriſt ſhould ſuffer and riſe again from the dead; Chriſt himſelf undertook to prove this propoſition at large from the Scriptures of the Old Teſtament; and the argument ſeemed to have its intended effect. Suppoſe now he had made himſelf known, and then entered upon his argument, what would have been the conſequence? Plainly this, the ſurpriſe of ſeeing one from the dead, and the authority of Chriſt reaſoning from the Scriptures, muſt have diſturbed their judgement, and made them, perhaps, ſubmit to his interpretation of the prophecies, without conſidering whether it were juſt or not. The plain reaſon, therefore, why the diſcovery was not made ſooner, is, that their underſtandings might be firſt convinced upon the ſtrength of reaſon and argument; whilſt their minds were yet free from any impreſſion by the event itſelf, and the irreſiſtable force of Chriſt's authority. See Sequel to the Trial of the Witneſſes. Weſt, and Mede's Diſcourſe on the words.

Ver. 29. *They conſtrained him*] *They preſſed him.* Heylin, &c. See ch. xiv. 23. We are told in the ſubſequent verſes, that the diſciples having returned from Emmaus, were telling their brethren what had happened to them, when *Jeſus ſtood in the midſt, and ſaluted them*, ver. 35, 36. Moreover, it is taken notice of, that this appearance happened on the firſt day of the week at even; John xx. 19. Theſe circumſtances, together with the departure of the diſciples, who went to Emmaus before the news of Chriſt's reſurrection had reached the city, ſhew plainly that by the *evening* in this verſe, we are to underſtand *the firſt evening* of the Jewiſh day, which began at three o'clock. See Matth. xiv. 15. *It is towards evening*, means, "It is towards three o'clock;" and *the day is far ſpent*, κεκλικεν ἡ ἡμερα, means, *The day has declined:* For, on any other ſuppoſition, the two could not have returned to Jeruſalem, after dining at Emmaus, ſo as to have been preſent when Jeſus ſhewed himſelf to his diſciples the firſt day of the week, which ended at ſun-ſetting.

Ver. 30, 31. *And—as he ſat at meat*, &c.] The 31ſt verſe ſhews that the impediment, or ſupernatural influence, which hindered their knowing him before, was now removed. Yet, granting that no ſupernatural impediment was then exiſting, our Saviour's very action of breaking bread, which was the office of the Maſter of the family, plainly implied that he was no ſtranger, but their Maſter, though they did not know him. Be this as it may, he had duly prepared them to receive the teſtimony of their ſenſes, and now diſcovered himſelf, and that by an act of devotion in breaking bread, which among the Jews was always attended with thanks to God, the Giver of our daily bread. But there ſeems to have been ſomething ſtill more peculiar in this action, on which account it was introduced by St. Luke in his narration of this hiſtory, and by the two diſciples themſelves when they related to the apoſtles at Jeruſalem what had happened to them at Emmaus, ver. 25. Undoubtedly the manner of breaking the bread, and probably the form of the words in the thankſgiving were peculiar to our Saviour: Probably, they were the ſame with thoſe made uſe of by him in the Lord's ſupper; at leaſt theſe two actions are deſcribed by St. Luke in the ſame words. If ſo, how ſtrongly were the diſciples called upon by this action to remember their Lord, who had inſtituted that form, as a memorial of his own death! And how properly did he accompany that diſcovery of himſelf, which he now thought fit to make to them. We are told after this, that he *vaniſhed out of their ſight*; the word *vaniſhed* leads the mind to think of the perſon vaniſhing as a mere ſpectre. The original words literally ſignify "becoming inviſible to, or withdrawing himſelf from them." In the margin of our Bibles they are well rendered, *He ceaſed to be ſeen of them.* If this paſſage be thought to be inconſiſtent with the reality of Chriſt's body, it may reaſonably be aſked whether there is no way for a real body to diſappear? If in the night-time we put out the candles, we ſhall all diſappear; if a man falls aſleep in the day-time, all things diſappear to him, his ſenſes are locked up; and yet all things about continue to be real, and his ſenſes continue perfect; as ſhutting out all rays of light from any particular body, would make that diſappear. Perhaps ſomething like this was the caſe; or perhaps ſomething elſe, of which we know nothing: But be it what it will, it does not follow that a body is not real, becauſe we loſe ſight of it ſuddenly. This paſſage does not therefore infer, that the body of Chriſt was no real body; if it did, it would prove likewiſe, that Chriſt had no real body before his death; for we read, that when the multitude would have thrown him down a precipice, he went through the midſt of them unſeen. Now nothing happened after his reſurrection more unaccountable than this, which had happened before it; and if the argument be good at all to prove that Chriſt had no real body, it will be good to prove that there never was ſuch a man as Jeſus Chriſt in the world. Perhaps the adverſaries of Chriſtianity may think this a little too much to prove; but if they do, it is to be hoped, they will quit the argument in one caſe, as well as in the other; for difference there is none. See Beza, Calvin, and the Trial of the Witneſſes, p. 71, &c.

Ver. 32. *Did not our heart burn*, &c.] Nothing can be more natural and beautiful than this remark: The author of the *Guardian* obſerves, that this whole narrative is delivered in a ſtile which men of letters call the great and noble ſimplicity. The attention of the diſciples when Chriſt expounded the Scriptures concerning himſelf, his offering to take his leave of them, their fondneſs of his ſtay, and the manifeſtation of the great gueſt whom they had entertained while he was yet at meat with them, are all incidents which wonderfully pleaſe the imagination of a Chriſtian reader, and give to him ſomething of that touch of mind which the diſciples felt, when they ſaid one to another, *Did not our heart burn within us*, &c? See Guardian, N°. 21. Pſ. xxxix. 3. Jer. xx. 9.

Ver. 33. *They roſe up the ſame hour*] As ſoon as Jeſus departed, the two diſciples made all the haſte they could to Jeruſalem, that they might have the pleaſure of acquainting their brethren with the agreeable news; but they were in ſome meaſure prevented: for immediately on their arrival, the eleven with the women accoſted them, giving them the news of their Maſter's reſurrection. *The eleven* was the current ſtile for the whole college of Apoſtles; and after the call of Matthias to the Apoſtleſhip, they were again called *the twelve.* In virtue of this ſtile, a general meeting of the Apoſtles is called a meeting of the eleven, or the twelve, though one or more may happen to be abſent. This is agreeable to both ancient and modern uſage, in the caſe of ſenates, councils, and the like. Hence it is that St. Luke ſays the eleven were gathered together, though it appears that Judas was dead, and that Thomas was abſent, John xx. 24. St. Paul, 1 Cor. xv. 5. calls it a meeting of the twelve, becauſe he was not converted till after the election of Matthias, when that again came to be the uſual ſtile. See Doddridge, Weſt, and the Sequel to the Trial of the Witneſſes.

Ver. 34. *The Lord is riſen indeed*] Our Lord appeared to St. Peter the ſame day as he did to the diſciples, in their way to Emmaus; but whether before he converſed with the diſciples, or after, is not certain. It was not till after the two diſciples had left Jeruſalem, and ſet out for Emmaus; for it appears from the account which they give our Lord of what had come to their knowledge, that they knew nothing of any appearance to St. Peter: and yet it muſt have been before they returned to Jeruſalem; for they found the eleven diſcourſing of this appearance to Simon. It is doubtful therefore which of theſe two appearances ſhould be placed firſt; but they both happened on the day of Chriſt's reſurrection. As neither the time nor the particulars of this appearance are recorded by the Evangeliſts, though St. Paul expreſly refers to it, 1 Cor. xv. 5. we ſhall not pretend to ſay any thing more about it, than that the Apoſtles ſeem to have laid greater ſtreſs upon that alone, than upon all thoſe related by the women; for upon the two diſciples coming into the chamber, they acoſt them immediately, without waiting to hear their ſtory, with *the Lord is riſen indeed, and hath appeared to Simon*, but make no mention of any of his appearances to the women. Probably Peter was the firſt man, as Mary Magdalen was the firſt woman favoured with a ſight of our Saviour after his reſurrection. Peter's report of his being riſen may have been ſuppoſed leſs ſubject to ſuſpicion, after his having denied him; and therefore our Lord's firſt appearance to him might have been deſigned to eſtabliſh this important circumſtance upon the moſt unexceptionable evidence. Peter had denied his maſter, and had his Maſter ſhewn himſelf to any other diſciple before he ſhewed himſelf to him, might not Peter have thought his repentance ineffectual, his reconciliation impoſſible, and conſequently have been plunged in deſpair? But what greater conſolation could be afforded to this penitent ſinner, and through him to all other penitents, than to find that his Lord was intirely reconciled to him, by the peculiar honour paid him; that though he had denied him, he was not rejected by him; and though his fall was attended with inconceivable aggravations, the magnanimity and mercy of his Saviour

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 And as they thus ſpake, Jeſus himſelf ſtood in the midſt of them, and ſaith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and ſuppoſed that they had ſeen a ſpirit.

38 And he ſaid unto them, Why are ye troubled? and why do thoughts ariſe in your hearts?

39 Behold my hands and my feet, that it is I myſelf: handle me, and ſee; for a ſpirit hath not fleſh and bones, as ye ſee me have.

40 And when he had thus ſpoken, he ſhewed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he ſaid unto them, Have ye here any meat?

42 And they gave him a piece of broiled fiſh, and of an honey-comb.

43 And he took *it*, and did eat before them.

44 And he ſaid unto them, Theſe *are* the words which I ſpake unto you, while I was yet with you, that all things muſt be fulfilled which were written in the law of Moſes, and *in* the prophets, and *in* the pſalms, concerning me.

45 Then opened he their underſtanding, that they might underſtand the ſcriptures.

46 And ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day:

47 And that repentance and remiſſion of ſins ſhould be preached in his name, among all nations, beginning at Jeruſalem.

Ver. 36. Mark xvi. 14. John xx. 19.—V. 37. Mark vi. 49.—V. 39. John xx. 20, 27.—V. 41. Gen. xlv. 26. John xxi. 5.—V. 44. Matth. xvi. 21. xvii. 22. xx. 18. Ch. ix. 22. xviii. 31. Ver. 6.—V. 45. Acts xvi. 14.—V. 46. Pſ. xxii. Iſai. liii. Acts xvii. 3. V. 47. Acts xiii. 38. 1 John ii. 12.

viour was ſtill greater, and knew no bounds. As the faith of the diſciples was much ſtrengthened by the report of St. Peter, ſo muſt it have been greatly confirmed by the arrival of theſe two diſciples, who declared that the Lord had appeared to them alſo. St. Mark, however, repreſents the reception which their report met with ſomewhat differently, ch. xvi. 12, 13. *They went and told it; but neither believed they them.* But there is no inconſiſtency between the Evangeliſts; for though the greateſt part of the Apoſtles believed that Jeſus was ariſen, as St. Luke affirms, ſome who had not given credit either to the women or to Simon, continued obſtinately to diſbelieve, in ſpite of all that the two diſciples or the reſt could ſay. This ſeems to be a better method of reconciling the Evangeliſts, than to ſuppoſe that on Peter's information the Apoſtles believed Jeſus was riſen, but did not believe that he had appeared to the two diſciples; becauſe according to their own account of the matter, they did not know him at firſt, and becauſe at parting he had vaniſhed out of their ſight: for ſurely it is natural to think that the diſciples, who, on this ocaſion, were more than twenty in number, would divide in their opinions upon ſuch a ſubject as the reſurrection of their Maſter from the dead. We know from St. Luke himſelf, that a few did not believe after they had ſeen Jeſus with their own eyes. See ver. 41. and compare Matth. xxviii. 17. It is therefore no ſtraining of the text to ſuppoſe, that by the eleven ſaying, *the Lord is riſen indeed, and hath appeared unto Simon*, St. Luke means only ſome of the eleven; perhaps the greateſt part of them ſaid ſo. Beſides, we muſt underſtand the Evangeliſt's words in a limited ſenſe, becauſe Peter, of whom he ſpeaks, was himſelf one of the *eleven.* See Weſt, Macknight, and the Sequel to the Trial of the Witneſſes.

Ver. 36. *And as they ſpake*] See the note on John xx. 19.

Ver. 41—43. *And while they believed not*, &c.] The diſciples beholding the infallible proofs of their Maſter's reſurrection, ſpecified in the former verſes, received him with exultation and rapture; but their joy and wonder ſo wrought upon their minds, that ſome of them, ſenſible of the commotion they were in, ſuſpended their belief, till they had conſidered the matter more calmly. Jeſus therefore, knowing their thoughts, to calm their minds, and to eſtabliſh their conviction, calls for meat, and eats with them; ſo much compaſſion did he ſhew for their infirmity; ſo much care did he take, that not even a ſhadow of a ſcruple ſhould remain in their minds, upon a point of the utmoſt importance to the great buſineſs for which he came into the world: and perceiving now that every doubt was vaniſhed, and that they were perfectly convinced, he ſaid to them, purſuing the argument begun by the angels, and carried on by himſelf with the two diſciples in the way to Emmaus, *Theſe are the words*, &c. ver. 44—48. See Weſt, and the note on ch. xi. ver. 12.

Ver. 44. *In the law of Moſes and the prophets*, &c.] The Old Teſtament was in thoſe days divided into three parts; *firſt*, the Law, which contained the five books of Moſes; *ſecondly*, the Hagiographa, which contained divine hymns and moral inſtructions, and went under the general title of the *Pſalms*, becauſe they were eſteemed the moſt eminent, and were placed at the head of thoſe writings; and *thirdly*, the Prophets, which contained not only the books merely prophetical, but thoſe likewiſe which were hiſtorical, wrote by prophetic men.

Ver. 45. *Then opened he their underſtanding*] That is, he ſtrengthened and enlarged their underſtanding, ſo as to make them comprehend the meaning of the inſpired writings, ſeveral paſſages of which he now explained to them, as we may gather from the next verſe.

Ver. 47. *Beginning at Jeruſalem*] It was both graciouſly and wiſely appointed by our Lord, that the Goſpel, which was to be diſſeminated among all nations, ſhould begin to be preached at Jeruſalem. *Graciouſly*, as it encouraged the repentance of the greateſt ſinners, when they ſaw that even the murderers of Chriſt were not exempted from the offer of Goſpel mercy. And *wiſely*, as hereby Chriſtianity was more abundantly atteſted, the facts being publiſhed firſt on the very ſpot where they happened, and as the vaſt concourſe of people of various nations preſent there at the feaſt of Pentecoſt would contribute greatly to its ſpeedier propagation. Our Lord commands that his Goſpel ſhould be preached among all nations, to the whole Gentile world; an event inconceivable to the Jews, and to human reaſon almoſt impoſſible. Naturally every man is zealous for the religion of his fathers; and though it may have many abſurdities in it, he doth not eaſily perceive them, becauſe he imbibed them in his earlieſt years. Idolatry had this further advantage, that all the pleaſures of the fleſh were conſiſtent with this religion. Its worſhip required no attention of mind; every part of it was external and pompous, fit to captivate and entertain the ſenſes; beſides, all degrees of men were engaged to defend it. The *civil powers*, from maxims of policy, every great change in religion portending danger to the ſtate, and every change in religion being prohibited by the laws, unleſs the conſent of the ſovereign power was obtained; the *artiſts*, becauſe of *gain*; the *prieſts*, to preſerve their authority and emoluments; the *people*, out of ſuperſtition and miſguided devotion. This was the unpromiſing proſpect when Chriſt foretold and commanded the ſetting up of his religion in the room of idolatry; a religion which taught the denial of man's ſelf, his irregular appetites and paſſions; which preſcribed an inviſible God for the object of adoration, and a ſpiritual worſhip and purity of heart ſuitable to the nature of that object; which promiſed nothing deſirable in this world, neither riches, nor dignities, nor grandeur, but often the loſs of all theſe, as their portion who ſhould embrace it.—And what were the means which Chriſt propoſed for ſo vaſt an undertaking?—As diſproportioned to the work, as the religions were oppoſite.—A few men of mean extraction, of no education or experience, without the arts of rhetoric and perſuaſion, without language, without armies, without force or policy; of a nation hated by the Gentiles, and hating them from a bigotry to their own cuſtoms. What an extravagancy was it to think by ſuch means of extirpating a religion deeply rooted in human nature, ſupported by prejudices, vices, intereſt, and authority, wherein ſo many wiſe men and philoſophers formerly miſcarried, and to plant upon its ruins Chriſtianity, which to the Greeks was *fooliſhneſs*. How vain the attempt,—had not God declared the ſucceſs beforehand. Nothing leſs than certain aſſurance of the event could have tempted Chriſt to declare it from the prophecies, as he did in his life-time to the Apoſtles, or move his diſciples to ſet about ſuch reformation. St. Luke tells us, that Chriſt had diſcourſes to this purpoſe with his diſciples, and reminded them, after his reſurrection, of what he had ſaid upon that ſubject; ver. 44—47. Theſe reſpective events are written in ſeveral prophets. See Pſ. ii. Hoſea ii. 23. Joel ii. 32. Mal. i. 11. Dan. vii. 14. But this of *preaching among all nations* ſeems to be taken from Iſai. xlix. 6. from whence St. Paul alſo tells the Jews, that Salvation ought to be offered to the Gentiles, and that they would hear it, Acts xxviii. 47. St. Matthew, ch. xii. 17—22. applies another text of the ſame prophet, Iſai. xliii. 1—4. which is direct to his purpoſe. From theſe and the like paſſages in the New Teſtament there is good ground to affirm, that Chriſt and his Apoſtles did declare the converſion of the Gentiles to Chriſtianity, as impoſſible as it ſeemed to be, upon the authority of the Scripture prophecies, and the preſent and paſt face of the world demonſtrates, that they were not miſtaken. See Chandler's Defence of Chriſtianity, and "The Truth of the Chriſtian Religion vindicated."

48 And ye are witneſſes of theſe things.

49 And behold, I ſend the promiſe of my Father upon you: but tarry ye in the city of Jeruſalem, until ye be endued with power from on high.

50 And he led them out as far as to Bethany, and he lifted up his hands, and bleſſed them.

51 And it came to paſs, while he bleſſed them, he was parted from them, and carried up into heaven.

52 And they worſhipped him, and returned to Jeruſalem with great joy;

53 And were continually in the temple, praiſing and bleſſing God. Amen.

Ver. 48. John xv. 27. Acts i. 8.—V. 49. John xiv. 16, 26. xv. 26. xvi. 7. Acts i. 4. ii. 1, &c.—V. 50. Acts i. 12.—V. 51. Mark xvi. 19. Acts i. 9.—V. 52. Matth. xxviii. 9, 17.—V. 53. Acts ii. 46. v. 42.

Ver. 48. *And ye are witneſſes of theſe things*] That this was the grand buſineſs of the Apoſtles, is evident; and the ingenious author of *Miſcellanea Sacra* has taken great pains to ſhew how the title of *witneſſes*, and the office of teſtifying, is in the ſacred writings appropriated to the Apoſtles. But after all, though it was indeed eſſential to the apoſtolical office, that they who bore it ſhould be able to teſtify the facts as of their own perſonal knowledge, yet it is certain that a great many others, who were not Apoſtles, were to teſtify the ſame; and it was their duty, and no doubt their care to do it, as Providence gave them an opportunity. The Apoſtles had many other duties incumbent upon them for the edification of the church; and in order to the performance of them, were furniſhed with extraordinary gifts and powers, for which they would have had little occaſion, had it been their only buſineſs to teſtify theſe facts. See Doddridge, and *Miſcel. Sacr.* eſſay iii. p. 17.

Ver. 49. *Behold, I ſend the promiſe*, &c.] That is, I will ſhortly *ſend*; the preſent being uſed forthe future tenſe, as it is frequently in Scripture. *Till ye be endued*, or *inveſted with power from on high*, means, " Till you are inſpired with the Holy Ghoſt from above."

Ver. 50. *He led them out as far as Bethany*] The town of Bethany was about *fifteen furlongs* from Jeruſalem; John xi. 18. whereas the place from which our Lord aſcended on mount Olivet was but a ſabbath-day's journey, or about *half that diſtance* from Jeruſalem; Acts i. 12. So that to reconcile what St. Luke here tells us in his Goſpel, with the account he gives of our Lord's aſcenſion in theActs, we muſt conclude, that he conducted his diſciples only to the boundaries of Bethany, which came much nearer to Jeruſalem, and took in part of the mount of Olives. See on Matth. xxi. 1. It is indeed poſſible that our Lord might make his laſt viſit on earth to Lazarus and his pious ſiſters; but it is manifeſt that he did not aſcend from the town of Bethany, where many others muſt have ſeen him, but from the mount of Olives, where none beheld him but his own diſciples; nor is there any intimation in the words of the Evangeliſts that he came from Bethany to the mount of Olives on the day of his aſcenſion; but rather that he went directly from Jeruſalem thither. See Doddridge and Calmet. *Lifting up the hands* was an attitude of bleſſing, as well as of prayer. See Gen xxvii. 4, 7, 12, 19, 21, 22. xlviii. 14, 15, &c. It has been obſerved that it was much more proper our Lord ſhould aſcend to heaven in the ſight of his Apoſtles, than that he ſhould ariſe from the dead in their ſight; for his reſurrection was abundantly proved to them, when they ſaw him alive after his paſſion; but they could not ſee him in heaven, while they continued upon earth. See Jennings's Sermons at Bury-ſtreet, vol. i. p. 373.

Ver, 52, 53. *And they worſhipped*] The Apoſtles having ſeen their Maſter aſcend into heaven, were fully convinced of his having come down from thence, and of his being the Meſſiah. This perſuaſion they teſtified by paying him divine honours; *they worſhipped him*, and they *returned to Jeruſalem, filled with great joy*, not only on account of his reſurrection, but becauſe they conſidered it not as their Maſter's final parting with them; for we may reaſonably ſuppoſe that they underſtood what the angel ſaid unto them concerning his return, not of his return to judge the world at the laſt day, but of his return to reſtore and take upon himſelf the kingdom of Iſrael; an event which they would expect to happen very ſoon. Separate, however, from this conſideration, it muſt have rejoiced them exceedingly to think, that their Lord was ſo ſingularly honoured by his heavenly Father, and received up into a ſtate of everlaſting felicity and glory, in which he would be able to protect all his followers, and to provide in the moſt effectual manner for their preſent and eternal happineſs. See John xiv. 1—3. Some have imagined, by comparing the 53d verſe with Acts i. 13, 14. that the Apoſtles dwelt for ſome time afterwards in an upper chamber of the temple; but they had no ſuch intereſt with the prieſts as to allow us to ſuppoſe they would permit them to lodge in an apartment of the temple. It is ſufficient that they were always there at the proper ſeaſons; for it is well known, that by night the temple was ſhut up. Comp. Luke ii. 37. and John xviii. 20. The word *Amen*, at the end of this Goſpel, is omitted in many copies; but ſee the note on Matth. xxviii. 20. As we have ſubjoined *Reflections* on the reſurrection at the cloſe of the two former Evangeliſts, and propoſe, at the end at St. John's Goſpel, to give a ſummary of this remarkable event, we ſhall here, though rather foreſtalling ſome circumſtances in the ſacred ſtory, ſubjoin

CONTEMPLATIONS ON OUR LORD'S ASCENSION.

Who can be too rigorous in cenſuring the ignorance of well-meaning Chriſtians, when he ſees the domeſtic followers of Chriſt, even after his reſurrection, miſtake the main end of his coming in the fleſh? *Lord*, ſaid they, *wilt thou at this time reſtore the kingdom to Iſrael?* Acts i. 6. They ſaw their Maſter now out of the reach of all Jewiſh envy, they ſaw his power unlimited and irreſiſtable: They ſaw him ſtay ſo long upon earth, that they might imagine he meant to fix his abode there;—And what ſhould he do there but reign?—Oh weak thoughts of well-inſtructed diſciples! What ſhould an heavenly body do in an earthly throne? How ſhould a ſpiritual life be employed in ſecular cares? How poor a buſineſs is the temporal kingdom of Iſrael, for the king of heaven! And even yet, O bleſſed Saviour, I do not hear thee ſharply controul this erroneous conceit of thy miſtaken followers; thy mild correction inſiſts rather (Acts i. 7, 8.) upon the time, than the miſconceived ſubſtance of that *reſtoration*. It was thy gracious purpoſe, that thy ſpirit ſhould by degrees rectify their judgements, and illuminate them with thy divine truths; in the mean time it was ſufficient to elevate their hearts to an expectation of that Holy Ghoſt, which ſhould ſhortly lead them into all needful and requiſite information:—And now, with gracious promiſe of that ſpirit of thine, (ver. 49.) with a careful charge renewed unto thy diſciples for the promulgation of thy Goſpel; with an heavenly benediction of all thine acclaiming attendants,—Thou takeſt leave of earth, ver. 51. *And it came to paſs, while he bleſſed them, that he was parted from them and carried up into heaven.*

O happy parting! fit for the Saviour of mankind, anſwerable to that divine converſation, to that ſucceeding glory! Bleſſed Jeſu, let me ſo far imitate thee, as to depart hence with a bleſſing in my mouth; and let my ſoul, when it is ſtepping over the threſhold of heaven, leave behind it a legacy of peace and happineſs!

From the mount of Olives thou wouldſt take thy riſe into heaven; the place from whence thou hadſt wont to ſhower down thine heavenly doctrine upon the hearers. The place whence thou hadſt wont to ſend up thy prayers unto thine heavenly Father. On this very hill was the bloody ſweat of thine agony; now is it the mount of thy triumph: From this mount of Olives did flow that oil of gladneſs, wherewith thy church is everlaſtingly refreſhed. That God, who uſes to puniſh in the ſame kind wherein we have offended, retributes alſo to us in the ſame kind and circumſtances, wherein we have been afflicted: Even to us, thy unworthy members, O Saviour, doſt thou give a ſeaſonable proportion of joy for our heavineſs, comfort for our mourning, glory for our contempt and ſhame. Our *agonies* ſhall be anſwered with *exaltation*.

Whither then, bleſſed Jeſu, whither didſt thou aſcend,—but home into thine heaven? From the mountain waſt thou taken up, and what but heaven is above the hills? Thou haſt now climbed up that infinite ſteepneſs, and left all ſublimity below thee: Already hadſt thou approved thyſelf Lord and commander of earth, of ſea, of hell: The *earth* confeſſed thee her Lord, when at thy voice ſhe rendered thee up Lazarus;—when ſhe ſhook at thy paſſion, and gave up her deceaſed ſaints. The *ſea* acknowledged thee, in that it became a pavement to thy feet, and, at thy command, to the feet of thy diſciple; in that it became thy treaſury for thy tribute-money. *Hell* found and acknowledged thee, who conqueredſt all the powers of darkneſs, even him who had the power of death,—the *devil*. It now only remained that, as Lord of the air, thou ſhouldſt paſs through all the regions of that yielding element, to thy celeſtial abodes; that ſo every knee might bow to thee both in heaven, in the earth, and under the earth. Gracious Redeemer, I ſee now where thou art, even far above all heavens, at the right hand of Paternal Glory. Oh do thou raiſe up my heart thither to thee; place thou my affections on thee above, and teach me therefore to love heaven, becauſe thou art there.

Now, if ever, my ſoul, be thou raviſhed with the contemplation of this comfortable, this bleſſed farewel of thy Lord. Methinks I ſee it ſtill with their eyes, how thou, my glorious Saviour, didſt inſenſibly riſe up from thine Olivet, taking leave of thine acclaiming diſciples now left behind thee, with gracious eyes, with heavenly benedictions. How unwillingly did their intentive eyes in return let go ſo bleſſed an object? How unwelcome that *cloud* which interpoſed itſelf betwixt thee and them, and cloſing up, left only a glorious ſplendor behind it, as the bright track of thine aſcenſion! Never was the ſun itſelf gazed on with ſo much intention. With what piercing regards, with what aſtoniſhed acclamations, did theſe tranſported beholders follow their aſcending Saviour?—as if they would pierce that cloud, and lay open that heaven which hid thee from them.

But, what tongue of the higheſt archangel in heaven can expreſs the welcome of thee, the King of Glory, into thoſe bleſſed regions of immortality? Never, ſurely, did the empyreal realms reſound with ſuch tranſcending joy. " God aſcended with jubilation, and the Lord with the ſound of the trump." If when the only begotten Son of God was brought into the world, He ſaid, *Let all the angels*

worſhip

worſhip him, how much more now that he *aſcendeth up on high, and leadeth captivity captive!* If the holy angels did ſo carol at his obſcure and humble birth, with what boundleſs triumph muſt they receive him now, returning from the perfect atchievement of man's redemption? If when David his type had vanquiſhed Goliath, and was carrying the head into Jeruſalem, if then the damſels came forth to meet him with dances and timbrels, how, did thoſe angelic ſpirits triumph now, on meeting the great conqueror of death and hell: How did they ſing, *Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors, and the King of Glory ſhall come in!*

And why doſt not thou, O Chriſtian, help to bear thy part with this happy choir of heaven? Why is not thy heart rapt out of thy boſom, with an extacy of joy, to ſee this human nature of ours exalted above all the company of heaven, adored of angels, and archangels, and all thoſe illuſtrious and mighty ſpirits, and ſitting there crowned with infinite glory and majeſty?—Alas! little will it avail thee, that our nature is thus honoured, if the benefit of this aſcenſion doth not reflect upon thee. How many are there miſerable in themſelves, notwithſtanding all this glory of the human nature in Chriſt? But how is this?—None but thoſe who are *found in him*, can be the happier by him; none but the *members* can be the better for the glory of the *head*.

O bleſſed Jeſu! thou that *art the way*, haſt made the way to thyſelf and us: *Thou didſt humble thyſelf, and becameſt obedient unto death, even the death of the croſs*; *therefore hath God alſo highly exalted thee:* and upon the ſame terms will he not fail to advance thy true diſciples. We ſee thy track before us of humility and obedience. O teach us to follow thee in the rougheſt ways of obedience, in the bloody paths even of death, ſo we may but at laſt overtake thee in thoſe high ſteps of immortality and glory!

Among thoſe millions of angels which attended this triumphant aſcenſion of our Lord, ſome are appointed to the lower ſtation of comforting his aſtoniſhed diſciples, in the certain hope of his no leſs glorious return; Acts i. 10, 11. *Two men ſtood by them in white apparel.* They *ſtood by them*,—they were not of them; though angels, they ſeemed *men*, from their familiarity. *Two*, for more certainty of teſtimony; *in white*, for joy of their Lord's aſcenſion.

Their errand was calculated for a purpoſe of conſolation and love: they ſtand not ſilent, therefore, but directing their ſpeech to the amazed beholders, ſay, *Ye men of Galilee, why ſtand ye gazing up into heaven?* What a queſtion was this? Why, O ye bleſſed angels, did they gaze, but that *their love of Chriſt conſtrained them*; never could they have gazed ſo happily as now. If but ſome great man be advanced to honour over our heads, how apt we are to *gaze up*, and to eye him as ſome ſtrange meteor: Let the ſun but ſhine a little upon theſe tranſient dials, and how are they looked at by every paſſenger?—How much more worthy then is the King of Glory to command all eyes, now in the higheſt pitch of his heavenly exaltation!

But it was not the purpoſe of theſe angels to check the longing looks of theſe faithful diſciples after their aſcended Maſter: It was only a change of eyes that they intended, of carnal for ſpiritual; of the eye of ſenſe for the eye of faith: *This ſame Jeſus who is taken up from you into heaven, ſhall ſo come, in like manner, as ye have ſeen him go into heaven.*

"Look not after him, O ye weak diſciples, as ſo departed that ye ſhall ſee him no more; though gone, he is not loſt: Thoſe heavens which received, ſhall again reſtore him;—Ye have ſeen him aſcend upon the chariot of a bright cloud; and in the clouds of heaven ſhall ye ſee him deſcend again to his laſt judgement. He is gone, but can it trouble you to know you have an advocate in heaven? Strive not now ſo much to exerciſe your bodily eyes, in looking after him, as the eyes of your ſouls in looking *unto him*, and *looking for him*. If it be your ſorrow to part with your Saviour, yet to part with him in heaven, ſhould be your comfort and felicity; for if his abſence could be grievous, his return ſhall be happy and glorious."

Even ſo, Lord Jeſus, come quickly! In the mean time, while it is not heaven that can keep thee from us, it is not earth which can keep us from thee. O raiſe thou up our ſouls to a life of faith with thee; and let us ever enjoy thy converſation while we ardently expect and wait for thy return!

THE
GOSPEL
ACCORDING TO
SAINT JOHN.

CHAP. I.

The divinity, humanity, and office of Jeſus Chriſt. The teſtimony of John. The calling of Andrew, Peter, &c.

IN the beginning was the Word, and the Word was with God, and the Word was God.

Ver. 1. Prov. viii. 22, 24. Col. i. 17. 1 John i. 1. Rev. xix. 13. Prov. viii. 30. Ch. xvii. 5. 1 John i. 2. Phil. ii. 5, 8.

St. *JOHN.*] This Goſpel is univerſally agreed to have been written after all the reſt, with a view of compleating whatever was deficient in them all. St. John, independant of his divine inſpiration, muſt be allowed to have a moſt perfect knowledge of the facts he relates; and as he undoubtedly examined all the other Goſpels before he wrote, he is an authentic witneſs of their veracity. He was, according to the teſtimony of the ancients, of our Lord's near kindred. Before he became acquainted with our Lord, he was a diſciple of John the Baptiſt, and probably one of thoſe two whom he ſent to Chriſt. Our Saviour honoured him with his moſt intimate confidence, and loved him beyond his other diſciples. He and Peter, and James, were, excluſive of the reſt, witneſſes of the raiſing Jairus's daughter, of Chriſt's transfiguration, and of his agony in the garden. He was the only Apoſtle who ſtood under the croſs when Chriſt was crucified: So that he was better qualified than any other to deſcribe the miracles and hiſtory of Jeſus Chriſt. Michaelis thinks that St. John, in the life-time of his bleſſed Maſter, wrote down ſome of the heads of his diſcourſes; at leaſt that his ſtile perfectly reſembles that of thoſe who relate the diſcourſes of another, after having taken down the heads while they were ſpoken. But we are not to conſider this Goſpel merely as an hiſtorical narrative, but alſo as a controverſial treatiſe, deſigned to refute various hereſies; for no ſooner was the Chriſtian church eſtabliſhed, but its doctrines were obſcured, debaſed, and corrupted by errors and hereſies of various kinds. The firſt heretics aſſumed the name of *Gnoſtics*, that is, *knowing ones*, pretending to ſuperior light and knowledge. They were afterwards followed by the *Nicolaitans*, whoſe falſe tenets were propagated by Ebion and Cerinthus. Theſe heretics prevailed moſt in Aſia: Wherefore the Aſiatic biſhops deſired St. John to draw up a refutation of them; and he, in compliance with their requeſt, compoſed his Goſpel with a view, "to put theſe heretics to ſhame, and to ſhew that there is one God, who by Chriſt, his *word*, made all things; and that the Creator and Father of our Lord were not, as they pretended, diſtinct beings, &c." Wherefore, he does not relate the birth and parentage of Chriſt, or even thoſe facts of which he, Peter and James, were eye-witneſſes, excluſive of the other Apoſtles; but he meant only to collect ſuch diſcourſes and miracles, as might confirm the doctrines laid down in the firſt chapter, which were counter-poſitions to Cerinthus and other heretics, who maintained the groſſeſt errors concerning Chriſt.

Cerinthus is ſaid to have taught, 1. That the moſt high God was entirely unknown before the appearance of Chriſt, and dwelt in a remote heaven, called *Pleroma*, with the chief ſpirits or æons. 2. That this ſupreme God firſt generated an only-begotten *Son*, who again begat the *word*, which was inferior to the firſt-born. That Chriſt was a lower *Æon*, though far ſuperior to ſome others. 4. That there were two high *Æons* diſtinct from Chriſt; one called *life*, and the other *light*. 5. That from the Æons again proceeded inferior orders of ſpirits; and particularly one *Demiurgus*, who created this viſible world out of eternal matter. 6. That this Demiurgus was ignorant of the ſupreme God, and much lower than the *Æons*, who were wholly inviſible. 7. That he was however the peculiar God and Protector of the Iſraelites, and ſent Moſes to them; whoſe laws and injunctions were to be of perpetual obligation. 8. That Jeſus was a mere man, the real ſon of Joſeph and Mary. 9. That the Æon *Chriſt* deſcended upon him in the form of a dove, when he was baptized; revealed to him the unknown Father, and empowered him to work miracles. 10. That the Æon *light* entered John the Baptiſt in the ſame manner, and therefore that John was in ſome reſpects to be preferred to Chriſt. 11. That when Jeſus had propagated the knowledge of God, and came to ſuffer, Chriſt left him, and fled to the uppermoſt heaven. 12. That Jeſus Chriſt ſhould reign on earth a thouſand years, and his diſciples enjoy all ſenſual delights.—Some of the Cerinthian ſect denied alſo the reſurrection of the dead, and many of them maintained that Jeſus Chriſt was not yet riſen.

Now we ſhall find St. John's Goſpel divided into three parts. The *firſt*, contains doctrines laid down in oppoſition to thoſe of Cerinthus, ch. i. 1—18. The *ſecond*, delivers proofs of theſe doctrines in an hiſtorical manner, ch. i. 19.—xx. 29. The *third*, is a concluſion, or appendix, giving an account of the perſon of the writer, and of the view he had in writing, ch. xx. 30. to the end. In what year this Goſpel was written, is not agreed among the ancients. It ſhould ſeem to have been before the deſtruction of Jeruſalem, which happened in the year of our Lord 70; for St. John ſpeaks of that city as ſubſiſting, ch. v. 2. *There* is *at Jeruſalem, by the ſheep-market, a pool*, &c. On the other hand, it appears from the Goſpel itſelf to have been written after the death of St. Peter, which is generally placed in the year 78: for the other Evangeliſts, when they relate the cutting off the high-prieſt's ſervant's ear, conceal the name of *Peter*, leſt the Jews ſhould have a legal pretence to proſecute him, and deliver him to the Romans, to be capitally puniſhed: whereas St. John mentions him expreſly by name, ch. xviii. 10. Nor could St. John probably have interpreted the words of Chriſt, ch. xxi. 18. *Thou ſhalt ſtretch forth thy hands, and another ſhall gird thee*, concerning the manner of Peter's death, if it had been written before the crucifixion of that Apoſtle; for before that time the words were ambiguous. This limits the writing of this Goſpel to the year 69, a year expreſly ſpecified by an ancient writer. Others give the date of it ſo late as A.D. 97. According to either computation, however, St. John is allowed to have cloſed the whole Goſpel hiſtory, to have ratified and confirmed the former Goſpels, and to have eſtabliſhed the Evangelical canon on the firmeſt ground, and moſt venerable authority.

Chap. I. *Ver.* 1. *In the beginning was the word*] "*In the beginning*, before the foundation of the world, or the firſt production of any created being, a glorious perſon *exiſted*, who may properly be called *the Word* of God, not only becauſe God at firſt created, and ſtill governs all things by him, but becauſe, as men diſcover their ſentiments and deſigns to one another by the intervention of words, ſpeech, or diſcourſe, ſo God, by his Son, diſcovers his gracious deſigns in the fulleſt and cleareſt manner to men. All the various manifeſtations which he makes of himſelf, whether in the works of creation, providence, or redemption; all the revelations he has been pleaſed to give of his will, are conveyed to us through him, and therefore he is, by way of eminence, fitly ſtiled the *Word* of God. The Evangeliſt ſeems here to allude to the firſt word of Geneſis, *Beraſhith*, tranſlated by the LXX εν Αρχη. See on Gen. i. 1. As this divine *Word* exiſted at the time when *all things were created*, (See ver. 3—10.) He exiſted conſequently from all eternity. This verſe therefore is a direct contradiction of the tenets of Cerinthus, as repreſented in article 2, 3, and 8, of the *argument* above. Λογος, [Logos] the name which St. John applies to the eternal Son of God, ſignifies, according to the Greek etymology, both *diſcourſe* and *reaſon*. Le Clerc, in his notes on this paſſage, takes it in the latter ſenſe, when applied to the Son, becauſe, long before St. John wrote, the Platoniſts, and after them ſeveral learned Jews, particularly Philo, had uſed it in the ſame ſenſe, to ſignify the Creator of the world. The Stoics too ſeem to have affixed a ſimilar idea to the word *Logos*, when they affirmed that all divine things were formed by reaſon, or the divine wiſdom, in oppoſition to the Epicurean ſyſtem, which taught that the world came into being by chance, or was made without reaſon. The Platoniſts and Philo, by the divine reaſon, underſtood ſometimes the moſt perfect idea, conception, or model which God had formed of every thing in his own mind, and of which he ſtamped the ſignature on his works; at other times theſe writers ſpeak of the divine

2 The ſame was in the beginning with God.
3 All things were made by him; and without him was not any thing made that was made.

Ver. 2. Gen. i. 1.—V. 3. Col. i. 16. Hebr. i. 2. Rev. iv. 11.

divine reaſon, or *Logos*, as a diſtinct being, inferior and ſubordinate to the ſupreme God; nevertheleſs they have more than once ſpoken of him in terms not unlike thoſe uſed by the inſpired writers. Induced by theſe particulars, Le Clerc fancies, that as the name Λογος was familiar to the philoſophers and learned Jews, who had imbibed Plato's principles, ſuch Chriſtians as admired the writings of Plato and his followers muſt very early have adopted not the name of Λογος only, but all the phraſes which the Platoniſts uſed in ſpeaking of the perſon to whom they gave that name, and conſequently were in danger of corrupting Chriſtianity with the errors of Platoniſm. At the ſame time he imagines, that though the notions of theſe philoſophers concerning the ſecond perſon of the Godhead were in general very confuſed, they had derived certain true ideas of him from tradition; and that the Evangeliſt St. John, for this reaſon, in ſpeaking of the ſame perſon, made uſe of the term Λογος to ſhew in what ſenſe, and how far it might be uſed with ſafety by Chriſtians: But as it is very uncertain whether the primitive Chriſtians ſtudied the writings of Plato and Philo, it is not probable that St. John would think it neceſſary, in compoſing his Goſpel, to adopt the terms and phraſes of theſe philoſophers. Accordingly the generality of Commentators have rejected Le Clerc's ſuppoſitions, believing that John borrowed the name Λογος either from the Moſaic hiſtory of the creation, or from Pſ. xxxiii. 6. where, in alluſion to that hiſtory, it is ſaid, the heavens were created by the *Word* of God; or from the Jewiſh Targums, particularly the Chaldee Paraphraſes, where the *Word of God* is often ſubſtituted for what in the text is *Jehovah*. Nay, the term is uſed in ſuch a manner, as to have perſonal attributes, even the attributes of the Deity aſcribed to it, and is introduced in all or moſt of thoſe places where the Hebrew mentions the *face*, the *hands*, or the *eyes of God*. St. John aſſerts, that this *Word was with God*; namely, before any created being had exiſted. This perhaps is ſpoken in alluſion to what the wiſdom of God ſays of himſelf, Prov. viii. 30. Our verſion of the Greek particle προς, rendered *with*, is ſupported by the beſt claſſical writers among the Greeks, and is confirmed by ch. xviii. 11. and xxiv. 12. This ſentence is in oppoſition to the following verſes, wherein we are told, that the *Word was made fleſh*, that *he dwelt among us*, and was *ſeen*, which intimates his præexiſtence before theſe circumſtances. It is added, *and the Word was God*; upon which ſome have remarked, that as there is no article before the word Θεος, it ſhould be read, *and God was the Word*: But this manner of expreſſion is made uſe of by this ſame writer, ch. iv. 24. and ſeveral of the pureſt writers among the Greeks have frequently ſentences wherein the ſubſtantive with an article, though placed after the verb, is to be conſtrued firſt, and as the nominative to the verb. Many have eagerly contended that the word *God* is uſed here in an inferior ſenſe, the neceſſary conſequence of which is, as they affirm, that this clauſe ſhould be rendered *the Word was a God*, that is, a kind of inferior Deity, as governors are called gods: but it is impoſſible he ſhould here be ſo called merely as a governor, becauſe he is ſpoken of as exiſting before the production of any creatures whom he could govern; and it is moſt incredible, that when the Jews were ſo exceedingly averſe to idolatry, and the Gentiles ſo unhappily prone to it, ſuch a plain writer as this Apoſtle ſhould lay ſo dangerous a ſtumbling-block at the threſhold of his work, and repreſent it as the Chriſtian doctrine, that in the beginning of all things there were two Gods, one ſupreme, and the other ſubordinate; a difficulty which, if poſſible, would be yet further increaſed, by recollecting what has been mentioned in the argument, that this Goſpel was written with a particular view of oppoſing Cerinthus and the Ebionites, on which account a greater accuracy of expreſſion muſt have been neceſſary. There are ſo many inſtances in the writings of this Apoſtle, and even in this chapter, (ſee ver. 6, 12, 13, 18.) where Θεος, without the article, is uſed to ſignify *God*, in the higheſt ſenſe of the word, that it is ſurpriſing any ſtreſs ſhould be laid on the want of that article as a proof that it is uſed in a ſubordinate ſenſe. But indeed St. Paul ſeems fully to have determined this point; for he inſinuates that no being can be God who is not God by nature. Gal. iv. 8. Grotius and Le Clerc affirm, that in the Old Teſtament the name *Jehovah* is ſometimes given to angels, and to prove this, they quote Gen. xviii. but, it is replied, the appearance of Jehovah to Abraham, mentioned in the firſt verſe of that chapter, was different from the appearance of the three angels in the form of men, ſpoken of, ver. 2. The appearance of Jehovah was that of the *Shechinah*, or viſible ſymbol of the Divine Preſence, as is evident from ver. 22. where we are told, that the men, that is, the angels who appeared in the form of men, *turned their faces from thence, and went towards Sodom*, while Abraham ſtood yet before Jehovah, and converſed with him. We may therefore ſuppoſe, that as often as Jehovah is repreſented ſpeaking in the former part of the chapter, it was not any of the angels who ſpake, but a voice from the *Shechinah*; accordingly, to intimate this, the hiſtorian in ſuch caſes makes uſe of the ſingular number; whereas, when the angels ſpeak, or are ſpoken to, the plural is uſed, ver. 9. This ſolution, it is thought, will ſerve for all the other paſſages produced by the Socinians, in proof that the name Jehovah is given in Scripture to angels, or created beings. It is obſervable, that St. John's diſcourſe here riſes by degrees: he tells us firſt, that the Word in the beginning of the world exiſted; thus aſſerting his eternity: Next, that he exiſted *with God*; thus aſſerting his co-eternity: And then, that *he was God, and made all things*; thus aſſerting his co-equality. I cannot conclude the remarks on this important paſſage in properer words than thoſe with which Dr. Doddridge cloſes his note: "I am deeply ſenſible of the ſublime and myſterious nature of the doctrine of Chriſt's Deity as here declared; but it would be quite foreign to my purpoſe to enter into a large diſcuſſion of that great foundation of our faith. It has often been done by much abler hands: it was, however, matter of conſcience with me, thus ſtrongly to declare my belief of it; and I ſhall only add, with Bp. Burnet, that had not St. John and the other Apoſtles thought it a doctrine of great importance in the Goſpel ſcheme, they would rather have waved, than inſerted and inſiſted upon it, conſidering the critical circumſtances in which they wrote." See Burnet on the Articles, p. 40. Merrick's Annotations on John, and Waterland's "Importance of the Doctrines of the Trinity."

Ver. 2. *The ſame was in the beginning with God*] This repetition is uſed, becauſe in the laſt ſentence he had aſſerted, that *the Word was God*; intimating, that he was *God* in ſuch a ſenſe, that it ſhould appear he was *with God*, or that their perſonality was diſtinct: But to conceive of Chriſt as a diſtinct and co-ordinate God, would be highly inconſiſtent with the moſt expreſs declarations of Scripture, and far more irreconcileable with reaſon. The Socinians, who have laboured hard to ſubvert the authority of this ſtubborn portion of Scripture, moſt perverſely underſtand this paſſage of Chriſt's being taken up into heaven after his baptiſm, in order to be inſtructed in the will of God, for which they think they have Chriſt's own teſtimony. John iii. 13. But they miſtake the meaning of that paſſage. See the note. Beſides, the Evangeliſt is here deſcribing the exiſtence of the Word before he was made fleſh, ver. 14. and therefore he cannot be underſtood as ſpeaking of any thing which happened after his incarnation. See Grotius, Doddridge, and Macknight.

Ver. 3. *All things were made by him*] Although the word *make* is capable of an extenſive ſenſe, yet, as in other paſſages, Jeſus is ſaid to have *created all things*, Col. i. 16. we cannot doubt that St. John uſes the word εγενετο in the ſenſe of *creation*, a meaning which it often has in the Jewiſh ſcriptures. It is true, this and the other paſſages which ſpeak of Chriſt's making all things, are by ſome explained of his erecting the Chriſtian diſpenſation; and though the terms thus underſtood turn out very high metaphors, they fancy the genius of the Jewiſh language eaſily enough admits of ſuch. But let it be obſerved here, once for all, that if the Socinian explication of the texts, which attribute unto Jeſus the names, perfections, and actions of the true God, are admitted, it will be very difficult to clear the Evangeliſts from the imputation of having laid in man's way a violent temptation to idolatry; for it is well known that, as in all ages men have been exceeding prone to worſhip falſe gods, ſo it was the prevailing vice of the Gentile world when the New Teſtament was wrote: that the groſſeſt corruption of morals has ever flowed from this poiſonous ſpring, Rom. i. 24. and that to deſtroy idolatry, and bring mankind to the worſhip of the true God, was the great end propoſed by God in all the revelations which he made of himſelf to men. This being the caſe, is it to be imagined, that either Chriſt himſelf, who brought the laſt and beſt revelation of the divine will, or his Apoſtles, who committed that revelation to writing, would on any occaſion have uſed ſuch expreſſions, as in their plain and obvious meaning could not fail to lead at leaſt the bulk of mankind to think, that the names, perfections, and actions of the true God were aſcribed to a creature, and that the worſhip due to the true God was due to him, Heb. i. 6. while in reality they meant no more than that he was miraculouſly formed, was commiſſioned to deliver a new religion to the world, was endowed with the power of miracles, and in conſideration of his exemplary death was raiſed from the grave, and had divine honours conferred upon him. Inſtead of reforming the world, this was to have laid in their way ſuch a temptation to idolatry as they could not well reſiſt; nor has the effect been any other than what was to be expected: for the generality of Chriſtians, moved by theſe expreſſions, have all along conſidered Chriſt as God, and honoured him accordingly, (John v. 23.) as the God *who made all things, and without whom was not any thing made*: "not ſo much as any ſingle thing (ουδε εν) having exiſtence, whether among the nobleſt or the meaneſt of God's works was made without him." But, if all things *were made by him*, he cannot be himſelf of the number of the things that were made: He is ſuperior therefore to every created being. Beſides, it ſhould be remembered that in the Old Teſtament the creation of the heavens and the earth is often mentioned as the prerogative of the true God, whereby he is diſtinguiſhed from the heathen idols. The deſign of the Evangeliſt in eſtabliſhing ſo particularly and diſtinctly the dignity, but eſpecially the divinity of Chriſt, was to raiſe in mankind the profoundeſt veneration for his inſtructions; and without doubt He who is *the Word of God*, the interpreter of the divine counſels, and who is himſelf *God*, ought to be heard with the deepeſt attention, and obeyed with the moſt implicit ſubmiſſion. It is this circumſtance,—that the Son of God, who is God, came down from heaven to earth, and in perſon inſtituted the Chriſtian religion,—which gives it a dignity beyond any thing that can be imagined by men. It would be the work of a treatiſe, rather than of a note, to repreſent the Jewiſh doctrine of the creation of all things by the divine *Logos*, to which, rather than to the Platonic, there may be ſome reference here. They who have no opportunity of examining the original authors, may ſee what thoſe learned men have ſaid, to whom Dr. A. Taylor refers, in

4 In him was life; and the life was the light of men.

5 And the light ſhineth in darkneſs; and the darkneſs comprehended it not.

6 There was a man ſent from God, whoſe name *was* John.

7 The ſame came for a witneſs, to bear witneſs of the Light, that all *men* through him might believe.

8 He was not that Light, but *was ſent* to bear witneſs of that Light.

9 *That* was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

Ver. 4. Ch. v. 26. 1 John v. 11. Ch. viii. 12. ix. 5. xii. 46.—V. 5. Ch. iii. 19.—V. 6. Mal. iii. 1. Matth. iii. 1. Ver. 33. V. 9. Ver. 4.—V. 10. Hebr. i. 2. xi. 3.

his Treatiſe on the Trinity, p. 258. To which add Pearſon on the Creed, p. 118. Scot's Chriſtian Life, p. 565. and Watts's Diſſertation on the Trinity, N°. iv. ſect. 3.

Ver. 4. *In him was life*] The moſt ancient fathers who quote this text, ſo generally join the words at the end of the laſt verſe, 'Ο γεγονεν, which we render *that was made*, with this 4th verſe; and St. John uſes ſo frequently to begin the following ſentence with what ended the foregoing, that many judicious commentators think it to be the true reading, and therefore render it,—*that which was in him was life*; "that fulneſs of power, wiſdom, and benignity which was in him, was the fountain of life to the whole creation; *and the life* which was in him, St. John goes on to obſerve, *was the light of men*; i. e. reaſon and revelation, the greater and leſſer lights of the moral world, were the effect of his energy on the minds of intelligent beings. Elſner hath fully ſhewn on this text, that the heathens ſometimes ſpeak of their deities and heroes as the light and life of mankind. The reader will recollect, that Cerinthus (as we have ſhewn in article 4.) aſſerted, that there were two high *Æons* diſtinct from Chriſt, one called *Life*, and the other *Light*; in oppoſition to which, St. John here aſſerts, that the *Word*, *Life*, and *Light* were the ſame identical perſon. As having *life in himſelf*, is the characteriſtic of God, St. John, by ſaying this of Chriſt, aſſerts his proper divinity, and intimates at the ſame time, that he was the great fountain of life to all creatures. *Life* and *Light* are frequently connected in Scripture; if any one ſhould queſtion how the *Logos* could be the author of ſo many things, it is here fully explained, *In him was life*. And leſt it ſhould be imagined that this power of life could be exhauſted in calling ſo many creatures into being, it is added, that *this life was light*; light being of that nature, that though it enlightened many, it is not in the leaſt diminiſhed thereby. The Apoſtle, in another place, tells us, that *God is light*; here the Word is ſo called, and conſequently was *God*, as the Evangeliſt aſſerts in ver. 1. It is remarkable, that in *Midraſh* the Meſſiah is deſcribed as a moſt glorious light, exceeding the ſun in radiance. See Wetſtein, Elſner, and Mills's Prolegomena.

Ver. 5. *And the light ſhineth in darkneſs*] We have obſerved on the former verſe, that by *light* is here meant the light of reaſon and revelation. This light ſhone in the heathen world, and under the diſpenſation of Moſes, and ſtill ſhineth *in darkneſs*, even upon the minds of the moſt ignorant and wicked part of mankind; *darkneſs* being not only uſed for a ſtate of ignorance, whether wilful or natural, but likewiſe for a ſtate of obſtinate wickedneſs. See Epheſ. v. 8. It is not eaſy to determine with exactneſs the ſenſe of the word κατελαβεν, which we render *comprehend*. Some have obſerved, that it ſignifies to *attend to*, or *embrace*, ſo as to attain or enjoy the end and benefit deſigned by a thing. Thus it is applied to the knowledge of the *law*, Ecclus. xv. 7. and to *juſtice*, ch. xxvii. 8. of the ſame book. Any clear inſtances which would prove the word to be ſometimes ſimply uſed for *to ſee*, or to perceive any outward object, might confirm us in the ſuppoſition that the ſentence ſignifies, that mankind involved in the darkneſs of error, wilful ignorance, or obſtinate wickedneſs, did not *perceive*, or *were not ſenſible* of the light here mentioned; or as the perception ſpoken of muſt mean an intelligent or mental perception, any examples of the word ſignifying ſuch a perception might be to our purpoſe. The word has two or three ſignifications nearly approaching to this, ſuch as to diſcover any thing that is hidden,—to know a thing with certainty,—in which ſenſe it is uſed as a philoſophical term,—and to *comprehend*. A learned writer is rather inclined to take the word in this verſe in the ſenſe of perceiving, as Plotinus applies the term to the ſenſes or underſtanding, and Porphyry to the apprehenſion of ſenſible objects. If then we render the words, *and the darkneſs perceived it not*, or rather *hath not perceived it*, we may either ſuppoſe that the word *darkneſs* at the beginning of the verſe is uſed in its common ſignification, and afterwards by a metonymy ſignifies *mankind* themſelves, darkened and benighted; or that it is firſt uſed in a ſimple manner, and then by a kind of *proſopopœia* has the act of perception applied to it. Thus, in Galen, the word *life* is uſed ſimply, and immediately after has the act of invention aſcribed to it. Darkneſs, as we have obſerved, is uſed for perſons involved in *darkneſs*,—*Ye were ſometimes* darkneſs, *but now are* light *in the Lord*; where we may note the ſame double uſe in the word *light*, which has been ſuppoſed *darkneſs* in St. John, is capable of admitting, as it firſt ſignifies, perſons enlightened, and then ſimply light itſelf. It is a ſufficient objection to our retaining the word *comprehend*, that it cannot appear at all ſtrange that the world did not fully comprehend the ſpiritual, ſince it certainly doth not fully comprehend the material light, nor indeed any of the moſt familiar objects it diſcovers. It appears from Acts iv. 13. x. 34. compared with Acts xiv. 17. xvii, 25. Rom. i. 20. that κατελαβεν is ſometimes uſed for perceiving, as contended for above, and from 1 Cor. ix. 24. Philip iii. 12. that it is ſometimes uſed for *apprehending* or *laying hold* of a thing, from whence we may deduce the following as the Apoſtle's aſſertion, "that the prevailing degeneracy was ſo great, that men not only oppoſed the light, but likewiſe that they did not apprehend it, or ſo perceive and regard its doctrines, as to ſecure the bleſſings to which it would have led them." See Mintert, Stockius, and Merrick's Annotations on John. Dr. Waterland renders it, *and the darkneſs obſcured it not*, or *cometh not upon it*.

Ver. 6. *There was a man, ſent from God*] The Evangeliſt, in giving the hiſtory of the Baptiſt's miniſtry, tells us, in the firſt place, that he was merely *a man*, in oppoſition to article 10. in the argument, wherein Cerinthus repreſents John as ſuperior to our Saviour, whom the Apoſtle has already ſhewn to be God; and therefore Dr. Waterland ſtops the paſſage as above. The Evangeliſt tells us next, that John had a ſpecial commiſſion from God, being called to his office by inſpiration, as the prophets were of old, and that he was *ſent to bear witneſs of the light*, or, *to point out the Meſſiah*, whom he had called in the 4th verſe, *the light of men*, becauſe it was one of the principal prophetic characters of the Meſſiah, that he was to enlighten the world. Hence he is called by one prophet, the *Sun of righteouſneſs*, by another, *the light of Sion*, and *a light to lighten the Gentiles*. See on ch. v. 35. and the paſſages in the margin.

Ver. 7. *The ſame came for a witneſs*] *To bear teſtimony*. The next ſentence may be underſtood as explanatory of that which goes before, *He came for a teſtimony*, that is, *to bear teſtimony concerning* that *light*. Some commentators apply the word *Him*, in the next clauſe, to the *light* here ſpoken of, and others to *John*, as the inſtrument of men's belief. By *believing* we are to underſtand the acknowledging and receiving Chriſt as the Meſſiah.

Ver. 9. *That was the true light*] "The *true light* of which he ſpake *was* Chriſt, even *that* Sun of righteouſneſs and ſource of truth, *which coming into the world enlighteneth every man*; diſperſing his beams, as it were, from one end of the heavens to the other, to the *Gentile* world, which was in midnight darkneſs, as well as to the *Jews*, who enjoyed but a kind of twilight." See John iii. 19. xii. 46. and Doddridge. Heinſius would read the 8th, 9th, and 10th verſes, thus: *He*, John, *was not that light*; *but he was*, (that is, he exiſted or came, taking the ην at the beginning of the 9th verſe) *that he might bear witneſs to that light*:—Ver. 9. *The true light which*, &c. Ver. 10. *Was in the world*. Dr. Waterland reads, ver. 9. *The true light, who came into the world, to enlighten every man*, &c. Ver. 10. *And the world had been made by him, but*, &c. To the interpretation given by Waterland and Doddridge it has been objected, that where Chriſt is ſaid to have *come into the world*, that expreſſion ſeems to refer to the manifeſtation of him to the world, or his appearance in the fleſh. Now this appearance of Chriſt ſeems to be expreſſed by St. John, in the two next verſes, by the paſt tenſe; *He was in the world, He came unto his own*: whereas the uſe of the preſent tenſe, in the verſe before us, rather leads us to think of that ſpiritual illumination which Chriſt ſtill imparts,—though no longer manifeſt in the fleſh,—to all who will receive him; according to that of St. Paul, Epheſ. v. 14. To which may be added, that as ερχομενον, rendered *cometh*, immediately follows ανθρωπον, *man*, it ſeems rather more natural to conſtrue it with that word, than with a world more remote. It may be added further, that this conſtruction is more ſuitable to St. John's deſign, which was to oppoſe the doctrine of Cerinthus, who aſſerted, (article 1.) that the moſt high God was entirely unknown before the appearance of Chriſt; in oppoſition to which the Evangeliſt aſſerts, that men had received ſuch lights on this head, under the various diſpenſations through which they paſſed, as rendered them inexcuſable if they remained ignorant; and though this heretic had pretended, (article 7.) that his *Demiurgus* was the peculiar God and protector of the Iſraelites, yet is it here ſhewn that he had an equal affection for the reſt of mankind; and that the light to be diffuſed by Chriſt was not to be confined to the narrow circle of the Jewiſh commonwealth, but, like that of the ſun, communicated to *every man that cometh into the world*.

Ver. 10. *He was in the world*, &c.] The Word and Son of God came down to earth; and though the world was made by him, all the inhabitants thereof being the work of his hands, yet that very world, that is, thoſe inhabitants of it, did not *know* and acknowledge him as their Creator, and as the word ſent to reveal the will of God to them. This is in oppoſition to the doctrine of Cerinthus, article 5. See the *Reflections* at the end of the chapter.

Ver. 11. *He came unto his own*] "*He came into his own territories*; even to the Jewiſh nation, which was under the moſt diſtinguiſhed obligations to him, and to which he had been expreſly promiſed as their

12 But as many as received him, to them gave he power to become the ſons of God, *even* to them that believe on his name:

13 Which were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God.

14 And the Word was made fleſh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth.

15 John bare witneſs of him, and cried, ſaying, This was he of whom I ſpake, He that cometh after me, is preferred before me: for he was before me.

16 And of his fulneſs have all we received, and grace for grace.

17 For the law was given by Moſes, *but* grace and truth came by Jeſus Chriſt.

Ver. 12. Iſai. lvi. 5. Rom. viii. 15. Gal. iii. 26. 2 Pet. i. 4. 1 John iii. 1. Or, *the right*, or *privilege*.—V. 13. Ch. iii. 5. Jam. i. 18. 1 Pet. i. 23.—V. 14. Matth. i. 16. Luke i. 31. ii. 7. 1 Tim. iii. 16. Rom. i. 3. Gal. iv. 4. Hebr. ii. 14. Matth. xvii. 2. 2 Pet. i. 17. Col. i. 19. ii. 3, 9.—V. 15. Ch. v. 33. Ver. 27. 30. Ch. iii. 31. Ch. viii. 58.—V. 16. Ch. iii. 34. Col. i. 19. ii. 9, 10.—V. 17. Exod. xx. 1, &c.

their Meſſiah: *Yet his own people did not receive him*, as they ought, but, on the contrary, treated him in the moſt contemptuous and ungrateful manner.". Thus we have endeavoured to expreſs the difference between εις τα ιδια, and οι ιδιοι, in the original, which is ſo difficult, that few verſions have attempted it: Yet, as Grotius has well obſerved, the energy of the text cannot be underſtood without attending to it. That the Jewiſh nation was in ſome peculiar ſenſe under the care and guardianſhip of Chriſt, before his incarnation, this paſſage ſtrongly intimates, as well as a variety of texts in the Old Teſtament, where we have not failed to remark this particular. See Doddridge, and Grotius.

Ver. 12. *Gave he power*, &c.] *Gave he the privilege to become ſons*, &c. Doddridge, Waterland, &c. See the 12th poſition in the argument. The word name is frequently uſed, as we have had occaſion to obſerve, for the perſon or man who bears it; as likewiſe for that characteriſtic by which he is diſtinguiſhed from all others. The verb πιστευω, *to believe*, is in the Greek claſſics uſed with a dative caſe, ſignifying the perſon, and with an accuſative, ſignifying the thing. Thus, when joined to the word *man*, in the dative, it denotes to *believe a man*, or to *rely upon him*; but when joined with the word *thing*, in the accuſative, it ſignifies to *believe that it is true*; but in the words *to believe in his name*, where the word *believe* is followed with a prepoſition governing the accuſative, the paſſage has a ſenſe different from the examples produced above, and ſignifies a religious belief in Chriſt; which is underſtood to include a confidence in him as the Saviour of mankind. See Calmet, and Merrick.

Ver. 13. *Which were born, not of blood*] They who thus believed on him became poſſeſſed of this privilege, not in conſequence of their being *born of blood*, or of their being deſcended from the loins of the holy patriarchs, or ſharing in circumciſion and the blood of the ſacrifices, *nor* could they aſcribe it merely to *the will of the fleſh*, or to their own ſuperior wiſdom and goodneſs; as if by the power of corrupted nature alone they had made themſelves to differ; *nor to the will of man*, or to the wiſeſt advice and moſt powerful exhortations which their fellow-creatures might addreſs to them; *but* muſt humbly acknowledge that they were born *of God*; and indebted to the efficacious influences of his free and regenerating grace for all their privileges, and for all their hopes. Comp. ch. iii. 1—8. Titus iii. 3—7. and James i. 18. This appears a very important and edifying ſenſe of the preſent paſſage, which is very difficult, and has been variouſly tranſlated and underſtood. See Doddridge, Whitby, Wetſtein, L'Enfant, and Beauſobre.

Ver. 14. *And the Word was made fleſh*] *For*, &c. Wat. This divine and eternal Word was made fleſh; united itſelf to our inferior miſerable nature, with all its innocent infirmities, (ſee the 9th article in the argument); and not only made a tranſient viſit, but for a conſiderable time *pitched his tabernacle among us*,—εσκηνωσε, which manifeſtly alludes to the tabernacle of Moſes, where the Shechinah, or divine glory, inhabited. So the *legos*, or divine nature *ſhechenized*, or *tabernacled* in the human body, which Chriſt aſſumed. The word *glory* here alludes to this *Shechinah*, or ſplendid light, which the Chaldee paraphraſt always interprets by the word *glory*. "*We*, his diſciples, ſays St. John, beheld his glory with admiration, and knew it to be ſuch as became the only begotten of the Father; for he was not decked with the glitter of worldly pomp and grandeur; but he ſhone moſt beautiful with the glory of the divine perfections, and withal he poſſeſſed the power of working the greateſt and moſt beneficent miracles, expreſly called by this Evangeliſt, *His glory*, ch. ii. 11. Perhaps alſo there is an alluſion here to the deſcent of the Holy Ghoſt upon Jeſus at his baptiſm; to the glory with which his body was adorned in the transfiguration, and to the voice from heaven wherewith he was honoured a little before his crucifixion. The particle ως, rendered *as of*, does not denote ſimilitude or compariſon, but reality and confirmation. In this ſenſe it is uſed by the LXX, Pſ. lxxiii. 1. *Truly, God is*, &c.—And here it ſignifies, The glory of the true and real *Monogenes*, or Only-begotten. For this verſe aſſerts, that the *Logos* and *Monogenes* were not diſtinct beings, but one and the ſame perſon, in oppoſition to Cerinthus, article 2. The laſt words, *full of grace and truth*, ſeem much more naturally properly to belong to the *Word*,—the preceding ſentence being read in a parentheſis,—than to the Father, as ſome would connect them. The meaning is, that as this *Word* who dwelt among us, was in himſelf moſt benevolent and upright, ſo he made the ampleſt diſcoveries of pardon to ſinners, which the Moſaic diſpenſation could not poſſibly do; and exhibited the moſt important and ſubſtantial bleſſings; whereas that was at beſt but a ſhadow of good things to come. *Truth* is here uſed, as it often is in the Scripture, not ſo much in oppoſition to falſhood, as to *hieroglyphics*, *types*, and *ſhadows*. See ver. 17. Heb. x. 1. viii. 2. ix. 24. Dan. vii. 17. and Col. ii. 3, 17. See alſo Merrick, Hammond, and Lowman's Rational of the Hebrew Ritual, p. 374.

Ver. 15. *John bare witneſs of him*, &c.] This might probably happen at the time when Jeſus made his firſt appearance amongſt thoſe who came to be baptized by John, when, at his offering to receive his baptiſm, though John had been a ſtranger to him before, and knew him not by any perſonal acquaintance with him, yet by ſome powerful impreſſion on his mind, he preſently diſcerned that *this was He*, whom he before had taught the people to expect, and of whoſe perſon he had given them ſo high a character; for it was plain from his knowledge of Jeſus, that John at firſt would have declined baptizing him, as an honour of which he looked upon himſelf to be unworthy. Nor is it to be doubted, but that when firſt he knew the perſon, of whoſe appearance he had raiſed ſuch expectations by his preaching, he would immediately be ready to acquaint his hearers that this was He who was intended by him; which they themſelves might have been ready to conclude, from the uncommon veneration and reſpect wherewith he was treated by the Baptiſt, who had been always uſed to treat men with the greateſt plainneſs. Comp. ver. 27, 30. with Matth. iii. 14. Eraſmus ſuppoſes that St. John, in the words, *He that cometh after me, is preferred*, &c. refers to the honours which he knew had been paid to Jeſus in his infancy by the angels, who announced his birth to the ſhepherds; by the ſhepherds themſelves; by the eaſtern magi, by Simeon and Anna, &c. Honours, which could not be paralleled by any thing that had happened to him: But the words ſeem to have a more extenſive meaning; comprehending the ſuperior dignity of Chriſt's nature, office, commiſſion, and exaltation as Mediator, as may be collected from Matth. iii. 11. the paſſage here referred to. The Baptiſt adds, *For he was before me*; "It is fit that Jeſus ſhould be raiſed above me, becauſe he is a perſon ſuperior in nature to me; for though he was born after me, he exiſted before me. This undoubtedly refers to that ſtate of glory in which Chriſt exiſted before his incarnation, of which the Baptiſt ſpeaks ſo plainly, ch. iii. 31. See the 10th article in the *Argument*.

Ver. 16. *And have his fulneſs*, &c.] "*And* I, (John the Apoſtle) who had the honour of being numbered among his moſt intimate friends, would, with pleaſure, in my own name, and that of my brethren, add my teſtimony to that of the Baptiſt, as I and they have the greateſt reaſon to do; for *of his* overflowing *fulneſs have we all received* whatever we poſſeſs as men, as Chriſtians, or as Apoſtles; and he hath given us *even grace upon grace*: A rich abundance and variety of favours, which will ever make his name moſt dear and precious to our ſouls." It is evident, that what is ſaid in this verſe muſt be conſidered as the words of the Evangeliſt. John the Baptiſt had never yet mentioned the name of Jeſus; and the expreſſion, *we all*, ſhews it could not be his words; for thoſe to whom he addreſſed himſelf, do not appear to have received grace from Chriſt. The laſt French verſion, with great propriety, includes ver. 15. in a parentheſis, and ſo connects the 16th with the 14th verſe, as if it had been ſaid, *He dwelt among us,—full of grace and truth;—and of his fulneſs have we all received*, &c. The interpretation which we have given of Και χαριν αντι χαριτος, *even grace upon grace*, is approved by Sir Richard Ellis, Waterland, Doddridge, and many others, and ſeems the moſt eaſy ſenſe. Grotius would render it, *Grace of mere grace*; that is, "the freeſt grace imaginable;" and others approving the preſent tranſlation, obſerve, that the meaning is, that under the Goſpel diſpenſation all men *receive grace for grace*;—privileges and advantages, in proportion to the improvement which they make of thoſe already beſtowed upon them. See a ſimilar uſe of the prepoſition αντι, Rom. xii. 7. and comp. Matth. xiii. 12. James iv. 6. and Merrick's Annotations.

Ver. 17. *Grace and truth came by Jeſus Chriſt*, &c.] Εγενετο, rendered *came*, which, according to the uſual acceptation of the verb γινομαι, would ſignify *was*, or *was made*, here implies, that *grace and truth were exhibited*, or *appeared*. This verſe is delivered in oppoſition to the Ebionites, who preferred Moſes to Jeſus. The Goſpel is here, as in other places, called *grace*; the word *grace*, in its moſt obvious meaning, ſignifies *favour*; favour flowing from mercy and beneficence, to which the perſon who receives it can make no claim as of right. In this ſenſe, the Goſpel is moſt particularly and emphatically *grace*, in all and every part of it, it was the gift of God, which we could not in any manner be ſaid to deſerve. The Goſpel is *grace*, as it promiſes repenting ſinners not only an exemption from

punishment,

18 No man hath ſeen God at any time; the only-begotten Son, which is in the boſom of the Father, he hath declared *him*.

19 And this is the record of John, when the Jews ſent prieſts and Levites from Jeruſalem, to aſk him, Who art thou?

20 And he confeſſed, and denied not; but confeſſed, I am not the Chriſt.

21 And they aſked him, What then? Art thou Elias? And he ſaid, I am not. Art thou that prophet? And he anſwered, No.

22 Then ſaid they unto him, Who art thou? that we may give an anſwer to them that ſent us. What ſayeſt thou of thyſelf?

23 He ſaid, I *am* the voice of one crying in the wilderneſs, Make ſtraight the way of the Lord, as ſaid the prophet Eſaias.

Ver. 18. Matth. xi. 27. Luke x. 22. 1 Tim. vi. 16. 1 John iv. 12.—V. 19. Ch. v. 33.—V. 20. Ch. iii. 28. Acts xiii. 25.—V. 21. Deut. xviii. 15, 18. Or, *a prophet.*—V. 23. Matth. iii. 3. Ch. iii. 28. Iſai. xl. 3.

puniſhment, but a reſurrection to eternal life. The Goſpel is *grace*, as it promiſes us the divine aſſiſtance to comfort us in afflictions, and enable us to work out our ſalvation. The Goſpel may be called *grace*, with reſpect to the manner in which it was revealed. The law was delivered with a pomp and majeſty that ſtruck terror; but the Goſpel made its appearance with mildneſs and condeſcenſion, and was introduced by the Son of God, converſing familiarly with men, teaching them by his doctrine and example. Whatſoever was burdenſome in the law of Moſes, was aboliſhed in the Goſpel. The Goſpel is *grace*, as it contains righteous and equitable laws; the duty it teaches towards God is a reaſonable ſervice, which we are bound in gratitude to perform; and that to our neighbour promotes the happineſs of mankind, while the duty which is enjoined by it to ourſelves tends to moderate every unruly paſſion. The Goſpel is *grace*, as it is a gift offered to all, an invitation from which none are excluded. Again, *grace* in ſome places of the New Teſtament means thoſe extraordinary powers which the Holy Ghoſt conferred upon the Apoſtles and firſt believers, as well as the ordinary influences of the Spirit, and in this ſenſe the Goſpel emphatically is *grace*. Laſtly, *grace* means goodneſs and moral virtue; in which ſenſe the Goſpel is *grace*, as it ſets morality in a clear light, and inforces the practice of it by the beſt and moſt effectual motives. The Goſpel is called *truth*, in oppoſition to the falſhood of paganiſm, which had over-run the world. *Truth*, as it is the accompliſhment of the prophecies of future favours made under the law, and becauſe an image and repreſentation of *good things to come* was contained in the law; whereas in the Goſpel theſe good things are brought to light. The Goſpel therefore is *truth*, in oppoſition to the Jewiſh diſpenſation, as it is the ſubſtance and reality of all thoſe things which are figured by the law; or as they were mere ſhadows compared to that ſolid and ſubſtantial *truth* which Chriſt has diſcovered to us. See Jortin on the Chriſtian religion, diſc. 7. and Merrick's Annotations, p. 36.

Ver. 18. *No man hath ſeen God at any time*] Neither Moſes nor any of the prophets, who in former ages delivered the will of God to men, ever ſaw the Divine Being, and therefore they could not make a full diſcovery of his perfections and counſels to men. The only perſon who ever enjoyed this privilege was the *Son of God, who is in the boſom of the Father*:. He always was, and is the darling object of his tendereſt affection, and the intimate partner of his counſels, and therefore he was able fully to declare the great purpoſe of God concerning the redemption of the world. *To be in one's boſom*, denotes the greateſt familiarity and intimacy, a communication of counſels and deſigns, and intire and tender affection. Hence it is uſed, Deut. xiii. 6. xxviii. 54. to ſignify a man's beſt-beloved wife. The word ἐξηγησατο, rendered *declared*, ſignifies to *explain*, to *interpret*, to *declare*, and is particularly applied by the heathen writers to the explanation or declaration of things relating to religion. See particularly Elſner's Obſervations, vol. i. p. 296. and Merrick.

Ver. 19, 20. *And this the record of John*] Theſe verſes would be better rendered thus, *Now this is the teſtimony of John*, (mentioned ver. 15.) When the Jews *ſent prieſts*, &c. ver. 20. *then he confeſſed*, &c. The rulers at Jeruſalem having been informed, that the Baptiſt's extraordinary ſanctity, zeal, and eloquence, together with the ſolemnity of his baptizing, had made ſo great an impreſſion on the people, that they were beginning to think he might be the Meſſiah, reſolved that certain of their number, whoſe capacity and learning rendered them equal to the taſk, ſhould go and examine him. When theſe meſſengers arrived at Bethabara, they aſked the Baptiſt if he was the Meſſiah, or Elias, or that prophet who was ſaid to ariſe and uſher in the Meſſiah, of whoſe coming there was at this time a general expectation? And *this is the record of John*; this is the teſtimony which John bare publickly to Jeſus, *when the Jews*, that is, the ſanhedrim, or great council of the nation, who took cognizance of the pretenſion which any perſon made to the character and office of a prophet, *ſent prieſts and Levites from Jeruſalem*, perſons of the firſt conſideration for learning and office, and who being maintained at the public expence, had better opportunities of ſtudying the law, and acquiring knowledge, *to aſk him, Who art thou?* "What character doſt thou aſſume to thyſelf?" The queſtion is not concerning his office, but his perſon. *And he confeſſed, and denied not, but* in the ſtrongeſt terms ſolemnly *proteſted, I am not the Meſſiah.* "I know that the people begin to look on me as their long-expected Deliverer; but I tell you plainly they are miſtaken." To every candid judge, the declaration, which on this occaſion John made ſo freely to the prieſts and Levites, and which on other occaſions he repeated publickly in the hearing of the people, will appear a ſtrong proof of his divine miſſion, notwithſtanding he performed no miracle; for when deputies from ſo auguſt a body as the ſenate of Iſrael ſeemed to ſignify, that, in order to their acknowledging him as the Meſſiah, they wanted only a declaration from himſelf; if he had been an impoſtor, he would immediately have graſped at the honours offered him, and have given himſelf out for the Meſſiah; but he was animated by a different Spirit; integrity and truth were evidently the guides of his conduct. Why then ſhould we entertain any doubt of his miſſion, ſeeing he expreſly claimed the character of a meſſenger from God? See Macknight, and Bell's Inquiries.

Ver. 21. *Art thou Elias? And he ſaith, I am not*] It is plain by this queſtion, that they were ſtrangers to the parentage of John the Baptiſt; and with regard to the reply he makes to this inquiry, there is no ſcruple to be made, but that the Baptiſt might juſtly deny that he was Elijah; that is, the true and real Elijah, whom the Jews expected perſonally to return before the coming of the Meſſiah, though he came in his ſpirit and power. See on Luke i. 17. The Baptiſt, therefore, might truly deny himſelf to be Elijah in the ſenſe of the enquirers. But ſtill ſome have aſked, why he did not expreſs himſelf more fully, by acquainting them with his true character, and who he really was; which, as they apprehend, would have beſt ſuited with the ſimplicity and openneſs of his conduct at other times. But in the Evangeliſt, after the anſwer given them by the Baptiſt, it is ſaid, ver. 24. *And they which were ſent, were of the Phariſees.* Which account of the perſons was doubtleſs not ſubjoined, without ſome good reaſon; and may ſeem to intimate, that they came not barely as enquirers, but with ſome ill deſign, had he given them a more explicit anſwer. So that he treated them in no other manner than Chriſt himſelf thought fit to do upon ſome like occaſions;—as in the caſe of the tribute-money, Matth. xxii. 17. and when they aſked him, if *he was the Chriſt*, John x. 25. And this method he took while it was neceſſary in ſome meaſure to conceal himſelf: But afterwards, *when his time was come*, upon the ſame queſtion being put to him by the high-prieſt, he anſwered, *I am*; Mark xiv. 60. and added further, what he knew they would ſo interpret as to condemn him. Their next queſtion is, *Art thou that prophet?* by which cannot be meant, as ſome interpret it, "That prophet, namely, the Meſſiah, whom Moſes has aſſured us, God will raiſe up, and of whom we are in daily expectation;" (ſee Deut. xviii. 15—18. John vi. 14.) becauſe he had already aſſured them that he was not this prophet, ver. 20. *I am not the Chriſt.* The Greek ſhould be rendered, *Art thou a prophet?* That is, "of the former generation, raiſed from the *dead?*" And it is abſolutely neceſſary that this queſtion ſhould be underſtood with ſuch a limitation, becauſe John the Baptiſt was really an illuſtrious prophet, as we may plainly ſee from what is ſaid by Chriſt himſelf, Matth. xi. 9. This interpretation, which is largely vindicated by Caſtalio, ſeems much preferable to that of Theophylact and Eraſmus; who, becauſe of the article ὁ προφητης, would render it as we do, *that prophet*; concluding, without any proof, that the Jews underſtood Deut. xviii. 18. not of the Meſſiah himſelf, but of ſome prophet of conſiderable note, who was to introduce him. Grotius has ſuppoſed the queſtion which they offer, to refer to *Jeremiah*, of whoſe return to life there was a mighty rumour prevailing among the Jews. See on Matth. xvi. 14. But there ſeems no reaſon to reſtrain it to a particular prophet; and ſince, as Limborch well obſerves, in his diſpute with Orobio the Jew, that text in Deuteronomy was the cleareſt and ſtrongeſt in all the Moſaic writings, to enforce the neceſſity of ſubmitting to the Meſſiah; it is moſt probable that John would have corrected ſo great a miſtake, if they had put the queſtion to him upon this preſumption. The beſt French verſions render it as above; and it ſeems the word *prophet* in the Evangeliſt generally ſignifies one of thoſe holy men, who were the meſſengers of God to Iſrael of old; which appears eſpecially from Mark vi. 15. where *to be a prophet*, and *to be as one of the prophets*, are ſpoken of as diſtinct, which they could not be but on this interpretation. See Doddridge, Ward's Diſſert. p. 61. and Merrick.

Ver. 23. *I am the voice*, &c.] It is to be feared Clemens of Alexandria, and Archbp. Fenelon, lay too great a ſtreſs on the word φωνη, *voice*; when the *former* of theſe excellent men ſays, "Does not John call men to ſalvation, and is he not entirely an exhortatory voice?"—And then the *latter* endeavours to illuſtrate the humility of John the Baptiſt's reply, as if he had ſaid, "Far from being the Meſſiah, or Elias, or one of the old prophets, I am nothing but a voice; a ſound, that as ſoon as it has expreſſed the thought, of which it is the ſign, dies into air, and is known no more." Had the Baptiſt ſaid only, *I am a voice crying in the wilderneſs*, there might have been more room for ſuch a ſuppoſition: But ſince he calls himſelf *the voice of one crying in the wilderneſs*, the words are plainly to be

24 And they which were ſent, were of the Phariſees.

25 And they aſked him, and ſaid unto him, Why baptizeſt thou then, if thou be not that Chriſt, nor Elias, neither that prophet?

26 John anſwered them, ſaying, I baptize with water: but there ſtandeth one among you, whom ye know not;

27 He it is, who coming after me, is preferred before me, whoſe ſhoe's latchet I am not worthy to unlooſe.

28 Theſe things were done in Bethabara beyond Jordan, where John was baptizing.

29 The next day John ſeeth Jeſus coming unto him, and ſaith, Behold the Lamb of God, which taketh away the ſin of the world.

30 This is he of whom I ſaid, After me cometh a man, which is preferred before me: for he was before me.

31 And I knew him not: but that he ſhould be made manifeſt to Iſrael, therefore am I come baptizing with water.

32 And John bare record, ſaying, I ſaw the Spirit deſcending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that ſent me to baptize with water, the ſame ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending and remaining on him, the

Ver. 26. Matth. iii. 11.—V. 27. Ver. 15, 30. Acts xix. 4.—V. 28. Judg. vii. 24.—V. 29. Iſai. liii. 7. Acts viii. 32. 1 Pet. i. 19. Or, *beareth*.—V. 30. Ver. 15, 27.—V. 31. Matth. iii. 6.—V. 32. Matth. iii. 16. Mark i. 10. Luke iii. 22.—V. 33. Matth. iii. 11. Acts i. 5.

be underſtood with very great latitude; for they would elſe imply that he was not the very perſon that ſo *cried*; and deſignedly referring his hearers to the words of Iſaiah, who cannot be imagined to have intended a diminution of this ſaint's character, they are an inſtance of that remarkable liberty of expreſſion which the Hebrew language, wherein they were ſpoken, admits. It is as if he had ſaid, "I am the perſon of whom Iſaiah ſpeaks, when he ſays, *the voice of him that crieth in the wilderneſs*." By a like liberty, *the kingdom of heaven* is ſaid, Matth. xiii. 24. to be *like unto a man that ſowed good ſeed in his field*, i. e. as Dr. Doddridge paraphraſes the words, "The kingdom of heaven, or the Goſpel diſpenſation, may be compared to that which happened to a man who had ſown good ſeed in his ground." Several very conſiderable Greek writers expreſs themſelves in much the ſame manner. See Merrick's Annotations.

Ver. 25. *Why baptizeſt thou then*] The Jews, it ſeems, had conceived an opinion that they were all to be baptized, either by the Meſſiah himſelf, or by ſome of his retinue; which they drew from Zachariah xiii. 1. The deciſions of the *Phariſees* were held by the common people as infallible, wherefore they are mentioned ver. 24. and as this ſect had determined that only proſelytes were to be baptized, they found fault with John for baptizing the Jews, ſeeing he was neither the Meſſiah, nor Elias, nor a prophet. They thought his altering in this manner their inſtitutions, was an exerciſe of authority, which, by his own confeſſion, did not belong to him. It is not to be certainly determined from this text, whether the baptiſm of proſelytes was then in uſe among the Jews or not. The words indeed will make a very ſtrong and well-adapted ſenſe, ſhould they be underſtood as if it had been ſaid, "Why is it then that thou doſt inſtitute ſuch a new rite as this?" But ſurely too they will be very proper in the other ſenſe, if we underſtand them to imply, "Why is it then that thou takeſt upon thee, without any commiſſion from the ſanhedrim, to adminiſter baptiſm; and that not only, as is uſual unto thoſe who before this were heathens, but even to the Jews?" And this ſeems to be the more probable ſenſe; while the Baptiſt's uſe of this ceremony in ſuch a manner appears to be a ſtrong intimation that Jews, as well as Gentiles, muſt become proſelytes to the new diſpenſation which was then opening to the world; and that however holy they imagined themſelves, yet they all ſtood in abſolute need of being waſhed from their ſins, as he had before moſt emphatically declared, Matth. iii. 8, 9.

Ver. 26—28. *John anſwered them, ſaying*, &c.] "*I baptiſe*, to ſhew you the nature and neceſſity of repentance; but it is *with water* only, which cannot cleanſe you from your ſins, as the waſhing predicted by Zechariah will do:" (ſee the preceding note.) "That more efficacious baptiſm will be diſpenſed unto you by the Meſſiah, who is at preſent among you, though you do not know him, becauſe he hath not manifeſted himſelf. Beſides in dignity, he is infinitely my ſuperior; for I am not worthy to be his ſervant, or to do him the meaneſt offices." See on Luke iii. 16. *Theſe things were done in Bethabara*, or *the houſe of paſſage*; it lay near that part of the river which was miraculouſly dried up for the Iſraelites, under the command of Joſhua. See Joſh. iii. 16. and Judg. xii. 6.

Ver. 29. *The next day John ſeeth Jeſus*, &c.] It ſeems Jeſus returned from the wilderneſs about the time that the prieſts and Levites arrived at Bethabara; for the day after they propoſed their queſtions, he happened to paſs by while the Baptiſt was ſtanding with the multitude on the banks of the Jordan. The great buſineſs of the Meſſiah's forerunner being to lead the people to that Meſſiah, John embraced this new opportunity of pointing him out to them; "*Behold*, ſaid he, with the ſtricteſt attention and regard that innocent and holy perſon, who may properly be called *the Lamb of God*, as he is the great atoning ſacrifice, of which the lambs, daily offered by divine command in the temple, were intended to be types; *which* expiates and *takes away the ſin of the* whole *world*; and is ſet forth to be a propitiation not only for the Jews, for whom alone the ſacrifices of the law were offered, but for the Gentiles too; that through his name whoſoever believeth in him, may receive remiſſion of ſins." It is well obſerved by the author of the treatiſe called, "Chriſt the Mediator," that this is the only ſenſe in which a *lamb* can be ſaid to take away ſin: Many ſuppoſe that this refers to the paſchal lamb, which, however, was not ſo much an expiatory, as an euchariſtical ſacrifice. Grotius ſtrangely enervates the force of this text, by chooſing to explain it of Chriſt's reforming men's lives; whereas there is nothing more evident than that the great end for which Chriſt lived and died, was to atone for ſin, and to exempt us from the puniſhment which our iniquities deſerved; that having put away ſin by the ſacrifice of himſelf, we might have redemption through his blood, even the forgiveneſs of our ſins, Comp. Heb. ix. 26, 28. Epheſ. i. 7. Col. i. 14. and ſee Grotius, Doddridge, and Hammond.

Ver. 30. *For he was before me*] *For he exiſted before me.* See ver. 15. and Hammond.

Ver. 31. *And I knew him not*] St. Matthew relates, ch. iii. 14. that when Chriſt came to be baptized, *John forbad him, ſaying, I have need to be baptized of Thee, and comeſt Thou to me?* "By this hiſtory of St. Matthew, ſays Dr. Clarke, John ſeems to have known Chriſt before he baptized him: whereas in St. John's Goſpel, Chriſt ſeems to have been firſt made known to him by the deſcent of the Holy Ghoſt after his baptiſm. See ver. 33. It is moſt probable that God, having before given John that token to know Chriſt, did upon Chriſt's coming to be baptized, reveal to John that this was the perſon upon whom he ſhould preſently ſee the ſignal." Though this ſuppoſition be approved by ſeveral commentators, there does not appear any neceſſity of having a recourſe to it. When the Baptiſt ſays, *he knew not Jeſus*, he may be underſtood to mean that he knew him not with certainty to be the Meſſiah, and conſequently was not yet authorized to declare him ſuch: As he was related to Chriſt, it is poſſible that he might perſonally have known him, and obſerved him from his infancy; and though we ſhould ſuppoſe him not to have been informed by his parents Zachariah and Elizabeth, of the miraculous circumſtances which attended Chriſt's birth, yet a character of ſuch unparalleled ſanctity, might reaſonably draw from ſo modeſt and humble a perſon as St. John, an acknowledgement of his own inferiority, and prompt him to ſay, "*I have need to be baptized of thee*, rather than perform this office to a perſon ſo far my ſuperior in purity and holineſs." A circumſtance mentioned by St. Matthew himſelf in the ſame chapter, ver. 6. and by St. Mark i. 5. makes it ſtill leſs ſurprizing that the Baptiſt ſhould thus expreſs himſelf. Thoſe Evangeliſts informs us, that the people *were baptized in Jordan, confeſſing their ſins.* If theſe words imply, as well they may, that every perſon who came to be baptized confeſſed his ſins; this circumſtance alone might ſufficiently diſtinguiſh the bleſſed Jeſus from all others as he alone had no ſins to confeſs, and might lead the Baptiſt to conclude, that he was the perſon appointed to take away the ſins of the world. Conſcious then as he was of his own imperfections, how naturally might he ſay to this ſinleſs perſon, *I have need to be baptized of Thee, and comeſt Thou to me?* But however ſtrongly he might from thence preſume him to be the Meſſiah, yet he could not be ſaid to *know* him to be ſo, nor therefore as yet bear teſtimony to him under that character. In this ſenſe then he might properly ſay, *And I knew him not:* that is, *I knew him not to be the Meſſiah*; for ſo the words *whom ye knew not*, ver. 26. are probably to be underſtood; and the ſame expreſſion is uſed in a like reſtrained ſenſe by Chriſt himſelf, ch. xiv. 10. *Have I been ſo long time with you, and yet haſt thou not known me, Philip?* where the words, *Haſt thou not known me*, certainly did not imply that Philip had no perſonal knowledge of Chriſt; nor could Socrates mean that his friend Apollodorus had no perſonal knowledge of him, when, as Ælian relates, he ſaid, "If Apollodorus imagines that the corpſe, which you will ſoon ſee lying at your feet, is Socrates, it is plain that he does not know me." See Ælian's Var. Hiſt. i. 16. Jackſon's Works, vol. ii. p. 518. and Merrick's Annotations.

ſame is he which baptizeth with the Holy Ghoſt.

34 And I ſaw, and bare record that this is the Son of God.

35 Again the next day after, John ſtood, and two of his diſciples;

36 And looking upon Jeſus as he walked, he ſaith, Behold the Lamb of God.

37 And the two diſciples heard him ſpeak, and they followed Jeſus.

38 Then Jeſus turned, and ſaw them following, and ſaith unto them, What ſeek ye? They ſaid unto him, Rabbi, (which is to ſay, being interpreted, Maſter) where dwelleſt thou?

39 He ſaith unto them, Come and ſee. They came and ſaw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John ſpeak, and followed him, was Andrew, Simon Peter's brother.

41 He firſt findeth his own brother Simon, and ſaith unto him, We have found the Meſſias; which is, being interpreted, the Chriſt.

42 And he brought him to Jeſus. And when Jeſus beheld him, he ſaid, Thou art Simon the ſon of Jona: thou ſhalt be called Cephas, which is by interpretation a ſtone.

43 The day following Jeſus would go forth into Galilee, and findeth Philip, and ſaith unto him, Follow me.

44 Now Philip was of Bethſaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and ſaith unto him, We have found him of whom Moſes in the law, and the prophets did write, Jeſus of Nazareth, the ſon of Joſeph.

46 And Nathanael ſaid unto him, Can

Ver. 33. Matth. iii. 11. Acts i. 5.—V. 36. Ver. 29.—V. 38. Or, *abideſt.*—V. 39. *That was two hours before night.*—V. 40. Matth. iv. 18.—V. 41. Or, *the anointed.*—V. 42. Matth. xvi. 18. Or, *Peter.*—V. 44. Ch. xii. 21.—V. 45. Ch. xxi. 2. Gen. iii. 15. xlix. 10. Deut. xviii. 18. See on Luke xxiv. 27. Iſai. iv. 2. vii. 14. ix. 6. liii. 2. Mic. v. 2. Zech. vi. 12. ix. 9. See more on Luke xxiv. 27. Matth. ii. 23. Luke ii. 4.—V. 46. Ch. vii. 41, 42.

Ver. 35. *Two of his diſciples*] It appears from ver. 40. that Andrew was one of theſe, and perhaps John himſelf might be the other; who frequently conceals his own name in his Goſpel. See ch. xiii. 23. and xx. 2.

Ver. 36. *And looking upon Jeſus*] *Looking ſteadfaſtly on Jeſus*, ſeems the exact ſignification of the original ιμϐλεψας. See on ver. 29.

Ver. 37, 38. *And they followed Jeſus*] As Jeſus was a perſon who had no attendants, and was a ſtranger in this country, we may conclude that he had only ſome obſcure and private lodging here, which muſt have been no great diſtance from the place where John baptized, as may be gathered from his appearing there from day to day: By this means he did an honour to John's miniſtry, and had an opportunity of receiving his teſtimony. Jeſus, knowing the intentions of the two diſciples who followed him, gave them an invitation to his lodging, ver. 39. for they had aſked him, "*Rabbi*, πȣ μενεις, *where doſt thou lodge?* intimating their inclination to converſe with Jeſus. Their calling him *rabbi*, which was a title of great honour and reſpect, given to men famous for their abilities and inſtructions, intimates, that they had been informed of this part of his character from John the Baptiſt. It was *about the tenth hour*, i. e. ten in the morning, when they came to him; for this Evangeliſt uſes the Roman method of reckoning the hours of the day in his Goſpel; wherefore the two diſciples converſed with Jeſus almoſt a whole day, and no doubt were highly edified and inſtructed by our Lord's diſcourſes to them. See Doddridge, Grotius, and Macknight's *Obſerv.* 5.

Ver. 41. *He findeth his own brother, Simon*] Hence it ſhould ſeem that both theſe diſciples ſought Peter different ways. He may perhaps be called Andrew's *own brother*, to diſtinguiſh him from ſome other who belonged to the family, and who poſſibly might be his brother-in-law, or was related to him only in half blood. Peter was ſo remarkable a perſon, that it might be proper to tell us who was the firſt inſtrument of bringing him acquainted with Chriſt; and if John was the other diſciple here referred to, he might mean this as an humble intimation, that Andrew's zeal in this reſpect was greater than his own. We may obſerve here, by the way, that Peter was not the firſt of Chriſt's diſciples,— in which the Papiſts would have been ready to have gloried; but that another was the occaſion of bringing him to an acquaintance with Jeſus. The great king, whom the Jews expected, is called *Meſſiah* by none of the prophets but Daniel; who has named him, ch. ix. 25. *Meſſiah the Prince:* wherefore, as by the preſent, and many other paſſages of the Goſpels, it appears, that this name was now familiar to the Jews; it ſhews how much their attention was turned towards Daniel's prophecy of the *ſeventy weeks*, and how firmly they expected the arrival of their king, according to the time fixed in that prophecy. See Doddridge, Chandler, and L'Enfant.

Ver. 40. *Which heard John ſpeak*] *Who had received information from John*; namely, that mentioned ver. 36. Merrick.

Ver. 42. *Thou art Simon*] Though Jeſus had never ſeen Simon before, immediately on his coming in, he ſaluted him, in full proof of his omniſcience, by his own and his father's name; adding, in proof of his being poſſeſſed of the gift of prophecy, that he ſhould afterwards be called *Cephas*, which means the ſame in Syriac that *Peter* does in the Greek, namely, a *rock*; a name well adapted to his character, upon account of that reſolute and patient firmneſs, with which he ſhould maintain the cauſe of the Goſpel, and which alſo expreſſed the uſe afterwards to be made of him; as he ſhould prove in ſubordination to Chriſt, one of the great foundations of the church. See on Matth. xvi. 18. Some have thought that when our Lord ſaid, *Thou art Simon*, he intended an alluſion to the name *Simon*, which may ſignify *a hearer*; intimating the candour and impartiality with which he was willing to hear Chriſt's inſtructions. See Dr. Clarke, and Merrick on the place.

Ver. 43. *Jeſus would go forth*] *Jeſus determined to depart from thence.* The force of the word ϑελω ſeems to be greater than our tranſlation expreſſes, and perhaps may here intimate, that our Lord on this occaſion broke though the importunity of ſome, who would rather have perſuaded him to continue at Bethabara, for the advantage of further teſtimony from the Baptiſt; or to have gone to Jeruſalem, where they might imagine that his miniſtry would have opened more honourably than in Galilee; comp. John vii. 3, 4. When we conſider how ſuddenly ſome of Chriſt's diſciples left their ſtated employments to follow him, as we read Matth. iv. 18—22. Luke v. 27, 28. xix. 5, 6. it ſeems reaſonable to allow ſome ſingular kind of impreſſion on their minds, (as there was in the calling of Eliſha, 1 Kings xix. 19, &c.) which, though for the preſent it ſuperſeded the neceſſity of argument, yet did not exclude their attending to that afterwards, which might be neceſſary to defend their conduct to others. See Doddridge, and Mintert.

Ver. 44. *Now Philip was of Bethſaida*] As it appears from the ſubſequent part of the hiſtory, that Philip was already acquainted with our Lord's character, and believed on him, this obſervation is made by the Evangeliſt to ſhew by what means he was brought to Jeſus. His townſmen Andrew and Peter had done him the favour. Bethſaida was a town in Galilee, on the ſea of Tiberias.

Ver. 45. *Of whom Moſes and the prophets did write*] *Whom*, &c. *have deſcribed.* Γραφω is frequently uſed in the ſame ſenſe elſewhere; and in particular is juſtly rendered thus, Rom. x. 5. It ſeems Peter and Andrew, in their converſation with Philip, had perſuaded him to believe on Jeſus, by ſhewing him how the types and predictions of the law and the prophets were fulfilled in him. Perhaps, this was the method which Jeſus himſelf had taken to confirm Peter and Andrew, Philip's inſtructors, in the good opinion they had conceived of him, by means of the teſtimony which their maſter, John the Baptiſt, had given concerning him; though the Evangeliſt hath not thought fit to mention this circumſtance. Nathanael is thought, as we have obſerved on Matth. x. 2. to have been the ſame with Bartholomew, that is, *the ſon of Tholomew*; and the ſuppoſition is probable, were it for no other reaſon but this, that all the other perſons who became acquainted with Jeſus at Jordan, when he was baptized, and who believed upon him there, were choſen to be his apoſtles.

Ver. 46. *Can any good thing come out of Nazareth?*] Philip, not knowing that Jeſus was born at Bethlehem, calls him *Jeſus of Nazareth*: Upon which occaſion Nathanael applies a proverb, by which the reſt of the Iſraelites ridiculed the Nazarenes; and he applied it the rather, as the Meſſiah's nativity had been determined by the prophet Micah to be at *Bethlehem*. Nazareth was a mean town, inhabited by fiſhermen and mechanics of the loweſt degree, made up of ignorant Jews, and a mixture of Gentiles, as Nathanael was a native of Galilee, it appears from hence, that the Galileans themſelves had but an ill opinion of Nazareth. As worſe than the reſt of that country; and, indeed, by the figure its inhabitants make in the Evangeliſts, they ſeem to have deſerved it. See Matth. xiii. 54, &c. and Luke iv. 16, 28, 29. In this place Jeſus ſpent a great part of his life, and in that reſpect might fairly be called *a Nazarene*. But the there any good thing come out of Nazareth? Philip ſaith unto him, Come and ſee.

47 Jeſus ſaw Nathanael coming to him, and ſaith of him, Behold an Iſraelite indeed, in whom is no guile.

48 Nathanael ſaith unto him, Whence knoweſt thou me? Jeſus anſwered and ſaid unto him, Before that Philip called thee, when thou waſt under the fig-tree, I ſaw thee.

49 Nathanael anſwered and ſaith unto him, Rabbi, thou art the Son of God; thou art the King of Iſrael.

50 Jeſus anſwered and ſaid unto him, Becauſe I ſaid unto thee, I ſaw thee under the fig-tree, believeſt thou? thou ſhalt ſee greater things than theſe.

51 And he ſaith unto him, Verily, verily, I ſay unto you, Hereafter ye ſhall ſee heaven open, and the angels of God aſcending and deſcending upon the Son of man.

Ver. 47. Pſ. xxxii. 2. lxxiii. 1. Rom. ii. 28, 29.—V. 51. Gen. xxviii. 12. Matth. iv. 11. Luke ii. 9, 13. xxii. 43. xxiv. 4. Acts i. 10.

the Jews, in calling him *Jeſus of Nazareth*,—the *prophet of Nazareth*, &c. added to that of his country, the idea of ſcorn and contempt: "What! that poor deſpicable fellow, that mean mortal,—he our Meſſiah! *Can any good*, any great and enterprizing perſon, any *thing* ſuitable to the character of Chriſt, *come out of Nazareth?*" Pilate wrote his inſcription,—*Jeſus of Nazareth, the king of the Jews*, with deſign to have it read in this light. He joins together two contradictory titles, in his opinion, that of *Nazareth*, and that of a *king*, in order to expoſe the Jewiſh hope, and the Chriſtian belief: But the Evangeliſt prepares his reader againſt prejudices from this appellation. Though the Jews call him a *Nazarene* in deriſion, we are not aſhamed of that name. What do they mean by it but a deſpiſed, afflicted, ſuffering man?—And ſo the Meſſiah is foretold to be, not in one, but in all the prophets. While therefore they reproach Jeſus as a Nazarene, they actually fulfil the prophecies which deſcribe him as ſuch, and prove Jeſus to be the Meſſiah. See the note on Matth. ii. 23. To obviate Nathanael's objection, Philip replies to him, "Do not ſuffer yourſelf to be borne away by a vain popular prejudice; but *come, and ſee*; converſe with him yourſelf, and you will ſoon be ſatisfied." The ſame anſwer had been received from our Lord the day before. By the way, we may learn from hence how cautiouſly we ſhould guard againſt popular prejudices, which poſſeſſed ſo honeſt a heart as that of Nathanael, and led him to ſuſpect that the bleſſed Jeſus himſelf was an impoſtor, and that no good could be expected from him, becauſe he had been brought up at Nazareth; But his integrity prevailed over that fooliſh bias, and laid him open to the conviction of evidence, which a candid inquirer will always be glad to admit, even when it brings the moſt unexpected diſcovery. See Doddridge, Chandler's Defence, and Wetſtein.

Ver. 47. *Jeſus ſaw Nathanael*] Nathanael being a man of a candid diſpoſition, reſolved to go and converſe with Jeſus, that he might judge with the more certainty concerning his pretenſions. He was coming therefore with Philip on this errand, when Jeſus, who knew his thoughts, honoured him with the amiable character of a *true Iſraelite, in whom there was no guile*; a plain, upright, honeſt man, free from hypocriſy, and open to conviction, who not only derived his pedigree from Abraham, but who inherited his virtues. Compare Rev. iii. 9. and John viii. 39. This contains the character given to Jacob, Gen. xxv. 27. according to the ſenſe of the Hebrew, which fully ſhews in what ſenſe our Lord is to be underſtood, when he calls Nathanael an *Iſraelite without guile*.

Ver. 48. *Whence knoweſt thou me?*] "I am a perfect ſtranger to thee, How is it then that thou canſt at once undertake to anſwer for the moſt ſecret part of a ſtranger's character? *Jeſus replied*, I am not ſo intire a ſtranger to thy character as thou art ready to ſuppoſe; nor do I take it merely from uncertain report: *for before Philip called thee, when thou waſt* alone *under the fig-tree, I ſaw thee*; and as I was preſent in Spirit to obſerve what paſſed in that ſecret retirement, I know how well thou deſerveſt the teſtimony which I have now borne to thine integrity." See the next note.

Ver. 49. *Rabbi, thou art the Son of God*] Moſt commentators are of opinion, that this conviction was produced in Nathanael's mind by our Lord's miraculous power. But his faith may be accounted for on ſuppoſition that he had been praying under the fig-tree, and that in his prayer he had made confeſſion of his ſins, in ſuch a particular manner, as to merit the ample character which I had given him. Accordingly, when Jeſus inſinuated that he had given it to him on account of what had paſſed under the fig-tree, Nathanael immediately perceived that he not only knew what was done at a diſtance, but could alſo look into mens hearts; and therefore cried out in great aſtoniſhment, tha the was the long-expected Meſſiah of the Jews. It may not be improper to obſerve here, that the Jews univerſally believed the *Son of God* would appear on earth, and be that *great king* whom they had for ſo many ages expected, as appears from the paſſage before us, and from Matth. viii. 29. John vi. 69. Matth. xxvi. 16. John xi. 27. Matth. xxvi. 63. It is remarkable, that the woman of Samaria draws the ſame inference with Nathanael from a ſimilar circumſtance; (ſee ch. iv. 29.) which plainly intimates, that they ſuppoſed that the Meſſiah would be endowed with the moſt perfect knowledge, and have the gift of prophecy in the higheſt degree. There was a great deal of courage in Nathanael's making ſuch a declaration as that before us, if it was made before a mixed company: for Chriſt's aſſuming the title of the Son of God, was afterwards interpreted to be no leſs than blaſphemy. See ch. x. 36. xix. 7. and ix. 22, 34. Macknight, and Evans's Chriſtian Temper, vol. ii.

Ver. 50. *Becauſe I ſaid I ſaw thee*] "*You believe becauſe I told you, that I had ſeen you under the fig-tree: You ſhall ſee greater things than thoſe.* It is ſuppoſed that under the fig-tree Nathanael had ſome revelation or divine impreſſion upon his mind concerning the Meſſiah; to which our Lord here alludes. Schoettgenius proves that it was then the hour of prayer. See Heylin, and the preceding note.

Ver. 51. *Verily, verily, I ſay unto you*] There is no doubt but that theſe words are to be taken for a ſolemn affirmation; in which it is obſervable, that John has conſtantly repeated the *Amen*, while it is only mentioned once by the other Evangeliſts; and this we may ſuppoſe him to have done either to excite the greater attention, or in a more emphatical and ſtronger manner to aſſert the truth not only of the thing affirmed, but of the perſon who affirms it; for as *Amen* in Hebrew ſignifies *Truth*, (Iſaiah lxv. 16.) ſo Chriſt, as being *the true and faithful witneſs*, is called the *Amen*, Rev. iii. 14. This repeated aſſeveration therefore may be conſidered as an intimation to us, not only that the ſaying to which it is prefixed is true, but that we ſhould regard it as proceeding from the true and faithful witneſs. Inſtead of *hereafter*, many commentators tranſlate the Greek απ'αρτι,—*from this time—henceforth*,—"From this time you ſhall ſee the whole frame of nature ſubject to my commands, and ſuch a ſurpriſing train of miracles wrought by me, in the courſe of my ſucceeding miniſtry, that ſhall ſeem as if heaven was opened, and all the angels of God were continually, as they appeared in a viſion to Jacob (Gen. xxviii. 12.) aſcending and deſcending to wait upon the Son of man, and to receive and execute his orders. Accordingly, within three days one glorious miracle was performed by Chriſt at Cana of Galilee, which being the town whereunto Nathanael belonged, there is great reaſon to believe he was preſent with the reſt of Chriſt's diſciples at it; and if he was the ſame perſon with the Apoſtle Bartholomew, he muſt regard the viſion of angels attending Chriſt's aſcenſion, as a glorious accompliſhment of theſe words, as his final appearance at the day of Judgement, when the Son of man ſhall come in his glory, and all the holy angels with him, will yet more eminently be. If we underſtand this prediction, ſays Mr. Merrick, concerning the opening of heaven and the viſion of angels, in a literal ſenſe, which ſeems the moſt eaſy method of interpreting it, we may, with Dr. Hammond, refer it to Chriſt's aſcenſion, when the heaven was opened to receive him, and the angels came down from thence to wait on him, and aſcended after him. The appearance of an angel in his agony might alſo be referred to; and as many tranſactions of Chriſt's life are omitted in the Goſpels, there might be other appearances not recorded, which, if any of them were exhibited ſoon after Nathanael's coming to Chriſt, would determine απ'αρτι, as we have obſerved, to its moſt obvious ſignification, *from this time*. But we may obſerve, that as the *deſcending* of the angels was previous to their *aſcending*, the order of the facts ſeems to be inverted, which is not unuſual in heathen writers, and is the ſame in Gen. xxviii. 12. to which our Saviour evidently alludes."—Though there may be much truth in what Mr. Merrick obſerves, and our Lord's reſurrection and aſcenſion may be referred to, as amongſt the greateſt of his miracles, and by which the truth of his miſſion is inconteſtably proved; yet I cannot help thinking that the paſſage is of more general import, and means, upon the whole, "You ſhall be witneſſes to ſuch mighty works, and ſuch remarkable interpoſitions of Providence on my behalf, as will leave you no room to doubt of my miſſion from God." The Jews, as we have had occaſion frequently to obſerve, aſcribed every ordinary and extraordinary work of God to the miniſtration of angels: Our Saviour ſpeaks this language, and it would be difficult perhaps to prove the impropriety of it. It is evident from the change of number in this verſe,—*ye ſhall ſee*,—οψεσθε, that the words do not refer to Nathanael only. See on Matth. viii. 20.

REFLECTIONS ON CHRIST, AS THE CREATOR OF THE WORLD.

It is one thing not to be able to diſcern the reaſons of Providence, and another to ſuppoſe that there is no reaſon in them. The reaſons which made it either neceſſary or proper for Chriſt to die for the ſins of mankind, may be removed out of our ſight; but to ſuppoſe that Chriſt really did die for the ſins of the world, and yet that there was no reaſon or propriety in ſo doing, is to found revealed religion upon a principle deſtructive of natural religion: for no religion

CHAP. II.

Chriſt turneth water into wine: departeth into Capernaum, and to Jeruſalem, where he purgeth the temple of the buyers and ſellers: he

gion can ſubſiſt with an opinion that God is a Being capable of acting without reaſon.

The publication of the Goſpel has made an alteration in the ſcheme of religion, by revealing to us the Son of God, *whom God hath appointed heir of all things, by whom alſo he made the worlds; who is the brightneſs of his glory, and the expreſs image of his perſon, and upholdeth all things by the word of his power.* Heb. i. 2, 3.

The knowledge of the Son of God, of his power and dominion in the creating and upholding all things, became neceſſary, as the foundation of the faith required to be placed in him as our Redeemer. The character of Redeemer would be but ill ſupported by any perſon who had not power equal to the great undertaking. The New Teſtament doctrines therefore relating to the dignity and authority of Jeſus Chriſt, are relative to his office of Redeemer, and therefore there was no explicit declaration of them, either before or under the law of Moſes.

When we conſider what expectations we have from our Redeemer, and what great promiſes he has made to us in his Goſpel, we cannot poſſibly avoid inquiring who this perſon is: when we hear his promiſe to be always preſent with us to the end of the world, to ſupport us under all our difficulties, it is but a reaſonable demand to aſk by what authority he does theſe things? And when we are told that *he liveth for ever*, and is *the Lord of life and glory*, there is no room to doubt of his being *able to ſave us.* St. Paul tells, that the Lord Jeſus Chriſt *ſhall change our vile bodies, that they may be faſhioned like unto his glorious body.* A great expectation this! But conſider what the reaſonable foundation of this expectation is: St. Paul tells us, " It is the energy of power with which Chriſt is endued, *whereby he is able even to ſubdue all things to himſelf.* Our Saviour puts this article upon the ſame foot, declaring, *Verily, verily I ſay unto you, the hour is coming, and now is, when the dead ſhall hear the voice of the Son of God, and they that hear ſhall live.* John v. 25. The reaſon of which follows in the next verſe: *For as the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf.* If the Son is really endued with a power to which all nature ſubmits and obeys; a power ſufficient to the creation of the world at firſt, and to the preſervation of it ever ſince, we have reaſon to conclude, that he is now as able to reſtore life, as he was at firſt to give it; to call men from the grave into being, as well as to call them out of nothing at the firſt creation.

The relation of Chriſt to mankind as Creator and Governor conſidered, the work of redemption could not properly have been undertaken by any other hand. Were we to conſider one perſon as our Creator, and another as our Redeemer, it would be extremely to the diminution of the honour and regard due to the Creator, inaſmuch as the bleſſing of redemption would greatly outweigh the benefit of creation; and it would be natural for us to prefer the love that delivered us from the evils and miſeries of the world, to that which placed us in them. In the daily ſervice of our church we praiſe God „ for creating and preſerving us;—but above all, for his ineſtimable love in the redemption;" which is very conſiſtent with reſpect to one great benefactor, who both made us and redeemed us; but had any other hand redeemed us, ſuch expreſſions of gratitude to him, would have reflected diſhonour on the Creator.

St. Paul tells us expreſly, that Chriſt *is the head of the church*; a title founded in the right of redemption, *that in all things He might have the pre-eminence*; *in whom it pleaſed the Father that all fulneſs ſhould dwell*, that is, that Chriſt ſhould be *all in all*; the head of the ſecond, as well as of the firſt creation. Col. i. 18. Now, according to St. Paul's reaſoning here, if any other perſon had redeemed the world, or if the world had been redeemed without Chriſt, he would not *in all things have had the pre-eminence*, which yet he had before ſin came into the world; and conſequently the ſin of the world would have been the diminution of the headſhip and power of Chriſt. The work was ſuch, that no perſon of leſs power could undertake it; and his relation to the world was ſuch, as made it fit and proper to commit the world to him.

The Goſpel having thus diſcovered to us the juſt relation between Chriſt and the world, it requires from us, in conſequence, ſuch hope and faith, and ſuch obedience as naturally flow from this relation; and could it poſſibly require leſs? Would it not be abſurd to tell us, that Chriſt is Lord of the world which is, and of that which is to come, and yet not require us to have hope and confidence in him? Would it not be abſurd to tell us, that he is *the Lord of life and glory*, and yet to bid us expect life and glory through any other hands than his? Would it not be abſurd to tell us, that *all judgement is comitted to the Son*, and yet no obedience due to him? Or, that God has appointed him to be head over all, and yet no honour to be paid him?

From theſe and the like conſiderations we may diſcern how reaſonable, how natural the religion of the Goſpel is; the myſterious work of our redemption itſelf ſeems to have ariſen from the original relation between the only *Son of God*, and *man* the creature of God; and our faith, in every article of it, has a juſt foundation and ſupport in the power, authority, and pre-eminence of the Son of God, *by whom all things were made, and without whom was not any thing that was made.* We may well believe he has redeemed us, ſince we know he made us; and though all nature ſeems to frown on us, and to threaten death and deſtruction, from which no human power or cunning can deliver us; yet our hope si ſteadfaſt and unmoveable, being placed in him, who *is able to ſubdue all things unto himſelf.* Eſpecially the belief that the dead ſhall hear the voice of the Son of God, and ariſe to life, is the fundamental article of a Chriſtian's faith; and if this be not well eſtabliſhed, our hope and confidence are vain, and the preaching the croſs of Chriſt is fooliſhneſs.

Let us reflect a little how the caſe ſtands with us, with reſpect to the proſpect beyond the grave: let us conſider what hopes nature furniſhes, and how they are ſupported, confirmed, and enlarged by the Goſpel of Chriſt Jeſus.

When we view the world in its preſent circumſtances; when we conſider that the diſtreſſes and ſorrows ariſing from the weakneſs and wickedneſs of men, are in number and in weight ten times more than all the ſufferings to which we were expoſed by the mere frailty of our condition;—and when we look further, and find that the beſt men oftentimes fare worſt,—that even the deſire and endeavour to pleaſe God frequently expoſes them to infinite ſorrows in this world;—we ſtand amazed, and are ready to doubt whether theſe appearances can be reconciled with the belief that God governs the world! But ſince all nature proclaims the being and the power, the wiſdom and goodneſs of him who created all; under the conviction of this evidence that there is a God, we can find no poſſible way to account for his juſtice and goodneſs towards the children of men, but by ſuppoſing that *he has appointed a day in which he will judge the world in righteouſneſs.* And ſince this world evidently is not the ſcene of this judgement, we conclude there muſt be another, in which we ſhall ſtand before his tribunal. Thus far nature goes; all beyond this is vain philoſophy and imagination, founded on conceits which are in vogue to-day, and forgot to-morrow.

Look now into the Goſpel; there you will find every reaſonable hope of nature, nay, every reaſonable ſuſpicion of nature cleared up and confirmed, and every difficulty anſwered and removed. Do the preſent circumſtances of the world lead you to ſuſpect that God could never be author of ſuch corrupt and wretched creatures as men now are? Your ſuſpicions are well founded: *God made man upright*; but through the temptation of the devil ſin entered, and death and deſtruction followed after.

Do you ſuſpect, from the ſucceſs of virtue and vice in this world, that the Providence of God does not interpoſe to protect the righteous from violence, or to puniſh the wicked? The ſuſpicion is not without ground. God leaves his beſt ſervants here to be tried oftentimes with affliction and ſorrow, and permits the wicked to flouriſh and abound. The call of the Goſpel is not to honour and riches here, but to take up our croſs and follow Chriſt.

Do you judge, from comparing the preſent ſtate of the world with the natural notion you have of God, that there muſt needs be another ſtate, in which juſtice ſhall take place? You reaſon right, and the Goſpel confirms the judgement; God has appointed a day to judge the world in righteouſneſs; then thoſe who mourn ſhall rejoice, thoſe who weep ſhall laugh, and the perſecuted and afflicted ſervants of God ſhall be heirs of his kingdom.

Have you ſometimes miſgivings of mind? Are you tempted to miſtruſt this judgement, when you ſee difficulties which ſurround it on every ſide? Some which affect the *ſoul* in its ſeparate ſtate; ſome which affect the *body* in its ſtate of corruption and diſſolution? Look to the Goſpel, there theſe difficulties are accounted for, and you need no longer puzzle yourſelf with dark queſtions concerning the ſtate, condition and nature of ſeparate ſpirits, or concerning the body, however to appearance loſt and deſtroyed; for the body and ſoul ſhall once more meet to part no more, but to be happy for ever.

Would you know who it is that gives this aſſurance? It is one who is able to make good his word; one who loved you ſo well as to die for you; yet one too great to be held a priſoner in the grave. No, he roſe with triumph and glory, the firſt-born from the dead, and will in like manner call from the duſt of the earth all thoſe who put their truſt and confidence in him.

But who is this, you will ſay, who was ſubject to death, and yet had power over death? How could ſo much weakneſs and ſo much ſtrength meet together? That God has the power of life we know; but then he cannot die. That man is mortal we know; but then he cannot give life.

Conſider, does this difficulty deſerve an anſwer, or does it not?—Our bleſſed Saviour lived among us in a low and poor condition, expoſed to much ill treatment from his jealous countrymen: When he fell into their power, their rage knew no bounds; they reviled him, they inſulted him, they mocked him, ſcourged him, and at laſt nailed to a croſs, where, by a ſhameful and wretched death, he finiſhed a life of ſorrow and affliction. Did we know no more of him than this, upon what ground could we pretend to hope that he will be able to ſave us from the power of death? We might ſay with his diſciples, "*We truſted that this had been he who ſhould have ſaved Iſrael*; but—he is dead, he is gone, and all our hopes are buried in his grave."

If it be thought that this deſerves an anſwer, and that the faith of a Chriſtian cannot be a reaſonable faith, unleſs it be enabled to account for this ſeeming contradiction, I beſeech you then never more complain of the Goſpel for furniſhing an anſwer to this great objection, for removing this ſtumbling-block out of the way of our faith. Chriſt was a man, and therefore he died. He was the Son of God, and therefore he roſe from the dead, and will give life to all his true diſciples. He it was who formed this world, and all things in it; and for the ſake of man was content to become man, and to taſte death for all, that all through him may live. This is a wonderful piece of knowledge, which God has revealed to us in his Goſpel: But he has not revealed it to raiſe our wonder, but to confirm and eſtabliſh *foretelleth his death and reſurrection. Many believed becauſe of his miracles, but he would not truſt himſelf with them.*

AND the third day there was a marriage in Cana of Galilee; and the mother of Jeſus was there.

2 And both Jeſus was called, and his diſciples, to the marriage.

3 And when they wanted wine, the mother of Jeſus ſaith unto him, They have no wine.

4 Jeſus ſaith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother ſaith unto the ſervants, Whatſoever he ſaith unto you, do *it*.

6 And there were ſet there ſix water-pots of ſtone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jeſus ſaith unto them, Fill the water-pots with water. And they filled them up to the brim.

Ver. 1. See Joſh. xix. 28.—V. 4. Ch. xix. 26. Ch. vii. 6.—V. 6. Mark vii. 3.

eſtabliſh our faith in him, to whom he hath committed all power, and *whom he hath appointed heir of all things.*

That the world was made by the Son of God, is a propoſition with which reaſon has no fault to find: that he who made the world ſhould have power to renew it to life again, is highly conſonant to reaſon. All the myſtery lies in this, that ſo high and great a perſon ſhould condeſcend to become man, and ſubject to death for the ſake of mankind;—but are *we* the firſt perſons to complain of this tranſcendent myſterious love? Or does it become us to quarrel with the kindneſs of our bleſſed Lord towards us, only becauſe it is greater than we can conceive? No; it becomes us to bleſs and to adore this exceeding love, by which we are ſaved from condemnation, by which we expect to be reſcued from death, knowing that the power of our bleſſed Lord is equal to his love; and that he *is able to ſubdue all things unto himſelf.*

Chap. II. *Ver.* 1. *And the third day there was a marriage*] On the third day after Jeſus and his diſciples arrived in Galilee, they went to a *marriage feaſt* (ſee on Matth. xxii. 1, 2.) in *Cana*, which is mentioned, Joſh. xix. 28. as ſituated in the poſſeſſion of the tribe of Aſhur, not far from the city of Sydon, and by conſequence in the moſt northern part of Galilee. Hence it was called *Cana of Galilee*, to diſtinguiſh it from another Cana in the tribe of Ephraim, mentioned Joſh. xvi. 8. xvii. 9. this latter Cana therefore was at no great diſtance from Jeruſalem. Here Jeſus furniſhed wine for the entertainment by miracle, at the deſire of his mother, who was alſo bidden. Dr. Clarke thinks, that our Lord, in the courſe of his private life, had ſometimes exerted his divine power for the relief of his friends; and that his mother having ſeen or heard of thoſe miracles, knew the greatneſs of his power, and ſo applied to him on this occaſion. Or we may ſuppoſe ſhe had heard him ſpeak of the miracles he was to perform, for the confirmation of his miſſion, and the benefit of mankind, and begged him to favour his friends with one in the preſent neceſſity. Probably Mary intereſted herſelf in this matter, becauſe ſhe was a relation or an intimate acquintance of the new-married couple, and had the management of the entertainment committed to her care. Some have ſuppoſed that this marriage was celebrated at the houſe of Cleophas or Alpheus, whoſe wife was ſiſter to the mother of our Lord, (ch. xix. 25.) and one of whoſe ſons was Simon the *Cananite*, whom ſome have thought to have been ſo called from being an inhabitant of this *Cana*, Mark iii. 18. and this may be conſidered as the more probable, as Mary was not only preſent at the feaſt,—*was there*—not as a gueſt, but as a perſon concerned, and was ſolicitous about ſupplying them with wine; and when the feaſt was over, we are told, ver. 12. that Jeſus was attended, on his leaving Cana, not only with his diſciples, but with his *brethren*, or neareſt kinſmen, who moſt likely came thither, as relations, to be preſent at the marriage. As Mary here is ſpoken of alone, it may be reaſonable to conclude, that Joſeph was now dead, and that he lived not to the time when Jeſus entered on his public miniſtry; eſpecially as he is no where mentioned in the Goſpel afterwards. See Lightfoot on the place, Chemnitz, and my 11th Diſcourſe on the Miracles.

Ver. 2. *Jeſus was called, and his diſciples*] *Was invited*, &c. MS. The perſons called *his diſciples*, who were with him at this marriage, as alſo at Jeruſalem, and who accompanied him to the diſtant parts of Judea, and baptized thoſe who offered themſelves to his baptiſm, (ſee ch. iii. 22. iv. 1.) ſeem to have been *Philip*, *Simon*, *Andrew*, and *Nathanael*, the four mentioned in the preceding chapter; for as theſe tranſactions happened before the Baptiſt's impriſonment, (ch. iii. 24.) we cannot think the diſciples preſent at them had followed Jeſus in conſequence of the call given near the ſea of Galilee, Matth. iv. 18. or the call ſpoken of Luke v. 1. becauſe it is certain that neither the one nor the other was given till after the Baptiſt was put in priſon. See Macknight.

Ver. 3. *When they wanted wine*, &c.] The *wine beginning to fail*;—ὑςερήσαντος. But a ſmall ſtock poſſibly was provided at firſt, as the perſons were not in the higheſt circumſtances; and that began to fail the ſooner, as greater numbers of gueſts attended than was expected, probably on account of Jeſus, whoſe fame began to ſpread abroad. His mother, provident for the young couple, and having conceived great expectations, as ſhe had good grounds, of her wonderful ſon, whoſe miraculous conception ſhe could never forget,—no more than the wonderful circumſtances which attended his birth,—and whoſe entrance on his public miniſtry ſhe now obſerved with joy, witneſſed as it was by a voice from heaven, and by the teſtimony of the Baptiſt: In this ſituation of things his mother ſaith unto him, *They have no wine*; hinting, as our Saviour's anſwer ſhews, that he would afford ſome miraculous ſupply; and it is plain, that notwithſtanding the rebuke ſhe met with, yet ſhe had ſtill a view to this, by her direction to the ſervants afterwards, ver. 5. See Theophilact on the place.

Ver. 4. *Woman, what have I to do with thee?*] The compellation with which Jeſus addreſſed his mother ſounds harſh in our language, becauſe with us it is never uſed, where reſpect is meant to be ſhewn. Nevertheleſs *woman* anciently was a term of honour, being uſed in ſpeaking to perſons of the firſt quality, as we find in the politeſt writers of antiquity. Beſides, it was that by which our Lord addreſſed her at a time when his reſpect and tenderneſs for her cannot be called in queſtion,—ch. xix. 26. The clauſe which in our tranſlation runs, *What have I to do with thee*, might be rendered ſo as to have a milder aſpect, *What haſt thou to do with me?* For the original words τι εμοι και σοι, are evidently uſed in this ſenſe, 2 Sam. xix. 22. Mark v. 7. *What haſt thou to do with me? Mine hour is not yet come.* "The ſeaſon of my public miniſtry in this country is not yet come. Before I work miracles in Galilee, I muſt go into Judea and preach, where the Baptiſt, my forerunner, has been preparing my way." Some tranſlate the latter clauſe interrogatively, *Is not mine hour come?* "The ſeaſon of my public miniſtry, at which period your authority over me ceaſes?" Upon the whole, our Lord's anſwer to his mother, though perhaps intended as a ſlight rebuke, was not in the leaſt diſreſpectful; as is evident likewiſe from the temper with which ſhe received it, and from her deſiring the ſervants to do whatever he ordered them. The generality of writers upon this ſubject have obſerved, that this rebuke was intended by our Lord in his prophetic ſpirit, as a ſtanding teſtimony againſt that idolatry, which he foreſaw after-ages would ſuperſtitiouſly beſtow upon his mother, even to the robbing him of the right and honour of his alone Mediatorſhip and Interceſſion. See the *Reflections*, Blackwall's Sacred Claſſicks, vol. i. p. 206. and Pearce's Vindication of the Miracles.

Ver. 6. *After the manner of the purifying of the Jews*] *For the purifying of the Jews.* Wat. They were placed there, ſome of them for the cleanſing of cups and tables, and others for ſuch purifications as required the immerſion of the whole body, (ſee on Mark vii. 3.) for the Jews were ſuperſtitiouſly nice in theſe particulars. Beſides the purifications appointed by the law of God, there were a multitude of others then practiſed, in compliance with the tradition of the elders. Poſſibly this clauſe is thrown in by St. John, by way of explanation, as he wrote this Goſpel for the uſe of the Gentiles, who might be ſtrangers to the Jewiſh cuſtoms. Theſe water-pots are ſaid to contain *two or three firkins a-piece.* Now the meaſures of the ancients are ſo very uncertain, that it is hardly poſſible to determine the exact contents of theſe veſſels; ſome have computed them to contain about two or three hogſheads; and the Greek is ſo rendered in our tranſlation, as to make them contain above one hundred gallons; but it is hardly probable the veſſels were ſo large; and as μετρητὰς ſignifies no more than *meaſures*, it is much better we ſhould leave it as we find it, unleſs the quantity could be determined with more certainty. It ſeems moſt probable, that as the Jewiſh *bath* was the moſt common meaſure uſed in liquids, this is the quantity deſigned, where meaſures are expreſſed without any limitation; and as the Jewiſh *bath* is reckoned to contain four gallons and a half, the contents of theſe veſſels, if they are computed only at two meaſures each, will amount to no leſs than fifty-four gallons; a quantity ſufficient to ſupply the gueſts for the remainder of the marriage week; particularly if we ſuppoſe, with Lamy, that the firſt verſe intimates, that three days of this week, including the preſent, were expired. See the note on the next verſe, Cumberland's Weights and Meaſures, Lightfoot's Harmony on the place, and Godwin's Moſes and Aaron, book vi. ch. 9.

Ver. 7. *Fill the water-pots with water*] Mary was without doubt blameable for preſuming to direct her ſon in the duties of his miniſtry, her parental authority not extending to thoſe matters; therefore he very juſtly gave her the gentle rebuke, ver. 4. in which he inſinuated that his miracles were not to be performed at the deſire of his relations for civil and private reaſons; but in purſuance of the great ends he had in charge,—the converſion and ſalvation of mankind. But though Mary might have had only private reaſons of conveniency for aſking this miracle, yet Jeſus, knowing that it would tend to the confirmation of his diſciples faith, and to the advancement of his miſſion, thought proper to comply; being not the leſs willing to exert his power, becauſe his friends would reap ſome be-

8 And he ſaith unto them, Draw out now, and bear unto the governor of the feaſt. And they bare *it*.

9 When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was: (but the ſervants which drew the water knew;) the governor of the feaſt called the bridegroom,

10 And ſaith unto him, Every man at the beginning doth ſet forth good wine; and when men have well drunk, then that which is worſe: *but* thou haſt kept the good wine until now.

11 This beginning of miracles did Jeſus in Cana of Galilee, and manifeſted forth his glory; and his diſciples believed on him.

12 After this, he went down to Capernaum, he, and his mother, and his brethren, and his diſciples: and they continued there not many days.

Ver. 11. Ch. i. 14.—V. 12. Matth. xii. 46.

nefit from the matter of the miracle. Ordering the ſervants therefore to fill the water-pots, which were at hand, to the brim with water, he converted the whole maſs of the fluid into excellent wine. The quantity of water turned into wine on this occaſion deſerves notice. We have ſpoken ſomething on the ſubject in the preceding note. The following is Macknight's remark: "The ſix water-pots, in which the wine was formed, being appointed for ſuch purifications or waſhings as required the immerſion of the whole body, were of a very large capacity; ſo that, being filled to the brim, there was an abundance of wine produced: But the deiſts, a ſort of people who look on all Chriſt's actions with an evil eye, have not let this eſcape their cenſure, making it the ſubject of ridicule. This might have been ſpared, had they conſidered that the ſpeech made by the governor of the feaſt to the bridegroom, ver. 10, does not imply that any of the company were *drunk*, as they would have it believed; it is only a compariſon between the order in which *he* had produced his liquor, and that commonly obſerved by other people. But ſee the note on that verſe. Beſides, it ought to be conſidered, that Jeſus did not order all the wine he furniſhed to be drank at this ſolemnity; though, according to the cuſtom of Judea, it laſted a whole week. See Judg. xiv. 12, &c. and the notes on Solomon's Song. It is probable that our Lord deſigned to provide for the future occaſions of the new-married couple, making them a valuable and ſeaſonable nuptial preſent, in this modeſt though miraculous manner; and ſurely He, who in the firſt creation made ſuch liberal proviſion for the neceſſities of men, might, on a particular occaſion, when he was forming nouriſhment for the natural life of his friends, do it plentifully; becauſe thus the favour was inhanced, and by the quantity furniſhed he both ſhewed his own exuberant goodneſs, and gave ſuch magnificence to the miracle, as removed it beyond all probability of fraud. Whereas had the quantity been conſiderably leſs,—only the *cup*, for inſtance, which was born to the governor of the feaſt (as ſome have thought) who knows but the enemies of Chriſtianity might have affirmed that here was no miracle at all; but that the water was artfully changed, and wine put into its place?—an impoſſible cheat in ſo large a quantity, eſpecially as the tranſmutation happened the moment the veſſels were filled. We need not then diſpute with the Deiſts, concerning the capacity of the meaſure μητρητης, mentioned by the Evangeliſt; let them make it as large as they pleaſe; let them ſuppoſe it was the Attic meaſure of that name, equal to our firkin, and that each water-pot held three of thoſe meaſures, the miracle will ſtill be decent, and in all reſpects worthy both of the wiſdom and goodneſs of him who performed it."

Ver. 8. *Bear unto the governor of the feaſt*] Among the Greeks, Romans, and Jews, it was uſual at great entertainments, eſpecially at marriage-feaſts, to appoint a maſter of ceremonies, who gave directions not only concerning the form and method of the entertainment, but likewiſe preſcribed the laws of drinking. Jeſus therefore ordered the wine which he had formed, to be carried to the governor of the feaſt, that by his judgement paſſed upon it, in the hearing of all the gueſts, it might be known to be genuine wine of the beſt kind. Our Lord's furniſhing wine for this feaſt by miracle ſhews, that on ſome occaſions a more than ordinary chearfulneſs, ariſing from the uſe of the creatures which God's power hath formed, and his bounty beſtowed on man, is by no means inconſiſtent with piety; particularly when the benefits are *ſanctified to us, by the word of God, and of prayer*; that is, when they are uſed in moderation, as the word of God directs, and with due expreſſions of thankfulneſs. We may obſerve that every circumſtance in this miracle was wonderfully directed by our Lord to ſhew its reality. For this purpoſe, Jeſus ordered the water-pots to be filled with water; for the ſervants who poured the water out of one veſſel into the other, could eaſily ſee that there was nothing but water in the veſſel from which they had poured; and when the other was filled to the brim, it was equally viſible that the veſſel which they had filled had nothing but water in it likewiſe. Further, it was known to all the gueſts that theſe pots or veſſels never contained any thing but water; and as all the gueſts had waſhed themſelves with the fluid contained in them, they were convinced that they held nothing but water. The changing the water in the veſſels was another proof to the ſame purpoſe; and the drawing out inſtantly ſhewed there could be no fraud. The ſervants bearing to the governor what they thought to be water, and their being ſo far from parties with Jeſus in any colluſion, that they ſeem not to have known, or to have been willing to obey him, had not Mary ordered them to do it, is another proof of the reality of this miracle. The ignorance of the governor concerning the filling of the pots, and the change made in the water, ſhews that he could not have been concerned in any deceit; as his, and not the gueſts' taſting of the wine, and applauding it, ſhews that no other perſon could have been a party in the fraud, if there was any. Theſe and other circumſtances, which the diligent reader will obſerve, abundantly prove the reality of the miracle, and ſet it above the probability of a cavil. See Whitby, Bp. Pearce, and my Sermons on the *Miracles*, vol. ii. p. 14.

Ver. 9, 10. *The governor of the feaſt called the bridegroom*] The governor's application to the bridegroom, and not to Jeſus, ſhews him to have been ignorant of the miracle; and could have proceeded from no other reaſon than his perſuaſion, that this wine had been provided at the expence of the bridegroom. Surprized at the exquiſite delicacy of the flavour, he ſaid to the bridegroom, "It is uſual with *moſt men* to ſet forth *the good wine*—τον καλον οινον,—*at the beginning, and when men have drank plentifully*,—οταν μεθυσθωσι,—*then that which is worſe*; thou haſt proceeded in a different manner; *thou haſt kept the good wine until now*." In which words every diſcerning reader muſt remark, that there is not the leaſt room for thoſe many blaſphemous inſults upon the pure and ſpotleſs character of the holy Jeſus, which deiſts and infidels have the hardineſs to throw out, as we hinted on ver. 7. For, in the *firſt* place, the governor of the feaſt doth not ſay even ſo much as that the preſent gueſts had drank plentifully; he only urges the common proceedings in ſuch feſtivals as theſe; and the words rather countenance a contrary opinion, for he ſaith, "*Every man ſets forth good wine at the beginning, and when* it ſhall happen that *men* ſhall *have drank plentifully, then that which is worſe: thou* (without any connecting particle) *haſt kept the good wine until now.* Thou haſt not done as others do, the beſt wine comes laſt." Herein is the whole of the compariſon: He by no means ſaith that *they* had drank plentifully, or to exceſs: It is more than probable, that there was no appearance of ſuch irregularity or exceſs; ſeeing the governor was thus capable of diſtinguiſhing the reliſh of the *good wine* ſo inſtantly, which, when men have *well drunk*, is not the caſe; and therefore it is, that, as he ſays, bad wine is brought laſt. However, allowing *ſecondly*, that the words, *when men have well drunk*, did refer to the preſent gueſts, yet the true meaning of the original word Μεθυσθωσι, and its uſe in Scripture, ſhews that it ſignifies, not *criminal drinking*, or *drinking to exceſs*; its proper and immediate ſenſe is, *to drink* after ſacrificing, [Μεθυω ἀ μετα θυειν] and ſo it is uſed in a *religious* import; and in Scripture, it is applied to drinking where there could be no exceſs: It is thus uſed, Gen. xliii. 34. where the LXX render the Hebrew word by εμεθυσθησαν; and it is well known that the original word ישכרו *iſhekru*, is frequently uſed for drinking without exceſs, nay, and for ſpiritual drinking, as in Cantic. v. 1. *I have drunk my wine with my milk*; *drink, yea*, drink abundantly, *O beloved!* Beza obſerves, that שכר *ſheker*, which anſwers to the Greek word μεθυειν, is frequently applied, not in a bad ſenſe, but ſometimes to ſignify the liberal uſe of wine only, without deviating into any exceſs. See Epheſ. v. 18. But *thirdly*, allowing both theſe objections to be true, namely, that theſe gueſts had already *drunk well*, and that the word ſo rendered doth import *criminal drinking*; yet it will by no means follow that the miracle which Chriſt now wrought was intended to encourage any vice of this ſort. Far from the mouths of Chriſtians, far from the hearts of men, be the leaſt ſurmiſe or ſuppoſition of ſuch a fact! It is moſt reaſonable to conclude, that the change of the water into wine drew off their attention, wholly from the feaſt to this divine and wonderful perſon, who thus *manifeſted forth his glory*, and obtained the faith of thoſe who ſaw it: It is moſt reaſonable to conclude, that this was a great means of ſobriety and ſeriouſneſs, bringing the beholders to the uſual admiration, *What manner of man is this?*

Ver. 11. *And manifeſted forth his glory*] That is, demonſtrated his power and character to the conviction of the diſciples, and of all the gueſts. This being the firſt miracle they had ever ſeen Jeſus perform, it tended not a little to the confirmation of their faith, and made his fame ſpread over all the neighbouring country. Moſes confirmed his miſſion by producing water from a rock; but our Lord, by changing water into wine; and by that change he manifeſted himſelf to be the Lord of the creation. It was as eaſy for that omnipotence which is the Author of all things, to do this in the preſent method, as it is to do it every year from the moiſture deſcending from heaven, which is imbibed by the roots of the vine, and after frequent filtrations is ripened in the grape. It is true, the frequency with which this change occurs, renders it familiar and unnoticed; but when water is changed into wine in the veſſels, the novelty makes a ſtronger impreſſion on the mind, and the effect, though not more miraculous than that which is produced by the common courſe of nature, ſtrikes us much more than that which is become familiar. See St. Auguſt. tract 8. in Johan. and the 28th page of my ſecond volume on the *Miracles*.

13 And the Jews paſſover was at hand, and Jeſus went up to Jeruſalem,

14 And found in the temple thoſe that ſold oxen, and ſheep, and doves, and the changers of money, ſitting:

15 And when he had made a ſcourge of ſmall cords, he drove them all out of the temple, and the ſheep, and the oxen; and poured out the changers money, and overthrew the tables:

16 And ſaid unto them that ſold doves, Take theſe things hence; make not my Father's houſe an houſe of merchandiſe.

17 And his diſciples remembered that it was written, The zeal of thine houſe hath eaten me up.

18 Then anſwered the Jews, and ſaid unto him, What ſign ſheweſt thou unto us, ſeeing that thou doeſt theſe things?

19 Jeſus anſwered and ſaid unto them, Deſtroy this temple, and in three days I will raiſe it up.

20 Then ſaid the Jews, Forty and ſix years was this temple in building, and wilt thou rear it up in three days?

21 But he ſpake of the temple of his body.

22 When therefore he was riſen from the

Ver. 14. Matth. xxi. 12. Mark xi. 15. Luke xix. 45.—V. 17. Pſ. lxix. 9.—V. 18. Matth. xii. 38. Ch. vi. 30.—V. 19. Matth. xxvi. 61. xxvii. 40. Mark xiv. 58. xv. 29.—V. 21. Hebr. viii. 2.

Ver. 14. *And found in the temple*] Moſes, in Deut. xiv. 24, 25. from conſidering the neceſſity of the Jews reſorting to the capital of their country, and the inconveniences which would attend the driving the cattle which were to be offered, and could be offered only there, gave them liberty to carry money with them, and purchaſe their victims on the ſpot. When, therefore, the Jews were diſperſed among all nations, this injunction ſeemed not only convenient and prudent, but even neceſſary; and therefore it was appointed that thoſe animals which were uſed in ſacrifices, ſhould be ſold without the temple, near the gates. This inſtitution, which was ſo convenient, was in proceſs of time turned into abuſe, and the market was at length kept in the very court of the Gentiles, the only place which was allotted to the Gentiles to worſhip in. The noiſe of the cattle, and the hurry of the place, were great obſtacles to worſhip, eſpecially when we conſider that the numbers which thronged this court, amounted at one paſſover to no leſs than three millions; when, according to Joſephus, no leſs than 256,500 victims were offered. But the abuſe did not reſt here; for it is generally ſuppoſed that the prieſts let out this part of the temple for profit, and that the ſellers, to enable themſelves to pay the rent of their ſhops and ſtalls, demanded an exorbitant price for their commodities. Nay, it is ſaid, that the prieſts and Levites very often ſold the animals they had received for ſacrifices, to the dealers in cattle at a lower rate, that they might ſell them again with profit; ſo that the ſame ſacrifice was often ſold to different perſons, and the ſpoils or gain of the ſacrifices were divided between the prieſts and the ſaleſmen. In order to expedite this traffick, there were *money-changers* at hand, who gave the Jews from foreign countries the current money of Judea, in lieu of the money of the countries from whence they came; and for this ſervice they took a premium, which upon the whole became very conſiderable. Thus was the temple profaned by the avarice of the prieſts, and literally made a *den of thieves*. When our Lord viewed this ſcene of iniquity, we need not wonder at his indignation; for it was an honeſt zeal, which ſhewed his high regard to religion, and his implacable enmity to vice; while at the ſame time it illuſtrated the character given him by the prophet Malachi, iii. 1. and eſtabliſhed the pretenſions he made of being the meſſenger mentioned by that prophet. See Joſeph. Jewiſh War, b. vi. ch. 9. and the note on Matth. xxi. 13. with the authors referred to there.

Ver. 15. *A ſcourge of ſmall cords*] It has been very juſtly obſerved, that this circumſtance, ſeemingly ſlight, is inſerted, to ſhew that the inſtrument could not have been the cauſe of ſo wonderful an effect. See Grotius, and Hervey's Theron and Aſpaſio, vol. 3.

Ver. 16. *Make not my Father's houſe*, &c.] "Make not the temple, which is dedicated to the ſervice of God, a place for carrying on a low traffick." It was the principle of Jeſus to avoid publickly aſſerting himſelf to be the Meſſiah, till the time predicted for his death was fulfilled; and therefore, calling the temple *His Father's houſe*, though it openly proclaimed that God was his Father, might not be ſo underſtood, in the preſent circumſtances, ſince the Jews in general ſpake of God as their Father. See John viii. 41. But though in the circumſtances which here attended it, there was a ſtrong intimation of ſomething extraordinary, it might not be ſo dangerous now as afterwards, becauſe our Lord, not having opened the ſpiritual nature of his kingdom, or as yet rendered himſelf obnoxious to the Phariſees, by ſuch juſt invectives as he afterwards uſed, they who expected the Meſſiah to appear about this time, and longed for his appearance, might be inclinable for a while to wait the iſſue of Chriſt's pretenſions; and ſo much the rather, as he now wrought ſome wonderful miracles. See ver. 23. and ch. iii. 2. Accordingly we find in the beginning of the next chapter, one of the chief among the Phariſees, comes privately to confer with Chriſt in a very reſpectful manner. It is remarkable, that at this ejection of thoſe who profaned the temple, our Saviour ſays, *Make not my Father's houſe*, &c. but when he repeated this miracle towards the cloſe of his life, when he had proved his divinity by a variety of miracles, he ſays *My houſe*, (Matth. xxi. 13.) and riſes in his expreſſion there reſpecting the abuſe of this houſe; in which the Jews were the more incorrigible, and deſerved ſeverer rebuke the ſecond time, on account of this firſt experience of his indignation. See Bp. Smallbrooke's Vind. vol. i. p. 180. and my Diſcourſes on the *Miracles*, vol. ii. p. 327.

Ver. 17. *And his diſciples remembered*, &c.] In the apprehenſion of the diſciples, their Lord expoſed himſelf to great danger by turning out a body of factious and intereſted men, whom the prieſts and rulers ſupported. On this occaſion, therefore, they called to mind that text in the Pſalms, where it is ſaid, *The zeal of thine houſe hath eaten me up*; imputing their Maſter's actions to ſuch a concern for the purity of God's worſhip, as that by which David, his great type, was animated. See on Pſ. lxix. 9.

Ver 18. *Then anſwered the Jews*, &c.] A fact ſo public and remarkable as this, could not but immediately come to the knowledge of the prieſts and rulers of the Jews, whoſe ſupreme council ſat in a magnificent chamber belonging to the temple; a fine rotunda, called from its beautiful pavement, *Liſhcath Hagazith*, which ſtood on the wall of the temple, part of it within, and part of it without its ſacred precincts. There ſeems to be no doubt that the Jews here mentioned were rulers; becauſe we know that the great aſſembly of the Jewiſh rulers,—the *Sanhedrim*,—ſat in the temple, and that the chief of them often attended public worſhip there. Chriſt's driving out the buyers and ſellers muſt undoubtedly have come to their knowledge; and as their office ſeemed to authorize them to call him to an account, we are ſure their prejudices againſt him would incline them to do it. The truth is, this affair had the mark of an extraordinary zeal; a zeal nothing inferior to that for which the prophets were famed; and this was the reaſon why the rulers came to him, deſiring to know by what authority he had undertaken ſingly to make ſuch reformation in the houſe and worſhip of God, eſpecially in reference to matters which had been declared lawful by the council, and by doctors of the greateſt reputation; and if he had any real authority for doing ſuch things, they required him to ſhew it them, by working a miracle for that purpoſe. See ver. 23. Calmet's Dictionary on the word *Sanhedrim*, and Macknight.

Ver. 19. *Deſtroy this temple*] The miracle which our Lord had already performed in driving the buyers and ſellers out of the temple, was ſufficient to convince them of the authority by which he made this reformation, if they were to have been convinced by any miracle at all. Therefore our Lord, inſtead of ſatisfying their unreaſonable demands, refers them to the great miracle of his reſurrection; but refers them to it in ſuch obſcure terms, as prejudiced minds could not underſtand, till the prophecy itſelf was cleared and explained by the event; yet, if he either pointed to his body, or alluded to their commonly-received opinions, one would wonder that they ſhould have miſtaken his meaning ſo far, as to ſuppoſe that he meant the temple, in which they were at that time aſſembled. The temple itſelf was ſuppoſed to be inhabited by the Divinity, and to derive its holineſs from that circumſtance; but as the Divinity dwelt in the body of Chriſt, that body deſerved the name of temple more juſtly than the building made with hands. One of the rabbies ſays expreſly, that the Meſſiah, the holy Son of David, is the Holy of Holies; and if that opinion exiſted in the time of Chriſt, as probably it might, there could be no great obſcurity in the application of this term then. By a ſimilar figure of ſpeech, the Apoſtle calls the bodies of believers *the temple of God*, on account of the inhabitation of the Holy Ghoſt. See Mark xiv. 58. Wetſtein, Macknight, and Ward's Diſſertations, p. 117. Inſtead of *deſtroy this temple*, Dr. Heylin reads, *ye will deſtroy*. In the prophetic ſtile, ſays he, the imperative is often uſed for the future.

Ver. 20. *Forty and ſix years was this temple*, &c.] *Hath this temple been in building*. Wat. MS. Heylin. Though Herod finiſhed what he propoſed in eight or nine years; yet the Jews continued to beautify and adorn the temple for many years afterwards, even to A. D. 65. But ſee this point fully cleared up in Macknight's 5th Diſſertation, p. 76. of the 2d vol. of his Harmony.

Ver. 22. *And they believed the Scripture*] They yet more firmly believed the Scripture in all its prophecies concerning the Meſſiah's kingdom, and their faith in him was confirmed by the word which Jeſus had ſpoken; for ſuch a wonderful event as the reſurrection of

Chriſt,

dead, his diſciples remembered that he had ſaid this unto them; and they believed the ſcripture, and the word which Jeſus had ſaid.

23 Now when he was in Jeruſalem at the paſſover, on the feaſt-*day*, many believed in his name, when they ſaw the miracles which he did.

24 But Jeſus did not commit himſelf unto them, becauſe he knew all *men*.

25 And needed not that any ſhould teſtify of man: for he knew what was in man.

Ver. 22. Luke xxiv. 8.—V. 25. 1 Sam. xvi. 7. 1 Chron. xxviii. 9. Ch. vi. 64. Acts i. 24. Rev. ii. 23.

Chriſt, conſidered in its connection with this ſolemn prediction, juſtly appeared as the fulleſt conceivable proof of his divine miſſion. See Doddridge, and particularly Jenkins's Reaſonableneſs of Chriſtianity, vol. i. p. 25, &c.

Ver. 23. *In the feaſt-day*] *At the feſtival*,—ἐν τῇ ἑορτῇ. Dr. Heylin renders it, *at the feſtival of the paſſover*. See on Matth. xxvi. 5. The miracles here ſpoken of, as well as thoſe ch. iii. 2. and iv. 45. plainly refer to ſome miracles wrought by Chriſt, the particulars of which are not tranſmitted to us.

Ver. 24. *Jeſus did not commit himſelf to them*] Did not diſcover himſelf to be the Meſſiah. He did not truſt to thoſe who believed merely upon account of his miracles,—*neceſſitate rationis*, as the ſchoolman ſpeaks. This is exemplified in the following account of Nicodemus; See ver. 2. of the next chapter.—*Becauſe he knew all men.* He had perfect knowledge of their diſpoſitions, and was aſſured, on the preſent occaſion, that the belief of many was not yet grown up to a full conviction; and foreſaw that they would quickly fall off, when they found he was rejected by the great men, and did not erect a ſecular empire. From the caution which Jeſus uſed, we may learn not raſhly to put ourſelves and our uſefulneſs into the power of others; but to ſtudy a wiſe and happy medium between that univerſal *prejudice* and *ſuſpicion*, which, while it wrongs the beſt and moſt worthy characters, would deprive us of all the pleaſures of an intimate friendſhip; and an undiſtinguiſhing *eaſineſs* and *openneſs* of temper, which might make us the property of every hypocritical pretender to kindneſs and reſpect. See Doddridge and Heylin.

REFLECTIONS ON THE MARRIAGE IN CANA,
Ver. 1—11.

Was this then the firſt miracle, O Saviour, that thou wroughteſt in Cana of Galilee? And could there be a greater miracle than this, that having been thirty years upon earth, thou didſt no miracle till now? That thy divinity did hide itſelf thus long in fleſh? That ſo long thou wouldeſt lie obſcure in a corner of Galilee, unknown to that world thou cameſt to redeem? That ſo long thou wouldeſt ſtrain the patient expectation of thoſe, who ever ſince thy ſtar waited for the revelation of a Meſſiah? We, ſilly wretches, if we have but a drachm of virtue, are ready to ſet it out to the beſt ſhew: Thou, who receivedſt not the Spirit by meaſure, wouldſt content thyſelf with a willing obſcurity, and concealedſt that power which made the world, in the roof of an human breaſt, in a cottage of Nazareth. O Saviour, none of thy miracles is more worthy of aſtoniſhment than thy not doing of miracles.

Thy firſt public miracle graceth a marriage. It is an ancient and laudable inſtitution; that the rites of matrimony ſhould not want a ſolemn celebration, the Son of the virgin, and the mother of that Son are both at the wedding. He that made the firſt marriage in Paradiſe, beſtows his firſt miracle upon a Galilean marriage. He that was the author of matrimony, and ſanctified it, doth by his holy preſence honour the reſemblance of his eternal union with his church. How boldly may be contemned all the impure adverſaries of Wedlock, when the Son of God pleaſes thus to honour it.

Happy is that wedding, where Chriſt is a gueſt! O Saviour, there is no holy marriage whereat thou art not; however inviſible, yet truly preſent by thy Spirit and gracious benediction. Thou makeſt marriages in heaven; thou bleſſeſt them from heaven. Thou who haſt betrothed us to thyſelf in truth and righteouſneſs, do thou conſummate that happy marriage of ours in the higheſt heavens.

It was no rich or ſumptuous bridal to which Chriſt, and his mother, and his diſciples vouchſafed to come from the fartheſt parts of Galilee. We find him not at the magnificent feaſts or triumphs of the great. The proud pomp of the world did not agree with the ſtate of a ſervant: This Galilean bridegroom, before the expiration of his feſtival, wants drink for the accommodation of his gueſts, ver. 3.

The bleſſed virgin feels a charitable compaſſion, and from a friendly deſire to maintain the decency of an hoſpitable entertainment, inquires into the wants of her hoſt, pities them, and ſeeks anxiouſly to redreſs them. How well doth it beſeem the eyes of piety and Chriſtian love to look into the neceſſities of others? She who conceived the God of mercies, ſearcheth into the penury of a poor Iſraelite, and feels thoſe wants whereof *he* complains not. They are made for themſelves, whoſe ſordid thoughts are only taken up with their own indigence or ſtore.

To whom ſhould we complain of any want, but to the Maker and Giver of all things? Hence we read, that *when they wanted wine, the mother of Jeſus ſaid unto him, They have no wine.* The bleſſed virgin knew to whom ſhe ſued: She had good reaſon to know the divine nature and power of her Son. It were hard if ſome of the neighbour-gueſts, had they been duly ſolicited, might not have furniſhed the bridegroom with ſo much wine as might ſuffice for the laſt ſervice of a dinner; but the bleſſed Mary thought it beſt evidently not to lade at the ſhallow channel, but rather to go to the fountain-head, where ſhe may dip and fill the firkins at once with eaſe. It may be ſhe ſaw that the train of Chriſt might help forward that defect, and therefore ſhe juſtly ſolicits her ſon Jeſus for a ſupply. Whether we want bread, or water, or wine, neceſſaries or comforts, whither ſhould we run, O Saviour, but to that infinite munificence of thine, which neither denieth nor upbraideth any thing? We cannot want, we cannot abound, but from thee; give us what thou wilt, ſo thou give us contentment with what thou giveſt.

But what is this we hear? A ſharp anſwer to the ſuit of a mother? —*O woman, What have I to do with thee?* He, whoſe ſweet mildneſs and mercy never ſent away any ſupplicant diſcontented,—Doth he only frown upon *her* who bare him?—He that commands us to *honour father and mother*, doth he diſdain her, whoſe fleſh he aſſumed? God forbid! But love and duty do not exempt parents from due admonition: She ſolicited Chriſt as a mother, he anſwers her as a woman: If ſhe was the mother of his fleſh, his Deity was eternal. She might not ſo remember herſelf to be a mother, that ſhe ſhould forget ſhe was a woman; nor ſo look upon him as a ſon, that ſhe ſhould regard him as a God: He was ſo obedient to her as a mother, that withal ſhe might obey him as her God. In all bodily actions his ſtile was, *O mother*; in ſpiritual and heavenly, *O woman.* Neither is it for *us*, in the holy affairs of God, to know any faces; yea, *if we have known Chriſt heretofore according to the fleſh, henceforth know we him ſo no more.*

Yet even in this rough anſwer, as it may ſeem, doth the bleſſed virgin deſcry cauſe of hope. If his hour were not yet come, it was therefore coming: When the expectation of the gueſts, and the neceſſity of the occaſion have made fit room for the miracle, it ſhall come forth and challenge their wonder. Faithfully therefore and obſervantly doth ſhe turn her ſpeech from her Son to the attendants, ver. 5. *Whatſoever he ſaith unto you, do it.*

How well doth it become the mother of Chriſt to agree with his Father eternal, whoſe voice from heaven ſaid, *This is my beloved Son, hear him!* She that had ſaid to herſelf, *Be it unto me according to thy word*, ſays unto others, *Whatſoever he ſaith unto you, do it.* This is is the way to have miracles wrought for us, and in us,—obedience to his word. The power of Chriſt did not depend on the officiouſneſs of theſe ſervitors: he could have wrought wonders equally without their contribution; but their perverſe refuſal of his commands might have rendered them incapable of the favour of a miraculous exertion. He that can when he will convince the obſtinate, will not grace the diſobedient.

This ſcanty houſe was yet furniſhed with many and large veſſels, for outward purification, as if iniquity had dwelt upon the ſkin, that ſuperſtition ſhould ſeek holineſs in frequent waſhings. Alas! it is the ſoul which needs ſcowering, and nothing can waſh that, but the blood which they deſperately wiſhed upon themſelves and their children, for guilt, not for expiation. *Purge thou us, O Lord, with hyſſop, and we ſhall be clean*; *waſh us, and we ſhall be whiter than ſnow.*

The waiters could not but think ſtrange of ſo unſeaſonable a command, as we read in ver. 7.—*Fill the water-pots with water.* "It is *wine* that we want, why do we go to fetch *water?* If there be no remedy, we could have ſought this ſupply unbidden;" and yet ſo far hath the charge of Chriſt's mother prevailed, that inſtead of carrying flaggons of wine to the table, they go to fetch water in their pails from the ciſterns. There is no pleading of improbabilities againſt the command of an Almighty power.

He that could have created wine immediately in thoſe veſſels, will rather turn water into wine. In all the courſe of his miracles, we never find him making aught of nothing: all his great works are grounded upon former exiſtences: He multiplied the bread, he changed the water, he reſtored the withered limbs, he raiſed the dead, and ſtill wrought upon that which was, and did not make that which was not. What doth he in the ordinary way of nature, but turn the watry juice which ariſes up from the root into wine? He will only do that now ſuddenly, and at once, which he doth uſually by inſenſible degrees. It is ever duly obſerved by the Son of God, not to do more miracles than he needs.

How liberal are the proviſions of Chriſt! If he had turned but one of thoſe veſſels, it had been a juſt proof of his power, and perhaps that quantity had ſerved the preſent neceſſity; now he furniſhes them with ſo much wine, as would have ſerved an hundred and fifty gueſts for an intire feaſt: even the meaſure magnifies at once both his power and mercy. The munificent hand of God regards not our needs only, but our honeſt affluence; it is our ſin and our ſhame if we turn his favour into wantonneſs.

There muſt be firſt a filling, ere there can be a drawing out. Thus in our veſſels, the firſt care muſt be of our receipt, the next of our expence: God would have us to be ciſterns, not channels. Our Saviour would not be his own taſter, but he ſends the firſt draught to the governor of the feaſt. He knew his own power, they did not;

CHAP. III.

Chriſt teacheth Nicodemus the neceſſity of regeneration: of faith in his death. The great love of God towards the world. Condemnation for unbelief. The baptiſm, witneſs, and doctrine of John concerning Chriſt.

THERE was a man of the Phariſees named Nicodemus, a ruler of the Jews:

2 The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God: for no man can do theſe miracles that thou doeſt, except God be with him.

3 Jeſus anſwered and ſaid unto him, Verily, verily, I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God.

Ver. 2. Ch. vii. 50. xix. 39. Ch. ix. 16, 33. Acts x. 38.—V. 3. Tit. iii. 5. Or, *from above.*

neither would he bear witneſs of himſelf, but fetch it out of others mouths. They who knew not the original of that wine, yet praiſed the taſte, ver. 10. *Every man at the beginning doth ſet forth good wine,* &c.—*but thou haſt kept the good wine until now.* The ſame bounty which expreſſed itſelf in the quantity of the wine, ſhews itſelf no leſs in the excellence: nothing can fall from that divine hand not exquiſite; that liberality would not provide mean accommodation for its gueſts. It was fit that the miraculous effects of Chriſt, which came from his immediate hand, ſhould be more perfect than the natural. O bleſſed Saviour, how delicate is that *new wine* which we ſhall one day drink with thee in thy Father's kingdom! Yes, gracious Lord, thou ſhalt turn this water of our earthly afflictions into that wine of gladneſs, wherewith our ſouls ſhall be richly repleniſhed for ever and ever! *Make haſte, O beloved, and be thou like to a roe, or to a young hart upon the mountain of ſpices.*

Chap. III. *Ver.* 1. *There was a man of the Phariſees,* &c.] Nicodemus was a member of the great council, or, as others ſuppoſe, a ruler of ſome ſynagogue; for ἄρχων, the title here given him, is often uſed in this ſenſe by the Evangeliſts; comp. Matth. ix. 18, 23. with Luke viii. 41. Accordingly, ver. 10. on this very occaſion, Jeſus calls him a *maſter*, or *teacher of Iſrael.* But he might poſſeſs both dignities, the members of the council being many of them rulers of ſynagogues. It is, however, certain that he was one of the council; for we are told ſo expreſly, ch. vii. 50. This doctor had heard our Lord's miracles often mentioned, perhaps had ſeen ſome of them; and, like many of his countrymen, conceived ſome notions, that he who performed ſuch things muſt be the Meſſiah; on the other hand, the meanneſs of our Lord's appearance, occaſioned ſcruples which he could not remove. In this ſtate of doubtfulneſs he reſolved to wait on Jeſus, that by converſing with him perſonally, he might find out the truth. See the next note.

Ver. 2. *The ſame came to Jeſus by night*] Leſt any offence ſhould be taken at his converſing openly with Jeſus, by his brethren of the council, who from the very beginning were Chriſt's enemies, he came ſecretly, *by night*, in order to have a private conference with him at his own lodgings; and with the greateſt reverence and reſpect ſaid to him, in his own name, as well as in the name of ſeveral of his brethren, *Rabbi*,—a very remarkable appellation from a perſon of ſo great dignity, to one, who, in regard to his education and rank in ſecular life, made ſo low an appearance as our bleſſed Lord: *We know*, &c. Chriſt's miracles left Nicodemus no room to doubt of his miſſion from God; yet they did not prove him to be the Meſſiah, becauſe he had not as yet called himſelf by that name, at leaſt, in the hearing of Nicodemus. Wherefore, when he told Jeſus that he believed him to be a teacher come from God; he inſinuated, that at preſent he did not believe in him as the Meſſiah; but that he would believe, if he aſſumed that character; and by theſe inſinuations modeſtly requeſted Jeſus to explain himſelf with regard to his pretenſions. We may juſt obſerve, upon the foundation of that ſtrong aſſertion which Nichodemus makes, *No man can do theſe miracles*, &c. that the miracles aſcribed to Chriſt and his apoſtles recommend themſelves to us, on the following account, excluſive of their being always eſteemed amongſt the Jews as credentials and proofs of the divine miſſion of thoſe who claimed to themſelves the authority of prophets and teachers: They were wrought by perſons who ſolemnly appealed to God, and who declared they would perform them; they were wrought in a public manner, before enemies and unbelievers; in a learned age and civilized country; not with any air of pride, vanity, and oſtentation; not for the ſake of lucre, or for worldly advantage; in confirmation of doctrines good and uſeful for mankind; at a time when men wanted neither power nor inclination to expoſe them, if they were impoſtures, and were in no danger of being called atheiſts and heretics, of being inſulted by the populace, and perſecuted by the civil magiſtrate, if they ridiculed and expoſed them: They were various and numerous; of a permanent nature, and might be reviewed and re-examined; had nothing fantaſtical and cruel in them, but were acts of kindneſs and beneficence: They ceaſed for a long time before Chriſt appeared, and therefore would raiſe the attention of men. They converted multitudes to the faith; were atteſted by proper witneſſes; foretold by prophets; were ſuch as the Jews expected from the Meſſiah, and were acknowledged even by adverſaries. Nicodemus, therefore, had great reaſon to be ſwayed by them, and to acknowledge their force. See Jortin's Diſcourſes on the Chriſtian Religion, p. 77. Chapman's Euſebius, vol. 1. and Stillingfleet's Orig. Sacra. b. ii. ch. 9.

Ver. 3. *Jeſus anſwered and ſaid*] It is remarkable that the Evangeliſt introduces this paſſage of the hiſtory, with obſerving that Jeſus *knew the thoughts of all men:* Probably he meant to ſignify, that in the courſe of the converſation, Jeſus prevented Nicodemus by forming his diſcourſe to him in ſuch a manner, as to obviate all the objections which his thoughts had ſuggeſted, without giving him time to propoſe them. This remark ſeems to ſhew the force and propriety of the things which our Lord ſaid to Nicodemus; and accounts for this ruler's being ſo ſpeedily and thoroughly convinced, though Jeſus did not aſſume either the name or character of the Meſſiah. It ſeems his reaſonings, beſides their own intrinſic light, had an additional evidence ariſing from their being exactly adapted to Nicodemus's moſt ſecret thoughts; ſo that they demonſtrated the extent of our Lord's knowledge with great advantages. We ſee this in all the branches of the converſation; wherein our Lord touches on the following grand points,—of the utmoſt importance to Nicodemus and his brethren; and indeed to all mankind, namely, that no external profeſſion, nor any ceremonial obſervances or privileges of birth, could entitle any man to the bleſſings of the Meſſiah's kingdom; that an entire change of heart and life was neceſſary to that purpoſe; that this muſt be accompliſhed by a divine influence on the mind; that mankind was in a ſtate of condemnation and miſery: That the free mercy of God had given his Son, to deliver them from it; and to raiſe them to a bleſſed immortality, which was the great deſign and purpoſe of his coming; that all mankind, that is, Gentiles as well as Jews, were to ſhare in the benefits of his undertaking; that they were to be procured by his being *lifted upon* the croſs, and to be received by faith in him; but that if they rejected Him, there was no other remedy; and their eternal aggravated condemnation would be the certain conſequence of it. Our Lord might enlarge more copiouſly on theſe heads, which it might be the more proper to do, as ſome of them were directly contrary to the notions commonly entertained by the Jews concerning the Meſſiah's kingdom. By the Jews being begotten and born again, our Lord meant, that their notions of things ſhould be rectified, and their inclinations changed; particularly their notions concerning the ſecular grandeur of the Meſſiah, and their paſſion for ſenſual enjoyments; their error concerning the immutability of the Moſaic law, and their hatred of heathens, more for their oppoſition to the Jewiſh inſtitutions, than for the wickedneſs of their lives; he meant alſo, that their manners were to be greatly reformed, even in matters which they pretended were allowed by the law: For example, they were to abſtain from all degrees of luſt, profane ſwearing, revenge, and uncharitableneſs; ſee on Matth. v. 27, &c. nor was this change of opinions, diſpoſitions, and actions, neceſſary to the Jews only; the Gentiles likewiſe had need to be begotten and born again, in order to their entering into the kingdom of God; for they entertained very low and diſhonourable ſentiments of the perfections of God, of the worſhip due to him, and of the method of appeaſing him; not to mention that they erred in many eſſential points of morality, and in their practice came far ſhort of their own imperfect ideas of virtue. Converſion, therefore, has in all ages been a great and ſurpriſing effect of the divine power upon the human mind, producing a change, the full extent of which cannot be better expreſſed than by the terms *regeneration*, begetting-again, new-birth, which import the communication of a new nature; and upon the diverſity of men's diſpoſitions before and after that change, are founded the names of *old* and *new man*, by which the apoſtle denominates the unconverted and converted ſtate; as if when converted men obtained a nature eſſentially different from what they had before. This, however, muſt not be ſo underſtood, as if the new nature was raiſed to its perfection immediately upon its being conveyed to us in regeneration; for as by the natural generation we are not born with the reaſon and perfections of men, but with the faculties and poſſibilities of obtaining theſe perfections; ſo in the ſpiritual generation, the habits of grace and holineſs are not all at once raiſed to their maturity. We have only the ſeeds of them conveyed to us, which muſt be gradually nouriſhed to their full meaſure, by long practice and experience. In ſpeaking to Jews, there was a peculiar propriety in expreſſing this change, by the idea of regeneration, as it ſhews them that Abraham's begetting them, however much they might glory in it, was not ſufficient to make them the people and children of God; but that, laying aſide the glory of their deſcent, it was neceſſary they ſhould be begotten anew by a greater Father, even the Spirit of God, who would communicate a better nature to them than that which they had derived from Abraham. The phraſe, *he cannot ſee the kingdom of God*, ſignifies, he cannot enter into it, juſt *as to ſee death*, Luke xi. 26. is *to die.* See Doddridge, Macknight and Calmet.

4 Nicodemus ſaith unto him, How can a man be born when he is old? can he enter the ſecond time into his mother's womb, and be born?

5 Jeſus anſwered, Verily, verily, I ſay unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is ſpirit.

7 Marvel not that I ſaid unto thee, Ye muſt be born again.

8 The wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit.

9 Nicodemus anſwered and ſaid unto him, How can theſe things be?

10 Jeſus anſwered and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things?

11 Verily, verily, I ſay unto thee, We ſpeak that we do know, and teſtify that we have ſeen; and ye receive not our witneſs.

12 If I have told you earthly things, and

Ver. 7. Or, *from above.*—V. 8. Eccleſ. xi. 5. 1 Cor. ii. 11.—V. 9. Ch. vi. 52. 60.—V. 11. Ch. vii. 16. viii. 28. xii. 49. xiv. 24. Ver. 32.

Ver. 4. *Nicodemus ſaith unto him,* &c.] Nicodemus hearing Jeſus affirm that the poſterity of Abraham needed a ſecond generation and birth to fit them for becoming the people of God, could not take his words in the ſenſe which he, with the other doctors, commonly affixed to them, when ſpeaking of proſelytes, becauſe ſo applied they ſignified converſion to Judaiſm; a thing not applicable to the Jews: Not doubting, therefore, that Jeſus ſpoke of a ſecond natural generation and birth, he was exceedingly ſurprized, and his anſwer evidently proves, that the tranſlation which ſome give of ἄνωθεν, in the former verſe, *from above*, is wrong; for it is plain he thought that without entering a ſecond time into his mother's womb, there was no being born in the manner Chriſt ſpoke of, ανωθεν, that is, *again*. What is added at ver. 5. explains what is left undetermined ver. 3. as to the original of this birth. See 1 Pet. i. 3. and 1 John v. 18.

Ver. 5. *Jeſus anſwered, Verily, verily,* &c.] Jeſus replied, that he was not ſpeaking of a natural, but of a ſpiritual regeneration; "*Verily, verily, I ſay unto thee, except a man be born of water*, i. e. be baptized, the only appointed means of admiſſion into the Goſpel kingdom;—*and of the Spirit*, that is, have a new nature given him by the Spirit, and ſhew forth in his life the fruits of that new nature; he cannot be a ſubject of God's kingdom here, nor have a ſhare in his glory hereafter." Dr. Clarke paraphrazes the paſſage thus: "Except he that has the means of grace appointed by God, makes uſe of thoſe means, it is juſt he ſhould fall ſhort of the grace itſelf, and ſo be deprived of the kingdom of heaven. Sermon ii. vol. 6. Our Lord did not mean that baptiſm is in all caſes abſolutely neceſſary to ſalvation; for in the Apoſtles commiſſion, Mark xvi. 16. notwithſtanding faith and baptiſm are equally enjoined upon all nations; not the want of baptiſm, but of faith, is declared to be damning. Beſides, it ſhould be conſidered that this is a mere ceremony, which in itſelf has no efficacy to change men's natures, or to fit them for heaven; and that in ſome circumſtances it may be abſolutely impracticable; nevertheleſs, as the waſhing of the body in water in baptiſm fitly repreſents the purification of the ſoul, neceſſary to its enjoyment, this ceremony is very properly made the rite by which we publickly take upon ourſelves the profeſſion of the Chriſtian religion, the diſpenſation preparatory to heaven. Wherefore, the receiving of this rite is eſſentially neceſſary in all caſes where it can be had; the confeſſion of Chriſt being oftentimes as neceſſary as believing on him. If ſo, perſons who undervalue water baptiſm, on pretence of exalting the baptiſm of the ſpirit, do *greatly err, not knowing the Scriptures*, nor the commandment of Chriſt. See Macknight, and Wall on Infant Baptiſm.

Ver. 6. *That which is born of the fleſh is fleſh*] That Nicodemus might ſee the abſurdity of his notion, Jeſus told him that whatſoever is begotten, muſt neceſſarily partake of the nature of that which begets it; and therefore, that a man's being begotten and born a ſecond time by his natural parents, were that poſſible, would not make him holy and immortal, or qualify him for the kingdom of God. After ſuch a ſecond generation, his nature would be the ſame ſinful and corrupt thing as before, becauſe he would ſtill be endued with all the properties and imperfections of human nature; and conſequently would be as far from a happy immortality as ever:—*That which is born of the fleſh is fleſh:—But that which is born of the Spirit is Spirit:* Spiritual, heavenly, divine, like its Author. See Clarke's Sermons, vol. ix. ſerm. 14.

Ver. 7. *Ye muſt be born again*] "Even *you*, though the deſcendants of Abraham; even you, ſcribes, Phariſees, and doctors of Iſrael, however proud of ſuperior ſanctity and knowledge; even you *muſt be born again*, in this ſpiritual ſenſe." The paſſage is remarkably ſtrong and emphatical.

Ver. 8. *The wind bloweth,* &c.] Our Saviour obſerved, that there was no cauſe for Nicodemus to be ſurprized, if there were ſome things in this doctrine of regeneration of an obſcure and unſearchable nature; becauſe even in the natural world many things are ſo. As much as to ſay, "It is true, thou mayeſt not underſtand how this ſecond birth can be brought to paſs, but that is no reaſon why it ſhould be diſbelieved; ſince there are many great effects in nature, which you muſt acknowledge, though you cannot explain their cauſes. For inſtance, the wind bloweth where it pleaſes, and you hear the ſound of it, but you know not whence it comes,—πόθεν ἔρχεται,—from what repoſitory; or whither it goes, ποῦ ὑπάγει, *into what place:*" (alluding probably to Pſalm cxxxv. 7. where God is ſaid to *bring the wind out of his treaſuries.* See alſo Eccleſ. xi. 5.) So is every one that is begotten and born of the Spirit. The influences by which he is begotten, are altogether imperceptible to ſenſe, yet the effects thereof are far from being ſo. Moreover, to the actions and ends of the ſpiritual life, the new birth is as eſſential, as the natural is to thoſe of the animal life. See Macknight, and Grotius.

Ver. 9, 10. *Nicodemus anſwered,* &c.] Our Lord's arguments were undeniable; nevertheleſs Nicodemus, who had been accuſtomed to the pomp and ceremony of an external religion, ſurpriſed to hear that Jews (who by birth were the people of God) muſt be begotten and born again, ſtill urged that the thing was impoſſible; which it doubtleſs was, taking regeneration as he did for converſion to Judaiſm, a notion which he was led into from what Jeſus had told him, ver. 5, 6. namely, that the regeneration he ſpake of was a moral and ſpiritual one. Our Lord replies, *Art thou* a maſter,—διδάσκαλος, a teacher in Iſrael,—*and knoweſt not theſe things?* Our Lord having all along ſpoken to Nicodemus in the common dialect of the Jewiſh divinity ſchools, might juſtly expreſs his ſurpriſe, that he, who was a *teacher in Iſrael*, did not underſtand it: for though he affixed a meaning to the word *regeneration* a little differently from what it bare in the mouths of the doctors, it was plainly analogous to their ſenſe of it, and ſo might eaſily have been underſtood even by a novice; the admiſſion of a proſelyte being looked upon by the Jews as a ſecond birth to him, in regard his parents and relations were no longer reckoned ſuch, and the proſelyte was thought to have received a new ſoul by the change of his religion. It is ſtrange that any ſhould doubt whether proſelytes were admitted into the Jewiſh church by baptiſm, that is, by waſhing, when it is plain, from expreſs paſſages in the Jewiſh law, that no Jew who had lived like a Gentile for one ſingle day, could be reſtored to the communion of their church by baptiſm. Compare Numb. xix. 19, 20. and many other precepts relating to ceremonial pollutions, by which the Jews were rendered incapable of appearing before God in the tabernacle or temple, till they were waſhed, either by bathing or ſprinkling. See Lightfoot, Doddridge, and Calmet.

Ver. 11. *We ſpeak that we do know*] Some have ſuppoſed, that as Chriſt ſpeaks here in the plural number, he may refer not only to the doctrine which was delivered by *himſelf*, but to the teſtimony which was given to the truth of it by John the Baptiſt, and to the preaching alſo of his own diſciples, who all concurred in teſtifying the ſame things, the certainty of which they were aſſured of by the teachings of the Spirit, and by their own experience, while it was known to Chriſt by his omniſcience, and by the intimate acquaintance he had with all the counſels of the Father.—And others have ſuppoſed, that he includes here with himſelf the *Father* and the *Spirit*, who are expreſly ſpoken of in other paſſages as being witneſs to the truth of what he ſaid, and as agreeing with him in the teſtimony he gave. Comp. ch. viii. 18. xiv. 20, 26. and 1 John v. 6, 8. But there is no neceſſity we ſhould ſuppoſe him to refer to any other than *himſelf*, ſince nothing is more uſual than for a perſon of authority to ſpeak of himſelf in the plural number, as Chriſt may be obſerved to have done elſewhere; (Mark iv. 30.) and here in the next verſe he appears to have reſtrained it to *himſelf*, where he ſays only in the plural number, *if I have told you earthly things*, &c. In the next clauſe, *and teſtify that which we have ſeen*, Chriſt ſeems to allude to what is mentioned in the law as qualifying a man to be a witneſs, that he was able to declare of what he had teſtified, that he had *ſeen or known it*, Lev. v. 1. and as he therefore had a clear perception and a certain knowledge of the truth of what he ſaid, there was the higheſt reaſon to receive his teſtimony, and to regard him as a true and faithful witneſs. See Doddridge, and Lightfoot's Harmony.

Ver. 12, 13. *If I have told you earthly things*] "If you believe not theſe obvious truths concerning the ſpiritual nature of God's kingdom, and the qualifications of his ſubjects, how ſhall you believe the more ſublime doctrines of religion, which I am come to teach you?" Our Lord goes on, "In the mean time, you may ſafely receive my ye believe not, how ſhall ye believe if I tell you *of* heavenly things?

13 And no man hath aſcended up to heaven, but he that came down from heaven, *even* the ſon of man which is in heaven.

14 And as Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of man be lifted up:

15 That whoſoever believeth in him, ſhould not periſh, but have eternal life.

16 For God ſo loved the world, that he gave his only-begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting.

17 For God ſent not his ſon into the world to condemn the world; but that the world through him might be ſaved.

18 He that believeth on him, is not condemned: but he that believeth not, is condemned already, becauſe he hath not believed in the name of the only-begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifeſt, that they are wrought in God.

22 After theſe things came Jeſus and his diſciples into the land of Judea; and there he tarried with them, and baptized.

23 And John alſo was baptizing in Enon, near to Salim; becauſe there much water there: and they came, and were baptized.

24 For John was not yet caſt into priſon.

Ver. 13. Prov. xxx. 4. Ch. vi. 62. Epheſ. iv. 9. Ch. xvi. 28.—V. 14. Numb. xxi. 9. Ch. viii. 28. xii. 32.—V. 15. Ver. 36. Ch. vi. 47.—V. 16. 1 John iv. 9.—V. 17. Luke ix. 56. Ch. v. 45. viii. 15. xii. 47.—V. 18. Ch. v. 24. vi. 40, 47. xx. 31. V. 19. Ch. i. 4, 10, 11.—V. 20. Job xxiv. 13, 17. Epheſ. v. 13. Or, *diſcovered.*—V. 22. Ch. iv. 2.—V. 24. Matth. xiv. 3.

inſtructions; for I am veſted with an authority, and endued with gifts far ſuperior to all the prophets that have ever appeared.; *No man hath aſcended up to heaven*, &c. Perhaps Jeſus mentioned his *coming down from heaven*, to put the Jewiſh doctor in mind of the acknowledgment with which, at the beginning of their interview, he had addreſſed him, namely, that he was *a teacher come from God.* Beza and others ſuppoſe, that the preſent tenſe here, *who is*, ὁ ὤν, is put for the paſt, ἦν; of which conſtruction we have ſome examples, particularly ch. ix. 25. Accordingly they tranſlate the clauſe, *the Son of man, who was in heaven*; but the common tranſlation may be well retained thus: "Moſes your law-giver did not aſcend into heaven; he only went up to mount Sinai, and that for a few days, that he might receive the law from God; whereas the *Son of man* (a known title of the Meſſiah) *who is come down from heaven*, who is commiſſioned by God in an extraordinary manner, to reveal his will to men, and in reſpect of whoſe commiſſion all the other meſſengers of God may be ſaid to have been of the earth. See ver. 31. Heb. xii. 25. *He hath aſcended up to heaven*; hath received the cleareſt and moſt extenſive views of ſpiritual things; hath penetrated into the receſſes of the divine counſels; Prov. xxx. 3, 4. nay, is at preſent in heaven; is with God; is conſcious of all his gracious purpoſes towards men; conſequently muſt be a meſſenger of much higher dignity than Moſes, or Elijah, or any of the prophets, for whom you entertain ſo great a regard." This paſſage is a plain inſtance of what is uſually termed the communication of properties between the divine and human nature, whereby what is proper to the divine nature is ſpoken concerning the human, and what is proper to the human, is ſpoken of the divine. See Beza, Bengelius, and Macknight.

Ver. 14, 15. *And as Moſes lifted up*] Our Lord, by telling Nicodemus that the death of the Meſſiah was prefigured by types in the law, ſhewed him, that it was agreeable both to the doctrine of Moſes, and to the counſels of heaven, that the Meſſiah ſhould be in a ſuffering ſtate; conſequently he inſinuated, that the meanneſs of his preſent appearance upon earth was no reaſon why Nicodemus ſhould doubt of his having been in heaven. The type he mentioned as prefiguring his ſufferings both in their circumſtances and conſequences, was that of the *brazen ſerpent*, which, though it repreſented a thing noxious in its nature, was ſo far from being ſo, that all who were poiſoned by the ſtings of real ſerpents, obtained a perfect and ſpeedy cure, if they but looked at it. In like manner, the Son of God, though made in the ſimilitude of ſinful fleſh, would, by his death on the croſs, heal all true penitents; even ſuch as had been guilty of the greateſt and moſt deadly ſins, when, by faith, applying to him for ſalvation. But ſee the note on Numb. xxi. 9. and Peters on Job, p. 305.

Ver. 16. *For God ſo loved the world*] Our Lord here aſſures Nicodemus, that men owed the unſpeakable happineſs ſpoken of in the preceding verſe to the free and unutterable love of God the Father, who deſired their ſalvation with ſuch ardency, that he ſent his only-begotten Son to beſtow everlaſting life on them; ſo far was he from ſending him to condemn them, as he had reaſon to fear. This is one of thoſe bright and heart-affecting paſſages in the Goſpel, which ſhines too ſtrong to admit the leaſt attempt at illuſtration in a commentator. Reader! may your ſoul and mine feel and experience its energy now and for ever!

Ver. 17. *For God ſent not his Son—to condemn the world*] God is often repreſented as an avenger in the Old Teſtament; and as mankind had incurred his wrath by their iniquities, it might be expected that when he ſent his Son into the world, it would have been to inflict puniſhments upon them, as the word rendered *condemn* alſo implies; but on the contrary, the Son of God was ſent to *ſave the world*, and *to give life*, as the Syriac emphatically renders it. See Grotius.

Ver. 18. *He that believeth on him is not condemned*] From the gracious deſign of God towards the world, mentioned in the preceding verſes, our Lord concludes, that they who believe on the Son of God are not condemned; whereas they who do not believe are condemned already for that ſin; and juſtly, becauſe their unbelief is owing to their own wickedneſs, and not to any defect in the evidences of his miſſion, which are ſufficiently full to work conviction in every unprejudiced mind. The *condemnation* mentioned here, and ſtrongly implied in ver. 15. is thought by Dr. Doddridge and many others to refer to that natural ſtate of condemnation wherein fallen man ſtands. And till men enter deeply into this important truth, ſays the learned expoſitor juſt mentioned, the Goſpel may indeed be their amuſement, but I ſee not how it is likely to be their joy or their cure. We may juſt obſerve, upon the expreſſion *in the name of the only-begotten*, &c. that though the *name* of a perſon be frequently put for the *perſon himſelf*, yet it ſeems further intimated in that expreſſion, that the perſon ſpoken of is great and magnificent, and therefore it is generally uſed to expreſs either God the Father, or our Lord Jeſus Chriſt.

Ver. 19. *And this is the condemnation*] That is, the *cauſe* of condemnation; they will not receive the light of the *Logos*, that is, right reaſon, the God of Chriſtians, becauſe they will not obey him. Heylin. See ch. i. 5.

Ver. 21. *He that doeth truth*] *He that practiſeth truth.* That is, "is exerciſed in righteouſneſs and goodneſs." See 1 Chron. xxxii. 1. Epheſ. v. 9. This phraſe often occurs as the character of a good man. Comp. Pſ. cxix. 30. Iſai. xxvi. 2. 1 Pet. i. 22. 1 John i. 6. 2 John v. 4. and it is uſed with great propriety, ſince there is really a truth or falſhood in actions as in words, as Mr. Wollaſton in particular has ſhewn at large, in his "Religion of Nature," ch. 1. Of the ſame kind is the phraſe ποιειν ψευδος, uſed more than once by St. John, perhaps in a beautiful oppoſition to this before us; and if it were rendered *practiſeth a lie*, that oppoſition would be more apparent. See Rev. xxi. 27. xxii. 15. The phraſe *that they are wrought in God* ſignifies, that they are always agreeable to the divine nature and will; and the conſequence of that union of ſoul with God, which is the perfection and happineſs of the rational nature.

Such was the purport of our Lord's diſcourſe with Nicodemus, which we may eaſily believe affected him greatly. He perceived that Jeſus ſaw into his heart, was thoroughly convinced, and from that time forth became his diſciple, defended him in the great council of which he was a member, and, with Joſeph of Arimathea, paid him the honours of a funeral, when all his boſom-friends had deſerted him. See ch. vii. 50. xix. 39. Grotius and Doddridge.

Ver. 22—24. *After theſe things*] Some time after the conference with Nicodemus, Jeſus and his diſciples leaving Jeruſalem, went into the land of Judea, or thoſe parts of Judea which were remote from Jeruſalem. As he took this journey that he might have an opportunity of baptizing his diſciples, that is, the perſons who believed him to be the Meſſiah, (ch. i. 41—45.) it is probable he went to Bethabara beyond Jordan. John having removed thence to Enon, a place in Samaria, about eight miles ſouth of Scythopolis, remarkable for its waters, and where he had great conveniency for baptizing; Jeſus himſelf never baptized any perſon with water, as appears from ch. iv. 2. but his diſciples adminiſtered that kind of baptiſm in his

name,

25 Then there aroſe a queſtion between *ſome* of John's diſciples and the Jews, about purifying.

26 And they came unto John, and ſaid unto him, Rabbi, he that was with thee beyond Jordan, to whom thou beareſt witneſs, behold, the ſame baptizeth, and all *men* come to him.

27 John anſwered and ſaid, A man can receive nothing, except it be given him from heaven.

28 Ye yourſelves bear me witneſs, that I ſaid, I am not the Chriſt, but that I am ſent before him.

29 He that hath the bride, is the bridegroom: but the friend of the bridegroom, which ſtandeth and heareth him, rejoiceth greatly, becauſe of the bridegroom's voice: this my joy therefore is fulfilled.

30 He muſt increaſe, but I *muſt* decreaſe.

31 He that cometh from above is above all: he that is of the earth is earthly, and ſpeaketh of the earth: he that cometh from heaven, is above all.

32 And what he hath ſeen and heard, that he teſtifieth; and no man receiveth his teſtimony.

33 He that hath received his teſtimony, hath ſet to his ſeal that God is true.

34 For he whom God hath ſent ſpeaketh the words of God: for God giveth not the Spirit by meaſure *unto him*.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son, hath everlaſting life: and he that believeth not the Son, ſhall not ſee life; but the wrath of God abideth on him.

Ver. 26. Ch. i. 7, 15, 27, 34.—V. 27. 1 Cor. iv. 7. Hebr. v. 4. Jam. i. 17. Or, *take unto himſelf*.—V. 28. Ch. i. 20, 27. Mal. iii. 1. Mark i. 2. Luke i. 17.—V. 29. Cant. v. 1.—V. 31. Ch. i. 15, 27. Ch. vi. 33. 1 Cor. xv. 47.—V. 32. Ver. 11. Ch. viii. 26.—V. 33. Rom. iii. 4. 1 John v. 10.—V. 34. Ch. i. 16.—V. 35. Matth. xi. 27. xxviii. 18. Ch. v. 20, 22. xiii. 3. xvii. 2. Hebr. ii. 8.—V. 36. Hab. ii. 4. Ver. 15, 16. Rom. i. 17. 1 John v. 10.

name, and by his order. It ſeems probable, from the 24th verſe, as well as from tradition, and many other paſſages in this Goſpel itſelf, that John wrote it as a ſupplement to the reſt; for he ſpeaks of the Baptiſt's impriſonment as a thing generally known, and yet ſays nothing of his martyrdom, though he had given ſo large an account of his miniſtry. We cannot ſuppoſe he would have omitted ſo material a fact, had he not known that the other Evangeliſts had before recorded it at large. See Doddridge and Heylin.

Ver. 25. *And the Jews*] *And a certain Jew*, according to the reading of many manuſcripts. It is not material whether one only or more engaged in the diſpute; but it ſhould be obſerved, that Jew in this place, and ſome others, does not mean one of that nation in general, but one of the country of Judea. See ver. 22. where baptiſm had juſt then been adminiſtered under the direction of Jeſus, where, as moſt of John's diſciples were of Galilee, it was natural for perſons of theſe two ſchools, to bring their reſpective diſciples into competition, and that a Jew, or a man of Judea, baptized under Chriſt, ſhould, by ſome invidious compariſon, raiſe the jealouſy of a Galilean baptized by John. The Jews called all ſorts of ablutions preſcribed by their teachers *purifications*: the ſubject therefore of this debate was, how Jeſus, who had been himſelf baptized by John, came to rebaptize John's diſciples, Acts xix. 4, 5. that is, aſſume greater authority than *John*, and virtually declare, that *his* baptiſm was inefficacious for the purpoſes of purification. The Baptiſt's diſciples, though they had often heard their maſter ſpeak on the ſubject, not underſtanding the ſubſerviency of his miniſtry to that of Jeſus, were unable to give their antagoniſts a ſatisfactory anſwer, ſo came and propoſed their queſtion to John himſelf. See the next verſe, and Heylin.

Ver. 27, 28. *A man can receive nothing*, &c.] "A man of God, or prophet, can aſſume no greater dignity and authority than God has thought fit to confer on him: You yourſelves bear me witneſs, even by the words you have juſt now made uſe of, deſcribing Jeſus by the character of him, to whom I bare witneſs, that I ſaid *I am not the Chriſt*, &c. I never pretended to be the Meſſiah, as you very well know; but when you aſked me, I told you, I was only *his* harbinger, ſent before to give you notice of his coming, and to prepare you for receiving him."

Ver. 29. *He that hath the bride is the bridegroom*] "So far am I from envying his growing fame, or the number of his diſciples, that I greatly rejoice in both; juſt as the bridegroom's friend, who is appointed to ſtand and hear him converſe with his bride, rejoices in the love ſhe expreſſes to him; of which love the friend forms an idea likewiſe, by what he hears the bridegroom ſay to her in return. My higheſt joy therefore is, that men chearfully ſubmit to the Meſſiah, and pay him all due honour." Amongſt the Jews there is frequent mention in the marriage ceremonies of the *Hhupa*, a canopy or place where the bridegroom uſed to diſcourſe familiarly with the bride, under a covering, as the means of conciliating her eſteem, and ſecuring her affections, which he was not ſuppoſed to have done till he came chearfully out of the *Hhupha*. To this cuſtom David refers Pſ. xix. 1. a cuſtom preſerved by the modern Jews, either before the ſynagogue, in a ſquare place covered over, or where there is no ſynagogue, they throw a garment over the bridegroom and the bride. Whilſt the bridegroom is engaged in this conference with the bride, his friends ſtand at the door or entrance, and when they hear the voice of joy from the bridegroom, a ſignal of his ſucceſs, they immediately rejoice, and ſpread the happy news. Theſe circumſtances appear to give light to the preſent paſſage; and as the idea of a bridegroom is more than once affixed to our Saviour, and the Goſpel diſpenſation compared to a marriage feaſt, this interpretation will need no farther proof to eſtabliſh it. See Dr. Hammond, and Selden *de Uxor. Heb*. lib. ii. c. 16.

Ver. 30, 31. *He muſt increaſe*] "I am not ignorant that his fame and the number of his diſciples ſhall every day increaſe, while mine ſhall decreaſe; for he is a perſon of infinitely greater dignity than I am, poſſeſſes far more intimate knowledge of the divine will, and the diſcoveries which he makes thereof as far tranſcend mine, as heaven exceeds earth." Theſe verſes contain a full refutation of that doctrine of Cerinthus, which aſſerts that John the Baptiſt was ſuperior to Jeſus. See the 10th article in the argument.

Ver. 32. *What he hath ſeen*, &c.] In alluſion to his being from above, where he enjoyed the moſt intimate communications of the divine counſels; *that he teſtifieth, and no man receiveth his teſtimony*; particularly concerning the ſpiritual nature of the kingdom of God, and the qualifications requiſite in his ſubjects. There is a ſtrong reſemblance betwixt this and what our Lord himſelf ſaid to Nicodemus, ver. 11, 13. As the two ſenſes of *ſeeing* and *hearing* furniſh us with the moſt certain knowledge, they are mentioned to denote the certainty of the doctrines delivered by Chriſt.

Ver. 33, 34. *Hath ſet to his ſeal*, &c.] Hath made a moſt becoming and ſubſtantial acknowledgement of the veracity of God, who by his prophets in ancient times foretold what the nature of the Meſſiah's kingdom would be; and who ſpeaketh now to men by his only-begotten Son, in ſuch a manner as he never did by any other prophet. For *He whom God hath ſent*,—that is, his only-begotten Son, *ſpeaketh the words of God*; doctrines, which by their own native truth and light, ſhew themſelves to be the oracles of God: and which beſides have the confirmation of the moſt extraordinary miracles; *for God giveth not the Spirit by meaſure to him*. God has given him the inſpiration and aſſiſtance of the Spirit, without thoſe limitations and interruptions wherewith they were given to all other prophets whatſoever; for in Sacred Scripture, as well as in profane writers, to *do*, or *give a thing by meaſure*, is to do, or give it ſparingly. See Ezek. iv. 16. Jer. xlvi. 28. We may juſt obſerve, that it was cuſtomary among the Jews for the witneſs to *ſet his ſeal* to the teſtimony which he had given. See Heylin, Raphelius, and Merrick.

Ver. 35. *The Father loveth the ſon*] The affection which the Father bears to his only-begotten Son, is altogether different from the regard which he ſhewed to his other meſſengers. They were *ſervants*, and treated as ſuch, being endued with ſcanty portions of the ſpirit in compariſon: Whereas this is God's *Son*, for which reaſon he *hath anointed him with the oil of gladneſs above his fellows*, and made him not the greateſt *Prophet* and *Prieſt* only, but the greateſt King alſo that ever was; even King and Judge univerſal; by whoſe laws men muſt govern their lives, and at whoſe bar they ſhall all finally be tried. See Macknight.

Ver. 36. *He that believeth on the Son*, &c.] "This, ſays the Baptiſt, is the ſubſtance, and this is the end of my whole teſtimony; that *he who has a lively faith in this* only *Son of God*, *hath everlaſting life*; hath a ſure title to it, and the beginning of it already wrought in his ſoul; *but he who diſobeys the Son*, (for ſo the Greek ſhould be rendered) *ſhall not ſee life*. It is of great importance to preſerve a difference in the tranſlation correſponding to that in the original, becauſe the latter Phraſe explains the former, and ſhews that the faith to which the promiſe of life is annexed, is an effectual principle of ſincere and unreſerved obedience; and it is impoſſible to make one part of Scripture conſiſtent with another, unleſs this be taken into our idea of ſaving faith. "He who *believes* on the Son, is oppoſed to

CHAP. IV.

Chriſt talketh with a woman of Samaria, and revealeth himſelf unto her: his diſciples marvel: he declareth to them his zeal for God's glory. Many Samaritans believe on him: he departeth into Galilee, and healeth the ruler's ſon that lay ſick at Capernaum.

to him who *diſobeys* the Son, ſays Dr. Heylin; the ſenſe of the word *faith*, which was familiarly uſed among the Jews when Chriſt and his diſciples firſt taught, began to be perverted when St. John wrote his Goſpel, and therefore he guards the primitive ſenſe by the antitheſis." The Baptiſt adds, *But the wrath of God abideth on him.* In Scripture the word *abide* has a particular ſignification, denoting the adheſion and permanency of the thing which is ſaid to *abide.* Of this ſignification we have an example here; for there is a *momentary wrath* of God, which quickly paſſeth, and to which his own people are liable; but his *abiding wrath* torments, and does not kill; and being once inflicted, never draws to an end. Thus the baptiſt bare teſtimony to Jeſus anew, ſetting forth his dignity in the plenitude of his commiſſion, the excellency of his gifts, the nearneſs of his relation to the Deity, as his only Son, and the greatneſs of his power, as univerſal judge. See Grotius, Macknight, and Doddridge's firſt ſermon on Salvation by Grace.

REFLECTIONS ON VER. 19.

The utmoſt that can be done for us in religion, is ſo to inſtruct us, that we may not err for want of knowledge of our duty; and ſo to aid us, that it may be in our power, whenever it is in our will to obey. Any thing beyond this is inconſiſtent with reaſon and freedom, and therefore can have no part in a religion deſigned for the government of rational free agents. And this being the caſe, that muſt in compariſon be judged the beſt religion, which does moſt fully enlighten the underſtanding, and in the moſt perfect manner reſtore us to our liberty and freedom, by removing the impediments which ariſe from the weakneſs and corruption of our nature. All who live under the influence of ſuch a religion as this, as they have a certain way of happineſs marked out for them, if they chooſe to walk in it, ſo are they certainly doomed to condemnation upon their diſobedience. For there are but two ſorts of men who can hope to eſcape puniſhment; the righteous, who have no reaſon to fear judgement, and the ſinners, who, offending through ignorance or weakneſs, have ſome plea to make for mercy and forgiveneſs: but the ſinners who knew their duty, and were ſo aſſiſted as to have been able, had they been but willing to perform it, have nothing to expect but *condemnation.* What our Lord therefore hath declared to us, is no more than a natural conſequence drawn from the excellency of the Goſpel and the perverſeneſs of men conſidered together. *This is the condemnation, that light is come into the word, and men loved darkneſs rather than light, becauſe their deeds were evil.*

Were the Goſpel leſs perfect than it is, or leſs known to the world, ſinners would have more to plead in their own behalf; but ſince they want no light to direct them, no aſſiſtance to ſupport them in doing their duty, they are left without excuſe for their diſobedience. The Goſpel, which was given to them for life and ſalvation, will be their judgement and condemnation, and the fault is all their own. They have as little reaſon to complain of the Goſpel religion upon this account, as the dying patient has of the phyſician, whoſe wholeſome medicines he wantonly abuſed, to his own deſtruction.

Were the Goſpel merely a matter of advice, which men might follow, or let alone, as they found moſt convenient for their own purpoſes, they would then have leſs to anſwer for, if they neglected it; but the Goſpel is a law proceeding from the beſt and higheſt authority, given by God to his creatures, and we are bound at our peril to take notice of it. If we will not walk in the light of God's law, when it ſhines ſo brightly before our eyes, we ſhall be condemned for *chooſing darkneſs rather than light*; nor can there be any reaſon aſſigned why men make this perverſe choice of continuing in darkneſs rather than light, but this only, *becauſe their deeds are evil.*

It evidently appears from the whole tenor of the Goſpel, that it is not left to every man's choice whether he will be ſubject to that Goſpel or no; for ſubject he ſhall be, ſo as to be intitled to the rewards of it for his obedience, or to the puniſhments of it for his diſobedience: and this is not a circumſtance peculiar to the Goſpel only, but common to all laws founded on ſufficient authority. No man is at liberty to chooſe whether he will be governed by the laws of the realm; and it would be to little purpoſe to plead to an indictment, that you never intended to be governed by the law, but choſe to act by other rules, and therefore deſire that the law may have no place in the judgement, but that you may be tried by thoſe rules by which you chooſe to live. The authority of the law-giver cuts off ſuch pleas, and the greater the authority of the law-giver, the more abſolute muſt our ſubmiſſion be.

Now if this be juſt reaſoning, it may perhaps appear, that the pretence for deiſm, which at preſent ſeems the moſt plauſible, will in the end be its greateſt aggravation. For though when men diſcard the Goſpel out of a zeal to preſerve the moral law of reaſon and nature, they may ſeem to act with great regard to virtue and holineſs, yet do they manifeſtly reject the authority of God, and deliberately refuſe that obedience which reaſon teaches to be due to the great Lawgiver of the world. But theſe pretences, conſidered in themſelves, will be found to have little weight, ſince the Goſpel being the trueſt light to direct us, men can have no reaſon to forſake it, but this only aſſigned by our Lord, *becauſe their deeds are evil.*

All the inſtitutions of the Goſpel of Chriſt, ſuch as baptiſm, the Lord's-ſupper, and the like, are ſet before us, as the proper means to enable us to make our calling and election ſure, by continuing ſteadfaſt in the works of holineſs; and what is it then that can tempt a man to reject a religion ſo excellently well adapted to ſerve all the good ends of living in this world, and to ſupport the hopes of living happily in that which is to come?

Is it for inſtruction you recur to the light of nature? Would you hence learn the true notions of virtue and juſtice, and ſee the image of holineſs in its native purity, ſtripped of the falſe ornaments and diſguiſes of ſuperſtition and ignorance? Would you know what is the pure and acceptable ſervice to be paid to the great Creator, or what are the juſt bounds of relative duty between man and man?—Look into the Goſpel, and there you will find all the moral duties fairly tranſcribed, and deduced from the two great principles of nature, the love of God, and the love of our neighbour. There you may be inſtructed how to *worſhip God in ſpirit and in truth*, and how to *love* your brother *without diſſimulation.* There is no precept of virtue laid down in the Goſpel which nature can reject; there is none which nature teaches, that the Goſpel has not explained and enforced; you cannot therefore forſake the Goſpel, in hopes of finding a purer religion elſewhere.

Many have complained, that *the terrors of the Lord*, ſet forth in the Goſpel of Chriſt, are too rigid and ſevere, and hardly reconcileable with the benignity of the divine nature, and have therefore ſought to ſcreen themſelves under a milder ſentence, denounced as they think by the voice of reaſon and nature; but whoever heard that any one rejected the Goſpel, that he might ſecure the practice of virtue upon a foundation of better hopes and fears, which ſhould with a more powerful influence ſubdue the minds of men to the obedience of holineſs?—Many have lamented the ſtrictneſs of the Goſpel morality, the laws of which require ſo great perfection, that man muſt hardly hope to attain to it; and have therefore recurred to the law of nature, not as a more perfect, but as a more equitable rule of juſtice, hoping to find, under the protection of nature, that liberty and allowance to their infirmities, which the Goſpel has precluded.—But do you know the man, who ever deſpiſed the Goſpel for the immorality of its precepts, or who left it that he might be more chaſte, more temperate, more charitable than the laws of Chriſt required he ſhould be? If not, let any one be judge what purpoſes a man ſerves, when he endeavours on one ſide to bring down the precepts of morality from the ſtrictneſs of the Goſpel, and to give greater liberty to the inclinations of the world; and on the other ſide, to weaken the reſtraints laid on the paſſions by the terrors of the Chriſtian law, by diſcarding the fears of perpetual puniſhment. Alas! is the cauſe of religion to be thus ſupported? Or will the world be better, when leſs holineſs is required of them, and when even what is required is become leſs neceſſary to be performed, by removing the danger of tranſgreſſing?

And yet, ſuch are the views upon which thoſe act, who retreat from the Goſpel with the greateſt ſhew of reaſon and moderation. Theſe are the pretences of ſuch as would not be thought to throw off all regard to religion, but only to ſeek a better,—I doubt they mean an *eaſier* form. And what is it that creates their averſion to the light which is held forth to them, and makes them chooſe to retire, if not to the total darkneſs of heatheniſh ignorance, yet to the ſhades of natural religion, unleſs this which our Lord hath aſſigned, *becauſe their deeds are evil?* Our bleſſed Saviour ſaw that the hopes of nature were obſcured, and therefore he did, by a wonderful revelation in his Goſpel, bring life and immortality to light again: He ſaw that her powers were decayed, and therefore he ſupplied the defect by the aſſiſtance of his Holy Spirit. If therefore we are not willing to reap the benefit, let us at leaſt forgive his kindneſs, and not think the worſe of him, or his religion, becauſe of the great proviſion he has made in it for our ſecurity and eternal happineſs.

Upon the whole, the Goſpel of Jeſus Chriſt being recommended to us as founded on the expreſs revelation of God, carries with it ſuch an authority, as cannot with ſafety to ourſelves be deſpiſed or neglected. It is not an indifferent matter whether we receive it or no; for if the Goſpel be truly what it is ſaid to be, whether you will receive it, or whether you will reject it, you ſhall moſt certainly be judged by the tenor of it. If the Goſpel be the word of God, it is death to forſake it. It is want of reflection that makes men think religion is a thing ſo perfectly in their own power, that they may chooſe where and how they pleaſe, without being accountable for the choice they make, provided only they live up to the terms of it: For in truth religion, properly and ſtrictly ſo called, admits of no choice. It does not lie before us to conſider whether we will love God or no, or whether we ſhall love our neighbour or no: we have no choice whether we will be ſober, temperate and chaſte, or otherwiſe; for in theſe eſſential parts of religion, we muſt either obey or periſh. But the weakneſs and corruption of man making it neceſſary for God to interpoſe by a new declaration of his will, the only diſpute is, of the truth and authority of this new declaration. If it indeed comes from God, it cannot be ſafe to reject it; and whether it does or no, it is abſurd to reject it, without weighing its merit. This therefore is of all others the moſt weighty and ſerious matter, and requires the exerciſe of our moſt compoſed thoughts, and unwearied application: for if we wantonly or perverſely refuſe the gift of God, this will be our final dreadful condemnation, that *light is come into the world, and we loved darkneſs rather than light, becauſe our deeds were evil.*

WHEN therefore the Lord knew how the Phariſees had heard that Jeſus made and baptized more diſciples than John,

2 (Though Jeſus himſelf baptized not, but his diſciples,)

3 He left Judea, and departed again into Galilee.

4 And he muſt needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his ſon Joſeph.

6 Now Jacob's well was there. Jeſus therefore, being wearied with *his* journey, ſat thus on the well. (And it was about the ſixth hour.)

7 There cometh a woman of Samaria to draw water: Jeſus ſaith unto her, Give me to drink.

8 (For his diſciples were gone away unto the city to buy meat.)

9 Then ſaith the woman of Samaria unto him, How is it that thou, being a Jew, aſkeſt drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

Ver. 1. Ch. iii. 22, 26.—V. 5. Gen. xxxiii. 19. xlviii. 22. Joſh. xxiv. 32.—V. 9. 2 Kings xvii. 24. Luke ix. 52, 53. Acts x. 28.

Chap. IV. *Ver.* 1—3. *When therefore the Lord knew*, &c.] The Baptiſt's impriſonment happened while our Lord was in Judea, (ſee Mark vi. 17, &c.) where he continued till the fame of his doctrine, diſciples and miracles reaching Jeruſalem, gave umbrage to the Phariſees. Theſe men claiming it as the privilege of their ſect to direct the conſciences of the people, were enraged to find numbers of them acknowledging as the Meſſiah one whoſe birth and fortune ſo little ſuited the notions which they had taught concerning the great deliverer of the nation; wherefore, to ſhun the effects of their malice, Jeſus, who knew all that paſſed, retired with his diſciples into Galilee. His preſence it ſeems was neceſſary there, as the miniſtry of his forerunner in that country was now brought to a period. The Evangeliſt obſerves, ver. 2. that *Jeſus himſelf baptized not*, which perhaps he omitted to do, becauſe it was not proper to baptize in his own name, and becauſe it was of more importance to preach than to baptize. (1 Cor. i. 17.) Beſides, it might have given thoſe who were baptized by him occaſion to value themſelves above others; as happened in the church of Corinth, where the brethren valued themſelves upon the character of the perſon who had baptized them. Perhaps too this might be partly to avoid importunate inquiries whether he was the Meſſiah, and partly to prevent thoſe prejudices which might have ariſen againſt the more perfect form of baptiſm afterwards inſtituted, if any had received this leſs perfect baptiſm from Chriſt himſelf. Indeed the baptiſm properly his, was that of the Holy Ghoſt. See Macknight, L'Enfant, and Calmet.

Ver. 4, 5. *And he muſt needs go through Samaria*] In his way to Galilee Jeſus was obliged to paſs through Samaria, where one evening, *being wearied with his journey*, he ſat down by Jacob's well, not far from the city of *Sychar*, which the Evangeliſt tells us *was near to the parcel of ground that Jacob gave to his ſon Joſeph*. Now if, as Mr. Maundrell conjectures, the plain beginning at Jacob's well was part of that parcel, Sychar might juſtly be ſaid to be *nigh* to it, though it was as far diſtant as the preſent *Naploſa*, which is about a mile from it; but if *Sychar* in our Lord's time, as is probable, extended further towards the well than Naploſa does at preſent, the propriety of the Evangeliſt's expreſſion will appear yet more fully. It ſeems evident, however, from this hiſtory, that Sychar was at ſome diſtance from the well: for the *diſciples* are ſaid to have *gone away into the city to buy meat*, ver. 8. while the woman talked with Jeſus at the well; and ver. 30. we are told, that the Samaritans, on hearing what the woman ſaid concerning Jeſus, went out of the city, and came to ſee him, ver. 40. Beſides, that the town was at ſome diſtance from the well, ſeems highly probable from the earneſtneſs wherewith the woman begged Jeſus to give her ſuch water as would prevent her from being athirſt, and from coming thither to draw. It ſeems her coming from the town to the well was a great labour, from which ſhe wiſhed to be free. The name of this place was originally *Sichem*, but was changed into *Sychar* by the Jews, as a name of reproach; for, as Mr. L'Enfant obſerves, *Sychar* ſignifies, in the Syriac Language, a *drunkard* and a *liar*.

Ver. 6. *Now Jacob's well was there*] Mr. Maundrell, in his Travels, gives the following account of Jacob's well: "About one third of an hour from *Naploſa* (the ancient *Sychar*, as it is termed in the New Teſtament) ſtood Jacob's well, famous not only on account of its author, but much more for the memorable conference which our bleſſed Lord had there with the woman of Samaria. If it ſhould be inquired whether this be the very place it is pretended to be, ſeeing it may be ſuſpected to ſtand too remote from Sychar for the woman to come and draw water, we may anſwer, that in all probability the city extended farther in former times than it does now, as may be conjectured from ſome pieces of a very thick wall, the remains perhaps of the ancient *Sichem*, ſtill to be ſeen not far from hence. Over it ſtood formerly a large church, erected by that great and devout patroneſs of the Holy Land, the empreſs *Irene*; but of this the voracity of time, aſſiſted by the hands of the Turks, has left nothing but a few foundations remaining. The well is covered at preſent with an old ſtone vault, into which you are let down by a very ſtrait hole, and then removing a broad flat ſtone, you diſcover the well itſelf. It is dug in a firm rock, is about three yards in diameter, and thirty-five in depth, five of which we found full of water. This confutes a ſtory commonly told to travellers, who do not take the pains to examine the well, namely, "that it is dry all the year round, except on the anniverſary of that day in which our bleſſed Saviour ſat upon it, but then bubbles up with abundance of water." At this well the narrow valley of Sichem ends, opening itſelf into a wide field, which probably is part of the piece of ground given by Jacob to his ſon Joſeph. It is watered by a freſh ſtream running between it and Sichem, which makes it ſo exceeding verdant and fruitful, that it may well be looked upon as a ſtanding token of that good patriarch to the beſt of ſons." See Gen. xlviii. 22. and Maundrell's Travels, p. 62.

Jeſus therefore—ſat thus on the well] *Sat down immediately by the well.* Doddridge. Whitby ſays, "*Sat down thus*, means, weary as he was." See Elſner's Obſervat. vol. 1. *And it was about the ſixth hour*, ſays the Evangeliſt, that is, *about ſix in the evening*, and not, as commentators have generally thought, in the middle of the day, or at high noon; for in thoſe countries the women never drew water in the middle of the day, but always about ſun-ſetting, as is evident from Gen. xxiv. 11. Wherefore, as the woman came to draw water while Jeſus was ſitting by the well, it cannot be the Jewiſh but the Roman *ſixth hour* of which the hiſtorian ſpeaks. See on ch. i. 39. By this time, as the verſe informs us, Jeſus was fatigued with his journey, and therefore, before he proceeded, he ſent his diſciples to the neareſt town for refreſhment, as there was no place upon the road where he could meet with any accommodation. It may be objected, that the circumſtances of the hiſtory oblige us to ſuppoſe, that this journey through Samaria was made ſo late in the year, that the tranſactions could not happen at ſix in the evening. But it may be proved, that when Jeſus preached in the ſynagogue of Nazareth, after the leaving of Samaria, it was about the beginning of September; whence it will appear, that he travelled through Samaria in Auguſt: if ſo, all the particulars here related may have happened in the time allotted to them: for when Jeſus ſat down by the well, it was *about the ſixth hour*, perhaps half an hour before it, and from that time till it was dark was ſufficient for all the tranſactions mentioned in this hiſtory. See Macknight's 5th Prelim. Obſervat.

Ver. 7. *There cometh a woman of Samaria*, &c.] An inhabitant of the *country*, not the *town* of Samaria; for *Sebaſte*, the ancient *Samaria*, according to Mr. Maundrell, is about two hours, or ſix miles diſtant from Sychar, conſequently about ſeven miles from the well; a diſtance by far too great for one, even in that country, to come and fetch water. Though Jeſus did not chooſe to go to the town himſelf, he ſent his diſciples thither to buy meat; for it ſeems the Jews might buy what they would of the Samaritans, as they might likewiſe from heathens; but they were not to accept of any thing from them in the way of beneficence, (ſee on ver. 9.) that being a crime, in their opinion, equal to the eating of ſwine's fleſh; ſo bitter was the animoſity that ſubſiſted between the Samaritans and the Jews! See ch. viii. 48. and the note on Luke x. 43.

Ver. 9. *For the Jews have no dealings with the Samaritans*] *Have no friendly intercourſe*, &c. This muſt be the meaning of ὐ συγχρῶνται here, for it is evident from ver. 8. that the Jews had ſome dealings with them. It has been frequently obſerved, that many cauſes concurred to occaſion this inveterate hatred of the Jews towards the Samaritans; ſuch as their foreign extract,—and the early mixture of ſuperſtition and idolatry in their religion, 2 Kings xvii. 24, &c.—The injurious manner in which they treated the Jews after their return from the captivity, Ezra iv. 1—6. Neh. vi. 1—14. and eſpecially their building a temple on mount Gerizim, which they made the centre of their worſhip, in oppoſition to that at Jeruſalem; and perhaps nothing contributed more to expoſe them to the contempt and abhorrence of the Jews, than the infamous offer they made to Antiochus, of dedicating that temple to Jupiter, and admitting the rites of his idolatrous worſhip, at a time when the Jews were ſuffering the utmoſt extremities in defence of their religion. We may obſerve that it is not ſaid, that the Samaritans had no dealings with the Jews, but that the Jews had no dealings with the Samaritans; from whence it is natural to conclude, that the enmity was greateſt on the ſide of the Jews. As a proof of this, ſee a remarkable paſſage in Ecclus. l. 25, 26. Walton's Prolegomena, Wetſtein, Whitby, and Lightfoot on the place.

10 Jeſus anſwered and ſaid unto her, If thou kneweſt the gift of God, and who it is that ſaith to thee, Give me to drink; thou wouldeſt have aſked of him, and he would have given thee living water.

11 The woman ſaith unto him, Sir, thou haſt nothing to draw with, and the well is deep: from whence then haſt thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himſelf, and his children, and his cattle?

13 Jeſus anſwered and ſaid unto her, Whoſoever drinketh of this water ſhall thirſt again:

14 But whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt; but the water that I ſhall give him, ſhall be in him a well of water ſpringing up into everlaſting life.

15 The woman ſaith unto him, Sir, give me this water, that I thirſt not, neither come hither to draw.

16 Jeſus ſaith unto her, Go, call thy huſband, and come hither.

17 The woman anſwered, and ſaid, I have no huſband. Jeſus ſaid unto her, Thou haſt well ſaid, I have no huſband:

18 For thou haſt had five huſbands; and he whom thou now haſt is not thy huſband: in that ſaidſt thou truly.

19 The woman ſaith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worſhipped in this mountain; and ye ſay, that in Jeruſalem is the place where men ought to worſhip.

Ver. 10. Jer. ii. 13.—V. 14. Ch. vi. 35, 58. Ch. vii. 38.—V. 15. See ch. vi. 34.—V. 19. Luke vii. 16. xxiv. 19. Ch. vi. 14. V. 20. Judg. ix. 7. Deut. xii. 5, 11. 1 Kings ix. 3. 2 Chron. vii. 12.

Ver. 10. *Jeſus anſwered,—if thou kneweſt the gift of God*] "If thou kneweſt what an opportunity God hath put into thine hand, of receiving the greateſt bleſſing that ever was beſtowed, as well as who, and how great a perſon he is who ſpeaks to thee; inſtead of ſcrupling to grant him ſo ſmall a favour, *thou wouldeſt ſurely have aſked Him:* (for ſuch is the force of the original) *and he*, without objecting to thee on account of the people to whom thou belongeſt, *would* readily *have given thee living water*; far better than what thou art now drawing:" By which our Lord intimated his ability and readineſs to communicate thoſe influences of God's Holy Spirit, which afford the nobleſt refreſhment to the ſoul, and are therefore often deſcribed by water. It is certain that the phraſe *living water*, ſignifies in many good authors *ſpring water*, or *running water*, in oppoſition to that which ſtagnates; yet as our Lord elſewhere, in a remarkable paſſage recorded by this Evangeliſt, ch. vi. 51. calls himſelf *Living Bread*, becauſe by feeding upon him life is to be obtained,—it is proper to adhere literally to the original in the verſion; though there is no doubt that the woman underſtood our Lord, not of *living*, *ſpiritual water*, but of ſome fine ſpring water, which flowed ſo eaſily as not to need the pains of drawing, and was, on this account, at leaſt, preferable to that of Jacob's well; and our Lord's reply, ver. 13, 14. ſhews that the ſimile would hold in that reſpect. Our Lord, on this occaſion, demonſtrated the greatneſs of his condeſcenſion and benevolence; for though this woman was a perſon of an infamous character, and though he himſelf was preſſed with thirſt, he delayed refreſhing himſelf, that he might bring her, who was ſpiritually dead, to the water of life. See Elſner on the place, and comp. Gen. xxvi. 6. Lev. xiv. 6. Jer. ii. 13.

Ver. 11. *Thou haſt nothing to draw with*, &c.] Literally, *Thou haſt no bucket*. See ver. 28. and on ver. 6. In the dry countries of the eaſt, the inhabitants find themſelves obliged to carry with them great leathern bottles of water, which they fill from time to time as they have opportunity; but what is very extraordinary, in order to be able to do this, they, in many places, are obliged to carry *lines* and *buckets* with them. So Thevenot, in giving an account of what he provided for his journey from Egypt to Jeruſalem, tells us, "he did not forget *leathern buckets to draw water with*." Rauwolff goes farther, for he gives us to underſtand, that the wells of inhabited countries there, as well as in the deſarts, have no implements for drawing of water, but what thoſe bring with them who come thither; for, ſpeaking of the well or ciſtern of Bethlehem, he ſays, "It is a good rich ciſtern, deep and wide; for which reaſon, the people that go to dip for water, are provided with ſmall *leathern buckets* and a line, as is uſual in thoſe countries; and ſo the merchants, who go in caravans through great deſarts in far countries, provide themſelves alſo with theſe, becauſe in theſe countries you find more ciſterns or wells, than ſprings that lie high." In how eaſy a light, ſays the author of the *Obſervations*, doth this place the Samaritan woman's talking of the depth of Jacob's well, and her remarking, that ſhe did not obſerve our Lord *had any thing to draw with*, though he had ſpoken of preſenting her with water. See Obſerv. p. 207.

Ver. 12. *Art thou greater than our father Jacob*] "Are you a perſon of greater power, or more in favour with God, than our common father Jacob, that you can procure water for yourſelf by ſupernatural means?—He was obliged to dig this well for the ſupply of himſelf and his family; Can you create water?"—The mention of Jacob as a progenitor was highly proper in an addreſs to a Jew; who reverenced that patriarch in the higheſt manner, as well as the Samaritans, and could never be ſuſpected guilty of the leaſt diſreſpect to ſo venerable a name. See Macknight and Grotius.

Ver. 13, 14. *Whoſoever drinketh of this water*, &c.] "This water can allay the pain of thirſt only for a little while, becauſe though it be drank ever ſo plentifully, the appetite will return again; *but whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt*; ſhall at no time be ſubject to any vehement painful ſenſations, ariſing from unmortified irregular appetites; *but the water*, &c. *ſhall be in him a well of water, ſpringing up into everlaſting life*; ſhall yield him divine ſatisfaction now, and ſhall be the ſource of his happineſs to all eternity in heaven; where he ſhall feel none of the bodily appetites or wants ſo troubleſome to men in this life." Thus Jeſus, under the image of *living*, or *ſpring water*, taken from the well beſide which he was ſitting, beautifully deſcribed, as his manner was, the efficacy of the influences of the ſpirit of God; for, as water quenches thirſt, ſo theſe, by quieting the agitation, and cooling the fervency of earthly deſires, beget an unſpeakable inward peace. By this image he alſo ſet forth the plenitude and perpetuity of the celeſtial joys, flowing from holy diſpoſitions, produced by the influences of the Spirit of God. For theſe, by an innate power, ſatisfying all the capacities and deſires of the ſoul, render it ſo completely happy, that it is not able to form a wiſh, or a thought of any thing better.

Ver. 15. *Sir, give me this water*] The woman, ſtill ignorant of his ſpiritual meaning, and underſtanding him only of natural water, ſays unto him with great reſpect, *Sir*, Κυριε, *Lord*,—I claim thy promiſe, *Give me this water*. The title which ſhe gives our Lord, though a Jew, and as ſuch eſteemed an inveterate enemy to her nation, indicates great humility and reverence; which indeed is viſible in her whole conduct.

Ver. 18. *He whom thou now haſt is not thy huſband*] This can imply no leſs than that ſhe was not married to the man ſhe now lived with; for Chriſt ſeems to have allowed the other five to have been huſbands, though her ſeparation from ſome of the former, and her marriage with the reſt, had probably been unlawful; which quite overthrows the argument Jerome would draw from hence, againſt the lawfulneſs of marrying more than once. See Heinſius on the place.

Ver. 19. *I perceive that thou art a prophet*] To find a perſon who was a perfect ſtranger, and who, on account of the national animoſity, could not be ſuſpected of having any intercourſe with her townſmen, or with the Samaritans in general, diſcovering, nevertheleſs, the moſt ſecret particulars of her life; made ſo ſenſible an impreſſion on her mind, that ſhe could not but confeſs ſuch a degree of knowledge more than natural; and conſequently, that the perſon poſſeſſed of it was a prophet, and had it communicated to him by divine inſpiration. It is worth our while to trace the gradual progreſs of this woman's conviction: She at firſt gives him the appellation of a *Jew* only; ſhe then wonders that he ſhould ſo far have laid aſide the prejudice of his nation, as to aſk a favour of a Samaritan; ſhe next calls him *Sir*, or Lord; ſhe then acknowledges his prophetic character; and, in conſequence of that perſuaſion, propoſes for his deciſion one of the moſt important queſtions in diſpute between the two nations. When the Phariſees were reproved by our Lord for their hypocriſy, they furiouſly rejoined, *He was a Samaritan, and had a devil*; but when the Samaritan woman heard her moſt ſecret ſins thus diſcovered, ſhe was ſo far from recriminating, that ſhe cries out, *Lord, I perceive that thou art a prophet.* See Eraſmus, and Doddridge.

Ver. 20. *Our fathers worſhipped in this mountain*] Who the woman meant by the appellation of *fathers*, is a point much diſputed; they who think that ſhe meant the Ephraimites, from whom the Samaritans pretended their deſcent, hold that the mountain on which they worſhipped was mount Ephraim, where was Shiloh, the ſeat of the tabernacle for ſeveral years. Another account, more generally adopted, is to this effect: Sanballat, by the permiſſion of Alexander the Great, had built a temple upon mount Gerizim, for Manaſſeh his ſon-in-law, who, for marrying Sanballat's daughter, was expelled from the prieſthood, and from Jeruſalem. See Neh. xiii. 28. This was the place where the Samaritans uſed to worſhip, in oppoſition

21 Jeſus ſaith unto her, Woman, believe me, the hour cometh, when ye ſhall neither in this mountain, nor yet at Jeruſalem, worſhip the Father.

22 Ye worſhip ye know not what: we know what we worſhip: for ſalvation is of the Jews.

23 But the hour cometh, and now is, when the true worſhippers ſhall worſhip the the Father in ſpirit and in truth: for the Father ſeeketh ſuch to worſhip him.

24 God *is* a Spirit; and they that worſhip him, muſt worſhip *him* in ſpirit and in truth.

25 The woman ſaith unto him, I know that Meſſias cometh, (which is called Chriſt): when he is come, he will tell us all things.

26 Jeſus ſaith unto her, I that ſpeak unto thee, am *he*.

27 And upon this came his diſciples, and marvelled that he talked with the wo-

Ver. 21. Mal. i. 11. 1 Tim. ii. 8.—V. 22. 2 Kings xvii. 29. Iſai. ii. 3. Rom. ix. 4, 5.—V. 23. Phil. iii. 3. Ch. i. 17.—V. 24. 2 Cor. iii. 17.—V. 26. Ch. ix. 37.

to Jeruſalem; and it was ſo near Sichem, the ſcene of this ſtory, that a man's voice might be heard from one to the other; Judg. ix. 7. Now as Gerizim was the *mount* which the woman meant, it will eaſily appear whom ſhe meant by the *fathers* who *worſhipped* there. It is generally known and acknowledged that the Samaritans, though a mixture of Jews and foreigners, pretended to derive their origin from the patriarchs, eſpecially from Abraham, Jacob, &c. Now it appears from Scripture, that Abraham and Jacob erected altars in this place, where alſo the bleſſings were pronounced in the time of Joſhua; and it is probable, likewiſe, that it had been a place conſecrated to religious worſhip by the inhabitants of Sichem. See Gen. xii. 6, 7. xxxiii. 18, 20. Deut. xi. 26. Joſh. viii. 33. Mede's works, p. 263. and Joſeph. Antiq. l. xi. c. 8. l. xiii. c. 9.

Ver. 21. *Woman, believe me*, &c.] To underſtand the force of our Lord's reply, it will be neceſſary to recur to the origin of this diſpute between the two nations. We ſhall firſt premiſe that Chriſt waves the deciſion of the queſtion put to him by the woman, and with good reaſon; for he was about to deſtroy all local worſhip, by introducing a religion ſuited to all climates, and to be obſerved in all nations of the world. To talk then of the preference of this or that mountain, would have been abſurd; and to decide the point in favour of either, would have been inconſiſtent with his doctrine. This premiſed, we obſerve, that at the time of the migration of the Hebrews from Egypt, the whole world was ſunk into idolatry; they alone were bleſſed with the knowledge of the true God; yet even *they* were perpetually relapſing into the abſurdities of idol worſhip. Hence that load of peculiar ceremonies was impoſed upon them; tending particularly, amongſt other wiſe purpoſes, to the keeping them pure from idolatry, to the ſeparating them from the worſhip of the pagan nations which ſurrounded them, and to the confirming them in that of the true God: To this end the temple was built, and the worſhip eſtabliſhed at Jeruſalem. Hither the whole nation was obliged to reſort at ſtated times, to prevent their relapſe into idolatry. The Samaritans, who had divided from the Jews, had built a temple, partly for the ſame ends, on mount Gerizim, where they periodically performed the ceremonies enjoined by the law. Theſe ceremonies, and this ſeparation of Jews from Gentiles, were deſigned by Providence to be continued till the coming of Chriſt, when a glorious change was to take place. The world was prepared by higher degrees of knowledge for the reception of the Goſpel. This was the hour appointed for the Sun of righteouſneſs to ariſe: Now was to be done away every circumſtance and ceremony tending to keep up the former ſeparation; nothing was to be eſtabliſhed, ſave what conduced to a general union of mankind; and the peculiar, the local, and periodical worſhip of Jeruſalem, was to be ſwallowed up in that more ſpiritual diſpenſation, which was deſigned to produce univerſal peace and love. In this view, we have only to read over the paſſage before us, to diſcover at once its meaning and propriety. See Brown's Sermon on Externals in Religion, p. 4, &c.

Ver. 22. *Ye worſhip ye know not what*] The Samaritans worſhipped the true God, and ſeem to have had as juſt notions of his perfections in general as the Jews; for they drew them from the five books of Moſes, the authority of which they acknowledged. If ſo, the meaning of the clauſe in the original can hardly be what our verſion has affixed to it, *Ye worſhip ye know not what*; but its proper tranſlation ſeems to be, *Ye worſhip* the deity *whom ye do not know*; viz. "by any revelation which he has made of himſelf to you,"—the words *το θειον* being underſtood, "Whereas *we* Jews *worſhip* the deity, *whom we know*; viz. by a revelation which he has made of himſelf to us;—for *ſalvation is of the Jews*:—What knowledge you have of *ſalvation*, as well as the Author of ſalvation, cometh, by your own confeſſion, from us;—You have your religion from us." If the reader thinks that this interpretation makes too great a ſupplement neceſſary, let him look to the following paſſages, as they ſtand in the common tranſlation, Mark vii. 4, 11. Luke vi. 22. John i. 8. ix. 1. xv. 25. and particularly John xviii. 28. where the original words *αλλ' ινα φαγωσι το πασχα*, muſt be rendered, *But* ſtood without *that they might eat the paſſover*. Theſe examples prove, that the elliptical ſtile is familiar to St. John; and the one laſt mentioned is no leſs harſh than that which may be ſuppoſed in the paſſage under conſideration. See alſo 2 Theſſ. ii. 3. where the words, *that day ſhall not come*, are neceſſarily ſupplied by our tranſlators. Some indeed give our Lord's words a more eaſy ſenſe, thus: "Since God has declared that Jeruſalem is the place of offering ſacrifices acceptably, ye worſhip him without juſt conceptions of him, when you fancy he has choſen Gerizim." Yet it may be doubted whether the error of the Samaritans concerning ſo ſmall a matter as the *place* of worſhip, would be reckoned by our Lord as a ſufficient reaſon for ſaying of them, that they *worſhipped they knew not what*. See Macknight. There are others who would paraphraſe the whole paſſage thus, "As you take me for a prophet, believe me, that the occaſion of this diſpute about the place of worſhip, will ſoon be removed; ſacrifices, now offered at both places, ſhall ere long ceaſe for ever; a new religion is to be eſtabliſhed, which will require the true diſciples of it to worſhip in all places; every where offering up their hearts to God, and diſpoſed to obey him in all things. When your anceſtors came into this land, they knew not the manner of God's worſhip; and indeed knew not God himſelf: And even you, though better inſtructed, are yet in both reſpects defective in your knowledge. Knowledge is more abundant with us, the people of the Jews; and from amongſt the Jews cometh ſalvation, by reaſon of the Meſſiah's birth amongſt them, who is to introduce this new religion, and to render a temple unneceſſary, either on Gerizim, or at Jeruſalem." See Kennicot's Diſſertation, vol. ii. Heylin, and Reland *de Samaritanis*.

Ver. 23. *But the hour cometh*] The thing you are chiefly concerned to know is, that a diſpenſation of religion is now beginning, under which all languages, countries, and places being ſanctified, men are to worſhip God, not in Jeruſalem, but *in ſpirit*; by offering the ſacrifice not of beaſts, but of themſelves; to love and obey him in all things, which is the *truth* of worſhip; the thing ſignified by every ſacrifice and ſervice enjoined in the law, and what alone was acceptable to the Father, even under the legal diſpenſation. See ch. i. 14, 17. This important ſentiment, as well as that in the next verſe, is well illuſtrated by many fine quotations from ancient writers in Grotius on the place, whoſe Commentary, in reſpect of theſe collections, is an invaluable treaſury. See alſo Wetſtein, who deſerves peculiar praiſe in this reſpect.

Ver. 24. *God is a Spirit*, &c.] As a further anſwer to the woman's queſtion, our great Teacher delivered a doctrine which may juſtly be called his own, as it exhibits an idea of the Supreme Being, and of the worſhip due to him far more ſublime than the beſt things which the philoſophers have ſaid on that ſubject. *God is a Spirit*, &c. "God is the ſupreme mind or intelligence, who by one act ſees the thoughts of all other intelligences, ſo may be worſhipped in every place. And the worſhip of God muſt partake of his nature; his nature is ſpiritual, his worſhip ſhould be ſo likewiſe. Faith and love, therefore, conſtitute the true ſpiritual worſhip which we owe to the Supreme Being, and which cannot but be acceptable to him, wherever offered." See Grotius and Macknight.

Ver. 25. *I know that Meſſiah cometh*] This, as well as ver. 29, and 42 plainly proves, both that the Samaritans expected the Meſſiah, and that they concluded he would be a *prophet*. The general expectation which now prevailed, that a great prince was to ariſe in Judea, together with Moſes's prophecy concerning him, conſtrained the Samaritans to a right faith with reſpect to the Meſſiah's *nation*; for though they contended that the true place of acceptable worſhip was in their country, they did not aſſume the honour of being progenitors of the Deliverer of mankind. They ſeem alſo to have formed juſt ideas of the Meſſiah's character; for his kingly dignity being chiefly deſcribed in the prophetical books, which they are ſaid to have rejected, they conſidered him only as a Saviour, ver. 42. and a *prophet* or teacher, according to Moſes' deſcription of him, Gen. xxii. 18. Deut. xviii. 18. ſee alſo Neh. vii. 65. Hence the woman, ſpeaking of the Meſſiah, ſaid, *When he is come, he will tell us all things*; and therefore while our Lord induſtriouſly avoided the title of Meſſiah among the *Jews*, he without ſcruple diſcovered himſelf to the *Samaritans*, becauſe he could do it with ſucceſs and ſafety; the meanneſs of his condition being no way inconſiſtent with the prophetical character. We may juſt obſerve, that the words *which is called Chriſt* ſhould be in a parentheſis, as we have printed them; they being the words of the *Evangeliſt*, not of the *woman*.

Ver. 26. *I, that ſpeak unto thee, am he*] That Chriſt was very cautious of acknowledging himſelf to be the promiſed Meſſiah, in his converſation with the *Jews*, is very apparent. The reaſon for that caution has been frequently explained in this commentary, and is intimated in the foregoing note, together with his reaſons for acting otherwiſe at preſent. But ſee Mr. Locke's Reaſonableneſs of Chriſtianity, p. 59—77.

Ver. 27. *Talked with the woman*] As the article is wanting, many render this *with a woman*, which Dr. Lightfoot, by a great variety of man: yet no man ſaid, What ſeekeſt thou? or, Why talkeſt thou with her?

28 The woman then left her water-pot, and went her way into the city, and ſaith to the men,

29 Come, ſee a man which told me all things that ever I did: is not this the Chriſt?

30 Then they went out of the city, and came unto him.

31 In the mean while his diſciples prayed him, ſaying, Maſter, eat.

32 But he ſaid unto them, I have meat to eat that ye know not of.

33 Therefore ſaid the diſciples one to another, Hath any man brought him *aught* to eat?

34 Jeſus ſaith unto them, My meat is to do the will of him that ſent me, and to finiſh his work.

35 Say not ye, There are yet four months, and *then* cometh harveſt? behold, I ſay unto you, Lift up your eyes, and look on the fields; for they are white already to harveſt.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that ſoweth, and he that reapeth, may rejoice together.

37 And herein is that ſaying true, One ſoweth, and another reapeth.

38 I ſent you to reap that whereon ye beſtowed no labour: other men laboured, and ye are entered into their labours.

39 And many of the Samaritans of that city believed on him, for the ſaying of the woman, which teſtified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they beſought him that he would tarry with them: and he abode there two days.

41 And many more believed, becauſe of his own word;

Ver. 34. Ch. vi. 38.—V. 35. Matth. ix. 37. Luke x. 2.

of ſtrange paſſages from rabbinical writers, has endeavoured to prove was reckoned ſcandalous for a man of diſtinction amongſt the Jews; but the diſciples ſurely knew that Jacob and Moſes, and others of their greateſt and holieſt prophets had done ſo, and ſome of them in circumſtances remarkably reſembling this. The plain ſtate of the caſe is, that the wonder of the diſciples was raiſed by their Lord's talking with a *Samaritan woman.*

Ver. 28, 29. *The woman then left her water-pot,* &c.] When the woman heard Jeſus call himſelf the Meſſiah, ſhe ſet down her pitcher, and ran into the city, where ſhe publiſhed the news in the ſtreets, and deſired all ſhe met to go with her, and ſee him, aſſuring them that he had told her the principal occurrences of her life; ſo ſtrong an impreſſion had that circumſtance made upon the mind. The fulneſs of her conviction, and the haſte ſhe was in to communicate the joyful news to her countrymen, place her character in an amiable light. She was ſo certain that our Lord was the Meſſiah, that ſhe ran to call others, that they might be convinced likewiſe. What a contraſt is there between this woman and the Jews! So far were *they* from bringing others to him, that they hindered them from coming, when deſirous to do ſo. In this reſpect we ſhould imitate the *Samaritan woman,* and confeſs that the Samaritans were ſuperior to the Jews, though they have repreſented them as a ſet of execrable wretches.

Ver. 31—34. *In the mean while his diſciples prayed him*] While theſe things were doing, the diſciples ſet the meat which they had bought before their Maſter; but he regarded it not, though he then ſtood much in need of refreſhment. It ſeems he was wholly intent on the duties of his miſſion, preferring them to his neceſſary food. Hence, when his diſciples intreated him to eat, he told them, that *he had meat to eat, which they knew nothing of*; meaning the ſatisfaction he was about to receive from the converſion of the Samaritans; for *meat* is often uſed in the Jewiſh writings to ſignify that which ſatisfies the deſires of the ſoul, as well as the wants of the body. Hence alſo our Lord ſays, ver. 34. "*My meat,* my true ſatisfaction, and beſt refreſhment, *is to do the will of him that ſent me,—and to finiſh his work* as faſt as poſſible, in the converſion of ſouls, and in the propagation of his kingdom; and I with pleaſure can aſſure you, that it is now going on ſucceſsfully." See the next note.

Ver. 35. *Say ye not, There are yet four months,* &c.?] Whitby, Grotius, and many others underſtand this as if our Lord had ſaid, "It is a proverbial expreſſion for the encouragement of huſbandmen, that there are but four months between ſeed-time and harveſt." The author of the tranſlation of 1729, renders it, "You commonly ſay, The other four months, and the harveſt will come." And indeed the paſſage itſelf is an Iambic verſe, and ſhould be read thus:

Ἔτι τετράμηνόν, κ᾽ὁ θερισμὸς ἔρχεται:

Which, joined to the reaſons ariſing from the text, proves that the paſſage is proverbial. It is taken from the time which commonly intervenes between ſowing and reaping, and ſignifies, that after having uſed the means of procuring a thing, the effect muſt not be expected to follow all on a ſudden, but muſt be waited for with patience. Our Lord told his diſciples, that in the preſent caſe they could not apply that proverb, becauſe if they would lift up their eyes, they would *ſee the fields white already to harveſt*; that is, would ſee a multitude, coming in a fit diſpoſition to believe, (ſee ver. 39, 40.) notwithſtanding the ſeed had been ſown but *an hour or two* before; ſo that he had what was his proper food to eat,—a convenient opportunity of doing the will of him that ſent him, and of finiſhing his work. Probably when our Saviour ſaid, *Lift up your eyes, and look on the fields,* &c. he might ſtretch forth his hand, and point to the Samaritans, who were now coming from the city to him, on the report of the woman. This appears to be the true meaning of the paſſage, which is by no means to be taken in a literal ſenſe; and one would wonder that any commentators could not only have ſo underſtood and explained it, but alſo have ſuppoſed it a foundation for ſettling the chronology of Chriſt's miniſtry. The ſingle circumſtance of *there being four months* from the harveſt, and yet the *fields being white already to harveſt,* one would have thought muſt have led to the true interpretation of the paſſage; and the context and mode of expreſſion in the ſubſequent verſes evidently point out the *ſpiritual turn* of our Lord's diſcourſe.

Ver. 36—38. *And he that reapeth,* &c.] As the diſciples laboured together with our Lord in this ſpiritual harveſt, to encourage them he put them in mind of the reward. The paſſage ſhould be read as follows: "*He that reapeth, and gathereth the fruit* [*of ſouls*] *unto life eternal*; he that conducts others into heaven, (alluding to the gathering of reaped corn into barns) ſuch a perſon—*receiveth wages*; *that both he that ſoweth, and he that reapeth may rejoice together*; namely, in the reward beſtowed on them, the pleaſure of which will be increaſed by their joint participation of it." Our Lord then proceeds to apply another proverb, ver. 37. The words, *whereon ye beſtowed no labour,* ver. 38. mean, "no labour of ſowing;" *Other men laboured,* namely, in ſowing the ſeeds of piety and virtue among the Jews, and thereby expoſed themſelves to great perſecutions, (he meant the prophets of old;—) "*and ye are entered into their labours,*—into the field on which their labour hath been carefully employed;"—εις τον κοπον αυτων.—Comp. 2. Cor. x. 15. "Ye are employed to reap that, which they with great difficulty ſowed; for ye are gathering into the kingdom of heaven thoſe, who by the writings of the prophets having been imbued with a ſenſe of piety and virtue, are prepared for entering into it." This application of the proverb, *one ſoweth, and another reapeth,* doth not imply any diſcontent in the perſons who ſow without reaping, as it ſeems to do in common uſe; for the ſower and the reaper are repreſented as rejoicing together in the rewards of this ſpiritual huſbandry. See Macknight and Grotius.

Ver. 39, 40. *And many of the Samaritans—believed*] Many of the Samaritans had been ſo ſtruck with the account which the woman gave of Jeſus, that they believed him to be the Meſſiah on her teſtimony. Accordingly, being come to him, they begged him to take up his reſidence in their city. Jeſus, in compaſſion to their wants and deſires, complied ſo far as to ſtay with them *two days*; which was a proper medium between his intirely neglecting them, and the giving them ſo much of his time and company, as would have broken in upon the deſign of his journey into Galilee,—or might have given umbrage to the Jews. During the time of his ſtay, the diſcourſes which our Lord delivered were attended with great power, as appeared by their ſucceſs: for they brought many of the *Sycharites* to believe on him as the Meſſiah. See Doddridge and Calmet.

Ver. 41, 42. *And many more believed*] This was the more extraordinary, as they not only had a natural prejudice againſt him as a Jew, but living near mount Gerizim, had a particular intereſt in maintaining the uſual worſhip there, which muſt have been very advantageous to the neighbourhood: Perhaps on this they would no longer worſhip there, which might irritate the reſt of the Samaritans, and

42 And ſaid unto the woman, Now we believe, not becauſe of thy ſaying: for we have heard him ourſelves, and know that this is indeed the Chriſt, the Saviour of the world.

43 Now after two days he departed thence, and went into Galilee.

44 For Jeſus himſelf teſtified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, having ſeen all the things that he did at Jeruſalem at the feaſt; for they alſo went unto the feaſt.

46 So Jeſus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whoſe ſon was ſick at Capernaum.

47 When he heard that Jeſus was come out of Judea into Galilee, he went unto him, and beſought him that he would come down, and heal his ſon: for he was at the point of death.

48 Then ſaid Jeſus unto him, Except ye ſee ſigns and wonders, ye will not believe.

49 The nobleman ſaith unto him, Sir, come down ere my child die.

50 Jeſus ſaith unto him, Go thy way; thy ſon liveth. And the man believed the word that Jeſus had ſpoken unto him, and he went his way.

51 And as he was now going down, his ſervants met him, and told *him*, ſaying, Thy ſon liveth.

52 Then enquired he of them the hour when he began to amend: and they ſaid unto him, Yeſterday, at the ſeventh hour, the fever left him.

53 So the father knew that *it was* at the ſame hour in the which Jeſus ſaid unto him, Thy ſon liveth; and himſelf believed, and his whole houſe.

54 This *is* again the ſecond miracle *that* Jeſus did, when he was come out of Judea into Galilee.

Ver. 42. Ch. xvii. 8.—V. 44. Matth. xiii. 57. Mark vi. 4. Luke iv. 24.—V. 46. Ch. ii. 1, 11. Or, *courtier*, or *ruler*.—V. 48. 1 Cor. i. 22.

might in part excite the ill uſage which Chriſt afterwards met with in this country. Luke ix. 52, 53. It is obſervable that the Samaritan woman expreſſed her expectation of the Meſſiah; that Jeſus made a clear declaration to her of his being ſo; that ſhe believed him to be ſo; that ſhe went haſtily into Sychar, full of the intereſting diſcovery; that at the importunate requeſt of the inhabitants, Chriſt continued in the town at the foot of Gerizim for two days; and that many of the Samaritans were ſuch candid judges, ſo ingenuouſly diſpoſed to embrace the truth, that without the cogency of miracles, they confeſſed, *We have heard him ourſelves, and know that this is indeed the Chriſt, the Saviour of the world*; a confeſſion of faith higher by ſome degrees, as Dr. Lightfoot remarks, than the Jews common Creed concerning the Meſſiah; for they held him only for a Saviour of the Jewiſh nation: whence we may ſee how deeply and cordially theſe Samaritans had drunk in the *water of life*, ſo as to acknowledge Chriſt in his proper character. Probably the Samaritans might have collected from Gen. xlix. 10. that Chriſt was to be *the Saviour of the world*; that the Gentiles were to receive ſome benefit from the Meſſiah's coming, and one way or other to be ſubjected to him; and our Lord's diſcourſe might confirm that apprehenſion: But there is no reaſon at all to believe, that they perfectly underſtood the doctrine of the calling of the idolatrous Gentiles, which was ſo long a myſtery even to the Apoſtles themſelves. See Lightfoot, Doddridge, and Kennicott's Diſſertation, vol. 2.

Ver. 44. *For Jeſus himſelf teſtified*, &c.] Dr. Heylin and others read, *although Jeſus*, &c. But there is no need for this alteration; for it is plain that this is ſpoken as the reaſon why he rather choſe to travel into thoſe parts of Galilee, than to go directly to *Nazareth*, which is particularly called *his own country*, in diſtinction from Galilee, and even from Capernaum. Luke iv. 23. The time when Jeſus made the teſtimony in this verſe is not limited; for the tenſe of the verb ἐμαρτύρησεν, *teſtified*, is uſed in a vague ſenſe, and applied to things paſt, preſent, and future; the teſtimony therefore might have been given ſome time after, without the leaſt impeachment of the hiſtorian's order. See Matth. xiii. 57. and Chemnitz.

Ver. 45. *Then—the Galileans received him*] That is, treated him courteouſly, and attended his miniſtry with a diſpoſition to believe. See ch. ii. 23. iii. 2. and Luke iv. 14, 15.

Ver. 46. *There was a certain nobleman*] Though Herod was only *Tetrarch* of Galilee, yet he was commonly diſtinguiſhed by the title of *king*; and as Capernaum lay in his dominions, this perſon was probably a nobleman of ſome diſtinction belonging to his court; for this is the proper ſignification of the original βασιλικὸς, which the Syriac and Arabic verſions render, a *miniſter* or *ſervant of the king*; and many have conjectured, that the perſon who is here ſpoken of was Chuza, Herod's ſteward, whoſe wife is thought to have been converted on this occaſion, and to have become from henceforth an attendant upon Chriſt. See Luke viii. 3. and Calmet.

Ver. 47. *He—beſought him that he would come down*] Though this nobleman's faith in our Lord's miraculous power was certainly very great, for he came at leaſt a *day's journey* croſs the country to him,—which may be fairly inferred from ver. 52. as well as from the accounts the beſt geographers give us of the ſituation of Cana and Capernaum;—yet it is plain, that it was not equal to that of many others mentioned in the Goſpol; for he appears to have thought it neceſſary that Jeſus ſhould be perſonally preſent, if he were inclined to grant his petition, and perform the cure.

Ver. 48. *Except ye ſee ſigns*, &c.] Jeſus ſaid *to him*, and to them that were about him, "I perceive, that though *the Samaritans* ſhewed ſo great a regard to my word, as to believe without the cogency of miracles, (ſee on ver. 41.) yet unleſs *you* ſee with your own eyes ſome remarkable and repeated miracles, *you will not believe*;"—thereby juſtly reproving him and them for that mixture of ſuſpicion and ſlowneſs of faith which he diſcerned in their minds. See the preceding note. It ſeems neceſſary to ſuppoſe ſome ſuch reference, to illuſtrate the juſtice of this reproof; for in the general it was very reaſonable to expect that Chriſt ſhould work miracles, in proof of his divine miſſion, as he himſelf plainly intimates elſewhere. See ch. xv. 24. Poſſibly the perſon now applying to him might have made a declaration, that he would never believe ſuch things till he ſaw them with his own eyes. Chriſt might mean, by this reflection, to humble him, to ſhew him a ſpecimen of his extraordinary knowledge as well as power, and thus to give increaſe and ſtrength to his faith. See Doddridge and Chemnitz.

Ver. 49, 50. *The nobleman ſaith unto him*, &c.] Weak as his faith was, the nobleman urged only parental affection, determined to preſs the matter to the utmoſt; and therefore, without any explication or apology reſpecting our Lord's reproof, he intreats him to *come down ere his child die*; urging that the caſe was ſo extreme, that a delay might be attended with the moſt fatal conſequences; but not having an idea that Chriſt, as the Lord of life as well as of health, could as eaſily remedy thoſe conſequences as heal his ſon. *Jeſus*, upon this,—fully to convince the nobleman of his omnipotence, and to ſhew that it was not neceſſary for *him*, who could *ſpeak, and it was done*, to go in perſon to accompliſh the cure,—ſays to him, "Go *thy way* home; thy *ſon liveth*; at the inſtant I am ſpeaking to thee, he is recovered from his illneſs." There is ſomething remarkable and ſublimely ſtriking in our Lord's words: No doubt they had their influence upon this man's heart; for we read, that *he believed the word which Jeſus ſpoke*, and *went away* without any further importunity, though he had never ſeen or heard of a parallel caſe. It is indeed plain he had heard of Chriſt's miracles; but this is the firſt recorded in which he cured the patient at a diſtance, and probably was hitherto, in this reſpect, unequalled.

Ver. 52. *Yeſterday, at the ſeventh hour*, &c.] That is, it left him all of a ſudden; ſo that being reſtored to perfect health in an inſtant, the whole family knew that he was miraculouſly cured; and particularly the nobleman himſelf, who, by the time of the cure, perceived that it happened the very moment that Jeſus had pronounced it.

Ver. 54. *The ſecond miracle*] *A ſecond*. Waterland. Others render it, *This ſecond miracle Jeſus performed when he came out of Judea*; for it is manifeſt the words muſt be taken with this limitation, as Chriſt had wrought many miracles in other places.

REFLECTIONS ON THE CURE OF THE RULER'S SON, Ver. 46—54.

The bounty of God ſo exceedeth man's, that there is a contrariety in the exerciſe of it: We ſhut our hands, becauſe we opened them; God therefore opens his, becauſe he hath opened them; the divine mercies are as comfortable in their iſſue, as in themſelves; ſeldom or ever do bleſſings go alone: Where our Saviour ſupplied the bridegroom's wine, there he heals the ruler's ſon: He had not in all

CHAP. V.

Jeſus on the ſabbath-day cureth him that was diſeaſed eight and thirty years: the Jews therefore cavil, and perſecute him for it: he anſwereth for himſelf, and reproveth them; ſhewing by the teſtimony of his Father, of John, of his works, and of the ſcriptures, who he is:

AFTER this, there was a feaſt of the Jews; and Jeſus went up to Jeruſalem.

2 Now there is at Jeruſalem by the ſheep-

Ver. 1. Lev. xxiii. 2. Deut. xvi. 1.—V. 2. Neh. iii. 1.

all theſe coaſts of Galilee done any miracle but there: *To him that hath ſhall be given.*

We do not find *Chriſt* often attended with nobility, here he is; It was ſome great *peer*, or ſome noted *courtier*, that was now a ſuitor to him for his dying ſon: Earthly greatneſs is no defence againſt afflictions: We men pay homage to the mighty; diſeaſe and death know no faces of lords or monarchs: Could theſe be bribed, they would be too rich: Why ſhould *we* grudge not to be privileged, when we ſee there is no ſpare of the greateſt?

This noble ruler liſtens after Chriſt's return into Galilee. The moſt eminent among men will be glad to hearken after Chriſt in their neceſſity: Happy was it for him that his ſon was ſick; he had not been elſe acquainted with his Saviour: His ſoul had continued ſick of ignorance and unbelief. Why elſe doth our good God ſend us pain, loſſes, oppoſition, but that he may be ſought to? Are we afflicted,—whither ſhould we go, but to Cana, to ſeek Chriſt? Whither but to the Cana of heaven, where our water of ſorrows ſhall be changed into the *wine of gladneſs*; to that omnipotent Phyſician, who healeth all our infirmities; that we may at once ſay, *It is good for me that I was afflicted.*

It was about a day's journey from Capernaum to Cana; thence hither did this courtier come for the cure of his ſon's fever. What pains even the greateſt can be content to take for bodily health!—No way is long, no labour is tedious to the deſirous. Our ſouls are ſick of a ſpiritual fever, labouring under the cold fit of infidelity, and the hot fit of ſelf-love; and we ſit ſtill at home, and ſee them languiſh unto death.

This ruler was neither faithleſs nor faithful; had he been quite faithleſs, he had not taken ſuch pains to come to Chriſt. Had he been faithful, he had not made this ſuit to Chriſt, when he was come, ver. 47, 49. *Come down, and heal my ſon, ere he die.*

"Come down;" as if Chriſt could not have cured him abſent;—"ere he die;"—as if that power could not have raiſed him being dead: How much difference was here betwixt the centurion (Matth. viii. Luke vii.) and the ruler? That came for his ſervant, this for his ſon. This ſon was not more above the ſervant, than the faith which ſued for the *ſervant*, ſurpaſſed that which ſued for *the ſon*: The one can ſay, *Maſter, come not under my roof, for I am not worthy; only ſpeak the word, and my ſervant ſhall be whole.* The other can only ſay, "Maſter, either come under my roof, or my ſon cannot be whole." *Heal my ſon*, had been a good ſuit; for Chriſt is the only Phyſician for all diſeaſes; but, *come down, and heal him*, was to teach God how to work.

It is good reaſon that he ſhould challenge the right of preſcribing to us, who are every way his own: It is preſumption to limit him to our forms. What expert workman can endure to be taught by a novice? How much leſs ſhall the all-wiſe God endure to be directed by his creatures. This is more egregious, than if the patient ſhould take upon him to give a recipe to his phyſician: That God would give us grace, is a becoming ſuit; but to ſay, "Give it me by proſperity," is a ſaucy motive.

As there is faithfulneſs in deſiring the *end*, ſo is there a modeſty and patience in referring the means to the author. In *ſpiritual things* God hath acquainted us with the means whereby he will work, even his own ſacred ordinances: Upon theſe, becauſe they have his own promiſe, we may call abſolutely for a bleſſing. In all others, there is no reaſon that beggars ſhould be chooſers. He who doth whatſoever he will, muſt do it how he will: It is for *us* to receive, not to appoint.

He who came to complain of his ſon's ſickneſs, hears of his own; *Except ye ſee ſigns and wonders*, (ver. 48.) *ye will not believe.* This nobleman, probably, was of Capernaum; there had Chriſt often preached; there was one of his chief reſidences; either this man had heard our Saviour often, or might have ſo done; yet, becauſe Chriſt's miracles came to him only by hearſay, (for as yet we find none at all wrought where he preached moſt) therefore the man believes not enough; but ſo ſpeaks to Chriſt, as to ſome ordinary phyſician, *Come down, and heal.*

Incredulity was the common diſeaſe of the Jews; which no receipt could heal, but wonders. *A wicked and adulterous generation ſeeketh ſigns.* Had they not been wilfully graceleſs, there was already proof enough of the Meſſiah: The miraculous conception and life of the forerunner, Zachary's dumbneſs, the atteſtation of angels, the appearance of the ſtar, the journey of the ſages, the viſion of the ſhepherds, the teſtimonies of Anna and Simeon, the prophecies fulfilled, the voice from heaven at his baptiſm, the divine words which he ſpake:—And yet, they muſt have all made up with *miracles*; which though he be not unwilling to give at his own time, yet thinks he much to be tied to, at theirs. Not to believe without ſigns, was a ſign of ſtubborn hearts.

It was a fond fault, and a dangerous one; *Ye will not believe.* What is it that ſhall condemn the world, but unbelief? What can condemn us without it? No ſin can condemn the repentant; repentance is a fruit of faith; where true faith is then, there can be no condemnation; as there can be nothing but condemnation without it. How much more foul in a noble *Capernaite*, who had heard the ſermons of ſo divine a teacher? The greater light we have, the more ſhame for us to ſtumble.

Oh what ſhall become of us, who reel and fall in the cleareſt ſunſhine that ever looked forth from heaven upon any church! Be thou merciful unto our ſins, O God, and ſay any thing of us, rather than, *Ye will not believe.*

Our Lord tells this nobleman of his unbelief: He feels not himſelf ſick of that diſeaſe: All his mind is on his dying ſon: As eaſily do we complain of bodily griefs, as we are hardly affected with ſpiritual.—Yet, O the meekneſs and mercy of this Lamb of God! When we might have looked that he ſhould have puniſhed this ſuitor for not believing, he condeſcends to him, that he may believe, ver. 50. *Go thy way, thy ſon liveth.* If we ſhould meaſure our hopes by our own worthineſs, there could be no expectation of bleſſings; but if we ſhall meaſure them by *His* bounty and compaſſion, there can be no doubt of prevailing. As ſome tender mother, who gives the breaſt to her unquiet child, inſtead of the rod, ſo deals the Saviour of ſinners with their perverſeneſſes.

How evidently doth God diſtinguiſh men according to no other conditions than of their faith! The centurion's *ſervant* was ſick, ſo was the ruler's *ſon*; the centurion doth not ſue to Chriſt to *come*; he only ſays, *My ſervant is ſick of the palſy:* Chriſt anſwers him, *I will come and heal him.* The ruler ſues to Chriſt, that he would *come and heal his ſon*; Chriſt will not go; he only ſays, *Go thy way, thy ſon liveth:* Outward things carry no reſpect with God; the image of that divine Majeſty ſhining inwardly in the graces of the ſoul, is that which wins love from him, in the meaneſt eſtate: The centurion's faith, therefore, could do more than the ruler's greatneſs; and that faithful man's ſervant hath more regard, than this great man's ſon.

The ruler's requeſt was, *Come and heal*, Chriſt's anſwer was, *Go thy way, thy ſon liveth*; our Saviour meets thoſe in the end, whom he croſſes in the way. How ſweetly doth he correct our prayers; and while he doth not give us what we aſk, he gives us better than we could hope to obtain.

Juſtly doth he forbear to go down with this ruler, leſt he ſhould confirm him in an opinion of meaſuring his power by conceits of locality and diſtance; but he doth that in abſence, for which his preſence was required with a repulſe: *Thy ſon liveth*; giving a greater demonſtration of his omnipotency than was craved: How often doth he refrain to hearken to our *will*, that he may hear us to our advantage! The choſen veſſel would be *rid of temptations*,—he hears of *a ſupply of grace*; the ſick man aſks *releaſe*, he receives *patience*; he ſupplicates for *life*, he receives *glory:* Let us aſk what we *think* beſt, let *Him* give what he *knows* beſt.

With one word doth Chriſt heal two patients; the ſon and the father; the ſon's fever, the father's unbelief: That operative word of our Saviour was not without the intention of a trial. Had not the ruler gone home ſatisfied with that intimation of his ſon's life and recovery, neither of them had been bleſſed with ſucceſs; now the news of performance meets him one half of the way; and he that *believed* ſomewhat ere he came, and more when he went, grew to more faith in the way; and when he came home, enlarged his faith to all the ſkirts of his family. A weak faith may be true, but a true faith is growing: He that boaſts of a full ſtature in the firſt moment of his aſcent, may *preſume*, but he doth not *believe.*

Great men cannot want clients; their example ſways ſome, their authority more: They cannot go to either of the other worlds alone: In vain do *they* pretend to power over others, who labour not to draw their families to God.

Chap. V. *Ver.* 1. *There was a feaſt of the Jews*] This, in all probability, was the feaſt of the *paſſover*, called *the feaſt* by way of eminence; and therefore it might be rendered, *was The feaſt of the Jews.* See Matth. xxvii. 15. Mark xv. 6. A further proof that this was the feaſt of the paſſover ariſes from hence, that immediately after it, we find the diſciples on the ſabbath in the fields, rubbing the ears, probably of *barley*, a kind of grain which was always fit for reaping at the paſſover. See Matth. xii. 1—8. and the Harmonies. Mr. Manne is of opinion, that the 5th and 6th chapters, beginning with the ſame words, have been probably tranſpoſed; and that the 6th ſhould come before the 5th. The end of the 4th chapter having left Jeſus in Galilee, the 6th deſcribes him going from thence again: Ch. v. 16—18. the Jews ſeek to kill him, while he is at Jeruſalem, and ch. vii. opens with his being returned to Galilee on that account.

Ver. 2. *Now there is at Jeruſalem*, &c.] Some are of opinion from this paſſage, that Jeruſalem was ſtanding when St. John wrote his Goſpel; but others, on the ſtrength of a different reading, controvert that opinion, rendering the verſe, *Now there was*, or *There ſtood at Jeruſalem.* But ſee the *Argument.* "At Jeruſalem, ſays Bp. Pearce, *market* a pool, which is called in the Hebrew tongue, Beth-eſda, having five porches.

3 In theſe lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain ſeaſon into the pool, and troubled the water: whoſoever then firſt after the troubling of the water ſtepped in, was made whole of whatſoever diſeaſe he had.

5 And a certain man was there, which had had an infirmity thirty and eight years.

6 When Jeſus ſaw him lie, and knew that he had been now a long time *in that caſe*, he ſaith unto him, Wilt thou be made whole?

7 The impotent man anſwered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another ſteppeth down before me.

Ver. 2. Or, gate.

Pearce, near the place called *the ſheep-market*, or *ſheep-gate* rather, which was built by Eliaſhib the high-prieſt, (Neh. iii. 1.) there was a *bath*, built for the uſe of ſuch of the common people as loved to ſwim and bathe themſelves in the water. This is the proper ſenſe of the original, κολυμβήθρα, from κολυμβαω, *to ſwim*, (Acts xxvii. 43.) rendered in the old Latin verſion, called the *Italick*, *Natatoria*, a a *bath*, or *ſwimming-place*; nothing was more common, or more uſeful than ſuch baths, in theſe warm climates, where the exceſſive heat was not only troubleſome, but noxious to health. Joſephus mentions ſome by this very name κολυμβήθρα, at Jericho, as uſed for the exerciſe and pleaſure of ſwimming; and it may reaſonably be preſumed, that this at Jeruſalem was built for the ſame purpoſe." That the ſheep to be ſacrificed were waſhed, or that all the blood of the ſacrifices ran into it, whence it gained a kind of medicinal virtue, is an hypotheſis not only void of all proof, but ſufficiently exploded by the learned Biſhop juſt mentioned, in his uſeful "Vindication of our Saviour's miracles," p. 8. This *bath* was called *Beth-eſda*, that is, *the houſe*, or *place of mercy*, not only for its ſingular uſefulneſs, but alſo for the extraordinary circumſtance attending it, recorded by the Evangeliſt. Around the bath, which ſeems to have been of a pentagonal form, were built five porches, a kind of *cloiſters* or *porticos*, Στοὰι, which ſerved to ſhelter both from the heat and cold thoſe who frequented the place; but which were more particularly ſerviceable to the infirm people, who crouded hither on account of the miraculous virtue of the waters. See the next verſe, and my 12th Sermon on the *Miracles*, p. 70.

Ver. 4. *For an angel went down*, &c.] Some imagine that this was a proper officer or *meſſenger*, as the word αγγελος primarily ſignifies; yet as it is moſt commonly uſed by the inſpired writers to ſignify a *celeſtial being*, employed by God, either for the ſervice or puniſhment of men, and as the circumſtances of this narrative import that the virtue communicated by the agitation of the waters, was not a natural quality inherent in them; our tranſlators ſeem very juſtly to have retained the word in a ſenſe which implies a miraculous operation. Κατα καιρὸν, rendered, *at a certain ſeaſon*, is underſtood by ſome to expreſs *at that ſeaſon*, the ſeaſon of the feaſt mentioned ver. 1. confining the miracle of the pool to this particuler feaſt. See Numb. ix. 6, 7. LXX: For, ſince the Evangeliſt does not ſay that the waters of Betheſda had their ſanative quality at any other feaſt, we are at liberty to make what ſuppoſition ſeems moſt convenient. The ſilence of Philo and Joſephus upon this miracle has inclined ſome to this opinion; but I cannot help thinking, that the mode of expreſſion, and the *waiting of the multitude* evidently imply that this event was frequent; as, if it had happened *once* only, it is not eaſy to account for this attendance and expectation of the multitude. And as to the ſilence of the writers above-mentioned, that can have no great weight, it being well known that they have omitted more important tranſactions, which they had as good an opportunity to know; I mean, that multitude and variety of miracles which our Lord performed in the courſe of his miniſtry. That the waters of Betheſda ſhould at this period have a miraculous effect, was without doubt in honour of the perſonal appearance of the Son of God on earth. Perhaps it was intended to ſhew, that Ezekiel's viſion of waters iſſuing out of the ſanctuary, (ch. xlvii.) was about to be fulfilled; of which waters it is ſaid, ver. 9. *they ſhall be healed, and every thing ſhall live whither the river cometh.* Grotius thinks, that the *angel* is ſaid to have *deſcended*, not becauſe he was *ſeen* to do ſo, but becauſe the Jews were perſuaded that God brought ſuch things to paſs by the miniſtration of angels; ſo that from the violent *motion* or *agitation* of the waters, and the cure following it, the preſence of an angel was with reaſon ſuppoſed. It is abundantly evident that this was no natural virtue, nor a virtue acquired from natural cauſes in theſe waters, from the following reaſons: 1. All manner of diſeaſes were healed by them. 2. Theſe cures were performed only at a certain ſeaſon. 3. One perſon only was healed. And that, 4. only *after the troubling of the water*; whereas, in general, medicinal waters are required to be calm, and not *troubled*, for the uſe of patients. I mention theſe particulars, to obviate the ſtrange hypotheſis of the very learned Dr. Hammond, hinted at in the preceding note. He thinks that this water had contracted a natural healing virtue by waſhing the carcaſſes and entrails of the ſacrifices in this pool, and that on ſtirring it up, that virtue exerted itſelf the more; ſo that a proper officer or meſſenger was appointed for the purpoſe; an opinion, which requires not many arguments to confute it. It may be proper juſt to obſerve, that though this 4th verſe is not in Beza's MS. nor in one or two more of authority, (on which account ſome would reject it) yet it certainly was in ſome copy before Tertullian's time, and is now read in a great number of MSS. in the Syriac verſion, and all the reſt in the Polyglot Bible. And though it ſhould be rejected, the difficulty for which ſome would have it concealed ſtill remains, becauſe the 3d and the 7th verſes imply, that cures were performed in this pool; that one only at a time was cured; and conſequently that theſe cures were miraculous: If ſo, it is as eaſy to conceive that an angel, by the divine commiſſion, moved the water, and gave it its healing quality, as to fancy thoſe cures were performed miraculouſly any other way. And indeed, to remove this verſe would make ſuch a breach in the ſtory, as to render it very imperfect and unintelligible.

Such is the account which St. John gives us of this miraculous *pool of Betheſda*; with which if we will be content, reſting ſatisfied with his authority, we ſhall have no need to trouble ourſelves with the various inquiries men have made concerning it. Numberleſs queſtions have ariſen reſpecting the place, the time, and the nature of this pool; and as we have no mention of it particularly, either in the writings of the prophets, of apocryphal or Jewiſh authors, therefore theſe queſtions remain as doubtful as ever. As to the *time* when this miraculous effect firſt took place, nothing preciſely certain can be determined; but it ſeems almoſt univerſally agreed, that it could not be long before the coming of Chriſt, and that the miracle was intended to lead men to him: for the gift of prophecy and of miracles had now been withdrawn from the Jews for above four hundred years; therefore, to raiſe in them a more ardent deſire for the coming of the Meſſiah, and to an obſervation of the *ſigns* of his now almoſt univerſally-expected coming, God was pleaſed to favour them with this remarkable ſign of Betheſda; and becauſe in theſe *laſt times* the Jewiſh people lay open not only to the irruptions and tyranny of the Gentiles, but had wholly loſt their liberty; that they might not yet intirely deſpair of the fulfilling of the promiſes made to their fathers, nor intirely caſt off their allegiance to God, he favoured them with this eminent token of his regard, this wonderful *pool*, in a place near to the *gate of victims*, which were figures of the propitiatory ſacrifice of the Meſſiah. As this miracle then began, when the coming of the Meſſiah drew near, to adviſe them of the ſpeedy and near approach of that promiſed ſalvation, (wherefore alſo this gift of healing was *without the temple*,) ſo there can be no doubt that Chriſt entered theſe porches, and performed the following miracle, to ſhew what was the true inrent of this gift of healing, and to what it was deſigned by God to lead men; even to himſelf, *the fountain opened for ſin, and for all uncleanneſs.* The water was thus troubled only at this *certain ſeaſon* of the *paſſover*, or at whatever other ſtated period, and one only at each time was healed, to ſhew them at once the weakneſs of the law, and the great difference between that and the Goſpel diſpenſation; and to teach them, not to reſt in the corporal benefit only, as in the miniſtration of an *angel*, but to betake themſelves to a careful conſideration of the promiſes of HIS approaching advent, who, not at diſtant or ſtated periods of time, but every day, performed not a ſingle cure only, but healed whole multitudes reſorting to him.

Ver. 5. *And a certain man was there*] Among the crowds which lay in the porticos of Betheſda, there was one, who had *an infirmity*,—ἀσθενεία,—moſt probably a paralytic diſorder, which hardly ever gives way to medicine, though recently contracted: How much leſs curable muſt it have been, after having continued 38 years! The inveteracy of this man's diſorder muſt have been known to many, in the courſe of ſo long time; and the reality of his indiſpoſition, which was even *prior to the birth of Chriſt*, muſt have been equally notorious, and ſhewn the impoſſibility of any colluſion between them. The length and greatneſs of the man's affliction, well known to Jeſus, (as appears from ver. 6.) together with his poverty, (ver. 7.) were ſufficient reaſons for our Lord's making choice of him, to experience the mercy of his healing power; a power, infinitely ſuperior to the virtue of the waters. Had our Lord at this time reſtored none of theſe *impotent folk* to health, he would not have acted contrary to the general account which the Evangeliſts give of his goodneſs on other occaſions, namely, that *he healed all who came to him*; for ſuch diſeaſed perſons as left their habitations with a perſuaſion of his power and dignity, were fit objects of his mercy; while the ſick at Betheſda were no more ſo than the other ſick throughout the country, whom he could have cured barely by willing it, had he ſo pleaſed. They had no knowledge of him, or if they knew aught about him, they had no juſt idea of his power, and were expecting relief from another quarter. See Bp. Smallbrooke's Vindication, vol. p. 541. and Harle and Ader on the Scripture Diſeaſes.

Ver. 6. *Wilt thou be made whole?*] Our Lord propoſed this queſtion, that the man might have an opportunity of declaring his caſe in the hearing of the multitude; (ſee ver. 13.) becauſe ſuch a declaration tended to make the miracle more conſpicuous. It ſeems he deſigned to arouſe the attention of the inhabitants of the Capital; reſolving to lay the evidences of his miſſion before them in the diſcourſe which this miracle was to occaſion. See Macknight.

Ver. 7. *Sir, I have no man*, &c.] He complains for want of friends

8 Jeſus ſaith unto him, Riſe, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the ſame day was the ſabbath.

10 The Jews therefore ſaid unto him that was cured, It is the ſabbath-day: it is not lawful for thee to carry *thy* bed.

11 He anſwered them, He that made me whole, the ſame ſaid unto me, Take up thy bed, and walk.

12 Then aſked they him, What man is that which ſaid unto thee, Take up thy bed, and walk?

13 And he that was healed wiſt not who it was: for Jeſus had conveyed himſelf away, a multitude being in *that* place.

14 Afterward Jeſus findeth him in the temple, and ſaid unto him, Behold, thou art made whole: ſin no more, leſt a worſe thing come unto thee.

15 The man departed, and told the Jews that it was Jeſus which had made him whole.

16 And therefore did the Jews perſecute Jeſus, and ſought to ſlay him, becauſe he had done theſe things on the ſabbath-day.

17 But Jeſus anſwered them, My Father worketh hitherto, and I work.

18 Therefore the Jews ſought the more to kill him, becauſe he not only had broken the ſabbath, but ſaid alſo, that God was his Father, making himſelf equal with God.

19 Then anſwered Jeſus, and ſaid unto them, Verily, verily, I ſay unto you, The Son can do nothing of himſelf, but what he ſeeth the Father do: for what things ſoever he doeth, theſe alſo doeth the Son likewiſe.

Ver. 8. Matth. ix. 6. Mark ii. 11. Luke v. 24.—V. 9. Ch. ix. 14.—V. 10. Exod. xx. 10. Neh. xiii. 19. Jer. xvii. 21, &c. Matth. xii. 2. Mark ii. 24. Luke vi. 2.—V. 13. Or, *from the multitude that was.*—V. 14. Matth. xii. 45. Ch. viii. 11.—V. 17. Ch. xiv. 10.—V. 18. Ch. vii. 19. Ch. x. 33. Philip. ii. 6.—V. 19. Ver. 30. Ch. viii. 38. xii. 49. xiv. 10.

to help him in: "I have no man, no friend to do me that kindneſs." One would think ſome of thoſe who had been themſelves healed ſhould have lent him an hand: But it is common for the poor to be deſtitute of friends; *no man careth for their ſoul.* To the ſick and impotent, it is as true a piece of charity to work for them, as to relieve them; and thus the poor are capable of being charitable one to another. We may obſerve how mildly this man ſpeaks of the unkindneſs of thoſe about him;—a leſſon to all in misfortunes. See Henry.

Ver. 8, 9. *Ariſe, take up thy bed, and walk*] Though it was the ſabbath-day, and the doctors affirmed that the bearing of any burden was a profanation of the holy reſt, Jeſus ordered the man to carry his bed away, becauſe it was fit that the miracle ſhould be rendered indubitable by the ſuddenneſs and perfection of the cure, ſhewed in the vigorous exertion of the man's ſtrength. Beſides, when the people, who on the ſabbath ceaſed from working, met the man in their way, and reproved him for carrying his bed, he could not avoid telling them what had happened. It was therefore a very proper method of making ſo ſignal a miracle univerſally known. The Evangeliſt ſays, *immediately the man was made whole*; ſo that the cure being effectuated in an inſtant, while he was not expecting any ſuch favour, nor knew to whom he owed it, ver. 13. no body can pretend that the power of imagination contributed thereto in the leaſt degree. By the *ſabbath* here muſt be meant either the firſt holy convocation in the feaſt of unleavened bread, that is, the morrow after the paſſover ſolemnity, which was one of the greateſt ſabbaths, ch. xix. 31. or the ordinary ſabbath, happening in the paſſover-week, and conſequently the day on which the diſciples plucked the ears of corn. We may juſt obſerve, that our Saviour did not ſay to the impotent man, "Riſe, and ſtep into the pool," but *riſe, and walk*; to ſhew that he was himſelf all-ſufficient to do that for us, which the law could not do, and which he fulfilled, and ſo abrogated; thus manifeſtly declaring the full completion of this miraculous pool of Betheſda in himſelf.

Ver. 10. *The Jews therefore ſaid unto him that was cured,* &c.] It is remarkable, that the Jews who met the man did not converſe with him upon his cure,—though in all probability many of them knew he had been long infirm;—but upon the unlawfulneſs of carrying his bed. Such is the force of bigotry and ſuperſtition! See Jer. xvii. 21, 22.

Ver. 11. *He that made me whole,* &c.] "He that with a word reſtored my ſtrength in an inſtant, the ſame ſaid unto me, *Take up thy bed and walk*; and his injunctions certainly could not be ſinful, as being both a prophet, and a worker of miracles." Inſtead of *the ſame ſaid unto me,* it would be more emphatical if it was rendered agreeable to the original, *even he, ſaid.*

Ver. 12. *What man is that who ſaid,* &c.] The malignity of the Jews appears moſt flagrantly in this queſtion. They take no notice of the miracle, which demanded their moſt ſerious examination; they do not aſk him who it was that *healed him*; but they aſk him, with a malicious ſneer, *who bad him take up his bed?* Had they inquired into the miracle, it might have apppeared an action which deſerved applauſe; but this was contrary to their intention. The taking up his bed and carrying it, was a manifeſt violation of the ſabbath; this therefore they fix upon, and make the ſubject of their inquiry. See Grotius and Macknight.

Ver. 13. *Had conveyed himſelf away*] Caſaubon obſerves, that the word ἐξένευσεν, by which the Evangeliſt expreſſes Chriſt's eſcape, being a metaphor borrowed from ſwimming, ſignifies, that he glided through the multitude, leaving no trace behind him of the way he had taken. See his note.

Ver. 14. *Jeſus findeth him in the temple*] Jeſus found the man in the temple, whither probably he repaired, to return thanks to God for his ſignal recovery; when, to render the mercy he had beſtowed upon him complete, our Lord took that opportunity to put him in mind of his having brought the diſtemper upon himſelf by his wicked courſes; for he exhorted him to abſtain from ſinning for the future, leſt ſome heavier judgement ſhould be inflicted on him. See Calmet.

Ver, 15, 16. *The man departed,* &c.] Overjoyed to have diſcovered the author of his cure, the man went away, and innocently informed the Jews of it; perhaps becauſe he thought it his duty to give his benefactor the honour of the miracle, and believed the Jews would have been glad to ſee ſo great a prophet: But inſtead of that, they attacked Jeſus tumultuouſly in the temple, and it may be, tried him before the ſanhedrim, with a view to kill him, becauſe, as they imagined, he had profaned the ſabbath, by performing a cure upon it, and by ordering the perſon cured to carry away his bed. It ſeems plain from ver. 33. that by the Jews, ver. 16. we are to underſtand the rulers; for the meſſengers who were ſent to John, we are told, ch. i. 19. were prieſts and Levites, perſons of character, who would not have undertaken the office, unleſs by the appointment of the rulers, called on that occaſion as well as here *the Jews.* Moreover, the apology which Jeſus now made for himſelf, is ſuch as was proper to be pronounced before the moſt capable judges, the chief prieſts, the ſcribes, and the elders; for it is the moſt regular defence of his character and miſſion, that is any where to be found in the Goſpels, comprehending the principal arguments in behalf of both, and ſetting them forth with the greateſt ſtrength of reaſon, clearneſs of method, and conciſeneſs of expreſſion. See Macknight, and Fleming's Chriſtology, vol. ii. p. 296.

Ver. 17. *My Father worketh hitherto*] Jeſus began his defence with ſhewing the rulers the unreaſonableneſs of their diſpleaſure with him, becauſe he had reſtored the infirm man to health on the ſabbath-day. He told them, that in performing cures on the ſabbath-day, he only imitated his Father, who wrought every day of the week in doing good to men by his unwearied Providence; for on the ſabbath, as on other days, through the inviſible operation of his power, God Almighty ſupports the whole frame of nature, and carries on the motion of the heavens, upon which the viciſſitudes of day and night, and of the ſeaſons depend; ſo neceſſary to the production of food, and the other means of life. As the Jews built their obſervation of the ſabbath upon God's having reſted thereon from the works of creation, this argument was deciſive. Some render it, *My Father worketh even till now.* See Grotius, Doddridge, and Clarke's Serm. 3. vol. x.

Ver. 18. *God was his father*] Our Lord's apology offended the Jews exceedingly, as he claimed a peculiar and proper relation to God, and by aſſerting that he acted like God, ſet himſelf on a level with God. The original πατέρα ἴδιον, is emphatical, and ſhould be rendered *his own father*;—*his father in a peculiar manner,* as Heylin reads it. The whole nation of the Jews thought God their father. chap. viii. 41. They could not therefore have accounted it blaſphemy in Chriſt to uſe the ſame phraſe, had they not interpreted it in ſo high and appropriating a ſenſe.

Ver. 19. *Then anſwered Jeſus*] Jeſus did not deny the concluſion in ver. 18. but ſhewed that in all things he acted agreeably to the will of God, and that he was equal in power to God, doing whatever he ſaw the father do; an honour which flowed to him from the immenſe love of the father, and which was a clear and convincing proof of the father's love. *The ſon can do nothing of himſelf,* means "nothing in oppoſition to the œconomy of the father, or nothing which he is not commanded to do, or has not ſeen him do."

20 For the Father loveth the Son, and ſheweth him all things that himſelf doeth: and he will ſhew him greater works than theſe, that ye may marvel.

21 For as the Father raiſeth up the dead, and quickeneth *them*; even ſo the Son quickeneth whom he will.

22 For the Father judgeth no man; but hath committed all judgement unto the Son:

23 That all *men* ſhould honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath ſent him.

24 Verily, verily, I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation; but is paſſed from death unto life.

25 Verily, verily, I ſay unto you, The hour is coming, and now is, when the dead ſhall hear the voice of the Son of God: and they that hear ſhall live.

26 For as the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf;

27 And hath given him authority to execute judgement alſo, becauſe he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves ſhall hear his voice,

29 And ſhall come forth; they that have done good, unto the reſurrection of life; and they that have done evil, unto the reſurrection of damnation.

30 I can of mine own ſelf do nothing: as I hear, I judge: and my judgement is juſt; becauſe I ſeek not mine own will, but the will of the Father which hath ſent me.

Ver. 20. Ch. iii. 35.—V. 22. Matth. xi. 27. xxviii. 18. Ver. 27. Ch. iii. 35. xvii. 2.—V. 23. 1 John ii. 23.—V. 24. Ch. iii. 18. vi. 40, 47. viii. 51. 1 John iii. 14.—V. 25. Epheſ. ii. 1, 5. v. 14.—V. 27. Ver. 22. Acts x. 42. xvii. 31. Dan. vii. 13, 14. V. 29. Dan. xii. 2. Matth. xxv. 32, 33, 46. 1 Theſſ. iv. 16.—V. 30. Ver. 19. Ch. vi. 38.

It is doubtful whether the phraſe *unleſs he ſee the Father doing it*, (for ſo it ſhould be read) means in the general, unleſs he ſee it to be correſpondent to the Father's ſcheme; or whether it refers to any peculiar divine impulſe, which our Lord ſometimes felt upon his mind, leading him to exert his miraculous power in this or that inſtance; Elſner has ſhewn in a variety of inſtances, that the later heathen writers appear to have aſcribed to Minerva, as the daughter of Jupiter, many things which our ſacred Scriptures ſpeak of Chriſt, as the Son of God. See his Obſervations, vol. i. p. 307, &c.

Ver. 20. *Sheweth him*] The word δείκνυσιν, rendered *ſheweth*, ſignifies to *teach*, or form to any thing, as a maſter forms his ſcholar to do what he himſelf doth, and teaches him the ſecrets of his art or profeſſion; and it ſeems to have a reference here to the ample and comprehenſive knowledge, which the Son has of the whole plan of the Father's counſels, in all their mutual relations and dependencies. Whereas the prophets and the apoſtles too, had in compariſon of this but very limitted and contracted views. *He will ſhew him greater works than theſe*, means, "Will enable him to do greater miracles, than any he has done hitherto, and which, though they may not convince, will certainly aſtoniſh you, and make it impoſſible for you to gainſay him, at leaſt with any ſhew of reaſon." See Whitby and L'Enfant.

Ver. 21—23. *For as the Father raiſeth up the dead*] "You have now ſeen the cure of one who had been long diſabled by a diſeaſe, but I have not yet raiſed any from the dead: however, you ſhall quickly ſee that it is not for want of power, for, as the Father whenever he pleaſes, raiſes up and animates the dead, ſo alſo you ſhall have ſufficient evidence, that the Son animates whom he will; nor is it to be wondered at, that he ſhould have ſo great a power lodged in him, for the Father now in his own perſon judges no man, but has given the adminiſtration of all judgement unto the Son, before whom all men are at laſt to appear, and by whom they are to be aſſigned to their final and eternal ſtate; and this important power God has committed to me, that notwithſtanding the humble form in which I now appear, all may be engaged to honour the Son, even as they honour the Father himſelf; yielding an unreſerved homage and obedience to him, as what is neceſſary to approve their duty and fidelity to God; for he that in ſuch a circumſtance, and on ſuch a diſcovery, honoureth not the Son, as worthy of the higheſt veneration, honoureth not the Father who ſent him; but affronting him in the perſon of ſo dear and great an ambaſſador, muſt expect to be treated as an enemy and a rebel." Our Saviour here riſes in his diſcourſe, and opens ſuch a ſcene of glory to his auditors, as muſt have filled them with aſtoniſhment: to poſſeſs the power of raiſing the dead argued great dignity; but our Lord claims a greater, in aſſerting that he was inveſted with a power of *judging the world*. The power of judging the world implies the executing judgments temporal and eternal. This power was committed to our Lord, that all men ſhould honour him even as they honour the father; where the power is the ſame, the honour ſhould be the ſame likewiſe. Men were therefore to honour the Son, as the maker and governor of the world, by yielding to him the homage of faith, love, and obedience, that they might be rewarded with everlaſting life:" So that being appointed of the Father univerſal Judge, they who did not honour him, did not honour the Father. He who treats an ambaſſador ill, affronts his maſter; he who honours not the Son, who is the beloved of the Father, honoureth not the Father, who ſent him for this purpoſe, that he might be honoured in him. He who believeth not the Son, believeth not the Father likewiſe, by whom he was ſent into the world, and by whoſe will and command he doeth whatſoever he doeth, and by whom the Father ſpeaketh. See ch. i. 3. Eraſmus, and Waterland's Importance of the Trinity.

Ver. 24. *Hath everlaſting life*] He is already intitled to it; yea, it is already begun in his ſoul; and he ſhall ſhortly poſſeſs it in its full perfection, and ſhall not come into condemnation for any former offences; but he hath paſſed from that ſtate of death in which men naturally are, to a ſtate of life, ſecurity, and felicity. See Doddridge."

Ver. 25. *Verily, verily, I ſay unto you*] Theſe repetitions of this ſolemn aſſeveration are by no means vain, conſidering the vaſt importance of the truth; and how incredible it would appear, that he, who ſtood before them in ſo humble a form, was in reality *the Lord of Life*, and univerſal Judge. "The ſeaſon cometh, ſays our Lord, and is now juſt at hand, when the dead ſhall hear the voice of the ſon of God, and they that hear it ſhall immediately live; for within theſe few months there ſhall be ſome dead bodies raiſed to life by the word of his power, (ſee Mark v. 41. Luke vii. 14. John xi. 43. and comp. Matth. xxvii. 52, 53.) and many ſouls that are dead in ſin, ſhall by his grace be quickened, and made ſpiritually alive." We explain the paſſage thus, becauſe it is doubtful whether it may not have this joint reference. It is well known that ſinners are often repreſented in Scripture as *dead*; Matth. viii. 22. Epheſ. ii. 1. v. 14. 1 Tim. v. 6. and if the expreſſion οἱ ἀκούσαντες, is to be taken as we render it, with the moſt literal exactneſs, for *they that hear*, or they, and they alone, that ſo attend to the voice of Chriſt as to believe in him, it will then limit it to this ſenſe; which ſeems alſo favoured by ver. 24. where death plainly ſignifies a ſtate of ſin and condemnation. See Grotius, Clarke, and Doddridge.

Ver. 26. *So hath he given to the Son*, &c.] "Hath beſtowed this honour upon him to *quicken*, or *raiſe*, (ver. 21.) what dead perſon he pleaſeth, and that by his own power;" in which reſpect our Lord differed from the prophets, and all the other meſſengers of God, who raiſed the dead neither at their own pleaſure, nor by their own power. See my Sermons on the *Miracles*, vol. ii. p. 500.

Ver. 27. *And hath given him authority*, &c.] This may refer not only to the future and final judgement upon the ſons of men, but alſo to the inflicting of temporal judgements; and poſſibly our Lord had the deſtruction of Jeruſalem more particularly in his eye,—an exerciſe of judgement which he conſtantly aſcribed to himſelf. See Philip. ii. 9, 11. and the next note.

Ver. 28—30. *Marvel not at this*] "Be not ſurprized at my ſaying that the Son has power to raiſe a few particular perſons from the dead, and authority to inflict judgement on ſome particular offenders; a far greater power is committed to him, even that of raiſing all men at the laſt day, and of judging and rewarding them according to their works. Now in this judgement I will not act abſolutely or arbitrarily, but according to the laws of equity, unalterably eſtabliſhed by my Father. So that I ſhall not act therein ſo properly by my own, as by my Father's authority. *I can of mine own ſelf do nothing*; *as I hear I judge*, ver. 30." In alluſion to human courts, where the judges found their ſentences upon the teſtimony of witneſſes, and the laws of their country; yet the expreſſion by no means implies that our Lord, at the great day, ſhall receive information from any one whatſoever, concerning the perſons he is to judge: Having been himſelf privy to their actions, he needs no evidence; but knows all things that ever were thought, ſaid, or done by mankind, from the beginning to the end of time, fully and certainly:

31 If I bear witneſs of myſelf, my witneſs is not true.

32 There is another that beareth witneſs of me, and I know that the witneſs which he witneſſeth of me is true.

33 Ye ſent unto John, and he bare witneſs unto the truth.

34 But I receive not teſtimony from man: but theſe things I ſay, that ye might be ſaved.

35 He was a burning and a ſhining light: and ye were willing for a ſeaſon to rejoice in his light.

36 But I have greater witneſs than *that* of John: for the works which the Father hath given me to finiſh, the ſame works that I do,

Ver. 31. Ch. viii. 14.—V. 32. Matth. iii. 17. xvii. 5.—V. 33. Ch. i. 15, 19, 27.—V. 35. 2 Pet. i. 19. See Matth. xiii. 20. V. 36. 1 John v. 9. Ch. x. 25.

tainly. He goes on, "*And my judgement is juſt*; not only becauſe it is thus a judgement according to truth and equity, but likewiſe becauſe *I ſeek not mine own will*, &c. I have no intereſts to purſue, no inclination to fulfil, different from that of my Father." See Heb. x. 9, 10. Matth. xxvi. 39.

Ver. 31. *If I bear witneſs of myſelf*] Theſe certainly were very grand aſſertions, which our Lord made of his own dignity. But he did not require his hearers to believe them, merely on the authority of his own teſtimony; a circumſtance by which Jeſus Chriſt, the only Son, and greateſt Meſſenger of the true God, is diſtinguiſhed from Mahomet and every other impoſtor. He told them that he had the teſtimony of John given him in the hearing of their own deputies, but at the ſame time he obſerved, that the truth of his miſſion did not depend merely on human teſtimony, though it was given by one who was a *burning and ſhining Light*, and in whom they greatly rejoiced, becauſe the prophetic ſpirit which had ſo long ceaſed ſeemed to be again revived in him. See ver. 35. The preſent verſe ſhould be read and underſtood thus, *If I* alone *bear witneſs of myſelf, my teſtimony is not* to be admitted as *true*; by which means the paſſage is reconciled with ch. viii. 14.

Ver. 32, 33. *There is another that beareth witneſs*, &c.] This proof, taken from the teſtimony of John the Baptiſt, though our Lord ſeems to ſpeak ſlightingly of it, when he compares it with the proof drawn from his own miracles, yet was an argument of particular force to the Jews, and could not fail to convince and confound them; for, as we read in another place, they durſt not openly ſpeak againſt John, becauſe the people generally had him in eſteem, and thought him a prophet. A proof therefore, from his teſtimony, would either remove their doubts, or reduce them to ſilence. The following obſervations will prove that the teſtimony of John ought to be received. He affirms that he knew Jeſus to be the Meſſiah, and this knowledge he acquires, not by any obſervations which he made upon the life and behaviour of Chriſt, nor from comparing his actions with the prophecies relating to the Meſſiah; for it appears, that at the time he gave his teſtimony, Chriſt had not diſcovered his divine miſſion, and was but juſt entering into his office; nor does it appear that Chriſt had declared any thing of it to him. He is not guided by conjectures, but by immediate revelation, and by a voice from heaven, declaring Chriſt to be the Son of God. He aſſures us, that God diſcovered to him that Chriſt was the Meſſiah. His record therefore depends on his veracity; and his veracity ſeems unqueſtionable. From the teſtimony which John gave, and from the manner in which he gave it, we may diſcover the character of a great and a good man. We ſee in him the auſterity of life, ſelf-denial, contempt of the pleaſures and vanities of the world, an active yet diſcreet zeal, a courage and conſtancy ariſing from true piety; and a ſincere modeſty and humility. He flattered not the Phariſees and Sadducees; he aſſumed no honours, which belonged not to him; he ſaid leſs of himſelf than he might have ſaid with truth. When his diſciples were afraid that Chriſt would draw all men after him, and leſſen the reputation of their maſter, he was not to be moved by ſuch improper motives; nor did he ceaſe to bear teſtimony to Chriſt, and acknowledge his own inferiority. Appointed of God, to exhort and reprove, he reproved even Herod, though he could not be ignorant of the danger to which he expoſed himſelf. By his blameleſs and upright behaviour he gained the eſteem of the Jews; and after his death was ſpoken of with the greateſt veneration. He was a man who practiſed the auſterities he preached, appeared ſeverely virtuous, exhorted all men to righteouſneſs, and lived ſuitably to his own doctrine. He could not act this part with a view to any worldly profit, and to enrich himſelf; he ſought no ſuch advantages; and if he had ſought them, he would never have obtained them by pretending to ſlight them, by dwelling in a wilderneſs, and by exhorting men to virtues of which he had not ſet them an example. Nothing therefore can be thought to have influenced him, unleſs religion, vanity, and the love of fame. If he was guided by ambition, he had reaſon to be ſatisfied with his ſucceſs; all Jeruſalem was moved at his preaching. They had ſo good an opinion of him, that they thought him certainly one *ſent from God*, perhaps one of the old prophets returned into the world; perhaps the Meſſiah himſelf. What uſe did he make of this favourable diſpoſition of the people? He ſpake of himſelf with much lowlineſs and modeſty, and exhorted them to acknowledge Chriſt as the Meſſiah. If he had been a proud and ambitious man, he would not have ſet Jeſus above himſelf; he would at leaſt have been ſilent, and have left the Jews to judge for themſelves. We may therefore affirm, that he was what he ſeemed to be, a good man and a lover of truth; and that he would not have deceived the people in any caſe; above all, not in a caſe ſo important. He decided a queſtion, not of ſmall importance, but concerning the Meſſiah foretold by the prophets, expected at that time, to whom the nation was bound to pay obedience, who ſhould be a ruler, a deliverer, and the founder of an everlaſting kingdom. If we ſuppoſe him capable of deceiving the people in this point, we muſt ſuppoſe him to be wicked to the higheſt degree; one who feared not God, nor regarded man, who endeavoured to lead into a fatal error his own nation, by whom he was honoured and reſpected. But it is unreaſonable to ſuppoſe him guilty of ſo foul a crime. We may alſo conclude, that he could not have borne teſtimony to one whom he did not well know to be the Meſſiah, becauſe common prudence would have kept him from throwing away, ſo fooliſhly, his good name and reputation. The character of the Meſſiah could not be long perſonated by the moſt artful impoſtor. He was to be a teacher of truth; in him the prophecies were to be accompliſhed, and by him many miracles were to be performed. If therefore John had directed the Jews to a falſe Meſſiah, to one in whom none of theſe characters appeared, his fraud or his error would have been diſcovered; he would have expoſed himſelf to the puniſhment of a falſe prophet; at leaſt, he would have loſt the eſteem and favour of the Jews, and the fair and unblemiſhed reputation, which till then he had preſerved, and would have been the object of Jewiſh contempt and hatred. Nothing can make us ſuſpect that he would have acted a part ſo inconſiſtent and extravagant, or hinder us from believing that he ſpake as he was directed by the ſpirit of God. Nor is it leſs evident, that he acted on this occaſion from no motives of intereſt or partiality. It was of no advantage to him; on the contrary, he ſaw that if Chriſt were acknowledged to be the Meſſiah, he would be no longer followed and admired. Nor can we ſuppoſe him to have been partial out of friendſhip, for there appears not to have been any intimacy between him and Chriſt. We may obſerve, that John was a perſon of eminent virtue, that he had borne witneſs to Chriſt, that he was related to him, and that, upon all theſe accounts, he ſeemed to deſerve diſtinguiſhing marks of his favour. But Chriſt, as far as we can learn from the Evangeliſts, ſeldom converſed with him; the reaſon for which probably was, that the teſtimony of John might appear of more weight, where none could ſuſpect him prejudiced for his friend and relation. But ſtill it may be alledged againſt his teſtimony, that he was an enthuſiaſt. Some of the Jews in the days of our Saviour ſaid, that John the Baptiſt had loſt his ſenſes, becauſe they had nothing elſe to ſay againſt him. The accuſation is groundleſs; his diſcourſes and his reputation ſufficiently confute it; his prophetic character proves it to be falſe. He foretold the appearing of the Meſſiah, the calamities which ſhould befal the unconverted Jews, the death of Chriſt, and the deſcent of the Holy Ghoſt. Enthuſiaſm may make a man fancy extraordinary communications with the deity, and it may lead him to auſterities and ſelf-denial; but it will not enable him to declare future events.—If we put all theſe things together, we may conclude as we ſet out, that the Baptiſt's veracity in the teſtimony he gave of Chriſt, is unqueſtionable. See Jortin on the Chriſtian Religion, diſc. v. p. 188, &c.

Ver. 34. *But I receive not teſtimony from man*] "I ſtand in no need of the teſtimony of John, or of any other man; nor do I *ſeek after* ſuch kind of evidence *with any anxiety*. *But I ſay theſe things to you*, on your own principles, out of a tender and paſſionate concern for your conviction; that you who are now conſpiring againſt my life, may be ſaved from that deſtruction which he foretold, as the portion of thoſe who ſhould reject me, and which the greateſt of them ſhall not be able to eſcape. See Matt. iii. 10. and Jortin, as above."

Ver. 35. *He was a burning and a ſhining light*] This is the character given of Elias, Ecclus. xlviii. 1. and is properly applied by our Lord to John, who *came in the ſpirit and power of Elias*, being both a *ſhining light*, as he revealed the myſteries of heaven, and a *burning light*, as he reproved the vices of the Jews with great warmth and zeal. Some from the latter clauſe of this verſe infer, that the Baptiſt was now dead: yet he does not ſeem to have been killed till a little before the third paſſover, for this reaſon. The miracle of the loaves performed in the deſarts of Bethſaida, immediately after word was brought of John's death, is ſaid to have happened a little before the paſſover, ch. vi. 4. If ſo, our Lord's meaning is, that John was a *burning and ſhining light*, an illuſtrious prophet, not while he lay in priſon, but while his miniſtry laſted; for during his impriſonment his light may be ſaid to have been extinguiſhed: accordingly it is added, ye were willing to rejoice in his light for a ſeaſon, πρὸς ὥραν, *for the hour*; for a very ſhort time, ye hearkened to him with pleaſure, till his credit was impaired in your eſtimation by his impriſonment. See chap. i. 5, 6. Macknight, Grotius, L'Enfant.

Ver. 36. *But I have greater witneſs*] Our Lord told them that he had the teſtimony of one infinitely greater than John; even the teſtimony of the father, who was continually bearing witneſs to him bear witneſs of me, that the Father hath ſent me.

37 And the Father himſelf which hath ſent me, hath borne witneſs of me. Ye have neither heard his voice at any time, nor ſeen his ſhape.

38 And ye have not his word abiding in you: for whom he hath ſent, him ye believe not.

39 Search the ſcriptures; for in them ye think ye have eternal life: and they are they which teſtify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another ſhall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and ſeek not the honour that *cometh* from God only?

45 Do not think that I will accuſe you

Ver. 37. Matth. iii. 17. xvii. 5. Ch. viii. 18. Deut. iv. 12. 1 Tim. i. 17. 1 John iv. 12.—V. 39. Iſai. viii. 20. xxxiv. 16. Luke xvi. 29. Acts xvii. 11. Deut. xviii. 15, 18. Luke xxiv. 27. Ch. i. 45.—V. 41. 1 Theſſ. ii. 6.—V. 44. Ch. xii. 43. Rom. ii. 29.

by the miracles which he impowered him to perform, and who had given him a peculiar and direct teſtimony at his baptiſm, by declaring from heaven in a grand, audible, articulate voice, that he was his *Beloved Son*; which voice many then living had heard, and no doubt remembered. See the beginning of ver. 37. the note on ch. iii. 2. and Conybeare's Sermon on Heb. ii. 4. p. 24.

Ver. 37, 38. *Ye have neither heard his voice at any time*, &c.] The proper tranſlation of this paſſage ſeems to be interrogative, *Have ye never at any time heard his voice, or ſeen his ſhape?* The word ειδος rendered *ſhape*, ſignifies any thing in a perſon that appears to the eye, by which he is diſtinguiſhed from others; and therefore the form of his countenance, as well as the ſhape of his body. Many of the ancient Jews had heard the voice of God at Sinai, when the law was given; Deut. iv. 12, 33. and though it is there ſaid that they ſaw *no ſimilitude*, [Ομοιωμα, LXX.] the meaning is not, that they ſaw no corporeal appearance, for they ſaw fire and ſmoke; but that they ſaw no *reſemblance*, no figure or likeneſs of any thing in heaven, earth, or water, which the heathens worſhipped as God. This fire which the Iſraelites ſaw on Sinai, was the ſymbol of the divine preſence, as were the pillar of fire, and cloud of ſmoke which attended them in their journeyings through the wilderneſs; hence, becauſe Moſes was often permitted to a clear and near view of this fire, he is ſaid to have beheld the *ſimilitude of the Lord*, and to have ſpoken with *God mouth to mouth*; even apparently,—εν ειδει, Numb. xii. 8. By parity of reaſon, as often as God manifeſted his preſence in the ſymbol of light or fire, as at Chriſt's baptiſm, that light might be called his ſhape or ſimilitude, ειδος αυτȣ, and all who beheld that glorious appearance, as the multitude at Chriſt's baptiſm, might be ſaid to have ſeen the ſimilitude of God. And as for *hearing the voice of God*, that was no impoſſible thing, the whole nation having heard God ſpeak at Sinai. However, it was not this which our Lord had now in his eye, but the voice of God uttered at his baptiſm. See the laſt note. He goes on, *Yet ye have not his word remaining in you*, ver. 38. for ſo the tranſlation ſhould run; the ſenſe being this, "Though God ſpake to you from heaven concerning me at my baptiſm, and in order to impreſs you the deeper with what was ſaid, ſhewed you his *ſimilitude*, yet you are not duly affected with what he ſaid, neither do you entertain it in your minds as you ought to do. *For you do not believe on him whom he hath ſent.* In this paſſage therefore, there is a plain alluſion to the deſcent of the ſpirit on our Lord at his baptiſm, and to the voice from heaven; which, with a thundering noiſe ſounding through the ſky, declared him, with great majeſty, to be God's *Beloved Son, in whom he was well pleaſed.* See Macknight. There are others who underſtand and paraphraſe this paſſage thus, "Nor have you any reaſon to diſpute the teſtimony which the Father hath thus given me, though *you have never heard his voice, nor ſeen his form*; as being one whom no man hath ſeen nor can ſee. For he has teſtified the ſame concerning me in his word, where he has ſpoken of me in the cleareſt manner. But notwithſtanding the ſubmiſſion you profeſs to his authority, you will not be perſuaded to receive the teſtimony he has given; and after all, that he has ſaid, it is ſtill evident that *you have not his word* cordially abiding in you; nor do you ſhew a due regard even to thoſe former revelations which you acknowledge as divine; for, notwithſtanding all the reaſons which are there given to induce you to it, *you do not believe him, whom he hath ſent*, with a much fuller and clearer diſcovery of himſelf than any of his former meſſengers have brought." See Doddridge. Mr. Locke would read the beginning of the 38th verſe, *You have not his Logos*, i. e. Me, *reſiding among you* for any continuance of time, and he refers it to Chriſt's making ſo ſhort an abode in Jeruſalem, but the ſenſe ſeems forced and unnatural. See his Reaſ. of Chriſtianity, p. 65.

Ver. 39. *Search the Scriptures*] Becauſe the Jews were exceedingly averſe to acknowledge Jeſus for their Meſſiah, notwithſtanding the evidences of his miſſion were ſo unexceptionable; he deſired them, for further proof to *ſearch* their own *Scriptures*, and particularly the writings of the prophets; which, ſays he, is certainly your duty, becauſe thoſe writings, as you juſtly ſuppoſe, contain the knowledge of eternal life, and therefore the knowledge of the Meſſiah; and I can with confidence refer you to them, knowing that they confirm my pretenſions in the moſt ample manner, the characters of the Meſſiah pointed out by them being all fulfilled in my perſon. The word ἐρευνᾶτε, rendered *ſearch*, implies the moſt diligent attention and ſcrutiny into the meaning of the Scriptures. Several great writers contend that this verb is in the preſent tenſe; and that the paſſage ſhould be rendered, *Ye ſearch the Scriptures, becauſe you apprehend that you have eternal life in them:* i. e. the directions of heaven for obtaining it; *Now theſe are they*, the very writings, *which teſtify of me*; yet, ver. 40. *Ye will not come unto me, that ye may have life.* The words which expreſs their high opinion of the Scriptures, ſeem rather to ſuit this tranſlation; and it is highly probable, that at a time when the Phariſees were ſo impatient of the Roman yoke, they would with great diligence ſearch the ſacred oracles, for predictions relating to the Meſſiah; though it is too plain, they had an unhappy biaſs on their minds, which prevented the good effects which might have been expected from that inquiry, had it been impartial. It is alſo well known, that refined criticiſm on the ſacred writings made the moſt faſhionable branch of learning among the Jews, in compariſon of which, profane literature was held in great contempt, and indeed by many of the zealots in great abhorrence. See Doddridge. Dr. Rutherford would read the verſe interrogatively, as by way of reproach; *Do you ſearch the ſcriptures,—and yet will not come to me?* See his *Moral Virtue*, p. 368.

Ver. 41, 42. *I receive not honour from men*] "Though I ſpeak of your coming to me, let me remind you that it is not out of an ambition of drawing multitudes about me, to follow and applaud my teaching; for the whole of my conduct proves, that I receive not glory from men." Our Lord inſinuated that the proofs of his miſſion, were as full and clear as poſſible, being ſupported by the actions of his life, which in all points agreed with his doctrine; for in no one inſtance whatever did he ſeek the applauſe of men, or affect ſecular power; but was always innocent and humble, though he knew theſe qualities rendered him little in the eyes of perſons void of the love of God, who expected to ſee their Meſſiah adorned with great ſecular glory; and therefore addreſſing himſelf to men of this character, our Lord ſays very emphatically, *I know you.* The whole ſeries of his diſcourſe excellently ſhews how far our Lord was from ſoothing the vanity of men in place and power, to obtain their favour.

Ver. 43. *I am come in my Father's name*] This humility of ſpirit, and conformity of life with his doctrine, as well as the other evidences of his miſſion, our Lord juſtly termed *a coming to the Jews in his Father's name*, or agreeably to his will, ſignified anciently in the Scripture by the prophets: neverthelefs, becauſe ſuch a Meſſiah was by no means the object of their expectation, they would not receive him. Whereas, if any other perſon came to them in *his own name*, i. e. without a commiſſion from God, they would joyfully embrace him, provided he aſſumed the majeſty of a king, and promiſed temporal bounties to his followers. The Jews gave many ſignal proofs of this infatuation, during their wars with the Romans, and a little before the deſtruction of their city; for then many impoſtors aroſe, pretending to be the Meſſiah, and promiſſing them deliverance, by which they drew away great multitudes, as their own hiſtorian Joſephus informs us, and as we have obſerved in the note on Matt. xxiv. 26. See alſo Euſeb. Eccl. Hiſt. lib. iv. cap. 6.

Ver. 44. *How can ye believe*, &c.] Our Lord obſerves that this infidelity of the Jewiſh rulers, (ſee on ver. 15.) was owing in a great meaſure to their pride. They who had all along preached glorious things concerning the empire and grandeur of the Meſſiah, would not aſcribe that auguſt character to a mere teacher, who was deſtitute even of the ordinary advantages of birth, fortune, and erudition; becauſe it would have been ſuch a confeſſion of ignorance and unſkilfulneſs in the ſcriptures, as muſt have expoſed them to the contempt of thoſe whom they had miſled. *How can ye believe*, &c. "How can ſuch perſons as you believe in me, whoſe character and ſtation are entirely different from what you have all along told the people, that the Scriptures teach concerning the Meſſiah? This confeſſion of your own ignorance is not to be expected from you, who in all your actions ſeek the praiſe of men, (Matth. xxiii. 5.) and not the praiſe of God; which is the only true praiſe, and is to be obtained by a ſteady regard to truth and virtue, in oppoſition to all earthly paſſions whatſoever." See Macknight and Chemnitz.

Ver. 45. *Do not think, that I will accuſe you*, &c.] *Do you think*, &c.? Syriac. Our Lord told them in concluſion, that they were not to imagine that in rejecting *him*, they ſinned againſt no perſon but him, and that he alone would accuſe them to the Father for their infidelity. Moſes, through whoſe law they truſted to have ſalvation, to the Father: there is *one* that accuſeth you, *even* Moſes, in whom ye truſt.

46 For had ye believed Moſes, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how ſhall ye believe my words?

Ver. 45. Rom. ii. 12.—V. 46. Gen. iii. 15. xii. 3. xviii. 18. xxii. 18. xlix. 10. Deut. xviii. 15, 18. Acts xxvi. 22.

was likewiſe diſhonoured by it; inaſmuch as he wrote of him under the names of the *Seed of Abraham*,—*Shiloh*,—*A prophet like to himſelf*, &c. Wherefore, ſeeing they refuſed to believe on him, Moſes would accuſe them, as guilty of diſbelieving his writings. This is one of the moſt expreſs paſſages that can be imagined, in which Moſes, their great law-giver, is repreſented as looking down with indignation upon theſe elders, who gloried in being the moſt diſtinguiſhed of his diſciples: And ſeeing how injuriouſly they treated Jeſus, the great prophet, turning himſelf to God with a ſevere accuſation againſt them, and urging his own predictions as an aggravation of their inexcuſable infidelity. See Doddridge and Calmet.

Ver. 46, 47. *For he wrote of me*] "*Had you believed* the writings of *Moſes*, which are daily read in your ſynagogues, *you would have believed me*; for theſe writings deſcribe me, as by a variety of ſtriking types and figures, ſo likewiſe by many ſtrong and direct prophecies: ſee the laſt note: *But if ye believe not his writings, how ſhall ye believe my words?* If you do not believe the teſtimony of your own law-giver, I have no reaſon to be ſurpriſed that you do not credit me upon my teſtimony." Thus Jeſus aſſerted his own perſonal dignity, as the Son of God, and Judge of the world; at the ſame time he propoſed the evidences of his miſſion from God with ſuch ſtrength of reaſon, perſpicuity, and brevity, as nothing can equal. See Macknight, and Henry.

REFLECTIONS ON THE MIRACLE OF BETH-ESDA.

It is very pleaſing to obſerve that the Son of the moſt high God, when, as the Lord and Ruler, the great Meſſenger of the covenant, he *ſuddenly came to his temple*, and when he was about to deliver the moſt ſublime diſcourſe concerning his equality with the Father, ſhould, on the Sabbath-day, enter as a phyſician, thoſe five porches, which were a kind of hoſpital, where there lay ſo great a multitude, ſo ſad a ſpectacle of the wretched and ſuffering children of Adam!

This ſerves to aſſure us, that Chriſt, though now reigning in equal power and glory with the Father, doth not therefore diſregard our miſeries; but exerts the office of a loving Mediator in this world, as a great hoſpital, aſſiſting by his grace and ready help the afflicted in ſoul, as well as body, and not forgetting to extend continually his rich mercy and compaſſion towards both.

Nay, if he condeſcended to leave thoſe glories, of which he was poſſeſſed from eternity, to come down into this wretched world, this place of miſery and woe, and to open from his moſt precious heart a fountain for all our uncleanneſs; can we doubt of his fatherly care over us? Can we doubt his tender regard for us?—We muſt neceſſarily be dear to *Him*, who, of his own free love, paid ſo ineſtimable a price for us? Let us learn from hence, with full and humble confidence to repoſe ourſelves upon him, and in all our miſeries and neceſſities, to commend ourſelves into the hands of this faithful Redeemer; to wait upon him in all thoſe means, which he himſelf hath ordained and appointed, and wherein he hath promiſed to meet and refreſh our longing ſouls!

What a bleſſing was this pool of Beth-eſda, endowed with this miraculous virtue, to the Jewiſh people! You ſee how they thronged it; the five porches were full; all were wiſhing and ſtriving to enjoy its advantages. Was there ſuch a miraculous *bath* in this nation, there would be no leſs crowding thither. Each would be preſſing towards it, when labouring under diſeaſes; all deſirous of ſtepping in firſt, that they might be made whole.

How amazingly do men, by their own conduct in *temporal* things, delude and condemn themſelves in *ſpiritual!* Such a pool, ſuch a fountain there is for the ſoul, a *fountain opened for ſin, and for all uncleanneſs*; a fountain, in which whoſoever will, may come, waſh, and be clean. Such a fountain is the moſt precious blood of Jeſus Chriſt, ſtreaming forth in all his divine *ordinances!*—Thoſe *waters of life*, by which ſpiritual maladies are healed, and vigour is reſtored to our enfeebled ſouls!

And yet, how little are they thronged by men, wiſhing and earneſtly ſtriving to be healed; how few are there who come to them with a full ſenſe of their ſpiritual impotency, and a reſolution to *ſtep in* that they may be made whole! Multitudes were continually attending at this *pool*; and why then is the *houſe of God* forſaken? Where not *one alone*, but *many*, at the ſame moment may receive ſpiritual ſight and ſtrength, yea, and life from the dead? But, alas! under the diſeaſes of the ſoul, how few deſire to be *made whole*. Bleſſed Jeſus! if thou haſt awakened that deſire in us, we would adore thee for it, as a *token for good*; and would lift up our believing eyes to thee, in humble expectation that thou wilt graciouſly fulfil it.

How many are there who never come to the ordinances of God at all; who have either found out ſome new methods of ſpiritual cure; or proud in heart, who will confeſs no ſpiritual infirmities, and deſpiſe the weakneſs of their proffered cure; or, wiſe in their own inventions, who have too much ſenſe to believe the Goſpel. God grant they may all underſtand in time *how fearful a thing it is to fall into the hands of the living God!* More eſpecially when ſo much grace, when ſo much goodneſs, when ſo much mercy hath been long and obſtinately rejected; the *grace*, the *mercy*, the *goodneſs* of an eternal Saviour, who, unbounded in his voluntary love, hath endured ſufferings unſpeakable, to procure ſo divine a remedy for all our evils; a remedy infallible! All ſickneſſes, all diſorders, however complicated, however inveterate, are here removed by one hand, and one water: None ever were, none ever will be ſent empty away, who come deſirous of relief; nor is that relief confined to the *firſt* only who ſteps in; it is a fountain flowing plenteouſly unto every draught!

And thus may *all* be cured; but their own *will* muſt concur: Chriſt firſt aſked the man, *Wilt thou be made whole?* ver. 6. before he bid him *ariſe and walk*. There could be no doubt of *his* deſire to be cured, who *waited* at the pool for this very purpoſe; and *you*, reader, muſt ſhew your *will* and *deſire* to be cured in this ſame way; *you muſt wait at the pool*,—muſt wait for Chriſt in thoſe general ordinances, which himſelf hath enjoined; in the *ſacraments*, in *prayer*, and the *word:* And if, with hope, duly ſenſible of your weakneſs and miſery, you thus wait upon him, you need not fear but he will perfect the cure of all your ſpiritual maladies, and enable you to walk and glorify him.

But if you *attend at the pool*, frequent the ordinances of the Goſpel, the ſacraments, and the church, with any other motive than a real deſire to meet there the Saviour of your ſouls, and to be healed of all your infirmities by his blood; be aſſured you will frequent them in vain, and never find them, what they are to the contrite and humble, means of grace, and channels of heavenly life and ſupport to the ſoul.

Should you frequent them, and ſtill find them not efficacious, yet muſt you not therefore ceaſe to frequent them. The man before us, was *thirty-eight years* in his infirmity, ver. 5. and yet perfectly healed by the power of Chriſt at the laſt. God often delays his mercies to make them more ſignal and acceptable; and *when we have no man to put us into the pool*, when none is able or willing to help, He ſpeaks the word, and they are delivered. *Beth-eſda* muſt be *waited* on; he is worthy of his crutches, who will not ſtay God's leiſure for his cure: There is no virtue, no ſucceſs without patience; and here we all have need of it. One is ſick of an overflowing of the gall,—the jaundice of malice; another of the ſwelling of pride; another of the fever of concupiſcence; another of the vertigo of inconſtancy; another of the choaking quinſey of curſes and blaſphemies; another of the dropſy of covetouſneſs; another of the pleuretical pangs of envy: One is conſumed with emulation; another rotten with corrupt deſires; and all are ſo much the ſicker, if they feel not theſe diſtempers.

We work hard, and we endure much for the *body*; what toil do we take, that we may toil yet a little longer! We endure many certain pains, for the addition of a few uncertain days. Why will we not do thus for the *ſoul*, for the immortal, the better part, when we know that our waiting will not be unſucceſsful; and when we know that our *waiting* here, ſhall procure for us *eternal reſt* hereafter? O wait then upon the Lord in all the means of grace, in all the paths of duty; come by theſe means, duly ſenſible of your ſpiritual evils; lay them before the Lord, confeſs your ſins to him, and with earneſt deſire to *be delivered from the body of this death*, cry to him, and he will at length *give you the victory*, and by his grace enable you to *riſe, take up your bed, and walk*; to leave ſin, and all the occaſions of it, and to ſerve him in holineſs and newneſs of living.

The ſure evidences of a ſpiritual cure are theſe: 1. A forſaking of our former ſins: 2. A laying aſide the marks and occaſions thereof: And 3. a performing the contrary actions; particularly the duties of praiſe and thankſgiving to God, as this infirm man did, who languiſhing as he was lately *on the couch*, we quickly after ſee *found by Jeſus in the temple*, ver. 14. And where indeed ſhould they be found, who have been raiſed up from beds of weakneſs, and brought out from chambers of ſorrow and confinement, but *in the ſanctuary*, rendering their praiſes *to the God of their mercies?* It was here that Chriſt ſaid to him, for a leſſon to us all, *Behold, thou art made whole; ſin no more, leſt a worſe thing come unto thee*; hereby ſhewing us, that diſeaſes and ſickneſs are the puniſhment of ſin, and that of conſequence the beſt remedy we can apply for their cure, is ſincere repentance and converſion.

Sin no more, leſt a worſe thing come unto thee. To deter from relapſes into ſin, Chriſt ſhews the danger of them. It was bad enough, God knows, to lie *thirty and eight years* bound by a terrible diſeaſe: But it is *worſe*, infinitely *worſe*, than pen can deſcribe, or thought conceive, to lie bound in flames of ever-during fire, not for thirty-eight, or thirty times thirty-eight years, but *for ever and ever!*—Let them remember this admonition of our Lord, who have made upon ſick beds good reſolutions, and determined to turn and amend their lives, when the hand of God hath been ſore upon them; but have forgotten all, when to prove their ſincerity, he hath ſaved them a while from the jaws of death! O let ſuch remember, how fearful a woe hangs over their heads, who, having been *made whole*, have yet indulged as uſual in the practice of ſin; and leſt a *worſe thing*, even eternal miſery, *come unto them*, let them make haſte, with broken hearts and humbled ſouls, to the heavenly pool of Beth-eſda, the blood of Chriſt, the fountain opened for ſin and for uncleanneſs.

Sin is the fruitful parent of all human evils, and till the body reſts in the ſilent grave, the temptations to ſin will never ceaſe: So that we have continual need to be upon the watch, and to remember our

CHAP. VI.

Chriſt feedeth five thouſand men with five loaves and two fiſhes. Thereupon the people would have made him king. But withdrawing himſelf, he walketh on the ſea to his diſciples: reproveth the people flocking after him, and all the fleſhly hearers of his word: declareth himſelf to be the bread of life to believers. Many diſciples depart from him. Peter confeſſeth him. Judas is a devil.

AFTER theſe things Jeſus went over the ſea of Galilee, which is *the ſea* of Tiberias.

2 And a great multitude followed him, becauſe they ſaw his miracles which he did on them that were diſeaſed.

3 And Jeſus went up into a mountain, and there he ſat with his diſciples.

4 And the paſſover, a feaſt of the Jews, was nigh.

5 When Jeſus then lifted up *his* eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread that theſe may eat?

6 (And this he ſaid to prove him: for he himſelf knew what he would do.)

7 Philip anſwered him, Two hundred penny-worth of bread is not ſufficient for them, that every one of them may take a little.

8 One of his diſciples, Andrew, Simon Peter's brother, ſaith unto him,

9 There is a lad here which hath five barley-loaves, and two ſmall fiſhes: but what are they among ſo many?

10 And Jeſus ſaid, Make the men ſit down. (Now there was much graſs in the place.) So the men ſat down, in number about five thouſand.

11 And Jeſus took the loaves; and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down; and likewiſe of the fiſhes, as much as they would.

12 When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt.

13 Therefore they gathered *them* together, and filled twelve baſkets with the fragments

Ver. 1. Matth. xiv. 15. Mark vi. 35. Luke ix. 12.—V. 4. Lev. xxiii. 5, 7. Deut. xvi. 1.—V. 5. Matth. xiv. 14. Mark vi. 35. Luke ix. 12.—V. 7. See Numb. xi. 21, 22.—V. 9. 2 Kings iv. 43.

Lord's warning. The only method to ſecure us from which, is a full dependance upon the almighty grace of God, ſought for with ſincerity and humility in all the means appointed, by a regular attendance on the Goſpel ordinances; a holy, and conſcientious walking, and a ſtrict watchfulneſs over all our thoughts, words, and actions. If endeavouring thus to wait, and thus to act, we ſhall find God's grace *ſufficient for us*; if thus *Chriſt find us in the temple*, paying our grateful tribute of praiſe and adoration, he will enable us boldly to confeſs him before men, as this man did before the Phariſees; and and if we do ſo, we have His infallible promiſe that *He* will alſo *confeſs us* before his Father, and all the holy angels, in the realms of glory and immortality. See Matth. x. 32, 33.

Chap. VI. *Ver.* 1. *After theſe things*] That is, ſome time after: for St. John paſſes by a great many tranſactions related by the other Evangeliſts, and perhaps would not have given this narrative, had it not been for preſerving a remarkable diſcourſe of our Saviour, which, though of great importance, hath been omitted by the other hiſtorians. See Matt. iv. 18. and the parallel places.

Ver. 4. *The paſſover, a feaſt of the Jews*] This is generally ſuppoſed to be the third paſſover of our Lord's public miniſtry. The Evangeliſt probably mentions this to ſhew the time of the year, &c.

Ver. 5. *He ſaith unto Philip*] Our Lord addreſſes himſelf to Philip particularly, becauſe he was a native of Bethſaida, and beſt acquainted with that country. See chap. i. 14. and on Luke ix. 10.

Ver. 6. *This he ſaid to prove him*] To try what idea he might have conceived of his divine power; as well as to give him an opportunity of obſerving what followed more attentively.

Ver. 7. *Two hundred pennyworth of bread*] As much as could be purchaſed for 200 denarii, which amounts to about ſix pounds five ſhillings of our money. The mention of that ſum ſeems to intimate that their whole ſtock amounted to no more. See Mark vi. 37.

Ver. 10. *Now there was much graſs*] This circumſtance of the *graſs* ſhews, that the miracle of the loaves happened in the months of February or March, when the graſs is in its perfection in Syria; and to this agrees what we are told ver. 4. It is obſervable, that in computing the number of perſons fed at this meal, the Evangeliſts mention none but the *men*, and of them only ſuch as were of age; and they all agree that there were about 5000. In this they do not ſpeak by gueſs; for the diſpoſition of the multitude in ranks of a determinate number, (ſee on Mark vi. 39.) enabled them to make the computation with certainty. If they were not *five thouſand* preciſely, one of the ranks incompleat will make them leſs; and an additional rank or part of a rank, will make them more: but beſides the men, there were *women* alſo, and *children*, who, we may ſuppoſe were not inferior in number to the men; and who, if they were not fed with the *men*, as ſeems probable from this verſe, muſt have been ſet down by themſelves to a ſeparate meal; ſome of the diſciples being appointed to wait on them and ſerve them. St. John gives us the reaſon why ſo great a crowd was now with Jeſus, *the paſſover was at hand*, ver. 4. conſequently numbers from every quarter being on the road to Jeruſalem, they might have been drawn round Chriſt by the fame of his miracles, of which they deſired to be eye-witneſſes. See Macknight's Jewiſh Antiquities, diſcourſe 6. the *Reflections* on Matth. xiv. and my Diſcourſes on the Miracles, vol. ii. p. 300.

Ver. 11. *And when he had given thanks*] St. Matthew and St. Mark ſay ſimply that *he bleſſed*, ευλογησε, which moſt commentators refer to the loaves and fiſhes, becauſe St. Luke ſays expreſly, ευλογησε αυτȣς; *he bleſſed them*. Some, however, put a different ſenſe upon the words, becauſe they think that meat is not capable of being *bleſſed*. Further they apprehend, that our Lord's *looking up to heaven*, when he bleſſed, mentioned by St. Luke himſelf, ſhews, that this bleſſing was directed to God, and that it imported a thankſgiving for his great goodneſs. Accordingly St. John expreſſes it by the word ευχαριςησας, which St. Luke, in his account of the inſtitution of the ſacrament, has ſubſtituted for the idea which St. Matthew and St. Mark expreſs by ευλογησε. For theſe reaſons they conclude that the words τον Θεον δια, are ſuppreſſed by St. Luke, which being joined with αυτȣς, make this ſenſe, *he bleſſed God for them*; namely, the loaves and the fiſhes. The reader, however, will remember, that the word in diſpute has a ſenſe which favours the common interpretation of this paſſage, Pſalm lxv. 10. *thou bleſſeſt the ſpringing thereof*, i. e. of the corn. It is not to be ſuppoſed, that twelve perſons could put firſt a piece of bread, and then a piece of fiſh into the hands of 5000 men, beſides women and children, who were all fed with ſuch expedition, that notwithſtanding the thing was not ſo much as propoſed to the diſciples till about three, all appears to have been over by five in the afternoon. See on ver. 16. Wherefore it is natural to conclude that in diſtributing the meat, the diſciples uſed the moſt expeditious method: putting, by their maſter's directions, the bread firſt, and after that the fiſh, into the hands of thoſe only who ſat at the ends of the ranks; with orders to give it to their companions. On this ſuppoſition the food muſt have extended its dimenſions not in our Lord's hands only, but in the hands of his diſciples, and of the multitude likewiſe; continuing to ſwell till there was a greater quantity than they who held it could make uſe of; ſo that breaking off what was ſufficient for themſelves, they gave the remainder to the perſons next to them, who in like manner ſaw the bread and fiſh ſwell in their hands, till they alſo had enough and to ſpare. See particularly the note on Mark vi. 39, 40.

Ver. 12. *Gather up the fragments*] Though Jeſus was entirely free from worldly cares, and from all anxiety about futurity, he did not think it unworthy of him, on this occaſion, to order his diſciples to take care of the broken pieces of meat left by the multitude. The reaſon mentioned by him for their doing ſo, namely, that *nothing might be loſt*, deſerves our notice: For it ſhews us, that he to whom the earth and the fulneſs thereof belong, willeth every man to take due care of all the goods he poſſeſſes; and that if he waſtes any thing by careleſſneſs or profuſion, he is guilty of ſin; namely, the ſin of deſpiſing the creatures of God, which, by ſo admirable a contrivance as the frame of the world, God hath produced for his uſe. Wherefore, as by feeding ſo many, Jeſus hath ſet us an example of *liberality*; ſo by taking care of the *fragments*, he hath taught us *frugality*; and by joining the two together, he has ſhewn us that charity and frugality ought always to go hand in hand; and that there is great difference between the truly liberal and the *laviſh* man. See the Chriſtian's Magazine, vol. iii. p. 312, &c.

of the five barley-loaves, which remained over and above, unto them that had eaten.

14 Then thoſe men, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that prophet that ſhould come into the world.

15 When Jeſus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himſelf alone.

16 And when even was *now* come, his diſciples went down unto the ſea.

17 And entered into a ſhip, and went over the ſea towards Capernaum. And it was now dark, and Jeſus was not come to them.

18 And the ſea aroſe, by reaſon of a great wind that blew.

19 So when they had rowed about five and twenty, or thirty furlongs, they ſee Jeſus walking on the ſea, and drawing nigh unto the ſhip: and they were afraid.

20 But he ſaith unto them, It is I; be not afraid.

21 Then they willingly received him into the ſhip: and immediately the ſhip was at the land whither they went.

22 The day following, when the people which ſtood on the other ſide of the ſea, ſaw that there was none other boat there, ſave that one whereinto his diſciples were entered, and that Jeſus went not with his diſciples into the boat, but *that* his diſciples were gone away alone;

23 (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore ſaw that Jeſus was not there, neither his diſciples, they alſo took ſhipping, and came to Capernaum, ſeeking for Jeſus.

25 And when they had found him on the other ſide of the ſea, they ſaid unto him, Rabbi, when cameſt thou hither?

26 Jeſus anſwered them and ſaid, Verily, verily, I ſay unto you, Ye ſeek me, not becauſe ye ſaw the miracles, but becauſe ye did eat of the loaves, and were filled.

Ver. 14. Deut. xviii. 15, 18. Ch. i. 21. vii. 40.—V. 16. Matth. xiv. 23. Mark vi. 47.

Ver. 14. *Then thoſe men, when they had ſeen,* &c.] This vaſt multitude of people finding their hunger removed, and ſpirits recreated, as well as their taſte delighted by the meal, were abſolutely ſure it was no illuſion: As St. John expreſſes it very properly, *they had ſeen the miracle,* ſo could not entertain a doubt, or form an objection.

In this manner did he, who is the *bread of life,* feed upwards of ten thouſand people with five loaves and two ſmall fiſhes, giving a magnificent proof not only of his goodneſs, but of his creating power; for, after all had eaten to ſatiety, the diſciples took up twelve baſkets full of the broken pieces of meat, each diſciple a baſket, in which, as every one of the multitude may be ſuppoſed to have left a little, there muſt have been much more than the quantity at firſt ſet before the Lord to divide. This ſtupendous miracle therefore, without all doubt, was conſpicuous, not to the *diſciples* only, who, carrying each his baſket in his hand, had an abiding ſenſible demonſtration of its truth, but to every individual gueſt at this divine feaſt, who had all felt themſelves delighted, filled, refreſhed, and ſtrengthened by the meal. Anciently Eliſha fed an hundred men with *twenty barley loaves,* 2 Kings iv. 42. but the quantity of the food divided was greater, and the people fed therewith incomparably fewer than at our Lord's miracle. Beſides, though ſomething was left at Eliſha's feaſt to ſhew that the men were filled, it was but a trifle in compariſon of the quantity left by the great multitude whom our Lord fed. We may juſt obſerve, that the expreſſion *the Prophet who ſhould come into the world,* was the uſual characteriſtic by which the Jews deſcribed their Meſſiah. See Macknight, and the *Reflections* on this chapter.

Ver. 15. *When Jeſus therefore perceived*] The people thus fed by miracle were unſpeakably aſtoniſhed; for indeed it was wonderful to ſee the food extending itſelf among their hands. In the height of their tranſport, they propoſed to *take Jeſus by force, and make him a king,* i. e. to conſtrain him to aſſume the title of *Meſſiah* without further delay. Anciently it was uſual for great men, who courted the favour of the populace, to give public feaſts, at which they invited all the inhabitants of a town or city. Le Clerc therefore fancies that the multitude took the miracle of the loaves for a thing of this kind; and that they expreſſed their gratitude to Jeſus, by offering to aid him in what they ſuppoſed was his purpoſe. It is, however, full as probable, if not more ſo, that in this they fulfilled their own inclinations, which led them to wiſh for the coming of the Meſſiah's kingdom, wherein they all expected to enjoy great ſecular advantages; for, to ſay the truth, they might very naturally imagine that He, who with five loaves and two fiſhes, could feed ſo many thouſands, was in a condition to ſupport armies any length of time he pleaſed. See the note on Matth. xiv. 22. *Into a mountain* ſhould rather be rendered *into the mountain,* mentioned above, ver. 3. Before Jeſus went into this mountain, ſeveral things happened, which the other Evangeliſts have related, and to which we refer.

Ver. 16. *And when even was now come*] We obſerved on ver. 11. that the whole of this miraculous tranſaction was over by five o'clock in the afternoon, which may be collected from the circumſtance here mentioned, namely, that when the diſciples departed ſome time after the dinner, the ſecond evening approached; that is, it was a little before ſun-ſetting, at which time the ſecond evening began: But at that ſeaſon of the year the ſun ſet before ſix o'clock in the afternoon; for the paſſover, and conſequently the vernal equinox, was not come: Beſides, they were in the midſt of the lake by the time that the ſun was ſet. See Matth. xiv. 23. Mark vi. 47.

Ver. 17. *And entered into a ſhip*] Chriſt's order was, that the diſciples ſhould go to Bethſaida, as St. Mark informs us; but the wind becoming contrary, as we ſhall ſee immediately, they were obliged to ſail towards Capernaum. St. John therefore deſcribes the voyage, not as it was intended, but as it actually happened. The Evangeliſts have not told us how the twelve baſkets full of fragments were diſpoſed of; probably the diſciples carried them with them into the boat; ſo that having before their eyes this convincing evidence of the miracles, they no doubt diſcourſed about it among themſelves as they ſailed, and deliberately reflected on every circumſtance which had accompanied it. The people perceiving that Jeſus intended to ſtay, made no ſcruple to let the diſciples go: Perhaps they imagined he was ſending them away to provide ſuch things as he had need of, in order to the expedition; neither did they refuſe to diſperſe when he commanded them, propoſing all to return next morning, as they actually did; a circumſtance which proves that they did not go far away. See on Matth. xiv. 24.

Ver. 19. *So when they had rowed,* &c.] Probably when they found the wind ſo violent, they were afraid of being ſhipwrecked, if they came near the ſhore; and therefore, having perhaps ſailed a while before the wind, they now rowed out to ſea; for as they muſt have been ſeveral hours at ſea, one can hardly imagine, that, with ſo briſk a gale, they made no more way in all this time than a little above a league, unleſs we impute it to their having laboured all they could to avoid croſſing the ſea, and to get to Bethſaida. See Doddridge, and on Matth. xiv. 24.

Ver. 22—24. *The day following,* &c.] Notwithſtanding Jeſus had ordered the people to go home after he had ſent his diſciples away, they did not leave the deſart mountain. It ſeems they took notice that no boat had come thither, but the one belonging to the diſciples; and becauſe Jeſus did not go with them, they concluded that he had no deſign to leave his attendants; wherefore, though by withdrawing into the mountain, he modeſtly declined the dignity which they had offered him, they perſuaded themſelves he would be prevailed upon to accept it next day, eſpecially as they might fancy the diſciples were diſpatched to prepare matters for that purpoſe. In this hope, as ſoon as the morning was come, the people returned, deſigning to wait on Jeſus; but not finding him, they began to think he had gone off in one of the boats belonging to Tiberias, which during the ſtorm had taken ſhelter in ſome creek or other at the foot of the mountain. The moſt forward of the multitude therefore entering thoſe boats, ſailed to Capernaum, the known place of our Lord's reſidence, where they found him in the ſynagogue, teaching the people. See Macknight, and ver. 59.

Ver. 26, 27. *Ye ſeek me, not becauſe ye ſaw the miracles,* &c.] "Ye are not come after me, becauſe ye were convinced by my miracles of the truth of my miſſion, and are now diſpoſed to hearken to my doctrine, but *becauſe ye did eat of the loaves, and were filled.* Having been once

27 Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the Son of man ſhall give unto you: for him hath God the Father ſealed.

28 Then ſaid they unto him, What ſhall we do, that we may work the works of God?

29 Jeſus anſwered and ſaid unto them, This is the work of God, that ye believe on him whom he hath ſent.

30 They ſaid therefore unto him, What ſign ſheweſt thou then, that we may ſee, and believe thee? what doſt thou work?

31 Our fathers did eat manna in the deſart; as it is written, He gave them bread from heaven to eat.

32 Then Jeſus ſaid unto them, Verily, verily, I ſay unto you, Moſes gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then ſaid they unto him, Lord, evermore give us this bread.

35 And Jeſus ſaid unto them, I am the bread of life: he that cometh to me, ſhall never hunger; and he that believeth on me, ſhall never thirſt.

36 But I ſaid unto you, That ye alſo have ſeen me, and believe not.

37 All that the Father giveth me, ſhall

Ver. 27. Or, *Work not.* Ver. 54. Ch. iv. 14. Matth. iii. 17. xvii. 5. Mark i. 11. ix. 7. Luke iii. 22. ix. 35. Ch. i. 33. v. 37. viii. 18. 2 Pet. i. 17.—V. 29. 1 John iii. 23.—V. 30. Matth. xii. 38. xvi. 1. Mark viii. 11. 1 Cor. i. 22.—V. 31. Exod. xvi. 15. Numb. xi. 7. Wiſd. xvi. 20. 1 Cor. x. 3. Pſ. lxxviii. 24, 25.—V. 34. See ch. iv. 15.—V. 35. Ch. iv. 14. vii. 37.

fed, you expect that I will feed you frequently by miracle; and the ſatisfaction you found in that meal has made you conceive great hopes of temporal felicity under my adminiſtration. Theſe are the views with which you are following me: but you are intirely miſtaken in them; for your happineſs doth not conſiſt in the meat that periſheth, neither is it that ſort of meat which the Meſſiah will give you: wherefore you ought not to labour ſo much for *the meat which periſheth*, ver. 27. which nouriſhes and delights the body only, as for *the meat that endureth to everlaſting life*;—divine knowledge and grace, which by invigorating all the faculties of the ſoul, makes it incorruptible and immortal. Neither ought you to follow the Son of man, the Meſſiah, with a deſign to obtain the meat that periſheth, but in expectation of being fed with the meat that endureth unto everlaſting life; for it is that meat which the Son of man will give you; *for him hath God the Father ſealed.* By the miracle of the loaves, God the Father ſhews you, that he hath enabled and authorized me, the Son of man, to bleſs you with the meat enduring to everlaſting life, the food of your ſouls." The epithet of *Father* is elegantly given to God in this paſſage, as it expreſſes the relation he ſtands in to the perſon who in the preceding clauſe is called *the Son of man.* Some have ingeniouſly conjectured, that this clauſe alludes to a cuſtom amongſt princes, when making grand entertainments, to give a commiſſion under their hand and ſeal, or perhaps to deliver a ſignet to thoſe, whom they appointed to preſide in the management of them; though it may poſſibly be ſufficient to ſay, that *to ſeal* is a general phraſe for authorizing a perſon by proper credentials, whatever the purpoſe be for which they are given; or for marking a perſon out as wholly devoted to the ſervice of him whoſe ſeal he bears. See Elſner's Obſervat. vol. 1. Calmet, and Le Clerc.

Ver. 28. *Then ſaid they—What ſhall we do,* &c.?] The metaphors of meat and drink being very familiar to the Jews, and frequently uſed in their writings to ſignify wiſdom, knowledge, and grace, (ſee Prov. ix. 1—5. Iſai. lv. 2, 3.) they might eaſily have underſtood what Jeſus meant by the meat enduring to everlaſting life. Nevertheleſs, they miſtook him altogether, imagining that he ſpake of ſome delicious, healthful, animal food, which ſhould make men immortal, and which was not to be had, but under the Meſſiah's government. Accordingly, being much affected with his exhortation, they aſked him, *What they ſhould do to work the works of God*; they meant to erect the Meſſiah's kingdom, and to obtain that excellent meat, which Jeſus ſaid God had authorized the Meſſiah to give them. Works, which they imagined were preſcribed them by God, and would be moſt acceptable to him. It is proper to obſerve, that great part of the energy of this queſtion is loſt in our tranſlation, by rendering the word εργαζεσθε, ver. 27. *labour*; it ſhould be rendered *work*, as it is in this verſe, and in ver. 30. for the Greek word is the ſame in all theſe places, and the propriety of the queſtions and anſwers depends upon it.

Ver. 29, 30. *This is the work of God*] The Jews having their minds filled with the notion of the great empire which the Meſſiah was to erect, expected, no doubt, that Jeſus would have bidden them firſt riſe againſt the Romans, and vindicate their liberties, and then by the terror of fire and ſword, eſtabliſh the Meſſiah's authority in every country. Wherefore, when he told them that the whole work which God required of them towards erecting the Meſſiah's kingdom, was, that they ſhould believe on the Meſſiah, whom he had now ſent unto them, they were exceedingly offended, thinking that he could not be the Meſſiah promiſed in the law and the prophets; and ſome, more audacious than the reſt, had the confidence to tell him, that ſince he pretended to be the Meſſiah, and required them to believe in him as ſuch, (notwithſtanding his character appeared to them entirely different from that of the great deliverer whom they expected, being ſo humble and peaceable as to refuſe the crown, which of right pertained to the Meſſiah, and which they had offered him,) it would be proper that he ſhould ſhew greater miracles than their law-giver had performed, otherwiſe they could not be to blame, if, believing Moſes and the prophets, they perſiſted in their ancient faith concerning the Meſſiah, and concerning the duty which they owed him. The ſentiments of thoſe who ſpeak to Chriſt in this diſcourſe are ſo various, (comp. ver. 34, 41, 42.) and the Evangeliſt ſo expreſly declares that there was a debate between them, ver. 52. that it would be wrong to imagine the ſentiments in the 30th verſe to have been thoſe of the whole multitude, who had followed Chriſt with ſo much eagerneſs from place to place for ſeveral days. See the the following note, and particularly the notes on ver. 63. and on Matth xii. 38, 39.

Ver. 31—33. *Our fathers did eat manna,* &c.] By extolling the miracle of the manna, by calling it *bread from heaven*, and by inſinuating that it was Moſes's miracle, the Jews endeavoured to diſparage Chriſt's miracle of the loaves, which they affected to deſpiſe as no miracle, in compariſon of the former. It was only a ſingle meal of *terreſtrial food*, at which 9 or 10,000 had been fed; whereas Moſes with *celeſtial food* fed the whole Jewiſh nation, in number upwards of two millions; and that not for a day, but during the ſpace of 40 years in the wilderneſs: Wherefore, as if Jeſus had done no miracle at all, they ſaid to him, *What ſign ſheweſt thou?—What doſt thou work?*—And Jeſus replied, *Verily, verily, I ſay unto you, Moſes gave you not the bread,*—τον αρτον,—*from heaven.* "It was not Moſes, who in ancient times gave you the manna, neither was the manna *bread from heaven*; for it dropped from the air only, and is ſo called by the pſalmiſt, on account of the thing which it typified: *But my Father giveth you the true bread from heaven.* By the miracle of the loaves, my Father has pointed out to you the true ſpiritual heavenly bread, which he himſelf giveth you, of which the manna was only a ſymbolical repreſentation, which is ſufficient to ſuſtain not a ſingle nation only, but the whole world; ver. 33. *for the bread of God is that which cometh down from heaven, and giveth life unto the world.* The paſſage ſhould be read in this ambiguous manner, or the explication which our Lord gives in ver. 35. is intirely ſuperſeded. The purport of it is, "The manna which dropped from the air, and kept thoſe who made uſe of it alive only for a day, cannot be called the bread of God; but that is the bread of God which cometh down from God, and maketh the eater holy, happy, and immortal like God." See Macknight, Le Clerc, and on ch. i. 9.

Ver. 34, 35. *Lord, evermore give us this bread*] It is reaſonable to imagine, as we have obſerved a little before, that the people who now heard our Lord were of different characters: many of them, no doubt, were obſtinately perverſe, heard him with prejudice, and wreſted all his words; but others of them might be men of honeſt diſpoſitions, who liſtened to his doctrine with pleaſure, and were ready to obey it. This latter ſort, therefore, having heard him deſcribe the properties of this celeſtial bread, were greatly ſtruck with the thoughts of it, and expreſſed an earneſt deſire to be fed with it always. To theſe our Lord replied, in words of boundleſs comfort, "*I am the Bread of Life,*—the Bread of God, which cometh down from heaven, and giveth life unto the world. *He that cometh to me*, and makes his application to me, *ſhall never hunger*; *and he that believeth on me ſhall never thirſt*, but may depend upon it that he ſhall find the moſt reſtleſs deſires of his ſoul ſatisfied; and, conſcious of the nobleſt refreſhment and nouriſhment already received, ſhall grow up to a ſtate of everlaſting complete ſatisfaction and enjoyment." The reader will obſerve, that *coming to Chriſt*, and *believing on him*, are correſponding terms explaining each other. Thus our Lord aſſigned one of the many reaſons why he called himſelf *the Bread of Life.* See ver. 47, 48, 51. The concluſion from this part of his diſcourſe is ſo evident, that he left his hearers to draw it for themſelves. It was this: "Since matters are ſo, I am manifeſtly greater than Moſes, even in reſpect of that for which you extol him moſt. He gave your fathers *manna*, which was a bodily food only, and nouriſhed nothing but the natural life; but *I am myſelf the bread of life*, the food of the ſoul, making men both happy and immortal." See on ch. iv. 14. Macknight, and Clarke's twelve Sermons.

Ver. 36, 37. *But I ſaid unto you*] He next turned his diſcourſe to thoſe of his hearers, who did not poſſeſs that goodneſs of heart which come to me; and him that cometh to me, I will in no wiſe caſt out.

38 For I came down from heaven, not to do mine own will, but the will of him that ſent me.

39 And this is the Father's will which hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day.

40 And this is the will of him that ſent me, that every one which ſeeth the Son, and believeth on him, may have everlaſting liſe: and I will raiſe him up at the laſt day.

41 The Jews then murmured at him, becauſe he ſaid, I am the bread which came down from heaven.

42 And they ſaid, Is not this Jeſus, the ſon of Joſeph, whoſe father and mother we know? how is it then that he ſaith, I came down from heaven?

43 Jeſus therefore anſwered and ſaid unto them, Murmur not among yourſelves.

44 No man can come to me, except the Father which hath ſent me, draw him: and I will raiſe him up at the laſt day.

45 It is written in the prophets, And

Ver. 37. Matth. xxiv. 24. Ch. x. 28, 29. 2 Tim. ii. 19. 1 John ii. 19.—V. 38. Matth. xxvi. 39. Ch. v. 30. Ch. iv. 34.—V. 39. Ch. x. 18. xvii. 12. xviii. 9.—V. 40. Ver. 27, 54. Ch. iii. 16. iv. 14.—V. 42. Matth. xiii. 55. Mark vi. 3. Luke iv. 22.—V. 44. Cant. i. 4. Ver. 65.—V. 45. Iſai. liv. 13. Jer. xxxi. 34. Hebr. viii. 10. x. 16.

which the former had expreſſed: "You aſk me to ſhew you a ſign, that you may ſee and believe me, ver. 30. but I muſt inform you, that you have ſeen me,—ſeen my character and miſſion in the miracles which I have performed already; i. e. you have ſeen me perform many ſigns ſufficient to convince you that I am the Meſſiah; nevertheleſs, you do not believe that I am he, but reject me as an impoſtor. Therefore your infidelity proceeds not from want of evidence, as you pretend, ver. 30. but from the perverſeneſs of your own diſpoſition, which perhaps in time may be overcome. *For all that the Father giveth me*, ver. 37. *ſhall come to me*; that is, *ſhall believe on me.* ver. 35. There have been many diſputes about the meaning of the *Father's giving men to Chriſt*; Our Lord himſelf ſeems to have determined it by the parallel expreſſion, ver. 44. *No man can come unto me, except the Father draw him.* To *give men to Chriſt*, therefore, is to *draw men to Chriſt*; if ſo, the ſenſe of the paſſage is, "*all that the Father draweth to me*, (ſee on ver. 44.) *ſhall believe on me*, however obſtinate they may be for a ſeaſon." This was fit matter of comfort to Jeſus, under the preſent infidelity of the Jews; by this likewiſe he encouraged his diſciples who had already believed on him. In the mean time he invited thoſe who were diſpoſed to believe, from the conſideration that he would not reject them, however low their circumſtances might be, however vile they might appear in their own eyes, or however greatly they might have injured him, by ſpeaking evil of him, and oppoſing him; *him that cometh to me, I will in no wiſe caſt out.* The expreſſion ὀ μὴ ἐκϐάλω ἔξω, is extremely beautiful and emphatical: It repreſents an humble ſupplicant, as coming into the houſe of ſome prince, or other great perſon, to caſt himſelf at his feet, and to commit himſelf to his protection and care. He might fear his petition would be rejected, and he thruſt out of doors; but our Lord aſſures him to the contrary. His houſe and heart are large enough to receive, ſhelter, and ſupply all the indigent and diſtreſſed. How comfortable, how glorious an Idea! No doubt many thouſand ſouls have been ſenſibly ſupported by theſe moſt gracious words.

Ver. 38. *I came down from heaven*, &c.] "I came not to act according to the bent of human paſſions, which lead men to return whatever injuries are done them, and therefore I will not inſtantly leave off exhorting thoſe who at firſt reject me. Neither will I inflict immediate puniſhment on them; but I will bear with them, and try all poſſible means to bring them to repentance, that they may be ſaved; for I am come to do the will of him that ſent me."

Ver. 40. *Every one which ſeeth the Son*, &c.] "Seeth the character and miſſion of the Son in the miracles which he worketh; and in the other evidences wherewith his miſſion is attended, as is plain from ver. 36. Dr. Heylin tranſlates it, *who recognizes the Son,—ſees*, ſo as to *know*, ὁ θεωρῶν. Comp. Matth. xxvii. 55. Luke x. 18. xxi. 6. John xvii. 24. Acts iii. 16. and Heb. vii. 4.

Ver. 41, 42. *The Jews then murmured*, &c.] Thus Jeſus placed the character of the Meſſiah in a light very different from that wherein his hearers had been accuſtomed to view it; and taught them, that inſtead of the temporal bleſſings which they expected from him, they were to receive none but ſpiritual benefits. Hence, as the diſpoſitions of the greateſt part of them were carnal, his doctrine offended them; eſpecially his affirming that he was *the Bread of Life*, and that he *came down from heaven.* The Jews did not find fault with Jeſus for inſinuating that the Meſſiah ſhould come down from heaven; that was a point univerſally believed; but they were diſpleaſed becauſe he ſaid, that *he had come down from heaven:* a thing which they could by no means believe, in regard they were acquainted with his *father and mother.* Dr. Wells argues from this paſſage, that Joſeph was yet alive; but its plain meaning appears to be only, "we know who were his father and mother." It ſeems however very certain that Joſeph was dead quickly after; for if he had been living, it is not to be ſuppoſed, that Jeſus, when dying on the croſs, would have conſigned his mother to the care of St. John.

Ver. 44, 45. *No man can come unto me, except the Father—draw him*, &c.] In explaining this paſſage, we will, *firſt*, ſhew the propriety of our Lord's anſwer; *ſecondly*, give a plain and full explication of it; and *thirdly*, confirm that explication by ſome remarks: I. There is ſome difficulty in perceiving the propriety of the anſwer which Jeſus here makes. The objection of the Jews was, "How can he ſay that *he came down from heaven*, when he was born of earthly parents, whom we know? Our Lord's anſwer to this is ſomewhat indirect; the violence of their prejudices made it neceſſary that it ſhould be ſo; but it tended to warn thoſe who were prejudiced, without exaſperating them: for, 1ſt, when we conſider the anſwer in the moſt general view, the aſſertion that divine teaching was neceſſary for their receiving him as the Meſſiah, and the quotation of a paſſage from the Old Teſtament in which this teaching had been foretold, implies a plain inſinuation, that it would not be altogether ſo eaſy to diſtinguiſh the Meſſiah as they imagined; and that ſince they ought to expect ſome difficulty, they ſhould not be poſitive that he did not come down from heaven, merely becauſe they knew not exactly in what manner he did ſo. But, 2dly, it had a ſtill more immediate reference to their objection. They expected that the Meſſiah ſhould deſcend from heaven in a viſible and glorious manner, and this was the *ſign* they demanded, ver. 30. (ſee on ver. 63.) but this ſign was ſo accurately determined, and ſo minutely deſcribed by their doctors, that if it had truly belonged to the Meſſiah, they muſt have known him inſtantly; There could have been no room for doubt, and conſequently no need of divine teaching. By aſſerting therefore the neceſſity of this teaching, he intimated, that they were miſtaken concerning the nature of the ſign, that is, concerning the manner of the Meſſiah's deſcent from heaven; that no ſuch deciſive mark as they expected would attend him, and that on this account they could not conclude from what they knew of the nativity of Jeſus, that he was not truly the Meſſiah. 3dly, To be drawn by the Father, is commonly and properly underſtood of men's being enlightened and convinced by the immediate influence of the Divine Spirit; but it likewiſe naturally implies their being taught by the ancient revelations which God had given. According to this ſenſe of the expreſſion, the general import of Chriſt's anſwer is, "You cannot perceive me to be the Meſſiah, or to have come down from heaven, except ye underſtand the intimations of his character, which God hath already given by the prophets; except ye apprehend the true meaning of the predictions concerning him, you miſtake their meaning in the particular to which your preſent objection refers, as well as in many others: you ought therefore to ſtudy them the more carefully; by doing this you will attain the knowledge of the real character of the Meſſiah. For it is predicted, that in his time God will teach all who are diſpoſed to learn, and then you will eaſily get over the difficulties which now perplex you: *for every man that hath*, in this manner, *heard and learned of the father*, will diſcern me to be the Meſſiah, and come unto me."

II. The propriety of our Lord's anſwer being thus ſhewn, we proceed to give a plain and full explication of it. Our Lord replies to the murmurs of the Jews, "You cannot object my birth on earth, and the meanneſs of my relations, as things inconſiſtent with an heavenly extraction; for I aſſure you, that while you believe your teachers, who have greatly corrupted divine revelation; while you entertain the prejudices wherewith they have filled your minds; and follow the ſenſual inclinations which have hitherto governed you, you cannot believe on me; for no man can do this except the father draw him, that is, teach, convince and perſuade him. You need not be ſurprized when I tell you that no man can believe on the Meſſiah except the Father draw him; for tho' you may imagine that all men will flock with great chearfulneſs to him, and yield themſelves his willing ſubjects, without any extraordinary means made uſe of to perſuade them; yet the prophets inſinuate the contrary, when they promiſe, that under the diſpenſation of the Meſſiah, men ſhall enjoy the teaching of the Father, in a far more eminent manner than under any preceding diſpenſation. See Iſa. liv. 13. Jer. xxxi. 34. Micah iv. 2. Before the advent of Chriſt, the Father ſpake to the world concerning him by the prophets; and when he appeared in the human nature on earth, he demonſtrated the truth of his miſſion by the teſtimony of John, and by voices from heaven, declaring him to be his beloved ſon, and commanding all men to hear him. He did the ſame likewiſe by the doctrines which he inſpired Jeſus to preach, by the miracles which he gave him to perform, and by the influences of the ſpirit, which he empowered him to diſpenſe. Every one, therefore, who hath heard and underſtood what the Father has ſaid concerning the Meſſiah, whether by the prophets, by John the Baptiſt, by the voices from they ſhall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath ſeen the Father, ſave he which is of God, he hath ſeen the Father.

47 Verily, verily, I ſay unto you, He that believeth on me hath everlaſting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderneſs, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread, which came down from heaven: if any man eat of this bread, he ſhall live for ever: and the bread that I will give, is my fleſh, which I will give for the life of the world.

52 The Jews therefore ſtrove amongſt themſelves, ſaying, How can this man give us *his* fleſh to eat?

53 Then Jeſus ſaid unto them, Verily, verily, I ſay unto you, Except ye eat the

Ver. 46. Matth. xi. 27. Luke x. 22. Ch. i. 18. vii. 29. viii. 19.—V. 47. Ch. iii. 16, 18, 36.—V. 49. Ver. 31.—V. 50. Ver. 51, 58.—V. 51. Ch. iii. 13. Hebr. x. 5, 10.—V. 52. Ch. vii. 43. ix. 16. x. 19. Ch. iii. 9.—V. 53. Matth. xxvi. 26, 28.

heaven, or by Chriſt's doctrine, miracles, and ſpirit, and has learned thereby to form a juſt notion of the Meſſiah, will *come to*, or believe on Jeſus, as the Meſſiah."

III. Such appears to be the exact meaning of this difficult paſſage. We obſerve further upon it, that Le Clerc, and ſome other ingenious expoſitors, think the metaphor of drawing men to Chriſt, is taken from the practice of leading cattle about, with cords faſtened to their heads or necks; but, applied to reaſonable agents, the expreſſion does not import any force or conſtraint, as is plain from Jer. xxxi. 3. where God ſays to Iſrael, *with loving kindneſs have I drawn thee*; that is, "by the manifold benefits I have beſtowed on thee, and particularly the revelation of my will committed to thee, I have prevailed with thee to obey me." Thus alſo our Lord uſes the expreſſion, chap. xii. 32. *if I be lifted up from the earth, I will draw all men unto me*; i. e. being put to death on the croſs, and raiſed from the dead, exalted into heaven, and preached through the world, I will by my word and ſpirit convince and perſuade many to follow me. See alſo Solomon's Song i. 4. and Hoſea xi. 4. Wherefore, by the Father's *drawing* men to Chriſt we may well underſtand, as explained above, his perſuading them to believe on him, by the ſeveral proofs wherewith he has ſupported the miſſion of his ſon; accordingly, in the following verſe, the effect which the Father's drawing hath upon men, is deſcribed by their hearing and learning of the Father. What confirms this interpretation is, that our Lord himſelf aſcribes the whole of the evidences of his miſſion to the Father: for he calls his doctrine *the word which his Father had given him*, chap. xvii. 8. and ſays expreſly, that his miracles were done by the Father chap. xiv. 10. Nevertheleſs, in the Father's drawing men to Chriſt, we ſhould at all times remember, that there is more included than merely eſtabliſhing the miſſion of his ſon, by ſufficient evidence; for in this ſenſe, he has as really drawn thoſe who do not believe as thoſe who do; contrary to the text, which ſays, that *every man who hath heard and learned of the Father*, that is, who is drawn by him, *cometh to* Jeſus. It is plain therefore, that by the Father's *drawing* men, we are likewiſe to underſtand his ſupplying whatever influences of his ſpirit and grace are neceſſary, to impreſs the evidences of religion on mens minds, in ſuch a manner as to work conviction. To conclude, a conviction ſuppoſes teachableneſs of diſpoſition, and a love of truth. His drawing men to Chriſt muſt imply, his beſtowing on them diſpoſitions and affections which qualify them for being drawn by him. See ver. 65. Macknight, and Gerard's Diſſertations, p. 194.

Ver. 46—48. *Nott hat any man hath ſeen the Father*] "When I ſpeak of mens hearing and learning of God, I do not mean that they can ſee God perſonally, and be taught of him in the manner, that a ſcholar is taught of his maſter. No man hath ſeen the Father perſonally, except the Son, whom the Father hath ſent, and whoſe peculiar privilege it is, to have been taught immediately by the Father the doctrine which he preaches to men. In virtue, therefore, of the ample inſtructions which I have received from him, I teſtify it as a moſt ſure and important truth, that this is the only method of ſalvation, and that it is *he*, and he alone, *who believes* in me, and repoſes himſelf *on me*, that *hath everlaſting life*. (ver. 47.) Remember therefore, that it is in this reſpect I tell you, *I am the bread of life*; not only as a teacher of truth, and a meſſenger from God to men, but as the great Redeemer whom you muſt receive into your hearts, and on whom you muſt as it were feed by faith, if you would indeed have your ſpiritual life to be ſupported and ſecured." Thus our Lord explained the nature of the dignity which he had aſſumed to himſelf, in the foregoing part of his diſcourſe, ver. 33, 35, 40. and demonſtrated that it really belonged to him. See Doddridge, Grotius, Clarke.

Ver. 49, 50. *Your fathers did eat manna*] Our Lord next drew a compariſon between Himſelf, conſidered as the bread from heaven, and the Manna which Moſes provided for their fathers in the deſart, and which they admired ſo greatly. "Thoſe who thus regard me, ſaid he, as the bread of life, will receive far more important bleſſings than *Moſes*, of whom you have now been boaſting, could poſſibly give: for though indeed *your fathers*, under the conduct of that illuſtrious prophet, *did eat manna in the wilderneſs*, yet it was not ſufficient to maintain their ſpiritual or temporal life; *they are* long ſince *dead*: But *this* of which I now ſpeak, *is the* true *bread which cometh down from heaven*, and is of ſuch a nature, *that any one may eat of it*, and have his life ſo nouriſhed and ſupported by it, that he ſhall *not die*, but be aſſuredly delivered from the condemnation and ruin to which the breach of God's righteous law has ſubjected every offender." The oppoſition between καὶ ἀπέθανον, in ver. 49, and μὴ ἀποθάνη, is elegant, and ſhews that in the former the ſpiritual death is meant, as well as in the latter. See Macknight and Calmet.

Ver. 51. *I am the living bread*] Becauſe it was a matter of infinite importance to his hearers, that they ſhould form a juſt notion of his ability to ſave them, and believe in him as the Redeemer of the world, our Lord affirmed the third time, that he was himſelf the living bread which came down from heaven, to give and to preſerve immortality; and that all who did eat of it ſhould live for ever, becauſe he was about to give them his fleſh to eat, by making it an expiation for the ſins of the world. The word Αρτος rendered *bread* in this diſcourſe, might be better tranſlated, according to the Hebrew idiom, the *meat*, and particularly in this verſe. There is a beautiful gradation obſervable in our Lord's diſcourſe. The *firſt* time that he called himſelf the *bread of life*, ver. 35, he aſſigned the reaſon of the name ſomewhat obſcurely; *He that cometh to me ſhall never hunger, and he that believeth on me ſhall never thirſt.* The *ſecond* time that he called himſelf the bread of life, ver. 47, 48. he ſpake to the ſame purpoſe as before, but more plainly; *he that believeth on me hath everlaſting life*, therefore *I am the bread of life*; and by connecting this with his affirmation, ver. 46. that he was the only teacher of mankind who had ever ſeen, and been perſonally taught by the Father, he inſinuated that he gave life to men by his doctrine, being on that account alſo the *bread of life*. The *third* time he called himſelf *bread*, he added to the name the epithet of *living*, not only becauſe he gives ſpiritual life to men, raiſes them from the dead, and makes them eternally happy, but becauſe he gives them this life by means of his human nature, which was not an inanimate thing, like the *manna*, but a living ſubſtance; for he told them plainly, that the *bread* or *meat* which he would give them, was *his fleſh*, which he would *give for the life of the world*; and ſpake of men's eating it, in order to its having that effect: but to the meaning of this expreſſion he had before directed them, when in calling himſelf the bread of life, he always joined the *believing on him*, as neceſſary to men's living by him; wherefore *to eat*, in the remaining part of this diſcourſe, is *to believe*. There appears another beautiful gradation in this verſe, compared with ver. 31. The Jews had inſinuated, that feeding a few thouſands with the five loaves was an inconſiderable thing, when compared with what Moſes did; but our Lord declares the purpoſes of his grace and bounty to be far more extenſive, as reaching tothe whole world, and giving life, immortal life, to all that ſhould believe in him, the great atoning ſacrifice for all mankind.

Ver. 52. *The Jews therefore ſtrove*] All the terms made uſe of by our Lord, on this occaſion, were ſuch as the Jews had been accuſtomed to interpret figuratively; for which reaſon they might eaſily have underſtood them: Nevertheleſs, taking them in a literal ſenſe, they were aſtoniſhed beyond meaſure, and *fell into keen diſputes*,—ἐμάχοντο,—about the meaning of them: They debated ſtrongly, ſome being inclined to believe, others to reject this doctrine. Obſerve the degrees, the *Jews* are to be tried here, the *diſciples* ver. 60, 66. the *apoſtles* ver. 67.

Ver. 53. *Then Jeſus ſaid*, &c.] Dr. Clarke obſerves here that Jeſus, knowing how unreaſonable his hearers were, did not think fit to explain himſelf more particularly at this time; but perſiſting in the ſame figurative way of expreſſing himſelf, he repeated and affirmed more earneſtly what he had aſſerted before. His meaning appears to be, "Except you be entirely united to me, by a hearty belief and practice of my doctrine, and partake of the merit of that ſacrifice which I ſhall offer for the ſins of the world, continue in the communion of my religion, and receive ſpiritual nouriſhment by the continual participation of thoſe means of grace which I ſhall purchaſe for you by my death,—you can never attain eternal life." The *fleſh* of Chriſt ſeems to be put here for the whole of his human nature; ſee ver. 51. as it is elſewhere in Scripture; ch. i. 14. Rom. i. 3. Wherefore, by *eating his fleſh*, and *drinking his blood*, is not meant any corporeal action, but men's receiving with thankfulneſs thoſe bleſſings, to confer which our Lord aſſumed the human nature; and conſequently, their believing the revelation he came to make concerning the merciful counſels of God; or, as he himſelf expreſſes it, ver. 63. *The words that he ſpake unto them*; eſpecially concerning his incarnation, fleſh of the Son of man, and drink his blood, ye have no life in you.

54 Whoſo eateth my fleſh, and drinketh my blood, hath eternal life; and I will raiſe him up at the laſt day.

55 For my fleſh is meat indeed, and my blood is drink indeed.

56 He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath ſent me, and I live by the Father: ſo, he that eateth me, even he ſhall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread, ſhall live for ever.

59 Theſe things ſaid he in the ſynagogue, as he taught in Capernaum.

60 Many therefore of his diſciples, when they had heard *this*, ſaid, This is an hard ſaying; who can hear it?

Ver. 54. Ver. 27. Ch. iv. 14.—V. 58. Ver. 50, 51.

incarnation, and his dying to make atonement for ſin. Theſe articles of the Chriſtian faith being particularly underſtood here, give propriety to the metaphors of *eating Chriſt's fleſh*, and *drinking his blood*, by which the whole of that faith is denominated. The reaſon is, Of all the diſcoveries made by Chriſt, thoſe concerning his incarnation, and the nature and ends of his own death, received and meditated upon by a lively faith, afford ſovereign and ſalutary nouriſhment to the minds of ſinners. They are as effectual for ſuſtaining the ſpiritual life in the ſoul, as fleſh, fitly prepared, is for nouriſhing the animal life in the body. Dr. Doddridge obſerves, that the phraſe before us, *except ye eat*, &c. naturally expreſſes a lively and habitual regard to Chriſt, as the great ſupport of the ſpiritual life. The mention of his *blood* as naturally leads to the thought of his atonement; for we are elſewhere told, that *we have redemption through his blood*, Epheſ. i. 7. and *boldneſs to enter into the holieſt by the blood of Jeſus*, Heb. x. 19. The ſacrament of the *Euchariſt* is plainly intended to affect our minds with a ſenſe of theſe important truths; and our Lord might very probably think of that intended inſtitution while he ſpoke. But as this was a future thing, and utterly unknown to his hearers, it ſeems to me unwarrantable to interpret this text, as chiefly referring to that ordinance; and nothing can be more precarious than many conſequences which have been drawn from it in that view, though ſome of them be authorized by very great names. See Waterland's Treatiſe on the Euchariſt, and Ridley's Sermons on the Sacrament.

Ver. 54, 55. *Whoſo eateth my fleſh*] "Whoſo thus feedeth upon me by faith, hath the principle of eternal life implanted in him, and ſhall enjoy it, becauſe I will raiſe him up at the laſt day; *For my fleſh is meat indeed, and my blood is drink indeed*; [or, according to Dr. Waterland, "*My fleſh is really meat, and my blood is really drink*, not typically, as the manna."] They are the true nutriment of the ſoul; they feed it, and make it to grow. They give vigor to all its faculties, preſerve it continually alive, and make it fit for heaven." See ver. 32. ch. i. 19. xv. 1.

Ver. 56. *Dwelleth in me, and I in him*] "We are moſt intimately connected together in the cloſeſt friendſhip; and therefore whatever bleſſings I can beſtow, whether by my own power, or by my intereſt with the Father, or by the influences of my Spirit; my friends ſhall enjoy them in full perfection." The expreſſion of perſons *dwelling in each other*, occurs frequently in St. John's writings, and denotes the cloſeſt union of affections and intereſts: Wherefore, according to the grand figure made uſe of by St. Paul, it ſignifies that he who truly believes on Chriſt, is ſo united to him, as to be a member of his body, and conſequently a partaker with him of his life and immortality, and of all the happineſs which he himſelf enjoys, or is able to communicate. The Cambridge manuſcript, and one of Stephens's, adds after this verſe, *As the Father is in me, and I in the Father, verily, verily, I ſay unto you, except ye receive the body of the Son of man as the bread of life, ye have no life in you*; but the paſſage appears evidently to be ſpurious. See Whitby's *Examen Millii.* p. 49. Wetſtein, and Wolfius,

Ver. 57. *As the living Father hath ſent me*] "As it is my meat and drink to do the will of the Father, who is the author of life and happineſs; as I nouriſh and delight my mind with the punctual execution of all the orders he gave me, when he ſent me into the world; ſo *he that eateth me*, he that believes my doctrine, and obeys my precepts, ſhall find therein perpetual nouriſhment and refreſhment to his ſoul." Or the meaning may be, "As I ſhall live, after I am put to death, becauſe I am ſent by the Father, the Author of life; and becauſe he dwells in me, and I in him; ſo he that eateth me, and thereby has me dwelling in him, ſhall, after he dies, be raiſed again by me." See Macknight. Some think that the expreſſion, *I live by the Father*, refers to the Father's providential care and protection; and they obſerve, that the human and derived nature of Chriſt, had, no doubt, the ſame dependance on the providence and influence of God, that other creatures have; and though Chriſt, as Mediator, has life in himſelf, (ch. v. 26.) yet was it given him of the Father; and it is he that qualifies Chriſt by his Spirit for the great work, for which he ſent him into the world: and he accordingly is elſewhere repreſented as upholding him in it; Iſai. xlii. 1. comp. ch. viii. 29. xvi. 32. and ſee Doddridge, Chemnitz, and Le Clerc.

Ver. 58. *This is that bread which came down*, &c.] "If you attend to theſe important hints which I have given, you may in general know what I meant, by ſaying, as I have done, *This is the bread that came down from heaven*; a kind of bread, infinitely ſuperior to the manna, both in its nature and efficacy; for it is to be eaten by you, *not as your fathers did eat manna, and are dead:* it is neither to be eaten the ſame way that your Fathers did eat the manna, nor with the ſame effect; but *he that eateth of this bread, ſhall live for ever.*" See ver. 50. Grotius would read the clauſe, *not as your fathers*, &c. thus, *Not like that manna which your fathers did eat, and are dead:* The paſſage is elliptical, and the explication given above ſeems to expreſs its true ſenſe. A brief analyſis of this paſſage, reſpecting the bread of life, will perhaps make the whole more clear. We have heretofore obſerved, that it was cuſtomary with our Lord to accommodate his diſcourſes to the occaſions which gave riſe to them, and to draw inſtructions and reflections from the objects which preſented themſelves. See on Matth. v. 2. The tenor of the preſent diſcourſe, conſidered in this view, will appear more beautiful. We are told, ver. 26. that the Jews followed our Lord becauſe of the miracle of the *loaves*, and in expectation of further ſupport. He reproves them on that account, ver. 27. and exhorts them to deſire and ſeek that *bread*, which endureth to everlaſting life; that divine knowledge and grace, which was the proper food of the ſoul, and which, being received by faith in him, would bring them to immortality. They then aſk him, *how they ſhould do this*; and in reply he tells them plainly, ver. 29. by *believing* on him: On this they declare, that they will not believe, unleſs he give them ſome *ſign*, ſome eminent miracle, ver. 30. and they mention *Moſes* as having *brought them manna* from heaven, and intimate that they would expect no leſs a miracle from him, ver. 31. Upon this he compares himſelf with the *manna*; ſhews how much he ſurpaſſed it, and continues the compariſon between himſelf and bread, ver. 33. This compariſon, wherein he aſſerts, that *He was the bread which came down from heaven*, offends the Jews, ver. 41. Chriſt therefore reſumes the ſubject, and confidently aſſerts, *I am that bread of life*, ver. 48. That is, "that ſpiritual food, which will bring men to everlaſting life." And *this bread*, ſays he, *is my fleſh, which I will give for the life of the world*; that is, "I will die, as an atoning ſacrifice, to bring men to life eternal." As if they had not underſtood him all this while, though he had at firſt ſpoken to them in plain terms, and expreſſed the whole of his meaning by *believing* on him, ver. 29 and 35. and only made uſe of this figurative method in anſwer to their propoſals, —they pervert his meaning, and aſk, *How can this man give us his fleſh?* ver. 52. In anſwer to which he replies, ver. 53. *Verily, verily, I ſay unto you, except ye eat*, &c. ſtill meaning what he had meant all this while, in oppoſition to the *manna*, that his doctrine, for the preaching whereof he was ſent down from heaven, and that grace which ſhould be purchaſed for them by his death, was the moſt excellent food for their ſouls; which would maintain their ſpiritual and eternal life, and be to them the ſource and fountain of perpetual exiſtence and happineſs, ver. 54—58. From this analyſis we learn, that the amount of the foregoing diſcourſe is, that Chriſt,—the mortal, deſpiſed, and crucified Chriſt, who took our fleſh, came down from heaven, lived and died among us, to reveal his father's will, and work belief in us, is the food of our ſouls; the believing and obeying of whom will ſupport our ſpiritual life, as food ſuſtains the animal life: and we may infer from hence what our *faith* is, which Chriſt repreſents as ſo highly neceſſary, and which can be no leſs than ſuch a belief of the great doctrines of Chriſtianity, as ſhall influence our lives and practice. Our Lord's comparing himſelf to *bread* in this ſenſe, is no more than his comparing himſelf to a *ſower*, and his doctrine to *ſeed*, in another place. See Grotius, and Hammond.

Ver. 59. *Theſe things ſaid he in the ſynagogue*] It is very probable that theſe diſcourſes were introduced after prayer, and the reading of the law. We are not to wonder at the dialogue which paſſed here; there are many other inſtances of diſputes which Chriſt and his apoſtles had with the Jews in their ſynagogues. See Matth. xii. 9. Luke xiii. 10. Acts xiii. 44. and xvii. 17.

Ver. 60. *Many therefore of his diſciples*] Moſt of the metaphors in this diſcourſe, and particularly that of *food*, to ſignify doctrine, and of *eating* and *drinking* to ſignify *believing*, were abundantly eaſy, and might have been underſtood at the very firſt by the Jews, being found in their Scriptures, and uſed in their ſchools: Only, not being able to comprehend what he meant by his *fleſh*, they took the whole literally, and were ſo offended at the thought of eating his fleſh and drinking his blood,—a thing not only prohibited by the law of Moſes, but repugnant to the cuſtoms of all civilized nations,—that many of them who were his diſciples, when they heard it, ſaid, "*This is an hard ſaying*; a very ſtrange and difficult, if not an unintelligible and abſurd expreſſion; *Who can hear it?* Who can believe and obey it?" See Macknight, and Grotius.

61 When Jeſus knew in himſelf, that his diſciples murmured at it, he ſaid unto them, Doth this offend you?

62 *What* and if ye ſhall ſee the Son of man aſcend up where he was before?

63 It is the ſpirit that quickeneth; the fleſh profiteth nothing: the words that I ſpeak unto you, *they* are ſpirit, and *they* are life.

64 But there are ſome of you that believe not. For Jeſus knew from the beginning, who they were that believed not, and who ſhould betray him.

65 And he ſaid, Therefore ſaid I unto you, that no man can come unto me, except it were given unto him of my Father.

66 From that *time* many of his diſciples went back, and walked no more with him.

67 Then ſaid Jeſus unto the twelve, Will ye alſo go away?

68 Then Simon Peter anſwered him, Lord, to whom ſhall we go? thou haſt the words of eternal life.

69 And we believe, and are ſure that thou art that Chriſt, the Son of the living God.

Ver. 62. Ch. iii. 13. Acts i. 9. Epheſ. iv. 8.—V. 63. 2 Cor. iii. 6.—V. 64. Ch. ii. 24, 25. xiii. 11.—V. 65. Ver. 44, 45. V. 68. Acts v. 20.—V. 69. Matth. xvi. 16. Ch. i. 49. xi. 27.

Ver. 61, 62. *Doth this offend you?*] "Are you offended becauſe I ſaid my fleſh is bread, and that it came down from heaven, and that you muſt eat my fleſh and drink my blood, in order to your having eternal life?—What if ye ſhall ſee me aſcend up into heaven bodily, where I was before? will not that convince you of the truth, of my having come down from heaven? Will it not ſhew you likewiſe, that I never intended you ſhould *eat my fleſh* in a corporal manner, and conſequently that my diſcourſe is to be taken in a figurative ſenſe?" See the next verſe.

Ver. 63. *It is the Spirit that quickeneth*] As a key to his former diſcourſe, our Lord added, "As in the human frame, it is the indwelling ſpirit which quickens every part of it; and the fleſh, how exactly ſoever organized and adorned, if ſeparate from that, profits nothing, but is an inſenſible and inactive corpſe; ſo alſo the words which I ſpeak unto you *are ſpirit*; i. e. they are to be taken in a ſpiritual ſenſe, and then you will find they are life to your ſouls. Whereas, to take them in a literal ſenſe, would be moſt unprofitable and monſtrous. It is indeed ſtrange that you ſhould think of it in this ſenſe; *but* I know *there are ſome of you who believe not*, and would ſhelter your infidelity under theſe mean and diſingenuous cavils."

We will here, as promiſed on ver. 30. conſider our Saviour's diſcourſe in reference to the *ſign* which the Jews aſked of him. The day after our Lord had firſt miraculouſly fed the great multitude, while he was teaching them in expreſſions borrowed from that miracle, and urging them to believe on him. They ſaid, *What ſign ſheweſt thou*, &c. ver. 30. thus intimating, that it would be ſoon enough to receive him as the Meſſiah, when he aſſumed the kingdom in the manner which they imagined was fixed by Daniel's prediction. See Dan. vii. 13, 14. and on Matth. xii. 38. That without this no miracles of another ſort could prove his claim; and they particularly inſinuated, that his having given one meal to a multitude by miracle was nothing extraordinary, but far inferior to Moſes' having fed many more for a longer time with manna from heaven, His diſcourſe on this occaſion is much larger, and more complex, than any of the anſwers which he gave to the ſame demand at other times. There are many reaſons for this; they expreſſed their contempt of the miracle of the loaves, as well as aſked a *ſign*; He ſpake figuratively, in alluſion to that miracle, on purpoſe to inculcate its fitneſs for proving, that he was impowered to beſtow eternal life. Several particular difficulties were moved in the courſe of his ſermon; ſo that his anſwer to the demand of a ſign is interſperſed with a variety of other ſubjects; many things however which he ſaid, tend directly to ſhew them that they were miſtaken in the nature of the *ſign* which they expected, and to lead them into right apprehenſions of the manner and purpoſe of the Meſſiah's coming. Thus, though he came not down in the manner which they imagined Daniel had foretold, he aſſures them ſeveral times that he actually came down from heaven, ver. 32, 33, 35, 38, 58. Particularly, when they inſinuated that this could not be, becauſe he was deſcended of earthly parents, he affirms very expreſsly, that notwithſtanding this he did come down from heaven, and intimates, that according to the ancient prophets, the Meſſiah ought not to come from heaven in ſuch a manner as they expected, which would have made the Jews flock to him eagerly, without the need of any extraordinary means. See ver. 41 to 51. Our Lord uſes ſuch expreſſions as may at the ſame time imply, that they exaggerated the miracle of the manna moſt extravagantly. In order to lead them to rectify their miſtake, he further informs them plainly, that the ſalvation and life which he would beſtow, were very different from the temporal deliverance and proſperity which they expected under the Meſſiah. Whence they might eaſily collect, that the manner of the Meſſiah's appearance would likewiſe differ from their notion, which ſuited only a temporal king. He conſtantly repreſents what he promiſes, as ſalvation and life, which would be given only at the laſt day, in conſequence of their being raiſed again from the graves; and therefore, obviouſly, as wholly ſpiritual and eternal. He ſeems even anxiouſly to keep this in view; (ſee ver. 39, 40, 44, 47, 50, 51, 54, 58.) nay, he tells them expreſly, that far from being ſuch a triumphant Meſſiah as they looked for, he was to die, and that the bleſſings which he promiſed would reſult from his death. *The meat that I will give is my fleſh, which I will give for the life of the world*, ver. 51. He aſſures them likewiſe, that he would aſcend again into heaven, *What and if ye ſhall ſee the Son of man aſcend up where he was before?* ver. 62. This is equivalent to the mention of his reſurrection on ſimilar occaſions: it is an intimation that he would be proved to be the Meſſiah by an appearance as remarkable as the *ſign* which they demanded; and it is an intimation of the true nature of his kingdom, and of the manner of his entering of it. Finally, to this intimation he ſubjoins the caution in the preſent 63d verſe, *It is the ſpirit*, &c. which certainly implies a warning that his preſent diſcourſe was deſignedly figurative, and therefore ought not to be groſsly interpreted; but it may likewiſe imply a hint, that theſe miſtakes about the Meſſiah, and particularly their expectation of what they called *a ſign from heaven*, proceeded from their underſtanding the figurative expreſſions of the ancient prophecies in too ſtrict and literal a ſenſe, and that his account of himſelf and his kingdom was really agreeable to the ſpirit and true meaning of them. Thus the ſubſtance of our Lord's diſcourſe on this occaſion is the ſame with that of his anſwer to the demand of a ſign at all other times, though the form be different; and it has the directeſt tendency to ſhew them that they were miſtaken; to warn them againſt ſuſpending their faith on a ſign, the expectation of which had no foundation except in their own imaginations; and againſt rejecting him, in oppoſition to the ſtrongeſt evidence, merely becauſe this fancied ſign attended him not. See Gerard's Diſſertations, p. 191, &c.

Ver. 64. *For Jeſus knew from the beginning*] Our Lord inſinuates, that he *knew* who would believe in him, among the vaſt multitude of his auditors; and more particularly, that he knew who would continue his diſciples among thoſe who had profeſſed themſelves ſuch even from their firſt attending him; and that even amongſt his apoſtles he knew who was to betray him; and that conſequently, in chooſing him he was guilty of no indiſcretion, as in continuing him amongſt the apoſtles, he ſhewed he did nothing in his greateſt privacies which was culpable. It is plain from this verſe, that God foreſees future contingencies;

> But his foreknowledge cauſes not the fault,
> Which had no leſs proved certain, unforeknown.

See on ver. 71, and Grotius.

Ver. 65. *Therefore I ſaid unto you*] "Becauſe I know perfectly the inward frame of your minds, therefore I told you, that no man can believe on me, except an opportunity of knowing the evidence of my miſſion, a capacity to judge of it, and ſuch a hearty love of the truth, as will prompt him to uſe the means proper for diſcovering it, and when diſcovered, diſpoſe him chearfully to receive it, are given him of my father. The words of this verſe, with thoſe of ver. 37. are our Lord's own paraphraſe of that difficult expreſſion ver. 44. *no man can come unto me, except the Father draw him*; wherefore the explication given of it above muſt be juſt, conſequently the gloſs of Dr. Clarke and others, is far from expreſſing the true and determinate ſenſe; for they aſſert its meaning to be, that no man can effectually believe in Chriſt, except he firſt believe in God; *natural religion* being the beſt preparative for the reception of the Doctrines of Chriſt. See Clark's Sermons, vol. 3.

Ver. 66. *From that time many of his diſciples*, &c.] This ſermon was in all its different branches ſo offenſive to the Jews, that many of them, who till now had been our Lord's diſciples, finding by the general ſtrain of it, that their ambitious carnal views were to be utterly diſappointed, went out of the ſynagogue in diſguſt, and never came to hear our Lord more. See Macknight.

Ver. 67—69. *Then ſaid Jeſus unto the twelve*] The doctrine of our Saviour had given ſuch offence to his hearers, that many, even of his *diſciples, went back, and walked no more with him.* Upon which occaſion he put this queſtion to the twelve, *Will ye alſo go away?* To which St. Peter, in the name of all, made anſwer, *Lord, to whom ſhall we go? Thou haſt the words of eternal life.* In alluſion to, and acknowledgment of what Jeſus had ſaid concerning his fleſh, namely, that it was *the bread of life*; he adds, *And we believe, and are ſure, that thou art the Chriſt*, &c. In this anſwer there are three things expreſſed or implied, as the ground of their conſtancy and adherence to Chriſt. The *firſt* is, the miſerable condition they ſhould be in, if they did forſake him, having no other in whom they could

70 Jeſus anſwered them, Have not I choſen you twelve, and one of you is a devil?

71 He ſpake of Judas Iſcariot, *the ſon* of Simon: for he it was that ſhould betray him, being one of the twelve.

Ver. 70. Luke vi. 13. Ch. xiii. 27.

could truſt; *Lord, to whom ſhall we go?* The *ſecond* is, the excellency of his religion, and the certain means it afforded of obtaining that which is the great end of religion, a bleſſed life after this; *thou haſt the words of eternal life.* The *third* is, the authority and divine commiſſion of Chriſt, upon which their faith and confidence was built; *we believe and are ſure*, &c. To *believe*, becauſe we have ſufficient reaſon to determine our belief, is a rational faith; and this is what is meant by the word εγνωκαμεν, *we are ſure*; "we *believe*, becauſe from the things we have heard and ſeen of thee, *we have determined* with ourſelves, *that thou art that Chriſt the Son of the living God*;" thus expreſly declaring, that he was of a different opinion from thoſe who called Jeſus *the ſon of Joſeph*, ver. 42. Theſe three reaſons which Peter gives for adherence to Chriſt, refer to as many general principles or maxims; as *firſt*, that religion is the only means by which men can arrive at true happineſs, by which they can attain to the laſt perfection and dignity of their nature, and does not in the preſent circumſtances of the world, depend on human reaſonings or inventions; for was this the caſe, we need not to go from home for religion, or to ſeek further than our own breaſt, for the means of reconciling ourſelves to God, and obtaining his favour; and in conſequence of it, life eternal. Upon ſuch ſuppoſition St. Peter would have argued very weakly in ſaying, *to whom ſhall we go?* for to whom need they go to learn that which they were able to teach themſelves? The *ſecond* principle referred to is, that the great end of religion is future happineſs, and conſequently the beſt religion is that which will moſt ſurely direct us to eternal life; upon this ground St. Peter prefers the goſpel of Chriſt; *Thou haſt the words of eternal life.* The *third* principle is, that the authority and word of God is the only ſure foundation of religion, and the only reaſonable ground for us to build our hopes on. Thus St. Peter accounts for his confidence in the religion which Chriſt taught; *we know and are ſure, that thou art that Chriſt, the Son of the living God.* See Biſhop Sherlock's Diſcourſe 1. vol. i.

Ver. 70. *Jeſus anſwered—have I not choſe you twelve*, &c.?] "The opinion of my character and miſſion, which thou, O Peter, haſt expreſſed in thine own name, and in the name of thy brethren, is juſt: however, I am ſenſible that you are not all agreed in this confeſſion; *for one of you is a devil*, a malicious informer, and ſo very bad a man, that he will betray me. It is true, I made choice of this very perſon equally with the reſt, to be my apoſtle and companion; but from what I now tell you will happen, I hope you are convinced I did not pitch upon ſo unworthy a perſon through ignorance of his wicked diſpoſition. I was intimately acquainted with the character and diſpoſitions of all of you, and in my choice of you had it in view to make each of you aſſiſt me, according to his qualities, whether good or bad, in carrying on the grand deſign I am come to execute. By this argument, therefore, you may know that I am the Meſſiah, the Son of the living God, and that your faith is well founded on me." According to Mr. Locke our Lord intimates, that the reaſon why he had not more plainly declared himſelf to be the Meſſiah, was becauſe he knew Judas would have *accuſed* him of rebellion againſt the Romans; for the word Διαβολος does ſometimes ſignify *a falſe accuſer.* See 1 Tim. iii. 4. 2 Tim. iii. 3. and Titus ii. 3. But there does not appear to be any proof that Judas from the beginning intended to betray Chriſt. It is more than probable that he had firſt engaged with him in expectation of ſecular advantages, and finding thoſe views diſappointed, he might now begin to form that deteſtable ſcheme which he afterwards executed. If this was the occaſion on which he firſt entertained the thought, as appears highly probable, one would imagine that ſuch an intimation of his ſecret wickedneſs muſt have ſtruck him to the heart. See Doddridge, and Locke's Reaſonableneſs of Chriſtianity.

Ver. 71. *He ſpake of Judas Iſcariot*] Though our Lord did not at that time think fit to mention Judas, the Evangeliſt adds this gloſs, to ſhew, that no other diſciple was ſuſpected. Jeſus called Judas a *devil*, becauſe he was to be an apoſtate and traitor: ſo likewiſe in refuſing St. Peter, who had expreſſed an utter averſion to our Lord's ſuffering at Jeruſalem, He called him *Satan*, on account of that one act by which he oppoſed the great deſign of his coming into the world: wherefore he might much more give Judas the name of *devil*, who reſembled Satan ſo nearly in the wickedneſs of his diſpoſitions and actions. Some would render the ſecond clauſe, *for he had thoughts of betraying him, though he was one of the twelve*; for had not this been the caſe, they think that Chriſt would not have ſaid *he is a devil*, but rather that *he would become one.* In fine, our Lord by declaring that he had knowingly made choice of a *traitor* to be one of the *twelve* who conſtantly attended him, inſinuated that in his moſt retired hours and ſecret actions he was not afraid of the eyes of his enemies; wherefore, having initiated a perſon of this character into all the myſteries of his fellowſhip, no man can ſuſpect that he was carrying on a plot to deceive the world; for if he had, Judas, when he deſerted and betrayed him to the prieſts, would not have failed to diſcover the impoſture. See Macknight, Calmet, Grotius.

REFLECTIONS ON THE MIRACLE OF THE LOAVES AND FISHES, Ver. 5—14.

It is a misfortune that truth, often preſented to the mind in the ſame view, loſes its force by repetition. According to reaſon, the more we are aſſured of it, the more we ſhould be affected: but we find by experience that the moſt important truths, by being often repreſented after the ſame manner, become gradually leſs affecting; they grow familiar, they grow inſipid, and at laſt nauſeous. The divine wiſdom and goodneſs has therefore in the holy Scripture diverſified the ſame truths with an almoſt infinite variety of circumſtances, exhibiting duty in new lights, proper to awaken attention, and perſuade obedience with ſuch efficacy, as is natural, where novelty exerts its uſual force to make impreſſions on us.

That we are continually maintained by the Providence of God, is a notorious truth; yet grown ſo trite that it rarely moves our gratitude: but the portion of Scripture now before us, may ſerve to enliven it with the new circumſtances, in which it repreſents our obligations to God for our daily food; which is as verily his gift to us, as the loaves and fiſhes miraculouſly encreaſed to feed thouſands, were the gift of Chriſt to that multitude.

Had we been preſent at that wondrous feaſt, and ſeen the creating hands of our Lord actually producing food, encreaſing the ſmall pittance of bread and fiſh to a quantity ſufficient to feed ſo many thouſands; with what pleaſing wonder and awe ſhould we have felt ourſelves ſeized! with what devout thankfulneſs ſhould we have received our portion of the miraculous entertainment!

Now, every meal we eat is in reality as much the gift of our Lord, as was that amazing banquet. His power created, and his goodneſs beſtows our every morſel. The whole world indeed is his family, for which he daily provides, and gives to every creature his food in due ſeaſon. *He cauſeth the graſs* (ſaith the Pſalmiſt) *to grow for the cattle, and herb for the ſervice of man, that he may bring forth food out of the earth.* Thus are all things living in the earth, air, and ſea ſubſiſted by God: and as they are ſo ſubſiſted chiefly for the ſake of man, and ſubjected to his dominion; he, as the prieſt of this lower world, muſt pay *their* homage and ſervice to the common Lord. God has made man to have dominion over his other works, giving him a kind of property in them: and it is therefore highly reaſonable that man ſhould pay their tribute of praiſe, they themſelves not being capable of knowing their dependance on God. *The young lions are ſaid to ſeek their meat from God, and the young ravens to cry unto him*; yet theſe are only the complaints of languiſhing nature, heard and relieved by the God of nature, but not directly addreſſed to him. Man alone is capable to hold ſuch communion with God, to know his goodneſs, and celebrate his praiſe. Yet moſt men live as inſenſible of their obligations to him as the meaneſt animals, who have no capacities to apprehend them. Though they receive their daily ſuſtenance from God, yet make they no returns of praiſe or thankſgiving. And the reaſon is, becauſe their ſuſtenance comes *naturally*, i. e. by the miniſtry of ſecond cauſes: for nature is the eſtabliſhed method by which God produces it. But ſecond cauſes do not derogate from the firſt; though to the great reproach of human reaſon they too often obſcure it. And therefore our Lord, in the caſe before us, acted without them; producing food immeately by his creative power, and ſhewing, without a veil, to whom we owe it. This is the ſentiment which I purpoſe, with Gods bleſſing, now to inculcate, after briefly re-conſidering the ſtory upon which it is grounded.

Great multitudes had followed our Lord from the neighbouring cities and villages into the wilderneſs. Their attention to his doctrine, and admiration of his miracles, had ſuſpended the call of natural appetite; and a holy care for their ſouls had made them, for a while, neglect their bodies:—a happy and a glorious neglect, which ſometimes devout ſouls fall into, when, hungering and thirſting after righteouſneſs they faſt, and deny themſelves more than their bodily ſtrength will bear: an error indeed, but ſuch as rather moves the compaſſion than the anger of our merciful Redeemer. For it is ſaid, that *He called his diſciples, and ſaid unto them, I have compaſſion on the multitude, becauſe they have now been with me three days, and have nothing to eat. And if I ſend them away faſting to their own houſes, they will faint by the way,—for many of them came from far. And his diſciples anſwered him, From whence can a man ſatisfy theſe men with bread here in the wilderneſs?* The place indeed was a wilderneſs, a barren deſart;—but *Chriſt was there:* he who furniſhed a table in the wilderneſs for their forefathers; he who gives the fruitful vallies their fertility, and whoſe *open hand filleth all things living with plenteouſneſs.* He was there; and could immediately have created food for their preſent ſupply, as he did the world out of nothing. Why then did he enquire for the ſeven loaves?—ſeven ſtones, or ſeven clods of earth were as ſufficient in his hand to have fed his many thouſand gueſts. All things were equally poſſibly to his power, but not equally agreeable to his wiſdom. He was to teach in every action, and ſet an example in all he did. And therefore, though poſſeſſed of the inexhauſtible ſtores of Omnipotence, he extended his power only in ſuch degree as the preſent occaſion called for. Seven loaves he had, and thoſe he uſed: but ſeven were not ſufficient, and therefore he produced a miraculous ſupply.—He uſed the ordinary means as far as they would go, and had recourſe to the extraordinary only as a ſupplement to their deficiency. A great leſſon to us, as on the one hand not to tempt God with vain and preſumptuous expectations of aſſiſtance, when the abilities already given are ſufficient, if we duly exert them: ſo on the other hand, to rely with a ſteady aſſurance upon his goodneſs, after we have uſed our utmoſt endeavours, and done the beſt we can.

To inſtruct us in this, our Lord took the ſmall pittance that was

CHAP. VII.

Jeſus reproveth the ambition and boldneſs of his kinſmen: goeth up from Galilee to the feaſt of tabernacles: teacheth in the temple. Divers opinions of him among the people. The Phariſees are angry that their officers took him not, and chide with Nicodemus for his taking Chriſt's part.

AFTER theſe things Jeſus walked in Galilee: for he would not walk in Jewry, becauſe the Jews ſought to kill him.

Ver. 1. Ch. v. 16, 18.

at hand, the ſeven loaves and few ſmall fiſhes —For theſe *He gave thanks* (ſeeing theſe were all) *and he brake them, and gave to the diſciples, and the diſciples to the multitude: and they did all eat, and were filled*; And at the ſame time, doubtleſs, their minds were affected with reverence, and the warmeſt emotions of gratitude. For we read that thoſe who ſaw and partook of it, were ſo ſenſibly affected, that they immediately profeſſed their faith in him as the great Meſſias: and in the ſudden tranſports of their zeal they would have made him their King, and at length grew ſo importunate, that they would by violence conſtrain him to accept that office: for the Evangeliſt adds, *that when Jeſus therefore perceived that they would come and take him by force, to make him a King, he departed again into a mountain himſelf alone.* He fled from offered royalty, for he came into the world for a far higher end, than to wear its crowns. He was indeed a King, *and to this end was he born*, (as he declared before Pilate) *and for this cauſe came he into the world, that he ſhould bear witneſs to the truth of his being ſo.* But his dominion was not of this world; it was a ſpiritual dominion, a rule over ſouls, an everlaſting kingdom of ſaints. All other empire was unworthy him, and far beneath his innate ſupremacy.

The people therefore were miſtaken in offering him a temporal crown: but though they erred in that particular, through the groſsneſs of their apprehenſions, yet they judged true in the main, that ſuch obligations required the utmoſt efforts of gratitude: that the power which created their food had a rightful claim to their ſubjection; that the goodneſs which beſtowed it deſerved their obedience; that they ought to be wholly devoted to his ſervice who maintained them; and in a word, that they ſhould live *for* him, *by* whom they live.

This concluſion was moſt juſt and rational. Why then do not we agree in it? *They* would have made *Chriſt* their King for one meal thus beſtowed. *We* receive our daily ſuſtenance from him, yet the greater part make no ſuch return of homage and obedience. And why are we leſs affected than that multitude? The cauſe lies only in the *manner*, nor the *matter* of the obligation; it is becauſe we receive it by the mediation of natural cauſes, which proceed in a regular uninterrupted courſe, according to the wiſe appointment of the God of nature.

That we call *the courſe of nature*, is truly the will of God, and a continual exertion of his Providence. St. Paul ſays that *God gives us rain from heaven*, and mankind naturally ſeek to him for it in their want. Yet rain proceeds from natural cauſes, but is not leſs the gift of God, becauſe beſtowed by means that are ordinary and eſtabliſhed. So our Lord in that part of his ſermon on the mount which concerns Providence, ſaith, that *God feedeth the ravens:* and God does as verily feed them, as they by his appointment fed his prophet Elijah at the banks of Kidron. Yet no man doubts but they are fed by the ordinary courſe of nature, which is not leſs providential, becauſe conſtant and regular.

Nature is the ſervant of God, and miniſters our food, as the diſciples did the loaves multiplied by our Lord: and our gratitude ſhould terminate in him, as theirs did, when they would have made him their king. But our minds are not affected with things that happen often: we contract a certain familiarity with common events, and the daily wonders of nature grow cheap and unaffecting by their frequency. Things which rarely happen, ſtrike; whereas frequency leſſens the admiration of things, though in themſelves ever ſo admirable. This miracle of the multiplied loaves has only its novelty to recommend it, the others as much deſerve our devout acknowledgments.

We may beſt judge of this by ſome other inſtances. Is it more ſtrange that the rod of Aaron ſhould bud, than that ten thouſand woods and foreſts, ſtripped by the froſts, ſhould in the ſpring ſhoot forth buds innumerable, and make new ſhades with returning leaves and bloom? Or that food ſhould deſcend nightly from heaven, as the manna did upon one certain ſpot where the Iſraelites were encamped,—is this more ſtrange, than that food ſhould ſpring, as it does yearly, and all the world over, out of the ground? God is alike the Author in both caſes, and man's obligations are the ſame: but when his productions appear frequent, and after the ſame manner, we heedleſsly paſs them by as natural: and when they appear in a manner new and unuſual, then we cry miracle and prodigy! The ſtrangeneſs of the thing, as it were, alarms us, and makes us raiſe our eyes to the hand that cauſed it.

In condeſcenſion therefore to our weakneſs and inadvertency Almighty God has vouchſafed, upon ſome extraordinary occaſions, to divert his power out of the common channel of nature, and ſhew it in ſome other manner that is new and ſurprizing. In the caſe before us he quite threw off the diſguiſe of ſecond cauſes, and viſibly and in perſon exerted that power, from which the earth gives its increaſe, and the fountains flow with perpetual ſtreams.

His operations in nature proceed very leiſurely from ſmall and ſeemingly deſpicable beginnings, paſſing through various ſucceſſive changes, and advancing by juſt degrees, they attain at laſt their due perfection. Thus a grain of corn, ſown in the earth, and periſhing there, by a virtue which God has implanted in it, communicates we know not what fecundity to the glebe. From that ſecret ſpark of vegetative life the tender roots ſpread, and the green blade ſprings forth, which after a revolution of various ſeaſons, with the concurrence of froſt, and rain, and ſnow, and dew, and ſunſhine, diſplays the ear, firſt green, with little cells full of a milky ſubſtance, which ripens and hardens in the ſun, till the grain perfected and ready for the labours of men, is gathered, and after various operations, becomes proper for our nouriſhment. So long a progreſs through natural cauſes, with diverſe arts and labours of men, is neceſſary to make a piece of bread. But the Lord of nature might, and did go a nearer way to work. It was *corn* in its maturity, it was *bread* in its perfection, at once, in his creating hands.

The ordinary method of producing food is in general the moſt proper, as it employs the time, quickens the induſtry, and exerciſes the ingenuity of men: the extraordinary way was fit only for thoſe particular occaſions whereon our Lord uſed it, and wherein he had particular views and deſigns. A principal thing he had regard to, was to remind us in that ſenſible manner of our obligations to him for our daily bread; to teach us to reflect, that however wonderful the ſudden increaſe of loaves may appear, yet every harveſt renews the miracle for the ſubſiſtance of all the world.

I add one or two inſtances more of the ſame nature, becauſe I am deſirous to inculcate this ſentiment ſo often, as may render it familiar, that our minds may readily enter into it upon all occaſions; and as often as we partake of the gifts of God, we may at the ſame time ſee the hand that beſtows them.

Had we fed upon the miraculous quails with the Iſraelites in the wilderneſs, and quenched our thirſt at thoſe ſudden ſtreams into which the rock melted at the ſtroke of Moſes, how ſhould we have been tranſported with a ſenſe of God's goodneſs! would not ſuch a meal, while it fed our body, alſo entertain our mind with holy wonder, praiſe, and thankſgiving? would not every morſel have renewed our gratitude, and excited perhaps a more ardent devotion than that wherewith we now attend the altar to partake of its holy myſteries?

And what difference is there between the food wherewith God fed the Iſraelites in the deſart, and that wherewith he feeds us in this land of plenty? None in reſpect of the Author;—none in reſpect of our obligations to him. The food he rained from heaven, and the corn he produces out of the earth, are both alike his creatures; and he that furniſhed that table in the wilderneſs, is the ſame that furniſhes our table every day.

There is no room for argument upon this occaſion. We all know that our food is the creature of God, that his power made, and his goodneſs beſtows it, as verily as they did the food that fed theſe thouſands. Yet many men make no returns to this univerſal Benefactor. How juſt therefore is that expoſtulation of the prophet, *Do you thus requite the Lord, O fooliſh people and unwiſe? is not he thy Father, that created, and fed thee?* That gave thee all thy faculties, and all the objects wherewith they are gratified? Why have men reaſon wherewith to trace effects to their cauſes? Why have they lively apprehenſions of benefits, and capacities for grateful ſentiments, if they do not exert theſe faculties in the cauſe that moſt requires, that beſt deſerves them? if receiving daily obligations, they continue as void of grateful reflections, as beaſts grazing in the fields, or feeding in the ſtalls, who have no underſtanding? Yet even theſe, from the blind inſtincts of nature expreſs ſomething like an acknowledgement of favours. *The ox knoweth his owner, and the aſs his maſter's crib*, ſaith God, *but Iſrael doth not know, my people doth not conſider.*

How juſtly might God puniſh the ingratitude of men by withdrawing the bleſſings they have long abuſed? He ſometimes does ſo even in this life: and many, who have not been thankful for their daily bread, have lived to want it. But, generally ſpeaking, the caſe is otherwiſe; and *God maketh the ſun to ſhine, and his rain to fall*, and food to grow, *for the evil and the good*, the thankful and the unthankful, as long as this life laſts: and then the ſcene will be changed, and his bleſſings be no more beſtowed promiſcuouſly; but they who have not acknowledged his bounty, ſhall learn how great their obligations were, by the want of it; and as a juſt puniſhment of their unthankfulneſs, be reduced to that ſad ſtate, in which they ſhall have nothing left to be thankful for.

Chap. VII. *Ver.* 1. *After theſe things*] That is, after the miracle of the loaves, and the converſation in the ſynagogue of Capernaum. Sir Iſaac Newton thinks, that theſe words intimate that our Lord did not celebrate the third paſſover at Jeruſalem, (ſee ch. vi. 4.) and it muſt be owned that the Evangeliſts do not ſay expreſſly that Jeſus went up to it; neverthelеſs, if we may judge of him from the religious regard which he conſtantly ſhewed to all the divine inſtitutions, and from his behaviour on other occaſions of a like nature, we may ſafely believe, that he went not only to this, but to all the feaſts

2 Now the Jews feaſt of tabernacles was at hand.

3 His brethren therefore ſaid unto him, Depart hence, and go into Judea, that thy diſciples alſo may ſee the works that thou doeſt.

4 For *there is* no man *that* doeth any thing in ſecret, and he himſelf ſeeketh to be known openly. If thou do theſe things, ſhew thyſelf to the world.

5 (For neither did his brethren believe in him.)

6 Then Jeſus ſaid unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you; but me it hateth, becauſe I teſtify of it, that the works thereof are evil.

8 Go ye up unto this feaſt: I go not up yet unto this feaſt: for my time is not yet full come.

9 When he had ſaid theſe words unto them, he abode *ſtill* in Galilee.

10 But when his brethren were gone up, then went he alſo up unto the feaſt, not openly, but as it were in ſecret.

11 Then the Jews ſought him at the feaſt, and ſaid, Where is he?

12 And there was much murmuring among the people concerning him: for ſome ſaid, He is a good man: others ſaid, Nay; but he deceiveth the people.

13 Howbeit, no man ſpake openly of him, for fear of the Jews.

14 Now about the midſt of the feaſt, Jeſus went up into the temple, and taught.

15 And the Jews marvelled, ſaying, How knoweth this man letters, having never learned?

Ver. 2. Lev. xxiii. 34.—V. 3. Matth. xii. 46. Mark iii. 31. Acts i. 14.—V. 5. Mark iii. 21.—V. 6. Ch. ii. 4. viii. 20. Ver. 8, 30.—V. 7. Ch. xv. 19. Ch. iii. 19.—V. 8. Ch. viii. 20.—V. 11. Ch. xi. 56.—V. 12. Ch. ix. 16. x. 19. Matth. xxi. 46. Luke vii. 16. Ch. vi. 14. Ver. 40.—V. 13. Ch. ix. 22. xii. 42. xix. 38.—V. 15. Or, *learning*.

feaſts which the Jewiſh males were obliged by law to attend; Deut. xvi. 16. Numb. ix. 13. and it ſeems that the many cities and villages which our Lord is ſaid to have viſited, Mark vi. 56. was on his journey to this paſſover; a conjecture which appears to be favoured by the preſent paſſage; for it implies, that after the miraculous dinner, Jeſus had been in Jewry, where an attempt was made upon his life, which made it dangerous for him to continue there any longer at that time. But if any attempt was made upon our Lord's life in Jewry about this time, no ſcene was ſo fit for it as Jeruſalem; no time ſo proper as the paſſover, which happened during this period; and no actors ſo likely to be engaged in it, as the haughty prieſts, the ſcribes, and Phariſees, who were aſſembled at the feaſt. Perhaps Chriſt's diſciples alſo, who were offended by the ſermon in the ſynagogue of Capernaum, had joined his enemies in the metropolis when they came up to the feaſt, and inſenſed them anew by rehearſing, with the uſual aggravations of fame, the miracle of the loaves performed, to the conviction of every individual preſent. See Macknight's ſecond Prelim. Obſervat.

Ver. 3—5. *His brethren therefore ſaid*, &c.] By brethren we are to underſtand only couſins-german, or kinsfolks. As they did not believe on him, they condemned him in their own minds, and ſaid that he acted altogether abſurdly, in paſſing ſo much of his time in Galilee, and other remote corners of the country, while he pretended to ſo public a character as that of the Meſſiah: that it would be much more for his intereſt to make diſciples in Judea and Jeruſalem; and that he ought to work his miracles there as public as poſſible, before the great and learned men of the nation, whoſe deciſion in his favour would have great influence to induce others to believe on him. The word rendered *openly*, ver. 4. παῤῥησία, has a variety of ſenſes; it ſignifies intrepidity, or fearleſſneſs of danger;—freeneſs of ſpeech, as oppoſite to reſtraint and reſerve;—perſpicuity or plainneſs of ſpeech, diveſted of figures or allegories;—ſpeaking in public, in the character of an orator; and laſtly, authority, conſiſting in popularity, dignity of character, and civil power; perhaps the laſt ſenſe is that which belongs to this verſe. The preſent paſſage ſeems to be a very invidious and groundleſs inſinuation, as if our Lord was actuated by oſtentatious views; the contrary to which appeared ſo evidently from the whole of his conduct, that nothing but the meaneſt envy could ſuggeſt ſuch a charge. It is aſtoniſhing that theſe *relations* of Chriſt, who muſt have had ſo many opportunities of ſeeing the glory both of his character and miracles, which laſt they here expreſly acknowledge, ſhould continue in unbelief. But they unhappily laid it down as a firſt principle, that the Meſſiah muſt be a temporal prince; and finding this mark of his miſſion wanting, and ſeeing more ſtrongly than others could do, (who were not ſo intimately converſant with him,) his averſion to any ſuch ſcheme, they would yield to no other proofs, and are, it is to be feared, on the fatal liſt of thoſe who periſhed, as thouſands now do, by oppoſing hypotheſis to fact. However, this circumſtance ſerves to illuſtrate the character of our Saviour; for had his relations been unanimous in owning his claims, it might have been objected by infidelity, that the pretenſion which Jeſus made to the character of Meſſiah was an an impoſture carried on by him and his family to deceive mankind; but when we find that he did not owe his ſucceſs to their concurrence, but that they were rather obſtacles in his way, all ſuſpicion of colluſion is removed, and the divinity of his miſſion ſhines forth with redoubled luſtre. See Hammond, Locke, Ward's Diſſertations, p. 85. and Sykes on the Truth of Chriſtianity, p. 128.

Ver. 6, 7. *Then Jeſus ſaid—My time is not yet come*] Jeſus, knowing the malice of the inhabitants of Jeruſalem, did not incline to be among them longer than was abſolutely neceſſary, knowing that they would take every opportunity to perſecute and deſtroy him; but *the time* pre-determined for his death was *not yet come.* "It is not proper for me, ſays he, to go up yet to this feaſt; but you may go up at any time you pleaſe, ſince you have done nothing to make the Jews unfriendly to you, as I have done, who, by the purity of my doctrine and the freedom of my reproof, have provoked their malice to the higheſt pitch." The words, *the world cannot hate you*, contain a moſt aweful inſinuation, that theſe kinſmen of our Lord were perſons governed intirely by carnal views, and therefore deſtitute of the love of God, and all well-grounded hope from him. See Doddridge and Clarke.

Ver. 8. *I go not up yet unto this feaſt*] Many commentators doubt whether the word *yet*, οὔπω, in this paſſage is genuine; and this doubt ariſes not merely from Porphyry's objecting againſt this as a falſhood in our Lord, (for frequent experience has taught us how little the enemies of Chriſtianity are to be truſted in their repreſentations of Scripture;) but from our obſerving that Jerome, and the other moſt ancient fathers who reply to that objection, do not found their anſwer on his citing the paſſage wrong, but, as they juſtly might, on the intimation our Lord gave of his intending ſhortly to go up to the feaſt in that expreſſion, *my time is not yet fully come.* It is a glorious teſtimony to the unblemiſhed integrity of our Lord's character, that ſo cunning and inveterate an enemy as Porphyry was forced to have recourſe to ſuch mean and ridiculous methods of aſperſing it. See Mill and Wetſtein on the text, and Le Clerc *de Arte Critica*, pars. iii. p. 232.

Ver. 10. *Not openly*] This ſuggeſts another reaſon for our Lord's delay. Had he taken his journey at the uſual time, the multitudes who were on the road gathering round him, and accompanying him to Jeruſalem, might have given freſh matter of offence to his enemies; for which reaſon he did not ſet out till the greater part of the people were gone, and then he went up not publickly, but as it were in ſecret; that is, he neither preached nor wrought miracles by the way, nor had any crowd attending him.

Ver. 11—13. *Then the Jews ſought him*] Jeſus did not appear publickly immediately on his arrival in Jeruſalem, which occaſioned many doubts concerning his character: Some affirmed, that he was a true prophet, and that his not attending the feaſt might be owing to ſeveral accidents. Others affirmed, that he was a deceiver, who paid no regard to the divine inſtitution. Howbeit, his friends defended him only in private, not daring to ſpeak *openly on his behalf*, for fear of the inhabitants of Jeruſalem.

Ver. 14, 15. *Now about the midſt of the feaſt*, &c.] About the middle of the feaſt (which laſted eight days) Jeſus came into the temple, and preached many important doctrines with ſuch ſtrength of reaſon, clearneſs of method, and elegance of expreſſion, that his enemies themſelves were aſtoniſhed, knowing that he had never had the advantage of a liberal education. What is here more particularly meant by letters, appears from the Greek word Γράμματα, from whence is derived that which ſignifies a Scribe. The learning of the Scribes conſiſted in the explication of the ſacred writings of the Old Teſtament; ſo that theſe words moſt probably refer to our Lord's great acquaintance with the Scriptures, and the judicious and maſterly manner in which he taught the people out of them, with far greater majeſty and nobler eloquence than the Scribes could attain to by a learned education. Compare Mark i. 22. and Matth. vii. 29. The verſion of 1729 renders it well, *How came he acquainted with the Scriptures,—a man of no education?*

16 Jeſus anſwered them, and ſaid, My doctrine is not mine, but his that ſent me.

17 If any man will do his will, he ſhall know of the doctrine, whether it be of God, or *whether* I ſpeak of myſelf.

18 He that ſpeaketh of himſelf, ſeeketh his own glory: but he that ſeeketh his glory that ſent him, the ſame is true, and no unrighteouſneſs is in him.

19 Did not Moſes give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

20 The people anſwered and ſaid, Thou haſt a devil: who goeth about to kill thee?

21 Jeſus anſwered and ſaid unto them, I have done one work, and ye all marvel.

22 Moſes therefore gave unto you circumciſion, (not becauſe it is of Moſes, but of the fathers) and ye on the ſabbath-day circumciſe a man.

23 If a man on the ſabbath-day receive circumciſion, that the law of Moſes ſhould not be broken; are ye angry at me, becauſe I have made a man every whit whole on the ſabbath-day?

24 Judge not according to the appearance, but judge righteous judgement.

25 Then ſaid ſome of them of Jeruſalem, Is not this he whom they ſeek to kill?

Ver. 16. Ch. iii. 11. viii. 28. xii. 49. xiv. 10, 24.—V. 17. Eccleſ. xxi. 11. Ch. viii. 43.—V. 18. Ch. v. 41.—V. 19. Exod. xxiv. 3. Acts vii. 35, &c. Ch. v. 16, 18. x. 39. xi. 53.—V. 20. Ch. viii. 48, 52. x. 20.—V. 22. Lev. xii. 3. Gen. xvii. 10. V. 23. Or, *without breaking the law of Moſes.* Ch. v. 8, 9.—V. 24. Deut. i. 16. Prov. xxiv. 23.

Ver. 16, 17. *Jeſus anſwered*] "The doctrine which I teach you is not the product of human wiſdom; I have neither been taught it by maſters, nor have I acquired it by my own ſtudy; but it is the doctrine of God, who hath inſpired me with it, becauſe I am his meſſenger." He told them likewiſe that they could be at no loſs to know from whence he or any teacher derived his doctrine, provided they were themſelves virtuous perſons, and laid aſide their prejudices, and were reſolved to do the will of God, how contrary ſoever it might prove to their own inclinations: *If any man may be determined*, or *is deſirous to do his will*, θελη το θελημα ποιειν,—*he ſhall know*, &c. Good men can eaſily judge of any teacher, whether he and his doctrine come from God, not only becauſe the divine wiſdom and goodneſs are intereſted to ſecure ſuch from capital errors, but becauſe they themſelves have no predominant evil inclinations, to prejudice them againſt the truth when it appears, and becauſe they can diſcern how far any doctrine is conformable to the principles of virtue which they poſſeſs.

This important paſſage ſeems an expreſs declaration, that every upright man to whom the Goſpel is propoſed will ſee and own the evidence of its divine authority, which indeed might reaſonably have been concluded from the aweful judgement denounced on thoſe who preſume to reject it. See Doddridge and Elſner.

Ver. 18. *He that ſpeaketh of himſelf*] If a perſon teaches what makes for the advancement of his own worldly intereſt, or for the gratification of his pride, or any other evil paſſion, the doers of the will of God will immediately know that ſuch a teacher is an impoſtor; whereas, if a prophet propoſes doctrines which have a tendency to reform men, and to advance the glory of God, without regard to the opinion of the world, or to his own intereſt, he muſt certainly be ſent of God, and ſhould not by any means be ſuſpected of *impoſture*; for ſo the word αδικια, in oppoſition to αληθης, *true*, muſt certainly ſignify.

Ver. 19. *Did not Moſes give you the law*] There is a remarkable beauty in this ſudden turn of the ſentiment. Some of the Jews called Jeſus a *falſe prophet*, becauſe he had healed the paralytic at Beth-eſda on the ſabbath-day, ſee ver. 21. pretending that it was a groſs violation of the law of Moſes, which no good man, much leſs a prophet, would be guilty of. In anſwer to theſe evil ſurmiſes, he told them plainly, that however much they pretended to reverence the authority of Moſes in the law, they made no ſcruple to violate the moſt ſacred of his precepts. They had formed a reſolution of murdering him directly, contrary to every law of God and man; and for the ſame end were laying ſecret plots againſt his life. This reproof came in with ſingular propriety and force immediately after Jeſus had proved his commiſſion from God by the moſt convincing arguments. See Macknight.

Ver. 20. *The people anſwered, and ſaid, Thou haſt a devil*] It is ſaid, ch. x. 20. *He hath a devil, and is mad*; which plainly ſhews, as many have obſerved, that they thought ſome of the worſt kinds and degrees of lunacies proceeded from the agency of ſome demon, as many conſiderable Greek writers plainly did: but it can never be argued from hence, that *poſſeſſion* and *lunacy* are univerſally ſynonimous terms. When joined together, they ſeem to ſignify different things, the former being put for the cauſe, the latter for the effect. See Bos's Exercit. p. 41. and the note on ch. viii. 48.

Ver. 21, 22. *I have done one work*, &c.] It is plain the miracle of Beth-eſda here referred to, was wrought a year and a half before this feaſt; but they made uſe of it as a pretence to deſtroy him, becauſe he had done it on the ſabbath-day. The words δια τουτο at the beginning of verſe 22. ſhould be joined with the laſt words of ver. 21. if we may truſt the judgement of ſome of the moſt learned critics, *I have done one work, and ye all marvel at it.* And it muſt be acknowledged, that we have preciſely the ſame conſtruction Mark vi. 6. All the verſions, however, retain the common pointing, and if we do ſo, the tranſlation of ver. 22. muſt run thus: *Becauſe that Moſes gave you* the precept concerning *circumciſion, ye circumciſe a man even on the ſabbath-day.* But the correction juſt propoſed makes the ſenſe more clear and elegant thus: *Moſes gave you* the law of *circumciſion, and on the ſabbath ye circumciſe a man, not becauſe it is* a precept *of Moſes* only, *but of the Fathers.* Jeſus being charged by the Jews as a tranſgreſſor of the law of Moſes for having cured a man on the ſabbath-day, thus expoſtulates with his accuſers: "You wonder and object that I ſhould cure a man, and order him to carry his couch on the ſabbath-day; yet a little reflection might convince you, that your cavil is very unreaſonable, even on your own principles; for to inſtance in circumciſion, which Moſes enjoined you to obſerve, and not to omit the performance of it on the eighth day; now if this happen to fall on the ſabbath, you interrupt its holy reſt, by performing the rite without ſcruple on this day, becauſe you will not break the law of Moſes, which hath marked out a certain day for this work of charity; are you therefore angry at me for performing a work of equal charity on the ſabbath-day, ver. 23. and that with far leſs bodily labour than you perform the ceremony of circumciſion. But you will aſk, Why it is ordered by the law that either the precept for circumciſion, or that for the ſabbatical reſt, muſt needs be frequently tranſgreſſed? I anſwer, That though Moſes, as I ſaid, gave you circumciſion; yet the rite was *not only* generally *of Moſes, but of the fathers*, Abraham, Iſaac, &c. Now the fathers enjoined it to be performed on the eighth day, Moſes enjoined that the ſeventh day ſhould be a day of reſt, conſequently the day of reſt and the day of circumciſion muſt needs frequently fall together. Moſes found circumciſion inſtituted by a previous covenant, which his law could not diſannul; Gal. iii. 17. but had he originally inſtituted both, it is probable he would have contrived that the two laws ſhould not have interfered." This appears to be the ſenſe of the parentheſis (*not becauſe it is of Moſes*, &c.) and the force of our Saviour's reaſoning upon it. See Mill, Wetſtein, Beza, and Div. Leg. vol. 3.

Ver. 23. *Becauſe I have made a man every whit whole*] *Becauſe I have wrought the total cure of a man*, both in mind and body, as may be colllected from ch. v. 14. Heylin.

Ver. 24. *Judge not according to the appearance*] There may be many wrong judgements of the ſame matter; but the right can be but one: therefore the latter clauſe ſhould be rendered, *But make the right judgement.*—"Judge impartially,—diveſt yourſelves of your prejudices, and conceive not an ill opinion of me, on account of the meanneſs of my birth, appearance, &c." See Heylin.

Ver. 25—28. *Then ſaid ſome of them*] The inhabitants of Jeruſalem always Chriſt's bitter enemies aſked with ſurprize and irony, if our Lord's boldneſs, and the ſilence of the rulers, proceeded from their having acknowledged him as the Meſſiah; at the ſame time, in deriſion of his pretenſions they added, *howbeit, we know this man whence he is*, i. e. we know his parents and relations, (chap. vi. 42.) *but when Chriſt cometh, no man knoweth whence he is*; alluding to the obvious popular ſenſe of Iſa. liii. 8. *who ſhall declare his generation?* The Greek phraſe ποθεν εστι rendered *whence he is*, ſignifies in the Helleniſtic Greek of the Old Teſtament, *who is his father.* Thus 2 Sam. i. 13. David ſays to the young man, *whence art thou?* and he anſwered, *I am the ſon of a ſtranger, an Amalekite.* If we judge of this queſtion by the anſwer, to aſk *whence art thou?* is as much as to aſk "of what father, ſtock and family do you come? of whom was you born?" Take the Jews ſpeech in this ſenſe, and their confeſſion is in point: *we know this man whence he is*, that is, "who is his father;" as they ſaid before, chap. vi. 42. *but when Chriſt cometh, no man knoweth whence he is*, i. e. who is his father? How could they ſay then, that the Meſſiah was to be born in Bethlehem, and that they knew he was to be a deſcendant of David? David was his remote anceſtor, and they knew by father or mother Chriſt muſt deſcend from him, but who was his immediate father, if he was born of a virgin, they muſt own they were ignorant; but whatever they pretended, Jeſus would not allow that they knew his father, or whence he came; thereby intimating, that they wanted not this character of the Meſſiah in him, ver. 28. The words ſhould have been rendered interrogatively thus, "*Do you indeed know me, and whence I am?* No; ye do not,"—as Tertullian reſolves the queſtion negatively, 26 But lo, he ſpeaketh boldly, and they ſay nothing unto him. Do the rulers know indeed that this is the very Chriſt?

27 Howbeit, we know this man whence he is: but when Chriſt cometh, no man knoweth whence he is.

28 Then cried Jeſus in the temple as he taught, ſaying, Ye both know me, and ye know whence I am: and I am not come of myſelf, but he that ſent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath ſent me.

30 Then they ſought to take him: but no man laid hands on him, becauſe his hour was not yet come.

31 And many of the people believed on him, and ſaid, When Chriſt cometh, will he do more miracles than theſe which this *man* hath done?

32 The Phariſees heard that the people murmured ſuch things concerning him; and the Phariſees and the chief prieſts ſent officers to take him.

33 Then ſaid Jeſus unto them, Yet a little while am I with you, and *then* I go unto him that ſent me.

34 Ye ſhall ſeek me, and ſhall not find *me*: and where I am, *thither* ye cannot come.

35 Then ſaid the Jews among themſelves, Whither will he go, that we ſhall not find him? will he go unto the diſperſed among the Gentiles, and teach the Gentiles?

36 What *manner of* ſaying is this that he ſaid, Ye ſhall ſeek me, and ſhall not find *me*: and where I am, *thither* ye cannot come?

37 In the laſt day, that great *day* of the feaſt, Jeſus ſtood and cried, ſaying, If any man thirſt, let him come unto me, and drink.

Ver. 27. Matth. xiii. 55. Mark vi. 3. Luke iv. 22.—V. 28. See ch. viii. 14. Ch. v. 43. viii. 42. Ch. v. 32. viii. 26. Ch. i. 18. viii. 55.—V. 29. Matth. xi. 27. Ch. x. 15.—V. 30. Mark xi. 18. Luke xix. 47. xx. 19. Ver. 19. Ch. viii. 37. Ver. 44. Ch. viii. 20.—V. 31. Ch. viii. 30.—V. 33. Ch. xvi. 16.—V. 34. Hoſ. v. 6. Ch. viii. 21. xiii. 33.—V. 35. Iſai. xi. 12. Jam. i. 1. 1 Pet. i. 1. Or, *Greeks.*—V. 37. Lev. xxiii. 36. Iſai. lv. 1. Ch. vi. 35. Rev. xxii. 17.

negatively; and then, concealing his true original, as his manner was; that they might not ground an accuſation on what he had ſaid *before the time*, he paſſes to his works, which were the proofs of his divine miſſion, yet ſo as to leave room to infer from his diſcourſe, that he was the Son of God, and not the ſon of Joſeph: *and*, or yet, *I came not of myſelf, but he is true that ſent me, whom ye know not*; that is, "God is my true Father; whom you know not, though you ſay ye know *whence I am*, and who is my father; and this you may be aſſured of, from my doing the works of God." It might be with reſpect to his extraordinary birth of a virgin that the Jews at firſt ſpoke of the Meſſiah as the *Son of God*; and their aſſerting, *that when Chriſt* COMETH, or is born, none knoweth whence he is, might be an alluſion to Iſai. liii. 8. above-mentioned. But be this as it may, this doctrine is expreſſed in the traditionary writings of the Jews to this effect, in *Bereſh. Rab.* on Gen. xxxvii. 2. "The Meſſiah is the ſeed that ſhall come *from another place*:" by which they mean, that he ſhall have another principle of generation, as appears by the different ways of their varying the phraſe in other places. Thus from rabbi Berachia, in the ſame book we are told, that "the birth of the Meſſiah alone ſhall be *without defect*;" which could not be, if he was born as other men are. Jarchi cites the following paſſages from the ſame place: "His birth ſhall not be like that of other creatures. *None ſhall know the Father, before he tells it. The Redeemer that ſhall come, ſhall be without father.*" And in *Berachoth*, is the following remarkable paſſage: "The birth of the Meſſiah ſhall be like the dew from the Lord,—as drops upon the graſs, expect not labour (or action) of men." It would be endleſs to enumerate all that has been ſaid by the rabbinical writers to this purpoſe; what has been produced is ſufficient to prove, that it was a Jewiſh opinion that the birth of the Meſſiah ſhould be extraordinary, if not miraculous; and that his father ſhould not be known, whatever his mother might be. See Bp. Chandler's Defence, p. 251, &c.

Ver. 29. *But I know him*, &c.] "Were you acquainted with what the prophets have ſaid concerning the Meſſiah, as you pretend to be, you would know this to be one of his principal characters, That he is to underſtand the perfections and will of God, and to explain them unto men more clearly than any meſſenger from God ever did before. Withal, by conſidering the nature of my doctrine, you would ſee this character remarkably fulfilled in me, and thereby be ſenſible that I am from God, and that he hath ſent me." See L'Enfant, and Archbp. Tillotſon, vol. 2.

Ver. 30—32. *Then they ſought to take him.*] The defence made by our Lord did not pacify his enemies; for ſome of them would gladly have apprehended him: However, none of them had the courage to lay hold of him, being reſtrained by Providence, becauſe the ſeaſon of his ſufferings was not yet come. In the mean time, the miracle which he had lately performed on the infirm man was ſo great, and ſo well known, and this defence by which he juſtified himſelf ſo clear, and ſo convincing, that *many of the people believed on him*, publickly affirming that he was the Meſſiah, ver. 31. This attachment of the common people to Jeſus greatly incenſed the chief prieſts and Phariſees, with their adherents; and therefore on the laſt great day of the feaſt, being met in council, (as appears from comparing ver. 32, 45, 50, 53.) they ſent their officers to apprehend him, and bring him before them, thinking to confute his pretenſions, and puniſh him. Inſtead of *murmured* in the 32d verſe, ſome verſions read *whiſpered*, or *rumoured*.

Ver. 33, 34. *Yet a little while am I with you*] While the rulers were taking counſel againſt him, Jeſus was preaching to the people concerning the improvement which it became them to make of his miniſtry among them: "*Yet a little while*, ſaid our Lord, and my miniſtry among you is at an end; you ought therefore, while it laſts, to make the beſt poſſible improvement of it; particularly you ſhould liſten to my ſermons with great attention, that you may have your minds ſtored with the truths of God before I go away: for after I am gone, you ſhall earneſtly deſire my preſence with you, but ſhall not obtain it: *You ſhall ſeek me, and ſhall not find me.*" This ſeeking for the Meſſiah was general through the nation, during the calamities in Judea occaſioned by Titus and his armies, and has continued among the Jews ever ſince, in all the countries where they have been diſperſed: but to no purpoſe; for their Meſſiah having already appeared, it is in vain to expect another. By thus predicting his own death, our Lord inſinuated, that he both knew the preſent diſpoſition of the council, and foreſaw that they would ſoon put an end to his miniſtry, by taking away his life. Indeed, ſome ſuppoſe that our Lord ſpoke theſe words to the officers themſelves, who were ſent to take him; as much as to ſay, "I know the deſign on which ſome of you are come; but God will not permit you immediately to execute it: for yet a little while longer I am to continue, &c."—*Where I am, thither ye cannot come*, means, "You cannot come to heaven, where I am ſoon to be." The reaſon mentioned in the parallel paſſage, ch. viii. 21. ſhews this to be our Lord's meaning: "*I go my way, and ye ſhall ſeek me, and ſhall die in your ſins:* whither I go ye cannot come; becauſe ye ſhall die in your ſins:" or as it is expreſſed in this diſcourſe, "becauſe ye ſhall not find me, you cannot come to heaven." Dr. Heylin, after many celebrated critics, reads, *Where I go*, εἶμι, *vado*, inſtead of εἰμὶ, *ſum*, *I am*; changing the accent. The common reading, however, is juſtly defended by Grotius, who obſerves that εἶμι, *to go*, is a poetical word, ſeldom uſed by proſe writers. Beſides, our Lord's declaration, and the anſwer which the Jews made to it, are perfectly coherent, according to the common reading, *Ye ſhall ſeek me, and ſhall not find me*; and *where I am*,—namely, when you ſeek me,—*thither you cannot come.*

Ver. 35, 36. *Will he go unto the diſperſed*, &c.] Ελληνων, *of the Greeks*, by whom we are to underſtand here idolatrous Gentiles, and not *Helleniſts*, or Jews who uſed the Greek language; for theſe were *the diſperſed among them*. There appears therefore a ſarcaſm in theſe words beyond what has been commonly obſerved. They inſinuate, that if he was to go into foreign countries, to addreſs himſelf to the Jews there, who might be ſuppoſed not ſo well inſtructed as thoſe who lived in Judea and at Jeruſalem, he would not be able to make any proſelytes even among theſe; but would be conſtrained to apply himſelf to the ignorant and ſtupid Gentiles, to ſeek diſciples among them; which to be ſure appeared to theſe haughty ſcorners one of the moſt infamous circumſtances that could be imagined, and moſt incompatible with the character of the true Meſſiah. See Doddridge and Elſner.

Ver. 37—39. *In the laſt day*, &c.] It is commonly ſuppoſed, that while Jeſus was thus diſcourſing in the temple on the laſt and great day of the feaſt, the water from Siloam was brought into the womens court of the temple with the uſual ſolemnities, according to the directions of the prophets Haggai and Zechariah, if we may believe the Jewiſh writers: Part of this water they drank with loud acclamations, in commemoration of the mercy ſhewn to their fathers, 38 He that believeth on me, as the ſcripture hath ſaid, out of his belly ſhall flow rivers of living water.

39 (But this ſpake he of the Spirit, which they that believe on him, ſhould receive: for the Holy Ghoſt was not yet *given*; becauſe that Jeſus was not yet glorified.)

40 Many of the people therefore, when they heard this ſaying, ſaid, Of a truth this is the Prophet.

41 Others ſaid, This is the Chriſt. But ſome ſaid, Shall Chriſt come out of Galilee?

42 Hath not the ſcripture ſaid, That Chriſt cometh of the ſeed of David, and out of the town of Bethlehem, where David was?

43 So there was a diviſion among the people becauſe of him.

44 And ſome of them would have taken him; but no man laid hands on him.

45 Then came the officers to the chief prieſts and Phariſees; and they ſaid unto them, Why have ye not brought him?

46 The officers anſwered, Never man ſpake like this man.

47 Then anſwered them the Phariſees, Are ye alſo deceived?

Ver. 38. Deut. xviii. 15. Prov. xviii. 4. Iſai. xii. 3. xliv. 3. Ch. iv. 14.—V. 39. Iſai. xliv. 3. Joel ii. 28. Ch. vi. 7. Acts ii. 17. Ch. xii. 16. xvi. 7.—V. 40. Deut. xviii. 15, 18. Ch. i. 21. vi. 14.—V. 41. Ch. iv. 42. Ver. 52. Ch. i. 46.—V. 42. Pſ. cxxxii. 11. Mic. v. 2. Matth. ii. 5. Luke ii. 4. 1 Sam. xvi. 1, 4.—V. 43. Ch. ix. 16. x. 19.—V. 44. Ver. 30.—V. 46. Matth. vii. 29.

thers, who were relieved by the miracle of a great ſtream of water made to flow out of a rock, (ſee Pſ. lxxviii. 20.) when the nation was ready to die with thirſt in a ſandy deſart, where was neither river nor ſpring; and part of it they poured out as a drink-offering, which they accompanied with prayers to Almighty God for a plentiful rain to fall at the following ſeed-time; the people in the mean time ſinging the paſſage, Iſai. xii. 3. *With joy ſhall ye draw water out of the wells of ſalvation.* The expoſition of the Talmud, which aſſerts that this ceremony had reference to the pouring out of the Holy Ghoſt, ſhews the propriety of our Lord's addreſs, and his application of this circumſtance; for Jeſus, whoſe cuſtom it was to raiſe moral inſtructions from ſenſible occurrences, took this opportunity of inviting in the moſt ſolemn and affectionate manner all who were in purſuit whether of knowledge or happineſs, to *come unto him and drink*, in alluſion to the rite they were then employed about. He probably ſtood upon an eminence, ſo as to be conſpicuous, and ſpoke aloud, ſupplying the place of the trumpets uſed on theſe occaſions; and by this addreſs he taught them, that the effuſion of the Holy Ghoſt, repreſented by their pouring out the water, was not to be expected from their rites and ceremonies, but from a belief in the doctrine which he preached; for that by *coming to him and drinking*, he meant *believing* on him, is manifeſt from the context, and from ch. vi. 35. Further, to encourage them, our Lord promiſed them the gifts of his Spirit, which he repreſented under the image of *a river flowing from their belly*, to expreſs the efficacy and perpetuity of theſe gifts, together with the divine pleaſures which they produce, by quenching the deſires of thoſe who poſſeſs them, and fructifying others who come within their influence. See ch. iv. 14. Iſai. lv. 1. As the words of the 28th verſe are not to be found preciſely in the Scriptures, Theophylact, the Syriac verſion, and others relying on their authority, would have the ſentence pointed in ſuch a manner, that the clauſe *as the Scripture hath ſaid*, (or *commanded*, Matth ix. 5.) may be joined to *he that believeth on me*, and ſeparated from the words *out of his belly*, &c. According to this pointing, our Lord does not ſay that the Scripture promiſes rivers ſhall *flow out of the* believer's *belly*, but only that it commands men to *believe* on him:—*He that believeth on me, as the Scripture hath commanded.* But it ſeems much more natural, with Grotius, to ſuppoſe, that here is a general reference to the ſeveral prophecies which refer to the effuſion of the Spirit by the Meſſiah, under the ſimilitude of pouring out water. See Iſai. lii. 15. xliv. 3. lviii. 11. Ezek. xxxvi. 23—27. Joel ii. 28. Zech. xiii. 1. xiv. 8. The reader will find Houbigant's interpretation of this place in the note on Numb. xxiv. 7. The flowing of rivers of living water out of the believer's belly is an idea taken from receptacles placed round ſprings, out of which great quantities of water flow by pipes; and perhaps there may be ſome alluſion here to the prominency of that capacious golden vaſe, from which the water at this feſtival was poured out in a large ſtream. This figure therefore repreſented the plenitude of ſpiritual gifts, to be poſſeſſed by believers, and the happy effects which they ſhould produce in the world. The faculty of ſpeaking all the different languages of the earth fluently, which was the firſt gift of the Spirit, qualifying them to preach ſuch doctrines of the Goſpel as the Spirit revealed to them, they were both watered themſelves, and in a condition to water the Gentiles, not with ſmall ſtreams, but with large rivers of divine knowledge; and ſo the land, which till then had been barren, was from that time forth to be exceeding fruitful in righteouſneſs unto God. Accordingly the Evangeliſt adds, by way of explication, *But this ſpake he of the Spirit, which they that believe on him ſhould receive; for the Holy Ghoſt was not yet given, becauſe that Jeſus was not yet glorified.* The gifts of illumination and utterance were not yet communicated to believers, being what they received on the day of Pentecoſt, to fit them for converting the world. Neverthelеſs, if the univerſality of the invitation and promiſe inclines the reader to think, that on this occaſion our Lord had the *ordinary influences* of the Spirit alſo in his eye, the Evangeliſt's remark that the *Holy Ghoſt was not yet given* will not exclude *them*; becauſe even theſe might at that time be ſaid not to have been given, as they had been given but ſparingly, in compariſon of the plentiful diſtribution which was to be made of them to all believers after Chriſt's aſcenſion. Accordingly, the ordinary influences of the Spirit are often in Scripture repreſented as the conſequences and reward of faith; Gal. iii. 14. Epheſ. i. 12. And poſſibly in the words *ſhall flow rivers of living water*, our Lord might deſign a contraſt to the ſtream which at this time was poured out of the golden vaſe. The quantity taken out of the waters of Siloam was ſuch, as might be ſoon poured out and exhauſted; but out of thoſe believers on whom the Holy Ghoſt ſhould come, *rivers* of living water ſhould flow, whoſe effect and benefit ſhould never ceaſe as long as the world itſelf ſhould endure. There had been ſome drops, as it were, of this Spirit, which had fallen upon ſome of the Jewiſh nation before; but thoſe were no more to be compared with theſe rivers of water, than the waters of Siloam with the great river Euphrates. What was the ſpirit which Bezaleel had, when compared with that Spirit wherewith the Apoſtles were inſpired? What was that ſpirit of courage which was given to the judges, if compared with that which *convinced the world of ſin, of righteouſneſs, and of judgement?* What was that ſpirit of *Moſes*, communicated to the ſeventy elders, compared with that of the Son, which God hath ſhed abroad in the hearts of his people? What was that ſpirit of prophecy, which inſpired a few prophets, when compared with that *pouring out of the Spirit upon all fleſh* upon the day of Pentecoſt? But theſe rivers of water, though they began their courſe at Jeruſalem upon that day, as the fruit of the glorious and triumphant aſcenſion of Jeſus into heaven, yet they ſoon overflowed the Chriſtian church in other parts of the world; the ſound of that *mighty ruſhing wind* was ſoon heard in the moſt diſtant places, and the fiery tongues inflamed the hearts of many who never ſaw them. See on Lev. xxiii. 36. Numb. xxix. 35. Acts ii. 33. Macknight, Tremellius, and Stillingfleet's Sermons, vol. i. p. 355, &c.

Ver. 40—46. *Many of the people therefore*] Our Lord appears to have been diſcourſing as above, when the officers ſent by the council to apprehend him, ver. 32. came up; but as it was an uncommon topic, and he ſeemed to be ſpeaking with great fervency, their curioſity made them willing to hear him a little before they laid hands on him, ver. 44, 45. The eloquence and power with which he ſpoke ſtruck them; every word he had uttered being well choſen, aptly placed, and gracefully pronounced. There was not only a ſweetneſs in his ſermons which enchanted the ear, but a plainneſs, perſpicuity, and weight, which made the beauties of truth ſhine before the underſtanding with that luſtre which is peculiar to themſelves. Even theſe his enemies, who were come with an intent to lay violent hands on him, were deeply ſmitten: the greatneſs of his ſubject made viſible, as it were, by the divine ſpeaker, filled their underſtandings: the warmth and tenderneſs with which he delivered himſelf, penetrated their hearts: they felt new and uncommon emotions. In a word, being overwhelmed with the greatneſs of their admiration, they ſilently ſtood aſtoniſhed, condemning themſelves for having come on the errand, and after a while returned without accompliſhing it. Plutarch mentions it as a memorable proof of the extraordinary eloquence of Mark Anthony, when Marius ſent ſoldiers to kill him, that when he began ϖαραιτεισθαι τον θανατον, *to plead for his life*, he diſarmed their reſolution, and melted them into tears. But theſe officers are thus vanquiſhed merely by hearing Chriſt's gracious diſcourſes to the people; which is a circumſtance much more remarkable. They return in a kind of amaze, and inſtead of ſeizing him as their priſoner, or making a laboured apology for their failure, only break out into a pathetic exclamation, that *no man in the world ever ſpake like him.* This is a reflection which I hope we often make, as we read his diſcourſes. The officers were not the only perſons on whom this ſermon made a deep impreſſion: our Lord's hearers in general were greatly affected with it; for many of them gave it as their opinion that he was certainly one of the ancient prophets riſen from the dead, to uſher in the Meſſiah, ver. 40. Others declared, that they believed he was the Meſſiah himſelf, ver. 41. Nevertheleſs ſome of them, led away with the common miſtake that he was born in Nazareth, aſked with diſdain if the Meſſiah was to come out of Galilee? *So there was a diviſion among them*, σχισμα, a total diſſention and warm diſagreement among them. See Macknight, Doddridge, and Grotius.

Ver. 47—49. *Are ye alſo deceived?*] "Ye who have the advantage of knowing our ſentiments, and are acquainted with the idea which

48 Have any of the rulers or of the Phariſees believed on him?

49 But this people, who knoweth not the law, are curſed.

50 Nicodemus ſaith unto them, (he that came to Jeſus by night, being one of them,)

51 Doth our law judge any man before it hear him, and know what he doeth?

52 They anſwered and ſaid unto him, Art thou alſo of Galilee? Search, and look: for out of Galilee ariſeth no prophet.

53 And every man went unto his own houſe.

Ver. 48. Ch. xii. 42. Acts vi. 7. 1 Cor. i. 20. ii. 8.—V. 50. Ch. iii. 2. Gr. *to him.*—V. 51. Deut. i. 17. xvii. 8, &c. xix. 15. V. 52. Iſai. ix. 1, 2. Matth. iv. 15. Ch. i. 46.

which we entertain concerning this perſon; ſurely you cannot be ſo weak as to be thus infatuated. Pray conſider the conduct of thoſe who are moſt capable of judging on this point. Have any of the rulers, or any of the Phariſees of a more private ſtation, believed on him as the Meſſiah. Yet you know, theſe are moſt eminent for their acquaintance with religion, and the moſt authentic interpreters of the ſacred writings, in which it is contained. But this wretched herd of people, ver. 49.—ὁ ὄχλος οὗτος,—*this rabble*,—(ſo they affected to call Chriſt's friends) who know nothing of the true meaning of the law, are curſed with a judicial blindneſs, and given up to the moſt abſurd and fatal miſtake." This was downright railing. The force of the 49th verſe will appear more evident, when we reflect, that the rabbies and rulers amongſt the Jews piqued themſelves very highly upon the knowledge of the law, and very much deſpiſed the inferior people, who had neither leiſure nor abilities to make this acquiſition. The Jews were generally divided firſt into *ſcribes*, or teachers of the law; ſecondly, into *diſciples*, or ſtudents, who were ſcholars of their wiſe men, but neither rabbies nor teachers; and thirdly, into the *people of the earth*; here meant by the word ὄχλος, *the rabble*, the very ſcum of the earth, univerſally deſpiſed on account of their being illiterate. The reader will find inſtances of their contempt of the common people in Lightfoot's *Hor. Heb.* on the place, and Vitringa, Obſervat. Sacr. lib. iii. cap. 2.

Ver. 50, 51. *Nicodemus ſaith unto them*] From the preſence of Nicodemus, this appears to have been a meeting of the council whereof he was a member; for had it been a private cabal of the great men to take away Chriſt's life, Nicodemus, who was one of his diſciples, would never have joined them. It ſeems the council was met to try Jeſus on the charge of his being a falſe prophet; (comp. ver. 31, 32.) And as the prieſts had upbraided their ſervants with ignorance of the law, Nicodemus's reproof, ver. 51. was ſmooth and ſharp, "*Doth our law*, with which you boaſt ſo much acquaintance, judge and *condemn any man before* the magiſtrate appointed to execute *it*, ſummon him into his preſence, that he may *hear* from *him*, what he hath to ſay in his own defence, *and know* from credible witneſſes *what he hath done* to deſerve puniſhment?" See Deut. xvii. 8, 11. and xix. 15, &c. This reproof was the more poignant, as it was well founded; and in effect it amounts to a charge, that while they profeſſed ſuch a knowledge of the law, and zeal for it, they either knew not, or regarded not ſome of its plaineſt precepts, and were even unmindful of thoſe, which, as they were a court of judicature, were their peculiar concern. See Doddridge, and Calmet.

Ver. 52. *They anſwered—art thou alſo of Galilee?*] Finding Nicodemus thus condemning their conduct, and ſpeaking favourably of Jeſus, they aſked him with an air of diſdain and ſurprize, mixed with fierceneſs, *Art thou alſo of Galilee?* "Art thou one of the ignorant low faction, which has leagued to ſupport a Galilean Meſſiah, in oppoſition to the law, which has determined the Meſſiah's nativity to Bethlehem? *Search and look; for out of Galilee ariſeth no prophet.*" They meant, no *Meſſiah*, the *prophet* foretold by Moſes in their law; for they could not but know that Jonah was of Gath-hepher in Galilee, 2 Kings xiv. 25. that Nahum alſo was probably a Galilean; and that Tiſhbe, the town of Elijah the Tiſhbite, was likewiſe in Galilee; unleſs they were as ignorant of the Scriptures as they ſaid the common *people* were, ver. 48. Be this as it will, ſuch blind judges were theſe maſters of law and learning, that an argument which had no force againſt Jeſus, who was actually born at Bethlehem, weighed a great deal more with them, than all the ſolid proofs by which he ſo fully eſtabliſhed his miſſion.

Ver. 53. *And every man went unto his own houſe*] So that this ſhort plain queſtion of Nicodemus's ſpoiled all their meaſures, and broke up the council. *A word ſpoken in ſeaſon, how good is it*, eſpecially when God gives it his bleſſing! Our Lord having perfect knowledge of the deſigns of the council, left the city, and went to lodge in the mount of Olives, that he might be out of their reach. The firſt verſe of the next chapter is generally, by the beſt expoſitors, joined to this; and the particle δὲ, in that verſe, *but Jeſus went*, ſeems ſtrongly to point out the propriety hereof. See Luke xxi. 37. Bengelius, Wetſtein, &c.

REFLECTIONS ON CHAP. VII.

We ſee how little the greateſt external advantages can do, without the divine bleſſing, when ſome of the neareſt relations of Chriſt himſelf, by whom he had been moſt intimately known, were not prevailed upon to believe in him, ver. 5. Who then can wonder if ſome remain incorrigible in the moſt regular and pious families? How much more valuable is the union to him, which is founded on a cordial and obedient faith, than that which aroſe from the bonds of nature; and how cautiouſly ſhould we watch againſt thoſe carnal prejudices, by which even the *brethren* of Chriſt were alienated from him!

Our Lord, we ſee, uſed a prudent care to avoid perſecution and danger, till his time was fully come, ver. 1—8. and it is our duty to endeavour, by all wiſe and upright precautions, to ſecure and preſerve ourſelves, that we may have opportunities for further ſervice. In the courſe of ſuch ſervice we muſt expect, eſpecially if we appear under a public character, to meet with a variety of cenſures. But let us remember, that Jeſus himſelf went through *evil report and good report*; by ſome applauded as *a good man*, by others condemned as *deceiving the people*, ver. 12. Learn we of our great Maſter, patiently to endure ſuch injurious treatment; always endeavouring ſo to behave ourſelves, that we may have a teſtimony in the conſciences of men, and in the preſence of God, that, after the example of our divine Forerunner, *in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we have had our converſation in the world.* Then will our names be had in remembrance, and the honour and reward of our faithful obedience continue, when the remembrance of thoſe who reviled us is periſhed with them.

We may learn again, from our meek and humble Maſter, to refer the honour of all we know and do to the divine inſtructions communicated to us, and the divine grace working in and by us; that ſeeking the glory of God, we may have the ſureſt evidence that we are truly his, ver. 16—18. Integrity and uprightneſs will be a certain ſecurity to us, againſt dangerous miſtakes in matters of religion. If the light we already have be faithfully improved, we may humbly hope that more will be beſtowed; nor ſhall we then fail of convincing evidence, that the doctrine of the Goſpel is of God, ver. 17. For the experience of its power on our hearts, will check our paſſions, and deſtroy the prejudices which would prevent the truth from taking place in our minds.

Our Lord was reviled as a demoniac and a lunatic, ver. 20. But inſtead of rendering railing for railing, he replied in the words of gentleneſs and ſobriety. Thus ſhould we endeavour to conquer the rudeneſs of thoſe attacks we may meet with in his cauſe; that we may, if poſſible, remove the prejudices ſo fatal to thoſe who entertain them, and form men to that equitable and impartial judgement, which would ſoon turn all their cavils againſt Chriſt into admiration, praiſe, and obedience, ver. 21—24.

How confident is error in its own deciſions, and how vain in its ſelf-applauſes! Theſe unhappy people of the Jews, every way miſtaken, cenſure their *rulers* for a ſuppoſed credulity, in ſeeming, as it were, to acquieſce in Chriſt's claim to be the Meſſiah, and imagined themſelves, no doubt, exceeding wiſe in rejecting him, while they blindly took it for granted, he was the ſon of Joſeph; and had not patience to wait for the authentic ſtory of his miraculous conception, ver. 26, 27. Surely men had need to look well to the force of thoſe arguments, on which they venture their ſouls by rejecting the Goſpel.

Our Lord anſwered their ſecret reaſoning in a manner which might juſtly have alarmed them; charging them with ignorance of that God, whom they pretended to know, and whom with a preſumptuous confidence, they claimed as theirs: And would to God it may not be found at laſt, that many who have appeared moſt confident of their intereſt in the Lord, neither know him, nor are known by him! ver. 28. The bleſſed Jeſus, who is the *brightneſs of his glory*, and *the expreſs image of his perſon*, has the completeſt knowledge of the Father, ver. 29. May we be ſo wiſe, and ſo happy, as to ſeek inſtructions from him; that the eyes of our underſtanding may be enlightened, and the temper of our hearts proportionably regulated by all the diſcoveries of the divine Being which he makes.

How obſtinately and deſperately hardened were the hearts of thoſe, who, notwithſtanding all the proofs which Jeſus gave of his divine miſſion, were yet ſo far from hearkening to him, as to ſeek opportunities to deſtroy him! ver. 30—32. So dangerous and fatal is the prevalence of error, in ſuch as like not to *retain God in their knowledge!* How conſtantly ought we to pray, that God would preſerve us from a ſpirit of deluſion, and fill us with ſuch wiſdom, that we may know the things belonging to our peace; and being ready to receive the truth in the love of it, may acknowledge and attend to Chriſt, as ſent of God.

With what delight and thankfulneſs ſhould we liſten to the gracious proclamation of Chriſt, which he made in the temple, ver. 37. and a while after repeated from the throne of his glory, *If any man thirſt, let him come unto me, and drink:—yea, whoſoever will, let him take of the water of life freely*, Rev. xxii. 17. Bleſſed Jeſus, had we been allowed to have preſcribed to thee a form of words, in which thy kind purpoſes towards us ſhould have been expreſſed, what could we have invented more pathetic, more condeſcending, or more reviving?—May we thirſt for the bleſſings of thy grace, and in the confidence of faith, apply unto thee for them; and particularly for thoſe communications of thy ſpirit, which are ſo highly excellent and deſirable, and indeed ſo neceſſary for us. Supply us with them, we

entreat

CHAP. VIII.

Chriſt delivereth the woman taken in adultery: he preacheth himſelf the light of the world, and juſtifieth his doctrine; anſwereth the Jews, who boaſted of Abraham, and conveyeth himſelf from their cruelty.

JESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he ſat down, and taught them.

3 And the ſcribes and Phariſees brought unto him a woman taken in adultery; and when they had ſet her in the midſt,

4 They ſay unto him, Maſter, this woman was taken in adultery, in the very act.

5 Now Moſes in the law commanded us, that ſuch ſhould be ſtoned: but what ſayeſt thou?

6 This they ſaid, tempting him, that they might have to accuſe him. But Jeſus ſtooped down, and with *his* finger wrote on the ground, as though he heard them not.

7 So when they continued aſking him, he lifted up himſelf, and ſaid unto them, He that is without ſin among you, let him firſt caſt a ſtone at her.

8 And again he ſtooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by their own conſcience, went out one by one, beginning at the eldeſt, *even* unto the laſt; and Jeſus was left alone, and the woman ſtanding in the midſt.

Ver. 5. Lev. xx. 10. Deut. xx. 22.—V. 7. Deut. xvii. 7.

entreat thee, ſupply us in ſo rich an abundance, that we, in our different ſpheres, may ſupply others; that from us there may *flow rivers of living water:* ver. 38, 39.

Well might ſuch gracious words as thoſe of our Lord diſarm the rage of enemies and perſecutors, ver. 46. Let us add our teſtimony to theirs, and ſay, *Never man ſpake as Jeſus ſpeaks.* Let us hear him with calm and thankful attention, while his voice ſtill ſounds in his word. Happy they who know the joyful ſound. The Phariſees, like *deaf adders*, ſtopped their ears to the voice of the charmer, and while they cenſured the *populace* as a brutal herd, and gloried in their own ſuperior wiſdom, they *rejected the council of God*, ver. 48, 49. raſhly judging, without ſerious enquiry, and weakly borne down by vulgar, ſenſeleſs prejudices againſt names and places, which is all that the ſenate of Iſrael oppoſes to the ſolid arguments of Nicodemus, ver. 51, 52. That good man, already conſiderably improved by his interview with Jeſus, was undoubtedly confirmed in his adherence to him, by obſerving the methods of their oppoſition; and where magiſtrates arm their authority to overbear argument, they will probably, in the judgement of impartial men, produce a ſuſpicion at leaſt, that they know their cauſe to be incapable of a rational defence.

Chap. VIII. *Ver.* 5. *Now Moſes in the law commanded*] The law, Levit. xx. 10. Deut. xxii. 22. required in the general, that adultery ſhould be puniſhed with death, but did not determine the kind of it; only becauſe it is ordered, Deut. xxii. 23, 24. that the betrothed damſel guilty of adultery ſhould be ſtoned, it is ſuppoſed that in proceſs of time this kind of death was appropriated to ſuch offenders; and that the puniſhment of the married adultereſs, Lev. xx. 10. was interpreted to mean *ſtrangling*: Agreeably to theſe ſuppoſitions, it hath been conjectured, that the woman now before Jeſus was only betrothed; but the diſtinction has no foundation; for it is evident from Ezek. xvi. that the proper puniſhment of all kinds of adultery was ſtoning, ver. 38. *I will judge thee, as women that break wedlock are judged*; and ver. 40. *They ſhall ſtone thee with ſtones.* Beſides this we find Philo, and the ancient Chriſtian fathers, uſing the phraſes, "thoſe that were ſtoned," and "thoſe that were puniſhed for adultery," as ſynonimous terms. See Macknight, Grotius, and Selden *de Uxor. Heb.* cap. 11.

Ver. 6. *This they ſaid, tempting him*, &c.] The reaſon upon which they grounded their inſidious intention was, that had he declared againſt ſtoning the adultereſs, they certainly would have repreſented him to the people, as contradicting Moſes, and favouring adultery; hoping by that means to have leſſened his authority with them. On the other hand, had he ordered her to be ſtoned, it would have afforded a plauſible pretence for accuſing him to the governor, as a perſon who ſtirred up the people to rebellion; The Romans, who had now taken the life and death into their own hands, having new-modelled the laws of Judea according to their own juriſprudence; and in particular, not exerciſing ſuch ſeverity of puniſhment upon the women who were guilty of adultery. We may obſerve further, that the Jewiſh ſanhedrim ſat by licence from the Roman governor; and though they had a right to try capital cauſes, it was neceſſary that the ſentence they paſſed ſhould be recognized and allowed by the Romans; before it could be carried into execution. See ch. xix. 10. and Matth. xxvii. 2. For Chriſt therefore to have undertaken the deciſion of this caſe, would have rendered him immediately obnoxious to the Romans, as well as to the ſanhedrim; and had he condemned her, a new occaſion of offence muſt have ariſen in conſequence of that to Pilate, if execution had been ordered without application to him; and to the Jews, if Chriſt had directed ſuch an application to be made; ſo that the ſnare here was much the ſame with that afterwards laid for him, in the queſtion about the lawfulneſs of paying tribute. Matth. xxii. 17, &c. Jeſus fully knew their craft and wickedneſs, and regulated his conduct towards theſe depraved hypocrites accordingly; for he made them no anſwer. Perhaps, in this woman's caſe, there were ſome circumſtances tending to alleviate her guilt; ſuch as her paſt innocence, known to Jeſus, her preſent repentance, which he could eaſily diſcern, and the ſtrength of the temptations, by which ſhe had been hurried into the ſin. There may have been ſomething likewiſe in the characters of her accuſers, well known to him, which made it proper for them to ceaſe from the proſecution. Jeſus alſo might now, as on other occaſions, decline aſſuming the character and office of a civil magiſtrate. Laſtly, the perſons who demanded his opinion were by no means the *judges* to whom the execution of the law was committed; but Phariſees, who at bottom were groſs hypocrites, notwithſtanding they expreſſed the greateſt concern for the honour of the divine law. Whatever was the reaſon, Jeſus did not encourage this proſecution, but ſtooped down, and with his finger wrote on the ground. The following words, *as though he heard*, or *regarded them not*, are wanting in the moſt valuable manuſcripts. Dr. Mill, therefore, Wetſtein, and ſeveral other printed editions of the Greek Teſtament, omit them. Were they admitted, they would cut off moſt of the conjectures which learned men have advanced reſpecting what Chriſt now wrote; a queſtion, which as it is impoſſible for us to determine, ſo is it idle to be ſolicitous about. See the next note. There was however moſt probably a language in the action itſelf, either to intimate that theſe hypocritical Phariſees ſhould be *themſelves*, as the prophet expreſſes it, Jeremiah xvii. 13. *written in the earth*, or that they were to attend to what is written; or that this woman's ſins would ſoon be pardoned and eraſed, as things written on the ſand or in the duſt, quickly are; but we pretend to determine nothing; ſaying only, with a great critic on theſe words, *Neſcire velle quæ magiſter optimus neſcire nos vult, erudita inſcitia eſt.* "To be willing to continue ignorant of what our great Maſter has thought fit to conceal, is no inconſiderable part of Chriſtian learning." See Bp. Fleetwood, p. 663. Beza, and Calmet.

Ver. 7. *He that is without ſin among you*, &c.] Alluding to the law, Deut. xvii. 7. which ordered that the hands of the witneſſes, by whoſe teſtimony an idolater was convicted, ſhould be firſt upon him, and afterwards the hands of all the people. We learn from the *Miſchna*, that the firſt ſtone, which was uſually large and fatal, was always thrown by the witneſs who had been inſtrumental to the conviction of a perſon. Many commentators are of opinion, that theſe were the very words which Jeſus wrote upon the ground, *He that is without ſin*, &c. Our Lord's meaning was, that "Perſons exceedingly zealous in getting puniſhment executed on others, ought to be free themſelves at leaſt from groſs ſins; for which cauſe, as you are all guilty of equal, or greater, or it may be the like offences, and deſerve the wrath of God, you ſhould ſhew mercy to this ſinner, who may, for aught you know, have fallen through the ſtrength of temptation, rather than of evil inclination, and who is now truly ſorry for her offence." It is evident that they ſhewed great partiality and malice againſt this woman; from their apprehending *her* only, and not the *man*, when the law condemned both; and they muſt have favoured his eſcape, as it is ſaid they were both taken in the fact. It is plain, however, that our Lord's certain knowledge of what the effect would be, at once vindicated the wiſdom of his putting the matter upon this iſſue, and freed him from the ſnare which was laid for him. See Lardner's Credibil. part i. vol. 1.

Ver. 9. *Being convicted by their own conſcience*] That is, Their conſcience ſmiting them with remorſe, becauſe that ſome time or other of their lives, they had been guilty of the very ſin, for which they propoſed to have this woman ſtoned, they went out one by one; an opportunity to withdraw being given them by our Lord's ſtooping down; and this they did, though when they firſt came, they were exceedingly incenſed againſt her. Inſtead of *the eldeſt even unto the laſt*, ſome would read, *the moſt honourable, even unto the loweſt of them.* There ſeems, however, no great occaſion for this alteration; for it would be abſurd to interpret the clauſe ſo rigorouſly, as to imagine

that

10 When Jeſus had lifted up himſelf, and ſaw none but the woman, he ſaid unto her, Woman, where are thoſe thine accuſers? hath no man condemned thee?

11 She ſaid, No man, Lord. And Jeſus ſaid unto her, Neither do I condemn thee: go, and ſin no more.

12 Then ſpake Jeſus again unto them, ſaying, I am the light of the world: he that followeth me ſhall not walk in darkneſs, but ſhall have the light of life.

13 The Phariſees therefore ſaid unto him, Thou beareſt record of thyſelf; thy record is not true.

14 Jeſus anſwered and ſaid unto them, Though I bear record of myſelf, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the fleſh; I judge no man.

16 And yet if I judge, my judgement is true: for I am not alone, but I and the Father that ſent me.

17 It is alſo written in your law, that the teſtimony of two men is true.

18 I am one that bear witneſs of myſelf, and the Father that ſent me, beareth witneſs of me.

Ver. 11. Luke xii. 14.—V. 12. Ch. i. 4, 5, 9. ix. 5. xii. 35, 36, 46.—V. 13. Ch. v. 31.—V. 14. Ch. v. 31. Ch. vii. 28. ix. 29. V. 15. Ch. iii. 17. xii. 47. xviii. 36.—V. 16. Ver. 29.—V. 17. Deut. xvii. 6. xix. 15. Matth. xviii. 16. 2 Cor. xiii. 1. Hebr x. 28.—V. 18. Ch. v. 37.

that every particular perſon went out juſt according to his age. It ſeems only to intimate, that thoſe *elders* of the people who had been moſt eager in the proſecution, appeared under the moſt ſenſible confuſion, and were ſome of the firſt who left the aſſembly. And in this view it is very remarkable, eſpecially conſidering that they were now in the preſence of the multitude, before whom doubtleſs they would be deſirous to keep up the ſtricteſt appearance of virtue, in order to maintain their reputation and influence. When it is ſaid that *Jeſus was left alone*, it means, "left by all thoſe Scribes and Phariſees who had propoſed the queſtion;" many other perſons remained, to whom our Saviour directed his diſcourſe afterwards. See Whitby, Keuchenius, and Lardner as above.

Ver. 10, 11. *Harb no man condemned thee*] Hath no man *puniſhed thee*, in caſting the firſt ſtone at thee? For the critics obſerve, that κρινω and κατακρινω are frequently uſed in the ſenſe of *chaſtiſing* and *puniſhing*. "*Neither do I condemn thee:* I do not order that thou ſhouldeſt be now puniſhed; *go, and ſin no more.* Though I do not order thee to be puniſhed at this time, thou muſt not think that I approve of thy conduct. Thou haſt committed a great ſin; and as the meſſenger of God and friend of ſouls I warn thee, that thou beware of committing it any more; for ſuch enormous practices muſt ſubject thee to a ſeverer judgement from God than man can pronounce or inflict." The word αμαρτάνω, here rendered *to ſin*, is uſed by the moſt elegant Greek claſſics, as the correſponding word *peccare* is by the Latins, to ſignify the commiſſion of adultery, which ſtrongly intimates, that even the light of nature taught many of the heathens the exceeding ſinfulneſs of it. And this is the more worthy of notice, as not only the greateſt of their men, but according to their ſcandalous theology, the greateſt of their gods too, gave it all the ſanction it could poſſibly have from example. See Elſner's Obſervat. vol. i. p. 318. and Suicer. *Theſaurus*, vol. i. p. 205.

It may be proper juſt to obſerve, that the authenticity of this portion of the ſacred ſtory has been called into queſtion by ſome, becauſe it is wanted in the Syriac verſion, as well as in the Alexandrian and Bodleian copies, and in many of the oldeſt MSS. It is, however, found in many others of undoubted authority; and the learned reader, curious in ſuch queſtions, will find, in Dr. Mill, ſufficient arguments to prove its authenticity. St. Auſtin long ago rightly conjectured, that it moſt likely was dropped in ſome copies, for fear the ignorant vulgar might have taken occaſion from it to think lightly of ſins againſt the marriage-bed. Nevertheleſs, if it is truly underſtood, and eſpecially if the charge with which our Lord diſmiſſed this adultreſs is attended to, it will ſhew us that adultery is an heinous offence; an offence which Jeſus is ſo far from approving, that he has openly and expreſly condemned it, and conſequently every ſuch apprehenſion muſt be removed. Grotius is of opinion, that ſome who heard the ſtory from the Apoſtle's mouth, recorded it, with the approbation of Papias, and other eminent perſons in the church after St. John's death, thinking it too material a paſſage to be omitted; and that on this account ſome had it, and ſome had it not. Eraſmus conjectures, that it might be added by St. John, after ſome copies of his Goſpel had been taken; which firſt copies not having the ſtory, it was omitted in the copies taken from them; while copies taken from the latter manuſcript had the paſſage regularly. Dr. Worthington has copiouſly diſplayed this argument. The notice which Euſebius, Jerome, and other ancient writers have taken of the dubiouſneſs of this paſſage, with a few other inſtances of the like nature, ſhews that critical exactneſs with which they examined into the genuineneſs of the ſeveral parts of the New Teſtament; and ſo, on the whole, ſtrengthens the evidence of Chriſtianity, which is ſo inſeparably connected with the genuineneſs and purity of the New Teſtament. See Mill, Wetſtein, and Dr. Worthington's Sermon on ver. 3.

Ver. 12. *I am the light of the world*] In the tranſaction above related, Jeſus appears unſpeakably great, having diſplayed on the occaſion a degree of wiſdom, knowledge, goodneſs, and power vaſtly more than human. *Wiſdom*, in defending himſelf againſt the malicious attacks of his enemies; *knowledge*, in diſcovering the inviſible ſtate of their mind; *power*, in making uſe of their own ſecret thoughts and convictions to diſappoint their crafty intentions; and *goodneſs*, in pitying and not puniſhing inſtantly one who had been guilty of an atrocious act of wickedneſs; wherefore it was with ſingular propriety that, after this remarkable deciſion, addreſſing himſelf to his diſciples and the multitude, he called himſelf *the Light of the world*; in alluſion either to Malachi iv. 2. or to the bright ſhining of the ſun lately riſen, and now darting his beams with great luſtre and beauty upon them. "*I am the Light of the world*; I am the ſpiritual ſun, that diſpels the darkneſs of ignorance and ſuperſtition, with which the minds of men are overcaſt: for by my doctrine and example I ſhew clearly every where the will of God, and the way of ſalvation. But obſerve, this ſun ariſes in a few hours to deſcend again, and may fail many of you before your intended journey is diſpatched; whereas he that follows me, and governs himſelf by the dictates of my word and ſpirit, ſhall not be left to walk in the darkneſs of ignorance, error, and ſin, but ſhall have the light of life continually ſhining upon him, to diffuſe over his ſoul knowledge, holineſs, and joy, till he is guided by it to eternal happineſs." The reader will juſt recollect, to enter the better into the propriety and ſpirit of our Lord's words, that this was the morning after the concluſion of the feaſt of tabernacles. See ver. 2. and this diſcourſe probably might have been delivered before the morning ſacrifice, after which, no doubt, many would be ſetting out for their habitations in the country. Compare Iſai. xlii. 6. xlix. 6. Malachi iv. 2. Luke ii. 32. and the paſſages in the margin.

Ver. 14, 15. *Though I bear record of myſelf*] "Though I call myſelf *the Light of the world*, ye are not to imagine that I do it from a ſpirit of pride and falſhood. I give myſelf the title for no other reaſon but becauſe it truly belongs to me; and that it does ſo, you yourſelves would acknowledge, if you knew as well as I do by what authority I act, for what end I am come, and to whom I muſt return, after I have executed my commiſſion. But of theſe things you are intirely ignorant; nor can be otherwiſe, in regard that *you judge after the fleſh.* You judge of me according to outward appearances, and condemn me for this, among other things, that *I judge no man.* You think that I cannot be the Meſſiah, becauſe I do not deſtroy thoſe who oppoſe me, as you imagine the Meſſiah will do: but in this you are altogether miſtaken; for the deſign of the Meſſiah's coming is not to deſtroy, but to ſave mankind. See ch. iii. 17." It is to be obſerved, that the ſame carnal prejudices ſtill prevail in the minds of the Jews, and prevent their reception of Chriſt, they laying it down as a firſt principle that he is to be a great temporal prince and deliverer; and the admiſſion of falſe principles, which are conſtantly taken for granted, and never examined, will, it is to be feared, be attended with fatal conſequences to thouſands more. See Macknight, Clarke, and Doddridge.

Ver. 16—18. *And yet if I judge*] At the ſame time our Lord told them, that if he ſhould condemn any perſon for unbelief, ſuch condemnation would be juſt, becauſe his miſſion was true, being confirmed not by his own teſtimony only, but by the Father's alſo; and becauſe every ſentence of that kind which he ſhould paſs, would be pronounced by the authority, and agreeably to the will of his Father. "*Yet if I judge, my judgement is true*, that is, juſt and equitable; *for I am not alone*; nor do I expect you ſhould believe me ſolely on my own teſtimony, *but I and the Father that ſent me*; or, *but the Father who ſent me is with me*, concurring in the ſame teſtimony." This led him to ſpeak of the teſtimony which the Father bare to his miſſion. *It is alſo written in your law, that the teſtimony of two men is true*; "you could not juſtly complain, if I ſhould puniſh you for your unbelief in ſuch a caſe as this, ſince your own law directs you to believe every matter confirmed by the concurrent teſtimony of two witneſſes, as my miſſion evidently is; for *I am one that bear witneſs of myſelf*, ver. 18. not by words only, but by all the actions of my life, which are perfectly agreeable to the character of a meſſenger from heaven; and *the Father that ſent me, beareth witneſs of me*; that is, by the miracles which he enables me to perform." Dr. Clarke explains the 18th verſe thus: "The agreeableneſs of my doctrine

19 Then ſaid they unto him, Where is thy Father? Jeſus anſwered, Ye neither know me, nor my Father: if ye had known me, ye ſhould have known my Father alſo.

20 Theſe words ſpake Jeſus in the treaſury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21 Then ſaid Jeſus again unto them, I go my way, and ye ſhall ſeek me, and ſhall die in your ſins: whither I go, ye cannot come.

22 Then ſaid the Jews, Will he kill himſelf? becauſe he ſaith, Whither I go, ye cannot come.

23 And he ſaid unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I ſaid therefore unto you, That ye ſhall die in your ſins: for if ye believe not that I am *he*, ye ſhall die in your ſins.

25 Then ſaid they unto him, Who art thou? And Jeſus ſaith unto them, Even *the ſame* that I ſaid unto you from the beginning.

26 I have many things to ſay, and to judge of you: but he that ſent me is true; and I ſpeak to the world thoſe things which I have heard of him.

27 They underſtood not that he ſpake to them of the Father.

28 Then ſaid Jeſus unto them, When ye have lifted up the Son of man, then ſhall ye know that I am *he*, and *that* I do nothing of myſelf; but as my Father hath taught me, I ſpeak theſe things.

29 And he that ſent me, is with me: the Father hath not left me alone; for I do always thoſe things that pleaſe him.

30 As he ſpake theſe words, many believed on him.

Ver. 19. Ch. xvi. 3. Ch. xiv. 9.—V. 20. Mark xii. 41. Ch. vii. 30. Ch. vii. 8.—V. 21. Ch. vii. 34. xiii. 33.—V. 23. Ch. iii. 31.—V. 24. Ver. 21.—V. 26. Ch. vii. 28. Ch. iii. 32. xv. 15.—V. 28. Ch. iii. 14. xii. 32. Rom. i. 4. Ch. v. 19, 30. Ch. iii. 11.—V. 29. Ch. xiv. 10. Ver. 16.—V. 30. Ch. vii. 31.

to the known will of God, the correſpondence of my behaviour to the prophecies of the Old Teſtament, and the miraculous works which God has enabled me to do, are undeniable proofs of my divine commiſſion."

Ver. 19. *If ye had known me*, &c.] "If you had any juſt notions of *me*, you would know who it is that I call *my Father*; that is to ſay, if you knew me to be the Meſſiah, you would know that my Father is God."

Ver. 20. *Theſe words ſpake Jeſus in the treaſury*] The *treaſury* was that part of the womens court where the cheſts were placed for receiving the offerings of thoſe who came to worſhip, (ſee Mark xii. 41.) and conſequently was a place of great concourſe, being reſorted unto even by the prieſts and rulers. Wherefore the Evangeliſt's remark, that the preceding converſation happened in the treaſury, gives us a great idea of our Lord's intrepidity; though he was in the midſt of his enemies, he ſpake boldly, not fearing them in the leaſt. It ſeems the providence of God ſo over-ruled the ſpirits of theſe wicked men, that none of them attempted to ſeize Jeſus, becauſe the time of his ſufferings was not yet come. See Macknight.

Ver. 21. *I go my way, and ye ſhall ſeek me*, &c.] Our Lord had ſaid this to them in a former diſcourſe, ch. vii. 34. and repeated it now, that it might make the deeper impreſſion upon them: His meaning here ſeems to be, that "after his aſcenſion into heaven, when the Roman armies were ſpreading deſolation and death in every corner of the land, they would earneſtly deſire the coming of the Meſſiah, in expectation of deliverance; but ſhould die for their ſins, and under the guilt of them, without any Saviour whatſoever, and be excluded for ever from heaven." Perhaps in this our Lord oppoſed a common error of the Jews, who imagined that by death they made atonement for all their ſins. Inſtead of *in your ſins*, ſome render εναμαρτια, *in your ſin*, that is, of unbelief. See Ezek. iii. 19.

Ver. 22, 23. *Will he kill himſelf?*] Chriſt having before ſpoken of going whither they could not come, the queſtion naturally ariſing is, not *whether he would kill himſelf*, ſay ſome, but *whither he would go?* And therefore, inſtead of αποκτενει, they ingeniouſly conjecture, that we ſhould read αποξενοι,—*will he baniſh himſelf*, or go into foreign parts? As ch. vii. 35. *Will he go to the diſperſed among the Gentiles?* But there are no manuſcripts to ſupport this conjecture, and our Lord's anſwer ſeems to confirm the reading of the text: *Ye are from below*, ver. 23, &c. "Such a vile inſinuation evidently ſhews what ſort of perſons you are, and from whence you have derived your original: Being from the earth, you are obnoxious to all the evil paſſions wherewith human nature is infeſted; and from what you feel in yourſelves, you fancy that I am capable of *murdering myſelf*; but your thought is fooliſh, as is evident from hence, that being actuated by no evil paſſion, I cannot have the leaſt temptation to commit ſo groſs an act of wickedneſs. My extraction is heavenly, and my mind pure, and therefore I cannot be guilty of ſelf-murder, or of any other ſin. See Tan. Faber, epiſt. ii. p. 159.

Ver. 24. *If ye believe not that I am he*, &c.] Ὅτι ἐγώ εἰμι, *that I am*; that is, "The perſon whom I have repreſented myſelf to be." There is evidently an ellipſis here, to be ſupplied by comparing the paſſage with ver. 12. See ch. xiii. 19. Mark xiii. 6. Acti xiii. 25. Some would read it, Ὅ, τι, *to be what I am*, as in ver. 25. Ὅ, τι καὶ λαλῶ ὑμῖν, *I am what I told you*. The common reading ſeems as agreeable to the ſcope of the diſcourſe: "If ye do not believe that I am the bread of life, the heavenly manna, the Light of the world, the Meſſiah, you ſhall die in your ſins." Some imagine that our Lord here claims the divine name I AM, Exod. iii. 14. as in ver. 58. where ſee the note. The repetition of the threatening here from ver. 21. is an aweful rebuke to the folly of their anſwer, ver. 22. as if our Lord had ſaid, "It very ill becomes you to trifle and amuſe yourſelves with ſuch ſilly and ſpiteful turns, when your life, even the life of your ſouls is at ſtake; and to talk of my killing myſelf, when by your unbelief and impenitence you are plunging yourſelves into death eternal." Thus do thoſe paſſages in our Lord's diſcourſes, which to a careleſs reader might ſeem flat tautologies, appear, on an attentive review, to be animated with a moſt penetrating ſpirit, and full of a divine dignity; a remark which will frequently occur, eſpecially in reading thoſe important diſcourſes of Chriſt, which St. John, through the infinite goodneſs of God to his church, has recorded, after they had been omited by the other Evangeliſts. See Le Clerc, Heylin, and Columes. Obſervat. Sacr. p. 123.

Ver. 25, 26. *Even the ſame that I ſaid unto you*, &c.] On ſuppoſition that this is the proper tranſlation of the paſſage, our Lord's meaning was, "I am that which I ſaid to you at the beginning of this diſcourſe, namely, *the Light of the world*. But Raphelius, who is followed by Doddridge and many others, very ingeniouſly propoſes to point the ſentence in ſuch a manner, as to give the following tranſlation: *Truly, becauſe I am ſpeaking to you, I have many things to ſay and judge concerning you*. It is well known that την αρχην in the Greek frequently ſignifies *indeed*, or *truly*. According to this tranſlation, the meaning is, "Becauſe I have long exerciſed my miniſtry among you, and you have not profited by it as you ought, I have many reproofs to give you, and a ſevere ſentence of condemnation to paſs upon you. Neverthelеſs, I ſhall wave them all at preſent, and tell you only one thing, that you may think upon it ſeriouſly, namely, that *he who ſent me is truth* and goodneſs itſelf; and that I ſpeak to the world nothing but what I have received from him, however dark or diſagreeable theſe things may be to perſons of your diſpoſitions. It may be proper juſt to obſerve to you, that ſome would read the clauſe, ver. 25. *I am, as I ſaid to you, the beginning*, that is, the perſon ſpoken of, Gen. i. 1. and elſewhere under that title. See Col. i. 18. Rev. i. 8. Ludovicus de Dieu reads it interrogatively, *Do I now firſt ſpeak to you?* The Vulgate ſeems to have read την αρχην ος και λαλω,—*principium qui et loquor vobis*; *I am what from the beginning I ſaid I was*. See Maldonat, Eraſmus, and Hottinger.

Ver. 28, 29. *When ye have lift up the Son of man*] "When you have crucified me, you ſhall know both who I am, and who my Father is. The miracles accompanying my death, my reſurrection from the dead, the effuſion of the Spirit on my diſciples, and the deſtruction of your nation, ſhall demonſtrate that I am the Light of the world, the Meſſiah; and that I do nothing by my own authority, but by my Father's direction, ſpeaking ſuch doctrines only as he has commiſſioned me to teach. Beſides, my *Father* is always *with me*; ver. 29. for though I ſhall be crucified as a malefactor, that diſaſter will not come upon me becauſe he has deſerted me. In no period of my miniſtry, not even at my death, will my Father leave me; for I always act agreeably to his will." See Macknight and Calmet.

Ver. 30. *As he ſpake theſe words many believed on him*] It ſeems probable, that by the phraſe of *lifting up*, the Jews did not underſtand our Lord's crucifixion, but his exaltation to the throne and kingdom of David. Hearing him therefore ſpeak of a temporal kingdom, as they

31 Then ſaid Jeſus to thoſe Jews which believed on him, If ye continue in my word, *then* are you my diſciples indeed.

32 And ye ſhall know the truth, and the truth ſhall make you free.

33 They anſwered him, We be Abraham's ſeed, and were never in bondage to any man: how ſayeſt thou, Ye ſhall be madefree?

34 Jeſus anſwered them, Verily, verily, I ſay unto you, Whoſoever committeth ſin, is the ſervant of ſin.

35 And the ſervant abideth not in the houſe for ever: *but* the ſon abideth ever.

36 If the Son therefore ſhall make you free, ye ſhall be free indeed.

37 I know that ye are Abraham's ſeed; but ye ſeek to kill me, becauſe my word hath no place in you.

38 I ſpeak that which I have ſeen with my Father: and ye do that which ye have ſeen with your father.

39 They anſwered and ſaid unto him, Abraham is our father. Jeſus ſaith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye ſeek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then ſaid they to him, We be not born of fornication; we have one Father, *even* God.

Ver. 32. Rom. vi. 18.—V. 33. Matth. iii. 8. Ver. 39.—V. 34. Rom. viii. 2. Gal. v. 1.—V. 38. Ch. v. 19, 30. xiv. 10, 24.—V. lxiii. 16. lxiv. 8. Mal. i. 6.

Rom. vi. 16, 20. 2 Pet. ii. 19.—V. 35. Gal. iv. 30.—V. 36. 39. Matth. iii. 9. Ver. 33. Rom. ii. 28. ix. 7.—V. 41. Iſai.

they ſuppoſed, they began now to think that he entertained ſentiments worthy of the Meſſiah; and on that account acknowledged him as ſuch, believing the doctrine he had delivered concerning his miſſion. Or, if this ſuppoſition is not admitted, and it is thought that they underſtood him in the proper ſenſe, we may reaſonably believe, that they felt their hearts impreſſed with what they heard from him in the whole preceding diſcourſe, as well as by obſerving his temper and conduct; ſeeing him bear the perverſeneſs of his enemies with ſo much patience; hearing him ſpeak of an ignominious and painful death with ſuch holy compoſure, and expreſſing ſo genuine and lively a ſenſe of his heavenly Father's approbation, and ſo ſweet a complacency in it. See Doddridge, and Calmet.

Ver. 31, 32. *If ye continue in my word*, &c.] "If you perſevere in the belief and practice of my word, you are really my *diſciples*, and have a juſt title to that honourable appellation. Moreover, you ſhall be fully inſtructed in every doctrine of the Goſpel, called here and elſewhere, by way of eminence, *truth*; ſee ch. i. 17. and ſo being related to me as my diſciples, and underſtanding my Goſpel, you ſhall be made free, not only from the ſlavery of ſin, and all its conſequences, but from the ceremonial obſervances enjoined by Moſes; nay, you ſhall even have a juſt ſenſe, and high reliſh of civil liberty." Agreeably to which, it has ever been found in fact, that thoſe who underſtand the doctrines of Chriſtianity beſt, are the trueſt friends to the liberties of mankind." According to Sir Iſaac Newton, theſe words were ſpoken in a ſabbatical year, when at the feaſt of tabernacles, which was juſt about the beginning of the civil year, great numbers of ſervants were ſet at liberty; and he ſuppoſes that the anſwer of the Jews in the next verſe, is to be explained with a peculiar reference to this, and contains two diſtinct thoughts, "*We be Abraham's ſeed*, and conſequently had we ever been in bondage, we ſhould have been ſet at liberty at this ſeaſon, though Gentile ſlaves are ſtill detained; *and* beſides that, *we never were in bondage* to *any man* at all." See Newton on prophecy, p. 149.

Ver. 33. *We be Abraham's ſeed*, &c.] This in the literal ſenſe was abſolutely falſe; for at that very time they were in bondage to the Romans, and their anceſtors had been ſlaves firſt in Egypt, and afterwards in Aſſyria and Babylon: But the Jews meant to ſay, that they never had been in ſpiritual bondage, knowing it was only that of which Jeſus ſpake when he told them that the truth in which, as his diſciples, they had been inſtructed, ſhould make them free. It was therefore a freedom by truth, or a freedom in reſpect of religion, which they now aſſerted; they were the deſcendants of a noble and illuſtrious ſtock, who, during the worſt times, had preſerved ſentiments in religion and government worthy the poſterity of Abraham, and had not, by the hotteſt perſecution of the Syrian kings, been compelled to embrace heatheniſm.

Ver. 34. *Whoſoever committeth ſin*, &c.] Ποιει αμαρτιαν, *doeth*, or *practiſeth ſin*; to *do*, in the Hebrew dialect, imports not the preſent act only, but the habit of doing. See Epheſ. iii. 4, 8. Hence ſome render this, *Whoſoever practiſes ſin, is the ſervant*, Δουλος, *the ſlave of ſin*,—There are no greater ſlaves than thoſe who give themſelves up to a vicious kind of life, and to the gratification of their ſinful appetites. See Rom. vi. 16. 2 Pet. ii. 19. It is obſervable that our Lord, in reply, ſays nothing to remind them of the captivity of their anceſtors in Egypt or Babylon; for the queſtion was not, as we obſerved in the former note, about their freedom from theſe countries, but from error. About this time Caponius, a Roman knight, was named Procurator of Judea. The precarious privilege of puniſhing capitally was taken from them: They had a pagan governor, and juſtice was not adminiſtered by their own law, but by the Roman: Yet we find they account themſelves *free*; And why ſhould they not? when the queſtion between Jeſus and them was only, Who ſhould make them ſo, he or Abraham: The ſubject in hand was therefore only of their *moral* condition. See Divine Legat. book v. ſect. 3. and Saurin's ſerm. vol. vi. p. 342.

Ver. 35. *And the ſervant abideth not in the houſe for ever*] "As a ſlave cannot be ſo aſſured of his maſter's favour as to depend upon it, that he ſhall never be turned out of the family, ſince he is always his maſter's property, and in his power, to ſell or keep him as he ſhall think fit; ſo my Father can, when he pleaſes, turn you who are habitual ſinners out of his family, and deprive you of the outward œconomy of religion in which you glory; becauſe through ſin you have made yourſelves bondmen to his juſtice; whereas, if you will become God's children, you ſhall be ſure of remaining in his family for ever." The caſting out of Iſhmael, though a ſon of Abraham by the bondwoman, beautifully illuſtrates the remark, and the connection. Dr. Clagett, whoſe opinion is adopted by Dr. Clarke, thinks that Moſes was *the ſervant* here meant, which appears a very unnatural interpretation. See Clarke's Sermons, vol. iii. p. 4. and Guyſe.

Ver. 36. *If the Son therefore ſhall make you free*] "The only way to arrive at the relationſhip above-mentioned,—to become *children* of of God, is to ſubmit to the authority of his Son; believing his precepts, in which caſe the Son will adopt you as co-heirs with himſelf. *If the Son ſhall make you free*, ye ſhall be free indeed; free from the ſlavery of ſin, free to do good; free in reſpect of your right to the inheritance, and free in your poſſeſſion of preſent privileges; remaining in the houſe of God without danger of being ever thruſt out. Archbp. Tillotſon is of opinion, that here is an alluſion to a cuſtom which prevailed in certain cities of Greece, where the Son and heir had a right to adopt brothers, and give them the privileges of the family: But the alluſion, probably, is to ſomething more generally known; for as in all countries ſons ſucceed their fathers in the poſſeſſion of their eſtates, ſuch ſlaves as gained the good will of the ſon, by their obliging behaviour during his minority, were ſure to be well treated by him when he came to his eſtate; perhaps might in time obtain their freedom, and even ſome ſmall ſhare of the inheritance itſelf. See Archbp. Tillotſon's Works, vol. iii. p. 578.

Ver. 37. *I know that ye are Abraham's ſeed*] "I know that ye are the ſeed of Abraham by natural deſcent, as Iſhmael alſo was, but morally ye are the offspring of the devil; and in every reſpect unlike Abraham in your temper and diſpoſition; as is plain from hence, that many of you are endeavouring to kill me, becauſe I enjoin a greater degree of ſanctity than you are willing to acquire. The original, which we render, *hath no place in you*, ſignifies, *non procedit in vobis*;—*nihil profecit vobis*; *profits you not*,—hath no weight or influence upon you. Heylin renders it, *has not admittance.* Our Lord moſt probably ſpoke this, not to thoſe who believed on him, but to ſome others of the company; and the phraſe, *they anſwered him*, ver. 33. muſt only ſignify, that ſome of thoſe who were preſent made ſuch a reply. See Wolfius, and Elſner.

Ver. 40. *Now ye ſeek to kill me*, &c.] "If ye were the ſpiritual progeny of Abraham, ye would reſemble that great and good man in his righteouſneſs; and therefore, inſtead of ſeeking to take away the life of any one who is come to you from God with a revelation of his will, you would believe on him in imitation of Abraham; who for his faith in all the divine revelations, and his obedience to all the divine commands, however hard they were to fleſh and blood, was ennobled with thoſe moſt illuſtrious of all titles, *the father of the faithful*, and *the friend of God.*" See Macknight, and Grotius.

Ver. 41. *We be not born of fornication*] The Jews, it ſeems, perceived at length that Jeſus talked not ſo much of natural, as of ſpiritual bondage; and replied, "In that reſpect undoubtedly we are the children of God, as we are not born of fornication;" alluding to the marriage covenant, which in Scripture is repreſented to have ſubſiſted between God and the Jewiſh nation; and by which their obligation to reverence, love, and obey him, was held forth to them in a lively manner, "We are neither idolaters ourſelves, nor are we ſprung of idolatrous anceſtors; and therefore, in reſpect of ſpiritual deſcent, we are, without diſpute, the children of God." Accordingly, God himſelf calls all the Jewiſh males *his ſons*, becauſe he was the huſband of their parents. See Ezek. xxiii. 37. Jer. iii. 4. Hoſea ii. 4.

42 Jeſus ſaid unto them, If God were your Father, ye would love me: for I proceeded forth, and came from God; neither came I of myſelf, but he ſent me.

43 Why do ye not underſtand my ſpeech? *even* becauſe ye cannot hear my word.

44 Ye are of *your* father the devil, and the luſts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, becauſe there is no truth in him. When he ſpeaketh a lie, he ſpeaketh of his own: for he is a liar, and the father of it.

45 And becauſe I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of ſin? And if I ſay the truth, why do ye not believe me?

47 He that is of God, heareth God's words: ye therefore hear *them* not, becauſe ye are not of God.

48 Then anſwered the Jews, and ſaid unto him, Say we not well that that thou art a Samaritan, and haſt a devil?

49 Jeſus anſwered, I have not a devil; but I honour my Father, and ye do diſhonour me.

50 And I ſeek not mine own glory: there is one that ſeeketh and judgeth.

51 Verily, verily, I ſay unto you, If a man keep my ſaying, he ſhall never ſee death.

52 Then ſaid the Jews unto him, Now we know that thou haſt a devil. Abraham is dead, and the prophets; and thou ſayeſt, If a man keep my ſaying, he ſhall never taſte of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makeſt thou thyſelf?

54 Jeſus anſwered, If I honour myſelf, my honour is nothing: it is my Father that honoureth me; of whom ye ſay, that he is your God:

55 Yet ye have not known him; but I know him: and if I ſhould ſay I know him not, I ſhould be a liar like unto you: but I know him, and keep his ſaying.

Ver. 42. 1 John v. 1. Ch. v. 43. vii. 28, 29.—V. 43. Ch. vii. 17.—V. 44. Matth. xiii. 38. 1 John iii. 8. Jude 6.—V. 47. 1 John iv. 6.—V. 48. Ch. vii. 20. x. 20.—V. 50. Ch. v. 44.—V. 51. Ch. v. 24. xi. 26.—V. 52. Hebr. xi. 13.—V. 54. Ch. v. 31. V. 55. Ch. iii. 28, 29.

Ver. 42. *I proceeded forth, and came from God*] That is, "I *proceeded* originally, *and do come from God* as his meſſenger." This ſeems to be the proper diſtinction between the original words ἐξῆλθον and ἥκω. The LXX uſe the firſt of theſe words to expreſs the deſcent of children from their parents, Gen. xv. 4. xxxv. 11. Iſai. xi. 1. The form, in which the other ſtands, favours the rendering given, and may intimate not only Chriſt's firſt miſſion, but his exact attendance to every particular meſſage. See Doddridge, and Wolfius.

Ver. 43. *Why do ye not underſtand my ſpeech,* &c.?] The latter clauſe of this verſe may likewiſe be tranſlated and pointed interrogatively; *Why do ye not underſtand my ſpeech,* λαλιὰν,—the ſpiritual ſtile that I make uſe of? *Is it becauſe you cannot hear my word?* cannot give obedience thereto, it being contrary to your luſts? or, can you pretend to ſay, that I decline giving you the moſt publick and frequent inſtructions, or that thoſe inſtructions are unintelligible and obſcure? Your conſciences in general know the contrary."

Ver. 44. *Ye are of your father the devil*] "You inherit the nature of your father, the devil; and therefore you will gratify the luſts which you have derived from him. He was the enemy and murderer of mankind, and ever ſince has endeavoured to work their ruin; ſometimes by ſeducing them into ſin by his lies, and ſometimes by inſtigating them to murder thoſe whom God ſends to reclaim. Withal, having wholly departed from holineſs and truth, the habit of lying is become perfectly natural to him: Wherefore, being a liar, and the father of it, that is, the firſt and greateſt liar, when he ſpeaketh a lie, he ſpeaketh what is proper to himſelf." The words θέλετε ποιεῖν, rendered *ye will do*, imply a reſolute and obſtinate perſiſting in any habit or action, ch. i. 43. The account which Joſephus gives of the wickedneſs of the Jews about this time, abundantly vindicates the aſſertion of our Lord in this verſe from any appearance of undue ſeverity. See his Jewiſh War, b. v. ch. 10, &c. and Lardner's Credib. part. i. book i. chap. 6.

Ver. 45. *And becauſe I tell you the truth*] "True children of your Father, ver. 44. you diſbelieve me, becauſe, inſtead of ſoothing you in your ſins, and flattering you with lies, I tell you the truth; to which, like your father, you are utterly averſe."

Ver. 46, 47. *Which of you convinceth me of ſin?*] *Can convict me of ſin?* Heylin. The only reaſon for refuſing aſſent to a perſon is, either becauſe he is not deſerving of credit, or becauſe what he aſſerts is improbable. Our Lord ſhews that they could not object to him for either of theſe reaſons, but eſpecially the firſt; they could not *convince him of ſin*; they could not ſhew that his conduct and life were reproachable; they could not prove that his doctrine was falſe; they could not ſay, that he reproved them unjuſtly for their actions; and as therefore they could not but acknowledge that his doctrine and life were ſuch as became a meſſenger from God, he might well aſk them what was the reaſon why they did not believe on him. A queſtion, indeed, to which he gives a full reply in ver. 47. See alſo ver. 41.

Ver. 48, 49. *Thou art a Samaritan,* &c.] The Jews and Samaritans bore a mortal hatred to each other on account of religion, as we have frequently obſerved: Hence it came to paſs, that in common language, *Couthi*, or *Samaritan*, was uſed to ſignify not merely a Samaritan by country, but one by principle and diſpoſition; and ſo denoted frequently an inveterate enemy to the Jewiſh nation and religion, and a man of wicked morals. *Thou art a Samaritan, and haſt a devil.* Demoniac and madman, in the dialect of Judea, were ſometimes phraſes of one and the ſame import: Thus ch. x. 20. *He hath a devil*, is explained by Μαίνεται, *He is mad:* Not but our Lord's hearers might mean, that he ſpoke by the inſtigation of ſome evil ſpirit; for on other occaſions we find them attributing his miracles to Beelzebub; however, as it was highly provoking to the Iſraelites to be told that they were not the children of God, and as Jeſus had often in the courſe of this converſation diveſted them of that glory, nay, had expreſly called them the *children of the devil*, it is no wonder, conſidering the paſſions of evil men, that they now fell into a downright rage, and reviled him with the moſt opprobrious language. Diſregarding the reproach which they paſſed upon him in calling him a *Samaritan*, our Lord meekly anſwers, ver. 49. to the latter part of their charge, that he was neither a lunatic, nor actuated by a devil; that he honoured his Father, by delivering what he revealed, and by bearing a ſteady and conſiſtent teſtimony to the truth. Whereas they robbed him of that honour which belonged to him, by caſting ſuch opprobrious reflections upon him, and rejecting his doctrine. See ch. vii. 20.

Ver. 51. *If a man keep my ſaying*] Our Lord having before obſerved, that *there is one who ſeeketh his glory*, goes on to declare, that this God will not only finally glorify him, but will confer the higheſt honours and rewards on all his faithful ſervants. *Verily, verily, I ſay unto you, if any one keep my word, he ſhall never ſee death*, or ſhall not fall under eternal damnation, called elſewhere *the ſecond death.* Chriſt is elſewhere ſaid to have *aboliſhed death*, having *deſtroyed the devil*, and raiſed up Chriſtians with himſelf, and made him ſit with him in heavenly places. Death being thus overcome by the captain of our faith, cannot long retain his true diſciples: as for the ſecond death, it can have no power over them. See Locke's Reaſonab. of Chriſtianity,—2 Tim. i. 10. Heb. ii. 14. Epheſ. ii. 6.

Ver. 52, 53. *Now we know that thou haſt a devil*] "We know now for certain that thou art mad; for the moſt righteous perſons that ever lived, perſons who kept the commandments of God as perfectly as it is poſſible for men to do, are dead; even Abraham and the prophets: yet thou haſt hardineſs enough to ſay, *If a man keep my ſaying, he ſhall never die.*" There is a great emphaſis on the word *my* in this place; the Jews uſing it to inſinuate both the folly and the fault of Chriſt's boaſting, as intimating that *his word* was more efficacious than that of God himſelf, which Abraham and the prophets heard, and yet were not able to procure an immunity from death for themſelves, far leſs for their followers. Many of the beſt copies read the laſt clauſe of the 52d verſe interrogatively: "*Doſt thou*, who art not to be compared with Abraham and the prophets, *ſay, If a man keep my ſaying*, &c?" See Grotius and Macknight.

Ver. 55. *Yet ye have not known him,* &c.] Though you profeſs to worſhip my Father as your God, you are ignorant of him: you neither form right conceptions of him, nor acknowledge him in the manner you ought to do; ſo that you give the lie to your profeſſion: and though you may think it vain-glory, yet I muſt tell you, that if I ſhould ſay, I do not think juſtly of him, nor acknowledge him

56 Your father Abraham rejoiced to ſee my day: and he ſaw *it*, and was glad.

57 Then ſaid the Jews unto him, Thou art not yet fifty years old, and haſt thou ſeen Abraham?

58 Jeſus ſaid unto them, Verily, verily, I ſay unto you, Before Abraham was, I am.

59 Then took they up ſtones to caſt at him: but Jeſus hid himſelf, and went out of the temple, going through the midſt of them, and ſo paſſed by.

Ver. 56. Luke x. 24.—V. 58. Iſai. xliii. 13.—V. 59. Ch. x. 31, 39. xi. 8. Luke iv. 30.

as he deſerves, I ſhould be a liar like unto you; for I both entertain proper apprehenſions of him, and obey his laws. Chriſt is not ſpeaking here of a ſpeculative, but of a practical knowledge of God.

Ver. 56. *Your Father Abraham rejoiced*, &c.] When the figurative word *day* is uſed not to expreſs the period of any one's exiſtence, but to denote his peculiar office and employment, it muſt needs ſignify that very circumſtance in his life, which is the characteriſtic of ſuch office or employment: but Jeſus is here ſpeaking of his peculiar office and employment, as appears from the occaſion of the debate, which was his ſaying, *if any man keep my commandments, he ſhall never taſte of death*; intimating thereby the virtue of his office as Redeemer. Therefore, by the word *day*, muſt needs be meant that characteriſtic circumſtance of his life; but that circumſtance was the laying it down for the redemption of mankind; conſequently, by the word *day*, is meant the great ſacrifice of Chriſt. But not only the matter, but the manner likewiſe of this great revelation is delivered in the text; *Abraham rejoiced to* SEE *my day:* this evidently ſhews it to have been made not by revelation in words, but by repreſentation in action. The Greek word rendered *to ſee*, is frequently uſed in the New Teſtament in its proper ſignification, for *to ſee ſenſibly*; but whether uſed literally or figuratively, it always denotes a full intention. That the expreſſion was as ſtrong in the Syriac language, as in the Greek of this hiſtorian, appears from the reply which the Jews made to our Lord: *Thou art not yet fifty years old, and haſt thou* SEEN *Abraham?* plainly intimated, that they underſtood the aſſertion of Abraham's *ſeeing* Chriſt's day, to mean a real beholding him in perſon. We may therefore conclude from the words of the text, that the redemption of mankind was not only revealed to Abraham, but revealed likewiſe by repreſentation; and we have ſhewn in the notes on Gen. xxii. that the command to offer up Iſaac was the very revelation of Chriſt's *day*, or of the redemption of mankind by his death and ſufferings. St. Chryſoſtom, in his comment on this place, ſays, "Chriſt, by the word *day*, ſeems to ſignify that of his crucifixion, which was typified in offering up of Iſaac and the ram." Eraſmus ſays likewiſe, "Jeſus meant, by theſe dark paſſages, that Abraham, when he was preparing to offer up his ſon Iſaac, ſaw our Lord's being delivered up to the death of the croſs for the redemption of mankind." And Dr. Hammond, after tranſlating the Greek words, which we render *rejoiced to ſee my day*, by *was exceeding glad that he might ſee my day*, proceeds thus to paraphraſe the text: "Becauſe you talk ſo much of Abraham, I will now ſay of him, that he having received the promiſe of the Meſſiah, Gen. xi. 35. did *thereupon vehemently*, and with great pleaſure of mind, *deſire to look nearer into it*; to ſee my coming into the world; *and a revelation of it was made unto him*, and in it, of the ſtate of the Goſpel; *and he was heartily rejoiced at it*." We are ſure that Abraham had in fact this deſire highly raiſed in him; the verb ηγαλλιάσατο, ſignifies to *leap forward with joy*, to meet the object of one's wiſhes, as well as to exult in the poſſeſſion thereof. Accordingly, the ancient verſions, particularly the Syriac, render it by words which expreſs earneſt deſire; and after them the beſt critics tranſlate it, *earneſtly deſired* ἵνα ἴδη, *that he might ſee*; which implies, that the period of his deſires was in the ſpace between the promiſe made, and the actual performance of it, by the delivery of the command, conſequently that it was granted at his requeſt. The text plainly diſtinguiſhes two different periods of joy; the firſt, when it was promiſed he ſhould ſee; the ſecond, when he actually ſaw: And it is to be obſerved, that according to the exact uſe of the word rendered *rejoiced*, which is noted above, it implies that tumultuous pleaſure which the certain expectation of an approaching bleſſing underſtood only in the groſs occaſions; and the word rendered *was glad*, that calm and ſettled joy which ariſes from our knowledge and acquieſcence in the poſſeſſion of it: but the tranſlators perhaps not apprehending that there was any time between the grant to ſee, and the act of ſeeing, turned it, he *rejoiced to ſee*. From the following words of this verſe it will appear, that Abraham, at the time when the command to ſacrifice his ſon was given, knew it to be that revelation he had ſo earneſtly requeſted. *He ſaw it, and was glad.* Thus our Lord plainly and peremptorily aſſumed the character of the Meſſiah. See Warburton's Div. Leg. book vi. ſect. 5. and his 2d vol. of Occaſional Remarks, p. 15.

Ver. 57. *Thou art not yet fifty years old*] Underſtanding what our Lord ſaid in a natural ſenſe, the Jews thought he affirmed that he lived in the days of Abraham; which they took to be ridiculous, as he was not yet fifty years of age: for they had no conception of his divinity, though he had told them ſeveral times that he was the Son of God. Chriſt was not now five and thirty; but Eraſmus thinks, that, worn with labours, he might appear older than he was. Lightfoot imagines, that as the Levites were diſcharged from the temple ſervice at fifty, (Numb. iv. 3, 23.) that age was proverbially uſed; as it certainly might have been without any ſuch inſtitution relating to them, it being uſual amongſt moſt nations to expreſs themſelves on ſuch occaſions by ſome round number.

Ver. 58. *Before Abraham was, I am*] "*Before Abraham was born*, I had a glorious exiſtence with the Father; and *I am* ſtill invariably the ſame, and one with him." Our Lord here, in the ſtrongeſt terms, aſſerts his proper divinity, declaring himſelf to be what St. John more largely expreſſes, Rev. i. 8. *the alpha and omega, the beginning and the end, who is, and who was, and who is to come; the Almighty.* See alſo Exod. iii. 14. Heb. i. 12. Eraſmus and Raphelius would have this clauſe tranſlated, *Before Abraham was born, I was*, εγω ειμι: but, notwithſtanding the niceſt critical diſtinctions, it muſt be acknowledged, that this is a very unuſual ſenſe of εγω ειμι, and the leſs neceſſary, as the proper and common tranſlation affords us a juſt and important ſenſe, and one to which none but the enemies of our Lord's divinity can object. It is indeed ſtriking to obſerve the unnatural ſenſe, to which they have recourſe who ſtumble at this text. The Socinians, with the moſt perverſe impropriety, render the paſſage thus: "Before Abraham was made Abraham, i. e. the father of many nations, in the ſpiritual ſenſe of the promiſe, I am the Meſſiah." Grotius, and others of too much learning not to diſcern the proper force of the words, are of opinion, that our Lord only affirms of himſelf, that he was before Abraham in the divine decree; but this ſenſe of the paſſage is trifling indeed, if our Lord was no more than a man, it being certain that all creatures, of whatſoever order, exiſted equally ſoon in the divine decree. Beſides, that our Lord did truly exiſt at the time mentioned in the text, is plain likewiſe from ch. xvii. 5. Nor is it to be imagined, that if our Lord had been a mere creature, he would have ventured to expreſs himſelf in a manner ſo nearly bordering on blaſphemy, refine upon this text as you pleaſe; or have permitted his beloved diſciple ſo dangerouſly to diſguiſe his meaning; a meaning indiſputably clear to every plain and unprejudiced reader, a full proof whereof is the manner in which his hearers now received it: for, filled with rage upon the blaſphemy, as they thought, of his claiming divinity to himſelf, they immediately prepare to inflict the puniſhment of a blaſphemer upon him, by ſtoning him.

Ver. 59. *Then took they up ſtones*] The Jews thinking Jeſus a blaſphemer, becauſe he made himſelf not only greater than Abraham, but equal with God, ch. v. 18. fell into a violent rage, as Dr. Clagett expreſſes it, reckoning him not worthy to be anſwered any other way than by an immediate and zealous attempt upon his life, they took up ſome of the ſtones which happened to be lying thereabouts for the reparation of the temple, and being in a great fury, were going with one accord to ruſh on him, and murder him. But Jeſus, making himſelf inviſible, paſſed through the crowd, and ſo eſcaped ſafe. Le Clerc thinks the word *unhurt* ſhould be ſupplied at the end of this verſe, to prevent a needleſs repetition; which perhaps was the reaſon that in ſeveral MSS. the whole latter clauſe is omitted, *going through the midſt*, &c. which ſome ſuſpect was added from Luke iv. 30. See Lightfoot's Hor. Heb. on the place, Mill, and Wetſtein.

REFLECTIONS ON CHAP. VIII.

While Jeſus is teaching, his enemies addreſs him not only as an inſtructor, but a judge; and yet by this ſpecious form of honour and reſpect, they ſought only to enſnare and deſtroy him: So unſafe would it be always to judge of mens intentions by the firſt appearances of their actions, ver. 3—6. But our Lord, in his anſwer, united, as uſual, the wiſdom of the ſerpent, with the innocence and gentleneſs of the dove; and in his conduct to the criminal before him, ſhewed at once that tenderneſs and faithfulneſs, which might moſt effectually conduce to impreſs and reclaim her; *Go thy way, and ſin no more.* How ſhould all learn from hence to improve their eſcapes from danger, and the continual exerciſe of Divine Patience towards men, as an engagement to ſpeedy and thorough reformation! ver. 10, 11.

The force of conſcience, and the power of Chriſt over it, both ſo evidently conſpicuous in the preſent inſtance, (ver. 9.) teach us to reverence the dictates of our own minds, and to do nothing to bring them under a ſenſe of guilt. Through the ſecret energy of our Redeemer, they wrought ſo powerfully on theſe Phariſees, that, hypocritical and vain-glorious as they were, they could not ſo far command themſelves, as even to ſave appearances; but the eldeſt and graveſt among them were the firſt to confeſs their guilt, by withdrawing from the preſence of ſo holy a prophet, from the temple of God, and from the criminal whom they came to proſecute. A like conſciouſneſs of being ourſelves to blame, will abate the boldneſs and freedom of our proceedings with others for their faults, if, while we judge others, we are ſelf-condemned. Nor will the authority of a ſuperior age, or ſtation of life, bear us out againſt theſe inward reproaches.

Our bleſſed Redeemer is *the Light of the world*; ver. 12. With how much pleaſure ſhould we behold his rays! With how much chearfulneſs ſhould we follow, whitherſoever he leads us! as well knowing that we ſhall not then walk in darkneſs,—and God forbid

CHAP. IX.

The man that was born blind reſtored to ſight: he is brought to the Phariſees: they are offended at it, and excommunicate him: but he is received of Jeſus, and confeſſeth him. Who they are whom Chriſt enlighteneth.

AND as *Jeſus* paſſed by, he ſaw a man which was blind from *his* birth.

2 And his diſciples aſked him, ſaying, Maſter, who did ſin, this man or his parents, that he was born blind?

3 Jeſus anſwered, Neither hath this man ſinned, nor his parents: but that the works of God ſhould be made manifeſt in him.

4 I muſt work the works of him that ſent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

Ver. 3. Ch. xi. 4.—V. 4. Ch. v. 19. xi. 9. xii. 35.—V. 5. Ch. i. 5, 9. viii. 12. xii. 35, 46.

we ſhould ever chooſe to continue in it, as the ſhelter and ſcreen of wicked works.

It is our duty, with all candor and humility to regard and ſubmit to the teſtimony which the Father hath borne to the Son, in ſo clear and expreſs a manner: ver. 17, 18. Dreadful would be the conſequence of our refuſing to do it! The doom of theſe wretched Jews would be ours,—*to die in our ſins*; ver. 21. And oh, how inſupportable will that guilty burden prove in a dying hour, and before the tribunal of God! How will it ſink us into condemnation and deſpair!—In vain ſhall thoſe who now deſpiſe him, then ſeek admittance to the world where he is, *whither they cannot come*; and excluded from *him*, they muſt be excluded from happineſs.

This might juſtly have been our caſe long ſince; for ſurely he hath *many things to ſay of us, and to judge concerning us*, ſhould he *lay judgement to the line, and righteouſneſs to the plummet.* After his having been ſo long with us; yea, after we have, as it were, ſeen him *lifted up*, and ſet forth as crucified among us, ver. 25, 26. would to God his faithful admonition, ver. 28. might prevail to our conviction and reformation, that our everlaſting condemnation may not further illuſtrate the reaſonableneſs, nay, the neceſſity of it, and the madneſs of hardening our hearts againſt it! May we approve ourſelves the ſincere diſciples of Jeſus, by *continuing in his word*, (ver. 31.) and being *faithful unto death*, as ever we expect *a crown of life!*

Without this, external privileges will turn to but little account. The children of Abraham may be the children of Satan, and they are ſo, if they imitate the temper and works of the accurſed fiend, rather than of the holy patriarch. The devil was a liar and a murderer from the beginning, and all falſhood and malice are from him. It is our duty to pray earneſtly that we may be freed from them, and from the tyranny of every other ſin to which we have been enſlaved; that *Chriſt the Son may make us free* of his Father's family, and of his heavenly kingdom, *then ſhall we be free indeed*, and no more be reduced to bondage, ver. 36—44.

To prove ourſelves the children of God, we muſt be ready to hear and receive the words of our bleſſed Redeemer; the words of incarnate truth, and wiſdom, and love; whom none of his enemies could ever convict of ſin, nor ever accuſed him of it but to their own confuſion; (ver. 46, 47.) reſembling him in the innocence and holineſs of his life, we ſhall the more eaſily and gracefully imitate that courage and zeal with which he reproved the haughtieſt ſinners; and bore his teſtimony againſt the errors and vices of that degenerate age and nation in which he lived. See the *Reflections* on ch. vii. 20.

Chriſt honoured his father, and ſought not his own glory, ver. 49, 50. So ſhould we be careful of the honour of God, and then chearfully commit to him the guardianſhip and care of our reputation: We ſhall then certainly find that *there is one who ſeeketh and judgeth* in our favour.

It is a great and important promiſe which our Lord makes, ver. 51. *If any one keep my word, he ſhall never ſee death.* He is the reſurrection and the life; and is no leſs able than willing to make good what he hath here aſſured us. Strong therefore in the faith, let us give glory to God: though not only Abraham and the prophets, but Peter and Paul, and the other apoſtles are dead, yet this word ſhall be gloriouſly accompliſhed. Still they live to him, and ſhortly ſhall they be for ever recovered from the power of the grave. With them may our final portion be: and in the triumphant hope hereof, we may well ſet light by reproaches, clamours, and accuſations of prejudiced, ignorant, and ſinful men.

Adored be that gracious Providence which determined our exiſtence to begin in that happy *day*, which prophets and patriarchs *deſired to ſee*, and in the diſtant view of which Abraham exulted. Let it be alſo our joy: for *Jeſus Chriſt is the ſame yeſterday, to-day, and for ever*; the great and immutable I AM; nor could the heart of thoſe holy men fully conceive thoſe things which God had prepared for them that love him, and which he has now revealed unto us by his Spirit.

Chap. IX. *Ver.* 1. *And as Jeſus paſſed by, he ſaw*, &c.] Some would refer this to the laſt words of the foregoing chapter, and infer from hence the unſpeakable benignity of Jeſus, which no affronts or indignities of the Jews could weary out, or prevent from diſpenſing bleſſings. Others, however, ſeem with better reaſon to ſuppoſe this event not immediately conſequent to what is related in the former chapter. See Bengelius, Whiſton, Doddridge, and Chemnitz.

Ver. 2, 3. *His diſciples aſked him, ſaying*, &c.] Some have thought that the Jews having derived from the Egyptians the doctrines of the pre-exiſtence and tranſmigration of ſouls, (ſee Wiſd. viii. 19, &c.) ſuppoſed that men were puniſhed in this world for the ſins they had committed in their pre-exiſtent ſtate. From the account which Joſephus gives of this matter, it appears that the Phariſees believed that the ſouls of *good men only* went into other bodies, whereas the ſouls of the wicked, they thought, went immediately into eternal puniſhment:—an opinion ſomewhat different from that which the diſciples expreſſed on this occaſion. For, if they ſpake accurately, they muſt have thought that in his pre-exiſtent ſtate this perſon had been a ſinner, and was now puniſhed for his ſins then committed, by having his ſoul thruſt into a blind body. Nevertheleſs, from what they ſay we cannot certainly determine whether they thought that in his pre-exiſtent ſtate this perſon had lived on earth as a man, which is the notion Joſephus deſcribes; or whether they fancied he had pre-exiſted in ſome higher order of being, which was the Platonic notion. The diſciples might poſſibly have been acquainted with theſe principles; and might have put the queſtion in the text, on purpoſe to know our Lord's deciſion on ſo curious a ſubject; though for my own part, I am rather inclined to think that the diſciples were men of too little erudition to have imbibed doctrines of this ſort. "The apoſtles, ſays Theophylact after Chryſoſtom, had not received thoſe trifling notions of the Gentiles, that the ſoul can ſin in a pre-exiſtent ſtate, and ſo be puniſhed in another body, for the faults committed in a former one: For being plain fiſhermen, it is not to be ſuppoſed that they had heard theſe things, which were the doctrines of the philoſophers." Several kinds of diſeaſes, particularly *blindneſs*, were eſteemed by the Jews to be the puniſhments of ſin; and our Lord's diſciples, from the addreſs which he made to the paralytic at the pool of Beth-eſda, ch. v. 14. might be confirmed in this prejudice, and aſk him whether as this man was *born blind*, he muſt not be ſuppoſed to be puniſhed for the ſins of his *parents.* Another opinion was imbibed by the Jews during their captivity, that all their ſufferings deſcended upon them for the crimes of their fathers, and were wholly unmerited on their part. It was this opinion which drew from the pen of Ezekiel that ſevere remonſtrance, and animated vindication of the ways of Providence in his 18th chapter. Some remains of this opinion might have poſſeſſed the minds of the apoſtles. They fancied they ſaw in the man born blind, a caſe which could not be accounted for, but by ſuppoſing him to ſuffer for a parent's guilt. *Maſter, who did ſin, this man or his parents, that he was born blind?* The queſtion they thought admitted but of one reply; the crime muſt precede the puniſhment: The puniſhment in this caſe commenced before there could beany perſonal guilt in the ſufferer: It muſt therefore deſcend from the parent's ſin. But our Lord ſhewed them that the caſe admitted of a very different ſolution; *Jeſus anſwered, neither hath this man*, &c. "Suffering is not in this caſe the effect of ſin. This is a particular caſe; an exception from the ordinary courſe of God's providence: This private calamity is permitted for a public good, to give *me* an opportunity of diſplaying to the world that divine power by which I act." See the note on ch. xi. 4. Macknight, Rotherham on the Origin of faith, and my 19th Diſcourſe on the *Miracles*, p. 387.

Ver. 4. *I muſt work the works*, &c.] Called in the preceding verſe *the works of God,—while it is day*; that is, "while I have an opportunity;" *the night cometh*, &c. "death is approaching, which as it puts a period in general to human labours, ſo will it cloſe the ſcene of ſuch miracles as theſe, and remove me from the converſe and ſociety men." It was now the ſabbath-day, and Jeſus was about to perform a miracle, in which a ſmall degree of ſervile work was to be done. Clay was to be made of earth and ſpittle, and the blind man's eyes were to be anointed with it; wherefore, before he began he told his diſciples, that they need not be ſurprized when they ſaw him perform miracles of that kind on the ſabbath; for though they might imagine that he could eaſily defer them till the holy reſt was expired, he had ſo little time to remain on earth, that he was obliged to embrace every opportunity of working miracles which offered. Beſides, Jeſus might chooſe to work this miracle on the ſabbath, knowing that the time when it was performed would occaſion it to be more ſtrictly enquired into by the Phariſees; and of conſequence would tend to make it more generally known, as we find was really the caſe. See Macknight, and Grotius.

Ver. 5. *As long as I am in the world*, &c.] Becauſe our Lord was going to confer ſight on a man who was *born blind*, he took occaſion from thence to ſpeak of himſelf, as one appointed to give light likewiſe to the darkened minds of men. Hence we learn that our Lord's miracles were deſigned, not only as proofs of his miſſion, but to be ſpecimens of the power which he poſſeſſed as Meſſiah. For example, by feeding the multitude with meat that periſhed, he ſig-

nified

6 When he had thus ſpoken, he ſpat on the ground, and made clay of the ſpittle, and he anointed the eyes of the blind man with the clay,

7 And ſaid unto him, Go, waſh in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and waſhed, and came ſeeing.

8 The neighbours therefore, and they which before had ſeen him, that he was blind, ſaid, Is not this he that ſat and begged?

9 Some ſaid, This is he: others *ſaid*, He is like him: *but* he ſaid, I am *he*.

10 Therefore ſaid they unto him, How were thine eyes opened?

11 He anſwered and ſaid, A man that is called Jeſus, made clay, and anointed mine eyes, and ſaid unto me, Go to the pool of Siloam, and waſh: and I went and waſhed, and I received ſight.

12 Then ſaid they unto him, Where is he? He ſaid, I know not.

13 They brought to the Phariſees him that aforetime was blind.

14 And it was the ſabbath-day when Jeſus made the clay, and opened his eyes.

15 Then again the Phariſees alſo aſked him how he had received his ſight. He ſaid unto them, He put clay upon mine eyes, and I waſhed, and do ſee.

16 Therefore ſaid ſome of the Phariſees, This man is not of God, becauſe he keepeth not the ſabbath-day. Others ſaid, How can a man that is a ſinner, do ſuch miracles? And there was a diviſion among them.

Ver. 6. Mark vii. 33. viii. 23. Or, *ſpread the clay upon the eyes of the blind man.*—V. 7. Neh. iii. 15.—V. 16. Ver. 33. Ch. iii. 2. Ch. vii. 12, 43. x. 19.

nified that he was come to quicken and nouriſh mankind with the *bread of life*, that ſovereign cordial and ſalutary nutriment of the ſoul. His giving ſight to the blind, was a lively emblem of the efficacy of his doctrines, to illuminate the blinded underſtandings of men. His healing their bodies, repreſented his power to heal their ſouls; and was a ſpecimen of his authority to *forgive ſins*, as it was a real, though but a partial removal of the puniſhment of ſin. His caſting out devils, was an earneſt of his final victory over Satan, and all his aſſociates. His raiſing particular perſons from the dead, was the beginning of his triumphs over death, and a demonſtration of his ability to accompliſh a general reſurrection; and to give no more examples, his curing all promiſcuouſly who applied to him, ſhewed that he was come not to condemn the world, but to ſave even the chief of ſinners. Accordingly, at performing theſe miracles, or ſoon after, when the memory of them was freſh in the minds of his hearers, we often find him turning his diſcourſe to the ſpiritual things which were ſignified by them, as in the caſe before us. See Macknight, Beza, my ſermons as above, and the *Reflections* on Matth. ix.

Ver. 6. *He ſpat on the ground*, &c.] We are not to imagine he did this becauſe it any way contributed towards the cure. Like the other external actions which accompanied his miracles, it was deſigned to ſignify to the blind man that his ſight was coming to him, not by accident, but by the gift of the perſon who ſpake to him. The general reaſon which Cyril has aſſigned for Chriſt's touching the lepers, his taking hold of the dead, his breathing on the apoſtles when he communicated to them the Holy Ghoſt, and ſuch like bodily actions wherewith he accompanied his miracles, may be mentioned here. He thinks that our Lord's body was by the inhabitation of the divinity, endued with a vivifying quality, to ſhew men in a viſible manner, that his human nature was by no means to be excluded from the buſineſs of their ſalvation. See the note on Mark vii. 32, 33. and the *reflections* on this chapter.

Ver. 7. *Go, waſh in the pool of Siloam*] Concerning theſe waters, the Evangeliſt obſerves, that their name *Siloam*, or according to the Hebrew orthography *Shiloah*, ſingnifies a *thing that is ſent*. This remark, Grotius, Dr. Clarke, and others, think was deſigned to inſinuate that Chriſt's command to the blind man was ſymbolical, teaching him, that he owed his cure to the Meſſiah, one of whoſe names was *Shiloh*, the *ſent of God*.—The waters here mentioned, came from a ſpring that was in the rocks of mount Zion, and were gathered into two great baſons; the lower called the *pool of fleeces*, and the upper *Shiloah*, Neh. iii. 15. becauſe the waters which filled it were *ſent* to them by the goodneſs of God, from the bowels of the earth; for in Judea ſprings of water being very rare, were eſteemed peculiar bleſſings. Hence the waters of Shiloah were made by the prophet a type of David's deſcendants, and among the reſt of Meſſiah; Iſai. viii. 5. and the two baſons which received theſe waters, are called *wells of ſalvation*, Iſai. xii. 3. Chriſt's benefits are fitly repreſented by the image of *water*; for his blood purifies the ſoul from the fouleſt ſtains of ſin, juſt as water cleanſes the body from its defilements. Moreover, his doctrine imparts wiſdom, and affords refreſhment to the ſpirit, like that which cool draughts of water impart to one who is ready to faint away with thirſt and heat. But, beſide the emblematical reaſon mentioned by the Evangeliſt, Jeſus might order the blind man to go and waſh in the pool of Siloam, becauſe there were generally great numbers of people there, who ſeeing the man led thither blind, having his eyes bedawbed with clay, muſt have gathered round him to inquire into the cauſe of ſo ſtrange an appearance. Theſe having examined the man, and found that he was ſtone-blind, they could not but be prodigiouſly ſtruck by his relation, when after waſhing in the pool, they ſaw the new faculty inſtantly imparted to him: eſpecially if his relation was confirmed by the perſon who led him, as in all probability it would be. For is reaſonable to ſuppoſe, that his conductor was one of them who ſtood by when Jeſus anointed his eyes, and ordered him to waſh them in Siloam. Accordingly, when he *went away, and waſhed, and came ſeeing*, that is, walked by the aſſiſtance of his own eyes, without being led, the miracle was earneſtly and accurately enquired into by all his acquaintance, and ſo univerſally known, that it became the general topic of converſation at Jeruſalem, as the Evangeliſt informs us, ver. 8, 9. Nay, it was accurately examined by the *litterati* there, for the man was brought before them; they looked at his eyes; they enquired what had been done to them; they ſent for his parents, to know from them, if he had been really born blind; and they excommunicated the man, becauſe he would not join them in ſaying that Jeſus, who had cured him, was an impoſtor. The expreſſion at the end of this verſe, *He came ſeeing*, with eyes ſo remarkably ſtrengthened that they could immediately bear the light, is a great heightening of the miracle. Perhaps this man had been taught by the example of Naaman, not to deſpiſe the moſt improbable means, when preſcribed in the view of a miracle; yet it is plain he did not yet know that this was Jeſus of Nazareth, *the Son of God*; and ſo had no particular faith in him. See ver. 36. which ſhews, by the way, that ſuch a faith was not univerſally required as a condition of receiving a cure. See on Luke xiii. 4. Reland's Paleſtine, p. 857. Macknight, Beza, Whitby.

Ver. 8. *Which before had ſeen him*, &c.] *Who had ſeen him before, when he was blind.* Beza, Piſcator, Wetſtein.

Ver. 9. *Others ſaid, he is like him*] The circumſtance of having received his ſight, would give him an air of ſpirit and chearfulneſs, which would render him ſomething *unlike* what he was before, and might occaſion a little doubt to thoſe, who were not well acquainted with him. But ſee the *reflections* at the end of the chapter.

Ver. 11. *I received ſight*] Ἀνέβλεψα. A man born blind cannot be ſaid to *recover* or *receive again his ſight*, which is the direct meaning of this word; and therefore the compound muſt here be underſtood for the ſimple. It appears from this verſe, that the beggar knew that it was Jeſus who ſpake to him. Probably he diſtinguiſhed him by his voice, having formerly heard him preach; or he might know him by the information of the diſciples. Hence he chearfully ſubmitted to the operation, though in itſelf a very unlikely means of obtaining ſight.

Ver. 14. *And opened his eyes*] This phraſe ſhews that the man's blindneſs proceeded not from any fault or defect in the organs of viſion, but from his entire want of thoſe organs; his eyelids were grown together or contracted, as is the caſe of thoſe who are born without eyes. Hence Jeſus is ſaid to have *opened the man's eyes*, to intimate, that in this miracle, he *made*, rather than *recovered* his organs of viſion. Dr. Lightfoot has ſhewn, that anointing the eyes on the ſabbath-day with any kind of medicine, was forbidden to the Jews, by the tradition of the elders. It was certainly a malicious intention to expoſe Jeſus to the rage of the Sanhedrim, who are meant by the Phariſees; ver. 13, 15, &c. which occaſioned them to bring the blind man before them.

Ver. 16. *Therefore ſaid ſome of the Phariſees*] On hearing the man's account of the miracle, the Phariſees declared that the author of it muſt certainly be an impoſtor, becauſe he had violated the ſabbath in performing it. Nevertheleſs others of them, more juſt and candid in their way of thinking, gave it as their opinion, that no impoſtor could poſſibly do a miracle of that kind, becauſe it was too great and beneficial, for any evil being to have either the inclination or the power to perform it. If Nicodemus and Joſeph of Arimathea, both members of the Sanhedrim, were now preſent, they would naturally diſtinguiſh themſelves on this occaſion. Indeed, the obſervation ſeems perfectly in their manner. Gamaliel too muſt have been on their ſide, on the principles he afterwards avowed. See Acts v. 38, 39. and Chapman's Euſebius, chap. ii.

17 They ſay unto the blind man again, What ſayeſt thou of him, that he hath opened thine eyes? He ſaid, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his ſight, until they called the parents of him that had received his ſight.

19 And they aſked them, ſaying, Is this your ſon, who ye ſay was born blind? how then doth he now ſee:

20 His parents anſwered them, and ſaid, We know that this is our ſon, and that he was born blind:

21 But by what means he now ſeeth, we know not; or who hath opened his eyes, we know not: he is of age; aſk him: he ſhall ſpeak for himſelf.

22 Theſe words ſpake his parents, becauſe they feared the Jews: for the Jews had agreed already that, if any man did confeſs that he was Chriſt, he ſhould be put out of the ſynagogue.

23 Therefore ſaid his parents, He is of age; aſk him.

24 Then again called they the man that was blind, and ſaid unto him, Give God the praiſe: we know that this man is a ſinner.

25 He anſwered and ſaid, Whether he be a ſinner, *or no*, I know not: one thing I know, that whereas I was blind, now I ſee.

26 Then ſaid they to him again, What did he to thee? how opened he thine eyes?

27 He anſwered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye alſo be his diſciples?

28 Then they reviled him, and ſaid, Thou art his diſciple; but we are Moſes' diſciples.

29 We know that God ſpake unto Moſes:

Ver. 17. Ch. iv. 19. vi. 14.—V. 22. Ch. vii. 13. xii. 42. xix. 38. Acts v. 13. Ch. xvi. 2.

Ver. 17. *They ſay unto the blind man*] He is ſo named, after having received his ſight, agreeable to the Scripture phraſeology. Thus Matt. x. iii. *Matthew* is called *the publican*, after he had left off that employment; and Matt. xxvi. 6. Simon is called *the leper*, after he was cured. The next clauſe ſhould be rendered, *What ſayeſt thou of him, ſince he hath opened*, or *for having opened thine eyes?* This queſtion was propoſed to the man, not ſo much to know his opinion, as to divert the members of the Sanhedrim from carrying on their altercation any further. The man's anſwer, that Chriſt was a *prophet*, contained not only a teſtimony of his being endued with a power of working miracles, but likewiſe that he had a right to diſpenſe with the ſtrict obſervation of the ſabbath; becauſe a prophet, according to their own traditions, was ſuppoſed to be inveſted with ſuch a power. See Macknight, and Beza.

Ver. 18. *But the Jews did not believe*, &c.] Nothing is more remarkable than the goodneſs of Providence, throughout this tranſaction, which turned the malice of the Jews to the praiſe of *him*, whom they wanted to prove an impoſtor, and whom they longed to deſtroy. The *neighbours* of the man who had known him to have been blind for many years,—his *parents*—the blind *man* himſelf, though intimidated by the Sanhedrim, before whom they were ſolemnly examined, all unanimouſly perſiſt in aſſerting the identity of the man, and his former blindneſs; and ſome of the Sanhedrim likewiſe, as appears from ver. 17. were convinced of the reality of the miracle. By ſuſpending their belief, the Jews brought forth all the proofs which could be brought to eſtabliſh the truth of the man's evidence, and to clear both him and Jeſus, from any ſuſpicion or ſhadow of colluſion. Their motive was malice, their intent was deſtruction; but the reſult was the eſtabliſhment of truth, and a glorious vindication of the character of Chriſt. See Tillotſon's Sermons, vol. ii. and the next note.

Ver. 22. *Theſe words ſpake his parents becauſe*, &c.] As the man who had been born blind knew who had opened his eyes; without doubt he had given his parents an account both of the name of his benefactor, and of the manner, in which he had conferred the great bleſſing upon him. Beſides, having repeated theſe particulars frequently to his neighbours, and acquaintance, ver. 11. we can conceive no reaſon why he ſhould conceal them from his parents. The truth is, they were ungrateful enough to Jeſus to conceal what they knew through a puſillanimous fear of the Jews, becauſe by an act of the court it was reſolved, that whoſoever acknowledged Jeſus to be the Chriſt, ſhould be excommunicated. The Jews had two ſorts of excommunication; one was what they called *Niddai*, which ſeparated the perſon under it four cubits from the ſociety of others, ſo that it hindered him from converſing familiarly with them, but left him free at that diſtance, either to expound, or hear the law expounded in the ſynagogue. See Buxtorff. in Voc. NIDDAI. p. 1306. There was another kind of excommunication called *Shematta*, from *ſhem*, which ſignifies *a name* in general; but by way of eminence was appropriated to God, whoſe aweful name denotes all poſſible perfection. *Shematta* therefore anſwers to the Syriac *Maranatta*,—*The Lord cometh*, a form of execration uſed by the Apoſtle, (1 Cor. xvi. 22.) and ſuppoſed to be derived from Enoch, becauſe St. Jude quotes a ſaying of his, which begins with the word *Maranatta*. ver. 14. *Behold, the Lord cometh, with ten thouſand of his angels, to execute judgement upon all*, &c. This kind of excommunication is ſaid to have excluded the perſon under it from the ſynagogue for ever. We have the form of it, Ezra x. 7. Neh. xiii. 25. being that which was inflicted on the Jews who refuſed to repudiate their *ſtrange wives*. It ſeems to have been the cenſure alſo which the council threatened againſt thoſe who ſhould acknowledge Jeſus to be the Meſſiah, and which they actually inflicted on the beggar; for the words εξιλαλον αυτον, ver. 34, 35. agree better to this kind than to the other. Probably alſo it was the *Shematta* which our Lord ſpeaks of, John xvi. 2. when he ſays to his diſciples, αποσυναγωγες ποιησεσινυμας,—*They ſhall put you out of the ſynagogues.* Selden has treated largely on the word αποσυναγωγος, in his tract, *De Synedriis*, lib. i. cap. 7. According to him, the *ſynagogue* from which perſons under this cenſure were excluded, was every aſſembly whatever, whether religious or civil; the excommunicated perſon not being allowed to converſe familiarly with his brethren, although he was not excluded either from public prayers or ſacrifices. But in this latter opinion, the learned writer has not many followers. The excommunications of the primitive Chriſtians ſeem to have reſembled thoſe of the Jews in ſeveral particulars; for they excluded excommunicated perſons from their religious aſſemblies, and from all communion in ſacred things; and when they reſtored them to the privileges of the faithful, it was with much difficulty, and after a ſevere and long penance.

Ver. 24. *Give God the praiſe*] "*Give glory to God*, in whoſe preſence you now are, by making a full confeſſion of your fraud and colluſion with *this man*; for *we know that he is an impoſtor*, and have all the reaſon in the world to believe that you are his accomplice." See Joſh. vii. 19. where the Jewiſh general adjures Achan in ſimilar terms to confeſs his ſin. As it is greatly for the honour of the Divine Omniſcience and Providence, that perſons who are guilty of crimes not fully proved againſt them, ſhould openly confeſs them, and not preſume againſt the dictates of conſcience to maintain their innocence, there is a great propriety in the phraſe, taken in this ſenſe. See Rev. xi. 13. There could not be a greater inſult on the character of our Redeemer, than to be pronounced a known ſcandalous ſinner by this high court of judicature; an infamy which has ſeldom, in any civilized country, fallen on any perſon not legally convicted. But how doth this infamy fall upon their own heads, when we recollect that they aſſerted without proof; that they admitted their own blind malice, inſtead of evidence. See Doddridge, and Locke's Reaſonableneſs of Chriſtianity, p. 28.

Ver. 25. *Whether he be a ſinner or no, I know not*] *That he is a ſinner, I know not.* MS. In this anſwer of the beggar there is a ſtrong and beautiful irony, founded on good ſenſe, and therefore it muſt have been felt by the doctors, though they diſſembled their reſentment for a little while, hoping that by gentle means they might prevail with the man to confeſs the ſuppoſed fraud of this miracle. See the next note.

Ver. 27. *He anſwered them, I have told you already*] The reſiſtance of the rulers to the truth appeared ſo criminal to the man, that, laying aſide all fear, he ſpoke to them with great freedom: "*I have told you already, and you did not hear*, that is, *believe*; or as others would read it, perhaps more conſiſtently with the context, *and ye did hear; or did you not hear?—wherefore would you hear it again?*" &c. In this anſwer the irony was more plain and pointed: "Are you ſo affected with the miracle, and do you entertain ſo high an opinion of the author of it, that you take pleaſure in hearing the account of it repeated, from an inclination of profeſſing yourſelves *his diſciples*, who glory in being *maſters* and *teachers?*" See Macknight, Simon, Grotius, and Heylin.

Ver. 28, 29. *But we are Moſes' diſciples*, &c.] Hereby they craftily, but moſt maliciouſly and falſely inſinuated, that there was ſuch an oppoſition between Moſes and Jeſus, that it was impoſſible for the ſame perſon to be the diſciple of both. *We know that God ſpake to Moſes*, ſay they; but how did they know this?—Was it from the tradition they had received concerning him?—Was it from the intrinſic proofs which might be drawn from his writings? Or was it from *as for* this *fellow*, we know not from whence he is.

30 The man anſwered and ſaid unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God heareth not ſinners: but if any man be a worſhipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They anſwered and ſaid unto him, Thou waſt altogether born in ſins, and doſt thou teach us? And they caſt him out.

35 Jeſus heard that they had caſt him out; and when he had found him, he ſaid unto him, Doſt thou believe on the Son of God?

36 He anſwered and ſaid, Who is he, Lord, that I might believe on him?

37 And Jeſus ſaid unto him, Thou haſt both ſeen him, and it is he that talketh with thee.

38 And he ſaid, Lord, I believe. And he worſhipped him.

39 And Jeſus ſaid, For judgement I am come into this world, that they which ſee not, might ſee; and that they which ſee, might be made blind.

40 And *ſome* of the Phariſees which were with him heard theſe words, and ſaid unto him, Are we blind alſo?

41 Jeſus ſaid unto them, If ye were blind, ye ſhould have no ſin: but now ye ſay, We ſee, therefore your ſin remaineth.

Ver. 29. Ch. viii. 14.—V. 31. Job xxvii. 9. xxxv. 12. Pſ. xviii. 41. Prov. i. 28. xxviii. 9. Iſai. i. 15. Jer. xi. 11. xiv. 12. Ezek. viii. 18. Mic. iii. 4. Zech. vii. 13.—V. 33. Ver. 16.—V. 34. Or, *excommunicated him.*—V. 39. Ch. v. 22, 27. See ch. iii. 17. xii. 47. Matth. xiii. 13.—V. 41. Ch. xv. 22, 24.

from the miracles he wrought in confirmation of his miſſion? Conſider all theſe proofs with reſpect to Jeſus: They all looked upon John as a perſon of integrity, and ſome indeed honoured him with the title of a *prophet*; but John teſtified that Jeſus was the *Lamb of God*, the *beloved Son* of the Father, and that he had heard God himſelf declare as much, when Chriſt was baptized by him. The doctrines of Jeſus were equally worthy of a divine meſſenger with thoſe of Moſes; they were more ſpiritual, and conſequently more ſuitable to the nature of God, who is a ſpirit. They were intended not for one particular nation, and therefore more agreeable to the character of God, conſidered as the Father of mankind. The religion he eſtabliſhed was not local or temporal, like that of the Jews, nor on that account confined to a particular ſpot, or to be practiſed under particular circumſtances; but to be profeſſed every where, and to be extended throughout the habitable world. What ſtill more confirms our Saviour's divine miſſion is, that he was predicted in every link of the great chain of prophecies which runs through the Old Teſtament; and even Moſes himſelf ſpeaks of him as a law-giver, who ſhould ſuperſede his conſtitution, and ought to be heard by the latter Jews, as he himſelf had been by their fathers; yet notwithſtanding they ſay, *they knew that God ſpake to Moſes*, but had received no credentials to convince them of the divine miſſion of Jeſus. Again, if they believed the miſſion of Moſes on the evidence of miracles, credibly atteſted indeed, but performed two thouſand years before they were born, it was much more reaſonable, on their own principles, to believe the miſſion of Jeſus, on at leaſt equal miracles, wrought daily amongſt them, when they might in many inſtances have been eye-witneſſes to the facts; and one of which, notwithſtanding all their malice, they were here compelled to own, or at leaſt found themſelves utterly unable to diſprove. Their partiality herein was inexcuſable; nor was the inconſiſtency of this perverſe people leſs glaring: for at one time they make their knowing whence Jeſus was, an objection to his being the Meſſiah; and here they object to his being the Meſſiah, from their not knowing whence he was. But it is the nature of malice and of error always to confute and contradict themſelves. See ch. vii. 27, 28. and Doddridge.

Ver. 30, 31. *The man anſwered*] Utterly illiterate as he was;—and with what ſtrength and clearneſs of reaſon! Thus God had opened the eyes of his underſtanding, as well as his bodily eyes. "*Why, herein is a marvellous thing, that ye*,—the teachers and guides of the people, ſhould not know that a man, who hath wrought a miracle, the like of which was never heard of before, muſt be from heaven, ſent by God; for *we*, even we of the populace, *know that God heareth not ſinners*, ſo as to anſwer their prayers in this manner." This indeed was a truth univerſally allowed: Now they all knew that *God had heard Jeſus* by the work which he had wrought, which had been confirmed beyond any poſſibility: therefore it followed by plain conſequence, that Jeſus was *not a ſinner*, but *of God*, ſince otherwiſe *he could do nothing*. This argument was irrefragable. Inſtead of, *and yet he hath opened*, &c. ver. 30. the MS. reads *though*, &c.

Ver. 32, 33. *Since the world began was it not heard*] Philoſophers are unanimouſly agreed, that it is impoſſible to give ſight by any natural means to one who is born blind. And indeed the Jewiſh rabbies themſelves reckon it among the characteriſtics of the Meſſiah, that he *ſhould open the eyes of the blind*. The honeſt courage of this man, in adhering to the truth, though he knew the conſequence, ver. 22. gives him claim to the title of *confeſſor*; and it is unneceſſary to point out to any reader of this portion of Scripture the cloſeneſs, ſtrength, and clearneſs of his reaſoning. We may however learn from it, that a plain man, void of the advantages of learning and education, but who has honeſt diſpoſitions, is in a fairer way to underſtand truth, than a whole council of learned doctors, who are under the ſtrong influence of prejudice.

Ver. 35. *Jeſus heard that they had caſt him out*] Many harmoniſts ſuppoſe, that our Lord conferred the faculty of ſight on the blind man at the feaſt of Tabernacles, when he left Jeruſalem; and that returning thither at the feaſt of Dedication, he was then told that the council had excommunicated the man; at which time he reſolved to make him full amends for the injury he had ſuffered. Accordingly, having found him, he diſcovered himſelf to him as the Meſſiah, and invited him to believe on him. We have heretofore obſerved the caution uſed by our Lord in diſcovering to be the Meſſiah: here he makes uſe of a very unuſual degree of freedom, ver. 37. which may well be accounted for, by conſidering the extraordinary circumſtances of the caſe, this being the firſt inſtance in which any one had incurred the great inconvenience attending a ſentence of excommunication out of zeal for the honour of Chriſt. No doubt this paſſed privately between our Lord and the blind man, though preſently after others joined the converſation. See ver. 39.

Ver. 37, 38. *Jeſus ſaid*, &c.] This paſſage of the Goſpel well deſerves ſerious attention, as it is of great force to prove the divinity of our Saviour, who here declares himſelf in expreſs terms τον υιον τȣ Θεȣ, *the* true, eternal, only-begotten *Son of God*, ſo of neceſſity equal with God, even upon the conceſſion of the Phariſees; and as he abundantly proved himſelf by this mighty work, opening the eyes of a man born blind, by his own, and not any delegated power, a work the like to which was never even ſuppoſed to have been wrought by any man ſince the world began. See on ver. 32. Jeſus here, too, requires of the blind man to believe in him, the Son of God; but he who believes and puts his confidence in any creature, however great, however exalted, is *accurſed* by the declaration of God himſelf. See Jer. xxvii. 5. Jeſus therefore was God: Moreover, he admitted the worſhip and adoration of this man, which is due, and muſt be paid only to the one true God; *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* The God-man, corporeally preſent to the eyes of this perſon, not only required his faith, but admitted his worſhip; he muſt therefore either have been a notorious impoſtor, or the very and true God; *God* and *man* in one perſon. See my Sermons on the *Miracles*, vol. ii. p. 452.

Ver. 39. *And Jeſus ſaid, For judgement*, &c.] In theſe words, directed to the people who happened to be preſent, or to come up while Jeſus was talking with the blind man, our Lord alluded to the cure lately performed; but his meaning was ſpiritual, repreſenting not the deſign of his coming, but the effect which it would have on the minds of men. It would ſhew what character and diſpoſition every man was of. The humble, teachable, and honeſt, though they were as much in the dark with reſpect to religion, and the knowledge of the Scriptures, as the blind man had been with reſpect to the light of the ſun, ſhould be greatly enlightened by his coming: whereas thoſe who in their own opinion were wiſe, and learned, and clear-ſighted, ſhould appear to be, what they really were, *blind*, i. e. quite ignorant and fooliſh. See Macknight and Grotius.

Ver. 40, 41. *Some of the Phariſees—heard theſe words*] The Phariſees preſent, hearing him ſpeak thus, knew that he meant them in particular, eſpecially from the word *ſee*, in the former verſe, *ſeers* being a common appellation by which the wiſe and learned among them were diſtinguiſhed. As their ſect was held in great veneration by the common people, becauſe of their extraordinary ſkill in the law, they reply to our Lord with the greateſt diſdain, "Do you imagine that *we* are blind, like the rude vulgar? We, who are their

CHAP. X.

Chriſt is the door, and the good ſhepherd: divers opinions of him: he proveth by his works, that he is Chriſt, the Son of God: eſcapeth the Jews, and goeth again beyond Jordan, where many believe on him.

teachers, and have taken ſuch pains to acquire the knowledge of the Scriptures?" See Acts xxii. 3. Jeſus told them, ver. 41. that they would not have been to blame for rejecting him, if they had not had faculties and opportunities to diſcern the proofs of his miſſion. In that reſpect they were not blind. Nay, he acknowledged that they were ſuperior to the vulgar in point of learning; but at the ſame time he aſſured them, that becauſe their hearts were averſe from receiving and acknowledging the truth they were altogether *blind*; and that an enlightened underſtanding greatly aggravates the guilt of a blind heart. What Jeſus ſaid to them, may be ſaid to every one; no error can excuſe from guilt, but what is invincible. By *invincible error* is meant that which ariſes from a natural incapacity of knowing better, or from the want of ſufficient and adequate means of knowledge: But in a moral conſtruction, an error may be ſaid to be *invincible*, that is not naturally and abſolutely unavoidable: or, in other words, it may be fairly preſumed, that all ſuch errors as it is not reaſonable to expect, taking in every circumſtance, that a perſon ſhould avoid, or which it was very probable he would fall into from his education, and the force of example, from the want of motives to examine, and helps to judge rightly, and ſeveral other advantages which might be enumerated; It may, we ſay, be fairly preſumed, that ſuch errors as theſe will be admitted as a good plea before the righteous and merciful tribunal of God, and be no more a bar for obtaining his favour, than if they ſprang from an incurable defect in the intellectual faculty, or the want of neceſſary light. So when it is affirmed, as above, that nothing but invincible error will excuſe us from guilt, the whole amounts to no more than this almoſt ſelf-evident truth, that nothing will intirely excuſe us, but what argues a thorough, unperverted, honeſt and good diſpoſition: nothing, in ſhort, that we might and ought to have prevented, and which is owing to the voluntary neglect and abuſe of our own powers. All voluntary error muſt on that very account be criminal error; and if error be criminal, only becauſe it is voluntary, it directly follows from hence, that the malignity of it muſt increaſe according to the degree in which it is voluntary; or, which is the ſame, it muſt always increaſe in proportion as it was in our power to have avoided it in our ſeveral ſtations, and with our reſpective abilities and advantages. From the argument here purſued, we may eaſily ſee that it was not, it could not be the intention of Chriſt in the words, *if ye were blind, ye ſhould have no ſin*, to repreſent all ignorance as abſolutely innocent; but that he only ſpeaks of ſuch inſtances of it as are involuntary and inſuperable, as ſpring from prejudices, which inſenſibly miſlead the mind into wrong judgements, and are conſiſtent with habital candour and integrity. The latter part of the paſſage ſuggeſts an obſervation of a different kind, namely, that ſins committed againſt knowledge are moſt highly aggravated; and that a corruption of manners, and increaſing wickedneſs in an enlightened age, are attended with peculiar circumſtances of reproach and infamy. To this the univerſal reaſon of mankind in every age hath agreed; nay, the reaſon even of the vicious part of mankind; which is a further argument why the knowledge and practice of religion ſhould ever be inſeparable; and that if we pretend to an enlightened mind, and right ſentiments of virtue and piety, and purſue at the ſame time immoral courſes, we are not only more criminal, but much more deſpicable, if our pretence be juſt, than either the vicious without knowledge, or the ignorant without vice. See Macknight, Elſner, and Foſter's Sermons, vol. 2.

REFLECTIONS ON THE CURE OF THE MAN BORN BLIND.

The man was *born blind:* This cure requires not art, but power; a power no leſs than infinite and divine. Such are we, O God, blind to all ſpiritual things: We want not ſight only, but eyes: It muſt be thou alone, who canſt make us capable of illumination.

The blind man ſat begging;—and where ſhould he thus ſit, but near the temple? Piety and charity ever dwell cloſe together; the two tables were both of one quarry: Then are we beſt diſpoſed to mercy towards our brethren, when we have either craved or acknowledged God's mercy to ourſelves. If we go to the temple to beg of God, how can they deny *mites*, who hope for *talents?*

Never did Jeſus move a foot, but to ſome purpoſe. *He paſſed by*, but his virtue ſtayed. The blind man could not ſee him, he ſees the blind man: His goodneſs prevents us, and yields better ſupplies to our wants. O Saviour, why ſhould we not imitate thee in this merciful improvement of our ſenſes? Woe be to thoſe eyes that care only to gaze upon their own beauty, pomp, or wealth; and cannot abide to glance upon the ſores of a Lazarus, the ſorrows of a Joſeph, the dungeon of a Jeremy, or the blind beggar at the temple's gate. *O never turn thy face from any poor man*, as thou wiſheſt *that the face of the Lord* God Almighty *ſhould not be turned away from thee!*

The diſciples ſee the blind man too, but with different eyes. *Maſter*, ſay they, *who did ſin, this man or his parents, that he is born blind?* In which ſhort queſtion there appear two truths and two falſhoods. It is true, that commonly man's ſuffering is for ſin; and that we may juſtly, and do often ſuffer, even for the ſins of our parents; but it is falſe, that a man could ſin actually before he was, or that he was before his being, or could before-hand ſuffer for his after ſins. In all likelihood that abſurd conceit of the tranſmigration of ſouls poſſeſſed the very diſciples;—how eaſily and how far may the beſt miſcarry with a common error! We are not thankful for our own illumination, if we do not look with charity and pity upon the groſs miſconceptions of our brethren.

Our Lord ſees, yet will he wink at this great error of his diſciples. We hear neither chiding nor conviction. He who could have enlightened their minds at once, as he did the world, will yet do it by due leiſure, and only contents himſelf here with a mild ſolution: *Neither this man, nor his parents.* O Saviour, we learn nothing of thee, if we learn not meekneſs. Thus the tender mother or nurſe doth not chide her little one becauſe he goes not well; but gives him the helping hand, that he may go better. It is the ſpirit of lenity that muſt reſtore and confirm the lapſed.

The anſwer is poſitive: neither the ſin of the man, nor of his parents, bereaved him of his eyes: There was an higher cauſe,—the *glory* which God meant to win unto himſelf by the event. The parents had ſinned in themſelves, the man had ſinned in his firſt parents; it is not the guilt of either that is guilty of this blindneſs. All God's afflictive acts are not puniſhments; ſome are for the benefit of the creature, whether for probation, or prevention, or reformation; all are for the praiſe either of his own divine power, or juſtice, or mercy.

It was fit ſo great a work ſhould be uſhered in with a preface: Thus the way being made, our Lord addreſſes himſelf to the miracle; a miracle not more in the thing done, than in the manner of performance.

The matter uſed was *clay*, ver. 6. What could be meaner, what more unfit, to all human apprehenſion? O Saviour, how often hadſt thou cured blindneſs by thy word alone; how oft by thy touch. Even thus, eaſily couldſt thou have acted here. For moſt aſſuredly the virtue muſt wholly be in thee, none in the means; the utter, the evident diſproportion of the help to the cure, adds glory and luſtre to the Divine Operator; and had not the Jews been more blind than the poor beggar whom thou curedſt, more hard and ſtiff than this attempered clay, they had in this one work ſeen and acknowledged thy divinity.

What muſt the blind man think, when he felt the cold clay upon the hollow ſockets of his eyes? Or, ſince he could not conceive what an eye was, what muſt the beholders think to ſee that hollowneſs thus filled up?—Is this the way to give eyes, to convey ſight? Why did not the earth itſelf ſee with this clay, as well as the man? What is there to *hinder* ſight, if this can *produce* it?——

Yet with theſe contrarieties muſt the faith be exerciſed, where God intends the bleſſings of a cure.

All things receive their virtue from divine inſtitution: *Go, waſh in the pool of* Siloam, is the injunction of this bleſſed Saviour; and had not the man repaired thither, no wonder if he had ſtill been blind. How ſhould a piece of wheaten bread, or a cup of wine, nouriſh the ſoul? How ſhould ſpring water waſh off ſpiritual filthineſs? How ſhould the fooliſhneſs of preaching ſave ſouls? How ſhould the abſolution of God's miniſter be more effectual than the breath of an ordinary Chriſtian?—Thou, O God, haſt ſet apart theſe ordinances; thy bleſſing is annexed to them; hence is the ground of all our uſe, and of their efficacy. Hadſt thou ſo inſtituted, *Jordan* would as well have healed blindneſs, and *Siloam* leproſy.

That the man might be capable of ſuch a miracle, his faith is ſet at work. He is led to the pool; he waſhes; he ſees. Oh what muſt this man think when his eyes were now firſt given him? What a new world around him! How muſt heaven and earth, and all the creatures have caught his wondering ſight; and not more pleaſe than aſtoniſh him! Lo! thus ſhall we be affected, and more, when the ſcales of our mortality being done away, we ſhall ſee, as we are ſeen; when we ſhall behold the bleſſedneſs of that other world, the glory of ſaints and angels, the infinite majeſty of the Son of God, and the incomprehenſible brightneſs of the all-glorious Deity.

It could not be but that many eyes had been witneſſes of this man's want of eyes. He ſat begging at one of the temple gates. His very blindneſs made him noted; deformities and infirmities of body more eaſily both drawing and fixing the eye, than an ordinary ſymmetry of parts.

Purpoſely, without doubt, did our Saviour make choice of ſuch a ſubject for his miracle: A man ſo poor, ſo publick; the glory of the work could not have reached ſo far, had it been done to the wealthieſt citizen of Jeruſalem; neither was it without a purpoſe that the act and the manner is doubted of, and inquired into by the beholders. *Is not this he who ſat begging? Some ſaid, It is he*; *others ſaid, It is like him.*

No truths have received ſo full proofs as thoſe which have been queſtioned. I marvel not if the neighbours, who having been uſed to ſee this dark viſage of the beggar led by a guide, and directed by a ſtaff, now ſaw him walking confidently alone, and looking them chearfully in the face, doubted whether this were he. The miraculous cures of God work a ſenſible alteration in men, not more in their own apprehenſion, than in the judgement of others. Thus it is in the redreſs of ſpiritual blindneſs; the whole habit of the man is changed; inſomuch, that now the neighbours can ſay, *Some, Is this the man? Others, It is like him,—it is not he.*

The late blind man ſoon reſolves the doubt, *He ſaid, I am he.* He who now ſaw the light of the ſun, would not ungratefully and unjuſtly

VErily, verily, I ſay unto you, He that entereth not by the door into the ſheep-fold, but climbeth up ſome other way, the ſame is a thief and a robber.

2 But he that entereth in by the door, is the ſhepherd of the ſheep.

3 To him the porter openeth; and the ſheep hear his voice: and he calleth his own ſheep by name, and leadeth them out.

4 And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him: for they know his voice.

5 And a ſtranger will they not follow, but will flee from him: for they know not the voice of ſtrangers.

6 This parable ſpake Jeſus unto them: but they underſtood not what things they were which he ſpake unto them.

7 Then ſaid Jeſus unto them again, Verily, verily, I ſay unto you, I am the door of the ſheep.

unjuſtly hide from others the light of truth. O God, we are not worthy of ſpiritual ſight, if we do not proclaim thy mercies aloud on the houſe-top, and praiſe thee in the great congregation.

Man is naturally inquiſitive; and if there be any thing that tranſcends both art and nature, the more high and abſtruſe it is, the more buſy we are to ſearch into it. This thirſt after hidden, yea, and forbidden knowledge, did once coſt us dear; but where it is good and lawful to know, inquiry is commendable, as here in the Jews: *How were thine eyes opened?*——

He that was ſo ready to profeſs himſelf the ſubject of the cure, is no niggard in proclaiming its author; *A man that is called Jeſus,—anointed mine eyes,—ſent me to waſh,—and now I ſee.* He had heard Jeſus ſpeak; he felt his hand; as yet he could look no further; and hence he calls him *a man:* Upon his next meeting, he ſees *God* in this man. In matters of knowledge, we muſt be content to creep ere we can run: In vain ſhall we either expect a ſudden perfection in the underſtanding of divine matters, or cenſure thoſe who want it.

How did this man know what Jeſus did? he was then ſtone blind; what diſtinction could he yet make of perſons and actions? True; but yet the *blind man* wanted not the aſſiſtance of others eyes; their relation had aſſured him of the manner of his cure; and beſides this, the contribution of his other ſenſes gave him ſufficient warrant thus to believe and report. O Saviour, we cannot perſonally ſee what thou haſt done in the ſpiritual cure and redemption of our ſouls: But what are the monuments of thine Evangeliſts and Apoſtles, but the relations of the blind man's guide, what and how thou haſt wrought for us? On theſe we ſtrongly rely; theſe we do no leſs confidently believe, than if our very eyes had been witneſſes of what thou didſt, and ſufferedſt upon earth. Indeed faith could have no place, if the ear were not allowed worthy of as much credit as the eye.

How could the neighbours fail to aſk where he was who had wrought ſo ſtrange a cure? Yet may we reaſonably doubt that their ſolicitude intended him no favour; for, prejudiced againſt Chriſt, and partial to the Phariſees, they bring the late blind man before thoſe profeſſed enemies of the bleſſed Jeſus.

Our Lord had fixed upon the ſabbath for this cure: It is hard to find out any time wherein charity is unſeaſonable. We are all born blind; and the font of baptiſm is our appointed *Siloam.* No day can come amiſs; but ſtill God's inſtituted day is the propereſt for our waſhing and recovery.—And yet this circumſtance alone is ground of quarrel enough for theſe ſcrupulous, hypocritical, ſanctimonious wranglers, namely, that an act of mercy was done on that day, wherein their envy was but ſeaſonable. *O blind guides! that ſtrain at the* very ſhadow of a *gnat, yet ſwallow a camel* without heſitation, without remorſe!

I do not ſee the man, once reſtored, beg any more: No citizen of Jeruſalem was richer than he. I hear him firmly defending the gracious Author of his cure, againſt all the cavils of malicious Phariſees: I ſee him, as a reſolute confeſſor, ſuffering excommunication for the name of Chriſt, and maintaining to the laſt the innocence and honour of ſo bleſſed a Benefactor. I hear him read a divinity lecture to them who proudly *ſat in Moſes' chair*; yea, and convince *them* of blindneſs, who puniſhed him for ſeeing.

How can we fail to envy thee, O thou happy man, who of a begging patient, proveſt an intrepid advocate for thy Saviour! whoſe gain of bodily ſight, makes a glorious way for thy ſpiritual diſcernment! who haſt loſt a *ſynagogue*, and haſt found a *heaven!* who, abandoned of ſinners, and perſecuted on all hands, art received into favour and protection by the Lord of life and glory!

Chap. X. *Ver.* 1. *Verily, verily, I ſay unto you*, &c.] Our Lord having reproved the Phariſees in the foregoing chapter, for ſhutting their eyes againſt the evidence of his miſſion, continued the reproof by deſcribing the characters of a true and falſe teacher; leaving them, who had ſo unjuſtly excommunicated the beggar, to judge to which of the claſſes they belonged. Jeſus being now in the outer court of the temple, near the *ſheep* which were there expoſed to ſale for ſacrifice, the language of the ancient prophets came into his mind, who often compared the teachers of their own times to *ſhepherds*, and the people to *ſheep*; accordingly, in deſcribing the characters of the ſcribes and Phariſees, he made uſe of the ſame metaphor; ſhewing, that there are two kinds of evil ſhepherds or teachers. One, who inſtead of entering in by the door, to lead the flock out and feed it, *enter in ſome other way*, with an intention to ſteal, kill, and deſtroy; another, who though they may have entered in by the door, feed their flocks with the diſpoſitions of *hirelings*. For, when they ſee the wolf coming, or any danger approaching, they deſert their flocks, becauſe they love themſelves only. The Phariſees plainly ſhewed themſelves to be of the former character, by excommunicating the man that had been blind, becauſe he would not act contrary to the dictates of his reaſon and conſcience to pleaſe them. But though they caſt him out of *their* church, Chriſt received him into *his*; which is the true church, the ſpiritual incloſure, where *the ſheep go in and out, and find paſture.* That this parabolical diſcourſe was taken from the ſheep which were incloſed in little folds, within the outward court of the temple, whither they were brought by their ſhepherds to be ſold, is plain, becauſe our Lord ſpeaks of ſuch folds as the ſhepherd himſelf could not enter, till the *porter opened to him the door*, namely, of the temple. *Verily, verily, I ſay unto you, he that entereth not by the door*, &c. that is, "I aſſure you, whoſoever in any age of the church aſſumed the office of a teacher, without commiſſion from me, and without a ſincere regard to the edification and ſalvation of ſouls, was a thief and a robber; and in the preſent age he is no better, who aſſumes that office without my commiſſion; particularly without believing on me, and without intending my honour, and the good of my church:" For, as our Lord calls himſelf *the door*, ver. 9. *entering by the door* muſt ſignify acting by his commiſſion; which, at that time could not be done without believing on him, and regarding his intereſt. He therefore here condemns the ſcribes and Phariſees, who, by aſſuming to themſelves the right of teaching the people, had directly contrary to God's command, intruded into the province of the prieſts, who were appointed by God himſelf the public teachers, Lev. x. 11. *whoſe lips* were to *preſerve knowledge*, and *at whoſe mouths the people were to ſeek the law.* See Matth. xv. 13. and comp. Matth. xvi. 12. with xv. 6, 9. See alſo Macknight, and Sir Iſaac Newton on prophecy, p. 148. who ſuggeſted the interpretation above given; to which, however, it is but juſt to obſerve ſome have objected. "I cannot think, ſays an able commentator, whatever occaſion Chriſt might take from the ſight of the ſheep in the temple, to repreſent his people under that image, and himſelf as a ſhepherd, that he would deſcribe them like ſheep ſhut up in little folds to be ſold for ſacrifice; nor does the ſhepherd's *leading them out*, &c. ſeem to agree with this circumſtance. In countries where there were ſo many wild beaſts, it might be neceſſary to have the folds better ſecured than among us; and the chief ſhepherd might often leave a ſervant to watch them while thus ſhut up, and come himſelf to lead them out to paſture in the morning." The reader muſt judge what force there is in this objection: It ſeems to me moſt reaſonable to ſuppoſe, that our Lord, according to his uſual manner, took his general idea from the *ſheep* which were preſent in the temple; but by no means confined himſelf to the particular circumſtances of thoſe ſheep; carrying on his diſcourſe in a metaphorical manner, relative to the general and well-known cuſtoms of ſhepherds in that country.

Ver. 2—4. *But he that entereth*, &c.] "The teacher who believes on me, and acts by my commiſſion, is properly the *ſhepherd*; to him the door-keeper openeth;" that is, the perſon or perſons who have a right to admit paſtors *open the door to him*, and the ſheep hear his voice: The people of God, knowing him to be true paſtor, hearken unto him, and *he calleth*, &c. Our Lord here alludes to the cuſtoms of Judea; where the ſhepherds gave names to their ſheep, which anſwered to them as dogs and horſes do with us; following them to their paſture, and wherever their ſhepherds thought fit to lead them, who commonly went before them, playing on ſome muſical inſtrument. See Virg. Eclogue ii. ver. 23. The moral meaning of theſe circumſtances is, that every faithful miniſter of Chriſt, attends upon the duties of his miniſtry, making them his principal buſineſs; that he ſpends his time among his people; that he knows their characters and tempers; while true believers are obedient to his inſtructions, which the faithful paſtor delivers always with great plainneſs, concealing nothing, however diſagreeable to the corrupt inclinations of men. See Hammond, Queſnelle, and Calmet.

Ver. 7. *I am the door of the ſheep*] As our Lord's parable was not underſtood, he graciouſly proceeds to explain it to his audience; and in the firſt place he informs them that by the door he meant himſelf. *I am the door of the ſheep.* Perhaps this is a metonymy for *I am the door of the ſheep-fold*; or our Lord's meaning may have been, "*I am* not only *the door*, by which the ſhepherds muſt enter,—He, whoſe right alone it is to admit men to the office and dignity of ſhepherds; but I am alſo *the door of the ſheep.* It is by me that men enter into the ſpiritual incloſure of the church." It would be very impertinent to run a long parallel here between Chriſt and a door; the reſemblance plainly centers in this one circumſtance, that as a man muſt obſerve and paſs through the door, in order to his making an un-

8 All that ever came before me, are thieves and robbers: but the ſheep did not hear them.

9 I am the door: by me if any man enter in, he ſhall be ſaved, and ſhall go in and out, and find paſture.

10 The thief cometh not, but for to ſteal, and to kill, and to deſtroy: I am come that they might have life, and that they might have *it* more abundantly.

11 I am the good ſhepherd: the good ſhepherd giveth his life for the ſheep.

12 But he that is an hireling, and not the ſhepherd, whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep, and fleeth: and the wolf catcheth them, and ſcattereth the ſheep.

13 The hireling fleeth, becauſe he is an hireling, and careth not for the ſheep.

14 I am the good ſhepherd, and know my *ſheep*, and am known of mine.

15 As the Father knoweth me, even ſo know I the Father: and I lay down my life for the ſheep.

16 And other ſheep I have, which are not of this fold: them alſo I muſt bring, and they ſhall hear my voice; and there ſhall be one fold, *and* one ſhepherd.

Ver. 9. Ch. xiv. 6. Epheſ. ii. 18.—V. 11. Iſai. xl. 11. Ezek. xxxiv. 23. xxxvii. 24. Hebr. xiii. 20. 1 Pet. v. 4.—V. 12. Zech. xi. 16, 17.—V. 14. 2 Tim. ii. 19.—V. 15. Matth. xi. 27.—V. 16. Iſai. lvi. 8. Ezek. xxxvii. 22. Epheſ. ii. 14. 1 Pet. ii. 25.

ſuſpected entrance into a ſheep-fold: ſo he muſt maintain a proper regard to Chriſt, in order to his being a true teacher in the church; and muſt paſs as it were through Him, or by his authority into that office. It is by a ſimile very near reſembling this, that Chriſt elſewhere calls himſelf *the way*, ch. xiv. 6. See Doddridge.

Ver. 8. *All that ever came before me*] "All thoſe who in former times aſſumed the characters of teachers of religion, without commiſſion from me, are thieves and robbers." Here, as in many other inſtances, our Lord's words are very elliptical, and muſt be filled up from what goes before. The gloſs we have ventured to give is taken from ver. 1. and ſeems altogether neceſſary, becauſe it does not clearly appear from hiſtory, that any one among the Jews aſſumed the title of Meſſiah before our Lord came. It is true that Theudas and Judas of Galilee are mentioned by Gamaliel as having given themſelves out for perſons of note; Acts v. 37. But with reſpect to *Judas*, it is evident from Joſephus that he did not aſſume the title of *Meſſiah*: he only gave riſe to a political faction, whoſe diſtinction was, that they would pay no taxes to the Romans, or any foreign power. And from the character which the Jewiſh doctors give of *Theudas*, it does not appear that he called himſelf the Meſſiah. Like Judas of Galilee, he only pretended to be ſome extraordinary perſon, who had eminent ſkill in the law, and taught opinions contrary to thoſe which were commonly received. Perhaps he called himſelf a prophet, to give his doctrines the greater weight, and pretended to work miracles. But if this ſenſe of the paſſage be not admitted, we may ſuppoſe, that by *them who came before him*, our Lord meant the Scribes and Phariſees, his contemporaries; who often came to try him, and when he was in Jeruſalem at the feſtivals, watched him, and tempted him with enſnaring queſtions, hoping to expoſe him as an impoſtor. Theſe trials Jeſus very properly expreſſed by the figure of *coming before him*, in alluſion to his having called himſelf *the door of the ſheep*, the door through which they entered into the the fold, as is plain from ver. 1. "*All* the ſhepherds *that ever came before me*, to examine and prove me, *are thieves and robbers*." The reaſon why he gave them this character he had explained in ver. 1. Though they had heard his doctrines, and ſaw his miracles, they would not allow themſelves to be convinced; or if they were convinced, they would not yield to their conviction; would not acknowledge him as the Meſſiah, and receive their commiſſion to teach mankind from him; but oppoſed him, and refuſed to enter by him, *the door*, into the ſheep-court, the viſible church. Being therefore evil ſhepherds, the people would not follow them; many believing on Jeſus, in ſpite of all that the Scribes and Phariſees could do to prevent it. Nor is the conſtruction of the words in the original unfavourable to this interpretation; for the prepoſition ϖρο is applied to place as well as time: thus Acts v. 23. ϖρο θυρων, and Luke vii. 27. ϖρο ϖροσωπȣ, Job iv. 16. ϖρο οφθαλμων μȣ. See Macknight. Dr. Waterland, after Elſner, reads the verſe, *all that ever have paſſed beſide me*, &c. but there does not appear to be any proper authority for this rendering of ϖρο εμȣ.

Ver. 9. *By me if any man enter in*] "If any man believeth on me, he ſhall become a true member of God's church on earth, and ſhall from time to time receive ſuch inſtructions as ſhall nouriſh his ſoul unto eternal life." Our Lord here ſeems to allude to the common paſtures, and to the method of grazing ſheep in the eaſt. They were confined in the folds by night, to ſecure them from wolves and wild beaſts; but were let out to graze in the day-time, when the danger from thoſe animals was not ſo great. See 1 Sam. xviii. 16. Zeger, and my 9th Sermon on the *Parables*, p. 411.

Ver. 10. *The thief cometh but to ſteal*, &c.] "I am no thief or robber, as you may eaſily know, by conſidering that the intention of ſuch is only *to ſteal, and kill, and deſtroy the flock*. They aſſumed the character of teachers divinely commiſſioned, for no other reaſon but to promote their own intereſt, at the expence of their ſouls: whereas I am not come merely to give you life, but to give it more abundantly than it is given by Moſes in the diſpenſation of the law." Perhaps the phraſe *more abundantly* may refer alſo, or at leaſt ultimately, to the proviſion which Chriſt has made for the future and eternal happineſs of his people." I am come, that they might have life now by their enterance into my church and fold, through me, the door of the ſheep; and that they might have a *more abundant* life of glory, when they go out and depart from the preſent life of grace; and for this life of grace they ſhall find ſufficient paſture and ſupport in the appointed means; for the life of glory, *the lamb himſelf in the midſt of the throne, ſhall feed them*. See Pſ. xxiii.

Ver. 11, 12. *I am the good ſhepherd*] "I am not an hireling ſhepherd, appointed by the owner to take care of the flock; but I am *the good ſhepherd*, promiſed Iſai. xl. 11. Ezek. xxxiv. 23, &c. and the proprietor of the ſheep; as is evident from hence, that I chearfully endanger my life for the ſafety of the flock: whereas an hireling, propoſing nothing but his own gain, when he ſees the wolf coming, deſerts the ſheep, becauſe, inſtead of loving them, he loves himſelf, and will not expoſe himſelf to any danger on their account; ſo that the beaſt of prey, without any reſiſtance, tears ſome of the flock to pieces, and diſperſes the reſt." From hence it plainly appears to be the duty of every miniſter of the Goſpel to *reſide* in ordinary with his flock; for if approaching danger is no excuſe for his fleeing away, and leaving them, far leſs will intereſt, or pleaſure, or any leſſer matter be an excuſe for ſuch unfaithfulneſs. See Macknight, Lamy, and Queſnelle.

Ver. 13. *The hireling*] It is not the barely *receiving of hire* which denominates a man an *hireling*,—(for *the labourer is worthy of his hire*, Jeſus Chriſt himſelf being the judge; yea, and *the Lord hath ordained, that they who preach the Goſpel ſhould live of the Goſpel*;) but it is the *loving of hire*; the loving of hire more than the work;—working *for the ſake of* hire. He is an *hireling* who would not work were it not for the hire; to whom this is the great, if not the only motive of working. O merciful God! if a man who works *only for hire* is ſuch a wretch,—a mere *thief and robber*, what is he who continually takes the hire, and yet does not work at all!

Ver. 14, 15. *I know my ſheep, and am known*, &c.] *Know* here, as in many other paſſages of Scripture, implies much more than a mere ſpeculative knowledge;—a knowledge of love and approbation. The force of the paſſage therefore is this: "Being the good ſhepherd, and the owner of the ſheep, I am ſo careful and ſolicitous in attending my flock, that I not only know every particular ſheep, ſo as to be able to claim it, in whoſe poſſeſſion ſoever it happens to be, but I know every thing relating to my ſheep. I know the circumſtances wherein they are placed, am well acquainted with their wants, and can judge of what aids they ſtand in need. Beſides, I love them all with an ardent affection, and approve of their obedience to me, becauſe, though imperfect, it is ſincere: And as I know, love, and approve my ſheep, ſo I am known and beloved of them in return; for they have juſt apprehenſions of my dignity and character. In particular, they know that I am their ſhepherd, and a Saviour ſent from God; that I am able to feed them with knowledge, to deliver them from the puniſhment of ſin, and to beſtow on them everlaſting life. And this our knowledge and love of each other is like that which ſubſiſts between the Father and me. "*I know my ſheep, and am known of mine*, (ver. 15. *even as the Father knoweth me, and I know the Father*;—for ſo the paſſage ſhould be read;) and as a proof of the greatneſs of my love, I will *lay* down my life for the ſheep, which no hireling will ever do." See Macknight and Grotius.

Ver. 16. *And other ſheep I have*] "To convince you that I know my ſheep, and am known of them, I tell you, that I have other ſheep beſide the Jews; I have ſheep among the Gentiles: for I know thoſe in every country, whoſe honeſty of diſpoſition will make them capable of obeying the Goſpel. Theſe I will bring into my church, and they ſhall know me, and ſhall diſtinguiſh my voice from that of a ſtranger; they ſhall chearfully ſubmit to my laws, *and there ſhall be one flock*, (ϖοιμνη,) *and one ſhepherd*; there ſhall be but one viſible church, when the Gentiles are converted, conſiſting of them and the Jews: As there is but one ſhepherd to feed and govern them, there ſhall be no more any middle wall of partition." The incorporating the Gentiles into a church with the Jews, was indeed a grand event, worthy ſuch particular notice; and it deſerves remark, that they are here called *the ſheep of Chriſt*, even while they were yet in ignorance and idolatry, as he intended at length to bring them home. See Wolfius and Doddridge.

17 Therefore doth my Father love me, becauſe I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myſelf. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 There was a diviſion therefore again among the Jews for theſe ſayings.

20 And many of them ſaid, He hath a devil, and is mad; why hear ye him?

21 Others ſaid, Theſe are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 And it was at Jeruſalem the feaſt of the dedication, and it was winter.

23 And Jeſus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and ſaid unto him, How long doſt thou make us to doubt? If thou be the Chriſt, tell us plainly.

25 Jeſus anſwered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witneſs of me.

26 But ye believe not, becauſe ye are not of my ſheep, as I ſaid unto you.

Ver. 17. Iſai. liii. 7, 8, 12. Hebr. ii. 9.—V. 18. Ch. ii. 19. Ch. xv. 13. Acts ii. 24.—V. 19. Ch. vii. 43. ix. 16.—V. 20. Ch. vii. 20. viii. 48, 52.—V. 21. Exod. iv. 11. Pſ. xciv. 9. cxlvi. 8. Ch. ix. 6, 7.—V. 22. 1 Mac. iv. 59.—V. 23. Acts iii. 11. v. 12. V. 24. Or, *hold us in ſuſpence.*—V. 25. Ver. 38. Ch. v. 36.—V. 26. Ch. viii. 47.

Ver. 17, 18. *Therefore doth my Father love me*] "Nothing can ſhew the great regard I have for the ſalvation of mankind in a ſtronger light, than my laying down my life to promote and ſecure it; and this is ſo correſpondent with the operations of infinite goodneſs, eſſential to my Father, that he cannot but look upon me as an object of infinite love, even on that account. Inſtead of *that I might take it again,* we may render the words *ſo as to take it again*; for had our Lord laid down his life, and remained under the power of death, it could not have been concluded that he had made a ſufficient atonement, or that God was reconciled to mankind, by his ſacrifice of himſelf: but as he laid down his life ſo as to reſume it again, it was evident his death had atoned for the ſins of mankind, and that he who had conquered death, was able to ſave and reſcue thoſe from the power of death who died in his faith. Further we may obſerve, it was neceſſary that the ſufferings of Chriſt ſhould be voluntary, to become either meritorious or juſt; whence it is that he adds ſo emphatically, *no man taketh my life from me,* ver. 18. but *I lay it down of myſelf*; I *have power to lay it down,* &c. which gives us a noble idea of our Lord's dignity and perſon. But this idea is heightened, when it is conſidered, that he had not only power to *lay down his life,* but likewiſe could *take it again.* As a mortal, death was common to him with other men; but what mortal, though he ſhould willingly ſacrifice his life, could have it in his power to reſume it? That our Lord *voluntarily reſigned* his life, evidently appeared from the ſtrong cry uttered juſt before his death, with which the centurion was ſo much affected, Luke xxiii. 47. That he had full power and *authority* to do ſo, will appear, becauſe *he had life in himſelf,* ch. v. 26. and likewiſe becauſe he reſumed his life after he had quitted it. Our Lord adds, *This commandment,* or *commiſſion, have I received of my Father.* "I do not lay down my life, or riſe again from the dead, without the appointment of my Father; with reſpect to both, I act in ſtrict conformity to the divine will." Our Lord's receiving this commiſſion is not to be conſidered as the ground of his power to lay down and reſume his life; for this he had in himſelf, as having an original right to diſpoſe thereof, antecedent to the Father's commiſſion: but this commiſſion was the reaſon why he thus uſed his power in laying down his Life. The preſent paſſage affords a full anſwer to the infidel objection, that by allowing ſo much merit to the death and love of Chriſt, we greatly detract from the love of God the Father; for as the redemption of the world by the Son may be inferred from this verſe, as in ſtrict conſiſtence with the decree and diſpenſation of the Father, ſo the benevolence, goodneſs, and mercy of the Father appear to have conſpired together for this great end; and how much ſoever we acknowledge as owing to the merits of the Son, we owe no leſs to the Father, whom St. John, with great propriety, characteriſes as *love,* in 1 Ep. iv. 8. See Doddridge, Sherlocke, and Leland.

Ver. 19—21. *There was a diviſion therefore*] What our Lord ſaid affected the minds of the Jews differently; for ſome of them cried out, that he was poſſeſſed and mad, and that it was folly to hear him. Others, judging more impartially of him and his doctrine, declared, that his diſcourſes were not the words of a lunatic, nor his miracles the works of a devil. Moreover, they aſked his enemies, if they imagined any devil was able to impart the faculty of ſight to a man that was born blind,—alluding to the aſtoniſhing cure which Jeſus had lately performed: *Can a devil open the eyes of the blind?* St. Chryſoſtom's gloſs is bold and nervous: "He not only formed the eyes which he opened, but he likewiſe gave them the faculty of ſight; which is a proof that he likewiſe animated them: for without the operation of the ſoul, a ſound eye cannot poſſibly ſee."

Ver. 22, 23. *It was—the feaſt of the dedication*] As this feaſt was in winter, it could not be obſerved in commemoration of the dedication of the temple by Solomon, which happened in the month *Ethanim,* which anſwers to our September. 1 Kings viii. 2. Nor could it be the dedication of the temple by Nehemiah, which was in the ſpring. Ezra vi. 15. But it was that which was kept in honour of the purification of the temple by Judas Maccabeus. This reſtoration of the worſhip of God was a very joyful event to every religious Iſraelite, and being conſidered as a new dedication, a great regard was paid to the feſtival inſtituted in commemoration of it. The feſtival itſelf went by the name of *Lights,* in alluſion to the ceremony of burning a great number of lights at the doors of their houſes. They celebrated this feaſt for eight days ſucceſſively, beginning on the 25th of the month *Caſleu,* 1 Macc. iv. 56. and lix. 2. Macc. x. 5, 8. But the latter half of that month falling in with the firſt half of our December, *it was winter,* and commonly bad weather at this feaſt; wherefore, to avoid the inclemencies of the ſeaſon, *Jeſus* (who ſcrupled not to attend the feaſt, though it was of human inſtitution) *walked in Solomon's portico,* which was a ſtately fabric, incloſing part of the court of the Gentiles. When Solomon built the temple, finding the area of mount Sion too ſmall to anſwer his magnificent plan, he filled up a part of the adjacent valley, and built this portico over it; which was a noble ſtructure, conſiſting of three rows of pillars, of exquiſite workmanſhip, and was called "The Royal Portico." It was ſupported by a wall four hundred cubits high, conſiſting of ſtones of a vaſt bulk, each ſtone being ſaid to be twenty cubits long, and ſix high. Joſephus ſpeaks of it as continuing even to the time of Albinus and Agrippa, which was ſeveral years after the death of Chriſt. See on Matth. xxiv. 2. Acts iii. 11. v. 12. Joſeph. Antiq. b. viii. ch. 3. b. xii. ch. 7. the *Obſervations* on the Sacred Scriptures, p. 109. and Lightfoot's Temple Service.

Ver. 24. *Then came the Jews round about him,* &c.] As our Lord was walking in Solomon's porch, the Jews came and required him to put them out of doubt, whether or no he was the Meſſiah: He well knew that they came not for real information, as it was not lawful for them to put any man to death, all they wanted was ſufficient matter to accuſe him before the ruling power: For this they watched, of this they were ſo anxiouſly deſirous, and this made them ſo earneſt for a declaration in expreſs words from his own mouth, that he was the Meſſiah. It was not that they would have believed in him any more for ſuch a declaration of himſelf, than they did for his miracles, or other ways of making himſelf known, which it appears they underſtood very ſufficiently. But they wanted *plain, direct words,* ſuch as might ſupport an accuſation, and be of weight before an heathen judge. *If thou be the Meſſiah, tell us plainly*; i. e. in direct words, ſuch as expreſs the thing without a figure, and *without any reſerve*; for, that St. John uſed the word rendered *plainly* in that ſenſe, we learn from ch. xi. 11—14. Locke.

Ver. 25. *Jeſus anſwered them, I told you,* &c.] "I have in effect told you over and over;"—for what our Lord had juſt been ſaying of himſelf in the preceding verſes, as the *good ſhepherd,* was in ſenſe equivalent to a declaration of his being the Meſſiah: Further, he had already performed thoſe miracles which were to characteriſe and diſtinguiſh the Meſſiah, ſuch as cleanſing the lepers, curing the blind, &c. and if they had but followed the dictates of their own rabbies, or of their own unprejudiced reaſon, they muſt have acknowledged that he had ſufficiently eſtabliſhed his claim to the title of the Meſſiah. See Grotius and Whitby.

Ver. 26—28. *But ye believe not,* &c.] "The reaſon why you diſbelieve me, is not becauſe the proofs of my miſſion are inſufficient, but becauſe you are not of an humble teachable diſpoſition, free from worldly paſſions, and willing to receive the doctrine which comes from God. Perſons of this character eaſily know by the nature of my doctrine and miracles who I am,—conſequently are ſoon diſpoſed to follow me; and I, on my part, readily acknowledge and receive them, and beſtow eternal life upon them, (ver. 27) *As I ſaid unto you, my ſheep hear my voice,* &c." for ſo the paſſage ſhould be read. See ver. 4, 14, 16. *And they ſhall never periſh,* &c. ver. 28. "Though you maliciouſly endeavour to hinder men from believing on me, neither you, nor the powers of darkneſs, by whom you are actuated, ſhall be able to do it: *Neither ſhall any one,*—ουδεις,—*any enemy or evil one,* (referring principally to the grand enemy of ſouls) *pluck or ſnatch them,*—αρπαζει,—*out of my hand.*" Our Lord ſtill alludes to the diſcourſe he had had before this feſtival. As if he had ſaid, "My ſheep are they who, 1. *hear my voice* by faith; 2. *are known,* that is, *approved* by me, as *loving* me; and 3. *follow me,* keep my commandments with a believing, loving heart. And to thoſe who, 1ſt. truly *believe,* [obſerve, three promiſes are annexed to three

27 My ſheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they ſhall never periſh, neither ſhall any pluck them out of my hand.

29 My Father which gave *them* me, is greater than all; and none is able to pluck *them* out of my Father's hand.

30 I and *my* Father are one.

31 Then the Jews took up ſtones again to ſtone him.

32 Jeſus anſwered them, Many good works have I ſhewed you from my Father; for which of thoſe works do ye ſtone me?

33 The Jews anſwered him, ſaying, For a good work we ſtone thee not; but for blaſphemy; and becauſe that thou, being a man, makeſt thyſelf God.

34 Jeſus anſwered them, Is it not written in your law, I ſaid, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the ſcripture cannot be broken;

36 Say ye of him, whom the Father hath ſanctified, and ſent into the world, Thou blaſphemeſt; becauſe I ſaid, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though you believe not me, believe the works: that ye may know and believe that the Father *is* in me, and I in him.

39 Therefore they ſought again to take him: but he eſcaped out of their hand,

40 And went away again beyond Jordan,

Ver. 28. Ch. vi. 37. xvii. 11, 12. xviii. 9.—V. 29. Ch. xiv. 28.—V, 30. Ch. xvii. 11, 22.—V. 31. Ch. viii. 59.—V. 33. Ch. v. 18.—V. 34. Pſ. lxxxii. 6.—V. 35. Rom. xiii. 1.—V. 36. Ch. vi. 27. Ch. v. 17, 18. Luke i. 35.—V. 37. Ch. xv. 24.—V. 38. Ch. v. 36. xiv. 10. Ch. xiv. 11. xvii. 21.—V. 39. Ch. vii. 30, 44. viii. 59.

conditions] *I give eternal life.*" He does not ſay, *I will give*, but *I give*; for he that *believeth*, hath *everlaſting life.* "Thoſe whom, 2d. I know truly to love me, *ſhall never periſh*, provided they abide in my love. 3d. Thoſe who *follow me*, neither men nor devils *can pluck out of my hand.*" See Whitby, and the Sermon on the Parables above quoted.

Ver. 30. *I and my Father are one*] The Arians affirm that the ſenſe of this paſſage is, "My Father and I are the ſame, in power and in will; ſo that if you oppoſe *my* will, you oppoſe *his*; and if you take my ſheep out of my hand, you muſt at the ſame time overcome him, and take them out of his hand likewiſe." But if we attend not only to the obvious *meaning* of theſe plain and ſtrong words, compared with other paſſages of Scripture, but to their *connection* alſo, and the ſenſe in which the Jews evidently took them, they utterly ſubvert the whole Arian ſcheme, and ſo fully demonſtrate the divinity of our bleſſed Redeemer, that they be fairly left to ſpeak for themſelves, without any laboured comment. How widely different that ſenſe is in which Chriſtians are ſaid to be *one with God*, ch. xvii. 21. will ſufficiently appear by conſidering how flagrantly abſurd and blaſphemous it would be to draw that inference from their union with God, which Chriſt does from his. St. Auguſtin hath well obſerved, that this is a very ſtrong text to prove the divinity of Chriſt. "Mark in it, ſays he, both *are*, and *one*;—and you will be ſafe as well from *Scylla* as *Charybdis.* "*One*" delivers you from *Arius*, who denies the eternal *divinity* of Chriſt: "*Are*" delivers you from *Sabellius*, who denies a *diſtinction of perſons* in the Godhead." See for a proof of this ſame point, Iſai. ix. 6. Jer. xxiii. 6. Micah v. 2.

Ver. 31—33. *Then the Jews took up ſtones*] As a full proof in what ſenſe our Lord's hearers underſtood him, we find that they took up ſtones, and were going to kill him, in obedience, as they ſuppoſed, to the law, Lev. xxiv. 14. which ordered the blaſphemer to be ſtoned. Our Lord remonſtrates againſt this violent proceeding in terms the moſt ſtriking and pathetic. "In confirmation of my miſſion from my Father, I have worked many miracles, all of a beneficent kind, and moſt becoming the perfection of him who ſent me. I have fed the hungry, I have healed the lame, I have cured the ſick, I have given ſight to the blind, I have caſt out devils, I have raiſed the dead; for which of all theſe are ye going to ſtone me?" —But they perverſe, and never to be perſuaded, reply, "We are going to puniſh thee with death for no good work, but for blaſphemy; for though thou art a man, weak and mortal as we ourſelves are, thou arrogantly aſſumeſt to thyſelf the power and majeſty of God, and by laying claim to the incommunicable attributes of the Deity, makeſt thyſelf God." This they took to be the plain meaning of his aſſertion; that He and the Father were one, ver. 30.

Ver. 34. *Is it not written*, &c.] The Jews divided the Old Teſtament in various manners; ſometimes, as we have before obſerved, into the writings of Moſes, the Pſalms, and the prophets; and at other times only into the law and the prophets; comprehending the prophets, only the writings of thoſe who were properly ſo called; but under the *law*, not only the five books of Moſes, but likewiſe Pſalms, Proverbs, and hiſtorical books. Our Lord alludes to this latter diviſion; for the words are found in Pſ. lxxxii. 6. *I ſaid, Ye are gods.* The Jewiſh magiſtrates were God's deputies in an eſpecial manner, becauſe the people whom they governed were his peculiar people, and becauſe in many inſtances they were expreſly called by him to undertake the fatigues of government, and had an *afflatus*, or inſpiration of the ſpirit for that end. Thus the high-prieſts derived their dignity from God, and were poſſeſſed of the Urim and Thummim, by which they enquired of the Lord, and for any of the people to rebel againſt the ſentence of the high-prieſt or judge, pronounced by Urim, was juſtly reckoned rebellion againſt God, and puniſhed with death, Deut. xvii. 8—13. When Moſes choſe the ſeventy elders to aſſiſt him in the diſtribution of juſtice, God put his Spirit upon them, and they propheſied, Numb. xi. 17, 25. Joſhua, who ſucceeded Moſes by divine appointment, is ſaid to have been a man in whom the Spirit was, Numb. xxvii. 18. Many of the Judges were raiſed up by God, and had his Spirit; and when Saul was anointed king, the Spirit of God came upon him, and he propheſied, 1 Sam. x. 6, 10. See Macknight, Wall, and on Pſalm lxxxii. 6.

Ver. 35, 36. *If he called them gods*, &c.] "If in the Scripture, the authority of which you all acknowledge, they to whom the commandment of ruling God's people was given, are called *gods*, and the *Sons of God*, on account of their high office, and the inſpiration of the Spirit, which was beſtowed on them but ſparingly, can you with reaſon ſay of him whom God ſent into the world on the grand errand of ſaving the human race, and whom he hath ſet apart for that work, by giving him the Spirit without meaſure: (ch. iii. 34.) *Thou blaſphemeſt*, becauſe he ſaid I am the Son of God." Some give the argument another turn, thus, If they to whom the word of God, or the revelation of his will came, are called *Gods* in Scripture, how dare you ſay to the word of God himſelf, whom the Father hath ſanctified and ſent into the world; that is, by whom all the various revelations of the divine will have been made to men;—how dare you ſay to ſuch a perſon, on ſuch an occaſion, *Thou blaſphemeſt?* Knatchbull, Le Clerc, and others, contend that the tranſlation of the words before us ſhould be, *If he called them Gods, againſt whom the word of God is pronounced.* They imagine their conjecture is favoured by the paſſage in the Pſalms, to which our Lord alludes; *I have ſaid, Ye are gods, and all of you are children of the Moſt High; but ye ſhall die like men*; and it muſt be owned that the reaſoning in this light is likewiſe concluſive: "If the Scripture, which cannot err, gives the title of *gods* to mortal and ſinful men, why ſhould you reckon guilty of blaſphemy, Me, whom the Father hath *ſanctified*, and ſent into the world on ſo grand a deſign, becauſe I aſſume to myſelf a title which ſo juſtly belongs to me, of *the Son of God?*" Jeſus was charged here by the Jews with aſcribing divinity to his human nature; and in reply, he ſhews, that calling himſelf *the Son of God*, did not imply that; and that his works proved ſuch an union of his human nature with the divine, as he had aſſerted; than which no anſwer could have been more wiſe and pertinent. See Hammond, Macknight, Calmet, and Knatchbull.

Ver. 38. *That ye may know and believe*] "That ye may know that I neither do, nor ſay any thing, but by my Father's authority; for the Father and I are ſo intimately and entirely united, that every thing I ſay and do, is in reality ſaid and done by him, and he approves of it accordingly." See ver. 30.

Ver. 40. *And went—into the place where John*, &c.] *To Beth-abara*; ch. i. 28. See alſo the latter part of the note on Luke iii. 3. Our Lord ſeems to have remained in the country of Peræa, till he came into Judea to raiſe Lazarus from the dead; that being the next particular mentioned by our Evangeliſt, and if ſo, the time of Chriſt's abode in the country beyond Jordan muſt have been conſiderable. There is a peculiar beauty in this ſuppoſition; for, allowing it to be juſt, the people dwelling on the other ſide of Jordan, enjoyed the doctrine and miracles of our bleſſed Saviour, as well as the inhabitants of Judea, Samaria, the Galilees, the countries on the eaſt ſide of the lake, and thoſe lying far north about Tyre and Sidon, and Cæſarea Philippi; whereas, according to the common opinion, Jeſus did not exerciſe his miniſtry in Peræa for any length of time at all. The reader will find a particular deſcription of Peræa, in Joſephus's Jewiſh War, b. iii. c. 2.

into the place where John at firſt baptized; and there he abode.

41 And many reſorted unto him, and ſaid, John did no miracle: but all things that John ſpake of this man, were true.

42 And many believed on him there.

CHAP. XI.

Chriſt raiſeth Lazarus four days buried. Many Jews believe. The chief prieſts and Phariſees gather a counſel againſt Chriſt. Caiaphas propheſieth. Jeſus hideth himſelf. At the paſſover they enquire after him, and lay wait for him.

NOW a certain *man* was ſick, *named* Lazarus, of Bethany, the town of Mary and her ſiſter Martha.

2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whoſe brother Lazarus was ſick.)

Ver. 40. Ch. i. 28.—V. 41. Ch. iii. 30.——V. 1. Luke x. 38, 39.—V. 2. Matth. xxvi. 7. Mark xiv. 3. Ch. xii. 3.

Ver. 41, 42. *John did no miracle*] John was not endued with the power of working miracles, that the authority of Jeſus might be more conſpicuous and unqueſtionable. We ſee from hence how ſtrong a confirmation of our Lord's miniſtry was judiciouſly derived by the people from that of John. Our Lord's public life was now drawing towards a concluſion; yet he had a great deal ſtill to do. This was the reaſon that he did not conceal himſelf, as in the beginning of his miniſtry, but preached conſtantly in the places of greateſt reſort, and confirmed his doctrine by many *miracles*, which he ſuffered to be publiſhed every where. Accordingly, the ſucceſs of his miniſtry in the country beyond Jordan was anſwerable to the power wherewith it was accompanied: *Many believed on him there.* See Macknight and Grotius.

REFLECTIONS ON CHAP. X.

Chriſt, the great Redeemer of the world, is and ſhould always be regarded by us, as *the door*, the only door of entrance into his fold; from whom all true teachers deſerve their authority, and to whom they muſt direct their adminiſtrations. It ſhould be the care of paſtors that they enter by this door, and that they learn their duty ſo plainly ſuggeſted here, namely, to know their ſheep, and to take as particular notice as they can of each perſon committed to their charge, and that they go before them in all the paths of duty; for what could the greateſt enemy of the flock do worſe, than to lead them by example into the paths of deſtruction?

Happy ſouls who are entered in by this *door!* their ſafety, their comfort is ſecure; they enjoy a holy liberty and plenty, and going in and coming out they find paſture. If we are ſtrangers to that entertainment and refreſhment which ariſes from the divine ordinances, thoſe green paſtures which Chriſt hath provided for his ſheep in the wilderneſs, we have much reaſon to fear that we belong not to his flock. He came, that his ſheep *might have life, and that they might have it more abundantly*; ver. 10. that greater proviſion might be made for their inſtruction and conſolation now, till they are brought to thoſe better paſtures he intends for them above. Oh that his grace may prepare us for them! for then his hand will certainly conduct us to them, nor need we fear the darkeſt paſſage in our way. Chriſt is the good ſhepherd of our ſouls, which we muſt humbly commit to his care and guidance, as ever we deſire they ſhould be ſafe and happy, ver. 11. We have known his kind regard to the flock, in expoſing and laying down his life for them, and he hath not laid it down in vain. Even when the *ſword* of the *Lord* was *awakened* to ſmite him, he fell not ſo as to riſe no more; but as in this great and good work he voluntarily laid down, ſo he has alſo reſumed his life, ſtill bearing in his heart the ſame concern for his flock, and uſing his renewed life and exalted dignity for their ſecurity and happineſs. ver, 17, 18.

We are of thoſe *other ſheep*, of whom he ſpake, ver. 16. who were not originally of the fold, but by his grace are now brought in to the great ſhepherd and overſeer of ſouls. Senſible of the high privileges we enjoy, duty and gratitude ſhould continually incline us to pray, that the boundaries of his fold may be ſtill more extended, and the whole number of his elect accompliſhed; that the flock may at length appear together, and may be conducted by him to the regions of that immortal life which he determines to give it. It is worthy of remark, that we here ſee our lord Jeſus at a feſtival appointed by human authority, in commemoration of a national deliverance, ver. 22. He came from Galilee to obſerve it in the temple, *though it was winter*, and brought with him at all times a heart glowing with the moſt ardent and amiable zeal for the honour of God, and the ſalvation of men, even of thoſe who were ſtudying to enſnare and deſtroy him.

What prudence, mingled with ſpirit and ſweetneſs, runs through his anſwers to them! What ineſtimable bleſſings does he propoſe, to invite them to enter into his fold! May we never forget theſe gracious words; may we ever be intitled to all the comfort of them; *I give unto my ſheep eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand*, ver. 28. Lord, may we be found in the number of thoſe ſecure and happy ſouls, even of thoſe who know thee, who obey thy voice, and follow thee whitherſoever thou leadeſt them by thine example, thy providence, thy ſpirit. Then may we look on our eternal life and happineſs as inviolably ſecure. Safely indeed may we truſt it in his hands, who could ſay, in ſo ſublime and ſo glorious a ſenſe, *I and the Father are one.* The enemies of our ſalvation muſt triumph then over Omnipotence itſelf, before they can wreſt the ſheep of Chriſt out of his hands; nor will his fidelity to God, or his love to them, ſuffer them to be ſeduced by fraud, any more than deſtroyed by violence, ver. 27—30.

Bleſſed ſituation of thy little flock! O thou faithful, thou compaſſionate, thou almighty Shepherd, gather thou our ſouls with theirs, and never ſuffer us to forget of how great importance it is that we ſtill continue near thee, that we look up to thee for our defence and ſafety, and confide not in our own power and wiſdom, but in thine.

Who could have imagined that any heart could have been ſo baſe as to have intended evil, or any hands ſo cruel as to have armed themſelves with inſtruments of death againſt ſuch a perſon, while ſpeaking ſuch words as theſe?—Yet behold theſe *Jews* do it, and that even in ſo ſacred a place as the temple itſelf, as the genuine offspring of thoſe who ſlew the prophet and the prieſt of the Lord even at his altar. Compare Matth. xxiii. 31—35. and Luke xi. 48—51. Our Lord's wiſe and gentle reply diſarmed them for a few months; and the divine care and power in an extraordinary manner provided for his eſcape, and once more reſcued him from their murderous hands, ver. 31—39.

Happy the inhabitants of the country about Jordan, to which he retired, eſpecially in that *they knew the day of their viſitation.* The teſtimony of John the Baptiſt is now recollected to excellent purpoſes, though he himſelf was mouldering in his tomb; nor is there any thing which a faithful miniſter will more earneſtly deſire, (O eternal God, may it be the happineſs of thy unworthy ſervant!—) than that even while dead, he may yet ſpeak, for the honour of the adorable Jeſus, and the ſalvation of ſouls.

Chap. XI. *Ver.* 1. *Now a certain man was ſick*] About this time a friend of Chriſt, named Lazarus, was afflicted with a *dangerous ſickneſs*, ἀσθενῶν,—at *Bethany*, a village about two miles from Jeruſalem, but at a great diſtance from the place where our Lord now was. See the laſt chapter, ver. 40. Bethany is ſuppoſed to have taken its name from a tract of ground in which it ſtands; ſo called from a Greek word, Αθηνη, ſignifying the fruit of the palm-tree, which grew there in great abundance; though others, with greater propriety, derive it from two Hebrew words ſignifying *the houſe of obedience*, or *the houſe of grace*. It was a conſiderable place in our Saviour's time, ſituated at the foot of the mount of Olives, near two miles eaſtward of Jeruſalem; but at preſent it is a very mean village. Modern travellers inform us, that, at the entrance into it, there is an old ruin, called "The caſtle of Lazarus," ſuppoſed to have been the manſion-houſe where he and his ſiſters lived. Near it, at the bottom of a ſmall deſcent, is a ſepulchre, ſaid to be that of Lazarus, and held in great veneration by the Turks, who uſe it for an oratory, or place of prayer. It has been thought that Lazarus was younger than his ſiſters, and that this villa, or country-ſeat, was their property; for that they were people of ſome opulence, is manifeſt as well from this hiſtory, as from other parts of the Goſpel. This remarkable miracle was omitted by the former Evangeliſts, as is ſuppoſed, becauſe Lazarus was living when they wrote, and their mentioning it might have endangered his life. Eccleſiaſtical Hiſtory informs us, that Lazarus was now thirty years old, and that he lived thirty years after Chriſt's aſcenſion.—But farther, while the fact was recent, it did not require ſo particular a notice, as there were perſons enough then living to atteſt it; but when John wrote his Goſpel, Lazarus being dead, as well as moſt of the witneſſes, it was proper to record ſo remarkable a fact, which might otherwiſe have been loſt to the world. This miracle is related more at large than any other of Chriſt's miracles, ſays Henry, not only becauſe there are many circumſtances of it ſo very inſtructive, and the miracle itſelf is ſo ſtrong a proof of Chriſt's miſſion, but becauſe it was an earneſt of that which was to be the crowning proof of all,—Chriſt's own reſurrection. See my 20th Sermon on the *Miracles*, p. 461.

Ver. 2. *It was that Mary which anointed*, &c.] Becauſe the Evangeliſt characteriſes Mary, the ſiſter of Lazarus, by her action of *anointing the Lord's feet*, Grotius imagines, that the three anointings mentioned in the Goſpels, are one and the ſame: but the anſwer is obvious. John having mentioned one anointing only, chap. xii. 3, &c. ſhe is ſufficiently known by that character to all who have read his hiſtory: yet, if any one ſhould ſay, that the Evangeliſt does not mean to diſtinguiſh her from the other Marys, he would perhaps ſpeak the truth, becauſe, to have called her the *ſiſter of Lazarus* was ſufficient for that purpoſe, her anointing is mentioned on this occaſion, only to inform the reader how much and tenderly ſhe loved the Lord, who doubly repaid all the kindneſſes ſhewn to

3 Therefore his ſiſters ſent unto him, ſaying, Lord, behold, he whom thou loveſt is ſick.

4 When Jeſus heard *that*, he ſaid, This ſickneſs is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jeſus loved Martha, and her ſiſter, and Lazarus.

6 When he had heard therefore that he was ſick, he abode two days ſtill in the ſame place where he was.

7 Then after that, ſaith he to *his* diſciples, Let us go into Judea again.

8 *His* diſciples ſay unto him, Maſter, the Jews of late ſought to ſtone thee; and goeſt thou thither again?

9 Jeſus anſwered, Are there not twelve hours in the day? If any man walk in the day, he ſtumbleth not, becauſe he ſeeth the light of this world.

10 But if a man walk in the night, he ſtumbleth, becauſe there is no light in him.

11 Theſe things ſaid he: and after that, he ſaith unto them, Our friend Lazarus ſleepeth; but I go that I may awake him out of ſleep.

12 Then ſaid his diſciples, Lord, if he ſleep, he ſhall do well.

13 Howbeit, Jeſus ſpake of his death: but they thought that he had ſpoken of taking of reſt in ſleep.

14 Then ſaid Jeſus unto them plainly, Lazarus is dead.

15 And I am glad for your ſakes, that I

Ver. 4. Ch. ix. 3. Ver. 40.—V. 6. Ch. x. 40.—V. 8. Ch. x. 31.—V. 9. Ch. ix. 4.—V. 10. Ch. xii. 35.—V. 11. Matth. ix. 24.

him, as in this very inſtance: notwithſtanding he did not go into Judea immediately, on receiving the ſiſter's meſſage. See Macknight and Grotius.

Ver. 3. *His ſiſters ſent unto him*] The modeſty of his ſiſters, and their confidence in Chriſt's affection for their brother appears very great. They do not deſire the Lord to come to him; they do not deſire him to heal their brother at a diſtance, as he had done other perſons who were in a dangerous condition. They only inform him that their brother, who happily enjoyed a place in his affection, was *dangerouſly ill*, and they leave it to the dictates of his own wiſdom, and the warmth of his own love, to determine what meaſure to purſue. As I have dwelt at large upon this miracle in a practical view in the ſermon upon it, above quoted, I ſhall here once for all refer the reader to it.

Ver. 3. *This ſickneſs is not unto death*] Com. Matt. ix. 24, and Mark, v. 39. All that our Lord could poſſibly mean here was, that this ſickneſs of Lazarus was not deſigned to end in his death, conſidered as a final removal from this world, and indeed, he ſo fully explains afterwards what he meant by this ambiguous ſpeech, that nothing reaſonable can be objected to it: but it is a remarkable inſtance of the candour and fidelity of the Evangeliſts here, and in the places above quoted, ſo exactly to record the very words of Jeſus; though malice might ſo cavil at them. The verſe might be thus paraphraſed, "Lazarus is permitted to be ſick by the ſpecial providence of God; not that he deſigns to take him out of the world by death, as he doth other men, but *that the Son of God might be glorified*, by ſhewing his almighty power in raiſing him from the dead; hereby declaring, that he hath given to the Son to have life in himſelf, and to quicken whom he will; and therefore that he could fulfil his promiſe made to them who believed in him, that he would raiſe them up at the laſt day. So Chriſt expounds it himſelf in the 25th and 26th verſes. We may remark from the words, *but for the glory of God, that the Son*, &c. which are parallel to thoſe in ch. ix. 3. that the glory of God the Son, and God the Father, is one and the ſame; and it is obſervable, after that our Saviour ſpoke the words concerning the blind man, that *the works of God*, &c. he adds, *I muſt work the works of him that ſent me, while it is day*; plainly declaring that he himſelf was God; which is fully proved by his proclaiming himſelf *the Light of the world.* See Chryſoſtom, and Theophylact's comment on the place, where the like argument is urged, though more fully, in proof of our Lord's divinity.

Ver. 5. *Now Jeſus loved Martha*, &c.] On account of their unfeigned piety towards God, their friendſhip and affection towards each other, and their faith in him as the Meſſiah. See ver. 27. The Evangeliſt mentions the love which Jeſus bore to Mary, and her ſiſter, and Lazarus, before he informs us, that, after receiving the meſſage he ſtayed two days, without ſtirring from the place where he was. His deſign in this might be, to inſinuate that our Lord's delaying ſo long after the meſſage came, did not proceed from want of concern for his friends, but had happened according to the counſels of his own wiſdom. Had he gone as ſoon as the meſſenger from Martha arrived, there would have been nothing more in the recovery of Lazarus, than in that of Simon's mother, or of many ſick perſons whom he had reſtored to health. Had he cured him without going to him, no greater effect of power would have been ſhewn in this miracle, than in the cure of the centurion's ſervant. And might not the Jews, who lived at a diſtance from the ſcene of this tranſaction, have queſtioned either the reality of Lazarus's ſickneſs, or have imputed his cure to a colluſion between him and Jeſus, eſpecially as there was ſo ſtrong an intimacy between them? Had Jeſus gone immediately after his death, and raiſed him either in his chamber, or as he was carrying to the ſepulchre, it might have been ſaid that his death was a mere pretence; or if it were granted that there was no fraud, it might have been alledged that he was only in a fit or trance, and recovered luckily from it juſt as Chriſt pretended to raiſe him. Nay, even upon the ſuppoſition that the reſtoring Lazarus to life before his interment, ſhould have been granted to have been a real and proper reſurrection, it would have afforded no ſtronger proofs than the reſurrection of the widow's ſon: But the length of the time which Lazarus lay in the grave, puts his death beyond all poſſibility of doubt, removed every ſuſpicion of fraud, and ſo afforded Jeſus a fit opportunity of diſplaying his love to Lazarus, as well as his own almighty power, by his unqueſtionable reſurrection from the dead. Our Lord might alſo have a further view in thus heightening the circumſtances of this miracle. The time of his own death being ſo near, he might intend hereby to convince his diſciples, that as he had *life in himſelf*, and could recal thoſe to life who had been dead ſo long as to putrify and become offenſive, it was equally poſſible for him to raiſe himſelf after his own death, according to the intimations with which he always accompanied the predictions of his dying. Our Lord's delay, it is true, kept Lazarus's ſiſters in the moſt painful ſuſpence, and at laſt pierced them with the affliction of ſeeing their brother die; yet they muſt, in the end, think themſelves abundantly recompenſed by the evidence accruing to the Goſpel from this aſtoniſhing miracle, as well as by the inexpreſſible ſurpriſe of joy which they felt on receiving their brother again from the dead. See Macknight, Grotius, and Lardner.

Ver 9, 10. *Jeſus anſwered*, &c.] In anſwer to the fears and remonſtrances of his diſciples, Jeſus replies, That as the hours of the day are appointed for the various works neceſſary to human life, and as he who travels in the day-time need not be afraid of ſtumbling, becauſe he has the ſun, the light of this world, to ſhew him the way; even ſo the man who has a ſeaſon allotted him for performing God's works, and at the ſame time the light of the divine call requiring him to engage in it, need not be afraid of any danger to which he is expoſed in the performance of it; God, whom he ſerves, being always ready to preſerve him: But if any man undertakes God's work at an improper ſeaſon, or without a call, ver. 10. he may juſtly be afraid of the danger he expoſes himſelf to thereby. "By theſe words, ſays Cocceius, our Lord reminds his diſciples, that he is the Light of the world, and that as long as he is in the world, he muſt neceſſarily ſhine; and that there is no danger if they walk with him. He alſo hints hereby the ſtated time fixed for him to be in the world, and the conſequent darkneſs of thoſe who ſhould reject his light, and not walk in it, which they ſhould enjoy always, who obeyed his word, and followed his example. See ch. ix. 4, 5. Inſtead of *there is no light in him*, ver. 10. Dr. Waterland reads, *in it.*

Ver. 11. *Our friend Lazarus ſleepeth*] Our Lord might chooſe the expreſſion, *Lazarus ſleepeth*, partly out of tenderneſs, as being leaſt ſhocking, when he ſpoke of ſo dear a friend; and it may alſo be conſidered as an inſtance of that modeſty which characteriſes all our Lord's actions. He does not immediately ſay, "*He is dead*, and I go by my almighty power to burſt the bonds of the ſepulchre, and to command him back to life again;" but, avoiding all parade and oſtentation, he chooſes the ſimpleſt and humbleſt expreſſion which can be thought of: It is likewiſe remarkable, that, after uſing the expreſſion, *Lazarus ſleepeth*, our Lord adds, with the greateſt propriety, *I go, that I may awake him*; But afterwards, when he ſays *he is dead*, ver. 14. he there ſtops, conſiſtent with the ſame modeſty, and mentions nothing of his reſtoring him to life; that he might not ſeem chargeable with the leaſt ſhadow of oſtentation. See Blackwall's Sacred Claſſics, vol. i. p. 297. and Lardner's admirable Vindication of this miracle.

Ver. 12. *Lord, if he ſleep, he ſhall do well*] The diſciples underſtanding our Lord's words in a literal ſenſe, replied, that they took Lazarus's ſleeping as a favourable ſymptom of his ſpeedy recovery; and by ſaying ſo, they inſinuated that there was no need of their going into Judea on this account, to the hazard of their own, as well as of their Maſter's life.

Ver. 15. *And I am glad for your ſakes*, &c.] "I am glad for your ſakes was not there, to the intent ye may believe; nevertheleſs, let us go unto him.

16 Then ſaid Thomas, which is called Didymus, unto his fellow-diſciples, Let us alſo go, that we may die with him.

17 Then when Jeſus came, he found that he had *lain* in the grave four days already.

18 (Now Bethany was nigh unto Jeruſalem, about fifteen furlongs off:)

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as ſoon as ſhe heard that Jeſus was coming, went and met him: but Mary ſat *ſtill* in the houſe.

21 Then ſaid Martha unto Jeſus, Lord, if thou hadſt been here, my brother had not died.

22 But I know, that even now, whatſoever thou wilt aſk of God, God will give *it* thee.

23 Jeſus ſaith unto her, Thy brother ſhall riſe again.

24 Martha ſaith unto him, I know that he ſhall riſe again in the reſurrection, at the laſt day.

25 Jeſus ſaid unto her, I am the reſurrection, and the life: he that believeth in me, though he were dead, yet ſhall he live:

26 And whoſoever liveth and believeth in me, ſhall never die. Believeſt thou this?

V. 18. That is, *about two miles.*—V. 24. Luke xiv. 14. Ch. v. 29.—V. 25. Ch. vi. 35. Ch. iii. 36. 1 John v. 10, &c.

ſakes, that I was not in Judea before he died; for had I been there, and recovered him, your faith in me as the Meſſiah muſt have wanted that great confirmation, which it will receive by your beholding me raiſing him again from the dead. *Nevertheleſs*,—(rather *therefore*, αλλα, ſee Acts x. 20. xxvi. 16.) to confirm your faith, and to maniſeſt the great deſigns of God, let us go unto him." Thus Jeſus, who could have raiſed up Lazarus without opening his lips, or riſing from his ſeat, leaves the place of his retirement beyond Jordan, and takes a journey into Judea, where the Jews lately attempted to kill him. The reaſon was, his being preſent in perſon, and raiſing Lazarus to life again, before ſo many witneſſes, at Bethany, where he died, and was well known, would be the means of bringing the men of that and future ages to believe in his doctrine, which is ſo well fitted to prepare them for a reſurrection to life eternal, an admirable proof and emblem of which, he gave them in this great miracle. See Lardner's Vindication, p. 118.

Ver. 16. *Then ſaid Thomas,—Let us alſo go*] "When Jeſus had dedeclared his reſolution to go into Judea, *Thomas, who is called Didymus*, conceiving nothing but deſtruction from ſuch a journey, yet unwilling to forſake his bleſſed Maſter, *ſaid, Let us alſo go, that we may die with him.* For he knew the inveteracy and malice of his countrymen to be ſo great, that nothing ſeemed more certain to them than ſuch an event; and therefore he generouſly propoſed that they ſhould not forſake, but go, and lay down their lives with their beloved Maſter. Some have ſuppoſed that *Lazarus* is the antecedent to *him* in this paſſage; "Let us go, and die with Lazarus, our dear departed friend." And others, conſidering the great incredulity of Thomas, have ſuppoſed theſe not the words of faith and affection, but of uneaſineſs and deſpair, as if Jeſus was leading them on to deſtruction, and it was beſt to end ſo miſerable and perſecuted a life. The firſt appears to me the moſt rational and conſiſtent interpretation. Thomas is always diſtinguiſhed by the name of *Didymus*, that is, *Twin*, or *Two-fold*; to ſhew, ſay ſome, the twins ſtruggling in him, of faith and unbelief, of fleſh and ſpirit.

Ver. 17. *He had lain in the grave four days*] As a day or two at leaſt muſt have been ſpent in making preparations for the funeral, and as Lazarus, when Jeſus came, had been already buried *four days*, he could not well have been leſs than five days dead when our Lord arrived. An additional circumſtance to illuſtrate the miracle. See on ver. 5.

Ver. 18, 19. *Now Bethany was nigh unto Jeruſalem*] The Evangeliſt mentions the vicinity of Bethany to Jeruſalem, and ſpeaks of the company of friends that were with the two ſiſters, to ſhew that by the direction of Providence this great miracle had many witneſſes, ſome of whom were perſons of note, and inhabitants of Jeruſalem. See on ch. xii. 5. Our Saviour might have delayed his coming, amongſt other reaſons, in order to meet a greater number of perſons aſſembled to condole with the ſiſters; and as theſe gueſts had met for that purpoſe, it is evident they could not be any parties with Jeſus in raiſing Lazarus from the dead: for the very end of their coming ſhewed that they had no apprehenſion of his being recalled to life; and the place from whence they came makes it probable, that they were rather enemies than friends to Jeſus, and the ſequel of the narrative ſhews, that they were really ſo. The general time of mourning for deceaſed relations, both among Jews and Gentiles, was ſeven days: During theſe days of mourning, their friends and neighbours viſited them, to condole with and comfort them. Many therefore, in ſo populous a part of the country, muſt have been going to and coming from the ſiſters, while the days of their mourning for Lazarus laſted. The concourſe too would be the greater, as it was the time of the paſſover, and beſides a great multitude now attended Jeſus in his journey. See Lightfoot's *Hor. Heb.* Beza, and Calmet.

Ver. 20. *Then Martha, as ſoon as ſhe heard*] It ſeems the news of our Lord's coming, reached Bethany before him; for Martha having heard of it, went out to meet him, being of a more active diſpoſition, and a more ſanguine temper than her ſiſter, who continued in the houſe: being abſorbed in grief, and perhaps retired to an inner apartment, Mary was not ſo much in the way to be informed of the arrival of Jeſus, as her ſiſter was, who being buſied in the management of the family, muſt naturally have been the firſt perſon to hear the joyful news. Comp. Job ii. 8. Ezek. viii. 14. and Matth. xxvii. 61.

Ver. 21, 22. *Then ſaid Martha unto Jeſus*] Martha's intention no doubt was to welcome Jeſus; but being in an exceſs of grief, the firſt thing ſhe uttered was a complaint, that he had not come ſooner; imagining that he could not cure her brother while at a diſtance from him, ſhe thought, that, by delaying to come, he had neglected to ſave her brother's life: *Lord, if thou hadſt been here*, &c. Thus Martha, in one reſpect, betrayed a mean notion of our Lord's power; though in another, her faith aimed at ſomething very high; for ſhe immediately added, *But I know*, &c. ver. 22. inſinuating, that ſhe believed his prayer might yet reſtore her brother to life: However, as ſhe thought he could not of himſelf raiſe the dead, ſhe founded her hopes not on his own power, but on the power of God, to be exerted at his interceſſion. It ſeems ſhe had not heard of the reſurrection either of Jairus's daughter, or of the widow of Nain's ſon; or, if ſhe had heard of them, ſhe might think her brother's reſurrection more difficult than theirs, as he had been ſo long in a ſtate of death. See Doddridge and Lightfoot.

Ver. 23—26. *Jeſus ſaith unto her, Thy brother ſhall riſe again*] Our Lord's meaning was, that he ſhould be raiſed *immediately*, (ſee ver. 40.) according to her deſire; yet, as the thing was ſo great, and beyond even her own expectation, ſhe durſt not underſtand him in any ſenſe that favoured her wiſhes; (See ver. 24. and on Matth. xxviii. 17.) therefore, to cheriſh her weak faith, and as it were to raiſe her by gradual ſteps to the belief and acknowledgment of his ſovereign power, our Lord ſaid unto her, in the moſt emphatical words, *I am the reſurrection and the life.* "*I am the* author of the *reſurrection, and* of *the life* which followeth upon the reſurrection; therefore I am able to raiſe the dead at any time, and as well now as hereafter. *He that believeth in me*, as thy brother did, *though he were dead, yet ſhall he live*, provided I pleaſe to raiſe him; *and whoſoever liveth and believeth in me, ſhall never die*, if I am pleaſed to prevent him from dying." That this was Chriſt's meaning, is evident from what he added: *Believeſt thou this?* For as Martha had declared her firm expectation of her brother's reſurrection at the laſt day, ſhe actually declared her belief of the reſurrection of all good men to eternal life, and particularly of ſuch as believed in Jeſus; and therefore, had he been ſpeaking of their reſurrection, he needed not have aſked, if ſhe believed what he ſaid. Beſides, in Scripture, we find many general expreſſions of this kind, which muſt be limited by the ſubject to which they are applied. See ch. xiii. 36. It is true, this queſtion may be referred to the firſt ſentence, which our Lord ſpake, thus: "*Believeſt thou* that I am the reſurrection and the life?" For though Martha believed that there was to be a general reſurrection, ſhe might not know that Jeſus was to be the author of it. Yet even upon this ſuppoſition, his words muſt be underſtood as above, becauſe the only view with which he could on this occaſion declare that he was the reſurrection and the life, or require Martha to believe it, was to make her ſenſible that he could raiſe any dead perſon inſtantly, and prevent any living perſon he pleaſed from dying. See Macknight. There are others who give a more ſpiritual interpretation to this paſſage. The reader will find this ſubject enlarged upon in the ſermon on the *Miracles* before quoted, p. 500, &c. Dr. Doddridge paraphraſes the paſſage thus: "*I am the reſurrection and the life*; by me the general reſurrection ſhall be accompliſhed, and by me a moſt glorious and happy life ſhall be given to all my people, and be maintained even to eternal ages. *He*, therefore, *that believes in me, though he were dead, yet ſhall he* ere long *live* again, and his re-animated body ſhall be again united to that ſoul, which, in its ſeparate ſtate, continues its dependance on my power and faithfulneſs; and even at preſent I can looſe the bands of death; and though thy brother is now holden by it, I can recal him when I pleaſe to life. And every one that is now living, and believes in me, ſhall never die; death

27 She ſaith unto him, Yea, Lord, I believe that thou art the Chriſt the Son of God, which ſhould come into the world.

28 And when ſhe had ſo ſaid, ſhe went her way, and called Mary her ſiſter ſecretly, ſaying, The Maſter is come, and calleth for thee.

29 As ſoon as ſhe heard *that*, ſhe aroſe quickly, and came unto him.

30 Now Jeſus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the houſe, and comforted her, when they ſaw Mary that ſhe roſe up haſtily, and went out, followed her, ſaying, She goeth unto the grave, to weep there.

32 Then when Mary was come where Jeſus was, and ſaw him, ſhe fell down at his feet, ſaying unto him, Lord, if thou hadſt been here, my brother had not died.

33 When Jeſus therefore ſaw her weeping, and the Jews alſo weeping which came with her, he groaned in the Spirit, and was troubled,

34 And ſaid, Where have ye laid him? They ſay unto him, Lord, come, and ſee.

35 Jeſus wept.

36 Then ſaid the Jews, Behold how he loved him!

37 And ſome of them ſaid, Could not this man, which opened the eyes of the blind, have cauſed that even this man ſhould not have died?

38 Jeſus therefore again groaning in himſelf, cometh to the grave, (It was a cave, and a ſtone lay upon it.)

Ver. 27. Matth. xvi. 16. Ch. iv. 42. vi. 69.—V. 33. Gr. *he troubled himſelf.*—V. 35. Luke xix. 41.—V. 37. Ch. ix. 6.

ſhall be ſo diſarmed and transformed, that it ſhall hardly deſerve the name; the better part of the believer being immediately conveyed to immortal life and glory, and the body only keeping a while in the duſt, till I come to awaken it to everlaſting vigour and joy." See ch. v. 24. viii. 51. 2 Tim. i. 10. Heb. ii. 14. xii. 22, 23. Epheſ. ii. 6. and Vitringa's Obſerv. Sacr. lib. ii. cap. 7.

Ver. 27. *I believe that thou art the Chriſt*] By replying that ſhe believed him to be the promiſed and expected Meſſiah, Martha inſinuated, that ſhe confided implicitly in every thing he ſaid; and that there was no inſtance of power whatſoever which he was pleaſed to claim, that exceeded her belief. She began, it ſeems, to entertain ſome confuſed expectations of her brother's immediate reſurrection: afterwards, when ſhe conſidered the greatneſs of the thing more deliberately, many doubts aroſe; ver. 39. At preſent, however, having ſome hope, ſhe did not invite Jeſus to go home with her; but leaving him in the place where ſhe had met him, ſhe ran, and called her ſiſter to come out, as it appears from the latter part of ver. 28. he had ordered her; for he deſigned that Mary and her companions ſhould likewiſe have the honour and pleaſure of being preſent at this ſtupendous miracle.

Ver. 29—31. *As ſoon as ſhe heard that*] Mary no ſooner heard the joyful news of the arrival of Jeſus, than ſhe roſe, and went to him, without ſpeaking a word to the company of friends, who, becauſe ſhe was of a ſofter diſpoſition, paid eſpecial attention to her grief; for they remained with her in the houſe after Martha was gone out, and when ſhe went out, they followed her, fearing that ſhe was going to the grave, to indulge her melancholy there: Nay, they even wept with her, when they ſaw her weep, as ſhe ſpake to Jeſus, ver. 33. It was very cuſtomary with the ancients to retire to the ſepulchres of their deceaſed friends, and weep there; and as thoſe ſepulchres were out of the town, and frequently near the road, it is probable that the place where Jeſus ſtayed was near the ſepulchre of Lazarus. The preſent circumſtance tended alſo to the illuſtration of this miracle; for by means hereof, the Jews who were come from Jeruſalem were brought out to the grave, aud made witneſſes of the reſurrection of Lazarus, who, probably, had they known that Mary was only gone out to meet Jeſus, would not have accompanied her, through the hatred which they commonly bore to him. See Eraſmus, and Elſner's Obſervat. vol. i. p. 330.

Ver. 32. *She fell down at his feet*] When Mary came to Jeſus, ſhe fell down at his feet, and expreſſed herſelf juſt as Martha had done, only ſhe wept as ſhe ſpake. Her affliction is deſcribed, though in few words, yet in thoſe the moſt natural and pathetic; and her proſtration performed without reſerve before the Jews, is a remarkable inſtance of the veneration ſhe had for Chriſt.

Ver. 33. *When Jeſus therefore ſaw her weeping*, &c.] There never was a more ſtriking picture of diſtreſs than that before us. The two affectionate ſiſters abſorbed in grief, the numerous ſympathetic crowd bathed in tears, and the Son of God himſelf ſo affected, that he re-echoed their groans, and voluntarily afflicted himſelf with their diſtreſs. His compaſſionate heart could not contemplate the affliction of the two ſiſters and their friends, without having a deep ſhare in it: He *groaned deeply*, (ſee Luke x. 21.) being grieved to find that his friends entertained a ſuſpicion of his loving them leſs than their great love to him might claim, *and was troubled.* In the Greek it is, *He troubled himſelf*, ἐτάραξεν ἑαυτὸν, opening his mind to a ſet of melting and painful ideas. His affections were wholly in his own power; he voluntarily ſuſtained ſorrow now, as he voluntarily embraced death afterwards.

Ver. 34. *Where have ye laid him?*] Our Lord propoſed this queſtion, in order to deliver the minds of Martha and her ſiſter from the ſuſpence with which they were now tortured; and he propoſed it before the multitude, to convince that there was no fraud in the intended miracle. We cannot ſuppoſe that our Lord, who knew without any information that Lazarus was dead, was ignorant of the place of his ſepulchre: But when we admit the two reaſons offered above, we muſt own that the queſtion was both kind and wiſe. See Lardner, and Smallbrooke on the Miracles.

Ver. 35. *Jeſus wept*] It appeared on this occaſion that our bleſſed Lord was poſſeſſed of the moſt delicate ſenſibility of human paſſions; for when he beheld Martha and Mary and their friends around him all in tears, the tender feelings of love, of pity, and of friendſhip ſo moved him, that he mingled his ſympathetic tears with theirs: *Jeſus wept.* In this grief of the Son of God there was a greatneſs and generoſity, not to ſay an amiableneſs of diſpoſition, infinitely nobler than that which the Stoic philoſophers aimed at in their ſo much boaſted apathy. It would be eaſy to deſcant on this ſtriking inſtance of our Lord's philanthropy; but this is not the place for ſuch diſcuſſions: And indeed what Chriſtian heart can be inſenſible to the force of this ſtriking example? We obſerve only, that the power which Jeſus exerted on this memorable occaſion did not more ſtrongly evince him to be the *Son of God*, than the tears which he ſhed conduced to demonſtrate that he was the *Son of man*; a moſt merciful and compaſſionate man, touched with the feeling of our infirmities.

Ver. 36—38. *Then ſaid the Jews, Behold*, &c.] Our Lord's tears had alſo another uſe; they cauſed thoſe who ſaw them, to wonder the more at the death of Lazarus, and conſequently to doubt of his divine power, who prevented it not; whence the ſubſequent miracle, as leſs expected by them, became the more wonderful. *Then ſaid the Jews, Behold how he loved him!* They perceived, that his was no affected grief, but the real teſtimony of a ſincere regard; and they could not but conclude that this regard for Lazarus was great indeed, when no ties of blood, relationſhip, or neceſſity, but undiſſembled friendſhip only cauſed the generous woe; others, however, of a more malevolent, and envious turn of mind, interpreted this circumſtance to our Lord's diſadvantage. For, according to their mean way of judging, they fancied that he had ſuffered Lazarus to fall under the ſtroke of death, for no other reaſon but want of power to reſcue him; and thinking the miracle, ſaid to have been wrought on the blind man at the feaſt of tabernacles, at leaſt as difficult as the curing of an acute diſtemper, they called the former in queſtion, becauſe the latter had been neglected; "If, ſay they, he has really opened the eyes of the blind, might he not have preſerved this man from death?" Theſe perverſe and obſtinate people were not perſuaded by all the wonderful works which Jeſus had done, neither would they be convinced by the great miracle he was about to perform. They were to ſee him raiſe one to life and health again, who had been four days in the grave; yet ſo hard were their hearts, that many of them would perſiſt in their infidelity ſtill. Jeſus, who knew the diſcourſes which they now held among themſelves in private concerning him, was likewiſe fully acquainted with the hardneſs of their hearts, and, at the ſame time, foreſaw the miſeries in which their unbelief would involve them; that *unbelief*, which yields not to his power, ſo ſoon as *death* itſelf. The thought of all theſe things afflicted him, and made him groan deeply within himſelf as he went to the ſepulchre; which, according to the uſual manner of burying with the Jews, was hewn out in a cave, and a ſtone was placed at it; i. e. at the door of the cave, as was the caſe in our Lord's ſepulchre. See on Luke xxiv. 4. Bengelius, Maundrell's Travels, p. 79. and Sandy's Travels, p. 196.

39 Jeſus ſaid, Take ye away the ſtone. Martha, the ſiſter of him that was dead, ſaith unto him, Lord, by this time he ſtinketh: for he hath been *dead* four days.

40 Jeſus ſaith unto her, Said I not unto thee, that if thou wouldeſt believe, thou ſhouldeſt ſee the glory of God?

41 Then they took away the ſtone *from the place* where the dead was laid. And Jeſus lifted up *his* eyes, and ſaid, Father, I thank thee that thou haſt heard me.

42 And I knew that thou heareſt me always: but becauſe of the people which ſtand by, I ſaid *it*, that they may believe that thou haſt ſent me.

43 And when he had thus ſpoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jeſus ſaith unto them, Looſe them, and let him go.

45 Then many of the Jews which came to Mary, and had ſeen the things which Jeſus did, believed on him.

46 But ſome of them went their ways to

Ver. 40. Ver. 4.—V. 42. Ch. xii. 30.—V. 44. Ch. xx. 7.—V. 45. Ch. ii. 23.

Ver. 39. *Jeſus ſaid, Take ye away the ſtone*] Our Lord, as Bp. Hall obſerves, could with infinite eaſe have commanded the ſtone to roll away of itſelf, without employing any to remove it. But he judiciouſly avoided all unneceſſary pomp and parade, and mingled all the majeſty of this aſtoniſhing miracle with the moſt amiable modeſty and ſimplicity. Beſides, he thus removed every the minuteſt ſuſpicion of fraud, for they who removed the ſtone would have, from the putrefied ſtate of the body, ſufficient evidence that it was there; while all who were preſent might, and no doubt did, ſee it lying in the ſepulchre, when the ſtone was removed, before Jeſus gave the commanding word, *Come forth.* Martha, yet weak in faith, yet ſtruggling with doubt, in a painful agitation, with a variety of paſſions, ſays to Jeſus, "Lord, it will be offenſive to thee, the putrefied body of my dear dead brother cannot be fit for thee to approach; by this time *he certainly ſmelleth*,—ὄζει,—*for he hath been four days in the grave*;" not *four days dead* only, as we render it; for the word *dead* is not in the original, being improperly ſupplied by the tranſlators τεταρταῖος, *quatriduanus*, one who has continued in any ſtate or place four days. Martha's meaning therefore was, that her brother had been in the grave four days, as is plain likewiſe from ver. 17. Providence directed Martha to mention this circumſtance before Lazarus was raiſed, that the greatneſs of the miracle might be manifeſt to all who were preſent: for if her brother had been buried four days, he muſt have been dead, as we before obſerved, at leaſt five; for we are to remember that in theſe hot countries, the dead ſooner grow offenſive, and cannot be kept ſo long unburied as with us. Dead bodies, ſays Dr. Hammond, after a revolution of the humours, which is compleated in ſeventy-two hours, naturally tend to putrefaction, and the Jews ſay that by the fourth day after death, the body is ſo altered, that one cannot be ſure it is ſuch a perſon. This, therefore, has been aſſigned as one reaſon why Chriſt ſhould riſe the third day, becauſe *he was not to ſee corruption.* See Maimonides, Lightfoot, and Henry.

Ver. 40. *Said I not unto thee,* &c.?] Either Jeſus had ſaid more to Martha than is recorded, or poſſibly theſe words may be collected from the meſſage which Jeſus ſent, ver. 4. and from what he ſaid, ver. 25, 26. but we are not to ſuppoſe that in theſe hiſtories we have an account of every word that was ſpoken. See ch. xxi. 25.

Ver. 41, 42. *And Jeſus lifted up his eyes, and ſaid*] On many occaſions Jeſus had publickly appealed to his own miracles, as the proofs of his miſſion; but he did not ordinarily make a formal addreſs to his Father before he worked them; though to have done ſo would have ſhewn from whence he derived his authority. Nevertheleſs, being about to raiſe Lazarus from the dead, he *prayed* for his reſurrection, to make the perſons preſent ſenſible, that in working his miracles, he acted by the aſſiſtance not of devils, as his enemies maliciouſly affirmed, but of God; and that this miracle in particular could not be effected without an immediate interpoſition of the divine power. The Evangeliſt, it is true, does not ſay directly, either that Jeſus prayed, or that he prayed for this end; but the thankſgiving which he tells us he offered up implies both. "*Father, I thank thee, that thou haſt heard me, and I knew that thou heareſt me always:* I did not pray for mine own ſake, as if I had entertained any doubt of thine empowering me to do this miracle, but I prayed for the people's ſake; to make them ſenſible that thou loveſt me, and haſt ſent me, and art continually with me." By this prayer and thankſgiving, therefore, Jeſus has indirectly taught us, that his own reſurrection from the dead is an infallible proof of his divine miſſion. No power inferior to that of God's being able to accompliſh a work of this kind. See Macknight, and the *Reflections.*

Ver. 43. *And when he had thus ſpoken, he cried,* &c.] The dead man heard the voice of the Son of God, and came forth immediately; for he did not revive ſlowly and by degrees, as the dead child did, which was raiſed by the prophet Elijah. But the effect thus inſtantly following the command, plainly ſhewed, whoſe the power was that revived the breathleſs clay. If our Lord had not intended this, inſtead of ſpeaking, he might have raiſed Lazarus by a ſecret inward volition. As the people preſent were not ſo much as dreaming of a reſurrection, they muſt have been greatly ſurpriſed when they heard our Lord pray for it. The cry, *Lazarus, come forth,* muſt have aſtoniſhed them ſtill more, and raiſed their curioſity to a prodigious pitch. But when they ſaw him, who had been putrefying in the grave four days, come forth alive and in perfect health, they could not but be agitated with many different paſſions, and overwhelmed with inexpreſſible amazement.

Ver. 44. *And he that was dead came forth*] It would have been the leaſt part of the miracle, had Jeſus made the rollers, with which Lazarus was bound, to unlooſe themſelves from around his body, before he came forth: But he brought him out juſt as he was lying, and ordered the ſpectators to looſe him, that they might be the better convinced of the miracle. Accordingly, in taking off the grave clothes, they had the fulleſt evidence, both of his death and reſurrection; for on the one hand the manner in which it is ſuppoſed he was ſwathed, (ſee on ch. xix. 40.) muſt of itſelf have killed him in a little time, had he been alive when buried, and conſequently have demonſtrated beyond all exception, that Lazarus was ſeveral days dead, before Jeſus called him forth. Some, however, ſuppoſe, that the body was not bound over with bandages, but only wrapped up in a large linen cloth, tied at the hands and feet, [Κειρίαις, a word which Phavorinus explains by ἐπιτάφιοι δεσμοὶ, *ſepulchral bands,*] not altogether, perhaps, unlike what is cuſtomary with us; and this is the more probable, as we may reaſonably conclude, both from the words of Martha, ver. 39. and from this verſe, that Lazarus was not embalmed, when it was uſual to make uſe of ſuch bandages. However, be this as it may, in taking off the grave clothes, the linen might offer both to their eyes and ſmell abundant proofs of his putrefaction, and by that means convince them, that he had not been in a *deliquium*, or ſwoon, but was really departed. On the other hand, by his lively countenance appearing when the napkin was removed, his freſh colour, his active vigour, and his briſk walking, they who came near him and handled him were made ſenſible that he was in perfect health, and had an opportunity to try the truth of the miracle by the cloſeſt examination. It may be proper juſt to reply here, to a difficulty ſuggeſted upon this hiſtory of Lazarus's reſurrection. It is ſaid that when Jeſus called upon Lazarus to come forth, he came out bound hand and foot; but deiſts talking of this miracle, commonly aſk with a ſneer, how could he come out of a grave, who was bound in that manner? The anſwer, however, is obvious. The reader is firſt deſired to conſider the form of the Jewiſh ſepulchres, as deſcribed in the note on Luke xxiv. 4. and then to reflect that the Evangeliſt means not that Lazarus walked out of the ſepulchre; but that lying on his back, he raiſed himſelf into a ſitting poſture, then putting his legs out of his niche or cell, ſlid down and ſtood upright on the floor; all which he might eaſily do, notwithſtanding his arms were bound cloſe to his body, and his legs were tied ſtrait together by means of the ſhroud and rollers, or bandages, or whatever they were with which he was confined. Accordingly, when he was come forth, it is ſaid that Jeſus ordered them to *looſe him, and let him go*; a circumſtance plainly importing, that the hiſtorian knew that Lazarus could not walk till he was unbound. If the Jews buried as the Egyptians did, the napkin did not cover the face of Lazarus, but only went round his forehead, and under his chin; ſo that he could eaſily ſee; but even on ſuppoſition that it was wound about his face, he could eaſily have raiſed himſelf out of his niche without ſeeing, in the manner above deſcribed. See Macknight, Doddridge, Phavorinus, and Ward's Diſſert. p. 150.

Ver. 45, 46. *Then many of the Jews—believed*] Conſidering the nature and circumſtances of this great miracle, it ought to have ſilenced the peeviſhneſs of cavilling, might have overcome the obſtinacy of prejudice, and ſhould have put to ſhame the impudence of malice; for the deliberate and purpoſed delay of Chriſt, his declaration of Lazarus's death, and prediction of his reſurrection, the variety and multitude of the perſons who were witneſſes, the accidental circumſtances which led them to be preſent, the conſequent faith of many Jews who were there, (by no means prejudiced in favour of Jeſus, or diſpoſed to believe in him) as well as the acknowledgement made of the reality of this miracle to the Jewiſh ſanhedrim, are ſuch teſtimonies, as muſt place this wonderful event be-

yond

the Phariſees, and told them what things Jeſus had done.

47 Then gathered the chief prieſts and the Phariſees a council, and ſaid, What do we? for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him: and the Romans ſhall come and take away both our place and nation.

49 And one of them, *named* Caiaphas, being the high prieſt that ſame year, ſaid unto them, Ye know nothing at all,

50 Nor conſider that it is expedient for us, that one man ſhould die for the people, and that the whole nation periſh not.

51 And this ſpake he not of himſelf: but being high-prieſt that year, he propheſied that Jeſus ſhould die for that nation;

52 And not for that nation only, but that alſo he ſhould gather together in one the children of God that were ſcattered abroad.

53 Then from that day forth they took counſel together for to put him to death.

54 Jeſus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderneſs, into a city called Ephraim, and there continued with his diſciples.

55 And the Jews paſſover was nigh at hand: and many went out of the country up to Jeruſalem before the paſſover, to purify themſelves.

Ver. 47. Pſ. ii. 2. Matth. xxvi. 3. Mark xiv. 1. Ch. xii. 19. Acts iv. 16.—V. 49. Luke iii. 2. Ch. xviii. 14. Acts iv. 6. V. 50. Ch. xviii. 14.—V. 52. Iſai. xlix. 6. 1 John ii. 2. Epheſ. ii. 14, 15, 16.—V. 54. Ch. iv. 1, 3. vii. 1. See 2 Chron. xiii. 19.

yond the power of cavil or contradiction: Wherefore, we cannot help being ſurpriſed to find that the cry, *Lazarus, come forth*, did not produce on all who were preſent, an effect ſome way ſimilar to that which it had on Lazarus: It raiſed him from the natural death, and might have raiſed the moſt ſtupid of the ſpectators from the ſpiritual, by working in them the living principle of faith. It afforded, however, a dreadful confirmation of that weighty truth, *If they hear not Moſes and the prophets, neither will they be perſuaded, though one roſe from the dead.* Every reader muſt be ſenſible that there is ſomething incomparably beautiful in the whole of our Lord's behaviour on this occaſion; after having given ſuch an aſtoniſhing inſtance of his power, he did not ſpeak one word in his own praiſe, either directly or indirectly. He did not rebuke the Jews for having in former inſtances maliciouſly detracted from the luſtre of his miracles, every one of which derived additional credit from this inconteſtable wonder. He did not ſay how much they were to blame for perſiſting in their incredulity, though he well knew what they would do; he did not inſinuate, even in the moſt diſtant manner, the obligations which Lazarus and his ſiſters were laid under by this ſignal favour: He did not upbraid Martha and Mary with the diſcontent they had expreſſed, at his having delayed to come to the relief of their brother. Nay, he did not ſo much as put them in mind of the mean notion they had entertained of his power; but, always conſiſtent with himſelf, he was on this, as on every other occaſion, a pattern of perfect humility and abſolute ſelf-denial. It is beautiful to obſerve the gradation, in the reſurrections of the dead performed by our Lord: The firſt perſon he raiſed, Jairus's daughter, had been in the ſtate of death only a few hours; the ſecond, the widow of Nain's ſon, was raiſed as his friends were carrying him out to burial; but when Jeſus recalled Lazarus to life, he had been in the grave no leſs than *four days*; and therefore, according to our apprehenſions, his reſurrection was the greateſt of the three: The whole power of death was accompliſhed upon him, and "the whole power of the reſurrection ſhewed forth in him," as Peter Chryſologus remarks. See his Sermons, Smallbrooke's Vindication, vol. ii. p. 394. Lardner, p. 79. and Theophylact.

Ver. 47, 48. *Then gathered the chief prieſts and Phariſees a council*] The account which was given of Lazarus's reſurrection raiſed the indignation of the rulers to the higheſt pitch. They aſſembled the ſanhedrim, or great council of the nation forthwith, and, after conſultation, blamed one another for having ſuffered Jeſus to go ſo long unpuniſhed; but this miracle being too evident to be denied, as indeed all his miracles were, they did not, even in their moſt private conferences, ſay or inſinuate to one another, that their diſpleaſure and oppoſition proceeded from his paſſing falſe miracles upon the ignorant vulgar; they rather condemned him upon the truth and notoriety of his miracles, pretending that they were deſigned to eſtabliſh a new ſect in religion, which might endanger not their church only, but their ſtate; *our place*, τον τοπον, *our temple*, (ſee Acts vi. 14. xxi. 28.) and *nation*. Thus, though the Phariſees were his ſworn enemies, they could not help giving him an ample teſtimony, even in full court. *If we let him thus alone*, ſay they, *all men will believe on him*, &c. "If we do not beſtir ourſelves to prevent it, the common people, aſtoniſhed at his miracles, will certainly ſet him up for Meſſiah; and the Romans, on pretence of their riſing in rebellion, will take away both our liberty and religion." They entered therefore into a reſolution of putting Jeſus to death at all hazards. But thoſe politicians were taken in their own craftineſs; for while they propoſed, by killing Jeſus, to avoid the deſtruction of their temple and city, the ſin which they committed in killing the Prince of Life was ſo great, that God, in his juſt indignation, made the very people, whoſe reſentment they propoſed to avoid by this wicked meaſure, the inſtruments of his vengeance. He brought the Roman armies againſt them, who *deſtroyed thoſe murderers, and burnt up their city*; leaving, in that dreadful cataſtrophe, an aweful warning to all ſtateſmen to beware of proſecuting unjuſt meaſures, on pretence of conſulting the good of the nation whoſe affairs they direct. Again, the members of the Jewiſh council were not all unanimous in their reſolution of putting Jeſus to death. Some of them, who were his diſciples, (ſee ch. xii. 42.) particularly Nicodemus, and Joſeph of Arimathea, urged the unlawfulneſs of what they purpoſed to do, from the conſideration of his miracles and his innocence; but the high-prieſt Caiaphas treated Chriſt's friends in the council with contempt, as a parcel of weak ignorant people, who were unacquainted with the nature of government, "which, ſaid he, requires that certain acts of injuſtice ſhould not be ſcrupled at, when they are expedient for the ſafety of the ſtate." See Macknight.

Ver. 49—52. *And—Caiaphas, being the high-prieſt that ſame year, ſaid*, &c.] It is well known that the high-prieſthood among the Jews was not annual; but the many revolutions about this period might juſtify the preſent manner of ſpeaking, which ſignifies no more, as ſome think, than in *thoſe days*, or *at that time*. See Luke iii. 2. Others, however, imagine, that the expreſſion is emphatical; *that year*, that memorable *year*, in which Chriſt was to die; it was the laſt and chief of Daniel's *ſeventy weeks*, the fortieth year before the deſtruction of Jeruſalem, and was celebrated for various cauſes in the Jewiſh hiſtory. As God was wont anciently to communicate his oracles to the high-prieſt cloathed with the pontifical garments, ſo he inſpired the words, ver. 50. into Caiaphas, who now bare that office, though he was not ſenſible himſelf of the inſpiration, and meant what he ſaid in a different ſenſe from what God intended ſhould be ſignified by it; and thus he gave unawares as clear a teſtimony to the *prieſtly*, as Pilate did to the *kingly* office of Chriſt. By *the children of God*, ver. 52. are meant his true worſhippers, not only amongſt the Jews, but likewiſe amongſt all nations in the world, who were to be gathered, through Chriſt, into *one flock*, one glorious and happy ſociety. See ch. x. 16. Lightfoot, and Lardner's Credibil. vol. ii. part 1.

Ver. 53. *Then from that day forth they took counſel*] The Evangeliſt does not tell us what the meaſure was which they pitched upon for this purpoſe; only from the laſt verſe of the chapter, it ſeems probable, that they agreed to iſſue out a proclamation againſt Jeſus, promiſing a reward to any who would ſhew where he was, that they might take him. Macknight.

Ver. 54. *Into a city called Ephraim*] The ſituation of *Ephraim* has not yet been determined; all that John ſays of it is, that it ſtood in a country *near the wilderneſs*; perhaps he meant the wilderneſs which is ſaid to have gone up from Jericho to Beth-el, Joſh. xvi. 1. For Joſephus mentions *Ephraim* as not far from Beth-el. Euſebius, in his *Onomaſticon*, upon the word Αγγαι, the ancient *Ai*, tells us, that Beth-el lay in the road from Jeruſalem to Sichem in Samaria, at the diſtance of twelves miles from Jeruſalem. The ſame author ſays, that Ephraim was a larger city, eight miles from Jeruſalem towards the north. See Reland's *Palæſt. Illuſtr.* and Joſephus's war. b. v. ch. 8.

Ver. 55. *To purify themſelves*] As a variety of circumſtances might happen to multitudes, which would require purification, ſo ſome ſort of cleanſing required no leſs than *ſeven days*; and the vows of the Nazarites likewiſe required ſome time. Compare 2 Chron. xxx. 17. Some would render the laſt clauſe of the 56th verſe, *What think ye? Will he not come to the feaſt?*

56 Then ſought they for Jeſus, and ſpake among themſelves, as they ſtood in the temple, What think ye, that he will not come to the feaſt?

57 Now both the chief prieſts and the Phariſees had given a commandment that, if any man knew where he was, he ſhould ſhew *it*, that they might take him.

CHAP. XII.

Jeſus excuſeth Mary, anointing his feet. The people flock to ſee Lazarus: The chief prieſts conſult to kill him. Chriſt rideth into Jeruſalem. Certain Greeks deſire to ſee Jeſus: he foretelleth his death. The Jews are generally blinded: yet many chief rulers believe, but do not confeſs him: therefore Jeſus calleth earneſtly for confeſſion of faith.

Ver. 56. Ch. vii. 11.

REFLECTIONS ON THE RAISING OF LAZARUS,

Ver. 15—46.

There is a time when we muſt preach Chriſt on the houſe-top, as well as a time when we muſt ſpeak him as it were in the ear, and with the lips ſhut. Doubtleſs Martha was greatly overjoyed at the preſence of Chriſt, and though ſhe knew how equally welcome it would be to her ſiſter, yet ſhe doth not proclaim it aloud in the open hall, but ſecretly whiſpers the pleaſing tidings in her ſiſter's ear. *The Maſter is come, and calleth for thee.* What an happy word, what an high and honourable favour was this! that the Lord of life, that the divine Ambaſſador ſhould perſonally come, and call for Mary; yet are they ſuch, as may not be appropriated to *her* alone. Thou comeſt ſtill to *us*, O Saviour, if not in thy bodily preſence, yet in thy ſpiritual. Thou calleſt *us* ſtill, if not in thy perſonal voice, yet in thine ordinances; and it is our fault if we do not, as this good woman did, ariſe quickly, and come to thee. Her friends were there about her, who came purpoſely to condole with her; her heart was full of heavineſs; her hopes were now, alas! all at a low ebb; and yet, ſoon as ever ſhe hears the mention of Chriſt *coming*, of Chriſt *calling her*, ſhe forgets friends, brother, grief, cares, and haſtens to his preſence.

Such good women were well worthy of kind friends: Theſe, knowing the value, and hearing of the death of Lazarus, came over to comfort the ſad pair. Charity, together with the common practice of their nation, calls them to this amiable duty. How grievous was that complaint,—*I looked for ſome to comfort me, but there was none!* It is ſome kind of eaſe in ſorrow to have partners; as a burden is lightened by many ſhoulders, or as clouds ſcattered into many drops eaſily vent their moiſture in the air; even the very preſence of friends is a ſweet abatement of grief.

Theſe friendly neighbours, ſeeing Mary haſten forth, make haſte to follow her: It was but a loving ſuſpicion, ver. 31. *ſhe is gone to the grave to weep.* They well knew how apt ſenſible minds are to take all occaſions to renew their ſorrows; every object around affects them. When ſhe ſaw but the chamber of her dead brother, ſtrait ſhe muſt think that there her *Lazarus* was wont to lay, and then ſhe wept afreſh; when the table was ſpread, "there *Lazarus* was wont to ſit," and then new tears ariſe; when the garden appeared, "there *Lazarus* had wont to walk," and then again ſhe weeps. How much more do theſe ſympathetic friends ſuppoſe the paſſions would be ſtirred with the ſight of the grave, when ſhe muſt needs think, "there is Lazarus, an inanimate, diſſolving lump of clay!" Their indulgent love, however, miſtook Mary's errand: Kind as they were, their thoughts were much too low: While they ſuppoſe her going to a dead brother, ſhe is haſtening on the wings of affection to a living Saviour, *the Lord of life.*

Both the ſiſter's met Chriſt; not both in one poſture. Mary is ſtill noted, as for more paſſion, ſo for more ardent devotion: She that before *ſat at the feet* of Jeſus, now falls proſtrate at thoſe feet. Where the heart is affected with an aweful acknowledgement of majeſty, the body cannot but bow.

Even before all her neighbours of Jeruſalem, doth Mary thus ſink down in humility before her Saviour. It was no leſs than excommunication for any one to *confeſs him*; (ch. ix. 22. xii. 42.) yet good Mary, fearleſs of the informations that might be given by theſe Jewiſh obſervers, *adores* him, and in her ſilent geſture ſays as much as her ſiſter had ſpoken before, *Thou art the Chriſt, the Son of God.* Thoſe who would give Chriſt his right, muſt not ſtand upon ſcrupulous fears. Are we naturally timorous?—Who do we not fear the denial, the excluſion of the Almighty? O let us remember, *Without are the fearful!* Rev. xxi. 8.

Her humble proſtration is ſeconded by a remarkable complaint; *Lord, if thou hadſt been here, my brother had not died!* Both ſhe and her ſiſter, as with one voice, betray both ſtrength and infirmity of faith; *ſtrength*, in aſcribing ſo much power to Chriſt, that his preſence could preſerve from death; *infirmity*, in ſuppoſing the neceſſity of a preſence for this purpoſe. It is a weakneſs of faith to meaſure ſucceſs by means, and means by preſence, and to tie effects to the concurrence of both, when we deal with an Almighty Agent. O Saviour, while thou now ſitteſt glorioufly in heaven, thou doſt no leſs impart thyſelf to our ſouls, than if thou ſtoodſt viſibly by us, than if we ſtood locally by thee. No place can make a difference of thy virtue and thy aid.

This was Mary's moan: Her ſilent, yet not unſeen ſuit, is returned with a ſilent anſwer. No notice is taken of the error in her expreſſion; all the reply we hear from the bleſſed Redeemer, is a compaſſionate *groan within himſelf*, and an inquiry, *Where have ye laid him?* He who knew, in *abſence*, that Lazarus was dead, now aſks where he is buried: Not out of need, but of will; that as in his ſorrow, ſo in his inquiry he might depreſs himſelf in the opinion of the ſtanders by; unwilling to fix their minds upon the expectation of ſome marvellous thing, till the grand fiat ſhould announce it, and raiſe the ſleeping Lazarus from his tomb.

They were not more glad of the queſtion, than ready for the anſwer,—*Come and ſee.* It was their manner to lay up the dead bodies of their friends, like the Egyptians, with great reſpect: More coſt was wont to be beſtowed on ſome of their graves, than on their houſes. Here, as neither aſhamed nor unwilling to ſhew the decency of their ſepulchre, they ſay, *Come and ſee.*

Never was our Saviour more ſubmiſſively *dejected* than now, immediately before he would approve and *exalt* the Majeſty of his Godhead. To his groans, and inward grief, he adds his tears; JESUS *wept!* Well indeed might the Jews conſtrue them up to their true ſource, and cry, *See how he loved him!* And well had it been, could they have reſted there, without ſo unworthily miſconſtruing as they did his motives, ver. 37. *Could not he that opened the eyes of the blind,* &c?

It is not improbable that Jeſus, who before groaned in himſelf for compaſſion of their tears, now groaned for their incredulity. Nothing could ſo much afflict the Saviour of men, as the ſins of men; no injury goes ſo deep as our ſpiritual provocations of God. Wretched men, why ſhould we grieve the good Spirit of God in us? Why ſhould we make *Him* groan for us, who died to redeem us?

With theſe groans, O Saviour, thou comeſt to the grave of Lazarus; the door of that houſe of death was ſtrong and impenetrable: Thy firſt word was, *Take away the ſtone.* O weak beginning of a mighty miracle! If thou meanteſt to raiſe the dead, how much eaſier had it been for thee to remove the grave ſtone? One grain of faith, even in thy diſciples, were enough to remove mountains; and doſt thou ſay, *Take away the ſtone?*—But, it was ever thy juſt will that we ſhould do what we may. To remove the ſtone, or to untie the napkin, was in their power; this therefore they muſt do: To raiſe the dead was out of their power; this therefore thou wilt do alone: Our hands muſt do their utmoſt, ere thou wilt put to thine.

In ſpight of all the unjuſt diſcouragements of nature, Chriſt's command muſt be obeyed; Martha may doubt, but Chriſt *hath ſpoken, and ſhall he not make it good?* Whatever the good woman's ſtaggering faith may ſuggeſt, the *glory of God* is concerned, and it muſt now be diſplayed: The ſtone is removed; all impediments give way; all hearts are ready for the reſult: The Saviour addreſſes himſelf to the miracle.

His eyes begin, they are lift up to heaven: His tongue ſeconds his eye; yet we hear of no prayer, but of thanks for hearing; *Father, I thank thee*, &c. Thy will, O Saviour, was thy prayer. *Words* expreſs our hearts to men, *thoughts* to God: Well didſt thou know, out of thy ſelf-ſameneſs with the Father, that the grant muſt keep pace with the idea of thine intention. *I knew that thou heareſt me always, but this I ſaid for their ſakes, that they might believe.*

But hark! the word is paſt, *Lazarus come forth!* Why did the Saviour thus loudly lift up his voice?—Was it that the ſtrength of the call might anſwer to the meaſure of the affection; ſince we faintly require what we care not to obtain, and vehemently utter what we earneſtly deſire?—Or was it to ſignify that Lazarus's ſoul was called from far;—ſince the ſpeech muſt be loud, that ſhall be heard in the other world? Or was it in relation to the ſleeping ſtate of his body; ſince thoſe who are in the deadneſs of deep ſleep, cannot be awakened without a loud call?—Or was it in repreſentation of that laſt loud trumpet's ſummons, which ſhall ſound into all graves, and raiſe all fleſh from their duſt for ever?—Even ſo ſtill, Lord, when thou wouldeſt raiſe a ſoul from the death of ſin, and grave of corruption, no *ſtill, ſmall voice* will ſerve. Thy ſtrongeſt commands, thy loudeſt denunciations of judgement, the ſhrilleſt and ſweeteſt promulgations of thy mercies, are but enough to arouſe the ſlumbering faculties.

Here was no ſuit to the Father, no adjuration to the deceaſed, but a flat, an abſolute injunction, *Come forth!* O Saviour, that is the voice which I ſhall once hear ſounding into the bottom of my grave, and raiſing me from my duſt. That is the voice which ſhall pierce the rocks, and divide the mountains, and fetch up the dead from the loweſt caverns of the deep. Thy word made all; thy word ſhall repair all. Hence, far hence, all ye diffident fears!—He whom I truſt is Omnipotent.—Behold, *he that was dead came forth!*

Thou didſt not only, O Saviour, raiſe the body of Lazarus, but the faith of the by-ſtanders. O clear emblem, irrefragable argument of our reſurrection alſo! If Lazarus did thus ſtart up from death, at the bleating of this *Lamb of God*, that was now daily preparing for

THEN Jeſus, ſix days before the paſſover, came to Bethany, where Lazarus was, which had been dead, whom he raiſed from the dead.

2 There they made him a ſupper; and Martha ſerved: but Lazarus was one of them that ſat at the table with him.

3 Then took Mary a pound of ointment of ſpikenard, very coſtly, and anointed the feet of Jeſus, and wiped his feet with her hair: and the houſe was filled with the odour of the ointment.

4 Then ſaith one of his diſciples, Judas Iſcariot, Simon's *ſon*, which ſhould betray him,

5 Why was not this ointment ſold for three hundred pence, and given to the poor?

6 This he ſaid, not that he cared for the poor; but becauſe he was a thief, and had the bag, and bare what was put therein.

7 Then ſaid Jeſus, Let her alone: againſt the day of my burying hath ſhe kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came, not for Jeſus' ſake only, but that they might ſee Lazarus alſo, whom he had raiſed from the dead.

10 But the chief prieſts conſulted, that they might put Lazarus alſo to death;

11 Becauſe that by reaſon of him many of the Jews went away, and believed on Jeſus.

Ver. 2. Matth. xxvi. 6. Mark xiv. 3.—V. 3. Luke x. 38, 39. Ch. xi. 2.—V. 6. Ch. xiii. 29.—V. 8. Matth. xxvi. 11.—V. 9. Ch. xi. 44.

the ſlaughter, how ſhall the dead be rouſed hereafter in myriads from their graves, at the roaring of that glorious and immortal *Lion*, whoſe voice ſhall *ſhake the powers of heaven*, and move in trembling horror the very foundations of the earth?

Chap. XII. *Ver.* 1. *Then Jeſus came to Bethany*, &c.] This was in his way to Jeruſalem; and he might chooſe to ſtop here, in order to renew the idea of the reſurrection upon the minds of his diſciples, by carrying them once more to the houſe of one who had been raiſed from the dead by him; and this was the more neceſſary, as the time was very near, when he ſhould put their faith to the proof, with reſpect to this article, by his own death. See Eraſmus, and Grotius.

Ver. 2. *There they made him a ſupper*] It was cuſtomary for the Jews to entertain their friends in a more noble manner than uſual, about ſix or ſeven days before the paſſover, and it was in compliance with this cuſtom, as well as out of a particular reſpect to Jeſus, who had conferred ſo great a bleſſing on them, that Lazarus and his ſiſters made this entertainment. It was no derogation to Martha that ſhe ſerved at table, for it was not uſual with the women to ſit at table with the men at entertainments of this kind. Beſides, it was incumbent upon her,—a peculiar mark of eſteem and reverence, on account of the miracle he had wrought in favour of her family. The ſitting of Lazarus at the table, ſerved to ſhew the reality of the miracle wrought at his tomb; that it was not a ſpectre or illuſion which then preſented itſelf to their ſight; and that Lazarus was not only reſtored to life, but likewiſe to perfect health. See Grotius, and Calmet.

Ver. 3. *Then took Mary a pound of ointment*] This ſupper is ſuppoſed by many to have been the ſame with that mentioned Matth. xxvi. 6. and Mark xiv. 3. but, upon examination, they will appear to have been different. *This* happened in the houſe of Lazarus, *that* in the houſe of Simon the leper: At this, Mary the ſiſter of Lazarus anointed our Lord's feet, and wiped them with her hair; at *that*, a woman, not named, poured the ointment on his head. Here *Judas* only found fault with the action; there he was ſeconded by ſome of the reſt. It ſeems all the diſciples but Judas ſuffered this firſt anointing to paſs without cenſure; but when they ſaw ſo expenſive a compliment repeated, and that within a few days the one of the other, they joined with him in blaming the woman, and might think themſelves warranted to do ſo, as they knew that their Maſter was not delighted with luxuries of any kind. After the anointing mentioned by St. *Matthew*, Judas went and bargained with the prieſts to deliver his Maſter into their hands; yet two days before the paſſover they conſulted among themſelves how they might take him by ſubtilty. This deliberation was abſolutely unneceſſary, if the anointing mentioned by St. Mathew had been the ſame with that in St. John; for the anointing being expreſly fixed by St. John to the ſixth day before the paſſover, the bargain which Judas ſtruck with the prieſts to betray his Maſter, is of courſe fixed to the ſame day, having happened immediately after the anointing: if ſo, the prieſts, *ſix days before* the paſſover, knew of a method to take Jeſus by ſubtilty, and therefore had no occaſion formally to conſult about it two days before the paſſover. In fine, the *place* in the hiſtory which St. Matthew hath aſſigned to his anointing, implies that it happened *two days* before the paſſover; whereas the anointing mentioned by St. John is expreſly ſaid to have been *ſix days* before that feaſt. Compare Matth. xxvi. 1—4, and 14. Thus it evidently appears, that our Lord was anointed with *ſpikenard* three different times during the courſe of his miniſtry; once in the houſe of Simon the Phariſee, once in the houſe of Lazarus, and once in the houſe of Simon the leper. That this honour ſhould have been done him ſo often, need not be thought ſtrange; for in thoſe countries it was common, at entertainments, to pour fragrant oils on the heads of ſuch gueſts as they deſigned to diſtinguiſh with marks of extraordinary reſpect. The cuſtom is alluded to Pſ. xlv. 7. *God hath anointed thee with the oil of gladneſs above thy fellows.* Where this piece of civility was ſhewn, it was an expreſſion of the higheſt complacency, and produced great *gladneſs* in the perſon who was the object of it. Hence, beſides the emblematical reaſon of the ceremony, it was fitly made uſe of at the inſtalment of perſons into high offices: And therefore, becauſe the only begotten Son of God was to ſuſtain greater dignities, and execute more important offices than ever were ſuſtained or executed among men, and was fitted for them by more extraordinary endowments than men poſſeſſed; having the *Spirit* given him *without meaſure*, He had the name of the *Meſſiah*, or the *Anointed-one*, appropriated to him by way of eminence; He was *anointed with the oil of gladneſs*, infinitely *above his fellows*,—the other kings, and prieſts, and prophets, whom God from time to time had raiſed up, and honoured with the title of his *anointed-ones*. See Macknight, Whitby, Lightfoot, and Le Clerc.

Ver. 5. *Sold for three hundred pence*] The Roman penny, which is here ſpoken of, was equal to ſeven pence halfpenny of our money; three hundred of theſe pence therefore amounted to about nine pounds, ſeven ſhillings, and ſix-pence ſterling. From the value of the ointment it would appear, that Lazarus and his ſiſters were perſons of a better ſtation than ordinary, (ſee on ch. xi. 1.) otherwiſe they could not have afforded ſo coſtly a preſent, nor would Jeſus have accepted it at their hands. Beſides, this conjecture is confirmed by the kind of company which came from the city to comfort the two ſiſters on the death of their brother. The Evangeliſt calls them *the Jews*; a word which he commonly makes uſe of to denote the principal inhabitants of Jeruſalem. The action of Mary, and the office which Martha ſuſtained at this feaſt, are by no means inconſiſtent with their ſuppoſed ſtation; for they muſt think they could not put ſufficient honour on one, whom they eſteemed ſo highly, and to whom they were ſo much indebted. If the ſtation of Lazarus was, as we ſuppoſe, better than common, the miracle of his reſurrection muſt for that reaſon have been the more illuſtrious. See Macknight and Grotius.

Ver. 6. *And bare what was put therein*] *And carried off what was put into it.* Wat. This tranſlation of Dr. Waterland's is after Elſner, who refers to John xx. 15. Matth. iii. 11. viii. 17. for inſtances of ſuch an uſe of the word ἐβάσταζεν: But it by no means appears that the word is ever uſed in a bad ſenſe. The meaning here ſeems to be, that Judas had not only the keeping of the bag at that time, but that it was his ſtated office to take care of it, and manage its ſtock. Dr. Heylin renders the clauſe very well thus: *And bearing the purſe, had in his keeping what was put into it.* See Elſner's Obſervat. vol. i. p. 333.

Ver. 7. *Againſt the day of my burying*, &c.] The Jews firſt waſhed the corpſe all over with water, after it was laid out, Acts ix. 39. and then anointed it with *liquid ſpices*, or odours, as appears from this apology which our Lord makes for Mary; for the full import whereof, ſee the note on Matth. xxvi. 10. and Ward's 35th Diſſertation.

Ver. 9—11. *Much people of the Jews therefore*] Bethany being within two miles of Jeruſalem, the news of the arrival of Jeſus ſoon reached the city, and drew out great numbers of the citizens; for they had a laudable curioſity to ſee the man who had been raiſed from the dead, and the ſtill more wonderful man who had raiſed him. When they came and ſaw Lazarus, *many of them believed*, i. e. were convinced both of Lazarus's reſurrection, and of the divinity of Chriſt's miſſion. But the news of their believing, together with the reaſon of it, being currently reported in Jeruſalem, came to the Ears of the chief prieſts, and incenſed them to ſuch a degree, that they reſolved to kill not Jeſus only, but, if poſſible, Lazarus alſo. *They went away*, ver. 11. means, "from Jeruſalem to Bethany."

12 On the next day, much people that were come to the feaſt, when they heard that Jeſus was coming to Jeruſalem,

13 Took branches of palm-trees, and went forth to meet him, and cried, Hoſanna: Bleſſed *is* the King of Iſrael that cometh in the name of the Lord!

14 And Jeſus, when he had found a young aſs, ſat thereon; as it is written,

15 Fear not, daughter of Sion: behold, thy king cometh, ſitting on an aſs's colt.

16 Theſe things underſtood not his diſciples at the firſt: but when Jeſus was glorified, then remembered they that theſe things were written of him, and *that* they had done theſe things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raiſed him from the dead, bare record:

18 For this cauſe the people alſo met him, for that they heard that he had done this miracle.

19 The Phariſees therefore ſaid among themſelves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 And there were certain Greeks among them, that came up to worſhip at the feaſt:

21 The ſame came therefore to Philip, which *was* of Bethſaida of Galilee, and deſired him, ſaying, Sir, we would ſee Jeſus.

22 Philip cometh and telleth Andrew: and again, Andrew and Philip tell Jeſus.

23 And Jeſus anſwered them, ſaying, The hour is come, that the Son of man ſhould be glorified.

24 Verily, verily, I ſay unto you, Except a corn of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his liſe, ſhall loſe it;

Ver. 12. Matth. xxi. 8. Mark xi. 8. Luke xix. 35, 36, &c.—V. 13. Pſ. cxviii. 25, 26.—V. 15. Zech. ix. 9.—V. 16. Ch. vii. 39. Ch. xiv. 26.—V. 19. Ch. xi. 47.—V. 20. Acts xvi. 1. 3. xvii. 4. Acts viii. 27.—V. 21. Ch. i. 44.—V. 23. Ch. xiii. 32. xvii. 1.—V. 24. 1 Cor. xv. 36.—V. 25. Matth. x. 39. xvi. 25. Mark viii. 35. Luke ix. 24. xvii. 33.

Ver. 12. *Much people, who were come to the feaſt*, &c.] The news of our Lord's approach having reached the city, great numbers of the people, who were come from the country to attend the feaſt, and who had a favourable opinion of his character, went forth with *palm-branches* in their hands, the uſual emblems of victory and triumph, to welcome him as the Meſſiah to the capital. See the notes on the parallel places.

Ver. 14. *And Jeſus, when he had found a young aſs, ſat thereon*, &c.] 'Ευρὼν δε. *Now Jeſus having found a young aſs, ſat*, &c. For the Evangeliſt does not mean that Jeſus was ſaluted by the multitude from Jeruſalem before he mounted; but his meaning is, that Jeſus was *riding* when they ſaluted him: Or, becauſe Jeſus ſent for the aſs, 'Ευρὼν may be tranſlated *having procured*; in which ſenſe ευρισκειν is ſometimes uſed. See Beza on Matth. xvi. 25.

Ver. 16. *Theſe things underſtood not the diſciples*] Though the diſciples believed him to be the Meſſiah, yet there were many occurrences of his life, which they underſtood not at the time when they happened, to be foretold of the Meſſiah; but which, after his aſcenſion, they found exactly to quadrate with, and to be accompliſhments of thoſe predictions. Locke.

Ver. 17, 18. *The people therefore*, &c.] Becauſe the forwardneſs which the multitude now ſhewed to acknowledge Jeſus as the Meſſiah was altogether extraordinary, the Evangeliſt aſſigns the cauſe thereof. The witneſſes of the reſurrection of Lazarus zealouſly beſtirred themſelves on this occaſion; they had publiſhed the miracle far and near; they were many in number, and perſons of reputation. Hence their report gained univerſal belief, and drew out an innumerable multitude to meet Jeſus. A circumſtance which, as the hiſtorian obſerves, gave great credit to the miracle, to which they *bare record*, or gave their teſtimony, as it proved what ſenſe the people of the age and country where it was performed had of it. Some would render theſe verſes, *Now the multitude that was with him bare record, that* (οτι) *he called Lazarus from the grave, and raiſed him from the dead; and upon this account the multitude met him, becauſe they heard that he had done this miracle.* See Wetſtein and Mill.

Ver. 20. *And there were certain Greeks*] After the conqueſt of Darius by Alexander, all his ſucceſſors of different nations were called *Greeks*, from whence came the name of "the Grecian monarchy," otherwiſe called, "the Syro-macedonian." Thus Antiochus Epiphanes is ſaid to have *reigned in the hundred and thirthy-ſeventh year of the kingdom of the Greeks*, 1 Macc. i. 10. St. Paul likewiſe often diſtinguiſhes all other nations from the Jews by the name of *Greeks*, Rom. i. 16. ii. 9. x. 12. and the greater part of Syria was, in our Saviour's time, called Greece by the Jews. Hence, when he was in the borders of Tyre and Sidon, and a woman beſought him to caſt the evil ſpirit out of her daughter, ſhe is called *a Greek, a Syrophœnician by nation*, Mark vii. 26. and theſe *Greeks*, who were deſirous to ſee Jeſus, were probably of the ſame nation, and known to Philip, who is here ſaid to have been *a native of Bethſaida in Galilee*, a neighbouring country, for which reaſon they might particularly apply themſelves to him. Dr. Waterland, and the MS. before me, inſtead of *Greeks*, read *Gentiles*. However, as all the Gentiles were thus named by the Jews Ελληνες, it denoted their religion, rather than their country; but in the preſent inſtance, the perſons called Greeks were not idolatrous Gentiles; for their buſineſs at the feaſt, which was to *worſhip*, ſhews that they were proſelytes to the Jewiſh religion, and that they cheriſhed expectations of the Meſſiah. See Acts ii. 5. viii. 27. xiii. 43. and Ward's 28th Diſſertation.

Ver. 21. *We would ſee Jeſus*] This tranſaction appears to have been in the paſſover-week, when Chriſt taught daily in the temple, but retired to Bethany in the evening with his diſciples. So that by *ſeeing him*, ιδειν, cannot barely be meant ſeeing his perſon, which they might have done with the reſt of the multitude while he was teaching them; and conſequently there could be no reaſon for them to apply to Philip upon that account, or for him to inform Andrew, and for them again to acquaint Jeſus with ſuch a requeſt. However, it is not improbable, from the circumſtances of the narrative, that this requeſt was made in the temple, upon their meeting with Philip there; and that what they deſired was, an admiſſion to Jeſus in ſuch a manner, as to hear him perfectly, and be informed of his doctrine, while he thus taught in publick. It is not indeed expreſſy ſaid whether this requeſt was granted or not; but it is very reaſonable to ſuppoſe that it was: for as it was not the effect of mere curioſity, whenever our Saviour met with a diſpoſition in any perſons to receive his inſtructions, he was always ready to encourage it; and as his diſcourſe which immediately follows, concerning the extenſive and ſalutary ends of his approaching death, and the conditions of embracing his Goſpel, which was ſoon after to be publiſhed among all nations, Gentiles as well as Jews, ſeems very well adapted to theſe *Greeks*, among the reſt of his hearers; ſo it evidently appears, from ſeveral things ſaid to have accompanied it, that it was made to a mixed multitude in the temple. See Ward as above.

Ver. 22. *Philip cometh, and telleth Andrew*, &c.] From Philip's not venturing to introduce the men himſelf, it ſeems probable that there was ſome difficulty in the caſe. Perhaps they were only "proſelytes of the gate," who, according to cuſtom, could not be admitted into the company of Jews. See Acts x. 28. and Whitby on ver. 20.

Ver. 23, 24. *And Jeſus anſwered them*] If we ſuppoſe that our Lord ſpoke theſe words as the Greeks were introducing to him, the following diſcourſe will diſcover many a latent beauty. Our Lord might enlarge perhaps on ſome of the hints in this diſcourſe, and if his hearers took a due notice of them, and made a proper report on their return home, it might prepare the way for the Apoſtles, when they came, by their preaching, more fully to unfold and illuſtrate theſe important doctrines. Our Lord here declares, that the appointed time was now at hand, when he ſhould be honoured by the converſion of all the Gentiles, an earneſt whereof they now had, in the approach of the preſent Greeks: At the ſame time he told them, that he was to ſuffer death before he arrived at this glory; and illuſtrated the neceſſity of his dying by the ſimilitude of grain caſt into the earth, ver. 24. "As the only way to make grain produce fruit, is to bury it in the ground; ſo the moſt proper method of bringing about the converſion and ſalvation of the world is, that I die, and be buried." Our Lord's reſurrection, (to omit other things) that grand miracle on which the truth of Chriſtianity is founded, and by which the converſion of the world was effected, happened in conſequence of his death. Dr. Heylin renders the 24th verſe more clearly thus: *If the grain of wheat that falls into the ground dieth not, it remains there a ſingle grain; but if it die, it becometh very fruitful.*

Ver. 25, 26. *He that loveth his liſe*, &c.] He told them further, that as he, their Maſter, was to *ſuffer* before his exaltation, ſo muſt they, his diſciples, expect the like; for which reaſon they were to expect perſecution, firmly reſolving to loſe even life itſelf, after his example, when called to do ſo; and in that caſe he promiſed them a ſhare in his crown and glory. Thus tacitly inſinuating, that the

ſtrangers

and he that hateth his life in this world, ſhall keep it unto life eternal.

26 If any man ſerve me, let him follow me; and where I am, there ſhall alſo my ſervant be: If any man ſerve me, him will *my* Father honour.

27 Now is my ſoul troubled; and what ſhall I ſay? Father, ſave me from this hour: but for this cauſe came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, *ſaying*, I have both glorified *it*, and will glory *it* again.

29 The people therefore that ſtood by, and heard *it*, ſaid that it thundered: others ſaid, An angel ſpake to him.

30 Jeſus anſwered and ſaid, This voice came not becauſe of me, but for your ſakes.

31 Now is the judgement of this world: now ſhall the prince of this world be caſt out.

32 And I, if I be lifted up from the earth, will draw all *men* unto me.

33 (This he ſaid, ſignifying what death he ſhould die.)

34 The people anſwered him, We have heard out of the law, that Chriſt abideth for ever: and how ſayeſt thou, The Son of man muſt be lifted up? who is this Son of man?

35 Then Jeſus ſaid unto them, Yet a little while is the light with you. Walk while ye have the light, leſt darkneſs come upon you: for he that walketh in darkneſs, knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light.

Ver. 26. Ch. xiv. 3. xvii. 24.—V. 27. Matth. xxvi. 38, 39. Luke xii. 50. Ch. xiii. 21. Luke xxii. 53.—V. 28. Matth. iii. 17. V. 30. Ch. xi. 42.—V. 31. Matth. xii. 29. Luke x. 18. Ch. xiv. 30. xvi. 11. Epheſ. vi. 12.—V. 32. Ch. iii. 14. viii. 28. Rom. v. 18. Hebr. ii. 9.—V. 33. Ch. xviii. 32.—V. 34. Pſ. lxxxix. 36, 37. cx. 4. Iſai. ix. 7. liii. 8. Ezek. xxxvii. 25. Dan. ii. 44. vii. 14, 27. Mic. iv. 7.—V. 35. Ch. viii. 12. ix. 5. Ver. 46. Jer. xiii. 16. Epheſ. v. 8. Ch. xi. 10.—V. 36. Luke xvi. 8. Epheſ. v. 8. 1 Theſſ. v. 5. 1 John ii. 9, 10, 11.

ſtrangers would be greatly diſappointed, if their deſire of converſing with him proceeded from a hope of recommending themſelves to earthly preferments through his favour. By the indefinite expreſſions our Lord here makes uſe of, "*If any one would ſerve me*, would wiſh to be of my houſhold, *let him follow*, &c." he ſtrongly intimates, that his kingdom was to be of a very extenſive nature; and that not only the proſelytes of righteouſneſs, but thoſe of the gate, and even the idolatrous Gentiles themſelves, might, on their believing the Goſpel, be admitted to its privileges. See the paſſages in the Margin, and on Luke xiv. 26.

Ver. 27, 28. *Now is my ſoul troubled*] Having taken a view of his own ſufferings, and propoſed them as an example to his diſciples, the proſpect moved him to a great degree, and he diſcovered to them the conflict which he felt in his boſom: "*Now is my ſoul troubled*; *and what ſhall I ſay?*, Shall I ſay, *Father, ſave me from this hour?* (for ſo the paſſage evidently ſhould be read and pointed.) No, I will not ſay this, *ſince for this very cauſe I came unto this hour*." Our Lord's application to his heavenly Father on this occaſion, ſhews us what is the beſt method of eaſing the mind in deep diſtreſs; at the ſame time that he expreſſed an intire reſignation to the divine will, he has taught us, that although the weakneſs of human nature may ſhrink at the firſt thoughts of ſuffering, his diſciples are not to yield; but ought to fortify themſelves by juſt reflections on the wiſdom of God, and on the happy end he propoſes by their afflictions. Our Saviour adds, "*Father, glorify thy name*;" which ſome conſider as a further expreſſion of reſignation, importing that he was willing to ſubmit to whatever the Father ſhould judge neceſſary for the manifeſtation of his perfections: "*For this cauſe came I unto this hour*; therefore, O Father, do to me as it ſhall ſeem good to thy divine wiſdom, for the glorification of thy name in the redemption of mankind." The anſwer, however, which was given to this part of Chriſt's prayer, ſuggeſts another meaning; namely, that he begged of God the Father to demonſtrate, perhaps by an immediate interpoſition, the truth of his miſſion: a full proof thereof being altogether neceſſary for vindicating the honour of God. Accordingly, the words were no ſooner ſpoken, than a voice from heaven was heard, anſwering diſtinctly to this ſenſe of them: *I have both glorified it, and will glorify it again.* "I have glorified it by the miracles which thou haſt already performed, and will continue to glorify it by other miracles yet to be performed." The further glorification of the name of God, promiſed to Jeſus by the voice, ſignified the honour which ſhould accrue to God from the new proofs wherewith his miſſion was to be adorned; particularly the great miracles of his reſurrection from the dead, of the effuſion of the Spirit on the firſt converts, and of the converſion of the Gentile world to the Chriſtian religion. See Macknight, Beza, and Calmet.

Ver. 29. *The people therefore—ſaid that it thundered*] The ſound of this voice was evidently preternatural, being ſtrong and loud as thunder; but at the ſame time ſo articulate, that all who heard Jeſus pray, underſtood what it ſaid. The word rendered *voice*, and that rendered *thunder*, are uſed promiſcuouſly by the inſpired writers, according to the Hebrew idiom, wherein the word *koloth*, *voices*, uſually ſignifies *thunder*. *Thunder* generally attended a voice from heaven: In alluſion to which, perhaps, the *voice* itſelf was called by the ancient Jews *bath-kol*, or "the daughter of the voice," being uſhered in with thunder, and as it were produced from it. Hence the *bath-kol*, the only way by which God revealed his will after the Babyloniſh captivity, is uſed by the Jews to expreſs the will of God revealed in thunder from heaven. This will ſerve to explain the different ſentiments of the people concerning this circumſtance. *Some of them ſaid It thunders*; *and others, that an angel ſpake*; each of them declaring the truth ſo far as there was thunder joined with the voice from heaven; though that voice was of one much greater than an *angel*. See Rev. iv. 5. viii. 5. and Matth. iii. 17. Elſner has ſhewn, that the heathens eſteemed ſudden thunder as a ſign that a prayer then offered met with the moſt favourable regard. Dr. Lightfoot has well obſerved, that our Saviour had thrice the teſtimony of a voice from heaven; *firſt*, when he entered on his public miniſtry, as the *high-prieſt* of our profeſſion at his baptiſm; Matth. iii. 17. the *ſecond time*, when a command was given to hear him, as the great *prophet* of the church, at his transfiguration; Matth. xvii. 5. And now again, when he had made his publick entry into Jeruſalem as a *king*. See Hammond, Calmet, and Elſner's *Obſervat.* vol. i. p. 334.

Ver. 30. *This voice came not becauſe of me*] Dr. Heylin renders this better, *This voice came not for my ſake, but for yours.* It is literally, *This voice came not for me, but for you.* "Not to aſſure *me* of the love of the Father, but to confirm *you* in the belief of my miſſion; that you may not be offended at the treatment I ſhall meet with, or quit your hope in me, on account of the ſufferings which are coming upon me."

Ver. 31—33. *Now is the judgement of this world*] The ſubject of our Lord's prayer, and the anſwer which he received, naturally led him to meditate on the happy effects of his coming into the world; namely, the deſtruction of Satan's kingdom, and the exaltation of men with himſelf into heaven. Theſe grand events afforded a proſpect very reviving, amidſt the melancholy thoughts which now afflicted his ſoul. Wherefore, that his diſciples might ſhare with him in the comfort of them, he foretold them, as the neceſſary effects of his ſufferings, "*Now is the judgement of this world*; the time of the deſtruction of wickedneſs is come: *Now ſhall the prince of this world be caſt out.* The devil who has ſo long reigned in the hearts of the children of diſobedience is about to be dethroned: (comp. Epheſ. ii. 2. and 2 Cor. iv. 4.) *And I, if I be lifted up*, &c. ver. 32."—Our Lord cannot be ſuppoſed in this paſſage to talk of his own death as a thing uncertain; and therefore ἐὰν ὑψωθῶ ſhould be tranſlated, *when I am lifted up*; a ſenſe which ἐὰν ſometimes bears. See Deut. vii. 1. Judg. vi. 3. LXX. Dr. Heylin gives a ſomewhat different interpretation of this paſſage. "It appears from ver. 27. ſays he, that our bleſſed Saviour had been in great trouble on account of his approaching ſufferings, by which he was to redeem the world. He was now about to accompliſh that great work; therefore he ſaith, *Now is the criſis of this world*; wherein its fate would be decided, the uſurper ejected, and the Redeemer eſtabliſhed in the acquiſition he makes of it by his death. *When I ſhall be lifted up from the earth, I will draw all men to myſelf.* To be *lifted up from the earth*, is an Hebraiſm to ſignify *dying*; we have met with it twice before in this Goſpel; and that it was then familiar, and commonly underſtood, appears from the immediate anſwer of the Jews, who uſe it in the ſame ſenſe. "*We are taught by the law*, ſay they, *that the Chriſt is to live for ever. Why then do you ſay, that the Son of man muſt be lifted up*; i. e. *die*." They meant only death in general; for that was all the phraſe imported. But our Lord made uſe of this, rather than other phraſes which were equivalent, becauſe it ſo well ſuited the manner of his death on the croſs. See Whitby, Maſſie's *Vernacula Sacra*, p. 8. More's Theological works, p. 207. and the note on ch. vi. 44.

Ver. 34—36. *The people anſwered him*] The people, on hearing Jeſus affirm that he was to be lifted up, or crucified, told him, that was

Theſe things ſpake Jeſus, and departed, and did hide himſelf from them.

37 But though he had done ſo many miracles before them, yet they believed not on him:

38 That the ſaying of Eſaias the prophet might be fulfilled, which he ſpake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, becauſe that Eſaias ſaid again,

40 He hath blinded their eyes, and hardened their heart; that they ſhould not ſee with *their* eyes, nor underſtand with *their* heart, and be converted, and I ſhould heal them.

41 Theſe things ſaid Eſaias, when he ſaw his glory, and ſpake of him.

42 Nevertheleſs, among the chief rulers alſo, many believed on him; but becauſe of the Phariſees they did not confeſs *him*, leſt they ſhould be put out of the ſynagogue:

43 For they loved the praiſe of men more than the praiſe of God.

44 Jeſus cried, and ſaid, He that believeth on me, believeth not on me, but on him that ſent me.

45 And he that ſeeth me, ſeeth him that ſent me.

46 I am come a light into the world, that whoſoever believeth on me ſhould not abide in darkneſs.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to ſave the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have ſpoken, the ſame ſhall judge him in the laſt day.

49 For I have not ſpoken of myſelf; but the Father which ſent me, he gave me a commandment, what I ſhould ſay, and what I ſhould ſpeak.

50 And I know that his commandment is life everlaſting: whatſoever I ſpeak therefore, even as the Father ſaid unto me, ſo I ſpeak.

Ver. 36. Ch. viii. 59. xi. 54.—V. 28. Iſai. liii. 1. Rom. x. 16.—V. 40. Iſai. vi. 9. Matth. xiii. 14.—V. 41. Iſai. vi. 1.—V. 42. Ch. vii. 13. ix. 22.—V. 43. Ch. v. 44.—V. 44. Mark ix. 37. 1 Pet. i. 21.—V. 45. Ch. xiv. 9.—V. 46. Ver. 36. Ch. iii. 19. viii. 12. ix. 5, 39.—V. 47. Ch. v. 45. viii. 15, 26. Ch. iii. 17.—V. 48. Luke x. 16. Mark xvi. 16.—V. 49. Ch. viii. 38. xiv. 10. Deut. xviii. 18.

was inconſiſtent with the character of the Meſſiah, who, according to the *law*, (ſo they named the whole of their ſacred writings) was never to die. *Who then is this Son of man?* "What ſort of a Meſſiah muſt he be, who is to *die*, in immediate contradiction to the voice of the prophets? (See Pſ. lxxxix. 29. cx. 4. Iſai. ix. 7. Dan. ii. 44. vii. 14.)—Is he a different perſon from the Meſſiah whom we have been taught to expect, under the title of the *Son of man?*" This was a real and important difficulty; but it was fit ſome obſcurity ſhould for the preſent be left upon it, leſt the plainneſs of the prediction ſhould have prevented its accompliſhment. Our Lord therefore gave the diſcourſe a uſeful turn, and a few days more proclaimed the myſtery which he had before revealed to his Apoſtles in private, when he ſat out on his laſt journey to Jeruſalem. See Matth. xx. 18, 19. ch. viii. 12. xi. 9, 10. and Rom. xi. 25.

Ver. 38. *That the ſaying of Eſaias the prophet*, &c.] So *that the ſaying—was fulfilled*, &c. Wat. Heylin, Jeffryes, &c. See the note on Iſai liii. 1. The phraſe *Hath the arm of the Lord been revealed?* is thought by ſome to allude to the *habit* generally worn by the eaſtern people, and eſpecially by perſons of rank, which was a long robe without ſleeves; ſo that when the arm was ſtretched out, to perform any action which required ſtrength, it would appear uncovered, Iſai. lii. 10. In this connection, it ſeems ſtrongly to imply, that whenever true faith is produced in the mind, it is to be conſidered as the effect of a divine energy. See Epheſ. i. 19. Col. ii. 12. Doddridge, and Vitringa.

Ver. 39, 40. *Therefore they could not believe*] That is, By the juſt judgement of God, for their obſtinate and wilful reſiſtance to the truth, they were ſo hardened, that the doctrine and miracles of our Lord could make no impreſſion on them, as Iſaiah had foretold, ch. vi. 9, 10. where ſee the note, and alſo on Matth. xiii. 14. The meaning therefore is, not that the prophecy of Iſaiah is the cauſe of their unbelief, but that their unbelief was the accompliſhment of Iſaiah's prophecy. See Clarke's Sermons, vol. viii. ſerm. 5. The Evangeliſt, in this quotation, has not confined himſelf exactly to the words of the prophet, but the ſenſe is plainly the ſame; and nothing was more uſual with the Jews than to quote Scripture in this way. See Surenhuſius *de Formulis allegandi*, p. 367.

Ver. 41. *Theſe things ſaid Eſaias, when*, &c.] He uttered theſe remarkable words, when in viſion he ſaw the glory of the Son of God, and the manifeſtations which he was to make of the divine counſels, and deſcribed the effect which theſe manifeſtations were to have upon his hearers; for which reaſon they are a prophetical deſcription of the men of the age in which Jeſus lived. We have obſerved, in the note on Iſai. vi. 1. that from this paſſage Chriſt is evidently proved to be the *Jehovah*: but the reader deſirous to ſee this argument in its full force, is referred not only to the authors there quoted, but particularly to the excellent Bp. Pearſon on the Creed, p. 125.

Ver. 44. *Jeſus cried*, &c.] To ſtrengthen the faith of thoſe who believed on him, and to inſpire them with courage to *confeſs him*, (ſee ver. 42.) our Lord *cried, and ſaid* in the temple, "My doctrine is ſo evidently from God, that he who believeth on me may more properly be ſaid to believe on God, by whoſe authority I preach; (ſee ch. vii. 16.) *And he that ſeeth me*, &c. ver. 45. he that ſeeth the miracles which I perform, ſeeth the operation of his power, by whoſe authority I act." See ch. x. 37, 38. Dr. Waterland reads ver. 44. *Not on me only, but*, &c.

Ver. 46—48. *I am come a light*, &c.] "I am *the light of the world*, ſent down from heaven, to diſpel the darkneſs of ignorance, ſuperſtition, and wickedneſs, and to reveal the will of God, and the way to eternal life and happineſs clearly and fully. Whoſoever therefore believes on me, ſhall not want ſufficient means to direct him in the knowledge of all divine truths, and in the practice of all holineſs and righteouſneſs unto everlaſting life. Nevertheleſs, they who reject the inſtructions, and the offers of ſalvation which I give, ſhall not paſs unpuniſhed; for the doctrine that I have preached ſhall bear witneſs againſt them at the day of judgement; and becauſe it has aggravated their ſin, it will heighten their puniſhment." Inſtead of *believe*, ver. 47. Dr. Heylin reads *practice*; "for this diſcourſe, ſays he, was to thoſe who in ſome ſort did believe, (ver. 42.) but with ſo defective a faith, that they had not the courage to own it, which is a principal point of practice. I have therefore choſen to follow the Vulgate, which is authorized by all other ancient verſions, and many of the moſt authentic Greek MSS." The ſame learned writer tranſlates the 48th verſe thus: *He who deſpiſes me, and does not embrace my doctrine, hath one that judgeth him*; or rather, *hath that which judgeth him. The doctrine which I have delivered, that ſhall be his judge at the laſt day.*

REFLECTIONS ON CHAP. XII.

We ſee how happily Mary improved by ſitting at the feet of Jeſus, and what evidence ſhe gave of her having choſen the better part. Like her, with humble thankfulneſs, *We* ſhould beſtow our very beſt on him, who has given us that beſt, as well as every thing beſide. She gladly poured out her choiceſt ointment on him, whoſe name is, to every true believer, far more fragrant than ointment poured forth. How does her generous love ſhame thoſe, who, laviſh in every ſelfiſh gratification, grudge the leaſt expence in the cauſe of Chriſt and their ſouls!

When we are relieving our neceſſitous fellow-creatures, we are as it were anointing the feet of Jeſus; we are indeed performing a ſervice more acceptable than any thing of this kind could be, in itſelf. Let us *remember*, that we have *the poor always with us*, and that they are permitted to continue among us, that we may do them good whenever we pleaſe. Far be it from us to imagine, that what we ſo ſpend is *waſte*. They who would not ſhare in the guilt and puniſhment of Judas, ſhould ever abhor the vile hypocriſy, of making a pretended concern for the poor a cloke for an opportunity of enriching themſelves with their ſpoils; than which nothing can be more infamous, or have a more direct tendency to mingle the curſe of a righteous and almighty God with all that a man poſſeſſes. Ver. 3—8.

The Phariſees conſpired to kill Lazarus, ver. 10. What a mix-

CHAP. XIII.

Jeſus waſheth the diſciples feet: exhorteth them to humility and charity: he foretelleth and diſcovereth to John by a token, that Judas ſhould betray him: commandeth them to love one another: and forewarneth Peter of his denial.

NOW before the feaſt of the paſſover, when Jeſus knew that his hour was come, that he ſhould depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And ſupper being ended (the devil having now put into the heart of Judas Iſcariot, Simon's *ſon*, to betray him;)

3 Jeſus knowing that the Father had given all things into his hands, and that he was come from God, and went to God,

4 He riſeth from ſupper, and laid aſide his garments; and took a towel, and girded himſelf.

Ver. 1. Matth. xxvi. 2. Ch. xvii. 1.—V. 2. Luke xxii. 3. Ver. 27.—V. 3. Matth. xi. 27. xxviii. 18. Ch. iii. 35. xvii. 2.

ture was this of cruelty and folly! What was his crime, or what could be their hope? From what death could not Chriſt have delivered him, or from what tomb could he not have recalled him? Yet ſomething like this is the madneſs of all who hate and perſecute others, for being the trophies of the Redeemer's victory and grace. But let not his ſervants fear; their Redeemer is ſtrong; the Lord of hoſts is his name; his work is perfect, and the day and hour is approaching, in which his triumph over all his enemies ſhall be ſo compleat, that his friends ſhall be for ever ſecure, not only from being deſtroyed, but from being alarmed by them. [For *Reflections* on our Lord's entrance into Jeruſalem, ſee thoſe on Matth. xxi.]

Who can wonder at the deſire which theſe *Greeks* expreſſed, ver. 20, 21. to ſee ſo celebrated a perſon as Jeſus was? We may reaſonably believe, that there was much more than mere curioſity in it, and that at length they ſaw him with believing eyes, and, according to his prediction, *glorified him*, by a cordial acceptance of his Goſpel. His diſciples, we ſee, were ready to introduce them; and ſurely every faithful *miniſter of Chriſt* will undertake the taſk with pleaſure, when he ſees ſouls awakened by divine grace, and inquiring after Jeſus with affectionate concern.

Bleſſed be God, it has already, in many inſtances, been ſeen, that, by the *death of Chriſt*, an *immortal ſeed was ſown*, which has multiplied in all ages, and is ſtill multiplying. O that it might have a greater increaſe! One would think, that words ſo gracious as theſe ſhould promote that increaſe, and operate upon every heart, to produce a love to him ſufficient to conquer every danger and oppoſition which may be met with in his cauſe. Behold the *promiſe* which he has left upon record; "*If any man*, be he ever ſo mean and unworthy, *will* but faithfully *ſerve* and follow me, whatever his former wanderings and rebellions may have been, *where I am, there ſhall alſo my ſervant be.*" Happy ſtate indeed! not only, like theſe *Greeks*, to have a tranſient ſight of Chriſt, but to be *for ever with him!*

How admirable is the love and ſteadfaſtneſs of our Redeemer, who procured ſo great a happineſs for us at ſo dear an expence, and even when *his* innocent *ſoul was troubled*, in the view of his ſufferings, inſtead of declining them, met them with joy! How ſhould it animate us to renew that general comprehenſive petition, than which none can be more ſuitable to us, with regard to all the divine diſpenſations, *Father, glorify thy name.* "Glorify thyſelf, O Lord; and to that great end, diſpoſe of us as thou pleaſeſt; for we ſhould abhor ourſelves, if we could have any intereſts ſeparate from thine." ver. 27, 28.

We may be aſſured as certainly as by a voice from heaven, that this great end ſhall be anſwered; and in this we ſhould rejoice. Behold, *the prince of this world is caſt out.* Behold, Satan is vanquiſhed by Chriſt, and Jeſus is *lifted up* on the croſs, for a ſtandard *to all the nations.* Behold the attractive magnet, by which all men are to be drawn, by which all his choſen people ſhall be brought to him, and ſo raiſed up to heaven itſelf. Let us look unto him from the ends of the earth, and labour with our cold hearts to kindle that lively and ardent affection which we owe to Him, who was crucified for us. ver. 31, 32.

How neceſſary is the operation of divine grace to conquer the prejudices of a ſinful heart,—ſince even the preaching of Chriſt himſelf, enforced by all his ſtupendous miracles, could not overcome thoſe prejudices of it; and how cautious ſhould ſinners be, that they do not ſtop their ears to the joyful ſound of the Goſpel, and ſhut their ears againſt this glorious light, leſt God ſhould leave them to their deluſions, and in his righteous judgement ſeal them up under final blindneſs and intemperance. Then will they never be converted and healed; but die with that poiſon in all the faculties of their ſouls, which will make them for ever reſtleſs and miſerable. ver. 37—40.

Can we find words ſufficient to expreſs the madneſs of theſe Phariſees, who, when they are convinced in their conſciences that Jeſus was the Chriſt, would not confeſs that conviction, and publickly pay their homage to him, becauſe *they loved the praiſe of men more than the praiſe of God?* ver. 42, 43. Strange infatuation of the human mind, that it ſhould be capable of believing there is a God, and yet of preferring the creatures before him! and ſhould ſometimes imagine the vain breath of popular applauſe or popular cenſure ſo conſiderable, as that God ſhould be offended, to pleaſe man; and all the honours and rewards of his heavenly preſence loſt, to ſecure a little regard from thoſe who are periſhing in their crimes, and will, ere long, be themſelves the objects of everlaſting ſhame and contempt!

Moſt important is that proclamation which our Lord made in the temple, as is ſtill making to us in his word. Believing in *him*, we believe in the *Father*; and ſeeing him, we ſee the Father, ver. 44, 45. Let us be ready therefore to receive him, out of regard to his divine authority, as well as with a view to our own happineſs; for without him we can have no acceſs unto the Father, nor can we ever ſee him as a reconciled God. The ſacred *light* which he diffuſes around him, (ver. 46,) is not intended merely to amuſe our eyes with pleaſing ſpeculations, but to animate our hearts with holy affections, and to guide our feet into the way of peace. If we deſire therefore to eſcape an abode in eternal darkneſs, and to ſee everlaſting light, we muſt faithfully follow it, otherwiſe we are condemned already; and that word which he ſpake, ver. 48. will become to us a *ſavour of death unto death*, and will judge us, in the laſt ſolemn and dreadful day, when it ſhall ſentence thoſe, who would not be ſaved by it. If we are wiſe, therefore, we ſhall diligently make that *word* the rule of our life now, which will then be the rule of judgement; we may moſt comfortably venture our eternal All on the exact veracity of it. Chriſt has perfectly fulfilled the commiſſion he received from his Father, as one that was faithful to him who appointed him; and ſtands ſo compleatly approved in his ſight, that our only hope is, that we alſo may be accepted in him, and find mercy and grace for his ſake, ver. 49, 50.

Chap XIII. *Ver.* 1. *Now before the feaſt of the paſſover*] The obſervation with which John uſhers in this part of his hiſtory, may be conſidered as a kind of preface to the five ſubſequent chapters of his Goſpel. *Before the feaſt of the paſſover*, means before they began the paſſover ſupper. See Luke xxii. 14, 15. *Unto the end*, means the end of his life. Knowing that his ſufferings were at hand, the proſpect of them did not make our gracious Maſter forget his diſciples. They rather quickened his friendſhip; for he indulged the tendereſt feelings of love on this occaſion, and after the manner of a departing friend, expreſſed his kindneſs in the moſt affectionate manner.

Ver. 2. *And ſupper being ended*, &c.] *And being at ſupper.* MS. See ver. 4 and 26. By our verſion an Engliſh reader would be led to apprehend, that the paſchal ſupper was over, before the ſubſequent act of condeſcenſion was performed by our Saviour; and that the clauſe in the parentheſis is referred to the devil's tempting Judas during its celebration. But the tranſlation above given is perfectly agreeable to the original, and to the context; and as it was the cuſtom with the Jews to waſh themſelves before they began to eat, it is on every account right to interpret the expreſſion in that ſenſe. And with regard to the words in the parentheſis, the particle βεβληκότος, rendered *having put*, is of the perfect tenſe, and denotes an action done at ſome paſt time; and the particle ἤδη, rendered *now*, often ſignifies *already*, or *before:* So that what Chriſt ſays here concerning Judas, may refer to what had paſſed between him and the chief prieſts, after the reproof given him at the ſupper in Bethany; and therefore, when John ſays afterwards, ver. 27. that after the ſupper Satan entered into Judas, the meaning muſt be, that he was then again incited by the devil to execute the treachery which he had before reſolved upon, by a like inſtigation of the ſame evil ſpirit: See ver. 27. Lightfoot, Whitby, and Ward's 29th Diſſertation.

Ver. 3. *Jeſus knowing*, &c.] This circumſtance is premiſed to ſet the humility of Chriſt in the moſt conſpicuous light: And what could have contributed more to this purpoſe, than to conſider that Jeſus, though of ſuch tranſcendent dignity, as to be inveſted with the government of all things, as having exiſted in heaven before he appeared on earth, and as ſure of returning to heaven again, to reign there; yet deſcends to the mean office of a ſlave, and waſhes the feet of his own diſciples; an action, which might juſtly excite our wonder, if we had not proofs of his much greater humiliation in making himſelf of no reputation, for the great work of human redemption. We cannot wonder at his *girding himſelf with the towel*, when we reflect that *he took upon him the form of a ſervant.* We cannot wonder at his pouring *water* into the baſon, to waſh his diſciples' feet, when we recollect that he ſhed his own moſt precious *blood*, to waſh away the ſins of mankind. See St. Auguſtin on John, and Queſnelle.

Ver. 4. *He riſeth from ſupper*] As it is here aſſerted that Chriſt roſe from ſupper, we muſt allow that in ſome ſenſe ſupper was begun. Probably, the antepaſt had been taken, which is mentioned by the Jews as preceding the paſchal lamb. They tell us that it was then uſual for the maſter of the family to waſh his hands, and if we are rightly informed, the Jews continue this cuſtom ſtill. By *laying*

aſide

5 After that, he poureth water into a baſon, and began to waſh the diſciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter ſaid unto him, Lord, doſt thou waſh my feet?

7 Jeſus anſwered and ſaid unto him, What I do thou knoweſt not now; but thou ſhalt know hereafter.

8 Peter ſaith unto him, Thou ſhalt never waſh my feet. Jeſus anſwered him, If I waſh thee not, thou haſt no part with me.

9 Simon Peter ſaith unto him, Lord, not my feet only, but alſo *my* hands and *my* head.

10 Jeſus ſaith to him, He that is waſhed, needeth not ſave to waſh *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who ſhould betray him; therefore ſaid he, Ye are not all clean.

12 So after he had waſhed their feet, and had taken his garments, and was ſet down again, he ſaid unto them, Know ye what I have done to you?

13 Ye call me Maſter, and Lord: and ye ſay well; for *ſo* I am.

14 If I then, *your* Lord and Maſter, have waſhed your feet; ye alſo ought to waſh one another's feet.

15 For I have given you an example, that ye ſhould do as I have done to you.

16 Verily, verily, I ſay unto you, The ſervant is not greater than his lord; neither he that is ſent, greater than he that ſent him.

17 If ye know theſe things, happy are ye if ye do them.

18 I ſpeak not of you all: I know whom I have choſen: but that the ſcripture may be fulfilled, He that eateth bread with me, hath lifted up his heel againſt me.

19 Now I tell you before it come, that when it is come to paſs, ye may believe that I am *he*.

Ver. 6. Gr. *he*. See Matth. iii. 14.—V. 8. Ch. iii. 5. 1 Cor. vi. 11. Epheſ. v. 26. Tit. iii. 5. Hebr. x. 22.—V. 10. Ch. xv. 3. V. 11. Ch. vi. 64.—V. 13. Matth. xxiii. 8, 10. 1 Cor. viii. 6. xii. 3. Phil. ii. 11.—V. 14. Luke xxii. 27. Gal. vi. 1.—V. 15. Matth. xi. 29. 1 Pet. ii. 21. 1 John ii. 6.—V. 16. Matth. x. 24. Luke vi. 40. Ch. xv. 20.—V. 17. Jam. i. 25.—V. 18. Pſ. xli. 9. Matth. xxvi. 23.—V. 19. Ch. xiv. 29. xvi. 4. Or, *From henceforth.*

aſide his garments, is meant his upper garments; which the Jewiſh prieſts uſed to pull off, when employed in bringing the victims, frankincenſe, and other things requiſite for ſacrifice. See the note on Luke xvii. 8. Ainſworth on Exod. xii. 8. and Grotius.

Ver. 6. *Then cometh he to Simon Peter*] The word rendered *then*, does not imply either that Jeſus came firſt to Peter, or that he had waſhed any other perſon before him; but is uſed in the ſame ſenſe as the Engliſh particle *now*, without any reſpect to time or order, and only to imply that a minute detail was going to follow. There is great emphaſis in the word *Thou* in this verſe. *Lord, doſt Thou waſh My feet?* "Thou, who art the Son of God, the Meſſiah, and conſequently the King of the Jews, ſhalt thou waſh *my feet*, who am but a poor fiſherman, who am thy diſciple, and what is ſtill more degrading, an unworthy ſinner?" See Grotius, and Eraſmus.

Ver. 7. *Hereafter*] Μετα ταῦτα;—*after theſe things*; and accordingly, our Lord, after he had finiſhed the waſhing, explains the meaning of this ſymbolical action.

Ver. 8. *If I waſh thee not, thou haſt no part with me*] "If thou doſt not ſubmit to all my orders implicitly, thou art not my diſciple;" or, as others underſtand it, "Unleſs I cleanſe thee from the pollution of ſin, emblematically repreſented by the waſhing thee with water, Thou art none of mine."

Ver. 9, 10. *Simon Peter ſaith*, &c.] St. Peter underſtanding Chriſt's words literally, ſuppoſed that his being waſhed was neceſſary to his partaking with him in the felicity of his reign; he deſired therefore that not his feet only, but *alſo his hands and his head*, that is, his whole body might be waſhed. *Jeſus ſaid, He that is waſhed*, or rather, "he who has been bathed,—Ο λελουμένος,—need not after that waſh any part of his body, except his feet, which in coming out of the bath may have been dirtied." This he ſaid in alluſion to their cuſtom of bathing themſelves before the ſupper, and with a deſign to teach us, that perſons converted do not after that ſtand in need of an entire change of mind; but only to cleanſe themſelves from the particular ſins, which they happen to commit through infirmity; for that our Saviour ſpoke of a ſpiritual waſhing is evident from his adding, *and ye are clean, but not all.* "Ye are men of holy and virtuous diſpoſitions; only ye are not all of you ſo." This was ſo direct an application to the conſcience of Judas, that he could not but be convinced that our Lord knew the inmoſt receſſes of his mind; and, if he had not been exceedingly obdurate, was ſufficient to have prevented him from putting his infamous ſordid project into practice. Some have obſerved, that Judas did not decline the honour of having his feet waſhed, as Peter did,—and have conſidered it as an inſtance of his pride: But, if the diſcourſe between Chriſt and Peter happened before he came to Judas, it had been indecent for Judas to renew an objection which had juſt been over-ruled; and if Chriſt came to Judas before Peter, he might be unwilling to be the firſt to diſpute the point, leſt Chriſt ſhould confound him by enquiring, whether he declined it from a conſciouſneſs of any peculiar unworthineſs. Guilt naturally ſuggeſts ſuch ſuſpicions and precautions. See Doddridge, Macknight, Grotius, and Elſner's Obſervat. vol. i. p. 337.

Ver. 14. *If I then—have waſhed your feet*, &c.] This was, even to a proverb, one of the loweſt offices of menial attendants. See 1 Sam. xxv. 41. and Grotius. Dr. Evans well obſerves, (Chriſtian Temper, vol. i. p. 81.) that our Lord choſe this kind office, though not neceſſary in itſelf, more ſtrongly to impreſs the minds of his diſciples, and to ſhew that they ought to regard not only the neceſſary preſervation, but the mutual comfort of each other.

Ver. 15. *For I have given you an example*] "I have ſet you a pattern of humility, to recommend that indiſpenſably neceſſary grace to you:" and it muſt be acknowledged, that nothing ſhews us more effectually the neceſſity of this grace, than its being recommended to us by ſo high an example: A recommendation, which in the preſent circumſtances was peculiarly ſeaſonable; for the diſciples having heard Jeſus ſay, that the *kingdom of God was at hand*, (Luke xxii. 18.) their minds were ſo fired with ambitious paſſions, that before they aroſe from ſupper, they fell into an hot contention about ſharing the principal poſts in the kingdom. It may be proper to obſerve, that ſome have underſtood theſe words, as ordaining this to be a continued rite amongſt Chriſtians; and Barclay inſiſts in his Apology, p. 467. that this ceremony of waſhing the feet, has as much to recommend it for a ſtanding ordinance of the Goſpel, as either baptiſm, or the breaking of bread. But though ſome anciently conceived the practice to be thus enjoined, and the Moravian churches ſtill retain it; yet as no ſuch rite as this has ever generally prevailed in the Chriſtian world, and as in many places and circumſtances it would be an inconvenience, rather than a kindneſs to do it for our friends; the words of our Lord, ſo plainly capable of another and more important ſenſe, are not to be interpreted with ſo much ſtrictneſs. Our Lord deſigned to teach his diſciples the great leſſon of humble love, as well as to confer inward purity upon them; and hereby he teaches us, *firſt*, in every poſſible way to aſſiſt each other in attaining that purity: *ſecondly*, to waſh each other's feet, by performing all ſorts of good offices to each other; even thoſe of the loweſt kind, when the neceſſity of any calls for them. See Itigii Diſſert. *de Pedilavio*, &c. Cave's Primitive Chriſtianity, b. ii. c. 14. and in the Religious Ceremonies, vol. i. p. 417. may be ſeen into what a farce this ceremony of waſhing the feet is turned on ſome occaſions.

Ver. 19. *Now I tell you before it come*, &c.] "The hint in the preceding verſe merits your particular notice; for I have given it you before I am betrayed, to convince you, that from the beginning it was determined in the divine decree, and foreknown by me to be ſo; and to prevent your calling my miſſion in queſtion on that account." See Pſ. xli. 9. One way of knowing whether the interpretation of a prophecy be true, is to learn the time when that interpretation was made. For if it particularly and expreſly be declared the event that was ſuppoſed to be imported in the prophecy, before the event happened, or could poſſibly be foreſeen by human ſagacity, the truth of the interpretation is juſtified by the event. One and the ſame Spirit muſt be thought to inſpire the prophet and the interpreter. His ſkill, where he applies other prophecies to preſent circumſtances which they ſuit, may be truſted to;—and this is the very ſtate of many of Chriſt's interpretations. He pointed out ſeveral prophecies to his diſciples, and even to the Jews. He told them, "thus the prophet writes, and thus it ſhall be fulfilled," and it was fulfilled accordingly; though the fulfilling of moſt of them was out of his own power, and depended on the free choice of others, with whom he could not combine;—the Jews and the Romans were the inſtruments to accompliſh them.

20 Verily, verily, I ſay unto you, He that receiveth whomſoever I ſend, receiveth me; and he that receiveth me, receiveth him that ſent me.

21 When Jeſus had thus ſaid, he was troubled in ſpirit, and teſtified, and ſaid, Verily, verily, I ſay unto you, That one of you ſhall betray me.

22 Then the diſciples looked one on another, doubting of whom he ſpake.

23 Now there was leaning on Jeſus' boſom, one of his diſciples, whom Jeſus loved.

24 Simon Peter therefore beckoned to him, that he ſhould aſk who it ſhould be of whom he ſpake.

25 He then lying on Jeſus' breaſt, ſaith unto him, Lord, who is it?

26 Jeſus anſwered, He it is to whom I ſhall give a ſop, when I have dipped it. And when he had dipped the ſop, he gave it to Judas Iſcariot, *the ſon* of Simon.

27 And after the ſop, Satan entered into him. Then ſaid Jeſus unto him, That thou doeſt, do quickly.

28 Now no man at the table knew for what intent he ſpake this unto him.

29 For ſome *of them* thought, becauſe Judas had the bag, that Jeſus had ſaid unto him, Buy *thoſe things* that we have need of againſt the feaſt; or, that he ſhould give ſomething to the poor.

30 He then, having received the ſop, went immediately out: and it was night.

31 Therefore when he was gone out, Jeſus ſaid, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God ſhall alſo glorify him in himſelf, and ſhall ſtraightway glorify him.

Ver. 20. Matth. x. 40. Luke x. 16. —V. 21. Matth. xxvi. 21. Mark xiv. 18. Luke xxii. 21. Ch. xii. 27. Acts i. 17. 1 John ii. 19.—V. 23. Ch. xix. 26. xx. 2. xxi. 7. xx. 24.—V. 26. Or, *morſel.*—V. 27. Luke xxii. 3. Ch. vi. 70.—V. 29. Ch. xii. 6. V. 32. Ch. xvii. 1, 5, 6. Ch. xii. 23.

them. His end in all this was, to convince them of the truth of his interpretations; for otherwiſe he might foretel the ſame events, without regard or reference to their prophecies. *But now*, as he ſaid to his diſciples on the occaſion before us, *I tell you before it come to paſs*, &c. Chriſt had juſt told them, *Ye are clean, but not all:—I ſpeak not of you all;—but that the Scripture may be fulfilled*, &c. The text he cites is in Pſ. xiv. 9. which he applies to Judas, as a prediction of his treachery. "And this, ſaith he, I take notice of beforehand, as the ſenſe of that Scripture, that when you ſee it happen, you may believe that I am the Meſſiah, againſt whom the Pſalmiſt propheſied ſuch falſeneſs ſhould be committed." Whether this pſalm was ſpoken of Judas in a literal or typical ſenſe, it matters not; Chriſt interprets it of Judas, and the event correſponding with his interpretation, is a vindication of it. While as yet no outward token of Judas's villainy did appear, and the deſign was begun to be formed only in his mind, even then he warned his diſciples, that the *Scripture muſt be fulfilled*, concerning the apoſtaſy of this *Son of perdition*. See Chandler's Vindication, p. 349.

Ver. 21. *He was troubled in ſpirit*] As the thought of the perfidy of Judas preſented itſelf immediately after our Lord had given the diſciples in general ſuch a ſincere token of his love, the treachery of one of them could not but be very afflicting to him; which was the reaſon that he complained of it to the reſt at table, declaring with great concern that one of them ſhould betray him. See on Luke x. 21. Inſtead of *ſhall betray*, Dr. Waterland reads *will*.

Ver. 23. *Now there was leaning on Jeſus' boſom*] That is, "There ſat next to Jeſus at table." The phraſe only expreſſes the then cuſtomary poſture at meals. This diſciple was *John*, the memory of whoſe ſweet diſpoſition, and other amiable qualities, is perpetuated in the peculiar love which Jeſus bare to him. The word νεύει, in the next verſe rendered *beckoned*, might be more exactly rendered *nodded*: He intimated his deſire by a motion of his head.

Ver. 26. *He it is to whom I ſhall give a ſop*] See the note on Matth. xxvi. 20. The word rendered *ſop*, ψωμίον, implies the lower cruſt, or a piece broken off the lower cruſt of bread; it is often uſed for a morſel, or a few crumbs of bread. From the kind and ſmallneſs of the piece which was offered him, as well as from its being dipped in the ſauce, deſcribed in the note above referred to, it is probable that Jeſus put it into the traitor's mouth; for to cut a morſel, and dip it in ſauce, is the action of one who is going either to put it in his own mouth, or into the mouth of another; and what increaſes the probability of this conjecture is, that the devil is ſaid to have entered into Judas upon his receiving the ſop; *and after the ſop, Satan entered into him*, that is, took poſſeſſion of him, and hurried him on to the execution of the crime he had reſolved upon. Becauſe it was not cuſtomary to give a morſel into the mouth of any perſon at table, Judas, whoſe evil diſpoſition prompted him to put the worſt conſtruction upon every thing, might take it as a reproof of his gluttony, eſpecially if it was done while he was eating. Accordingly, thinking himſelf much affronted, the devil laid hold on his paſſion, and impelled him to execute the impious project which his covetouſneſs had firſt ſuggeſted to him. See Macknight, Heſychius, Ainſworth, and on ver. 30.

Ver. 27—30. *And after the ſop*, &c.] See the note on ver. 2.—After the account which St. Luke gives us of Chriſt's delivering the euchariſtical bread and wine to his diſciples, it is added, But *behold the hand of him that betrayeth me is with me on the table.* chap. xxii. 21. From whence ſome interpreters have thought that Judas was preſent likewiſe at that ſupper, and partook of it with the reſt of the diſciples; whereas St. John expreſsly ſays, that *having received the ſop, he went immediately out*; and this being given him at the paſchal ſupper, he could not be preſent at the euchariſt which followed it. In order therefore to reconcile theſe accounts, it ſeems neceſſary to ſuppoſe, that St. Luke has not obſerved the order of time as to this circumſtance; but choſe firſt to mention together what related to the two ſuppers, and then to ſubjoin that circumſtance concerning Judas, which only reſpected the former. This will appear further, by laying together in one view the principal circumſtances recorded by the ſeveral Evangeliſts, with relation to the treachery of Judas, which Chriſt thought fit to diſcover to the reſt of his diſciples at the paſchal ſupper. After they were ſeated, Jeſus ſaith to them, *One of you ſhall betray me*, ver. 21. Upon this they ſay to him, one by one, *Is it I?* Mark xiv. 19. and Peter beckoning to John to aſk Jeſus of whom he ſpake, Jeſus anſwered him ſoftly, by ſaying, *to whom I ſhall give this ſop*, &c. ver. 26. It ſeems alſo as if Judas, upon receiving the ſop, aſked that queſtion with a low voice, *Maſter, is it I?* and Jeſus anſwered him in the ſame manner, *thou haſt ſaid*; Matt. xxvi. 24. Then, after the ſop Satan entered into Judas; upon which Jeſus, who knew this, ſaid, *What thou doeſt, do quickly:* ver. 27. of this chapter. This probably was ſpoken with an audible voice; ſince it immediately follows, *Now*, &c. ver. 28, 29. It is plain from hence, that what paſſed before, between Jeſus and Judas, was ſpoken ſoftly; for had the other diſciples known that he had been charged with treachery, they could never have imagined that Jeſus would afterwards have employed him in any affair, in which they were all concerned. As what paſſed therefore during the ſupper at the houſe of Lazarus, ſeems to have induced Judas, by the inſtigation of the devil, to engage in his treachery; ſo another occurrence in this paſchal ſupper, might by means of the ſame wicked agent excite him to put it into execution. See Ward's 29th Diſſert. Mr. Macknight has illuſtrated this particular in the following manner: "Becauſe Judas's going out happened *ſoon* after Jeſus had put the morſel into his mouth,—nothing intervening but the inſtitution of the ſacrament, and the diſpute of the diſciples with Judas, both which might have been over in leſs than a quarter of an hour;—John, who has omitted the inſtitution of the ſacrament, and the diſpute, connects the two thus, *He then, having received the ſop, went out ſoon*; εὐθέως,—ſo the word ſignifies, 3 John v. 14. Thus the ſeemingly inconſiſtent accounts given by the Evangeliſts of the manner in which Jeſus diſcovered Judas's treachery, are eaſily reconciled." Inſtead of *immediately*, the M. S. before me reads *preſently*.

Ver. 31, 32. *Therefore, when he was gone out*] Our Lord's ſufferings were now at hand, Judas being gone out for a band of ſoldiers to apprehend him. After he was departed, Jeſus took occaſion to meditate upon the glory which would accrue both to himſelf and to God from thoſe ſufferings, and ſpake of it to his diſciples, ver. 31. Moreover he told them, that having already glorified God by the paſt actions of his life, and being about to glorify him yet further, by his ſufferings and death, which would diſplay his perfections, particularly his infinite love to man, in the moſt ſtriking and amiable light, He was in his turn to receive glory from God; meaning, that in his human nature he was to be exalted next to God in dignity and power, and that his miſſion from God, was immediately to be ſupported by irrefragable atteſtations. *Seeing God is glorified in him*, (for ſo εἰ ὁ Θεὸς, ἐδοξάσθη, ſhould be rendered) *God will alſo glorify him in himſelf, and will ſpeedily glorify him.* See Beza, Caſaubon, Macknight.

33 Little children, yet a little while I am with you. Ye ſhall ſeek me: and as I ſaid unto the Jews, Whither I go, ye cannot come, ſo now I ſay unto you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye alſo love one another.

35 By this ſhall all *men* know that ye are my diſciples, if ye have love one to another.

36 Simon Peter ſaid unto him, Lord, whither goeſt thou? Jeſus anſwered him, Whither I go, thou canſt not follow me now; but thou ſhalt follow me afterwards.

37 Peter ſaid unto him, Lord, why cannot I follow thee now? I will lay down my life for thy ſake.

38 Jeſus anſwered him, Wilt thou lay down thy life for my ſake? Verily, verily, I ſay unto thee, The cock ſhall not crow, till thou haſt denied me thrice.

Ver. 33. Ch. vii. 34. viii. 21. xvi. 16.—V. 34. Lev. xix. 18. Ch. xv. 12, 17. Epheſ. v. 2. 1 Theſſ. iv. 9. 1 John ii. 7, 8. iii. 23. iv. 21.—V. 35. 1 John ii. 5. iv. 20.—V. 36. Ch. xxi. 18. 2 Pet. i. 14.—V. 37. Matth. xxvi. 33, 35. Mark xiv. 31. Luke xxii. 33.

Ver. 34. *A new commandment I give*] Our Lord calls this a new commandment, not becauſe mutual love had never been enjoined on mankind before, but becauſe it was a precept of peculiar excellence: for the word *new*, in the Hebrew language, denotes excellence and truth. See Pſ. xxxiii. 3. Mark i. 27. Rev. ii. 17. and the reaſon of the idiom ſeems to have been, that *novelty* often has the ſame effect upon the mind with *excellence*, rendering an object acceptable, and raiſing admiration. That the term *new* does not always relate to time, is evident from the uſe of it in Xenophon, who calls the laws of Lycurgus καινοτατοι νομοι, *very new laws*, ſeveral hundred years after they were made; becauſe though they had been commended by other nations, they had not been practiſed by them. Our Lord called this a *new commandment* alſo, becauſe they were to exerciſe it under a new *relation*, according to a new *meaſure*, and from new *motives*. They were to love one another in the *relation* of his diſciples, and with that *meaſure* and degree of love which *he* had ſhewn to *them*. See 1 John iii. 16. Withal, they were to love from the great *motive* of his love to them, and in order to prove themſelves his genuine diſciples by the warmth of their mutual affection. Some have thought that this expreſſion—*a new commandment*—ſignifies no more than merely a *renewed commandment*: but it certainly contains a ſtrong and lively intimation that the engagements to mutual love, peculiar to the Chriſtian diſpenſation, are ſo ſingular and ſo cogent, that all other men, when compared with its votaries, may ſeem uninſtructed in the ſchool of friendſhip; and Jeſus may appear, as it were, the firſt profeſſor of that divine ſcience. Dr. Clarke well obſerves, that our Lord ſeems to have laid this peculiar ſtreſs upon philanthropy, as if it was the principal part and great deſign of religion, and as if he had a particular view to that general corruption and deſtruction of true Chriſtianity, which the want of it would cauſe amongſt thoſe who ſhould call themſelves his church. Perhaps our Lord may here inſinuate a reflection, not only on the party ſpirit which then prevailed ſo much amongſt the Jews, but likewiſe on the emulations and contentions among the Apoſtles themſelves, which mutual love would eaſily have cured. In this ſenſe, it is unhappily ſtill a *new commandment* to us, who generally act as if we had not yet time to learn, or even to read it. See Raphel. *Annot. ex Xenophon*, and Clarke's Sermons, vol. iii. p. 297.

Ver. 35. *By this ſhall all men know that ye are my diſciples*] "By loving one another ſincerely and fervently, you ſhall prove yourſelves *my diſciples*, to the conviction of mankind, who cannot but be ſenſible that love is a diſtinguiſhing feature in my character. This will be the moſt acceptable, the moſt ornamental token of your relation to me; and I recommend it to you as the nobleſt badge of your profeſſion." It is well known, that the founders of new ſocieties always appoint ſome peculiar ornament, ſign, or mode of living, by which their followers may be known from others, our Lord ſeems to allude here to that cuſtom, "Let love be the diſtinguiſhing badge of your profeſſion." And ſo highly were the primitive Chriſtians celebrated for this virtue, that the writer of the *Acts* informs us, ch. iv. *They were all of one heart, and one mind.* And the ancient apologiſts for Chriſtanity inform us, that the perſecuting heathens themſelves could not help crying out in rapture, on obſerving the prevalence of this grace amongſt them, "See how theſe Chriſtians love one another!" See Tartullien apolog. cap. 39. Minut. Felix, p. 81, &c. and the eccleſiaſtical hiſtorians.

Ver. 36. *Thou canſt not follow me now*] We may gather from hence, that the declaration, ver. 33. *Whither I go, ye cannot come*, is one of thoſe general propoſitions, whereof there are many in Scripture, which were ſpoken with a limitation not expreſſed. Here we are directed to add the limitation thus: *Whither I go, ye cannot come now*; for they were all, equally with Peter, to follow Jeſus afterwards, by ſuffering a violent death. Our Lord, in the next words, *Thou ſhalt follow me afterwards*, ſeems obliquely to hint, that what he afterwards further ſignified, in his command to Peter after his reſurrection, when he ordered him to follow him, ch. xxi. 18, 19. namely, that Peter ſhould die on the croſs for his ſake, which ancient hiſtory aſſures us he did. See Grotius, and Euſeb. Hiſt. Eccleſ. lib. iii. c. 1. For the remainder of the chapter, the reader is referred to the parallel places.

REFLEXIONS ON THE BETRAYING OF CHRIST.

Ver. 21—30. comp. with Matth. xxvi. 14—25.

Such an eye-ſore were Chriſt, who raiſed Lazarus, and Lazarus, when raiſed, to the envious prieſts, ſcribes, and elders of the Jews, that they conſult to murder both. While either of them lives, neither can the glory of that miracle die, nor the ſhame of its malicious cavillers. How happy had it been for this parlour-council of Caiaphas, had they but ſpent half thoſe thoughts upon their own ſalvation, which they miſemployed upon the deſtruction of the innocent! But mean are the motives, and the reſult muſt be baſe and deteſtable. Treachery muſt do that, which power would have attempted in vain.

Who ſo fit for their purpoſe among the domeſtics of Chriſt, as he, who bare the bag, and loved immoderately what he bare?—That heart which hath once enſlaved itſelf to yellow and white earth, may be made any thing. Affianced as he was openly to *Chriſt*, ſtill Judas is *mammon*'s ſervant. How could he but hate that maſter whom he formally profeſſed to ſerve, who really ſtooped to ſerve privily that maſter whom Chriſt, on all occaſions, profeſſed to hate!

Wretched Judas, whether ſhall we more abhor thy treachery, or wonder at thy folly? Had thy wretched chapman been able to fetch down thoſe ſtarry ſpangles of heaven, and to have put them into thy venal graſp, what had this been, to weigh with a God? The time was when he that ſet thee at work could ſay, *All the kingdoms of the earth and their glory are mine, I will give them to whom I will;—and all theſe will I give thee:* Had he now made thee that offer, it might have carried ſome color of a temptation: but to tender ſo invaluable a commodity for thirty poor ſilverlings, was no leſs mean than wicked.

How unequal is this woful bargain! He that would value Mary's ointment, beſtowed on the feet of Chriſt, at 300 pieces, now ſells his maſter, on whom thoſe precious odors were ſpent, at thirty. Worldly hearts, as the old adage expreſſes it, are indeed penny-wiſe, and pound-fooliſh. They know how to ſet high prices upon this world's traſh; but for heavenly things, or the God who owns them, theſe they ſhamefully undervalue.

The bargain is driven, the price is paid; and Judas returns, and looks no leſs ſmoothly upon his maſter and his fellows, than if he had done them no diſſervice: He was not now firſt an hypocrite: The paſſover is at hand, no man more buſy to prepare for, more devoutly forward to receive it, than Judas!—O the fooliſhneſs, the obduracy of this ſon of perdition! How many proofs had he formerly ſeen of his maſter's omniſcience?—And yet ſo blind is ſinful man—the miſcreant dares to plot a ſecret villainy againſt his perſon, and then to face him, calmly, as if all were well. While he, however, thinks fit to conceal his treachery, our Saviour choſe not to conceal his preſcience of the fact. *Verily, I ſay unto you, that one of you ſhall betray me.*

And did not Judas, think ye, bluſh,—and grow pale,—and caſt down his guilty eyes, and turn away his troubled countenance, at ſo alarming an intimation? Alas! cuſtom of ſin ſo ſteels the brow, it is incapable of any relentings. Could the other diſciples have diſcerned any change in any face there, they had not been ſo ſorrowfully affected with the charge. How intentively their eyes are bent upon each other, as if they would pierce through thoſe windows down into the boſom: with what ſelf-confidence, with what mutual jealouſy, do they peruſe each others foreheads! At length, as rather willing to diſtruſt their own innocence, than their maſter's aſſertion, ſee how each trembles to ſay, *Lord, is it I?*—"It is poſſible there may lurk ſecret wickedneſs in ſome blind corner of the heart. It is poſſible that time and temptation, working upon our corruption, may draw us into ſuch ſin, as we could not beforehand conceive. Whither may we not fall, if left to our own ſtrength?"—It is both wiſe and holy to fear the worſt:—*Lord, is it I?*

Oh the mad infatuation of ſin! Judas can ſit by, and hear his maſter ſay, *Woe be to that man by whom the Son of man is betrayed: Good were it for that man, had he never been born:* yet is his countenance unſhaken, unappalled. O Judas, didſt thou ever hear aught but truth fall from thoſe lips?—How then durſt thou perſiſt in the purpoſe of ſo damnable a villainy? Alas! reſolved ſinners run on ſo deſperately in their wicked courſes, and have ſo bent their eyes upon the profit or the pleaſure of their miſchievous projects, that they will not ſee hell and eternal miſery, though they continually lie open before them in the way.

As if that ſhameleſs man meant to out-brave all accuſations, and out-face his own heart, he dares to aſk with the reſt, *Maſter, is it I?* No diſciple ſhall more zealouſly decry that perfidy than he who foſters it in his own breaſt. His fellows think him honeſt, and all

CHAP. XIV.

Chriſt comforteth his diſciples with the hope of heaven: profeſſeth himſelf the way, the truth, and the life; and one with the Father: aſſureth their prayers in his name to be effectual: requeſteth love and obedience: promiſeth the Holy Ghoſt the Comforter: and leaveth his peace with them.

LET not your heart be troubled: ye believe in God, believe alſo in me.

2 In my Father's houſe are many manſions: if *it were* not *ſo*, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myſelf; that where I am, *there* ye may be alſo.

4 And whither I go ye know, and the way ye know.

5 Thomas ſaith unto him, Lord, we know not whither thou goeſt; and how can we know the way?

Ver. 1. Ch. xvi. 22.—V. 2. Ch. xiii. 33, 36.—V. 3. Ver. 18, 28. Acts i. 11. Ch. xii. 26. xvii. 24.

is well, while he can be well eſteemed. Reputation,—ſtrange as the paradox may appear,—is the only care of falſe hearts: Not truth of being,—not conſcience of merit:—So they may but ſeem fair to men, they care not how foul they are to God.

But he, whoſe piercing eye ſees things as they are, can peremptorily convict the impudence of this hollow queſtioniſt with a direct affirmation, *Thou haſt ſaid.* Fooliſh traitor, couldſt thou then think that thoſe eyes of thine would endure the beams of the ſun: Haſt thou yet enough? Thou ſuppoſedſt thy crime unknown; to men it was ſo. Had thy maſter been no more, it had been ſo to him. But this avowed knowledge ſhall argue him divine; nor canſt thou eſcape its obſervance: for there is not any *creature which is not manifeſt in his ſight, but all things are naked, and expoſed to the eyes of him with whom we have to do.*

As yet the charge was private; either not heard or not obſerved by the other diſciples: it ſhall be whiſpered to one, and at leaſt known to all. Peter's zeal would not let him dwell under the danger of ſo doubtful an imputation. He is anxious to know the man; his ſigns aſk what his voice dares not; the beloved diſciple well underſtands this ſilent language, and ventures to cloath Peter's thought in words. *Lord, who is it that betrays thee?* ver. 25.

That which was timorouſly demanded, is graciouſly anſwered, ver. 26. How loath was our Saviour to name him, whom he was not unwilling to point out? In the ſame language, wherein Peter aſked the queſtion of John, doth our Lord ſhape the anſwer; what a beckoning demanded is anſwered by a ſop. Surely a ſtander-by would have thought this man well with his maſter, and have conſtrued this act, as they did his tears for Lazarus, *Behold, how he loveth him!*—But the outward gifts of God, (alarming conſideration!) are not always proofs of his love; yea, ſometimes are beſtowed in diſpleaſure. So fooliſh are they, who, meaſuring God's affection by temporal benefits, are ready to applaud proſpering wickedneſs, and to grudge *outward* bleſſings to thoſe who are incapable of better. See Pſ. lxxiii.

After the ſop, Satan entered into Judas, ver. 27. Favours ill uſed make the heart more guilty, and capable of further evil; that wicked ſpirit commonly takes occaſion by any of God's gifts to aſſault us the more eagerly: after our ſacramental morſel, if we be not the better, we are ſurely the worſe. Thus Satan took advantage by the ſop, of a further poſſeſſion, who had twice before made a palpable entry into his falſe heart; firſt in his covetouſneſs, and next in his damnable plot of conſpiracy againſt Chriſt; as in every groſs ſin which we entertain, we give harbour to that evil one, ſo at every growth in wickedneſs, new hold is taken by him of the heart. At firſt Satan entered to make the houſe of Judas's heart his own: now he enters it as being his. The firſt *purpoſe* of ſin opens the gates to Satan; *conſent* admits him into the entry; full *reſolution* of ſin gives up the keys into his hands, and puts him into abſolute poſſeſſion. What an awakening conſideration to every ſerious heart! *Let him that thinketh he ſtandeth, take heed leſt he fall.*

O the admirable meekneſs of this lamb of God! We ſee not a frown; we hear not a check; but *what thou doeſt, do quickly*, is his ſingle teſtimony of knowledge, correction, and reproof againſt the falſe diſciple. Why do *we* ſtartle, and redden at our petty wrongs, and ſwell with anger, and break into furious revenges upon every occaſion, when the pattern of our patience, the *captain of our ſalvation*, lets not fall one harſh word, even upon ſo foul an apoſtate?

Judas hears him, and departs. That ſteely heart relents not: the confirmed treator knows his way to the high-prieſt's hall, and to the garden. The watch-word is given,—*Hail maſter!* and a kiſs: Yet more hypocriſy; yet more preſumption is practiſed, on the foundation of the Saviour's lenity. O the impudence of a hardened ſinner! That tongue which hath agreed to ſell his maſter, dares to ſay hail; and thoſe lips which have paſſed the vile compact of his death, dare offer to kiſs him, whom they have covenanted to kill. It was the divine charge of old, *kiſs the ſon*, leſt he be angry: O Saviour, thou hadſt reaſon to be angry with this kiſs; the ſcourges, the thorns, the nails, the ſpear of thy murderers were not ſo piercing, ſo painful, as this touch of Judas. All theſe were in this alone: the ſtabs of an enemy cannot be ſo grievous, as the ſkin-deep wounds of a diſciple. See ver. 18. and Zech. xiii. 6.

Chap. XIV. *Ver.* 1. *Let not not your heart be troubled*] Jeſus not only forewarned his diſciples of the great trial that was coming upon them, and commanded them to arm themſelves againſt it, (See Luke xxii. 35—38.) but he ſpoke a long diſcourſe, wherein he animated them to ſuſtain that trial manfully, and comforted them under the diſmal apprehenſions which it might raiſe in them. They were to ſee him crucified whom they had acknowledged as the Meſſiah; wherefore having been always accuſtomed to conſider immortality and temporal dominion, as the characteriſtics of their deliverer, and great worldly proſperity as the privilege of his ſubjects;—the death of their maſter, and the perſecutions befalling themſelves, could not fail to give a violent ſhock to their faith. But, that the force of theſe blows might be weakened, our Lord foretold his own ſufferings, and thereby made it evident, that he voluntarily ſubmitted to them. Withal, to reconcile their minds to the thoughts of his ſufferings, he diſtinctly explained the end of them in this diſcourſe. *Let not your heart be troubled*, &c. "Be not diſcompoſed with the thoughts of thoſe temptations which are to come upon you. *As you believe in God*, the almighty preſerver, and governor of the world, who is able to deliver you out of all your diſtreſſes; you ought to believe in me; who am not only ſent by God, but being appointed governor and judge of the world, can both protect you from evil, and reward you plentifully, for whatever loſſes you may ſuſtain on my account." Some would render the Greek of the laſt clauſe, *Believe in God, and believe alſo in me:* They urge that it appears moſt natural to render πιστευέτε, alike in both places; and it is certain that an exhortation to faith in God in Chriſt, would be very ſeaſonable, conſidering how weak and defective their faith was. See ver. 9. Eraſmus, and Calmet.

Ver. 2. *In my father's houſe*, &c.] Our Lord here has been thought by ſome to allude to the various apartments in the temple, and the vaſt numbers of people lodged there. Perhaps the alluſion may be more general to the palaces of kings, and the various apartments there; μοναὶ, ſignifies *quiet and continued abodes*, and therefore ſeems happily expreſſed by our Engliſh word *manſion*; the etymology and import of which is juſt the ſame. This text does not ſeem to give the leaſt ſupport to the opinion of thoſe who infer that there are different degrees of happineſs in a future ſtate. Our Saviour ſeems only to intend the encouragement, and comfort of his diſciples, by aſſuring them, that in the place whereto he was going before them, there was ample room to receive *them*, and every thing to accommodate them in the moſt delightful manner. When the glory of heaven is ſpoken of as *prepared before the foundation of the world*, (Matt. xxv. 34.) this only refers to the divine purpoſe; but as that was founded in Chriſt's mediatorial undertaking, (Epheſ. i. 4—6.) it might properly be ſaid, that when Chriſt went into heaven, as our high-prieſt, to preſent, as it were, his own blood before the father on our account, and as our fore-runner to take poſſeſſion of it, he did thereby, *prepare a place for us*. Which the apoſtle to the Hebrews, xi. 23, 24. expreſſes by his purifying, or conſecrating the *heavenly places*, in which we are to dwell, which would have been conſidered as polluted, by the entrance of ſuch ſinful creatures into them, as the tabernacle, *when new-made* was, by having paſſed through the hands of ſinners; on which account an *atonement for the altar itſelf*, which was conſidered as *moſt holy*, was the firſt act performed in it when it was opened; (Exod. xxix. 36, 37.) and an atonement for the whole tabernacle, as polluted by the acceſs of ſinners to it, was to be repeated annually. Lev. xvi. 16. It may not be improper to obſerve, that the word τοπος, is often tranſlated *room*, as in Luke ii. 7. xiv. 10, 22. 1 Cor. xiv. 16. And thus the ſignification here may be, that Chriſt went to heaven to *make room for them*, or to remove thoſe things out of the way which obſtructed their entrance. This may at leaſt be included; though the word ετοιμασαι, may perhaps expreſs ſtill more. It is the ſame term which is uſed of John the Baptiſt, the fore-runner of our Lord. See Matt. iii. 3, &c. Doddridge, Le Moyne, and Heinſius.

Ver. 3. *I will come again and receive you*] The idea of a fore-runner is preſerved, who, after he had prepared for the entertainment of a gueſt, uſed to return, in order to introduce him into the houſe where the preparations were made for him. This *coming*, ultimately refers to Chriſt's ſolemn appearance at the laſt day, to receive all his ſervants to glory; yet it is a beautiful circumſtance, that the death of every particular believer, conſidering the univerſal power and providence of Chriſt, may be regarded as *Chriſt's coming* to fetch him home. See the note on Luke xii. 37—40.

Ver. 5. *Lord we know not whither thou goeſt*] "We know not where thy father's houſe ſtands, and conſequently cannot know the way to it." It is probable that Thomas might think that Chriſt intended

6 Jeſus ſaith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me.

7 If ye had known me, ye ſhould have known my Father alſo: and from henceforth ye know him, and have ſeen him.

8 Philip ſaith unto him, Lord, ſhew us the Father, and it ſufficeth us.

9 Jeſus ſaith unto him, Have I been ſo long time with you, and yet haſt thou not known me, Philip? he that hath ſeen me, hath ſeen the Father; and how ſayeſt thou *then*, Shew us the Father?

10 Believeſt thou not, that I am in the Father, and the Father in me? the words that I ſpeak unto you, I ſpeak not of myſelf: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or elſe believe me for the very works ſake.

12 Verily, verily, I ſay unto you, He that believeth on me, the works that I do, ſhall he do alſo; and greater *works* than theſe ſhall he do; becauſe I go unto my Father.

13 And whatſoever ye ſhall aſk in my name, that will I do, that the Father may be glorified in the Son.

14 If ye ſhall aſk any thing in my name, I will do *it*.

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever;

17 *Even* the Spirit of truth; whom the

Ver. 6. Hebr. ix. 8. Ch. i. 17. Ch. i. 4. xi. 25. Ch. x. 9.—V. 9. Ch. xii. 45. Col. i. 15.—V. 10. Ver. 20. Ch. x. 38. xvii. 21, 23. Ch. v. 19. viii. 38. xii. 49.—V. 12. Matth. xxi. 21. Mark xvi. 17.—V. 13. Matth. vii. 7. xxi. 22. Mark xi. 24. Ch. xv. 7, 16. xvi. 23. 1 John iii. 22. v. 14.—V. 15. Ver. 21, 23. Ch. xv. 10, 14. 1 John v. 3.—V. 16. Ch. xv. 26. xvi. 7. Rom. viii. 25, 26. —V. 17. Ch. xv. 26. xvi. 13. 1 John iv. 6.

tended to remove to ſome ſplendid palace on earth, to ſet up his court there for a while, before he received his people to the celeſtial glory: for it is certain that his thoughts, as well as thoſe of the reſt of the diſciples, principally turned upon a temporal kingdom.

Ver. 6. *I am the way, the truth, and the life*] Our Lord, moſt probably, had here in view the metaphors which he formerly uſed, *I am the door of the ſheep*, chap. x. 7. *I am the bread of life.* chap. vi. 35. And therefore, it might well have been expected, that having ſo lately delivered the ſame ſentiments, the diſciples ſhould have underſtood him now. Some have ſuppoſed the form of expreſſion before us to be an Hebraiſm, whoſe meaning is, *I am the true and living way*; as Dan. iii. 7. *all the people, the nations, and languages*, ſignifies, *people of all nations and languages.* But in whatever manner we reſolve the ſentence, its meaning is the ſame; namely, "faith in me, and obedience to my commandments, will lead you to the father's houſe, where I am going. They are the only true road to the manſions of felicity." See chap. i. 4, 14, 17. v. 33.

Ver. 7. *If ye had known me, ye ſhould have known*, &c.] "If you had an adequate idea of my character, from the miracles I have performed, and from the marks of goodneſs, juſtice, and wiſdom, which manifeſt themſelves in my life and doctrines, you could not have been ignorant of my Father, becauſe his attributes are the ſame; and he being in his nature inviſible, by ſeeing me, and the manifeſtation of the divine perfections in me, you have as true a ſight of him as poſſible."

Ver. 8. *Lord ſhew us the father*] Philip hearing our Lord's words, ſays to him with a pious ardour, becoming his character, "*Lord, do but ſhew us the Father*, and bring us to the ſight and enjoyment of him, *and it is happineſs enough for us.* We deſire no more, and reſign every other hope, in compariſon of this." This ſeems a very probable ſenſe of this paſſage. One cannot apprehend that Philip, or any other of the Apoſtles, thought the Father viſible, and therefore aſked for a viſion of the Father in a corporeal form. If Philip deſired any thing more than what is aſſerted in the paraphraſe above given, it could have been only to ſee, like Moſes, the inacceſſible light wherein God dwells, the acknowledged ſymbol of his preſence in heaven. Some have imagined that, *Shew us the Father*, means no more than, "Declare to us in a clear and explicit manner, who the Father is."

Ver. 10, 11. *Believeſt thou not that I am in the Father*, &c.] It is remarkable that Philo, ſpeaking of the Logos, has this expreſſion: That "He is the Father's houſe, in which he dwells;" which is not only very ſimilar to the paſſage before us, but to the Apoſtle's words, Col. ii. 9. *In him dwells all the fullneſs of the Godhead bodily.* Markland would read the latter part of the 10th verſe thus: *I ſpeak not of myſelf, but the Father that dwelleth in me* ſpeaketh: *He doth the works:* For the doctrine and the miracles, ſays this learned critick, are two different articles. The words rendered or elſe, εἰ δὲ μὴ, in ver. 11. would be more properly rendered *but if not.* Dr. Heylin, upon this verſe, obſerves, that the whole Trinity acts in each individual Chriſtian in ſuch meaſure as he is ſuſceptible of its operations. Thus *Chriſt in the father, and the Father in him*, are the internal ground of faith; the *works* are external; both are valued, but the former preferable. See Scott's Chriſtian Life, vol. iii. p. 559.

Ver. 12. *He that believeth on me*, &c.] It is evident in fact, that though this promiſe be expreſſed in indefinite language, it muſt be limited in ſome ſuch manner as follows: "*He that believes in me*, that is, many of my diſciples in theſe early ages, and each of you in particular, ſhall receive ſuch an abundant communication of the Spirit, that *the* miraculous *works which I perform, he ſhall perform alſo*; *yea, works*, in ſome reſpect, *greater than theſe ſhall he perform, becauſe I go to my Father*, who has thought fit to reſerve the moſt ſtupendous gifts of the Spirit to honour my return into glory." How fully Jeſus performed this promiſe, is plain from the hiſtory of the *Acts* throughout, particularly ch. v. 17. where we find that the very *ſhadow of Peter paſſing by*, cured the ſick on whom it fell, and who were laid in the ſtreets for that purpoſe: as alſo, ch. xix. 12. which informs us, that *handkerchiefs and aprons*, which had touched the body of *Paul*, being applied to the ſick and poſſeſſed, baniſhed both the diſeaſes and the devils. Nor ſhould we, on this occaſion, forget the gift of languages beſtowed on the Apoſtles, and which they were enabled to communicate to others. Yet, if theſe miracles are not thought to ſhew greater power than Chriſt exhibited, we may refer the *greatneſs* whereof he ſpeaks to the *effects* which they were to produce on the minds of men. For, in that reſpect the miracles of the Apoſtles were vaſtly ſuperior to thoſe of Chriſt, converting more people in one day, than was done by all the miracles that Jeſus performed during the courſe of his miniſtry. They converted thouſands at once, made the Goſpel to fly like lightning through the world, and beat down every thing that ſtood in oppoſition to the faith of their Maſter. See Macknight, Grotius, and Calmet.

Ver. 13. *And whatſoever ye ſhall aſk*] Though here again the promiſe is conceived in general terms, nevertheleſs the ſubject treated of directs us to underſtand it particularly of the miracles to be wrought in confirmation of the Goſpel. See ch. xvi. 23. "Whatſoever you ſhall aſk in my name, under the influence of the Spirit, and ſubſervient to the great end of your life and miniſtry, I will certainly do it." The Jews commonly begged of God, in their prayers, that he would bleſs their nation for the ſake of Abraham, Iſaac, Jacob, or David; in alluſion to which, our Saviour teaches his diſciples a new form, and enjoins them to aſk *in his name*, or for his ſake. See Macknight, and Grotius, who is for connecting this and the 12th verſe together thus: *Becauſe I go to my Father; and will do whatſoever ye ſhall aſk in my name, for glorifying the Father in the Son.* The next verſe ſeems not to be genuine. It has been rejected by Chryſoſtom and Nonnus. See Wetſtein.

Ver. 15. *If you love me, keep my commandments.*] The term of *loving God*, in Scripture, but eſpecially in the New Teſtament, is with great propriety taken from that expreſſion of love, which conſiſts in doing ſuch things as are eſteemed grateful or beneficial to the object beloved; but as our endeavours cannot advance either the benefit or happineſs of God, and our doing things that are grateful to him conſiſts in performing what he commands; therefore our obedience to the will and commands of God, in the moſt perfect manner is ſtiled *loving him*; becauſe the beſt, if not the only way of demonſtrating our love to God is, to endeavour to pleaſe him; and we cannot pleaſe him, but by obeying him. Hence the *love of God* is uſed, in ſome places, as ſynonimous to the *keeping his commandments*, as will appear from comparing Exod. xx. 5. Deut. v. 9. Our bleſſed Lord therefore, perceiving that his diſciples hearts were melted with the prediction of his departure, nobly comforts them, by telling them, that their obedience would be a far more grateful ſign of their affection to him, than any ſorrow they could ſhew. See Hammond, Grotius, and Stanhope's Epiſtles and Goſpels.

Ver. 16, 17. *He ſhall give you another Comforter*] *Another Advocate.* Wat. The word παράκλητον ſignifies an *advocate*, or a *monitor*, as well as a *comforter*; and it is evident that the bleſſed Spirit contained each of theſe characters; yet, as the diſcourſe before us is of the conſolatory kind, the term *Comforter* ſeems to have been made uſe of with great propriety by our tranſlators. Toland ſays, (Nazarenus, p. 13.) "It is by no contemptible criticiſm that the Mahometans, inſtead of παρακλητον, read περικλυτον; that is, the *illuſtrious*, which

answers

world cannot receive, becauſe it ſeeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and ſhall be in you.

18 I will not leave you comfortleſs: I will come to you.

19 Yet a little while, and the world ſeeth me no more: but ye ſee me: becauſe I live, ye ſhall live alſo.

20 At that day ye ſhall know, that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me ſhall be loved of my Father, and I will love him, and will manifeſt myſelf to him.

22 Judas ſaith unto him, not Iſcariot, Lord, how is it that thou wilt manifeſt thyſelf unto us, and not unto the world?

23 Jeſus anſwered and ſaid unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not, keepeth not my ſayings: and the word which ye hear, is not mine, but the Father's which ſent me.

25 Theſe things have I ſpoken unto you, being *yet* preſent with you.

26 But the Comforter, *which is* the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I ſaid unto you, I go away, and come *again* unto you. If ye

Ver. 18. Matth. xxviii. 20. Or, *orphans*. Ver. 3, 28.—V. 19. Ch. xvi. 16.—V. 20. Ver. 10. Ch. x. 38. xvii. 21, 23, 26.—V. 21. Ver. 15. 1 John ii. 5. v. 3.—V. 22. Luke vi. 16.—V. 23. Ver. 15. 1 John ii. 24. Rev. iii. 20.—V. 24. Ver. 10. Ch. v. 19, 38. V. 26. Ver. 16. Ch. xii. 16. xvi. 13. 1 John ii. 20, 27.—V. 27. Phil. iv. 7. Col. iii. 15.—V. 28. Ver. 3, 18.

anſwers to *mohammed* in the Arabic language, and ſo urge this as a prophecy of that impoſtor:" yet he would probably have thought this criticiſm, which has not the countenance of one ſingle MS. very contemptible in any but the enemies of chriſtianity. Our Lord promiſes that this *Comforter* ſhall abide with them, not for a little time, as he has done, but for ever; and he calls him *The Spirit of Truth*, to which the world is ever averſe; and, blinded with ſenſuality, will neither diſcern his operations, nor partake of his joys. "*But ye know him*, becauſe he is with you, in ſome meaſure, already, enabling you to work miracles, and becauſe he ſhall be given you much more abundantly hereafter;" alluding particularly to the day of pentecoſt; from which time forth the Spirit *dwelt with* the Apoſtles, and *was in them*. See Macknight, Heylin, and Doddridge.

Ver. 18. *I will not leave you comfortleſs*] 'Ορφανὺς, *orphans*. He had called them his *dear children.*—τεκνια,—ver. 33. of the laſt chapter. Elſner juſtly obſerves, that the caſe of thoſe who have loſt the preſence and patronage of ſome dear friend, though not in ſtrict propriety a *father*, is elegantly and tenderly expreſſed by the word ὀρφανοὺς. Comp. 1 Theſſ. ii. 17. in the Greek, and See Elſner's Obſervat. vol. i. p. 341. and Heylin. *I will come to you*, means, "by my ſpiritual preſence;" and will viſit you with the moſt valuable tokens of my conſtant care.

Ver. 19. *Yet a little while*] A *little while* indeed, for he was crucified the next day: And he more particularly declares, that he would not appear to the Jewiſh nation in general after his reſurrection, but only to his diſciples. He adds, "*Becauſe I live*, by riſing from the dead, *ye ſhall live alſo*,—by riſing from the dead." See Wall's critical notes, and Macknight.

Ver. 20. *At that day ye ſhall know*] The words rendered *and I*, have a peculiar elegance, which cannot be underſtood without adding the word *ſo* in the tranſlation; accordingly the verſe would run thus: *At that day ye ſhall know, that as I am in the Father, and you in me, ſo alſo I am in you.* The verſe conſiſts of two parts, as the effects of Chriſt's reſurrection. *Firſt*, they ſhall know that *Chriſt is in his Father*, that is, was really ſent by him, and varied not from the commiſſion which he had given him. *Secondly*, they ſhall know, that Chriſt continues in them, communicates his power to them, and hath not forſaken them, as by his death they might ſuſpect: they would be convinced to the contrary by his reſurrection, by his abiding and converſing with them for forty days after, by his going to heaven to prepare a place for them, and by his ſending his Spirit to them, to fit them to be his ſucceſſors; by his in-dwelling to ſupply the Lord's preſence, and to adminiſter every degree of comfort, light, and power, which would be requiſite to render their afflictions ſupportable, and their miniſtry ſucceſsful. After his reſurrection, the diſciples could no longer doubt that Chriſt came from God, or want any conviction of the intercourſe between Him and his Father, and when they ſaw the ſucceſs of their miniſtry, the Spirit itſelf bearing them witneſs by ſigns and wonders, and enabling them to undertake the arduous, the glorious taſk, by the gift of tongues, they could not queſtion their inſpiration, nor could they doubt whether Chriſt was preſent to them with his grace, and co-operating with them by his Spirit and power. Thus were they experimentally taught, to underſtand ſomewhat of that myſtical union which is between the Father and the Son, and likewiſe between Him and the church, or ſociety of Chriſtian believers. See Bp. Atterbury's Sermons, vol. iii. p. 194.

Ver. 22, 23. *Judas ſaith unto him, (not Iſcariot)*] It is obſervable, that Judas Iſcariot was ſo finiſhed a hypocrite, that we never find him ſaying one word of Chriſt's temporal kingdom, though probably the hope of preferment and gain in it, was the chief conſideration which engaged him to follow our Lord. The perſon here ſpoken of was Judas, the ſon of Alpheus, the brother of James the leſs, and a near relation of our Lord himſelf. See on Matth. x. 3. Being ſo nearly related to Jeſus, he might think himſelf peculiarly concerned to enquire into the meaning of an aſſertion which ſeemed inconſiſtent with the proſpect of a temporal kingdom, in which perhaps he might expect ſome eminent office; and as, according to the notions they had conceived of the Meſſiah, he was to appear to all the Jews, nay, to the whole world, and was to take unto himſelf univerſal empire; our Saviour's laſt words, ver. 21. ſurpriſed and perplexed them not a little. Our Lord, therefore, in reply to Judas, told him, that he ſpake chiefly of a ſpiritual manifeſtation, ſuch as the Father and He make of themſelves to true believers, even on earth, by the influence of the Holy Spirit, who dwells in them as his temples, 1 Cor. iii. 16. for through the influences of the Spirit of God believers are enlightened with the knowledge of the perfections of God, and with juſt views of the character and office of his Son. Moreover, by the ſame influences, they are ſanctified for an habitation of God, Epheſ. ii. 22. who makes his abode with them, that is to ſay, who fills them with all peace and joy in believing, and with the moſt elevating hopes; and in conſequence of their ſanctification, ſheds abroad in their hearts a ſenſe of his love, and by ſo doing, gives them prælibations of heaven while on earth. The latter clauſe of this verſe is remarkable; for had our Lord been a creature, though of the higheſt rank, it would have been blaſphemy in him to have joined himſelf in this manner with God. *My Father will love him, and We will come unto him, and make our abode with him.* See Wolfius, Macknight, and Doddridge.

Ver. 24. *And the word*, &c.] *Through the word.* MS.

Ver. 25, 26. *Theſe things have I ſpoken*] "I have ſpoken theſe things during my perſonal preſence chiefly, becauſe my time with you is ſhort; and tho' you may not juſt now underſtand many of the particulars mentioned by me, you ſhall have perfect knowledge of them afterwards; for my father will give you the Holy Spirit to ſupply my place; and he ſhall be a παρακλητος, a *monitor* or *inſtructor*, to you, (ſee ver. 16.) *teaching* you every article of the Chriſtian faith, and bringing to your remembrance all the things that I have ever ſaid to you in the courſe of my miniſtry."

Ver. 27. *Peace I leave with you*] "Peace be to you," was the common ſalutation and compliment mutually given by the Jews to each other at meeting and parting. But altho' this compliment implied a wiſh of every thing that could make one happy, it was often uſed without any meaning. At beſt, it was but a wiſh, however ſincere, and had no real efficacy in making him to whom it was given happy. But in the mouth of Jeſus, by whoſe wiſdom and power the affairs of the world are governed, a farewel wiſh was a matter of a very different kind: *His peace*, his parting bleſſing, would draw down all manner of felicity upon thoſe who were the objects of it. Accordingly, he encouraged his diſciples from that conſideration, under the proſpect of his departure; deſiring them not to be in the leaſt anxious about what was to befal them after he was gone. See the note on Matth. x. 13.

Ver. 28. *For my Father is greater than I*] That is, "than I am, conſidered in my mediatorial capacity." Theſe words afford a ſtrong argument for the proper divinity of our Lord; for had he been a mere man, or even a creature of the higheſt order, the compariſon would have been fooliſh and impertinent. See Macknight, and Waterland on the Trinity.

loved me, ye would rejoice, becauſe I ſaid I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to paſs, that when it is come to paſs, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even ſo I do. Ariſe, let us go hence.

CHAP. XV.

The conſolation and mutual love between Chriſt and his members, under the parable of the vine. A comfort in the hatred and perſecution of the world. The office of the Holy Ghoſt, and of the apoſtles.

I AM the true vine, and my Father is the huſbandman.

Ver. 28. See ch. v. 18. Phil. ii. 6.—V. 29. Ch. xiii. 19.—V. 30. Ch. xii. 31.—V. 31. Ch. x. 18.

Ver. 29. *I have told you before it come to paſs*] "I have foretold my removal from hence, my return to the Father, and the deſcent of the Spirit, in order that when theſe things happen, your faith, inſtead of being ſhaken, may be confirmed." It is very judiciouſly obſerved by Dr. Jenkins, in his excellent defence of Chriſtianity, that "when miraculous events are alſo the accompliſhment of prophecies, the degree of evidence ariſing from them is the greateſt that can poſſibly be conceived."

Ver. 30, 31. *Hereafter I will not talk much with me*] "I ſhall not have much opportunity to talk with you after this; becauſe the devil is now exciting his emiſſaries to take away my life; in which he will ſucceed. However, be aſſured, that I ſhall undergo the puniſhment of death; not becauſe I deſerve it, for *he hath nothing in me*;—no guilt of mine to give him power over me, nor any inward corruption to take part with his temptation: But I undergo this death, to ſhew the world, how much I love the Father, ver. 31. for in this I act according to his expreſs commandment. *Ariſe*, therefore; *let us go hence*. Let us, in conformity to the divine will, go away to the place where I ſhall be betrayed, that I may enter on my buſineſs." Accordingly, he finiſhed the paſſover with ſinging an hymn, and went out to the mount of Olives. See Matth. xxvi. 30. As our Lord foreknew the danger to which he expoſed himſelf by this motion, nothing can give a greater illuſtration of the voluntary manner in which he encountered death, than the intrepidity and magnanimity of theſe few words, *Ariſe: Let us go hence.* The preſent paſſage appears rather more clear in Dr. Heylin's tranſlation: *For the prince of the world is coming*; *not that he has any claim in me*, [*any power over me*, Wat.] v. 31. *But only that the world may know*, &c.

REFLECTIONS ON CHAP. XIV.

How noble a cordial has our Lord provided to relieve all the troubles of our *hearts!* the ſtrength of which ſhall continue to the remoteſt ages; even *faith* in his Father, and in him, ver. 1. May that divine and operative principle be confirmed by what we have been now reading!——

It is ſtriking to obſerve, with what an holy familiarity our Lord ſpeaks of the regions of glory. Not like one dazzled and overwhelmed with the brightneſs of the idea; but as accuſtomed and familiarized to it by his high birth. *In my Father's houſe are many manſions*, ver. 2. Delightful, and reviving thought!—and many inhabitants in them, who, we hope, through grace, will be our companions there, and every one of them increaſe and multiply the joy.

It was not for the Apoſtles alone, that Chriſt went to *prepare a place:* He is entered into heaven as *our* forerunner; and we, if we are believers indeed, may be ſaid, by virtue of our union with him, to *ſit together in heavenly places in him.* It is our duty and our happineſs continually to be tending thither in more affectionate deſires, and more ardent purſuits. We know the *way*, we hear the *truth*; may we alſo feel the *life!* By Chriſt, as the true living *way*, may we come to the Father: In Chriſt may we ſee Him, and have our eyes and hearts opened to thoſe beams of the divine glory, which are reflected from the face of his only-begotten Son, who is full of grace and truth!

Has he been thus *diſcovered* to us, as our Father and our God?—Let it *ſuffice us.* Let it diffuſe a ſacred and laſting pleaſure over our ſouls, though other deſirable objects may be veiled or removed; and engage us to maintain a continual fellowſhip with the Father, and with his Son Jeſus Chriſt. ver. 4—9.

We are invited to this by every declaration of his readineſs to hear and anſwer our prayers; and although thoſe miraculous powers are ceaſed, whereby the Apoſtles were enabled to *equal*, or even to exceed the works of their Maſter, yet, as we have ſo many important errands to the throne of grace, in which the glory of God, and the ſalvation of our ſouls is concerned, let us come with a holy boldneſs to it; in dependance on Jeſus, that great High Prieſt over the houſe of God, who is paſſed into the heavens, and amidſt all the grandeur of that exalted ſtate, regards his humble followers on earth, and ever appears under the character of their *Advocate* and Friend. ver. 12—14.

If we are not entirely ſtrangers to the divine life, we cannot ſurely read ſuch diſcourſes as theſe before us, ver. 15—21. without feeling ſome warm *emotions of love* to Chriſt: And if indeed we feel them, we ſhall ſeriouſly conſider how they are to be expreſſed. Our Lord directs us to do it in the moſt ſolid and moſt acceptable manner, by a conſtant care to *keep* his commandments; and certainly ſuch commandments as his cannot be grievous to a ſoul that truly loves him. The more we live in the practice of them, the more chearfully may we expect the abundant communication of his Spirit to animate and ſtrengthen us.

If we are Chriſtians indeed, we cannot in any circumſtance of life look on ourſelves as helpleſs and abandoned *orphans*, ver. 18. Human friends may forſake us, but Chriſt will *come to us:* He will manifeſt himſelf to the eye of faith, though to the eye of ſenſe he is inviſible: and his heavenly Father will love us, and watch over us for our good: Yea, he will come and dwell in the obedient ſoul, by the gracious tokens of his intimate and inſeparable preſence. Do we any of us experience this bleſſing? We have ſurely reaſon to ſay that by way of admiration, which the Apoſtles ſaid by way of eminence. "*Lord, how*, and whence is it, that *thou wilt manifeſt thyſelf to us, and not to the world?* What have we done to deſerve theſe gracious and diſtinguiſhing manifeſtations? Nay, how much have we done to forfeit them?—Even more than many from whom they are with-held. ver. 21—23.

With what unutterable joy ſhould we review this rich legacy of our dying Lord! *Peace I leave with you*; *my peace I give unto you*, ver. 27. Lord, evermore give us this peace; peace with God, peace with our own conſciences, peace with our fellow-creatures: For if *thou* wilt give quietneſs, who can cauſe trouble? How ſerenely then may we paſs through the moſt turbulent ſcenes of life, when all is quiet and harmonious within! Thou haſt made peace through the blood of thy croſs; may we preſerve the precious purchaſe, and ineſtimable gift, inviolate, till it iſſue in everlaſting peace! In this let our hearts be encouraged; in this let them rejoice; and not in our own happineſs alone, but alſo in that of our now glorified and exalted Redeemer. As the members of his body, we ought certainly to maintain a pleaſing ſympathy with our head, and to triumph in his honour and felicity as our own. If *we love Chriſt*, we *ſhould rejoice*, becauſe *he is gone to the Father*, ver. 28. The ſame conſideration may in its degree comfort us, when our pious friends are removed. If we love them with a rational and generous *friendſhip*, and are not too much influenced by ſelfiſh affections, under that ſpecious name, our joy for their exaltation will greatly temper the ſorrow which our own loſs muſt give us.

Our Lord uttered the words ver. 30. in the near view of a grievous aſſault from the prince of this world, who is the prince of darkneſs. But there was no corruption in him to take part with the enemy. Too much, alas! does he find in *us* to abett his temptations. Let us earneſtly pray, that the grace of Chriſt may be ſufficient for us, and that as his love to the Father engaged him to go through this painful conflict with the tempter, his love to us may make us partakers of his victory. In His name let us ſet up our banners, and the powers of hell ſhall flee before us.

Chap. XV. *Ver.* 1. *I am the true vine*] Our Lord having gone with his diſciples to the mount of Olives, (ſee the laſt note of the former chapter) ſpent the remaining hours of his miniſtry in preaching to his diſciples a long and excellent ſermon, recorded in this and the following chapter. He began with the parable of the *vine*, taken from the vines that were growing around them on the Mount of Olives. In this parable he taught them the excellency of his religion, and the nature of the relation they ſtood in to him by their profeſſion thereof. Morever, he explained to them the advantages which accrued to them from this relation. As the branches of the vine draw nouriſhment, and are made fruitful by their union to the ſtock, and by the care of the dreſſer, ſo the diſciples of Chriſt, by the belief of his religion, by the influences of the ſpirit, and by the care of Providence, are made fruitful in holineſs. Dr. Clarke and others rightly ſuppoſe, that in this paſſage our Lord alludes to Pſ. lxxx. 8. Iſai. v. 3—7. where the Jewiſh church is repreſented under the figure of a vine, and God's peculiar care thereof is ſet forth by the care which an huſbandman takes of his vineyard: Wherefore, by calling himſelf on this occaſion *the true vine*, Jeſus inſinuated, that whereas the Jewiſh church and people had hitherto been the peculiar care of God, they were to be ſo no longer: From this time forth, all ſuch as aſſociated together in the joint profeſſion of the Chriſtian religion, and who, perhaps, in alluſion to this parable, were called by the Apoſtle *the body of Chriſt*, were to be the true church of God, and the object of his care, of whatever nation or country they might be. See ch. i. 9. iv. 32. Grotius, Macknight, and Raphel. Annot. p. 141.

2 Every branch in me that beareth not fruit, he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have ſpoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itſelf, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the ſame bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is caſt forth as a branch, and is withered; and men gather them, and caſt *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye ſhall aſk what ye will, and it ſhall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; ſo ſhall ye be my diſciples.

9 As the father hath loved me, ſo have I loved you: continue ye in my love.

10 If ye keep my commandments, ye ſhall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 Theſe things have I ſpoken unto you, that my joy might remain in you, and *that* your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

Ver. 2. Matth. xv. 13.—V. 3. Ch. xiii. 10. xvii. 17. Epheſ. v. 26. 1 Pet. i. 22.—V. 4. Col. i. 23.—V. 5. Hoſ. xiv. 8. Phil. i. 11. Or, *ſevered from me.*—V. 6. Matth. iii. 10. vii. 19.—V. 7. Ver. 16. Ch. xiv. 13.—V. 8. Matth. v. 16. Phil. i. 11.—V. 10. Ch. xiv. 15, 21, 23.—V. 11. Ch. xvi. 24. 1 John i. 4.—V. 12. Ch. xiii. 34. 1 Theſſ. iv. 9. 1 Pet. iv. 8. 1 John iii. 11. iv. 21.

Ver. 2. *Every branch in me*, &c.] "Though by the outward profeſſion of my religion you become members of the true church of God, you muſt never forget, that this of itſelf is not ſufficient to entitle you to the favour of God, the great Maſter of this diſpenſation; You muſt anſwer the end for which it is given, by bringing forth fruit; otherwiſe he will cut you off, depriving you of all the advantages which true diſciples reap from the ſincere profeſſion and practice of the Chriſtian religion." Our Lord told them further, that as the huſbandman *prunes* the bearing branches of his vines; ſo God among other methods, ſuffers the lovers of virtue to be ſpoiled of the conveniences of this life, for no other reaſon but that their virtue may grow the ſtronger, and become the more fruitful. *Every branch that beareth fruit he pruneth it*, (ſo the word ſhould be rendered) cuts off from it every thing ſuperfluous, *that it may bring forth more fruit.* "In the courſe of his providence, my Father ſends a variety of afflictions upon every one who ſincerely makes profeſſion of my religion, and who diligently endeavours to obey its precepts; ſpoiling him of the temporal enjoyments which engage his affections, and render him unfruitful." This paſſage ſuggeſts a very ſublime and important thought; namely, that one of the nobleſt rewards which God can beſtow on former acts of obedience, is to make the ſoul yet more holy, and fit for further and more eminent ſervice; though it ſhould be by ſuch painful afflictions as reſemble the pruning of a vine. Jeſus ſaid theſe things to reconcile his diſciples to the perſecutions which were coming on them. Perhaps alſo he had in his view the other methods which God makes uſe of for purifying his people; for in the following verſe, he repreſents his diſciples as *cleanſed* or pruned, through the word he had ſpoken unto them. We may juſt obſerve, that the unfruitfulneſs of the branches ſpoken of in this verſe, and their being cut off on that account, prove that by *being in him*, our Lord meant no more, than being by outward profeſſion members of his church, which is his body; whereas, if he had been ſpeaking of what divines call "the myſtical union of believers with Chriſt," ſuch branches could neither be unfruitful nor cut off. See Heylin, Doddridge, and Macknight.

Ver. 3. *Now ye are clean*, &c.] "The doctrine I have preached to you, by the bleſſing of God has cleanſed you from any evil affections; has inſpired you with holy deſires; and invigorated you with good reſolutions: ſo that, like the *pruned* branches of the vine, you are fitted to bring forth fruit."

Ver. 4, 5. *Abide in me, and I in you*] "Continue ſtedfaſt in the belief and profeſſion of my religion, and be diligent in the practice of its precepts, and I will abide in you; for this is the method to derive from me all needful ſupplies, particularly the influences of my Spirit, ch. xiv. 26. the comfort of my preſence, xiv. 23. the protection of my providence, xiv. 27. and the direction of my word, xv. 7." *As the branch cannot bear fruit of itſelf*, &c. *no more can ye*, &c. "Your continuing in the belief, profeſſion, and practice of my religion, is as neceſſary to your performing good works, as the continuing of the branches in the vine is to their fruitfulneſs. To make you ſenſible of this was what I propoſed, when I told you that *I am the true vine, and you the branches*, ver. 5. I muſt therefore repeat it again, that ſincerity in the belief, ſtedfaſtneſs in the profeſſion, and diligence in the practice of my religion, followed as they always are with my bleſſing and aſſiſtance, are the only means of making a man remarkably fruitful in holineſs. He that abideth in me, and I in him, the ſame bringeth forth much fruit: *for without me*,—χωρὶς ἐμȣ,—*ſeparate from me*,—(in alluſion to the vine and its branches)—*you can do nothing.* If you apoſtatize from me, and are deprived of my influences, you can do nothing for your own ſanctification and ſalvation." See Macknight, and Clarke.

Ver. 6. *If a man abide not in me*] "To ſhew you further the neceſſity of abiding ſtedfaſtly in the belief and profeſſion of my religion, I would propoſe to your conſideration the dreadful effects and puniſhment of apoſtacy. By apoſtacy you ſeparate yourſelves from me, and deprive yourſelves of all the advantages which accompany the belief and practice of my religion; particularly the influences of my Spirit, the direction of my Word, the protection of my Providence, the pardon of your ſins, and the enjoyment of heaven. Nor is this all: You ſhall be puniſhed as apoſtates; for you ſhall be caſt out of the preſence of God, and gathered into hell, where you ſhall be burned as withered branches, as perſons fit only for the flames." The loppings of the vines, in thoſe countries where they are cultivated, are carefully gathered, and make a conſiderable part of their fuel. Grotius thinks, that in this verſe Jeſus points out to the Apoſtles in an obſcure manner the crime and puniſhment of Judas, one of their own number, as an example and warning to them. See his note, and Ezek. xv. 2, 4.

Ver. 7. *If ye abide in me*, &c.] Our Lord having thus exhorted the twelve, as diſciples, or private Chriſtians, proceeds to give them directions as Apoſtles, or preachers commiſſioned by him to teach his religion to the reſt of mankind. The clauſe, *my words abide in you*, together with the promiſe, *aſk what ye will*, *and it ſhall be done unto you*, ſhew that Jeſus is here ſpeaking to the twelve in their peculiar character of Apoſtles. "*If ye abide in me*, in the ſincere profeſſion and practice of my religion, *and my words abide in you*; if you faithfully teach mankind my doctrines and precepts, notwithſtanding the difficulties you may meet with in this work, *you ſhall aſk what you will*, &c. you may aſk any miracle you pleaſe, in confirmation of your authority, and it ſhall be granted unto you." See ver. 16. and ch. xiv. 30. But though this be the primary meaning of the paſſage, it may certainly, in a limited ſenſe, be underſtood alſo of the pious prayers of all true Chriſtians. See Clarke.

Ver. 8. *Herein is my Father glorified*] "As the end for which my Father has given the diſpenſation of the Goſpel to men, is to make them faithful in holineſs, You my Apoſtles, by preaching the true knowledge thereof through the world, and by reforming yourſelves and others, will do honour to God's wiſdom and goodneſs, in beſtowing this diſpenſation upon you. Moreover, by your diligence in preaching and practiſing my Goſpel, you will ſhew yourſelves to be real diſciples to me, who am the author of the Goſpel, and who have choſen you to be my aſſiſtants in ſpreading the knowledge of it through the world."

Ver. 9. *Continue ye in my love*] Or, "Keep your place in my affection: Continue to deſerve my love." So again in the next verſe, *As long as ye keep my commandments, ye ſhall continue in my love*; i. e. "I ſhall continue to love you; *even as I have kept my Father's commandments*, and thereby continue the object of his love." Heylin.

Ver. 11. *Theſe things have I ſpoken*] "I have ſpoken theſe things, hoping they will influence you to keep my commandments, whereby you will continue the objects of my love; and in the conſciouſneſs thereof will be filled with the ſame kind of joy which I feel from obeying my Father's commandments, and from the conſciouſneſs of his love. I have ſpoken theſe things likewiſe, that your eternal joy may be full in heaven, where you ſhall *ſhine as ſtars*, becauſe you have *turned many* to righteouſneſs." Dr. Waterland and many others tranſlate the paſſage thus: *Theſe things have I ſpoken unto you, that my joy in you may remain*, &c. "I have ſpoken theſe things, hoping that by your diligence in obeying them, *I* ſhall always have cauſe to rejoice, on account of your behaving as my Apoſtles and diſciples ought to behave; and *you* cauſe to rejoice in my friendſhip, in the honour I have conferred on you, and in the eternal poſſeſſion of heaven." See Wall's Critical Notes, and Grotius.

Ver. 12. *This is my commandment*] "As I told you before, ch. xiii.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatſoever I command you.

15 Henceforth I call you not ſervants; for the ſervant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you.

16 Ye have not choſen me, but I have choſen you, and ordained you, that ye ſhould go and bring forth fruit, and *that* your fruit ſhould remain: that whatſoever ye ſhall aſk of the Father in my name, he may give it you.

17 Theſe things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before *it hated* you.

19 If ye were of the world, the world would love his own: but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you.

20 Remember the word that I ſaid unto you, The ſervant is not greater than his lord. If they have perſecuted me, they will alſo perſecute you; if they have kept my ſaying, they will keep yours alſo.

21 But all theſe things will they do unto you for my name's ſake, becauſe they know not him that ſent me.

Ver. 13. Rom. v. 7, 8. Epheſ. v. 2. 1 John iii. 16.—V. 14. Ch. xiv. 15, 23. See Matth. xii. 50.—V. 15. See Gen. xviii. 17. Acts xx. 27.—V. 16. 1 John iv. 10, 19. Matth. xxviii. 19. Mark xvi. 15. Col. i. 6. Ver. 7. Ch. xiv. 13.—V. 18. 1 John iii. 13. V. 19. 1 John iv. 5. Ch. xvii. 14.—V. 20. Matth. x. 24. Luke vi. 40. Ch. xiii. 16. Ezek. iii. 7.—V. 21. Matth. x. 22. xxiv. 9. Ch. xvi. 3.

34.—*the chief* of all the *commandments* which I enjoin you, whether as Apoſtles or private Chriſtians, *is*, *that ye love one another*. I do not mean after the hypocritical manner of the world,—who often love in word, and in tongue, while nothing is more remote from their heart;—but *in the* ſincere, tender, conſtant *manner of my love to you.*" Our Lord was thus earneſt in preſſing them to mutual love, not only becauſe the great deſign of his Goſpel is to promote mutual love, but becauſe this virtue, exerciſed by the Apoſtles among themſelves, and towards all mankind, was one great means of making their preaching ſucceſsful; juſt as the immenſe love of Chriſt to men will always have a great influence in drawing them to him. "They who are ſenſible of the great importance of this precept, ſays Dr. Heylin, will not think the repetition of it here tautology."

Ver. 13, 14. *Greater love hath no man than this*] "My *love* to you is *ſtronger* than death; for I will lay down my life for you; a greater degree of love than this never exiſted in the world; this is the love I bear towards you, and which I recommend as the pattern of your love to one another. *Ye are my friends*, ver. 14. thoſe for whom I will lay down my life, *if ye do what I have commanded you.*" Jeſus had commanded them, ver. 12. to *love one another*, as *he loved them*; in ver. 13. he informs them, that he loved them ſo, as to lay down his life for them: Wherefore, in this 14th verſe he tells them, he would reckon them his friends, if they laid down their lives for one another; that being the thing he commanded them, by enjoining them to love one another, after the pattern of his love to them. The plain propoſition of this precept might have terrified the Apoſtles; but to inſinuate it in the beautiful manner our Lord has done, was altogether neceſſary for the direction of them, who, by preaching the Goſpel, were to put their lives in jeopardy every hour; and who, at laſt, were to loſe their lives in that cauſe, for the benefit of the world. See Macnight. A commentator on the 14th verſe obſerves, "Mark the condition upon which *you are my friends:—if you do what I command you.* This is a thunder-bolt for antinomianiſm: Who then dares aſſert, that God's love does not at all depend on man's works?"

Ver. 15. *Henceforth I call you not ſervants*] "Though the diſtance that is between you and me, and your obligations to obey me, might have warranted me to treat you as ſervants, and particularly to conceal from you my counſels and deſigns, I have not acted in this manner towards you; but I have treated you as friends uſe to be treated. I have admitted you into all the familiarities of friendſhip; for I have communicated to you, as far as was convenient, and as much as in your preſent circumſtances you could bear, the moſt important of thoſe gracious counſels, which my Father, as the expreſſion of his friendſhip, imparted unto me: Nay, I have commiſſioned you to reveal them to the world, and have made you not only my friends, but my aſſiſtants in the great work of ſaving the world. From this conſideration therefore, as well as out of gratitude to me, you ought to lay down your lives in the cauſe." See the next note. Mr. Locke, in his "Reaſonableneſs of Chriſtianity," p. 105. refers this to the caution with which our Lord had ſpoken of his being the Meſſiah, ſome inſtances of which have been already pointed out. See on ch. iv. 26.

Ver. 16. *Ye have not choſen me*] "You have not, as principals in this affair, adopted me your aſſociate; but I, the great author of the Goſpel, have adopted you my aſſociates, to ſhare with me in the honour and happineſs of giving a new and ſaving religion to the world. For I have ordained you my Apoſtles, that you ſhould go out into the world, fraught with the doctrines of ſalvation, by the preaching of which you ſhall produce a general reformation, both in the opinions and manners of the heathens, greatly to the glory of God, inaſmuch as the Chriſtian religion, thus planted by you, ſhall remain to all ages. Further, I have cloathed you with the dignity of my Apoſtles, that whatſoever miracle you ſhall aſk of God, for the confirmation of your doctrine, or for the ſucceſs of it, The conſideration of your character, and the end for which you aſk it, may induce him to grant it; eſpecially if, in your prayers, you plead the relation you ſtand in to me, as Apoſtles." See on ver. 7. What our Lord ſays, that *He ordained them that they ſhould go, and bring forth fruit*, was a ſecurity to them, that they ſhould be preſerved from immediate danger, and that their life ſhould be guarded by Providence till ſome conſiderable ſervices had been accompliſhed by their means. When he adds, *that your fruit ſhould remain*, he may allude to the cuſtom of keeping rich and generous wines a great many years; ſo that in ſome caſes, (which was eſpecially applicable to the ſweet eaſtern wines,) they might prove a cordial to thoſe, who were unborn when the grapes were produced. In this view there is a beautiful propriety in the repreſentaion, which we hope will be particularly felt, when theſe reviving chapters are read. See Doddridge, Elſner, and Calmet. Dr. Waterland reads the laſt clauſe, *So that whatever*, &c. *I will give it you.* See Wetſtein.

Ver. 17, 18. *Theſe things I command you*] Ἐντέλλομαι ὑμῖν, *I inculcate upon you.* "I have explained to you the high nature and vaſt importance of your office, as my Apoſtles; and I have put you in mind of my loving you, ſo as to die for you, that I may inſpire you with ardent love to one another; and you will need the help of this principle much in the execution of your office. It will animate you to be diligent; it will inſpire you with fortitude; it will enable you to lay down your life in the cauſe; for that you will meet with oppoſition and perſecution while you preach the Goſpel, is certain: But this cannot ſurpriſe you, when you conſider how I your Maſter have been hated and perſecuted by the Jews." Dr. Lardner would render the original of the laſt clauſe, ver. 18. *it hated me your chief*, —ἐμὲ πρῶτον ὑμῶν, which certainly makes the expreſſion more lively, and exactly parallel to Matth. x. 24, 25. Thus ὧν πρωτος ειμι εγω, is well tranſlated, *of whom I am chief*, 1 Tim. i. 15. See Lardner's Credibil. part i. vol. 2. p. 639. and Wolf.

Ver. 19. *If you were of the world*, &c.] "If your diſpoſitions and actions were like thoſe of the bulk of mankind; if you flattered men in their vices, and framed your doctrines into a conſiſtency with their paſſions and intereſts, no doubt you would meet with general approbation, and be much careſſed: But becauſe your diſpoſitions and actions are very different from thoſe of the world, and becauſe I have ſeparated you from ſecular affairs, and commiſſioned you to oppoſe all falſe religions, to reprove mens vices, and to preſs the neceſſity of a general reformation, therefore the bulk of mankind every where will hate and perſecute you." This verſe ſeems a ſtrong intimation that even in nations which profeſs Chriſtianity, if true religion fall, as it poſſibly may, to a very low ebb, they who exert themſelves remarkably for the revival of it, muſt, on the very principle here laid down, expect hatred and oppoſition; and that the paſſages in Scripture relating to perſecution are not ſo peculiar to the firſt ages, and to Chriſtians living in idolatrous countries, as ſome have ſuppoſed. It would be happy if the narrow-minded malignity to be found in ſome profeſſing Chriſtians againſt their brethren, did not too plainly illuſtrate this remark. Men will probably experience the truth of it, in proportion to the degeneracy of thoſe around them, and to the vigor and reſolution with which they bear their teſtimony againſt prevailing errors and vices; yet it is certain that the imprudence and bigotry of ſome very good men, have ſometimes made matters worſe than they would otherwiſe have been, and perhaps have irritated the vices of their enemies, ſo as in part to have been acceſſary to their own damage, and the much greater miſchief of thoſe who have injured them. See Doddridge and Eraſmus.

Ver. 20. *If they have kept my ſaying*] Dr. Waterland, after Gataker, Knatchbull, &c. reads this, *If they have watched my talk, they will alſo watch yours*; but the common tranſlation ſeems far preferable.

Ver. 21. *But all theſe things will they do*, &c.] "None of the evils which you ſhall ſuffer on my account, or the Goſpel's, will flow from any deficiency in the evidences of my miſſion, or from any fault that can juſtly be found with the Goſpel. They will all flow from your

perſecutors,

22 If I had not come, and ſpoken unto them they had not had ſin: but now they have no cloke for their ſin.

23 He that hateth me, hateth my Father alſo.

24 If I had not done among them the works which none other man did, they had not had ſin: but now they have both ſeen, and hated both me and my Father.

25 But *this cometh to paſs*, that the word might be fulfilled that is written in their law, They hated me without a cauſe.

26 But when the Comforter is come, whom I will ſend unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he ſhall teſtify of me,

27 And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning.

Ver. 22. Ch. ix. 41. Rom. i. 20. Jam. iv. 17. Or, *excuſe*.—V. 23. 1 John ii. 23.—V. 25. Pſ. xxxv. 19. lxix. 4.—V. 26. Luke xxiv. 49. Ch. xiv. 17, 26. xvi. 7. Acts ii. 33.—V. 27. Acts i. 8, 21, 22. v. 32. Luke i. 2. 1 John i. 1.

perſecutors, being ignorant of the nature and perfections of the true God, who has ſent me into the world, and of the doctrines of religion publiſhed to them under former diſpenſations."

Ver. 22. *If I had not come and ſpoken*, &c.] "The ignorance of the Jews in particular will not however excuſe them, (ſee the laſt note,) ſince they have had more than ſufficient means of information. If I had not appeared in perſon among them, agreeably to their own prophecies, and proved my miſſion by arguments which puts it beyond all reaſonable doubt, they would not have been ſo much to blame for rejecting the Goſpel: *They had not had ſin*; that is, their ſin would have been comparatively much leſs than it now is: (ſee on ch. 41.) But now that all the things foretold by Moſes and the prophets are fulfilled in me; now that my Goſpel is every way worthy of God, and that my miſſion from God is ſufficiently proved by my miracles, *they have no plea* whatever [πρόφασιν] to *palliate* or *excuſe* their unbelief."

Ver. 23. *He that hateth me*, &c.] How much is it to be wiſhed, that thoſe who make light of Chriſt, while they pretend a great veneration for the Father, would ſeriouſly attend to this weighty admonition, *leſt haply they be found even to fight againſt God!* Acts v. 39.

Ver. 24. *If I had not done among them*] "If I had not done among them ſuch extraordinary works as no other man ever did,—not even their prophets, or Moſes himſelf,—they had not had any degree of ſin, comparable to that which they now lie under: But now, as they have rejected my ſuperior miracles, which they have ſeen with their own eyes, at the ſame time that they acknowledge the evidence of thoſe which Moſes wrought, of which they have heard only by diſtant report, They manifeſt ſuch an obdurate perverſeneſs of temper, that I may truly ſay, *they have both ſeen and hated both me and my Father*; and God himſelf will juſtly reſent and puniſh it as an indignity, which ſhews their enmity to him." The words of the blind man, ch. ix. 32. are a fine comment on the firſt part of this verſe: *Since the world began, was it not heard that any man opened the eyes of one that was born blind.*

Ver. 25. *That the word might be fulfilled*] "Be not ſurpriſed, that I, who am the Meſſiah, have been rejected of the Jews; It hath happened according to the prediction of their own prophets, and particularly that of David, Pſ. xxxv. 19." See alſo Iſai. liii. 3—9. Dan. ix. 26. and Zech. xii. 10.

Ver. 26. *But when the Comforter is come*] "For your encouragement, however, I aſſure you, that they will not always continue thus obſtinately bent againſt me and my religion. When he who is to comfort you under all your troubles by the aid he will afford you, and who on that account is juſtly ſtiled *the Comforter*; when this divine perſon is come, *whom I will ſend unto you* from the Father, to remain always with you, He ſhall bear witneſs to me and to my religion ſo effectually, that many of the Jews ſhall be converted." Our Lord ſays of this *Spirit of truth*, that *he proceedeth*,—εκπορευεται,—*from the Father*. Now, though all who underſtand the original language know that the word here uſed ſignifies no more than *to go out*, interpreters are greatly divided about the meaning of it in this ſentence. Some think it denotes what in later times has been called "the eternal proceſſion of the Holy Spirit," whereby the manner of his ſubſiſtence is defined, as that of the Son is by the word "generation." In particular, the ancient Greek church, from this text, maintained, that the Holy Spirit derives his ſubſiſtence from the Father only; whereas the Latins have ever affirmed, that he proceeds equally from the Father and the Son. Beza is of opinion that the eternal emanation of the Holy Ghoſt is by no means handled here, but only the effuſion of the Holy Ghoſt on the Apoſtles; ſo that he who formerly remained with God, came as it were out from him in his gifts ſhed down on the Apoſtles. Whatever be in this, it is certain that the Greek word ſignifies only *to go out*, and it is never uſed any where elſe to ſignify an eternal emanation of the Holy Spirit. To conclude, concerning this emanation it may be proper to obſerve, that they who aſſert it do not mean thereby any thing corporeal, but an emanation ſuitable to the ſpirituality of the divine nature; the manner of which, as it is not revealed to us, can neither be diſcovered nor explained by reaſon. See Macknight, Bp. Pearſon on the Creed, and Clagett on the Holy Spirit.

Ver. 27. *And ye alſo ſhall bear witneſs*] "In proceſs of time mens eyes ſhall be opened, to diſcern the authority of your teſtimony. They ſhall give credit to your reports concerning me, becauſe you have been my companions from the very firſt, conſequently eye and ear-witneſſes of all that I have done and ſaid; ſo that, after a while, you ſhall bear witneſs concerning me, and preach my religion far more ſucceſsfully, than it will be in your power to do at the beginning." See on 1 John i. 1.

REFLECTIONS ON CHAP. XV.

From this diſcourſe every ſincere reader may learn to regard Chriſt at all times as the ſpiritual *Head*, from whom life and vigor are to be derived to all his people. By the exerciſe of an unfeigned faith it behoves all ſuch *to abide in him, as the true vine*, always ſenſible that *without him we can do nothing*; that all things are poſſible to him who believeth; but that, if we are *in him* by an external profeſſion only, we are not only in danger of being *cut off*, and *taken away*, but ſhall, in the end *be caſt into the fire*. ver. 1, 4—6.

May we rather be throughly *purged* and *pruned*, though it were with the moſt painful diſpenſations of Providence, if by this means our *fruitfulneſs* may be promoted, to *the glory of God*, and the benefit of the world! May his word operate daily upon us, to *cleanſe* us from our remaining pollutions!—And if we thus deſire to be clean, let us take heed to our way, according to the tenor of that word. ver. 2, 3, 8.

We ſee our encouragement to *pray*; it is Chriſt who offers it; and taking it at his hand, we need never be diſmayed, nor yield to unbelieving ſuſpicions. *As the Father hath loved Chriſt*, *ſo doth he alſo* love his people. Be it our care then to preſerve and cultivate this ſacred affection; and, whatever it may coſt us, to endeavour for a *continuance in his love*, and to avoid whatever would forfeit the invaluable bleſſing; making it, above all things our care to *keep his commandments*. ver. 7—9.

Chriſt always obſerving the will of his heavenly Father, cannot but always and invariably continue the object of his love and delight. May our conduct be the tranſcript of his glorious pattern; ſuch, as that he may ſee reaſon to *rejoice in us*, and then *we* alſo ſhall have the ſureſt foundation for a ſublime and ſolid joy! ver. 10, 11.

The Son of God condeſcends to ſpeak under the character of a *friend*; O with what humble gratitude ſhould ſinful man attend to his gracious words! Behold, he lays aſide the majeſty of a ſovereign, to aſſume this more tender and endearing relation: Surely then our overflowing hearts muſt enquire, "Bleſſed Jeſus, what ſhall we do, to expreſs the friendſhip incumbent on our ſide?"—Let us but obſerve what he has here declared, and truſt his fidelity for its acceptance; *Ye are my friends* indeed, *if ye do whatſoever I command you.* Lord, we will gladly *run the way of* theſe *thy commandmeuts*, *when* on this nobleſt principle *thou ſhalt have enlarged* our hearts. ver. 14, 15.

Jeſus, the *friend of ſinners*, hath loved us with an *affection* ſo unexampled, as hath approved itſelf *ſtronger than death*; and, in return, he requires us *to love one another*, after the pattern of his bleſſed example. How gracious a *command!* how divine a ſtipulation! how merciful, not to our fellow-creatures only, but to ourſelves alſo; who muſt infallibly feel the benefit of ſuch a practice, both in the delight inſeparable from the interchange of benevolent affections, and the circulation of thoſe kind and friendly offices, which, degenerate as human nature may be, few are ſo abandoned as not to endeavour to repay. ver. 12, 13.

Who would not imagine that the whole admiring *world* muſt feel and obey the charm, thus mercifully applied by the Son of God? Yet, inſtead of this, behold, they even *hate Chriſt*, and perſecute his ſervants for his ſake, though *without a cauſe*, and againſt the ſtrongeſt engagements to mutual charity and tenderneſs. Miſerable creatures! who by a neceſſary conſequence, whatever they may fondly imagine, *hate* by ſo doing *the Father alſo*, and ſtand continually expoſed to all the terrors of an almighty enemy. ver. 18, 23, 24.

Where is the wonder *if the world hate us*, or who after this ſhall regard its harſheſt injuries? If *we* are of that choſen number, who *are not of the world*, let us remember that neither *is the ſervant* greater than his *Lord*. But ſurely the oppoſition which the Goſpel brings with it is nothing, when compared with thoſe bleſſings which it entails by an everlaſting covenant upon all who faithfully embrace it. Were the ſufferings and difficulties attending it a thouſand times greater than they are, we ought at any rate to eſteem the *pearl of price*, as the moſt happy purchaſe of the ſoul; and daily to be returning our moſt thankful acknowledgements, that Chriſt was pleaſed to *ſend* forth *his apoſtles*, qualified with ſuch a knowledge of himſelf, aſſiſted by ſuch power from his Holy Spirit, and *appointed to go*, *and to bring forth* ſuch *fruit*, as *ſhould remain* to the remoteſt ages. ver. 19, 20, 26.

Through his guardian care it ſtill *remains*, and we truſt ſhall for ever remain abundantly in the world! Oh may it flouriſh more and more amongſt us! May its efficacy on our hearts and lives be more univerſally apparent! And may divine grace convince thoſe who now reject

CHAP. XVI.

Chriſt comforteth his diſciples againſt tribulation by the promiſe of the Holy Ghoſt, and by his reſurrection and aſcenſion; aſſureth them that their prayers made in his name will be acceptable to his Father. Peace in Chriſt, and in the world Affliction.

THESE things have I ſpoken unto you, that ye ſhould not be offended.

2 They ſhall put you out of the ſynagogues: yea, the time cometh, that whoſoever killeth you will think that he doeth God ſervice.

3 And theſe things will they do unto you, becauſe they have not known the Father, nor me.

4 But theſe things have I told you, that when the time ſhall come, ye may remember that I told you of them. And theſe things I ſaid not unto you at the beginning, becauſe I was with you.

5 But now I go my way to him that ſent me; and none of you aſketh me, Whither goeſt thou?

6 But becauſe I have ſaid theſe things unto you, ſorrow hath filled your heart.

7 Nevertheleſs, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you.

8 And when he is come, he will reprove the world of ſin, and of righteouſneſs, and of judgement:

9 Of ſin, becauſe they believe not on me;

10 Of righteouſneſs, becauſe I go to my Father, and ye ſee me no more;

Ver. 1. Matth. xi. 6.—V. 2. Ch. ix. 22, 34. xii. 42.—V. 3. Ch. xv. 21. 1 Cor. ii. 8.—V. 4. Ch. xiii. 19. xiv. 29. See Matth. ix. 15.—V. 7. Ch. xiv. 16, 26. xv. 26. Acts ii. 33. Epheſ. iv. 8.—V. 8. Or, *convince.*—V. 9. Acts ii. 23—37.—V. 10. Acts ii. 32. Ch. iii. 14. v. 32.

reject and oppoſe the kingdom of Chriſt within them, that amidſt of ſuch various evidences of his *having come, and done, and ſpoken unto them, as none other man ever did,*—they have *no cloak for their ſin:* For alas! with whatever fond excuſes ſuch may venture to amuſe themſelves and others, it will but too quickly appear, as the prophet emphatically expreſſes it, that *the bed is too ſhort to ſtretch themſelves upon, and the covering too narrow to wrap themſelves in it.* See ver. 22. and Iſai. xxviii. 20.

Chap. XVI. *Ver.* 1. *Theſe things have I ſpoken,* &c.] “The things which I have now told you, concerning the hatred of the world, the reaſon of that hatred, the diſhonour done by it to God, the puniſhment wherewith it ſhall be followed, and the ſupernatural aſſiſtance which you ſhall receive,—I have ſpoken to keep you from taking offence at the further diſcoveries I am going to make of the evils to which you will be expoſed, and to prevent your being overcome by thoſe evils when they befal you.” See the next note.

Ver. 2. *They ſhall put you out of the ſynagogues*] That is, “They ſhall excommunicate you.” See the note on ch. ix. 22. and 1 Cor. xvi. 22. Inſtead of, *He doeth God ſervice,* Dr. Waterland renders the original, *offereth a ſacrifice to God.* The word λατρέια ſignifies all the different parts of divine worſhip, and ſo muſt be determined to particulars by the circumſtances. Here it ſignifies *ſacrifice,* as Dr. Waterland has rendered it, becauſe it is joined with προσφέρειν, a word which conſtantly denotes the offering up of ſacrifice. See Rom. xii. 1. This gives a beautiful turn to our Lord's ſentiment. “The time ſhall come, when the killing you ſhall be thought a part of the worſhip of God, and equally meritorious and acceptable with the offering of ſacrifices.” This paſſage intimates, as Archbp. Leighton obſerves on the text, that the ſervants of Chriſt ſhould be conſidered not only as ſheep for the ſlaughter, but as ſheep for the altar too. See Acts viii. 1. ix. 1. xxiii. 14, &c. and Leighton's Sermon xvii. p. 302.

Ver. 3. *And theſe things will they do,* &c.] “The Jews will excommunicate you, and kill you, and in ſo doing will think they ſerve God, becauſe they are ignorant of his will concerning the abolition of the Jewiſh œconomy, and the eſtabliſhment of the new diſpenſation: Alſo, becauſe they do not know me to be the Meſſiah, and miſtake the nature of my religion:” For, ſeeing Jeſus is here ſpeaking of the *Jews,* as is plain from ver. 2. he cannot be ſuppoſed to ſay that they did not know God in general, but only that they did not know his will concerning the Goſpel. See Macknight.

Ver. 4. *Theſe things I ſaid not,* &c.] From Matth. x. 17—28. it appears that Jeſus foretold, with ſufficient plainneſs, the perſecutions which his apoſtles and diſciples were to meet with after his death. Wherefore the original, here rendered *Theſe things I ſaid not unto you at the beginning,* muſt ſignify, “I did not *inculcate* theſe things upon you from the beginning;—I did not *inſiſt* upon them, becauſe the leſſon would come time enough before my departure.” Or, by *theſe things* we may underſtand the Jews' ignorance of God's deſigns, and their ignorance of Jeſus as the Meſſiah; particulars, which he had juſt now mentioned as the cauſes why the Jews would perſecute his apoſtles, and which, no doubt, were more afflicting to the latter, than the perſecutions themſelves; becauſe theſe perſecutions they ſuppoſed would end in the enjoyment of the kingdom; whereas the rejection of their Maſter cut off their hopes all at once.

Ver. 5. *But now I go my way*] “But now that my miniſtry is drawing towards a concluſion, and I am going to him that ſent me, I could no longer defer ſpeaking of theſe things to you. In the mean time I cannot but take notice, that though I mentioned to you my departure once before, (ch. xiii. 33.) none of you has enquired of me the reaſons of my departure, nor the effects of it.” That this is the true meaning of the paſſage may be gathered from ch. xiii. 36. where we find St. Peter expreſly aſking our Lord whither he was going. But it ſeems neither Peter nor the reſt had thought more of the matter; for which Jeſus here juſtly blames them, as his departure was an event of ſo great importance to his apoſtles.

Ver, 7. *Nevertheleſs, I tell you the truth*] “Though you have not aſked the reaſons of my going away, I will declare them to you. It is neceſſary, even on your account, that I depart; becauſe, if I do not aſcend into heaven, and take poſſeſſion of my mediatorial kingdom, *the Comforter,* by whoſe aſſiſtance, as I told you before, ch. xv. 26. you are to convert the world, will not be given you: Whereas, if I depart, and take poſſeſſion of my kingdom, I will ſend him unto you, as the firſt fruits of the exerciſe of my kingly power.” The word παράκλητος, (ſee ch. xiv. 16.) ſignifies not only a *comforter,* but an *advocate.* Among the Romans, it was uſual for thoſe who had any great law-ſuit, to call their relations and friends to their aſſiſtance, who in this office were named *advocati.* Theſe attended the parties in the court; ſome aſſiſting them with counſel, others pleading for them, and others barely by their preſence giving weight to their cauſe. Hence the word came not only to ſignify an *advocate,* who pleads the cauſe of another, but a *counſellor,* a *friend,* a *patron.* In this paſſage the Holy Ghoſt is called παράκλητος, or *advocatus,* in the largeſt ſenſe; becauſe he was to eſpouſe the apoſtle's cauſe, to accompany them wherever they went, to defend them from the attacks of their enemies, and to plead for them by their apologies, which he inſpired them to deliver in their own behalf; and by the miracles which he enabled them to work in confirmation of their miſſion; ſo that he was in the propereſt ſenſe their friend, counſellor, advocate, patron, and protector. See on 1 John ii. 1. Macknight, Mintert, Tillotſon's Works, vol. iii. p. 287, &c. and Clarke's Serm. xv. vol. 8. Inſtead of, *But if I depart,* the MS. reads, *But when,* &c.

Ver. 8. *And when he is come, he will reprove*] *He will convince,* &c. Wat. “He will convince the world of their ſin, of my righteouſneſs, and of my title to government.” This deſcription of the office of the Holy Ghoſt ſeems to be taken from the office of an advocate at the bar, who, by producing witneſſes, and pleading upon the proof, ſhews his adverſary to be guilty of the crimes laid to his charge; or clears the innocence of his client falſely accuſed, and procures juſtice to be executed upon the guilty. See the following notes.

Ver. 9. *Of ſin, becauſe,* &c.] “When the Comforter comes, he will, by the miraculous effuſion of his gifts, convince the world of the ſin they commit in diſbelieving me; who, though abſent, am able to confer ſuch extraordinary powers on my miniſters.” Accordingly we find that multitudes of the Jews were thus *convinced,* Acts ii. 37.

Ver. 10. *Of righteouſneſs, becauſe,* &c.] “The Comforter, by teaching you the true nature of the Meſſiah's kingdom, and making you explain it to the world, will convince the Jews more eſpecially of the fitneſs of my leaving the world, of my going to the Father, and of my not returning any more till the laſt day.” That this is the meaning of the paſſage appears from the preceding and ſubſequent verſes, in which the latter clauſes are explicatory of the former. For, as the *ſin* of which the world was to be convinced, was that of their not believing on Chriſt, and the *judgement* was that of the prince of this world; ſo the *righteouſneſs* of which they were to be convinced, muſt have been the righteouſneſs of Chriſt *going away,* and of the diſciples *ſeeing him no more:* And to ſay the truth, conſidering how firmly the Jews expected that their Meſſiah was to erect a

11 Of judgement, becauſe the prince of this world is judged.

12 I have yet many things to ſay unto you, but ye cannot bear them now.

13 Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, *that* ſhall he ſpeak: and he will ſhew you things to come.

14 He ſhall glorify me: for he ſhall receive of mine, and ſhall ſhew it unto you.

15 All things that the Father hath are mine: therefore ſaid I, that he ſhall take of mine, and ſhall ſhew it unto you.

16 A little while, and ye ſhall not ſee me: and again, a little while, and ye ſhall ſee me, becauſe I go to the Father.

17 Then ſaid *ſome* of his diſciples among themſelves, What is this that he ſaith unto us, A little while, and ye ſhall not ſee me: and again, a little while, and ye ſhall ſee me: and, Becauſe I go to the Father?

18 They ſaid therefore, What is this that he ſaith, A little while? we cannot tell what he ſaith.

19 Now Jeſus knew that they were deſirous to aſk him, and ſaid unto them, Do ye enquire among yourſelves of that I ſaid, A little while, and ye ſhall not ſee me: and again, a little while, and ye ſhall ſee me?

20 Verily, verily, I ſay unto you, That ye ſhall weep and lament, but the world ſhall rejoice: and ye ſhall be ſorrowful, but your ſorrow ſhall be turned into joy.

21 A woman when ſhe is in travail, hath ſorrow, becauſe her hour is come: but as ſoon as ſhe is delivered of the child, ſhe remembereth no more the anguiſh, for joy that a man is born into the world.

22 And ye now therefore have ſorrow: but I will ſee you again, and your heart ſhall rejoice; and your joy no man taketh from you.

23 And in that day ye ſhall aſk me no-

Ver. 11. Acts xxvi. 18. Ch. xii. 31. Epheſ. ii. 2. Col. ii. 15.—V. 12. Mark iv. 33.—V. 13. Ch. xiv. 17. Ch. xiv. 26. 1 John ii. 20, 27.—V. 15. Ch. xvii. 10.—V. 16. Ch. vii. 33. xiii. 33. xiv. 19.—V. 21. Iſai. xxvi. 17.—V. 22. Ch. xiv. 1. xx. 20.

temporal kingdom, and to remain with them for ever on earth, it was abſolutely neceſſary that the Holy Spirit ſhould have been ſent to *convince* them of the fitneſs of his departure out of the world.

Ver. 11. *Of judgement, becauſe,* &c.] "In the laſt place, when the Holy Ghoſt cometh, he will convert men from idolatry, to the knowledge and practice of true religion; and by thus victoriouſly depriving them of that dominion which he hath hitherto exerciſed over the minds of men, he will convince the world of *judgement.* He will demonſtrate not only that the world is governed by God, (ſo the word *judgement* is often uſed) but that all power in heaven and earth is given unto me, who by my Spirit have dethroned the devil. Moreover, this preſent puniſhment of the prince of this world, will be an earneſt and proof of that judgement, which at the laſt day I will execute upon him, and all his adherents." See ch. xii. 31. Luke x. 8. and Macknight. The reader deſirous of ſeeing this paſſage of Scripture more fully explained, will find ample ſatisfaction in Archbp. Tillotſon's Sermons, as above quoted, in Archbp. Sharpe's Sermons, vol. v. and in Wharton's Sermons, vol. ii.

Ver. 12. *I have yet many things to ſay to you*] Theſe *other things* to which our Lord refers, might probably relate to the abrogation of the ceremonial law, to the doctrine of juſtification by faith, the rejection of the Jews, the calling of the Gentiles, and the like, which might have given ſome offence to the diſciples, till their remaining prejudices were removed. However, the prudence of Chriſt in this reſpect, is an excellent pattern for *miniſters*; and they have need to pray earneſtly for the inſtructions and aſſiſtances of the Spirit of God, that they may neither forget nor abuſe it. Doddridge.

Ver. 13. *When he, the Spirit of truth, is come*] The perſonality of the Holy Ghoſt is ſtrongly and inconteſtably marked by the mention of his *coming,* being *ſent, guiding,* &c. &c. as well as by the particularity in the original, wherein the word rendered *he,* ἐκεῖνος, is of the maſculine gender, though the word rendered *Spirit,* τὸ πνεῦμα, is neuter. But on this ſubject we refer the reader, with great pleaſure, to Dr. Ridley's excellent ſermons on the divinity of the Holy Ghoſt, &c. preached at Lady Moyer's lectures. Inſtead of *ſhall not ſpeak,* &c. Dr. Waterland reads *will not,* &c. and ſo in the two next verſes. Dr. Heylin obſerves upon the preſent verſe, that "the Father, Son, and Holy Ghoſt, are conſidered as three ſubordinate Maſters in the breaſt of believers. The internal agency of the *Holy Ghoſt,* is commonly admitted; that of the *Father* and the *Son,* as repreſented in this Goſpel, greatly deſerves to be attended to."

Ver. 15. *He ſhall take of mine*] *He will receive of mine,* λήψεται, the ſame word as in ver. 14. and conſequently the tranſlation ſhould be the ſame in both places. "Be not ſurprized that I ſaid unto you, *He will receive of mine,* &c. for the whole treaſures of the Father's wiſdom belong to me." See Col. ii. 3. Thoſe who oppoſe the divinity of Chriſt ſeem to be at a loſs for an explication of this paſſage. Le Clerc tells us it is highly figurative;—that the ſubject treated of is ſuch as cannot be underſtood by reaſon;—that the manner of it is not revealed;—and therefore that it is not poſſible to mark preciſely the proper ſenſe of every expreſſion. Such are the ſhifts to which the eſpouſers of an hypotheſis are reduced!

Ver. 16. *A little while, and ye ſhall not ſee me*] Our Lord hinted to them, that it was their intereſt, as well as their duty, to rivet all theſe things in their memory, becauſe they were his dying words. A few hours would put an end to his life; and though he was to riſe again from the dead, he was to remain but a very little while with them upon earth; for he was ſoon to aſcend into heaven, and be ſeated at the right-hand of God. Inſtead of, *becauſe I go to the Father,* ſome would read, *when I go,* &c. ὅτι ὑπάγω. See Wetſtein.

Ver. 17, 18. *What is this that he ſaith*] There are ſo many paſſages in the preceding diſcourſe relating to Chriſt's going to his Father, that it is a ſtrange inſtance of the dullneſs of the Apoſtles that they did not underſtand him. Perhaps it is recorded on purpoſe to ſhew us what an alteration the teaching of the Spirit made in them afterward. It is indeed difficult to imagine what could perplex them, unleſs it were that they ſuſpected the words in ver. 16. might intimate, that after Jeſus had gone to the Father, and made a ſhort ſtay there, he would come again, and ſettle an *earthly* kingdom;—and they might deſire an explication in this view. Accordingly, after having told them, that though they were ſorrowful, he would come and ſee them again after his reſurrection, ver. 20,—22. and would introduce them to a ſtate of comfortable converſe with God by prayer, and a joy, of which none could deprive them, ver. 22—27, He adds, ver. 28. that he was quickly leaving the world, to go and reſide with the Father, from whom he came; thereby gently intimating, that no *temporal* reign, the conſtant object of their hopes, was to be expected: And if we ſuppoſe him thus to have glanced obliquely at the moſt ſecret ſentiments of their hearts, it will account for that confeſſion of his omniſcience, which immediately follows the 28th verſe, (ver. 29, 30.) the reaſon of which would not appear merely from his diſcovery that they doubted about ſomething, as their countenances and whiſpers might ſhew this. See Doddridge, and "The Sequel to the Trial of the Witneſſes," p. 57, &c. Dr. Heylin remarks upon this paſſage, that Thoſe who are in the deſerted ſtate here ſpoken of, think this *little while* of a tedious length; they are apprehenſive that it will never end: But let them, as well as they can, animate their hopes, by reflecting that the Maſter calls it *a little while.* It will be found a ſhort time indeed, compared with the happy eternity, to which it is the paſſage.

Ver. 21, 22. *A woman when ſhe is in travail*] "The ſtate of mind you will be in, when the events happen of which I am ſpeaking, cannot be deſcribed better, than by comparing it to the condition of a woman in travail. During her labour ſhe hath exquiſite pain, becauſe the birth approaches; but as ſoon as ſhe is delivered, ſhe forgets her anguiſh, being filled with joy that ſhe has brought one of the human ſpecies into the world. Juſt ſo, you my diſciples will be in the greateſt diſtreſs during the time of my departure; but as I am to riſe again from the dead, and to aſcend into heaven, you will forget your ſorrow, and rejoice exceedingly; and from that time forth, your joy ſhall be of ſuch a kind, as that it ſhall not be in the power of men to rob you of it." As this promiſe will be for ever accompliſhed to all Chriſt's faithful ſervants, ſo it is pleaſing to obſerve how St. Paul, in his more abundant afflictions, atteſts his experience of its truth, when he ſays, *As ſorrowful, yet always rejoicing,* 2 Cor. vi. 10 and mentions his ſhare in the joy of Chriſtians, as a moſt important and ſacred oath. 1 Cor. xv. 31.

Ver. 23. *In that day ye ſhall aſk me nothing*] "*You ſhall not enquire any thing of me,* οὐκ ἐρωτήσετε:—" One great ſource of your joy, in the period I am ſpeaking of, will be, that your underſtanding ſhall be enlarged thing: Verily, verily, I ſay unto you, Whatſoever ye ſhall aſk the Father in my name, he will give *it* you.

24 Hitherto have ye aſked nothing in my name: aſk, and ye ſhall receive, that your joy may be full.

25 Theſe things have I ſpoken unto you in proverbs: but the time cometh, when I ſhall no more ſpeak unto you in proverbs, but I ſhall ſhew you plainly of the Father.

26 At that day ye ſhall aſk in my name: and I ſay not unto you, that I will pray the Father for you:

27 For the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His diſciples ſaid unto him, Lo, now ſpeakeſt thou plainly, and ſpeakeſt no proverb.

30 Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould aſk thee: by this we believe that thou cameſt forth from God.

31 Jeſus anſwered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye ſhall be ſcattered, every man to his own, and ſhall leave me alone: and yet I am not alone, becauſe the Father is with me.

33 Theſe things I have ſpoken unto you, that in me ye might have peace. In the

Ver. 23. Matth. vii. 7. Mark vi. 23. Ch. xiv. 13. xv. 16.—V. 24. Ch. xv. 11.—V. 25. Or, *parables.* Or, *parables.*—V. 26. Ver. 23.—V. 27. Ch. iii. 13. xvii. 8.—V. 28. Ch. xiii. 3.—V. 29. Or, *parable.*—V. 30. Ch. xxi. 17. Ch. xvii. 8.—V 32. Matth. xxvi. 31. Mark xiv. 27. Ch. xx. 10. Or, *his own home.* Ch. viii. 29. xiv. 10.—V. 33. Iſai. ix. 6. Ch. xiv. 27. Rom. v. 1. Epheſ. ii. 14. Col. i. 20.

larged and enlightened; ſo that you ſhall have no need of my perſonal preſence with you, nor any occaſion to *aſk queſtions* concerning intricate points, as you find yourſelves obliged to do now: And whenever you ſtand in need of inſtruction, or aſſiſtance, or any other bleſſing, whether for the propagation of the Goſpel, or your own ſalvation, the Father will immediately ſupply you with it, upon your aſking it in my name." See Calamy on the Trinity, p. 154. and the next note.

Ver. 25. *Of the Father*] ***From the Father.*** Παρα τȣ πατρος: Nonnus.

Ver. 26. *At that day ye ſhall aſk in my name*] This is the fifth time our Lord enjoined his Apoſtles to offer up their petitions in his name. See ver. 23, 24. ch. xiv. 13. and xv. 16. The frequency of the injunction ſhews the importance of the matter injoined; for whether we underſtand Jeſus as ſpeaking of the things requiſite to the converſion of the world, or of ſuch things as are neceſſary to the ſalvation of individuals, it is evident that the great end of the mediation of Chriſt is, to impreſs mankind with a deep ſenſe of their own ſinfulneſs, which makes them unfit to approach the divine preſence directly, and of the merit and efficacy of Chriſt's death, whereby they have acceſs to God. Wherefore, by the form of our devotions, theſe great doctrines of our religion are continually inculcated upon us. When our Lord ſays, *And I ſay not unto you, that I will pray the Father*, his meaning is, "Do not think that I ſhall ſolicit the Father on your behalf, as if he was unwilling to beſtow upon you the bleſſings you want: No; the Father himſelf bears a warm love towards you, chiefly on account of your love to me, and your faith in me;"—not (let us obſerve) on account of any *predilection* or *predeſtination* from all eternity.

Ver. 28. *I came forth from the Father*, &c.] "To conclude, The true and proper meaning of my diſcourſe to you at this time, and particularly of the expreſſion which appeared ſo obſcure to you, is, that as I was commiſſioned by the Father, and came into the world, to reveal his will to mankind; ſo, having finiſhed that work, I now leave the world, and return to the Father, from whom I came." Macknight.

Ver. 29, 30. *His diſciples ſaid*] "We acknowledge that now thou ſpeakeſt in ſuch a manner as we can underſtand; for what thou ſayeſt is by no means dark, like the things before delivered. Moreover, by what thou haſt now ſpoken, we clearly perceive that thou knoweſt the hearts of men; and that in converſing with men, thou haſt no need that they ſhould tell thee their thoughts by any queſtion. In ſhort, thy knowledge of our hearts fully convinceth us that thou art come from God." It ſeems, through the whole of this diſcourſe, Jeſus had obviated the objections and anſwered the queſtions which his diſciples were going to propoſe, or would gladly have propoſed to him. See ver. 19. and on ver. 17.

Ver. 32. *Every man to his own*] Εις τα ιδια: To his own habitation and employment. Dr. Heylin renders it, *Every man to take care of himſelf.*

Ver. 33. *Theſe things have I ſpoken*] "I have told you theſe things, that you may have conſolation in the proſpect of the benefits you are to receive, a laſting *peace*, and ſerenity of ſoul, by the exerciſe of your faith in me; and thus, free from all anxiety and perturbation, may not be terrified when the afflictions draw nigh which are to overtake you. The truth is, you will have great tribulation in this preſent life, becauſe the malice of men will every where purſue you; nevertheleſs, be not diſcouraged; rather take heart by reflecting how, through conſtancy and patience, I have overcome the malice of the world, and that I am able to make you overcome it in like manner alſo." See Macknight and Calmet.

REFLECTIONS ON CHAP. XVI.

How great is the ignorance and folly of thoſe, who *perſecute* their brethren in the name of the Lord, and *kill* his children under the *pretence of offering him* an acceptable *ſacrifice!* Thus were the Apoſtles treated by thoſe Jews, who *knew not the God* for whom they profeſſed all this flaming zeal. Let *us* bleſs God that we are providentially ſheltered from thoſe effects of it, which might otherwiſe bear ſo hard upon us; while we diligently watch over our hearts, that no irregular affections, no uncharitable ſentiments may work or harbour there. ver. 2, 3.

Whenever, like the Apoſtles, our hearts are *filled with ſorrow*, may we be very cautious not to be ſo *ſtupified* and abſorbed by it, as that any call of duty ſhould paſs unheard, or any opportunity of religious advancement eſcape us unimproved; nor let us be indolent in our *enquiries* into the meaning of thoſe diſpenſations which we do not underſtand; but rather ſeriouſly conſider, whether we are not *ſorrowful* for that which is indeed deſigned for our *advantage*, and in the iſſue will be matter of *rejoicing* to our ſouls. ver. 5,—7.

We have heard to what purpoſe the *Comforter* was ſent. His coming was deſigned in a peculiar manner for the *benefit* of the Apoſtles, and was of greater ſervice to them, as *Chriſt* had aſſured them it ſhould be, than the continuance of his own preſence with them in the body would have been; not only to ſupport and comfort them under all their *trials*, but to *acquaint them with all* neceſſary *truth*, and fully to inſtruct them in the myſteries of godlineſs. He *came* moreover for the *conviction* of an *apoſtate* world: The important errand on which he was ſent was, to awaken mens minds, to *convince* them of their own *guilt*, of *Chriſt's righteouſneſs*, and of that aweful *judgement* which ſhould be executed on the moſt inveterate of his enemies. ver. 8—11.

May theſe conſiderations often lead us to think of the force of the *Spirit's teſtimony* to the *truth* of *Chriſtianity*, and to endeavour to underſtand it in all its extent; bleſſing the Almighty Father of mercies, that the Goſpel and the character of his Son were thus gloriouſly vindicated. May we rejoice in the views of that compleat conqueſt to which *Satan* is already *adjudged*; and in the mean time, let us earneſtly pray, that the influence of the Holy Spirit may be communicated to us in ſuch a manner, that Chriſt may be *glorified* in us, and we in him; and that the *things of Chriſt* may *be taken, and ſhewn to us* by that *Spirit*; for it can only be done by means of *his* influence and operations. ver. 13—15.

We are perhaps often regretting the *abſence* of *Chriſt*, and looking back with emulation on the happier lot of thoſe who converſed with him upon earth in the days of his fleſh: But if we are true believers in an *unſeen Jeſus*, it is but a *little while, and we ſhall* alſo *ſee him*; for he is *gone to the Father*, and will ſo ſucceſsfully negociate our affairs in the realms of bliſs, that whatever our preſent difficulties and ſorrows may be, they ſhall end happily, and bring peace and *joy* at the laſt: (ver. xvi. 20.) And, in the mean time, ſurely we have no reaſon to envy the *world* its *joys* and triumphs. Alas! its ſeaſon of *weeping* will quickly come! but *our lamentations* are ſoon to be turned into ſongs of praiſe, and our hearts filled with that ſolid, ſacred, and peculiar *joy*, which being the gift of Chriſt himſelf, can *never be taken away.* ver. 21, 22.

While we are in this ſtate of diſtance and darkneſs, it is certainly matter of rejoicing that we have *acceſs to the throne of grace*, through the prevailing *name of Chriſt.* Let us advance thither with holy courage and confidence, and ſo *aſk* as that we *may receive*, and that our *joy may be full.* With what pleaſure may we daily renew our viſits world ye ſhall have tribulation: but be of good cheer; I have overcome the world.

CHAP. XVII.

Chriſt prayeth to his Father to glorify him: to preſerve his apoſtles in unity, and truth: to glorify them, and all other believers with him in heaven.

THESE words ſpake Jeſus, and lifted up his eyes to heaven, and ſaid, Father, the hour is come; glorify thy Son, that thy Son alſo may glorify thee:

2 As thou haſt given him power over all fleſh, that he ſhould give eternal life to as many as thou haſt given him.

3 And this is life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.

4 I have glorified thee on the earth: I have finiſhed the work which thou gaveſt me to do.

5 And now, O Father, glorify thou me with thine own ſelf, with the glory which I had with thee before the world was.

Ver. 1. Ch. xii. 23. xiii. 32.—V. 2. Matth. xi. 27. xxviii. 18. Ch. iii. 35. v. 27. 1 Cor. xv. 25. Phil. ii. 10. Hebr. ii. 8. Ch. vi. 37.—V. 3. Iſai. liii. 11. Jer. ix. 24. Ch. x. 36.—V. 4. Ch. xiii. 32. xiv. 13. Ch. iv. 34. xix. 30. Ch. xv. 10.—V. 5. Ch. i. 1, 2. x. 30. xiv. 9.

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viſits to that throne, before which Jeſus, the friend of ſinners, ſtands as an interceſſor; to that throne which is poſſeſſed by the *Father*, who *himſelf loveth us*, and anſwers with readineſs and delight thoſe *petitions* which are thus recommended! May our *faith in Chriſt*, and our *love to him* ſtill more and more increaſe; and thus ſhall our ſupplications be more and more acceptable to him, whoſe *loving-kindneſs is better than life itſelf.* ver. 23—27.

Whoever ſeriouſly reviews theſe gracious diſcourſes, muſt conſider them as an invaluable legacy bequeathed us by Chriſt, the dying Saviour. O may they dwell with us in all our retirements, and be applied to our comfort in every diſtreſs!

Can we have any reaſon to wonder, if human friendſhip be ſometimes falſe, and always precarious! Alas!—the *diſciples of Chriſt* were *ſcattered* in the day of his utter extremity, and *left him alone*, even when they were under the higheſt obligations to have adhered to him with the moſt inviolable fidelity. *It is better to truſt in the Lord, than to put any confidence in man.* May we but be able, like our Maſter, to ſay, in every trial and deſertion, that our *Father is with us*; and then that delightful converſe with God, which we may enjoy in our moſt ſolitary moments, will be a thouſand times more than an equivalent for whatſoever we loſe in the creatures. In *the world* we muſt indeed *have tribulation*, and he that has appointed it for us, knows that it is fit we ſhould: But ſince *Jeſus*, *the captain of our ſalvation*, who was *made perfect through ſufferings*, has *overcome the world*, and diſarmed it, Let us hence be taught to ſeek that peace which he hath eſtabliſhed, and preſs on with a *chearful aſſurance*, that the leaſt of his followers ſhall ſhare in the honours and benefits of his victory. ver. 32, 33.

Chap. XVII. *Ver.* 1, 2. *Theſe words ſpake Jeſus*] Our Lord having thus finiſhed his miniſtry, and given his diſciples all the inſtructions he judged neceſſary, cloſed the whole with a ſolemn prayer to God; wherein *firſt*, he prays for himſelf, ver. 1—5. *ſecondly*, for the apoſtles, ver. 6—19. and again ver. 24—26. *thirdly*, for all believers, ver. 20 and 23. and *fourthly*, for the world, ver. 21—23. In this prayer he comprizes all he had ſaid from ch. xiii. 31. and ſeals, as it were, all he had hitherto done, beholding things paſt, preſent, and to come. The preſent chapter contains the eaſieſt words, and the deepeſt ſenſe of any in all the Scripture; yet here is no incoherent rhapſody, but the whole is cloſely and exactly connected. This has been called our Lord's *interceſſory prayer*, becauſe it is conſidered as a pattern of the interceſſion he is now making for his people in heaven. He addreſſes God with a ſimplicity of appellation, *Father*, highly becoming the only-begotten Son of God; to which a believer then makes the neareſt approach, when he is fulleſt of love and humble confidence. *The hour is come*, &c. "The time of my ſufferings is at hand; let me have ſuch ſuccours from thee, as will enable me to bear them; let the circumſtances of my trial, both in the Jewiſh and Gentile courts of judicature be ſuch, as will plainly prove my innocence; and let my death be accompanied with ſuch interpoſitions of thy power, as will remove the ſcandal of the croſs, and demonſtrate the relation wherein I ſtand to thee: particularly let me be raiſed from the dead, and taken up into heaven: And finally, ſhed down upon my apoſtles ſuch miraculous gifts, as will qualify them for bearing witneſs to my miracles, my death, my reſurrection, and my aſcenſion. Thus *glorifying thy Son*, He will alſo glorify thee, by converting to the belief and practice of true religion, many who will celebrate thy praiſes eternally: For thou haſt ſent thy Son into the world, and *given him power over all men* in this reſpect, ver. 2. that *he may beſtow eternal life upon as many as thou haſt given him*; a conſideration, upon which he ever reflects with the higheſt joy." See Macknight, Clarke, and Bengelius. Heylin renders the beginning of the ſecond verſe, *According to the power which thou haſt given him.*

Ver. 3. *And this is life eternal*] *But*, or *now*, *this is the eternal life*, &c. "I teach that men ſhould know thee, the only true God, and Jeſus Chriſt whom thou haſt ſent, as the means of obtaining that eternal life, which thou haſt given me power to beſtow." Or the meaning may be, "Now this eternal life is beſtowed on men by me, that they may know thee the only true God, and Jeſus Chriſt whom thou haſt ſent;" importing that the happineſs of eternity will conſiſt in the knowledge of God and Chriſt. It is juſtly obſerved by Grotius, that the Father is here ſtiled, *the only true God*, in excluſion of thoſe deities which the ignorance and folly of the heathens had introduced. For as, in the latter clauſe, our Lord undoubtedly ſpake of the Jews, when he mentioned it as the means of eternal life, that they *ſhould know Jeſus Chriſt*; ſo it is probable, that in the former he had the Gentiles in his eye, when he repreſented the knowledge of the true God as the road to felicity. If ſo, it cannot from this paſſage be inferred, that Jeſus is not truly and really *God.* For had this been the meaning of the words, would the Evangeliſt have begun his Goſpel with ſo ſolemn a declaration of our Lord's divinity?—Beſides, in other paſſages of Scripture, the word μονος denotes a partial excluſion. For inſtance, in Gen. xlii. 38. Jacob, ſpeaking of Benjamin, ſays, *His brother is dead*, και αυτος μονος καταλελειπται, *and he only is left.* He did not mean that he was his *only ſon* abſolutely, but his only ſon by Rachael. In like manner we read, Luke ix. 18. *And as he was alone, praying, his diſciples were with him*; where καταμόνας is to be underſtood, in excluſion of the *multitude*, and not of the *diſciples*, who were now with him. So alſo, Luke ix. 36. Jeſus is ſaid to be *left alone*, μονος, notwithſtanding the three diſciples were with him. The meaning is, he was alone with reſpect to Moſes and Elias, who were now departed from him. And, to give no more inſtances, St. Jude, ver. 4. uſes the word μονος in this partial ſenſe where, ſpeaking of ſome wicked men of his time, he ſays, ; *they denied* τον μονον δεσποτην Θεον, και κυριον ἡμων Ιησουν Χριστον, *the only Lord God, and our Lord Jeſus Chriſt:* For whether the firſt clauſe is underſtood of *Chriſt* it cannot mean that he is *our only Lord* and God, in excluſion of the Father, or whether it is underſtood of the *Father*, it cannot be ſaid that he is *our only Lord*, in excluſion of Chriſt, who is expreſly called Δεσποτης. Our Lord might inſert this clauſe, though neither a petition, plea, nor any other part of prayer, on purpoſe to remind the Apoſtles of the importance of their office, as they were ſent to ſpread that knowledge here called *eternal life*, becauſe the eternal happineſs of man depends upon it. See Grotius, Macknight, and Calmet.

Ver. 4, 5. *I have glorified thee*, &c.] "During my abode on earth, I have promoted thy glory, by bringing thy creatures who were wandering in error and ignorance to the knowledge of true religion, and by putting them in the way which leadeth to happineſs. Thus have I *finiſhed the* great *work which thou gaveſt me to do* on earth; and that finiſhed, I beg of thee, O Father, (ver. 5.) to exalt me to the ſtate I was in before I came down upon earth. Let me enjoy that glory and dignity which I poſſeſſed with thee before the world was made." The Socinians, who deny not only our Lord's divinity, but his exiſtence before he appeared in the world, are at a loſs how to explain this paſſage in conſiſtency with their opinion. They imagine, that as in the prophetical writings things to come are ſpoken of as already exiſting, to denote the divine decree concerning them, and the certainty of their happening; ſo Jeſus is here ſaid to poſſeſs glory with the Father before the foundation of the world; not becauſe he then exiſted, but becauſe that glory was appointed him in the divine decree from eternity, and was certainly to be beſtowed upon him in the fulneſs of time. In confirmation of this remark, they cite Rev. xiii. 8. where Chriſt is called a *lamb ſlain from the foundation of the world*; and 2 Tim. i. 9. where the Apoſtle, ſpeaking of the favours conferred on Chriſtians, ſays, *Who hath ſaved us, and called us,—according to his own purpoſe and grace, which was given us in Chriſt Jeſus before the world began.* But here,—without laying the whole ſtreſs of the matter on the anſwer given by Whitby, namely, that theſe paſſages are miſ-tranſlated,—I obſerve, that though, for the reaſons mentioned, the ſacred writers, when warmed with the grandeur of their ſubject, might in their diſcourſes repreſent the great events which were to befal the church under the Goſpel diſpenſation, as exiſting from eternity, Yet no fire of imagination could authorize the figure in the preſent inſtance. For it were abſurd to fancy, that Jeſus, in this his laſt ſolemn prayer with his diſciples, ſpake of himſelf as exiſting from eternity, and as enjoying with God bleſſings which were to be beſtowed upon him only in time. Such figures, however proper they may be in prophecy, are not in the ſtile of prayer, far leſs of our Lord's prayers, which are remarkable for their ſimplicity. Beſides, it ſhould be remembered that this is not the only paſſage which ſpeaks of Chriſt's pre-exiſtence; for this ſame Evangeliſt, ch. i. repreſents him as exiſting from eternity, and making all things; and ch. viii. 58. Jeſus himſelf tells us, that he exiſted before Abraham: and St. Paul affirms, Phil. ii. 6. that before Jeſus took the form of a ſervant, he was in the form of God. See Macknight, Whitby, and Fleming's Chriſtology, vol. ii. p. 247.

6 I have manifeſted thy name unto the men which thou gaveſt me out of the world: thine they were, and thou gaveſt them me; and they have kept thy word.

7 Now they have known that all things whatſoever thou haſt given me are of thee.

8 For I have given unto them the words which thou gaveſt me; and they have received them, and have known ſurely that I came out from thee, and they have believed that thou didſt ſend me.

9 I pray for them: I pray not for the world, but for them which thou haſt given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but theſe are in the world, and I come to thee. Holy Father, keep through thine own name thoſe whom thou haſt given me, that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy name: thoſe that thou gaveſt me I have kept, and none of them is loſt, but the ſon of perdition; that the ſcripture might be fulfilled.

13 And now come I to thee, and theſe things I ſpeak in the world, that they might have my joy fulfilled in themſelves.

14 I have given them thy word; and the world hath hated them, becauſe they are not of the world, even as I am not of the world.

15 I pray not that thou ſhouldeſt take them out of the world, but that thou ſhouldeſt keep them from the evil.

16 They are not of the world, even as I am not of the world.

Ver. 6. Ch. vi. 37, 39. x. 29.—V. 8. Ch. viii. 28. xii. 49. xiv. 10.—V. 9. 1 John v. 19.—V. 10. Ch. xvi. 15.—V. 11. 1 Pet. i. 5. Jude 1. Ver. 21, &c. Ch. x. 30.—V. 12. Ch. vi. 39. x. 28. Hebr. ii. 13. Ch. xviii. 9. 1 John ii. 19. Ch. vi. 70. xiii. 18. Pſ. cix. 8.—V. 14. Ch. xv. 18, 19.—V. 15. Matth. vi. 13. Gal. i. 4. 2 Theſſ. iii. 3. 1 John v. 18.

Ver. 6. *I have manifeſted thy name*] In the Hebrew language the *name* of any thing ſignifies the *thing itſelf*, Acts iii. 16. Our Lord's meaning is, "I have explained thy nature and perfections; I have declared thy merciful deſigns towards the world; and I have fully taught thy will and worſhip *unto the men whom thou gaveſt me out of the world*, the perſons who were choſen by thee out of all mankind to be my Apoſtles. See on ch. vi. 44. *Mine they were*, &c. My Apoſtles belonged to thee, and thou gaveſt them to me. Nor was thy choice of them improper; for hitherto they have ſincerely obeyed thy will, according to the diſcovery thereof, which thou haſt made to them." By the Apoſtles belonging to God, it is moſt natural to believe, that our Lord means only, "they were originally God's, the creatures of his hand, the happy objects of his ſovereign choice; his by creation, as well as by being ſincere diſciples of the former diſpenſation which God has given by Moſes." By the Father's giving theſe men to Chriſt, many underſtand his pointing them out to him as fit to be his diſciples; and that in anſwer to the prayers which, on the night before their election, he put up to God, for direction in this important affair. See Luke vi. 12. and ch. xv. 16.

Ver. 7, 8. *Now they have known*, &c.] "Theſe men are fully perſuaded, that the commiſſion whereby I act, the doctrine of ſalvation which I teach, the miracles which I perform, and the authority with which I am cloathed, are all derived from thee. In this indeed they have acted upon the ſureſt evidence; for I have taught them no other doctrine than that which thou gaveſt me to teach. Accordingly, being fully ſenſible that my doctrine is in all points agreeable to thy bleſſed nature and perfections, they have received it as ſuch, and have known aſſuredly that I am no impoſtor, but a prophet truly commiſſioned by thee: Wherefore, on all occaſions, they have openly declared their belief that thou haſt ſent me."

Ver. 9, 10. *I pray for them*, &c.] The perſons here prayed for are not good men in general, in oppoſition to the bad, who are often called the *world*, but thoſe good men in particular who were given to Jeſus by the Father to be his apoſtles, and who by that office were diſtinguiſhed from the reſt of his diſciples. This appears from ver. 12. where he ſays, He had *kept* all the perſons he was praying for, in the faith and practice of true religion, *except the ſon of perdition*; and from ver. 18. where he ſays, he had commiſſioned them to go forth into the world, for the ſame purpoſe that the Father had ſent him into the world; and from ver. 20. where he expreſly diſtinguiſhes the perſons he was praying for from all other believers whatever. The reaſon aſſigned for making the Apoſtles the immediate ſubject of his ſpecial prayers at this time, is remarkable;—*for they are thine.* "I employ the laſt moments of my life in praying particularly for my Apoſtles, becauſe they are more eſpecially thy ſervants, deſtined for that work, which is the great object of my attention;—the inſtruction and ſalvation of the world. Indeed, all my ſervants are thy ſervants, (ver. 10.) that is, whoever aſſiſts me in my work, ſerves thee in thy great deſigns of love and mercy to men. For the ſame reaſon thy ſervants are my ſervants; every one who really ſerves God, muſt join iſſue with me, and aſſiſt me in my work; and by the zeal, faithfulneſs, and ſucceſs of my ſervants, in converting the world, *I am* greatly *honoured.*" The words in the 10th verſe are very high and ſtrong expreſſions, too grand for any *creature* to uſe, as implying that not only ſervants and miniſters, but *all things* whatſoever,—τὰ πάντα,—are the common property of the Father and the Son; and this is the original ground of that peculiar property, which both the Father and the Son have in the perſons who were given to Chriſt as Mediator; according to what is ſaid in the cloſe of the verſe, of his being *glorified in them*,—namely, by their believing in him, and ſo acknowledging his glory. See Macknight, Bengelius, and Clarke's Serm. i. vol. 10.

Ver. 11. *And now I am no more in the world*] "Having finiſhed the work thou gaveſt me to do, I am no longer to continue in the world:—*But theſe are in the world.* My Apoſtles are to continue in the world, to carry on the gracious deſign of redemption, *and I am coming to thee.*" It is very plain that this clauſe could not be intended as an additional argument to introduce the following petition; for Chriſt's coming to the Father was the great ſecurity of his people; but ſeems rather to be a ſhort reflection on that pleaſing ſubject, ſo familiar to his mind, with which he refreſhed himſelf for a moment in the courſe of his humble and pathetic addreſs: Immediately after which, he goes on to intercede for his Apoſtles, *Holy Father*, *preſerve*, &c. "O thou, who art the ſource of all truth and righteouſneſs, let thoſe men, whom thou haſt given me for aſſiſtance, be for ever preſerved by thy power, in the firm faith of the doctrines I have taught them, and in the uninterrupted practice of the precepts I have delivered unto them, that when they go abroad into the world, they may teach the ſame things, and be ever united in the ſame bleſſed deſign, after the pattern of that moſt perfect *union* of counſels and deſigns which ſubſiſts between me and thee." The unity which Jeſus here claims with the Father, is by no means a perſonal union, for no ſuch thing could ſubſiſt between Chriſt's diſciples; but it is an union of counſels and deſigns. This appears likewiſe from ver. 12. where our Lord ſays, that, during his perſonal abode with them, he had kept them all in the Father's name, except the *ſon of perdition.* See the next note, and Hammond.

Ver. 12. *While I was with them*] "During my perſonal abode with them, I kept them in the firm faith, and in the ſteadfaſt practice of the precepts of my religion, ſo far as I revealed thoſe unto them. I ſay, the twelve men whom thou gaveſt me for Apoſtles I have thus kept, inſomuch that none of them have apoſtatized, but Judas Iſcariot, that wicked perſon, who deſerves perdition; (ſee ch. xviii. 8, 9.) and his apoſtaſy has happened, not through any defect in my care, but in conformity to thy will, permitting his perfidy for the wiſeſt reaſons; (ſee ch. vi. 71.) and therefore it was long ago predicted in the Scriptures, particularly in Pſ. cix. 8." See on ch. xiii. 19. As the phraſe, *ſon of death*, 2 Sam. xii. 5. ſignifies one who deſerves death; and a *child of hell*, Matth. xxiii. 15. ſignifies one who deſerves hell; ſo here *ſon of perdition* ſignifies a perſon who deſerves perdition. *That the Scripture might be fulfilled*, is better rendered by Dr. Heylin, *whereby the Scripture was to be fulfilled.*

Ver. 13. *And now I come to thee*] "I am now about to return to thee, having finiſhed my work; yet, before I leave the world, I offer this prayer in behalf of my Apoſtles, with this intention, that being heard for them, they may receive all the endowments neceſſary to qualify them for converting the world, and be *filled with my joy*; the great joy I have in being the inſtrument of ſaving mankind." See on ch. xv. 11.

Ver. 15. *I pray not*, &c.] "My meaning is not that on account of theſe difficulties, ver. 14. thou ſhouldeſt *remove them out of the world* by death; I know that the purpoſes of thy glory, and their own improvement and uſefulneſs will require their longer continuance. I only pray, that thou wouldeſt grant them the direction of thy Spirit, and protection of thy Providence, whereby they will be preſerved both from the evil of ſin and temptation, and from the ſubtilty and malice *of the evil one*,—τοῦ πονηροῦ." See 1 John v. 19.

Ver. 16—19. *They are not of the world*] "It is with great pleaſure that I reflect on their being ſeparated from the world, both in principles and practice, and that in this reſpect they ſo nearly reſemble

17 Sanctify them through thy truth: thy word is truth.

18 As thou haſt ſent me into the world, even ſo have I alſo ſent them into the world.

19 And for their ſakes I ſanctify myſelf, that they alſo might be ſanctified through the truth.

20 Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their word;

21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they alſo may be one in us: that the world may believe that thou haſt ſent me.

22 And the glory which thou gaveſt me, I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me.

24 Father, I will that they alſo whom thou haſt given me be with me where I am; that they may behold my glory which thou haſt given me: for thou lovedſt me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and theſe have known that thou haſt ſent me.

26 And I have declared unto them thy name, and will declare *it:* that the love wherewith thou haſt loved me, may be in them, and I in them.

Ver. 17. Ch. xv. 3. Acts xv. 9. Epheſ. v. 26. 1 Pet. i. 22. 2 Sam. vii. 28. Ch. viii. 40.—V. 18. Ch. xx. 21.—V. 19. 1 Cor. i. 2, 30. 1 Theſſ. iv. 7. Hebr. x. 10. Or, *truly ſanctified.*—V. 21. Ver. 11, 22, 23. Gal. iii. 28. Ch. x. 38. xiv. 11.—V. 22. Ch. xiv. 20.—V. 23. Col. iii. 14.—V. 24. Ch. xii. 26. xiv. 3. 1 Theſſ. iv. 17.—V. 25. Ch. xv. 21. xvi. 3. Ch. vii. 29. viii. 55. x. 15. Ver. 8. Ch. xvi. 27.—V. 26. Ch. xv. 9.

me. Hence I am the more ſolicitous that they be preſerved untainted and blameleſs after my departure; wherefore I pray, that through the influence of thy truth upon their minds, thou wouldeſt give them ſuch a ſtrong inclination to the work of the miniſtry, that they may wholly devote themſelves to it, to whatever difficulties it may expoſe them. Do this, I beſeech thee, for the effectual ſpreading thy word, which I have commiſſioned them to preach as the truth itſelf. I beſeech thee *ſanctify them by thy truth*, ver. 17, 18. becauſe I have ſent them into the world, to proſecute that great and good deſign upon which thou ſenteſt me into the world." Dr. Whitby would tranſlate the original of ver. 17. *ſanctify them for thy truth*, that is, for the propagation of it. To *ſanctify* imports not only to *make holy*, in the moral ſenſe, but "to dedicate, and ſet apart for religious uſes." Thus the word is uſed often in the Old Teſtament, and this ſenſe the connection directs us to put upon it here; though at the ſame time it muſt be acknowledged, that were we to conſider the paſſage ſeparately, the common ſenſe would be extremely juſt, the word of God, which itſelf is truth, being the great means of the ſanctification of men. Our Lord goes on, ver. 19. *And for their ſakes*, &c. "The chief thing I had in view when I entered on my miniſtry was, that my Apoſtles might be prepared for the work of the miniſtry, by the truths I was to teach, and by the miracles I was to perform before them in the courſe of my miniſtry. It is likewiſe one of the ends for which I now *devote myſelf to death*, as a victim to be ſacrificed, inaſmuch as the doctrines I have taught them, and which they are to teach, being thus ſealed with my blood, will be offered to the world with the ſtrongeſt evidence; not to mention that my reſurrection from the dead will be a ſtrong proof, firſt of my miſſion from God, and next of theirs, who act by authority from me." Our Lord's words, in this verſe, may perhaps be more fully and ſtrongly expreſſed thus: "I devote myſelf as a victim, to be ſacrificed for their ſakes, that they alſo, taught by my example, and animated by my dying love, may be confirmed in their faith, rendered purer in their conduct, and be found ready to ſacrifice their lives alſo for the truth." See Whitby, Mead, Macknight, and Heylin.

Ver. 20, 21. *Neither pray I for theſe alone*] "I do not make my Apoſtles the only ſubjects of this my laſt prayer; but I pray alſo for all thoſe who ſhall be converted by my Apoſtles; intreating for them the gracious influences of thy Spirit, that they may maintain the unity of the faith, and all agree in one doctrine, that as in this great deſign of inſtructing, converting, and ſaving the world, a moſt perfect union ſubſiſts between thee and me, they alſo may be taken into the union, and agree as perfectly with us, and among themſelves, as thou with me, and I with thee; the effect whereof will be, that the world, diſcerning their agreement among themſelves and with God, will believe that I their Maſter have been ſent into the world by God." The propriety of this requeſt will appear to all who conſider, that many of thoſe who were converted by the Apoſtles applied themſelves to preach and propagate the Goſpel; and the expreſſion, *that the world may believe*, &c. plainly intimates, that diſſentions among Chriſtians would not only be uncomfortable to themſelves, but would be a means of bringing the truth and excellency of the Chriſtian religion into queſtion. And he muſt be a ſtranger to what hath paſſed, and is daily paſſing in the world, who does not ſee what fatal advantage thoſe diviſions have given to infidels to repreſent it as a calamity, rather than to regard it as a bleſſing to mankind.

Ver. 22, 23. *And the glory which thou gaveſt me*, &c.] "Moreover, the glory of inſpiration, of a divine miſſion, and of the power of miracles to confirm that miſſion which thou gaveſt unto me, I have beſtowed on my apoſtles; and on thoſe who ſhall be converted by them, and employed to preach the Goſpel to the world; in order that being commiſſioned by the ſame authority, and illuminated with one ſpirit, they may fully agree in their doctrine, and their labours may lead to one end: So may they become worthy meſſengers of the true God, and cauſe the world fully to know, both that thou haſt ſent me their Maſter, and that thou approveſt of them and their undertaking, even as thou haſt approved of me." This branch of our Lord's prayer was extremely neceſſary; for if the firſt preachers of the Goſpel had differed in their accounts of the life and doctrine of Chriſt, or in the repreſentation which they gave of the Chriſtian ſcheme, they would have given riſe to many different ſects, which would have endangered the very being of Chriſtianity itſelf, and mankind would have been altogether at a loſs to know which was the true doctrine of Jeſus Chriſt. How fully this prayer for the unity of the firſt preachers was anſwered, we learn from the hiſtory of the *Acts*; and their unity muſt appear very remarkable, when it is conſidered what vaſt numbers were employed in preaching the Goſpel, throughout the various countries of the world. Nevertheleſs, our wonder will ceaſe, when we call to mind that all who poſſeſſed the power of miracles, and preached with any authority, were inſpired by the ſame ſpirit of God; ſo could not but all agree in one ſcheme of religion. We may juſt obſerve here the ſum of our Lord's whole prayer, *Firſt*, "Receive me into thy own, and my glory: *Secondly*, let my apoſtles ſhare therein: *Thirdly*, and all other believers; and *fourthly*, let all the world believe." See Macknight, Bengelius, and Grotius.

Ver. 24. *Father, I will*, &c.] See ver. 5. "Not only with reſpect to thoſe apoſtles whom thou haſt particularly given me, but alſo to thoſe in every age and country, who ſhall ſincerely believe in and obey me, my will is, that after their work here is over, they may be with me in heaven, whither I am going, (ver. 11.) That they may behold the full ſplendor of my glory, and be made happy with ſeeing me ſo; (1 John iii. 2.) *For thou lovedſt me before the foundation of the world.* As thou lovedſt me before I came into the world, nay, even before the world was, I ſhall not be leſs the object of thy love, now that I have accompliſhed the work which thou gaveſt me to perform. My diſciples, therefore, in beholding the glory which I ſhall enjoy with thee, will be happy, both as it will ſhew them how much thou approveſt my deſign, and how happy I am made thereby, and by the fruition and communication of thy glory." See ver. 26. The phraſe, *Which thou haſt given me*, appears to me to clog the ſentence, and is probably a repetition of the preceding clauſe in the verſe, which is nearly in the ſame words. See Mills, and Wetſtein.

Ver. 25, 26. *O righteous Father!* &c.] "O Father, who art the Author of all righteous deſigns, and the lover of righteous men; nay, and from whoſe very righteouſneſs flows the admiſſion of believers to thee; though the world, ignorant of thy nature and perfections, and of thy gracious counſels for man's ſalvation, has rejected me, I have notwithſtanding every where demonſtrated that I am fully acquainted with thy counſels; and my diſciples, knowing that thou haſt ſent me, have believed in me as the Meſſiah; which is the reaſon I am ſo ſollicitous, that they ſhould behold the glory thou haſt given me: And for this reaſon I have, with the greateſt care, taught them thy nature, perfections, and counſels, ver. 26. Nevertheleſs, being now incapable, by reaſon of their prejudices of receiving full information in theſe points, I will inſtruct them afterwards, by the illumination of my Spirit, that the love which thou haſt born to *Me*, as thy Meſſenger, may be ſhewn to *them*, as thy meſſengers likewiſe; and that, being inſpired by my Spirit, they may have me, as it were, dwelling within them, ſo as always to act by my authority." See Macknight, Hammond, and Clarke.

REFLECTIONS ON CHAP. XVII.

With what pleaſure ſhould we behold our gracious Redeemer in this poſture of humble adoration,—lifting up *his eyes* to God with a

CHAP. XVIII.

Judas betrayeth Jeſus. The officers fall to the ground. Peter ſmiteth off Malclus' ear. Jeſus is taken and led unto Annas and Caiaphas. Peter's denial. Jeſus examined before Caiaphas: his arraignment before Pilate: his kingdom. The Jews aſk Barabbas to be let looſe.

WHEN Jeſus had ſpoken theſe words, he went forth with his diſciples over the brook Cedron, where was a garden, into which he entered, and his diſciples.

2 And Judas alſo, which betrayed him, knew the place: for Jeſus oft-times reſorted thither with his diſciples.

3 Judas then, having received a band *of men*, and officers from the chief prieſts and Phariſees, cometh thither with lanterns, and torches, and weapons.

4 Jeſus therefore, knowing all things that ſhould come upon him, went forth, and ſaid unto them, Whom ſeek ye?

5 They anſwered him, Jeſus of Nazareth. Jeſus ſaith unto them, I am *he*. And Judas alſo which betrayed him, ſtood with them.

6 As ſoon then as he had ſaid unto them,

Ver. 1. Matth. xxvi. 36. Mark xiv. 32. Luke xxii. 39. 2 Sam. xv. 23.—V. 2. Luke xxii. 39.—V. 3. Matth. xxvi. 47. Mark xiv. 43. Luke xxii. 47. Acts i. 16.

ſolemn devotion, and pouring on his pious and benevolent Spirit in thoſe divine breathings which are here recorded, ver. 1. From his example we may learn to *pray*, and from his interceſſion to *hope*. We know that *the Father heareth him always*, (ch. xi. 42.) and ſingularly did he manifeſt that he heard him now, by all that bright aſſemblage of *glories*, which ſhone around him in the concluding ſcenes of his abode on earth, and in thoſe which attended his removal from it: and in all theſe did the bleſſed Jeſus manifeſt his zeal for the *glory of the Father*. May we emulate the ſame holy temper! And when we pray, even for our own conſummate happineſs in the heavenly world, may we conſider that happineſs as ultimately centering in the honour and ſervice of God.

And well may we be encouraged to hope for this happineſs, when we reflect that Chriſt has an univerſal *power over all fleſh*, and over *ſpirits* ſuperior to thoſe who dwell in fleſh; with which he is inveſted on purpoſe that he may accompliſh the *ſalvation of thoſe whom the Father has given him*, even of every true believer, ver. 2, 3. We ſee the certain way to this *life eternal*, even the *knowledge of God in Chriſt*. Let us bleſs God that we have ſo many opportunities of obtaining it; and earneſtly pray, that he who commanded the light to ſhine out of darkneſs, would by his divine rays ſhine alſo forth on our benighted ſouls; and ſo animate us in his ſervice, from the nobleſt principles of gratitude and love, that we may be able to ſay, even in our dying moments, with ſomewhat of that ſpirit which our Lord expreſſed, ver. 4. *Father, we have glorified thee on earth, and finiſhed the work which thou gaveſt us to do*; and now *being no more in the world, we come unto thee.* Then may we hope, in our humble degree, to partake of that glory to which he is returned, and *to ſit down with him on his* victorious *throne*. See ver. 11.

In the mean time may our faith ſee, and our zeal confeſs Chriſt! May we acknowledge his divine authority, as having come out from the Father! May we be *united* in love to Him, and to each other; and be kept by that divine word, which is the ſecurity of his people that none of them ſhall be loſt! ver. 7, 8. Let the fearful inſtance of the *ſon of perdition*, who periſhed even from among the apoſtles, the *choſen* of God, teach us an humble jealouſy over our own hearts, whatever external privileges we may enjoy; and engage us to maintain a continual regard to *Him, who is able to keep us from falling, and to preſent us faultleſs before the preſence of his glory with exceeding joy!* Jude, ver. 24.

What perpetual reaſon of thankfulneſs have we, that our gracious Maſter delivered *theſe words in the world*, and recalled them thus exactly to the memory of his *beloved diſciple* ſo many years after, that we, in the moſt diſtant ages of his church, might, by reviewing them, have *his joy fulfilled in us!* ver. 13. Let us with pleaſure recollect, that thoſe *petitions* which Chriſt offered for his apoſtles, were expreſly declared, *not* to be intended *for them alone*, but ſo far as circumſtances ſhould agree, *for all that ſhould believe on Him through their word*; and therefore for us, if we are real, and not merely nominal believers. For us doth he ſtill *pray*, *not that God would* immediately *take us out of the world*, though for his ſake we may be continually hated and injured in it; *but that he would keep us from the evil* to which we are daily expoſed. *For our ſakes did he ſanctify himſelf*, as a propitiation for our ſins, *that we alſo might be ſanctified through the truth*: For *He gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works.* Titus ii. 14. and ver. 14—20.

O may theſe wiſe and gracious purpoſes of his love be fulfilled in us! —*May we be one* with each other, and with him! ver. 21. May that piety and charity appear in the whole of our temper and behaviour, which will evidently ſhew the force of our religion, and reflect a conſpicuous honour upon its great founder!

It is the declared will of Chriſt,—and let us never forget it, that his *people ſhould be with him where he is, that they may behold his glory which the Father has given him*, ver. 24. And there is an evident congruity, as well as mercy, in the appointment, that *where he is, there alſo ſhould his ſervants* and members *be*. The bleſſed angels do undoubtedly behold the *glory of Chriſt* with perpetual congratulation and delight: But how much more reaſon ſhall *we* have to rejoice and triumph in it, when we conſider it as the glory of one in our own nature,—the glory of our Redemer and our Friend,—the pledge and ſecurity of our own everlaſting happineſs! O let us often be lifting up the eyes of our faith towards this glory, breathing after heaven in this view; and in the mean time with all due zeal, and love, and duty, *acknowledging the Father and the Son*, (ver. 25.) that ſo the *joys of heaven* may be anticipated in our ſouls, while the love of God is ſhed abroad there by his Spirit, which is given unto us, even ſomething of that *love, wherewith he hath loved* Jeſus, our incarnate head, ver. 26.

Chap. XVIII. *Ver.* 1, 2. *He went forth with his diſciples*] When the interceſſory prayer was ended, Jeſus and his diſciples came down from the mount of Olives into a field below, called *Gathſemané*. Through this field the brook Cedron ran, and in it, on the other ſide of the brook, was a garden, commonly known by the name of the *Garden of Gethſemané*; concerning which ſee the note on Matt. xxvi. 36. It was the brook Cedron, which David, a type of Chriſt, went over with the people, weeping, in his flight from Abſalom. Jeſus we are told reſorted to the garden of Gethſemané, which probably belonged to one of Chriſt's friends, and to which he had a liberty of retiring whenever he pleaſed: Here accordingly he often uſed to ſpend ſome conſiderable time in prayer and pious converſe, in the evenings or nights, after his indefatigable labours in the city and temple by day. It is indeed amazing how fleſh and blood could go through ſuch inceſſant fatigues: but it is very probable that Chriſt might exert ſome miraculous power over his own animal nature, to ſtrengthen it for ſuch difficult ſervices, and to preſerve it in health and vigour; otherwiſe the copious dews, which fall by night in thoſe parts, muſt have been very dangerous, eſpecially when the body was heated by preaching in the day, and often by travelling ſeveral miles on foot. See Doddridge, and Calmet.

Ver. 3. *A band of men*] This *band* conſiſted of Roman ſoldiers, for both its name, *ſpira*, a *cohort*, and the title of its commander, χιλίαρχος, (ver. 12.) *Chiliarch*, anſwering to our *colonel*, are Roman military terms. The word rendered *officers*, ὑπηρέτας, properly ſignifies *ſervants*. They carried *lanterns* and *torches* with them, becauſe, though it was always full moon at the paſſover, the ſky might be darkened by the clouds, and the place where they were going was ſhaded with trees. See Macknight.

Ver. 4. *Jeſus, knowing all things that ſhould come,* &c.] *That were coming*. Our Lord not only knew in general, that he ſhould ſuffer ſome great evil, and even death itſelf, but was acquainted with all the particular circumſtances of ignominy and horror that ſhould attend his ſufferings; which accordingly he largely foretold; (See Matt. xx. 18, 19. and the parallel places;) though many of theſe circumſtances were as contingent as can well be imagined. It is impoſſible to enter aright into the heroic behaviour of our Lord Jeſus, without carrying this circumſtance along with us. The criticks are in raptures at the gallantry of Achilles, in going to the Trojan war, when he knew, according to Homer, that he ſhould fall there. But he muſt have a very low way of thinking, who does not ſee infinitely more fortitude in our Lord's conduct on this great occaſion, when the preſent circumſtance ſo judiciouſly, though ſo modeſtly ſuggeſted by St. John, is duly attended to. See Doddridge, and Bengelius.

Ver. 6. *They went backward, and fell to the ground*] As there were ſcribes and prieſts among them, they muſt have read of the deſtruction of thoſe companies, which came to ſeize the prophet Elijah, 2 Kings i. 10, 12. a fact, which bore ſo great a reſemblance to the preſent, that it is an amazing inſtance of the moſt obdurate wickedneſs, that they ſhould venture to renew the aſſault on Chriſt after ſo ſenſible an experience both of his power and mercy. Nothing ſeems more probable than that theſe men might endeavour to perſuade themſelves and their attendants, that this ſtrange repulſe was effected by ſome dæmon, in confederacy with Jeſus; who oppoſed the execution of juſtice upon him, and they might perhaps aſcribe it, to the ſpecial providence of God, rather than to the indulgence of Jeſus, that they had received no further damage. The moſt corrupt heart has commonly its reaſonings to ſupport it, in its abſurdeſt notions, and moſt criminal actions. However, to all unprejudiced

I am *he*, they went backward, and fell to the ground.

7 Then aſked he them again, Whom ſeek ye? And they ſaid, Jeſus of Nazareth.

8 Jeſus anſwered, I have told you that I am *he*. If therefore ye ſeek me, let theſe go their way:

9 That the ſaying might be fulfilled which he ſpake, Of them which thou gaveſt me, have I loſt none.

10 Then Simon Peter, having a ſword, drew it, and ſmote the high-prieſt's ſervant, and cut off his right ear. The ſervant's name was Malchus.

11 Then ſaid Jeſus unto Peter, Put up thy ſword into the ſheath: the cup which my Father hath given me, ſhall I not drink it?

12 Then the band, and the captain, and officers of the Jews, took Jeſus, and bound him,

13 And led him away to Annas firſt (for he was father-in-law to Caiaphas, which was the high-prieſt that ſame year).

14 Now Caiaphas was he which gave counſel to the Jews, that it was expedient that one man ſhould die for the people.

15 And Simon Peter followed Jeſus, and *ſo did* another diſciple. That diſciple was known unto the high-prieſt, and went in with Jeſus into the palace of the high-prieſt.

16 But Peter ſtood at the door without. Then went out that other diſciple which was known unto the high-prieſt, and ſpake unto her that kept the door, and brought in Peter.

17 Then ſaith the damſel that kept the door unto Peter, Art not thou alſo *one* of this man's diſciples? He ſaith, I am not.

18 And the ſervants and officers ſtood there, who had made a fire of coals; (for it was cold:) and they warmed themſelves: and Peter ſtood with them, and warmed himſelf.

19 The high-prieſt then aſked Jeſus of his diſciples, and of his doctrine.

Ver. 9. Ch. xvii. 12.—V. 10. Matth. xxvi. 51. Mark xiv. 47. Luke xxii. 49, 50.—V. 11. Matth. xx. 22. xxvi. 39, 42.—V. 13. See Matth. xxvi. 57. Luke iii. 2. *And Annas ſent Chriſt bound unto Caiaphas the high-prieſt*, ver. 24.—V. 14. Ch. xi. 50.—V. 15. Matth. xxvi. 58. Mark xiv. 54. Luke xxii. 54.—V. 16. Matth. xxvi. 69.

minds, this exertion and ſuſpenſion of his divine power, was a ſufficient proof that our Lord could not have been apprehended without his own conſent, and that his death was a voluntary ſacrifice. Perhaps it may be unneceſſary to hint that the words rendered, *I am he*, are literally only, *I am*, ἐγώ εἰμι, which ſome expoſitors have ſuppoſed to be expreſſed of our Lord's true *divinity*, chap. viii. 58. and that his ſolemn and auguſt declaration of his being the great I AM, the ſovereign *Jehovah*, produced this marvellous effect. But this criticiſm evidently loſes the whole force of the argument before us; and there is nothing more common in the language of Scripture, than the preſent mode of expreſſion. See particularly chap. ix. 9.

Ver. 8. *If therefore ye ſeek me*] This was not a *requeſt*, which would have been but little attended to by an inveterate multitude, but a *command*; for the ſame divine power which ſtruck them to the ground, ver. 6. withheld their hands from ſeizing the diſciples, even after Peter had aſſaulted *Malchus*. Who can fail remarking, the extreme tenderneſs of our Lord towards thoſe who had ſo lately neglected him? ſleeping while he was in ſuch an agony; that yet he would not ſuffer them to be terrified by ſo much as a ſhort impriſonment. His diſciples perhaps might conſider this ſpeech as an excuſe for their forſaking him: but had they viewed it in a juſt light, it would rather have appeared a ſtrong engagement upon them to have waited for that fair diſmiſſion, which our Lord ſeemed about to give them. See the parallel places, Doddrige, and Janſenius.

Ver. 10. *Then Simon Peter*, &c.] See the introductory note to this goſpel.

Vee. 12. *Then the band*, &c. *took Jeſus*] See on ver. 3. There was a Roman guard and commanding officer, which attended near the temple during the great feſtivals, to prevent any ſedition of the Jews, and theſe appear to be the *band* and *captain* here mentioned. See Acts xxi. 31. and Luke xxii. 52. They *bound* our Lord; but they did not reflect, that it was not the cord which held him: His immenſe charity was by far a ſtronger band. He could have ſtruck them all dead with as much eaſe as he had before thrown them on the ground. Nevertheleſs he patiently ſubmitted to this, and to every other indignity which they put upon him; ſo meek was he under the greateſt injuries, ſo ready to ſuffer for human ſalvation!

Ver. 13. *And led him away to Annas firſt*] See the note on Matth. xxvi. 57. Caiaphas ſeems to have enjoyed the ſacerdotal dignity during the whole courſe of Pilate's government in Judea; for he was advanced by Valerius Gratus, Pilate's predeceſſor, and was diveſted of it by Vitellius, governor of Syria, after he depoſed Pilate from his procuratorſhip. St. Cyril, after this verſe, reads the 24th, *Now Annas ſent him bound*, &c. as it is inſerted in the margin; for Peter's denial of Chriſt, and the other particulars which follow, happened in the houſe of Caiaphas, as appears from Matth. xxvi. 57. or elſe ver. 24. muſt be read in a parentheſis, and interpreted as in our verſion, *now Annas had ſent*, &c. See Matth. xiv. 3 Maldonat, and Wetſtein.

Ver. 15. *And ſo did another diſciple*] This as we have before obſerved, is ſuppoſed to have been John himſelf. See on Matth. xxvi. 69. and Luke xxii. 54. Grotius, however, is of opinion, that this diſciple was not one of the twelve, but rather an inhabitant of Jeruſalem; poſſibly the perſon at whoſe houſe our Lord ate the paſchal ſupper. Whitby likewiſe thinks it was not John. Theſe authors found their opinion on this circumſtance, that the twelve being Galileans, and men of mean ſtations, could not any of them be ſo well acquainted in the high-prieſt's family, as to procure admiſſion for a friend at a time of ſo much buſineſs. Lampe therefore has delivered it as his opinion, that the diſciple who brought in Peter was Judas. Nevertheleſs the common opinion may ſtill be adhered to; for though John was a Galilean, and a perſon in mean ſtation, there is neither impoſſibility nor improbability in the notion, that he may have had a relation, friend, or acquaintance in the ſtation of a ſervant at the high-prieſt's, who might not only give *him* admittance, but, at his deſire, admit Peter alſo. Further, when we conſider that St. John was to write an hiſtory of Chriſt's life, it will appear extremely proper, that in the courſe of Providence he ſhould have an opportunity afforded him of being an eye-witneſs of this moſt ſolemn ſcene before the council. See Grotius, Whitby, and Macknight.

Ver. 17. *Art not thou alſo one*, &c.] One would imagine, from the word *alſo*, when it is read in the connection wherein John has placed it, that, in this queſtion, ſhe referred to *John*; as if ſhe had ſaid, "Art not thou one, as well as thy companion?" And if this were admitted, it would be a plain intimation, that John acknowledged himſelf a diſciple of Chriſt. But it muſt be owned, that the other Evangeliſts uſe the ſame word alſo, though they ſay nothing of John's being with Peter. It ſeems the damſel, after having admitted Peter, followed him to the fire, and ſpake to him there in an angry tone, having been informed that it was he who had cut off her fellow-ſervant's ear. See ver. 26. and the parallel places.

Ver. 18. *A fire of coals (for it was cold)*] See the note on Jer. xxxvi. 22. Fires in winter are uſed but for a little while at Aleppo, which is conſiderably further to the north than Jeruſalem, and ſome there make uſe of none at all. The fires they then uſe in their lodging-rooms are of charcoal, in pans; which ſort of fire alſo is uſed by the Egyptians. They had no chimneys; but what ſeems moſt to have required the uſe of *wood*, and conſequently chimneys, amongſt the Jews, was the dreſſing the paſchal lambs; for *charcoal* might without doubt be ſufficient for their common cookery. If, however, they roaſted the lambs of the paſſover, as Thevenot tells us the Perſians do *whole ſheep*, as well as *lambs*, which are not deſigned for ſacred purpoſes, the uſe of *ſmoky wood* might be avoided; for they do it, he ſays, in *ovens*, which have the mouth open at the top, into which, after they are well heated, they put the meat, with an earthen pan underneath, to receive the fat: They roaſt alike on all ſides, and he acknowledges that they dreſs them well. He ſubjoins another way of roaſting a whole ſheep, practiſed by the Arminians, by which alſo the uſe of *ſmoky wood* is avoided: for having flayed it, they cover it again with the ſkin, and put it into an oven upon the *quick coals*, covering it alſo with a good many of the ſame coals, that it may have fire under and over, to roaſt it well on all ſides, and the ſkin keeps it from being burned. But however theſe things may be, it is certain that this account is in no wiſe contradicted, but rather confirmed by what St. John ſays of a fire kindled in a palace at Jeruſalem, to warm perſons who had been out in a cold night, which it ſeems was a fire of *charcoal*, not of *wood*, and gives a propriety to the mentioning this circumſtance which I never obſerved to be remarked in any author. In like manner *paſchal ovens* are alſo mentioned by Jewiſh writers. See the *Obſervations* on Sacred Scriptures, p. 117.

Ver. 19—21. *The high-prieſt then aſked Jeſus*] The court being duly

20 Jeſus anſwered him, I ſpake openly to the world; I ever taught in the ſynagogue, and in the temple, whither the Jews always reſort; and in ſecret have I ſaid nothing.

21 Why aſkeſt thou me? aſk them which heard me, what I have ſaid unto them: behold, they know what I ſaid.

22 And when he had thus ſpoken, one of the officers which ſtood by, ſtruck Jeſus with the palm of his hand, ſaying, Anſwereſt thou the high-prieſt ſo?

23 Jeſus anſwered him, If I have ſpoken evil, bear witneſs of the evil: but if well, why ſmiteſt thou me?

24 (Now Annas had ſent him bound unto Caiaphas the high-prieſt.)

25 And Simon Peter ſtood and warmed himſelf. They ſaid therefore unto him, Art not thou alſo one of his diſciples? He denied it, and ſaid, I am not.

26 One of the ſervants of the high-prieſt (being his kinſman whoſe ear Peter cut off) ſaith, Did not I ſee thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

28 Then led they Jeſus from Caiaphas unto the hall of judgement: and it was early; and they themſelves went not into the judgement-hall, leſt they ſhould be defiled; but that they might eat the paſſover.

29 Pilate then went out unto them, and ſaid, What accuſation bring ye againſt this man?

30 They anſwered and ſaid unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then ſaid Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore ſaid unto him, It is not lawful for us to put any man to death:

Ver. 20. Ch. vii. 26.—V. 22. Jer. xx. 2. Acts xxiii. 2. Or, *with a rod.*—V. 24. Matth. xxvi. 57.—V. 25. Matth. xxvi. 69, 71. Mark xiv. 69. Luke xxii. 58.—V. 27. Ch. xiii. 38.—V. 28. Matth. xxvii. 2. Mark xv. 1. Luke xxiii. 1. Or, *Pilate's houſe*, Matth. xxvii. 27. Acts x. 28. xi. 3.

duly conſtituted, and the priſoner placed at the bar, the trial began about break of day. See Luke xxii. 66. The high-prieſt aſked our Lord, what his diſciples were? for what end he had gathered them? whether it was to make himſelf a king? and what the doctrine was which he taught them? In theſe queſtions there was a great deal of art; for as the crime laid to our Lord's charge was, that he had ſet himſelf up for the Meſſiah, and deluded the people, they expected he would claim that dignity in their preſence, and ſo, without further trouble, they would have immediately condemned him on his own confeſſion. But to oblige a priſoner to confeſs what might take away his life being an unjuſt method of procedure, Jeſus complained of it with reaſon, and bade them prove what they laid to his charge by witneſſes. "*I ſpake openly*, as to the *manner*; *ever*, or continually, as to the *time*; in the *ſynagogue* and *temple*, as to *place*; *in ſecret have I ſaid nothing*;—no point of doctrine which I have not taught in public." It was greatly to the honour of our Lord's character that all his actions were done in public, under the eye even of his enemies; becauſe, had he been carrying on any impoſture, the lovers of truth and goodneſs had thus abundant opportunities to have detected him. In his defence, therefore, he appealed with great propriety to that part of his character. See Macknight, Bengelius, and Calmet.

Ver. 22, 23. *One of the officers—ſtruck Jeſus*] As the word ῥάπισμα is ſuppoſed by many etymologiſts to be derived from ῥάβδος, a *ſtaff*, or *ſtick*, Beza would therefore render the paſſage, *he ſmote Jeſus with a ſtaff*. But the word is apparently uſed for any blow, and would moſt literally be rendered, *gave Jeſus a blow*; though, from Matth. v. 39. one would be apt to interpret it in the ſenſe which our tranſlators have given it. Suidas alſo explains it in the ſame ſenſe. The meaning of ver. 23. conſidered as our Lord's immediate reply to the officer who ſtruck him, is ſufficiently manifeſt. Mr. Bonnell, however, and ſome other expoſitors, ſuppoſe that the original conveys the following more extenſive ſenſe: "*If* thou haſt been one of my hearers, and canſt ſay that *I*, at any time, *have ſpoken evil*, either of God or man, in the courſe of my preaching, thou wilt do well to *bear thy teſtimony concerning that evil*, and give it in evidence to the court; *but if* I have ſpoken *well*, can reaſon be anſwered by blows? or can ſuch a ſober appeal to it deſerve them?" Thus our Lord became an example of his own precept, Matth. v. 44. bearing the greateſt injuries with a patience which could not be provoked. See Beza, Stockius, and Bonnell's Harmony, p. 362.

Ver. 27. *And immediately the cock crew*] See the note on Matth. xxvi. 73, 74, and the *Reflections* on this chapter.

Ver. 28. *Then led they Jeſus—to the hall of judgement*] *To the guard-room.* Wat. and ſo ver. 33. See the note on Matth. xxvii. 1, 2. When the Evangeliſt ſays *it was early*, he points out to us the great hurry and eagerneſs of the Jews to have this myſtery of iniquity accompliſhed; for it was not cuſtomary with them to judge any man before the ninth hour. See on Luke xxii. 66. By the law, Numb. xix. 22. *Whoſoever touched any unclean perſon, was unclean*; for this reaſon the chief prieſts and elders, when they came to the *pretorium*, would not go in, leſt the pollutions they might have contracted in the houſe of a heathen ſhould render them unfit for eating the paſſover, for which they had now purified themſelves. See Acts x. 28. The ſame reaſon likewiſe hindered them from going into the *pretorium* at the other feſtivals, which the governor attended for the ſake of adminiſtring juſtice. But to make the matter eaſy, a kind of ſtructure was erected, adjoining to the palace, which ſerved inſtead of a tribunal, or judgement-ſeat. This ſtructure, from its Hebrew name *Gabbatha*, ſeems to have been pretty high, and was called in the Greek λιθόστρωτον, being paved with little pieces of marble of divers colours, becauſe it was generally expoſed to the weather. Perhaps it was ſomething like a *ſtage*, but larger, open on all ſides, but covered above, at leaſt when the governor was to hear cauſes, having a throne placed on it for him to ſit on; and as it was joined to the palace wall, there was a door in the wall, by which he came out upon it from within. The people therefore ſtanding around, in the open air, could hear and ſee the governor when he ſpake to them from the *pavement*, without danger of being *defiled*, either by him, or any of his retinue. See Hammond, Lightfoot, and Macknight's Chronolog. diſſert. vi. p. 89.

Ver. 29. *What accuſation bring you againſt this man?*] This was the moſt natural queſtion imaginable for a judge to aſk on ſuch an occaſion; nevertheleſs the prieſts thought themſelves affronted by it. It ſeems they knew the governor's ſentiments concerning the priſoner, and underſtood his queſtion as carrying an inſinuation along with it, of their having brought one to be *condemned*, againſt whom they could find no *accuſation*. Beſides, Pilate may have ſpoken to them with a ſtern air, ſo as to ſignify his diſpleaſure. The word *malefactor*, κακοποιὸς, in the next verſe, implies a notorious offender. As the Jews had ſtill the power of inflicting ſlighter puniſhments, their bringing Chriſt to Pilate was a proof that they judged him to be ſuch an offender, as to have incurred a capital ſentence.

Ver. 31. *Take ye him, and judge him*] By making this offer to them, the governor told them plainly, that, in his opinion, the crime which they laid to the priſoner's charge was not of a capital nature; and that ſuch puniſhments as they were permitted by Cæſar to inflict, might be adequate to any miſdemeanour with which Jeſus was chargeable. One cannot ſuppoſe that Pilate could be ignorant of the caſe before him; for he began his government at Jeruſalem before Jeſus entered on his public miniſtry; and, beſides many other extraordinary things which he muſt formerly have heard concerning him, he had, no doubt, received a full account of his public entrance into Jeruſalem the beginning of the week; and alſo of his apprehenſion, in which the Jewiſh rulers were aſſiſted by a Roman cohort, which could hardly be engaged in that ſervice without the governor's expreſs permiſſion. It ſeems Nicodemus, or Joſeph of Arimathea, (who ſeems to have been perſonally acquainted with Pilate,—See on chap. xix. 38.) or ſome other friend, had told him fully of the affair, for he entertained a juſt notion of it. *He knew that the chief prieſts had delivered him for envy.* It plainly appears, however, by his whole conduct, that he was very unwilling to engage in this cauſe. He ſeems cautious, therefore, not to enter into the full ſenſe of what the Jewiſh rulers intended, when they called him *a malefactor*; but anſwers them in ambiguous language, which they might have interpreted as a warrant to execute Chriſt, if they found it neceſſary, and yet which would have left them liable to be queſtioned for doing it, and might have given him ſuch an advantage againſt them, as a man of his character might have wiſhed. Their reply ſhews they were more aware of this artifice than has been generally imagined. *It is not lawful for us to put any man to death.* See the note on Mark xv. 1. To what has been obſerved there we add, that it appears both from this acknowledgment of the Jews, and from the writings of more modern rabbies, (which aſſert, that forty years before the

32 That the ſaying of Jeſus might be fulfilled, which he ſpake, ſignifying what death he ſhould die.

33 Then Pilate entered into the judgement-hall again, and called Jeſus, and ſaid, unto him, Art thou the King of the Jews?

34 Jeſus anſwered him, Sayeſt thou this thing of thyſelf, or did others tell it thee of me?

35 Pilate anſwered, Am I a Jew? Thine own nation, and the chief prieſts, have delivered thee unto me: What haſt thou done?

36 Jeſus anſwered, My kingdom is not of this world: if my kingdom were of this world, then would my ſervants fight, that I ſhould not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore ſaid unto him, Art thou a King then? Jeſus anſwered, Thou ſayeſt that I am a king. To this end was I born, and for this cauſe came I into the world, that I ſhould bear witneſs unto the truth. Every one that is of the truth, heareth my voice.

Ver. 32. Matth. xx. 19. Ch. xii. 32.—V. 33. Matth. xxvii. 11.—V. 36. 1 Tim. vi. 13. Luke xii. 14. Ch. vi. 15. viii 15 V. 37. 1 John iii. 19.

deſtruction of the temple, the power of judicature, in capital crimes, was taken away from them,) that Jewiſh magiſtrates under the Romans had not the power of inflicting capital puniſhments. This is manifeſt alſo from the nature and conſtitution of a Roman province; for during the free ſtate of the Romans, no free man could be put to death at Rome, but by the ſuffrages of the body of the people, or by the ſenate, or by ſome ſuperior magiſtrate appointed for that purpoſe. In the provinces, the power of capital puniſhments was granted to the governors by the eſpecial commiſſion called *imperium.* Upon the change of the government, this power came into the hands of the emperors, and was by them intruſted with the *præfectus urbis* at Rome; and in the provinces, with the reſpective governors, as before. This power could not be delegated by the governors to any other perſon, while they themſelves were in the provinces; nor is there an inſtances whereby it appears, that any other court had this power at the ſame time with the Roman governor, and in ſuch places where he could exerciſe it. There were indeed ſome free cities in the provinces dependant on the Romans, who had this power within themſelves; but then the Roman governors had it not at the ſame time in thoſe places; though if the inhabitants attempted any thing in an hoſtile manner againſt the Romans, the governors had it in their commiſſion to check them, as well as any other enemies. The Roman provinces were not all ſettled upon the ſame footing; that is, the grants and privileges were not made alike to all. Civil cauſes and leſſer crimes muſt neceſſarily either be left to the inhabitants, or ſome inferior officers; for it was impoſſible that the governor himſelf ſhould perform all this in perſon, and therefore each governor had uſually ſeveral *legates* with him, beſides his *quæſtor*, who were capable of adminiſtering juſtice in different parts of the country, and ſeem to have had a larger power than the municipal magiſtrates, for they repreſented the governor himſelf: But no ſufficient evidence is offered to prove, that any other court but his own had cognizance of capital crimes; nor does ſuch a power appear at all agreeable to the ſcheme and maxims of the Roman government, which in this point ſeems to have continued uniform and conſiſtent with itſelf, under the great alterations it received in other reſpects; and, therefore, whatever other indulgences they might grant to the Jews, or other provincials, it does not follow from thence that they allowed them this, or ſuffered *their* governors to ſit ſtill as idle ſpectators, while any other court aſſumed a judicial power to take away the lives of any perſons within their diſtrict, who were all equally under their protection. The caſe of Stephen has indeed been thought by ſome, an inſtance in favour of the contrary opinion; but that this fact rather ought to be eſteemed as the reſult of a haſty and intemperate zeal, and done in a tumultuous manner, than as the effect of a legal ſentence conſequent upon a judicial proceſs, has been juſtly obſerved by Dr. Lardner, in his Credibil. part i. p. 112. See alſo Ward's 33d Diſſertation, and Manne's Eſſay i. p. 13.

Ver. 32. *That the ſaying of Jeſus might be fulfilled*] The Evangeliſt obſerves, that the Jews were directed thus to ſpeak and act, that there might be an accompliſhment of the divine counſels concerning the manner of our Lord's death; of which counſels Jeſus himſelf had given frequent intimations in the courſe of his miniſtry. According to the Jewiſh law, Lev. xxiv. 16. he would have been *ſtoned*, as his ſervant Stephen afterwards was, having been impiouſly adjudged by them to have deſerved death as a blaſphemer. *Crucifixion* was a Roman puniſhment.

Ver. 33. *Then Pilate entered*, &c.] The expreſſion uſed by the Jews in their accuſation of our Lord, Luke xxiii. 2. *Saying, that he himſelf is Chriſt, the king*, may no doubt refer to the acknowledgment which Jeſus made before the council, of his being the Meſſiah. Nevertheleſs, to account for Pilate's aſking our Lord whether he aſſumed the title of the king of the Jews, we muſt ſuppoſe, that the prieſts explained their accuſation by telling him, that Jeſus had travelled inceſſantly through the country, and every where gave himſelf out for the Meſſiah; and that even during his trial before them, he had been ſo preſumptuous as to aſſume that dignity in open court. Without ſome information of this kind, the governor would hardly have put the queſtion to Jeſus, no priſoner being obliged to accuſe himſelf. See on ver. 37.

Ver. 34—36. *Sayeſt thou this thing of thyſelf*] "Doſt thou aſk this queſtion of thine own accord, becauſe thou thinkeſt I have affected regal power; or doſt thou aſk it according to the information of the prieſts, who affirm that I have acknowledged myſelf to be a king?" No doubt Jeſus knew what had happened; but he ſpake to the governor after this manner, becauſe, being in the palace when the prieſts accuſed him without, he had not heard what they ſaid. *Pilate anſwered, Am I a Jew?* "Doſt thou think that I am acquainted, or that I concern myſelf with your religious opinions, expectations, and diſputes? Your own rulers have delivered you up as a ſeditious perſon; one who aſſumes the title of king: What have you done to merit this charge of ſedition?" *Jeſus anſwered*,—"Though I have acknwledged that I am a king, yet I am no raiſer of ſedition; *for my kingdom is not of this world:* had it been ſo, *my ſervants would have fought.* I ſhould have endeavoured to eſtabliſh myſelf on the throne by force of arms, and would have fought againſt the Jews when they came to apprehend me: But as I have done neither,—on the contrary, as I have hindered one of my diſciples from fighting, who ſought to reſcue me; it is evident that the kingdom which I claim is not of this world." It may be objected, that the number of Chriſt's diſciples, had they all been aſſembled in arms, could have been no match for the Jewiſh and Roman power at Jeruſalem; But it is to be remembered, that the populace appeared zealouſly on his ſide but a few days before, and the reaſon of their turning againſt him was, his not aſſuming a temporal kingdom, as they certainly expected he would have done. And we may further add, that a very ſmall body of forces, under a leader endowed with ſuch miraculous powers as Jeſus had lately exerciſed, might have been ſufficient to vanquiſh all the Roman legions. See on John vi. 15. It appears from various paſſages of the Old Teſtament, that the theocracy inſtituted by the coming of Moſes, was to continue *till* SHILOH *came: Shiloh* is Chriſt. Now Chriſt is not the ſucceſſor of the vicegerents of the Jewiſh ſtate, but of God himſelf, who is the king of the Jews. The ſceptre therefore which deſcends to *him* through the hands of thoſe vicegerents, is not merely a civil, but a theocratic ſceptre. This explains the evangelical doctrine of *Chriſt's kingdom not being of this world*. The theocracy which was adminiſtered over the Jews only, and in a carnal manner, was *a kingdom of this world*; but when transferred to *Shiloh*, and extended over all mankind, and adminiſtered in a ſpiritual manner, it became a *kingdom not of this world.* The Chriſtian religion therefore was not only *left* independent of the ſtate, by not being united to it, like the Jewiſh, (and being ſo left, it muſt needs, by the law of nature, be independent) but its independency was likewiſe ſecured by divine appointment, in this famous declaration of its founder, *My kingdom*, &c, which bears this plain and obvious ſenſe, "That the *kingdom of God*, to be extended over *all mankind*, was not like the *kingdom of God* confined to the *Jewiſh people*, where religion was incorporated with the ſtate; and therefore *of this world*, as well in the exerciſe of it, as in the rewards and puniſhments by which it was adminiſtered:—But was independent of all communities, and therefore neither *of this world*, as to the exerciſe of it, nor as to the rewards and puniſhments by which it was adminiſtered." That this is the true meaning of the text appears from the deluſion of his followers,—that the Goſpel was to be adminiſtered by the Moſaic œconomy of the law. We have obſerved that this property in the *kingdom of Chriſt* was given as a mark to diſtinguiſh it from the *kingdom of God*; that is, it was given to ſhew, that this religion extended *to all mankind*, and was not confined, like the Moſaic, to *one people* only. Conſequently, the very reaſon which made it proper for the *Moſaic* religion to be united by divine appointment to the ſtate, made it fit that the *Chriſtian* ſhould be left free and independent.—But for what end—if not for this,—to be at liberty to adapt itſelf to the many various kinds of policies, by a ſuitable union and alliance?—Thus did our Lord, by aſſerting the true nature of his kingdom, clear himſelf from every imputation of ſedition and treaſon; and, at the ſame time as he acknowledged himſelf a *king*, he convinced Pilate, that neither his title nor his kingdom was incompatible with that of Cæſar. See Div. Leg. vol. iv. p. 107. Warburton's *Alliance*, p. 178. Lardner's Credibil. part i. b. 1. ch. 5. and Grotius.

Ver. 37. *Thou ſayeſt that I am a king*] Some would read this, *Thou ſayeſt* [the truth]: *For I am a king.* "I came into the world for this end; that by explaining and proving the truth in general, and this great and fundamental branch of it in particular, I might impreſs it upon men's conſciences, and make them obedient to its laws. In this conſiſteth my kingdom; and all the lovers of truth obey me, and are my ſubjects." What our Lord here ſays incidentally, is to be regarded as an univerſal maxim. All ſincere lovers of truth will

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38 Pilate ſaith unto him, What is truth? And when he had ſaid this, he went out again unto the Jews, and ſaith unto them, I find in him no fault at all.

39 But ye have a cuſtom, that I ſhould releaſe unto you one at the paſſover: will ye therefore that I releaſe unto you the King of the Jews?

40 Then cried they all again, ſaying, Not this man, but Barabbas. Now Barabbas was a robber.

Ver. 38. Matth. xxvii. 24. Luke xxiii. 4. Ch. xix. 4.—V. 39. Matth. xxvii. 15. Mark xv. 6. Luke xxiii. 17.—V. 40. Acts iii. 14. Luke xxiii. 19.

hear him: And, accordingly St. John, with all ſimplicity, depending on the evidences which he and his brethren had given of their miſſion from Chriſt, lays down the ſame teſtimony, *We are of God; he that knoweth God, heareth us*; 1 John iv. 6. In this conference between our Saviour and Pilate, we may obſerve *firſt*, that our Lord being aſked whether he were King of the Jews, anſwers ſo, that he denies it not, yet avoids giving the leaſt umbrage, as if he had any deſign upon the government. For though he allows himſelf to be a King, yet, to obviate any ſuſpenſe, he tells Pilate his *kingdom is not of this world*; and evidences it by this, that if he had pretended to any title to that country, his followers would have fought for him, had he been inclined to have ſet himſelf up by force, or were his kingdom to be erected in that manner; *But my kingdom*, ſays he, *is not from hence*,—is not of that kind or nature: *Secondly*, that Pilate, by the words and circumſtances of Chriſt, being ſatisfied that He laid no claim to his province, nor meant any diſturbance of the government, was yet a little ſurpriſed to hear a man in that poor garb, without retinue, or ſo much as a ſervant or a friend, own himſelf to be a King; and therefore aſked him, with ſome kind of wonder, and poſſibly with no ſmall degree of contempt, *Art Thou a King?* Βασιλεὺς εἶ σύ;—*Thirdly*, we may obſerve our Saviour declares that his great buſineſs of coming into the world, was to teſtify and make good this important and fundamental truth,—that he was *a king*; or in other words, that he was the Meſſiah: *Fourthly*, that whoever were followers of truth, and got into the way of truth and happineſs, would receive this doctrine concerning him, that he was the Meſſiah. Locke. Perhaps, inſtead of *the truth*, it would be more clear and better to read *this truth*. "*I was born to this end*, namely, to be a King, the Meſſiah of the Jews, and the Saviour of the world; and I came into the world to teſtify, by every poſſible method, to this great truth, that I am ſo." This is what St. Paul calls the *good confeſſion*, which he tells Timothy Jeſus *witneſſed before Pontius Pilate*, 1 Tim. vi. 13. And juſtly does he ſo call it; for our Lord did not deny the truth to ſave his own life, but gave all his followers an example highly worthy of their imitation. A careful attention to his *good confeſſion* will be the beſt proof we can give, that we love the truth, and the beſt method we can take to make ourſelves acquainted with it: And of ſuch infinite importance is *the truth* to all our beſt and deareſt intereſts, that it ſurely deſerves the attentive enquiry and the zealous patronage of the *greateſt* and the *buſieſt* of mankind.

Ver. 38. Pilate ſaith, What is truth?] "What is this truth which you refer to, and which you ſo ſolemnly ſpeak of, as your buſineſs to atteſt?" It is plain that Pilate thought it a matter of no great conſequence, as he immediately *went out*, without waiting for any reply; and from this circumſtance, as well as from the manner of his pleading for Jeſus with the Jews, it ſeems moſt probable that he looked upon him as a poor, weak, but inoffenſive viſionary; whoſe head perhaps was turned with notions of an ideal kingdom, and with enthuſiaſtical notions, of ſuch a ſort indeed, as whatever they might prove to the poſſeſſor, could at leaſt bring no detriment to the *civil government*, the only thing wherewith Pilate thought himſelf concerned. The reader will find in Bp. Warburton's Sermons, vol. i. a diſcourſe on this text.

REFLECTIONS ON SAINT PETER'S DENIAL OF OUR LORD. Ver. 17—27.

The fall of St. Peter would be a very melancholy inſtance of human infirmity, did it not likewiſe ſet before us a ſignal example of the divine mercy, and of the power of grace, triumphing over the weakneſs of nature. St. Peter, from various ſtriking circumſtances in the Goſpel ſtory, ſeems to have had the greateſt ſhare of natural courage and reſolution of any of the diſciples, and the fulleſt perſuaſions of faith; (Matth. xvi. 16—19. ch. xiii. 37. ver. 10. of this chapter, Matth. xxvi. 33—35.) and yet, in the laſt trying inſtances of his Maſter's temporal ſervice, we find him fail;—an evident ſign that natural courage is not the true ſource of confidence in ſpiritual trials, in which *they* only can conquer, whoſe ſtrength is not of man, but of God.

This example of St. Peter affords many uſeful reflections, and many excellent inſtructions for our own conduct: The following ſeem to be thoſe of the moſt importance.

And *firſt*; from hence we learn that preſumption is a very unpromiſing ſign of ſtedfaſtneſs and perſeverance in religion. Truſt in God is one thing, truſt in ourſelves is another; and there is reaſon to think they will differ as much in the ſucceſs that attends them, as in the powers upon which they are founded.

There is a boldneſs and intrepidity natural to the temper of ſome men, which make them eaſily undertake, and often atchieve great things; which give them ſuch aſſurance and reliance upon themſelves, that they overlook the dangers and difficulties at which others ſtand nerveleſs and amazed. But then great ſpirits are generally attended with great paſſions, which by turns uſurp the dominion, and leave little room for thought or reflection; ſo that a cool head and a warm heart, ſeems to be one of the rareſt compoſitions in nature.

Were ſuch ſpirited men once entered into the ways of holineſs, it may be thought that the ſame warmth which preſſes them on to great attempts, would ſoon make them eminently virtuous, ſince courage and reſolution are the likelieſt means to carry us to the greateſt heights in religion: Such indeed are *Chriſtian courage* and *reſolution*, which ariſe from a ſure truſt in God, a fear of him, and a perfect ſubmiſſion to his will: But when men ſet out upon their own bottom, they will ſoon be offended, and turn back: Glory and ſucceſs are the proper incitements of human courage; reproach and afflictions are the neceſſary exerciſe of Chriſtian fortitude.

When Peter was ſurrounded with ſwords and ſtaves, ver. 10. he was nothing diſmayed; Peter had a ſword too: But yet he who could *fight* for his religion, could not *ſuffer* for it. This ſhews that the courage of the *Chriſtian* is very different from that of the *natural man*; that it ariſes from other conſiderations, and is ſupported by other hopes and expectations. In vain may you promiſe yourſelves a ſuperiority under trials and temptations, unleſs you lay the right foundation, by imploring the aid of God's holy Spirit, whoſe province only it is to confirm the faithful to the end.

Secondly, from this example of St. Peter, we learn what little reaſon there is to promiſe ourſelves ſucceſs againſt temptations which are of our own ſeeking. St. Peter had warning given him; he was told by One, whoſe word he might have taken, that he was not able to undergo the trial which he ſeemed ſo much to deſpiſe. But try he would,—and learned to know his own weakneſs in his miſcarriage.

Whenever we court thoſe dangers and temptations, which the Spirit of God in his word hath warned us to avoid, we fight without commiſſion: We are no longer the ſoldiers of Chriſt; we have no pretence to expect ſupport from him in our undertakings. The promiſe of the Spirit was given to comfort us in doing the work of God, and his aſſiſtance is granted to enable us to perform it. But when we ſtep aſide out of the road of duty, and form to ourſelves deſigns, not authorized by the word of God, what ground have we to look for the aid of God's Spirit? That *aid* which is no where promiſed to enable us to effect whatever our own hearts prompt us to undertake, but only to encourage and ſtimulate our obedience to the laws of the Goſpel.

In ſhort, when we endeavour to avoid what God has commanded to be avoided, we act under the aſſurance and protection of his grace; but if we face about, and dare the temptation, our courage becomes contumacy and diſobedience, and we have no title to the promiſes of the Goſpel.

An imagination that we are above all temptations, and may ſafely venture into their company, is always a dangerous ſymptom, and ſhews that ſpiritual pride and preſumption have got the upper hand of Chriſtian courage and humility. Conſider the argument urged by St. Paul, who admoniſhes all Chriſtians to *work out their ſalvation with fear and trembling*; *for*, that *it is God who worketh in them both to will and to do*. The conſideration that our whole ability depends upon the aid of God's Spirit, is in the Apoſtle's eſteem an argument for *fear and trembling*. And ſurely, O Chriſtian, if even this be a reaſon,—if this which is your *ſtrength*, is likewiſe your admonition to be cautious and wary, whence can preſumption grow? If the ſenſe of your ſtrength in Chriſt Jeſus muſt teach you to be modeſt and humble, and always upon your guard, what elſe is there that can encourage you to be bold and confident? Let no man, therefore, think that his trial is over, or that he is got beyond the power of temptation. The enemy will watch all your unguarded moments, and like Peter's, your ſecurity will be his encouragement to attempt your ruin.

From the Apoſtle's example we may learn, *thirdly*, how great are the advantages of regular and habitual holineſs. St. Peter fell, and his fall was very ſhameful; but his repentance was as ſurpriſing and remarkable as his fall. Whilſt he was even abjuring his Lord with oaths and imprecations, one look of *his* laid all the ſtorm, and melted him into the tears and ſorrows of repentance. The ſame minute ſaw him the moſt audacious ſinner, and the moſt humble penitent: He committed the fault, and he deplored it, almoſt in the ſame breath. There was no need of terrifying judgements to awaken his mind to a ſenſe of his iniquity; the eye of his Lord, though full of compaſſion, was a ſufficient rebuke; it ſtruck the inmoſt ſoul with ſorrow not to be diſſembled; he could not ſtand the ſhock:—*He went out, and wept bitterly!* See Luke xxii. 61, 62.

St. Peter's is the caſe of every good man under the ſame circumſtances. Where there is a ſenſe of virtue and religion, ſin can never keep poſſeſſion long: No ſooner does the paſſion cool, and conſcience begin to ſpeak, but the heart travails with repentance, and feels the pangs of godly ſorrow; whereas the hardened ſinner goes on from ſin to ſin, deſpiſes the calls of conſcience, refuſes to hearken to the judgements of God, and obſtinately periſhes in the error of his way!

How

CHAP. XIX.

Chriſt is ſcourged, crowned with thorns, and beaten. Pilate is deſirous to releaſe him, but being overcome with the outrage of the Jews, he delivereth him to be crucified. The ſoldiers caſt lots for his garments: He commendeth his mother to John: he dieth: his ſide is pierced: he is buried by Joſeph and Nicodemus.

THEN Pilate therefore took Jeſus, and ſcourged *him*.

2 And the ſoldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And ſaid, Hail, King of the Jews! and they ſmote him with their hands.

4 Pilate therefore went forth again, and ſaith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jeſus forth, wearing the crown of thorns, and the purple robe. And *Pilate* ſaith unto them, Behold the man!

6 When the chief prieſts therefore and officers ſaw him, they cried out, ſaying, Crucify *him*, crucify *him!* Pilate ſaith unto them, Take ye him, and crucify *him*: for I find no fault in him.

Ver. 1. Matth. xxvii. 26. Mark xv. 15.—V. 4. Ch. xviii. 38.

How different were the calls to repentance which the rulers of the Jews had upon the death of Chriſt;—and yet how different the ſucceſs of thoſe calls!—One compaſſionate look recovered Peter; but the *Jews* were not convinced, *though one roſe from the dead.* Every man may ſin, but thoſe only will *repent* who ſincerely endeavour after righteouſneſs: The wicked, as they advance in iniquity, do but more and more ſubdue their conſcience, till even repentance itſelf becomes impoſſible.

We may obſerve, *fourthly*, that the ſins of the beſt men are expiated with the greateſt ſenſe of ſorrow and affliction. It is indeed impoſſible to have a ſenſe of religion, to think of God and ourſelves as we ought to do, without being affected with the deepeſt ſorrow for our offences. St. Peter, when he went *out and wept bitterly*, did not ſtay to conſider whether he ought to weep or no; or to reflect of what uſe his tears would be to him: His heart was too full for ſuch reflections; he ſaw the goodneſs of his Lord, and his own baſeneſs, and his grief came as naturally into his eyes, as when a man bemoans the loſs of a father or a mother. Some indeed have learned how to make a trade of *repentance*, and can balance *ſin* and *ſorrow* as exactly as a merchant does his accounts; but the Goſpel has taught us no ſuch art: There only we learn how *gracious our God is*, how much it is our duty and our intereſt to obey; and from thence we learn how baſe and how miſerable we are when we offend. When therefore we find ourſelves truly affected with the ſenſe of our ſins, and in good earneſt lament our diſobedience and ingratitude to God, we have the beſt indication that we can have, that the ſpirit of religion is ſtill alive within us, and that we are not given up to a reprobate mind.

But to conclude; Very great as is the inſtruction of the example before us to all *private* Chriſtians, yet there ſeems to be ſomething more and more general intended in the tranſmitting this hiſtory to all ages in the ſacred writings.

The Goſpel was the work of God; and though we were to receive it by the hands of men, yet was our faith to be founded, not in the ſtrength or policy of men, but in the power and wiſdom of God. For this reaſon *God choſe the weak things of the world to confound the ſtrong.* The diſciples were men of no diſtinguiſhed characters; their ſimplicity and honeſty were their beſt commendation. Theſe our Lord elected, well knowing the weaker the inſtruments were, the more evidently would the finger of God appear in the mighty things performed by them. Among theſe St. Peter plainly had the greateſt ſpirit, and the ſtrongeſt reſolution; his readineſs and vivacity diſtinguiſhed him in every ſtep: He was the mouth of the Apoſtles, and always ready to undertake and to execute the commands of his Lord. If there was any one of their number that might be thought capable of managing ſo great a deſign as the propagation of a new religion in the world, it was Peter.

St. Peter therefore is called to the trial:—And how able he was, of himſelf, to encounter the difficulties that were to attend the Goſpel in every ſtep, we have already ſeen.—And yet, behold, this ſame man, this timid Apoſtle, not many weeks after, appears before the tribunal of the magiſtrates, preaches to his judges, and boldly teſtifies that of a truth *Jeſus was the Chriſt*, and that *Him whom they ſlew and hanged on a tree, God had raiſed* from the dead, *to be a prince and a Saviour, and exalted him to the right hand of his glory.* Acts v. 29—32.

Whence this mighty difference? or to what can it be aſcribed,—but to that great Spirit, for whoſe coming *his Lord had commanded him* and his companions to *wait in Jeruſalem*, and not to enter upon their office, *till they ſhould receive power from on high?* If the Goſpel was an impoſture, and if Chriſt died to riſe no more; if Chriſt roſe not from the dead, and there were no *power in his reſurrection*, what gave this freſh courage to Peter? Had he more confidence in a dead man, than in his Maſter while on earth?—What then could move him to expoſe himſelf even unto death for the ſake of Chriſt; for whoſe ſake, while alive, and whilſt the hopes and aſſurance of his being the Son of God were ſo ſtrong, he dared not expoſe himſelf?—This plainly ſhews that the hand of God was with him, and is an undeniable evidence to us, that our faith is the work of God, and not of man.

And thus, whether we conſider St. Peter's caſe as an *inſtruction to ourſelves*, it affords many uſeful leſſons, many encouragements to direct and ſupport us in our ſpiritual warfare; or whether we conſider it in a more general view, and as affecting his character as a miniſter of the everlaſting Goſpel, it yields us a great aſſurance and confidence in our faith; whilſt through the weakneſs and inſufficiency of man, we evidently diſcern the power of God, which wrought ſo effectually with him: So that knowing in whom we have truſted, we need not *be aſhamed* in every circumſtance, and under every trial, to *confeſs Chriſt, and him crucified.* See Bp. Sherlock's Sermons.

Chap. XIX. *Ver.* 2. *Then the ſoldiers platted a crown of thorns*] See the note on Matth. xxvii. 29. To what has been ſaid there concerning the *crown of thorns*, the following obſervations may be added. The form of the ſentence for execution paſſed upon criminals, as recited by Citero, was this: *I, lictor, colliga manus, caput obnubito, arbori infelici ſuſpendito.* "Go, lictor, bind his hands, cover or veil his head, ſuſpend him on the unhappy tree." *Pro Rabir.* N. 13. where the words *colliga manus* may ſignify no more than *tie them together*, though it was the cuſtom to faſten them afterwards to the croſs either with cords or nails, as in the caſe of our Saviour. See Lipſius *de Cruce*, c. ii. 8. That they covered the faces of the criminals, appears alſo from this paſſage of Cicero; the reaſon hereof might perhaps be the ſame as with us, to prevent the ſhocking ſight of the horror and diſtortion of the countenance during their agonies. It ſeems highly probable, therefore, that the two malefactors who were crucified with our Saviour were ſo treated, according to the uſual cuſtom; but the *crown of thorns* which was put upon *his* head prevented any ſuch covering, ſo that his countenance was open and viſible to the ſpectators: and this appears from what our Evangeliſt mentions of his *ſeeing* and ſpeaking both to his mother and beloved diſciple, ver. 26, 27. Now this might be ſo ordered by a particular direction of Providence, that the divine compoſure and ſerenity of his countenance, together with his whole deportment, might be rendered the more conſpicuous to ſo vaſt a crowd of ſpectators as was then preſent during the laſt ſcene of his ſufferings; and therefore Mr. Wright, in his travels, has very juſtly cenſured the Italian painters, as generally guilty of an impropriety in repreſenting our Saviour on the croſs with his face diſtorted, as if under great uneaſineſs and diſcompoſure; In which wrong notion they have alſo been uſually followed by others. It can occaſion no difficulty here to ſuppoſe, that the faces of the two malefactors were covered, becauſe they are both ſaid to have ſpoken to our Saviour while they hung upon the croſs; for we are often told of things ſaid by criminals amongſt us in the like circumſtances. But it has been remarked, that "nothing was ſet down by the Evangeliſts touching the complexion, ſtature, or feature of Chriſt, that no man might preſume to ſet his hand to the framing of that aſtoniſhing work wrought once for all by the Holy Ghoſt." And the like obſervation has alſo been made by Sir Iſaac Newton, with regard to the day of our Lord's birth. See Ward's 33d Diſſert.

Ver. 5. *Behold the man.*] While the ſoldiers were acting their impious buffooneries, Pilate entered, and ſeeing the humiliating condition of the ſuffering Jeſus, he thought that now at leaſt the rage of his enemies would be ſatiated, and that the moſt envenomed heart would relent at the appearance of ſo ſad a ſpectacle; he therefore brought Jeſus forth, and ſhewing him to them, ſaid, *Behold the man.* He added no more, concluding, that the deplorable condition to which Jeſus was reduced would plead ſufficiently on his behalf, and extort compaſſion from the moſt obdurate. And indeed no ſight could be more moving:—His ſacred body torn with ſcourges, his head pierced with thorns, and the blood flowing from ſo many wounds down his face and hair, rendered him an object of the greateſt pity. See Heylin, and Rambach on Chriſt's Sufferings.

Ver. 6, 7. *When the chief prieſts therefore and officers ſaw him*] The prieſts, whoſe rage and malice had extinguiſhed not only the ſentiments of juſtice, and the feelings of pity natural to the human heart, but that love which countrymen bear to one another,—no ſooner ſaw Jeſus, than they began to fear the fickle populace might relent; and therefore, laying decency aſide, they led the way to the mob, crying out with all their might, *Crucify him! crucify him!* The governor, vexed to find the rulers thus obſtinately bent on the deſtruction of a perſon, from whom they had nothing to fear that was dangerous either

7 The Jews anſwered him, We have a law, and by our law he ought to die, becauſe he made himſelf the Son of God.

8 When Pilate therefore heard that ſaying, he was the more afraid;

9 And went again into the judgement-hall, and ſaid unto Jeſus, Whence art thou? But Jeſus gave him no anſwer.

10 Then ſaith Pilate unto him, Speakeſt thou not unto me? knoweſt thou not that I have power to crucify thee, and have power to releaſe thee?

11 Jeſus anſwered, Thou couldeſt have no power at all againſt me, except it were given thee from above: therefore he that delivered me unto thee hath the greater ſin.

12 And from thenceforth Pilate ſought to releaſe him: but the Jews cried out, ſaying, If thou let this man go, thou art not Cæſar's friend. Whoſoever maketh himſelf a king, ſpeaketh againſt Cæſar.

13 When Pilate therefore heard that ſaying, he brought Jeſus forth, and ſat down in the judgement-ſeat, in a place that is called the pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the paſſover, and about the ſixth hour: and he ſaith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him! Pilate ſaith unto them, Shall I crucify your King? The

Ver. 7. Lev. xxiv. 16. Matth. xxvi. 65. Ch. v. 18. x. 33.—V. 12. Luke xxiii. 2. Acts xvii. 7.—V. 14. Matth. xxvii. 62.

to the church or ſtate, told them plainly, with great indignation, that if they would have him crucified, they muſt do it themſelves, becauſe he would not ſuffer his people to murder a man who was guilty of no crime. But they refuſed this alſo, thinking it diſhonourable to receive permiſſion to puniſh one, who had been more than once publickly declared innocent by his judge. Beſides, they conſidered with themſelves, that the governor afterwards might have called it ſedition, as the permiſſion had been extorted from him. Wherefore they told him, that though none of the things alledged againſt the priſoner were true, he had committed ſuch a crime, in preſence of the council itſelf, as by their law, Lev. xxiv. 10. deſerved the moſt ignominious death: He had ſpoken blaſphemy, calling himſelf *the Son of God*; a title which no mortal could aſſume without the higheſt degree of guilt; "therefore, ſay they, ſince by our law blaſphemy merits death, you ought by all means to crucify this blaſphemer; for though Cæſar is our Maſter, he governs us by our own laws." Whitby, Macknight, and Locke.

Ver. 8, 9. *When he heard that, he was the more afraid*] When Pilate heard that Jeſus called himſelf the Son of God, he was more perplexed than ever. Knowing the obſtinacy of the Jews in all matters of religion, he was afraid they would make a tumult in earneſt; and he might be the more reaſonably alarmed on this head, as, ſince the beginning of his government, he had met with two remarkable inſtances of their obſtinacy; one, in an attempt which he made to bring the image of Cæſar into Jeruſalem; the other, in a deſign which he had formed of ſupplying the city with water at the expence of the ſacred treaſury of the temple. Or rather, the meaning of his uneaſineſs may be, that when he heard this account of Jeſus, he became more afraid than ever to take away his life, becauſe he ſuſpected it might be true. Perhaps the miracles ſaid to be performed by Jeſus occurred to his reflection, and cauſed him to have ſome ſtrong ideas that he was really *the Son*, or *a Son of God*: for it is very well known that the religion which the governor profeſſed directed him to acknowledge the exiſtence of demi-gods, and heroes, or men deſcended from the gods. Nay, the heathens believed, that their gods themſelves ſometimes appeared on earth in the form of men. Acts xiv. 11, 12. Pilate therefore reſolving to act cautiouſly, went again into the judgement-hall, and ſaid to Jeſus, *Whence art thou?* Πόθεν εἶ σύ; that is, "Of what father art thou ſprung? or, from what country art thou come?—Art thou from Olympus, the manſion of the gods?"—(See on ch. vii. 27.) But Jeſus, knowing that his innocence was already apparent, even to the conviction of Pilate's conſcience, made him no anſwer to this queſtion; for it was of ſuch a nature, that a direct and explicit anſwer might have operated ſo ſtrongly on the mind of Pilate, as to make him reſolute to acquit him, and to protect him from the malice of the Jews, which would have been a means of ſuperſeding the very ends for which our Lord came into the world, namely, to die for the ſins of the world. Our Lord's ſilence therefore in this criſis, when his ſilence was in ſome reſpect the cauſe of his death, ſhewed at once his magnanimity, and that his death was voluntary. See Grotius, Craddock's Harmony, and Lardner's Credibil. vol. i. part 1. p. 330.

Ver. 10, 11. *Knoweſt thou not that I have power*, &c.] See the note on ch. xviii. 31. To what Pilate urged, our Lord replies, "Being ſenſible that you are Cæſar's ſervant, and accountable to him for your management, I forgive you any injury, which, contrary to your inclination, the popular fury conſtrains you to do unto me. Thou haſt *thy power from above*, from the emperor; for which cauſe the Jewiſh high-prieſt, who hath put me into thy hands, and by pretending that I am Cæſar's enemy, obliges thee to condemn me, or, if thou refuſeſt, will accuſe thee as negligent of the emperor's intereſt;—he is much more to blame than thou." This gentle and modeſt anſwer made ſuch an impreſſion upon Pilate, that he went out to the people, and once more declared his reſolution of releaſing Jeſus. See the next verſe, and ch. xviii. 39. This is Mr. Macknight's interpretation. There are ſome who have thought the word ἄνωθεν, *from above*, refers to the ſituation of the temple, which ſtood much higher than the pretorium; and that it is as if Jeſus had ſaid, "I know that whatever thou doſt againſt me, is only in conſequence of the ſentence paſſed in yonder cathedral above; ſo that their guilt is greater than thine." But though this would very well account for the connection of the latter part of the verſe, it does not appear altogether juſt; for had Providence permitted Pilate to ſeize Chriſt, as one dangerous to Cæſar's dignity, he would have had as much power to put Chriſt to death as he now had. It ſeems therefore more reaſonable to ſuppoſe, ſays Dr. Doddridge, that the word which frequently ſignifies *from heaven*, may refer to the permiſſion of *God's providence*. No thought was more proper to the occaſion; and in this view the verſe may be paraphraſed thus: "*Thou couldeſt have no power againſt me, unleſs it were given thee from above*;—from the God of heaven, whoſe Providence I acknowledge in all theſe events. *Therefore he who has delivered me to thee*, even the Jewiſh high-prieſt, with his council, having far greater opportunities of knowing him and his law, *hath the greater* and more aggravated ſin; yet thou thyſelf canſt not but know, that on the principles of natural equity, an innocent perſon ought not to be given up to popular fury."

Ver. 12. *And from thenceforth*] The Syriac reads *upon this*, or on account of this anſwer. An inattentive reader may perhaps underſtand theſe words ſo, as if this was Pilate's firſt attempt to releaſe Jeſus; nevertheleſs they cannot juſtly be thus interpreted, as John himſelf tells us expreſly, that Pilate once before endeavoured to releaſe him. ch. xviii. 29. Beſides, the anſwer of the prieſts correſponds to this ſenſe, *If thou let this man go*, &c. Finding, by what the governor ſaid unto them, that he was determined to releaſe Jeſus, they told him, with a haughty menacing air, that if he releaſed his priſoner, who had ſet himſelf up for a king, he was not faithful to the emperor; by which they inſinuated, that they would accuſe him to his maſter, if he did not do his duty. This argument was weighty, and ſhook Pilate's reſolution to the foundation; he was frightened at the very thought of being accuſed to Tiberius, who, in matters of government, as Tacitus and Suetonius teſtify, was apt to ſuſpect the worſt, and always puniſhed the leaſt crimes relative thereto with death. Wherefore we find, that when the Jews told Pilate, that he could not be a friend to Cæſar if he let Jeſus go, he aſks them no more if they would take Barabbas, and ſpare Jeſus; but, though againſt the dictates of his conſcience, gives him up to death, to ſecure his own ſafety. See Heylin, Macknight, and Locke.

Ver. 14. *And it was the preparation*] The governor being conſtrained to yield, contrary to his inclination, was angry with the prieſts for ſtirring up the people to ſuch a pitch of madneſs, and reſolved to affront them. He therefore brought Jeſus out a ſecond time into the pavement, wearing the purple robe and crown of thorns, with his hands manacled, and pointing to him, ſaid, *Behold your king*; either in ridicule of the national expectation, or, which is more probable, to ſoften the Jews, and ſhew them how vain the fears were which they pretended to entertain about the emperor's authority in Judea; the perſon who was the occaſion of them ſhewing, in the whole of his deportment, a temper of mind no way conſonant to the ambition wherewith they branded him. Auguſtus's reſcript to the governors of provinces, preſerved by Joſephus, Antiq. xvi. 10. ſhews in what manner the Jews computed their *preparation* for the ſabbath; for, among other things, it is therein ordered, that the Jews ſhould not be compelled to appear in courts of judicature, either on the ſabbaths, or on the day before the ſabbaths, after the ninth hour of the preparation. The preparation therefore began at the ninth hour, or at three o'clock in the afternoon, which is the reaſon that the Jews were then freed from attendance in law-ſuits. Nevertheleſs, the manner in which the reſcript is worded ſhews, that the whole of the day was called the preparation, conſequently the Evangeliſt wrote accurately, when he tells us, *it was the preparation, and about the ſixth hour*. The Roman ſixth hour is meant, or our ſix o'clock in the morning, anſwering to the firſt Jewiſh hour, when Pilate brought Jeſus out on the pavement. Some critics have thought that the words rendered *of the paſſover* have been ignorantly and improperly inſerted here. See Boyer's Gr. Teſtament, the notes on ch. i. 39. and ch. iv. 6. Mark xv. 25. Ward's Diſſert. 32. Benſon's Hiſt. of the Goſpel, vol. iii. 52. Wetſtein, and Wolf.

Ver. 15. *Shall I crucify your king?*] According to moſt commentators, Pilate ſaid this mocking them; but it is more agreeable to his genechief prieſts anſwered, We have no king, but Cæſar.

16 Then delivered he him therefore unto them to be crucified. And they took Jeſus, and led him away.

17 And he, bearing his croſs, went forth into a place called *The place* of a ſkull, which is called in the Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either ſide one, and Jeſus in the midſt.

19 And Pilate wrote a title, and put it on the croſs. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews; for the place where Jeſus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then ſaid the chief prieſts of the Jews to Pilate, Write not, The King of the Jews; but that he ſaid, I am King of the Jews.

22 Pilate anſwered, What I have written, I have written.

23 Then the ſoldiers, when they had crucified Jeſus, took his garments, (and made four parts, to every ſoldier a part;) and alſo *his* coat: now the coat was without ſeam, woven from the top throughout.

24 They ſaid therefore among themſelves, Let us not rend it, but caſt lots for it, whoſe it ſhall be: that the ſcripture might be fulfilled, which ſaith, They parted my raiment among them, and for my veſture they did caſt lots. Theſe things therefore the ſoldiers did.

25 Now there ſtood by the croſs of Jeſus, his mother, and his mother's ſiſter, Mary *the wife* of Cleophas, and Mary Magdalene.

26 When Jeſus therefore ſaw his mother, and the diſciple ſtanding by whom he loved, he ſaith unto his mother, Woman, behold thy ſon.

27 Then ſaith he to the diſciple, Behold

Ver. 15. Gen. xlix. 10.—V. 16. Matth. xxvii. 26, 31. Mark xv. 15. Luke xxiii. 24.—V. 17. Matth. xxvii. 31, 33. Mark xv. 16. V. 19. Matth. xxvii. 37. Mark xv. 26. Luke xxiii. 38.—V. 23. Matth. xxvii. 35. Mark xv. 24. Luke xxiii. 34. Or, *wrought.* V. 24. Pſ. xxii. 18.—V. 25. Matth. xxvii. 55. Mark xv. 40. Luke xxiii. 49. Or, *Clopas.* Luke xxiv. 18.—V. 26. Ch. xiii. 23. xxi. 24. Ch. ii. 4.

ral behaviour in this affair to ſuppoſe, that he ſpoke it with a view to move the populace, who he knew had once held Jeſus in great eſteem as the Meſſiah: for we are told, in the 12th verſe, that he ſought to releaſe him. The chief prieſts replied to him, *We have no king but Cæſar*; in which reply they publickly renounced their hope of the Meſſiah, which the whole œconomy of their religion had been calculated to cheriſh. Likewiſe they acknowledged publickly their ſubjection to the Romans, and by ſo doing, condemned themſelves when they afterwards rebelled.

The unwillingneſs which the governor ſhewed all along to paſs the ſentence of death upon Jeſus, has ſomething very remarkable in it; for by the character which he bears in the Roman hiſtory, he ſeems to have been far from poſſeſſing any true principle of virtue. To what then could it be owing, that ſo wicked a man thus ſteadily adhered to the cauſe of innocence, which he defended with an uncommon bravery, till the threatenings of the grandees vanquiſhed him? And when he did yield, taking from our Lord his life, how came he to leave him his innocence? Certainly this can be attributed to no other cauſe than the ſecret powerful direction of the providence of God, who intended, that at the ſame time his Son was condemned and executed as a malefactor, his innocence ſhould be made to appear in the moſt public manner, and by the moſt authentic evidence; even by the teſtimony of his judges, Herod and Pilate; the latter of whom frequently declared him innocent in the courſe of his trial. This moſt probably was the reaſon alſo that Pilate's lady had the dream concerning Chriſt, of which ſhe ſent her huſband the account; that Judas returned the money to the prieſts publickly, with an open confeſſion that he had ſinned, in betraying innocent blood; that one of the thieves on the croſs declared, that Jeſus had done nothing amiſs; and that the centurion confeſſed him to be a righteous perſon, and the Son of God. See Grotius, Macknight, and Calmet.

Ver. 19,—22. *And Pilate wrote a title*] The governor, as uſual, put up a title or writing on the croſs, ſignifying the crime for which Jeſus was condemned: This writing was in black characters, on a whitened board, and in the Hebrew, Greek, and Latin languages, that foreigners, as well as natives, might be able to read it. All the Evangeliſts have given an account of the title, but the words of it are different in each, which may ſeem ſtrange, conſidering that it is an *inſcription* they have undertaken to relate, the propriety whereof lieth in the preciſe words: But the difference may eaſily have ariſen from the languages in which the title was written, for one Evangeliſt may have inſcribed the words of the Greek inſcription, a ſecond might tranſlate the Hebrew, a third the Latin, and a fourth may have given a different tranſlation of the Hebrew or Latin. Thus the inſcription of the title may be exactly given by each of the Evangeliſts, though the words they have mentioned be different, eſpecially as they all agree in the meaning of it. It has been obſerved that this title was written in *Latin*, on account of the dignity of the Roman empire; in *Hebrew*, on account of the place in which the puniſhment was inflicted; and in *Greek*, on account of the great confluence of the Helleniſtick Jews which was at that time in Jeruſalem; and becauſe Greek was then a very univerſal language. The inſcription ſet up in the temple to prohibit ſtrangers from coming within thoſe ſacred limits, was written in all theſe three languages. It is indeed remarkable, that by the influence of Providence the croſs of Chriſt bore an inſcription in the languages of thoſe nations which were ſoon to be ſubdued to his faith; for not only the Jewiſh religion was to give place to him, but likewiſe the Grecian learning, and the Roman ſtrength. The ſuperſcription, however, highly diſpleaſed the chief prieſts, becauſe as it repreſented the crime for which Jeſus was condemned, ſo it inſinuated that he had been acknowledged for the Meſſiah. Beſides, being placed over the head of one, who was ſuffering the moſt infamous puniſhment, it implied that all who attempted to deliver the Jews ſhould come to the ſame end. Wherefore the faith and hope of the nation being thus publickly ridiculed, the prieſts thought themſelves highly affronted, and came to Pilate in great concern, deſiring that the writing might be altered: But Pilate, having plainly intended the affront, becauſe the Jews had conſtrained him to crucify Jeſus, contrary to his judgment and inclination; rejected their application with ſome warmth, and with that inflexibility which hiſtorians repreſent as part of his character. See Bp. Pearſon on the Creed, p. 205. Lardner's Credibil. part i. b. 1. and Brerewood's Inquiries, chap. 1—4.

Ver. 23, 24. *And made four parts*] Becauſe four ſoldiers are mentioned in the diviſion of the clothes, it does not follow that there were but four preſent at the crucifixion. Since ſoldiers were neceſſary at all, a great number muſt have been preſent to keep off the crowds which uſually preſs to ſee ſuch ſpectacles. From Matthew xxvii. 54. it appears, that the ſoldiers who aſſiſted at the crucifixion were commanded by a centurion; wherefore it is more than probable that the *whole band*, which St. Matthew tells us expreſly was gathered together to ſcourge Jeſus, (ch. xxvii. 27.) was preſent at his execution; eſpecially as two others were crucified with him. The four ſoldiers who parted his garments, and caſt lots for his veſture, were the four who nailed him to the croſs; each of them fixing a limb, and having, it ſeems, for this ſervice, had a right to the crucified perſon's clothes. See Macknight's Jewiſh Antiq. p. 133. the notes on Pſ. xxii. 18. Clarke's Diſcourſe on the connection of the Prophecies, p. 35. and Sharpe's ſecond Argument, p. 355, &c.

Ver. 25. *There ſtood by the croſs of Jeſus, his mother, &c.*] Neither her own danger, nor the ſadneſs of the ſpectacle, nor the reproaches and inſults of the people, could reſtrain our Lord's mother from performing the laſt ſad office of duty and tenderneſs to her divine Son on the croſs. Grotius juſtly obſerves, that it was a noble inſtance of fortitude and zeal. Now *a ſword*, according to Simeon's prophecy, *pierced through her very ſoul*; and perhaps the extremity of her ſorrows might ſo overwhelm her ſpirits, as to render her incapable of attending the ſepulchre, which we do not find that ſhe did. Indeed after this we do not meet with any thing concerning her in the ſacred ſtory, or in early antiquity, except that ſhe continued among the diſciples after our Lord's aſcenſion, Acts i. 14. The Popiſh writers, indeed, have given us a variety of ridiculous tales concerning her. See Calmet's Dictionary on the word MARY, and Edward's Exercitations, part ii. numb. i. p. 163. Inſtead of *the wife*, Dr. Waterland reads *the daughter of Cleophas.*

Ver. 26, 27. *Woman, Behold thy Son*] We have elſewhere obſerved, that Joſeph was probably dead ſome time before. See on ch. ii. 1 vi. 42. And as Jeſus now ſhewed the tender concern he had for his mother, in committing her to the care of John, ſo this concern which he expreſſed for her ſupport, muſt have affected her no leſs than if he had thy mother. And from that hour that diſciple took her unto his own *home*.

28 After this, Jeſus knowing that all things were now accompliſhed, that the ſcripture might be fulfilled, ſaith, I thirſt.

29 Now there was ſet a veſſel full of vinegar: and they filled a ſpunge with vinegar, and put it upon hyſſop, and put it to his mouth.

30 When Jeſus therefore had received the vinegar, he ſaid, It is finiſhed: and he bowed his head, and gave up the ghoſt.

31 The Jews therefore, becauſe it was the preparation, that the bodies ſhould not remain upon the croſs on the ſabbath-day, (for that ſabbath-day was an high day,) beſought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the ſoldiers, and brake the legs of the firſt, and of the other which was crucified with him.

33 But when they came to Jeſus, and ſaw that he was dead already, they brake not his legs.

34 But one of the ſoldiers with a ſpear pierced his ſide, and ſorthwith came thereout blood and water.

35 And he that ſaw *it*, bare record, and his record is true: and he knoweth that he ſaith true, that ye might believe.

36 For theſe things were done, that the ſcripture might be fulfilled, A bone of him ſhall not be broken.

37 And again another ſcripture ſaith, They ſhall look on him whom they pierced.

38 And after this, Joſeph of Arimathea, (being a diſciple of Jeſus, but ſecretly for fear of the Jews,) beſought Pilate that he might take away the body of Jeſus: and Pilate gave him leave. He came therefore, and took the body of Jeſus.

39 And there came alſo Nicodemus (which at the firſt came to Jeſus by night,) and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

Ver. 27. Ch. i. 11.—V. 28. Pſ. lxix. 21.—V. 29. Matth. xxvii. 48.—V. 30. Ch. xvii. 4.—V. 24. 1 John v. 6.—V. 36. Exod. xii. 46. Numb. ix. 12. Pſ. xxxiv. 20.—V. 37. Zech. xii. 10.—V. 38. Matth. xxvii. 57. Mark xv. 42. Luke xxiii. 50. Ch. ix. 22. xii. 42.—V. 39. Ch. iii. 1, 2. vii. 50.

had called her *mother*; which ſome have thought he might not chooſe to do, to avoid expoſing her to the abuſes of the populace by a diſcovery of her near relation to him. But *woman* was a title he before had uſed in ſpeaking to his mother, where no ſuch caution was neceſſary; and it was frequently applied in ancient times, even to perſons who were the moſt reſpected, as we have obſerved on ch. ii. 4. Some, however, have remarked, that the word Γύναι may very well be interpreted *mother*; which certainly renders the oppoſition to ὁ υἱός σου, *thy Son*, more ſenſibly affecting. See Antonin. Medit. l. ix. c. 3. Our Lord, beſides expreſſing great filial affection towards his mother, gave the *beloved diſciple* alſo a token of his high eſteem. He ſingled him out, for the important truſt of his beloved mother; and as he deſired *her* to conſider him as *a ſon*, ſo he deſired *him* expreſly to reverence and love her, as if ſhe had been his own parent. A duty, which he gladly undertook, and no doubt moſt faithfully performed. Thus in the midſt of the heavieſt ſufferings ever ſuſtained by human nature, Jeſus demonſtrated a divine ſtrength of benevolence; Even when his own diſtreſs was at the higheſt pitch, his friends had ſuch a ſhare of his concern, that their happineſs for a little time interrupted the feeling of his pains, and engroſſed his tendereſt thoughts.

Ver. 30. *It is finiſhed*] See on Matth. xxvii. 50.

Ver. 31. (*For that Sabbath-day was an high day*)] It was not only a ſabbath, but the ſecond day of the feaſt of unleavened bread, from whence they reckoned the week to Pentecoſt, and alſo the day for preſenting and offering the ſheaf of new corn; ſo that it was indeed a treble ſolemnity. The Jews ſtile a feaſt, or the day of ſolemn aſſembly in any feaſt, an *high*, or *great day*. It was cuſtomary among the Romans to let the bodies of perſons who had been executed, continue on the croſſes or ſtakes till they were devoured by beaſts of prey; but as this was forbidden to the Jews, Deut. xxi. 22, 23. the Roman governors probably uſed to oblige them, by permitting ſuch bodies as belonged to them to be buried. See Whitby, Hammond, and Pearſon on the Creed, p. 218.

Ver, 34—37. *And forthwith*, &c.] Whether this was, as Dr. Drake and ſeveral others ſuppoſe, the ſmall quantity of water incloſed in the *pericardium*, in which the heart ſwims, or whether the *cruor* was now almoſt coagulated, and ſeparated from the *ſerum*; either way it was an indiſputable proof of Chriſt's death. For the iſſuing of blood and water, not only ſhews that Jeſus had been ſome time dead; but had he not been dead, this wound was of ſuch a kind, as he could not have ſurvived. And therefore, as it was of the greateſt importance to mankind, to be aſcertained of the truth of Chriſt's death, when St. John relates the circumſtance which demonſtrates it, he inſiſts upon it particularly; and mentions it not only as a thing which himſelf ſaw, but as the completion of a remarkable prophecy. See on Zech. xii. 10. Our Lord's *legs* too *were not broken*, that the Scripture might be fulfilled, Exod. xii. 46. where the words were primarily ſpoken of the *paſchal Lamb*, whoſe bones were not to be broken, that it might be a fit repreſentation of the Meſſiah, typified by this ſacrifice; and who, though he was to ſuffer a violent death, was to have none of his bones broken, becauſe he was to riſe from the dead on the third day. Wherefore, as the Scripture which ſpeaks of the type, has neceſſarily a reference to the antitype, St. John had good reaſon to interpret what is there ſaid of the paſchal Lamb, as prophetical of this circumſtance of our Lord's death; and the rather, as by ſo doing he makes his readers ſenſible, that it was not by accident that the ſoldiers treated Chriſt's body otherwiſe than they treated the bodies of theſe who were crucified with him. It happened by the direction of God, who had always determined that Chriſt ſhould riſe from the dead, and that his miſſion ſhould be fully demonſtrated by the evidence of miracles and prophecies united. See Dr. Drake's Anatomy, vol. i. p. 106. and "An Eſſay on the ſeveral Diſpenſations of God." Pref. p. 22, &c.

Ver. 38. *And after this Joſeph of Arimathea*] We have obſerved on ch. xviii. 31. that Joſeph of Arimathea ſeems to have been perſonally acquainted with Pilate, as he went to him and begged leave to bury the body of Jeſus. We can have no doubt of their being acquainted, if Joſeph was one of the council who aſſiſted Pilate in managing the affairs of his province, and particularly in judging cauſes. All governors of provinces had a council of this kind; accordingly we find it mentioned Acts xxv. 12. It is, however, objected to Joſeph's being a member of Pilate's council, that it was compoſed of Romans only; yet even on this ſuppoſition he might be a member of it, ſince he might enjoy the privilege of a citizen, as well as St. Paul. What other reaſon can be aſſigned for his being called a *counſellor*, Luke xxiii. 50. and Mark xv. 43?—a name not commonly given to the members of the ſanhedrim, whoſe proper title was αρχοντες, *rulers*. Further St. Luke tells us, (ch. xxiii. 51.) that Joſeph did *not conſent to the council* (βουλὴ) *and deed of them*: He did not agree to the advice which the governor's council gave, when they deſired him to gratify the Jews. See the note on Matth. xxvii. 57.

Ver. 39. *About an hundred pound weight*] It has been propoſed inſtead of ωσει λιτρας εκατον, to read ωσει λιτρας εκαστον, *about a pound* EACH: But as there is no authority, ſo is there no neceſſity for this variation. The author of the *Obſervations*, has the following remark, "What Joſeph and Nicodemus did with the mixture of myrrh and aloes, doth not appear: Dr. Lardner ſuppoſes, that they might poſſibly form a bed of ſpices. But with reſpect to the quantity, which he tells us, from Bp. Kidder, a modern Jew has made an objection againſt the hiſtory of the New Teſtament, affirming that it was enough for two hundred dead bodies, (which is ſaying in other words, that *half a pound* of theſe drugs is ſufficient to embalm a ſingle body) I would obſerve, that our Engliſh ſurgeons require a much larger quantity of drugs for embalming; and in a recipe which I have ſeen of a very eminent one, the weight of the drugs employed is above one third of the weight brought by Nicodemus. Much leſs indeed would be wanted where the body is not emboweled; but even the *cerate*, or drugs uſed externally in our embalmings, is, I find, one ſeventh of the weight of the myrrh and aloes bought for embalming our Lord. However, be this as it may, as it appears from what Joſephus ſays of the funeral of Ariſtobulus, the laſt of the high-prieſts of the family of the Maccabees, that "the larger the quantity of the ſpices uſed in their interments, the greater honour was thought to be done to the dead;" we may eaſily account for the quantity which Nicodemus brought, in general, though we may not be able to tell, with the preciſion that could be wiſhed, how it was diſpoſed of. Dr. Lardner does not appear to have mentioned this paſſage, but it entirely anſwers the objection of this Jew." See Joſephus Antiq. l. 15. and the *Obſervations* on Sacred Scripture, p. 311.

40 Then took they the body of Jeſus, and wound it in linen clothes, with the ſpices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified, there was a garden; and in the garden a new ſepulchre, wherein was never man yet laid.

42 There laid they Jeſus therefore, becauſe of the Jews' preparation-*day*, for the ſepulchre was nigh at hand.

Ver. 40. Acts v. 6.

Ver. 40. *Then they took the body*] Thoſe who have written upon the manner and cuſtoms of the Jews tell us, that they ſometimes embalmed their dead with an aromatic mixture of myrrh, aloes, and and other gums or ſpices; which they rubbed on the body more or leſs profuſely, according to their circumſtances, and their regard to the dead. After anointing the body, they covered it with a *ſhroud*, or winding-ſheet, then wrapped a napkin round its head and face; others ſay round the forehead only, becauſe the Egyptian mummies are obſerved to have it ſo. Laſt of all, they ſwathed the ſhroud round the body, as tightly as poſſible, with proper bandages made of linen; which is the *linen clothes* mentioned in this verſe, different from the *clean linen cloth* mentioned by the other Evangeliſts. See Matth. xxvii. 59. At other times they covered the whole body in an heap of ſpices: Thus it is ſaid of *Aſa*, 2 Chron. xvi. 14. *They buried him in the bed, which was filled with ſweet odours, and divers kinds of ſpices, prepared by the apothecary's art.* From the quantity of myrrh and aloes made uſe of by Joſeph and Nicodemus, namely, *an hundred pounds weight*, it would appear that the office performed to their maſter was of this latter kind; for they had not time to embalm him properly: They ſeem, however, to have done all that was uſual in ſuch circumſtances to perſons of wealth and diſtinction, which, as well as the ſepulchre itſelf, agreed to Iſaiah's prophecy, ch. liii. 9. As none of the other Evangeliſts had mentioned the ſpices with which the body was embalmed, John might chooſe to obſerve that circumſtance, the better to obviate the falſe report which then prevailed among the Jews, that the body of our Lord had been ſtolen away in the night by his diſciples: For, could they have been ſuppoſed ſo weak, as to loſe time in attempting to take off the linen both from the body and head, it muſt have clung ſo faſt by means of the viſcous nature of the ſpices, as to have put it out of their power to do it in ſuch a manner as it was found in the ſepulchre; *the napkin*, which was bound about his head, lying not with the linen clothes, but wrapped in a place by itſelf, ch. xx. 7. as if the body had miraculouſly ſlipped out of it, which was the real fact. The other Evangeliſts indeed take notice, that the women afterwards carried ſpices to the ſepulchre: For as Joſeph and Nicodemus doubtleſs embalmed the body privately, after it was carried from the croſs, the women, as they were not preſent, might know nothing of it; and conſidering the ſhortneſs of the time, they might imagine nothing of that kind had been done, and therefore were willing to do what they could themſelves. And this was very proper to be mentioned by the other Evangeliſts, as it was a proof that the women had no expectation that Chriſt would riſe again, any more than Joſeph and Nicodemus; but John might omit it, as unneceſſary to be repeated. See Ward's 35th Diſſertation, the note on ch. xi. 39. and particularly the *Obſervations* on the Sacred Scripture, p. 307.

Ver. 41. *And in the garden a new ſepulchre*] In the deſcription of the ſepulchre given by the Evangeliſt it is particularly remarked, that it was nigh to the place where Jeſus was crucified, conſequently nigh to Jeruſalem. By this circumſtance all the cavils are prevented, which might otherwiſe have been occaſioned, in caſe the body had been removed further off. Moreover it is obſerved, that the ſepulchre was a *new* one, wherein never any man had been laid. This plainly proves, that it could be no other than Jeſus who aroſe, and cuts off all ſuſpicion that he was raiſed by touching the bones of ſome prophet or other, who had been buried there, as happened to the corpſe which touched the bones of Eliſha, 2 Kings xiii. 20. The Evangeliſts further obſerve, that it was a ſepulchre *hewn out of a rock*, to ſhew that there was no paſſage by which the diſciples could get into it, but the one at which the guards were placed, Matth. xxvii. 62, &c. and conſequently, that it was not in their power to ſteal away the body while the guards remained there performing their duty. See Macknight and Grotius.

As we are now juſt arrived at the end of the evangelical hiſtory, and the concluſion of the two ſubſequent chapters will be taken up with the great ſubject of them,—our Lord's reſurrection, We ſhall here endeavour to give the reader a brief ſketch of the Character of our Lord Jeſus Chriſt, which itſelf affords the moſt inconteſtable proof of the truth and divine authority of the Scriptures.

For THE CHARACTER OF JESUS CHRIST, as it may be collected from the plain narrations of the Goſpels, is manifeſtly ſuperior to all other characters, fictitious or real; whether drawn by hiſtorians, orators, or poets. It is intirely different from that of all other men; for whereas they have the ſelfiſh paſſions deeply rooted in their breaſts, and are influenced by them in almoſt every thing they do, Jeſus was ſo intirely free from them, that the narroweſt ſcrutiny cannot furniſh one ſingle action in the whole courſe of his life, wherein he conſulted his own intereſt only. The happineſs of others was what he had chiefly at heart; and while his cotemporaries followed ſome one kind of occupation, ſome another, Jeſus had no other buſineſs but that of promoting the welfare of men. *He went about doing good.* He did not wait till he was ſolicited; but ſought opportunities of conferring benefits on ſuch as ſtood in need of them, and always reckoned *it more bleſſed to give than to receive:* In which reſpect he differed exceedingly from the reſt of mankind, and was much more like to God than to man.

In the next place, whereas it is common for perſons, even of the moſt exalted faculties, on the one hand, to be elated with ſucceſs and applauſe, and on the other, to be dejected with great diſappointments, it was not ſo with Jeſus. He was never more courageous than when he met with the greateſt oppoſition, and the worſt treatment; nor more humble than when men fell down and worſhipped him. He came into the world inſpired with the greateſt purpoſe that ever was formed, even that of ſaving not a ſingle nation, but the whole world; and in the execution of it, went through the largeſt and heavieſt train of labours that ever was ſuſtained; and that with a conſtancy of reſolution, on which no diſadvantageous impreſſion could be made by any accident whatſoever. In ſhort, calumny, threatening, oppoſition, bad ſucceſs, with the other evils befalling him, ſerved only to quicken his endeavours in this glorious enterprize, which he purſued unweariedly, till he finiſhed it by his death.

But again; whereas moſt men are prone to retaliate the injuries that are done them, and all ſeem to take a ſatisfaction in complaining of the cruelties of thoſe who oppreſs them; the whole of Chriſt's behaviour breathed nothing but meekneſs, patience, and forgiveneſs, even to his bittereſt enemies, and in the midſt of extreme ſufferings. The words, *Father forgive them, for they know not what they do!* uttered by him when his enemies were nailing him to the croſs, fitly expreſſed the temper which he maintained through the courſe of his life, even when aſſaulted with the heavieſt provocations. The truth is, on no occaſion did he ever ſignify the leaſt reſentment, by ſpeech or by action, nor indeed any emotion of mind whatever, except ſuch as flowed from pity and charity; conſequently ſuch only as expreſſed the deepeſt concern for the welfare of mankind.

The greateſt and beſt men have had failings, which darken the luſtre of their virtues, and ſhew them to have been men. This was the caſe with Noah, Abraham, Moſes, Job, David, Solomon, Paul, Peter, and the other heroes celebrated in ſacred hiſtory. The ſame may be ſaid of all the greateſt geniuſes in the heathen world, who undertook to inſtruct and inform mankind: For, omitting the narrowneſs of their knowledge, and the obſcurity with which they ſpake upon the moſt important ſubjects, there was not one of them who did not fall into ſome groſs error or other, which diſhonoured his character as a teacher. The accounts we have in hiſtory of the moſt renowned ſages of antiquity, and the writings of the philoſophers ſtill remaining, are proofs of this.

It was otherwiſe with Jeſus in every reſpect; for he was ſuperior to all the men that ever lived, as well in the ſimplicity of his doctrine, and the purity of his manners, as in the perfection of his virtues. *He was holy, harmleſs, undefiled, and ſeparate from ſinners.* Whether you conſider him as a teacher, or a man, he *did no ſin, neither was guile found in his mouth.*

His whole life was perfectly free from ſpot or weakneſs, at the ſame time that it was remarkable for the greateſt and moſt extenſive exerciſes of virtue: But never to have committed the leaſt ſin, in word or in deed; never to have uttered any ſentiment that could be found fault with, upon the various topics of religion and morality, which were the daily ſubjects of his diſcourſes; and that through the courſe of a life filled with action, and led under the obſervation of many enemies, who had always acceſs to converſe with him, and who often came to find fault;—This is ſuch a pitch of perfection, as is plainly above the reach of humanity; and therefore he who poſſeſſed it muſt certainly have been divine. Accordingly, the evidence of this proof being undeniable, both as argument and as a matter of fact, Jeſus himſelf publickly appealed to it before all the people in the temple, ch. viii. 46. *Which of you convinceth*, or rather, *convicteth me of ſin? And if*, in affirming that I am perfectly free from ſin, *I ſay the truth, why do ye not believe me?*

Upon this Character of our Lord, we may make the following obſervations: *Firſt*, that admitting the preſent diſorders of the moral world, and the neceſſity of the love of God and our neighbour, and of ſelf-annihilation, in order to the pure and ultimate happineſs of man, there ſeems to be a neceſſity alſo for a ſuffering Saviour. At leaſt one may affirm, that the condeſcenſion of Chriſt, in leaving the *glory which he had with the Father before the foundation of the world*, and in ſhewing himſelf a perfect pattern of obedience to the will of God, both in doing and ſuffering, has a moſt peculiar tendency to rectify the preſent moral depravity of our natures, and to exalt us thereby to pure ſpiritual happineſs. Now it is remarkable, that the Evangeliſts and Apoſtles have thus hit upon a thing which all the great men among the ancient *heathens* miſſed, and which, however clear it does and ought now to appear to us, was a great ſtumbling-block to them, as well as to the *Jews:* The firſt *ſeeking* after *wiſdom*, i. e. human philoſophy and eloquence; and the laſt requiring *a ſign*, or a glorious temporal Saviour. Nor can this be accounted for, as it ſhould ſeem, but by admitting the reality of the character, i. e. the divine miſſion of Chriſt, and the conſequent divine inſpiration of thoſe who drew it up; that is to ſay, the truth and divine authority of the New Teſtament.

Secondly, If we allow only the truth of the common hiſtory of the New Teſtament, or even, without having recourſe to it, only ſuch

CHAP. XX.

Mary cometh to the ſepulchre: ſo do Peter and John, ignorant of the reſurrection: Jeſus appeareth to Mary Magdalene, and to his diſciples. The incredulity and confeſſion of Thomas. The ſcripture is ſufficient to ſalvation.

THE firſt *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the ſepulchre, and ſeeth the ſtone taken away from the ſepulchre.

2 Then ſhe runneth, and cometh to Simon Peter, and to the other diſciple whom Jeſus loved, and ſaith unto them, They have taken away the Lord out of the ſepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other diſciple, and came to the ſepulchre.

Ver. 1. Matth. xxviii. 1. Mark xvi. 1. Luke xxiv. 1.—V. 2. Ch. xiii. 23. xxi. 7, 20, 24.—V. 3. Luke xxiv. 12.

ſuch a part of the character of Chriſt as neither ancient nor modern Jews, heathens or other unbelievers, ſeem to conteſt,—it will be difficult to reconcile ſo great a character, claiming divine authority, either with the moral attributes of God, or indeed with itſelf, upon the ſuppoſition of the falſhood of that claim. One can ſcarce ſuppoſe that God would permit a perſon apparently ſo innocent and excellent, ſo qualified to impoſe upon mankind, to make ſo impious and audacious a claim, without having ſome evident mark of impoſture ſet upon him: Nor can it be conceived how a perſon could be apparently ſo innocent and excellent, and yet really otherwiſe.

Thirdly, The manner in which the Evangeliſts ſpeak of Chriſt, ſhews that they drew after a real pattern, and demonſtrates the genuineneſs and truth of the Goſpel hiſtory. There are no direct encomiums upon him, no laboured defences, or recommendations. His character ariſes from a careful and impartial examination of all that he did and ſaid, and the Evangeliſts appear to have drawn this greateſt of all characters without any direct deſign to do it. Nay, they have recorded ſome things,—ſuch as his being moved with the human nature, as well as being affected by its infirmities, which the wiſdom of this world would rather have concealed.

But it is evident their view was to ſhew their Maſter to the perſons to whom they preached, as the promiſed Meſſiah of the *Jews*, and the Saviour of mankind; and as they had been convinced of this themſelves from his diſcourſes, actions, ſufferings, and reſurrection, they thought nothing more was wanting to convince ſuch others as were ſerious and impartial, but a ſimple narrative of what Jeſus ſaid and did.

And indeed, if we compare the tranſcendent greatneſs of this character with the indirect manner in which it is delivered, and the illiterateneſs and low condition of the Evangeliſts, it will appear impoſſible that they ſhould have forged it; that they ſhould not have had a real original before them; ſo that nothing was wanting, but to record it ſimply and faithfully.

How could mean and illiterate perſons excel the greateſt geniuſes, ancient and modern, in drawing a character?—How came they to draw it in an indirect manner?—This is indeed a ſtrong evidence of genuineneſs and truth: But then it is of ſo recluſe and ſubtle a nature, and, agreeable to this, has been ſo little taken notice of by the defenders of the Chriſtian religion, that one cannot conceive the Evangeliſts were at all aware that it was an evidence. The character of Chriſt, as drawn by them, is therefore genuine and true, and conſequently proves his divine miſſion, both by its tranſcendent excellence, and by his laying claim to ſuch a miſſion.

And here it ought to be particularly remarked, that our Saviour's intire devotion to God, and ſufferings for the ſake of men, in compliance with his will, is a pitch of perfection which was never propoſed or thought of before his coming, (much leſs attempted or attained,) unleſs as far as this is virtually included in the precepts for loving God above all, and our neighbours as ourſelves, and other equivalent paſſages in the Old Teſtament.

To conclude, we may obſerve, that Jeſus hath, by his death, ſet open the gates of immortality to men; and by his word, ſpirit, and example, graciouſly offers to make them meet for, and to conduct them into the inheritance of the ſaints in light. Wherefore, being born under the diſpenſation of his Goſpel, we have, from our earlieſt years, enjoyed the beſt means of acquiring wiſdom, virtue, and happineſs, the lineaments of the image of God.

We have been called to aſpire after an exaltation to the nature and felicity of God, ſet before our mortal eyes in the man Jeſus Chriſt, to fire us with the nobleſt ambition. His Goſpel teaches us, that we are made for eternity; and that our preſent life is to our after-exiſtence, what childhood is to man's eſtate: But as in childhood many things are to be learned, many hardſhips to be endured, many habits to be acquired, and that by a tedious courſe of exerciſes, which in themſelves though painful, and it may be uſeleſs to the child, yet are neceſſary to fit him for the buſineſs and enjoyments of manhood. Juſt ſo, while we remain in this infancy of human life, things are to be learned, hardſhips to be endured, and habits to be acquired, by a laborious courſe of diſcipline, which, however painful, muſt chearfully be undergone, becauſe neceſſary to fit us for the employment and pleaſures of our riper exiſtence above.

Our Father, ever mindful of us, hath ſent down JESUS, the *expreſs image of his own perſon*, to initiate us into and carry us through this courſe of education for eternity. Inflamed therefore with the love of immortality and its joys, let us ſubmit ourſelves to our heavenly teacher, and learn of him thoſe graces which alone can make life pleaſant, death deſirable, and fill eternity with extatic joys. See Hartley's Obſervat. on Man, vol. ii.

Chap. XX. *Ver.* 2. *Then ſhe runneth—to Simon Peter*] See the note on Luke xxiv. 5. The reader on theſe chapters will be pleaſed to refer to the notes on the parallel places.

Ver. 3. *Peter therefore went forth*] Peter and John only are mentioned in this relation; but the circumſtances taken notice of by the other Evangeliſts ſhew, that the Apoſtles lodged all together in one houſe, as they uſed to do while their Maſter was alive. If ſo, it is reaſonable to believe, that they all heard Mary Magdalene's report, and were anxious to know the truth of it. But in their preſent ſituation, they would judge it imprudent to go out in a body to examine the matter, and would rather depute two of their number for that purpoſe. Accordingly we ſuppoſe that Peter and John went to the ſepulchre by the advice and appointment of the reſt. Inſtead of *came to the ſepulchre*, it appears from the next verſe, that the Greek ſhould be rendered *went*. The fact mentioned by St. Luke, (ch. xxiv. 12.) has been commonly taken to be the ſame with this related by St. John; from which, however, Mr. Weſt obſerves, it differs, among other things, in this material circumſtance, viz. That whereas St. John expreſly ſays, that Peter *went into the ſepulchre*, while he [John] who got thither firſt, contented himſelf with barely *ſtooping down* and *looking into it*; St. Luke, in the paſſage before us, tells us, that Peter *ſtooping down* and *looking in*, beheld the linen clothes laid by themſelves, and departed. The word ϖαρακύψας [*parakupſas*], *ſtooping down and looking in*, uſed by both Evangeliſts, and in the latter applied only to St. Peter, in the former only to St. John, is in his Goſpel plainly diſtinguiſhed from the word εισῆλθεν [*eiſelthen*], *entered in*, and ſet in direct oppoſition to it; and that not by the force of etymology and conſtruction only, but by ſome particulars reſulting from the actions ſignified by thoſe two words, which prove them to be diſtinct and different from each other. He who *went into the ſepulchre*, ſaw more than he, *who ſtaying without*, *only ſtooped down and looked in*. Thus Peter and John, when they *entered* into the ſepulchre, ſaw *not only* the linen clothes lie, *but* the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itſelf: but when they only *ſtooped down and looked in*, they could ſee only the linen clothes, as is evident from the words of St. John, ver. 3, 4, 5, 6, 7, 8. Now theſe two actions being by theſe marks as clearly diſtinguiſhed from each other in St. John, as the different places where they were performed can be by the terms *entrance* and *inſide* of the ſepulchre, and as ſo diſtinguiſhed having been ſeparately performed by the Apoſtle, they muſt alſo neceſſarily be taken for ſeparate and diſtinct actions, when related of St. Peter. And if it be reaſonable to conclude from St. John's account, that Peter, when he came with him to the ſepulchre, did not ſtop at the entrance, *ſtoop down and look in*, but that he *entered* into it; it is no leſs reaſonable to conclude from St. Luke's narration, that when he came at the time mentioned by him, he did not enter in, but *ſtooping down*, beheld the linen clothes and departed, eſpecially if the force of the Greek word μονα [*mona*, rendered *by themſelves*] be conſidered, and the whole paſſage rendered as it ought to have been, "*Beheld* the linen clothes *only* lying." From all which it appears, that the fact related of St. Peter by St. Luke, and that here related by St. John, are ſeparate and diſtinct facts, and not one and the ſame, as has been imagined. And as the facts were different, ſo did they take their riſe from two different occaſions; or in other words, as it is evident from all that has been juſt now ſaid, that Peter went *twice* to the ſepulchre, ſo there are two diſtinct reaſons for his ſo doing, aſſigned in the Goſpels of Luke and John, viz. the report of Mary Magdalene, and that of Joanna and the other women. By the former having been told that the body of Jeſus was taken out of the ſepulchre, he ran in great haſte to examine into the truth of that account; and in purſuance of this intent entered into the ſepulchre, that he might receive a thorough ſatisfaction upon that point. In the latter were two additional circumſtances of importance, ſufficient to awaken the curioſity of a leſs zealous diſciple than St. Peter, whoſe affection for his Lord was, like his natural temper, fervent and impetuous. When he heard therefore from Joanna and the other women of a viſion of angels, who had appeared to them at the ſepulchre, and informed them that Chriſt was riſen, can we wonder at his running thither a *ſecond* time, in hopes of receiving ſome confirmation of the truth of that report, which, though treated by the reſt as an idle tale, he certainly gave credit to, as the whole tenor of this paſſage implies? We ſay a *ſecond time*, becauſe had he gone for the *firſt* time upon the report of Joanna, he could have had no inducement to have gone to

4 So they ran both together: and the other diſciple did outrun Peter, and came firſt to the ſepulchre.

5 And he ſtooping down, *and looking in*, ſaw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the ſepulchre, and ſeeth the linen clothes lie;

7 And the napkin that was about his
head, not lying with the linen
wrapped together in a place by

8 Then went in alſo that o
which came firſt to the ſepul
ſaw, and believed.

9 For as yet they knew not t
that he muſt riſe again from the

10 Then the diſciples wen
unto their own home.

11 But Mary ſtood without

Ver. 5. Ch. xix. 40.—V. 7. Ch. xi. 44.—V. 9. Pſ. xvi. 10. Acts ii. 25, 31. xiii. 35.—V. 11. Mark

the ſepulchre a ſecond time from any thing he could learn from the firſt report made by Mary Magdalene, whoſe account contained nothing but what was implied in that given by Joanna and the other women. His behaviour alſo upon this occaſion, when he only *ſtooped down* and looked into the ſepulchre, ſo different from the former, when *he entered into it*, is very rational, and conſonant with the purpoſe of this ſecond viſit, which was, to ſee if the angels who had appeared to the women at the ſepulchre, were ſtill there: this could as well be diſcovered by *looking*, as by *going* into the ſepulchre, as is plain from the ſtory of Mary Magdalene, who, *ſtooping down and looking in*, ſaw two angels ſitting, the one at the head, and the other at the feet, where the body of Jeſus had lain. Having now proved, as we hope, that this viſit of St. Peter's to the ſepulchre, mentioned by St. Luke, muſt have been his ſecond viſit, this paſſage is cleared from two objections which lay againſt it; one, that it did not agree with the relation given by St. John; and the other, that it diſturbed and confounded the whole order of St. Luke's narration; ſo that notwithſtanding the 12th verſe of his 24th chapter, is wanting both in the Greek and Latin copies of Beza, there is no reaſon for rejecting it. This point being ſettled, the reader will permit a few inferences in order to explain ſome paſſages in the preceding part of that chapter. *Firſt* then, it is plain from this and ver. 9. that St. Peter, after he had been with John and Mary Magdalene at the ſepulchre, was now got together with the Apoſtles and diſciples, whom, in all probability, he and John had aſſembled upon the occaſion of Mary Magdalene's report. Peter, we ſay, and John had, in all probability, aſſembled the other diſciples and apoſtles, to inform them what they had heard from Mary Magdalene, and of their having been themſelves at the ſepulchre to examine into the truth of her report. For it is not to be imagined that theſe Apoſtles would not have immediately communicated to the reſt an event of ſo much conſequence to them all, as that of the Lord's body being miſſing from the ſepulchre. And as we now find them gathered together, and Peter with them, it is no unnatural ſuppoſition, that they had been ſummoned thither by Peter and John; at leaſt their meeting together ſo early in the morning, is this way accounted for. Here then we ſee the reaſon of Luke's naming Mary Magdalene, and the other Mary, among thoſe which told theſe things to the Apoſtles, ver. 10. For although theſe two women were with Joanna and her ſet, and conſequently, could not have joined them in relating to the Apoſtles the viſion of the two angels, &c. yet as the account of their having found the ſtone rolled away, and the body of Jeſus being miſſing, had been reported from them by Peter and John to the other Apoſtles, before the return of Joanna from the ſepulchre, St. Luke thought fit to ſet them down as evidences of ſome of the facts related by him; and indeed it was proper to produce the teſtimony of the two Marys concerning theſe facts, becauſe they firſt went to the ſepulchre, and firſt gave an account of thoſe two particulars to the Apoſtles. *Secondly*, From hence it may be inferred, that the reports of the women were made ſeparately and at different times. For if Peter went *twice* to the ſepulchre, there muſt have been two diſtinct reaſons for his ſo doing, the diſtinct reports of Mary Magdalene and Joanna: and as there was a conſiderable interval between his firſt and ſecond viſit, a proportionable ſpace muſt have intervened between the two reports. After Mary Magdalene's report, he had been at the ſepulchre, had returned from thence to his own home, and was now got with the other Apoſtles, whom, as we have ſaid, he and John had in all probability called together, before Joanna and the women with her came to make theirs. *Thirdly*, As the reports were made at different times, and by different women; as the facts reported were different, and ſaid to have happened all in the ſame place, viz. at the ſepulchre; and as theſe facts muſt of conſequence have happened at different times, it follows, that the women who reported thoſe facts as happening in their preſence, muſt have been at different times at the ſepulchre. For had they been all preſent at each of theſe events, no reaſon can be aſſigned for their differing ſo widely in their relations, and pretty difficult will it be to account for their varying ſo much as to the time of their making their reports. Here then is a ſtrong argument in favour of the womens coming at different times to the ſepulchre: their different motives for going, ſome intending only to view the ſepulchre, and others to embalm the body, is ſtill another argument; and as this gave occaſion to two appearances of Chriſt, and as many of the angels, it conſequently multiplied the proofs and witneſſes of the reſurrection, and eſtabliſhed this important truth upon ſtronger evidence. Weſt on the Reſurrection, p. 50—65.

Ver. 6, 7. *Simon Peter—went into the ſepulchre, and ſeeth*, &c.]

These circumſtances were very awakening, and
pare the minds of the diſciples for ſomething
nothing but the reſurrection of Jeſus could in
cluded from them. The body, they ſaw was g
could it be taken away, and for what purpoſe?
then, in all probability they would have known
Not by the *Jews*; for they had nothing to do
whom alone the diſpoſal of it belonged, as the
executed by his orders, had given it to his diſc
the ſepulchre but two days before: and wherefore
it again ſo ſoon?—Not to *bury* it; for in that c
have left the winding ſheet, and the napkin fold
Whoever therefore had removed the body, they
it with a deſign to bury it; and yet no other pur
of it can be imagined. Beſides, it muſt have
night by ſtealth, and conſequently in a hurry.
winding ſheet and napkin, to be folded up and c
a manner, in the ſepulchre. Add to this, that
large; and therefore many people muſt have be
tranſaction; not one of whom was there to gi
ſuch queſtions. Theſe and ſuch like reflections
their minds, and theſe difficulties could not but
pect ſome extraordinary event. They knew the
life of miracles, and his death was attended
wonders; all which could not but come crow
mories; and yet none of them at that time,
riſen from the dead; (See on ver. 8.) for, *as*
aſſures us, ver. 9. *They knew not the Scripture, th*
from the dead; that is, they did not underſtan
that the Meſſiah was to riſe again from the dead
trary perſuaded, that theſe very prophets ha
Meſſiah ſhould *not die, but abide forever*. And,
from the Scripture, nor yet from our Lord's o
he was to riſe again; ſo neither could they coll
which Mary Magdalene had told them; for ſh
leaſt notion of it, even when Jeſus appeared to
what ſhe ſays in the 13th and 15th verſes. Se
and the note on Matt. xxviii. 11, &c.

Ver. 8. *And believed*] The plain interpretation
to be, that John entering into the ſepulchre
above related, and conſequently *believed* not t
but that the body was taken away, as Mary Ma
them: for the apology which he immediately
proves that a belief in the *reſurrection* could n
St. John declares that *they knew not*, they had
thoſe Scriptures which foretold his reſurrection
the note on Luke xxiv. 11.

Ver. 10. *Then the diſciples went away*] *The diſ*
and John; *run to their own home*, is in the origin
ſeems evidently to ſignify " to their *companions.*
after this, the women found the eleven and the
xxiv. 9. It was very prudent in Peter and Jo
ately, leſt they ſhould have been queſtioned b
near the ſepulchre; and it was no leſs prudent a
to acquaint the reſt of the diſciples with this im
as ſoon as poſſible, and to collect their ſentim
Magdalene, however, who it ſeems had follow
the ſepulchre, did not return home with them,
the body. See the next verſe, and Elſner's
p. 348.

Ver. 11—14. *But Mary ſtood without at the ſe*
viſion mentioned in Matthew and Mark was of
by Mary was of two; as was likewiſe that b
with her. And whereas the firſt angel was
upon their entering the ſepulchre, ſitting on the ri
mentioned appearances were abrupt and ſudden.
Mary Magdalene diſcovered ſitting, one at the
at the feet, where the body of Jeſus had laid, w
and John, who juſt before had entered the ſepulc
part of it with attention; and Joanna and thoſ
ſome time in the ſepulchre before they ſaw any
ſeem alſo to have appeared to them in a differe
ſeen by Mary Magdalene and the other Mary
angels, and the manner of their appearance w
wiſe were the words ſpoken to them by the wo
viour upon thoſe ſeveral occaſions. Mary an
with fear, and fled from the ſepulchre. Joann

chre, weeping: and as ſhe wept, ſhe ſtooped down, *and looked* into the ſepulchre,

12 And ſeeth two angels in white, ſitting, the one at the head, and the other at the feet, where the body of Jeſus had lain.

13 And they ſay unto her, Woman, why weepeſt thou? She ſaith unto them, Becauſe they have taken away my Lord, and I know not where they have laid him.

14 And when ſhe had thus ſaid, ſhe turned herſelf back, and ſaw Jeſus ſtanding, and knew not that it was Jeſus.

15 Jeſus ſaith unto her, Woman, why weepeſt thou? whom ſeekeſt thou? ſhe ſuppoſing him to be the gardener, ſaith unto him, Sir, if thou have borne him hence, tell me where thou haſt laid him, and I will take him away.

16 Jeſus ſaith unto her, Mary. She turned herſelf, and ſaith unto him, Rabboni; which is to ſay, Maſter.

17 Jeſus ſaith unto her, Touch me not; for I am not yet aſcended to my Father: but go to my brethren, and ſay unto them, I aſcend unto my Father, and your Father, and *to* my God, and your God.

Ver. 14. Matth. xxviii. 9. Mark xvi. 9. Luke xxiv. 16, 31. Ch. xxi. 4.—V. 17. Pſ. xxii. 22. Matth. xxviii. 10. Hebr. ii. 11. Ch. xvi. 28. Epheſ. i. 17.

were ſtruck with awe and reverence; but Mary Magdalene ſeems to have been ſo immerſed in grief, at not being able to find the body of the Lord, as to have taken little or no notice of ſo extraordinary an appearance; ſhe ſees, hears, and anſwers the angels without any emotion, and without quitting the object upon which her mind was wholly fixed, till ſhe was awakened out of her trance by the well-known voice of her maſter calling her by her name.—But here let us ſtop a little, and enquire. Could this appearance be an illuſion? Could a mind ſo occupied, ſo loſt in one idea, attend at the ſame time to the production of ſo many others of a different kind? Or could Mary's imagination be ſtrong enough to ſee and converſe with angels, and yet too weak to make any impreſſion on her, or call off her attention from a leſs affecting, leſs ſurpriſing ſubject? Real angels ſhe may indeed be ſuppoſed to have ſeen and heard, and not to have regarded them; but apparitions raiſed by her own fancy, could not have failed engaging her notice. For although, when we are awake, we cannot avoid perceiving ideas excited in us by the organs of ſenſation, yet is it, in moſt inſtances, in our power to give them what degree of attention we think fit; and hence it comes, that when we are earneſtly employed in any action, intent upon any thought, or tranſported by any paſſion, we ſee, and hear, and feel a thouſand things, of which we take no more notice than if we were utterly inſenſible of them: but to the ideas not proceeding from ſenſation, but formed within us from the internal operation of our minds, we cannot but attend; becauſe in their own nature, they can exiſt no longer than while we attend to them. It is evident, that the mind cannot apply itſelf to the contemplation of more than one object at a time; which, as long as it keeps poſſeſſion, excludes or obſcures all others. Mary Magdalene therefore, having perſuaded herſelf, upon ſeeing the ſtone rolled away from the mouth of the ſepulchre, that ſome perſons had removed the body of her Lord; in which notion ſhe was ſtill more confirmed, after her return to the ſepulchre with Peter and John; and grieving at being thus diſappointed of paying her laſt duty to her deceaſed Maſter, whoſe body, (as Peter, his moſt zealous, and John, his moſt beloved diſciple, knew nothing of its removal) ſhe might imagine had fallen into the hands of his enemies, to be expoſed perhaps to freſh inſults and indignities, or at leaſt to be deprived of the pious offices which the duty and affection of his followers and diſciples were preparing to perform. Mary Magdalene falling into a paſſion of grief at this unexpected diſtreſs, and abandoning herſelf to all the melancholly reflections that muſt naturally ariſe from it, with her eyes ſuffuſed with tears, and thence diſcerning more imperfectly, looking as it were by accident, and while ſhe was thinking on other matters, into the ſepulchre, and ſeeing the angels, might, according to the reaſoning above laid down, give but little heed to them; as not perceiving on a ſudden, and under ſo great a cloud of ſorrow, the tokens of any thing extraordinary in that appearance. She might take them for two young men, which was the form aſſumed by thoſe who appeared to the other women, without reflecting that it was impoſſible ſuch young men ſhould have been in the ſepulchre, without being ſeen by John and Peter, and improbable that they ſhould have entered into it after their departure, without having been obſerved by her. Intent upon what paſſed in her own boſom, ſhe did not give herſelf time to conſider and examine external objects; and therefore, knew not even Chriſt himſelf, who appeared to her in the ſame miraculous manner; but, *ſuppoſing him to be the gardener*, begged him to tell her, if he had removed the body, where he had laid it, that ſhe might take it away. By which queſtion, and the anſwer ſhe made to the angels immediately before, we may perceive upon what her thoughts were ſo earneſtly employed, and thence conclude ſtill farther, that the angels were not the creatures of her imagination, ſince they were plainly not the objects of her attention. The appearances therefore of the angels were real. Weſt, page 154, &c.

Ver. 15. *She ſuppoſing him to be the gardener*, &c.] It is very probable that Jeſus might ſpeak low, or a different way from what he uſually did; and Mary's taking him for the gardener, ſeems to intimate, that there was nothing very ſplendid in his dreſs. Accordingly, when he appeared to the two diſciples in their way to Emmaus, they ſeem to have taken him for a perſon of a rank not much ſuperior to their own. Her eyes might alſo be with-held at firſt from knowing Jeſus, as theirs were, Luke xxiv. 16. It is obſervable, that Mary accoſts this ſtranger in reſpectful language, even when ſhe took him for a ſervant; for κηπουρός cannot with propriety ſignify the owner of the garden. She prudently reflected that an error on that hand would be more excuſable than on the other; ſuppoſing he ſhould have proved one of ſuperior rank, in a plain dreſs. It is alſo obſervable, that ſhe does not name Jeſus, but ſpeaks in indefinite terms, *If thou haſt borne him hence*; intimating, that he was the one perſon of whom her own thoughts and heart were ſo full, that ſhe took it for granted every one muſt know who ſhe meant. Such language in ſuch circumſtances was perfectly natural. See Doddridge, Stockius, and Whitby.

Ver. 16. *Jeſus ſaith unto her*, &c.] Chriſt had ſtood by her ſome time, had ſpoken to her, and ſhe anſwered him before ſhe knew him to be Chriſt; on the contrary ſhe took him for the gardener; by all which it is manifeſt, that if it was a ſpectre, it was not of her creating. Her mind, as we have obſerved in a preceding note, was otherwiſe engaged; and had it been either at leiſure or diſpoſed to raiſe apparitions, it is moſt likely ſhe would have called up ſome perſon, with whom ſhe had more acquaintance and concern than a keeper of a garden, whom probably ſhe had never known or ſeen before. Beſides, Jeſus called her by her name; by which, as it appeared that he knew her, ſo did ſhe, it ſeems, diſcover him; for turning immediately about, ſhe accoſted him with the reſpectful title, *Rabboni*, my Maſter; and, as may be inferred from the enſuing words of Chriſt, offered to embrace him. His voice and his countenance convinced her that it was Chriſt himſelf. Weſt, p. 164, &c.

Ver. 17. *Touch me not, for I am not yet aſcended*, &c.] The objectors to the reſurrection of Jeſus, have inferred from this circumſtance, that Chriſt's body was not a real tangible body: but this could never be inferred from the words *Touch me not*; for thouſands make uſe of that expreſſion every day, without giving the leaſt ſuſpicion that their bodies are not tangible, or capable of being touched. Nor could this concluſion be built upon the words, *I am not yet aſcended to my Father*, for though there is a difficulty in theſe words, there is no difficulty in ſeeing that they have no relation to Chriſt's body; for as to his body nothing is ſaid. The natural ſenſe of the place, as collected from comparing it with Matth. xxviii. 9. is this, "Mary Magdalene, upon ſeeing Jeſus, fell at his feet, and *laid hold on them*, and held them as if ſhe meant never to let them go; ſee 2 Kings iv. 27. Luke vii. 38. Chriſt ſaid to her, Touch me not, or embrace me not now, you will have other opportunities of ſeeing me, for I go not yet to my Father; loſe no time then, but go quickly with my meſſage to my brethren." In the Jewiſh language, *to touch*, often ſignifies to *embrace*, with affection and regard. Thus Mark x. 13. *They brought young children, that he ſhould touch them*; that is, expreſs his affection to them by the impoſition of hands, accompanied with bleſſings: Accordingly it is added, *He took them up in his arms, laid his hands upon them, and bleſſed them.* So alſo, Luke viii. 31. Simon the Phariſee obſerving a woman, who was a ſinner, waſhing the feet of Chriſt with her tears, and kiſſing them, expreſſed her action by the word απτισθαι. *This man, if he were a prophet, would*, &c. *who touched him.* In this ſenſe the word απτω, *touch*, was uſed by our Lord on the preſent occaſion.—In the words of this verſe is contained a moſt clear proof that it was Chriſt himſelf who uttered them. To underſtand this, it muſt be remembered, that they allude to the long diſcourſe which our Saviour held with his diſciples, the very night in which he was betrayed, ch. xiv. xv. xvi. wherein he told them, he ſhould leave them for a ſhort time, *A little while, and ye ſhall not ſee me*; and that he ſhould come to them again, though but for a ſhort time, *And again a little while, and ye ſhall ſee me, becauſe*, added he, *I go to my Father.* By the phraſe, *I go to my Father*, Chriſt meant his final quitting this world, as he himſelf explained it to his diſciples, who did not then underſtand either of the above expreſſions, *I came forth*, &c. ch. xvi. 28. But, leſt they ſhould fall into deſpair at being thus forſaken by him, for whom they had forſaken all the world, he at the ſame time promiſed to ſend them a Comforter, even the Holy Spirit, *who ſhould teach them all things*, and enable them to work miracles; and that finally, though they ſhould for a ſeaſon be ſorrowful, yet *their ſorrow ſhould ſoon be turned into joy*, &c. ch. xiv. 16, 26. xvi. 13, 20, 21. Theſe were magnificent

promiſes,

18 Mary Magdalene came and told the diſciples, that ſhe had ſeen the Lord, and that he had ſpoken theſe things unto her.

19 Then the ſame day at
the firſt *day* of the week,
were ſhut where the diſciples

Ver. 19. Mark xvi. 14. Luke xxiv. 36. 1 Cor. xv. 5.

promiſes, which, as the diſciples could not but remember Chriſt had made to them, ſo they might be aſſured, that no one but Chriſt was able to make them good; and therefore, when they came to reflect ſeriouſly on the import of theſe words, *Touch me not*, &c. it was impoſſible for them to conclude otherwiſe than that it was Chriſt himſelf who appeared to Mary Magdalene. For as the latter expreſſion, *I aſcend to my Father*, &c. implied a remembrance, and conſequently a renewal of thoſe promiſes which were to take place after his aſcenſion to the Father, ſo did the former, *I am not aſcended to my Father*, give them encouragement to expect the performance of that other promiſe of his coming to them again before his aſcenſion, by his giving them to underſtand that he had not yet quitted this world. And Chriſt's forbidding Mary Magdalene to *touch* or *embrace him*, might have been meant as a ſignification of his intending to ſee her and his diſciples again, juſt as in ordinary life, when one friend ſays to another, "Don't take leave, for I am not going yet," he means to let him know, that he purpoſes to ſee him again before he ſets out upon his journey. That this is the true import of the words, *Touch me not*, is evident, not only from the reaſon ſubjoined in the words immediately following, *For I am not yet aſcended*, &c. (by which expreſſion, as we have ſhewn above, Chriſt meant he had not finally quitted the world) but from theſe farther conſiderations.

Chriſt, by ſhewing himſelf firſt to Mary Magdalene, intended, doubtleſs, to give her a diſtinguiſhing mark of his favour, and therefore cannot be ſuppoſed to have deſigned at the ſame time to have put a ſlight upon her, by refuſing her a pleaſure which he granted not long after to the other Mary and Salome: And yet this muſt be ſuppoſed, if *touch me not* be underſtood to imply a prohibition to Mary Magdalene, to embrace him, for any reaſon conſiſtent with the regard ſhewn to the other women, and different from that now contended for, namely, that he intended to ſee her again and his diſciples. On the contrary, if theſe words be taken to ſignify only that this happineſs was denied to Mary, till ſome fitter opportunity, they will be ſo far from importing any unkindneſs or reprehenſion to her, that they may rather be looked upon as a gracious aſſurance, a kind of friendly engagement to come to her again. In this ſenſe they correſpond exactly with Chriſt's purpoſe in ſending this meſſage by her to his diſciples; which, as we have obſerved before, was to let them know that he remembered his promiſe of coming to them again, and was ſtill in a condition to perform it, not having finally quitted this world: And of his intention to perform it, this his refuſing to admit the affectionate or reverential embraces of Mary Magdalene, was an earneſt, as his coming to them would be a pledge of his reſolution to acquit himſelf in due time of thoſe promiſes, which were not to take effect till after his final departure out of the world. And thus this whole diſcourſe of our Saviour with Mary Magdalene will be in all its parts intelligible, rational, and coherent; whereas, if it be ſuppoſed that Mary Magdalene was forbidden to *touch* Chriſt for ſome myſtical reaſon, contained in the words, *I am not yet aſcended*, &c. it will be very difficult to underſtand the meaning or intent of that meſſage, which ſhe was commanded to carry to the diſciples; and ſtill more difficult to account for his ſuffering, not long after, the embraces of the other Mary and Salome.

To the ſame, or even greater difficulties will that interpretation of this paſſage be liable, which ſuppoſes that the prohibition to Mary Magdalene was grounded upon the *ſpiritual nature* of Chriſt's body, which, it is preſumed, was not ſenſible to the touch or feeling. And indeed both theſe reaſons for the behaviour of Chriſt to Mary Magdalene are overturned, by his contrary behaviour to the other Mary and Salome. But beſides the aſſurance given by Chriſt to his diſciples, in the words here ſpoken, of his intention of performing his promiſes, &c. he might have a farther view, which is equally deducible from thoſe words. That remarkable expreſſion, *I aſcend to my Father*, Chriſt undoubtedly made uſe of upon this occaſion, to recal to their minds the diſcourſe he held with them three nights before, in which he explained clearly what he meant by *going to his Father*, ch. xvi. 29. But this was not the only expreſſion that puzzled them, they were as much in the dark as to the meaning of, *A little while, and ye ſhall not*, &c. ver. 16, 17, 18. which they likewiſe confeſſed they did not underſtand. But Chriſt left thoſe words to be explained by the events to which they ſeverally related, and which were then drawing on apace. For that very night he was betrayed, and ſeized, and deſerted by his diſciples, as he himſelf had foretold: the next day he was crucified, expired upon the croſs, and was buried. Upon this melancholy cataſtrophe the diſciples could be no longer at a loſs to underſtand what Chriſt meant, when he ſaid to them, *A little while, and ye ſhall not ſee me.* He was gone from them, and, as their fears ſuggeſted, gone forever, notwithſtanding he had expreſſly told them he would come to them again, in the words, *Again, a little while, and ye ſhall ſee me.* This latter expreſſion was full as intelligible as the former, and as the one now expounded by the event, was plainly a prophecy of his death, ſo muſt the other be underſtood as a prophecy of his reſurrection. But if they underſtood it in that ſenſe, they were very far from having a right notion of the reſurrection from the dead; as is evident from their imagining when Chriſt firſt ſhewed himſelf to them after his paſſion, that they ſaw a ſpirit; even though they had juſt before declared their belief that he *was riſen indeed.* The reſurrection of the body, it ſhould ſeem, made no part of their notion of the reſurrection from the dead; to
lead them therefore into a right underſtan
article of faith, Chriſt, in ſpeaking to Mary
uſe of terms which ſtrongly imply his being
riſen from the dead. *I am not yet aſcended*—
ſay unto them, I aſcend unto my Father, &c.
Father, Chriſt, as has already been obſerved
underſtood phraſe of leaving the world, and
words immediately foregoing give ſo great a l
to miſtake their meaning. The whole paſſag
from the Father, and am come into the world: aga
go to the Father. chap. xvi. 28. By the expr
world, Chriſt certainly meant to ſignify hi
viſibly and bodily upon earth; and therefore
I leave the world, he muſt have intended to d
this, *viz.* his ceaſing to converſe viſibly and
as they very well knew that the uſual road b
this world, lay through the gates of death,
Maſter had trodden the irremediable path, th
clude, that what he had ſaid to them about *leav*
compliſhed in his death; and conſiſtently with
gine, that by his coming again, no more was in
ing to them in the ſame manner as many perſ
and ſaid to appear after their deceaſe. To g
error, Chriſt plainly intimates to his diſciples i
&c. that his dying, and his final leaving of
things; the latter of which was ſtill to co
was paſt: he had indeed died and quitted
but he was now riſen from the dead, return
ſhould not leave it finally till he aſcended to h
returned into the world, his appearing to M
tended for a proof; and yet of this it coul
what ſhe ſaw was no more than what is co
ſince the ſpirits of many people have been t
their deceaſe, who, notwithſtanding, are ſu
tually left this world by their death, as thoſe w
at all. If therefore Chriſt was riſen from t
affirmed he was; if he had not finally left th
I am not yet aſcended, &c. plainly import; a
Mary Magdalene was intended for a proof
undoubtedly it was; it will follow, that he w
riſen from the dead; that he was ſtill in t
manner, as when *he came forth from the Fath*
he himſelf, and not a ſpirit without fleſh an
to Mary Magdalene.

The term *aſcend* is twice uſed by our Sa
theſe words. In the diſcourſe alluded to,
ſhould *go* to his Father, and he now bids Ma
that he ſhould *aſcend* to his Father; a variatio
cular meaning. For as by the former expreſ
nify in general his final departure, ſo by the
manner of that departure intimated; and, do
letting his diſciples know the preciſe time,
no longer enjoy his converſe, or expect to ſee h
the diſciples therefore beheld their Maſter *ta*
could not but know aſſuredly, that this was t
forty days before to Mary Magdalene; and k
longer doubt whether it was Chriſt himſelf w
thoſe prophetic words to her. For if it was n
to her, it muſt either have been ſome ſpirit,
man, who, to impoſe upon her, counterfeite
of Chriſt; or, laſtly, the whole muſt have b
by her. The firſt of theſe ſuppoſitions is b
abſurd, and the third improbable. For, all
capable of making a lie for the ſake of carr
from which ſhe could reap no benefit, and t
what our Saviour had ſpoken to his diſciple
was betrayed, which does not appear, it mu
treme madneſs or folly in her, to put the
events, ſuch as the appearing of Chriſt to
cending into heaven, which were ſo far fron
contingencies, that they were not even in
cauſes.

Thus Jeſus, having finiſhed the work
templated the effects of it with ſingular ple
tion between God and man, which had be
was now happily renewed: God, who h
count of their rebellion, was again reconci
come their God and Father; they were e
relation of Chriſt's brethren, and God's c
loved them with an affection greatly ſu
tender-hearted parent. The kindneſs of
above all praiſe, if we call to mind the lat
to whom it was ſent. They had every o
in his greateſt extremity; but he graciou
aſſure them of their pardon in the ſtrongeſt
as hinting at their fault, he called them
his brethren. See Luke xv. 22. the Trial
Sequel to the Trial, Weſt, Craddock, a

Ver. 19. *When the doors were ſhut—came* for fear of the Jews, came Jeſus and ſtood in the midſt, and ſaith unto them, Peace *be* unto you.

20 And when he had ſo ſaid, he ſhewed unto them *his* hands and his ſide. Then were the diſciples glad when they ſaw the Lord.

21 Then ſaid Jeſus to them again, Peace *be* unto you: as *my* Father hath ſent me, even ſo ſend I you.

22 And when he had ſaid this, he breathed on *them*, and ſaith unto them, Receive ye the Holy Ghoſt:

23 Whoſeſoever ſins ye remit, they are remitted unto them; *and* whoſeſoever *ſins* ye retain, they are retained.

Ver. 20. Ch. xvi. 22.—V. 21. Matth. xxviii. 18. Ch. xvii. 18. Hebr. iii. 1. 2 Tim. ii. 2.—V. 23. Matth. xvi. 19. xviii. 18.

cient fathers have delivered themſelves in a very unguarded manner upon this circumſtance, and have thereby given an handle to the ſcoffs of infidelity: for, taking up the expoſition of the fathers, which ſuggeſts that Jeſus paſſed through the walls or doors while they remained ſhut, without either ſuffering in his own body, or in cauſing in them any change during his ſo paſſing, they have concluded againſt his reſurrection. In anſwer to this, we deny that the words, "*Jeſus came, the doors being ſhut,*" &c. imply, "that Jeſus paſſed through the walls and doors, while they remained ſhut, without," &c. They ſeem indeed to imply, that he came in *miraculouſly*, though not by a miracle that contains a contradiction or impoſſibility; and indeed, had not St. John intended to ſignify that he came in miraculouſly, he would not twice have mentioned that otherwiſe trifling circumſtance, *of the doors being ſhut*, ſee ver. 26. But though a denial without proof be a ſufficient anſwer to an aſſertion without proof, yet we will give ſome reaſons why the intended interpretation contended for by theſe philoſophers cannot be the true one. For it is not to be preſumed that St. John, who, with the other diſciples, had received ſenſible evidence of the reality, i. e. the materiality of Chriſt's body, ſhould be abſurd enough to imagine at the ſame time, that it was a ſpiritual body; which he muſt have done, had he thought that Jeſus paſſed through the walls or doors, while they remained ſhut, without either ſuffering in his own body, or cauſing in them any change during his ſo paſſing; it requiring no great depth of philoſophy to underſtand it to be impoſſible, even to Omnipotence, (with reverence be it ſaid) to cauſe the body of a man to penetrate through a wall or door, without cauſing ſome change or alteration in the one or the other. Neither is it to be preſumed, that St. John,—intending, as it is plain he did, by relating the ſtory of St. Thomas, to acquaint the world that he, as well as the other diſciples, had, by feeling and examining his Maſter's body, ſenſible evidence of his being really, *i. e.* bodily riſen from the dead,—ſhould be weak enough to inſert in his relation a circumſtance which tended to prove, that the body felt, was not a material, but a ſpiritual body, and, conſequently, incapable of being felt and handled. By the way of reaſoning made uſe of upon this occaſion by theſe free-reaſoning philoſophers, the ſpirituality of the walls or doors may as well be inferred, as the ſpirituality of Chriſt's body; for Chriſt's body being proved to be material, by being handled by his diſciples, &c. and it being admitted that he penetrated through the walls or doors while they remained ſhut, without ſuffering, &c. it will follow, that the walls or doors had ſpiritual bodies; ſince it is inconſiſtent to the laws of nature, that one ſolid or material body ſhould paſs through another ſolid or material body, without injuring the form of either.

Having ſhewn the interpretation to be falſe, which ſome have endeavoured to fix upon the words, "Jeſus came, the doors being ſhut," &c. and having alſo allowed that the words do naturally ſuggeſt the entrance of our Saviour to have been *miraculous*, We ſhall in the next place attempt to ſhew, that the miracle here wrought by Jeſus, inſtead of awakening in the minds of the diſciples any ſuſpicion that their ſenſes might have been impoſed upon in their examination of the Lord's body, tended on the contrary to remove all their doubts, and convince them effectually that it was Jeſus himſelf, in a body conſiſting of fleſh and bones, and not a ſpirit which appeared to them. The diſciples, during their converſation with Chriſt before his paſſion, had been accuſtomed to ſee him work miracles of various kinds. From this extenſive power of controling the laws of nature, joined to the more than human purity of his life and doctrine, they moſt rationally concluded that *he came forth from God.* Therefore, as on the one hand, the power of working miracles was a characteriſtical mark of Jeſus, and conſequently his working miracles after his reſurrection was one evidence of the identity of his perſon; ſo' on the other hand, was the aſſurance of his *coming forth from the God of truth*, founded upon his doing ſuch works as *no man could do, unleſs God was with him*, an infallible ſecurity to the diſciples againſt the ſuſpicion of his intending to impoſe on them. From whence it will follow, that when, upon their fancying they ſaw a ſpirit, he aſſured them, that it was he himſelf, and no ſpirit, which, ſays he, *hath not fleſh and bones, as they*, by feeling and handling him, *ſaw he had*, they could have no ſhadow of a pretence, either of diſbelieving his word, or diſtruſting their own ſenſes. For, in reality, doth not his appealing to their ſenſes for a confirmation of what he aſſerted imply an affirmation, that their ſenſes were the proper judges of the point in queſtion? And are not both the parts of this affirmation abſolutely falſe, if it be ſuppoſed that the body here aſſumed by Chriſt was a ſpiritual, i. e. an immaterial body? And if, inſtead of the object upon which they were to judge, viz. a material body, a very different thing was ſubſtituted, namely, a mere idea of ſuch an object, would not an appeal to the judgement of their ſenſes in this caſe have been a mockery? And would not the impoſing upon their ſenſes, after ſuch an appeal, have been fraudulent and diſhoneſt? And would not ſuch a proceeding have been abſurd as well as diſhoneſt? For if it be allowed that Jeſus had the power of impoſing miraculouſly upon the ſenſes of his diſciples, it will not ſurely be denied that he had the power of entering miraculouſly into the chamber where they were aſſembled, while *the doors were ſhut.* The latter of theſe two miracles renders the firſt unneceſſary. For if Jeſus could, in his human body, enter into the chamber while the doors were ſhut, there was no occaſion for him to impoſe upon the ſenſes of the diſciples. And if he had it in his option to work whichever of thoſe miracles he pleaſed, would it not have been abſurd (with reverence be it ſpoken) in him, to chooſe that which was inconſiſtent with the character of one who *came forth from the God of truth*, and directly oppoſite to the deſign of his appearing to his diſciples after his paſſion; which was, by offering his body to the examination of their ſenſes, to convince them that he was really, i. e. bodily, riſen from the dead? The expreſſion of *the doors being ſhut, for fear of the Jews*, implies, that they were *faſtened within*, and the miracle here wrought, was moſt probable the cauſing them, as of themſelves, to fly open, and ſhut again very ſuddenly, as the doors of the priſon were opened and ſhut again by the angel, who delivered St. Peter from his confinement. This verſe might be read rather more clearly, *Then in the evening of the ſame day, the firſt of the week, the doors where the diſciples were aſſembled being ſhut for fear of the Jews, Jeſus came and ſtood*, &c. See Weſt, Elſner, Heylin, and Macknight's Prelim. Obſervat. ii. n. 1.

Ver. 20. *He ſhewed to them his hands and his ſide*] Probably the marks made bythe nails and the ſpear were retained, on purpoſe to give the greater ſatisfaction to the diſciples of the truth of his reſurrection; though indeed without that additional circumſtance, the evidence might have been very ſatisfactory. Doddridge.

Ver. 21. *As my Father hath ſent me*, &c.] The Jews ſay, "That a man's apoſtle is as himſelf;" meaning by *apoſtle* his deputy, proxy, legate, repreſentative, or ſubſtitute. The Jews had ſeveral of theſe kind of apoſtles in different countries, whoſe office it was to receive their dues, or to tranſact buſineſs for them; who were never looked upon as mere meſſengers, but as their proxies or repreſentatives. Saul was an *apoſtle* to the conſiſtory of Damaſcus. The ſenſe of this expreſſion therefore is, that as Chriſt was God's Apoſtle, and ſo his Repreſentative on earth, ſo the twelve, who were before properly named his *diſciples*, were for the future to be eſteemed his *repreſentatives*, and to perform thoſe things in his abſence, which would otherwiſe require his bodily preſence. See Hammond, and ch. xvii. 18.

Ver. 22, 23. *When he had ſaid this, he breathed on them*] St. Luke, ch. xxiv. 5. informs us, that the diſciples from Emmaus told their brethren on this occaſion what things were done in the way. Among the reſt, no doubt, they repeated the interpretations which Jeſus gave of the prophecies concerning his own ſufferings and death; but ſuch a ſenſe of the Scriptures being diametrically oppoſite to the notions which the Jews in general entertained, a peculiar illumination of the Spirit was neceſſary, to enable the Apoſtles to diſcern it. This illuſtration they now received from Jeſus, who, in token that he beſtowed it, *breathed upon them*, and bade them receive it. See on Matth. xviii. 2. The effect of this illumination was, that by perceiving the agreement of the thing which had befallen him with the ancient prophecies concerning the Meſſiah, their minds were quieted, and they were fitted to judge of the preſent appearance, and of the other appearances which Jeſus was to make before his aſcenſion. Further, the expreſſion *Receive ye the Holy Ghoſt*, may have a relation not only to the illumination of the Spirit which they now received, but to that which they were to receive afterwards in greater meaſure. Accordingly, it is added, ver. 23. *Whoſeſoever ſins ye remit*, &c. which may refer to the temporal pardon and puniſhment of mens ſins. See on Matth. xvi. 19. Or the meaning may be, "You are ſoon to receive the Holy Ghoſt in the fulneſs of his communications, whereby you will underſtand the will of God for mens ſalvation in the moſt comprehenſive manner, and ſo be qualified to declare the only terms on which mens ſins are to be pardoned." Some indeed carry the matter higher, ſuppoſing that this is the power of what they call "authoritative abſolution;" yet the only foundation on which the Apoſtles themſelves could claim ſuch a power, muſt either have been the gift of diſcerning ſpirits, which they enjoyed after the effuſion of the Holy Ghoſt, 1 Cor. xii. 10. and by which they knew the ſecret thoughts of mens hearts, conſequently the reality of their repentance; or it muſt have been ſome infallible communication of the will of God, concerning mens future ſtate, which was made to them: For, properly ſpeaking, they neither *forgave* nor *retained* ſins; they only declared a matter of fact infallibly made known to them by God. In the mean time, to render this interpretation feaſible, the general expreſſions, *whoſeſoever ſins ye remit*, &c, muſt be very much

24 But Thomas, one of the twelve, called Didymus, was not with them when Jeſus came.

25 The other diſciples therefore ſaid unto him, We have ſeen the Lord. But he ſaid unto them, Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe.

26 And after eight days, again his diſciples were within, and Thomas with them: *then* came Jeſus, the doors being ſhut, and ſtood in the midſt, and ſaid, Peace *be* unto you.

27 Then ſaith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thruſt *it* into my ſide: and be not faithleſs, but believing.

28 And Thomas anſwered and ſaid unto him, My Lord and my God.

29 Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt believed: bleſſed *are* they that have not ſeen, and *yet* have believed.

Ver. 24. Ch. xi. 16.—V. 27. 1 John i. 1.—V. 29. 1 Pet. i. 8.

limited, ſince it was but a ſingle individual here and there, whoſe condition in the life to come can be ſuppoſed to have been made known to the Apoſtles by revelation. See Macknight, Clarke, and Hoadley.

Ver. 24. *Thomas, one of the twelve*] It is ſaid, Luke xxiv. 33. that the diſciples from Emmaus told their ſtory to the eleven, and to them that were with them. The *eleven* was the name by which the Apoſtles went, after the death of Judas, whether they were preciſely that number, or fewer, as we have obſerved in the note on the above-mentioned paſſage in Luke: wherefore we are under no neceſſity, from this expreſſion, of ſuppoſing that Thomas was preſent when the diſciples came in. We are ſure that he was not preſent at this meeting, when Jeſus ſhewed himſelf; yet, if St. Luke's expreſſion is thought to imply that Thomas was with his brethren at the arrival of the diſciples, we may ſuppoſe that he was one of thoſe who would not believe, and that he went away before they had finiſhed their relation. See Mark xvi. 13. and Macknight's Prelim. Obſerv. vi. p. 31.

Ver. 25. *Except I ſhall ſee in his hands the print*, &c.] The repetition of the word *print* ſeems to be a very great beauty, as it admirably repreſents the language of a *poſitive* man, declaring again and again what he inſiſted upon. The word εις, rendered *into*, in the next clauſe, ſignifies *upon*, in ch. viii. 6. and Luke xv. 22. and if that ſenſe be retained here, the words will be, *And put my hand* upon *his ſide*. See Doddridge, L'Enfant, and Stevenſon againſt Woolſton, p. 324.

Ver. 27 *Reach hither thy finger*, &c.] It is obſervable, that our Lord here repeats the very words which Thomas had made uſe of; and thus demonſtrated not only that he was riſen, but alſo that he was poſſeſſed of divine knowledge, from his being conſcious of the words and actions of men, though ſpoken or done in ſecret. It is obſervable, that Spinoſa himſelf could find out no more plauſible objection againſt this evidence of the reſurrection of Chriſt, than to ſay that the diſciples were deceived in what they imagined they ſaw, heard, and felt; which, if granted, would be in effect to allow, that no men could be competent judges of any fact whatſoever relating to their own ſenſations, and conſequently would overthrow all human teſtimony. See Vit. Spinoſa, p. 32.

Ver. 28. *Thomas anſwered and ſaid*, &c.] Though the nominative often occurs for the vocative, it is the former caſe that is uſed here, the words συ ει, *thou art*, being underſtood. To this the context agrees; for we are told that theſe words were addreſſed to Jeſus; wherefore they cannot be taken merely as an exclamation of ſurpriſe, which is the Socinian gloſs, but their meaning is, "*Thou art* really he whom I lately followed as *my Lord*; and I confeſs thee to be poſſeſſed of infinite knowledge, and worſhip thee as *my God*." It is not ſaid that Thomas actually touched our Lord's wounds; and Chriſt himſelf ſays afterwards, ver. 29. that his belief was built on ſight; which ſeems to intimate, that this condeſcenſion of our Lord, together with the additional evidence ariſing from the knowledge which he plainly had of that unreaſonable demand which Thomas had made in his abſence, quite overcame him: A turn of mind exceedingly natural to ſo frank a temper as that of Thomas appears to have been. See Doddridge, Waterland's Sermons on the Trinity, and Whitby.

Ver. 29. *Becauſe thou haſt ſeen me*, &c.] The word *ſeen*, according to the Hebrew idiom, is often applied to the other ſenſes; and therefore may here ſignify that Thomas had the united teſtimony of all his ſenſes, that Chriſt had a real, i. e. a material body. See 1 John i. 1. and on Acts x. 41. The words, *Bleſſed are they*, &c. may in their original application be underſtood as a commendation of thoſe then preſent, who had believed that Chriſt was riſen before they had ſeen him; or without requiring ſuch proof as Thomas ſought for. But as they are indefinite, and imply no certain time, they may be extended even to the caſe of thoſe to whom the Goſpel was to be propoſed, by the Apoſtles then, and by their ſucceſſors after them. Accordingly, as in theſe words our Saviour tacitly reproves Thomas for his incredulity, in not believing a matter of fact ſo well atteſted, unleſs he himſelf ſaw it; ſo he lays down an univerſal propoſition for the encouragement of all mankind in future ages, to believe in him, though they had not ſeen him. Yet we ſhould obſerve, that our Lord muſt be far from encouraging or commending thoſe who are credulous, and believe without reaſon; and that he could only mean ſuch as are convinced of the truth by ſearching into the grounds of it: For, though the conduct of Thomas plainly exempts him from the charge of precipitate credulity; nay, though it may ſeem to argue a wiſe caution, not to be impoſed upon in points of ſo high importance, and would perhaps have been cited as an example by men of a ſceptical turn; yet it might in reality, and moſt probably did, proceed from nothing elſe but the ſtrength of his prejudice. Had he only ſaid to the other diſciples, that though he was ready to pay all due regard to their teſtimony, yet as their information related to an extraordinary and ſupernatural event, he was inclined not to be haſty in determining, but ſhould be glad of ſtronger and more convincing proofs,—*This* would have argued calmneſs and moderation, as well as ingenuity: But the declaration he made, that he would not believe unleſs he was favoured with a particular kind of conviction, amounted in effect to this, That he would believe nothing for which he had not the evidence of ſenſe; and the evidence of ſenſe in that way too, which ſuited his fancy and caprice. To what then can his conduct be aſcribed, but to prejudice?—By this ſuppoſition it will be intirely accounted for,—and there are ſeveral things in the Goſpel which directly lead us to it, and to nothing elſe ſo clearly. That the Jews univerſally were prepoſſeſſed with a notion of a temporal Meſſiah;—that they were extremely fond of it; nay, that they were infatuated and enſlaved by it, is undeniable. Let us then imagine that Thomas retained a ſhare of this old national tincture, and it will ſufficiently account for his unguarded reſolution; and if it really ſprung from prejudice, the words of the text, accommodated to the caſe of Thomas, muſt be underſtood thus: "*Bleſſed*—that is, *more bleſſed*, (for the expreſſion, in the deſign of it, is manifeſtly comparative) more bleſſed are they, of a better diſpoſition, more praiſe-worthy, and eminently rewardable, whom proper evidence will always perſuade, than thoſe, who merely on account of their prejudices, are not convinced by arguments of weight fitted to work conviction; but want the teſtimony of ſenſe to conquer their prepoſſeſſions, and in a manner conſtrain their aſſent. Theſe laſt are in ſome degree happy, if they are brought to acknowledge principles which are of great moment and uſe, upon their own terms; but ſtill, upon a compariſon, they are happy in a peculiar and much higher ſenſe, who have not ſeen, and yet have believed." Again, it may be further obſerved, that the prejudice and raſhneſs of thought appear undeniable from hence, that he might have had ſufficient proofs of our Saviour's reſurrection in other ways, beſides that he fixed upon as the only means of giving him ſatisfaction. Of this no Chriſtian can doubt; all of us being in the number of thoſe who *have not ſeen, and yet have believed.* And we, ſurely, think that we have ſolid grounds for our faith, though we want the evidence of ſenſe. Beſides, let us imagine the caſe of this apoſtle to have been different: Let us ſuppoſe that he never had been favoured with the ſight of our Lord, after his riſing from the dead; yet, if he had received repeated atteſtations from eye-witneſſes, and had been commiſſioned, as he really was, to preach to the Gentiles Jeſus and the reſurrection, and enabled to confirm his doctrine by miracles, could he have wanted any neceſſary means of conviction?—If theſe were ſufficient to convert the heathen world, were they not alſo ſufficient to eſtabliſh his own faith?—Or, to put the matter in another light, let us imagine that he had been permitted to ſee and converſe with Chriſt, but not indulged with putting his fingers to the print of the nails, &c. could the want of this alone have juſtified, or even excuſed his incredulity?—It is impoſſible, and abſurd to common ſenſe; becauſe, if the ſenſes are not to be truſted in one caſe, they muſt be equally fallacious in another. As therefore without this Thomas might have had clear evidence of this great truth, nay, evidence upon which he ought to have aſſented; he acted more like a man who wanted to have his humour gratified, than his reaſon convinced: And ſhould every one inſiſt upon demonſtrations of ſenſe in other ſimilar caſes, it would be attended with numerous ill conſequences; becauſe the whole world muſt remain ſceptics and infidels for ever, with reſpect to facts and principles of the higheſt moment. The general uſe to be made of this maxim, is, to learn how to preſerve the due medium between the two extremes of credulity and ſcepticiſm; of preſumption, where there are no ſolid grounds of faith; and of diffidence, where there are no reaſons for doubt. The only way to avoid theſe errors is, not to believe at any time without ſufficient evidence; but always to acquieſce in that, without inſiſting upon any particular ſort of proof which is not neceſſary. See Clarke's Serm. vol. 7. Archbp. Sharpe's Serm. vol. 2. Bp. Weſton's Serm. vol. 2. Biſcoe's Boyle's Lectures, vol. i. p. 4. and Foſter's Serm. vol. 3.

30 And many other ſigns truly did Jeſus in the preſence of his diſciples, which are not written in this book:

31 But theſe are written, that ye might believe that Jeſus is the Chriſt, the Son of God, and that believing ye might have life through his name.

Ver. 30. Ch. xxi. 25.—V. 31. Luke i. 4.

Ver. 30, 31. *And many other ſigns*, &c.] He appeared on ſeveral other occaſions to his diſciples after his reſurrections, and by many infallible proofs, which are not written in this book, convinced them that he was alive after his paſſion. The appearances mentioned by the *Evangeliſts* are *nine* in number; St. Paul ſpeaks of one to James, and one to himſelf, which *they* have omitted; and this paſſage leads us to think that Jeſus ſhewed himſelf much oftener than there is any account upon record; performing many mighty works before his diſciples, in order to confirm them in the belief of his reſurrection and perſonal identity. But though there were ſeveral other appearances and miracles, of which no account is given here, yet what is recorded is ſufficient for the Evangeliſt's purpoſe; which was to evince that Jeſus was the Meſſiah, the Saviour of the world. See Snape's Sermons, vol. 1. and Tillotſon's works, vol. 3.

A GENERAL VIEW OF OUR LORD'S RESURRECTION.

The tranſactions of the day on which our Lord aroſe from the dead ended, in the manner ſet forth in this chapter to ver. 26. and in the parallel paſſages of the preceding ſacred writers; a day much to be remembered by men throughout all generations; becauſe it brought fully into act the conceptions which had lodged in the breaſt of infinite wiſdom from eternity, even thoſe thoughts of love and mercy, on which the ſalvation of the world depended. Chriſtians, therefore, have the higheſt reaſon to ſolemnize this day with gladneſs each returning week, by ceaſing from labour, and giving themſelves up to holy meditations, and other exerciſes of devotion. The redemption of the world, which they commemorate thereon, as then receiving its perfection, affords matter for eternal thought, being ſuch a ſubject as no other, how great ſoever, can equal, and whoſe luſtre, neither length of time nor frequent reviewing can ever diminiſh: For as by beholding the ſun, we do not find him leſs glorious or luminous than before, ſo this benefit which we celebrate, after ſo many ages, is as freſh and beautiful as ever, and will continue to be ſo, flouriſhing in the memories of all reaſonable beings, through the endleſs revolutions of eternity.

But, that the reader may form a more diſtinct notion of the hiſtory which the Evangeliſts have given of Chriſt's reſurrection, it will not be improper here to join the ſeveral circumſtances of that important affair together briefly, and in their order.—The Jewiſh ſabbath being at hand when Jeſus expired, his friends had not time to embalm him in the beſt manner, or even to carry him to the place where they intended he ſhould remain; but they laid him in a new ſepulchre hard by, belonging to one of their number, with an intention to remove him after the ſabbath was over. The women therefore who were preſent, obſerving that the funeral rites were perfomed in a hurry, made an agreement to come and embalm him more at leiſure. Accordingly, as ſoon as they returned to the city, they bought ſpices, and prepared them; but the ſabbath coming on, they reſted from working, according to the commandment. When the ſabbath was ended, (that is, on our Saturday evening about ſun-ſetting) the two Maries, by appointment of the reſt, ſet out to ſee if the ſtone was ſtill at the door of the ſepulchre, becauſe thus they would be certain that the body was within: Or, if the ſepulchre was open, and the body taken away, they were to enquire of the gardener where it was laid, that the ſpices might be carried directly to the place. While the women were going on this errand, a great ſtorm and earthquake happened, occaſioned by the deſcent of an angel, who came to wait on Jeſus at his reſurrection. This ſtorm and earthquake terrifying the women, they turned back and joined their companions, who were going to buy ſome more ſpices to compleat the preparation. In the mean time, the angel rolled away the ſtone from the door of the ſepulchre, then ſat down upon it, and aſſuming a very terrible form, affrighted the guards. Soon after this, Jeſus aroſe, and the guards fled in a panic, probably to the firſt houſe they could find, where they waited till the morning.

As the morning approached, the ſtorm abated. At length every thing being got ready, all the women went out together, and arrived at the ſepulchre before the riſing of the ſun. The door was open; they entered, and ſearched for the body, but it was gone. They were exceedingly perplexed. After conſultation, they agreed that while they ſearched the garden, Mary Magdalene ſhould go and inform the apoſtles of what had happened. Coming out of the ſepulchre, therefore, ſhe departed, and the reſt began to ſearch: But having traverſed the garden a while to no purpoſe, they reſolved to examine the ſepulchre a ſecond time; and were entering for that end, when lo! an angel appeared in the farthermoſt right corner, where the feet of Jeſus had lain. He ſpake to them, deſiring them to *come and ſee the place where the Lord lay.* Upon this they deſcended, and ſaw another angel in the hithermoſt corner of the ſepulchre. The angels deſired them to carry the news of their Lord's reſurrection to the diſciples, and particularly to Peter. They departed, therefore, and made all the haſte they could into the city. In the mean time, Mary Magdalene having told the apoſtles that the ſepulchre was open, and the body taken away, they ſent Peter and John to ſee what was the matter. The two apoſtles, together with Mary Magdalene, ſet out for the ſepulchre about the time that the women, who had ſeen the viſion, were running into the city; But taking a different road in the fields, or a different ſtreet in the city, they did not meet them. When the company of women came, they related their ſtory to the apoſtles, and then enquired for Peter, having a meſſage to him; but, being told that he was gone away with John to the ſepulchre, they ſet out a ſecond time along with ſome of the brethren who were diſpatched to examine the truth of this information; expecting to find Peter either at the ſepulchre or on the road. But as they were going out, he and John, having left Mary Magdalene at the ſepulchre, came into the city it ſeems by a different ſtreet, for the women miſſed them; nor did theſe apoſtles meet the diſciples who were going out to examine the truth of the women's report. The diſciples making all the haſte they could, ſoon left the women with whom they had ſet out, and arrived at the garden about the time that Mary Magdalene was coming away: For after Peter and John were gone, ſhe ſtood beſide the ſepulchre weeping, and happening to look in, ſhe ſaw firſt the angels, then Jeſus himſelf, and was departing to tell the news, juſt as the diſciples arrived at the garden. But ſhe did not meet them, happening to be in a different walk from that by which they were coming up. The diſciples went ſtraightway to the ſepulchre, and ſaw the angels, and then departed; and being now but a little way behind Mary Magdalene, who was tired with the fatigue ſhe had undergone, they travelled by a nearer road through the fields, or by a different ſtreet of the city with ſuch expedition, that they had told their ſtory in the hearing of the two diſciples who went to Emmaus, before ſhe arrived.

While theſe things were doing, Jeſus met the company of women in their way to the ſepulchre, and ordered them to go and inform his diſciples that they had ſeen him. Upon this they left off purſuing Peter, and returned to the apoſtle's lodging, where they found Mary Magdalene telling her new ſtory, which they confirmed by relating whatever had happened to themſelves. Or, we may ſuppoſe that Mary Magdalene fell in with them immediately after Jeſus had left them, and that they all came to the apoſtles in a body.

Peter, hearing the women affirm that they had ſeen not only a viſion of angels, but Jeſus himſelf, went to the ſepulchre a ſecond time, but did not enter. He only looked in, and ſaw the clothes lying as before. In his way home, however, he ſeems to have had the happineſs of meeting with Jeſus. The coming of the watch into the city, and their appearing before the council, is fixed by St. Matthew to the women's interview with our Lord. They had fled from the garden when Jeſus aroſe; and being in a panic, had taken ſhelter in the firſt houſe they could find. But in the morning they began to take courage, and at the time mentioned went and told what they had ſeen to the chief prieſts, who were called together by the high-prieſt, in order to receive their report. Soon after this the diſciples who travelled to Emmaus were overtaken by Jeſus on the road. After he was gone, they returned to Jeruſalem, and told their brethren what had happened. While they were ſpeaking, behold, Jeſus came in; and to convince all preſent of the truth of his reſurrection, ſhewed them his hands and his feet, and called for meat, which he ate in their preſence.

This is Mr. Macknight's ſcheme and method of harmonizing this important but difficult part of Scripture, and which we have in general followed. However, as we have been frequently and greatly obliged to the very judicious and excellent obſervations of Mr. Weſt on the reſurrection, and that nothing may be omitted which can give ſatisfaction on this head, a brief account of Mr. Weſt's ſcheme alſo is here ſubjoined; and the ingenious reader, after an accurate compariſon of the Evangeliſts, muſt judge for himſelf.

"The women who accompanied our Lord from Galilee, made an appointment to come and embalm him after the ſabbath was ended. Very early, therefore, on the firſt day of the week, Mary Magdalene and the other Mary, in purſuance of their purpoſe, went out to meet the apoſtles at the ſepulchre. About the time that they were ſetting out, the earthquake happened; the angel deſcended, and rolled away the ſtone, and Jeſus aroſe. The two Maries either met with, or called upon Salome in their way; ſo the three went on till they came within ſight of the ſepulchre, and obſerved the door open. This circumſtance leading them to conclude that the body was removed, Mary Magdalene ran immediately back to tell Peter and John what had happened. In the mean time the other Mary and Salome going forward, entered the ſepulchre, and had the viſion of one angel mentioned by Matthew and Mark, who informed them that Jeſus was riſen, and bade them carry the news to the diſciples.

After they were departed, Peter and John, with Mary Magdalene, came to the ſepulchre: An account of this journey we have in ch. xx. 1—10. The two apoſtles having examined every thing, went away; but Mary Magdalene ſtayed behind them at the ſepulchre and ſaw firſt the viſion of angels, then Jeſus himſelf. Her joy gave her ſpeed. She ran the ſecond time into the city, that ſhe might impart the news to the reſt.

After Jeſus had ſhewed himſelf to Mary Magdalene at the ſepulchre, he went and met her companions; viz. Mary the mother of James, and Salome, as they were going into the town to give an account of the viſion they had ſeen. The apoſtles and Mary Magdalene had not been long away from the ſepulchre, when Joanna

CHAP. XXI.

Chriſt appearing again to his diſciples, is known of them by the great draught of fiſhes: he dineth with them; earneſtly commandeth Peter to feed his lambs and ſheep; foretelleth him of his death; rebuketh his curioſity touching John. The concluſion.

AFTER theſe things Jeſus ſhewed himſelf again to the diſciples at the ſea of Tiberias; and on this wiſe ſhewed he *himſelf*.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *ſons* of Zebedee, and two other of his diſciples.

3 Simon Peter ſaith unto them, I go a fiſhing. They ſay unto him, We alſo go with thee. They went forth, and entered into a ſhip immediately; and that night they caught nothing.

Ver. 2. Ch. i. 45. Matth. iv. 21.

and ſome Galilean women, her companions, arrived with the ſpices to embalm the body. This company of women had the viſion of two angels deſcribed by St. Luke, and then departed. But, by ſome accident or other, Mary the mother of James, and Salome, who had been at the ſepulchre, and ſeen the one angel before Joanna came, and who, as they returned, had ſeen Jeſus himſelf, lingered ſo long on the road, that Joanna and the women with her, who came to the ſepulchre after them, got to the apoſtles' lodging before them, and had told their ſtory in ſuch good time, that the two diſciples of whom St. Luke ſpeaks, ch. xxiv. 13. were ſet out for Emmaus, and Peter was gone to the ſepulchre a ſecond time before they came up." See the *Reflections* on the next chapter.

Chap. XXI. *Ver.* 1. *After theſe things, Jeſus,* &c.] It has been ſuggeſted that this whole chapter was not written by St. John, but added by the Aſiatic biſhops after his death. What the arguments brought to eſtabliſh this conjecture are, the reader will eaſily judge. In the firſt place, this is inferred from the likeneſs between the cloſe of this and the twentieth chapter: On the other hand, it ſhould be conſidered, that nothing is more familiar to John than repetitions of this kind. But from whence is it collected, that this chapter ſhould have been added by any other hand than John himſelf? We are told, it is evident that it could not be ſubjoined by John, becauſe, ver. 24. is written in the third perſon; whereas it is manifeſt that nothing is more frequent than the change of perſons in the ſacred writings, not to mention that it beſt ſuited St. John's modeſty, when ſpeaking of himſelf, to make uſe of the third perſon. See the note there. If it be aſked whence it appears that this was added by the whole conſiſtory of Aſiatic biſhops? we have no better reaſon aſſigned, than that, ver, 24. the firſt perſon plural *we* is made uſe of, when it is evident that this uſe of the plural is reſtrained by the ſingular in the ſucceeding verſe; and what is ſtill more, it is evident that the writer makes uſe of the very ſame expreſſion, Epiſt. iii. 12. which is univerſally owned to have been written by himſelf. It is indeed true, that Tertullian terms the end of the twentieth chapter the end of the Goſpel, and this might have been literally true, if we grant what has been obſerved in the note on ch. viii. 10, 11. that John originally finiſhed this Goſpel with the former chapter; but at a different time, or ſome time after, added this chapter. He might have been in the ſame circumſtances with St. Paul, who in all probability intended to have cloſed his Epiſtle to the Romans at the end of ch. xiv. having ſubjoined thoſe three verſes by way of concluſion, which now appear at the end of ch. xvi. Some other things however having occurred to him, which he thought neceſſary to be mentioned, he reſumed his pen, and added the reſt of the Epiſtle, as it now ſtands. The ſame might have happened to St. John; after he had cloſed his Goſpel, ſeveral incidents relating to Chriſt, omitted by the other Evangeliſts, the death of Peter, and the refutation of a falſe opinion concerning himſelf, that he ſhould never die, might have occurred, and ſeem of ſo important a nature as to require him to make this addition, which renders his Goſpel rather more complete, and at his ſecond ſitting down to write, might have appeared both more neceſſary to be added, and more proper to be recorded. St. Peter's death might have happened after the firſt copy of his Goſpel had gone abroad, and the opinion that John himſelf ſhould never die, which was founded upon our Saviour's prophecy concerning Peter's death, might have received its birth, and made a very great progreſs in that interval; and both of theſe circumſtances were worthy of notice, eſpecially as the prophetic character of Jeſus would have been liable to be called in queſtion, from a miſtaken or wrong idea of either.

The authenticity of this chapter being thus ſettled, we obſerve, that as all the males among the Jews were, by the law of Moſes, to repair thrice every year to Jeruſalem, on the paſſover or feaſt of unleavened bread, the pentecoſt, and the feaſt of tabernacles; ſo the *Apoſtles* and *diſciples*, who had come up to Jeruſalem from Galilee, not merely to attend upon their Maſter, but in obedience to the law, continued, as they were obliged to do, at Jeruſalem, till the end of the feſtival. There Jeſus appeared to them a ſecond time, eight days after his appearance, St. Thomas being with them, ch. xx. 26. The next appearance was at *the ſea of Tiberias*, called alſo the ſea of Galilee; and this is expreſly ſaid, ver. 14. to be the *third* time that Jeſus ſhewed himſelf; from whence it is evident that the appearance on a mountain in Galilee, mentioned by Matthew, xxviii. 16, &c. was ſubſequent to this ſpoken of by John; and was alſo in a different place, *on a mountain*, whereas the latter was by the ſea of Tiberias. Three reaſons may be aſſigned for our Saviour's meeting his diſciples in Galilee. Galilee was the country in which he had reſided above thirty years, where he firſt began to preach the kingdom of God, and to declare and evidence his miſſion by miracles; ſo that he muſt neceſſarily be more known, and have had more followers in that country, than in any other region of Judea. And therefore one reaſon for his ſhewing himſelf in Galilee after he was riſen from the dead, ſeems to have been, that where he was perſonally known to ſo many people, he might have the greater number of competent witneſſes to his reſurrection. Secondly, Galilee was alſo the native country of the greateſt part, if not all, of his Apoſtles, &c. There they ſupported themſelves and their families, ſome of them at leaſt, by mean and laborious occupations: ſo ſtrait and ſo neceſſitous a condition of life muſt have rendered a long abſence from thence highly inconvenient at the time of barley harveſt, which always fell about the time of the paſſover. As ſoon as the paſchal ſolemnity was over, which detained them at Jeruſalem a whole week, it is natural to ſuppoſe they would return into Galilee. Upon which ſuppoſition our Saviour promiſed he would go before them into Galilee; which remarkable expreſſion was again made uſe of by the angel, Matth. xxviii. 7. and by Jeſus himſelf, ver. 10. The command in the latter paſſage ought to be taken as a confirmation of his promiſe of meeting them in Galilee, Matth. xvi. 7. and a ſtrong encouragement to them to depend on the performance of it. To prepare them therefore by degrees for that affliction and mortification which would attend their preaching the Goſpel, and to give them an opportunity of ſeeing and providing for their families, to whom they were ſoon to bid adieu for ever; their gracious Lord not only permitted them to return into Galilee, but promiſed to meet them there, and did in fact meet them there, not only once, but ſeveral times; ſince the reaſons that required the Apoſtles return thither, were as ſtrong for their continuing there, till the approach of the feaſt of weeks, or pentecoſt, ſhould call them them thence. Another reaſon for meeting his diſciples in Galilee may be deduced from what Luke tells us of the ſubjects which our Lord dwelt upon on theſe occaſions, viz. "the things pertaining to the kingdom of God." It was neceſſary they ſhould be fully inſtructed in the doctrines they were to preach; have ſome view of the hopes and encouragements to ſupport them under the proſpect of thoſe dangers they were to expect; have many inveterate prejudices rooted out, and be fortified with courage and conſtancy, a diſregard and contempt of hardſhips, perils, pains, and death. To theſe purpoſes nothing could more conduce than frequent viſits from their Lord; and it will evidently appear, that no place could be more proper for theſe meetings than Galilee, if we conſider that the Apoſtles, having their habitations in that country, might reſide there without ſuſpicion, and aſſemble without any fear of the perſecutors of their Maſter; for Galilee was under the juriſdiction of Herod. Whereas, had they remained at Jeruſalem, and continued frequently to aſſemble together, the chief prieſts and elders, whoſe hatred or apprehenſions of Jeſus were not extinguiſhed by his death, would undoubtedly have given ſuch interpretations to thoſe meetings, and thrown ſuch obſtacles in the way, as muſt have neceſſitated our Lord to interpoſe his miraculous power to prevent or remove them. Now as all theſe inconveniences might be avoided by our Saviour's meeting his diſciples in Galilee, it is more agreeable to the wiſdom of God, to ſuppoſe theſe frequent meetings to have been in Galilee, and more analogous to the proceedings of our Lord himſelf, who, being in danger from the Scribes and Phariſees, would not walk in Jewry, ch. vii. 1. See Mill, Wetſtein, Worthington's Sermon on John viii. &c. and the notes on ver. 14. and 24.

Ver. 2. *Nathanael of Cana*] There ſeems to be no doubt that this Nathanael is the perſon mentioned ch. i. 45. It is uncertain who the *other two diſciples* were: Dr. Lightfoot conjectures that they were Andrew and Philip; which is not improbable, as they were both inhabitants of Bethſaida, near the ſea of Tiberias. See ch. i. 44. and Lightfoot.

Ver. 3, 4. *Simon Peter ſaith—I go a fiſhing*] *I am going a fiſhing.* Heylin. Our Lord having firſt by the angels, and then in perſon, ordered his diſciples to go home to Galilee, with a promiſe that they ſhould ſee him there, it is reaſonable to think that they would depart as ſoon as poſſible; (ſee the ſecond reaſon aſſigned in the note on ver. 1.) wherefore, when they were come to their reſpective homes, they followed their occupations as uſual, and particularly the apoſtles, who purſued their old trade of fiſhing on the lake. Here, as they were plying their nets one morning early, Jeſus ſhewed himſelf to them.

4 But when the morning was now come, Jeſus ſtood on the ſhore: but the diſciples knew not that it was Jeſus.

5 Then Jeſus ſaith unto them, Children, have you any meat? They anſwered him, No.

6 And he ſaid unto them, Caſt the net on the right ſide of the ſhip, and ye ſhall find. They caſt therefore, and now they were not able to draw it for the multitude of fiſhes.

7 Therefore that diſciple whom Jeſus loved ſaith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fiſher's coat *unto him*, (for he was naked,) and did caſt himſelf into the ſea.

8 And the other diſciples came in a little ſhip; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fiſhes.

9 As ſoon then as they were come to land, they ſaw a fire of coals there, and fiſh laid thereon, and bread.

10 Jeſus ſaith unto them, Bring of the fiſh which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fiſhes, an hundred and fifty and three: And for all there were ſo many, yet was not the net broken.

12 Jeſus ſaith unto them, Come *and* dine. And none of the diſciples durſt aſk him, Who art thou? knowing that it was the Lord.

13 Jeſus then cometh, and taketh bread, and giveth them, and fiſh likewiſe.

14 This is now the third time that Jeſus ſhewed himſelf to his diſciples, after that he was riſen from the dead.

15 So when they had dined, Jeſus ſaith to Simon Peter, Simon *ſon* of Jonas, loveſt thou me more than theſe? He ſaith unto him, Yea, Lord; thou knoweſt that I love thee. He ſaith unto him, Feed my lambs.

16 He ſaith to him again the ſecond time, Simon *ſon* of Jonas, loveſt thou me? He ſaith unto him, Yea, Lord; thou knoweſt

Ver. 4. Ch. xx. 14.—V. 5. Luke xxiv. 41. Or, *Sirs.*—V. 6. Luke v. 4, 6, 7.—V. 7. Ch. xiii. 23. xx. 2.—V. 12. Acts x. 41. V. 14. See ch. xx. 19, 26.

Ver. 6. *Caſt thy net on the right ſide of the ſhip*] The diſciples, not knowing Jeſus, but imagining that he might be a perſon acquainted with the places proper for fiſhing, did as he directed, and caught a multitude of fiſhes. This was not merely a demonſtration of the power of our Lord, but a kind providential ſupply for his diſciples and their families, which might be of ſervice to them when they waited afterwards in Jeruſalem, according to his order. See Luke xxiv. 49. And it was likewiſe a ſort of emblematical repreſentation of the great ſucceſs which ſhould attend their endeavours, to catch men in the net of the Goſpel. See Luke v. 9, 10. and the *Reflections* on that chapter.

Ver. 7. *For he was naked*] That is, had only his under garment on. See the note on 1 Sam. xix. 24. Dr. Heylin reads, *He put on his upper coat, for he was ſtripped.*

Ver. 8. *Two hundred cubits*] About one hundred yards.

Ver. 9—12. *As ſoon as they were come to land*] When the diſciples came aſhore, they found *a fire* burning, which Jeſus had miraculouſly prepared, and *fiſh laid thereon, and bread.* But neither being ſufficient for the company, or perhaps to ſhew them the reality of the miracle, by making them attend to the number and ſize of the fiſhes they had caught, and to the net's not being broken, Jeſus ordered them to bring ſome of their own; then invited them to *dine*; that is, to eat with him; for the Greek word ἀριστήσατε ſignifies ſometimes "to take meat in the morning," which is the meaning of it here. It will not be judged, I hope, too minute to obſerve, after ſome writers of the firſt credit, that it appears from the beſt natural hiſtorians, that 153 (ver. 11.) is the exact number of the different ſpecies of fiſhes; and it is inferred from this paſſage, that perſons of all nations and conditions ſhould enter into the church. See Jortin's Remarks, Grotius, Calmet, and Keuchenius.

Ver. 13. *Jeſus then cometh and taketh bread*] It is not ſaid that Jeſus now ate with them; but his invitation to them, ver. 12. implies it; beſides, St. Peter teſtifies, Acts x. 41. that his apoſtles did eat and drink with him after he aroſe from the dead; meaning to tell Cornelius, that that was one of the many infallible proofs, by which he ſhewed himſelf alive after his paſſion. It is reaſonable, therefore, to think that he did eat with his apoſtles on this occaſion: Thus proving anew to his diſciples the reality of his reſurrection, as well as by working a miracle like that which at the beginning of his miniſtry had made ſuch an impreſſion upon them, as diſpoſed them to be his conſtant followers.

Ver. 14. *This is now the third time*] The Evangeliſt does not ſay that this was the third time that Jeſus appeared, but the third time that he appeared to his diſciples; that is, to his apoſtles in a body; for in reality it was his ſeventh appearance. Beſides, St. John himſelf has taken notice of three appearances before this. Grotius explains it of the third day of his appearance; for he had firſt appeared to ſeveral on the day of his reſurrection, then on a ſecond day; *after eight days*, he came to his diſciples, when Thomas was preſent; and now again, for the third day, he ſhewed himſelf at the ſea of Tiberias.

Ver. 15. *Loveſt thou me more than theſe*] The original words, πλεῖον τούτων, are ambiguous, and may either ſignify, "Doſt thou love me more than any of *thy brethren*, as thou didſt once profeſs?" (See Matth. xxvi. 33.) Or, "Doſt thou love me more than thou loveſt *theſe nets*, and other inſtruments of thy trade, ſo as to prefer my ſervice to any worldly advantages?" Whitby explains them in this latter ſenſe, and argues for it from this conſideration, that otherwiſe Peter could not have appealed to Chriſt that he did thus love him, ſince it was impoſſible for him to judge exactly of the proportion between his own love to Chriſt, and that of his brethren. But that learned commentator did not obſerve how modeſtly the reply is adjuſted on that head. Peter only anſwers, *Yea, Lord*, or, *aſſuredly, Lord, thou knoweſt that I love thee*; but does not add, *more than theſe*: And this beautiful circumſtance in the anſwer ſhews, how much he was humbled and improved by the remembrance of his fall; and poſſibly our Lord's queſtion might be intended to remind him of that fall, and of the cauſe of it. Upon Peter's reply, Jeſus ſaid to him, *Feed my lambs.* "As I ſhall favour thee ſo far, as to commit my church in part to thy apoſtolic care, remember, that the moſt acceptable way of expreſſing thy love to me, will be by taking care even of the feebleſt of my flock." Some have obſerved that ἀρνία being the diminutive of ἀρνά, ſignifies *the leaſt of my lambs*; and if we interpret this as an intimation of the care which Peter, as a miniſter of Chriſt, was to take of little children, it ſeems perfectly congruous to the wiſdom and tenderneſs of the great Shepherd of the ſheep, to give ſo particular an injunction concerning it. Bellarmine's diſtinction between *lamb* and *ſheep*, as ſignifying the laity and clergy, is very trifling; nor can any example of the like diſtinction be produced. It is much more natural to ſuppoſe, in general, that *lambs* here, as in Iſai. xl. 11. and many other places, may ſignify, "the weakeſt of the flock;" which, by the way, it is by no means to be taken for granted that the laity always are. So that, on the whole, the argument drawn from hence, for the Pope's ſupremacy, ſeems almoſt as contemptible as that which ſome writers of that communion have drawn from theſe words, to prove that hereticks, though princes, are to be put to death, by authority derived from St. Peter; becauſe *feeding the flock*, implies a power of *killing wolves.* See Whitby, Boyle's Philoſophical Comment. vol. i. p. 82. and Doddridge's ten Sermons on the power and grace of Chriſt, ſerm. vii. p. 176.

Ver. 16, 17. *He ſaith to him again*] From our Lord's aſking Peter if *he loved him*, before he gave him commiſſion to *feed his lambs and his ſheep*, it is juſtly inferred, that to render men duly qualified for the miniſterial function, they muſt prefer the intereſt and honour of Chriſt to every other conſideration. This is the great qualification by which alone a miniſter can be animated to go through the labours and difficulties of his office, and be fortified againſt the dangers which may attend it. Moreover, Chriſt's exhortation to Peter, to feed his lambs and ſheep, being the reply which he made to Peter's declaration, that he loved him, ſhews us that miniſters beſt teſtify their love to Chriſt, by their ſingular care and diligence in feeding his flock. Our Lord's threefold repetition of his commiſſion to Peter, moſt probably was in alluſion to Peter's three denials; and as it contains an oblique intimation that his repentance ſhould bear ſome proportion to his crime, ſo it ſeems to have been intended by our Lord, to convince the reſt of the diſciples of the ſincerity of Peter's converſion, and to prevent any ſlight which he might be expoſed to from their ſuſpecting the contrary. However, we are told that I love thee. He ſaith unto him, Feed my ſheep.

17 He ſaith unto him the third time, Simon *ſon* of Jonas, loveſt thou me? Peter was grieved, becauſe he ſaid unto him the third time, Loveſt thou me? And he ſaid unto him, Lord, thou knoweſt all things; thou knoweſt that I love thee. Jeſus ſaith unto him, Feed my ſheep.

18 Verily, verily, I ſay unto thee, When thou waſt young, thou girdeſt thyſelf, and walkedſt whither thou wouldeſt: but when thou ſhalt be old, thou ſhalt ſtretch forth thy hands, and another ſhall gird thee, and carry *thee* whither thou wouldeſt not.

19 This ſpake he, ſignifying by what death he ſhould glorify God. And when he had ſpoken this, he ſaith unto him, Follow me.

20 Then Peter turning about, ſeeth the diſciple whom Jeſus loved, following; (which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee?)

21 Peter ſeeing him, ſaith to Jeſus, Lord, and what *ſhall* this man *do*?

22 Jeſus ſaith unto him, If I will that he tarry till I come, what *is that* to thee? Follow thou me.

23 Then went this ſaying abroad among the brethren, that that diſciple ſhould not die: yet Jeſus ſaid not unto him, He ſhall not die: but, If I will that he tarry till I come, what *is that* to thee?

24 This is the diſciple which teſtifieth of theſe things, and wrote theſe things: and we know that his teſtimony is true.

25 And there are alſo many other things

Ver. 17. Ch. xvi. 30.—V. 18. Ch. xiii. 36. Acts xii. 3, 4.—V. 19. 2 Pet. 1.—14.—V. 20. Ch. xiii. 23, 25. xx. 2.—V. 24. Ch. xix. 35. 3 John 12.—V. 25. Ch. xx. 30.

that Peter was grieved at this repeated application to him: For it ſeemed to him an intimation that Chriſt doubted the ſincerity of his repentance; and to a perſon of his ſanguine temper, nothing could have afforded a more ſenſible anguiſh than ſuch a ſuggeſtion. It recalled his crime, with all its aggravated circumſtances, into his mind; it renewed his grief for having offended, and it increaſed that grief from a conſideration, that he had given ſufficient grounds for ſuſpecting his fidelity, even after his converſion. One would wonder that from circumſtances ſo evidently humiliating to the mind of Peter, the Papiſts could have inferred a grant of his ſupreme dominion over the church, clergy as well as laity. The paſſage has doubtleſs, as we have ſhewn, a quite different meaning; for Peter, by his late cowardice and perfidy, having, as it were, abdicated the apoſtleſhip, was hereby no more than formally reſtored to his office, through the indulgence of his kind and merciful Maſter, and not raiſed to any new dignity above his brethren. See Macknight, Tillotſon's works, vol. 3. and the former note.

Ver. 18, 19. *When thou waſt young*, &c.] Peter being thus reſtored to his apoſtolic office and dignity, Jeſus proceeded to forewarn him of the perſecutions, to which he in particular would be expoſed in the execution of his office, intending thereby to inſpire him with courage and conſtancy; but we do not read a word of that ſpiritual dignity and authority which his pretended ſucceſſors have arrogated. *When thou waſt young, thou girdedſt thyſelf*, &c. alluding to the ſtrength and activity which he had now ſhewn in ſwimming to ſhore after he had girded his fiſher's coat upon him: But *when thou ſhalt be old*, &c. "Inſtead of that liberty which in youth thou enjoyedſt, thou ſhalt in thine old age be a priſoner; for thou ſhalt *be bound aud carried whither thou wouldeſt not* naturally incline to go, even to thoſe ſufferings to which fleſh and blood have the ſtrongeſt averſion. Some have thought, that the words *thou ſhalt ſtretch forth thy hands*, &c. allude to the manner of his death on the croſs, and which indeed ſeems probable from the next words, which the hiſtorian delivers as explanatory of thoſe of our Lord, *This ſpake he, ſignifying by what death he ſhould glorify God.* The next words, however, of our Lord muſt plainly be underſtood to ſignify, that Peter was to *follow him* in the *kind* of his death. "*Follow me*, and ſhew that thou art willing to conform to my example, and to follow me even to the death of the croſs." Agreeably hereto, the unanimous voice of antiquity aſſures us, that Peter was *crucified*, and, as ſome ſay, about forty years after this; but the exact time is not known. See Tertul. præſcript. c. 36. Euſeb. Hiſt. ii. 25. Lactant. *de Morte Perſecut.* Prudentius *de paſſ. Pet. & Pauli.*

Ver. 20. *Then Peter, turning about*] "There is a ſpirit and tenderneſs in this plain paſſage, which I can never read, ſays Dr. Doddridge, without the moſt ſenſible emotion. Chriſt orders Peter to follow him, in token of his readineſs to be crucified in his cauſe. John ſtays not for the call; he riſes and *follows* too; but he ſays not one word of his love and his zeal; he choſe that the action ſhould ſpeak *that*; and when he records this circumſtance, he tells us not what that action meant, but with great ſinplicity relates the fact only. If here and there a generous heart, glowing, like his own, with love to Chriſt, ſees and emulates it, be it ſo; but *he* is not ſolicitous that men ſhould admire it. It was addreſſed to his Maſter, and it was enough that *he* underſtood it; and can any man be baſe or abſurd enough to imagine, that ſuch a man could ſpend his life in promoting a notorious faſhood, and at laſt, in his old age, when his reliſh for every thing but goodneſs and immortality was gone, would ſo ſolemnly atteſt it as he does in the concluſion of his Goſpel?—May God deliver every one that reads this from a head ſo fatally beclouded by the corruptions of the heart!"

Ver. 21. *And what ſhall this man do?*] *And what ſhall become of him?* Wat.

Ver. 22, 23. *If I will that he tarry*, &c.] "If it is my pleaſure that he ſhould *live* till my coming, [in judgement upon Jeruſalem] *what is that to thee?*"—So μένειν ſignifies, being elliptical for μένειν ἐν τῃ σαρκι, *to abide in the fleſh.* We have both the elliptical and complete phraſe, Philip. i. 24, 25. The brethren, it ſeems, underſtood, by *Chriſt's coming*, his coming to future judgement; and upon this foundation they founded their notion that John ſhould not die; and that there was ſuch a notion and tradition amongſt the ancients, learned writers have particularly ſhewn; and, amongſt the reſt, Fabricius, in his *Codex Apocal. Nov. Teſt.* vol. ii. p. 533. This prophetic ſuggeſtion of the longevity of John was verified by the event; for he lived till Trajan's time, or thereabouts, which was near one hundred years after Chriſt's birth, and thirty years after the deſtruction of Jeruſalem; ſo that he did *abide in the fleſh* till his Lord *came* to take ſignal vengeance on that devoted city. Our Lord's reply to Peter ſeems very ſtrongly to diſcourage a curioſity of enquiring into other mens affairs, and into doctrines which are of no importance in religion. But ſee more on this ſubject in Seed's Sermons, vol. iii. and Stanhope's volume of Occaſional Sermons, Jackſon, Hammond, and Calmet.

Ver. 24. *This is the diſciple which teſtifieth*, &c.] From this verſe, particularly the words *we know*, &c. Grotius and others infer, that the Epheſian biſhops added this whole chapter to St. John's Goſpel after his death; but it evidently proves the contrary: for the verſe aſſures us, that John *wrote the things* contained in this chapter: *This is the diſciple who teſtifieth of theſe things, and wrote theſe things.* Further, though the Evangeliſt ſeems to conclude his Goſpel, ch. xx. 31. it is no unuſual thing with the ſacred writers to add new matter after ſuch concluſions. See the Epiſtles to the Romans and Hebrews, at the end. Moreover, though the writer of this Goſpel is here ſpoken of in the third perſon, it is agreeable to St. John's manner, (ſee ch. xix. 35.) who likewiſe ſpeaks of himſelf, 1 Eph. v. 18. in the plural number. To conclude, the verſe under conſideration is proved to be genuine by a ſimilar paſſage in the concluſion of the third Epiſtle, ver. 12. *Yea, and we alſo bear record, and ye know that our record is true.* See Macknight, Wetſtein, and the note on the firſt verſe.

Ver. 25. *I ſuppoſe that even the world*, &c.] According to moſt commentators, this is an hyperbole; a figure in which the Aſiatics are known to have dealt greatly, and which they carried far higher than is allowable in the European language; and the word *I ſuppoſe* naturally leads to this expoſition: Thus underſtood, the clauſe means, that Jeſus performed a prodigious number of miracles. Dr. Doddridge underſtands the paſſage differently, as if the Evangeliſt had ſaid, "I am perſuaded, Οἶμαι,—that if all the things which Jeſus did were written, the work would amount to ſo vaſt a bulk, that the world itſelf would not be able to *receive* the books that ſhould be written; but the very ſize of the volumes would neceſſarily prevent the generality of mankind from procuring or reading them." Elſner explains the paſſage as if the Evangeliſt had ſaid, "If they were all to be particularly written, the unbelieving world would not admit or receive them, ſo as to be moved by them to faith and obedience;" and he produces inſtances, in which χωρεῖν has ſuch a ſignification. But as St. John knew that the unbelieving world would reject even what he had written, this could be no reaſon for his writing no more. And further we may obſerve, that the phraſe the *world itſelf* cannot mean the *men* of the world, and for that reaſon the firſt ſenſe ſeems preferable. Perhaps it may be a moſt delightful part of the entertainment of the heavenly world, to learn from our

which Jeſus did, the which, if they ſhould be written every one, I ſuppoſe that even the world itſelf could not contain the books that ſhould be written. Amen.

Ver. 25. Amos vii. 10.

our bleſſed Lord himſelf, or from thoſe who converſed with him upon earth, a multitude of ſuch particulars of his life, as will be well worthy our everlaſting admiration. In the mean time, the pious and attentive ſtudy of what is recorded by the Evangeliſts may moſt happily prepare us for ſuch diſcoveries, and add an unutterable reliſh to them: For *they were written that we might believe that Jeſus was the Chriſt, and that believing, we may have life through his name.* Amen! bleſſed Lord. So may it be to the humble compiler of this commentary, and thoſe who do or may at any time peruſe it, when his poor efforts are no more!

REFLECTIONS ON OUR LORD'S RESURRECTION, &c.

Ch. xix. 38.—Ch. xx. 29.

Grace doth not always make a ſhew where it is. There is much ſecret riches, both in the earth and ſea, which eye never ſaw. We never heard any news till now of *Joſeph* of *Arimathea*; yet was he eminently rich, and wiſe, and good; a worthy, though cloſe diſciple of our Saviour; (ch. xix. 38.) True faith may be wiſely reſerved, but will not be cowardly. Now he puts forth himſelf, and dares to begs the body of Jeſus.

Death is wont to quell all quarrels. Pilate's heart tells him he hath done too much already, in ſentencing an innocent to death: The requeſt is granted; the body is yielded, and taken down; and now, that which hung naked, is wrapped in fine linen; that which was ſoiled with ſweat and blood, is curiouſly waſhed and embalmed. Now even *Nicodemus* comes in for his ſhare: he fears not the envy of a good profeſſion, but boldly flies forth, and will now be as liberal in his orders, as he was before niggardly in his *nightly* confeſſion. ver. 38—40.

All this while the devout *Maries* retire, and ſilently ſpend their ſabbath in a mixture of grief and hope; but now they gladly agree, in the *dawn* of the *Sunday morning*, to viſit the ſacred ſepulchre; nor will they go empty-handed. She that had beſtowed that coſtly alabaſter-box of ointment upon her Saviour alive, hath prepared no leſs precious odors for him dead. ch. xx. 1.

Of all the women *Mary Magdalene* is firſt named: She is noted above her fellows. None of them were ſo much obliged,—none ſo zealouſly thankful. *Seven devils were caſt out of her* by the command of Chriſt. The heart thus powerfully diſpoſſeſſed, was now filled with gratitude to her great deliverer. Where there is a true ſenſe of favour, there cannot but be a fervent deſire of retribution. O bleſſed Lord! could *we* feel the danger of ſin, like *her*, and the malignity of thoſe ſpiritual poſſeſſions, from which thou haſt freed us, how ſhould we pour out our ſouls in thankfulneſs for thy bounty!

Every thing here had horror; the place both ſolitary and a ſepulchre. Nature abhors, as the *viſage* ſo the *region* of death and corruption:—the time, night; only the moon gave them ſome faint glimmering:—their buſineſs, the viſitation of a dead corpſe; and yet their zealous love hath eaſily overcome all theſe. They had followed him in his ſufferings, when the timid diſciples left him. They attended him to his croſs weeping; they followed him to his grave; nay, and even there they leave him not; but, ere it be day-light, they return to pay him the ſaid tribute of their duty.—How much ſtronger is love than death or fear?

How well it ſucceeds when we go faithfully and conſcientiouſly about our work, and leave the iſſue to God! Lo, God hath removed the cares of theſe holy women, together with the grave-ſtone. The obſtacle is removed; the ſeal broken; the watch fled. What a ſcorn doth the Almighty God make of the impotent deſigns of men! He ſends an angel from above;—the earth quakes beneath;—the ſtone rolls away;—the ſoldiers ſtand like carcaſes, and when they have got heart enough to run away, think themſelves valiant. The tomb is opened, Chriſt riſes, and they are confounded. O the vain project of ſilly mortals! as if, with ſuch a ſhovelful of mire, they could damn up the ſea, or keep the ſun from ſhining by holding up their hands. Indeed what creature is ſo baſe, that the Omnipotent cannot arm againſt us to our confuſion? Lice and frogs ſhall be too ſtrong for Pharaoh, and worms for Herod? *There is no wiſdom nor counſel againſt the Lord.*

But oh the marvellous pomp and magnificence of our Lord's reſurrection! (See Matth, xxviii. 1—4.) The *earth* quakes, the *angel* appears, that it may be plainly ſeen this divine perſon now riſing hath the command both of earth and heaven. Good cauſe had the earth to quake, when the God who made her powerfully calls for his own fleſh from the uſurpation of her bowels. Good cauſe had ſhe to open her graves, and eject her dead, in attendance to the Lord of life, whom ſhe had thus detained in that cell of darkneſs. What ſeeming impotence was here! but now what a demonſtration of omnipotence burſt forth in this glorious reſurrection! The rocks rend; the graves open; the dead riſe and appear; the ſoldiers flee and tremble: Saints and angels attend thy riſing, O Saviour! Thou liedſt down in weakneſs, thou riſeſt in power and glory: Thou liedſt down as a man, thou riſeſt like a God.

What a lively image haſt thou herein given me of the dreadful majeſty of that general reſurrection on thy ſacred appearance! Then not the earth only, but *the powers of heaven* alſo *ſhall be ſhaken*; not ſome few graves ſhall be open, and *ſome ſaints* appear, but all the bars of death ſhall be broken, and *all that ſleep in the duſt ſhall awake*, and ſtand up from the dead before thee. Not ſome one angel ſhall deſcend; but thou, the great *angel of the covenant*, attended with thouſand thouſands of thoſe mighty ſpirits. And if theſe ſtout ſoldiers were ſo filled with terror at the feeling of an earthquake, and the ſight of an angel,—where ſhall thine enemies appear, O Lord, in the day of thy terrible vengeance, when the earth ſhall reel and vaniſh, when the elements ſhall be on a flame around them, and the heavens ſhall be parched up as a ſcroll? In that awful, that inexorable day,

> Where, where for ſhelter ſhall the *guilty* fly;
> When conſternation turns the *good man* pale.

Thou didſt raiſe thyſelf, O bleſſed Jeſus! thy angels removed the ſtone. They, who could have no hand in thy reſurrection, ſhall yet have their part in removing outward impediments; not becauſe thou neededſt, but becauſe thou wouldeſt: Juſt ſo *thyſef* alone *raiſed* Lazarus; thou badeſt *others* to *looſe him, and let him go.* Works of omnipotency thou reſerveſt to thine own immediate performance, ordinary actions thou conſigneſt to means ſubordinate.

How great muſt have been the joy of angels on this ſtupendous event! But how tranſcendent *their* joy whom thou raiſedſt with thee from the dead! *O death, where is now thy ſting? O grave, where is thy victory?*

Lo, now, how weak ſoever I am in myſelf, yet in the confidence of this victorious reſurrection of my Saviour *I am ſtrong*, and dare boldly challenge every adverſe power. Do the worſt ye can againſt my ſoul, in deſpight of your malignity, it is, it muſt be ſafe. *If God be for us, who can be againſt us?*

Is it *ſin* that threatens?—Behold this my Redeemer's reſurrection publiſhes my diſcharge; My ſurety was arreſted, and caſt into the priſon of the grave; nor could he have come forth, had not the utmoſt farthing of my arrears been paid. He is come forth;—the ſum is fully ſatisfied;—what danger can there be of a debt infinitely diſcharged?

Is it the *wrath of God?*—and wherefore is that but for ſin? If my ſins be done away, that enmity is no more; and if my Saviour ſuffered its curſe for me, how can I fear to ſuffer it in myſelf? Infinite juſtice looks not for a double payment. Chriſt is riſen, therefore he hath ſatisfied, and I am ſet free. *Who* then *is he that condemneth? It is Chriſt that died*; *yea, rather that is riſen again.*

Is it *death* itſelf? Lo, my Saviour, who overcame death by dying, hath triumphed over him in his reſurrection. How can I fear a conquered enemy? What hurt can the ſerpent do, diſarmed of his poiſonous ſting? The *ſting of death is ſin*; *that* is plucked out by the powerful Redeemer of fallen man; it cannot therefore hurt me now; *Nay, in all theſe things we are more than conquerors through him that loved us.*

Gracious Lord, I bleſs thee for thy *death*; but I bleſs thee ſtill more for thy *reſurrection.* That was a work of wonderful humility, of infinite mercy; this was a work of infinite power: In that was human weekneſs; in this was divine omnipotence: In that thou didſt *die for our ſins*; in this thou didſt *riſe again for our juſtification.*

But how am I *conformable to thee*, O Saviour, if when *thou* art riſen, *I* am ſtill lying in the grave of my corruptions? How am I a member of thy body, if whilſt *thou* haſt that perfect dominion over death, death hath dominion over *me?*—If whilſt thou art alive and glorious, *I* lay rotting in the duſt of death?—I know the grand moving faculty is in the head. By the power of the reſurrection of *thee*, our Head, all we thy members cannot but be raiſed. As the earth could not with-hold my body from thee in the day of the ſecond reſurrection, ſo ſin cannot with-hold my ſoul from thee in the *firſt.*—How am I thine, if I be not riſen?—And if I be *riſen with thee*, why do I not *ſeek the things above*, *where thou, O Chriſt*, ſitteth at the *right hand of God?*—For where the *treaſure* is, there muſt the *heart* be alſo.

I marvel not at your ſpeed, bleſſed diſciples, if, upon the report of theſe good women, ye ran, yea, *flew* upon the wings of zeal, to ſee what was become of your Maſter. Your deſire was noble, was equal; but John is the younger, his limbs are more nimble, and breath more free. He looks firſt into the ſepulchre; but Peter more boldly goes down the firſt; (ver. 3—5.) Happy competition, where the only ſtrife is who ſhall be moſt zealous in the enquiry after Chriſt!

They ſaw enough to amaze their ſenſes, not enough however to ſettle their faith. O bleſſed Jeſus, how wilt thou pardon *our* errors, how ſhould *we* pardon and pity the errors of each other in leſſer occaſions, when as yet thy chief and deareſt diſciples, after ſo much divine inſtruction from thine own lips, *knew not the Scriptures, that thou muſt riſe again from the dead.* They went away more aſtoniſhed than confident; more full of wonder, than of belief. ver. 9, 10.

There is more ſtrength of zeal, where it takes in the weaker ſex; thoſe holy women, as they came firſt, ſo they ſtayed laſt. Eſpecially devout Mary Magdalene, ſtands ſtill by the cave *weeping*, ver. 11. Well might thoſe tears have been ſpared, if her knowledge had been anſwerable to her affection, or her faith to her fervour.

As our eye will ever be where our love is, ſhe *ſtoops and looks down into that dear ſepulchre.* The angels appear in glorious apparel; their ſplendor ſhewed them to be no mortal creatures; not to mention that Peter and John had but juſt come out of the ſepulchre, and both found and left it empty in her ſight. (ver. 11, 12.) Yet do we not find the good woman aught appalled with the unexpected glory. So deeply was her heart abſorbed with the thoughts of her Saviour, that ſhe ſeems inſenſible of every other object. The tears which ſhe did let drop into the ſepulchre, ſent up back to her the voice of the angels; *Woman, why weepeſt thou?* ver. 13. God and his angels note every devout tear.

The ſudden wonder has not dried her eye, nor charmed her tongue. She freely confeſſeth the cauſe of her grief to be the miſſing of her Saviour, and ſimply complains, *They have taken away my Lord, and I know not where they have laid him.* Alas, good Mary, of whom doſt thou complain? Who can have removed thy Lord but himſelf? Neither is he now *laid* any more; *he* ſtands by thee, whoſe removal thou now lamenteſt.—Thus many a tender and humble ſoul afflicts itſelf with the want of that Saviour, whom it hath and feeleth not.

Turn back thine eye, O religious ſoul, and ſee *Jeſus ſtanding by thee, though thou knoweſt not that it is he*, ver. 14. His habit was one he had then aſſumed.—And thus ſometimes it pleaſeth our Saviour to appear unto his diſciples unlike himſelf; and his holy diſguiſes are our trials. Sometimes he will ſeem a *ſtranger*, and ſometimes an *enemy*. Sometimes he offers himſelf to us in the ſhape of a *poor man*, and ſometimes of a *diſtreſſed captive*; (ſee Matth. xxv. 34, &c.) Happy he or ſhe who can diſcern the Saviour in all his forms. Mary now took him for the *gardener*, ver. 15. O bleſſed Lord! be thou to me ſuch as thou appearedſt to this holy woman: Break up the fallows of my nature; implant me with thy grace; prune me with meet corrections; bedew me with the former and latter rain of thy counſels;—Do what thou wilt with me, ſo thou but make me fruitful.

Joſeph could no longer contain himſelf in the houſe of Pharaoh from the notice of his brethren: And thus thy compaſſion, O Saviour, cauſes thee to break forth into clear diſcovery: The very ſound of her name bringeth *Mary* to herſelf, ver. 16. Thou ſpakeſt to her before, but in the tone of a ſtranger: now it is the compellation of a friend. Like a *good ſhepherd* thou *calleſt thy ſheep* by their name, and they know thy voice. What was thy call of her, but an evident pattern of *our* vocation? As her, ſo thou calleſt us; firſt familiarly, then effectually. General invitations and common mercies are for us as men: But where thou giveſt grace as to thine elect, thou comeſt cloſe to the ſoul, and winneſt it with dear and particular intimations.

No ſooner had *Mary* heard this familiar ſound, than *ſhe turned herſelf, and ſaith unto him, Rabboni!* which is to ſay, *Maſter*. Before her face was towards the angels, the call of her *Saviour* inſtantly averts all inferior regards;—Nor do *we* rightly apprehend the Son of God, if any creature in heaven or earth can with-hold our eyes or eſtrange our hearts from him. Let Mary be our example: The moment ſhe heard his voice, her whole attention is rivetted on her Lord. She ſalutes him with a *Rabboni*, in acknowledgement of his authority over her; ſhe falls down before him, in a deſire humbly to embrace thoſe ſacred feet, which ſhe now rejoices to behold, paſt the uſe of odours and unguents.

Jeſus, however, is pleaſed to wave the acceptance of her zealous intentions, (*touch me not*, &c. ver. 17.) poſſibly by way of gentle reproof, for a joy which too evidently betrayed worldly exultation. Even our well meant zeal, in ſeeking and enjoying the Saviour, may be faulty. May *we*, bleſſed Lord, be taught with Mary, from thy remonſtrance, if we *have known thee heretofore after the fleſh, yet henceforth to know thee ſo no more.* Should we ſo faſten our thoughts on the corporeal or terreſtrial circumſtances attending thee, as not to look higher, even to the ſpiritual part of thine atchievements,—the *power* and the *iſſues* of the reſurrection;—what could it profit our immortal ſouls?

But to whom then doſt thou ſend her?—*Go, and tell my brethren.* Bleſſed Jeſus, who are thoſe? Were not they thy followers,—rather, were not they thy *forſakers?*—Yet ſtill thou ſtileſt them *thy brethren.* O admirable humility! infinite mercy! abundant grace! How doſt thou *raiſe their titles* with *thyſelf?* At firſt they were thy *ſervants*; then *diſciples*: A little before thy death, thou vouchſafedſt to call them *thy friends*; now after thy reſurrection, thou dignifieſt them with the endearing appellation of *brethren.* O why do we ſtand ſo proudly upon the terms of our poor diſtinction and inequality, when the incarnate Son of the moſt high God, ſtoops ſo low as to call us his *brethren*;—his *Father our Father*; and *his God our God.*

With what joy muſt Mary have received this errand! With what joy muſt the diſciples have welcomed both it and the bearer! Here were *good tidings* indeed from a far country; even as far as the utmoſt regions of the ſhadow of death.

Whilſt their thoughts and converſation are employed on ſo grateful a ſubject, the Saviour makes his miraculous and ſudden appearance, bids their ſenſes be witneſs of his revival, and their happineſs, *ſtands in the midſt of them, and ſaith, Peace be unto you*, ver. 19. Inſtantly all the miſts of doubting are diſpelled; the ſun breaks forth clear. *They were glad when they ſaw the Lord.* His approved deity gave them confidence; his gracious preſence inſpired their hearts with joy.

But where wert thou, O Thomas, when the reſt of this ſacred family were met together? Alas! we cannot but be loſers by our abſence from holy aſſemblies; *for God ſtandeth in the congregation of his ſaints.* Now, for the time, thou miſſeſt that divine *breath*, which ſo powerfully inſpired the reſt; and art ſuffered to fall into that weak and raſh diſtruſt, which thy preſence there muſt have prevented? (ſee ver. 25.) Suſpicious man, who is the worſe for thy ſcepticiſm? Whoſe the loſs if thou wilt not believe? Is there no certainty but in thine own ſenſes? Is any thing beyond the ſphere of divine omnipotence? Go then, O ſimple and unwiſe, and pleaſe thyſelf in thy bold incredulity, whilſt thy fellows are happy in believing!

For a whole *week* Thomas reſts in this ſullen infidelity: Notwithſtanding the conduct and the teſtimony of others; notwithſtanding the report of the two travellers to *Emmaus*, whoſe *hearts burning within them*, had ſet their tongues on fire to relate the happy occurrence of their walk,—ſtill he ſtruggles with his own diſtruſt; ſtill he combats that truth, whereof he cannot deny himſelf unanſwerably convinced.

O condeſcending Lord, how ſhall we enough admire thy tenderneſs and forbearance! Juſtly mighteſt thou have left this man to his own pertinacious heart, and of whom could he have complained, had he periſhed in his unbelief; but thou art the *good ſhepherd of Iſrael*, and willeſt not the death of a ſinner. This ſtraggler ſhall be reduced once more to his fellows; he ſhall once more ſee thee to his ſhame, and to his joy; he ſhall hear thy voice, and taſte thy love, and ſhall thus be rendered no more *faithleſs, but believing.* ver. 26, 27.

Behold the mercy no leſs than the power of the Son of God hath melted the ſtony heart of this unbelieving diſciple: *Then Thomas anſwered and ſaid unto him, My Lord, and my God.* I do not hear that, when it came to the iſſue, Thomas fulfilled his reſolution, and employed his hands in trial of the fact. His eyes are now a ſufficient aſſurance; the ſenſe of his Maſter's Omniſcience ſuperſedes all other heſitation; he cannot but believe. How happy an effect of that doubt, which brought forth ſo glorious a confeſſion, *my Lord, and my God!*

It was well for *us*; it was well for thee, *Thomas*, that thou didſt thus diſbelieve, elſe neither had the world received ſo perfect an evidence of that reſurrection whereon all our ſalvation dependeth; nor hadſt *thou* yielded ſo divine an aſſent to the bleſſed Redeemer. Now if *they* be *bleſſed*, who *have not ſeen*, and yet *have believed*, bleſſed art thou alſo, who having ſeen, haſt thus believed; and bleſſed be thou, O God, who knoweſt how to make glorious advantage of the infirmities of thy choſen, for the promotion of their ſalvation, the confirmation of thy church, and the glory of thy name! Amen.

THE
ACTS OF THE APOSTLES.

CHAP. I.

Chriſt preparing his apoſtles to the beholding of his aſcenſion, gathereth them together into the mount Olivet, commandeth them to expect in Jeruſalem the ſending down of the Holy Ghoſt, promiſeth after few days to ſend it: by virtue whereof they ſhould be witneſſes unto him, even to the utmoſt parts of the earth. After his aſcenſion they are warned by two angels to depart, and to ſet their minds upon his ſecond coming: they accordingly return, and giving themſelves to prayer, chooſe Matthias apoſtle in the place of Judas.

THE former treatiſe have I made, O Theophilus, of all that Jeſus began both to do and teach,

2 Until the day in which he was taken up, after that he, through the Holy Ghoſt, had given commandments unto the apoſtles whom he had choſen:

3 To whom alſo he ſhewed himſelf alive after his paſſion, by many infallible proofs,

Ver. 1. Luke i. 3.—V. 2. Mark xvi. 19. Luke ix. 51. 1 Tim. iii. 16. Matth. xxviii. 19. Mark xvi. 15. John xx. 21.—V. 3. Mark xvi. 14. John xx. 19. xxi. 1. 1 Cor. xv. 5.

The ACTS.] This forms a central, or intermediate book, to connect the Goſpels and the Epiſtles. It is an uſeful poſtſcript to the former, and a proper introduction to the latter. This divine hiſtory is evidently a ſecond part, or continuation of St. Luke's Goſpel, as appears from the very beginning of it; and that both were written by the ſame Evangeliſt, is atteſted by the moſt ancient Chriſtian writers. The ſubſcriptions at the end of ſome Greek MSS. and of the copies of the Syriac verſion, teſtify that St. Luke wrote the Acts at Alexandria in Egypt. As the narrative reaches down to the year of Chriſt 63, the *Acts* cannot have been written earlier than that year; and that they were not written much later, may be inferred from the ſubject being continued no farther, which otherwiſe it would probably have been; at leaſt St. Luke would have been apt to have given the iſſue of St. Paul's impriſonment at Rome, as what the Chriſtian reader would have been curious to have known. Conſidered as a mere human witneſs, St. Luke was better able than others to draw up an authentic hiſtory of the Apoſtles, as he had accompanied St. Paul in ſo many of his journeys. As he was a phyſician by profeſſion, he was able to form a ſound judgement of the miracles St. Paul wrought upon the diſeaſed; and to make a credible report of them. But he ſeems not to have had the *gift of healing* himſelf; for in ch. xxviii. 8, 9. St. Paul, and not *he*, healed the ſick. His accounts are generally ſo full and circumſtantial, that the reader is perfectly enabled to examine the facts himſelf, and to judge whether they were attended with any deception or not. St. Luke appears not to have intended to write a complete eccleſiaſtical hiſtory of the whole Chriſtian church, during the firſt thirty years after Chriſt's aſcenſion: For he almoſt wholly omits what paſſed among the Jews after the converſion of St. Paul; though the labours and ſufferings of the other Apoſtles could not but have afforded intereſting materials. If we examine the contents of this book, we may obſerve two ends purſued in it: 1. To give an authentic relation of the effuſion of the Holy Ghoſt, and the firſt miracles by which the Chriſtian religion was eſtabliſhed. An authentick account of this was indiſpenſably neceſſary, ſince Chriſt had ſo often promiſed the Holy Ghoſt to his diſciples; and if a heathen were to receive the Goſpel, he would naturally enquire how it had been firſt promulged at Jeruſalem. 2. To impart thoſe accounts which evince the claim of the Gentiles to the church of God: A point particularly conteſted by the Jews about the time of St. Luke's writing the Acts. St. Paul was at that very time a priſoner at Rome, upon the accuſation of the Jews, who became his enemies for having admitted the Gentiles into the church. Hence it is that St. Luke relates the converſion of the Samaritans, ch. viii. and the hiſtory of Cornelius, ch. x. 11. whom even St. Peter (to whom St. Paul's opponents appealed, Gal. ii. 6—21.) had inſtructed in the Goſpel by divine command, though he was not of the circumciſion. For the ſame reaſon he relates, ch. xv. what was decreed by the firſt council at Jeruſalem concerning the Levitical law; and treats moſt fully of the converſion of St. Paul, and of his miſſion and tranſactions among the Gentiles.

The Acts of the Apoſtles may very properly be divided into ſeven parts; viz. I. The account of the firſt pentecoſt after Chriſt's death, and of the events preceding it, contained in ch. i. 2. II. The Acts of Jeruſalem, and throughout Judea and Samaria, among the Chriſtians of the circumciſion, ch. iii. 9, 12. III. The acts in Cæſarea, and the receiving of the Gentiles, ch. xxi. IV. The firſt circuit of of St. Barnabas and St. Paul among the Gentiles, ch. xiii. 14. V. The embaſſy to Rome, and the firſt council at Jeruſalem, wherein the Jews and Gentiles were admitted to an equality, ch. xv. VI. The ſecond circuit of St. Paul, ch. xvi. xix. VII. St. Paul's third journey to Rome, ch. xix. xxi.—ch. xxviii. See Michaelis, Bengelius, and Calmet. But the reader deſirous of ſeeing the authenticity of this book inconteſtably proved, will find all the ſatisfaction he deſires in the firſt part of Dr. Benſon's appendix to his hiſtory of the Plantation of Chriſtianity, and in Mr. Biſcoe's Boyle's Lectures, ch. xiv. xv.

Chap. I. *Ver.* 1. *The former treatiſe*] This *former treatiſe*, undoubtedly, means the Goſpel, which was written by St. Luke, and dedicated by him to *Theophilus*. See the note on Luke i. 3. *All*, in this verſe, cannot mean every one of the miracles and ſermons which Jeſus wrought and preached. See John xx. 30, 31. xxi. 25. By *all* therefore, we muſt underſtand only all that was neceſſary to be recorded, to eſtabliſh the divine miſſion of Chriſt, and to convince mankind. *All that Jeſus began to do and teach*, is an Hebraiſm, frequently uſed by the ſacred writers, and particularly St. Luke; and ſignifies only, "all that he did and taught." The phraſe, however, may refer here to the account which he had given of Chriſt's miniſtry, from the beginning and firſt riſe of it, (as he ſpeaks ch. i. 2, 3.) to the aſcenſion, with which he concludes his Goſpel. It is more material to obſerve here, the *order* in which Chriſt proceeded. It is dangerous to pervert that order, and undertake to *teach* what we have not *practiſed*. See Heylin.

Ver. 2. *Through the Holy Ghoſt, had given*, &c.] By the influence and aſſiſtance of the Holy Spirit, with which he himſelf was abundantly anointed. It is no wonder, conſidering how ſhort a hiſtory we have of what paſſed between Chriſt's reſurrection and aſcenſion, that this ſhould be the only place which ſpeaks of his acting by the Spirit after he aroſe from the dead. His breathing on the Apoſtles, and ſaying, *Receive the Holy Spirit*, John xx. 22. ſeems to confirm the interpretation we have given. He gave his laſt commands by the Holy Spirit, ſays Wetſtein, as a prophet foreknowing what was to happen; namely, that they ſhould continue at Jeruſalem, and wait for the effuſion of the Holy Ghoſt; and not like other men, who, being about to die, make their laſt wills, intirely ignorant of what is to happen. In the third verſe St. Luke expreſſes, in general terms, what Chriſt ſaid to his Apoſtles during thoſe *forty days*. But in the 2d, 4th, and following verſes, he declares what Chriſt ſaid on the day of his aſcenſion. He had brought his former account down to that day; and from that day begin the Acts of the Apoſtles. See Bengelius.

Ver. 3. *Shewed himſelf alive by many infallible proofs*] By *infallible proofs* are meant ſuch proofs as amount to a demonſtration, and cannot admit of the leaſt doubt. Thus the actions of ſpeaking, walking, eating, and drinking, are the undoubted proofs of life; and it ſhould be obſerved that the diſciples had the ſame infallible proofs of Chriſt's being alive after his paſſion, as they ever had of his being alive before it. They ſaw him, ſaw the particular marks of identity in his perſon and countenance, in his hands, feet, and ſide, being ſeen of them forty days, and ſpeaking of the things pertaining to the kingdom of God:

4 And being aſſembled together with them, commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which, *ſaith he*, ye have heard of me.

5 For John truly baptized with water, but ye ſhall be baptized with the Holy Ghoſt, not many days hence.

6 When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore again the kingdom to Iſrael?

7 And he ſaid unto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his own power.

8 But ye ſhall receive power after that the Holy Ghoſt is come upon you: and ye ſhall be witneſſes unto me, both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt part of the earth.

9 And when he had ſpoken theſe things, while they beheld, he was taken up; and a cloud received him out of their ſight.

10 And while they looked ſtedfaſtly towards heaven, as he went up, behold, two men ſtood by them in white apparel;

11 Which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? this

Ver. 4. Luke xxiv. 43, 49. Or, *eating together with them.* Luke xxiv. 49. John xiv. 16, 26, 27. xv. 26. xvi. 7.—V. 5. Matth. iii. 11. Ch. xi. 16. xix. 4. Joel iii. 18. Ch. ii. 4. xi. 15.—V. 6. Matth. xxiv. 3.—V. 7. Matth. xxiv. 36. Mark xiii. 32. 1 Theſſ. v. 1.—V. 8. Ch. ii. 1, 4. Or, *the power of the Holy Ghoſt coming upon you.* Luke xxiv. 49. Luke xxiv. 48. John xv. 27. Ver. 22. Ch. ii. 32.—V. 9. Luke xxiv. 51. Ver. 2.—V. 10. Matth. xxviii. 3. Ch. x. 3, 30.—V. 11. Ch. ii. 7. xiii. 31.

which had been pierced at his crucifixion. They ſaw him alſo eat what they themſelves gave him; a piece of broiled fiſh and an honeycomb. They heard him ſpeak, and were by him commanded to *handle him*, and ſee that he had fleſh and bones: A command, which doubtleſs they obeyed, for the words, *as ye ſee me have*, ſtrongly imply, that they had received the ſatisfaction offered them, by feeling his hands and feet. Certainly theſe were *infallible proofs*, as the ſacred writer aſſerts: But what increaſes their certainty, is, that they were frequently repeated; not for one or two days, but for the ſpace of forty days together. Whoever takes a view of the method and order in which the ſeveral proofs of the reſurrection were laid before the Apoſtles, muſt confeſs, that as Chriſt required of them a reaſonable and well-grounded faith, ſo did he purſue the moſt proper and effectual means for attaining that end. For this purpoſe, inſtead of bearing down their reaſon, and dazzling their underſtanding by a full manifeſtation of himſelf all at once, we ſee him letting in the light upon them by little and little, and preparing their minds by the gradual dawning of truth, to bear the full luſtre of the Sun of righteouſneſs riſing from the grave; to conſider and examine, and know that it was he himſelf; and to aſſure the world it was impoſſible that they could be deceived. And moſt certainly, never was evidence more fairly offered to conſideration; never was the enquiry put into a more rational method, as indeed there never were any facts which could better bear the teſt. See Weſt on the Reſurrection, p. 133. *Speaking of the things pertaining to the kingdom of God*, implies the giving them full inſtructions concerning the nature of his ſpiritual kingdom; which, before his reſurrection, they did not rightly underſtand. Dr. Heylin obſerves on this paſſage, that "the Greeks weave long periods, by connecting many clauſes, with relative pronouns, participles, and prepoſitions, in one ſentence; which, according to the genius of our language, ſhould be divided into ſeveral ſentences; whoſe brevity facilitates the attention of the reader, by holding it leſs in ſuſpence. I therefore ſcruple not, ſays he, frequently to change the grammatical conſtruction of the original, and ſometimes inſert a word or two, that I may render the ſenſe more intelligible, which is the principal purpoſe of *my* interpretation." Conformably to this remark, he reads the preſent paſſage thus: ver. 3. *He had, ſoon after his paſſion, ſhewed them himſelf alive with indubitable evidences, appearing to them forty days, and diſcourſing with them concerning the kingdom of God.* Ver. 4. [One day in particular] *being preſent with them, when they were aſſembled, he ordered them not to depart*, &c. The reader will find in the note on ch. x. 41. an anſwer to the objection raiſed from Chriſt's confining his appearance after his reſurrection to his diſciples and friends.

Ver. 4. *That they ſhould not depart*, &c.] This ſeems a plain intimation, that after our Lord had met his diſciples in Galilee, he appointed the Apoſtles to meet him in Jeruſalem, or perhaps accompanied them thither, and ſpent his laſt days on earth there; doing this laſt honour to the place where God had choſen to dwell, and where the moſt ſolemn ordinances of his worſhip were adminiſtered. There is nothing for the words *ſaith he*, in the original, but they are plainly implied, and we have many examples of ſuch a change in the perſons ſpeaking in the beſt Greek writers. Many others occur in the ſacred writers. Compare Luke v. 14. Acts xvii. 3. xxiii. 22. Gen. xxvi. 7. Deut. ii. 13. This is the rather to be obſerved, as it may account for many prophecies of Chriſt in the Old Teſtament, where he is introduced as ſpeaking on a ſudden in an abrupt manner; which is not ſo uſual, eſpecially in modern and weſtern writers. See Raphel, Elſner, and Beza.

Ver. 5. *Ye ſhall be baptized with the Holy Ghoſt*] Baptiſm was a right of invitation, by which diſciples were admitted not only amongſt the Jews, but alſo amongſt other nations. John adopted this rite after the Jewiſh manner, making uſe of *water* for this purpoſe; but Chriſt's diſciples being deſigned for an office of a ſuperior nature, to diſſeminate the Goſpel all over the world, and to govern the church of Chriſt after his departure, were inſtated and initiated into their office in a ſuperior manner, God himſelf ſending down the *Holy Ghoſt* in a viſible manner for this purpoſe. But ſomething more than mere conſecration of the Apoſtles was intended by this miraculous appearance; for by theſe means he gave teſtimony to the truth of all which Chriſt had ſaid unto the Apoſtles: He declared that whatſoever they ſhould teach was the effect of inſpiration; and he gave them both knowledge of the divine will, and courage to preach it, in oppoſition to every obſtacle which power, or wealth, or learning, or danger, or death could throw in their way. See Hammond and Benſon.

Ver. 6—8. *Lord, wilt thou at this time*, &c?] The diſciples ſeem to have expected, that when the Spirit was in ſo extraordinary a manner poured out, and the *world*, according to Chriſt's prediction, (John xvi. 8.) *convinced of ſin, of righteouſneſs, and of judgement*, the whole nation of the Jews would own him for the Meſſiah, and ſo not only ſpake of its ſubjection to the Romans, but itſelf riſe to very extenſive, and perhaps univerſal dominion. The word ἀποκαθιστάνεις, rendered *wilt thou reſtore*, intimates the ſhattered and weakened ſtate in which Iſrael now was. Dr. Heylin renders the clauſe more properly, *Wilt thou re-eſtabliſh the kingdom of Iſrael at that time?* namely, when they ſhould be baptized, as was promiſed juſt before. Our Lord's anſwer, though calculated to repreſs an improper curioſity, yet may intimate that the kingdom ſhould at length be reſtored, though not immediately, or with all the circumſtances they imagined. "It will not be of any uſe to you, in your work, to know the times or the ſeaſons for the reſtoration of the kingdom of Iſrael. Beſides, this is one of the things which the Father hath thought fit to conceal from mortals in the abyſs of his own Omniſcience. This only is of importance for you to know, that you ſhall receive miraculous powers after the Holy Ghoſt is come upon you, and that by theſe powers you ſhall bear witneſs unto me with great ſucceſs.

Ver. 9. *A cloud received him*, &c.] That is, ſome bright appearance like a *cloud*, accompanied by angels. It was for majeſty, and not for neceſſity, that our Lord uſed the miniſtration of angels on this occaſion. See 2 Kings ii. 11. Our Lord aſcended into heaven from the mount of Olives, at or near the place where he had been apprehended and bound, and from whence he had been led away like a felon, to be tried for his life, inſulted, ſcourged, and condemned to crucifixion. He now goes off in triumph from the ſame mountain into a place and ſtate worthy of his innocence and dignity. See Benſon, the note on Luke xxiv. 50. and the Reflections on that chapter.

Ver. 10, 11. *Behold, two men*, &c.] Two angels in human form. As Chriſt's reſurrection had been honoured with the appearance of angels, it was natural to think that his aſcenſion into heaven would be ſo likewiſe. The angels ſpake of our Lord's coming to judge the the world at the laſt day, a deſcription of which he himſelf had given in his life-time: *For the Son of man ſhall come in the glory of his Father with his angels*, Matth. xvi. 27. Wherefore the *cloud* whereon our Lord now aſcended, being the ſame with that in which he is to come again, was more bright and pure than the cleareſt lambent flame; for it was *the glory of the Father*, i. e. the *ſhechinah*, or viſible ſymbol of the divine preſence, which appeared to the patriarchs in ancient times, which filled the temple at its dedication, 2 Chron. vii. 3. and which in its greateſt ſplendor cannot be beheld with mortal eyes; ſo for that reaſon, is called the light inacceſſible, in which God dwells, 1 Tim. vi. 16. It was on this occaſion probably that our Lord's body was changed, acquiring the glories, of immortality, perhaps in the view of the diſciples: for *fleſh and blood*, ſuch as he aroſe with, *cannot inherit the kingdom of God*. Accordingly, the body which he now has, is called *a glorious body*, and declared to be of the ſame nature with that which the ſaints ſhall have after their reſurrection, Philip. iii. 21. Wherefore, though the Scripture is ſilent as to the time when this change paſſed upon Chriſt's body, we muſt ſuppoſe that it happened either immediately before his aſcenſion, or in the ſame Jeſus, which is taken up from you into heaven, ſhall ſo come in like manner, as ye have ſeen him go into heaven.

12 Then returned they unto Jeruſalem, from the mount called Olivet, which is from Jeruſalem a ſabbath-day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the ſon* of Alpheus, and Simon Zelotes, and Judas *the brother* of James.

14 Theſe all continued with one accord in prayer and ſupplication, with the women, and Mary the mother of Jeſus, and with his brethren.

15 And in thoſe days Peter ſtood up in the midſt of the diſciples, and ſaid, (the number of the names together were about an hundred and twenty,)

16 Men *and* brethren, this ſcripture muſt needs have been fulfilled, which the Holy Ghoſt by the mouth of David ſpake before concerning Judas, which was guide to them that took Jeſus.

17 For he was numbered with us, and had obtained part of this miniſtry.

18 Now this man purchaſed a field with the reward of iniquity; and falling headlong, he burſt aſunder in the midſt, and all his bowels guſhed out.

19 And it was known unto all the dwel-

Ver. 11. Dan. vii. 13. Matth. xxiv. 30. Mark xiii. 26. Luke xxi. 27. John xiv. 3. 1 Theſſ. i. 10. 2 Theſſ. i. 10. Rev. i. 7. V. 12. Luke xxiv. 52.—V. 13. Ch. ix. 37, 39. xx. 8. Matth. x. 2, 3. Luke vi. 15. Jude 1.—V. 14. Ch. ii. 1, 46. Matth. xiii. 55.—V. 15. Rev. iii. 4.—V. 16. Pſ. xli. 9. John xiii. 18. xviii. 3.—V. 17. Luke vi. 16. Ch. xii. 25. xx. 24. xxi. 19.—V. 18. Matth. xxvii. 5, 7, 8.

the time of it, or ſoon after it. As our Lord aſcended up into the ſkies, the flaming cloud which ſurrounded him leaving a large track of light behind it, marked his paſſage through the air, but gradually loſt its magnitude in the eyes of them who ſtood below, till ſoaring high, he and it vaniſhed out of their ſight. In this illuſtrious manner did our Saviour depart, after having finiſhed the grand work, which he came down upon earth to execute; a work which God himſelf, in the remoteſt eternity, contemplated with pleaſure, which angels anciently and ſuperior natures with joy deſcribed as to happen, and which through all eternity to come ſhall, at periods the moſt immenſely diſtant from the time of its execution, be looked back upon with inexpreſſible delight by every inhabitant of heaven: For though the little affairs of time may vaniſh altogether and be loſt, when they are removed far back by the endleſs progreſſion of duration, this object is ſuch, that no diſtance, however great, can leſſen it. The kingdom of God is erected upon the incarnation and ſufferings of the Son of God, the kingdom and city of God comprehending all the virtuous beings that are in the univerſe made happy by goodneſs and love; and therefore none of them can ever forget the foundation on which their happineſs ſtands firmly eſtabliſhed. In particular, the human ſpecies, recovered by this labour of the Son of God, will view their Deliverer, and look back on his ſtupendous undertaking with high raviſhment, while they are feaſting without interruption on its ſweet fruits, ever growing more delicious. The reſt of the members likewiſe of the city of God will contemplate it with perpetual pleaſure, as the happy mean of recovering their kindred who were loſt, and, it may be, as a grand confirmation of the whole rational ſyſtem, in their ſubjection to him *who liveth and reigneth for ever, and whoſe favour is better than life.* See Macknight.

Ver. 12. *A Sabbath day's journey*] That is about a mile. See the note on Luke xxiv. 50, and Biſcoe's Lectures, p. 391, &c.

Ver. 13, 14. *They went up into an upper room*] This might be rendered *into the upper room.* There was in Jeruſalem an upper room in which the apoſtles had been uſed to aſſemble with their Lord, where they had eaten the laſt ſupper with him, where perhaps they had aſſembled ſince his reſurrection, and been favoured with his company. Such a room many of the richer and more devout Jews uſed to have in their houſes for religious exerciſes. Some ſay this room where the apoſtles aſſembled, was upon mount Sion, where Epiphanius aſſerts there was afterwards a Chriſtian church built: that the Goſpel ſhould go out from mount Sion, was agreeable to the prophecy, Iſaiah ii. 3. Mic. iv. 2. See Benſon, Whitby, and the note on Luke xxiv. 52.

Ver. 15. *The number of the names,* &c.] *Of the perſons.* MS. See Rev. ch. iii. 4. and Virg. Æn. vi. ver. 763. *An hundred and twenty* was the number of a Jewiſh council. It is very likely that moſt of the diſciples who met our Lord in Galilee after his reſurrection, did either live in Galilee, in the remoteſt parts of Judea, or in Samaria, and were not now in Jeruſalem.

Ver. 16. *Men and brethren*] Literally *men brethren.* So chap. ii. 29. See chap. vii. 2. Some have taken this for an Hebraiſm; and it is true, that it was uſual with the Hebrews; but it was uſed alſo by the politeſt Greeks—Xenophon, Homer, Herodotus. See the Pſalms referred to in the margin. Inſtead of *muſt needs have been fulfilled,* Dr. Heylin reads, *muſt be fulfilled.* His place muſt be ſupplied by a new election, as in the ſequel. See ver. 20. and Jeffery's Review, p. 179.

Ver. 18. *Now this man purchaſed a field,* &c.] *Occaſioned the purchaſing a field.* Wat. It is worth obſerving, that an action is ſome times ſaid in Scripture to be done by a perſon who was the occaſion of doing it. See Gen. xlii. 38. Exod. xxiii. 8. Rom. xiv. 15. 1 Cor. vii. 16. and 1 Tim. iv. 16. To what has been ſaid in the note on Matthew xxvii. 5. in order to reconcile that Evangeliſt with the account here given of Judas's death, we ſubjoin the following obſervations of Dr. Ward; referring the reader who is deſirous to conſider the various ſolutions of this matter to Biſcoe's Lectures, p. 637, &c.

“ Learned men, ſays the Doctor, (diſſert. 36.) have differed very much in their ſentiments concerning this fact, and great diſputes have been occaſioned by it, particularly between the two Leyden profeſſors, James Gronovius and Perizonius. Salmaſius ſays, that ἀπάγχεσθαι, Matth. xxvii. 5. always ſignifies, *to be hanged,* or *to hang oneſelf*; and therefore as there were different reports of the death of Judas, the two Evangeliſts gave different accounts of it. Caſaubon attempts to reconcile the Evangeliſts, by ſuppoſing that Judas hanged himſelf; but the rope breaking, he fell down, and by the fall broke his belly. He thinks therefore, that St. Matthew tells only the beginning of the ſtory, and St. Luke the concluſion. Stephanus in his Lexicon ſays, that when Judas had put the rope about his neck, throwing himſelf forward from the place where he ſtood, by the ſhock which he received he burſt his belly: which is ſomewhat a different way of reconciling the Evangeliſts, and with this opinion Dr. Whitby ſeems to agree. Heinſius interprets ἀπήγξατο in Matthew, *he was ſuffocated by the anguiſh of his mind*; to which he applies what is ſaid by the LXX. 2 Sam. xvii. 23. Job vii. 15. Tobit iii. 10. and adds, “ ſuch a ſuffocation is wont to occaſion a rupture;” which he thinks is applicable to St. Luke's account. Gronovius underſtands the word to ſignify *he hung himſelf,* but then he interprets πρηνὴς ἐγένετο, *falling headlong,* in a paſſive ſenſe, as if Judas's body, when dead, was cut down by ſome other perſon, and ſo burſt by the fall. Laſtly, Perizonius, agreeing with Heinſius, underſtands Matthew as ſpeaking only of a ſuffocation ariſing from a melancholy diſorder; which ſenſe of the word he proves from a variety of examples. But then he ſuppoſes, that this did not kill Judas, who afterwards threw himſelf down from an eminence upon his face, and broke his belly by the fall; which is what is referred to by St. Luke. This laſt ſenſe ſeems beſt to reconcile the Evangeliſts; for Matthew might chuſe to carry his account of Judas no farther, than to relate what happened to him before our Saviour's aſcenſion, and Judas might poſſibly live ſo long in a deſponding ſtate. But between that and the time when Peter propoſed the electing another apoſtle in the place of Judas, he might deſtroy himſelf in the manner there deſcribed. For if he really did hang himſelf, but the rope breaking before he expired, his belly burſt by the fall as Caſaubon ſuppoſes, one would ſcarcely imagine, that Matthew ſhould have omitted thoſe circumſtances which were the immediate cauſe of his death, and ſuppoſing them to have happened after he was dead, as they would carry in them no appearance of any thing judicial, and are omitted by St. Matthew, it might ſeem not very eaſy to conceive, why St. Luke, if he referred to the ſame tranſaction, ſhould take notice of them after ſuch a length of time, as the writing his hiſtory of the Acts; for what is ſaid in the 18th and two following verſes, may contain the words of the hiſtorian himſelf, and not of Peter; and ſhould therefore be included in a parentheſis. This one may be led to think from the manner of expreſſion, in ver. 19. which neither ſeems to ſuit ſo well with a ſpeech made *by Peter in that city,* nor with the narrative of a fact which had then ſo lately happened, as the death of Judas; for the words ἐγένετο and κληθῆναι, are both in a tenſe which uſually denotes ſome conſiderable diſtance of time paſt. Beſides, could the words *in their proper tongue* be thought neceſſary, if he had been ſpeaking to perſons who uſed that language?—But if this be taken for an additional circumſtance of the fact inſerted by St. Luke, when writing his hiſtory afterwards, at ſome diſtant time and place, the whole will appear exceedingly proper, as a confirmation of what he had related in the preceding verſe, concerning the manner in which Judas deſtroyed himſelf, as explained by Perizonius, and which had not been recorded by St. Matthew.

Ver. 19. *And it was known,* &c.] Aringbius mentions a funeral inſcription dug up in the *Via Nomentana,* by which it appears that the lers at Jeruſalem; inſomuch as that field is called in their proper tongue, Aceldama, that is to ſay, The field of blood.

20 For it is written in the book of Pſalms, Let his habitation be deſolate, and let no man dwell therein: and, His biſhoprick let another take.

21 Wherefore of theſe men which have companied with us, all the time that the Lord Jeſus went in and out among us,

22 Beginning from the baptiſm of John, unto that ſame day that he was taken up from us, muſt one be ordained to be a witneſs with us of his reſurrection.

23 And they appointed two, Joſeph called Barſabas, who was ſurnamed Juſtus, and Matthias.

24 And they prayed, and ſaid, Thou, Lord, which knoweſt the hearts of all *men*, ſhew whether of theſe two thou haſt choſen,

25 That he may take part of this miniſtry and apoſtleſhip, from which Judas by tranſgreſſion fell, that he might go to his own place,

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apoſtles.

Ver. 20. Pſ. lxix. 25. Pſ. cix. 8. Or, *office*, or, *charge*.—V. 22. Ch. xv. 22.—V. 24. 1 Sam. xvi. 7. 1 Chron. xxviii. 9. xxix. 17. Mark i. 1. Ver. 9. John xv. 27. Ver. 8. Ch. iv. 33.—V. 23. Jer. xi. 20. xvii. 10. Ch. xv. 8. Rev. ii. 23.

the fate of Judas became a proverbial form of curſing. See his *Roma ſubterran.* p. 436. The beſt critics ſeem univerſally to read this verſe in a parentheſis, conſidering it not as the words of St. Peter, but of the hiſtorian. See the former note. Dr. Lightfoot conjectures, that the *potter's field* was the place where Judas hanged himſelf; and that it was not only bought with the money for which Judas had ſold his maſter, but ſtained alſo with the traitor's blood. This certainly would make the reaſon of giving it the name of *the field of blood*, ſtill ſtronger and more emphatical; and perhaps this may ſeem to ſome to be the reaſon here aſſigned by St. Luke, of the field's being ſo called, and that by the current of the ſtory in this place, it looks as if he had murdered himſelf in the field which was purchaſed with his own money; and that his blood being ſhed there, had occaſioned its being called the *field of blood*. However, in Matth. xxvii. 7, 8. it is aſſigned as the only reaſon for its having that name, that it was bought with the price of Chriſt's blood. See the note there, Benſon, Lightfoot, and Wetſtein.

Ver. 20. *And his biſhoprick let another take*] And *let another take his office*. Heylin. See Merrick's Annotations on Pſalm cxix. 8.

Ver. 22. *Muſt one be ordained*, &c.] They muſt reaſonably and modeſtly conclude, that it was fit the number of apoſtles which Chriſt firſt choſe ſhould be kept up, perhaps in alluſion to the twelve tribes of Iſrael. But it is impoſſible, as well as quite unneceſſary, that we at this diſtance of time ſhould be able to aſſign a reaſon why the two afterwards mentioned, and no more, were propoſed as candidates. Perhaps a longer and more intimate acquaintance with our Lord might intitle them to a preference on this occaſion. See Doddridge.

Ver. 23. *Joſeph called Barſabas*, &c.] That this Joſeph was a different perſon from *Joſes*, ſurnamed *Barnabas*, mentioned chap. iv. 36. will appear more than probable, when it hath been conſidered, *firſt*, that the character of *Barnabas* is given chap. iv. as if he had no where been mentioned before: *ſecondly*, it is much more likely that the MSS. which read alike in both places, ſhould have been led into the miſtake by the ſimilitude of the names, than that the other MSS. ſhould read the names differently, without finding them ſo in the copies from which they were tranſcribed. *Thirdly*, This Joſeph was ſurnamed *Juſtus*; but we no where find that *Barnabas* was ſo named. See Benſon and Wetſtein.

Ver. 24. *Which knoweſt the hearts*] See Prov. xv. 11. 1 Sam. xvi. 7. Jerem. xvii. 10.

Ver. 25. *That he might go to his own place*] That is, to the place and ſtate of loſt ſouls. It was a maxim among the Jews, "He who betrayeth an Iſraelite ſhall have no part in the world to come." Inſtead of ιδιον, *his own*, the Alex. MS. reads δικαιον, *the juſt*, or *proper place*; but it is ſingular in that reading. However, in the ſenſe in which we have now taken the words, they were uſual among the primitive Chriſtians, who, by "going to one's own place," or "to one's due or appointed place," expreſſed a man's going preſently after death into his proper place and ſtate of happineſs or miſery. In the Epiſtle aſcribed to Barnabas, he intimates, that good men *go to the place appointed for them*; and Clemens Romanus ſaith, that St. Peter ſuffered martyrdom, and went into the place of glory which was due to him. Ignatius ſaith, "all things have an end; death and life are ſet before us, and every one muſt go unto his own place; εις τον ιδιον τοπον." Compare with this what our Lord himſelf had ſaid of Judas, Matth. xxvi. 24. John vi. 70, 71. and xvii. 12. and ſee Whitby, Benſon, and Wetſtein. This interpretation ſeems far preferable to that of Le Cenes, and others who would read the words, *from which Judas by tranſgreſſion fell*, in a parentheſis, and render the latter clauſe, *that he may go to his proper ſtation*, namely, the perſon ſpoken of in the former part of the verſe. The word rendered *part* is κλῆρον, which ſignifies *a lot*, and may refer to the lots mentioned in the next verſe.

Ver. 26. *And they gave forth*, &c.] This was, no doubt, moſt impartially adjuſted, though we know not in what particular method. The honour God has conferred on enquiries by lot, (ſee Joſh. vii. 14, 15. 1 Sam. x. 20, 21.) and the cuſtom of fixing the offices of the prieſts in the temple, while in waiting there by lot (1 Chron. xxiv. 5—7. and Luke i. 9.) might lead them to this turn of thought. Grotius has ſhewn, in his note on this place, that ſuch a deſignation to ſacred offices prevailed alſo among ſome pagan nations. Thus the number of the Apoſtles of the circumciſion was filled up again before the effuſion of the Spirit,—that the Spirit might fall upon Matthias, as well as upon the other eleven, and that he might not only have like ſpiritual gifts, and miraculous powers, but that they might be conferred at the ſame time, and in the ſame conſpicuous and honourable manner.

REFLECTIONS ON JUDAS ISCARIOT.

We have heretofore made ſome reflections on the character and conduct of Judas, at leaſt ſo far as to ſuffer ſome reaſons for that conduct. See on Matth. xxvi. From that character and conduct we now further obſerve, there ariſes "a ſtrong proof of the truth of the Chriſtian religion." For in Judas we have a man, who in three reſpects particularly anſwers three diſtinct and moſt remarkable prophecies, who being thoroughly acquainted with the moſt ſecret conduct and views of Jeſus, was therefore capable of detecting any fraud or impoſture which might have been carrying on by him; a man not only able to inform againſt Jeſus, but highly willing; engaged by every motive, by every poſſible conſideration, and deterred from it by no poſſible fear or ſhame;—and yet this man, after having delivered up Chriſt, through the ſtrength of the temptations of avarice, ambition, and reſentment, no ſooner finds the conſequence of what he had done, than his conſcience taking the alarm, makes him in the ſtrongeſt manner retract, and atteſt his Maſter's innocence, before thoſe very rulers, to whom he had betrayed him but a few hours before; and to whom it is evident he had made no diſcovery of impoſture, ſince they would not have failed, as well to have reproached *him* with it when he returned the money, as to have urged it againſt Jeſus upon his trial, which yet they never did; and this man finding his retracting his evidence had no effect with the chief prieſts, in an exceſs of grief and remorſe, ſpeedily put an end to a miſerable being. *I have ſinned*, cried he, *in that I have betrayed the innocent blood!* An atteſtation to the innocence of Chriſt, ſo circumſtanced, that it is ſcarce poſſible to ſuppoſe a ſtronger, which nothing but the moſt thorough conviction could have extorted, as nothing but the deepeſt remorſe could have hurried him on to ſo deſperate a death, which, according to the idea of the Talmudiſts, was the puniſhment uſually inflicted by the divine vengeance on ſuch perſons as bore falſe witneſs againſt their neighbours.

And Judas bore falſe witneſs againſt his Maſter and his God! Stirred up to a deed ſo execrable, by the vile temptation of miſerable covetouſneſs, he followed the bleſſed Jeſus, not to partake of the riches of his ſpiritual kingdom, but in hopes of temporal power and wealth. Soon as he perceived the golden dreams vaniſh which he had formed, that there was no hope of temporal advantage from Chriſt, nay, that Chriſt was privy to the ſecret deſigns of his malevolent heart, full of reſentment for his diſappointed purpoſes, he betrays the Maſter for a few ſilver pence, whoſe innocence he perfectly knew, whoſe power he had fully experienced, and whoſe goodneſs and love had charms enough to have engaged any heart but a covetous one.

And how daily do we ſee the crime of Judas, black and horrid as it is, re-acted upon earth, and repeated amongſt the profeſſing diſciples of Chriſt! How many are there, who prefer gold and temporal intereſt to their God, their Saviour and their ſoul, and ſtrangely perverſe, ſet ſo exorbitant a value on the gifts, as to forget, as to deſpiſe, as to betray the giver! *Covetouſneſs* is a crime above meaſure odious in the ſight of God; whoſe liberal bounty freely extended to all his creatures, abundantly ſhews his abhorrence of it. Chriſt hath given a particular charge againſt it, take heed and beware of covetouſneſs. St. Paul hath ſtigmatized it with the opprobrious name of idolatry. It robs God of the heart; it robs our fellow-creatures of their due; it injures the poor and afflicted, and what is worſt of all, it robs the ſoul of everlaſting bliſs. *Take heed therefore, and beware of covetouſneſs.*

CHAP. II.

The apoſtles, filled with the Holy Ghoſt, and ſpeaking divers languages, are admired by ſome, and derided by others: whom Peter diſproving, and ſhewing that the apoſtles ſpake by the power of the Holy Ghoſt, that Jeſus was riſen from the dead, aſcended into heaven, had poured down the ſame Holy Ghoſt, and was the Meſſias, a man known to them to be approved of God by his miracles, wonders, and ſigns, and not crucified without his determinate counſel, and foreknowledge: he baptizeth a great number that were converted, who afterwards devoutly and charitably converſe together: the apoſtles working many miracles, and God daily increaſing his church.

AND when the day of Pentecoſt was fully come, they were all with one accord in one place.

Ver. 1. Lev. xxiii. 15. Deut. xvi. 9. Ch. i. 14.

One powerful reaſon to incline us to do ſo,—a reaſon which ſhould make the covetous heart bleed drops of blood, is, that the moſt execrable and horrid villainy that ever was thought of, ever was heard of under the ſun, was owing to covetouſneſs; namely, the betraying to crucifixion the innocent Lamb of God; and that the only inſtance of a deſpairing ſinner left upon record in the New Teſtament, is that of a treacherous and greedy Judas. Nor let *us* ſuppoſe ourſelves above the power of this luſt; for who ſhall preſume to be ſecure, when a friend, a diſciple, an apoſtle, a preacher of righteouſneſs, a worker of miracles, was yet ſeduced to ſell his maſter, and his ſoul, upon ſo ſordid a conſideration as thirty pieces of ſilver! This ought to put us all upon our guard; and the fate of Judas ſtands as a monument and eternal admonition to all who make gold their God, and the fine gold their confidence.

We may obſerve again with reſpect to Judas, that though never conſcience was more diſtreſſed than his, yet was his repentance wholly unavailing; and that for this plain reaſon, becauſe he could not, he would not fly for mercy to the bleſſed Lamb of God. Convinced that he had betrayed that Lamb to his crucifiers, and conceiving that there could be no grace for a wretch like him, he abandoned himſelf to all the horrors of deſpair, and full of his own aggravated guilt, could bear the light no longer, but ruſhed from temporal into eternal puniſhment. For *repentance* by no means conſiſts ſolely in, nor is its truth and efficacy to be gathered merely from, the inward anguiſh and ſufferings of the mind. It is poſſible theſe may be the moſt intenſe, and yet the repentance inefficacious: For ſuch was the caſe of Judas, and ſuch is the caſe of every deſpairing ſinner: They ſee their own guilt in its utmoſt horror, and moſt aggravated circumſtances; and may be ready with Judas to make reſtitution of their ill-gotten gains, freely and fully to confeſs their fault: But then they are devoid of that humble and earneſt application to the bleeding Redeemer, which is the only ſource of hope to the repenting ſoul; and which, as it is the only means whereby we obtain pardon, ſo is it the only means which can prevent deſpair. This teaches us the heinous, the unſpeakable guilt of *ſelf-murder*; which is a voluntary cutting ourſelves off from all poſſibility of the Redeemer's mercy, a voluntary plunge into woe eternal, and miſery unutterable. This fatal ſtep for ever deprived Judas of hope and repentance, and he ſunk into endleſs ſorrow, and the world of darkneſs, where there is no repentance, and where the doom is irrecoverably ſealed.

There cannot be a greater ſin than to deſpair of the mercy of that Saviour who died for ſinners; yea, even the greateſt, the chiefeſt of ſinners. All may have hope, who will truly apply to him; for all who truly apply, he will certainly receive. As deſpair proceeds from the want of this application to Chriſt, ſo we are bound to remark, a wrong application may on the other hand lead to preſumption. The great Goſpel duties of repentance, faith, and obedience, are ſo mutually interwoven, that it muſt be ſtrange perverſeneſs which can ſeparate them: If therefore we would avoid the *deſpair* of Judas on the one hand, and preſumption no leſs dangerous on the other, We muſt not only look by faith to the Lamb of God, but with Judas reſtore whatever we have gotten by any indirectneſs, reſtitution making an eſſential part of repentance: And not only *reſtore*, as to goods, but good name; making full and free confeſſion of our faults, as to others, ſo, if it may be, to the perſons injured themſelves; then, if our heart be truly afflicted for the diſhonour we have done to God, we may be aſſured of free pardon through the precious blood of our dear Redeemer.

Upon the whole, from this example of Judas, *we* who, like him, are of the houſhold and family of Chriſt, ſhould take eſpecial heed that we deceive not ourſelves by depending upon any outward privileges, while our hearts are not right before God, and our intentions are warped and biaſſed by worldly attachments. It behoves us to be eſpecially careful, that we adorn the doctrine of God our Saviour by a ſuitable conduct; otherwiſe the excellence of our profeſſion will ſerve only the more to enhance the ſeverity of our future condemnation: and as Judas periſhed in the more extreme anguiſh, becauſe he had been ſo particularly favoured by his Lord and Maſter, ſo ſhall we periſh with aggravated confuſion, if we diſobey a doctrine which is perfective of our higheſt happineſs, and deſpiſe a Saviour who bled only to bleſs and to ſave. Judas could not bear the ſtings and arrows of his reproaching conſcience; and all guilt, ſooner or later, will find conſcience as buſy as it was with him. Let then the ſinner reflect, who has lived days, and months, and years, in utter neglect of the God who created him, of the Redeemer who died for his ſoul. Let him think, what extremity of anguiſh will ſeize his ſoul, when death gives the laſt ſummons, and the future world is opening on his view! Ungrateful to his Father, his Saviour, his immortal Friend; neglectful of his only valuable intereſt, enſlaved to concupiſcence and ſin, every circumſtance of condemnation will crowd upon his mind; while his affrighted and tormented conſcience anticipates the puniſhment to come. Let no man doubt that puniſhment; the deſpairing ſinner is a living proof: He carries his own hell with him; a worm within which never dieth; a flame which never ſhall be quenched. It can only *now* be quenched; and now quenched only by one ſovereign ſtream, the precious blood which flowed from the Lamb of God, when, betrayed by his own familiar friend, he died a willing ſacrifice for the ſins of the world. See "The character and conduct of Judas Iſcariot conſidered." Adams's Treatiſe on Self-murder, and the *Reflections* on Luke xix.

Chap. II. *Ver.* 1. *And when the day of Pentecoſt was fully come*] It has often been obſerved, that as our Lord was crucified at one of the great Jewiſh feaſts, it was fit that he ſhould be glorified at another; and this of Pentecoſt was choſen, with peculiar propriety, as next ſucceeding that of the paſſover at which Chriſt ſuffered; and alſo as it was celebrated in commemoration of the giving the law from mount Sinai on that day, (Exod. xix. 1—11.) and as the firſt fruits were then offered and anointed, Exod. xxiii. 16. Lev. xxiii. 17. To theſe anſwered the fuller diſcovery of the Goſpel on this occaſion; and the anointing the firſt-fruits of the Chriſtian church, by the effuſion of the Spirit. The ſolemnity of the feaſt, the general expectation of the Meſſiah, and the length of the days, as it was about the middle of ſummer, would no doubt bring great numbers to Jeruſalem at that time; who, when they returned home, and reported this great event, would naturally make way for the better reception of the Apoſtles, when they came among them. The Jews uſed to begin their days, as we have often obſerved, about ſix o'clock in the evening, and reckoned till that time the next evening, according to Gen. i. 5. By ſaying therefore that *the day of pentecoſt was fully come*, St. Luke meant that the night was paſt, and the light of the next morning begun. This was the firſt day of the week, or the Lord's day, as it is called Rev. i. 10. On the firſt day of the week our Lord aroſe from the dead. On that day of the week he appeared to his Apoſtles when they were aſſembled, for two weeks ſucceſſively; and on the firſt day of the week, the Holy Spirit was firſt poured out upon the Apoſtles and their company. On that day of the week uſed the Apoſtles and primitive Chriſtians to aſſemble for religious worſhip; and from their cuſtom and example which was approved by Chriſt himſelf, and who muſt needs have known his mind and will, the Chriſtian church ſtill continueth to aſſemble on that day for religious worſhip. St. Luke ſays, they *were all with one accord in one place*. It is ſaid, ch. i. 14, 15. of all the hundred and twenty, *all theſe met with one accord*, to chooſe an Apoſtle, &c. The hiſtory is continued, as would appear more plainly, if we had not divided it into chapters and verſes;— and of the ſame company it is here ſaid again, they were all *met together with one accord in the ſame place*, (for ſo it ſhould be rendered) when the Holy Spirit was poured down upon them. It is probable all theſe hundred and twenty were along with them when the Holy Spirit was poured down a ſecond time; ch. iv. 23—31. and it is evident from ch. vi. 3. that ſeveral beſides the Apoſtles were full of the Holy Spirit; which is the very phraſe in the text, ver. 4. when the Spirit was now poured out; and a phraſe, which in other places ſignifies that the Spirit was conferred in the moſt honourable manner, as well as in a greater degree; i. e. that it was given immediately from heaven, and not by the laying on of the hands of the Apoſtles. Again, why might not the Holy Spirit fall down upon all the hundred and twenty, as well as upon Cornelius and his company? ch. x. 44—46. What ſeems much to confirm this account of the preſence of the hundred and twenty, is St. Peter's ſpeech, ver. 16. where he aſſerts, that by that effuſion of the Holy Spirit the prophecy of Joel was accompliſhed, in which it was foretold that the Spirit ſhould be poured out upon women as well as upon men, &c. for one cannot conceive how that prophecy could be already fulfilled, unleſs the Spirit was ſhed down upon all the hundred and twenty; among whom it is expreſly ſaid, ch. i. 14. was Mary the mother of Jeſus, and ſome other women who were his diſciples. It may perhaps be objected to this interpretation, that the Apoſtles had the higheſt and the moſt of the ſpiritual gifts, and are taken notice of as the only perſons who preached to the multitude which then came together. Now it is allowed that the Apoſtles had the moſt, and the beſt of the gifts of the Spirit; but notwith-

2 And ſuddenly there came a ſound from heaven, as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting.

3 And there appeared unto them cloven tongues, like as of fire, and it ſat upon each of them.

4 And they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jeruſalem Jews, devout men, out of every nation under heaven.

6 Now when this was noiſed abroad, the

Ver. 2. Ch. iv. 31.—V. 4. Ch. i. 5. Mark xvi. 17. Ch. x. 46. 1 Cor. xii. 10,28, 30. xiii. 1. xiv. 2, &c.—V. 6. Gr. *when this voice was made.*

ſtanding, the other diſciples might have ſome inferior gifts, and thoſe granted them at the ſame time, in what meaſure and proportion God ſaw fit; for there were diverſities of gifts and operations, though they all proceeded from one and the ſame Spirit; and the Spirit could eaſily diſtinguiſh between the Apoſtles and others, though they were all in the ſame room and company. See Miſcellan. Sacra, vol. i. p. 101, &c. Mill, Lightfoot, and Benſon, ch. i. ſect. 3, &c.

Ver. 2. *And ſuddenly there came a ſound*] It was about 1500 years before this, and, as many think, on this very day of the year, that the law was given of God from mount Sinai, in the ſight and hearing of all Iſrael; and attended not only with a viſible glory, but with pomp alſo and terror: And now the new law of grace is given to the Apoſtles upon mount Sion; (ſee on ch. i. 13.) attended likewiſe with a glory, but communicated, agreeably to the nature of it, in a much more mild, gentle, and familiar manner. For, while they were big with expectations of their aſcended Lord's fulfilling his promiſe, in ſending down the ſo-often mentioned gift of the Holy Spirit, there came all on a ſudden a ſound from heaven, as of a mighty ruſhing wind, which filled the whole houſe where they were aſſembled, as their doctrine was afterwards to fill the whole earth. When Moſes had finiſhed all things, according to the pattern ſhewn him in the mount, it is ſaid, Exod. xl. 34, 35. that *a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle*; and when Solomon had finiſhed the building of the temple, it is ſaid that *the cloud*, &c. *filled the houſe of the Lord*, 1 Kings viii. 10, 11. In like manner, when Iſaiah ſaw *the Lord ſitting upon a throne, high and lifted up*, it is ſaid, *that his train filled the temple*, ch. vi. 1. But now the divine preſence had left the temple, and the glory of the Lord reſted upon mount Sion, and filled the houſe were the Apoſtles were aſſembled. See Benſon, and Wetſtein.

Ver. 3. *There appeared unto them cloven tongues*] Beſides the great and indiſpenſable uſe of the gift of tongues to the firſt preachers of the Goſpel, the elegance and propriety in the choice of this miracle to atteſt the real deſcent of that Spirit who was to teach us all things, can never be enough admired; for words being the human vehicle of knowledge, this gift was the fitteſt precurſor of the Spirit of truth. When the cloven tongues appeared upon each of the diſciples, they were aſſembled together in a private room ſequeſtered and apart; and it was not till the thing was noiſed abroad, and the multitude came together, to enquire the truth of it, that the apoſtles *ſpoke with tongues as the Spirit gave them utterance.* Now between this viſible deſcent of the Holy Spirit, and their ſpeaking to the multitude, a conſiderable time intervened, ſufficient to convince the Apoſtles, from the ſteady duration of the appearance, that it was not natural, but miraculous; and this the original will expreſs properly, rendered by the phraſe of SITTING *upon each of them*, words ſo inconſiſtent with a momentary appearance, that it would be trifling with common ſenſe to deduce ſuch an interpretation from oblique circumſtances, and collateral reaſoning. It may not therefore be improper to conſider the evangelical account of this viſible deſcent with a little more exactneſs. In this place we ſee the fiery tongues are ſaid to *ſit upon each of them*; and other places of Scripture, which mention the like deſcent of the Holy Spirit in a viſible form, deſcribe it in ſuch terms as denote a very different appearance from a ſudden flaſh of lightning. St. Matthew tells us, that the Spirit of God *deſcended like a dove*, that is, with a dove-like motion, as birds, when about to ſettle upon any thing, firſt hover upon it with quivering wings: It then lighted upon Jeſus. So here the ſame Spirit is ſaid to deſcend under the appearance of *cloven tongues, like as of fire.*] In the former inſtance, only the *motion* of the deſcent is deſcribed; in this, both the motion, figure, and colour; and the term of *cloven tongues*, which the ſacred hiſtorian employs to deſcribe the motion, proves it to be of ſome continuance. Let us obſerve, that the thing ſeen, *like as of fire*, on the heads of the Apoſtles, was no more an elementary fire, than the thing ſeen *like a dove* on the head of Jeſus, was a real dove; for, as only a dove-like motion is intimated in the latter expreſſion, ſo only a flame-like motion is intimated in the former. And what this was, the hiſtorian tells us in effect;—the appearance of cloven tongues. The ſudden flaſh of lightning exhibits to the eye of the beholder only a line of light, angularly broken into ſeveral directions, very different from the form of tongues, whether whole or divided. Whenever a flame aſſumes this appearance, it is become ſtationary, as this was, which the hiſtorian ſays *ſat upon each of them*; and then, its natural motion being upwards, it repreſents, when divided length-wiſe, a pyramidical tongue-like figurec, loven; a demonſtration that the appearance in queſtion was not momentary, but of ſome continuance. What in our Engliſh Bible is rendered *fire*, Iſai. v. 24. is, in the original, *a tongue of fire.* Our old Engliſh verſion hath preſerved the alluſion, and rendered the words *like as the fire lighteth up the ſtraw. Tongues of fire* properly ſignify *the points of flames*, which move nimbly, and lick like tongues. The ancient Romans alluded to this when they ſpoke of *lambent flames*, and we ſeem to have taken the phraſe from them. Virgil's fiction concerning the omen which happened to Julus, is very pertinent to the preſent purpoſe:

> Ecce levis ſummo de vertice viſus Iūli
> Fundere lumen, apex, tactuque innoxia molli
> Lambere flamma comas, & circum tempora paſci.
>
> Æn. ii. line 682.
>
> Strange to relate, from young Iulus' head
> A *lambent flame* aroſe, which gently ſpread
> Around his brows, and on his temples fed.
>
> DRYDEN.

This fire, or divine glory, reſting upon the head of each of the perſons there aſſembled, was a lively emblem of one of the moſt remarkable gifts then conferred. That the tongues were *ſeparated* might denote the multiplicity and variety of languages which they ſhould be able to ſpeak; though as all theſe proceeded from one and the ſame Spirit, they ſhould all agree in their doctrines: and poſſibly, to denote this unity of the Spirit, the ſingular *it*, namely, this fiery appearance, is uſed after the plural *tongues*. As the glory reſted for ſome time upon them, it might ſhadow out the *permanency* of the gifts then beſtowed; in which, as well as in many other particulars, they excelled the Old Teſtament prophets. Thus was John the Baptiſt's prediction fulfilled, that Chriſt ſhould baptize with the Holy Ghoſt and with fire, Matth. iii. 11. And as the diviſion of tongues at *Babel* once introduced confuſion, and was the means of caſting off the Gentiles from the knowledge of the true God; ſo now there was a remedy provided for the gift of tongues at Sion, to bring the Gentiles out of darkneſs into light, and to deſtroy the veil which had been ſpread over all nations, Iſai. xxv. 7. See Warburton's Doctrine of Grace, b. i. ch. 2. Benſon, Wetſtein, and Lightfoot.

Ver. 4. *And they were all filled with the Holy Ghoſt*] That is, "all the hundred and twenty." See on ver. 1. This effuſion of the Spirit, particularly demonſtrated in the gift of tongues, was intended not only as a ſign of the Apoſtle's inſpiration at this period, but was likewiſe deſigned for the uſe of the apoſtolic miſſion. Jeſus himſelf expreſly tells us ſo; for, on his leaving the world, he comforts his diſciples with this promiſe: *But ye ſhall receive power, after that the Holy Ghoſt is come upon you; and ye ſhall be witneſſes unto me,—unto the uttermoſt parts of the earth.* This is recorded, ch. i. 8. by the evangelic writer as an introduction to his narrative of the miraculous gift of tongues, which he conſiders as the completion of this promiſe; and that the *power to be received* was he power then given; the uſe of which, as we ſee, was to enable the diſciples to become *witneſſes unto him, unto the uttermoſt parts of the Earth.* We find St. Paul had this *power*, not only in the fulleſt meaſure, but in a proportionable duration; for, endeavouring to moderate the exceſſive value which the Corinthians ſet upon *ſpiritual gifts*, he obſerves, that with regard to the moſt ſplendid of them, the gift of tongues, he himſelf had the advantage of them all.—*I thank my God*, ſays he, *that I ſpeak with tongues more than you all.* The occaſion ſhews, that he conſidered this his acquirement as a *ſpiritual gift*; and his uſing the *preſent time* ſhews, that he boaſted of it as then in his poſſeſſion. But why did he *ſpeak with more tongues than all* of them? For a good reaſon: He was to be the peculiar Apoſtle of the Gentiles, and was to preach the Goſpel amongſt remote and barbarous nations; which very circumſtance rendered this endowment more neceſſary to him than the reſt of the Apoſtles, whoſe miniſtry was circumſcribed within more narrow bounds. Warburton's Doctrine of Grace, b. i. c. 3.

Ver. 5. *There were dwelling at Jeruſalem Jews*] *There were ſojourning*, &c. κατοικȣντες. *Devout* or *pious men*, is a title applied not only to thoſe who obſerved the Jewiſh law, but likewiſe to thoſe heathens who had renounced idolatry, and lived a life of piety and virtue. *From every nation under heaven* can ſignify no more than "from all the ſeveral nations among whom the Jews were diſperſed." The Jews were then ſo numerous, as to have ſpread through every country; ſo that, as Agrippa in Joſephus ſays, "there was not a people upon earth who had not *Jews* inhabiting among them." Theſe men were come up to Jeruſalem, not only upon account of the feſtival then celebrating, but in expectation of the Meſſiah, who was to be manifeſted about that time, according to the concurrent teſtimony of the prophets. See Joſeph. Jewiſh War, b. ii. c. 10. Lightfoot, and Whitby.

Ver. 6. *Every man heard them ſpeak*, &c.] Some commentators of note, both ancient and modern, have maintained, that they ſpoke only one language, that is, Hebrew, or Syro-Chaldaic; but that the people heard them every one in their own language. This is really multitude came together, and were confounded, becauſe that every man heard them ſpeak in his own language.

7 And they were all amazed, and marvelled, ſaying one to another, Behold, art not all theſe which ſpeak, Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus, and Aſia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and ſtrangers of Rome, Jews and proſelytes.

11 Cretes and Arabians, we do hear them ſpeak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, ſaying one to another, What meaneth this?

13 Others mocking, ſaid, Theſe men are full of new wine.

14 But Peter ſtanding up with the eleven, lifted up his voice, and ſaid unto them, Ye men of Judea, and all ye that dwell at Jeruſalem, be this known unto you, and hearken to my words:

15 For theſe are not drunken, as ye ſuppoſe, ſeeing it is but the third hour of the day.

16 But this is that which was ſpoken by the prophet Joel,

17 And it ſhall come to paſs in the laſt days, ſaith God, I will pour out of my Spirit upon all fleſh: and your ſons and your daughters ſhall prophecy, and your young men ſhall ſee viſions, and your old men ſhall dream dreams:

18 And on my ſervants, and on my handmaidens, I will pour out in thoſe days of my Spirit; and they ſhall prophecy:

19 And I will ſhew wonders in heaven above, and ſigns in the earth beneath; blood, and fire, and vapour of ſmoke:

20 The ſun ſhall be turned into darkneſs, and the moon into blood, before that great and notable day of the Lord come:

21 And it ſhall come to paſs, *that* whoſoever ſhall call on the name of the Lord, ſhall be ſaved.

Or, *troubled in mind*. V. 7. Ch. i. 11.—V. 15. 1 Theſſ. v. 7.—V. 17. Iſai. xliv. 3. Ezek. xi. 19. xxxvi. 27. Joel ii. 28. Zech. xii. 10. John vii. 38. Ch. x. 45. Ch. xxi. 9.—V. 20. Joel ii. 31.—V. 21. Rom. x. 13.

really making the miracle to conſiſt in the *hearing*, and not in the *ſpeaking*, and ſeems ſo groundleſs, that it does not need any laboured confutation. Our Saviour promiſed, Mark xvi. 17. that they ſhould ſpeak with new tongues, &c. And St. Luke here plainly aſſerts, ver. 4. that they did *ſpeak with other tongues*, or in other languages. The ſame thing is either ſuppoſed or plainly aſſerted by St. Paul, 1 Cor. xii. 10, 28, 30. and xiv. 2—39. The miſtake ſeems to have ariſen from this and the 8th verſe. But St. Luke did not intend to ſay, that any one of the Apoſtles ſpoke more languages than one at a time, nor that they ſpoke one language, and the people heard one or many others; but his plain meaning is, that one of them ſpoke one language, and another another, and ſo on; and that different Apoſtles addreſſed themſelves to men of different nations at the ſame time; or that one Apoſtle addreſſed himſelf to men of different nations one after another; by which means all the foreigners heard their own native languages ſpoken diſtinctly and intelligibly; and not only the languages ſpoken, but the Chriſtian doctrine alſo plainly delivered unto them in their own languages. See Caſtalio, Cyprian, Eraſmus, and Benſon.

Ver. 7, 8. *Are not all theſe—Galileans?* &c.] See on Matth. xxvi. 73. and on John i. 46. The word διαλέκτος, ver. 8. ſignifies not only what we call a *dialect*, or different way of ſpeaking the ſame language, but alſo an intirely diſtinct language; and perhaps it may be uſed here to expreſs the propriety and accuracy wherewith theſe low and uneducated Galileans ſpoke theſe different languages. Dr. Jortin remarks, that if the Apoſtles, on this day of Pentecoſt, had expreſſed themſelves improperly, or with a bad accent, as moſt people do when they ſpeak a living language which is not natural to them, the hearers, who at that time were not converted to Chriſtianity, would have ſuſpected ſome fraud; would have taken notice of ſuch faults, and cenſured them: which, ſince they did not, it is to be ſuppoſed that they had nothing of that kind to object. See his Remarks on Eccl. Hiſt. vol. i. p. 20. The original in ver. 7. is very beautiful, and expreſſive of the aſtoniſhment of the hearers. Οὐχ, ἰδοὺ πάντες, &c.

Ver. 9. *Elamites, and the dwellers of Meſopotamia*] Bp. Cumberland takes theſe to be the remainder of the Jews, who had been carried captive into Aſſyria, firſt by Tiglath-Pileſer, and afterwards by Salmaneſer, and placed in the cities of the Medes,—2 Kings xvii. 6. See his Orig. Gent. p. 225. and Geneſis x. 22. Some have obſerved, that it was no wonder for the *inhabitants of Judea* to hear the Apoſtles ſpeak in their own tongue, and therefore ſome have propoſed to read *India*, as the ſeries of the enumeration ſeems to require: Others propoſe *Idumea*, and others *Cilicia*, See Wetſtein and Schmidius.

Ver. 10. *Strangers of Rome, Jews, and proſelytes*] *Both Jews and proſelytes*. MS. That is, *Jews* and *proſelytes*, who were by birth or habitation *Romans*, but now ſojourned at Jeruſalem. That there were great multitudes of Jews who dwelt at Rome, is evident not only from Joſephus, but from Dio, Suetonius, Tacitus, and I think we may ſay, all the Roman authors of that time, not excepting even the poets; and that there were not a few in that great city proſelyted to the Jewiſh religion, ſufficiently appears from the Satires of Horace, Juvenal, and Perſius. See Biſcoe's Lectures, p. 85. *The wonderful works of God*, in the next verſe, mean the ſeveral diſpenſations of God to mankind in the ſucceſſive ages of the world, and particularly concerning the reſurrection of Jeſus of Nazareth, and the Meſſiah's kingdom. The original is expreſſive,—τὰ μεγαλεῖα τοῦ Θεοῦ: as if the diſpenſation of God in Jeſus was the only *great* and *magnificent* work of God.

Ver. 12. *And were in doubt*] "And they were all in a mixture of amazement and perplexity." See Doddridge and Heylin.

Ver. 13. *Theſe men are full of new wine*] *Sweet wine*. Wat. Though there was no *muſt* or *new wine* at pentecoſt, yet if they preſerved the wine cool, it kept ſweet a long time, and taſted like *muſt*. So Plutarch; "*Muſt*, if a veſſel be kept in a cool place, will continue *ſweet*, γλυκὺ, for a long time." Such wines were remarkably intoxicating. See Iſai. xlix. 26. Sweet wine, ſuch as the prophet there ſpeaks of, was uſed in royal palaces for its gratefulneſs; was capable of being kept to a great age, and conſequently was very inebriating. A few generations ago, *ſweet wines* were thoſe moſt eſteemed in England. Sir Thomas Brown thinks the *new wine* here mentioned was ſome generous, ſtrong and ſweet wine, wherein more eſpecially lay the power of inebriation. See the note on Joel i. 5. Obſervations, p. 196, Beza, Elſner, and Wetſtein.

Ver. 14. *Dwell*] *Sojourn*. MS.

Ver. 15. *Seeing it is but the third hour of the day*] Such of the Jews as ſhamefully imitated their heathen neighbours, and drank too largely at the feſtival, did not uſe to take ſuch criminal liberties till after the ſacrifices were offered, and the oblations made; but the morning ſacrifices were not now offered, to which, as ſome think, St. Peter might allude. Joſephus tells us, that on feaſt-days the Jews ſeldom ate or drank till noon; which, if it were fact, would render the calumny here referred to the more incredible. See Grotius, and Spencer de Leg. Heb. p. 716.

Ver. 16. *This is that which was ſpoken*, &c.] Reſpecting this remarkable prophecy, we refer to the notes on Joel ii. 28, &c. Juſt obſerving, that if this miraculous effuſion of the Holy Spirit had not been foretold, the argument for the truth of Chriſtianity from it would, no doubt, have been concluſive; but as it was referred to in the Old Teſtament, it might diſpoſe the minds of the Jews ſtill more to regard it, as it was indeed the more remarkable. The reader will not omit to compare the paſſages in the margin.

Ver. 19. *Vapour of ſmoke*] *A cloud of ſmoke*. Doddridge; who paraphraſes the paſſage thus: "Such deſtructive wars ſhall ariſe, as a puniſhment for the wickedneſs of thoſe who reject the mercy I offer, that there ſhall be *blood* ſhed in abundance, *and fire* ſcattered abroad to conſume your cities *and* villages; ſo that *a cloud of ſmoke* ſhall aſcend from the ruins of them."

Ver. 21. *Whoſoever ſhall call upon the name of the Lord*] See Ezek.

22 Ye men of Iſrael, hear theſe words; Jeſus of Nazareth, a man approved of God among you by miracles, and wonders, and ſigns, which God did by him in the midſt of you, as ye yourſelves alſo know:

23 Him, being delivered by the determinate counſel and foreknowledge of God, ye have taken, and by wicked hands have crucified and ſlain:

24 Whom God hath raiſed up, having looſed the pains of death: becauſe it was not poſſible that he ſhould be holden of it.

25 For David ſpeaketh concerning him, I foreſaw the Lord always before my face, for he is on my right hand, that I ſhould not be moved:

26 Therefore did my heart rejoice, and my tongue was glad: moreover alſo, my fleſh ſhall reſt in hope:

27 Becauſe thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine Holy One to ſee corruption.

28 Thou haſt made known to me the ways of life; thou ſhalt make me full of joy with thy countenance.

29 Men *and* brethren, let me freely ſpeak unto you of the patriarch David, that he is both dead and buried, and his ſepulchre is with us unto this day.

30 Therefore, being a prophet, and knowing that God had ſworn with an oath to him, that of the fruit of his loins, according to the fleſh, he would raiſe up Chriſt, to ſit on his throne;

31 He, ſeeing this before, ſpake of the reſurrection of Chriſt, that his ſoul was not left in hell, neither his fleſh did ſee corruption.

32 This Jeſus hath God raiſed up, whereof we all are witneſſes.

33 Therefore, being by the right hand of God exalted, and having received of the Father the promiſe of the Holy Ghoſt, he hath ſhed forth this, which ye now ſee and hear.

34 For David is not aſcended into the heavens: but he ſaith himſelf, The Lord ſaid unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footſtool.

Ver. 22. Hebr. ii. 4.—V. 23. Ch. iv. 28. Ch. v. 30.—V. 24. Ver. 32. Ch. iii. 15. iv. 10. x. 40. xiii. 30, 34. xvii. 31. Rom. iv. 24. viii. 11. 1 Cor. vi. 14. xv. 15. Gal. i. 1. Epheſ. i. 20. Col. ii. 12. 1 Theſſ. i. 10. Hebr. xiii. 20. 1 Pet. i. 21.—V. 25. Pſ. xvi. 8.—V. 29. Or, *I may.* 1 Kings ii. 10. Ch. xiii. 36.—V. 30. Pſ. cxxxii. 11. Luke i. 32. Rom. i. 3. 2 Tim. ii. 8.—V. 31. Pſ. xvi. 10.—V. 32. Ver. 24. Ch. i. 8.—V. 33. Ch. v. 31. Phil. ii. 9. John xiv. 26. xv. 26. Ch. i. 4. Ch. x. 45.—V. 34. Pſ. cx. 1. Matth. xxii. 44. 1 Cor. xv. 25. Epheſ. i. 20. Hebr. i. 13.

ix. 4, 5, 6. This context being quoted thus, was a ſtrong intimation that nothing but their acceptance of the Goſpel could ſecure them from impending ruin. Brennius has proved, by an ample collection of texts, that *calling on the name of the Lord* is often put for the whole of religion; and if it do not here directly ſignify invoking Chriſt, which is ſometimes uſed to expreſs the whole Chriſtian character, (comp. ch. ix. 14, 21. xxii. 16. Rom. x. 12, 13. and 1 Cor. i. 2.) it muſt imply, that it is impoſſible for any who reject him to pray in an acceptable manner. How aweful a reflection! See Brennius, Doddridge, and the note on Joel ii. 32.

Ver. 22. *A man approved of God among you*] "*Recommended to you*, αποδεδειγμενον εις υμας, *pointed out to you*, as the object of your moſt reſpectful admiration." See Doddridge. Heylin reads it, *Whoſe divine authority was evidenced by God to you, in the powerful acts and wonders*, &c.

Ver. 23. *Foreknowledge of God*] *Decree of God.* Wat. Grotius as well as Beza obſerves, that προγνώσις muſt here ſignify *decree*; and Elſner has ſhewn it has that ſignification in approved Greek writers. ἔκδοτον, rendered *being delivered* ſignifies one *given* or *ſurrendered up* into the hands of an enemy; and St. Luke intimates by it the free and gracious *donation* of God the Father, whereby he delivered up his only begotten Son for the redemption of mankind. Inſtead of *by wicked hands*, ſome copies read *by the hand of the wicked*; a phraſe generally uſed to denote the *idolatrous* Gentiles. Here the *Romans* are meant, who were the immediate agents in the crucifixion of Chriſt, yet were only the inſtruments of the Jewiſh rage and cruelty in what they did. Heylin renders the verſe rather more clearly thus: *Him (who was given up by the determinate counſel and foreknowledge of God) you have taken and put to death upon the croſs, by the hands of wicked men.* Pyle would read, *Him, who by the determinate counſel—of God, was given* [to you as a Saviour] *ye have taken and crucified.* See ch. iv. 27, 28. Elſner, Raphelius, and Benſon.

Ver. 24. *The pains of death*, &c.] Beza conjectures, that as the Hebrew word for *pains* may, with the variation of one little point, ſignify *bonds*. That is the proper ſenſe in this place; which certainly agrees beſt with the connection.

Ver. 25. *For David ſpeaketh concerning him*, &c.] It is plain that εις αυτον here ſignifies *of* or *concerning him*: The particle εις has the ſame import, Eph. v. 32. Elſner upon this place, and Gataker upon the title of Marcus Antoninus's book, which is εις εαυτον, *concerning himſelf*, have produced many places from ſome of the beſt Greek authors, where εις is underſtood in the ſame ſenſe. Mr. Jeffery, in his *True Grounds*, p. 121. obſerves from this text, and lays great ſtreſs upon it every where, "That the Apoſtle does not make David to ſpeak theſe things firſt of himſelf, and then of the Meſſiah only in a ſecondary ſenſe, but quotes them as referring to Chriſt alone." The paſſages here quoted in the words of the LXX are ſomething different from the Hebrew, but the ſenſe is much the ſame; for which we refer to the notes on Pſ. xvi. and Peters on Job, p. 323.

Ver. 29. *His ſepulchre is with us unto this day*, &c.] The ſepulchres of the Jews in general were without the city; but the ſepulchre of David and his ſons was within the city. St. Jerome mentions the remains of David's ſepulchre as extant in his time, and it is ſhewn to travellers even unto this day. See Maundrell's Journey, p. 76.

Ver. 30. *According to the fleſh*, &c.] This is expreſſed in the original in ſuch a manner, as ſeems to refer theſe words not to the loins of David, but to Chriſt; and ſo may be an intimation that it was only in reſpect to his human nature, that the Meſſiah ſhould deſcend from David; while there was ſtill a higher nature, in which he was ſuperior to him, and was indeed to be regarded as the Son of God. See Romans i. 3, 4. Doddridge and Clarius.

Ver. 33. *He hath ſhed forth this, which you now ſee and hear.*] It is ſaid, John vii. 39. that *the Holy Ghoſt was not yet given, becauſe Jeſus was not yet glorified.* See the note on that verſe. The Spirit was reſerved as the great donative after his triumph over principalities and powers. When he was aſcended up on high, he ſent down the greateſt gift that ever was beſtowed upon mankind. By this Chriſt diſcovered the greatneſs of his purchaſe, the height of his glory, the exerciſe of his power, the certainty of his reſurrection and aſcenſion, and the care he took of his church and people; for in what could he illuſtrate his character more, than by letting them ſee that he made good his laſt promiſe, of ſending them another comforter, who ſhould be with them in all their undertakings, to direct them in their doubts, and to plead their cauſe againſt all oppoſition? What ſtill enhanced this gift was, that it was not to continue with them only for a ſhort time, as Chriſt had done; but to *abide with them for ever*, ſo as not to be taken from them, as he was. It was but to remain with them as a pledge of his love, as a teſtimony of his truth, as an earneſt of God's favour now, and of their future inheritance in heaven; for he was to comfort them by his preſence, to *guide them by his counſel*, and at laſt to *bring them to glory*. See Eph. iv. 8, 9. and Stillingfleet. Dr. Waterland reads the beginning of this verſe, *Therefore, being exalted to the right-hand*, &c.

Ver. 34. *For David is not aſcended*] It was a truth well known and eſtabliſhed among the Jews, that many of the Pſalms, and other prophetic writings were ſpoken in the perſon of the Meſſiah; and accordingly St. Peter authorizes his applying to Chriſt what had been ſpoken by David, by ſhewing, that as it was not compatible with David's character or circumſtances, it muſt relate to the Meſſiah. See Heylin.

Ver. 35. *Until I make thy foes thy footſtool*] This text is quoted on the preſent occaſion with the happieſt addreſs, as ſuggeſting to the Jews in the words of David, their great prophetic monarch, how certain their own ruin muſt be, if they went on to oppoſe Chriſt. Elſner on the place has a fine collection of ancient paſſages, referring to the cuſtom of trampling upon the vanquiſhed, dead or alive. See the note on Pſ. cx. 1.

36 Therefore let all the houſe of Iſrael know aſſuredly, that God hath made that ſame Jeſus whom ye have crucified, both Lord and Chriſt.

37 Now when they heard *this*, they were pricked in their heart, and ſaid unto Peter, and to the reſt of the apoſtles, Men *and* brethren, what ſhall we do?

38 Then Peter ſaid unto them, Repent, and be baptized every one of you, in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt.

39 For the promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call.

40 And with many other words did he teſtify and exhort, ſaying, Save yourſelves from this untoward generation.

41 Then they that gladly received his word, were baptized: and the ſame day there were added *unto them* about three thouſand ſouls.

42 And they continued ſtedfaſtly in the apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers.

43 And fear came upon every ſoul: and many wonders and ſigns were done by the apoſtles.

44 And all that believed were together, and had all things common;

45 and ſold their poſſeſſions and goods,

Ver. 36. Ch. v. 31.—V. 37. Zech. xii. 10. Luke iii. 10. Ch. ix. 6. xvi. 30.—V. 38. Ch. iii. 19.—V. 39. Joel ii. 28. Epheſ. ii. 13.—V. 42. Ver. 46. Ch. i. 14.—V. 43. Mark xvi. 17. Ch. v. 12.—V. 44. Ch. iv. 32, 34.

Ver. 37. *They were pricked in their hearts*] "Their hearts were pierced with compunction." Κατενύγησαν. See Heylin, Wetſtein, and Mintert.

Ver. 38. *Repent, and be baptized*] They are not only called on here to *repent*, but a ſubmiſſion alſo to the ordinance of *baptiſm* is required of them, in order to the forgiveneſs of their ſins; for though on their repenting and believing, they were, according to the tenor of the Goſpel covenant, intitled to the remiſſion of their ſins; yet as Chriſt had, for wiſe reaſons, appointed this ſolemn rite, as a token of their taking up the Chriſtian profeſſion in a publick manner, there could have been no ſufficient evidence of the truth of their repentance and faith, if this precept of Chriſt had not been obeyed. Vitringa has taken a great deal of pains to ſhew, that the phraſe here tranſlated, *in the name of Jeſus Chriſt*, ſignifies not only "being numbered among thoſe who are called by his name," but "profeſſing to devote themſelves to the glory of it." The miraculous gifts of the Holy Ghoſt were various, as appears from the firſt Epiſtle to the Corinthians, and were variouſly diſpenſed. If all the perſons whom the Apoſtle addreſſes, received *this gift of the Holy Ghoſt*, to one might be imparted the *gift of prophecy*, to another *wiſdom*, to another the *power of working miracles*; thoſe who were intended for the propagation of the Goſpel being endued with the extraordinary gifts; and thoſe who were not ſeparated to that office, receiving only the ordinary ones; but all of them poſſeſſing ſuch, as were ſufficient to manifeſt their faith, to enable them to perſevere in it, to illuſtrate the Goſpel diſpenſation, and to ſet it in a conſpicuous light. See Vitringa's Obſerv. Sacr. lib. iii. cap. 22. Hammond, and Benſon, vol. i. ch. i. ſect. 3, &c. where he has largely conſidered the ſpiritual gifts, and miraculous powers peculiar to the Apoſtles, and common to them, with other Chriſtians.

Ver. 39. *For the promiſe is unto you*, &c.] Conſidering that the gift of the Holy Ghoſt had been mentioned juſt before, it ſeems moſt natural to interpret this as a reference to the paſſage in Joel above recited; where God promiſes the effuſion of the Spirit on *their ſons* and *their daughters*: But if the *promiſe* be interpreted as referring to a remoter clauſe, the *forgiveneſs of* their *ſins*, this whole verſe muſt be taken in a greater latitude, as having reſpect to the encouragement which all future converts and their children had, to expect the benefits of the Goſpel. In this view it would much favour infant baptiſm, as many writers on the ſubject have largely ſhewn. Since Peter as yet knew nothing of the intended calling of the Gentiles, he could only mean by the words, *to all afar off*, that the Goſpel ſhould be preached to all the diſperſed of Iſrael, in diſtant nations; but the Spirit of God might have a further view; "The words, ſays Dr. Heylin, refer to *time* as well as *place*: The *promiſes* alſo to *us and to our children*; words which imply a benefit, include the accepting of it: In this ſenſe the word *call* is uſed in this verſe, and in 1 Cor. i. 24. that is, "they who *obey* the call." See Grotius, Doddridge, and Calmet.

Ver. 40. *Save yourſelves*, &c.] That is, "See that you lay theſe things to heart; receiving them with ſuch regard, as the importance of the caſe requires. Renounce that obſtinate unbelief, in which you join with thoſe who crucified Chriſt; and *be ye ſaved* (Σώθητε) from that ruin which will quickly come upon this perverſe and depraved generation." See on ver. 47.

Ver. 41. *There were added unto them about three thouſand ſouls*] Προσετέθησαν, rendered *there were added*, emphatically ſignifies, "*to paſs over* to a body of men;" and implies that theſe perſons renounced their former religious profeſſion, and embraced that of the Apoſtles. Dr. Waterland renders it, *There came over*, or *acceded*. Elſner in his note on this place has ſhewn, that *ſouls* often ſignifies *perſons* in the Greek and Latin claſſics, and that Jamblicus, in his life of Pythagoras, has exactly imitated this paſſage, in the account he gives of that philoſopher's ſucceſs in Italy, as proſelyting two thouſand by one diſcourſe; engaging them to continue with him, frequently worſhipping in the temples, and ſharing their goods in common, as theſe primitive Chriſtians did. Facts, of which we have no manner of convincing evidence, and which were probably intended to ſlur Chriſtianity, by an invidious compariſon. It has been commonly aſſerted, that the three thouſand mentioned in the text were converted by one ſermon; but it is probable, that whilſt St. Peter was preaching to the Jews of Judea, in the Syriac language, the other Apoſtles were preaching at ſome ſmall diſtance, much to the ſame purpoſe, in other languages; and it is not to be imagined that none of them but Peter ſhould be bleſſed, as the means of converting ſouls; not to inſiſt upon it, that he himſelf might deliver ſeveral diſcourſes this day to different audiences, when the concourſe of people was ſo great, and their languages ſo various. The late ſufferings of our Lord, the preſent miracle of languages, the authority of the ſpeakers, and, above all, the efficacy of the Holy Spirit, greatly contributed to this numerous converſion. This remarkable circumſtance not only confirmed the truth of the Apoſtles, in laying claim to the inſpiration of the Holy Ghoſt, but likewiſe ſerved as a proof to them of the reality of it, and as an encouragement to undertake that office, for which it qualified them. With theſe credentials from heaven, even a poor fiſherman of Galilee, might appear with dignity before the high-prieſt and ſanhedrim of the Jews; aſſerting boldly, that *God had made that Jeſus, whom they had crucified, both Lord and Chriſt*, and making good this aſſertion by proving that he was *riſen from the dead*,—ſtrange and ſupernatural as it might ſeem,—not only by his own teſtimony, and that of his brethren, the the Apoſtles and diſciples of Jeſus, by whom he was ſeen forty days after his paſſion; but by innumerable inſtances of a power in like manner ſuperior to nature, derived upon them from him, and exerciſed by them in his name. From the Scriptures alſo might the ſame ignorant Galilean ſhew, againſt the traditions of the elders, the learning of the ſcribes, and the prejudices of the whole Jewiſh nation, that the humble, ſuffering Jeſus, was the mighty, triumphant Meſſiah, ſpoken of by the prophets; ſince if, with a reference to the interpretation of thoſe prophecies, any doubt could have ariſen among the people, to whoſe expoſitions they ſhould ſubmit,—to thoſe of the *ſcribes* and *elders*, or thoſe of the *Apoſtles*,—the latter had to produce, in ſupport of their authority, the atteſtation of the Spirit, by whom thoſe prophets were inſpired, now ſpeaking through their mouths in all the languages of the earth. And with regard to that other point, of infinitely harder digeſtion to the Jews; namely, the calling the uncircumciſed Gentiles to an equal participation of the kingdom of God, and conſequently the aboliſhing circumciſion, and the whole ceremonial law;—the Apoſtles were furniſhed with an argument to which all the rabbies were not able to reply, by the Holy Ghoſt's beſtowing upon the Gentile converts to Chriſtianity, the ſame heavenly gifts as he had conferred at the beginning upon the believing Jews. See Weſt on the reſurrection, p. 134. Bos, Gataker, and Elſner's Obſervations, vol. i. p. 375.

Ver. 42. *And they continued ſtedfaſtly*, &c.] This may intimate, on the one hand, that many efforts were made to ſhake their reſolution; and, on the other, that upon fuller enquiry they found all things as the Apoſtles had repreſented. *Breaking of bread*, is a phraſe which in the New Teſtament ſignifies, both eating common meals, and celebrating the Lord's ſupper. It ſeems that the Lord's ſupper was here intended; becauſe it is joined with *prayer*. They conſtantly attended upon the teaching of the Apoſtles, in ſtrict communion, and the exerciſe of the moſt affectionate friendſhip towards each other; uniting in the duties of piety, in receiving the Lord's ſupper, as well as offering up their united prayers and ſupplications unto God. Dr. Heylin reads, after the Vulgate, *In the communion of breaking bread*.

Ver. 43. *And fear came upon every ſoul*] A reverential *fear*, mixed with admiration and reſpect. Dr. Heylin reads the verſe, *And the minds of all men were ſtruck with awe, at the many wonders and miracles which were wrought by the Apoſtles*.

Ver. 44, 45. *And had all things common*] Peculiar reaſons made this community of goods eligible at that time; not only as ſo many ſojourners, who had come from other parts, would juſtly be deſirous and parted them to all *men*, as every man had need.

46 And they continuing daily with one accord in the temple, and breaking bread from houſe to houſe, did eat their meat with gladneſs and ſingleneſs of heart.

47 Praiſing God, and having favour with all the people. And the Lord added to the church daily ſuch as ſhould be ſaved.

Ver. 45. Iſai. lviii. 7.—V. 46. Ch. i. 14. Luke xxiv. 53. Ch. v. 42. Ch. xx. 7. Or, *at home.*—V. 47. Luke ii. 52. Ch. iv. 33. Rom. xiv. 18. Ch. v. 14.

to continue at Jeruſalem much longer than they intended, when they came up to the feaſt, in order that they might gain a thorough knowledge of the Goſpel;—but as the proſpect likewiſe of the Roman conqueſts, which, according to Chriſt's known prediction, were ſoon to ſwallow up all Jewiſh property, would of courſe diſpoſe many more readily to ſell their lands. But the New Teſtament abounds with paſſages, which plainly ſhew this was never intended for a *general* practice: The Gentiles did not fall into it when the Goſpel came to them; and none of St. Paul's Epiſtles contain intimations, or directions for ſuch a practice. The Jewiſh converts acted thus at this time and place, though not by *command*, yet doubtleſs with the approbation of the Apoſtles; and the moſt probable reaſon for it was this, they knew that Chriſt had foretold the deſtruction of their country, which ſhould come upon it *before that generation was paſſed away*, and therefore they thought it proper, while there was an opportunity, to improve to the beſt uſe their eſtates, which they ſhould not long enjoy, by relieving the poorer brethren, and by enabling the firſt teachers to purſue their travels from place to place. So that none can reaſonably imagine that the number of Chriſtian converts, even then at Jeruſalem, is to be accounted for by a deſire to ſhare in theſe divided goods; for it is evident, that as the portion each could have would be very ſmall, ſo the hardſhips to be endured for a Chriſtian profeſſion would ſoon counterbalance ſuch advantages: And accordingly we find the converts at Jeruſalem were ſoon reduced to ſuch neceſſitous circumſtances, as to need relief by the contributions of their Gentile brethren. Candour would rather lead men to argue the inconteſtible evidence of the Goſpel, from its prevailing on the profeſſors of it to part with their eſtates to relieve perſons, who, except in the community of their faith, had no particular claim to their regard. If ſuch inſtances were numerous, this argument is ſtrengthened in proportion; and if they be ſuppoſed few, the objection is proportionably weakened: However, the preſent is moſt certainly a noble and eminent inſtance of that diſintereſtedneſs, ſelf-denial, and benevolence, which the Goſpel was deſigned to produce in the minds of men; and this is indeed the true Chriſtian ſpirit, which is carefully to be cultivated by ſuch as profeſs themſelves the diſciples of Jeſus, in every age and nation; though they are not obliged to exert it in the ſame kind or degree. See Chriſt's prayer for the unity of his diſciples, John xvii. particularly ver. 21. Jortin's Remarks, Doddridge, and Benſon.

Ver. 46. *They, continuing daily with one accord*] Hitherto none of theſe Chriſtian converts neglected the Jewiſh worſhip, but frequented the courts of the temple daily, at the uſual hours of prayer and devotion; for they moſt probably reckoned that they were only to ſuperadd Chriſtianity to Judaiſm, and that both the religious and civil parts of the law of Moſes ſtill continued obligatory; it is evident from the circumſtances of the times, that theſe converts could not communicate or receive the Euchariſt in the temple; where then could they receive it, but in their own houſes? And as the expreſſion *from houſe to houſe*, ſeems to be peculiar, this peculiarity cannot be accounted for, but upon ſuppoſition, that the preceding words relate to the Euchariſt; becauſe if they refer only to a *common meal*, the peculiarity is loſt, and the expreſſion *from houſe to houſe* is ſuperfluous and unneceſſary. Dr. Heylin renders the verſe thus, *being unanimouſly conſtant in their daily attendance upon publick worſhip in the temple, and at the breaking of bread at home, they received nouriſhment with joy and ſimplicity of heart.* "By the *breaking of bread*, ſays he, is meant the celebration of the Euchariſt; and this, with their worſhip in the temple, being ſpoken of as the occaſions of their *nouriſhment*, we conclude that *nouriſhment* to beſpiritual; as Hebr. v. 12, 14. 1 Cor. iii. 2, &c." Κατ' οικον, rendered *from houſe to houſe*, may either ſignify this, or, as Dr. Heylin has tranſlated it, *at home*, or *in the houſe*, that is, in the houſe where they had their upper room: the latter ſeems the preferable ſenſe.

Ver. 47. *And having favour with all the people*] Some would tranſlate the original *exerciſing* or *ſhewing charity towards all the people*; which the Greek will certainly bear, and which ſeems to be favoured by the 33d and 34th verſes of the fourth chapter, as well as by the reaſon of the thing; for as the generality of the Jews were profeſſed enemies to Chriſt and his diſciples, it is not eaſy to ſee how they could have been *in favour with* ALL *the people*. The Syriac verſion reads, *They gave alms before all the people.* The words τὺς σωζομένυς, rendered *ſuch as ſhould be ſaved*, ſignify properly *the ſaved*, ſuch as were now ſaved, or entered in the ſure way to mercy and ſalvation. See ver. 40. where St. Peter adviſed them, σώθητε, *be ye ſaved, from this untoward generation.* A reformed harlot is called, by Sophocles, σώζομενη, *one that was ſaved.* Pricæus quotes the table of Cebes, as uſing the words οἱ σώζωμενοι for *the reformed.* The abandoned, or incorrigibly wicked, are called the loſt, απολλυμενοι, 2 Cor. 43. The *reformed* are here called the *ſaved*, σώζομενοι. Theſe two ſorts of perſons are ſet in oppoſition to each other, 1 Cor. i. 18. 2 Cor. ii. 15. Thoſe who are *ſaved* or *recovered* from vice to virtue, will alſo be admitted to eternal ſalvation; but the word σωζομενυς ſeems here to denote their being ſaved from vice, reformed, or well diſpoſed for a reformation. See Hammond, Beza, and Benſon. As Chriſt was ſacrificed at the *time* of the Jewiſh *paſſover*, ſo we have obſerved on the former part of this chapter, that the new law of grace was *given* from *mount Sion*, at the time when the law of Moſes was given from mount Sinah—at the feaſt of pentecoſt, when the Apoſtles having received the firſt fruits of the Spirit, gathered in three thouſand ſouls, whom they preſented unto God and the Lamb, *hallowed* or anointed with the unction of the Spirit, as a kind of firſt fruits of the new creation. Nor did they want the feaſting and the joy uſual at the great feſtival of the pentecoſt; for the rich among them ſold their poſſeſſions and their goods, and raiſed a plentiful fund for the common benefit of the poorer Chriſtians, while they kept together at Jeruſalem; and they with harmony and unanimity not only frequented the temple worſhip every day, but feaſted alſo together in their upper room, *with gladneſs and ſincerity of heart*, praiſing God in the moſt joyous and affectionate manner, and ſhewing the utmoſt charity towards all. And then they proceeded to gather in and to compleat their great harveſt at Jeruſalem. Thus were the figures and prophecies *which went before concerning him* remarkably fulfilled in Chriſt and the Chriſtian diſpenſation. See Benſon.

REFLECTIONS ON THE DESCENT OF THE HOLY GHOST, &c.

By this miraculous effuſion of the Holy Spirit upon the Apoſtles, they were qualified for the converſion of mankind, the Chriſtian church was completely eſtabliſhed; and all thoſe virtues and excellencies which have made the names of thoſe immediate diſciples of our Lord ſo precious in the Chriſtian world, were at this time poured forth upon them. To this it is we owe the ſanctity of their lives, the purity of their doctrines, the power of their miracles, and all the glorious acts of their martyrdom.

All the other myſteries of the Goſpel prepare the way for this, which is the end of the incarnation, the fruit of the death of Chriſt, and the full accompliſhment of all his deſigns. He had indeed already formed the body of his church, while He was here on earth, converſing with and inſtructing his diſciples; but by this laſt act, the deſcent of the Holy Ghoſt, He infuſed a ſoul into that his myſtical body; he endowed it with a vigorous principle of life and action, a heart that would always correſpond and ſympathize with Him, its head. See 1 Cor. xii. 12, 13. For the ſame Holy Spirit which then deſcended upon the Apoſtles, does ſtill deſcend upon all the living members of Chriſt, according to his gracious promiſe in the laſt words of St. Matthew's Goſpel,—almoſt the laſt words which He ſpoke upon earth: *Lo, I am with you alway, even unto the end of the world.*

This promiſe is fulfilled in the miſſion of the Holy Ghoſt. Chriſt is now preſent in his church by his Spirit, which as it formerly deſcended upon the Apoſtles, ſo it ever ſhall deſcend upon all his true diſciples *unto the end of the world.* The ſacred fountain ſtill ſtands open, and nothing is retrenched from the bounteous efflux of divine grace, but only the outward prodigies which attended it at the beginning at its courſe. Now indeed it flows on, as ſome peaceful river, through opened channels, with a ſilent ſtream, and marking its way only by the riches it ſpreads in the parts it paſſeth through: But the ſeaſon here celebrated was the time of its *Eruption*, if I may ſo ſpeak, when it rapidly iſſued forth from the divine ſource to repleniſh the Apoſtles, who were the conduits prepared to receive and convey it forward to the lateſt generations. At that time, as was uſual upon ſuch extraordinary occaſions, it manifeſted itſelf even outwardly, by ſenſible repreſentations, expreſſive of its energy, and the effects it produces in the ſpirits of men.

Theſe ſenſible repreſentations appeared in the two active elements, *air* and *fire*, which kindle and keep up the life of nature. For when the Apoſtles were aſſembled *on the day of pentecoſt*, i. e. the day whereon the law was given to the *Jews*, a double prodigy appeared; *a ſound was heard from heaven, as of an impetuous wind filling the houſe, and ſeveral diſtinct flames were ſeen, one of which* reſided over each of the Apoſtles. Now theſe are two proper emblems or ſymbolical repreſentations; and, in order to judge of their ſignificancy, we are to obſerve, that there is ſuch an analogy and intimate connection between the material and the ſpiritual worlds, that not only the names of things viſible ſerve to denote things inviſible, and are the only names we have for them, which plainly argues a notorious analogy upon which ſuch uſe of the names is grounded; but alſo ſome extraordinary tranſactions in the higher order paſs on and impreſs themſelves upon the lower, ſo as to affect outward nature in a ſimilar manner; ſuch, I mean, as ſomehow anſwer to what is then accompliſhed in the ſupernatural ſtate. Thus, for inſtance, a few weeks before this deſcent of the Holy Ghoſt, while our Lord was hanging on the croſs, the ſun was eclipſed; and, when He expired, outward nature was convulſed with an earthquake. And ſhe ſympathized again, yet to a different purpoſe, in a ſecond earthquake at his reſurrection. And now, when his Spirit with the plenitude of divine power was deſcending upon his Apoſtles, a ſound from heaven was heard, as of an impetuous *wind*, and diſtinct *flames* were ſeen over the heads of the Apoſtles.

It will be proper here, as far as our ſcanty knowledge will permit, to trace out the analogy wherein theſe two ſymbols are grounded.

Concerning the firſt, it has been obſerved, that among thoſe parts of the material world which are inviſible, and whoſe exiſtence we diſcover only by their effects, there is ſcarce any thing more ſubtil, more active, and of greater efficacy than *wind*, i. e. air, in motion, or *ſpirit*, which is the ſame thing, according to the primary ſenſe of the word. Hence, in the common uſe of moſt languages, the name of wind or ſpirit ſerves to expreſs thoſe things, which, being not diſcernable to us by reaſon of the ſubtility or fineneſs of their ſubſtance, are yet conceived to be moved with great agility, and endued with great force. So naturaliſts, when they ſpeak of that which is moſt abſtruſe, moſt agile, and moſt operative in any liquor or other body, call it *ſpirit*. And for the ſame reaſon our ſouls are called ſpirits, for the ſubtility of their nature, and thoſe vital powers wherewith they actuate our bodies.

In regard to our capacity and manner of conceiving things, the holy Scriptures have uſed this term *Spirit* to expreſs even the adorable and incomprehenſible Deity, ſignifying his moſt ſimple nature, and moſt powerful energy: his moſt ſimple *nature*, I ſay, which cannot poſſibly be the object of any of our ſenſes; and his moſt powerful *energy*, which pervades and actuates all things.

This name *Spirit*, as it is common to the whole Godhead, ſo it is peculiarly applied to the third perſon of the ever-bleſſed Trinity, ſtiled, by way of eminence, *the Holy Spirit*, and the operations of God towards men are in an eſpecial manner aſcribed to Him.

Now in all languages commonly known, the operation of a ſuperior mind upon an inferior to raiſe and invigorate it, is expreſſed by the metaphor of *inſpiration*, i. e. breathing into; and the general conſent of mankind in the uſe of this metaphor demonſtrates its fitneſs and propriety. And therefore when the infinite mind vouchſafed to communicate itſelf with ſuch plenitude and force to the minds of his choſen ſervants aſſembled on the day of pentecoſt, this ſound from heaven of a mighty ruſhing wind, or torrent of myſterious *air*, was a proper ſymbol to indicate its *deſcent*; as the other miraculous appearance by the element of *fire* was proper to repreſent the *effects* which it produces.

To *enlighten*, to *purify*, and to *warm*, are the properties of fire. Now if we transfer theſe to the ſpiritual world, the light of the ſoul is *truth*, the purity of the ſoul is *holineſs*, the warmth or heat of the ſoul is an active vigorous *ardour* to ſurmount obſtacles, and zealouſly proſecute the end propoſed. The Holy Ghoſt produces theſe three effects, and accordingly the Scriptures deſcribe Him as a Spirit of *truth*, of *holineſs*, and of *power*. As a *Spirit of truth*, He enlightens the minds of the faithful, and *leads them into all truth* fit for them to know: as *a Spirit of holineſs*, by an intimate union with their hearts, He reforms them, and makes them holy: as *a Spirit of power*, he gives them vigour to reſiſt temptation, ſtrength to bear their croſſes, and full ability to work out their ſalvation. We ſhall take theſe three properties of the Holy Ghoſt for three heads, to be treated ſeparately.

Firſt, He is *a Spirit of truth*, and ſo our Lord ſtiled Him when he foretold his deſcent upon the Apoſtles, *I have many things to ſay unto you, but ye cannot bear them now: howbeit, when He, the Spirit of truth is come, He will guide you into all truth.* Men may teach us divers truths; but to teach all truth is the diſtinguiſhing prerogative of the Spirit of God. There are truths, and thoſe too of the utmoſt importance, which *fleſh and blood* have not, *cannot reveal:* truths which *the world cannot receive*, which even the Apoſtles themſelves could not *bear*, much leſs reliſh, approve, and practiſe before they had received the Holy Ghoſt. *Ye cannot bear them now*, ſaid Chriſt, in the paſſage laſt quoted; they ſhock corrupt nature, and our paſſions recoil at the mention of them. For, beſides the myſteries of our holy religion, *the deep things of God*, which cannot be duly apprehended but by minds enlightened by the Spirit of God; beſides theſe, I ſay, there are many moral truths, whereof we cannot be fully and effectually perſuaded but by the immediate operation of the Holy Ghoſt: ſuch are thoſe in the beginning of our Lord's ſermon on the mount, "That the poor in ſpirit, the meek, thoſe that mourn and are perſecuted, are bleſſed above other men. That it is better to pull out our eyes, and cut off our hands, than uſe either in the commiſſion of ſin. That our enemies are amiable, and that the moſt provoking injury ought not only to be forgiven, but requited with benevolence." Theſe, and others that might be named, are certain and ſaving truths; but no mortal man can convince us of them; I mean with a full, laſting, operative conviction, ſuch as ſhall determine our practical judgement, and become the habitual rule of our conduct. All demonſtration of reaſon, and arts of perſuaſion are vain to this end; and it is in vain that we ourſelves endeavour to reaſon ourſelves into theſe truths. The Holy Ghoſt only can work this effectual conviction in our minds, and we muſt ſeek this conviction from Him by prayer, and opening our minds to his operations, or we ſhall periſh in our errors. The ſame power only that made our minds, can reform them. That holy Spirit of God, which at the firſt creation brooded over the rude chaos, and produced this orderly world out of darkneſs and confuſion, muſt alſo preſide in our minds to make the new creation of virtue, to bring forth light out of our darkneſs, truth out of our errors. St. *Paul* alludes to this, where he ſays, *God, who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God.*

Such are the advantages of the deſcent of the divine Spirit; ſuch are the privileges to which we are admitted, if we do not *love darkneſs more than light, becauſe our deeds are evil*, and we reſolve to continue in them. God's ſchool now ſtands open to all, his Spirit deſcends to be our maſter, our teacher, and will infallibly lead us into all ſaving truth, if we devoutly reſign ourſelves to his direction.

We cannot have a plainer proof of this than in the hiſtory of the Day. Conſider the Apoſtles, ſee how wondrous a change was wrought in them by the illumination of this Holy Spirit. Obſerve what they were *before*, what *after* his deſcent, and learn from thence what ineſtimable Advantages we are intitled to by Chriſtianity.

Three long years had the Apoſtles been in the ſchool of Chriſt, and had tired even His patience with their groſs ſtupidity and incapacity to apprehend his ſpiritual doctrine. Though they had made ſome progreſs in the ways of truth by leaving their little all to follow Him: though they daily heard his precepts, and ſaw his practice, that living comment upon his doctrine: Yet nothing could rectify their falſe notions, nothing could wean their vain deſires of ſecular grandeur and magnificence. When our Lord informed them of the neceſſity of ſufferings, the benefits of poverty, the bleſſedneſs of perſecution, it was all a riddle to them. *They underſtood none of theſe things; theſe ſayings were hid from them, neither knew they the things that were ſpoken*, Luke xviii. 34. Even after the reſurrection of Chriſt the cloud was ſtill upon their minds, and they were yet hankering after an immediate poſſeſſion of worldly grandeur and dominion. *Lord*, ſay they, *wilt thou at this time reſtore again the kingdom to Iſrael?* Acts i. 6. Chriſt no longer oppoſed their carnal prejudices, but referred them to the Holy Ghoſt for full information and conviction.

According to the promiſe of Chriſt the Holy Ghoſt came. Immediately all darkneſs, error, and miſtake fled before Him. They underſtood, they believed, they taught, they practiſed, they were ready to lay down their lives for thoſe truths, which before they could not receive, they could not bear, nor endure. The croſs of Chriſt was no longer an offence to them, but their boaſt and their glory; and they rejoiced, that they themſelves were *counted worthy* to partake of it, and to *ſuffer ſhame for his name.*

Such and ſo effectual were the fruits of the Spirit enlightening the minds of the Apoſtles as a Spirit of *truth*. We are in the next place to conſider Him as a Spirit of *holineſs*. He is not only by way of eminence the *holy* Spirit, but alſo *the hallowing*, i. e. *ſanctifying* Spirit, from whence all holineſs in the creatures is derived. It would be endleſs to mention the places of Scripture where this property is aſcribed to him, I am more concerned how I may explain to you the preciſe meaning of the word *holineſs*, which is to be conſidered in two reſpects; firſt, as it is proper to God alone, and ſecondly, as it is the duty of a creature. According to the firſt ſenſe, we ſay in the communion ſervice, *Thou only art holy:* as *Thou only art the Lord.* This holineſs peculiar to the deity, conſiſts in the ſingularity of his nature, even that ſurpaſſing tranſcendent excellence, which leaves all creatures at an infinite diſtance beneath his Majeſty.

It is a common error in men's notion of God, that they conceive of him as *one Being among many:* greater indeed, and higher, and better than all the reſt, but yet *as one among others*, one that may be named with them, and however ſuperior, yet not abſolutely diſtinct from the reſt. This is a wrong conception, for God is not only *Unus*, but *Unicus*. He is One Alone, the Firſt, without any ſecond or like. But this is a ſubject which no ſpeculations can do juſtice to, and which ſhould naturally ſink the mind into the profoundeſt devotion. Suffice it then to ſay, that this ſublime exaltation and infinite diſtance of the Creator from the creatures, conſtitutes his *holineſs*. The *Hebrew* word ſignifies *ſeparation*, and when applied to God, imports that unconceivable elevation whereby He is diſtinguiſhed, and ſtands alone in his univerſe. Thus we read; *There is none holy as the Lord: for there is none beſide Thee.* There is none beſide Him: He is a whole genus by himſelf, and this ſurpaſſing, ſingular excellence, which excludes all poſſible compariſon, conſtitutes *his holineſs*, and the exerciſe of it tends ſolely to the promoting his own glory. *He is glorious in* (rather *by*) *holineſs*, ſays the Pſalmiſt; and the angels inceſſantly celebrate Him by this title, *Holy, holy, holy Lord God of hoſts: heaven and earth are full of thy glory.* The holineſs of God is founded, as was ſaid, in the *ſupremacy of his nature*; and it is perpetually exerciſed in maintaining that ſupremacy, in treating Himſelf worthily, exerting all his attributes, and directing all his acts, to one certain point, which is his glory, the exaltation of his nature, the effulgency of his excellence. The reaſon why God does all things for his own glory is, becauſe that is the end moſt worthy of God, his ſupreme excellence requires it of him as a due to himſelf by the eternal laws of righteouſneſs: truth and juſtice make this neceſſary in the Deity. The glory of God therefore being the end moſt worthy of God, and all his acts centering therein, all his acts are holy, *i. e.* pure from all allay of inferior motives, from every thing that does not inflexibly promote that end.

Such is the holineſs of God. The creatures too are holy, when they proſecute the ſame end that God does, the end for which He created them, i. e. *the glory of God.* We call things or perſons holy, when they are ſeparated from common uſe, and dedicated to the ſervice of God, devoted to his glory; to apply them to any other end is to *prophane* them. All the laws of God are boundaries ſet to fence in the way that leads to God's glory, and we never tranſgreſs thoſe laws, but we at the ſame time deviate from it. And therefore St. Paul defines ſin to be *a falling ſhort of the glory of God. All have ſinned, and come ſhort of the glory of God.* Holineſs, on the contrary, aims all our actions aright, making the glory of God our ſcope and deſign. In a word, every action directed to that end is an holy action, and leads us on towards the participation of the divine glory which we had regard to in performing it, and when it is ſaid that the Holy Ghoſt ſanctifies Chriſtians, the meaning is, that He infuſes this generous motive, extinguiſhing the narrow principles of covetouſneſs, pride, and ſenſuality, and exalting our nature to the noble diſintereſted purpoſe of glorifying our Maker.

CHAP. III.

Peter, preaching to the people that came to ſee a lame man reſtored to his feet, profeſſeth the cure not to have been wrought by his or John's own power, or holineſs, but by God, and his Son Jeſus, and through faith in his name: withal reprehending them for crucifying Jeſus. Which becauſe they did it through ignorance, and that thereby were fulfilled God's determinate counſel, and the ſcriptures, he exhorteth them by repentance and faith to ſeek remiſſion of their ſins, and ſalvation in the ſame Jeſus.

NOW Peter and John went up together into the temple, at the hour of prayer, *being* the ninth *hour*.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to aſk alms of them that entered into the temple;

Ver. 1. Ch. ii. 46. Pſ. lv. 17.—V. 2. Ch. xiv. 8. John ix. 8.

Thoſe corrupt motives of covetouſneſs, ſenſuality, and pride cleave intimately to our ſouls in the preſent depraved ſtate, rendering all actions that proceed from them, *unholy:* and the ſpirit of God does then ſanctify us when it diſengages us from thoſe corrupt motives. To *waſh*, *cleanſe*, *baptize*, and *ſanctify*, are commonly ſynonimous in Scripture; hence the phraſe of *being baptized with the Holy Ghoſt*, which is elſewhere called *being baptized with fire*, to ſignify the univerſal and intimate purification of the inmoſt ſprings of action thereby. With this view the prophet Malachi compares the Spirit *to a refiner of gold or ſilver*, deſtroying the droſs, and ſeparating all heterogeneous particles from thoſe metals by force of fire, till they are reduced to a perfect purity. Thus the ſpirit ſanctifies the ſoul, by aboliſhing all ſordid inclinations, by purging away the multiplicity of carnal deſires, and reducing all the powers of the mind to one ſimple conſtant purſuit, *viz.* that of God's glory. This renders the ſoul holy, i. e. pure, all of a kind, concenter'd in the end of its creation, even the glory of its maker.

To ſhew how the Apoſtles were thus ſanctified, were to relate their hiſtory, which is but one continued narrative of their holineſs. They were purified from all corrupt principles of action, I mean not abſolutely, and in that ſupreme degree which is peculiar to heaven, but yet in an eminent and extraordinary manner. The love of *riches* moved them not: for they had all the treaſures of the faithful laid at their feet, without any other concern than for the right diſtribution of them in charity. The love of *eaſe and pleaſure* moved them not: for their life was ſpent in inceſſant labours: they traverſed the face of the earth, doing good, and ſuffering evil in all the parts they viſited. *The love of glory and applauſe* moved them not, for they gladly ſuffered reproach in their maſter's cauſe: and when divine honours were offered to two of them at Lyſtra, they rent their clothes, and expreſſed a greater concern for the miſplaced reverence of the multitude, than for all the ill uſage they had ever met with. And laſtly, the *love of life itſelf* moved them not, when the glory of God required them to reſign it. They rejoiced that they were accounted worthy to die in ſo great and good a cauſe. They went chearfully to death, although the wit and malice of their perſecutors had ſo circumſtanced it with a horrid variety of tortures, that only the *manner* of dying was the puniſhment, and death itſelf the deliverance.

Such was the holineſs of the Apoſtles; 'twas the purity of their hearts, the unity of their deſires, all meeting in one point, the glory of their maker.

This *one thing* only they deſired: this *one thing* only they purſued: they purſued it through poverty, infamy, and diſtreſs; through numberleſs toils and torments. Death in vain came athwart their paſſage, they leaped the gulph, and were received into glory, that glory for which they had been ſo zealous.

If we would arrive where they are aſcended, we muſt follow their ſteps; we muſt *be holy*, *as they were holy*, i. e. we muſt abſolutely prefer the glory of God to all other conſiderations; for heaven ſtands open to none but ſaints; and *without holineſs no man ſhall ſee the Lord.*

That we may not be diſheartened in ſo arduous a work, there are the greateſt encouragements in the third place, namely, that this *ſpirit of holineſs* is alſo a ſpirit of *power*, inſpiring zeal, magnanimity, and fortitude, ſufficient to ſurmount all difficulties that occur in the arduous paths of duty. And of this alſo the Apoſtles were very remarkable inſtances.

Our Lord having had a long experience of their natural weakneſs and puſillanimity, when he appeared to them after his reſurrection, commanded them to live retired, and *wait for the promiſe of the Father. But*, (ſaid he) *ye ſhall receive power, after that the Holy Ghoſt is come upon you, and then ye ſhall be witneſſes unto Me, both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt parts of the earth.* And his prediction was glorioufly accompliſhed as ſoon as the Holy Ghoſt came. The zeal which inflamed their hearts, found a ready channel into their tongues; their tongues, were as tongues of fire, communicating their ſacred ardour to the hearts of all that heard them.

That conceit of the ancients, who repreſented their famous orator as brandiſhing flames of lightening with a thunderbolt, was never ſo nearly verified as in the Apoſtles: they flaſhed conviction into the minds of their hearers, and bore down all oppoſition of reluctant paſſion or prejudice with a force and energy moſt irreſiſtible. They made thoſe very Jews, who had lately condemned our Lord, and with bloody cries ſolicited Pilate for his crucifixion, now condemn themſelves with bitter remorſe and compunction. It is ſaid, *they were pricked in the heart, and ſaid unto Peter, and the reſt of the Apoſtles, men and brethren, What ſhall we do?* Three thouſand were thus converted at one ſermon, which, conſidering the natural Weakneſs of the preachers, with the rooted prejudices, and noted obſtinacy of the audience, we may account one of the greateſt miracles of our religion.

The apoſtles *bear witneſs of Chriſt*, not before his friends, or even perſons indifferent, but thoſe that murdered Him. Thoſe Apoſtles, who had deſerted him ſhamefully at his being firſt ſeized, ſo far were they from *bearing witneſs for* him at his trial: Peter in particular, who, trembling before a ſervant-maid, had three times renounced him with oaths; *now ſtanding up with the eleven, lift up his voice and ſaid: Ye men of Judea, and all ye that dwell at Jeruſalem, be this known unto you, and hearken to my words.* You ſee he makes no timorous apology, he uſes none of the little arts to gains benevolence; but, conſcious of the divine authority, wherewith he ſtood inveſted, he charges his hearers with all the enormity of their crime. *Ye have killed* (ſaid he) *the Lord of Life:* He tells them, that the perſon, whom *they had with wicked hands crucified and ſlain*, was the *Meſſias:* and he proves him to be ſo, *by bearing teſtimony of his reſurrection: Him God hath raiſed up from the dead, whereof we are witneſſes.* And he backs his own evidence with irrefragable arguments from Scripture, which he at the ſame time explained with ſuch force and perſpicuity, as extorted aſſent from the moſt obdurate. Is this the illiterate fiſher-man? Is this the carnal diſciple who preſumed to rebuke his Lord, when He firſt mentioned the croſs to him? Is this the fugitive. apoſtate, abjuring Peter? But *with God all things are poſſible:* Peter had now received the Holy Ghoſt, *the Spirit of Power*, whoſe property it is to ſtrengthen us with might in the inward man, to create a new heart, and renew a right ſpirit within us.

And thus have I endeavoured to repreſent this holy Spirit in his operations of truth, holineſs, and power.

It remains only that I add a word or two concerning the diſpoſition by which we muſt prepare our hearts to receive him: and this, as our Lord teaches us, is earneſt and perſevering prayer. We have his direction, Luke xi. *Aſk, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you.—If a ſon ſhall aſk bread of any of you that is a father, will he give him a ſtone? how much more ſhall your heavenly Father give his holy Spirit to them that aſk him?* The terms you ſee are very eaſy, are highly reaſonable: if we do not perform them, we ſhall be without excuſe. But if by humble, fervent, inceſſant prayer we ſeek from our heavenly Father the gift of his Spirit, we ſhall infallibly receive it, we ſhall be enlightened, purified, and confirmed in all goodneſs, we ſhall advance from ſtrength to ſtrength, till we *become meet to be partakers of the inheritance of the ſaints in light.*

Chap. III. *Ver.* 1. *Now Peter and John went up together*, &c.] Ἐπὶ τὸ αὐτὸ,—*About that time*, according to Grotius and ſeveral others; as it does not ſeem to ſuit ſo well with the original, to take it to imply no more than that Peter and John *went up together to the temple.* It may ſuffice, once for all, to obſerve, that the Jews divided the time, from the riſing to the ſetting of the ſun, into twelve hours, which were conſequently, at different times of the year, of unequal length, as the days were longer or ſhorter. The *third hour* therefore was nine in the morning, and the *ninth* three in the afternoon; but not exactly: For the *third* was the middle ſpace between ſun-riſe and noon; which if the ſun roſe at five, (the earlieſt hour of its riſing in that climate) was half an hour after eight; if at ſeven, (the lateſt hour of its riſing there) was half an hour after nine, and ſo on. The chief hours of prayer were the third and ninth; at which ſeaſons the morning and evening ſacrifices were offered, and incenſe, as an emblem repreſenting prayer, burned on the golden altar. Though by the death of Chriſt all ſacrifices, and other things required in the ceremonial law, were utterly aboliſhed, and a new covenant was introduced, yet that the weak might not be offended and eſtranged from his religion, our Lord ſuffered his diſciples to frequent the aſſemblies of the Jews, and in ſome points to comply with the obſervances of the law, till a more pure and ſpiritual form of worſhip could conveniently be eſtabliſhed. This is the reaſon why we find the Apoſtles ſo frequently in *the temple*, at the ſtated hours of prayer. See Grotius, Doddridge, and Joſeph. Antiq. lib. xiv. cap. 4.

Ver. 2. *A certain man lame from his mother's womb*] The inveteracy of

3 Who ſeeing Peter and John about to go into the temple, aſked an alms.

4 And Peter faſtening his eyes upon him, with John, ſaid, Look on us.

5 And he gave heed unto them, expecting to receive ſomething of them.

6 Then Peter ſaid, Silver and gold have I none; but ſuch as I have, give I thee: In the name of Jeſus Chriſt of Nazareth, riſe up and walk.

7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ancle-bones received ſtrength.

8 And he leaping up, ſtood, and walked, and entered with them into the temple, walking, and leaping, and praiſing God.

9 And all the people ſaw him walking, and praiſing God:

10 And they knew that it was he which ſat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed, held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 And when Peter ſaw *it*, he anſwered unto the people, Ye men of Iſrael, why marvel ye at this? or why look ye ſo earneſtly on us, as though by our own power or holineſs we had made this man to walk?

13 The God of Abraham, and of Iſaac, and of Jacob, the God of our fathers hath glorified his Son Jeſus: whom ye delivered up, and denied him in the preſence of Pilate, when he was determined to let *him* go.

14 But ye denied the Holy One, and the Juſt, and deſired a murderer to be granted unto you;

15 And killed the Prince of life, whom God hath raiſed from the dead; whereof we are witneſſes:

16 And his name through faith in his name hath made this man ſtrong, whom ye ſee and know: yea, the faith which is by him, hath given him this perfect ſoundneſs in the preſence of you all.

17 And now, brethren, I wot that through ignorance ye did *it*, as *did* alſo your rulers.

18 But thoſe things which God before had ſhewed by the mouth of all his prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled.

19 Repent ye therefore, and be converted, that your ſins may be blotted out, when the times of refreſſing ſhall come from the preſence of the Lord;

Ver. 6. Ch. iv. 10.—V. 10. Like John ix. 8.—V. 11. John x. 23. Ch. v. 12.—V. 13. Ch. v. 30. John xvii. 1. Matth. xxvii. 20. Mark xv. 11. Luke xxiii. 18. John xviii. 40. xix. 15.—V. 14. Rev. iii. 7. Ch. vii. 52. xxii. 14.—V. 15. Or, *author*, Hebr. ii. 10. Ch. ii. 24. Ch. ii. 32.—V. 17. Luke xxiii. 34. Ch. xiii. 27. 1 Cor. ii. 8. 1 Tim. i. 13.—V. 18. Luke xxiv. 44. Iſai. l. 6. liii. 5, &c. V. 19. Ch. ii. 38.

of this man's infirmity, the notoriety of it to moſt of the Jews, on account of the place where he was laid, not to mention other circumſtances which here occur, were ſufficient to prove the reality of the miracle, and to render it more conſpicuous. The gate here called *beautiful*, for its richneſs and curious workmanſhip, is by Joſephus called "the Corinthian gate." About one hundred and eighty years before this, the city of *Corinth* had been taken and burned by the Romans; and in the burning of the city, multitudes of ſtatues and images of braſs, gold, and ſilver being melted down and running together, thay made that mixture which from thence was called *Corinthian braſs*, and which the ancients valued above gold or ſilver. This gate on the eaſt ſide of the temple was made of that braſs, and it exceeded the other gates in its dimenſions, and in its workmanſhip, as well as in the richneſs of the metal, though moſt of them were covered over with ſilver or gold. It was thirty cubits high, and fifteen broad, and was added by Herod the great. See Joſeph. Jewiſh War, b. v. c. 5. Grotius, and Benſon.

Ver. 6. *Silver and gold have I none*] This was after the eſtates were ſold, ch. ii. 45. and plainly ſhews how far the Apoſtles were from enriching themſelves by the treaſures which paſſed through their hands. By his mentioning *gold* as well as *ſilver*, which a beggar like this could not expect to receive, he probably meant to ſpeak of himſelf, as continuing ſtill a poor man, and not merely to ſay that he had no gold about him. How unlike his ſuppoſed ſucceſſors are St. Peter's words and actions! Can the biſhop of Rome either ſay or do the ſame? See Reynold's Letters to a Deiſt, Nº. 3. p. 242.

Ver. 8. *Walking, and leaping, and praiſing God*] It was propheſied, Iſai. xxxv. 6. that the lame man ſhould leap as an hart. Now was that prophecy fulfilled, as well as by our Saviour's curing multitudes that had been lame. Nothing can be more beautifully deſcriptive of the wondering exultation, the joy and aſtoniſhment of this man, than the words before us.

Ver. 11. *Held Peter and John*] The man ſtill hung about his two benefactors, as fearing perhaps that he ſhould loſe the uſe of his limbs again, if he parted with them; for he could ſcarce yet, for joy, believe his own ſenſe and experience. See on John x. 23.

Ver. 13. *The God of Abraham*, &c.] This was wiſely introduced here by St. Peter in the beginning of his diſcourſe, that it might appear he taught no new religion inconſiſtent with the Moſaic, and was far from having the leaſt deſign to divert their regard for the God of Iſrael. *Whom ye delivered up*, was peculiarly addreſſed to the rulers and ſanhedrim; *and denied*,—renounced or diſowned him for your king, was more particularly addreſſed to the common people. See Grotius and Heinſius, Exercitat. Sacr. p. 254.

Ver. 15. *Killed the prince of life*] Even him *to whom the Father had given to have life in himſelf*, John v. 26. and whom he had impowered to give eternal life to thoſe who believed in him. There is a peculiar beauty and energy in the contraſt between their *killing the prince of life* and their *interceding* for a *murderer*, a *deſtroyer of life*. The Jews had the teſtimony of the prophets,—the prediction of Chriſt himſelf,—the evidence of the Roman ſoldiers, of his body's being no where to be found; of the women, the diſciples, and Apoſtles, to whom he had appeared, and who before the ſanhedrim bore witneſs to his reſurrection; and who, having juſt now wrought a miracle upon a lame man, declare that they had done it in the name of Jeſus of Nazareth, *whom*, ſay they, *you have crucified, but God hath raiſed from the dead*. This ſurely was evidence ſufficient to convince any reaſonable and unprejudiced perſon, and conſequently to acquit our Lord of the promiſe of giving that evil generation ſufficient proofs of his being riſen from the dead. See Grotius and Weſt.

Ver. 16. *And his name, through faith in his name*] *And by faith in his name he hath ſtrengthened this man, whom you ſee and know; yea, his name, and the faith which is in him, hath given him this perfect ſoundneſs before you all.* Heinſius. Dr. Heylin renders it, *And his name, through our faith in it, hath procured ſtrength to this man, whom you ſee and know. The faith, I ſay, which is by him, hath effected this perfect cure, which you all behold.*

Ver. 17. *I wot that through ignorance*] *I know,—I am ſenſible*, &c. Probably if it had not been ſo, they would have been immediately deſtroyed, or reſerved to vengeance, without any offer of pardon. Yet it is plain their ignorance, being in itſelf highly criminal, amidſt ſuch means of information, did not excuſe them from great guilt. See the note on John ix. 41.

Ver. 19, 21. *Repent ye therefore*, &c.] Dr. Benſon paraphraſes theſe verſes thus: "As there is great ground for hope and encouragement, let me intreat of you to *repent*, and immediately accept of Jeſus as the Meſſiah; that your ſins may be blotted out, and the happy and refreſhing times may come upon you from the preſence of the Lord. I ſpeak not concerning the ſafety and conſolation which the embracing Chriſtianity will at preſent afford you; but of the approach of that glorious time, when God ſhall ſend again this ſame Jeſus, who is appointed beforehand to be the judge of the world, 20 And he ſhall ſend Jeſus Chriſt, which before was preached unto you:

21 Whom the heaven muſt receive, until the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets, ſince the world began.

22 For Moſes truly ſaid unto the fathers, A prophet ſhall the Lord your God raiſe up unto you, of your brethren, like unto me; him ſhall ye hear in all things whatſoever he ſhall ſay unto you.

23 And it ſhall come to paſs, *that* every ſoul which will not hear that prophet, ſhall be deſtroyed from among the people.

24 Yea, all the prophets from Samuel, and thoſe that follow after, as many as have ſpoken, have likewiſe foretold of theſe days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, ſaying unto Abraham, And in thy ſeed ſhall all the kindreds of the earth be bleſſed.

26 Unto you firſt, God having raiſed up his Son Jeſus, ſent him to bleſs you in turning away every one of you from his iniquities.

Ver. 21. Matth. xvii. 11. Luke i. 70.—V. 22. Deut. xviii. 15, 18, 19. Ch. vii. 37.—V. 25. Gen. xii. 3. xviii. 18. xxii. 18. xxvi. 4.—V. 26. Ch. xiii. 46. Ver. 22.

and your Saviour, if you believe and obey him. I know you expect a temporal Meſſiah, to reign in this very age among you here upon earth, and to free you from your preſent ſubjection to the Romans; but in vain do you expect it: for the heavens have received him, and there he muſt continue till the grand time of the reſtoration of all things. Nor do I ſpeak of things wholly new and unheard of; for theſe things run though the prophets in general, from the beginning of the Moſaic diſpenſation, unto the ſealing up of prophecy at the death of Malachi." The phraſe *may be blotted out*, ver. 19. alludes to the eraſing any thing which is committed to writing. Inſtead of *when the times of refreſhing ſhall come*, the Greek ſhould be rendered, according to the above paraphraſe, *that ſeaſons of refreſhment may come*. As calamities are compared to drought and exceſſive heat in Scripture, ſo likewiſe deliverance from them is repreſented under the image of a cool and refreſhing breeze. Dr. Waterland renders the 20th verſe after many of the MSS, verſions, and fathers, *And he ſhall ſend Jeſus Chriſt unto you, who was before deſigned* or *appointed thereunto*; inſtead of προκεκηρυγμένον, reading προκεχειρισμένον. The word ἀποκαταστάσις, rendered *reſtitution*, may be well and properly explained of regulating the preſent diſorders in the moral world, and the ſeeming inequalities of providential diſpenſations. The word παντῶν, *all his holy prophets*, is not found in ſome of the beſt MSS and verſions. *Since the world began*, is in the original, ἀπ' αἰῶνος, that is, *from the beginning*, of what they uſually called *the age then preſent*, that is, of the Jewiſh diſpenſation: in oppoſition to which the kingdom of Chriſt was called αἰὼν μέλλων, *the age to come*. See on 2 Tim. iv. 16. To confirm this, it may be obſerved, that he here begins with *Moſes*, and ſaith nothing of the *patriarchs* before Moſes, particularly nothing of Abraham; but when the writers of the New Teſtament run back as high as Abraham, the phraſe then is, πρὸ χρόνων αἰωνίων, *before the times under the law*. See Benſon, Wetſtein, Lightfoot, &c.

Ver. 22, 23. *A prophet ſhall the Lord*, &c.] See the note on Deut. xviii. 15, &c. The word *hear*, ver. 23. ſignifies to *obey*. One cannot imagine a more maſterly addreſs than this, to warn the Jews of the dreadful conſequence of their infidelity, in the very words of Moſes their favourite prophet, out of a pretended zeal for whom they were ready to reject Chriſtianity, and to attempt its deſtruction. See Bullock, Jefferys, and Limborch's Conference with Orobio the Jew.

Ver. 24. *From Samuel*, &c.] *All the prophets from Samuel, and as many as have ſpoken afterwards.* Caſaubon. *And as many of the following ones as have ſpoken.* Wat. That there was no prophet between Moſes and Samuel, ſee Wotton's *Miſna*, vol. i, p. 50.

Ver. 26. *Unto you firſt*] Accordingly the Goſpel was, by the grace of our bleſſed Redeemer, every where offered firſt to the Jews. Had it been otherwiſe, humanly ſpeaking, many who were converted in this method might have been exaſperated and loſt. Ἀναστήσας, here rendered *having raiſed up*, does not refer to *the reſurrection from the dead*, as it generally does in other places; but to ἀναστήσει, ver. 22. raiſing him up as a prophet in Iſrael. The next clauſe may mean, "God ſent his Son Jeſus to bleſs you with the higheſt bleſſings, namely, to ſave as many of you as will accept his grace, from your greateſt enemies; that is, from your ſins, and from the deſerved puniſhment." Many commentators, however, give the ſentence a different turn, rendering the laſt clauſe *upon your turning every one of you*, &c. or *every one of you turning*, &c. That is, "all thoſe of you who turn from ſin, ſhall be intitled to his bleſſing." And this is agreeable to the Syriac rendering, *if you are converted, and repent of your ſins*. But the former ſeems to me the preferable reading, as the great Goſpel bleſſing is the converſion of ſinners. Nor can it be any reaſonable objection to ſay, with Orobio, that Chriſt did not in fact turn every one of them from their iniquities, ſince it muſt be allowed, that he took every ſuch ſtep as was proper for that purpoſe. See Beza, Benſon, and Limborch's conference

REFLECTIONS ON CHAP. III.

Happy are thoſe ſouls, who are ſo formed for devotion, that the proper returning ſeaſons of it, whether public or private, are always welcome! ver. 1. Doubly delightful that *friendſhip*, which, like this of Peter and John, is endeared, not only by *taking ſweet council together*, but by *walking* to the houſe of God in company! Pſalm lv. 14.

If we deſire this devotion ſhould be acceptable, let us endeavour not only to lay aſide all the malignant paſſions, and to *lift up holy hands without wrath*; but let us ſtretch out our hands in works of benevolence and kindneſs. To our piety, let us add the moſt diffuſive charity which our circumſtances will permit; and there are none whoſe circumſtances will forbid every exerciſe of it. As for thoſe *who have neither ſilver nor gold*,—*ſuch as they have let them give*. ver. 3, 4, 6.

The holy Apoſtles, we ſee, had not enriched themſelves, by being intruſted with the diſtribution of thoſe goods which were laid at their feet; but had approved themſelves faithful ſtewards. The members of Chriſt were far dearer to them than any temporal intereſt of their own; and fatally ſure, would the church, in all ages, have been miſtaken, if it had meaſured the worth of its paſtors by their wealth. They beſtowed nevertheleſs a much more valuable bounty. And if it be more deſirable to heal *men's bodies* than to enrich them, how much more advantageous is it to be the inſtrument of healing their ſouls? Which, if it be ever accompliſhed, muſt ſurely be in the ſame name, even that of Jeſus of Nazareth. May he ſtrengthen the feeble powers of fallen nature, while we are attempting to raiſe men up! And may ſpiritual health and vigour, when reſtored, be improved, like the cure wrought on this lame man in the ſervice of God, and a thankful acknowledgement of his goodneſs! ver. 7—9.

We are not to wonder, that as the name of Jeſus their great deliverer, is incomparably precious to all that truly believe; ſuch have alſo ſome peculiarly tender friendſhips for the perſons, by whoſe means he hath wrought this good work upon them. ver. 11. O may many ſuch friendſhips be formed now, and be perfected in glory! And in the mean time, may the miniſters of Chriſt be watching every opportunity of doing good, and eſpecially, when they ſee men under any lively impreſſions which tend towards religion! May they have that holy mixture of zeal and prudence, which taught the Apoſtles now to ſpeak a word in ſeaſon; a word, which proved ſo remarkably good, and was owned by God in ſo ſingular a manner, for the converſion and ſalvation of multitudes that heard it!

Happy the miniſter, whoſe heart is thus intent upon all opportunities of doing good, as theſe Apoſtles were; ver. 12. Happy that faithful ſervant, who, like them, arrogates nothing to himſelf, but centers the praiſe of all in *him*, who is the great ſource from whom every good and perfect gift proceeds. Happy the man, who is himſelf willing to be forgotten and overlooked, that God may be remembered and owned! He, like this wiſe maſter-builder, will lay the foundation deep in a ſenſe of ſin, and will charge it with all its aggravations on the ſinner (ver. 13—15.) that he may thereby render the tidings of a Saviour welcome, which they can never be till this burden has been felt. Yet will he, like Peter, conduct the charge with tenderneſs, and reſpect, and be cautious not to overload, even the greateſt offender. ver. 17.

We ſee the abſolute nature of *repentance*; (ver. 19.) which therefore is to be ſolemnly charged upon the conſciences of all, who deſire that *their ſins may be blotted* out of the book of God's remembrance, and that they may ſhare in that *refreſhment*, which nothing but the ſenſe of his pardoning love can afford. Bleſſed are thoſe ſouls, who have experienced it! for they may look upon all their preſent comforts as the dawning of eternal glory; and having *ſeen Chriſt* with an eye of faith, and received that *important cure*, which nothing but his powerful and gracious name can effect, may be aſſured that *God will ſend him again*, to compleat the work he has ſo graciouſly begun, and to reduce the ſeeming irregularities of their preſent ſtate, into everlaſting harmony, order, and beauty, ver. 20, 21.

In the mean time, let us adore the wiſdom of his providence, and the fidelity of his grace, which has over-ruled the folly and wickedneſs of men, to ſubſerve his own holy purpoſes; ver. 18. and has accompliſhed the *promiſes* ſo long ſince made of a *prophet to be raiſed up to Iſrael like Moſes*, (ver. 22.) and indeed glorіouſly ſuperior to him, both in the dignity of his character and office, and in the great ſalvation

CHAP. IV.

The rulers of the Jews, offended with Peter's ſermon, (though thouſands of the people were converted that heard the word) impriſon him and John. After, upon examination, Peter boldly avouching the lame man to be healed by the name of Jeſus, and that by the ſame Jeſus only we muſt be eternally ſaved, they command him and John to preach no more in that name, adding alſo threatening. Whereupon the church fleeth to prayer: and God, by moving the place where they were aſſembled, teſtified that he heard their prayer, confirming the church with the gift of the Holy Ghoſt, and with mutual love and charity.

AND as they ſpake unto the people, the prieſts, and the captain of the temple, and the Sadducees, came upon them,

2 Being grieved that they taught the people, and preached through Jeſus the reſurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now even-tide.

4 Howbeit, many of them which heard the word, believed; and the number of the men was about five thouſand.

5 And it came to paſs on the morrow, that their rulers, and elders, and ſcribes,

6 And Annas the high pieſt, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high prieſt, were gathered together at Jeruſalem.

7 And when they had ſet them in the midſt, they aſked, By what power, or by what name have ye done this?

8 Then Peter, filled with the Holy Ghoſt, ſaid unto them, Ye rulers of the people, and elders of Iſrael,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Iſrael, that by the name of Jeſus Chriſt of Nazareth, whom ye crucified, whom God raiſed from the dead, even

Ver. 1. Or. *ruler*, Luke xxii. 4. Ch. v. 24—V. 6. Luke iii. 2. John xi. 49.—V. 7. Exod. ii. 14. Matth. xxi. 23. Ch. vii. 27. V. 10. Ch. ii. 24.

vation he was ſent to procure. This ſalvation was *firſt* offered to *Iſrael*, which has rendered itſelf ſo peculiarly unworthy by *killing the Prince of Life*, ver. 15. May we rejoice that it is now *publiſhed to us*, and that God has condeſcended to *ſend his Son to bleſs us*, ſinners of the Gentiles, in turning us from our iniquities; ver. 26. And viewing this ſalvation in its true light, may we remember, that if we are not willing to turn *from iniquity*, from *all iniquity*, from thoſe iniquities which have been peculiarly *our own*, it is impoſſible we ſhould have any ſhare in it.

Chap. IV. *Ver.* 1, 2. *The prieſts, and the captain of the temple*, &c.] Theſe three kinds of men, on different accounts, were prejudiced againſt the Apoſtles. The *prieſts* were offended, becauſe the Apoſtles, whom they looked upon only as private men, undertook to teach publicly; the *Sadducees* were diſpleaſed, becauſe, in teſtifying the reſurrection of Chriſt, they effectually preached that doctrine which *they* diſclaimed and deteſted, the doctrine of the reſurrection from the dead: and the *captain*, who was placed with a band of ſoldiers near the temple, in order to guard, ſeeing ſuch a crowd of people gathered together about the Apoſtles, began to apprehend a tumult. See Benſon, chap. iii. ſect. 2.

Ver. 3. *For it was now even-tide*] *Evening.* Wat. As Peter and John went up to the temple at three in the afternoon, this expreſſion makes it probable that ſome hours might be ſpent in preaching to the people; and conſequently, that what we have in the former chapter, is only an abſtract, or brief heads of the diſcourſes they made on this occaſion, which probably is the caſe in general with the ſpeeches recorded by the ſacred hiſtorians, as well as by others. See Doddrige.

Ver. 4. *The number of the men was about five thouſand*] Dr. Benſon concludes, that five thouſand men were converted on this occaſion, beſides the three thouſand mentioned before, chap. ii. 41. If it had been ſaid, as there, that ſo many *were added to the church*, it would have determined the ſenſe, as he and others underſtand it; but the uſe of the word ἐγενήθη here, *became*, favours the interpretation, that the whole number, including thoſe who had been converted before, *became about five thouſand*. See ch. i. 15. in the Greek. It is hardly to be thought, unleſs it were expreſsly aſſerted, that another day ſhould be ſo much more remarkable for its number of converts, than that on which the ſpirit deſcended. However, ſuppoſing only *two thouſand* were now converted, it is a glorious proof of the truth of Chriſtianity; and no example can be given of the philoſophers or any other teachers, ſucceeding ſo glorioully in making converts to ſuch holy and ſelf-denying doctrines. See Benſon, Lightfoot, and Whitby.

Ver. 6. *And Annas the high-prieſt, and Caiaphas*] See the note on Luke iii. 2. *John* and *Alexander* were evidently perſons of great note among the Jews at this time; and it is not improbable, as Dr. Lightfoot and others ſuppoſe, that the former might be the celebrated Rabban Jochanan Ben Zaccai, mentioned in the Talmud, the ſcholar of Hillel; and that the latter might be the *Alabarch*, or governor of the Jews at Alexandria, brother to the famous Philo-Judæus, and in great favour with Claudius Cæſar. Joſephus mentions him often, and tells us among other things, that he adorned nine gates of the temple with plates of gold and ſilver. *Of the kindred of the high-prieſt*, is read by Dr. Waterland, *Of the rank of chief prieſts*, and by others, *Of the pontifical family.* Dr. Hammond explains this of the twenty-four members of the Aaronic family, who preſided over the twenty-four courſes; others refer it to thoſe who were nearly related to Annas and Caiaphas; but Grotius thinks that it includes the kindred of thoſe who had lately been in the office of high-prieſts, which, he ſays, made them members of the ſanhedrim. Theſe were the very perſons who had procured the death of Jeſus Chriſt. And therefore they thought themſelves highly concerned to ſuppreſs his diſciples and their doctrine. See Joſeph. Jewiſh War, b. v. ſect. 3. Benſon, and Biſcoe's Lectures, p. 79, and 648.

Ver. 7. *And when they had ſet them in the midſt*] It was the cuſtom for the ſanhedrim to ſit almoſt in a circle, or oval, and to ſet the priſoners in the midſt of them; St. Peter and St. John being ſo placed, the court demanded of them, "By what power, human or diabolical, angelic or divine, have you cured this man; whoſe name have you invoked to the working of this miracle; or from whom had you your authority to preach ſo publickly unto the people?—From *us* you had it not, though we alone have the authority to give a commiſſion to any man to do ſo?" It may in ſome meaſure elucidate this enquiry of the rulers, to obſerve, that Joſephus ſpeaks of the Jews working cures by invoking the *name* of Solomon; and that the Eſſenes *preſerved the name of angels*, perhaps to cure diſeaſes, or work miracles by them. The Talmud relates ſome ridiculous ſtories of working miracles by the *Tetragrammaton*, or, "the unutterable name;" that is, by mentioning the word *Jehovah*. The ſeven ſons of Scheva had the ſame opinion of working miracles by the mention of a name, when they pretended to cure a poſſeſſed perſon, by invoking the *name of Jeſus whom Paul preached.* See ch. xix. 13, &c. and Benſon.

Ver. 9. *Made whole*] Σέσωσται, *he is cured*, or *ſaved.* See the note on ver. 12.

Ver. 10. *By the name of Jeſus*, &c.] The time of Chriſt's reſurrection was that of the celebrating the paſſover, the moſt ſolemn feſtival of the Jews; the ſcene was in Jeruſalem, the metropolis of Judea, and at that time crowded with Jews, who came thither from all parts of the earth, to keep the paſſover. The actors and witneſſes were the chief prieſts and elders, Pontius Pilate the Roman governor, and the Roman ſoldiers who guarded the ſepulchre. Now, if the ſtory of guarding the ſepulchre had been falſe, it is not to be doubted but the chief prieſts and elders, who are ſaid to have obtained the guard, and ſealed the door of the ſepulchre, would by ſome authentic act have cleared themſelves of the folly and guilt imputed to them by the Evangeliſt, who charges the chief prieſts with having bribed the ſoldiers to tell not only a lie, but an abſurd lie, that carried its own confutation with it; the ſoldiers with confeſſing a breach of diſcipline, which by the military law was puniſhable with death; and the governor, with the ſuſpicion at leaſt of being capable of overlooking ſo heinous a crime, at the inſtigation of the chief prieſts, &c. All theſe ſeveral charges upon the whole government of Judea, might have been anſwered at once by an atteſtation from the chief-prieſts ſetting forth, that they never demanded a guard to be ſet at the ſepulchre, confirmed by the teſtimony of the Roman ſoldiers (many by him doth this man ſtand here before you whole.

11 This was the ſtone which was ſet at nought of you builders, which is become the head of the corner.

12 Neither is there ſalvation in any other: for there is none other name under heaven given among men whereby we muſt be ſaved.

13 Now when they ſaw the boldneſs of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jeſus.

14 And beholding the man which was healed ſtanding with them, they could ſay nothing againſt it.

15 But when they had commanded them to go aſide out of the council, they conferred among themſelves,

16 Saying, What ſhall we do to theſe men? for that indeed a notable miracle hath been done by them *is* manifeſt to all them that dwell in Jeruſalem, and we cannot deny *it*.

17 But that it ſpread no further among the people, let us ſtraitly threaten them, that they ſpeak henceforth to no man in this name.

18 And they called them, and com-

Ver. 11. Pſ. cxviii. 22. Iſai. xxviii. 16. Matth. xxi. 42.—V. 12. Matth. i. 21. Ch. x. 43. 1 Tim. ii. 5, 6.—V. 16. John xi. 47. V. 18. Again ch. v. 40.

of whom were probably at Jeruſalem when the Goſpel was written) denying that they were ever upon that guard. This, not only the reputation of the chief prieſts, but their avowed malice to Chriſt, and averſion to his doctrine and religion, required; and this, even upon a ſuppoſition of the ſtory of guarding the ſepulchre being true, they would probably have done, had they been at liberty to propagate and invent what lie they pleaſed. But that a guard was ſet at the ſepulchre, was, in all likelihood, by the diſperſion and flight of the ſoldiers into the city, too well known in Jeruſalem for them to venture at denying it: For which reaſon they were obliged to invent a lie conſiſtent with that known fact, however abſurd and improbable it might appear, when it came to be conſidered. Now, as the report put into the mouths of the Roman ſoldiers by the chief prieſts and elders, is no proof of the falſhood of this fact, but rather of the contrary; ſo does the naming the ſcene, the actors, and the witneſſes, form a very ſtrong preſumption of its being true, ſince no forger of lies, willingly and wittingly, furniſhes out the means of his own detection; eſpecially when we conſider that this ſtory is related by that Evangeliſt, who is ſaid to have compoſed his Goſpel for thoſe Chriſtians who dwelt in Judea, many of whom then living were probably at Jeruſalem when this thing was done. Not to mention again the abſurdity of the report of the diſciples *coming by night, and ſtealing the body*, as it ſtands in the Evangeliſt, and taking it, as it was afterwards prudently amended by the ſanhedrim, and propagated by an expreſs deputation from them to all the ſynagogues of the Jews throughout the world, in which, without making any mention of the Roman guard, they ſay no more than that the diſciples came by night, and ſtole away the body; taking it, we ſay, in the manner in which theſe wiſe counſellors were, upon mature diliberation, pleaſed to put it, it may be ſufficient to obſerve, that the theft charged upon the diſciples, was ſo far from being proved, that it was not ſo much as ever enquired into. And yet the accuſers were the chief prieſts and elders of the Jews; men in high reverence and authority with the people, veſted with all the power of the ſtate, and conſequently furniſhed with all the means of procuring informations, and of gaining and extorting a confeſſion. And what were the accuſed? men of low birth, mean fortunes, without learning, without credit, without ſupport; and who, out of puſillanimity and fear, had deſerted their Maſter, upon the firſt occaſion offered of ſhewing their fidelity and attachment to him. And can it be imagined that the chief prieſts and council would not have made enquiry into the fact, the belief of which they took ſo much pains to propagate, had they themſelves been perſuaded of the truth of it? And had they enquired into it, can it be ſuppoſed that out of ſuch a number of mean perſons as muſt have been privy to it, no one, either from honeſty or religion, or fear of puniſhment, or the hope of reward, would have betrayed the ſecret, and given them ſuch intelligence, as might have enabled them to put the queſtion of the reſurrection out of all diſpute. For had it been once proved that the diſciples ſtole away the body of Jeſus, their words would hardly have been taken for his reſurrection. But how did theſe poor men act? Conſcious of no fraud or impoſture, they remained in Jeruſalem a week or more, after the report of their having ſtole their Maſter's body was ſpread over the city, and in about a month returned thither again; not long after which they aſſerted boldly, to the face of their powerful enemies and accuſers, the chief prieſts and elders, that *God had raiſed from the dead that ſame Jeſus whom they had crucified.* And what was the behaviour of theſe learned rabbins, theſe watchful guardians of the Jewiſh church and ſtate? Why they ſuffered the diſciples of Jeſus, charged by their order with an impoſture tending to diſturb the government, to continue unqueſtioned at Jeruſalem, and to depart from thence unmoleſted; and when, upon their return thither, they had cauſed them to be ſeized and brought before them, for *preaching through Jeſus the reſurrection*, what did they ſay to them? Did they charge them with having ſtolen away the body of their Maſter? Nothing like it: On the contrary, not able to gainſay the teſtimony given by the Apoſtles to the reſurection of Jeſus, vouched by a miracle juſt then performed by them *in his name*, they ordered them to withdraw, and conferred among themſelves what they ſhould do with them. See Weſt on the Reſurrection.

Ver. 12. *Neither is there ſalvation in any other*] Jeſus Chriſt is undoubtedly the only mediator between God and man; and his is the only name by which we can attain to eternal ſalvation. But ſome think this truth ought to be deduced from other texts, and not from this; for σέσωσται, is the word made uſe of by St. Peter himſelf, to intimate the miraculous cure of the lame man, ver. 9. and it is evident, on obſerving the connection, that σωτηρία, and σωθῆναι, *ſalvation*, and *ſaved*, are made uſe of in this verſe, concerning the ſame miracle, and in the continuance of the ſame diſcourſe. There is no doubt, that the verb σωζω, is ſeveral times in the New Teſtament underſtood of eternal ſalvation; yet in a variety of texts, it refers only to miraculous deliverances or cures; and if the verb be ſo often uſed for a temporal ſalvation, why may not the noun be ſo uſed likewiſe? eſpecially as it is apprehended that the ſenſe and connection of this place, plainly points to this interpretation, and this is not the only place where it ought to be ſo underſtood. See chap. vii. 25. 2 Cor. i. 6. In the ſame ſenſe Horace hath uſed the verb *ſervo*, to ſave.

> ——— Pol me occidiſtis amici
> Non ſervâſtis, ait.——
>
> You have not ſaved or cured me.
> Epiſt. ii. lib. ii. ver. 138.

Thus far have we argued in favour of, and given its full force to Dr. Whitby's interpretation of this text. But as it may be objected that St. Peter has ſaid, *There is no other name by which we muſt be ſaved*; and it cannot reaſonably be ſuppoſed that all the perſons then preſent, were labouring under bodily diſorders, and had occaſion for, or reaſon to expect a miraculous cure; therefore it is moſt probable the Apoſtle is not ſpeaking of a temporal, but of eternal ſalvation. St. Peter might uſe the word *ſaved*, ver. 9. for the miraculous cure of the lame man; and the word *ſalvation*, ver. 12. for everlaſting ſalvation; in which caſe he is to be underſtood, ver. 10. as aſcribing the miraculous cure of the lame man to the power of Chriſt; and then, ver. 11, 12. as riſing higher, uſing a beautiful gradation, from the temporal deliverance which had been wrought for the poor cripple by the power of Chriſt, to that of a much nobler and more important kind; which is wrought by Chriſt for impotent and ſinful ſouls. Herein the Apoſtle follows the admirable cuſtom of his great Lord and maſter, who continually took occaſion, from earthly, to ſpeak of ſpiritual things. Raphelius, in a remarkable note on this text, endeavours, among other things, to prove that Ὄνομα, or the name of a perſon, was a manner of ſpeaking uſed in reference to one, regarded as God and the author of ſalvation. See Whitby, Locke, Benſon, and Raphel. ex Herod. p. 329.

Ver. 13. *Unlearned and ignorant men*] *Illiterate men, and in private ſtations of life*; ἀγράμματοί κ̀ ἰδιῶται, men of no education, nor in any public rank of life, as the prieſts and magiſtrates were: *And they took knowledge of them*, ἐπεγίνωσκον, would be read more properly, *and they knew them*. Grotius obſerves, that the rulers, having often been preſent when Chriſt taught publicly, might have ſeen Peter and John near him, though perhaps they might have obſerved them more particularly the night that Jeſus was taken when they had attended their Lord to the houſe of Caiaphas.

Ver. 16. *A notable miracle*] Γνωστὸν, a *ſignal* and *well-known* miracle; one which could neither be doubted or diſproved.

Ver. 17. *But*, &c.] *Neverthebeleſs*: Ἀλλα, is frequently uſed in this ſenſe both by ſacred and profane writers. See Elſner on the place.

Ver. 18. *Not to ſpeak at all*, &c.] That is, privately, nor to *teach*, that is, publicly. This is the very thing which men, conſcious of the truth of the Apoſtle's teſtimony, and ſelf-condemned, would do;—ſtop their mouths by violence, as they know they cannot anſwer them any other way.

manded them not to ſpeak at all, nor teach in the name of Jeſus.

19 But Peter and John anſwered and ſaid unto them, Whether it be right in the ſight of God, to hearken unto you more than unto God, judge ye.

20 For we cannot but ſpeak the things which we have ſeen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might puniſh them, becauſe of the people: for all *men* glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was ſhewed.

23 And being let go, they went to their own company, and reported all that the chief prieſts and elders had ſaid unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and ſaid, Lord, thou *art* God which haſt made heaven and earth, and the ſea, and all that in them is:

25 Who by the mouth of thy ſervant David, haſt ſaid, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth ſtood up, and the rulers were gathered together againſt the Lord, and againſt his Chriſt.

27 For of a truth, againſt thy holy child Jeſus, whom thou haſt anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Iſrael were gathered together,

28 For to do whatſoever thy hand and thy counſel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy ſervants, that with all boldneſs they may ſpeak thy word.

30 By ſtretching forth thine hand to heal; and that ſigns and wonders may be done by the name of thy holy child Jeſus.

31 And when they had prayed, the place was ſhaken where they were aſſembled together; and they were all filled with the Holy Ghoſt, and they ſpake the word of God with boldneſs.

32 And the multitude of them that believed, were of one heart, and of one ſoul: neither ſaid any *of them*, that aught of the things which he poſſeſſed, was his own; but they had all things common.

33 And with great power gave the apoſtles witneſs of the reſurrection of the Lord Jeſus: and great grace was upon them all.

Ver. 19. Ch. v. 29.—V. 20. Ch. xxii. 15. 1 John i. 3.—V. 21. Matth. xxi. 26. Luke xx. 6, 19. xxii. 2. Ch. v. 26. Ch. iii. 7, 8.—V. 23. Ch. xii. 12.—V. 25. Pſ. ii. 1.—V. 27. Matth. xxvi. 3. Luke xxiii. 1, 8.—V. 28. Ch. ii. 23.—V. 29. Epheſ. vi. 19. V. 31. Ch. ii. 2, 4. xvi. 26.—V. 32. 1 Pet. iii. 8. Ch. ii. 44.—V. 33. Ch. i. 22. Ch. ii. 47.

Ver. 19. *Whether it be right in the ſight of God*] As they profeſſed to believe the being, and infinite perfections of God, they muſt on their own principles eaſily ſee the abſurdity of expecting obedience to their commands from good men, who believed themſelves divinely commiſſioned. There is a paſſage which bears ſome reſemblance to this in the apology of Socrates, as recorded by Plato. When they were condemning him to death for teaching the people, he ſaid, "O ye Athenians, I embrace and love you; but I will obey God rather than you; and if you would diſmiſs me, and ſpare my life, on condition that I ſhould ceaſe to teach my fellow citizens, I would rather die a thouſand times, than accept the propoſal." What are ten thouſand ſubtilties of the ancient philoſophers, when compared with a ſentiment like this. See Plato Socrat. Apol. p. 23. Doddridge, and Wetſtein.

Ver. 21. *They let them go*] This diſmiſſion was no acquittal; for it was cuſtomary among the Jews to try any malefactor after his diſcharge, when new proofs ſtarted up againſt him. The *threatening* mentioned in the foregoing ſentence, might poſſibly have included ſome declaration of this ſort. Dr. Heylin reads the laſt clauſe, *Who all glorified God*, &c. So much wiſer were the people, than thoſe who were over them. Nothing could contribute more to illuſtrate the miracle than the circumſtance mentioned ver. 22. It ſhews that the man's caſe was deſperate, and that his diſorder was ſo inveterate and confirmed, as to be beyond the reach of medicine; yet was he in one moment compleatly cured by the word of the Apoſtles. Who, after reading this account, of the manner in which the rulers treated theſe Apoſtles, could ever imagine that the diſciples ſtole the body of Jeſus, or that the chief prieſts and elders themſelves believed they did? But it may perhaps be objected, that this account comes from *Chriſtian* writers;—and could the objectors expect to meet with it in *Jewiſh* writers?—We might indeed expect to find in their writings ſome proofs of this charge upon the diſciples; and had there been any, the chief prieſts, the adverſaries of Chriſt, would doubtleſs not have failed to produce them. But the progreſs which Chriſtianity made at that time in Jeruſalem, is a ſtronger argument than even their ſilence, that no proof of this charge either was, or could be made. Could the Apoſtles have had the imprudence to preach, and could ſo many thouſand Jews have been weak enough to believe upon their teſtimony, that Chriſt was riſen from the dead, had it been proved that the diſciples had ſtolen away his body? An infidel may, if he pleaſes, believe this; but let him account for it if he can. See Grotius, Lightfoot, and Weſt.

Ver. 24. *Lord, thou art God*, &c.] The ſenſe is, "Lord, thou haſt all power, and thy word is fulfilled. Men do rage againſt thee, but their rage is in vain."

Ver. 27, 28. *For of a truth againſt thy holy child Jeſus*] It has been propoſed by Limborch and others, to tranſpoſe theſe verſes, and read them as follows: *For of a truth againſt thy holy Son Jeſus, whom thou haſt anointed to do whatſoever thy hand and thy counſel determined before to be done, both Herod and Pontius Pilate*, &c. *were gathered together.* But this tranſpoſition, as Dr. Doddridge and other commentators have remarked, is arbitrary; and it is ſo expreſly ſaid elſewhere by St. Luke, when Jeſus was entering on his ſufferings, *that the Son of man went, as it was determined concerning him*; (ch. xxii. 22.) and it ſo plainly appears in fact that theſe circumſtances were expreſly determined, or marked out in the prophecies of the Old Teſtament, that it does not appear what end the admiſſion of ſuch a tranſpoſition would anſwer. It is much more rational to explain this determination in ſuch a manner, as to make it conſiſtent with the free agency of the perſons concerned. When God's *hand* and his *counſel* are ſaid to have determined theſe things, it may ſignify God's having pointed out this great event, ſo wiſely concerted in his eternal councils, and marked beforehand, as it were, all the boundaries of it in the prophetic writings. See Limborch Theol. lib. ii. c. 30. Pearſon on the Creed, p. 185. and Hammond.

Ver. 29. *That with all boldneſs*, &c.] Elſner has ſhewn in his note on this place, that ſeveral of the heathens acknowledged the παῤῥησία, *boldneſs*, or freedom of ſpeech, on great and preſſing occaſions, to be a divine gift. Comp. Prov. xvi. 1.

Ver. 31. *And when they had prayed*, &c.] God of old teſtified his acceptance of the ſacrifices or prayers of the pious, by ſending down fire from heaven, or by appearing after ſome peculiar manner in the cloud of glory: But now the token of acceptance was, that the houſe where they were aſſembled was again ſhaken, and there was a ſecond effuſion of the Holy Spirit, perhaps attended with the like ſound, and with the like appearance of a glory, as there had been at firſt, on the day of pentecoſt. It does not appear that they had by this ſecond effuſion any further knowledge communicated; but they were hereby comforted after the diſcouragements which they had met with from the ſanhedrim; and as they had prayed for fortitude, and a power of working more miracles, their prayer was heard, freſh courage infuſed, and further miraculous powers conferred, to aſſiſt them in their work, and to enable them to proceed chearfully, and with an undaunted ſteadineſs and reſolution.

Ver. 32. *Of one heart, and of one ſoul*] This is a proverbial expreſſion for the moſt intimate and endearing friendſhip. Inſtead of *aught*, the MS. reads, *any of the things*, &c.

Ver. 33. *And with great power gave the Apoſtles*, &c.] The word ἀπεδίδουν, rendered *gave*, ſignifies the reſtoring ſomething which is given as a charge, or intruſted to another. If it be taken in that ſenſe here, it may ſerve to illuſtrate what is ſaid ver. 20. Several commentators underſtand the laſt clauſe of this verſe, of the *grace*

34 Neither was there any among them that lacked: for as many as were poſſeſſors of lands or houſes, ſold them, and brought the prices of the things that were ſold,

35 And laid *them* down at the apoſtles feet: and diſtribution was made unto every man according as he had need.

36 And Joſes, who by the apoſtles was ſurnamed Barnabas, (which is, being interpreted, The ſon of conſolation,) a Levite, *and* of the country of Cyprus,

37 Having land, ſold *it*, and brought the money, and laid *it* at the apoſtles feet.

CHAP. V.

After that Ananias and Sapphira his wife, for their hypocriſy at Peter's rebuke, had fallen down dead, and that the reſt of the apoſtles had wrought many miracles, to the increaſe of the faith; the apoſtles are again impriſoned, but delivered by an angel; bidding them to preach openly to all: when, after their teaching accordingly in the temple, and before the council, they are in danger to be killed; through the advice of Gamaliel, a great counſellor among the Jews, they are kept alive, and only beaten: for which they glorify God, and ceaſe no day from preaching.

BUT a certain man named Ananias, with Sapphira his wife, ſold a poſſeſſion,

Ver. 35. Ver. 37.—V. 37. Ch. v. 2.

or *favour* they had among the people, on account of their charity and good conduct; and ſo Dr. Waterland renders it. See the note on ch. ii. 47. Diodati explains the word χάρις by "the bleſſing of God, and the good will of the people:" *Benedittione di Dio, e benivoglienza del popolo.*

Ver. 35. *And laid them down,* &c.] Orobio the Jew, in his conference with Limborch, has meanly inſinuated, that it was no ſmall advantage to poor fiſhermen to be treaſurers of ſo conſiderable a bank; and ſome of our late infidels, have in a more indecent manner taken occaſion from hence to aſperſe the Apoſtles of our Lord, as if their conduct was influenced by worldly motives, and temporal views; and as if they greatly advanced their circumſtances in life by turning Apoſtles. But their whole character,—their upright, generous, and diſintereſted behaviour, their readineſs to ſacrifice their lives for the ſake of truth and the welfare of mankind, ſhew that they were far above falſifying ſuch a truſt as this, for the ſake of a little money. Accordingly, they very willingly transferred the management of this affair to other hands, ch. vi. 2, &c. But we ought to take the whole ſtory together; and then, beſides the honourable teſtimony given to them by St. Luke in this verſe, namely, that *they diſtributed unto every man,* of that charity, *according as he had need*; we muſt further conſider, that God continued to them the power of working numerous, aſtoniſhing, and beneficent miracles; and that he enabled one of them to ſtrike two of the Chriſtians dead upon the ſpot, for treachery and diſſimulation, with reſpect to this very charity. And can we ſuppoſe that God would continue to ſhew ſuch peculiar regard to men, who would embezzle part of a public charity, or make a bad uſe of any part of it? It muſt raiſe in every honeſt mind a juſt indignation to ſee ſuch ungenerous reflections thrown out againſt the Apoſtles of our bleſſed Lord, who patiently endured poverty and reproach, hunger and thirſt, cold and nakedneſs, bonds, ſcourgings, and impriſonments, and after all a violent death, to promote truth and righteouſneſs in the earth. One can hardly help ſuſpecting that they themſelves are men of bad hearts, who are ſo ready to charge others upon all occaſions with diſhoneſt deſigns and corrupt views; and it ſeems to intimate what ſome men would have done upon the like occaſion. Where is the infidel to be found, who ever gave ſuch proofs of his honeſty as the Apoſtles of our Lord have done! Men of that ſtamp, we know, have generally choſen to fall in with the eſtabliſhed religion, and not to ſuffer any thing for their particular ſentiments, how contrary ſoever to thoſe of profeſſed Chriſtians around them. See Limb. Confer. p. 104. and Benſon.

Ver. 36, 37. *Joſes,—ſurnamed Barnabas*] Conſidering how common the names of *Joſes* and *Joſeph* were, there ſeems no juſt reaſon to conclude, as ſome have done, that this was the *Joſeph* mentioned ch. i. 23. nor does there ſeem any reaſon to conclude that this Joſes was called a *ſon of conſolation,* to expreſs the great conſolation the brethren received from the ſale of his eſtate. The name ſeems rather to refer to his extraordinary abilities for the miniſterial work, and to thoſe gifts of the Spirit, whereby he was enabled both to *comfort* and *exhort*; for the word παράκλησις implies both. See ch. xi. 23. As Barnabas was a Levite, he could not have ſold or alienated his paternal inheritance; (ſee Lev. xxv. 34.) but the *land* or eſtate here ſpoken of might either have been ſome legacy, or purchaſed land in Judea, to which he might have a title, till the next jubilee; or perhaps ſome land in Cyprus: And we may ſuppoſe it mentioned either as the firſt foreign eſtate ſold, or as of ſome extraordinary value. See Grotius, Wake's Apoſtolical Fathers, Introd. p. 62. and Benſon.

REFLECTIONS ON CHAP. IV.

In the inſtance before us, ver. 1—3. we obſerve the natural, but deteſtable effects of a proud, bigoted, over-bearing temper, even where it ſeems leaſt excuſable. The Sadducees themſelves, though they believed no future ſtate of retribution, yet perſecuted the Apoſtles as eagerly, as if they, like ſome other Jews, had expected to merit heaven by their ſeverity to them. Comp. John xvi. 2.

On the other hand, it is delightful to obſerve the zeal and courage with which Peter and John defended the cauſe of their crucified Redeemer, even in the preſence of thoſe by whom he had ſo lately been condemned. ver. 10, 11. Thus can God give *power to the feeble,* and increaſe the *ſtrength of them that have no might,* Iſai. lx. 29.

The teſtimony they bore, ver. 12. is well worth our regarding. *There is ſalvation in no other: neither is there any other name under heaven given among men, whereby we muſt be ſaved.* O that the ends of the earth might hear and reverence that name! That thouſands to whom it is yet unknown, may learn to build upon it all their hopes of ſalvation! May we never be aſhamed to own it, nor afraid to adhere to it! but ſpeak of it with ſuch a favour, and defend it with ſuch a zeal, that they who are round about us *may take knowledge of us, that we have been with Jeſus,* (ver. 13.) and trace the genuine effects of our intimate acquaintance with him.

Never was there an inſtance of a more memorable combat, between the force of *evidence* and of *prejudice*; nor a more impudent attempt to bear down the cauſe of unqueſtionable truth by brutal violence, than this before us, ver. 16—18. But *great is the truth, and it will prevail.* May the miniſters of the Goſpel never want that courage in the defence of it, which theſe holy men expreſſed, ver. 19. but always *judge it* infinitely more reaſonable, more ſafe, and more neceſſary to *obey God, than man!* Never may we be aſhamed to profeſs our reverence and love to Him, who is our ſupreme Ruler, and our moſt bountiful Friend! And may *He* give us ſuch an inward and heart-influencing ſenſe of the worth and ſweetneſs of his Goſpel, as may effectually prevent our betraying or neglecting it.

The preſent ſeaſon was indeed the golden age of the church; and it is impoſſible to trace the memoirs of it, if we love the cauſe of Chriſt, without a ſecret complacency and exultation of mind. How amiable and how venerable do the Apoſtles and primitive converts appear, in this native ſimplicity of the Chriſtian character! (ver. 31.) And what a glory did the grace and Spirit of God put upon them; far beyond all that human eſtabliſhments, ſplendid dignities, or ample revenues, could ever give to thoſe who have ſucceeded them! while *the multitude of them had one heart and one ſoul,* ver. 32. and each was ready to *impart to his brethren* whatever he himſelf poſſeſſed; how high a reliſh of pleaſure muſt they receive, and how muſt their joys be multiplied by each of their number!

Thus does divine grace, when once it powerfully enters into the heart, open it into ſentiments of generoſity and love. Thus does it conquer that ſelfiſh temper which reigns ſo frequently in the minds of ſinful men, and makes them like wild beaſts, rather than like brethren to each other, ver. 33—35. Providence does not indeed call us *entirely to give up our poſſeſſions,* or to introduce a community of goods among Chriſtians, in circumſtances ſo different from thoſe which we have now been ſurveying. Yet ſurely it is always our *duty,* and will be our higheſt intereſt to remember, that we are not *original proprietors* of what we poſſeſs, but *ſtewards,* who are to manage what is intruſted to our care, for the honour of our great Maſter, and the good of his family here on earth; continually ready to reſign any part, or even the whole of it, whenever theſe important ends ſhall require ſuch a reſignation.

In the mean time, it behoves us frequently to *lift up our hearts* to the great and ever-bleſſed God, who *hath made heaven and earth, and the ſea, and all that is in them,* (ver. 24.) that he would ſupport and extend the progreſs of that Goſpel in the world, which he hath ſo graciouſly begun to plant. *Kings* may ſtill *ſet themſelves,* and *rulers take counſel* againſt it, ver. 25, 26. but he knows how to turn their counſels into fooliſhneſs, and their rage into ſhame. He hath anointed Jeſus his Holy Son with the oil of gladneſs, and placed him on his throne in heaven; and all the united malice and fury of his enemies can do no more, than what ſhall make part of his *wiſe* and *gracious ſcheme,* for the government of his people. Let us then pray that he would *give freedom of ſpeech,* (ver. 29.) to all who are employed in pleading his cauſe, and that he will plentifully anoint them with the effuſion of his Spirit! Nor let the *ſigns and wonders* which *were done by the name of Jeſus* in former ages, fail to encourage in us the hope, that he will never *totally deſert a ſcheme,* which he once ſo illuſtriouſly interpoſed to eſtabliſh; and conſequently, let them animate us to exert ourſelves in its ſervice, whatever labours, threatenings, or dangers, may meet us in our way. See ver. 30, 31.

2 And kept back *part* of the price, (his wife alſo being privy *to it*,) and brought a certain part, and laid *it* at the apoſtles feet.

3 But Peter ſaid, Ananias, why hath Satan filled thine heart to lie to the Holy Ghoſt, and to keep back *part* of the price of the land?

4 While it remained, was it not thine own? and after it was ſold, was it not in thine own power? why haſt thou conceived this thing in thine heart? thou haſt not not lied unto men, but unto God.

5 And Ananias hearing theſe words, fell down, and gave up the ghoſt: and great fear came on all them that heard theſe things.

6 And the young men aroſe, wound him up, and carried *him* out, and buried *him*.

7 And it was about the ſpace of three hours after, when his wife, not knowing what was done, came in.

8 And Peter anſwered unto her, Tell me whether ye ſold the land for ſo much? And ſhe ſaid, Yea, for ſo much.

9 Then Peter ſaid unto her, How is it that ye have agreed together, to tempt the Spirit of the Lord? behold, the feet of them which have buried thy huſband *are* at the door, and ſhall carry thee out.

10 Then fell ſhe down ſtraightway at his feet, and yielded up the ghoſt: and the young men came in, and found her dead, and carrying *her* forth, buried *her* by her huſband.

11 And great fear came upon all the church, and upon as many as heard theſe things.

Ver. 2. Ch. iv. 37.—V. 3. Or, *to deceive*.—V. 6. John xix. 40.

Chap. V. *Ver.* 1, 2. *But a certain man*, &c.] In Pſ. cx. where our Saviour is prophetically deſcribed in the perſon of a king advanced to the throne of divine majeſty, glorious and triumphant, it is ſaid, that *his people, in the day of his power, ſhould offer him free-will-offerings*; which alludes to the eaſtern cuſtoms of bringing preſents to their kings on their inauguration. This prophecy was fulfilled, as we find in the foregoing chapter, when, after Chriſt's aſcenſion into heaven, and his inauguration was proclaimed by the deſcent of the Holy Ghoſt. They who by believing in him acknowledged him their king, dedicated their goods to his ſervice, ſelling their lands, &c. and laying down the money at the Apoſtle's feet; to be diſtributed, like the ſacred offerings of the law, for the maintenance of the Apoſtles, and the relief of the poor. Among the Chriſtians there was one Ananias, who, as if he had intended to imitate the zeal and liberality of Barnabas, ſold a poſſeſſion of land, for the ſupply of this charitable fund: but, after he had ſold it, he conſpired with his wife Sapphira privately to keep back part of the price, and yet publickly to deliver in the remainder as the whole price; that ſo they two might be maintained out of the common ſtock, as perſons who had given up all that they had. St. Peter, who had the gift of diſcerning ſpirits, or of knowing ſome tranſactions that were carried on in ſecret, immediately detected this lying and deceitful behaviour. See the next note.

Ver. 3. *Why hath Satan filled thine heart*, &c?] The phraſe rendered *filled thine heart*, ſignifies *emboldened*, as appears from the Septuagint verſion of Eſther vii. 5. and Eccles. viii. 11. *To lie to the Holy Ghoſt*, is expreſſed ver. 4. by lying *unto God*; a plain proof that the Holy Ghoſt is God. Dr. Waterland renders the phraſe, *To put a fallacy*, or *a cheat upon the Holy Ghoſt*. The word ψεύσασθαί ſignifies *to deceive* or *to cheat*, and is plainly applied to ſacrilege in the ſtory of Achan, and Lev. v. 5. When it relates to promiſes or oaths, it ſignifies the breaking, or not keeping of them: So that the ſin of Ananias was the breach of a promiſe which he had made to God; for after he had mentally promiſed or vowed the whole price of his poſſeſſion, he brought only a part of it. Both expreſſions imply the ſame fact, which, in regard to the matter, was ſtealing or pourloining; in regard to the vow or dedication, was a breach of promiſe, or lying unto God. So that when St. Peter ſays, *Why hath Satan filled thine heart to lie to the Holy Ghoſt, and to pourloin* (νοσφίσασθαι) *the price*, &c? the latter ſentence is exegetical of the former, and ſignifies, *Why hath Satan emboldened thee to put a cheat upon the Holy Ghoſt, in pourloining the price*, &c? If it be aſked why Ananias is ſaid peculiarly to have *lied to the Holy Ghoſt*, it may be anſwered, that his lie, or breach of promiſe is referred to the Holy Ghoſt in an eſpecial manner, becauſe it is *his* prerogative to inſpire, ſanctify, and take cognizance of the motions of the *heart*; therefore, as the vow which Ananias broke did not fall under the cognizance and notice of men, but of his own conſcience only, hence it is ſaid to have been done with the privity of the Holy Ghoſt, and the breach of it is properly ſtiled *lying unto the Holy Ghoſt*. Others expound lying unto the Holy Ghoſt ſo, as to ſignify an attempt to try, whether the Holy Ghoſt, with which the Apoſtles were inſpired, could diſcover the fraud. But though this explanation is founded on ver. 9. *How is it that ye have agreed together to* tempt *the Spirit*, &c? yet the word *tempt* there ſignifies to provoke God by ſome preſumptuous action to anger, and as it were to try whether he will puniſh it or not. This is the ſenſe of the expreſſion, Numb. xiv. 22, 23. and is very well adapted to the place before us. See Bos, Benſon, Mede's Diatribæ, p. 380, &c. and Ridley's Moyer's Sermons, p. 23.

Ver. 4. *While it remained, was it not thine own*, &c?] That is, "Before it was ſold, was it not thine? and being ſold, was not the money paid thee, and in thine own power?—Thou haſt therefore no excuſe for what thou haſt done;"—for there were two caſes, which might have been pleaded by Ananias, in excuſe for his bringing part of the price;—if either he had not been the whole and ſole proprietor of what was ſold, or had not received the whole purchaſe-money. As for the firſt, it is a ſelf-evident truth, that a man can ſell no more than what belongs to him; ſo that if Ananias had been owner only of a part, he could diſpoſe only of a part. Secondly, though he were the whole and ſole proprietor of the field, and ſo had a right to ſell it; yet, had not the whole purchaſe-money been received, he might ſtill have been excuſed for bringing but *a part*. But Ananias could plead neither of theſe excuſes; for Peter urges, "Whilſt it remained unſold, did it not remain thine? or wert not thou owner and proprietor? And when it was ſold, was not the money it was ſold for in thy poſſeſſion?" The firſt words, *while it remained*, &c. are interpreted ſo as to ſignify that Ananias was not obliged or forced to ſell his poſſeſſion, but might have retained it if he pleaſed; which plainly ſhews, that contributing to the charitable fund was not a matter of neceſſity, but purely voluntary. This interpretation renders the crime of Ananias as inexcuſable as the former; for could he have alledged that the ſale of his eſtate was not voluntary, but forced, it would have excuſed him: but, as the Syriac countenances the former ſenſe, it ſeems beſt to retain it. A ſecond plea in favour of Ananias might have been, that he had not received the whole purchaſe-money; but St. Peter deprives him of this plea, by aſking, *When it was ſold, was it not in thy power?* That is, "Was not the price, value, or purchaſe-money in thy poſſeſſion?" For the word rendered *ſold*, πραθὲν ſignifies the *price* of what was ſold, or the *value* of the *field* received in *money*, otherwiſe the contrary of what Peter aſſerts would be the truth; namely, that after it was ſold, it was no longer in his power; and for this very reaſon, becauſe it was ſold. It would be rendered more clearly, "*And was not the price of it*, or *the money* for which it was ſold, *in thine own power?*" To interpret *was it not in thy power?* ſo as to ſignify, "Was it not in thy power to have kept it?" is directly contrary to the tenor of the ſtory: For how did Ananias ſin in bringing but a *part* of the price, if he might have kept it all? And is not his ſin expreſly ſaid to conſiſt in his pourloining of the price?—The ſin of Ananias was ſacrilege: He had dedicated the whole value of the field in his conſcience; his intention was declared by the ſale of it; and yet, after all, he altered his mind, and brought but *part* of the value. It remains therefore evident, that he was not at liberty to keep the price after the ſale, and that his very crime conſiſted in his keeping back a part of it. This crime, however, was aggravated by others, perhaps not leſs heinous; for he was guilty of groſs prevarication, or hypocriſy; telling a notorious and deliberate lie to the Apoſtles, who had the Holy Spirit in an extraordinary degree. To *them* he pretended, that he brought into the charitable fund the whole price of the land, when he was conſcious that he brought in only a part of it. See Mede as above, Benſon, and the note on ver. 11.

Vor. 5. *Ananias hearing theſe words, fell down*] The ſevere puniſhment inflicted upon Ananias, ſhews his ſin to have been very heinous in the ſight of God; and indeed one can ſcarce conceive a ſin of a more enormous kind, than that of ſacrilege, or robbing God, complicated with hypocriſy, covetouſneſs, and vain-glory. See Mal. iii. 8—10. Ainſworth on Levit. vii. 16. and the note on ver. 11.

Ver. 6. *And the young men aroſe*. &c.] They were perſons of an inferior rank, who were uſually employed in this office. They ſtripped, ſwathed him,—συνέστειλαν,—and afterwards carried him to his grave. The Jews now inter their dead within twenty-four hours at fartheſt from the time of their death, and generally much ſooner. See Mintert, Hammond, and Benſon.

Ver. 11, *And great fear came upon all*, &c.] In the ſtriking narrative before us, we have an example of the ſevereſt puniſhment in-

flicted

12 And by the hands of the apoſtles were many ſigns and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the reſt durſt no man join himſelf to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Inſomuch that they brought forth the ſick into the ſtreets, and laid *them* on beds and couches, that at the leaſt, the ſhadow of Peter paſſing by, might overſhadow ſome of them.

16 There came alſo a multitude *out* of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits: and they were healed every one.

17 Then the high prieſt roſe up, and all they that were with him; (which is the ſect of the Sadducees;) and were filled with indignation,

18 And laid their hands on the apoſtles, and put them in the common priſon.

19 But the angel of the Lord by night opened the priſon-doors, and brought them forth, and ſaid,

20 Go, ſtand and ſpeak in the temple to the people all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high prieſt came, and they that were with him, and called the council together, and all the ſenate of the children of Iſrael, and ſent to the priſon to have them brought.

22 But when the officers came, and found them not in the priſon, they returned and told,

23 Saying, The priſon truly found we ſhut with all ſafety, and the keepers ſtanding without before the doors: but when we had opened, we found no man within.

24 Now when the high prieſt, and the captain of the temple, and the chief prieſts,

Ver. 12. Ch. ii. 43. Ch. iii. 11.—V. 13. John ix. 22. xii. 42. xix. 38. Ch. iv. 21.—V. 15. Or, *in every ſtreet.* Matth. ix. 21. xiv. 36. Ch. xix. 12.—V. 16. Mark xvi. 17, 18.—V. 17. Or, *envy.*—V. 19. Ch. xii. 7. xvi. 26.—V. 20. John vi. 68.—V. 24. Luke xxii. 4. Ch. iv. 1.

flicted throughout the New Teſtament; a puniſhment inflicted by the Apoſtle, not out of a ſpirit of paſſion, cruelty, or revenge, but by a prophetic ſpirit; not by the ſword of the magiſtrate, or by any power of his own, but by a miraculous and divine power; puniſhing a notorious lie, which was made to *tempt* or *try* the Holy Spirit, in the beginning of his œconomy or diſpenſation. Thus was the dignity of the Spirit of God vindicated, and the honour of the Apoſtles of our Lord maintained: for hereby it was plain, that they had the Spirit of truth and of power, by which they could eaſily detect and puniſh the ſpirit of falſhood; and that they made no pretenſions to the Spirit, in which that Spirit would not bear them out. This was exerciſing the apoſtolic rod: But we muſt always remember, that the power was that of our Lord Jeſus Chriſt, and that the Apoſtles had only an impulſe of the Spirit upon their minds, by which they were enabled to foretel ſuch extraordinary and divine judgements. Porphyry accuſed St. Peter as cruel, for inflicting this puniſhment; To which the ancients well anſwered: "The Apoſtle did by no means pray for their deaths; but by the prophetic Spirit denounced the judgement of God upon them, that the puniſhment of two perſons might be for the inſtruction of many." Indeed, ſuch ſeverity in the beginning of Chriſtianity was highly proper, in order to prevent any occaſion for ſimilar puniſhments in future. Thus Cain, the firſt murderer, was moſt ſignally puniſhed by the immediate hand of God, as were Sodom and Gomorrah, which, in the early ages, were diſtinguiſhed for their filthineſs and abominations. Thus, upon the erecting God's temporal kingdom among the Jews, Nadab and Abihu were ſtruck dead for offering ſtrange fire before the Lord; and Korah and his company were ſwallowed up alive by the earth, for oppoſing Moſes, the faithful miniſter of the Lord; and laſtly, Uzzah, for touching the ark, fell by as ſudden and remarkable a divine judgement, when the kingdom was given to be eſtabliſhed in the houſe of David, to teach Iſrael a reverence for God and divine things. Nay, in eſtabliſhing even human laws, a ſevere puniſhment upon the firſt tranſgreſſors often prevents the puniſhment of others, who are deterred from like attempts by the ſuffering of the firſt criminals. And the effect in the preſent caſe was accordingly; for a great dread and unuſual awe fell upon all the Chriſtian church; and not upon them alone, but upon all others alſo who ſaw or heard of what had happened. Thus hypocrites and diſhoneſt perſons were deterred from joining the Chriſtians merely for the ſake of a preſent alms; to which, by a fraud like this of Ananias and Sapphira, many might, on eaſy terms, have purchaſed a pretence, who would alſo, no doubt, have proved a great ſcandal to a profeſſion taken up on ſuch infamous motives. Compare ver. 13. Further, this judgement was a convincing atteſtation of the Apoſtles moſt upright conduct in the management of the ſums with which they were intruſted, and indeed in general of their divine miſſion; for none can imagine that Peter would have had the aſſurance to pronounce, and much leſs the *power* to execute ſuch a ſentence as this, if he had been at the ſame time guilty of a much baſer fraud of the like kind; or had been belying the Holy Ghoſt in the whole of his pretenſions. We may juſt remark, that this is the firſt place in which the word *church* is mentioned; and here is a native ſpecimen of a New-Teſtament church, called by the Goſpel, grafted into Chriſt by baptiſm, animated by love, united by all kind of fellowſhip, and diſciplined by the exemplary puniſhment of hypocrites. See Limborch, Reynolds's "Letter to a Deiſt," p. 245, Benſon, and Biſcoe's Lectures, p. 659.

Ver. 13. *And of the reſt,* &c.] That is, the people held them in diſtant admiration, and preſumed not, on any falſe pretence, to join them, if not truly converted to their religion; which yet it appears by the next verſe many were, who readily came into a full and ſolemn profeſſion of it, as indeed the late miracle was a glorious, though a dreadful demonſtration of its truth. The word κολλᾶσθαι, rendered *join*, ſignifies to *aſſociate* or unite *with*; to *adhere* or *cleave to*. See Whitby, L'Enfant, and Stockius.

Ver. 15. *That at leaſt the ſhadow,* &c.] The efficacy of St. Peter's ſhadow in curing diſtempers is ſo far from being natural, or likely to enter into the mind of many, that nothing but the force of truth could have rendered it credible, and it muſt have been experience which firſt gave the idea of it. For the ſick being expoſed in the ſtreets where the Apoſtles paſſed, that they might receive from them a cure by their prayers and the impoſition of hands, they found that the ſhadow of Peter had the ſacred power; and this unlooked-for experiment became afterwards the foundation of their faith and expectation. The paſſage from ver. 11. is confuſed, but may be reduced to order in the following manner: Ver. 11. *And great fear came upon all the church, and upon as many as heard theſe things.* Ver. 14. *And believers were the more added to the Lord, multitudes both of men and women.* Ver. 12. *And they were all with one accord in Solomon's porch.* Ver. 13. *And of the reſt durſt no man join himſelf unto them; but the people magnified them.* Ver. 12. *And by the hands of the Apoſtles were many ſigns and wonders wrought*; Ver. 15. *Inſomuch that they brought forth the ſick into the ſtreets,* &c. This regulation of the paſſage was propoſed by the late learned and judicious Bp. Sherlock. See Bowyer's Greek Teſtament.

Ver. 17. *The ſect of the Sadducees*] The Sadducees, as they denied the reſurrection from the dead, and a future ſtate of rewards and puniſhments, were the moſt conſtant and implacable enemies to Chriſtianity. Grotius and others have concuded from this text, that the high-prieſt and his kindred were Sadducees; and accordingly Dr. Waterland and the MS. read (*who were of the ſect,* &c.) Joſephus affirms, that ſome of the high-prieſts were of this ſect. See Biſcoe's Lectures, p. 110, Simon's Crit. Hiſt. of the Old Teſt. p. 108. and Jortin's Appendix to Rem. on Eccl. Hiſt. vol. ii. Nº. 1.

Ver. 20. *All the words of this life*] *The whole doctrine of life.* Heylin. "That glorious Goſpel with which you are charged, on which the eternal life of man ſo evidently depends, and by which alone their final happineſs can be ſecured." See 2 Tim. i. 10.

Ver. 21. *Called the council—and all the ſenate,* &c.] *The whole ſanhedrim, and all the elders of Iſrael,* πᾶσαν τὴν γερουσίαν. Some render it *the ſanhedrim, even,* or *that is to ſay, the whole ſenate of the children of Iſrael.* See Doddridge and Benſon.

Ver. 24. *They doubted of them,* &c.] *They were in great perplexity about the Apoſtles, and what this matter might come to.* Heylin. It might be rendered more literally, *They were in great doubt concerning them,*

(namely,

heard theſe things, they doubted of them whereunto this would grow.

25 Then came one and told them, ſaying, Behold, the men whom ye put in priſon, are ſtanding in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: (for they feared the people, leſt they ſhould have been ſtoned.)

27 And when they had brought them, the ſet *them* before the council: and the high-prieſt aſked them,

28 Saying, Did not we ſtraitly command you, that ye ſhould not teach in this name? and behold, ye have filled Jeruſalem with your doctrine, and intend to bring this man's blood upon us.

29 Then Peter and the *other* apoſtles anſwered and ſaid, We ought to obey God rather than men.

30 The God of our fathers raiſed up Jeſus, whom ye ſlew and hanged on a tree.

31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Iſrael, and forgiveneſs of ſins.

32 And we are his witneſſes of theſe things; and *ſo is* alſo the Holy Ghoſt, whom God hath given to them that obey him.

33 When they heard *that*, they were cut *to the heart*, and took counſel to ſlay them.

34 Then ſtood there up one in the council, a Phariſee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apoſtles forth a little ſpace;

35 And ſaid unto them, Ye men of Iſrael, take heed to yourſelves, what ye intend to do as touching theſe men.

36 For before theſe days aroſe up Theudas, boaſting himſelf to be ſomebody, to whom a number of men, about four hundred, joined themſelves: who was ſlain; and all, as many as obeyed him, were ſcattered, and brought to nought.

37 After this man roſe up Judas of Galilee, in the days of the taxing, and drew away much people after him: he alſo pe-

Ver. 26. Matth. xxi. 26. Ch. iv. 21.—V. 28. Ch. iv. 18.—V. 29. Ch. iv. 19.—V. 30. Ch. iii. 13, 15. Ch. x. 39. xiii. 29. 1 Pet. ii. 24.—V. 31. Ch. ii. 33, 36. Hebr. ii. 10. See Luke xxiv. 47. Ch. iii. 15. Ch. iii. 26.—V. 32. John xv. 26, 27. Ch. ii. 4. V. 33. Ch. vii. 54.—V. 34. Ch. xxii. 3.—V. 36. The third year before the account called Anno Domini. Or, *believed.*

(namely τους λογους, *theſe words*, or *this report*) *what this could be.* That is, whether they had procured their liberty by corrupting the keepers, or whether there might not be ſomething miraculous in the deliverance of perſons whom ſuch extraordinary circumſtances had attended.

Ver. 26. *For they feared the people*, &c.] This may ſeem a ſurpriſing change in the people, conſidering the eagerneſs with which they demanded that Chriſt ſhould be crucified: But if we conſider that the common people, in many caſes, judge without thoſe fixed and inveterate prejudices which entangle the minds of their ſuperiors; and how much the beneficent and inconteſtable miracles wrought by the Apoſtles muſt have affected them, we ſhall be the leſs ſurprized at ſo great and ſudden a change; eſpecially if it be conſidered alſo, how vehemently they longed to throw off the Roman Yoke, and regain their ancient liberty; for which they ſtill retained a paſſionate concern, notwithſtanding they had been ſo often diſappointed. From the many evident miracles worked in confirmation of our Lord's reſurrection and aſcenſion, and the ſtrong proofs there were of his being the Meſſiah, very probably they were ſtill ready to hope that he would ſome way or other bring about the deliverance which they ſo much expected and deſired; and therefore they overawed their ſuperiors from putting the Apoſtles to death, or doing them the harm which they would otherwiſe have done them. See Benſon, and Lardner's Credibil. vol. i. p. 179.

Ver. 28. *This man's blood upon us*] That is, the odium and the guilt of it. See Matth. xxvii. 25.

Ver. 30. *Whom ye ſlew, and hanged on a tree*] *Whom ye crucified.* Heylin. Literally, *Whom ye ſlew, hanging him on a tree.* See Deut. xxi. 23. Inſtead of *raiſed up*, Dr. Waterland reads *hath raiſed up.*

Ver. 31. *Him hath God exalted*, &c.] *He is the prince and Saviour, whom God hath exalted with*, or *to his right hand*, *for the converſion of Iſrael, and the remiſſion of ſins.* Heylin and Wat. See ch. ii. 33. and on iii. 26.

Ver. 32. *And ſo is the Holy Ghoſt*] The teſtimony ariſing from this miraculous communication of the Spirit to Chriſtians at that time, intirely removes the objection from Chriſt's not appearing in public after his reſurrection; for had there been any impoſture, it certainly would have been eaſier of the two to have perſuaded people at a diſtance that he had ſo appeared to the Jewiſh rulers, or even to the multitude, and yet had been rejected, than that he had given his ſervants ſuch extraordinary powers; ſince, had this aſſertion been falſe, every one might have been a ſufficient witneſs of its falſhood, without the trouble and expence of a journey to Jeruſalem, or any other diſtant place. See Doddridge, Macknight's Harmony, ſect. 158. and the note on ch. x. 41.

Ver. 33. *They were cut to the heart*] Διεπρίοντο expreſſes the action of thoſe, who, through rage, grate with their teeth, as it were with a ſaw; from πρίω, which ſignifies *to cut with a ſaw.* See ch. vii. 54. Beza and Mintert.

Ver. 34. *A phariſee, named Gamaliel*] He is ſaid to have been the ſon of good old Simeon, mentioned Luke ii. 25. and was the perſon at whoſe feet St. Paul was brought up. He was a man in ſo great eſteem among the Jews, that Onkelos, the author of the Targum, is ſaid to have burned ſeventy pounds weight of perfumes at his funeral; and the Jews have this ſaying concerning him, "From the time that Rabban Gamaliel the old died, the honour of the law failed, and purity and Phariſaiſm died." See Biſcoe, p. 77.

Ver. 30. *Roſe up Theudas, boaſting himſelf*, &c.] *Pretending to ſomewhat extraordinary.* Heylin. *Saying that he was ſome great one*,—a perſon of eminence and diſtinction; for many manuſcripts and verſions read the word μεγαν. See Mill and Wetſtein. *Theudas* was a very common name among the Jews; the perſon therefore here mentioned moſt probably was one among the many leaders who, as Joſephus informs us, took up arms in defence of the public liberties, when the grand enrolment and taxation was made by Cyrenius, in the days of Archelaus: For that this was not the *Theudas* mentioned by Joſephus under the character of a falſe prophet (who drew a great number of people after him, with a promiſe of dividing Jordan before them, but was defeated and beheaded, moſt of his followers being alſo ſlain or impriſoned) is plain from hence, that he appeared when Fadus was procurator of Judea? that is, according to the beſt calculations, at leaſt *ten years after* this was ſpoken. The Theudas here mentioned ſeems to have been ſupported by ſmaller numbers than the ſecond of that name: but, like that ſecond, he periſhed in the attempt. As his followers were diſperſed, and not ſlaughtered, like thoſe of the ſecond Theudas, ſurvivors might not talk much of him, and Joſephus might not think it worth his while to make a particular mention of him, though his hiſtory might be well known to Gamaliel, and the people of thoſe times. This account of Theudas renders all the criticiſms upon the beginning of the next verſe intirely uſeleſs. *In the days of the taxing* there, might be read, *In thoſe days of the taxation*, or *enrolment*; meaning thoſe ſame days, or at the ſame period of time when the impoſtor Theudas appeared. The reader will find, in Joſephus's 18th book of his Antiquities, an account of Judas of Galilee. See alſo the notes on Matth. xxii. 16. xxiv. 3, 4. Luke ii. 2. Lardner's Cred. part i. b. 2. Lightfoot, and Baſnage.

Ver, 37. *And all, as many as obeyed him*] *As put confidence in him.* MS. and ſo ver. 36. Dr. Lardner has juſtly obſerved, that the word rendered *diſperſed*, by no means implies that theſe men were *deſtroyed*; and he imagines, that though Gamaliel would not directly aſſert it, yet he inſinuates, agreeably to his principles as a Phariſee, that perhaps *Judas the Galilean*, as well as the Apoſtles, might be acted by ſome divine impulſe; and that in one inſtance as well as the other, the doctrine might ſurvive, when the teachers were taken off; but the argument will be good in the common interpretation: and as the word διεσκορπίσθησαν, eſpecially in this connection, moſt naturally implies a calamitous and diſappointing diſperſion, the preſent tenſe moſt probably would have been uſed, if it had been intended riſhed; and all, even as many as obeyed him, were diſperſed.

38 And now I ſay unto you, Refrain from theſe men, and let them alone: for if this counſel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; leſt haply ye be found even to fight againſt God.

40 And to him they agreed: and when they had called the Apoſtles, and beaten *them*, they commanded that they ſhould not ſpeak in the name of Jeſus, and let them go.

41 And they departed from the preſence of the council, rejoicing that they were counted worthy to ſuffer ſhame for his name.

42 And daily in the temple, and in every houſe, they ceaſed not to teach and preach Jeſus Chriſt.

Ver. 38. Prov. xxi. 30. Iſai. viii. 10. Matth. xv. 13.—V. 39. Ch. ix. 5. xxiii. 9.—V. 40. Ch. iv. 18.—V. 41. Matth. v. 12. Hebr. x. 34. James i. 2. 1 Pet. iv. 13, 16.—V. 42. Ch. ii. 46.

in the above-mentioned ſenſe. Gamaliel's reaſon will for ever hold good againſt all perſecution and intolerance. See Lardner's Credib. part i. b. 2. and the note on Luke xiii. 1, 2. We may juſt obſerve, for the claſſical reader, that there in Homer's Iliad E. 606. a line eery ſimilar to what Gamaliel ſays, ver. 39.

Εἴκετε μηδὲ θεοῖς μενεαινέμεν ἶφι μάχεσθαι.

The words *leſt haply* are to be connected with *let them alone*, ver. 38. and all that comes between is to be read in a parentheſis. "This ſpeech of Gamaliel ſeems to me, ſays Dr. Benſon, to have been made, partly in oppoſition to the Sadducees, partly out of policy, to fall in with the popular ſentiments at that time concerning the Apoſtles, that the people might ſtill keep up their veneration for him, and for the other leading men among the Phariſees. But he ſeems to have ſpoken after that manner chiefly from an expectation of a *temporal deliverance*, and a ſtrong deſire to ſee it accompliſhed by the Apoſtles of Jeſus, rather than not at all. Had he made ſuch a ſpeech out of a love of liberty and free inquiry, he muſt have gone upon the generous principles of Chriſtianity, and have been (as ſome have repreſented him) at leaſt ſecretly a friend to the Chriſtians; but he appeareth to have had no ſuch favourable ſentiments of the Chriſtians, nor any ſuch concern for the cauſe in which they were engaged: for he is ſaid to have made, or at leaſt to have approved of, "a prayer againſt the Chriſtians;" which the Jews to this day retain in their liturgy, and in which the Chriſtians are called Heretics, and God is petitioned to deſtroy them. For with what principle or view ſoever Gamaliel made it, his ſpeech had ſo good an effect upon the ſanhedrim, that inſtead of putting the twelve Apoſtles to death, they called them in, and only ordered them to be ſcourged. This, ſays the doctor, I ſuppoſe was the inflicting upon them what St. Paul calleth *the forty ſtripes ſave one*, 2 Cor. ix. 24. For the Romans did then allow the Jews to make uſe of that puniſhment as they thought proper. See Benſon's Hiſt. vol. i. p. 113.

Ver. 41. *Rejoicing*, &c.] The puniſhment ordered by the ſanhedrim, it is likely, was inflicted in ſome open market-place, whereby the ſufferers were expoſed; and therefore it is ſaid, ſays Dr. Lardner, that *they rejoiced that they were counted worthy to ſuffer ſhame*. But in ver. 40. the Apoſtles are repreſented as called in, and *beaten* with rods, or *ſcourged* before the ſanhedrim; and then, in this verſe, as departing from the ſanhedrim, *rejoicing that they were counted worthy to be expoſed to infamy for the ſake of his name*. If they were ſcourged in the preſence of the ſanhedrim, that was certainly being *expoſed* before the higheſt and moſt venerable court amongſt the Jews, and ſuffering great infamy in the eſteem of the whole nation. We may obſerve, that the corrupt and perſecuting world begins with *mocking*, ch. ii. 3. thence proceeds to *cavilling*, ch. iv. 7. to *threats*, ver. 17. to *impriſoning*, ch. v. 18. to *blows*, ver. 40. to *ſlaughter*, ch. vii. 58. A ſure mark of the truth is joy in affliction, ſuch as is true, deep, and pure. See Benſon and Bengelius.

Ver. 42. *And in every houſe*] Κατ' οικον, in the houſe where their upper-room was. See on ch. ii. 46.

REFLECTIONS ON CHAP. V.

Who can behold, without humble reverence, this aweful inſtance of the divine ſeverity, (ver. 5—11.) ſo well calculated to impreſs the minds of theſe new converts, and to prevent any of thoſe *frauds*, which the *charity* of thoſe who were moſt zealous in their profeſſion might have occaſioned in ſome others. Hence we may learn how hateful falſhood is to the God of truth, and how ſtrictly cautious we ſhould be to avoid it; not only ſhunning every *direct lie*, but the taking undue advantage from any ambiguities of expreſſion; and in a word, all recourſe to the arts of equivocation and inſincerity. God is *a ſwift witneſs* againſt every one who *loveth* or *maketh a lie*; and he only knows how ſoon ſuch treacherous lips, like thoſe here before us, may be ſealed up in eternal ſilence.

How miſerably doth Satan delude the heart which he once *fills!* ver. 3. But how peculiarly fatal is the deluſion, when he leads men to ſins which eſpecially affront the HOLY SPIRIT OF GOD! That Spirit which reſted on the Apoſtles, and taught them to diſcover hidden things of darkneſs, ſo that they who *tempted* it, fell in the attempt, and became a ſign, ver. 9. *O may integrity and uprightneſs ever preſerve us!* (Pſ. xxv. 21.) and while we avoid all the kinds and arts of diſſimulation, let us peculiarly deteſt thoſe which would offer a double inſult to the God of heaven, by taking their dreſs from the religion which his own ſon hath planted.

The church is never more happy than when the ſons of falſhood are deterred from intruding into it, ver. 13. If its members are leſs numerous, it is a ſufficient balance that it is more pure. We ſee what ſingular *miracles were done by the Apoſtles*, ver. 15, 16. Miracles *equal*, and in ſome reſpects, (as it appears by theſe inſtances, and in perfect accompliſhment of our Lord's own expreſs prediction, John xiv. 12.) *ſuperior* to thoſe which Chriſt performed in the days of his miniſtration here below. When will the happy time come, in which men ſhall expreſs as great a concern *for their ſouls*, as they here did for their *bodies*? When ſhall the ſtreets and aſſemblies be filed with thoſe, who, from a ſenſe of their *ſpiritual maladies*, ſhall apply to the miniſters of Chriſt for healing?—Let it always be remembered, that whatever *they do* for this happy purpoſe, it is indeed *their Maſter* who does it by them, and that all *their* moſt aſſiduous applications, ſeparate from his *bleſſing*, can effect no more than the *ſhadow of Peter* would have done, if the *power of Chriſt* had not wrought on thoſe over whom it paſſed.

Which ſhall we ſurvey with the greater ſurprize, the continued *courage* of the Apoſtles, or the continued *malice* of their perſecutors? ver. 17, 18. Again they ſeize them; again they impriſon them; but how vainly do theſe feeble worms, amidſt all the pride of dignity and power, oppoſe the counſels of Omnipotence!

The angel of the Lord opens the door of their priſon, and leads forth his faithful ſervants to renewed liberty; ver. 19. an office which this celeſtial Spirit could not but perform with delight, as it was no doubt with unutterable pleaſure that he gave them their errand to go and publiſh with undaunted freedom and zeal *the words of this life*, of this Goſpel, which enlivens dead ſouls, and points out the road to an happy immortality, ver. 20. O that the folly of thoſe who heard it, and who ſtill hear it, had never converted it into a *ſavour of death!*

Yet behold, the *council* renew the attack! ver. 21—26. The ſame madneſs which inſtigated the Jews to ſeize Jeſus, when they had been ſtruck to the ground by his miraculous power, (John xviii. 6.) now animates theſe wretches to continue the deſtruction of perſons, whom God himſelf had juſt before reſcued from their hands; as they had formerly plotted that of Lazarus, (John xii. 10.) who had by a yet more aſtoniſhing wonder been recalled from the grave. To what fatal extravagancies will not prejudice hurry the mind? Againſt what convincing evidence will it not harden it?

Ye ſhall be brought before councils for my ſake, ſays our Lord, *and it ſhall be for a teſtimony againſt them*, Matth. x. 18. And ſuch was this repeated admonition, which theſe holy priſoners then at the bar gave to the *judges of Iſrael*, ver. 29. Still they urge the divine authority of their miſſion; ſtill they proclaim him, as head of the church and world, whom theſe very men had ſo lately crucified in ſo outrageous and contemptuous a manner, ver. 30, 31. They point to *Him*, whom theſe prieſts and rulers had inſulted on the croſs, as *now exalted at the right hand of God*; and urge them to ſeek *repentance* and *remiſſion of ſin* from *Him*, to whom they had *denied* the moſt common juſtice due to the meaneſt of men; the common humanity due to the vileſt of criminals in their dying moments; *giving him* in the thirſt of his laſt agonies *vinegar to drink mingled with gall.*

Thouſands of the people had fallen under this charge; and *Jeſus the prince* had taken them under his protection: *Jeſus the Saviour* had waſhed them in his blood. But, by what is too frequently the fatal prerogative of greatneſs, theſe *princes of Iſrael* had hearts too high for the diſcipline of wiſdom, and were *enraged againſt* theſe humble miniſters of the Son of God, ver. 33. who nevertheleſs addreſſed them with all the reſpect which fidelity would allow, and could gladly have poured forth their blood for the ſalvation of thoſe who ſo cruelly thirſted for it. They *gnaſhed* on theſe faithful ambaſſadors *with their teeth*, as if they would have devoured them alive; and juſtly will *gnaſhing of teeth* be the eternal portion of *thoſe*, who thus outrageouſly *rejected the counſel of God againſt themſelves.*

But God raiſed up a guardian for the Apoſtles, where perhaps they leaſt expected it; and the prudence of *Gamaliel*, for a while, checks the fury of his brethren, ver. 34. Thus does God ſometimes uſe the natural good ſenſe and temper of thoſe who do not themſelves receive the Goſpel, for the protection of thoſe who are faithfully devoted to its ſervice. Gamaliel had attentively *obſerved former events*; which is indeed the way to learn the ſureſt leſſons of wiſdom, which are to be learned any where but from the words of God. He had ſeen ſome ruined by their ſeditious zeal;—and let thoſe who call themſelves Chriſtians, take heed how they raſhly riſe up againſt legal authority, *leſt taking the ſword, they periſh by it.* Judiciouſly does he

admoniſh

CHAP. VI.

The apoſtles deſirous to have the poor regarded for their bodily ſuſtenance, as alſo careful themſelves to diſpenſe the word of God, the food of the ſoul, appoint the office of deaconſhip to ſeven choſen men: of whom, Stephen, a man full of faith, and of the Holy Ghoſt is one: who is taken of thoſe whom he confounded in diſputing, and after falſely accuſed of blaſphemy againſt the law and the temple.

AND in thoſe days, when the number of the diſciples was multiplied, there aroſe a murmuring of the Grecians againſt the Hebrews, becauſe their widows were neglected in the daily miniſtration.

2 Then the twelve called the multitude of the diſciples unto them, and ſaid, It is not reaſon that we ſhould leave the word of God, and ſerve tables.

3 Wherefore, brethren, look ye out among you ſeven men of honeſt report, full of the Holy Ghoſt and wiſdom, whom we may appoint over this buſineſs.

4 But we will give ourſelves continually to prayer, and to the miniſtry of the word.

5 And the ſaying pleaſed the whole multitude: and they choſe Stephen, a man full of faith and of the Holy Ghoſt, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proſelyte of Antioch:

6 Whom they ſet before the apoſtles: and when they had prayed, they laid *their* hands on them.

7 And the word of God increaſed; and

Ver. 1. Ch. ix. 29. xi. 20. Ch. iv. 35.—V. 2. Exod. xviii. 17.—V. 3. Deut. i. 13. Ch. i. 21. xvi. 2. 1 Tim. iii. 7.—V. 4. Ch. ii. 42.—V. 5. Ch. xi. 24. Ch. viii. 5, 26. xxi. 8. Rev. ii. 6, 15.—V. 6. Ch. viii. 17. xiii. 3. 1 Tim. iv. 14. v. 22. 2 Tim. i. 6.—V. 7. Ch. xii. 24. xix. 20. Col. i. 6.

admoniſh the counſel, ver. 39. to take heed leſt *they be found fighters againſt God.* May divine grace ever guard us from that fatal error, into which all who oppoſe the Goſpel, whatever they may imagine, aſſuredly fall. They cannot indeed diſſolve it, but they daſh themſelves in pieces againſt it: *Be wiſe therefore, O ye kings; be inſtructed, ye judges of the earth!*

For reaſons of ſtate the *Apoſtles* were to be *ſcourged*, though their judges were inwardly convinced, that it was at leaſt poſſible their meſſage might be divine. Deliver us, O Lord, from that policy which ſhall lead us to imagine any evil ſo great, as that which may offend thee! The puniſhment which theſe excellent men ſuffered, was infamous; but the cauſe in which they endured it, rendered it glorious! Nor could thoſe ſtripes be half ſo painful to their fleſh, as an opportunity of thus approving their fidelity to their Lord, was delightful to their pious ſouls, ver. 41. Well might they triumph in bearing the ſcourge for *Him*, who bore the croſs, and died on it, for them. Let *us* arm ourſelves with the ſame mind, if in a ſeverer ſenſe than this we ſhould be called for his ſake to *reſiſt even unto blood.*

Chap. VI. *Ver.* 1. *There aroſe a murmuring of the Grecians*, &c.] *The Helleniſts.* Wat. and MS. There is not all the light that one could wiſh for concerning the diſtinction of the Jews, into *Hebrews* and *Helleniſts*; but the following appears the moſt probable account. The Jews who inhabited Judea, and thoſe of the eaſtern diſperſions, generally retained the *Syro-Chaldaic*, which in the New Teſtament is called the *Hebrew* language; but thoſe of the weſtern diſperſions generally made uſe of the Greek; a language which then prevailed almoſt univerſally. The former were called *Hebrews*, and the latter *Helleniſts*, or *Græciſing Jews*; and of this ſort were moſt of the Roman, Grecian, and Egyptian Jews, as well as the "proſelytes of righteouſneſs," of the weſtern diſperſions. After the time of Ezra, the Scriptures of the Old Teſtament were read to the Jews in their ſynagogues, in their original Hebrew; and interpreted in Chaldee, becauſe the common people had forgotten the original Hebrew by living ſo long in Chaldea. But the Jews who were planted at Alexandria in Egypt, ſeemed generally in proceſs of time to have forgot both the Hebrew and the Chaldee; and by converſing ſo much in a Grecian city, to have fallen into the uſe of the Greek language. Hence a tranſlation of the Scriptures for the uſe of the common people became neceſſary; and part of the verſion which goes under the name of *the Septuagint*, was made by ſome of the learned men among the Jews there; and is thought to have been firſt made uſe of in that city, inſtead of the Chaldee interpretation: For we are to obſerve, that the Jews did not any where, at that time, publickly read the Scriptures in any other language than the Hebrew. Hence then it is probable theſe Jews were called *Helleniſts*, becauſe of their uſing the Helleniſtick, or Greek language; and by that name they came to be diſtinguiſhed from the Hebrew Jews, who uſed only the Hebrew tongue. Theſe different cuſtoms are ſaid to have made a ſort of ſchiſm between them; in alluſion to which, St. Paul ſeems to have mentioned it among the Jews, that he was *an Hebrew of the Hebrews.* See Philip. iii. 5. That is, a deſcendant of that ſort of Jews who were moſt highly eſteemed upon the account of their uſing the Hebrew language. 2 Cor. xi. 22. And Joſephus plainly intimates, that the Greek tongue was contemned by the Jews of Judea particularly. See his Jewiſh Antiq. l. 20. laſt ſection. The Syriac verſion has rendered Ἑλληνιστῶν, by *the Jews who underſtood*, or *ſpoke Greek.* That theſe Helleniſts were not all of them *proſelytes of righteouſneſs*, as ſome aver, ſeems indiſputable from St. Luke's obſervation, ver. 5. that *Nicholas* was *a proſelyte of Antioch.* It may poſſibly be inferred from hence, that ſome of the Helleniſts were proſelytes of righteouſneſs. But as he alone, of all the ſeven deacons, is ſaid to have been a *proſelyte*, it is very unlikely that all the Helleniſts were ſuch; for it is highly probable that others of the ſeven deacons were Helleniſts, as well as Nicolas; whereas, by ſaying that Nicolas was a *proſelyte*, St. Luke ſeems to have intimated that all the other ſix deacons were Jews by birth, as well as religion, though ſome of them might be *Helleniſts*, and others *Hebrews*.

While Satan's kingdom fell before the preaching of the Goſpel, like lightning from heaven, and the number of the Chriſtians increaſed exceedingly, the Helleniſts, or Græciſing Jewiſh Chriſtians, complained of the Hebrew Chriſtians; *becauſe* in the daily diſtribution of the charity, *their widows*, who were poor or ſick, or burdened with the care of children, *were* either wholly *neglected*, or at leaſt not made equal with the widows of the Hebrews. It is highly probable they eſteemed the widows of the Græciſts, agreeably to their prejudices, leſs worthy and honourable; and perhaps no land had been ſold out of Paleſtine to raiſe or ſupport the fund, but what Barnabas had ſold in the iſland of Cyprus; and therefore they might think that the Helleniſts had not an equal claim, as the Hebrews had been the chief contributors. The Apoſtles, undoubtedly, acted a very faithful part in the diſtribution of money raiſed by the ſale of lands. But they could not do all things. Perhaps they intruſted ſome who had been *proprietors* of the eſtates ſold, who would naturally have ſome peculiar regard to the neceſſity of *their neighbours*, as being beſt acquainted with them. And if any ſuſpicions aroſe, as to the ſincerity of their character, and the reaſonableneſs of their pretenſions, theſe ſtrangers would naturally be leaſt capable of giving ſatisfaction. See Benſon, Lightfoot, and Barrington's Miſcel. Sacr.

Ver. 2. *A multitude of the diſciples*] That is, the whole body of Chriſtian converts; they being the perſons to whom ſatisfaction was then due. *And ſerve tables*, is in the Greek, διακονεῖν τραπέζαις, to *miniſter to*, or *take care of* the tables, i. e. of the poor;—to attend to the diſtribution of charitable gifts amongſt them.

Ver. 3. *Of honeſt report*] *Of good credit.* Heylin. *Of an atteſted character.* Doddridge.

Ver. 5. *And they choſe Stephen*] Some have thought that Stephen was one of the *Seventy*; but it ſeems a precarious conjecture. The termination of moſt of theſe names, makes it probable they were Helleniſts;—a ſuppoſition, which agrees very well with the occaſion of their election. *Nicolas* was not a Jew born, but a proſelyte of Antioch, whom they were the more willing to fix in this office, as his peculiar relation to the Grecians would make him eſpecially careful to remedy any neglect of them which might have inſenſibly prevailed. Some ancient writers tell us, that he fell into error in the decline of life, and became the founder of the ſect of the *Nicolaitans*, mentioned Rev. 6, 15. But it ſeems much more probable, that the founder of this ſect, conſidering how common the name was, might be ſome other perſon ſo called: or elſe, that ſome of his words and actions being miſinterpreted, might be the occaſion of ſeduction under the authority of ſo venerable a name as his. See Benſon, and L'Enfant.

Ver. 7. *And a great company of the prieſts*] We learn from Ezra iii. 36—39. that 4289 prieſts returned from the captivity; the number of whom was now probably very much increaſed. Caſaubon and others, wondering that ſo many of the prieſts ſhould believe, would read, καὶ τῶν ἱερῶν, for τινες των ιερων, *and ſome of the prieſts*, as chap. xxi. 16. It is certainly wonderful that a great multitude of them ſhould embrace the Goſpel, conſidering what peculiar reſentments

they

the number of the diſciples multiplied in Jeruſalem greatly; and a great company of the prieſts were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then there aroſe certain of the ſynagogue, which is called *the ſynagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Aſia, diſputing with Stephen.

10 And they were not able to reſiſt the wiſdom and the ſpirit by which he ſpake.

11 Then they ſuborned men, which ſaid, We have heard him ſpeak blaſphemous words againſt Moſes, and *againſt* God.

12 And they ſtirred up the people, and the elders, and the ſcribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And ſet up falſe witneſſes, which ſaid, This man ceaſeth not to ſpeak blaſphemous words againſt this holy place, and the law:

14 For we have heard him ſay, that this Jeſus of Nazareth ſhall deſtroy this place, and ſhall change the cuſtoms which Moſes delivered us.

15 And all that ſat in the council, looking ſtedfaſtly on him, ſaw his face as it had been the face of an angel.

CHAP. VII.

Stephen permitted to anſwer to the accuſation of blaſphemy, ſheweth that Abraham worſhipped God rightly, and how God choſe the fathers, before Moſes was born, and before the tabernacle and temple were built: that Moſes himſelf witneſſed of Chriſt: and that all outward ceremonies were ordained according to the heavenly pattern to laſt but for a time: reprehending their rebellion, and murdering of Chriſt, the Juſt One, whom the prophets foretold ſhould come into the world: whereupon they ſtone him to death; who commendeth his ſoul to Jeſus, and humbly prayeth for them.

THEN ſaid the high-prieſt, Are theſe things ſo?

2 And he ſaid, Men, brethren, and fathers, hearken; The God of glory appeared

Ver. 7. John xii. 42.—V. 10. Luke xxi. 15. See Exod. iv. 12. Iſai. liv. 17.—V. 14. Ch. xxv. 8. Or, *rites*.——V. 2. Ch. xxii. 1.

they muſt expect from their unbelieving brethren, and the great loſſes to which they muſt be expoſed in conſequence of being caſt out of their office. But the grace of God was ſufficient to animate and ſupport them againſt every objection; and it is very probable, that the miracle of *rending the veil of the temple*, and the teſtimony of the guards to the truth of the reſurrection, might contribute conſiderably towards their converſion, in concurrence with the miraculous gifts and powers of the Apoſtles; the moſt convincing proofs of which they ſaw before their eyes in their own temple. See Doddridge, Caſaubon, and Heylin; who reads, *And many of the prieſts.*

Ver. 8. *Full of faith*] *Full of grace*, is the reading of many MSS. See Wetſtein.

Ver. 9. *The ſynagogues of the libertines*] Theſe were Jews born at Rome, whoſe grandfathers had been in ſlavery there, and then made free. Great numbers of Jews taken captive by Pompey, and carried into Italy, were ſet at liberty, and obtained their freedom from their maſters. Their children, therefore, would be *libertini*, in the proper ſenſe of the word. Agreeably to this, the Jews baniſhed from Rome by Tiberius, are ſpoken of by Tacitus as of the libertine race, who might eaſily conſtitute one of the 480 ſynagogues, ſaid to have been at Jeruſalem. Some learned criticks, however, obſerve, that as the other ſynagogues here mentioned are denominated from countries, ſo here, perhaps, we ſhould read, Λιβυστινων, of *the Libyſtines*. See Wetſtein. Vitringa, Lardner's Credib. part i. b. 1. and Wolfius.

Ver. 11. *Blaſphemous words againſt Moſes*, &c.] There is no reaſon to believe that Stephen knew the myſtery of the abolition of the Moſaic law, which the Apoſtles do not ſeem immediately to have underſtood: And it is much leſs probable, that he openly taught what St. Paul himſelf, many years after, inſinuated with ſo much caution. See Gal. ii. 2. This, therefore, ſeems to have been the inference which they drew from what he taught concerning the deſtruction he denounced on the Jews, if they continued in their unbelief: But it was a very precarious inference, as the city and temple had been deſtroyed before, without any repeal of the law, and therefore they were falſe witneſſes. Comp. ver. 13, 14. Doddridge, and Benſon.

Ver. 15. *Saw his face*, &c.] Many commentators interpret this as a proverbial expreſſion of the majeſty and beauty of his countenance, ariſing from the tranſport of inward joy in the conſciouſneſs of innocence, and the expectation of glory, though he had ſo cruel a ſentence and execution in view. And upon this, the tranſlation of 1729 takes the unpardonable liberty of rendering it, *they ſaw an air of majeſty in his aſpect*; but it ſeems rather to mean, that there was a ſupernatural ſplendor on his face, reſembling that of Moſes when he came down from converſing with God on Mount Sinai. They reckoned his preaching of Jeſus to be the Chriſt, was to deſtroy both Moſes and the law; and God bears witneſs to Stephen with the ſame Glory as he did to Moſes, when he gave the law by him. The Jews never deviſe or conceive any thing greater of their forefathers, or their moſt illuſtrious prophets, than what they now beheld in the countenance of Stephen. It is maintained by ſome of their writers, that in the prophetical viſions the human form vaniſhed, and the appearance of an angel was ſubſtituted for it, as long as the viſion continued; that the light which ſhone within them was ſo great, that it burſt through their bodies, and appeared externally. In this view it was indeed a moſt aſtoniſhing inſtance of the incorrigible hardneſs and wickedneſs of their hearts, that they could murder a man on whom God put ſuch a viſible glory, ſimilar to that of their patriarchs and prophets, and their great legiſlator in particular. But we know what little impreſſion other miracles made upon them, the truth of which they were compelled to acknowledge. See ch. iv. 16. Benſon, Hammond, L'Enfant, and Patrick's Witneſſes, p. 92. We refer to the end of the next chapter for *Reflections* on this.

Chap. VII. *Ver.* 2. *And he ſaid, Men, brethren, and fathers*] *My brethren*, &c. Wat. Le Clerc, with a mixture of raſhneſs and weakneſs, into which he frequently falls in his reflections on Scripture, not underſtanding the true ſcope of St. Stephen's diſcourſe, preſumes to cenſure it, as containing many things, not to the purpoſe, as well as many ſlips of memory; though it is expreſly ſaid, ver. 25. that Stephen was *full of the Holy Ghoſt*, when he delivered it, we hope the notes following will ſerve to lead the reader into the true deſign of it. Dr. Benſon has illuſtrated it in a large and very judicious manner, to whom we ſhall be frequently obliged; and the following introductory remarks from Dr. Ward's 39th Diſſertation will ſerve to ſhew its general propriety. The charge brought againſt Stephen, ſays he, conſiſted of two parts: That Jeſus of Nazareth would deſtroy the temple where they were then aſſembled, and change the rites of Moſes, ch. vi. 14. The foundation of this charge ſeems to have been, that Stephen, in diſputing with them, had plainly proved, that Jeſus was the Meſſiah. Hence his accuſers inferred their charge, fixing upon him their own conſequences as his aſſertions, and that with a deſign to take away his life, for which reaſon they might juſtly be called *falſe witneſſes*, ver. 13. But though Stephen had not directly aſſerted theſe things, yet were they true in themſelves, and might be inferred from the law and the prophets, (Deut. xv.) he could not therefore deny them; and to have owned them in expreſs terms, would have been to give himſelf up to their rage and fury. The method therefore which he takes in his defence is, firſt, to ſhew them, from their writings, that all their former diſpenſations were to iſſue in that of the Meſſiah; and he begins with God's calling Abraham from his country and family, and promiſing to him and his poſterity the land of Canaan for a poſſeſſion; and it is remarkable, that he does not call it *an everlaſting poſſeſſion*, as it is called Gen. xvii. 8. which might have ſeemed not ſo conſiſtent with their forfeiture of it upon their rejecting the Meſſiah. Then he obſerves to them, how their fathers rejected Moſes, after the cleareſt proofs of his miſſion, and that they were puniſhed for it in the wilderneſs, and this he does to prepare them to conſider what they might juſtly expect upon rejecting Chriſt. He reminds them likewiſe, that Moſes himſelf had declared to them, that *another prophet* was to *ariſe*, like him, who they were ordered to *hear*. This was the Meſſiah; and his being *like to Moſes* muſt conſiſt in his bringing in a new diſpenſation, and confirming it with miracles, as Moſes had done. This ſeems to reſpect the latter article of the charge; and unto our father Abraham, when he was in Meſopotamia, before he dwelt in Charran,

3 And ſaid unto him, Get thee out of thy country, and from thy kindred, and come into the land which I ſhall ſhew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land wherein ye now dwell.

5 And he gave him none inheritance in it, no not *ſo much as* to ſet his foot on: yet he promiſed that he would give it to him for a poſſeſſion, and to his ſeed after him, when *as yet* he had no child.

6 And God ſpake on this wiſe, That his ſeed ſhould ſojourn in a ſtrange land; and that they ſhould bring them into bondage, and entreat *them* evil four hundred years.

7 And the nation to whom they ſhall be in bondage, will I judge, ſaid God: and after that ſhall they come forth, and ſerve me in this place.

8 And he gave him the covenant of circumciſion: and ſo *Abraham* begat Iſaac, and circumciſed him the eighth day; and Iſaac *begat* Jacob; and Jacob *begat* the twelve patriarchs.

9 And the patriarchs, moved with envy,

Ver. 3. Gen. xii. 1, 5, 6.—V. 4. Gen. xi. 31.—V. 5. Gen. xii. 7. xiii. 15.—V. 6. Gen. xv. 13, 16 Exod. xii. 40. Gal. iii. 17. V. 7. Exod. iii. 12.—V. 8. Gen. xvii. 9, 10, 11. Gen. xxi. 2, 3, 4. Gen. xxv. 26. Gen. xxix. 31, &c. xxx. 5, &c. xxxv. 23. V. 9. Gen. xxxvii. 4, 28. Pſ. cv. 17.

—and thus far they heard him patiently. He then proceeds to ſpeak of the temple, which relates to the former part of the accuſation; and here he uſes ſuch depreciating expreſſions, as, though taken from the prophets, could not be agreeable to them, and very probably inflamed their minds; but when he came to charge them with the murder of *Jeſus*, calling him the *Juſt One*, that is, the Meſſiah, they could no longer bear with him; but their paſſions roſe to ſuch an height, that they *gnaſhed their teeth at him*, and very probably made ſuch a diſturbance, that he could not proceed in what he deſigned to ſay further. Though we find that Peter had twice before taken the ſame method, and charged them as expreſly with the death of Jeſus, ch. ii. and iv. but Peter had, in both caſes, the advantage of a preſent miracle to ſupport him, and give weight to what he ſaid; and we find that the council were deterred by that from proceeding to extremities, ch. iv. 16. The Jewiſh rulers, before our Saviour's death, were apprehenſive that he deſigned, by gaining over the populace, to ſet himſelf up for a king; and that, in conſequence of this, the Roman would come and deſtroy their city, John xi. 48. This they hoped to prevent, by taking him off; but, after his death, finding that the Apoſtles not only went on to propagate the ſame ſcheme of religion, and ſupport it with miracles, as he had done, but alſo charged them with murdering him, whom his followers aſſerted to be the Meſſiah, they ſeemed now to be more immediately concerned for their own ſecurity. However, at firſt they endeavour to prevent the ſpreading of this doctrine, and to deter the preachers of it by leſs ſeverities, as in the caſe of Peter and John; but when they found thoſe would not do, it is not improbable they might reſolve upon greater; and thinking Stephen a proper ſubject for their purpoſe, might determine, if poſſible, to take away his life; which ſeems more likely from ch. v. 33. where it is ſaid, that the Jewiſh ſenate *took counſel to ſlay* the Apoſtles, as if they had not been diſſuaded by Gamaliel. However, as that could not have been done judicially, and in form of law, but by a trial before the Roman governor, who might not think their charge againſt him ſufficient to put him to death, there might be a particular deſign of Providence thus to honour him with being the firſt martyr for Chriſtianity, and permit him to be taken off in ſuch a manner, as drew no civil diſorders after it. For we do not find that any notice was taken of this fact by the Roman governor; though one would think that he could hardly have omitted to make ſome inquiries about it. But it was eaſy; for the council to alledge in their excuſe, that indeed they did call that man to an account for ſome offences againſt their law, who was ſo far from clearing himſelf, that he perſiſted in them with blaſphemy, and was a crime of ſo heinous a nature with them, that they could not reſtrain the mob from dragging him out, and ſtoning him immediately. Upon ſuch a repreſentation, the governor might think it more adviſable to drop any further inquiry, than by proceeding in it to inflame ſo turbulent a nation. Upon the whole, this ſpeech of Stephen, ſo far as it goes, ſeems to be a proper reply to the charge laid againſt him; but what he would have added further, if he had not been prevented, may be difficult to ſay. By the methods taken to bring about this charge, and the behaviour of the Jews at the trial, it ſeems probable, that the council deſigned, if poſſible, to take away his life, as a terror to others; and Providence, for wiſe ends, thought fit to permit them to accompliſh their deſign.

Ver. 4. *And from thence, when his father was dead*] It has been objected, that St. Stephen's account in this place is inconſiſtent with what is ſaid Gen xi. 26, 32. For as Terah was but ſeventy years old when Abraham was born, and Abraham but ſeventy-five when he departed from Charran, theſe make up no more than one hundred and forty-five years; but Terah lived two hundred and five, and ſo muſt have lived ſixty years after Abraham left Charran; whereas St. Stephen affirms, that Abraham did not go from Charran till after his father died. Now two ſolutions of this difficulty are offered. The firſt is, that, according to the Samaritan copy, Terah lived only one hundred and forty-five years, and then died in Charran. The ſecond is, that Abraham was not Terah's eldeſt, but his youngeſt ſon; though, by way of honour and diſtinction, Moſes has mentioned him the firſt of the three, as being the great patriarch of the Jewiſh nation. For Haran was Terah's eldeſt ſon, who died in Ur of the Chaldees, his native country; and who left a daughter, called Milcah, old enough to be married to her uncle Nahor, her father's brother. When therefore Terah was ſeventy years of age, then was Haran born, being his eldeſt ſon; Nahor, his ſecond ſon, was born ſome years after; and Abraham, his youngeſt ſon, was born ſixty years after his brother Haran, and when his father Terah was one hundred and thirty years of age. Now ſeventy-five added to one hundred and thirty, make up two hundred and five, the age at which Terah died in the land of Charran. See Benſon, Abp. Uſher's Annals, A. M. 1948. Wolfius, and Wetſtein.

Ver. 5. *And he gave him none inheritance in it*, &c.] Probably Canaan was not at that time ſo univerſally given to idolatry as Chaldea; for there Abraham met with Melchiſedech, who was a worſhipper of the true God; and as he was a king, very likely his ſubjects were not idolaters; but in Chaldea idolatry muſt have had a large ſpread, when Terah's family, nay, and moſt likely Abraham himſelf was infected; for St. Paul calls him, Rom. iv. 5. τὸν ἀσεβῆ, *an ungodly perſon*, or an *idolater*; for that is the word by which he uſually intends to ſignify an idolater. Therefore the calling Abraham into Canaan at that time was a likely method to preſerve him from the further infection of idolatry, as it removed him from his kindred, who would have been apt to have tempted him more than ſtrangers; —and as he was directed to a land where idolatry had not then ſpread ſo much. Nay, yet further to deter Abraham, God intimated to him, that in ſome future generations that very land of Canaan ſhould become notorious for idolatry, and then God would take it from the inhabitants, and *give it to him for a poſſeſſion, even to his ſeed after him*; for ſo the ſentence ſhould properly be read. It is plain that Abraham had not a *foot of land* in Canaan; for he bought a burying-place to bury his dead. See Benſon.

Ver. 6. *Sojourn in a ſtrange land*] Some think that this is ſaid in oppoſition to their ſojourning as ſtrangers in the land of Canaan, Heb. xi. 9. which was not *a ſtrange land*, but theirs by divine promiſe. But God himſelf teaches us otherwiſe, Exod. vi. 4. where he calls Canaan *the land of their pilgrimage, wherein they*, that is, Abraham and his deſcendant, *had* hitherto *been ſtrangers*; for they were not as yet poſſeſſed of it, though they had a good title to it. This is proper to be taken notice of, in order to explain what immediately follows. See the note on Gen. xv. 30. Whitby, and Hammond.

Ver. 8. *And he gave him the covenant of circumciſion*] St. Stephen, the reader obſerves, draws no inferences. If he had denied the charge laid againſt him, as there were two witneſſes who ſwore againſt him, he had been condemned immediately. If he had owned the charge, he would likewiſe thereupon have fallen under immediate condemnation. If he had gone about directly to have defended the truth of what the witneſſes had alledged, the ſanhedrim would not have had the patience to have heard him; as it was, he proceeded in the only poſſible way to be heard ſo long, as till he had vindicated himſelf; that is, by laying down the premiſes, and leaving them to draw the proper inferences from what he ſaid: Juſt as our Lord, in like caſes, and for the very ſame reaſon, had often ſpoken in parables. Now the inferences to be drawn from what has been thus far ſaid, are plainly theſe: 1ſt. That, in different ages and circumſtances, poſitive and external rites have been different; and holineſs was not originally confined to one particular place; as appears plainly from the hiſtory of Abraham, his deſcendants, and from what follows concerning Moſes: 2d. That temporal proſperity, and the favour of the multitude, are not always the lot of the people of God, as appears from the cruel treatment of righteous Abraham's more immediate deſcendants: 3d. That the divine favour is not confined through all ages to the obſervation of any one ſort of poſitive inſtitutions, for Abraham was in the favour of God, before circumciſion was inſtituted. See Benſon.

Ver. 9. *Moved with envy, ſold Joſeph*] The plain inference to be drawn from hence was, that they might learn from this example, to abate their hard thoughts of Jeſus of Nazareth, whom they, in like manner, through envy, delivered into the hands of ſtrangers, who dealt cruelly with him. Further, from the treatment which Joſeph ſold Joſeph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wiſdom in the ſight of Pharaoh king of Egypt; and he made him governor over Egypt, and all his houſe.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no ſuſtenance.

12 But when Jacob heard that there was corn in Egypt, he ſent out our fathers firſt.

13 And at the ſecond *time* Joſeph was made known to his brethren; and Joſeph's kindred was made known unto Pharaoh.

14 Then ſent Joſeph, and called his father Jacob to him, and all his kindred, threeſcore and fifteen ſouls.

15 So Jacob went down into Egypt, and died, he and our forefathers,

16 And were carried over into Sychem, and laid in the ſepulchre that Abraham bought for a ſum of money of the ſons of Emmor *the father* of Sychem.

17 But when the time of the promiſe drew nigh, which God had ſworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king aroſe, which knew not Joſeph.

19 The ſame dealt ſubtilly with our kindred, and evil intreated our fathers, ſo that they caſt out their young children, to the end they might not live.

20 In which time Moſes was born, and was exceeding fair, and nouriſhed up in his father's houſe three months:

21 And when he was caſt out, Pharaoh's daughter took him up, and nouriſhed him for her own ſon.

22 And Moſes was learned in all the wiſdom of the Egyptians, and was mighty in words and in deeds.

Ver. 10. Gen. xli. 37.—V. 11. Gen. xli. 54.—V. 12. Gen. xlii. 1.—V. 13. Gen. xlv. 4, 16.—V. 14. Gen. xlvi. 27. Deut. x. 22.—V. 15. Gen. xlvi. 5. Gen. xlix. 33.—V. 16. Exod. xiii. 19. Joſh. xxiv. 32. Gen. xxiii. 16. xxxiii. 19,—V. 17. Exod. i. 7, 8, 9. Pſ. cv. 24.—V. 19. Exod. i. 22.—V. 20. Exod. ii. 2. Hebr. xi. 23. Or, *fair to God.*—V. 22. Luke xxiv. 19.

met with, they might ſee how holy and good perſons may be treated in a cruel and unjuſt manner by men, and at the ſame time be highly in the favour of God: And therefore, in the preſent caſe, it behoved them to examine carefully, and to judge with candour: And from hence too they might learn, that holineſs and acceptance with God are not confined to any one particular country. For God ſhewed favour to Joſeph in Egypt, amongſt an idolatrous and wicked people. See Benſon and Doddridge.

Ver. 14. *Threeſcore and fifteen ſouls*] See the notes on Gen. xlvi. 20, 27.

Ver. 16. *And were carried over*, &c.] It is not improbable that the bones of the other eleven patriarchs might be carried along with the bones of Joſeph, when the children of Iſrael went out of Egypt, Exod. xiii. 19. and be afterwards buried along with his bones, when Iſrael came into Canaan. There was the ſame reaſon for them to deſire to be buried there, as there was for Joſeph; that is, their firm belief, that God would in due time fulfil his promiſe, in giving Canaan unto Iſrael for a poſſeſſion; (Comp. Gen. l. 25. Heb. xi. 22.) and accordingly ſome of the ancient Jews affirm that the bodies of the patriarchs were carried and buried along with Joſeph; and St. Jerome aſſerts, that the twelve patriarchs were buried at Sichem. See Lightfoot, Benſon, Wetſtein. This verſe is rendered in the MS. *and were carried*, &c. *and laid by the ſons of Emmor*, *the father of Sichem*, *in the ſepulchre that Abraham bought for a ſum of money.* It is ſo evident from Gen. xxxiii. 19. and Joſh. xxiv. 32. that the field at Sichem, in which the bones of Joſeph and the fathers were buried, was purchaſed, not by Abraham, but by Jacob; and alſo that Abraham's ſepulchre was purchaſed, not of Emmor, but of Ephron the Hittite; (Gen. xxiii. 10.) that this paſſage muſt either be underſtood according to the rendering above given, or we muſt conclude, that the paſſage has ſuffered ſomething, by the addition or omiſſion of the tranſcribers. Beza very ingeniouſly ſuppoſes, that St. Luke probably wrote only, *which he* (i. e. as the connection fixes it, *Jacob) bought*, &c. which was the exact truth; and ſome officious tranſcriber, who fancied the verb wanted a nominative caſe, and thought he remembered the purchaſe of *Abraham*, (which it is plain he did not exactly diſtinguiſh) put in his name. This ſolution, which is very natural, is advanced by Bochart, Benſon, and ſeveral others. If it be conſidered how ancient the books of the Old and New Teſtament are, and how often they have been tranſcribed, it will not be wondered, that ſome difficulties ſhould ariſe from the miſtakes of tranſcribers; though there are very few or none, but what may eaſily be rectified in matters of moment. As to this, which is a fact upon which neither our faith or our practice, nor even St. Stephen's defence of himſelf or his doctrines, at all depends, it may be ſolved, either as above, or by various other methods which ingenious men have propoſed. So that no argument can here be fairly alledged againſt St. Stephen's vindication and apology; much leſs againſt the Chriſtian revelation. The reader will find much on this ſubject in Chais's note on Gen. xxiii. 16. Houbigant on Gen. xxxiii. 19. Biſcoe's Lectures, p. 607. Whitby, L'Enfant, Sir Norton Knatchbul, &c.

Ver. 19. *So that they caſt out their young children*] *By cauſing their infants to be expoſed.* Heylin, and Doddridge.

Ver. 20. *Was exceeding fair*] 'Αστεῖος τῷ Θεῷ, *fair to God*; or *divinely fair:* for we have had occaſion frequently to obſerve that the word *God* is often made uſe of in the Hebrew as expreſſive of the ſuperlative degree. Concerning the beauty of Moſes, ſee the note on Exod. ii. 2. Grotius, and Whitby.

Ver. 21. *And—Pharaoh's daughter took him up*] All theſe extraordinary circumſtances relating to the birth, preſervation, education, genius and character of Moſes, ſerve to aggravate the crime of Iſrael in rejecting him, when he offered himſelf to them, as a deliverer under ſo many advantages, and when providence had ſo wonderfully intereſted itſelf in his favour. See Doddridge, &c.

Ver. 22. *Moſes was learned in all the wiſdom of the Egyptians*] Where the wiſdom of a man is ſpoken of, that which is characteriſtic of it, muſt needs be meant; where the wiſdom of a particular man, that which is peculiar to his quality and profeſſion. St. Stephen in this place ſpeaks of both: In both therefore, he muſt mean civil or political wiſdom; for in that the Egyptian nation was principally diſtinguiſhed; and in that the true character of Moſes, whether we conſider his rank, his education, or his office, was eminently compriſed. He became at length the leader and lawgiver of a numerous people; more than this, St. Stephen is here ſpeaking of him under his public character, and therefore muſt neceſſarily be underſtood to mean, that Moſes was conſummate in the ſcience of legiſlation. The words indeed are *all the* wiſdom of the Egyptians: But every good reaſoner knows, that where the thing ſpoken of refers to ſome particular uſe, (as here Moſes's learning to the conducting the Iſraelites out of Egypt) the particle *all*, cannot mean *all of every kind*, but *all the parts of one kind:* In this reſtrained ſenſe, *all* is frequently uſed in the ſacred writings. But further the concluding part of the character, —*and mighty in words and deeds*, will not eaſily ſuffer the foregoing part to admit of any other interpretation. *Mighty in words and deeds*, was the preciſe character of the ancient chiefs, who, leading a free and willing people, needed the arts of peace, ſuch as *perſuaſion* and *law-making*—the *words*; and the arts of war, ſuch as conduct and courage,—the *deeds* of the prophet. Hence it is that Jeſus, who was the *prophet like unto Moſes*, the legiſlator of the new covenant, as Moſes was of the old, and the conductor of our ſpiritual warfare, is characteriſed in the ſame words, *A prophet mighty in deed and word*, *before God*, *and all the people.* Luke xxiv. 19. This wiſdom therefore, in which Moſes was ſaid to be verſed, we conclude was the practical part of philoſophy, in contradiſtinction to the theoretical or ſpeculative. This is the interpretation which Bp. Warburton gives in his Divine Legation, book iv. ſect. 6. Several eminent commentators however, ſuppoſe that a general erudition is referred. Dr. Benſon gives the following paraphraſe of the verſe. "By this means *Moſes* had a moſt liberal education, being *inſtructed in all the learning of the Egyptians*; which were then the moſt learned people upon earth; *and*, though he could not ſpeak fluently, he became *mighty* and powerful both in *word and deed*; that is, his ſpeeches were ſolid and wiſe, and his actions virtuous, honeſt, and brave." Archbiſhop Tillotſon, and many others, think, that the expreſſion *mighty in deeds*, refers to a ſtory mentioned by Joſephus, that when Moſes dwelt in Pharoah's court, the Ethiopians invaded Egypt, and Moſes being made general in the war againſt them, gave them a total defeat, and drove back the ſmall remainder of their forces in confuſion to their own country. See Tillotſon's Works, vol. ii. p. 23. Several ancient teſtimonies to the extraordinary learning of Moſes may be ſeen in Philo *de Vit. Moſ.* lib. i. p. 470. Juſtin Mart. *Quæſt ad Orthod.* xxv. Orig. *cont. Celſ.* lib. iii. p. 139. Clem. Alex. *Strom.* lib. i. p. 343.

23 And when he was full forty years old, it came into his heart to viſit his brethren the children of Iſrael.

24 And ſeeing one *of them* ſuffer wrong, he defended *him*, and avenged him that was oppreſſed, and ſmote the Egyptian:

25 For he ſuppoſed his brethren would have underſtood, how that God by his hand would deliver them: but they underſtood not.

26 And the next day he ſhewed himſelf unto them as they ſtrove, and would have ſet them at one again, ſaying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong, thruſt him away, ſaying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou killedſt the Egyptian yeſterday?

29 Then fled Moſes at this ſaying, and was a ſtranger in the land of Madian, where he begat two ſons.

30 And when forty years were expired, there appeared to him in the wilderneſs of mount Sina, an angel of the Lord in a flame of fire in a buſh.

31 When Moſes ſaw *it*, he wondered at the ſight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Iſaac, and the God of Jacob. Then Moſes trembled, and durſt not behold.

33 Then ſaid the Lord to him, Put off thy ſhoes from thy feet: for the place where thou ſtandeſt is holy ground.

34 I have ſeen, I have ſeen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will ſend thee into Egypt.

35 This Moſes whom they refuſed, ſaying, Who made thee a ruler and a judge? the ſame did God ſend *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the buſh.

36 He brought them out after that he had ſhewed wonders and ſigns in the land of Egypt, and in the Red ſea, and in the wilderneſs forty years.

37 This is that Moſes which ſaid unto the children of Iſrael, A prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me; him ſhall ye hear.

38 This is he that was in the church in the wilderneſs, with the angel which ſpake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us:

Ver. 24. Exod. ii. 11, 12.—V. 25. Or, *Now*.—V. 26. Exod. ii. 13.—V. 27. See ch. iv. 7.—V. 30. Exod. iii. 2.—V. 32. Matth. xxii. 32. Hebr. xi. 16.—V. 33. Exod. iii. 5. Joſh. v. 15.—V. 36. Exod. vii. viii. ix. x. xi. xiv. Exod. xvi. 1.—V. 37. Deut. xviii. 15, 18. Ch. iii. 22. Or, *as myſelf*. Matth. xvii. 5.—V. 38. Exod. xix. 3, 17. Iſai. lxiii. 9. Gal. iii. 19. Rom. iii. 2.

Ver. 24. *And ſeeing one of them ſuffer*, &c.] See Exod. ii. 11. where the word is מכה *meché*, which ſometimes ſignifies to *ſmite* ſo as to kill; and the Iſraelite is here repreſented as καταπονουμένῳ, *ſubdued in a ſtruggle*, and in immediate danger of his life: So that Moſes had no occaſion for a divine impulſe in order to his doing this action; for, (not to mention, that God moſt probably would then have ſupported him afterwards, and he needed not to have fled for it) as the Egyptian had got the Iſraelite down, and was, as appeared by all circumſtances, juſt going to kill him; Moſes only defended the injured, and vindicated the innocent when oppreſſed, a thing which any perſon may lawfully do at any time, or in any place to a ſtranger, and much more to his own friend: Nay, the thing was in itſelf ſo far from a crime, that it was highly laudable and praiſe-worthy; and what Moſes would, with great reaſon, have done to the Iſraelite, had he been going as unjuſtly to kill the Egyptian. 'Tis true, that juſtice could not be then had in the Egyptian court, in behalf of the Iſraelites; and therefore ſome may think it was in thoſe circumſtances imprudent. But it muſt be remembered, that, according to the hiſtory, Exod. ii. 12. Moſes uſed all proper precautions, and looked every way to ſee whether there were any Egyptians in ſight, before he ventured to reſcue his brother from the hand of the oppreſſor, and from death; and had not the Iſraelites themſelves diſcovered it, it is highly probable that Pharaoh would never have known it. So that it is eaſy to vindicate the juſtice and prudence of this action of Moſes. See Benſon, and the notes on Exod. ii.

Ver. 25. *He ſuppoſed his brethren would have underſtood*] It does not appear that Moſes had as yet any prophecy to aſſure him that he was the perſon who ſhould deliver Iſrael; but knowing that there was a divine promiſe of deliverance made to, and retained in the houſe of Iſrael; that he himſelf had been extraordinarily preſerved and educated, and that the time of their deliverance was approaching, he ſhewed himſelf willing to run all hazards and dangers with the people of God, rather than continue in the ſplendor of the Egyptian court; and that when the time ſhould be fully come, he would chearfully join and head them, in order to reſcue them from their bondage and cruel ſlavery. Benſon. I cannot help thinking that there is more implied in this verſe; and though we have no information of any prophecy which Moſes had yet received, it does not follow but he might have received ſome private revelation from God, that he was the perſon appointed by him to deliver the Iſraelites; at leaſt St. Stephen's words lead us to this ſuppoſition. See on ver. 30.

Ver. 26 *Set them at one again*] *And would have perſuaded them to peace.* Doddridge.

Ver. 27. *Thruſt him away*, &c.] It is plain that the ſpeech of this ſingle perſon is repreſented, ver. 35. as expreſſing the ſentiments of the whole body of the people; as their ſlowneſs afterwards to believe the miſſion of Moſes, when attended by miracles, ſeems evidently to ſhew that it was. See Exod. v. 20, 21.

Ver. 30. *And when forty years were expired*] This circumſtance might be handed down by tradition, as the expreſs time of Moſes's continuance in voluntary exile is not mentioned in the Old Teſtament; and no doubt many other circumſtances reſpecting that great legiſlator, which are not related in that conciſe hiſtory, were handed down in the ſame manner. Reſpecting the ſubſequent circumſtances, we refer the reader to the notes on Exod. iii.

Ver. 35. *This Moſes whom they refuſed*] As the terms of high reſpect, in which St. Stephen, through the whole of his diſcourſe, ſpeaks of Moſes, tended to ſhew how improbable it was, that he ſhould have ſpoken contemptibly of him,—as the witneſſes pretended; ſo this circumſtance of the Iſraelites having rejected him, whom God had appointed to be a ruler and redeemer, plainly intimated how poſſible it was that Jeſus, whom they had lately rejected, might nevertheleſs be conſtituted a Saviour by the divine determination. See Doddridge and Benſon.

Ver. 37. *A prophet ſhall the Lord your God*] Concerning this prophecy, ſee the note on Deut. xviii. 15, &c. Smith's Select Diſcourſes, p. 261. Bullock's Sermon on Deut. xviii. 18. and Jefferys's True Grounds, p. 128, &c.

Ver. 38. *This is he that was in the church*] When this clauſe is quoted, as it has been by ſome great men, to prove that Chriſt was the perſon who brought Iſrael out of Egypt, gave them the law, conducted them through the wilderneſs, &c. the argument from thence is certainly inconcluſive: for *he*—ουτος,—here evidently anſwers to ουτος, ver. 36. and to ουτος ὁ Μωϋσῆς, ver. 27. and the following clauſe, which expreſſes his being *with the angel*, plainly proves that *angel* to be a different perſon. The doctrine itſelf, that Chriſt was the God of Iſrael, the *angel* or meſſenger who appeared to Moſes, is a great and certain truth, capable of being evinced from many paſſages both of the Old and New Teſtament; and from the paſſage before us in particular, though not from the clauſe. The word εκκλησια, rendered *church*, would more properly be rendered here *aſſembly*, as it is ch. xix. 41. becauſe it refers not to their being incorporated into *one church*, in the appropriate ſenſe of that word, but to their being *aſ-*

ſembled

39 To whom our fathers would not obey, but thruſt *him* from them, and in their hearts turned back again into Egypt.

40 Saying unto Aaron, Make us gods to go before us: for *as for* this Moſes, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in thoſe days, and offered ſacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worſhip the hoſt of heaven; as it is written in the book of the prophets, O ye houſe of Iſrael, have ye offered to me ſlain beaſts, and ſacrifices, by the ſpace of forty years in the wilderneſs?

43 Yea, ye took up the tabernacle of Moloch, and the ſtar of your god Remphan, figures which ye made, to worſhip them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witneſs in the wilderneſs, as he had appointed, ſpeaking unto Moſes, that he ſhould make it according to the faſhion that he had ſeen.

45 Which alſo our fathers that came after, brought in with Jeſus into the poſſeſſion of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;

46 Who found favour before God, and deſired to find a tabernacle for the God of Jacob.

47 But Solomon built him an houſe.

48 Howbeit, the moſt High dwelleth not in temples made with hands; as ſaith the prophet,

49 Heaven *is* my throne, and earth *is* my footſtool: What houſe will ye build me? ſaith the Lord: or what *is* the place of my reſt?

50 Hath not my hand made all theſe things?

51 Ye ſtiff-necked, and uncircumciſed in heart and ears, ye do always reſiſt the Holy Ghoſt: as your fathers *did*, ſo *do* ye.

Ver. 40. Exod. xxxii. 1.—V. 42. Pſ. lxxxi. 12. Ezek. xx. 25, 39. Rom. i. 24. 2 Theſſ. ii. 11. Jer. xix. 13. Amos v. 25.—V. 44. Or, *who ſpake.* Exod. xxv. 40. Hebr. viii. 5.—V. 45. Joſh. iii. 14. Or, *having received.*—V. 46. 1 Sam. xvi. 1. Ch. xiii. 22. Pſ. cxxxii. 4.—V. 47. 1 Kings vi. 1. 1 Chron. xvii. 12.—V. 48. 1 Kings viii. 27. Ch. xvii. 24.—V. 49. 1 Kings viii. 27. Iſai. lxvi. 1, 2. Matth. v. 34. xxiii. 22.—V. 51. Exod. xxxii. 9. Iſai. xlviii. 4. Lev. xxvi. 41. Deut. x. 16. Jer. iv. 4. vi. 10. ix. 26.

ſembled round the mountain on the ſolemn day, when the law was given. See Exod. xix. 17, &c. Doddridge, Beza, and Heinſius.

Ver. 39. *To whom our fathers would not obey*] This is obſerved by Stephen more than once, and he inſiſts upon it largely, that they might ſee it was no new thing for Iſrael to rebel againſt God, by rejecting deliverers ſent from him. See on ver. 35.

Ver. 40. *For as for this Moſes we wot not*, &c.] *We know not.* This is the phraſeology both of the LXX and of the Hebrew; (Exod. xxxii. 1.) and has been called putting the nominative caſe abſolute; accordingly Daniel xii. 2. may be thus explained: *As to the multitude who ſleep in the duſt of the earth, they ſhall awake, ſome to everlaſting life, and ſome to ſhame and everlaſting contempt.* So Daniel's words would appear to be a prophecy of the general reſurrection of mankind, which does not appear in our common Engliſh tranſlation. Many other texts might be explained, by obſerving that this phraſeology is uſed. Both Beza and Grotius have repreſented it as an Hebraiſm; but Raphelius hath ſhewn that it was made uſe of by the beſt Greek writers. See his notes on the place, and Wolfius. The plain inference from all this was, "You are not the firſt who have rejected the laws which came from God, but evidently approve yourſelves the children of your wicked forefathers."

Ver. 42, 43. *Then God turned*] See Rom. i. 21, 24. Pſ. lxxxi. 11, 12. There were two ſorts of idolatry; namely, the worſhipping the true God by idol mediators, and terminating their worſhip upon falſe gods. Iſrael began with the former; and for a puniſhment, was permitted to fall into the latter. See on Exod. xxxii. 1, &c. the notes on Amos v. 25, &c. Vitringa's Obſerv. Sacr. vol. i. lib. ii. cap. 1. Witſii Miſcell. lib. ii. diſſ. 5. Prideaux's Connect. vol. i. page 13. and the Letters on Mythology, p. 89.

Ver. 44. *Our fathers had the tabernacle of witneſs*] As St. Stephen had been accuſed of blaſpheming the temple, he now proceeds to ſpeak with great propriety, and with due reverence, of their ſacred places, as raiſed by ſpecial direction from God; and yet corrects that extravagant regard for them, and confidence in them, which the Jews were ready to entertain. See the next note, Doddridge, and Benſon.

Ver. 45. *With Jeſus*] *With Joſhua.* The word ἐθνῶν, rendered *Gentiles*, would more properly be rendered *heathens* in this place.

Ver. 46—50. *And deſired to find a tabernacle*, &c.] Ἠτήσατο, *made it his petition.* From the account which the Scripture gives of David, it appears how greatly he longed to find out a place for the Lord,—*an habitation*,—which is a properer word than *tabernable* in this place. Comp. 2 Sam. vii. 2, &c. and Pſ. cxxxii. 1—5. However, as he was a man of war, and had ſhed blood, he was not allowed to build the temple; which was deferred to the peaceful reign of his ſon; and from hence the plain inference was, that if king David was not thought fit to build the temple, becauſe he was a man of blood, how much leſs fit are they that ſuch a ſtructure ſhould be continued to them, who have murdered the great Meſſiah, king David's Son and Lord. Farther, it is evident, that David and the patriarchs worſhipped God as acceptably before this temple was built as afterwards; though it cannot be denied that both the tabernacle and the temple were erected according to the will and appointment of God; and when uſed agreeably to the original deſign and intention of them, are moſt highly to be reverenced. St. Stephen, however, goes on to convince them that they ſet too great a value on this temple, when they would confine to it the divine preſence, and all acceptable worſhip. Seeing God is the omnipreſent being, able to ſhew favour to the pious and virtuous in one place, as well as another, throughout the whole creation. Nay, indeed, the whole creation is too narrow a temple for the omniſcient and omnipreſent God. See Benſon, and the paſſages in the margin.

Ver. 51—53. *Ye ſtiff-necked*, &c.] "Thus have I given you a brief account of the various periods of revelation, or the ſeveral diſpenſations of God to man, from the time in which Abraham, our renowned anceſtor, was called out of idolatry to the knowledge of the true God, unto this very day when the *kingdom of the Meſſiah* has began to take place;—that *ſeed of Abraham*, in whom all the nations of the earth are to be bleſſed. And what I would have you underſtand by all that has been ſaid, is this: That, in various ages and circumſtances, God hath made various revelations, and appointed different poſitive inſtitutions;—that temporal afflictions are conſiſtent with being in the divine favour; and that a *temporal Meſſiah* is not to be expected: But that God, who of old laid the plan for the ſucceſſive diſpenſations, is now going to introduce the laſt and beſt of them, by erecting his *ſpiritual kingdom* under the Meſſiah, who is none other than Jeſus of Nazareth. And it is no wonder that you ſhould treat him as you did; for you are a ſtubborn, obdurate people, who, though you boaſt of the circumciſion of the *fleſh*, yet are *uncircumciſed in heart and ears*, and incorrigibly bent upon your own wicked ways. You even reject the very means which ought to bring you to repentance, refuſing the gracious invitations and offers of the Spirit of God, and treading in the ſteps of your diſobedient anceſtors. *Which of the prophets have not your fathers perſecuted?* Nay, they even ſlew many who propheſied of the coming of that righteous perſon, the Meſſiah, whom Abraham, Moſes, Iſrael, David, Solomon,—the tabernacle, the temple, the law, the prophets, and all the paſt diſpenſations, did unanimouſly point at, and ſome way or other tend to prepare men for his coming. And yet, notwithſtanding all this vaſt *apparatus* of a long ſucceſſion of promiſes, prophecies, ſhadows, and repreſentations, which God, from age to age hath given, to prepare you for the reception of him;—*you*, who ought to have received him with the greateſt affection and regard, and protected him from any injurious treatment from others:—*You* yourſelves, I ſay, have baſely betrayed, and wickedly murdered him. And as your ſin is much greater than that of your fathers, who rejected only Moſes and the prophets; you may reaſonably expect, (unleſs you ſpeedily and ſincerely repent) that the judgements of God, which followed them, will come upon you to the uttermoſt. Nor will it be in the leaſt wonderful, if God ſhould depart from you;—and if what you have charged me with aſſerting, ſhould come to paſs; namely, that your city and temple ſhould be deſtroyed, and your nation ſlain, or carried away into a long and ſevere captivity. I have charged you with deſpiſing and murdering the *Juſt One:* But how ſhould you be ſuppoſed to attend to one who came in ſo low and humble a manner, when the *law*, in which

52 Which of the prophets have not your fathers perſecuted? and they have ſlain them which ſhewed before of the coming of the Juſt One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the diſpoſition of angels, and have not kept *it*.

54 When they heard theſe things, they were cut to the heart, and they gnaſhed on him with *their* teeth.

55 But he being full of the Holy Ghoſt, looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus ſtanding on the right hand of God,

56 And ſaid, Behold, I ſee the heavens opened, and the Son of man ſtanding on the right hand of God.

57 Then they cried out with a loud voice, and ſtopped their ears, and ran upon him with one accord.

58 And caſt *him* out of the city, and ſtoned *him*: and the witneſſes laid down their clothes at a young man's feet, whoſe name was Saul.

59 And they ſtoned Stephen, calling

Ver 52. Matth. xxiii. 34, 37. Ch. iii. 14.—V. 53. Exod. xx. 1. Gal. iii. 19. Hebr. ii. 2.—V. 54. Ch. v. 33.—V. 56. Ezek. i. 1. Matth. iii. 16. Ch. x. 11. Dan. vii. 13.—V. 58. 1 Kings xxi. 13. Luke iv. 29. Hebr. xiii. 12. Deut. xvii. 7. Ch. xxii. 20.—V. 59. Ch. ix. 14.

which you ſo much boaſt, was publiſhed in an aweful pompous manner, amidſt troops of angels;—and yet, *you have not kept it.*"—Chriſt was, by way of eminence, called the *Juſt* or *Righteous One*, as being alone perfectly righteous; ver. 52. See chap. iii. 14. Iſai. liii. 11. Zech. ix. 9. It is a fine remark of Grotius, that the ſanhedrim was obliged by virtue of its very conſtitution, to guard and defend the lives of the prophets with peculiar care: How much more to protect ſo divine a Meſſenger as Chriſt was, from any injurious aſſault; inſtead of which, they had not only baſely deſerted him, but had themſelves become principals in his murder. The word διαταγας, rendered *diſpoſition*, (ver. 53.) is a military word, and ſignifies *ranks* or *troops*; ſo that the paſſage ſhould be read, *Who have received the law through ranks of angels*, which were marſhalled in ſolemn array on that great occaſion. Comp. Deut. xxxiii. 2. and Pſ. lxviii. 17. The ſacred writer gives us an auguſt idea of the majeſty which attended the giving of the law. It was delivered with the utmoſt pomp and magnificence, amidſt the innumerable hoſts of the Lord God Almighty. To what we have ſaid on ver. 2. reſpecting this ſpeech of St. Stephen, we will here ſubjoin, in brief, the ſum of his diſcourſe. "I acknowledge the glory of God revealed to the fathers, ver. 2.—the calling of Moſes, ver. 34, &c.—the dignity of the law, ver. 8, 38, 44.—the holineſs of this place, ver. 7, 45, 47.—And indeed the law is more ancient than the temple; the promiſe more ancient than the law: For God ſhewed himſelf the God of Abraham, Iſaac, Jacob, and their children, freely, ver. 2, &c. 9, &c. 17, &c. 32, 34, 45.—And they ſhewed faith and obedience to God, ver. 4, 20, 23. particularly by their regard for the law, ver. 8. and the promiſed land, ver. 16. Mean time, God never confined his preſence to this one place, or to the obſervers of the law; for he hath been acceptably worſhipped before the law was given, or the temple built, and out of this land, ver. 2, 9, 33, 44. And that our fathers, and their poſterity, were not tied down to this land, their various ſojournings and exiles ſhew, ver. 4, &c. 14, 29, 43, 44. but you and your Fathers have always been evil, ver. 9. have withſtood Moſes, ver. 25, &c. 39, &c. have deſpiſed the land, ver. 29. forſaken God, ver. 40, &c. ſuperſtitiouſly honoured the temple, ver. 48. reſiſted God and his ſpirit, ver. 25. killed the prophets, and the Meſſiah himſelf, ver. 51. and not kept the law for which ye contend, ver. 53. therefore, God is not bound to you, much leſs to you alone." See Benſon, Grotius, Elſner, and Bengelius.

Ver. 55. *And Jeſus ſtanding at the right hand of God*] See the next note. It has been well obſerved, that Chriſt is generally repreſented *ſitting*, but now as ſtanding at God's right hand; that is, as riſen up from the throne of his glory, to afford help to his diſtreſſed ſervant, and ready to receive him. See Taylor's diſcourſe of deiſm, p. 69. It ſeems a very juſt concluſion of Mr. Addiſon's, that other martyrs, when called to ſuffer the laſt extremities, had extraordinary aſſiſtances of ſome ſimilar kind; or frail mortality could not ſurely have endured the torments under which *they* rejoiced; and ſometimes preached Chriſt to the converſion of the ſpectators, and in ſome inſtances, of their guards and tormentors too. See Addiſon's Evid. of Chriſtianity, ch. vii. ſect. 5.

Ver. 56. *Behold, I ſee the heavens opened*] The reality of Stephen's ſeeing this viſion, as he deſcribed it, appears from the improbability of his being guilty of any deſign to deceive. He was a man of great note and eminency in the church, and held the firſt place among the ſeven deacons. He juſtified the Chriſtian faith againſt all oppoſers, with ſingular wiſdom. He confounded all thoſe with whom he diſputed. When falſe witneſſes were ſuborned, and he was brought before the ſanhedrim to be tried, his judges ſaw that he was ſo far from being daunted, that there was a ſparkling majeſty in his countenance, like that of an angel, when he appeared to their forefathers. This emboldened him to ſpeak without reſerve to the council, and to reprove them for reſiſting the Holy Ghoſt, which enraged them to the higheſt degree. But Stephen, ſtill full of the Holy Ghoſt, and undaunted at what he foreſaw he muſt ſuffer from an exaſperated mob, caſt his eyes toward heaven, *from whence cometh help*, and bade them take notice that he ſaw the glory of God, and Jeſus ſhining at his right hand, in far greater glory than they had ſeen in *his* face. And it is more reaſonable to believe that he indeed ſaw Jeſus, than to think that he impoſed a mere imagination upon them, to the certain loſs of his own life. If he had not been ſure that he *beheld him whom they crucified*, a perſon of his wiſdom would have been more cautious, than to follow him in that bloody path, to which this aſſertion led him; eſpecially as his ſilence would have preſerved him from danger. But ſo viſible was the majeſty of our Saviour, that he could not but proclaim it, though he knew they would call it blaſphemy, and puniſh him for it with death. He was willing to ſuffer for the honour of his Maſter, who, by this viſion, convinced him that he was the *Son of the Higheſt*, and able to reward all his faithful ſervants with immortal glory. If it be aſked how he could *ſee the glory of God*, (ver. 55.) and how he knew the perſon who appeared at God's right hand to be Jeſus? In anſwer to the firſt queſtion, we may reply that he *ſaw God's glory* in the ſame ſenſe as others are ſaid to have ſeen God: He beheld ſome very bright appearance. Thus Moſes was afraid to *look upon God*, Exod. iii. 6. Such a *glory* it was that Stephen beheld; a glory more pure and refulgent than the light of the ſun; a glory, which was the ſymbol of the preſence of the divine Majeſty, who uſed in this manner to make men ſenſible of his tranſcendant *inviſible* glory. In this divine preſence, he ſaw Jeſus in the moſt high and honourable place, next to God the Father;—for that is the meaning of his appearance *at the right hand* of God; or of that glory he ſaw in the heavens;—the *right hand* being the principal place of honour belonging to the heir of the crown, when he appears in company with the King his Father. Stephen indeed ſaw him *ſtanding*; which might refer to his prieſtly office;—*ſtanding* being the poſture of thoſe who miniſtered in the temple at the altar. This poſture, therefore, might imply his officiating in the heavenly places, for the comfort of all Chriſtians, as well as of Stephen himſelf; or rather, as ready to come to take vengeance upon the implacable enemies who had killed him, and now perſecuted his ſervants. As to the *ſecond* queſtion, how he could know that it was *Jeſus* whom he ſaw, it is eaſily replied to;—He appeared in the ſame form as upon earth; only more ſhining and reſplendent: And therefore, when Stephen ſays to the Jews, "*I ſee the Son of man ſtanding*," &c. he means that very perſon who uſed to call himſelf the *Son of man*. And if we follow the ſcope of his ſpeech, he ſeems to ſay no leſs than this; "That very perſon who called himſelf the *Son of man*, whom you have crucified, I now ſee ſo exalted, that I had rather die as he did, than not confeſs him to be the Son of God, as he ſaid he was when he died." Stephen ſaw him riſen up from his throne, as if he was coming to be avenged of his enemies, to ſuccour all his ſervants, and to welcome this martyr to immortal bliſs. That Stephen thought ſo, is evident from his *reſigning up his ſoul to Jeſus* with the ſame confidence (ver. 59.) and almoſt in the ſame words, with which Jeſus gave up *his* to God the Father. The laſt words of our Saviour were, *Father, into thy hands I commend my Spirit!* Luke xxiii. 46. Stephen, in the extremity of his ſufferings, called upon God, and ſaid, *Lord Jeſus, receive my ſpirit!* He died with theſe and the following words in his mouth, *crying again with a loud voice,—Lord, lay not this ſin to their charge!* In which he expreſſed as much charity to men, as in the other ſentence he did faith in Chriſt. Now, as in this aweful period he diſplayed ſuch piety and goodneſs, ſuch candour and humanity, and was ſo utterly void of all rancour, when he had the higheſt provocations from his enemies; we may conclude, it is not probable he could be guilty of a lie to deceive others; ſo we may reaſonably believe that God would not ſuffer ſo extraordinary a perſon to be deceived, to the ruin of himſelf, and to the ſacrificing, if not caſting away, ſo precious a life. See Patrick's Witneſſes, vol. i. p. 90, &c. and Witſi. Miſcel. lib. i. c. 21.

Ver. 57. *Then they cried out*, &c.] Some would read Κράξαντος, and render it, *He crying with a loud voice, they ſhut their ears.* See Battier, *Bibl.* Brem. claſ. vi. p. 92.

Ver. 58. *And ſtoned him*] The learned Markland propoſes to read ἐλιθολόγουν, *they gathered ſtones*; which when the witneſſes had done, and had pulled off their upper garments, ἐλιθοβόλουν, they ſtoned Stephen as it follows in the next verſe. See on Lyſias, x. p. 554.

Ver. 59. *And they ſtoned Stephen*] *While they ſtoned Stephen, he prayed,* upon *God*, and ſaying, Lord Jeſus, receive my ſpirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this ſin to their charge. And when he had ſaid this, he fell aſleep.

CHAP. VIII.

By occaſion of the perſecution in Jeruſalem, the church being planted in Samaria by Philip the deacon, who preached, did miracles, and baptized many, among the reſt Simon the ſorcerer, a great ſeducer of the people; Peter and John came to confirm, and enlarge the church: where, by prayer and impoſition of hands, giving the Holy Ghoſt, when Simon would have bought the like power of them, Peter ſharply reproving his hypocriſy, and covetouſneſs, and exhorting him to repentance,

Ver. 59. Pſ. xxxi. 5. Luke xxiii. 46.—V. 60. Ch. ix. 40. xx. 36. xxi. 5. Matth. v. 44. Luke xxiii. 34.

and ſaid, &c. Literally, *They ſtoned Stephen, invoking and ſaying*, &c. There is nothing for the word *God* in the original. A ſolemn prayer, like this to Chriſt, in which a departing ſoul is thus committed into his hands, is ſuch an act of worſhip as no good man would have paid to a mere creature. Stephen here worſhipping Chriſt in the very ſame manner in which Chriſt worſhipped the Father on the croſs. See the laſt note. This ſtoning ſeems to have been an act of popular fury, like the ſtoning St. Paul at Lyſtra, ch. xiv. 19. and exceeding the power which the Jews regularly had. The Jews were more than once ready to ſtone Chriſt, not only when by their own confeſſion they had not power to put any one to death, but when nothing had paſſed which had the ſhadow of a legal trial. How far they might now have formed thoſe expreſs notions of what the rabbies called the *judgement of zeal* is uncertain; but it is plain they acted on that principle; and as if they had thought every private Iſraelite had, like Phinehas, who is pleaded as an example of it, a right to put another to death on the ſpot, if he found him in a capital breach of the divine law; a notion directly contrary to Deut. xvii. 6. which requires at leaſt two witneſſes in capital caſes, where there is a legal proceſs. The manner of their ſtoning perſons was this: A crier went before him who was to die, proclaiming his name, his crime, and thoſe who were witneſſes againſt him. When they were come within two or three yards of the place of execution, they ſtripped the criminal naked, except a ſmall covering, for decency, about his middle. The place of execution, from which they threw down the malefactor, was above twice the height of a man, upon which he was made to aſcend with his hands bound. When he was aſcended, the witneſſes laid their hands upon him, and then ſtripped off their upper garments, that they might be fitter for going through the execution. From that high place one of the witneſſes threw down the criminal, and daſhed his loins againſt a great ſtone, which was laid there for that very purpoſe; if that killed him not, then the other witneſs threw from the ſame height a great ſtone upon his heart, as he lay on his back, and was ſtunned with the fall. If that diſpatched him not, then all the people fell on him with ſtones till he died. See Lardner's Credib. part i. b. 1. ch. 2. Burnet on the Articles, p. 48. Benſon, and Lightfoot.

Ver. 60. *Lord, lay not this ſin to their charge*] The original is emphatical; literally, *Weigh not out to them this ſin.* That is, "A puniſhment proportionable to it;" alluding to paſſages of Scripture where God is repreſented as weighing mens characters and actions in the diſpenſations of his juſtice and providence. Compare 1 Sam. ii. 3. Job xxxi. 6. Prov. xvi. 2. Iſai. xxxvi. 7. Dan. v. 27. This prayer of St. Stephen was heard, and remarkably anſwered in the converſion of Saul, of whoſe hiſtory we ſhall ſhortly hear more. See Elſner's Obſerv. vol. i. p. 395. and the *Reflections*.

REFLECTIONS ON CHAP. VI. AND VII.

From the inſtance before us (ch. vi. 1—4) we ſee how difficult it is, even for the wiſeſt and beſt of men to manage a great multitude of affairs without inconvenience and without reflection. It will therefore be our prudence not to engroſs too much buſineſs into our own hands; but to be willing to divide it with our brethren and inferiors, allotting to each their proper province, that the whole may proceed with harmony and order.

How ſolicitous ſhould we be againſt the doing any thing through partiality; but eſpecialy ſo, in the diſtribution of charities. it is a ſolemn truſt, for which the characters, at leaſt of thoſe concerned, are to anſwer to the world now, and which they themſelves muſt, ere long, account for to God. Such perſons therefore ſhould be willing to receive information of the truth of particular caſes; willing to compare a variety of them, and then ſelect ſuch as in their conſciences they are perſuaded it is the will of God they ſhould in preſent circumſtances regard, and in ſuch or ſuch proportion prefer to the reſt.

In religious ſocieties, it may be highly proper, that, after the example here given (ver. 3.) *deacons* or perſons to perform this office ſhould be elected, with the concurrence of their *miniſters*: It is *their buſineſs to ſerve tables.* Happy thoſe ſocieties who make choice of *men of an atteſted character*, and evincing themſelves to *be full of the Holy Spirit*, by the virtues and graces of a Chriſtian temper.

While theſe good men are dealing forth their liberal contributions, the *miniſters* ſhould devote themſelves with all attention to prayer, and to *the miniſtry of the world*, ver. 4. Let thoſe who would *adminiſter that word* with comfort and ſucceſs remember, of how great importance it is, that it be watered with prayer, falling upon it as *the former* and *latter rain*, and eſpecially ſee to it, that by the conſtant exerciſe of *lively devotion*, in ſecret, in their families, and on other proper ſocial occaſions, they keep their graces vigorous and active; that ſo, living continually in a ſtate of *nearneſs to God*, they may be qualified to *ſpeak in his name* with that dignity, tenderneſs, and authority, which nothing but true devotion can naturally expreſs, or long retain.

Who can fail to adore that efficacy of divine grace, whereby a multitude of the Jewiſh *prieſts* were made *obedient to the faith?* ver. 7. Let us heartily pray, that if there be any who claim a *ſacred character*, and who yet, out of regard to worldly things, oppoſe the power and purity of the Goſpel,—they may be *convinced* by the influences of the bleſſed Spirit; that they can have no *intereſt* in contradiction to the truth; and that they are happy who purchaſe, at the higheſt price, that Goſpel, which may enrich them for ever.

In whatſoever ſtation we are fixed, whether in the *world*, or in the *church*, may we always remember our obligation to plead the cauſe of the Goſpel, and to *render a reaſon of the hope that is in us.* See ver. 9. If this engage us in diſputation with men of corrupt minds, we muſt ſtill *hold faſt the profeſſion of our faith without wavering*, as knowing *He is faithful who hath promiſed.* Heb. x. 23.

The *vileſt charge*, as in the inſtance before us, ver. 11. may be fixed upon the moſt worthy men. Piety may be defamed as *blaſphemy*, and that which is true *love* of our country, as *treaſon* againſt it. But (bleſſed conſideration for the oppreſſed!) there is one ſupreme lawgiver and judge, who will not fail, ſooner or later, to plead the cauſe of injured innocence. When we read therefore of this vile attack made by perjury upon the *character and life of Stephen*, we may take occaſion to adore that wiſe and powerful *Providence*, which ſo remarkably exerts itſelf to defend our reputation and our lives againſt thoſe *falſe tongues*, which *run through the earth*, and which, were it not for that ſecret and inviſible reſtraint, might, like a two-edged ſword, ſo quickly deſtroy both.

How loud is the clamour here raiſed by malice and fraud againſt innocence and truth! ver. 13, 14. Inceſſant Blaſphemy is charged on one of the moſt pious of men. And can we indeed wonder at it, when we reflect that thus it was charged even upon Chriſt himſelf? If *they called the maſter of the houſe Beelzebub, how much more thoſe of his houſhold?*—His diſciple learns of him, not to render evil for evil, but anſwers their calumnies in the language of calm *reaſon*, and meek *conviction*. ch. vii. 2.

While Stephen leads back our contemplations to ſo many remarkable facts of the Old Teſtament, ver. 2—53. let us reflect upon them with thoſe devout affections which become the Iſrael of God. *He that is wiſe will ponder theſe things, and ſhall underſtand the loving-kindneſs of the Lord.*

The reproofs, of this holy martyr, ver. 57. were indeed plain and faithful, and therefore they were ſo much the more kind; but inſtead of attending to ſo juſt and wiſe a remonſtrance, thoſe ſinners againſt their own ſouls *ſtop their ears*, lift up an outrageous cry, and like ſo many ſavage beaſts, ruſh upon him to deſtroy him, overwhelming that *head* with ſtones which *ſhone like an angel of God.* Fatal inſtance of prejudice, bigotry, and rage!—But how were all the terrors of this murderous crew, armed with the inſtruments of immediate death, diſpelled by the glorious viſion of Chriſt at the right-hand of God! Well then might the ſufferer remain intrepid; well might he command his departing Spirit into the hands of his divine Saviour, (ver. 56—59.) as *able to keep what he committed unto him until that day.* 2 Tim. i. 12.

Let *us* with holy pleaſure behold this bright image of our Redeemer, this firſt martyr, who, following ſo cloſely his recent ſteps, appears to have imbibed ſo much of the ſame Spirit. Having thus ſolemnly *conſigned his ſoul to Chriſt*, all that remained was, like Chriſt, to *pray for his murderers.* Full of compaſſion for their ſouls, while dying by their hands, he only cries out for mercy on them, ver. 60. and then gently *falls aſleep*, expiring in holy compoſure and ſerenity of ſoul, and reſting ſweetly in the boſom of his Saviour.

O Saul! couldeſt thou have believed, if one had told thee, while thou waſt urging on the cruel multitude, (ver. 58.) while thou waſt glorying over his venerable corpſe,—couldeſt thou have believed that the time ſhould come, when *thou thyſelf* ſhouldſt be *twice ſtoned* in the ſame cauſe for which *he* died?—That *thou* ſhouldſt triumph in having *committed thy ſoul* likewiſe to *that Jeſus*, whom thou waſt now blaſpheming! In this inſtance, his *dying prayer* was illuſtriouſly *anſwered* for thee! In this inſtance, *the wolf lies down with the lamb, and the leopard with the kid*, as Iſaiah had foretold. And it is moſt delightful to think, that the *martyr Stephen*, and *Saul the barbarous perſecutor*, (afterwards his *brother*—both in *faith* and in *martyrdom*) are now joined in bonds of everlaſting friendſhip, and dwell together in the happy company of thoſe, who *have waſhed their robes, and made them white in the blood of the lamb*, Rev. vii. 14. May we at length be joined with them, and, in the mean time, let us glorify God in both!

together with John preaching the word of the Lord, return to Jeruſalem. But the angel ſendeth Philip to teach, and baptize the Ethiopian eunuch.

AND Saul was conſenting unto his death. And at that time there was a great perſecution againſt the church which was at Jeruſalem; and they were all ſcattered abroad throughout the regions of Judea and Samaria, except the apoſtles.

2 And devout men carried Stephen *to his burial*, and made great lamentation over him.

3 As for Saul, he made havock of the church, entering into every houſe, and haling men and women, committed *them* to priſon.

4 Therefore they that were ſcattered abroad, went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Chriſt unto them.

6 And the people with one accord gave heed unto thoſe things which Philip ſpake, hearing, and ſeeing the miracles which he did.

7 For unclean ſpirits crying with loud voice, came out of many that were poſſeſſed *with them:* and many taken with palſies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man called Simon, which before-time, in the ſame city uſed ſorcery, and bewitched the people of Samaria, giving out that himſelf was ſome great one.

10 To whom they all gave heed, from the leaſt to the greateſt, ſaying, This man is the great power of God.

11 And to him they had regard, becauſe that of long time he had bewitched them with ſorceries.

12 But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jeſus Chriſt, they were baptized, both men and women.

13 Then Simon himſelf believed alſo: and when he was baptized, he continued

Ver. 1. Ch. vii. 58. xxii. 20. Ch. xi. 19.—V. 2. Gen. xxiii. 2. l. 10. 2 Sam. iii. 31.—V. 3. Ch. xxii. 4. xxvi. 10, 11. 1 Cor. xv. 9. Gal. i. 13. 1 Tim. i. 13.—V. 4. Matth. x. 23. Ch. xi. 19.—V. 5. Ch. vi. 5.—V. 7. Mark xvi. 17.—V. 9. Ch. xiii. 6. V. 12. Ch. i. 3.

Chap. VIII. *Ver.* 1. *And Saul was conſenting to his death*] Dr. Heylin renders this, *And Saul was acceſſary to his death*; and he joins it to the laſt verſe of the foregoing chapter. The circumſtances relative to St. Paul, recorded by his moſt intimate and familiar friend, not only ſhew the fidelity of the hiſtorian, but likewiſe illuſtrate the miracle of his converſion. It was poſſibly, at this time, when the Chriſtians were ſo diſperſed, that Ananias went to Damaſcus, ch. ix. 10. while others, after they had preached the Goſpel in the neighbouring parts, travelled on to Phœnicia, Cyprus, and Antioch. See ch. xi. 19. In Beza's MS. there is an addition to the end of this verſe, *who remained at Jeruſalem.* See Beza, Benſon, and Doddridge.

Ver. 2. *And devout men*] *Yet devout men.* Some learned writers have been of opinion that theſe were proſelytes; of which, however, there does not appear to be any proof. See on ch. ii. 5. Such a token of reſpect, to one who had been publickly executed as a blaſphemer, was an expreſſion of zeal and piety which might juſtly intitle theſe men to the honourable character here given. Thus St. Luke calls Joſeph of Arimathea, *a benevolent and upright man,* when he ſpeaks of the generous and courageous regard he ſhewed to the body of Jeſus. See Luke xxiii. 50. Hammond, and Baxter.

Ver. 3. *He made havock of the church*] He *ravaged* it, like ſome furius beaſt of prey. This is the proper ſignification of ἐλυμαίνετο, which is often applied to the ſavages of the deſart. See Wolfius and Mintert, and the *Reflections.*

Ver. 4. *Went every where preaching the word*] As the Apoſtles, the natives of Judea, had no notion of the converſion of the Gentiles, and would have confined their miniſtry within the narrow bounds of their own country; this diſperſion was nicely ordered by Providence, to render the deſign of Chriſt's coming amongſt men effectual, which was both *to be a light to lighten the Gentiles, and to be the glory of his people Iſrael.*

Ver. 5. *Then Philip went down*] We are ſure it was not Philip the the *apoſtle,* both as he continued at Jeruſalem, and as this Philip had not the power of communicating the miraculous gifts of the Holy Spirit by laying on of hands. Comp. ver. 14, 15, 17. It muſt therefore be the *deacon,* no other of that name, beſide the Apoſtle, having been mentioned in this hiſtory. Some think, that for his fidelity and diligence in his inferior office, he was raiſed to the work of an Evangeliſt. Inſtead of *to the* city of Samaria, ſome would read *to a* city of Samaria, as it is not ſpecified what city it was. The mode of expreſſion, however, ſeems to point out the capital of Samaria, which was *Sechem,* or *Sebaſte,* where Chriſt himſelf had preached in the beginning of his miniſtry. See John iv. 5, 40, &c. It is certain that the Samaritans were better prepared to receive the Goſpel than moſt of the Gentile nations, as they worſhipped the true God, and acknowledged the authority of the Pentateuch. Nay, indeed, in ſome reſpects, they were better prepared than the body of the Jewiſh nation, as we do not find, that they had either ſuch notions of the Meſſiah's temporal reign as the Jews, or had received the Sadducean principles, which were both very ſtrong prejudices againſt the Chriſtian ſcheme. See Benſon, Hammond, and Grotius.

Ver. 9. *Uſed ſorcery,* &c.] *Had practiſed magical arts, and aſtoniſhed the people.* Heylin and Doddridge. Some think Μαγεύων to be intirely of the ſame ſignification with Μαγος, and intended to inform us, that this Simon was one of the ſect of the *Magi.* See on Matth. ii. 1. He might poſſibly profeſs himſelf of that ſect; but the word Μαγεύων imports much more, and amounts to the ſame with "one who uſed inchantments," pretending, in conſequence of them, to exert ſome ſupernatural powers; whereas the word Μαγος, at leaſt about Chriſt's time, ſignified much the ſame with our Engliſh word *ſage,* and to denote a proficient in learning, and eſpecially in aſtronomy, and other branches of natural philoſophy, to which the Perſian magi addicted themſelves, and ſo gave name to many, who were far from holding the peculiarities of that ſect. Yet as many natural philoſophers pretended alſo to be *magicians,* in the common ſenſe of the word among us, and might make their natural knowledge ſubſervient to that pretence, when it was mere impoſture; it is not improbable that they generally called themſelves *Magi*; and ſo the verb Μαγεύω might come to ſignify "the uſing unlawful arts," as it plainly does here, while the noun from whence it was derived might ſtill retain a more extenſive and innocent ſignification. Simon availed himſelf ſo much of his knowledge of nature, as to pretend that what he did was performed by ſupernatural means. Nay, he went farther; for Irenæus informs us, that he boaſted he had appeared to the Samaritans as *the Father,* to the Jews as the *Son,* and to the Gentiles as the *Holy Spirit*; and Juſtin Martyr informs us, that he aſſerted, that all the names of God were to be aſcribed to him, and that he was God, above all principality, power, and virtue. But if ever he made theſe pretences, it was probably after this time; for before it he ſeems to have been intirely a ſtranger to the firſt elements of the Chriſtian doctrine, to which theſe blaſphemies refer. Dr. Heylin renders the laſt clauſe of this verſe, *pretending that he was ſome extraordinary perſon.* See Doddridge, Benſon, Prid. Connect. vol. i. p. 174. and Sale's *Coran,* Preliminary Diſcourſe, p. 21.

Ver. 10. *This man is the great power of God*] "The long-expected Meſſiah, and, if we may ſo ſpeak, Omnipotence itſelf incarnate, or he could never do ſuch wonderful things." Doddridge. If we believe Juſtin Martyr, almoſt all the Samaritans, and not a few other nations adored him; acknowledged him to be as it were the ſupreme Deity. See the former note.

Ver. 11. *He had bewitched them*] *Had aſtoniſhed them.* Doddridge.

Ver. 13. *Then Simon himſelf believed alſo*] Perhaps, as M. L'Enfant and Limborch conjecture, he might think Philip an abler magician than himſelf, and hoped, by pretending to be his diſciple, he might have an opportunity of learning his ſuperior arts; or poſſibly he was afraid, leſt Philip ſhould draw away the people from him, if he ſtood out and oppoſed him. It ſeems, however, unqueſtionable that he was from the beginning hypocritical and inſincere. But though the Apoſtles and ſeveral of the primitive Chriſtians had the gift of diſcerning the ſpirits and ſecret intentions of men in ſome caſes; yet this was not one of the gifts which they could exerciſe at all times, but only upon certain occaſions, according to the pleaſure and direction of the Spirit; and the divine wiſdom ſaw fit that Simon's inſincerity ſhould be concealed till he himſelf diſcovered it.

with Philip, and wondered, beholding the miracles and ſigns which were done.

14 Now when the apoſtles which were at Jeruſalem, heard that Samaria had received the word of God, they ſent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghoſt.

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jeſus.)

17 Then laid they *their* hands on them, and they received the Holy Ghoſt.

18 And when Simon ſaw that through laying on of the apoſtles hands, the Holy Ghoſt was given, he offered them money,

19 Saying, Give me alſo this power, that on whomſoever I lay hands, he may receive the Holy Ghoſt.

20 But Peter ſaid unto him, Thy money periſh with thee, becauſe thou haſt thought that the gift of God may be purchaſed with money.

21 Thou haſt neither part nor lot in this matter: for thy heart is not right in the ſight of God.

22 Repent therefore of this thy wickedneſs, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterneſs, and *in* the bond of iniquity.

Ver. 13. Gr. *ſigns and great miracles.*—V. 15. Ch. ii. 38.—V. 16. Ch. xix. 2. Matth. xxviii. 19. Ch. ii. 38. Ch. x. 48. xix. 5. V. 17. Ch. vi. 6. xix. 6. Hebr. vi. 2.—V. 20. Matth. x. 8. See 2 Kings v. 16.—V. 22. Dan. iv. 27. 2 Tim. ii. 25.—V. 23. Hebr. xii. 15.

It is with particular elegance and propriety that the ſame word which had been uſed to expreſs the manner in which the Samaritans were affected with Simon's inchantments, ver. 9, 11. is here uſed to deſcribe the impreſſion which Philip's miracles made on him, it being there expreſſed by ἐξιστῶν and ἐξεστακέναι, and here by ἐξίστατο. It ſeems therefore quite wrong to tranſlate the former *bewitched*, and the latter *wondered*, or was aſtoniſhed. See Benſon, Doddridge, and L'Enfant.

Ver. 14. *They ſent unto them Peter and John*] John was one of the two who were for calling down fire from heaven upon the Samaritans, when they refuſed to entertain Chriſt. To ſuch a length did his zeal then carry him; but it was a *zeal without knowledge*. After the Spirit, however, was poured out upon him, his mind was enlarged, and his zeal guided by knowledge and charity; then he makes no ſcruple of going to the Samaritans, imparting unto them the gift of the Holy Spirit, and acknowledging them for Chriſtian brethren, whom his Jewiſh zeal would have burnt up and deſtroyed. As the Apoſtles ſent Peter along with John, and he went accordingly at their appointment, it is plain that neither he nor they had any notion of the ſupremacy of that Apoſtle. See Benſon and Whitby.

Ver. 15—17. *Who, when they were come down*] It appears very probable from hence, that the ſpirit had been conferred upon all the Chriſtian converts hitherto, and it was highly proper the Samaritans ſhould have that divine gift both as a confirmation of the truth of the Chriſtian doctrine in general, and as an evidence to them in particular, that however they had been formerly hated by the Jews, yet under the Goſpel they would be equally acceptable to God with the Jews, and as openly and fully admitted to all the privileges of the church, and of the people of God. From what follows it is plain, that the Holy Spirit was conferred in his ſupernatural and miraculous influences; for Simon the magician ſaw ſome of the wonderous effects of that divine gift immediately, by the new converts ſpeaking languages which they had never learned, or propheſying or working miracles; and it was this which made him ſo earneſtly covet that apoſtolic power. They who fancy that the Apoſtles conferred thoſe, which in theſe later ages have been called the *ſtanding*, or *the ſanctifying influences* of the Spirit, ſurely cannot deny, that if it had been ſo, ſuch influences could not have been *diſcerned*, but gradually, and from the tenor and habit of the life and converſation: And there was not time ſufficient for making ſuch exact obſervations between the Apoſtles conferring the gifts, and Simon's offering money to purchaſe that power. Nor would that magician, very probably, have given any thing, either for the ſanctifying influences of the Spirit, or for the power to confer them upon others, ſuppoſing God would have beſtowed ſuch an extraordinary favour upon him.

The Apoſtles, who alone had a power of imparting them, appear to have conferred ſome or other of the miraculous gifts upon all adult Chriſtians wherever they came. Upon the Apoſtles themſelves, and the reſt of the hundred and twenty, the Spirit was poured down immediately from heaven, and without the laying on of the hands of any man; and upon the other Jewiſh converts, the Apoſtles laid their hands, and thereby conferred that divine gift. As the Samaritans were now Jews, by religion, and many of them even deſcended from Jewiſh parents, and as our Lord himſelf had during his own perſonal miniſtry treated them as Jews, there was no occaſion for the pouring down of the Holy Spirit upon them before baptiſm, to prepare the way for their being received into the Chriſtian church; as there manifeſtly was afterwards in the caſe of the firſt fruits from among the Gentiles: And on the other hand, ſuppoſe the Samaritans had not been favoured with any ſpiritual gifts and miraculous powers; i. e. neither before baptiſm nor after it; they would have come behind other churches, and might thereupon have been ready to queſtion, whether they who had been ſo peculiarly odious to the Jews were now accepted of God equally, and to like privileges with the Jews, from among whom came the Saviour and ſalvation to mankind. The two Apoſtles, therefore, went down and conferred upon them the extraordinary gifts of the Holy Ghoſt. Thus, according to the wiſe and beauteous ſcheme of raiſing the new creation, the Jewiſh and Samaritan Chriſtians were both treated alike; and how great ſoever their mutual averſion had been, the benign ſpirit of Chriſtianity laid the foundation, for abating their mutual prejudices; for healing their unhappy differences, and for making them look upon one another as brethren in Chriſt Jeſus, and equally acceptable unto God; who is in the Goſpel moſt plainly declared to be the God and Father of all who believe and obey the Chriſtian revelation, whether Jews, Samaritans, or Gentiles. See Benſon.

Ver. 18, 19. *And when Simon ſaw*, &c.] As the Apoſtles ſeem generally to have imparted the Holy Spirit to all profeſſed Chriſtians, wherever they came, and to ſome who did not prove ſincere, perhaps they imparted ſome ſpiritual gifts to Simon Magus amongſt the reſt. But as the perſons upon whom ſuch miraculous gifts were beſtowed, might either ſtir them up or quench them, as they were diligent or careleſs in working the works of God; ſuppoſing that grand impoſture had any ſpiritual gifts conferred upon him, he immediately and entirely quenched them by his inſincerity and vile temper, diſcovered in the propoſal before us. See the preceding note.

Ver. 20. *Thy money periſh*, &c.] This is not an imprecation, but a ſtrong way of admoniſhing Simon of his danger; and of expreſſing how much rather the Apoſtle would ſee the greateſt ſum of money loſt and caſt away, than receive any part of it on ſuch ſhameful terms. From this crime of *Simon*, a purchaſing the miniſterial function with money or bribes, was called ſimony in the ancient canons of the Chriſtian church; but it is now called ſo, to procure eccleſiaſtical benefices by money. See the canons of our church.

Ver. 21. *Thou haſt neither part nor lot*] "No intereſt in the important ſpiritual bleſſings, to which all theſe extraordinary gifts are ſubſervient, *for thy heart is not upright in the ſight of God.*" This is no inſtance of Peter's miraculouſly diſcerning ſpirits; for every common miniſter or Chriſtian might have made the inference in ſuch circumſtances. But on the other ſide, this ſtory will by no means prove St. Peter to have been deſtitute of this gift. He might, like Chriſt in the caſe of Judas, have diſcerned Simon's hypocriſy long before he thought fit to diſcover it openly; or, he might have the gift really in ſome inſtances, though not in this. For there is no more reaſon to ſuppoſe that Chriſt ever gave any of his ſervants an univerſal power of diſcerning the hearts and characters of all they converſed with, than there is to believe he gave any of them a power of healing all the ſick they came near; which we are ſure they had not. Comp. Phil. ii. 25, 27. 2 Tim. iv. 10.

Ver. 22. *And pray God*, &c.] Here is ſo inconteſtable an evidence of an unconverted ſinner being exhorted to repentance and prayer, while he was known to be in that ſtate, that it is aſtoniſhing it ſhould ever have been diſputed. And one would think none could be ſo vile as to imagine that faith in Chriſt was not included in that repentance and prayer, which an Apoſtle preaches to a baptized perſon, as the way of obtaining forgiveneſs. The dubious manner in which St. Peter ſpeaks of Simon's being forgiven, intimates, not that his ſincere repentance might poſſibly fail of acceptance, for that is contrary to the whole tenor of the Goſpel; but that, after the commiſſion of a ſin of ſo heinous a nature, there was little reaſon to hope he would ever be brought truly to repent. See Doddridge, and Heylin.

Ver. 23. *In the gall of bitterneſs*] That is, *the bittereſt gall.* The whole ſentence expreſſes, in Peter's ſtrong manner of ſpeaking, how odious and wretched a creature Simon now appeared to him. How much more odious in the ſight of a Holy God muſt ſuch a ſinner be! De Dieu would render it, *I ſee as the very gall of bitterneſs, and a bundle of iniquity.* The *gall of bitterneſs* ſeems to have been an alluſion to Deut. to xxix. 18. or xxxii. 32. and the *bond of iniquity* to Iſaiah lviii. 6. See Albert, Obſervat. p. 236. and Beza.

24 Then anſwered Simon, and ſaid, Pray ye to the Lord for me, that none of theſe things which ye have ſpoken come upon me.

25 And they, when they had teſtified and preached the word of the Lord, returned to Jeruſalem, and preached the goſpel in many villages of the Samaritans.

26 And the angel of the Lord ſpake unto Philip, ſaying, Ariſe, and go toward the ſouth, unto the way that goeth down from Jeruſalem unto Gaza, which is deſart.

27 And he aroſe and went: and behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treaſure, and had come to Jeruſalem for to worſhip,

28 Was returning, and ſitting in his chariot, read Eſaias the prophet.

29 Then the Spirit ſaid unto Philip, Go near, and join thyſelf to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Eſaias, and ſaid, Underſtandeſt thou what thou readeſt?

31 And he ſaid, How can I, except ſome man ſhould guide me? and he deſired Philip that he would come up, and ſit with him.

32 The place of the ſcripture which he read, was this, He was lead as a ſheep to the ſlaughter; and like a lamb dumb before his ſhearer, ſo opened he not his mouth:

33 In his humiliation his judgement was taken away: and who ſhall declare his generation? for his life is taken from the earth.

34 And the eunuch anſwered Philip, and ſaid, I pray thee, of whom ſpeaketh the prophet this? of himſelf, or of ſome other man?

35 Then Philip opened his mouth, and began at the ſame ſcripture, and preached unto him Jeſus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch ſaid, See, *here is* water; what doth hinder me to be baptized?

37 And Philip ſaid, If thou believeſt with all thine heart, thou mayeſt. And he anſwered and ſaid, I believe that Jeſus Chriſt is the Son of God.

38 And he commanded the chariot to ſtand ſtill: and they went down both into the water, both Philip and the eunuch; and he baptized him.

Ver. 24. Numb. xxi. 7. 1 Kings xiii. 6.—V. 27. Zeph. iii. 10. John xii. 20.—V. 32. Iſai. liii. 7.—V. 36. Ch. x. 47.—V. 37. Matth. xvi. 16. John vi. 69. xi. 27. Ch. ix. 20. 1 John iv. 15. v. 5.

Ver. 24. *Pray ye to the Lord for me*] It is greatly to be feared that this pretence of conviction and humiliation was only to prevent Peter and John from diſgracing him among the body of Chriſtians; for it is reaſonable to ſuppoſe this converſation paſſed in private between them; and perhaps Simon might have ſome hope that if the ſecret were kept, he might reduce the people, when the Apoſtles were gone, to their former ſubjection to him, notwithſtanding their converſion to Chriſtianity. The words, *theſe things which* YE *have ſpoken*, being plural, ſeem naturally to refer to the aweful things which Simon had heard in the courſe of Chriſtian preaching, concerning the terrible effects of the divine diſpleaſure againſt impenitent ſinners in the future world. Perhaps too he might have heard of the dreadful puniſhment inflicted upon Ananias and Sapphira, ch. 5.

Ver. 25. *When they had teſtified*, &c.] *When they had borne their teſtimony*, &c. that is, to the truth of the Goſpel. See on Luke xxiv. 48.

Ver. 26. *And the angel of the Lord ſpake unto Philip*] It gives us a very high idea of the Goſpel, to ſee the miniſters of it receiving immediate direction from celeſtial ſpirits, in the particular diſcharge of their office. The conſtruction of the Greek leaves it dubious whether the clauſe *which is deſart*, refers to *Gaza*, or the *way* that led to it. Thoſe who are of the former opinion obſerve, that the ancient city of this name was demoliſhed by Alexander the Great, and afterwards rebuilt with great magnificence, though at ſome diſtance from the ſpot on which the old city ſtood, which was left in ruins, and therefore called *Gaza the Deſerted*, or *Deſolate*. But they who queſtion the truth of this aſſertion think, that Philip was directed to take that *road* to Gaza, which lay through the wilderneſs, and which, though perhaps it might not be the ſhorteſt, was choſen by the eunuch as the more retired; and the Greek ſeems to favour this interpretation. The Ethiopic verſion renders it, *into the way which leads through the deſart from Jeruſalem to Gaza*. See Grotius, Druſius, Reland, and Caſaubon.

Ver. 27, 28. *A man of Ethiopia, an eunuch*, &c.] A certain *Ethiopian eunuch, a grandee of Candace*, &c. Concerning the meaning of the word *eunuch*, ſee the note on Gen. xxxvii. 36. It appears, that *Candace* was a name common to ſeveral of the queens who reigned in Meroe, a part of Ethiopia, to the ſouth of Egypt. Perhaps the eunuch had been lately brought over to the Jewiſh religion; to which it is plain he was a proſelyte, and ſo was not much acquainted with the national expectation of a Meſſiah, and much leſs with their prophecies. See ver. 31. Probably the *chariot* in which he was ſitting was ſomething in the form of our chaiſes with four wheels; for though the eunuch did not guide it himſelf, there was room for another perſon to come and ſet with him; the driver therefore ſeems to have ſat on a ſeat by himſelf. See Wetſtein, Benſon, and De Dieu.

Ver. 33. *In his humiliation*, &c.] This is the tranſlation of the LXX, and, if it be admitted, ſeems to mean, that Jeſus appeared in ſo humble a form, that though Pilate was convinced of his innocence, he ſeemed a perſon of ſo little importance, that it would not be worth while to hazard any thing to preſerve him. To *take away a perſon's judgement*, is a known proverb for *oppreſſing him*. See Job xxvii. 2. Dr. Heylin reads it, *In his humiliation was his criſis*; *He was taken away, but who ſhall declare*, &c? *Criſis*, ſays he, is the word in the original, which I underſtand here, in its Engliſh ſignification, for "a deciſive trial, in which he ſtood the teſt." The ſubject brings to mind that apt phraſe of the chymiſts, *experimentum crucis*, "the experiment of the croſs." Dr. Hammond expreſſes the clauſe, *Who ſhall declare his generation?* Thus, "Who can deſcribe the obſtinate infidelity and barbarous injuſtice of that generation of men, among whom he appeared, and from whom he ſuffered ſuch things?" But ſee the notes on Iſai. liii. 8. and Vitringa.

Ver. 35. *And preached unto him Jeſus*] Limborch very largely ſhews, in his commentary on this paſſage, how ſhamefully the Jews pervert the whole 53d of Iſaiah, in expounding it of *the afflictions of Iſrael*, where, as we have ſhewn in our notes on that chapter, it can refer only to Chriſt. The reader, deſirous of ſeeing more on that ſubject, may conſult Sharpe's 2d argument, p. 227. and Bullock's Vindication, p. 147, &c. See alſo the *Reflections*.

Ver. 36. *And as they went*, &c.] In one manuſcript this verſe begins thus: *But as they went along, conferring with one another, they came*, &c. See Mill and Wetſtein.

Ver. 37. *I believe that Jeſus Chriſt is the Son of God*] There are many ancient copies and verſions in which this verſe is omitted: "Neverthelеſs, ſays Beza, well, God forbid that I ſhould think it ought be expunged, ſince it contains ſuch a confeſſion of faith, as was in the apoſtolic times required of the adult, in order to their being admitted to baptiſm." Allowing it to be genuine, it fully proves, ſays Dr. Doddridge, that Philip had opened to the eunuch the doctrine of Chriſt's divinity; and indeed, if he had not done it, he muſt have given him a very imperfect account of the Goſpel." See the note on ch. xiii. 33.

Ver. 38. *And they went down both into the water*] Conſidering how bathing was uſed in thoſe hot countries, it is not to be wondered that baptiſm was generally adminiſtered by immerſion; though there does not appear any proof that it was eſſential to the inſtitution. It would be very unnatural to ſuppoſe, that they went down to the water merely that Philip might take a little water in his hand to pour on the the eunuch. A perſon of his dignity had, no doubt, many veſſels in his baggage, on ſuch a journey, through ſo deſart a country; a precaution abſolutely neceſſary for travellers in thoſe parts, and never omitted by them. See Shaw's Trav. Pref. p. 4. And for the *place* where Philip baptized the eunuch, Fuller's Miſcel. Sacr. lib. ii. c. 8. Pearſon, Lect. in *Act. Apoſt*. p. 72. and Reland's Paleſt. p. 487.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch ſaw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and paſſing through, he preached in all the cities, till he came to Ceſarea.

Ver. 39. 1 Kings xviii. 12. 2 Kings ii. 16. Ezek. iii. 12, 14.

Ver. 39. *The Spirit of the Lord caught away Philip*] The Alexandrian MS. and ſeveral other ancient copies, read, *The Holy Spirit fell upon the eunuch; but the angel of the Lord caught away Philip*, &c. See ver. 26. This appears to be the true and original reading; and from hence we learn, that as ſoon as they were come up from the water, the Holy Spirit deſcended upon the eunuch immediately from heaven, and without the impoſition of Philip's hands. Probably the effuſion was attended with a viſible glory, like cloven tongues, or pointed flames of fire; for that external ſymbol ſeems always to have accompanied the pouring down of the Holy Spirit. Though the eunuch thereby received ſome ſpiritual gifts, or miraculous powers, or both, yet this effuſion of the Spirit was not in order to prepare the way for his reception into the Chriſtian church, which was the caſe with Cornelius and his company, who were the firſt fruits of the Gentiles, and then it ought to have been conferred on him before baptiſm; wheras the eunuch was a proſelyte of righteouſneſs, and therefore Philip made no ſcruple of baptizing him as ſoon as ever he profeſſed the Chriſtian faith, as knowing the rule in that caſe, Exod. xii. 49. namely, *one law ſhall be unto him that is home-born*, that is a Jew by birth as well as religion, *and to the ſtranger who ſojourns among you:* for ſo it plainly appears from the foregoing verſe to be the *circumciſed proſelyte*, or *proſelyte of righteouſneſs*, and not of *the gate*. But as Philip was only an *Evangeliſt*,—no *Apoſtle* at hand,—the eunch going directly into a diſtant country, and God, unwilling that he ſhould go without the extraordinary atteſtation, which was ſo commonly afforded to the Chriſtians of that primitive age, and yet reſolved not to break in upon the common method, which was to communicate the Holy Spirit by the hands of no other men than the Apoſtles only:—For theſe reaſons God ſeems to have poured the Holy Spirit upon him by an immediate effuſion; and hereby this illuſtrious convert had the Spirit conferred in the moſt honourable manner, and in the way in which the higheſt and beſt gifts uſed to be beſtowed. Preſently after this ſignal evidence had been granted to the eunuch, *an angel of the Lord caught away Philip*; perhaps by a rapture through the air, in the ſight of the eunuch and his attendants. See 1 Kings xviii. 12. 2 Kings ii. 16. Ezek. iii. 14. *And*, after he was removed beyond their utmoſt ken, *the eunuch ſaw him no more*; nor did he ſearch after, or follow the Evangeliſt: He was ſatisfied that it was the will of God that they ſhould be ſo ſeparated, and therefore he purſued his journey to Ethiopia, greatly *rejoicing* at what had happened. For he was not only convinced of the truth of Chriſtianity himſelf, but he had ſuch gifts and powers as enabled him to inſtruct and convince others alſo; and accordingly he is ſaid to have planted the Goſpel in Ethiopia, where there was a flouriſhing church, as moſt of the ancient hiſtories of the country aſſure us: And as the Apoſtles Bartholomew, Matthew, and Matthias preached the Goſpel there, it is not only an additional proof that he had paved the way for them: but as ſo many Apoſtles were ſent into thoſe parts, it is a ſtrong preſumption in favour of the ſucceſs of his miniſtry. See Euſeb. Hiſt. Eccleſ. lib. ii. cap. 1. Jortin's Remarks, vol. ii. p. 73. and Benſon.

Ver. 40. *But Philip was found at Azotus*] Or *Aſhdod*, a city that was more than thirty miles from Gaza, in the ſouthern part of the country, which had been formerly one of the five governments belonging to the Philiſtines, 1 Sam. vi. 17. From thence Philip paſſed through the towns nigh or upon the ſea-coaſt, as Joppa, Lydda, Saron, &c. and planted the Goſpel all along till he came to *Cæſarea*, which was then the metropolis of Paleſtine, and different from the *Cæſarea Philippi* mentioned Matth. xvi. 13. This Cæſarea was not far diſtant from Cæſarea Philippi, which was ſituated to the north, in the tribe of Naphtali, and near the ſources of the Jordan. It was rebuilt by Herod the firſt, who greatly enlarged and beautified it with many fine edifices of poliſhed marble; but the greateſt and moſt beneficial of all his works here, was the *harbour* which he made, equal in largeneſs to the *Piræus* at Athens. The beauty of this Cæſarea, which was anciently called *Stratonice*, or Straton's Tower; and the conveniencies of its ſituation, were ſo extraordinary, that when the Romans reduced Judea into the form of a province, they made it the ſeat of their government, in preference even to Jeruſalem itſelf. See Joſeph. Antiq. b. xiii. c. 11. the note on Matth. xvi. 13. and Macknight's Harmony, Sect. 17. Philip ſettled at Cæſarea for ſome time, probably for life; for we find long after this, that St. Paul and his company lodged at his houſe in Cæſarea, and that then *he had four daughters, virgins, who were propheteſſes*. See ch. xxi. 8, 9. But though he ſettled at Cæſarea, we may reaſonably preſume that Philip would continue to preach the Chriſtian doctrine to the Jews, and make as many converts among them as he could.

REFLECTIONS ON CHAP. VIII.

The laſt token of reſpect here paid by theſe devout men to the remains of St. Stephen, reflects the higheſt honour on their memories; ſince by carrying *him* to his funeral with ſolemn pomp and lamentation, who had died like an infamous criminal, they themſelves alſo bore noble teſtimony to the Chriſtian cauſe. *The wrath of man ſhall praiſe thee*, O Lord; and very ſingularly was it made to praiſe thee in this inſtance, by the conſequent ſending out of the Goſpel miſſionaries, ver. 1. who, during the ſhort repoſe of the church, had been qualified for their work, and by diſperſing them through all the neighbouring countries.

Had the calm continued longer while the diſciples were ſo happy in the love and friendſhip of each other, they might have been too much inclinable to build their tabernacles at Jeruſalem, and to ſay, *it is good for us to be here*. Such delightful mutual converſe might have engaged them to prolong their abode there to future *months*, and perhaps *years*, ver. 4. In mercy to the churches therefore, and even to themſelves, whoſe trueſt happineſs was connected with their uſefulneſs, were they, like ſo many *clouds big with the rain of heaven*, driven different ways by the wind of perſecution, that ſo they might empty themſelves in fruitful ſhowers on the ſeveral tracts of land through which they went *preaching the Goſpel*.

And thus did the continued outrages and cruelties of Saul, (ver. 3.) ſerve more and more to illuſtrate the ſovereignty and freedom of divine grace, in that converſion which we are hereafter ſoon to ſurvey and admire; and to give the view of a very delightful contraſt between the warmth of thoſe efforts which he made firſt to *deſtroy*, and then with proportionable zeal *to ſave*.

It is pleaſing to obſerve how the *Goſpel* conquered the mutual and rooted prejudices between the Jews and the Samaritans, ver. 5, &c. teaching the Jews to communicate, and the Samaritans to receive its bleſſed meſſage with pleaſure. It was a wonderful Providence which had permitted the *enchantments of Simon* to be ſo ſucceſsful before; but at length, *Simon* himſelf *believes, and is baptized*, ver. 9—11. In this, as in a thouſand nearer inſtances, we ſee that there may be *ſpeculative faith* in the Goſpel, where there is no true piety. And if ſuch perſons, on the profeſſion of that faith, where nothing appears contrary to it, be admitted to thoſe ordinances, by which Chriſtians are diſtinguiſhed from the reſt of mankind, it is an evil, in the preſent ſtate of things, unavoidable; and the conduct of Chriſtian miniſters and ſocieties in admitting ſuch, will be leſs diſpleaſing to God than a rigorous ſeverity. May that God give us wiſdom to guide our way, and determine our reſolutions, that ſo we may obtain the happy medium, between proſtituting divine ordinances by a fond credulity, and defrauding the *children of their bread*, becauſe they have not reached ſuch a ſtature, or do not ſeek it in thoſe forms and geſtures, which our miſtaken caution may ſometimes be ready to demand. See ver. 13.

With how peculiar honour were the *Apoſtles* diſtinguiſhed, (ver. 14—17.) that the *Holy Spirit* ſhould be given by the impoſition of their hands! Thus did Chriſt bear his teſtimony to them, as the authorized teachers of his church: and hence it evidently appears, that we may with great ſafety and pleaſure ſubmit ourſelves to their inſtruction; for theſe extraordinary gifts were intended in ſome meaſure for our benefit, that by an intire reſignation to their authority, thus atteſted, we might be made partakers of thoſe graces, in compariſon of which, the *tongues of men* and of *angels* would be but as *ſounding braſs, or a tinkling cymbal*.

Who can read without horror the infamous propoſal of Simon, to *purchaſe the gift of God with money?* ver. 18, 19. With ſomewhat of the ſame horror muſt *we* look on all thoſe, by whom *things ſacred* are either *bought or ſold*. It is an infamous traffic, about which an upright man cannot deliberate a moment, but will reject it at once with an honeſt ſcorn and indignation, like that of Peter in the preſent inſtance. God grant that none of the *ordinances of Chriſt* may ever be *proſtituted* to ſecular ends, which ſeems a crime almoſt equally enormous! In vain it is for men to "profeſs and call themſelves Chriſtians;" in vain to ſubmit, like Simon, to baptiſm, or, like him, to *adhere conſtantly* to the miniſters of the Goſpel, *if their hearts be not right before God*. ver. 20, 21. An hypocritical conduct, like this, will proclaim it aloud, that they are *in the gall of bttterneſs, and in the bond of iniquity*, ver. 23.—Waſh us, O holy God, from this odious and polluting gall, which naturally overſpreads us! and do thou looſen theſe *bonds of ſin* with which Satan ſometimes binds even thoſe who have a name and place in thy church, and in which he conveys them to final and everlaſting deſtruction.

Let us not, however, deſpair even of the worſt of men, but direct them rather from their errors, (ver. 22.) to that great univerſal *remedy*,—a deep and ſerious *repentance of their ſins*, and an earneſt addreſs to God in prayer;—to Him, who alone can waſh us from *crimes or ſtains*, and break in pieces *fetters of iron*. It is ſome token for good, when ſinners ſeem to fall under reproof, and to *deſire the prayers* of thoſe who are more upright than themſelves, ver. 24. But if men are animated in ſuch requeſts and ſubmiſſions, by a more noble and generous principle than *fear of deſtruction from God*, there is great reaſon to ſuſpect the ſincerity of that *repentance* which they profeſs; and to apprehend that, like *Simon*, they will unſay all their fair confeſſion, and perhaps like him, (if we may credit the moſt authentic uninſpired hiſtories of the church) become open enemies to that *Goſpel*, which they pretended for a while to reverence and believe. See Euſeb. Eccl. Hiſt. lib. ii. cap. 14. Theodoret. Hæret. Fab. l. i. c. 1. and the note on ver. 9.

We have great reaſon to adore the gracious counſels and purpoſes of God, with reſpect to this *Ethiopian eunuch* before us, ver. 27. He was a choſen veſſel; and being deſirous to improve that weak light which he had, God, we ſee, took effectual methods to impart to

CHAP. IX.

Saul going towards Damaſcus, is ſtricken down to the earth, is called to the apoſtleſhip, and is baptized by Ananias: he preacheth Chriſt boldly: the Jews lay wait to kill him; ſo do the Grecians: but he eſcapeth both. The church having reſt, Peter healeth Eneas of the palſy, and reſtoreth Tabitha to life.

AND Saul yet breathing out threatenings and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt,

2 And deſired of him letters to Damaſcus to the ſynagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jeruſalem.

Ver. 1. Ch. viii. 3. Gal. i. 13. 1 Tim. i. 13.—V. 2. Gr. *of the way:* So ch. xix. 9, 23.

him more. Thus as the prophet Hoſea expreſſes it, *ſhall we know, if we follow on to know the Lord.* (ch. vi. 3.) An angel of the Lord ſhall be ſent to give directions to an *Evangeliſt* to meet him in the *deſart*, and to inſtruct him there in what he had been unable to learn in his attendance at Jeruſalem: Philip, in prompt obedience to the divine command, immediately retires from the more public ſervice he had been engaged in at Samaria, to execute whatever the Lord ſhall pleaſe to call him to, though he ſhould order him to go into a wilderneſs; for even there he could *open a door of opportunity* to make him uſeful: and while, like Philip, the miniſters and diſciples of Chriſt govern themſelves by the intimations of ſupreme wiſdom, they ſhall not *run in vain, nor labour in vain.* Phil. ii. 16.

It was a prudent and exemplary care, eſpecially in a perſon engaged in ſuch a variety of public buſineſs as the eunuch was, to improve that vacant leiſure which a journey allowed him, in reading what might edify and inſtruct him, even as *he ſat in his chariot*, ver. 28. This is truly to *redeem the time.* He choſe the ſacred oracles, *which are able to make men wiſe unto ſalvation*; and while peruſing them, we ſee he was in an extraordinary manner, *taught of God* their author. The queſtion which Philip put to *him*, ver. 30. we ſhould often put to ourſelves: *Underſtandeſt thou what thou readeſt?* Let us chooſe thoſe *writings* which may be worth our ſtudy, and then labour to digeſt them into *knowledge:* It is unworthy the character of *rational* creatures to reſt in the *empty amuſement*, which a few wandering, unconnected, undiſtinguiſhed ideas may give us, while they paſs through the mind, like images over a mirror, and leave no trace or impreſſion at all behind them.

The Scriptures eſpecially will be worthy of our ſtudy, that we may *underſtand them*; and we ſhould earneſtly pray that this ſtudy may be ſucceſsful. For this purpoſe let us be willing, like the Ethiopian convert, to make uſe of proper *guides*; (ver. 31.) though it muſt be confeſſed, none we are likely to meet with at preſent can have a claim to that authority with which Philip taught. It is pleaſant, nevertheleſs, with a becoming humility to offer what aſſiſtance we can to our fellow-travellers, on ſuch an occaſion as this: And indeed the practice is generally attended with a bleſſing, both to teacher and learner. God Almighty grant that we who attempt it, eſpecially in that way which is moſt extenſive and laſting, may "neither be deceived in Scripture ourſelves, nor deceive others by miſrepreſenting its ſenſe!"

If we enter into the true ſenſe of the *ancient prophecies*, we muſt undoubtedly *ſee Chriſt* in them, and particularly in that excellent *chapter of Iſaiah*, which the pious *eunuch* was now reading. Indeed we may ſafely reſt the proof from prophecy, in ſupport of Chriſtianity, upon this ſingle oracle. If it relates to the Meſſiah, and was accompliſhed in every part by Jeſus, and by no other, he muſt be the Chriſt. He appealed to it himſelf, (Luke xxii. 37.) the Apoſtles often refer us to it; and Philip, under the conduct of the divine Spirit, converted the eunuch by it.

A more extraordinary inſtance of the power and efficacy of this oracle, in converting believers, cannot be given, than in the caſe of that prodigy of wit, frolic, and immorality, John Wilmot, earl of Rocheſter. They who are only unhappily acquainted with his deteſtable *poems* and diſſolute life, will ſcarcely imagine, that he died a *ſincere penitent* and a *Chriſtian*; and that before he expired, he made no bad comment upon ſome parts of this prophecy. The following account, therefore, is given in Bp. Burnet's own words, who attended him during his laſt illneſs, and publiſhed his caſe after his death. "He ſaid (to the biſhop) that Mr. Parſons, in order to his conviction, read to him, Iſai. liii. and compared that prophecy with the hiſtory of our Saviour's paſſion, that he might there ſee a prophecy concerning it, written many years before it was done; which the Jews that blaſphemed Jeſus Chriſt, ſtill kept in their hands, as a book divinely inſpired. He ſaid to me, that as he heard it read, he felt an inward force upon him, which did ſo enlighten his mind, and convince him, that he could reſiſt it no longer; for the words had an authority, which did ſhoot like rays or beams into his mind; ſo that he was not only convinced by the *reaſonings* he had about it, which ſatisfied his *underſtanding*; but by a *power* which did ſo effectually conſtrain him, that he did ever after as firmly believe in his Saviour, as if he had ſeen him in the clouds. He had made it be read ſo often to him, that he had got it by heart; and went through a great part of it in diſcourſe with me, with a ſort of heavenly pleaſure, giving me his reflections upon it. Some few I remember: *Who hath believed our report?* Here, he ſaid, was foretold the oppoſition the Goſpel was to meet with from ſuch wretches as he was.—*He hath no form or comelineſs: and when we ſhall ſee him, there is no beauty, that we ſhould deſire him.* On this he ſaid, The meanneſs of his appearance and perſon, has made vain and fooliſh people diſparage him, becauſe he came not in ſuch a fool's coat as they delight in, &c. &c." It were to be wiſhed, that this "ſhort account" of that nobleman, by this learned prelate, was in the hands of all who have any doubts about religion, natural or revealed: And God grant that the prophecy in queſtion may have the ſame effect upon the minds of all, to convert them to, or confirm them in the belief, that *Jeſus is the Chriſt, the Son of God!* ver. 37.

Let us often view our divine Maſter in that amiable and affecting light in which he is here repreſented, ver. 32, 33. Let us view him, though *the Son of God*, by a generation which none can fully declare, yet *brought as a lamb to the ſlaughter, and as a ſheep dumb before his ſhearers:* Nor let us refuſe patiently to *ſuffer with him*, if called to it, in humble hope of *reigning with him too*, even though, like his, our *judgement* alſo ſhould be *taken away*, and we be *cut off from the land of the living.*

When once men are come to a point, thus ſolemnly to give themſelves up to the Lord, and have done it in his appointed method, let them, as they have reaſon, go *on their way rejoicing*, (ver. 39.) though Providence ſhould *ſeparate from them* thoſe *ſpiritual guides*, who have been the happy inſtruments of their converſion and edification.

To conclude: The ſervants of Chriſt are called to glorify him, in every different ſcene and ſtation of life: Happy, if in one ſtate and country, or other, (ver. 40.) they may ſpread the ſavour of his name, and gather in converts to him, whether from among the ſons of Iſrael, or of *Ethiopia!*

Chap. IX. *Ver.* 1. *And Saul yet breathing out threatnings*, &c.] This is a very emphatical expreſſion, and ſhews the implacable hatred, which Saul bore to the Chriſtian profeſſion; and it muſt have increaſed his rage to hear, that thoſe whom he had been inſtrumental in driving from Jeruſalem, were ſo ſucceſsful in ſpreading the religion which he was ſo eager to root out. The perſon now in the office of high-prieſt, ſeems to have been Caiaphas, the inveterate enemy of Chriſt: he would therefore gladly employ ſo active and bigotted a zealot as Saul, and it is well known that the ſanhedrim, however its capital power might be abridged by the Romans, was the ſupreme Jewiſh court, and had great influence and authority among their ſynagogues abroad. There are ſeveral diſputes concerning the *time* of this tranſaction. Spanheim advances ſeveral arguments to prove, that it happened ſix or ſeven years after Chriſt's death, about the fourth year of Caligula, A. D. 40. Benſon and others, agreeable to Pearſon's Chronology, think it was ſooner, but the exact time cannot be fixed by any circumſtances tranſmitted to us. See Spanheim, Benſon, and Doddridge.

Ver. 2. *And deſired of him letters*] Theſe *letters* contained a mandate from the high-prieſt, impowering him to act, as appears from chap. xxvi. 12. where they are explained by the words *authority* and *commiſſion*; and Saul ſeems to have been a very proper perſon for executing thoſe orders at that time; being a young man, warm in his temper, and poſſeſſed with an intemperate zeal for Judaiſm. Damaſcus was the principal city of Cyria, ſituated on the eaſt ſide of the mountain *Antilibanus*, about 120 miles north-eaſt from Jeruſalem. How much it abounded with Jews may partly appear from Joſephus, who in one place takes notice of the inhabitants ſhutting up and deſtroying in the *Gymnaſium* 10,000 Jews in one hour. In another place he repreſents the Damaſcenes, as having murdered 18,000 Jews, with their wives and children; a place which ſo much abounded with *Jews*, was very likely to have ſome *Chriſtians*; and Saul moſt probably had heard that there were ſeveral converts at this place. But it may be inquired by what authority Saul could execute at Damaſcus the commiſſion given him by the high-prieſt? The *letters* were directed to the ſynagogues at Damaſcus, and the Jews were generally indulged in foreign ſtates where they ſettled, with their ſynagogue worſhip, and the exerciſe of their church diſcipline; but can it be ſuppoſed they were impowered to ſend perſons, even thoſe of their own nation, out of other countries, in order to their being puniſhed at Jeruſalem? This ſeems inconſiſtent with the laws of nations, and derogatory to the honour of ſtates in general. However, as Herod, who beheaded John the Baptiſt, was at that time in poſſeſſion of Damaſcus, greater liberty might then be granted them than afterwards; for the year following a war broke out between Herod and his father-in-law, Aretas king of Arabia, in which Herod being defeated, Damaſcus came into the hands of Aretas, who placed a governor in it; and therefore not long after, when Saul returned thither, and preached Chriſt in the ſynagogues, though the Jews deſigned to kill him, yet they did not attempt it without the governor's notice, who favoured them ſo far, as to place a garriſon at the gates, in order to apprehend him. 2 Cor. xi. 32. and this perhaps he might do, both to prevent diſturbances, and the better to reconcile them to the government of their new prince, as the Jews were always apt to be turbulent, when oppoſed in any thing relating to their religion. See Pearſon, Annal. Paulin. anno 37. Witſius's Life of Paul, cap. 2. ſect. 2. Ward's 40th Diſſert. Benſon, and on Iſaiah xvii. 1.

3 And as he journeyed he came near Damaſcus: and ſuddenly there ſhined round about him a light from heaven.

4 And he fell to the earth, and heard a voice ſaying unto him, Saul, Saul, why perſecuteſt thou me?

5 And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt. *It is* hard for thee to kick againſt the pricks.

6 And he trembling and aſtoniſhed, ſaid, Lord, what wilt thou have me to do? And the Lord *ſaid* unto him, Ariſe, and go into the city, and it ſhall be told thee what thou muſt do.

7 And the men which journeyed with him ſtood ſpeechleſs, hearing a voice, but ſeeing no man.

8 And Saul aroſe from the earth; and when his eyes were opened, he ſaw no man: but they led him by the hand, and brought *him* into Damaſcus.

9 And he was three days without ſight, and neither did eat nor drink.

10 And there was a certain diſciple at Damaſcus, named Ananias; and to him ſaid the Lord in a viſion, Ananias! And he ſaid, Behold, I *am here*, Lord.

11 And the Lord *ſaid* unto him, Ariſe, and go into the ſtreet which is called Straight, and enquire in the houſe of Judas, for *one* called Saul of Tarſus; for behold, he prayeth.

12 And hath ſeen in a viſion a man named Ananias coming in, and putting *his* hand on him, that he might receive his ſight.

13 Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem.

14 And here he hath authority from the chief prieſts, to bind all that call on thy name.

15 But the Lord ſaid unto him, Go thy

Ver. 3. Ch. xxii. 6. xxvi. 12. 1 Cor. xv. 8.—V. 4. Matth. xxv. 40, &c.—V. 5. Ch. v. 39.—V. 6. Luke iii. 10. Ch. ii. 37. xvi. 30.—V. 7. Dan. x. 7. See ch. xxii. 9. xxvi. 13.—V. 10. Ch. xxii. 12.—V. 11. Ch. xxi. 39. xxii. 3.—V. 13. Ver. 1.—V. 14. Ver. 21. Ch. vii. 59. xxii. 16. 1 Cor. i. 2. 2 Tim. ii. 22.

Ver. 3—6. *Suddenly there ſhined round about him a light*, &c.] It was about noon that Saul with his company came nigh the city of Damaſcus; when ſuddenly there appeared the *Shechinah*, or the Glory of the Lord, far more bright and dazzling than the ſun in his meridian ſplendor: and this great light from heaven ſhone peculiarly round about them; upon which they all *fell flat upon their faces*, as the prophet Daniel had done upon like occaſions. Dan. viii. 17. x. 9. Saul, who had his head full of Jewiſh learning, was well acquainted with the notion of the *Shechinah*, and therefore he ſoon apprehended this to be *the Excellent Glory*. But, upon hearing a voice from it, which charged him with perſecution, he was greatly ſurprized, and inquired, "*Who art thou, Lord*, that I ſhould be charged with perſecuting thee?" The voice out of the midſt of the glory replied, "I am Jeſus the Nazarene, whom thou perſecuteſt; for the perſecution of my diſciples and members is the perſecution of me: *It is hard for thee to kick againſt the goads*,—κέντρα,"—a proverbial expreſſion of impotent rage, which hurts oneſelf and not thoſe againſt whom it is levelled. See chap. xxii. 8. Elſner ſuppoſes with De-Dieu, that this brightneſs was lightning, and the voice thunder; and is large in ſhewing how generally the heathens thought ſuch phœnomena attended the appearance of their deities. See Benſon, Patrick's Witneſſes, Hammond, and Lord Barrington's Miſcel. Sacr. Eſſay 3. p. 5.

Ver. 7. *Stood ſpeechleſs, hearing a voice*] *Stood perfectly aſtoniſhed*;—ſtood fixed and confounded. The original implies the attitude of a perſon who is ſo aſtoniſhed as not to be able to ſtir. In chap. xxii. 9. it is ſaid, that they *did not hear the voice of him that ſpake*; however this is eaſily reconciled (ſays Dr. Ward, diſſert. 40.) with the preſent paſſage, by the double ſenſe of the Greek word φωνὴ, which ſignifies either an *human voice*, or *indiſtinct ſound of words*, in general; or a diſtinct voice or ſpeech. In the paſſage before us it is to be underſtood in the general ſenſe, and in the other as denoting a diſtinct and articulate ſound of words, intelligible to the hearers: ſo that the companions of Saul *heard a voice*, but not in ſo clear a manner as to underſtand what was ſaid. And this ſeems to be further confirmed from hence, that we do not find that any of them were converted, which probably we ſhould have done, had it been deſigned for the conviction of any but Saul himſelf. So John xii. 29. thoſe preſent when the voice from heaven came to Chriſt, heard the ſound, ſo as to take it for *thunder*, without diſtinctly underſtanding what was ſaid. From St. Paul's taking ſuch particular notice that the *voice ſpake unto him in the Hebrew tongue*, chap. xxvi. 14. Dr. Benſon thinks we may gather that poſſibly his companions might be Helleniſtick Jews, who, though they heard the *ſound* of the words, yet did not underſtand their *meaning*,—for *not hearing* is frequently put in ſcripture for *not underſtanding*; ſee particularly 1 Cor. xiv. 2. in the original. And it does not appear, that Saul informed them who it was that made this glorious appearance unto him, or what the voice had ſaid: very likely he kept it ſecret from every one, at leaſt, till he had received further directions in Damaſcus. It is ſaid further, that *they ſaw no man*; the caſe was the ſame with the men who were with Daniel when he ſaw the viſion, Dan. x. 7. and the heathens, however they came by the notions, thought their deities often rendered themſelves viſible to one only in a company conſiſting of many. See Biſcoe's Lectures, p. 665. Elſner's Obſervat. vol. i. p. 403. Whitby and Beza.

Ver. 8. *And when his eyes were opened, he ſaw no man*] And *though his eyes were open*, *he* was incapable of diſcerning objects, and *ſaw no* one *man* of thoſe who ſtood near him; for his nerves were ſo affected with the glory of that light, which had ſhone from the body of Jeſus, that he had loſt the power of ſight. The divine glory had ſtruck his bodily eyes quite blind; as the eyes of his underſtanding had hitherto been in the midſt of the marvellous light of the Goſpel: See ch. xxii. 11. But the judicious reader, deſirous of entering fully into this wonderful tranſaction, will refer not to ſingle verſes only, but will diligently compare the whole account, as given by St. Paul himſelf.

Ver. 9. *And he was three days without ſight*] Scales grew over his eyes, not only to intimate to him the blindneſs of the ſtate he had been in, but to impreſs him alſo with the deeper ſenſe of the Almighty power of Chriſt, and to turn his thoughts inwards, while he was rendered leſs capable of converſing with external objects. This would alſo be a manifeſt token to others, of what had happened to him in his journey, and ought to have been very convincing and humbling to thoſe bigotted Jews, to whom, as the moſt probable aſſociates in the cruel work he intended, the ſanhedrim had directed thoſe *letters*, which Saul would no doubt deſtroy as ſoon as poſſible. It is very doubtful, and cannot at preſent be determined, whether the faſt of three days here mentioned was a voluntary one, undertaken by Saul, in conſequence of his deep humiliation, on account of his former perſecutions, or whether it was the reſult of that bodily diſorder, into which he was thrown by the viſion, and of the attachment of his mind to thoſe new and aſtoniſhing divine revelations, with which during this time he ſeems to have been favoured. See 2 Cor. xii. 1. Gal. i. 11. If we compare the prophet Daniel's being affected by ſome of his viſions, with this caſe of Saul, we ſhall find that they bear a great reſemblance; only Daniel had not been guilty of ſuch great crimes, and conſequently had not occaſion for ſuch bitter repentance as Saul had. See Grotius, Doddridge, Benſon, and the *Reflections* on this chapter.

Ver. 10. *Ananias*] As we read of Ananias only in this ſtory, it is difficult to determine who he was. Some ſuppoſe him to have been a native of Jeruſalem, and to have firſt planted the Goſpel at Damaſcus. Some of the ancients ſay, he was one of the ſeventy diſciples; others, from his being called *a devout man according to the law*, ch. xxii. 12. have thought he was a *proſelyte of righteouſneſs*: Perhaps he was a native of Damaſcus, converted at the firſt pentecoſt, when the Holy Spirit deſcended, and honoured him with this embaſſy to Saul, as a Chriſtian of the oldeſt ſtanding in that place; and ſo very probably an officer of the church there; which the commiſſion to *baptize him* may further intimate. We may remark, that God himſelf appoints a *man* to teach Saul, as an *angel* did in the caſe of Cornelius, ch. x. 5. in admirable condeſcenſion, dealing with us by *men* like ourſelves. See Calmet, Benſon, and L'Enfant.

Ver. 15. *He is a choſen veſſel*, &c.] Beza obſerves, that an inſtrument of building, agriculture, &c. is often in Greek called σκεῦος; and the word may very probably have that ſignification here. *For he is my choſen inſtrument, to bear my name*, &c. Polybius uſes this ſame word perſonally, in order to denote one extremely proper for a particular deſign. Ananias could not infer from theſe words of our Lord, that the Goſpel was to be preached to the Gentiles while they continued uncircumciſed, and ſo *aliens from the commonwealth of Iſrael*, &c. A way: for he is a choſen veſſel unto me, to bear my name before the Gentiles, and kings, and the children of Iſrael:

16 For I will ſhew him how great things he muſt ſuffer for my name's ſake.

17 And Ananias went his way, and entered into the houſe: and putting his hands on him, ſaid, Brother Saul, the Lord (*even* Jeſus that appeared unto thee in the way as thou cameſt,) hath ſent me, that thou mighteſt receive thy ſight, and be filled with the Holy Ghoſt.

18 And immediately there fell from his eyes as it had been ſcales: and he received ſight forthwith, and aroſe, and was baptized.

19 And when he had received meat, he was ſtrengthened. Then was Saul certain days with the diſciples which were at Damaſcus.

Ver. 15. Ch. xiii. 2. xxii. 21. Rom. i. 1. Gal. i. 15. Epheſ. iii. 8. 1 Tim. ii. 7. 2 Tim. i. 11. Rom. i. 5. Ch. xxv. 22. V. 16. Ch. xxi. 11. 2 Cor. xi. 23.—V. 17. Ch. xxii. 12. Ch. viii. 17. Ch. viii. 15.

myſtery, which St. *Peter* did not yet know; for Chriſt might have uſed theſe expreſſions, had St. Paul been brought before heathen kings for preaching him as the Meſſiah to the Jews and proſelytes. It is worthy obſervation, that the bleſſed Jeſus gave originally men of no learning or power for the propagators of his religion; and the divine wiſdom wonderfully contrived, that the very inability and ignorance of the propagators of Chriſtianity, ſhould be of the greateſt uſe to the advancement of his religion. When Jeſus had choſen theſe mean and weak inſtruments, he ſuffered them to continue in their national prejudices, concerning his character, the nature of his kingdom, and the extent of his juriſdiction; as the ſole means of keeping them attached to his ſervice, not only during the courſe of their attendance on his miniſtry, but for ſome time after his reſurrection, and the deſcent of the Holy Ghoſt upon them; that power, which was to lead them into all truth, but by juſt and equal ſteps. Let us ſee the uſe of this in the following circumſtance. From the order of the whole of God's diſpenſation to mankind, as laid down in the Scripture, we learn that the offer of the Goſpel was to be firſt fairly made to the Jews, and then afterwards to the Gentiles. Now when ſoon after the aſcenſion of our Lord, the church was forced by the perſecution of the ſynagogue to leave Judea, and to diſperſe itſelf throughout all the neighbouring regions; and the Apoſtles, on their retirement, being fully inſtructed in the deſign of God to call the Gentiles;—reſentment for their ill uſage in Judea, and the ſmall proſpect of better ſucceſs amongſt thoſe of the *diſperſion*, which they of Jeruſalem had prejudiced againſt the Goſpel, would naturally have diſpoſed them to turn immediately to the Gentiles; by which means God's purpoſe, without a ſupernatural force upon their minds, had been defeated, as ſo great a part of the Jews would not have had the Goſpel firſt preached to them: but now, puſhed on by this commodious prejudice—that the *benefits* properly belonged to the race of Abraham,—they directly addreſſed themſelves to their brethren of the diſperſion, where meeting with the ſame ill ſucceſs, their ſenſe of the deſperate condition of the houſe of Iſrael, would now begin to abate their prejudice; and then came the time to enlighten them in this matter, without putting too great a force upon their minds. Accordingly, this purpoſe was clearly revealed to Peter at Joppa.—Though ignorance in the propagator of a divine truth amongſt particulars may ſerve to theſe important ends; yet, when ſo great a number of Gentiles were converted to Chriſt, that it became neceſſary to form them into a church, that is, a religious ſociety,—which of courſe has its policy, as well as the civil; ſo hurtful was ignorance in its governing miniſters, that divers of them, though graced with many gifts of the Holy Ghoſt, cauſed ſuch diſorders in the aſſemblies, as required all the abilities of the *learned Apoſtle* to reform and regulate. And then it was, and for this purpoſe, that *Paul*, the proper *Apoſtle of the Gentiles*, was in an extraordinary manner called in, to conduct, by his learning and abilities, and with the aſſiſtance of his companion Luke, a learned man alſo, this part of God's purpoſe to its completion. The reſt were properly *Apoſtles of the Jews*, which people being a religious *ſociety already formed*, the converts from thence had a rule to go by, which ſerved them for their preſent occaſions, and therefore theſe needed no great talents of parts and learning,—nor had they any: But a *new ſociety* was *to be formed* among the Gentile converts, and this required an able conductor,—and ſuch an one they had in *Paul*. See the Div. Leg. vol. iii. b. 4. ſect 6. Grotius and Beza.

Ver. 16. *I will ſhew him how many things he muſt ſuffer*] If this intimates, as ſome very learned commentators ſeem to think, that Saul ſhould preſently have a revelation, and perhaps a viſionary repreſentation of all his ſufferings, it muſt appear a moſt heroic inſtance of courage and zeal, that with ſuch a view he ſhould offer himſelf to baptiſm, and go on ſo ſteadily in his miniſterial work. Never ſurely was there, on that ſuppoſition, a more lively image of that adorable Lord, who ſo reſolutely perſevered in his work, though he knew all things that were to come upon him. See Grotius, Doddridge, and Witſius's Life of Paul.

Ver. 17. *Ananias went his way*, &c.] Had St. Paul been an *impoſtor*, he could not have acted his part but in confederacy. He was to be inſtructed by one at Damaſcus; ver. 6. that inſtructor therefore muſt have been his accomplice, though they appeared to be abſolute ſtrangers to each other, and though he was a man of an excellent character, and ſo was very unlikely to have engaged in ſuch a buſineſs. Notwithſtanding theſe improbabilities, this man muſt have been his confident and accomplice in carrying on this fraud, and the whole matter muſt have been previouſly agreed on between them. But here this objection occurs:—How could this man venture to act ſo dangerous a part, without the conſent of the other diſciples, eſpecially of the Apoſtles? Or by what means could he obtain their conſent? And how abſurdly did they contrive their buſineſs, to make the converſion of Saul the effect of *a miracle*, which all thoſe who were with him muſt certify did never happen?—How much eaſier would it have been to have made him be preſent at ſome pretended miracle wrought *by the diſciples*, or by Ananias himſelf, when none were able to diſcover the fraud, and then have imputed his converſion to that, or to the arguments uſed by ſome of his priſoners, whom he might have diſcourſed with and queſtioned about their faith, and the grounds of it, in order to colour his intended converſion? Beſides, is it not ſtrange, if the ſtory had been an impoſture, and Ananias had been joined with Saul in carrying it on, that, after their meeting at Damaſcus, we ſhould never hear of their conſorting together, or acting in concert, or that the former drew any benefit from the friendſhip of the latter, when he became ſo conſiderable among the Chriſtians?—Did Ananias engage and continue in ſuch a dangerous fraud without any hope or deſire of private advantage? Or was it ſafe for Saul to ſhake him off, and riſque his reſentment?—We will ſuppoſe then, that, in order to account for this viſion *without a miracle*, that as Saul and his company were journeying to Damaſcus, an extraordinary meteor did really appear, which caſt a great light, at which they being affrighted, fell to the ground; ſee ch. xxvi. 14. this might be poſſible, and fear grounded on ignorance of ſuch a phænomenon, might make them imagine it to be a viſion from God; nay, even the *voice* or *ſound* they heard in the air might be an exploſion attending this meteor;—or, at leaſt, there are thoſe who would rather recur to ſuch a ſuppoſition as this, however incredible, than acknowledge the *miracle*; but how will this account for the *diſtinct words* heard by Saul, to which he made anſwer?—How will it account for what followed when he came to Damaſcus, agreeable to the ſenſe of thoſe words which he heard?—How came Ananias to go to him there, and ſay, "He was *choſen by God to know his will*, &c. ch. xxii. 14—xxvi. 16? Or why did he propoſe to him to be *baptized?* What connection was there between the Meteor which Saul had ſeen, and thoſe words of Ananias?—Will it be ſaid, that Ananias was ſkilful enough to take advantage of the fright he was in at the appearance, in order to make him a *Chriſtean?* But could Ananias inſpire him with the *viſion*, in which *he ſaw him before he came*, ver. 12? If that viſion was the effect of imagination, how came it to be verified ſo exactly in fact?—But, allowing that he dreamed by chance of Ananias's coming, and that Ananias came by chance too; or, if you pleaſe, that, having heard of his dream, he came to take advantage of that, as well as of the meteor which Saul had ſeen; will this get over the difficulty? Certainly no; for there was more to be done. Saul was ſtruck blind, and had been ſo for three days. Now, had this blindneſs been natural, from the effects of the meteor or lightning upon him, it would not have been poſſible for Ananias to heal it, as we find that he did, merely by putting his hands upon him, and ſpeaking a few words.—This undoubtedly ſurpaſſed the power of nature; and if it was a *miracle*, it proves the other to have been a miracle too, and a miracle done by the ſame Jeſus Chriſt. See that excellent tract of lord Lyttelton on the Converſion of St. Paul, which does no leſs honour to the pen than to the rank of the noble writer.

Ver. 18. *There fell from his eyes as it had been ſcales*] Perhaps the outward coat of his eyes might be ſcorched with the lightning, and what fell from them might have ſome reſemblance to the ſmall ſcales of fiſhes. His being thus reſtored to ſight was, however, a moſt lively emblem of the veil's being done away from his heart. Immediately *Saul roſe up, and was baptized*, and, as appears by the event, was then alſo filled with the Holy Spirit; i. e. as that phraſe commonly ſignifies, the Holy Spirit was poured down upon him immediately from heaven, and not conveyed by the laying on of the hands of any man; and very probably that effuſion upon Saul was accompanied with a glory, cloven tongues, or pointed flames, like as of fire, which was the external ſymbol when the Spirit was given in the moſt honourable manner, as well as in the higheſt meaſure; and if that ſymbol attended his receiving the Holy Spirit, it was proper that his eyes ſhould be firſt opened, that he himſelf might ſee the glory, and ſo be convinced both by external ſigns and internal gifts, that he who had formerly been a *perſecutor*, was now graciouſly accepted as a *Chriſtian* and a *prophet*. See particularly Dr. Benſon, vol. i. p. 177, &c.

20 And ſtraightway he preached Chriſt in the ſynagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and ſaid, Is not this he that deſtroyed them which called on this name in Jeruſalem, and came hither for that intent, that he might bring them bound unto the chief prieſts?

22 But Saul increaſed the more in ſtrength, and confounded the Jews which dwelt at Damaſcus, proving that this is very Chriſt.

23 And after that many days were fulfilled, the Jews took counſel to kill him.

24 But their laying wait was known of Saul. And they watched the gates day and night to kill him.

25 Then the diſciples took him by night, and let *him* down by the wall in a baſket.

26 And when Saul was come to Jeruſalem, he aſſayed to join himſelf to the diſciples: but they were all afraid of him, and believed not that he was a diſciple.

27 But Barnabas took him, and brought *him* to the apoſtles, and declared unto them how he had ſeen the Lord in the way, and that he had ſpoken to him, and how he had

Ver. 20. Ch. viii. 37.—V. 24. 2 Cor. xi. 32.—V. 25. Joſh. ii. 15. 1 Sam. xix. 12.—V. 26. Ch. xxii. 17.—V. 27. Ch. iv. 36.

Ver. 20. *He preached Chriſt*, &c.] *He preached in the ſynagogues, maintaining that Jeſus is the Son of God.* So the Vulg. and ſeveral MSS. The Jews knew that *Chriſt*, or the *Meſſiah*, is the *Son of God.* See Heylin, Bengelius, and Wetſtein.

Ver. 21. *And came hither for that intent*] *And came hither on purpoſe to carry them priſoners to the high-prieſts.* See 1 Sam. x. 11, 12. Heylin.

Ver. 22. *Proving that this is very Chriſt*] *Evincing that he* [*Jeſus*] *is the Chriſt.* Heylin and Doddridge. As Saul had blaſphemed Chriſt, and perſecuted the Chriſtians through *ignorance*, and whilſt he really *diſbelieved* the Goſpel, he more *eaſily obtained mercy* at the hands of our Lord Jeſus Chriſt. But, though our Lord forgave him, he could hardly forgive himſelf, and thought he could not ſufficiently teſtify his love and affection, without the greateſt ſtudy and diligence to convert others; and indeed, by ſhewing mercy to him, who had been, as he calleth himſelf, a blaſphemer and a perſecutor, our Lord gave a moſt remarkable inſtance of his long-ſuffering and abundant mercy. In ſhewing mercy to him, who was the firſt that, from a blaſphemer and perſecutor, became a Chriſtian, the bleſſed Jeſus afforded a moſt ſignal *pattern unto them who ſhould afterwards believe on him to eternal life*, 1 Tim. i. 15, 16. For what could be a greater encouragement to others to hope for mercy, upon their repentance and embracing the Goſpel? To the *Jews*,—for inſtance, who had procured the murder of the Meſſiah, the Lord of life and glory. To the *Samaritans*,—who had formerly been ſo odious to the Jews, and corruptors of the Old Teſtament. To the *devout Gentiles*,—with whom the Jews would not eat, nor freely converſe, as long as they remained uncircumciſed. And, above all, to the *idolatrous Gentiles*, who had a long time *lived without the* true *God in the world*, and as aliens to his church and covenant; and to whom more particularly this Saul, this ſingular monument of mercy, was in due time to be an Apoſtle. See Benſon.

Ver. 23. *And after—many days*] After an interval of about *three years*; during which period Saul went into Arabia, and preached the Goſpel there. See Gal. i. 17, 18. Though St. Luke has not given us a particular account of this part of Saul's travels, yet it appears ſufficiently from the expreſſion before us, that he was not ignorant of it. Saul himſelf hath led us to conclude, that the Jews at Damaſcus did not plot his death till after he returned thither from Arabia, juſt before he went up to Jeruſalem. Poſſibly the reaſon why St. Luke ſo tranſciently paſſed over this prophetic journey of Saul was, becauſe it was the moſt private and inconſiderable; or rather, becauſe he thought he had other inſtances ſufficient to lay before his reader, of Saul's promoting Chriſtianity as a ſuperior prophet. Beſides, it is evident that he haſtened to the hiſtory of Saul's apoſtleſhip, which was much more material, and of which he deſigned to treat more largely. As Saul's abode at Damaſcus, both upon his converſion, and at his return from Arabia, appears to have been very ſhort, he muſt, according to his own account, have ſpent almoſt three years in Arabia. His going ſo ſoon from Damaſcus, and preaching the Goſpel ſo long in a remote country, where there were no Chriſtians before his coming, is a proof, as he himſelf very juſtly alledges, that he received not the knowledge of the Goſpel doctrine from any other of the Apoſtles or Chriſtians, but immediately from our Lord Jeſus Chriſt, or by the illumination of the Spirit; and as none but Jews had hitherto been accepted into the Chriſtian church, it is reaſonable to ſuppoſe that Saul preached in Arabia to none but Jews only. Returning from Arabia, he came again to Damaſcus, and going into one of the ſynagogues there, he preached the Chriſtian doctrine to the Jews, as he had done before. But they not being content with barely rejecting his doctrine, conſulted how they might take away his life; for they looked upon him as a grand apoſtate, whoſe converſion greatly ſtrengthened the intereſts of Chriſtianity. But a ſtronger proof can ſcarce be produced of the malignity of theſe people; that when ſo great a perſecutor was in ſo wonderful a manner converted to Chriſtianity, they ſhould be ſo far from following his example, as to attempt his life. See Doddridge, and Benſon.

Ver. 24, 25. *And they watched the gates*, &c.] This ſhews there were great numbers engaged in this bloody deſign; for Damaſcus was a large city, and had many gates. Damaſcus now belonged to Aretas, king of Arabia, (ſee on ver. 2.) who governed it by an *Ethnarch*, or deputy governor; comp. 2 Cor. xi. 32, 33. After Aretas had broken with his ſon-in-law Herod, very probably the Jews in general would have leſs intereſt in his dominions, and rather be watched and ſuſpected by him. This might be the reaſon, perhaps, why they could not apprehend Saul in the ſynagogue, as he himſelf thought to have apprehended the Chriſtians three years before; ſee ver. 2. However, though the Jews could not by their own power compaſs their deſign, nor would Aretas himſelf, perhaps, have granted them ſuch a favour, yet they made intereſt with his governor, that the garriſon might have orders to apprehend Saul, and deliver him into their hands. Poſſibly the Jews might incenſe the governor againſt him, by pretending that though they were loyal ſubjects, Saul was a ſpy for Herod, or for the Romans, and an enemy to the Arabians, and ſo might draw him into their quarrel: for what will not perſecuting and malicious men ſay or do, in the current of their blind zeal, and when hotly engaged to oppoſe truth and goodneſs? However, their zeal and rage was ineffectual; for Saul, having knowledge of their deſigns, was let down by the Chriſtians, as ſoon as they could do it with ſafety, by *night*, in a large baſket, ſuſpended to a rope, through the window of a houſe which joined to the walls of the city. See Benſon, Miſcell. Sacr. vol. i. and Joſephus's Antiq. l. xiv. c. 2.

Ver. 26, 27. *And when Saul was come to Jeruſalem*] Upon his eſcaping from Damaſcus, Saul went up to Jeruſalem, where he had never been ſince his converſion to Chriſtianity; and thither he went chiefly to viſit the great Apoſtle of the circumciſion, Gal. i. 18. who, as ſome of the Chriſtians had informed him, then reſided at that city. He had very probably heard much of St. Peter, which made him long for the ſight and acquaintance of one, ſo eminent in the Chriſtian church:

> Great ſouls by inſtinct to each other turn,
> Demand alliance, and in friendſhip burn.

And indeed there was ſomething ſimilar in their caſe, for the one had been recovered to the dignity of one of the firſt miniſters of the circumciſion, after a threefold denial of his Lord and Maſter; the other, from a perſecutor of the Chriſtians, was already converted, and made an eminent prophet; and was further deſigned for the apoſtolate of the Gentile world. But, though Saul went as a friend, to viſit St. Peter and the Chriſtian church, yet as he had been ſo zealous and diſtinguiſhed a perſecutor, and had been ſince his converſion chiefly in Arabia-deſerta, a country with which Jeruſalem had but little correſpondence, the Chriſtians were ſtill afraid of him. They knew how he had heretofore perſecuted their brethren in Jeruſalem, and gone to Damaſcus in purſuit of them; but they very probably had received no certain intelligence of his converſion. Though it may ſeem ſtrange that ſo remarkable an event ſhould have been ſo long hid from them, yet ſome very probable reaſons have been urged why they had not a full and ſatisfactory account of the affair; ſuch as, 1. The war between Herod and Aretas, which might greatly interrupt the communication between Jeruſalem and Damaſcus. 2. As the Chriſtians in Judea were under a violent perſecution, thoſe of Damaſcus might be afraid of going to Jeruſalem, and the Chriſtians of Jeruſalem might not be able to carry on their correſpondence ſo regularly with the Chriſtians at a diſtance; beſides, it ſhould be remembered, that there were not then ſuch conveniences of correſpondence as now. 3. Perhaps the perſecuting Jews, to prevent the argument which might be drawn from Saul's converſion, might affect to give themſelves myſterious airs, as if he was only acting a concerted part; ſure to find their account in ſuch a pretence, by mortifying the diſciples, and bringing Saul into ſuſpicion.—But whatever was the cauſe, the Chriſtians at Jeruſalem ſtill doubted his integrity, till Barnabas convinced them to the contrary. Some affirm that Barnabas had been his old acquaintance, and had ſat with him *at the feet of Gamaliel*; and therefore might know him to be a man of too much veracity to act an inſincere part; but this account is to be queſtioned. Barnabas, however, was ſome way or other fully ſatisfied of the truth and reality of Saul's converſion; he therefore, with preached boldly at Damaſcus in the name of Jeſus.

28 And he was with them coming in, and going out at Jeruſalem.

29 And he ſpake boldly in the name of the Lord Jeſus, and diſputed againſt the Grecians: but they went about to ſlay him.

30 *Which* when the brethren knew, they brought him down to Ceſarea, and ſent him forth to Tarſus.

31 Then had the churches reſt throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghoſt, were multiplied.

32 And it came to paſs, as Peter paſſed throughout all *quarters*, he came down alſo to the ſaints which dwelt at Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was ſick of the palſy.

34 And Peter ſaid unto him, Eneas, Jeſus Chriſt maketh thee whole: ariſe, and make thy bed. And he aroſe immediately.

35 And all that dwelt at Lydda, and Saron, ſaw him, and turned to the Lord.

36 Now there was at Joppa a certain diſciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works, and alm-deeds which ſhe did.

Ver. 28. Gal. i. 18.—V. 29. Ch. vi. 1.—V. 32. Ch. viii. 14.—V. 35. 1 Chron. v. 16.—V. 36. Or, *Doe*, or *Roe*. Titus iii. 8.

with great propriety, introduced him to the Apoſtles, namely, to St. *Peter*, who went with St. John to Samaria, and was now returned; and to St. *James*, the kinſman of our Lord, Gal. i. 18, 19. For theſe were the only Apoſtles whom Saul now ſaw at Jeruſalem: the reſt had diſperſed themſelves to plant or water the Chriſtian religion in different places, and eſpecially to confirm and eſtabliſh ſuch converts as the Chriſtians had made in their ſeveral diſperſions, by the laying on of their hands, and imparting unto them the gift of the Holy Spirit. See Benſon, Beza, and Reading's life of Chriſt, p. 565.

Ver. 29. *Againſt the Grecians*] *The Helleniſts*; or thoſe foreign Jews who uſed the Greek language, and came out of other parts to worſhip at Jeruſalem; Saul being earneſtly deſirous that they might carry along with them the knowledge of Chriſt into their own lands. See Beza, and the note on ch. vi. 1.

Ver. 30. *To Cæſarea*] This muſt have been Cæſarea Philippi, near the borders of Syria, as it may be collected from St. Paul's own words, that he went by land through the regions of Syria and Cilicia; ſee Gal. i. 21. otherwiſe he might eaſily have gone from the celebrated Cæſarea in the Mediterranean ſea, by ſhip to Tarſus, his own native city, whither the brethren ſent him, no doubt, that he might find protection among his friends and relations, and perhaps plant the goſpel amongſt them. They poſſibly might not have heard of his former bigottry againſt the Chriſtians; or as the ſpiritual harveſt of the Jews was not yet gathered in at Tarſus, as it had been ſome time ago at Jeruſalem, there were hopes of better treatment and more ſucceſs there. See on chap. viii. 40.

Ver. 31. *Then had the churches reſt*] This *reſt* is by no means to be aſcribed merely or chiefly to Saul's converſion, who though a great zealot, was but a young man of no immediate or ſupreme authority, and whoſe perſonal danger proves the perſecution in ſome meaſure to have been continued at leaſt three years after it. The period here ſpoken of, appears to be that which commenced at or quickly after Saul's ſetting out for Cilicia; and the beſt commentators ſeem agreed, that this repoſe of the Chriſtians was occaſioned by the general alarm which was given to the Jews, then the ſole perſecutors of the Chriſtians, about A. D. 40. when Petronius, by the order of Caligula, incenſed by ſome affront ſaid to have been offered him by the Alexandrian Jews, attempted to bring the ſtatue of that emperor among them, and to ſet it up in the holy of holies; an horrid profanation, which the whole people deprecated with the greateſt concern in the moſt ſolicitous and affectionate manner, and by which they were ſo much taken up, that they had neither the heart nor the leiſure to look after or perſecute the Chriſtians. How long this reſt continued, we do not certainly know; probably, till Herod interrupted it, chap. xii. ver. 1. Dr. Doddridge, following Beza's conſtruction of this intricate verſe, renders it as follows, *Then the churches through all Judæa, and Galilee, and Samaria, being edified, had reſt. And walking in the fear of the Lord, and the conſolation of the holy Spirit, were multiplied.* Dr. Heylin reads it, *At that time the churches, &c. had peace*; *being edified, and advancing in the fear of the Lord*; *and they became more numerous by the aſſiſtance of the Holy Ghoſt.* Inſtead of the *churches*, Dr. Waterland reads *the church*, after ſeveral MSS. The word οἰκοδομούμεναι, *edified*, is figurative; properly a term of architecture, ſignifying the erecting or conſtructing the whole ſuperſtructure upon a foundation; in this place, it muſt ſignify by analogy, that the churches were properly inſtructed in all the fundamental doctrines of the Goſpel. See Hammond, Joſeph. Jewiſh War, b. ii. chap. 10. Lardner's Credib. b. i. chap. 2. and Benſon's Hiſt. b. i. chap. 9. ſect. 3. where he has given a large and uſeful account of the ſtate of the Jews at this time.

Ver. 32. *And it came to paſs*, &c.] *And as Peter was making a general viſitation*; Heylin. *Now it came to paſs that Peter making a progreſs*, &c. As St. Peter had gone formerly through the metropolis and other towns of Samaria, to plant or water Chriſtianity, ſo during this peaceful interval, he reviſited the ſeveral churches in Judæa and Galilee, to rectify their diſorders, to inſtruct them further, and to impart the Holy Spirit to the new converts. Among other places, he went down to *Lod* or *Lydda*, a town of Phœnicia ſituated in the tribe of Ephraim, lying between Azotus and Cæſarea. It was afterwards called *Dioſpolis*, and was about one day's journey diſtance from Jeruſalem. There were ſeveral celebrated Jewiſh ſchools there, and the great ſanhedrim ſometimes met near it. *Saron* or *Sharon*, which is connected with it, ver. 35. was not a town, but a large, fruitful, and well-inhabited valley, which lay near Lydda, and is ſaid to have extended from mount Tabor to the Lake of Tiberius, and from Cæſarea to Joppa. Compare 1 Chron. xxvii. 29. Iſa. xxxiii. 9. xxxv. 2. lxv. 10.

Ver. 34. *Eneas, Jeſus Chriſt maketh thee whole*] It is worth our while to obſerve the great difference there is between the manner in which this miracle is wrought by Peter, and that in which Chriſt performed his works of divine power and goodneſs. The different characters of the *ſervant* and the *ſon*, the *creature* and the *God*, are every where apparent. In working this miracle, St. Peter however ſeems to have imitated our Lord, partly as to the manner of expreſſion, but principally, as to the ſign and evidence of the perfection of the miracle; (Mark ii. 9. John v. 8.) only with this remarkable difference and decorum, namely, that the two men whom our Lord cured, were not at their own home, and therefore they were ordered *to take up their bed*, or the couch on which they had lain, and walk away. But Eneas, whom St. Peter cured, was at home, and kept his bed there, and therefore he was ordered to *ariſe, and make his bed*; ςρῶσον σεαυτῷ, *ſhake up and ſmooth your own bed*, as an evidence of the certainty and perfection of your cure. We may obſerve, that no *faith* on the part of the perſon to be healed was required, and the like is obſervable in many other caſes, where perſons perhaps ignorant of Chriſt, were ſurprized with an unexpected cure. But were perſons petitioned themſelves for a cure, a declaration of their faith was often required, that none might be encouraged to try experiments out of curioſity, in a manner which would have been very indecent, and have tended to many bad conſequences. See Lightfoot, Benſon, De Dieu, and Clarius.

Ver. 36. *At Joppa*] Another city of Phœnicia, lying upon the Mediterranean, and the neareſt maritime town to Jeruſalem, more than a day's journey diſtant from it,—about 40 miles, though ſome have ſaid that Jeruſalem might be ſeen from thence. We find it mentioned in the Old Teſtament by the name of *Japho*, as belonging to the tribe of Dan, Joſh. xix. 46. It was the place to which the materials for building Solomon's temple were brought in floats by ſea, and carried from thence by land to Jeruſalem; 2 Chron. ii. 16. Jonah took ſhip from hence for *Tarſhiſh*; Jon. i. 3. and as it lay between Azotus and Cæſarea, it was probably one of the cities where Philip preached the Goſpel in his progreſs, chap. viii. 40. Simon, ſon of Matthias and brother to Judas Maccabeus, repaired and fortified Joppa, and made it a ſeaport to Jeruſalem and all Judea, it being the fitteſt place on all that coaſt, for the carrying on of their trade to the iſles and countries in the Mediterranean; for which purpoſe it ſerved them many ages after the Maccabees, as it ſtill ſerveth the inhabitants of that country to this very day, being called by the ſame name, though vulgar pronunciation hath changed it to *Jaffa*. It was at *Jabneh* or *Jamnia* nigh this place, that the great ſanhedrim ſometimes ſat; and yet for all their conſultations, authority, and learning, Chriſtianity there took root and flouriſhed. Among the Chriſtians at Joppa, there was a woman, whoſe Hebrew name was *Tabitha*, which in Greek is *Dorcas*, that is, a *roe* or *wild goat*; for it was common among the heathens to call men or women by the names of ſome *inferior animal*. Thus *Rachel* ſignifies a *ſheep*, and *Eglah* a *calf*. Dr. Shaw, in the Supplement to his Travels, p. 74. takes Δορκὰς to be the *Gazel* or *Antelope*, which Ariſtotle deſcribes to be the ſmalleſt of the horned animals, being even ſmaller than the *roe*. The Δορκὰς is deſcribed to have fine eyes, and in the eaſtern countries, thoſe of the *Gazel* are ſo to a proverb. Thus *the damſel whoſe name was* Tabitha, which is *by interpretation* Dorcas, might be ſo called from this particular feature and circumſtance. See Deut. xii. 15. 22. 2 Sam. ii. 18. Cantic. ii. 9. iv. 5, &c.

37 And it came to paſs in thoſe days, that ſhe was ſick, and died: whom when they had waſhed, they laid *her* in an upper chamber.

38 And foraſmuch as Lydda was nigh to Joppa, and the diſciples had heard that Peter was there, they ſent unto him two men, deſiring *him* that he would not delay to come to them.

39 Then Peter aroſe, and went with them. When he was come, they brought him into the upper chamber: and all the widows ſtood by him weeping, and ſhewing the coats and garments which Dorcas made while ſhe was with them.

40 But Peter put them all forth, and kneeled down and prayed; and turning *him* to the body, ſaid, Tabitha, ariſe. And ſhe opened her eyes: and when ſhe ſaw Peter, ſhe ſat up.

41 And he gave her his hand, and lifted her up; and when he had called the ſaints and widows, he preſented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to paſs, that he tarried

Ver. 37. Ch. i. 13.—V. 38. Or, *be grieved.*—V. 40. Ch. vii. 60.

Ver. 37. *Whom when they had waſhed*] This cuſtom prevailed both amongſt the Hebrews, Greeks, and Latins, and is ſtill in uſe amongſt us. See Mark xiv. 8. John xii. 7. xix. 38—40.

Ver. 38. *Deſiring him that he would not delay*, &c.] We can hardly imagine they urged his coming merely to comfort them under this loſs: but if they had any view to what followed, it was a remarkable inſtance of faith, as it does not appear that the apoſtles before this had raiſed any one from the dead. Were we to have been judges, perhaps we ſhould have thought it better that *Stephen* ſhould have been raiſed than *Dorcas*, but it is our happineſs and duty to ſubmit our reaſonings on what we think fitteſt and beſt, to the infinitely-wiſer determinations of Providence.

Ver. 39. *Shewing the coats and garments*, &c.] "Shewing ſome of the under and upper garments, which ſhe, with her own hands had made, to clothe the naked and relieve the poor." The Vulgate reads, *which ſhe had made for them.*

Ver. 40. *But Peter put them all forth*] Herein the ſervant followed not only the *path*, but the very *ſteps* of his Lord, in diſmiſſing all witneſſes, that nothing might look like vain-glory, that nothing might interrupt the favour of that addreſs which he was to pour out before God. Firſt, he bends his knees in prayer to the Lord of Life, and knowing certainly by a divine impulſe that his prayer was heard, he directs his voice with a divine efficacy to the dead: but who can fully conceive the ſurprize of Dorcas, when thus called back again to life, or of her pious friends, when they ſaw her alive; for their own ſake, and the ſake of the indigent and diſtreſſed, there was cauſe of rejoicing, and much more in the view of ſuch a confirmation given to the Goſpel, and ſuch a token of Chriſt's preſence with his ſervants. Yet to herſelf it muſt have been matter of reſignation and ſubmiſſion, rather than exultation, that ſhe was called back to theſe ſcenes of vanity, which ſurely would have been ſcarce tolerable, had not a veil of oblivion been drawn over thoſe glories which her ſeparate ſpirit enjoyed. But we pleaſe ourſelves with the charitable and reaſonable hope, that the remainder of her days were yet more zealouſly and vigorouſly ſpent in the ſervice of her Saviour and her God; yielding herſelf to him as in a double ſenſe alive from the dead. Thus would a richer treaſure be laid up for her in heaven, and ſhe would afterwards return to a far more exceeding weight of glory, than that from which ſo aſtoniſhing a Providence had for a ſhort interval recalled her. See Doddridge and Benſon.

Ver. 42, 43. *And it was known throughout all Joppa*] The report of this miracle ſwiftly ſpread throughout all Joppa: upon which *Simon* the *ſon of Jonas*, became more famous there, than *Jonas* himſelf had been, for the ancient prophet *Jonas*, after he had taken ſhip at Joppa, was raiſed only from the belly of the fiſh; but *Simon* the *ſon of Jonas*, raiſed the pious and charitable Tabitha from the dead, and thereby promoted a religion of greater and more extenſive uſefulneſs, than even the beneficent work of reducing Nineveh to repentance. After this St. Peter tarried ſeveral days at Joppa, *lodging in the houſe of one Simon a tanner* or *currier*, as ſome render βυρσεῖ. His buſineſs perhaps is mentioned, that it might appear the apoſtle was not elevated by the dignity of the late miracle, above mean perſons and things.

Thus ends the firſt grand period of the hiſtory of the firſt planting the Chriſtian religion, in which the Goſpel was preached to the Jews only. This period began at the day of pentecoſt, ch. ii. and is computed to have laſted till the year of Chriſt 41. that is, about the ſpace of eight years. Till ſuch of the Jews as would embrace Chriſtinanity were brought in, eſpecially the Jews in Paleſtine, God, in his great wiſdom and goodneſs, would not ſuffer the Goſpel to be offered to one Gentile; but when ſuch great numbers were gathered in, and the Apoſtles had gone a ſecond time to viſit and ſettle the churches; when Chriſtianity had taken root among them, and they were ſufficiently inſtructed and eſtabliſhed; and when, at the ſame time, the providence of God had ſo ordered things, that the perſecution was ceaſed, then, but not till then, the ſame divine wiſdom and goodneſs prepared the way for the ſpreading of the Goſpel among the devout Gentiles. The more particular account whereof will be read in the following chapter. See Benſon.

REFLECTIONS ON CHAP. IX.

The converſion and Apoſtleſhip of St. Paul is in itſelf a full and undeniable proof of the truth of the Chriſtian religion, and of conſequence our faith in it, and its divine author is well and wiſely founded.

If the facts laid before us in the preſent chapter, and the various other circumſtances related of him and by him in other parts of the ſacred writings are true, the religion of Chriſt muſt alſo be true, whoſe divine author ſo wonderfully converted him, and afterwards enabled him to work ſo many miracles, and to plant his religion in ſo many places: And that theſe facts are true, according to the relation made of them by St. Luke in the Acts, and by St. Paul in his own Epiſtles, will clearly follow from hence, namely, that either they are true, or that St. Luke and St. Paul related them with an intent to deceive, or that they were themſelves deceived, which is equally incredible. The facts recorded of St. Paul are true, or elſe he was either an *impoſtor*, or an *enthuſiaſt*. Now it ſhall be the buſineſs of the following reflections to ſhew, that St. Paul cannot be ſuppoſed either to have ſaid what he did with an intent to deceive others, or that it was poſſible for him to have been deceived himſelf, and conſequently that what is related of and by him is true.

1. St. Paul could not have been an impoſtor, or have ſaid what he did, with an intent to *deceive others*; for if he had done ſo, he muſt have had ſome reaſon for ſuch a conduct. But it is impoſſible to ſhew any rational motives which he could have to undertake ſuch an impoſture; and it is as eaſy to ſhew, that he could never have carried it on with any ſucceſs by the means which we know he uſed.

Now for the firſt, the only inducement to ſuch an impoſture, muſt have been one of theſe two, either the hope of advancing himſelf by it in his temporal intereſt, or the gratification of ſome of his paſſions under the authority of it, and by the means it afforded. But a review of his life abundantly ſhews us, that ſo far from taking a method to advance his temporal intereſt, he took the only method to deſtroy it; leaving the party with whom was wealth, power, and credit, and joining himſelf to thoſe who had neither wordly power or eſteem, and whoſe principles led them to give up all earthly bleſſings. His ſingular humility, purity, and labour as undeniably ſhew, that the gratification of no other paſſion under the authority of the Goſpel could be the motive of his actions; and the treatment he met with, and the ſufferings he endured, for a long courſe of years, and in propagating a faith, the rewards of which were confined to another world, beyond all controverſy, demonſtrates, that he could be actuated by no ſpirit of impoſture, but by that divine hope only which led him to look beyond the grave for the fruition of his toils.

But as no rational motive can be aſſigned for St. Paul's conduct, ſuppoſing him an impoſtor, ſo was there no poſſibility that he could ever have met with any ſucceſs, had he really been ſuch: for he had no ſword or temporal power, (like Mahomet) no intereſt or friends, or money to aſſiſt him in the undertaking. The *weapons of his warfare were not carnal*; only the *fooliſhneſs of preaching*; and yet with this, by the power of God, he made his way againſt all the oppoſition of his own country, as well as of all the Gentile world.

Again, had he been an impoſtor, all the *Apoſtles* muſt have been the ſame, and he muſt have conferred with them to have been duly inſtructed in his ſtory; the great difficulty, or rather the impoſſibility of which, will appear to every one, who conſiders the ſituation he was in before his converſion, and the part he acted through life after it.

And as thus, if he had been an impoſtor, it was impoſſible he could have carried on his fraud in *Judea*; ſo was it much more impoſſible he could have had any ſucceſs in the Gentile world. At Rome, Corinth, Athens, Epheſus, in all which places he preached, he had obſtacles to remove, the moſt inſurmountable by human power, and which, without the divine aſſiſtance, we may as well ſuppoſe he could have removed, as that he could have made a world; he had the policy and power of the civil magiſtrates to combat; for it is well known, that in all heathen countries the eſtabliſhed religion was interwoven with the civil conſtitution. He had the intereſt, credit, and craft of the prieſts, the prejudices and paſſions of the people, and, which perhaps was a greater obſtacle than all, the wiſdom and the pride of the philoſophers, to obviate and ſubdue: And yet, ſpite of all theſe, he eſtabliſhed churches in every place; and by the power of God, he ſpread the Goſpel of Chriſt and him crucified in every realm through which he travelled. The event therefore ſufficiently proves that God was with him, and that his miſſion was divine.

many days in Joppa, with one Simon a tanner.

CHAP. X.

Cornelius a devout man, being commanded by an angel, ſendeth for Peter: who by a viſion, is taught not to deſpiſe the Gentiles. As he preacheth Chriſt to Cornelius and his company, the Holy Ghoſt falleth on them, and they are baptized.

THERE was a certain man in Cæſarea, called Cornelius, a centurion of the band called the Italian *band*,

2 *A* devout *man*, and one that feared God with all his houſe, which gave much alms to the people, and prayed to God alway:

3 He ſaw in a viſion evidently, about the ninth hour of the day, an angel of God coming in to him, and ſaying unto him, Cornelius.

4 And when he looked on him, he was afraid, and ſaid, What is it, Lord? And he ſaid unto him, Thy prayers and thine alms are come up for a memorial before God.

Ver. 43. Ch. x. 6.——V. 2. Ch. xxii. 12.

2. As a proof that St. Paul *was not himſelf deceived*, either by his own warmth of fancy, or by the cunning of others, we need only conſider briefly the circumſtances of his converſion, and the conſequences attending it.

It is well known that the power of imagination, in an *enthuſiaſtical* mind, always acts in conformity to the opinions imprinted upon it at the time of its working. Now nothing can be more certain, than that when St. Paul ſet out for Damaſcus, (ver. 3.) his mind was ſtrongly poſſeſſed againſt Chriſt and his followers. If in ſuch a diſpoſition of mind an enthuſiaſtical man had imagined he ſaw a viſion from heaven denouncing the anger of God *againſt the Chriſtians*, and commanding him to *perſecute them* without mercy, it might be accounted for by the natural power of enthuſiaſm. But that in the very inſtant of his being engaged in the fierceſt and hotteſt perſecution againſt them,—no circumſtance having happened to change his opinions, or alter the bent of his diſpoſition, but rather to foment and inflame it,—that he ſhould at once imagine himſelf to be called by an heavenly viſion to be an Apoſtle of that Jeſus whom he preſecuted, is in itſelf wholly incredible; is ſo far from being a natural or probable effect of *enthuſiaſm*, that juſt the contrary effect muſt have been produced by ſuch a cauſe.

3. This is ſo clear a propoſition, that the whole argument might be ſafely reſted upon it. But ſtill further, to ſhew that this viſion could not be a phantom of St. Paul's own creating, we muſt remember, that he was *not alone* when he ſaw it. There were many others in company, whoſe minds were no better diſpoſed than his to the Chriſtian faith. Could it then be poſſible that the imaginations of all thoſe men ſhould at the ſame time be ſo ſtrongly infatuated, as to make them believe, that they *ſaw a great light ſhining about them, above the brightneſs of the ſun at noon-day*, and *heard* the *ſound of a voice* from heaven, though not the *words* which it ſpake,—when in reality they neither heard nor ſaw any ſuch thing? Could they be ſo infatuated with this conceit of their fancy, as to fall down from their horſes, together with Saul, and be ſpeechleſs through aſtoniſhment and fear, when nothing had happened extraordinary either to them or to him? Eſpecially conſidering that this apparition did not happen in the night, when the ſenſes are more eaſily impoſed upon; but at *mid-day*. If a ſudden frenzy had ſeized upon Saul from any diſtemper of body or mind, can we ſuppoſe his whole company, men of different conſtitutions and underſtanding, to have been at once affected in the ſame manner, ſo that not the diſtemper alone, but the effects of it ſhould exactly agree? And if all had gone mad together, would not the frenzy of ſome have taken a different turn, and preſented to them different objects? This ſuppoſition is ſo contrary to natural reaſon and all poſſibility, that unbelief muſt find out ſome other ſolution, or give up the point.

But if to this conſideration we add the conſequences of this marvellous appearance, it will no longer admit of diſpute. Could Paul have been ſo deceived, as to imagine himſelf three days blind,—as to have *ſcales fall from his eyes*, when baptized by Ananias? Could he be ſo deceived as to abandon his own profeſſion, and to embrace Chriſtianity, with the loſs of all he had and hoped? Could he be deceived in the full knowledge he had gained of that religion from Chriſt himſelf?—For as he had never converſed with the Apoſtles, how ſhould he have been ſo perfectly inſtructed in the deepeſt myſteries of the Chriſtian faith, unleſs he had received them by the immediate revelation of Chriſt?—And, to ſay no more, could he have been deceived in the miraculous gifts he poſſeſſed, and the miracles he wrought;—or, if he could, was it poſſible that others alſo ſhould be as mad as himſelf, and imagine that they ſaw him ſtruck blind, or another reſtore him to ſight, when no ſuch events happened?

Theſe are things ſo impoſſible to be reconciled with any ſelf-deluſion, that they abundantly prove the truth of St. Paul's converſion and miſſion; to which, if we add the purity of his doctrines, as well as his imparting ſpiritual gifts to the churches which he planted, we ſhall have the fulleſt teſtimony of the fact; the higheſt proof that he ſpoke the words of truth and ſoberneſs, and that God was with him.

4. And as it was impoſſible that St. Paul ſhould *have deceived himſelf*, ſo was it much more incredible that he ſhould *have been deceived by others*. We need ſay little to ſhew the abſurdity of this ſuppoſition. It was morally impoſſible for the diſciples of Chriſt, conſidered as impoſtors, to conceive ſuch a thought as that of turning his perſecutor into his Apoſtle, and of doing this by a fraud, in the very inſtant of his greateſt fury againſt them and their Lord. But could they have been ſo extravagant as to conceive ſuch a thought; it was naturally impoſſible for them to execute it in the manner we find his converſion to have been effected. Could they produce a light in the air, which at mid-day was brighter than the ſun? Could they make Saul hear words from out of that light, which were not heard by the reſt of the company? Could they make him blind for three days after that viſion, and then make ſcales fall from his eyes, and reſtore him to his ſight by a word? Beyond diſpute no fraud could effect theſe things;—but much leſs could the fraud of others produce thoſe miracles ſubſequent to his converſion, in which he was not paſſive, but active; which he did himſelf, and which he appeals to in his Epiſtles, as proofs of his divine miſſion. So that it clearly follows, that he was not, could not be deceived by the fraud of others; that what is ſaid of him, and what he hath ſaid of himſelf, cannot be imputed to the power of that *deceit*, no more than to wilful *impoſture*, or to enthuſiaſm: From all which the plain concluſion is, that what is here and elſewhere related to have been the cauſe of St. Paul's converſion, and to have happened in conſequence of it, did all really happen; is all certainly and infallibly true as we have it related; and therefore, that the Chriſtian religion is true, is a divine revelation from God; and bleſſed are all they who ſo believe and embrace it.

Chap. X. *Ver.* 1. *Cornelius the centurion*, &c.] A Roman *cohort* or *band* was a company of ſoldiers commanded by a tribune, conſiſting generally of about a thouſand. It is probable that this was called *the Italian cohort*, becauſe moſt of the ſoldiers belonging to it were Italians. It might perhaps be the life-guard of the Roman governor, who generally reſided in this moſt ſplendid and celebrated city of Cæſarea. Cornelius was a *centurion*, or captain of one hundred ſoldiers in this cohort. See on John xviii. 3. Biſcoe's Lectures, p. 330. and Pitiſc. Lex. in voce *Cohors*. Dr. Waterland renders the original—*a captain of the regiment called the Italian regiment.*

Ver. A devout man, &c.] Cornelius had diſtinguiſhed himſelf by his great virtue, piety, and charity, and was well prepared for the reception of the Goſpel, as the proſelytes of the gate were in general above all ſorts of people. The ceremonial law moſt grievouſly entangled the minds of the Jews, and by means of their ſtrong prejudices, their attachment to it degenerated into ſuperſtition. The idolatrous Gentiles, by their ignorance and wickedneſs, which were continued and ſupported by their idolatry, were with much difficulty brought to embrace Chriſtianity; whereas the devout Gentiles had caſt off idolatry on the one hand, and on the other hand had not ſubmitted to the ceremonial part of the Jewiſh law. Thus were they prepared in general; but the uncommon virtues and great piety of Cornelius rendered him a proper perſon to begin with, among that well-diſpoſed ſet of people. He excelled in piety towards God, and benevolence towards mankind, even to men of different ſects, without confining his charity to perſons of his own ſentiment and party; for he is ſaid *to have given much alms to the people* of the Jews;—the way, as our Saviour intimates, Luke xi. 41. to render all things clean to any perſon;—as well as to *have prayed* at thoſe hours of the day at which the Jews uſed to offer up *their* prayers. The great God, the wiſe and benevolent governor of reaſonable creatures, in pitching upon a perſon ſo pious in himſelf, and ſo charitable to the Jews, made the gradation as gentle as poſſible; and began with one of the fitteſt perſons in the world, when he was about to unite Jew and Gentile into one church and body, through Jeſus Chriſt, the prince of peace. It was indeed with great difficulty that the Jewiſh converts were brought to bear with the admiſſion of one uncircumciſed Gentile; but if they could bear with any, they muſt own, that one of Cornelius's virtue and charity was the moſt proper perſon among all the Gentiles; and when they came to reflect upon it, ſurely they could not help admiring the divine condeſcenſion, in ſtooping to their prejudices, and ſo graciouſly bearing with their infirmities. See Beza, Benſon, and Lardner.

Ver. 3. *About the ninth hour of the day*] That is, about three o'clock in the afternoon, at the time of the evening ſacrifice. See Daniel ix. 21, &c. Perhaps Cornelius might be praying for the coming of the kingdom of the Meſſiah, when the Gentiles were to be accepted as the people of God; for there was then a general expectation that this kingdom would appear. In ver. 31. his particular prayer, which he was offering up at that time, is ſaid to have been *heard*.

Ver. 4. *What is it, Lord?*] That is, "Protect me from all danger, and let me know the meaning of this viſion." The expreſſion, 5 And now ſend men to Joppa, and call for *one* Simon, whoſe ſurname is Peter.

6 He lodgeth with one Simon a tanner, whoſe houſe is by the ſea-*ſide:* he ſhall tell thee what thou oughteſt to do.

7 And when the angel which ſpake unto Cornelius was departed, he called two of his houſhold-ſervants, and a devout ſoldier of them that waited on him continually;

8 And when he had declared all *theſe* things unto them, he ſent them to Joppa.

9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the houſe-top to pray, about the ſixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain veſſel deſcending unto him, as it had been a great ſheet, knit at the four corners, and let down to the earth:

12 Wherein were all manner of four-footed beaſts of the earth, and wild beaſts, and creeping things, and fowls of the air.

13 And there came a voice to him, Riſe, Peter; kill, and eat.

14 But Peter ſaid, Not ſo, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice *ſpake* unto him again the ſecond time, What God hath cleanſed, *that* call not thou common.

16 This was done thrice: and the veſſel was received up again into heaven.

17 Now while Peter doubted in himſelf what this viſion which he had ſeen ſhould mean, behold, the men which were ſent from Cornelius, had made enquiry for Simon's houſe, and ſtood before the gate,

18 And called, and aſked whether Simon, which was ſurnamed Peter, lodged there.

19 While Peter thought on the viſion, the Spirit ſaid unto him, Behold, three men ſeek thee.

20 Ariſe therefore, and get thee down, and go with them, doubting nothing: for I have ſent them.

21 Then Peter went down to the men which were ſent unto him from Cornelius; and ſaid, Behold, I am he whom ye ſeek: what *is* the cauſe wherefore ye are come?

22 And they ſaid, Cornelius the centurion, a juſt man, and one that feareth God,

Ver. 6. Ch. ix. 43.—V. 9. Ch. xi. 5, &c.—V. 11. Ch. vii. 56. Rev. xix. 11.—V. 14. Lev. xi. 4. Deut. xiv. 7. Ezek. iv. 14. V. 15. Matth. xv. 11. Rom. xiv. 17, 20. 1 Tim. iv. 4. Titus i. 15.—V. 20. Ch. xv. 7.

thy prayers, &c. *are come up for a memorial,* is borrowed from the incenſe offered under the law, which aſcended in fumes, when burned; and implies that the prayers and alms of Cornelius were more grateful than the ſteam of burnt-incenſe, or of the moſt coſtly ſacrifice which he could have offered. It was a common expreſſion among the ancients, that our prayers are carried to heaven on two wings, faſting, and works of mercy. See Hammond, Grotius, and Ainſworth on Levit. ii. 2.

Ver. 8. *He ſent them to Joppa*] "From Joppa the prophet Jonah was ſent to preach to the Gentiles at Nineveh; and from thence the Apoſtle Peter was ſent to preach the Goſpel to the Gentiles of Cæſarea." See Benſon.

Ver. 9. *On the morrow,* &c.] As the meſſengers of Cornelius were upon the road, and juſt entering the town, St. Peter went up to the top of the houſe, to ſpend ſome time in retirement and devotion; for the Jews had two ſtated hours of prayer in the day, namely, the time of morning and evening ſacrifice. See on ch. iii. 1. The more devout among them added a third, which was about noon, and which they called "the time of the great meat-offering." See Pſ. lv. 17. Dan. vi. 10. Whether Peter was induced by this or by ſome other reaſon to retire for prayer at this time, it ſeems at leaſt to have been cuſtomary, in the firſt ages of the Chriſtian church, to offer up their daily prayers at the third, the ſixth, and the ninth hours. We have before obſerved, that in the eaſtern countries the roofs of the houſes were commonly flat; and the flat roofs, or ſome of the upper parts of the houſes were the uſual places for devout retirement, where it was their cuſtom to pray with their faces turned towards the temple at Jeruſalem. See 1 Kings viii. 29, 30, &c. Pſ. cxxxviii. 2. Jonah ii. 4. and the note on Mark ii. 4.

Ver. 10. *Would have eaten*] "Would have taken a little refreſhment" ſeems the proper import of the word γεύσασθαι. The word ἔκστασις, rendered *trance,* properly ſignifies ſuch a rapture of mind, as gives the perſon who falls into it a look of aſtoniſhment, and renders him inſenſible to external objects; while, in the mean time, his imagination is agitated in an extraordinary manner, with ſome ſtriking ſcenes which paſs before it, and take up all the attention. The reader may ſee ſome extraordinary inſtances of this nature in Gualtperius's note on the place. See Elſner, vol i. p. 407.

Ver. 11. *And a certain veſſel,* &c.] *And ſomething deſcending, in the form of a great ſheet.* As we do not in Engliſh call ſheets *veſſels,* the general word here uſed more properly anſwers to Σκεῦος, concerning which, ſee on chap. ix. 15. We have no word in our language exactly anſwering to it. The other word ὀθόνη ſignifies any *large piece of linen,* in which things are wrapped; and ſeems to have been uſed as an emblem of the Goſpel, which extends to all nations of men. See Doddridge and Heylin.

Ver. 13. *Riſe, Peter; kill and eat*] This appears a general intimation that the Jewiſh Chriſtians were by the Goſpel abſolved from the ceremonial law, in which the diſtinction between clean and unclean meats made ſo conſiderable a part. L'Enfant, and ſome other critics have obſerved, that the Jews looked on unclean animals as an image of the Gentiles; which, if it were the caſe, renders this emblematical interpretation peculiarly proper. See particularly the note on Levit. xi. 2.

Ver. 15. *What God hath cleanſed,* &c.] The ſingle propoſition is, "That which God hath cleanſed is not common or impure." But no one who reads this ſtory could doubt of its having this double ſenſe; firſt, that the diſtinction between clean and unclean meats was to be aboliſhed. Secondly, that the Gentiles were to be called into the church of Chriſt. Here then the true ſenſe of this paſſage is not *one,* but *two;* and yet the intention or meaning is not on this account the leaſt obſcured or loſt, or rendered unintelligible. See Div. Leg. b. vi. ſect. 6.

Ver. 16. *This was done thrice*] In order to confirm the matter: ſee Gen. xli. 32.—Before we proceed in the hiſtory, it may not be amiſs to reflect upon the propriety and decorum with which things were managed in erecting Chriſt's ſpiritual kingdom. The Lord Jeſus Chriſt himſelf appeared to Saul, and granted the knowledge of the Goſpel unto him by immediate revelation, becauſe he was to be firſt a ſuperior prophet, and afterwards an Apoſtle; but Cornelius was admoniſhed by an angel to ſend for Peter, and hear him preach the Chriſtian doctrine, becauſe he was to *open the door of faith to the Gentiles;* and Cornelius was not deſigned for ſo high an office in the Chriſtian church as Saul. Again, the angel who appeared to Cornelius was not ſent to preach the Goſpel to him, but only to order him to ſend for an Apoſtle, who was one of the witneſſes choſen of God to atteſt the truth of Chriſt's life and miracles, and upon thoſe facts to found the Chriſtian doctrine. And further, St. Peter did not go of himſelf, and attempt the converſion of the uncircumciſed Gentiles, even though the body of the Jews in Paleſtine who would embrace the Goſpel were gathered in. If he had done ſo, he would have met with a more ſevere rebuke from the zealous Jewiſh Chriſtians at Jeruſalem, and could not have offered half ſo much for his own vindication: but as he did not go till he was ſent for, and that in ſo extraordinary a manner, he maintained the apoſtolic dignity, and could alledge the determination of heaven in his favour. And, finally, we may obſerve, that an *angel* was ſent to Cornelius; but the Lord Jeſus Chriſt himſelf ſpoke to St. Peter, not only as he bore an higher character in the church than Cornelius was to bear, but as he was to execute a new and moſt extraordinary commiſſion; for ſuch that of beginning to call in the uncircumciſed Gentiles certainly was. See Benſon.

Ver. 20. *Doubting nothing*] "Without any heſitation or ſcruple on account of the meſſengers being Gentiles, and coming from one of the ſame denomination; for I have ſhewn you, that the great ceremonial diſtinction between Jew and Gentile, clean and unclean, is now to be aboliſhed." See Matth. xxi. 21. Mark xi. 23. Rom. iv. 20. James i. 6.

Ver. 22. *To hear words of thee*] *To hear thee diſcourſe.* Heylin. "To receive orders and inſtructions from thee." Benſon.

and of good report among all the nation of the Jews, was warned from God by an holy angel to ſend for thee into his houſe, and to hear words of thee.

23 Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cæſarea. And Cornelius waited for them, and had called together his kinſmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worſhipped *him*.

26 But Peter took him up, Saying, Stand up; I myſelf alſo am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he ſaid unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company with, or come unto one of another nation; but God hath ſhewed me, that I ſhould not call any man common or unclean.

29 Therefore came I *unto you* without gainſaying, as ſoon as I was ſent for: I aſk therefore for what intent ye have ſent for me.

30 And Cornelius ſaid, Four days ago I was faſting until this hour; and at the ninth hour I prayed in my houſe, and behold, a man ſtood before me in bright clothing,

31 And ſaid, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the ſight of God.

32 Send therefore to Joppa, and call hither Simon, whoſe ſurname is Peter; he is lodged in the houſe of *one* Simon, a tanner, by the ſea-*ſide*: who, when he cometh, ſhall ſpeak unto thee.

33 Immediately therefore I ſent to thee; and thou haſt well done that thou art come. Now therefore are we all here preſent before God, to hear all things that are commanded thee of God.

34 Then Peter opened *his* mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons:

Ver. 22. Ch. xxii. 12.—V. 26. Ch. xiv. 14. Rev. xix. 10. xxii. 9.—V. 28. John iv. 9. xviii. 28. Ch. xi. 3. Ch. xv. 8. Epheſ. iii. 6.—V. 30. Ch. i. 10. Matth. xxviii. 3. Mark xvi. 5. Luke xxiv. 4.—V. 34. Deut. x. 17. Job xxxiv. 19. Rom. ii. 11. Gal. ii. 6. Eph. vi. 9. Col. iii. 25. 1 Pet. i. 17.

Ver. 23. *And lodged them*] Or *hoſpitably entertained* them that night, ἐξένισε. The next day Peter went along with them, and ſix Jewiſh Chriſtians from Joppa accompanied him. It is probable that the Apoſtle himſelf deſired them to go along with him, that they might be witneſſes of what happened, as this was an affair in which ſome difficulties might ariſe, and ſome cenſure be incurred from the Jewiſh converts, and ſuch as were not apprized of his divine direction. How pleaſing a mixture of prudence and humility!—ſufficient to teach us, on all proper occaſions, to expreſs at once a becoming deference to our brethren, and a prudent caution in our own beſt-intended actions; that *even our good may not be evil ſpoken of*, when it lies in our power to prevent it. See Rom. xiv. 16.

Ver. 24—26. *And the morrow after*] When St. Peter came nigh Cæſarea, one of the ſervants ran before, and ſignified to Cornelius that he was approaching. (See the reading in the Cambridge MS. Greek and Latin.) Cornelius was impatient for his coming, and big with expectation of ſome ſignal event: And therefore, he had called together his relations and intimate friends, who were *devout Gentiles*, as well as himſelf. As ſoon as he heard that the Apoſtle was juſt at hand, he went out of his houſe to meet him; and approaching him with profound reverence, he fell down at his feet to worſhip him; for he had a moſt exalted idea of that Apoſtle, looking upon him as the ambaſſador of the moſt high God; or as if he had been ſomething more than a man. The Apoſtle himſelf, who knew that his meſſage was divine, and that he was only the *medium* of conveyance, with great humility raiſed him up, ſaying, "Do not proſtrate yourſelf to me; I am only a mere man, as you are, and deſerve no ſuch homage." In the eaſtern world their ſalutations differ conſiderably, according to the different rank of the perſons they ſalute. The *common ſalutation*, as Sandys informs us, conſiſts in laying the right hand on the boſom, and declining the body a little: But when they ſalute a perſon of *great rank*, they bow almoſt to the ground, and kiſs the hem of his garment. Dr. Shaw's account of the common Arab compliment, "Peace be unto you," agrees with the above; but he further tells us, that inferiors out of deference *kiſs the feet*, the *knees*, or the *garments* of their ſuperiors. He might have added, or their *hands*: For D'Arvieux aſſures us, that though the Arab Emir he viſited withdrew his hand when *he* offered to kiſs it, yet he frequently offered it to the *people* to kiſs, when he had a mind to require that homage. Dr. Shaw further obſerves, that in theſe reſpects the *Arabs* were juſt the ſame 2 or 3000 years ago as they are now; and ceremonies of the like kind, we may preſume, were anciently uſed among the *neighbouring people* too, as they are at this time. See particularly Matth. xviii. 26, 29. Luke viii. 41. v. 8. and viii. 44. where the Evangeliſt repreſents the afflicted woman as touching the *hem* of our Lord's *garment*; which, we may ſuppoſe, means her *kiſſing it*. See alſo Mark vii. 26, 27. not to mention the inſtances of remoter antiquity in the Old Teſtament. There is certainly ſomething very graceful and noble in the forms of eaſtern ſalutation; ſome of them, however, have appeared too low, and expreſſive of too much diſproportion; on which account the natives of the *weſt*, even when they have been in thoſe eaſtern countries, have not been ready to adopt theſe profound expreſſions of reſpect: Nay, they ſeem ſometimes to have thought theſe obeiſances *too great for mortals*, or at leaſt have ſpoken of them in that light. Thus Curtius tells us, (lib. vi. c. 6.) that Alexander thought the habit and manners of the Macedonian kings *unequal to his greatneſs*, after the conqueſt of Aſia, and was for being treated according to the modes of Perſia; where *kings* were reverenced after the manner of the immortal *gods*. This infatuated monarch, therefore, ſuffered the people, in token of their reſpect, to *lay upon the ground* before him, &c. This was enough to lead St. Peter to ſay to Cornelius, *a Roman*, who received him with a reverence, eſteemed the loweſt and moſt ſubmiſſive, even in the ceremonious *eaſt*, and which the *Romans* were wont to ſpeak of as too ſolemn to be paid to mere men,—*Stand up*; *I myſelf alſo am a man*: Though Cornelius intended nothing idolatrous, nor did St. Peter ſuppoſe it to be his intention. In truth, there was ſomething extraordinary in this proſtration of Cornelius, but without any thing of idolatry. He was a perſon of rank: St. Peter made no figure in civil life; and yet Cornelius received him not only with reſpect, as his ſuperior; not only as his ſuperior, but with the greateſt degree of reverence, according to the uſages of his own nation; nay, not only ſo, but with an expreſſion of veneration, which though common in the country where Cornelius then reſided, his countrymen were ready to ſay ought to be appropriated to thoſe who were more than men. But it ſeems he felt the greateſt degree of reverence and awe at the ſight of the Apoſtle; and thoſe emotions threw him into the attitude he had frequently ſeen the inhabitants of Syria put themſelves in, when they would expreſs the greateſt reſpect and deference; and the rather, as the Apoſtle was a native of that country. See Benſon, the *Obſervations* on Sacred Scripture, p. 247, &c. and the notes on Rev. xix. 10. xxii. 9.

Ver. 29. *I aſk therefore*, &c.] Peter knew this by revelation, and by the meſſengers who were ſent from Cornelius; but he puts him on telling the ſtory, that the company might be informed, and Cornelius himſelf awakened and impreſſed by the narration; the repetition of which, even as we here read it, gives great dignity and ſpirit to Peter's ſucceeding diſcourſe. See Doddridge.

Ver. 31. *Thy prayer is heard*, &c.] Can any man ſay that theſe were only *ſplendid ſins*, or that they were an abomination before God? And yet it is certain Cornelius was then an unbeliever: He had not then faith in Chriſt. So certain it is that every one who ſeeks faith in Chriſt, ſhould ſeek it in prayer, and in doing good to all men; though, in ſtrictneſs, what is not exactly according to the divine rule, muſt ſtand in need of the divine favour and indulgence. See Bp. Burnett on the 13th article.

Ver. 34, 35. *Of a truth I perceive*, &c.] See on Deut. x. 17. The phraſe, *No reſpecter of perſons*, has principally, if not always, a judicial meaning. It is uſed in this ſenſe, Levit. xix. 15. Deut. i 17. and in the 16th verſe of that chapter, this is expreſly ſaid to be a charge given to the *judges of the land*. In Deut. xvi. 19. *Reſpect*

35 But in every nation he that feareth him, and worketh righteouſneſs, is accepted with him.

36 The word which *God* ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt; (he is Lord of all:)

37 That word, *I ſay*, ye know, which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached;

38 How God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power: who went about doing good, and healing all that were oppreſſed of the devil; for God was with him.

39 And we are witneſſes of all things which he did both in the land of the Jews, and in Jeruſalem; whom they ſlew and hanged on a tree:

40 Him God raiſed up the third day, and ſhewed him openly;

41 Not to all the people, but unto witneſſes

Ver. 36. Iſai. lvii. 19. Epheſ. ii. 14, 16, 17. Col. i. 20. Rom. x. 12.—V. 37. Luke iv. 14.—V. 38. Luke iv. 18. Ch. ii. 22. John iii. 2.—V. 39. Ch. ii. 32.—V. 40. Ch. ii. 24.—V. 41. John xiv. 17, 22. Ch. xiii. 31.

of perſons, (ſtill confined to a judicial ſenſe,) ſtands to denote corruption and taking of bribes, which, as it is there ſaid with great eloquence, *blind the eyes of the wiſe*, &c. and this likewiſe is the conſtant notion, when it is applied to God; that there is no *iniquity with the Lord*, &c. See 2 Chron. xix. 7. and Foſter's Sermons, vol. iii. ſerm. 1. Bp. Sherlock, in his Sermons, vol. i. p. 327, &c. obſerves, that the words before us, if not carefully attended to, may ſeem to carry a ſenſe contrary to the meaning of the Apoſtle in delivering them. St. Peter declares, that God, without reſpect to any national or perſonal privileges, was ready to admit all perſons into the covenant made with Jeſus Chriſt, provided they were duly prepared for ſuch admiſſion. Some have concluded from the words, that there is no neceſſity of becoming diſciples of Chriſt, but that it is ſufficient if we live according to the principles and light of nature; foraſmuch as *every one who feareth God, and worketh righteouſneſs, is accepted with him*: And thus ſupported, as they think, by one paſſage of Scripture, they have been emboldened to deſpiſe and reject all the reſt, as of no uſe to them; and to put their ſalvation upon their own ſtrength, in oppoſition to the method revealed and declared by the Son of God. This error is common, as well as dangerous; and ſince the great regard which ſome pay to *moral virtue*, is purely *oppoſition to the Goſpel*, it is worth while to examine this paſſage of St. Peter, and to place his meaning in a true light, that the doctrine of the Goſpel may not appear to be overthrown by its own authority. The Jews had a notion that the bleſſings of the promiſed Meſſiah were to be peculiar to themſelves, and not to be extended to any other nation or people whatever, whom they looked upon as *aliens* from God, and not under his care and protection, as *they* were. Hence, in the prophets they plead their privilege, and tell God, that he is not the God of the heathen, but of the people of Iſrael: Which conceit of theirs St. Paul refers to, and confutes in his Epiſtle to the Romans:—*Is he the God of the Jews only? Is he not alſo of the Gentiles?—Yes, of the Gentiles alſo.* The diſciples of our Lord, and eſpecially St. Peter, were as deep in this opinion as others; and during our Saviour's abode on earth they were confirmed in it, by what they obſerved in him. He declared, that *he was not ſent but unto the loſt ſheep of the houſe of Iſrael*: And when he ſent out his diſciples to preach, he expreſly charged them *not to go into the way of the Gentiles, nor to enter into any city of the Samaritans; but to go rather to the loſt ſheep of the houſe of Iſrael*: And after his reſurrection, when he enlarged their commiſſion, and bade them *go and teach all nations*, they underſtood him not, but were inquiſitive about *his reſtoring the kingdom to Iſrael*. After the aſcenſion, the Apoſtles continued at Jeruſalem preaching to their own nation, till upon the perſecution of St. Stephen, many fled into other parts; and though they went as far as Phenice, Cyprus, and Antioch, yet they *preached the word to none but Jews only*, ch. xi. 19. nay, and when St. Peter, admoniſhed by an heavenly viſion, had admitted ſome Gentiles into the church of Chriſt through baptiſm, he was called to an account for it by the Apoſtles and brethren who were in Judea; ch. xi. 1. nor were they ſatisfied, till he told them what a viſion he had ſeen, what alſo Cornelius had ſeen, and in what a miraculous manner the Holy Ghoſt was poured forth on the Gentiles, before he ventured to baptize them. And then, under the aſtoniſhment of this conviction, they held their peace, blaming his behaviour no longer; but glorified God, ſaying, (ver. 18.) *Then hath God alſo unto the Gentiles granted repentance unto life.* St. Peter himſelf was equally ſurprized, when he found by comparing Cornelius's viſion with his own, that God had determined to admit the Gentiles, as well as the Jews, into the church of Chriſt; and he expreſſes himſelf in the ſame manner, though not juſt in the ſame words with the Apoſtles and brethren. *They* ſay, *Then hath God alſo unto the Gentiles granted repentance unto life.* St. Peter ſays, *Of a truth I perceive that God is no reſpecter of perſons; but in every nation he that feareth him, and worketh righteouſneſs, is accepted with him.* Theſe two reflections, as they are made upon the ſame caſe, ſo are they in ſubſtance the ſame; and both St. Peter, and the Apoſtles and brethren, evidently mean one and the ſame thing: And therefore, in the paſſage before us, to be accepted with God means no more than to have from God the offer of *repentance unto life*; and both certainly mean, our having admiſſion into the covenant with God through Jeſus Chriſt. So that the whole of what St. Peter ſays in the text amounts to this: "I now, at length, perceive that God has not confined his mercies to a particular nation only, but that all are capable of inheriting the promiſes in Chriſt Jeſus, who are duly prepared by righteouſneſs, and the fear of God." This will further appear to be the true interpretation, if we conſider the caſe of Cornelius, and what the *acceptance* was which he found. And for this we refer the reader to the *Reflections* at the end of the chapter.

Ver. 36, 37. *The word which God ſent*, &c.] This paſſage is extremely embarraſſed in the Greek; and there ſeems to me no doubt that ſome errors have crept into the text, as indeed appears upon the face of the various readings. Some commentators ſuppoſe that the 36th verſe refers to the two preceding; as if St. Peter had ſaid, "And this which I have juſt delivered, I apprehend to be the meaning of *that meſſage which he ſent to the children of Iſrael, proclaiming the glad tidings of* mutual *peace by Jeſus Chriſt*, the great Ambaſſador of peace; *who*, after all his abaſement, being exalted to his kingdom, *is* become *Lord of all*,—not of the Jews only, but of the Gentiles alſo; and under that character will manifeſt the riches of his mercy unto all that call upon him." Comp. Rom. iii. 29. x. 12. But, according to this interpretation, there is no verb for τὸν λόγον in the accuſative caſe; which certainly in this view ſhould have been ὁ λόγος, or οὗτος ἐστὶν ὁ λόγος. Dr. Heylin reads the paſſage thus, ver. 36. *God hath revealed himſelf to the children of Iſrael*; [literally, *has ſent his word.* The Vulgate is, *Verbum miſit Deus*] *publiſhing the Goſpel of peace by Jeſus Chriſt: He is Lord of all men.* Therefore no reſpecter of perſons or outward characters: ver. 37. *You know the doctrine which has been taught through all Judea, after having begun*, &c. The word which Heylin renders *doctrine*, and our verſion *word*, ver. 37. is ῥῆμα, and not λόγον, as in ver. 36. and I apprehend, as it is wanting in ſome manuſcripts, that it is redundant here; that it ſhould be omitted; and that we ſhould read τὸν γενόμενον καθ' ὅλης, &c. and render the paſſage thus: *The word which God ſent to the children of Iſrael*, &c. ver. 37. *you know: It having been publiſhed throughout all Judea*, &c. *Which word*, or *report*, *is this*, *That God anointed Jeſus of Nazareth*, &c. ver. 38. After having made a general obſervation, St. Peter goes on to the main ſubject of his diſcourſe; namely, the informing of Cornelius and his company concerning the divine meſſage of redemption through Jeſus Chriſt; and it ſhould be obſerved, that, with reſpect to them, he only ſays concerning this meſſage or report, that they muſt have been in general acquainted with it. The words *preaching peace by Jeſus Chriſt*, &c. do not at all refer to the prior knowledge of Cornelius and his friends, but are thrown in by St. Peter, to elucidate his ſubject; and in this view the objection made by Dr. Doddridge, &c. to this interpretation, wholly vaniſhes. St. Peter certainly appeals to their knowledge of Chriſt, as preached throughout Judea and Galilee; and upon the foundation of this general knowledge, builds what he had to advance concerning Jeſus. See Wetſtein, Mill, Grotius, Doddridge, and Eraſmus.

Ver. 38. *How God anointed Jeſus of Nazareth*] It was a proverb among the Jews, *Can any good thing come of Nazareth?* John i. 47. And yet the Apoſtles very frequently call our Lord by the name of *Jeſus of Nazareth.* They ſeem to have mentioned this as one circumſtance of his humiliation; and yet they ſhewed that the very Jeſus of Nazareth, of whom the Jews had ſo contemptible an opinion, and whom they had treated ſo cruelly and ignominiouſly, was nevertheleſs a very great and glorious perſon, and atteſted to be ſuch in a moſt remarkable manner; that to him angels bow, and all nature is in ſubjection: And indeed, if we ſet the predictions of the prophets, the great expectations which were raiſed of him before his coming, the miracles which he wrought, his wonderous exaltation after leaving our world, and the ſupernatural gifts and powers which he conferred on his Apoſtles and the primitive Chriſtians;—if we ſet all theſe againſt his poverty, contempt and ſufferings, the offence of the croſs will ceaſe, and the ignominy of his low eſtate of humiliation will vaniſh away. See Benſon, Sir Norton Knatchbull, and Matth. xii. 36. in the original.

Ver. 41. *Not to all the people*, &c.] After the words, *did eat and drink with him*, many manuſcripts and verſions read, *for forty days.* It has frequently been aſked, Why Chriſt did not ſhew himſelf to all the people, but to his diſciples only? Now it may be ſufficient to reply, that where there are witneſſes enough, no judge or jury complains for want of more; and therefore, if the witneſſes we have for the reſurrection are ſufficient, it is no objection that we have not others or more. If three credible men atteſt a will, which are as many as the law requires, would any body aſk why all the town were not choſen before of God, *even* to us who did eat and drink with him after he roſe from the dead.

42 And he commanded us to preach unto the people, and to teſtify, that it is he

Ver. 41. Luke xxiv. 43. John xxi. 13.—V. 42. Matth. xxviii. 19. Ch. i. 8. John v. 22, 27. Ch. xvii. 31.

not called to ſign their names to it? But it may be objected, why were theſe witneſſes called and choſe out? Why for this reaſon, that they might be good ones. Does not every wiſe man chooſe proper witneſſes to his deed? And does not a good choice of witneſſes give ſtrength to every deed? How comes it to paſs then, that the very thing which ſhuts out all ſuſpicion in other caſes, ſhould in this be of all others the moſt ſuſpicious thing itſelf? What reaſon there is to make any complaints in the Jews, may be judged from the evidence already offered concerning the reſurrection: Chriſt ſuffered openly in their ſight, and they were ſo well apprized of his prediction, that they ſet a guard on his ſepulchre; every ſoldier was to them a witneſs of his reſurrection of their own chooſing; after this, they had not one Apoſtle only, but all the Apoſtles, and many other witneſſes with them; the Apoſtles teſtified the reſurrection to them, not only to the people, but to the elders aſſembled in ſenate; to ſupport their evidence, they worked miracles openly in the name of Chriſt; theſe people therefore have the leaſt reaſon to complain, and have of all others the fulleſt evidence, and in ſome reſpects ſuch as none but themſelves could have, for they only were the keepers of the ſepulchre. But the argument goes further. It is ſaid, that Jeſus was ſent with a ſpecial commiſſion to the Jews, that he was their Meſſias: and as his reſurrection was his main credential, he ought to have appeared publickly to the rulers of the Jews after his reſurrection; that in doing otherwiſe, he acted like an ambaſſador pretending authority from his prince, but refuſing to ſhew his letters of credence. In reply to this objection it ſhould be obſerved, that, by the accounts we have of Jeſus, it appears he had two diſtinct offices; one, as the Meſſias, particularly promiſed to the Jews; another, as he was to be the great high-prieſt of the world. With reſpect to the firſt office, the writer ſpeaks, Heb. iii. 1. and he ſpeaks of himſelf, Matth. xv. 24. *I am not ſent but to the loſt ſheep of the houſe of Iſrael.*" Chriſt continued in the diſcharge of this office during the time of his natural life, till he was finally rejected by the Jews; and it is obſervable, that the laſt time he ſpoke to the people, according to St. Matthew's account, he ſolemnly took leave of them, and cloſed his commiſſion. He had been long among them publiſhing glad things; but when all his preaching, all his miracles had proved in vain, the laſt thing he did was to denounce the woes they had brought upon themſelves. Matth. xxiii. recites theſe woes, and at the end of them Chriſt takes this paſſionate leave of Jeruſalem, "Ye ſhall not ſee me from henceforth, till ye ſhall ſay, Bleſſed is he that cometh in the name of the Lord." It is remarkable that this paſſage, which is recorded by Matthew and Luke twice over, is determined by the circumſtances to refer to the near approach of his own death, and the extreme hatred of the Jews to him; and therefore thoſe words, *Ye ſhall not ſee me henceforth*, are to be dated from the time of his death, and manifeſtly point out the end of his particular miſſion to them. From making this declaration, as it ſtands in St. Matthew, his diſcourſes are to his diſciples, as they chiefly relate to the miſerable condition of the Jews, which was now decreed, and ſoon to be accompliſhed; let us now aſk, whether in this ſtate of things any farther credentials of Chriſt's commiſſion to the Jews could be demanded or expected? He was rejected, his commiſſion was determined, and with it the fate of the nation was determined alſo; what uſe then of more credentials? As to appearing to them after his reſurrection, he could not do it conſiſtently with his own prediction, *Ye ſhall ſee me no more*, &c. The Jews were not in the diſpoſition after the reſurrection, nor are they in it yet. The reſurrection was the foundation of Chriſt's new commiſſion, which extended to all the world. This prerogative the Jews had under this commiſſion, that the Goſpel was every where firſt offered to them. Since then this commiſſion, of which the reſurrection was the foundation, extended to all the world alike; what ground is there to demand ſpecial and particular evidence to the Jews? The emperor and ſenate of Rome were a much more conſiderable part of the world than the chief prieſts and the ſynagogue; why is it not then objected, that Chriſt did not ſhew himſelf to Tiberias and his ſenate? And ſince all men have an equal right in this caſe, why may not the ſame demand be made for every country? nay, for every age? and then we may bring the queſtion nearer home, and aſk why Chriſt did not appear in king George's reign? The obſervation already made upon the reſurrection, naturally leads to another, which will help to account for the nature of the evidence we have in this great point. As the reſurrection was the opening a new commiſſion, in which all the world had an intereſt, ſo the concern naturally was to have a proper evidence to eſtabliſh this truth, and which ſhould be of equal weight to all. This did not depend upon the ſatisfaction given to private perſons, whether they were magiſtrates or not magiſtrates, but upon the conviction of thoſe whoſe office it was to bear teſtimony to this truth. In this ſenſe, the Apoſtles were choſen to be witneſſes of the reſurrection, becauſe they were choſen to bear teſtimony to it in the world, and not becauſe they only were admitted to ſee Chriſt after his reſurrection; for the fact is otherwiſe. The Goſpel, indeed, concerned to ſhew the evidence on which the faith of the world was to reſt, is very particular in ſetting forth the ocular demonſtration which the Apoſtles had of the reſurrection, and mentions others who ſaw Chriſt after his reſurrection only accidentally, and as the thread of the hiſtory led to it; but yet it is certain, there were many others who had this ſatisfaction as well as the Apoſtles; ſo that it is a miſtake to infer from the paſſage before us, that a few only were choſen to ſee Chriſt after he came from the grave. The truth of the caſe is this, that out of thoſe who ſaw him, ſome were choſen to bear teſtimony to the world, and for that reaſon had the fulleſt demonſtration of the truth, that they might be the better able to give ſatisfaction to others: and what was there in this conduct to complain of? What to raiſe any jealouſly or ſuſpicion? To alledge the *meanneſs* of the witneſſes as an objection, is very weak; for men may be good witneſſes without having great eſtates, and be able to report what they ſee with their eyes, without being philoſophers. As far then as the truth of the reſurrection depended on the evidence of ſenſe, the Apoſtles were duly qualified. Did their *meanneſs* ſtand in the way of the evidence, which aroſe from the great powers with which they were endued from above? Conſider their natural and ſupernatural qualifications, they were in every reſpect proper witneſſes; take theſe qualifications together, and they were witneſſes without exception. It is indeed ſaid, that they were intereſted in the affair. Would we then have evidence from unbelievers? A witneſs, who does not believe the truth of what he affirms, is a cheat. No body therefore could be an evidence of the reſurrection but a believer, and ſuch a one is ſaid to be intereſted. But this is an abſurd objection, becauſe it is an objection to every honeſt witneſs that ever lived; for every honeſt witneſs believes the truth of what he ſays. If the objection is intended to charge the Apoſtles with views or hopes of temporal advantage, it is built upon an utter ignorance of the hiſtory of the church. It may be demonſtrated, that if Jeſus ſhewed himſelf to his enemies, and to all the people, theſe appearances, inſtead of putting his reſurrection beyond doubt, would rather have weakened the evidence of it in after-ages, and ſo would have been of infinite detriment to mankind; for upon the ſuppoſition that our Lord had ſhewed himſelf openly, either his enemies, yielding to the evidence of their ſenſes, would have believed his reſurrection, or, reſiſting that evidence, they would reject it altogether. To begin with the latter ſuppoſition: Such of our Lord's enemies as then reſiſted the evidence of their ſenſes, muſt have juſtified their unbelief, by affirming, that the man who appeared to them was not Jeſus, but an impoſtor who perſonated him. The evidence of the fact would therefore have gained nothing by ſuch public appearance, becauſe the generality of the Jews were not capable of paſſing a judgement upon the falſhood, which Chriſt's enemies muſt have made uſe of to ſupport the denial of his reſurrection. Being unacquainted with Jeſus, they could not certainly tell whether he was really the perſon whom the Romans had crucified. His Apoſtles, who knew his ſtature, ſhape, air, voice, and manner, were the only proper perſons by whoſe determination the point in diſpute could be terminated. Wherefore, notwithſtanding our Lord had appeared to all the people, the whole ſtreſs of the evidence, in caſe of any doubt or objection, muſt have reſted on the teſtimony of the very perſons who bear witneſs to it now, and on whoſe teſtimony the world has believed it. So that inſtead of gaining any additional evidence by Jeſus's ſhewing himſelf publickly to all the people, we ſhould have had nothing to truſt to but the teſtimony of his diſciples, and that clogged with this incumbrance, that his reſurrection was denied by many to whom he appeared. But, in the ſecond place, it may be fancied, that, on ſuppoſition that our Lord roſe from the dead, the whole people of the Jews muſt have believed, if he had ſhewed himſelf publickly. To this ſuppoſition it may be replied, that the greateſt part of our Lord's enemies cannot be ſuppoſed to have been ſo well acquainted with his perſon, as to have been able to know him again with certainty; for which reaſon, though he had ſhewed himſelf to to them, even their belief of his reſurrection muſt have depended on the teſtimony of his diſciples and friends. If ſo, it is not very probable that his appearing publickly would have had any great influence on the Jews. But ſuppoſing the Jewiſh nation in general ſhould have been converted by his appearance, and have become his diſciples, what advantage would the cauſe of Chriſtianity have reaped from this effect? Would the evidence of the reſurrection have become unqueſtionable? Or would modern infidels have been better diſpoſed to believe it? By no means. The truth is, the objections againſt his reſurrection would have been ten-fold more numerous and forceable than they are at preſent: for would not the whole have been called a ſtate trick, a Jewiſh fable, a mere political contrivance, to patch up their broken credit after ſo much talk of a Meſſiah, who was to come at that time? Beſides, ſhould we not have been told, that the government, being engaged in the plot, a fraud of this kind might eaſily have been carried on, becauſe it ſuited with the prejudices of the people; and becauſe the few, who had the ſagacity to detect the fraud, had no opportunity to examine into it? Or if they did examine and detect the fraud, durſt not make a diſcovery? And to conclude, would not the very proofs which now are ſufficient to prove this fact, been buried in oblivion, and been intirely loſt, for want of that oppoſition which the Jews themſelves made to it, and which was the occaſion of their being recorded in the Scripture? See the Trial of the Witneſſes, p. 76—82. Sequel to the Trial, p. 136. Benſon's Reaſonableneſs of the Chriſtian Religion, p. 216. and Summary View of the Evidences of the Reſurrection, p. 40. Archbp. Sharpe, vol. ii. Serm. viii. p. 152. Macknight's Harm. ſect. 158. Thoſe who are deſirous to ſee more on this ſubject, may conſult Ditton on the Reſurrection, part iii. ſect. 60—70. Bp. Burnet's Four Diſcourſes, p. 52, &c. Sykes of Chriſtianity, p. 164, &c. Fleming's Chryſtology, vol. iii. p. 494, &c. Bp. Blackwall's Sermons at Boyle's Lectures, ſerm. 4. Bp. Atterbury's Sermons, vol. iii. p. 182, &c. Miſcell. Sacra, eſſay ii. p. 77. and Sermons de Superville, tom. iv. p. 9, &c.

which was ordained of God *to be* the Judge of quick and dead.

43 To him give all the prophets witneſs, that through his name, whoſoever believeth in him ſhall receive remiſſion of ſins.

44 While Peter yet ſpake theſe words, the Holy Ghoſt fell on all them which heard the word.

45 And they of the circumciſion which believed, were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the Holy Ghoſt.

46 For they heard them ſpeak with tongues, and magnify God. Then anſwered Peter,

47 Can any man forbid water that theſe ſhould not be baptized, which have received the Holy Ghoſt as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Ver. 42. Rom. xiv. 9, 10. 2 Tim. iv. 1. 1 Pet. iv. 5.—V. 43. Jer. xxxi. 34. Mic. vii. 18. Ch. xxvi. 22. Ch. xv. 9.—V. 44. Ch. iv. 31. viii. 15, 16.—V. 47. Ch. xv. 8.—V. 48. 1 Cor. i. 17. Ch. viii. 16.

Ver. 42. *It is he who was ordained of God*] *Pointed out*, and *determined:*—ὡρισμένος. This was declaring, in the ſtrongeſt terms, how entirely their happineſs depended on a timely and humble ſubjection to him who was to be their final Judge. See Doddridge.

Ver. 43. *To him give all the prophets witneſs*] It is obſervable that in this diſcourſe to an audience of Gentiles, the Apoſtle firſt mentions Chriſt's perſon, miracles, and reſurrection, and contents himſelf with telling them in the general, that there were many prophets in former ages who bore witneſs to him, without entering into a particular enumeration of their predictions. And perhaps this is the beſt way of beginning the controverſy with the Jews themſelves, as being liable to leaſt cavil. Further, we do not read of St. Peter's working any miracle on this great occaſion. The preceding teſtimony of the angel, and the deſcent of the Holy Spirit in his miraculous gifts, while he was ſpeaking to them, were ſufficient proofs, both of the truth of the Goſpel, and of Peter's being an authorized interpreter of it. See Doddridge, Benſon, and the note on Luke xxiv. 27.

Ver. 44. *The Holy Ghoſt fell on all them*, &c.] Probably this effuſion of the Holy Spirit was attended with a glory, as when it fell upon the Apoſtles and their company on the famous day of pentecoſt: And it is moſt likely, that a glory always attended the immediate effuſion of the Spirit, from the time of our Lord's baptiſm to the calling of the idolatrous Gentiles. Thus was the ſpirit poured down upon Cornelius and his friends, as upon our Lord himſelf, upon his Apoſtles, and the hundred and twenty; and was not communicated by the laying on of the hands of the Apoſtles, as it had been to the Jews and Samaritan converts; and the reaſon why God communicated the Holy Spirit in this moſt honourable manner, to the firſtfruits of the devout Gentiles, was to remove the prejudices of the Jewiſh Chriſtians, and to make way for their chearfully receiving the devout Gentiles into the Chriſtian church, and all its privileges. Dr. Lightfoot obſerves, that one important effect of this deſcent of the Holy Spirit upon them, was, that hereby they were enabled to underſtand the Hebrew language; and ſo had an opportunity of acquainting themſelves with the prophecies of the Old Teſtament. See ver. 46.

Ver. 45, 46. *They of the circumciſion—were aſtoniſhed*, &c.] The Jews had a proverb among them, that the Holy Spirit would not dwell upon any heathen, nor even upon any Jew in an heathen country; and accordingly the prophets had hitherto commonly *riſen in Iſrael*, and not among the uncircumciſed Gentiles. The Jewiſh Chriſtians, therefore, who came with St. Peter from Joppa, to be eye-witneſſes of this great event, were quite *ſurpriſed* to ſee that the divine gift of the Holy Spirit was poured down upon Gentiles; for they preſently found that this effuſion produced like effects upon them, as it had done upon the Jewiſh converts. Cornelius and his company immediately exerciſing the *gift of tongues*, moſt probably in repeating and explaining ſome part of the Old Teſtament in the original language; and *magnifying God*, by ſinging pſalms, or hymns and ſpiritual ſongs, by immediate inſpiration. See Benſon, and Lightfoot's works, vol. i. p. 285.

Ver. 47. *Can any man forbid water*, &c.] That is, "Can any man, how ſtrongly ſoever he might formerly be prejudiced againſt ſuch a thing, any longer heſitate, or offer one juſt reaſon, why theſe uncircumciſed Gentiles ſhould not be baptiſed with water, ſeeing they have received the baptiſm of the Holy Spirit, in the ſame honourable manner that we, Chriſt's Apoſtles and firſt converts, have received it: Καθὼς καὶ ἡμεῖς, *even as we?*" It deſerves to be remarked, that of all the inſtitutions of our holy religion, that of *water-baptiſm* was leaſt proper to be called in queſtion; being moſt invincibly eſtabliſhed by the practice both of St. Peter and Paul. The former finding that the houſhold of Cornelius had received the Holy Ghoſt, regards it as a certain direction for him to admit them into the church of Chriſt, which he does by the initiatory rite of *water-baptiſm*. St. Paul, in his travels through the Leſſer Aſia, finding ſome of the Jewiſh converts, who had never heard of the Holy Ghoſt, and on enquiry underſtanding that they had only been baptized by water unto John's baptiſm, thought fit to baptize them with water in the name of the Lord Jeſus; i. e. to admit them into the church; and then laying hands on them, the *Holy Ghoſt came upon them*, &c. See ch. xix. 4—6. Yet notwithſtanding theſe two memorable tranſactions, we have a ſect among us which rejects water-baptiſm, pretending that *water-baptiſm* is John's baptiſm, and only a type of *baptiſm by the Holy Ghoſt*, or *by fire:* So that when this laſt came in uſe, the former ceaſed, and was aboliſhed. In the two hiſtories, however, given above, theſe fancies are fully reproved, and in ſuch a manner, as if the ſtories had been recorded for no other purpoſe; for in the adventure of St. Paul, the *water-baptiſm* of *Jeſus* is expreſly diſtinguiſhed from the *water-baptiſm* of *John*; and in that of St. Peter it appears, that water-baptiſm was neceſſary for an admittance into the church of Chriſt, even after the adminiſtration of baptiſm by fire, or the communicated power of the Holy Ghoſt. St. Peter does not ſay, "They have the baptiſm of the Spirit, therefore they do not need baptiſm with water;" but juſt the contrary, "They have received the Spirit, therefore baptiſe them with water." Indeed this queſtion were eaſily decided, if we would take the plain word of God for our rule. Either men have received the Holy Ghoſt or not; if they have not, *Repent*, ſaith God, *and be baptized, and ye ſhall receive the gift of the Holy Ghoſt*; if they are already baptized with the Holy Ghoſt, then, *Who can forbid water?* We may juſt obſerve further, that theſe two heads of the miſſions to the two great diviſions of mankind, the Jews and Gentiles, here acted in each others provinces. *Peter*, the Apoſtle of the *Jews*, adminiſtring baptiſm to the *Gentile* houſhold of *Cornelius*; and *Paul*, the Apoſtle of the *Gentiles*, adminiſtring the ſame rite to the Jewiſh converts: And why was this croſſing of hands, but to obviate that ſimple evaſion, that water-baptiſm was only partial and temporary. See Div. Leg. b. vi. ſect. 1. Barclay's Apology, prop. xii. ſect. 7, &c. Eraſmus, and Whitby.

Ver. 48. *Baptized in the name of the Lord*] Which implies the *Father*, who anointed him, and the *Spirit*, with which he was anointed to his office. But as theſe devout Gentiles had before believed in God the Father, and could not but now believe in the Holy Ghoſt, under whoſe powerful influence they were at this very time, there was the leſs need of taking notice that they were baptized into the belief and profeſſion of the ſacred Three, though doubtleſs the ordinance was adminiſtered in that very form which Chriſt himſelf had preſcribed. St. Peter poſſibly might chuſe to make uſe of the miniſtry of his brethren in performing this rite, rather than to do it with his own hands, that by this means the expreſſion of their conſent might be the more explicit. Thus he, who, as the Rock, on which the Chriſtian church was to be built, and as having the keys of the kingdom of heaven, had formerly laid the foundation of a Chriſtian church among the Jews, and opened the door of faith unto them, did now in like manner to the uncircumciſed Gentiles; and though all the other Apoſtles were foundations of the Chriſtian church, and had the ſame laſting powers and commiſſion; though they preached the ſame doctrine, and confirmed it by like extraordinary evidences; yet they had none of them the power of the keys in the ſame ſenſe that St. Peter had: For it was peculiar to him, firſt to open the door of faith, or to lead the way to the converſion both of Jews and Gentiles; but though he began the work, they, as well as he, carried it on with vigour and ſucceſs. After all theſe things had happened, the new converts deſired St. Peter to tarry with them ſome days longer; and, as willing further to aſſiſt, inſtruct, and comfort them, he readily conſented; and moſt probably the Goſpel in conſequence gained much ground in Cæſarea. It is obſervable, that the Goſpel made its way firſt through the metropolitan cities: It firſt prevailed in Jeruſalem and Cæſarea, afterwards in Philippi, Athens, Corinth, Epheſus, and Rome itſelf. Mr. Moyle ſuppoſes, that there were ſeveral idolatrous rites required at that time of the Roman ſoldiers, entirely inconſiſtent with the profeſſion of Chriſtianity; and that therefore Cornelius muſt have quitted the army upon his becoming a Chriſtian. But he was no *idolater* when St. Peter went to preach to him, and the Scripture is entirely ſilent about his continuing in the army or leaving it, on his taking up the profeſſion of Chriſtianity. See Benſon, Calmet, and Moyle's works, vol. ii. p. 200.

REFLECTIONS ON CORNELIUS, &c.

This celebrated centurion was a Gentile, and one of the beſt of them; *a devout man, and one that feared God*, &c. ver. 2. and yet his goodneſs did not make it unneceſſary for him to become a Chriſtian. The heavenly viſion was not ſent to ſatisfy him that *his righteouſneſs* was ſufficient, and that he had no need to look out for farther aſſiſtance or direction: On the contrary, it was ſent to inform him where

CHAP. XI.

Peter being accuſed for going in to the Gentiles, maketh his defence, which is accepted. The goſpel being ſpread into Phenice, and Cyprus, and Antioch, Barnabas is ſent to confirm them. The diſciples there are firſt called Chriſtians: they ſend relief to the brethren in Judea in time of famine.

AND the apoſtles and brethren that were in Judea, heard that the Gentiles had alſo received the word of God.

2 And when Peter was come up to Jeruſalem, they that were of the circumciſion contended with him,

Ver. 2. Ch. x. 45.

where he might *ſeek* and *find* a proper inſtructor. St. Peter had alſo a viſion, to prepare him to do the duty of an Apoſtle to the Gentile centurion; and when this *devout man* came to him, in obedience to the heavenly warning, he inſtructs him in the faith of Chriſt, and baptizes him with water; upon which the Apoſtle ſays, "He finds that men of all nations, who do righteouſly, are accepted with God." He could not poſſibly mean, that thoſe who did their beſt by the light of nature, had no need of any other teacher; that reflection could never riſe from the caſe before him: For why did he then *inſtruct* Cornelius in the *faith of Chriſt*, and baptize him in *his name?*—St. Peter, therefore, certainly meant, that all Gentiles, duly prepared, were capable of the bleſſings of the Goſpel, through the mercy of God, in oppoſition to his former error. That none but the *Jews* had ſuch a privilege: (See on ver. 34, 35.) and he as certainly underſtood, that the beſt of the Gentiles had need of the Goſpel; or elſe his commendation of the goodneſs of God amounts to this only, that he perceived that God would give to the honeſt-minded Gentiles who feared him, and did righteouſly, that which they had no occaſion to receive.

Thus we learn what is the true notion of that acceptance, which St. Peter ſays the Gentiles of all nations are intitled to, through the mercy of God.

But then there ariſes a difficulty from the terms to which St. Peter has limited this privilege: For he does not ſay that men of all nations are accepted of God, but that in every nation *he that feareth God, and worketh righteouſneſs*, is accepted of him. Now one great end of the Chriſtian religion being to inſtruct us in the fear of God, and in works of righteouſneſs, it may ſeem ſtrange, that in order to the obtaining of this benefit of being duly inſtructed in the fear of God, and in works of righteouſneſs, it ſhould be required as a previous condition that we ſhould fear God, and do righteouſly; a condition which ſuppoſes us already in poſſeſſion of the main thing for which the privilege itſelf is granted; and conſequently the privilege becomes in a manner uſeleſs, by our having the qualifications neceſſary to the obtaining it.

To clear this matter, we ſhould conſider what the Apoſtle to the Hebrews teaches us, ch. xi. 6. *Without faith it is impoſſible to pleaſe God; for he that cometh to God muſt believe that he is, and that he is the rewarder of them that diligently ſeek him.* The meaning of which is, "That a man cannot offer himſelf to God, much leſs enter into the covenant of his mercy without a firm perſuaſion of his being, and a due notion of his attributes." He muſt know *that he is*; otherwiſe he can never move or advance towards him. He muſt know alſo, *that he is the Rewarder of them who diligently ſeek him*, or elſe he cannot be *encouraged* to move towards him: Which two articles of belief infer a juſt fear of God, as the ſupreme Governor of the world, and a deſire to pleaſe him; as the Diſpenſer of rewards and puniſhments, according to the good or evil which men do. This is the *faith*, without which the Apoſtle to the Hebrews ſays, *It is impoſſible to pleaſe God*: This is the *faith*, with which, as St. Peter ſays, the men of *every nation are accepted with him.*

And in truth theſe qualifications are ſo neceſſary to a man's being *accepted with God*, and admitted into the covenant of his grace through Jeſus Chriſt, that without them the Goſpel cannot be ſo much as tendered to him: For upon what footing could we preſs men to become Chriſtians, in order to obtain the mercy of God, who have no ſenſe of the fear of God, and conſequently no concern about pleaſing or diſpleaſing him? The Goſpel does not teach, but ſuppoſe this doctrine: And, was even an Apoſtle to preach to a nation perfectly ignorant of God, he muſt lay by the Goſpel, and firſt convince the people, from reaſon and nature, of the being of God, and the neceſſity of righteouſneſs, in order to deſerve his favour, before he could invite them to embrace the Goſpel, as the perfect rule of righteouſneſs, preſcribed by God himſelf. And therefore, when St. Peter ſays, *that in every nation he that feareth God, and worketh righteouſneſs, is accepted of him*, he is not to be underſtood as limiting the mercies of God to certain perſons of the *beſt character*, but rather as declaring the natural order of things.

It is frequently taught, that our Lord came to ſave ſinners; and therefore he began his preaching with an exhortation to repentance, in the ſame words that John the Baptiſt had uſed before him, *Repent ye, for the kingdom of heaven is at hand*; which is as much as if he had ſaid, "Turn to God and fear him, working righteouſneſs, that ye may be made members of the kingdom of his Son, which is now approaching."

But ſhould the caſe of Cornelius, who was a *devout man*, &c. (from which caſe St. Peter makes the reflection, ver. 34, 35.) incline us to believe, that he means a *greater degree of goodneſs*, by *fearing God*, and *working righteouſneſs*, than was commonly to be found; and conſequently that what St. Peter ſays can be applied only to the moſt virtuous and beſt-diſpoſed heathens;—upon this ſuppoſition, both the caſe of Cornelius, and the declaration of St. Peter, evidently prove that the beſt of men ſtand in need of the aſſiſtances of the Goſpel of Chriſt to make themſelves ſecure of obtaining the end of their hopes, *glory* and *immortality* from God, who is the *rewarder* of them who *diligently ſeek him*. I would deſire thoſe who are of a contrary diſpoſition, and think that they have no reaſon to trouble their heads about the *Chriſtian* religion, provided they lead *good* lives,—to conſider the character of Cornelius. He was *devout, and feared God, with all his houſe*; he was very *charitable*, and *gave alms to the people*, and *prayed to God continually*. This, I ſuppoſe, they will allow to be a deſcription of ſuch a moral man as they mean; and I would aſk them for what purpoſe did God ſend a viſion to Cornelius, and another to St. Peter, that Cornelius might be made a *Chriſtian?* Was all this care thrown away upon a mere unneceſſary point, which might as well have been let alone? Was Cornelius thus called to the profeſſion of the Goſpel, and was it of no conſequence whether he had been called or no? If God made choice of Cornelius, one of the beſt of the Gentiles, to ſhew that ſome of them were capable of this grace, he did, at the ſame time, demonſtrate that all had need of it: For if the beſt, with all the light they enjoyed, wanted this aſſiſtance, what could the worſt do without it?

It may be aſked, perhaps, "what would have become of Cornelius, had he died as he had ſome time lived, a devout *Gentile*, in the fear of God, full of alms and of prayers, *without having been called* to the knowledge of Chriſt Jeſus?" Which queſtion, if purſued through all its views, would open a larger field of reflection than our work can admit of, but ſuch as would afford rather ſpeculation than profit; ſince the caſe, however determined, could no way affect *us*, who have *been called* to the knowledge of Chriſt Jeſus. Let it then be taken for granted that Cornelius, had he died in the circumſtances before deſcribed, would have found reſt to his ſoul from the mercy and goodneſs of God; and let this other queſtion be conſidered, which is much more to our purpoſe. "What would have been the caſe with Cornelius, if he had *rejected the call*,—refuſed to hearken to St. Peter, and had inſiſted on his own merit and virtue, in oppoſition to the grace which was offered him freely through the Goſpel?" Would ſuch a refuſal have been a pardonable error? Could he have maintained the character of *one fearing God with all his houſe*, after ſuch an open contempt of the divine call? Could he ever have *prayed more to God*, to guide and direct his way, after he had abſolutely denied to be guided and directed by him? Would even his *alms* have been an acceptable offering to the Almighty, after he had renounced that *obedience, which is better than ſacrifice*, and which is the only thing that can ſanctify our imperfect works? If reaſon and natural religion teach us, that it is our duty to pleaſe and to obey God, what part even of natural religion could this *centurion* have exerciſed, after he had ſolemnly rejected the counſel of God, and followed his own will, in oppoſition to that of his Maker, declared in the heavenly viſion?

And yet, bad as this ſuppoſed caſe of Cornelius would have been, it is the very caſe of thoſe, who, having been betimes inſtructed in the knowledge of the Goſpel, and called to the faith and obedience of Chriſt Jeſus, do deſpiſe and reject that faith, under the colour of preſerving the purity of natural religion, and living according to the dictates of reaſon and morality. It makes no difference in the caſe that their call has been through the ordinary adminiſtrations of the church, and that Cornelius's was by a viſion directed to himſelf; the voice of God is the ſame, whether he ſpeaks by his Apoſtles, or by his angels. Whoever acts by the appointment of God, ſpeaks with his authority; and the regular *power* of the church being *ordained by him*, when the church ſpeaks to her children conformably to the commiſſion received, it is the voice of God calling men to repentance unto life through Jeſus Chriſt: and whatever the condition of *thoſe* may be, who have *never heard* of the Lord who bought them, *ours* is certainly very bad, if, *having heard* of him, we reject and deſpiſe him. It is one thing to believe in Chriſt, becauſe we know him not; it is another to know him, and to diſbelieve him: and though ſuch ignorance may be an excuſe, yet ſuch knowledge muſt be condemnation.

Chap. XI. *Ver.* 2. *They that were of the circumciſion contended with him*] How good an argument ſoever this may be againſt the ſupremacy of St. Peter, it is none againſt the inſpiration of the Apoſtles; for it only proves, that ſome who did not well underſtand the principles on which they went, took upon them, without reaſon, to arraign their conduct, and conſequently did not, in this reſpect, pay a become deference to them. It plainly ſhews how little deference was paid to any uncircumciſed perſons, whatever profeſſion they might make of worſhipping the God of Iſrael. It appears from the reading in the Cambridge MS. that St. Peter either ſuſpected or knew that the Jewiſh Chriſtians at Jeruſalem had heard of what he had lately done, and that they were diſpleaſed. See Mill, Beza, and Wetſtein.

3 Saying, Thou wenteſt in to men uncircumciſed, and didſt eat with them.

4 But Peter rehearſed *the matter* from the beginning, and expounded *it* by order unto them, ſaying,

5 I was in the city of Joppa, praying: and in a trance I ſaw a viſion. A certain veſſel deſcend, as it had been a great ſheet, let down from heaven by four corners; and it came even to me.

6 Upon the which when I had faſtened mine eyes, I conſidered, and ſaw four-footed beaſts of the earth, and wild beaſts, and creeping things, and fowls of the air.

7 And I heard a voice ſaying unto me, Ariſe, Peter; ſlay and eat.

8 But I ſaid, Not ſo, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice anſwered me again from heaven, What God hath cleanſed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And behold, immediately there were three men already come unto the houſe where I was, ſent from Cæſarea unto me.

12 And the ſpirit bade me go with them, nothing doubting. Moreover, theſe ſix brethren accompanied me, and we entered into the man's houſe:

13 And he ſhewed us how he had ſeen an angel in his houſe, which ſtood and ſaid unto him, Send men to Joppa, and call for Simon, whoſe ſurname is Peter;

14 Who ſhall tell thee words, whereby thou and all thy houſe ſhall be ſaved.

15 And as I began to ſpeak, the Holy Ghoſt fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he ſaid, John indeed baptized with water; but ye ſhall be baptized with the Holy Ghoſt.

17 Foraſmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jeſus Chriſt, what was I that I could withſtand God?

18 When they heard theſe things, they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life.

19 Now they which were ſcattered abroad upon the perſecution that aroſe about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And ſome of them were men of Cyprus and Cyrene, which when they were come to Antioch ſpake unto the Grecians, preaching the Lord Jeſus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

V. 3. Ch. x. 28. Gal. ii. 12.—V. 4. Luke i. 3.—V. 5. Ch. x. 9, &c.—V. 12. Ch. x. 19. xv. 7.—V. 15. Ch. ii. 4.—V. 16. John i. 26. Ch. i. 5. xix. 4. Iſai. xliv. 3. Joel ii. 28. iii. 18.—V. 17. Ch. xv. 8. Ch. x. 47.—V. 19. Ch. viii. 1.—V. 21. Ch. ii. 47.

Ver. 3. *Saying, thou wenteſt in to men uncircumciſed*] *Saying, wherefore—διατι—did you aſſociate and eat with the uncircumciſed?* See Gen. xliv. 4. Luke ii. 49. Pricæus, Heylin, and Wetſtein.

Ver. 4. *But Peter rehearſed the matter*, &c.] *But Peter beginning, opened to them the matter in order.* As it is probable that they were only ſome of the Jewiſh converts who queſtioned Peter about what he had done, he might, no doubt, have overborn them, by urging his apoſtolical authority, and referring them to the miracles by which it was eſtabliſhed; but as he could with no great propriety blame them, becauſe he himſelf, till of late, had been as bigoted to the Jewiſh nation as any of them, he pretends not to vindicate what he had done, by inſiſting upon his infalibility and pontifical authority; but treats them in the moſt gentle and condeſcending manner, laying before them the reaſon of his conduct, and appealing to their judgements, whether, in ſuch circumſtances, he had not acted according to reaſon and the divine direction: herein giving a moſt amiable example of humility and condeſcenſion, which it would be the glory and happineſs of Chriſt's miniſters to follow in circumſtances which bear any reſemblance to this. See Doddridge and Benſon.

Ver. 5. *I ſaw—a certain veſſel deſcend*, &c.] *I ſaw—ſomewhat deſcending, in the form of a great ſheet.* See on ch. x. 11. It is generally ſuppoſed, that in this ſheet all ſorts of creatures, clean and unclean, were repreſented, promiſcuouſly mixed together; but ſome expoſitors are of opinion, that they were only of the ſorts prohibited by the law; becauſe, ſay they, there would have been no room for Peter's ſcrupling to eat, had he ſeen any creatures there but what he apprehended to be prohibited by the law; but his expreſſion of nothing common or polluted and unclean, may lead us to conclude, that the Apoſtle, according to the Jewiſh principles, conceived the clean animals to be polluted by their intermixture and communication with the unclean.

Ver. 14. *Who ſhall tell thee words*] *Who ſhall teach thee what is neceſſary for the ſalvation of thyſelf and thy family.* Heylin.

Ver. 17. *Foraſmuch then as God gave them*, &c.] *Since therefore God has granted the ſame gift to them as to us*, &c. Heylin.

Ver. 18. *When they heard theſe things*, &c.] When they had heard St. Peter's apology, they were ſilent, and acquieſced for the preſent, turning their accuſations of the Apoſtle into praiſe and thankſgiving to Almighty God, who had granted unto the devout Gentiles, through Jeſus Chriſt his Son, ſpace to repent of their ſins; with a promiſe of full pardon and acceptance to eternal life, upon their repentance, faith, and future obedience, and who had received them into the Chriſtian church, equally with the believing Jews, without their being firſt circumciſed and brought into ſubjection to the whole law of Moſes. But though theſe particular perſons now acquieſced, yet this was the foundation of the grand controverſy in the apoſtolic age; for we ſhall find, as the hiſtory proceeds, that it broke out again with reſpect to the devout Gentiles, ch. xv. and was afterwards extended to the converts from among the idolatrous Gentiles, as appears from moſt of St. Paul's Epiſtles; and the attentive reader will there find how very difficult it was to allay the prejudices of the Jews and Jewiſh Chriſtians againſt the admiſſion of the Gentiles, unleſs they would firſt become proſelytes of righteouſneſs. See Benſon and Calmet.

Ver. 20. *And ſome of them were men of Cyprus*] *But ſome of them*, &c. St. Peter having opened the door of faith, and laid the foundation of a Chriſtian church among the Gentiles, after God had teſtified very plainly that it was agreeable to his mind and will, other Chriſtians hearing of this event, took occaſion from thence to imitate St. Peter's example; particularly ſome Jewiſh Chriſtians of the iſland of *Cyprus*, and of the country of Cyrene in Africa, travelling in their diſperſions to Antioch in Syria, preached the Chriſtian doctrine there, not to the Jews only, but alſo to the Gentiles, and God bleſſed and ſucceeded their labours. In our common copies of the Greek teſtament, the reading is πρὸς τοὺς Ἑλληνιστὰς, *to the Helleniſts*, or græciſing Jews; but in the Alexandrian manuſcript, and in the Syriac, Vulg. Coptic, Arabic, and Ethiopic verſions, it is πρὸς τοὺς Ἕλληνας, *to the Greeks*, or uncircumciſed *Gentiles*: and all the beſt commentators are agreed, that this is evidently the true and original reading; for St. Luke had ſpoken of the converſion of the *Helleniſts* long before, ſee ch. vi. 1. But he is now proceeding to a new period, and, after having intimated that the diſperſed Chriſtians had hitherto preached to none but Jews, he, with great propriety, acquaints us, that when St. *Peter* had converted uncircumciſed *Gentiles*, *they* followed the example, and preached to the Gentiles alſo. The Jews frequently called all nations except their own *Greeks*, from the time of the Macedonian or Grecian empire, juſt as the Roman empire was afterwards called *the whole world*, becauſe it extended over the moſt conſiderable part of the then known world. See Rom. x. 12. 1 Cor. xiii. 13. Gal. iii. 28. Col. iii. 11. Mill, Wetſtein, Bengelius, Uſher, Le Clerc, &c. Concerning *Antioch*, ſee on ver. 26.

22 Then tidings of theſe things came unto the ears of the church which was in Jeruſalem: and they ſent forth Barnabas, that he ſhould go as far as Antioch.

23 Who, when he came, and had ſeen the grace of God, was glad, and exhorted them all, that with purpoſe of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghoſt, and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarſus, for to ſeek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to paſs, that a whole year they aſſembled themſelves with the church, and taught much people. And the diſciples were called Chriſtians firſt in Antioch.

27 And in theſe days came prophets from Jeruſalem unto Antioch.

28 And there ſtood up one of them named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world: which came to paſs in the days of Claudius Cæſar.

29 Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea:

Ver. 22. Ch. ix. 27.—V. 23. Ch. xiii. 43. xiv. 22.—V. 24. Ch. vi. 5.—V. 25. Ch. ix. 30.—V. 26. Or, *in the church.*—V. 28. Ch. xxi. 10.—V. 29. 2 Cor. ix. 11.

Ver. 23, 24. *The grace of God*] The happy effects of the divine goodneſs, in taking ſuch a number of uncircumciſed Gentiles into the Chriſtian church. Barnabas, like a true *ſon of exhortation*, exhorted them to perſevere with ſteadfaſtneſs and reſolution;—*to adhere to the Lord with full determination of heart*; and indeed he was a very proper man to be ſent amongſt theſe converts, for he was not only a *Cypriot*, and born on Gentile ground, but he was a man of *great benignity*, and *ſweetneſs of temper*,—Ἀνὴρ ἀγαθὸς,—and on theſe accounts, leſs bigotted to his own, and againſt the Gentile converts, and leſs likely to lay any unneceſſary burden upon them. See Benſon, and Lord Barrington's Miſcell. Sacra.

Ver. 26. *When he had found him, he brought him to Antioch*] Barnabas might go in queſt of Saul, from a perſuaſion, that as he was by his country a Greek, though by deſcent *an Hebrew of the Hebrews*, i. e. deſcended from two Jewiſh parents, he would be peculiarly fit to aſſiſt him in his great work, eſpecially conſidering on the one hand, his fine accompliſhments as a ſcholar, and on the other, his extraordinary converſion, and eminent zeal and piety. Antioch was the metropolis of Syria; for magnitude, ſituation, and other agreeable circumſtances, the third city in the Roman empire, being excelled by none except Rome and Alexandria. It was built by Seleucus, and called *Antioch* from the name of his ſon *Antiochus*. There was a Jewiſh univerſity in this city, and a great number of proſelytes, according to Joſephus, out of whom was formed a large Chriſtian church, which was looked upon as the mother church of the Gentiles, as the church of Jeruſalem was of the Jewiſh, or of *all the Chriſtian churches*; and they were likewiſe the firſt fruits of the devout Gentiles out of Paleſtine. The Jewiſh converts had hitherto been called by their enemies, *Men of that way*, or *ſect*; *Galileans*, *Nazarenes*, and other like names of reproach; and among themſelves they had been called *diſciples*, *believers*, the *church*, the *ſaints*; and to denote the unity and concord which were among them, they ſtiled one another *brethren*. But now the Gentile converts at Antioch were (poſſibly not without a divine admonition, as we ſhall ſhew more fully by and by) called by the name of CHRISTIANS, taking their denomination immediately *from their Lord and Maſter* CHRIST himſelf, juſt as amongſt the philoſophers, the *Platoniſts*, *Pythagoreans*, &c. took their names from their ſeveral maſters. This name which has ſince ſpread far and wide, and whoſe ſound hath filled the earth, which hath been ſo dear to ſome, and ſo odious to others, was firſt given to the converts at Antioch, as is ſuppoſed, by divine appointment, at leaſt the word χρηματίσαι, here here uſed, ſignifies "to be warned by a divine admonition;" See Matth. ii. 12. Luke ii. 26. Acts x. 22. and accordingly Doddridge renders it, *were called by divine appointment*. Dr. Mill hath informed us, that the Cambridge MS. reads this ſentence thus; *and then they firſt named by divine appointment*, εχρηματισαν, *the diſciples* CHRISTIANS *in Antioch*; whereby is ſignified, that Barnabas and Saul firſt gave them the name of *Chriſtians*; and indeed the common reading fairly rendered, ſeems to intimate the ſame thing: *and it came to paſs that they aſſembled*, &c. *and that they called the firſt diſciples at Antioch by the name of Chriſtians*. Barnabas knew how unlikely it was that the church at Jeruſalem ſhould allow them the name of *brethren*, conſidering how ſtrongly they had been prejudiced againſt them, and how backward they had been to receive them into the Chriſtian church, though afterwards indeed the appellation of *brethren* was given them by the church at Jeruſalem, upon a full and mature conſideration of their caſe. See chap. xv. 23. However, as the Jewiſh Chriſtians could not preſently get over all their former prejudices, and allow thoſe Gentile converts to be upon a level with themſelves, and as it was nevertheleſs proper that they ſhould have ſome name to diſtinguiſh them from ſuch devout Gentiles as had not embraced the Chriſtian religion; for theſe, and ſuch-like wiſe reaſons, they were called and diſtinguiſhed by the name of Chriſtians, and if that name was given them by a divine admonition, as we have endeavoured to prove, it ſhews the divine concern for them, and the honour which Heaven put upon them, in dignifying and diſtinguiſhing them by ſo high and honourable an appellation. Witſius thinks it a circumſtance of remarkable wiſdom, that this celebrated name ſhould ariſe from *Antioch*, a church conſiſting of a mixture of Jews and Gentiles, rather than from Jeruſalem, dignified in ſo many other reſpects, and that it was a kind of victory gained over Satan, who, from Antioch ſome ages before, had raiſed ſo many cruel perſecutors of the church of God. See his Life of Paul, chap. iii. ſect. 5. Pearſon on the Creed, page 103. Uſher, Calmet, Benſon, and the *Reflections*.

Ver. 28. *And there ſtood up one of them, named Agabus*] Inſtead of the preſent reading of the beginning of this verſe, the Cambridge MS. reads, *and there was great joy*; *and when we were gathered round him*, *one of them*, &c. According to this reading, St. Luke the hiſtorian reckons himſelf as one of the Chriſtians then preſent. This agrees very well with the account which hath frequently been given of him, namely, that he was a native of Antioch in Syria; and as he is evidently diſtinguiſhed from them of the circumciſion, (Coloſſ. iv. 11. comp. with ver. 14.) he was moſt probably a devout Gentile. Agabus propheſied that the famine ſhould ſpread, ἐφ' ὅλην τὴν οἰκουμένην, which we render, *throughout the whole world*; but hereby was meant no more than the land of *Judea*. See on Matth. iv. 8. and on Luke ii. 1. Beſides, had the famine been to reach through the *whole world*, theſe diſciples at Antioch would very probably have ſent relief to other countries, if they had been able; or rather, perhaps they would have ſent to none at all, as fearing they ſhould want themſelves. But it is plain they underſtood the famine would happen in *Judea*, for there is not the leaſt hint, of their thinking of ſending relief to any other place; nor were they afraid of ſuffering by it themſelves; on the contrary, they ſent relief to the place where it was to happen, *every man as he abounded*, καθὼς ηυπορεῖτό τις, v. 29. whereby it is intimated, that they themſelves *had plenty*. This famine came to paſs about the latter end of the fourth or the beginning of the fifth year of Claudius Cæſar, the Roman emperor, and is taken notice of by Joſephus, Euſebius, and Oroſius. See Lardner's Credib. part i. p. 318. Wetſtein, Druſius, Uſher, Biſcoe's Lectures, p. 60. and Benſon.

Ver. 29. *Then the diſciples every man*, &c.] It had been a cuſtom for the Jews and proſelytes, in their ſeveral diſperſions, to ſend preſents to Judea, and eſpecially to Jeruſalem; and the Jews in Judea, ſeem to have expected it, as in ſome ſort their due; particularly we find that Helena, queen of the Adiabenes, and her ſon Izates, who had lately become proſelytes to the Jewiſh religion, were very generous to the poor at Jeruſalem, in this enſuing famine; for the queen went to ſee the temple, and to offer ſacrifices there; and finding Jeruſalem oppreſſed by the famine, and many periſhing through want, ſhe ſent abroad her officers, ſome of them to Alexandria, to buy corn; others to Cyprus to purchaſe dryed figs; who returned quickly and diſtributed food to the neceſſitous; by which means ſhe laid a laſting obligation upon the whole nation of the Jews, and her ſon Izates alſo, having heard of the famine, ſent a large ſum of money to the chief men at Jeruſalem. In conformity to ſo laudable a cuſtom, the Gentile Chriſtians at Antioch, upon Agabus's prediction of a famine in Judea, determined to give (every man in proportion to his own ability and plenty) towards a charitable collection for the relief of the Jewiſh converts in Judea and eſpecially in Jeruſalem, from whence the ſound of the goſpel firſt proceeded. See Rom. xv. 25, &c. &c. For "as they were made partakers of their ſpiritual things, they thought it their duty, to miniſter unto them in temporal things." Thus remarkably doth the wiſe and over-ruling Providence of God, adapt the common courſe of things ſo, as to ſubſerve his own great and beneficent deſigns, as plainly appears in the inſtance now before us. For the reception of uncircumcized Gentiles into the Chriſtian church, had a little ſowered the minds of the Jewiſh converts, but upon this approach of a famine, an early occaſion was given for cementing and uniting the Jewiſh and Gentile converts into one church and body, under Jeſus Chriſt their common Head and Lord: kindneſs and charity, moſt of all things tending to ſweeten men's minds, and beget a favourable opinion of the perſons who are ſo bounteous and liberal; the helping them in their diſtreſs, therefore, was the

30 Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul.

CHAP. XII.

King Herod perſecuteth the Chriſtians, killeth James, and impriſoneth Peter, whom an angel

moſt effectual way to win over the Jewiſh converts; and the knowing of the famine before hand, ſo as to give them an opportunity to provide for it. When the church was in its tender infant ſtate, and many *had forſaken all*, to preach the Goſpel, plainly teſtifies the excellence and utility of the gifts of the ſpirit, and particularly that of propheſying: and indeed ſuch extraordinary difficulties and diſcouragements could hardly have been prevented or ſuſtained, without extraordinary helps and directions; ſee Joſephus's Antiq. b. xx. chap. 2. Euſebius, b. ii. chap. xii. Lardner, as above, Benſon, Witſius on the Life of Paul, chap. iii. ſect. 6. and Vitringa, *de Synag. Vet.* lib. iii. part 1.

Ver. 30. *Sent it to the elders*] The *elders* or early *converts* in the primitive church, were of three ſorts, 1ſt, αὐτόπται, the *eye-witneſſes*, or thoſe who had ſeen our Lord in the fleſh, and were amongſt the firſt diſciples or moſt early converts; 2dly, ἀπάρχαι, the firſt converts in any particular place, who were always honoured for their early converſion, and ready acceptance of the Goſpel, and were the primary elders of particular churches; 3dly, the διαδόχοι, ſucceſſors of the ἀπάρχαι, elders of the ſecond ſort. Thoſe elders to whom Barnabas and Saul carried a charitable collection, were probably of the firſt ſort, and ſuch of them as were not apoſtles, were honoured as next in dignity and eminence to the apoſtles. Upon the perſecution which followed the martyrdom of St. Stephen, moſt of the Chriſtians had fled from Jeruſalem, except the apoſtles: when that perſecution ceaſed, as it did ſome time before this, many of them returned again to Jeruſalem, among whom were very probably the elders here mentioned. When they returned, the apoſtles could the better leave that city, and viſit the other countries, as having left the mother church at Jeruſalem in ſafe hands, and the abſence of all the apoſtles appears to have been known to the Chriſtians at Antioch, from their ſending their contribution *to the elders* at Jeruſalem. See more concerning theſe elders in Benſon's Eſſay, annexed to 2 Tim. part 1. ch. iii. &c. and Lord Barrington's Miſc. Sacra, Eſſay 2. p. 110. It may be proper juſt to obſerve, that this is the firſt mention we have of *elders* in the Chriſtian church; and that Dr. Hammond labours to prove in a large note on this place, that theſe elders were the ſame officers with thoſe who were called ἐπισκοποι, or *biſhops*, and he thinks there is no certain evidence from Scripture, that the name of πρεσβυτεροι, or *elders*, was given ſo early to another order between *them* and *deacons*.

REFLECTIONS ON THE NAME OF CHRISTIANS.

Ver. 26.

Who can help making a ſerious pauſe of gratitude and wonder, that caſts his eye over this comprehenſive ſentence; *The diſciples were called Chriſtians firſt at Antioch!—Chriſtians!*—The followers of the Son of God incarnate, how honourable a diſtinction!—The diſciples of Jeſus Chriſt!—Thoſe who *are alive from the dead! Called from darkneſs into the marvellous light of the Goſpel!* How glorious a change and how inexpreſſible the goodneſs of God towards guilty ſinners in effecting this change!

Juſt at the time that mens abominations had rendered them ripe for deſtruction, the Almighty Father publiſhed his glad tidings of mercy to all, and aſſured them of his everlaſting loving-kindneſs, if they would hearken unto the voice of his well beloved Son. Chriſt Jeſus came into the world not to *condemn the world, but that the world through him might be ſaved*; to deliver us by the word of truth, the *Goſpel of our Salvation*; to caſt down all abominations, and *every thing that loveth and maketh a lie*; to recover envying mortals to the uſe of their reaſon; to dethrone the empire of ſin and ſatan; to put iniquity to open and univerſal ſhame; to baniſh all animoſities, and revenge, and ſedition, all bitterneſs, envying, and every evil work from the earth; to humanize the tempers, and ſoften the hearts of men, by inculcating upon their minds every civil and ſocial virtue, by enforcing them under new and more powerful ſanctions, and by uniting all mankind together in the bands of love. In ſhort, to conquer death and the grave, and upon the ruins of darkneſs and violence, to eſtabliſh a kingdom of light and peace; that ſo he might lead us, not to a *land flowing with milk and honey*, but to an heavenly country,—the everlaſting city of the great king.

Theſe were the glorious purpoſes of the captain of our ſalvation, and in order to accompliſh thoſe purpoſes, what a multitude of troubles did he encounter? what calumny and ſcorn? what watchings and faſtings? what poignant diſtreſſes of every kind did he endure? and, how undauntedly did he brave them all! The bar of Pilate could not move his integrity; the coronet of thorns could not make him deſert his cauſe; the ignominious croſs could not terrify or ſhame him. Unconquered even in death, obedience to the will of his heavenly Father, and the good of periſhing ſouls, were his only concern. As a *lamb* therefore *led to the ſlaughter, he opened not his mouth*: when ſtretched out on the accurſed tree, he could behold the hands of the executioners raiſed againſt him, and the horrid nails juſt ready to pierce his ſacred body, without recoiling, without a ſingle complaint: nay, and under the inconceivable load of ſorrows which oppreſſed him, his compaſſion towards ſinful creatures never failed him, but inſtead of reproaching them for that barbarous uſage which he met with, in the midſt of his agonies, he prayed to his heavenly father, to have mercy even upon thoſe wicked men, by whom he was crucified and ſlain!

Such was the Saviour of the world; ſuch that maſter after whom we are called *Chriſtians*; ſuch his love to frail mortals, from his cradle to his grave! yea, and after he had ſhaken off the fetters of mortality, his love was ſtill the ſame; he roſe from the dead to ſatisfy the diffident, and to confound the gainſayers; he converſed with his diſciples for 40 days together, and at laſt, to confirm all their hopes beyond the poſſibility of being deceived, he aſcended up viſibly into Heaven in the preſence of *above five hundred brethren* at once; nay, and ſtill further to animate and eſtabliſh their ſouls in the faith, he ſealed thoſe who believed with the *Spirit of Promiſe*, his *almighty power from on high*.

Hence therefore we now know, and are aſſured, *that we have not followed after cunningly deviſed fables*; that the calls of the Goſpel are not weak and deluſive, but the *Power of God*, and the *Wiſdom of God*. Hence we know, that we are no longer, *aliens from the commonwealth of Iſreal*, but *a choſen generation, a peculiar people*, the favourites of Heaven, created for immortality; the ſons of God, and heirs of glory. Our great Redeemer hath purchaſed for us an inheritance incorruptible, undefiled, and that fadeth not away: he hath brought us out from the moſt dreadful abyſs of miſery and confuſion, into the light of truth, and the adoption of celeſtial love: he hath ſeparated us from the more than brutal follies of paganiſm, and taught us to conſider the ruler of the univerſe as the only object of religious worſhip; Baal and Dagon are alike fallen: *The Lord, he is the God*, and Emmanuel is our King!

How glorious a revolution, would we but duly conſider its bleſſings! how ſtrikingly expreſſive of the grace of God! The temple is no more at Jeruſalem only; every true believer is himſelf a temple of the Holy Ghoſt; and in every corner of the globe, where the ſound of the Goſpel has been heard, the foundations are laid for the dwelling-place of the Moſt High. The middle wall of partition is thus broken down, and the doctrines of a future ſtate are as certainly eſtabliſhed, as that Jeſus himſelf is riſen from the grave. An happy, an everlaſting poſſeſſion is put into our hands, if we *walk worthy of the vocation wherewith we are called in him*; an incomparable inheritance far above all ſublunary enjoyments; a kingdom never to be moved; a treaſure that never can periſh or decay, and which is more than the moſt exalted conceptions we can form of ſuch objects; *for eye hath not ſeen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him.* Such are the privileges which we enjoy as *Chriſtians*.

Can we then poſſibly reflect upon them without being moved? Can we reflect upon them, without ever after making them the moſt delightful ſubject of our meditations? What are all the pomp and glory, the riches and power, nay, the health, or ſtrength, or beauty, or any other gratification we can enjoy in this world? What but mean and contemptible, uncertain and fluctuating things, no more to be eſteemed than as droſs and dung, when compared with theſe durable, theſe *Chriſtian* privileges?

And ſhall we then reſign theſe privileges for any other acquiſitions of inferior name? Give up the ſubſtance for the ſhadow, and the treaſures of eternity for the things of time?—Shall the wiſe man glory in his wiſdom, the mighty in his ſtrength, the rich in his riches, the man of gallantry in his folly and his vices, and every ſinner in his ſhame? And ſhall not *we* much more glory in what is ſo truly glorious,—that we are *Chriſtians?* What is the name of *Greek* or *Roman*, what the name of *Briton*, when contradiſtinguiſhed with this, which we are ſo proud to bear? "CHRISTIAN, as the poet finely expreſſes it, Chriſtian *is the higheſt ſtile* of man;" a *name* which hath ſpread ſo far and wide, whoſe ſound hath filled the earth, and which hath been ſo dear to ſome, and ſo odious to others; a *name*, which, in its genuine and original meaning, includeth in it every thing that is virtuous or amiable, juſt or charitable, noble and divine; *and* a *name* which would ſtill have had the ſame glorious meaning, had it not been ſo frequently and ſo vilely proſtituted by multitudes, who have made great pretentions to it, while their tempers and practices have been very different from their profeſſion. Abominable and provoking in the ſight of God, as well as uncharitable and highly injurious to men!

Would to God that *Chriſt* had been the only Maſter, in whoſe *name* Chriſtians had ever gloried! that all who had ever been called by this ſacred and venerable name of *Chriſtians*, had anſwered their character by their temper and conduct! Then would they not have ranked under ſo many different heads and leaders, to the promoting of ſtrife and contention, inſtead of truth and piety, of virtue and charity; nor would the enemies of our holy religion have had any the leaſt occaſion to glory over us, and to deſecrate, by their contumelies, the ſacred appellation we aſſume.

All other nominal diſtinctions are too often the offspring of pride, or ignorance, or folly, and not at all to *be deſired to make one wiſe*; but *Chriſtian*, like that of its great original, is *a name that is above every name*; more precious than riches; more honourable than all the enſigns of royalty; and every one who is poſſeſſed with the leaſt inſight into its excellence and importance will aſpire after, will contend for, will rejoice in it, more than in any other name.

But alas! what avails it that we call ourſelves *Chriſtians*, if we do not *delivereth upon the prayers of the church. In his pride, taking to himſelf the honour due to God, he is ſtricken by an angel, and dieth miſerably. After his death the word of God proſpereth.*

NOW about that time, Herod the king ſtretched forth *his* hands to vex certain of the church.

2 And he killed James the brother of John with the ſword.

3 And becauſe he ſaw it pleaſed the Jews, he proceeded further, to take Peter alſo. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put him in priſon, and delivered him to four quaternions of ſoldiers to keep him; intending after Eaſter to bring him forth to the people.

5 Peter therefore was kept in priſon; but prayer was made without ceaſing of the church unto God for him.

Ver. 1. Or, *began.*—V. 2. Matth. iv. 21.—V. 3. Exod. xxiii. 15.—V. 4. John xxi. 18.—V. 5. Or, *inſtant and earneſt prayer was made.*

not receive with unfeigned aſſent whatever Chriſt has delivered?—If we do not obey with ready ſouls all thoſe ſacred precepts which he hath enjoined? If we are not indeed *followers of Chriſt*, why do we ſtile ourſelves *Chriſtians?* If we *call* ourſelves *Chriſtians*, why do we not prove ourſelves ſuch, and imitate our maſter? He hath ſet us a bright, a glorious example; and in vain, utterly in vain, ſhall we bear his name, if we labour not alſo to conform ourſelves to the pattern he hath ſet us. If we hold not pure the ſacred faith which he hath delivered; if we obey not ſincerely and affectionately the divine leſſons which he hath taught us.

What a diſgrace then, what a reproach are *they* to the Chriſtian name, who, ſo far from imitating the example, keeping pure the faith, and ſincerely obeying the laws of Chriſt, live in a direct—in a continued contrariety to each, to all of theſe? and call themſelves *Chriſtians*, while they live worſe than heathens, *earthly, ſenſual, deviliſh!* Far better would it be for ſuch, that they had never known, that they had never heard the name of Chriſt, that his bleſſed croſs had never been marked upon their infant brows! Far better had it been for them never to have been born, than to have wiped off that bleeding croſs by their foul miſdeeds, than to have defiled that holy name by their unholy practices. For alas! all the benefits and all the bleſſings which ariſe from that *croſs*, and that *name*, to the ſincere and upright, will to them be turned into curſes;—for they rejected the ſalvation of Chriſt; they deſpiſed his laws; they *would not have this man to reign over them*; and therefore they muſt not, they ſhall not *reign* eternally with him.

Let the reflection awaken us to duty; for if it be deſervedly accounted baſeneſs and degeneracy, to ſtain our blood, and reflect ſhame and diſhonour back upon thoſe forefathers, who were men of like frailties and paſſions with ourſelves, think how incomparably more heinous a provocation it muſt be, when thoſe, who *name the name of Chriſt, depart not from iniquity*, but miniſter occaſion to libertines and infidels to blaſpheme the Son of God and his Goſpel, through their impure and vicious, that is, indeed, their infamouſly-*abſurd* and contradictory converſation? For it is no indifferent matter how we behave, nor does it affect only ourſelves. As *Chriſtian* is a common name, ſo a *wicked Chriſtian* is a common reproach, and a common evil;—a ſtumbling-block in the way of numbers, drawing many weak ones to offend, who are apt to cry out, "In what are theſe *Chriſtians*, as they call themſelves, better than others? Nay, we ſee, in many reſpects, they are as bad or worſe than others?—Tell us not of embracing Chriſtianity, till we ſee that its profeſſors are more holy and exemplary men." To ſuch diſcreditors of the Goſpel and Chriſtian name, we may apply what Alexander the Great ſaid to a pitiful coward, of the ſame name with himſelf, *Aut nomen aut mores muta*; "Either *change thy name or thy manners.* No longer profeſs thyſelf *Chriſtian*, or act and live as becomes that high and venerable appellation! otherwiſe, when thou ſhalt give an account of thyſelf to the impartial almighty Judge, what canſt thou urge in plea? What canſt thou offer in excuſe of thy evil deeds, having been called a Chriſtian, and yet never having imitated the example, obeyed the precepts, or regarded the doctrines of Chriſt thy Lord and Maſter!"

There cannot ſurely be a character ſo odious, ſo juſtly abominable in the ſight of God and man, as that of him, who calling himſelf a Chriſtian, thus gives up all regard to every duty of Chriſtianity; who dares to call Jeſus Chriſt, *Lord, Lord!* tho' he doeth not *the will of his heavenly Father.* Amazing and unaccountable temerity! how can we reflect upon it without a generous diſdain and indignation.

Have we then, my readers, enliſted ourſelves under the ſacred banners of truth, and righteouſneſs, and peace? Let our lives be a ſtanding demonſtration to whom we belong. We who preach, *A man ſhould not ſteal*, let us never dare to *ſteal.* We who ſay, *A man ſhould not commit adultery*, let us abhor the thought of ſo contaminating a pollution. We who make *our boaſt of the Goſpel*, let us not *diſhonour God* and Chriſt, *through tranſgreſſion* of that Goſpel. We who profeſs to embrace that religion which *deſcendeth from above*, let us not give occaſion to Jews and Mahometans, and baptized infidels, through our vices, to blaſpheme its bleſſed Author. For, to uſe the argument of the great Apoſtle, "Verily, *Chriſtianity* profiteth, if we keep the laws of the Goſpel; otherwiſe our Chriſtianity is as no Chriſtianity, a mere farce and horrid mockery of God. For, to whomſoever we yield ourſelves ſervants to obey, his ſervants we are to whom we obey; whether of ſin unto death, or of obedience unto righteouſneſs and life eternal, through Jeſus Chriſt our Lord."

Chap. XII. *Ver.* 1. *Herod the king*] The Syriac verſion reads, *Herod the king, ſurnamed Agrippa*: Joſephus ſtyles him *Agrippa*; which probably was his Roman, as *Herod* was his Syrian name. He was the grandſon of Herod the Great, by his ſon Ariſtobulus, nephew to Herod Antipas, who beheaded John the Baptiſt, brother to Herodias, whom that inceſtuous Tetrarch married; and father to that Agrippa, before whom St. Paul made his defence, ch. xxv. 13. Caius Caligula, with whom he had an early friendſhip, when he became emperor, releaſed this Agrippa from the confinement under which Tiberius had on that very account kept him, and crowned him king of the Tetrarchy of his uncle Philip; to which he afterwards added the territories of Antipas, whom he baniſhed to Lyons in Gaul: In this authority Claudius confirmed him, and made him king of Judea, adding to his former dominions thoſe of Lyſanias. Mr. Fleming thinks it was high-treaſon againſt the Meſſiah, for him to aſſume the title of king of Judea, and that this arrogance, joined with his cruelty, rendered him more deſerving the terrible death mentioned ver. 23. This perſon deſired to ingratiate himſelf with the Jews by every method; and finding that the Chriſtians were under the popular odium, he *ſtretched forth his hands* to *harraſs* and *moleſt them:* He did not reflect upon the injuſtice of perſecuting the Chriſtians, though he and his countrymen had taken it ſo ill that the heathens, and particularly Caligula, had perſecuted the Jews; as if it had been *perſecution* only to moleſt the Jews for their religion; but had loſt its nature, and ceaſed to be perſecution, when practiced by the Jews upon the Chriſtians. See on ch. ix. 31. Fleming's Chriſtology, vol. iii. p. 358. Joſeph. Antiq. b. ix. c. 6, &c. and Lardner's Credib. part i. p. 19, &c.

Ver. 2. *And he killed James*] Thus was our Lord's prediction, relating to him, fulfilled, Matth. xx. 23. I know not how far we are to depend upon the tradition which we find cited by Euſebius, from a book of Clemens Alexandrinus, now loſt, in which he reported, "That the perſon who had accuſed James, obſerving the courage with which he bore his teſtimony to Chriſtianity, was converted, and ſuffered martyrdom with him;" but it ſeems very beautifully obſerved by Clarius, who had a great deal of the true ſpirit of criticiſm, that this early execution of *one of the Apoſtles*, after our Lord's death, would illuſtrate the courage of the reſt in going on with their miniſtry; as it would evidently ſhew, that even all their *miraculous powers* did not ſecure them from dying by the ſword of their enemies. Hereby the number of Apoſtles was reduced to *eleven*; and we do not find that any other Apoſtle was ſubſtituted in the ſtead of James, nor had the Apoſtles any ſucceſſors in their apoſtolic office, authority, and dignity. See Euſeb. *Hiſt. Eccleſ.* l. ii. c. 9. and Doddridge.

Ver. 3. *And becauſe he ſaw it pleaſed the people*] This prince, as Joſephus tells us, was a great zealot for the Moſaic law; dwelt much at Jeruſalem, and was fond of all opportunities to oblige the Jews, as his grandfather Herod had been of pleaſing ſtrangers: A character very agreeable to what St. Luke here ſays of him. Peter was apprehended about the beginning of April; and moſt probably in the third year of Claudius Cæſar. See Benſon, and Joſeph. Antiq. l. xix. c. 7.

Ver. 4. *Four quaternions of ſoldiers*] That is, to *ſixteen*, conſiſting of four in each party, who were to watch him by turns four at a time; two of them being chained to him, and two of them watching before the door of the priſon; one end of one chain was faſtened to St. Peter's right-hand, and the other end to the left arm of one of the ſoldiers; the other chain was in like manner faſtened to St. Peter's left arm, and to the ſoldier's right-arm: ſee ver. 6. Very likely the Jews remembered how all the apoſtles had eſcaped when they had formerly put them in priſon; and perhaps they ſuſpected the fidelity of the guards. It was therefore moſt probably at their requeſt, that ſuch a number of ſoldiers were appointed to guard the apoſtle, but the confining him was not all; for Herod intended after the paſchal lamb was eaten, and the ſeven days feſtival quite finiſhed, to bring him out to the people, and gratify them with putting him to death, and that publickly. During the feſtival, the Jews uſed to ſpend their time in ſuch mirth and feſtivity, that priſoners were commonly releaſed, rather than executed. But notwithſtanding all their zeal about rituals, they could ſubmit to be concerned in the vileſt immoralities. See chap. xxviii. 16. and Lardner's Credib. part I. b. i. chap. x. Inſtead of *after Eaſter*, the Greek would more properly be rendered *after the paſſover.*

Ver. 5. *Without ceaſing*] Ἐκτενὴς ſignifies not only *continuance*, but likewiſe *earneſtneſs*, *importunity*, and *vehemence.* See Hammond, Stockius, &c.

6 And when Herod would have brought him forth, the ſame night Peter was ſleeping between two ſoldiers, bound with two chains; and the keepers before the door kept the priſon.

7 And behold, the angel of the Lord came upon him, and a light ſhined in the priſon: and he ſmote Peter on the ſide, and raiſed him up, ſaying, Ariſe up quickly. And his chains fell off from *his* hands.

8 And the angel ſaid unto him, Gird thyſelf, and bind on thy ſandals: and ſo he did. And he ſaith unto him, Caſt thy garment about thee, and follow me.

9 And he went out and followed him, and wiſt not that it was true which was done by the angel; but thought he ſaw a viſion.

10 When they were paſt the firſt and the ſecond ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and paſſed on through one ſtreet; and forthwith the angel departed from him.

11 And when Peter was come to himſelf, he ſaid, Now I know of a ſurety, that the Lord hath ſent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had conſidered *the thing*, he came to the houſe of Mary, the mother of John, whoſe ſurname was Mark; where many were gathered together, praying.

13 And as Peter knocked at the door of the gate, a damſel came to hearken, named Rhoda.

14 And when ſhe knew Peter's voice, ſhe opened not the gate for gladneſs, but ran in, and told how Peter ſtood before the gate.

15 And they ſaid unto her, Thou art mad. But ſhe conſtantly affirmed that it was even ſo. Then ſaid they, It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and ſaw him, they were aſtoniſhed.

17 But he beckening unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the priſon. And he ſaid, Go ſhew theſe things unto James, and to the brethren. And he departed, and went into another place.

18 Now as ſoon as it was day, there was no ſmall ſtir among the ſoldiers, what was become of Peter.

19 And when Herod had ſought for him, and found him not, he examined the keepers, and commanded that *they* ſhould be put to death. And he went down from Judea to Cæſarea, and *there* abode.

Ver. 7. Ch. v. 19.—V. 9. Pſ. cxxvi. 1.—V. 10. Ch. xvi. 26.—V. 11. Dan. vi. 22.—V. 12. Ch. iv. 23. Ch. xv. 37.—V. 13. Or, *to aſk who was there.*—V. 17. Ch. xiii. 16. xix. 33. xxi. 40.

Ver. 7. *The angel of the Lord*] *An angel of the Lord.* Inſtead of *ſmote Peter on the ſide.* Dr. Heylin reads, *touched Peter on the ſide.*

Ver. 9. *And wiſt not*] *And knew not.* MS.

Ver. 10. *When they were paſt the firſt and ſecond ward*] *The firſt and ſecond watch*, where the guards were placed to ſecure the priſon. Heylin renders it very agreeably to the Greek, *the firſt and ſecond guard.* It was uſual amongſt the eaſterns to plate over their gates with thick iron. Pitts tells us, that Algiers hath five gates, and ſome of theſe have two, ſome three other gates within them, and ſome of them are plated all over with thick iron; and Dr. Pococke tells us the ſame of ſome gates not far from Antioch. See *obſervations* on Sacred Scripture, p. 111. The angel having conducted St. Peter into the ſtreet, left him; for when things are within men's own power, it is folly and preſumption to expect extraordinary aſſiſtance.

Ver. 11. *Now know I of a ſurety*, &c.] The apoſtle may be underſtood here as alluding to a ſimilar deliverance, chap. v. 19. The time in which he was delivered was very critical,—it being the night preceeding the day appointed for his execution; and if the apoſtle had not been thus miraculouſly freed, he would probably have been put to death like Stephen or James. See Doddridge and Grotius.

Ver. 12. *And when he had conſidered the thing*] And making haſte, (σπευδων) Hammond. *And deliberating with himſelf, or recollecting where he was*; Heylin and Doddridge. The *Mark* here mentioned, is thought by Grotius to have been a different perſon from *Mark* the Evangeliſt. He was the *ſon of Mary*, as we are here informed, and he is ſpoken of as ſiſter's-ſon to Barnabas, (Col. iv. 10.) who appears to have had a great affection for him, not only by taking him with him to Antioch, and from thence to Pamphylia, but by his inſiſting afterwards, when ſetting out upon another progreſs, that Mark ſhould go with them to viſit the churches, to which Paul was ſo averſe, that they parted; chap. xv. 37—40. We have no further account of him in the Acts, but he appears to have ſo far retrieved his character, that he is recommended afterwards by the apoſtles to the Coloſſians as above; and when he was at Rome, St. Paul mentions him among his fellow-labourers, Phil. v. 24. and at laſt ſpeaks of his deſire to ſee him, as one who was *uſeful to him in the miniſtry*, 2 Tim. iv. 11. See Grotius and Calmet.

Ver. 13. *At the door of the gate*] The word πυλῶν, here properly ſignifies what we generally call *the gateway* of a large houſe, by which, if there be an area ſurrounded with buildings, you paſs into it; and it is probable that this was no ſmall houſe, as many were aſſembled there. *Rhoda* ſignifies in Engliſh *roſe*; and Grotius has obſerved, that the Jews frequently gave to their female children the name of agreeable flowers or plants. Thus *Suſanna* ſignifies a *lily*, *Hedeſſa* a *myrtle*, *Tamar* a *palm-tree*, &c. See Shaw's Travels, p. 207. Grotius, and the note on Mark ii. 4. Inſtead of *to hearken*, Dr. Waterland reads *to aſk who was there.*

Ver. 15. *It is his angel*] Many commentators underſtand this as if they had ſaid, "*It is his meſſenger*, or one ſent from him;" and it is certain that the word Ἄγγελος hath frequently this ſenſe in the Scripture; but as the maid averred that ſhe knew his voice, and was aſſured that it was Peter himſelf, it ſeems more probable that they judged it to be ſomething ſupernatural. Poſſibly they might imagine that it was an angel who aſſumed his form, to bring them ſome tidings of him; or that he had been executed in priſon, as John the Baptiſt was, in the night, and that his ſeparate ſpirit appeared as a token of its being employed, as angels are, in miniſtring to the church on earth. See Matth. xviii. 10. It is by no means certain, that they imagined this to be his guardian angel; for Philo ſpeaks of it as a received notion amongſt the Jews, that the ſouls of good men deceaſed officiated as miniſtring ſpirits. But whatever their notion was, one way or other, no argument can be drawn from it, as to the truth of either of theſe ſuppoſitions. See Sir Thomas Brown's Religio Medici, p. 19. and Waterland's Sermons, vol. ii. p. 90.

Ver. 17. *Unto James*] As *James the brother of John* was dead, ver. 2. the perſon here referred to muſt be *James the leſs*, the ſon of Alpheus, who was probably the only Apoſtle then at Jeruſalem, except St. Peter. He was in great eſteem among the Apoſtles, and wrote the *Epiſtle* which bears his name. The Papiſts will have it that St. Peter, at this time retiring from Jeruſalem, went to Rome, to found a Chriſtian church there; but they ſay ſo, only becauſe they apprehend it makes for their purpoſe to have men believe ſo: for they have no ancient or authentic hiſtory to ſupport their aſſertion of his going thither ſo early, if at all. See Grotius, Benſon, Beza, and the writers in the Popiſh controverſy.

Ver. 19. *And commanded that they ſhould be put to death*] *And commanded them to be led away to execution.* It is well know that the word απαχθηναι, has this ſignification; thus the wicked ſuffered in the room of the righteous. Herod, probably, puniſhed the keepers with ſuch ſeverity, leſt the apprehenſion of a miraculous deliverance ſhould have prevailed, and ſo Chriſtianity have gained, as it probably did, additional ſtrength. What had ſo notoriouſly happened to all the twelve Apoſtles, in a circumſtance much reſembling this, ch. v. 19. would no doubt add great weight to ſuch a repreſentation; and it ſeems

20 And Herod was highly diſpleaſed with them of Tyre and Sidon: but they came with one accord to him, and having made Blaſtus, the king's chamberlain, their friend, deſired peace; becauſe their country was nouriſhed by the king's *country*.

21 And upon a ſet day, Herod, arrayed in royal apparel, ſat upon his throne, and made an oration unto them.

22 And the people gave a ſhout, *ſaying*, *It is* the voice of a god, and not of a man.

23 And immediately the angel of the Lord ſmote him, becauſe he gave not God the glory: and he was eaten of worms, and gave up the ghoſt.

24 But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jeruſalem, when they had fulfilled *their* miniſtry, and took with them John, whoſe ſurname was Mark.

Ver. 20. Or, *bare an hoſtile mind, intending war.* Gr. *that was over the king's bed-chamber.*. 1 Kings v. 9, 11. Ezek. xxvii. 17.—V. 24. Iſai. lv. 11. Ch. vi. 7. xix. 20. Col. i. 6.—V. 25. Or, *charge*, ch. xi. 29, 30. Ch. xiii. 5, 13.

ſeems that this ſeaſonable interpoſition of Providence, joined with the death of Herod ſoon after, put a ſpeedy end to this perſecution. See Beza, Heinſius, and Calmet.

Ver. 19, 20. *And he went down from Judea*, &c.] See on ch. viii. 40. Herod the Great, after he had built Cæſarea Paleſtinæ, had inſtituted games to the honour of Cæſar, which were to be celebrated every fifth year. Not long after the apprehending of St. Peter, the uſual time recurred for the celebration of theſe games. Herod Agrippa went down to Cæſarea upon this occaſion. Another affair which called him to that part of his dominions was, his being highly offended with the inhabitants of Tyre and Sidon, againſt whom he meditated a war; but they being trading cities, and unable to carry on their traffic without a free commerce in Galilee, and other parts of Herod's dominions, from whence they uſed to purchaſe large quantities of corn and other proviſions, they bribed Blaſtus the king's chamberlain, who had great influence over his maſter, and by that means obtained peace. Joſephus confirms this account of Herod's journey, which, according to him, was the third year of his reign over the whole country. See Antiq, b. 19. ch. 8. Servius in Æn. i. v. 39. 1 King. v. 9—11. Ezek. xxvii. 17. Wetſtein and Benſon. Inſtead of *was highly diſpleaſed*, Heylin and Waterland read *was preparing to make war*,—θυμομαχῶν: And inſtead of *nouriſhed*, Heylin reads *ſubſiſted*.

Ver. 21—23. *And upon a ſet day Herod*, &c.] Upon occaſion of the games and approaching feſtival mentioned in the laſt verſe, there was a great reſort of the governors and principal men of the neighbouring provinces, and of perſons of figure from all the ſurrounding counties. On the ſecond day of that ſolemnity, Herod Agrippa came early in the morning, moſt probably into the amphitheatre, built by his grandfather Herod the Great, dreſſed in a robe of moſt curious workmanſhip, all made of ſilver, as Joſephus informs us; which reflecting the rays of the riſing ſun, with an unuſual and almoſt inſupportable ſplendor, gave him a moſt aweful and majeſtic appearance. In that magnificent manner he ſat upon his throne, and made an oration to the people; which, when he had finiſhed, they cried out with flattering acclamations, "Surely this is the *Bath kol*,—the *ſpeech of God*,—and not of any mortal man!" See the Syriac verſion. The king was pleaſed with this blaſphemous applauſe, and did not reprove the perſons, nor reject their impious adulation. Mr. Fleming imagines, that they herein refered to the glory with which the *ſhechinah* uſed to appear; and that Herod being profane enough to aſſume the honour of it, provoked the divine majeſty beyond any further ſufferance; ſo that he ſent a diſeaſe upon him, which rendered him equally *contemptible* and *miſerable*. "As he did not rebuke this impious flattery, ſays Joſephus, he was immediately ſeized with exquiſite and racking tortures in his bowels, ſo that he was compelled, before he left the place, to own his folly in admitting ſuch acclamations, and upbraided thoſe about him with the wretched condition in which they ſaw *their God*; and being carried out of the aſſembly to his palace, he expired in violent agonies the fifth day after he was taken, in the fifty-fourth year of his age, and the ſeventh of his reign;" reckoning from the time of his firſt advancement by Caligula, to the tetrarchy of his uncle Philip, being the fourth year of the emperor Claudius, A. D. 44. Some have ſuppoſed,—when it is ſaid *an angel* ſmote him, that this is only a Jewiſh phraſe, to ſignify that he was ſuddenly ſeized with this diſorder by the direction of Providence. See 2 Cor. xii. 7. 1 Theſſ. ii. 18. Others think, that a real though inviſible agency of a celeſtial ſpirit on this occaſion is expreſſed. Comp. 2 Sam. xxiv. 16. 2 Kings xix. 35. The word Σκωληκόβρωτος, ver. 23. ſignifies in the general *conſumed with vermin*, and may expreſs the diſeaſe called *morbus pedicularis*, of which ſeveral cruel and perſecuting princes have died. Elſner has given ſeveral inſtances of the madneſs of heathen princes, who arrogated divinity to themſelves, and came to the moſt infamous and ſhocking ends. Antiochus Epiphanes and Herod the Great both died in the ſame manner with Herod Agrippa. See 2 Maccab. ix. 9. and on Matth. ii. 19. Herod Agrippa's knowledge of the true God, and of his jealouſy with reſpect to divine honours, no doubt aggravated his guilt. The reader will find, by referring to Joſephus, a wonderful harmony between the accounts which he and St. Luke have given of this affair. Joſephus is indeed larger, and more expreſs; though, out of a partial fondneſs, as it ſeems, for Herod Agrippa, whom he had ſo much extolled, he hath concealed the particular diſeaſe, which was the true cauſe of the excruciating pains in the bowels which he mentions. Herod left behind him a ſon called *Agrippa*, then ſeventeen years of age, before whom St. Paul afterwards appeared, and made an apology for Chriſtianity. He left alſo two daughters, taken notice of in the New Teſtament; namely, *Berenice*, who was married to Herod king of Chalcis, his father's brother, being ſixteen years of age; and *Druſilla*, who was afterwards married to the governor Felix: as well as *Mariamne*, of whom there is no mention in the Scripture. After the death of Herod Agrippa, the kingdom was again reduced to a Roman province, when the perſecution of the Chriſtians for a while abated. See Joſeph. Antiq. lib. xix. c. 8. Lardner's Credibil. part i. p. 22. Beza, Elſner; and Mede's *Med. Sacr.* p. 101, &c.

Ver. 24. *Grew and multiplied*] The expreſſions here uſed relate properly to vegetables, and may be intended to ſignify, that the growth of the Goſpel, that is, its prevalency in the minds and lives of ſome, was, as it were, the means of ſowing that divine ſeed in the hearts of many more. See Doddridge, and on Mark iv. 26, &c.

Ver. 25. *And when they had fulfilled their miniſtry*] When they had diſtributed the alms which they brought from Antioch to the elders at Jeruſalem, ch. xi. 29, 30.——Thus ends the ſecond period of the hiſtory of the firſt planting of Chriſtianity, in which the converſion of the devout Gentiles, otherwiſe called proſelytes of the gate, is chiefly treated of; and here the hiſtory of the *Apoſtles of the circumciſion* is very naturally dropped; for it does not appear from the New Teſtament that they ever preached to idolatrous Gentiles, at leaſt, before the deſtruction of Jeruſalem: That was the province of the Apoſtles of the *uncircumciſion*, whoſe labours with, and ſucceſs among the idolatrous Gentiles, is the ſubject of the following chapters.

REFECTIONS ON CHAP. XII.

How ſtrange a conſideration is it, that a murder like this of St. James ſhould *pleaſe the Jews!* ver. 1—3. To ſee the *ſlaughter* of one of the moſt excellent perſons that ever adorned their nation; one of the greateſt benefactors that had ever appeared in all the liſt of the prophetic and inſpired race, *ſlain with the ſword* of a lawleſs, time-ſerving tyrant! yet thus it was that they proceeded to *fill up the meaſure of their fathers*, Matth. xxiii. 32. and ſuch was ſtill the hardneſs of their hearts, that after having rejected the meſſage, they ſoon came to hate the meſſengers, and to thirſt for their blood;—the ſureſt token of wrath coming upon them to the uttermoſt! As indeed it it was but a few years more, and ſuch an execution was done upon them, as ſeemed to be the accumulated vengeance due for all the righteous blood from Abel to James.

Peter is alſo impriſoned, and bound in chains; but the prayers and tears of the church contending for his delivery, deſpicable as they might appear to his enemies, pierce the clouds of heaven; and they find, to their ſhame and confuſion, that *his redeemer is ſtrong*, Jer. i. 34. The *angel of the Lord Jeſus* is ſent to his faithful ſervant in his tribulation: he comes, and finds him, ſecure in his innocence, and happy in hope, *ſleeping between thoſe two guards*, who perhaps, in a few hours, were to have been his executioners; and ſleeping ſo ſweetly ſound, that the brightneſs of the angelic preſence did not immediately awaken him, ver. 5, 6. The angel *ſmites him*, and his *chains fall off*; the *iron gates are opened*, as with a thought, and the priſoner is ſet at full liberty:—And thus doth the angel of death *ſmite* as it were, but with a gentle blow, the ſervants of Chriſt, and the fetters of mortality fall off; the doors of the dungeon are opened; they are led triumphantly into the new Jeruſalem, and there find another kind of ſociety, another kind of reſt, another kind of joy, far more noble, ſweet, and high, than Peter knew even in the firſt tranſports of his wonderous deliverance: Ver. 7—10.

The Apoſtle was ſo venerated and beloved by the diſciples, that on his behalf we find the prayers of the night are added to thoſe of the day. Pious men and women, the aged and the young, with equal ſolicitude, aſſemble on this important occaſion; and while they are praying, the God who *heareth prayer*, anſwers them: *while they are yet ſpeaking, he hears their cry*, Iſai. lxv. 24. Behold! Peter himſelf is ſent among them, to bring the aſtoniſhing news of that *real deliverance*, which at firſt ſeemed to him but as a *viſion of the night*. What delight muſt *ſuch a mercy* give their melting hearts, eſpecially when conſidered as an *anſwer of prayer!* What an encouragement muſt it be to them all, to *hold faſt the profeſſion of their faith without wavering*, and in every future exigence by *prayer and ſupplication to make their requeſts known unto God!* ver. 9, 12—16.

CHAP. XIII.

Paul and Barnabas are choſen to go to the Gentiles. Of Sergius Paulus, and Elymas the ſorcerer. Paul preacheth at Antioch, that Jeſus is Chriſt. The Gentiles believe; but the Jews gainſay, and blaſpheme: whereupon they turn to the Gentiles. As many as were ordained to life, believed.

NOW there were in the church that was was at Antioch, certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the Tetrarch, and Saul.

2 As they miniſtered to the Lord, and faſted, the Holy Ghoſt ſaid, Separate me Barnabas and Saul, for the work whereunto I have called them.

3 And when they had faſted and prayed, and laid their hands on them, they ſent *them* away.

4 So they, being ſent forth by the Holy Ghoſt, departed unto Seleucia; and from thence they ſailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the ſynagogues of the Jews: and they had alſo John to *their* miniſter.

6 And when they had gone through the iſle unto Paphos, they found a certain ſorcerer, a falſe prophet, a Jew, whoſe name *was* Bar-jeſus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and deſired to hear the word of God.

8 But Elymas the ſorcerer, (for ſo is his name by interpretation,) withſtood them, ſeeking to turn away the deputy from the faith.

Ver. 1. Ch. xiv. 26. Rom. xvi. 21. Or, *Herod's foſter-brother*.—V. 2. Ch. ix. 15. xxii. 21. Rom. i. 1. Gal. ii. 9. Matth. ix. 38. Rom. x. 15. Hebr. v. 4.—V. 3. Ch. vi. 6.—V. 4. Ch. iv. 36.—V. 5. Ch. xii. 25. xv. 37.—V. 8. Exod. vii. 11. 2 Tim. iii. 8.

Peter was ſolicitous it might be known to the ſurviving James, and the other Apoſtles, that ſo they might glorify God in him, and take encouragement from it to go on boldly in the proſecution of their work, ver. 17. With ſuch views as theſe ſhould *we* alſo own the goodneſs of God in any deliverance he grants us, that others may learn to confide in him, and may join their praiſes with ours.

Herod, in his diſappointment, turns his rage on the ſoldiers, and makes thoſe unhappy men the victims of his wrath, ver. 18, 19. *Unhappy* indeed, if they had not learnt from Peter, whilſt they had him in their power, that leſſon which his charity would be ſo glad to teach them, in what he apprehended to be the laſt moments of his life,—to believe in Jeſus for life and ſalvation. But whatever they ſuffered, a much ſeverer fate was reſerved for Herod, on whom God quickly began to viſit that innocent and pious blood which he had ſpilt, and that too after which he had thirſted; for in *His* all-piercing ſight he muſt have appeared the *murderer* of *Peter*, as well as of James.

The *wrath of a king*, ſays Solomon, *is* as *the meſſengers of death; but a wiſe man will pacify it*, Prov. xvi. 14. The world generally teaches this wiſdom to its votaries; and the ties of *intereſt* are felt, when thoſe of *affection* have but little force. *Tyre and Sidon were nouriſhed by the King's country*, and therefore they *ſought peace* with him, ver. 20. But how much more neceſſary is it for all countries and people, and princes to *ſeek peace with the God of heaven*, by whom the earth and all its inhabitants are *nouriſhed*; who *giveth rain from heaven, and fruitful ſeaſons*, and can, by his ſovereign word, *turn the heavens into braſs, and the earth into iron*. Deut. xxviii. 23.

How vain and impious was the applauſe of this ſervile multitude, when they were ſo ready to compliment a *mortal man*, in ſhining apparel, and on a royal throne, with the title of divinity! How wretched the infatuation of his mind, when he could receive that aſcription without horror, nay, and even with complacency! ver. 21, 22.—Thus do pomp and power, wealth and grandeur, corrupt and take away the heart of their poſſeſſors. Never is a mortal nearer to deſtruction, than when he forgets that he is *a mortal*.

With pleaſure, no doubt, did the *angel of the Lord* come down, ver. 23. to execute upon this proud and perſecuting prince the *vengeance* due to the honours of God which he had invaded, and the blood of his ſaints, which he had ſpilled.—Let us adore the triumph of the injured majeſty of heaven. Herod was *ſmitten with death*,—with a death equally tormenting and ignominious. *Vermin* devoured *this god*: nor could all his robes, his guards, or his phyſicians preſerve his living body from being as eaſy a prey to them, as the carcaſe of the meaneſt ſlave.

Thus is the Almighty Sovereign of the univerſe, known by the judgements which he executeth upon the haughty ones of the earth; and well might the Goſpel flouriſh on occaſion of ſuch an event, (ver. 24.) when this royal corpſe was (as it were) given for manure to the roots of that ſacred *vine*, which he, in contempt of the King of kings, by whom it was planted, had impiouſly endeavoured to root up and deſtroy.

Chap. XIII. *Ver.* 1. *Now there was in the church at Antioch*] The laſt verſe of the foregoing chapter, ought to have been the firſt of this; for ch. xii. 24. finiſhes the ſtory of Herod's death, and the effects which it had upon the Chriſtian church; and then, ver. 25. a new ſtory is begun, which is carried on in the preſent chapter. Some have conjectured that *Niger*, mentioned in this verſe, was Simon the Cyrenian, the father of Alexander and Rufus, who was compelled to bear the croſs after Chriſt; for it is very probable that he was called *Niger*, as being of a *tawny* or *black* complexion, as the Africans generally are. The only objection to this is, that *Lucius*, who is next mentioned, is called a *Cyrenian*, by way of diſtinction from the other, as if he had been the only Cyrenian there preſent: But this Simon, called Niger, might be a native of ſome other part of Africa. Whoever he was, the Romans moſt probably had given him the ſurname of Niger. This is one inſtance out of many, of St. Luke's latiniſing, where he preſerves even the Latin termination. *Manaen*, probably, from the circumſtance here mentioned, was a perſon of ſome rank and condition. Joſephus mentions one Manaen, an Eſſene, who had foretold Herod the Great, while he was a boy, that he ſhould be a king, and who was afterwards in high favour with him; and ſome have thought this was his ſon. See Joſeph. Antiq. lib. xv. c. 10. Benſon, and Biſcoe's Lectures, p. 79.

Ver. 2. *For the work whereunto I have called them*] If there be any reference to a paſt fact in theſe words, it is probably to ſome revelation perſonally made to Paul and Barnabas, to ſignify that they ſhould take a journey into ſeveral countries of Aſia Minor, to preach the Goſpel there. See Doddridge, and ch. xi. 20, 21.

Ver. 4. *Sent forth by the Holy Ghoſt*] This ſeems to be added to remind us, that though they were ſolemnly recommended to God by the prayers of their brethren, their authority was not derived from *them*, but from the Holy Ghoſt; and conſequently affords a further proof of the miraculous converſion of St. Paul. See the *Reflections* on ch. ix. *Seleucia* lay fifteen miles below Antioch, upon the ſame river, the Orontes, and was five miles from the place where that river falls into the ſea. It had its name from Seleucus Nicator, by whom it was built. From hence they ſailed to the iſland of Cyprus, ſituated in the eaſtern part of the Mediterranean ſea, being the native country of Barnabas. As this iſland was not far from Judea, it abounded with Jews. The firſt place which they arrived at in that iſland, was the city Salamis, which lay upon the eaſtern extremity, and was one of the nigheſt ports to Syria. See the next note.

Ver. 6—8. *Paphos*] The city of Paphos was ſeated on the weſtern extremity of the iſland of Cyprus, and famous among the heathens for the temple and obſcene worſhip of the Paphian Venus. There reſided Sergius Paulus, *the Roman proconſul*, who was a man of good underſtanding, and well diſpoſed to receive the truth, and obey it; and as he had heard of the character of theſe two Apoſtles, and, very probably, ſome imperfect rumour of the Chriſtian religion, he ſent for them, and deſired that they would give him an account of the Chriſtian doctrine. As he was the firſt of the *idolatrous Gentiles*, to whom the Goſpel was ever preached, Barnabas and Saul did not go to offer it to him; for they had ſcarce ſhook off their Jewiſh prejudices; but *he* ſent for *them*, as Cornelius, the firſt fruits of the *devout Gentiles*, ſent for St. Peter; requeſting it as a favour, that he might hear them preach the Goſpel. But with the proconſul there was one of the *Magi*, a falſe prophet of the nation of the Jews, whoſe name was Bar-jeſus: He had a great influence over the governor; and when this Bar-jeſus, (who was otherwiſe called *Elymas*, which in the Arabic tongue ſignifies the *Magian*) found that the proconſul was inclined to hear and embrace the Chriſtian doctrine; he ſecretly, and with all his might, endeavoured to diſſuade him from it. Saul ſoon detected his malice and wickedneſs, and ſeverely reprimanded him, denouncing againſt him the approaching judgements of God; juſt as St. Peter had reprimanded the hypocriſy and wickedneſs of Simon the Magian, and by his apoſtolic power inflicted death upon Ananias and Sapphira for their fraud and lying. See Lardner's Credib. b. i. part i. p. 31. Biſcoe's Lectures, p. 55; &c. Benſon, and Beza.

9 Then Saul, (who alſo *is called* Paul,) filled with the Holy Ghoſt, ſet his eyes on him,

10 And ſaid, O full of all ſubtilty and all miſchief, *thou* child of the devil, *thou* enemy of all righteouſneſs! wilt thou not ceaſe to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord *is* upon thee, and thou ſhalt be blind, not ſeeing the ſun for a ſeaſon. And immediately there fell on him a miſt and a darkneſs; and he went about ſeeking ſome to lead him by the hand.

12 Then the deputy, when he ſaw what was done, believed, being aſtoniſhed at the doctrine of the Lord.

13 Now, when Paul and his company looſed from Paphos, they came to Perga in Pamphylia: and John departing from them, returned to Jeruſalem.

14 But when they departed from Perga, they came to Antioch in Piſidia, and went into the ſynagogue on the ſabbath-day, and ſat down.

15 And after the reading of the law and the prophets, the rulers of the ſynagogue ſent unto them ſaying, *Ye* men *and* brethren, if ye have any word of exhortation for the people, ſay on.

16 Then Paul ſtood up, and beckoning with *his* hand, ſaid, Men of Iſrael, and ye that fear God, give audience.

17 The God of this people of Iſrael choſe our fathers, and exalted the people when they dwelt as ſtrangers in the land of Egypt, and with an high arm brought he them out of it.

Ver. 10. Matth. xiii. 38. John viii. 44. 1 John iii. 8.—V. 13. Ch. xv. 38.—V. 14. Ch. xvi. 13. xvii. 2. xviii. 4.—V. 15. Luke iv. 16. Ver. 27. Hebr. xiii. 22.—V. 16. Ch. xii. 17. Ver. 42, 43.—V. 17. Exod. i. 1. Exod. vi. 6. xiii. 14, 16.

Ver. 9. *Saul, (who is alſo called Paul)*] The reaſons which have been aſſigned for Saul's taking the name of *Paul*, are various and many. Some think that he had the name of *Paul* given him from converting Sergius Paulus, as Scipio was called *Africanus*, from his conquering Africa; and as other Romans had names given them from ſubduing other countries. Others ſuppoſe that he had received at his circumciſion the two names of *Paul* and *Saul*; that is, *Paul* as his Roman name,—for he was born a freeman of Rome;—and *Saul*, as his Jewiſh name; for he was a Jew, and even *an Hebrew of the Hebrews*. As therefore he uſed to be called *Saul*, while he continued among the Jews, that being a more common and acceptable name among them; ſo from henceforth, being to go among the Gentiles, he took the name of *Paul*, as one which would be better known, and more acceptable to *them*. For the ſame reaſon *Silas*, who was afterwards St. Paul's great companion, appears to have had alſo the name of *Sylvanus*, and to have gone by the former name among the Jews, and by the latter among the Romans; for he ſeems to have been a freeman of Rome, as well as St. Paul. Beza thinks, that St. Paul having converſed hitherto chiefly with Jews and Syrians, to whom the name of *Saul* was familiar, and now coming amongſt Greeks and Romans, they would naturally pronounce his name *Paul*; as one whoſe Hebrew name was *Jochanan*, would be called by the Greeks and Latins *Johannes*, by the French *Jean*, by the Dutch *Hans*, and by the Engliſh *John*; and he thinks that the family of this proconſul might be the firſt who addreſſed or ſpoke to him by the name of *Paul*. See Biſcoe's Lectures, p. 354. Ward's 41ſt Diſſertation, Beza, and Benſon.

Ver. 13. *Now when Paul and his company*] It is obſervable that from this period, St. Luke generally mentions Paul before Barnabas; whereas he had hitherto always mentioned him laſt: Nay, in reckoning up the five, who were only prophets and teachers in the church at Antioch, he put Barnabas the firſt, and Saul laſt; becauſe very probaby Barnabas was one of the oldeſt, and Saul the youngeſt convert amongſt them: But now when he became ſo eminent an Apoſtle, as *not to come a whit behind the chief of the Apoſtles*, he is mentioned the firſt, as the principal perſon of the ſtory, and the moſt honoured of them all. Looſing with the reſt of his company from Paphos, they ſailed, moſt probably, up the river *Ceſtrus*, to Perga, a town of Pamphylia, not far from the coaſt of Aſia Minor, near to which was a temple dedicated to Diana. There ſeems to have been neither a Jewiſh ſynagogue, nor proſeucha in that town; for we read nothing of their attempting to preach the Goſpel there at this time. But there it was that John Mark left them and went back to Jeruſalem; as ſuppoſing perhaps that St. Peter, in whoſe company he ſeems to have delighted moſt, might be returned thither; eſpecially as king Herod was dead, who had made ſuch an attempt upon the life of that Apoſtle. Whether Mark made any ſcruple of receiving the idolatrous Gentiles into the Chriſtian church, or was diſcouraged by the dangers and difficulties of ſuch an attempt; or was prevailed upon to return merely out of his extraordinary regard and affection for St. Peter, cannot now be determined with any certainty. See Benſon, and Calmet.

Ver. 14, 15. *But when they departed from Perga*, &c.] From Perga Paul and Barnabas went further into the country, and came to Antioch, a conſiderable city in the diſtrict of Piſidia; which lay north of Pamphylia, and conſequently further from the ſea. The ſituation of this place is particularized by the ſacred writer, to intimate how carefully it ſhould be diſtinguiſhed from Antioch in Syria, ſo much more frequently mentioned in this hiſtory. The Apoſtles, as was uſual, entered into the Jewiſh ſynagogue at Antioch on the ſabbath-day, and ſat down moſt probably in the chairs of the doctors, to intimate their errand. The ancient Jews had divided the law into fifty-three or fifty-four ſections, and the prophets into as many; and by uſually reading a ſection of each every ſabbath-day, and joining two of the ſhorteſt together for two ſabbath-days, they read the greateſt part of the Old Teſtament over once every year. Some ſay, that the cuſtom was introduced by Ezra, and indeed it appears to have been of an ancient date. Till that reading of the law and the prophets was over, Paul and Barnabas ſat as hearers; but after the reading of the Scriptures, the rulers of the ſynagogue uſed to permit or deſire whom they pleaſed to explain what had been read; or to make ſome uſeful exhortations to the people; and either knowing ſomething of the character of theſe two Apoſtles, or perhaps merely from their ſitting in the chairs of the doctors, the rulers of the ſynagogue ſent unto them, deſiring that if they had any doctrine or pious exhortation to deliver to the people, they would ſpeak freely and openly in the ſynagogue. See Biſcoe's Lectures, p. 271. Prideaux's Connect. vol. i. p. 333. Benſon, and the note on Luke iv. 16.

Ver. 16. *Men of Iſrael, and ye that fear God*] This diſcourſe ſeems chiefly intended to illuſtrate the divine œconomy in opening the Goſpel gradually, and preparing the Jews by temporal mercies, for others of a yet more important nature. The Apoſtle, in conſequence of this, had a very good opportunity of ſhewing his acquaintance with their Scriptures, which it is well known they eſteemed as the higheſt part of literature. The expreſſion, *ye that fear God*, is ambiguous, and would beſt ſuit thoſe who had, by embracing the Jewiſh religion, entered into covenant with the true God; yet ſo, as not to exclude any others, in whom a filial reverence for the divine Being was a governing principle. See Doddridge, and Grotius.

Ver. 17. *The God of this people*] The Apoſtles preached the ſame God in whom the Jews already believed, and would have perſuaded them likewiſe to have believed in Jeſus of Nazareth as the promiſed Meſſiah. To convince them that he was ſo, they argued both from facts, and from the prophecies of the Old Teſtament. This was their uſual method of treating both the Jews and devout Gentiles; but when they addreſſed devout Gentiles alone, they did not recite the hiſtory of the Old Teſtament, and take their riſe from the renowned anceſtors of the Jewiſh nation; on the contrary, their language then was, *In every nation he that feareth God, and worketh righteouſneſs, is accepted of him*; but when the Jews were the only, or the principal perſons addreſſed, then they took their riſe from the hiſtory of paſt diſpenſations, and particularly from Abraham the father of the nation, who was the firſt that was ſeparated from an idolatrous world, and had the moſt expreſs promiſe, *that in his ſeed all the nations of the earth ſhould be bleſſed*, as they were very eminently in Jeſus Chriſt, his great deſcendant. Abraham, for his probity, faith, and chearful obedience, was intitled, "The father of the faithful," and good men were ſtiled, "The children of Abraham." His name was in great eſteem amongſt the Jews, and one of the moſt likely to procure attention. St. Matthew, who wrote his Goſpel more immediately for the uſe of the converted Jews, begins our Lord's genealogy with Abraham. St. Peter introduces his diſcourſe to the Jews with the name of that great patriarch, ch. iii. 13. So does St. Stephen, ch. vii. 2. and St. Paul in this place very naturally, and with great propriety, mentions the name of Iſrael; taking occaſion from the hiſtory of paſt diſpenſations to introduce the Goſpel doctrine; which was in brief, that the great promiſe made of old to the fathers, was now accompliſhed, and the Meſſiah actually come; for the Abrahamick covenant and the Goſpel had a great affinity, the law of Moſes being only an intermediate ſtate, to preſerve, at leaſt, one nation from idolatry, and prepare them for the reception of the Meſſiah. May we not hence conjecture, whenever they are ſaid to go to the Jewiſh ſynagogue, and preach the word, that this was their

18 And about the time of forty years ſuffered he their manners in the wilderneſs.

19 And when he had deſtroyed ſeven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that he gave *unto them* judges, about the ſpace of four hundred and fifty years, until Samuel the prophet.

21 And afterward they deſired a king: and God gave unto them Saul the ſon of Cis, a man of the tribe of Benjamin, by the ſpace of forty years.

22 And when he had removed him, he raiſed up unto them David to be their king; to whom alſo he gave teſtimony, and ſaid, I have found David, the *ſon* of Jeſſe, a man after mine own heart, which ſhall fulfil all my will.

23 Of this man's ſeed hath God, according to *his* promiſe, raiſed unto Iſrael a Saviour, Jeſus:

24 When John had firſt preached, before his coming, the baptiſm of repentance to all the people of Iſrael.

25 And as John fulfilled his courſe, he ſaid, Whom think ye that I am? I am not *he*. But behold, there cometh one after me, whoſe ſhoes of *his* feet I am not worthy to looſe.

26 Men *and* brethren, children of the ſtock of Abraham, and whoſoever among you feareth God, to you is the word of this ſalvation ſent.

27 For they that dwell at Jeruſalem, and their rulers, becauſe they knew him not, nor yet the voices of the prophets which are read every ſabbath-day, they have fulfilled *them* in condemning *him*.

Ver. 18. Exod. xvi. 35. Pſ. xcv. 10. Gr. ἐτροποφόρησεν perhaps for ἐτροφοφόρησεν, *bore*, or *fed them, as a nurſe beareth*, or *feedeth her child*, Deut. i. 31. 2 Macc. vii. 27. according to the LXX. and ſo Chryſoſtom.—V. 19. Deut. vii. 1. Joſh. xiv. 1, 2.—V. 20. Judg. iii. 9. V. 21. 1 Sam. viii. 5. x. 1.—V. 22. 1 Sam. xvi. 13. Pſ. lxxxix. 20. 1 Sam. xiii. 14.—V. 23. Iſai. xi. 1. 2 Sam. vii. 12.—V. 24. Matth. iii. 1.—V. 25. Matth. iii. 11. Luke iii. 16. John i. 20, 27.—V. 26. Matth. x. 6. Ver. 46. Ch. iii. 26.—V. 27. Ch. iii. 17. 1 Cor. ii. 8. Ch. xv. 21.

common method, which they uſed more largely or briefly, as they ſaw occaſion. Inſtead of *exalted*, Dr. Heylin reads *ſignalized*; and inſtead of, *brought them out with an high hand*, he reads, *brought them forth with high demonſtrations of his power.* The ſenſe of the verſe may be expreſſed thus: "The God of Iſrael, the one only living and true God, choſe our fathers, to bear their teſtimony againſt idolatry, and to receive the revelations of his mind and will; and he *increaſed their numbers, and made them conſiderable*, even when they were ſtrangers in the land of Egypt, and when they were oppreſſed there, he miraculouſly, and by his mighty power raiſed them from their low eſtate, and brought them out from thence." See Benſon, Beza, L'Enfant, and Elſner's *Obſervations*, vol. i. p. 418.

Ver. 18. *Suffered he their manners*] Ἐτροποφόρησεν: *He endured their behaviour*, perverſe and ungrateful as it was. However, according to the Alexandrian and Cambridge MSS. and the Syriac, Arabic, and Ethiopic verſions, the genuine reading is, Ἐτροφοφόρησεν; "*He fed and cheriſhed them*, as a nurſing mother does her own children." See how the divine care over Iſrael is expreſſed, Deut. xxxii. 10—12. and compare Deut. i. 31. Ezek. xvi. 4, 5, 8. See alſo Mill, Druſius, Wetſtein, and Hammond. Dr. Waterland reads, *He carried them, as a nurſe does her child*, &c.

Ver. 20. *And after that*, &c.] *And after theſe things, which laſted about four hundred and fifty years, he gave them judges, until Samuel the prophet.* Mill in Loc. Carpzov. Introd. part i. p. 186. Waterland. This reading of Dr. Waterland's, which has the countenance of many great names, ſufficiently removes every difficulty that may ariſe from our verſion. According to this reading, the Apoſtle begins his computation from the birth of Iſaac, when Canaan was promiſed to Abraham and his ſeed, and carries it down to their getting poſſeſſion of that Land, and its being divided unto them by lot, which was about four hundred and fifty years; ſo that, according to this interpretation, the time in which the judges reigned in Iſrael is not hence determined. There are, however, chronologiſts who ſettle the matter ſatisfactorily enough, according to our verſion. Sir John Marſham, and others after him, have conjectured, that the judges in Iſrael did not reign over the whole nation one after another, but ſometimes more than one reigned at the ſame time in different parts of the land. However, the reigns of the ſeveral judges, when added together, amount exactly to four hundred and fifty years; and it is likely that was the common computation of the Jews in St. Paul's days, from which the Apoſtle had no particular occaſion to vary. See Whiſton's Short View of the Chronology of the Old Teſtament. Dr. Whitby alſo has the authority of many great names, ancient and modern, to juſtify him in following the chronology of Joſephus, who places the building of the temple in the five hundred and ninety-ſecond year after Iſrael's going out of Egypt; which would admit of allowing three hundred and thirty-nine years for the adminiſtration of the udges, and one hundred and eleven for the years of the ſeveral tyrannical oppreſſions; in all four hundred and fifty years; reſerving forty for Samuel and Saul together, forty for David, and four for Solomon, in whoſe fifth year the temple was begun; and the coincidence of the numbers in the book of Judges is remarkable, as illuſtrated by Dr. Lightfoot on the place, and Biſcoe in his Boyle's Lectures, p. 666. See Lampe's Compendium of Eccleſ. Hiſt. lib. i. cap. 5. Benſon, L'Enfant, Whitby, &c.

Ver. 21. *By the ſpace of forty years*] Several very conſierable critics are of opinion, that the forty years here ſpoken of do not all belong to the reign of Saul, but include at leaſt a conſiderable part of Samuel's government: and they found their opinion principally upon the following words of Joſephus, Antiq. lib. vi. c. ult. "Saul reigned eighteen years while Samuel was alive, and twenty-two years after his death:" Though they acknowledge that the moſt correct copies of Joſephus omit the word *twenty*, and leave *two* only; which agrees well with the fact,—the former reading being utterly incredible; and Biſcoe, who is followed by Bedford, in his *Chronology*, ſeems to have proved very ſatisfactorily, that the reign of Saul continued all theſe forty years. He is far from thinking that Saul's reign is to be reckoned only from Samuel's death; the contrary is moſt apparent; and he hath abundantly proved, that the actions aſſigned to him muſt have taken up many years. But of the *forty* in queſtion, it may well ſuffice to allow twenty to him from his anointing, and the former *twenty* (computed from the grand action at Miſpeh) to Samuel, who might at that time be paſt his prime, and ſo be inclined to aſſociate his ſons with him; till, on their miſcarriages, the people took occaſion to demand a king; who, at firſt, we are ſure, from the ſtory, lived privately, and whoſe authorlty was never ſo great, as to ſwallow up that of ſo illuſtrious a prophet and judge. It was a common opinion prevailing amongſt the Jews, that Saul ſurvived Samuel but little more than two years. See Grotius, Limborch, L'Enfant, Druſius, and Biſcoe's Lectures, p. 612.

Ver. 22. *A man after mine own heart*] Though we have ſpoken largely on this head in the proper place, (1 Sam. xiii. 13, 14.) yet as the expreſſion has been cavilled at by ſome, we cannot with-hold the following obſervation of Dr. Benſon's: "When it is ſaid, that king David was *a man after God's own heart*, it ought to be underſtood of his public, not of his private character: He was a man *after God's own heart*, becauſe he ruled his people Iſrael according to the divine will. He did not allow of idolatry; he did not ſet up for abſolute power; he was guided in the government of the nation by the law of Moſes, as the ſtanding rule of government, and by the prophet, or the divine oracle, whereby God gave directions upon particular emergencies. Whatever Saul's private character was, he was not a good *king in Iſrael.* He did not follow the law, the oracle, and the prophet, but attempted to be abſolute, and thereby to ſubvert the conſtitution of the kingdom. That this was the meaning of *David's* being *a man after God's own heart*, will eaſily appear from comparing the laſt-mentioned paſſage, 1 Sam. xv. 28. xxviii. 17, 18. 1 Chron. x. 13, 14. Pſ. lxxviii. 70, &c. and lxxxix. 20, &c."

Ver. 24. *When John had firſt preached*] St. Paul mentions the preaching of John the Baptiſt in this incidental manner, as a thing already known to them, becauſe it gave ſo univerſal an alarm to the whole Jewiſh nation, that it might probably be heard of in foreign countries, at leaſt as remote as Piſidia. Raphelius has taken pains to prove, from ſimilar paſſages in the Greek claſſics, that both the clauſes in the next verſe, *Whom think ye that I am?—I am not He*, may be conſidered as united in an affirmation, and rendered, "I am not the perſon whom you ſuppoſe me to be, that is, the Meſſiah." See Annot. ex Herodot. p, 251. The reader will refer for what follows to the paſſages in the margin.

Ver. 26. *And whoſoever among you feareth God*] That is, "You devout proſelytes, who worſhip the true God; and whom we look upon as brethren, as well as the Jews." See ver. 16.

Ver. 27. *For they that dwell at Jeruſalem*, &c.] He here anticipates a ſtrong objection, "Why did not they at Jeruſalem, and eſpecially their rulers, believe?"—*They knew him not*, becauſe they underſtood not thoſe very *prophets* whom they read or heard continually. Their very

28 And though they found no cauſe of death *in him*, yet deſired they Pilate that he ſhould be ſlain.

29 And when they had fulfilled all that was was written of him, they took *him* down from the tree, and laid *him* in a ſepulchre.

30 But God raiſed him from the dead:

31 And he was ſeen many days of them which came up with him from Galilee to Jeruſalem, who are his witneſſes unto the people.

32 And we declare unto you glad tidings, how that the promiſe, which was made unto the fathers,

33 God hath fulfilled the ſame unto us their children, in that he hath raiſed up Jeſus again; as it is alſo written in the ſecond pſalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raiſed him up from the dead, *now* no more to return to corruption, he ſaid on this wiſe, I will give you the ſure mercies of David.

Ver. 28. Matth. xxvii. 22. Mark xv. 13. Luke xxiii. 21, 22. John xix. 6. Ch. iii. 13.—V. 29. Matth. xxvii. 59. Mark xv. 46. Luke xxiii. 53. John xix. 38.—V. 30. Matth. xxviii. 6. Ch. ii. 24.—V. 31. Matth. xxviii. 16. Ch. i. 3. 1 Cor. xv. 5, 6. Ch. i. 11. Ch. ii. 32.—V. 33. Pſ. ii. 7. Hebr. i. 5.—V. 34. Iſai. lv. 3. Gr, τὰ ὅσια, *holy*, or *juſt things:* which word the LXX both in the place of Iſai. lv. 3. and in many others, uſe for that which is in the Hebrew, *mercies*.

very *condemning* him, innocent as he was, proves that they underſtood not the prophecies concerning him. By a ſmall alteration in the pointing, ſome would read the verſe thus: *Their rulers, by condemning him, have ignorantly even fulfilled the words of the prophets, which are read every ſabbath-day.* There is a like tranſpoſition in the Greek, John xiii. 8. 1 Cor. x. 27. Philip. i. 21. James ii. 1. iii. 3. See Knatchbull, and Paillairet.

Ver. 29. *They took him down from the tree*] The Apoſtle was far from being aſhamed to mention the moſt ignominious circumſtances of his Maſter's ſufferings to thoſe who were ſtrangers to the Goſpel, knowing how ſufficiently he anſwered all that could be objected from thence, by what he added and teſtified concerning his reſurrection. See Doddridge, and the next note.

Ver. 33. *Thou art my Son*, &c.] This paſſage in the 2d pſalm hath been almoſt univerſally interpreted of the *reſurrection of Chriſt*; but a very ingenious writer, whoſe treatiſe hath but lately fallen into my hands, is of a different opinion, and ſuppoſes rather that it refers to the *incarnation*. As there is ſomething new, as well as important and judicious in what he hath advanced, I doubt not but it will be agreeable to my readers to ſee it here, and I hope it will be a means of recommending to the peruſal of many, a treatiſe which appears to me to merit a very ſerious conſideration. "The genuine ſenſe of Pſ. ii. 7. (ſays the author) ſeemeth to be this, *I have this day decreed, that my Son* [the Meſſiah] ſhall be *born of thy* [David's] *ſeed*. But be this as it will, ſince it is thrice quoted in the New Teſtament, and applied to the *man Chriſt Jeſus*, this is ſufficient to ſhew, that it alludeth to a *future time*. I have often wondered how it ſhould come to paſs, that all the commentators whom I have ever conſulted, ſhould unanimouſly underſtand it, not of the *incarnation*, but of the *reſurrection* of Chriſt. Perhaps they were afraid of the Socinians, who deny the exiſtence of the *Son* before he was born of the virgin. It is diſagreeable to me to diſſent, in the interpretation of Scripture, from the many and the great; but I will give the reaſons why I do ſo, and let the reader judge of their validity. 1. The *literal* meaning of the words evidently pointeth at the incarnation, rather than at the reſurrection. 2. In the Epiſtle to the Hebrews, ch. v. 5. where this text is quoted by St. Paul, it evidently is not applied to the *reſurrection:* The words are, *Chriſt glorified not himſelf to be made an high-prieſt, but he that ſaid unto him, Thou art my Son*, &c. Now, our Saviour's prieſthood did moſt certainly commence before his death, becauſe his life was the ſacrifice, which, as a prieſt, he offered up. And that the Apoſtle here alludeth to the *days of his fleſh*, is clear from the whole tenor of the paſſage. But ſuppoſe that his prieſthood had really commenced after his reſurrection; yet will it not follow, that the words, *Thou art my Son*, &c. are to be underſtood of his reſurrection, becauſe, even in that caſe, his generation and birth muſt, in the courſe of things, neceſſarily precede his entrance into this office, as well as his reſurrection; the only difference is, that the reſurrection would immediately precede it. 3. The preſent paſſage doth not require it to be underſtood of the *reſurrection*, but, if rightly conſidered, of the *incarnation*. *The promiſe*, &c. *God hath fulfilled the ſame unto us their children, in that he hath raiſed up Jeſus*, [not *raiſed up Jeſus again*, Gr. ἀναϛήσας Ἰησοῦν,—*having raiſed up Jeſus*,] *as it is alſo written*, &c. Now it muſt depend intirely upon the *promiſe* in what ſenſe this *raiſing up* is to be taken; and if we look back to the 23d verſe, we ſhall find that the promiſe is there mentioned, almoſt in the ſame words; *of this man's* [David's] SEED, *hath God, according to his promiſe, raiſed up unto Iſrael a Saviour Jeſus*. Further, the words *unto us their children*, in my opinion, plainly ſhews, that this 33d verſe is meant of the *incarnation*; for *Chriſt* was *raiſed up from the dead*, for the juſtification of *all men*, who ſhould believe in him, both *Jews* and *Gentiles*; not of the *Jews* (the children of the fathers) excluſive of all others; whereas, in reſpect of his *incarnation*, he was raiſed up of the ſtock of Abraham, and in the days of his fleſh, converſed with the Jews only. (See ch. iii. 25, 26.)—Again, if this *raiſing up* be meant of the reſurrection, why doth St. Paul add, in the very next verſe, *and as concerning that he raiſed him up from the dead, now no more to return to corruption*, &c? What occaſion was there for the words *from the dead*, if he had immediately before been ſpeaking of the reſurrection, and if it were not to diſtinguiſh *this raſing up* from the other before-mentioned? Beſides, it appears from the words, *and as concerning*, that the Apoſtle there paſſeth to a different ſubject. Moreover, if the 33d verſe alludes to the reſurrection, it is plainly ſuperfluous; becauſe the next verſe, which ſpeaketh of a reſurrection, *no more to return to corruption*, includeth it; and it is not likely that St. Paul ſhould mention a ſimple reſurrection, diſtinct from a reſurrection *no more to return to corruption*, eſpecially in ſo ſhort a diſcourſe.—But let us attend a little to the Apoſtle's argument in this place. He had before given his audience an account of our Saviour, and proved to them, from the teſtimony of John the Baptiſt, ver. 24, 25. that he was the *Chriſt* (i. e. the *Son of God*, or *Meſſiah*, promiſed to the fathers;) then, at ver. 30, 31. he proved his reſurrection to them by appealing to the teſtimony of living witneſſes. At the 32d verſe he begins to ſhew, that theſe things were foretold, and promiſed by God in the Scriptures; and accordingly the *promiſe of a Chriſt* is mentioned by him in ver. 33. and the promiſe of his reſurrection, ver. 34, 35. At the 38th verſe he tacitly joineth together the teſtimonies and the promiſes; and thence draws this inference, *that through this man* [this very *Jeſus*] is preached *forgiveneſs of ſins*. Now if the 33d verſe be not meant of the *incarnation*, there is wanting a *promiſe* of Scripture to anſwer to the teſtimony of John the Baptiſt, as the promiſes of the reſurrection in ver. 34, 35. do to the teſtimony of the living witneſſes. I have nothing more to add concerning this paſſage than to ſhew, that the word ἀναϛήσας, (there tranſlated *raiſed up again*, viz. *from the dead*) hath not neceſſarily that ſignification, unleſs joined with ἐκ νεκρῶν, or the like. The word is uſed in the LXX tranſlation of Jer. iii. 4, 5. Gen. xxviii. 8. 1 Chron. xvii. 11. 1. Sam. ii. 25. alſo in Matth. xxii. 24. Acts ii. 30. and to name no more, ch. iii. 22. vii. 37. It is plain from ſeveral of theſe paſſages, that the word is often uſed *for a raiſing up of* SEED. 4. In Heb. i. 5. where the text is quoted again, it is not applied to the reſurrection; for there it is introduced as follows: Chriſt, *being made ſo much better than the angels, as he hath by inheritance* [birthright] *obtained a more excellent* NAME *than they* (and what *name* can that be but *Son of God?*) *For to which of the angels ſaid he at any time, Thou art my* SON, &c? But that our Saviour had this *name*, and aſſumed it to himſelf, whilſt he was here on earth, is moſt certain;—therefore the text is not, in this place, applied to the *reſurrection*.—It is granted, that HE *himſelf* was, in that ſtate of humiliation, *a little lower than the angels*; but his *name* was even then *more excellent than theirs*,—which is all that the Apoſtle contended for *at that time*; and ſays, that He is now *advanced* into a ſtate *ſuitable to that name*, far above all angels; *being* MADE *ſo much better than the angels, as he hath by inheritance* [birthright] *obtained a more excellent name than they*.—For theſe *reaſons*, I cannot agree with interpreters, when they apply the text in queſtion to the *reſurrection* of Chriſt, which ſeems to me to be a prophecy of his *incarnation*. But even if it were really to be underſtood of the reſurrection in all the three paſſages where it is quoted, we ought not ſurely, from thence, to infer, "that our Saviour was the Son of God by virtue of his *reſurrection*;" at the moſt, ſuch filiation can be but figurative, not real. I ſhall not deny that, in a rhetorical and leſs ſtrict way of ſpeaking, the reſurrection may be elegantly enough ſtiled a *filiation*, not only as it was a reſtoration to life, but alſo as by that act he was acknowledged by God for *his Son, in whom he was well pleaſed*, and thereupon advanced to power and majeſty; according to that of St. Paul, Rom. i. 3, 4.—*Who was made of the ſeed of David, according to the fleſh*, (i. e. on the mother's ſide) *and* DECLARED *to be the Son of God with power, according to the Spirit of holineſs*, (i. e. on the Father's ſide) *by the reſurrection from the dead.*" See "The Doctrine of the Trinity, as it ſtands deduced by the Light of Reaſon, from the *Data* laid down in the Scriptures." p. 42, &c.

Ver. 34. *Now no more to return to corruption*] As Chriſt never ſaw corruption at all, ver. 37. the Greek word διαφθορὰ, *corruption*, muſt ſignify the grave, as שחת, *ſhechet*, in the Hebrew alſo does; (comp. Pſ. xciv. 13. cvii. 20. and Lam. iv. 20.) juſt as the coffin of a man raiſed from the dead, as ſoon as he was put into it, might be called his *ſarcophagus*, though his fleſh had not been conſumed in it, the bleſſings of the Meſſiah's reign may be called *the ſure mercies of David*, either as they were promiſed to that prince,—to which ſenſe

35 Wherefore he ſaith alſo in another *pſalm*, Thou ſhalt not ſuffer thine Holy One to ſee corruption:

36 For David, after he had ſerved his own generation by the will of God, fell on ſleep, and was laid unto his fathers, and ſaw corruption:

37 But he, whom God raiſed again, ſaw no corruption.

38 Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveneſs of ſins:

39 And by him, all that believe are juſtified from all things, from which ye could not be juſtified by the law of Moſes.

40 Beware therefore, leſt that come upon you which is ſpoken of in the prophets,

41 Behold, ye deſpiſers, and wonder, and periſh: for I work a work in your days, a work which ye ſhall in no wiſe believe, though a man declare it unto you.

42 And when the Jews were gone out of the ſynagogue, the Gentiles beſought that theſe words might be preached to them the next ſabbath.

43 Now when the congregation was broken up, many of the Jews, and religious proſelytes, followed Paul and Barnabas: who ſpeaking to them, perſuaded them to continue in the grace of God.

44 And the next ſabbath-day came almoſt the whole city together to hear the word of God.

45 But when the Jews ſaw the multitudes, they were filled with envy, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting and blaſpheming.

46 Then Paul and Barnabas waxed bold, and ſaid, It was neceſſary that the word of God ſhould firſt have been ſpoken to you: but ſeeing ye put it from you, and judge yourſelves unworthy of everlaſting life, lo, we turn to the Gentiles,

47 For ſo hath the Lord commanded us, *ſaying*, I have ſet thee to be a light of the Gentiles, that thou ſhouldeſt be for ſalvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed.

Ver. 35. Pſ. xvi. 10. Ch. ii. 31.—V. 36. Or, *after he had in his own age ſerved the will of God.* 1 Kings ii. 10. Ch. ii. 29.—V. 38. Luke xxiv. 47. 1 John ii. 12.—V. 39. Rom. iii. 28. viii. 3. Hebr. vii. 19.—V. 40. Iſai. xxix. 14. Hab. i. 5.—V. 42. Gr. *in the week between*, or *in the ſabbath between.*—V. 43. Ch. xi. 23. xiv. 22.—V. 45. Ch. xviii. 6. 1 Pet. iv. 4.—V. 46. Matth. x. 6. Ch. iii. 26. Rom. i. 16. Exod. xxxii. 10. Iſai. lv. 5. Matth. xxi. 43. Rom. x. 19. Ch. xviii. 6. xxviii. 28.—V. 47. Iſai. xlix. 6. Luke ii. 32.

the tranſlation of 1729. determines it, by rendering the paſſage, *I will faithfully perform the promiſe made to David*; or, as the name of David is ſometimes given to the Meſſiah himſelf, as the great heir of David, of whoſe victories and glories David's were but a faint ſhadow: and when Iſaiah calls them *ſure mercies*, he may probably refer to the laſt words of David, in which he uſes the ſame expreſſion with regard to them, 2 Sam. xxiii. 5. The propriety of the application here is evident, as it was the reſurrection of Chriſt which rendered the bleſſings he promiſed ſure to his people, who, without that, could have had no hope from him, as the Apoſtle argues at large, 1 Cor. xv. 14, &c. See Iſai. lv. 3. Mr. Jefferys's "True Grounds," p. 139. and Beza.

Ver. 36. *David, after he had ſerved*, &c.] *After that in his generation he had ſerved the will of God.* Blackwall, p. 184. and Waterland.

Ver. 39. *From which ye could not be juſtified*, &c.] The law appointed ſin-offerings to expiate ſmaller offences; ſo far, as that the offender who offered them ſhould be free from all further proſecution on account of them; but this very view of them ſhews how abſolutely neceſſary it was to the being of ſociety, that they ſhould not be admitted, in caſes of *murder*, *adultery*, &c. Theſe crimes therefore were made capital; nor was the dying criminal, however penitent, allowed to offer them, which would have been quite inconſiſtent with the temporal pardon connected with them: but the expiatory ſacrifice of Chriſt takes away the guilt of all ſin; and though it by no means affects the manner in which offenders would ſtand in human courts, (which the Moſaic ſacrifice did) it delivers from the condemnation of God in the inviſible world, with reſpect to which, the others could have no efficacy at all; as it was a very ſuppoſeable caſe, that an impenitent ſinner might preſent them in all their exacteſt forms. See Rom. viii. 3. Gal. ii. 16. Heb. x. 4. and Hallet's Diſcourſes, vol. ii. p. 269, &c.

Ver. 41. *And periſh*] *And diſappear*, ἀφανίσθητε. See the note on Matth. vi. 16. Dr. Heylin reads the ſentence, *Conſider, ye deſpiſers*; *be amazed, and utterly confounded.* Inſtead of *ſhall in no wiſe*, &c. Dr. Waterland and the MS. read *will*, &c.

Ver. 42. *And when the Jews were gone out*] *But when the Jews were going out.* MS. Heylin, Doddridge. Some interpret the words εἰς τὸ μεταξὺ σάββατον (or σαββάτων, as they would read) which we render *the next ſabbath*, of a day *between the two ſabbaths*; as there is a tradition among the Jews, mentioned by Dr. Lightfoot and others, that Ezra commanded them to aſſemble on the *ſecond* and *fifth* days of the week,—our *Monday* and *Thurſday*,—for the ſtudy of the law in their ſynagogues. But ver. 44. ſeems fully to determine the expreſſion to the ſenſe our verſion gives it; and Capellus and Whitby have ſhewn, that it is not an unexempled manner of ſpeaking. See Grotius, Druſius, Scaliger, and Caſaubon.

Ver. 43. *In the grace of God*] In that religious diſpoſition which divine grace had produced in them, or in the faith and practice of the Goſpel, which is often called *the grace of God*, and *the word of his grace*, with the utmoſt propriety, as containing the richeſt diſplay of his grace, in the free pardon of our ſins by Chriſt, and the proviſion he has made for our ſanctification in eternal happineſs. See ch. xiv. 3. xx. 24. Rom. vi. 14. Gal. v. 4. Col. i. 6. Tit. ii. 11. 1 Pet. v. 12. Doddridge and Heylin.

Ver. 45. *They were filled with envy*] Now that circumſtance in the parable of the elder brother's murmuring at the return of the prodigal ſon, was remarkably fulfilled. See Luke xv. 25. The word *blaſphemy*, in this connection with *contradicting*, muſt ſignify their *giving them abuſive language*; the MS. reads *contradicting and reviling*; and Dr. Heyling,—*With abuſive language oppoſed what Paul taught.* Probably they charged the Apoſtles to their faces with falſhood and villany, and repreſented the cauſe they were carrying on, as moſt contemptible and wicked. It may ſeem ſtrange that this did not prevent the converſion of the Gentiles; but they would eaſily ſee it was the regard that Paul and Barnabas expreſſed for them, which had exaſperated the Jews; and it is not improbable, that ſome miracles might have been wrought during the preceding week, which would ſet the character of theſe divine teachers above the danger of being overthrown by the malicious inſinuations, or confident aſſertions of thoſe furious oppoſers. See Wetſtein, Doddridge, and Bengelius.

Ver. 46. *Then Paul and Barnabas waxed bold*, &c.] *With great freedom of ſpeech ſaid*, &c. See on ch. iv. 29. The words, *Judge yourſelves unworthy of everlaſting life*, plainly ſhew that perſons are ſaid to be ſelf-condemned, who furniſh out matter of condemnation from their own words, though they do not actually paſs ſentence on themſelves; for nothing was further from the thoughts of theſe Jews, than declaring *themſelves unworthy of eternal life* for not believing the Goſpel. They rather expected that life by rejecting it. See on ver. 48. When the Apoſtles ſay, *Behold, we turn to the Gentiles*, their meaning is not, that they intended no more to make an offer to the Jews; for we find they continued to addreſs them firſt, wherever they came; but they openly declared, that while they continued at Antioch they would loſe no more time in fruitleſs attempts on their ungrateful countrymen, but would employ themſelves in doing what they could for the converſion of the Gentiles. See Doddridge, Grotius, and Calmet.

Ver. 47. *For ſo hath the Lord commanded us*] They might have argued this very properly from the paſſage which they quote, as well as from their very commiſſion itſelf. Comp. Matth. xxviii. 19. and Acts i. 8. But St. Paul had alſo received a more expreſs command to this purpoſe. See ch. xxii. 21. xxvi. 17, 18.

Ver. 48. *As many as were ordained to eternal life*] We obſerve, 1ſt, upon this text, that whatever the exact meaning of the word rendered *ordained* may be, it does not here refer to the *decrees* of God, but

49 And the word of the Lord was publiſhed throughout all the region,

50 But the Jews ſtirred up the devout and honourable women, and the chief men of the city, and raiſed perſecution againſt Paul and Barnabas, and expelled them out of their coaſts.

51 But they ſhook off the duſt of their feet againſt them, and came unto Iconium.

52 And the diſciples were filled with joy, and with the Holy Ghoſt.

CHAP. XIV.

Paul and Barnabas are perſecuted from Ico-

Ver. 50. 2 Tim. iii. 11.—V. 51. Matth. x. 14. Ch. xviii. 6.

but to the *diſpoſition* of the minds of theſe Gentiles; as is very evident, from its being uſed by way of antitheſis to the perſons mentioned, ver. 46. that is, to the unbelieving Jews; who, by their obſtinacy and wickedneſs, condemned themſelves as unworthy of eternal life; whereas, on the contrary, ſeveral of theſe Gentiles, by their candour and probity of mind, manifeſted in ſo readily ſubmitting to truth and evidence, and embracing a religion ſo different from what they had received, and ſo contrary to their worldly intereſts, ſhewed themſelves to be *well diſpoſed* for the reception of the Goſpel. And this we obſerve, 2dly, appears to be the true meaning of the original; τεταγμένοι moſt commonly ſignifying *diſpoſed*, or *ſet in order*; and hence it is very frequently uſed as a *military term*, for the regularly *drawing up*, or *ſetting in rank and order*, an army. Thus it is uſed by St. Luke, ch. vii. 8. *I am a man ranked under authority.* And thus it is uſed by many of the beſt Greek claſſicks. So that the meaning of the paſſage ſeems to be this: *As many as were diſpoſed*, or *determined for eternal life*, and brought to a reſolution of courageouſly facing all oppoſition in the way to it, *believed*; and openly embraced the Chriſtian religion, as the beſt means to prepare them for an endleſs life of the greateſt virtue and purity, as well as of the greateſt glory, and moſt perfect happineſs." In this ſenſe the Syriac, one of the moſt ancient verſions of the New Teſtament, hath rendered theſe words;—which is of great moment, as that tranſlation was made before the ſenſe of this place was diſputed by the different ſects and parties of Chriſtians. In this ſenſe Dr. Waterland and the MS. underſtand it, following many of the moſt learned expoſitors. Dr. Heylin's tranſlation and gloſſary upon it is, "*As many as were in a fit diſpoſition for eternal life believed:*" Literally, *in a rank*, in a *fit temper* or diſpoſition to enter into that ſpiritual life, which is rightly called *eternal*; for juſtice is immortal. They were ευθετοι, *well-diſpoſed*, Luke ix. 62. therefore τεταγμένοι, *ranked*. Thoſe who think themſelves, in their preſent ſtate, not capable of that experimental *knowledge of God and Chriſt*, in which conſiſts *eternal life*, John xvii. 3. *judge themſelves unworthy of it*, ver. 46." That we may leave nothing, which can elucidate and explain this text, we here ſubjoin Dr. Doddridge's judicious obſervations upon it, which confirm what has been before advanced: "In the Greek claſſicks τεταγμενοι generally ſignifies men who having been *appointed* for ſome military expedition, and *ſet* in their proper offices, are drawn up in battle array for that purpoſe." So that it expreſſes, or refers at once to, the action of their commander in marſhalling them according to the plan he had formed in his own mind, and their own preſenting themſelves in their proper places, to be led on to the intended expedition. This I take to be preciſely its ſenſe here, and have therefore choſen the word *determined*, as having an *ambiguity*, ſomething like that in the original. Perhaps if *one word alone* were to be uſed for τασσω, in all the places where it is uſed, it ſhould be *ordered*. The meaning of the ſacred penman ſeems to be, that all who were deeply and ſeriouſly concerned about their eternal happineſs, (whether that concern began now, or were of longer date) *openly embraced the Goſpel*; for ſurely none could be ſaid to *believe*, who did not make an *open profeſſion of Chriſtianity*, eſpecially in ſuch circumſtances. And wherever this temper was, it was undoubtedly the effect of a divine operation on their hearts, and of God's gracious purpoſe thus to call them, and *liſt them*, as it were, in their proper places in his army, under the great *Captain of their ſalvation.*" We obſerve, 3dly, that St. Luke does not ſay προτεταγμένοι, *fore-ordained*; for he is not ſpeaking of what was done from eternity, but of what was *then* done, through the preaching of the Goſpel. He is deſcribing that *ordination*, or *diſpoſition*, and that only, which was at the very time of hearing it. "During this ſermon thoſe believed, ſays the Apoſtle, to whom God then gave the gift of faith." It is as if he had ſaid, "They believed, whoſe *hearts the Lord opened*;" as he expreſſes it in a clearly parallel place, ſpeaking of the ſame kind of ordination, ch. xvi. 14, &c. It is obſervable, that the original word is not once uſed in Scripture to expreſs eternal predeſtination of any kind. It is rendered *ordained*, *ordered*, *determined*, *addicted*, and moſt frequently *appointed.*—The ſum is, all thoſe, and thoſe only, who were now *ordained* or *diſpoſed*, now *believed*; not that God rejected the reſt: It was his will that they alſo ſhould be ſaved, but they thruſt ſalvation from them; nor were they who then *believed*, conſtrained to believe; but grace was then firſt copiouſly offered them, and they, being well inclined, embraced and improved it thankfully. In a word, the expreſſion properly implies a preſent operation of divine grace, working faith in *well-diſpoſed* hearts. 4thly, Though what we have above given ſeems the plain and clear ſenſe of this paſſage, yet perhaps we may be thought deficient if we do not obſerve, that ſome learned men have underſtood it in a different ſenſe. 1. *Mede* thinks that the τεταγμενοι εις ζωην, means the *proſelytes of the gate*, the σεβομενοι, or *devout Gentiles*, who were prepared, or fitted to embrace everlaſting life. 2. Sir Norton Knatchbull underſtands τετηγμενοι, in the ſenſe of συνηγμενοι, and placing a comma after it, reads the paſſage thus: *As many of them as were collected together*, i. e. of the Gentiles, *believed to*, or *in everlaſting life.* 3. And with the ſame diſtinction, *Markland* would render it, *So many of them of them as had appointed a day, profeſſed their belief in eternal life*; επιστευσαν, *declared their belief*, as it ſhould be rendered, chap. viii. 13. Rom. xiii. 11. Ησαν τεταγμενοι, is here uſed, ſays this critic, in the ſame ſenſe with ἦν διατεταγμένος, *he had appointed*, ch. xx. 13. See particularly Dr. Hammond's note on the place, with Le Clerc's addition to it; Raphel. ex Herod. p. 353, &c. Wetſtein, and Archbp. Sharpe's Works, vol. vi. p. 348.

Ver. 50. *Devout and honourable women*] As Antioch in Piſidia was a Gentile city, the Jews had not the civil power in their hands; but they were ſo incenſed at the ſucceſs of the two Apoſtles, and particularly at the reception of the idolatrous Gentiles, without requiring them firſt to become *proſelytes of righteouſneſs*, that they exaſperated ſome women, who were devout Gentiles, and perſons of ſome quality and diſtinction; and by their means drew their huſbands, or ſuch other leading men of the city as they could influence into their quarrel. If we ſuppoſe that theſe devout women were newly proſelyted to Judaiſm, and full of an opinion of the ſanctity and privileges of the people to whom they now belonged, nothing can be more natural than to ſuppoſe that they would inſtigate their huſbands and other relations, to the warmeſt reſentment againſt Paul and Barnabas, whom they would look upon as levellers and apoſtates. See Doddridge, and Benſon.

Ver. 51. *And came to Iconium*] This is at preſent *Coghi*. It was formerly the capital of Lycaonia, and lay, not in the *middle*, as it is often placed, but on the weſtern borders of it; on the confines of Piſidia, Galatia, and Phrygia, to the latter of which it ſeems once to have belonged. See Raphel. ex Xenoph. p. 161, &c.

REFLECTIONS ON CHAP. XIII.

We, who were once *ſinners of the Gentiles*, and now, by the divine goodneſs, are brought to the knowledge of the Goſpel, have abundant reaſon to be thankful, that inſpired meſſengers were ſent to teach it, ver. 2. being *ſeparated* for that purpoſe, by the direct appointment of the *Holy Spirit*. May they that go out to this ſacred work, in all nations, and in all times, maintain a becoming regard to his influences; and may he make their way proſperous! ver. 4.

Wherever the meſſengers of the Goſpel go, they muſt not be ſurpriſed, if Satan raiſe up his inſtruments and children to oppoſe them; ver. 6—8. eſpecially where they would endeavour to introduce religion into the hearts of princes, or other great men. Well does the *Prince of the power of the air* know, how dangerous every ſuch blow is to his kingdom. Nevertheleſs, the King of kings knows how to make way to the hearts of the greateſt amongſt the children of men: Nor can any of them ſhew a more ſolid and important *prudence*, than to enquire impartially into the evidence of the Goſpel, and to give themſelves up as rational and accountable beings, to be governed by it. An happy reſolution! which they will moſt probably be diſpoſed to form, in proportion to the degree in which they obſerve its nature and tendency; for ſurely every intelligent perſon that does ſo, muſt, like Sergius Paulus, (ver. 12.) be *ſtruck with the doctrine of the Lord*, as well as with the *miracles* which were wrought to confirm it.

Juſtly might *Paul* pronounce that man who endeavoured to obſtruct the progreſs of divine truth in the world, a child of Satan, and an enemy of all righteouſneſs, ver. 9. Juſtly might God, who knew all his ſecret wickedneſs and perverſeneſs of ſoul, *ſmite* him with a *blindneſs*, which, while it rendered him incapable of ſeeing the light of the meridian *Sun*, ſeemed but a doleful emblem of that more fatal darkneſs, which, through the corruption of his heart, had ſpread itſelf over his mind, and prevented *the light of the Goſpel of Chriſt, who is the image of God*, from ſhining upon it. See ver. 10, 11. and 2 Cor. iv. 4.

And have not we reaſon to fear, that God may, in his righteous judgement, puniſh that iniquity of ſpirit with which many now riſe up againſt *the right ways of the Lord*,—not ceaſing to *pervert* and diſguiſe them, that ſo they may more plauſibly and effectually oppoſe them? And what puniſhment ſo likely or ſo ſuitable as an *internal blindneſs*, a darkneſs of ſoul, in which they may wander on through life to their deſtruction?—And if *others* ſtupidly permit themſelves to be guided by them, what can be expected, but that the *blind leading the blind*, both leaders and followers ſhould *fall into the pit?*

That the *ſcriptures* have been *publickly read* in Jewiſh and Chriſtian *aſſemblies*, from the primitive times, (ver. 15.) is a noble evidence of their genuine authority, which it will be our undoubted wiſdom to tranſmit to thoſe who may ariſe after us. From *them* ſucceeding generations will be fully informed of that edifying ſtory, which the Apoſtle here briefly recounts;—of the *deliverance* of Iſrael from *Egypt*, and their ſettlement in the *land of Canaan*, according to the

promiſe

nium. At Lyſtra Paul healeth a cripple; whereupon they are reputed as gods. Paul is ſtoned. They paſs through divers churches, confirming the diſciples in faith and patience: returning to Antioch, they report what God had done with them.

AND it came to paſs in Iconium, that they went both together into the ſynagogue of the Jews, and ſo ſpake, that a great multitude both of the Jews, and alſo of the Greeks, believed.

2 But the unbelieving Jews ſtirred up the Gentiles, and made their minds evil-affected againſt the brethren.

3 Long time therefore abode they ſpeaking boldly in the Lord, which gave teſtimony unto the word of his grace, and granted ſigns and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apoſtles.

5 And when there was an aſſault made both of the Gentiles, and alſo of the Jews, with their rulers, to uſe *them* deſpitefully, and to ſtone them,

6 They were ware of *it*, and fled unto Lyſtra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the goſpel.

8 And there ſat a certain man at Lyſtra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The ſame heard Paul ſpeak: who ſtedfaſtly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

Ver. 3. Mark xvi. 20. Hebr. ii. 4.—V. 4. Ch. xiii. 3.—V. 5. 2 Tim. iii. 11.—V. 6. Matth. x. 23.—V. 8. Ch. iii. 2.—V. 9. Matth. viii. 10.—V. 10. Iſai. xxxv. 6.

promiſe of God made to their fathers; and they will alſo learn the *ungrateful returns* which they made to the divine goodneſs, when they *rejected the Lord from being King over them.* ver. 17—21.

Were we the greateſt princes upon earth, we, like *David*, muſt *ſee corruption in the grave*, whither we are going. But let us rejoice to think that *Jeſus*, whom *God raiſed up according to his promiſe*, *ſaw no corruption*; and that if we are indeed *his people*, he will *ranſom* and *redeem us* from it. ver. 33, 37. and ſee Hoſ. xiii. 14.

Nor let us ever forget that this ſame *Jeſus*, though ſo outrageouſly and infamouſly treated by the Jews, was, nevertheleſs, in the moſt *powerful* and convincing manner, *declared* to be the Son of God, his only-begotten Son, ver. 28, 29. Such a *reſurrection* as his proclaimed him to be ſo: And in conſequence of it, the *ſure mercies of David* are now *given us* by him; and the plenary *remiſſion* of all the moſt aggravated tranſgreſſions, is *through him* proclaimed. ver. 34, 38. For ever adored be his glorious name; moſt thankfully accepted be his overflowing grace! which *frees us from the guilt of thoſe offences* which the law of Moſes condemned without mercy, and takes out the dye of *ſcarlet* and *crimſon ſins!* ver. 39.

Let us take heed, leſt if we deſpiſe ſo great a ſalvation, we meet with an aſtoniſhing vengeance; the juſtice of which will be atteſted and applauded by the meſſengers of God, to the Jewiſh and the Chriſtian church, ver. 40. All the *prophets*, and *John the Baptiſt*, ſuperior to them all, who *bore witneſs to Chriſt*, and all the Apoſtles and ſucceeding miniſters, in every age, have concurred to admoniſh us of our danger; and they will another day *riſe up together in judgement againſt us*, if all theſe admonitions are given in vain. ver. 24—27, 41.

It is a great comfort for the *miniſters of the Goſpel* that, amidſt that *incredulity* which too generally prevails, any are found who will *credit the Goſpel*; ver. 43. any to whom *the arm of the Lord is revealed*, in conquering their prejudices againſt it. With a choſen remnant of theſe God will ſupport his faithful ſervants: and may the inſtances of that conſolation be more numerous, and more remarkable continually in our days!

It is matter of ſome encouragement, when numbers crowd to attend upon the preaching of the Goſpel, ver. 44. for *faith cometh by hearing.* They who reject the counſel of God againſt themſelves, will no doubt be provoked at ſuch a circumſtance; ver. 45. and the malignity and envy of their hearts will ſtir up oppoſition and contention. But God knows how to bring good out of evil; nor ſhould his miniſters be diſcouraged by the *contradiction of ſinners*, but rather turn themſelves to thoſe who may be more willing to hear. In the mean time, let thoſe that *thruſt from them the word of God*, (ver. 46.) know, that, in the language of Scripture, *they adjudge themſelves unworthy of everlaſting life*; and ſince they will not accept of it on theſe terms, the great author thereof will not condeſcend to give it on any other: and the day is coming, when we ſhall ſee, and the whole world ſhall ſee, how much reaſon they have to glory in that height of Spirit which they now ſhew.

Let it be the daily joy of our ſouls, that the Lord Jeſus Chriſt was given *for a light of the Gentiles, and for God's ſalvation to the ends of the earth.* ver. 47. *Through the tender mercies of our God, the day-ſpring from on high hath viſited us*, Luke i. 78. let us pray that it may ariſe, and ſhine upon the remoteſt nations, and that *the whole earth may be filled with the knowledge of the Lord, as the waters cover the ſea!* And indeed, if we are intirely unconcerned about its propagation in the world, we have great reaſon to fear, that we ourſelves have *no part* in the ſaving benefits which it confers. May the *ſilver trumpet* every where ſound, to awaken the nations to lift themſelves in the holy war under Chriſt, againſt all the enemies of ſalvation; and may many champions appear *determined for eternal life*, (ver. 48.) and, like theſe converts at Antioch, courageouſly ſet themſelves in battle-array againſt every thing which would oppoſe their progreſs towards it!

Vain then will all the rage of perſecution be, by whomſoever it is excited or maintained, though by perſons of the higheſt rank, or the moſt honoured characters. ver. 50. If the meſſengers of Chriſt be caſt out of one place, they will appear with renewed zeal in another, ver. 51. and they who are proſelyted to Chriſtianity, though in never ſo great a *fight of afflictions*, will have the Spirit of God and glory reſting upon them; and be enabled to rejoice, not only in the midſt of their trials, but even on account of them. ver. 52. In the mean while, the *duſt* ſhaken from the ſhoes of the rejected *ambaſſadors* of the *Prince of peace* will be recorded as a witneſs againſt thoſe who have *deſpiſed the meſſage*, and will expoſe their ſouls to a final condemnation in the day of judgement: a condemnation more intolerable than that which was once executed on the cities of Sodom and Gomorrah, or which their wretched inhabitants are then to expect. See Mark vi. 11.

Chap. XIV. *Ver.* 1. *Of the Greeks*] Several writers ſuppoſe that theſe were *proſelytes of the gate*; but it ſeems more probable that they were Gentiles of the place, who, though they did not uſually attend the ſynagogues, yet might naturally be drawn thither by the fame of ſuch extraordinary teachers as Paul and Barnabas. See Doddridge and Whitby.

Ver. 2. *Brethren*] That is, *the Chriſtians*; of whom this was one appellation before they were ſo called at Antioch. See on ch. xi. 26.

Ver. 3. *Long time therefore*] Some think the 2d verſe ſhould be included in the parentheſis, and that the particle *therefore* refers to the ſucceſs which Paul and Barnabas had met with at Iconium, mentioned ver. 1. as what induced them to continue preaching there for a long time; while others, who would make no breach in the connection, chooſe rather that Μὲν οὖν ſhould be rendered *for indeed*; and ſuppoſing the rage of the Jews to have been exaſperated by their long ſtay and preaching there, they would render the beginning of the verſe, *for indeed they had tarried a long time*, &c. But the connection may properly enough be preſerved, though we retain the uſual ſenſe of the particle οὖν, as in our verſion, if we conſider what is here expreſſed as an account of the great firmneſs and undaunted zeal with which theſe faithful miniſters purſued their work: that ſince the Jews were ſo intent upon oppoſing them, and laboured to incenſe the Gentiles too againſt them, *they therefore* thought it needful to continue preaching with the greateſt boldneſs, and to make the longer ſtay there, for the eſtabliſhment and confirmation of the new converts, and for the vindication of their own character, and of the cauſe they were engaged in, from the injurious calumnies and aſperſions of their neighbours, till they proceeded to ſuch violent methods, that they no longer could remain with any ſafety there. See Doddridge, Whitby, and Benſon.

Ver. 6. *They were ware of it*] *Having received intelligence of it, they fled*, &c. Doddridge.

Ver. 7. *And there they preached the Goſpel*] Some MSS. add, *And the whole multitude were moved at their doctrine*; *but Paul and Barnabas continued at Lyſtra.* See Wetſtein.

Ver. 8. *Being a cripple from his mother's womb*] This circumſtance ſerves greatly to illuſtrate the miracle; for weakneſſes born with a perſon, and continuing inveterate to a more advanced age, hardly ever give way to art. See Grotius, Ader on the Scripture Diſeaſes, and on ch. iii. 2.

Ver. 10. *Stand upright on thy feet*] Some MSS. here read, *I ſay unto thee, in the name of Jeſus Chriſt, ſtand upright*, &c. See Wetſtein and Mill.

11 And when the people ſaw what Paul had done, they lifted up their voices, ſaying in the ſpeech of Lycaonia, The gods are come down to us in the likeneſs of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, becauſe he was the chief ſpeaker.

13 Then the prieſt of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done ſacrifice with the people.

14 *Which* when the Apoſtles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out,

15 And ſaying, Sirs, why do ye theſe things? We alſo are men of like paſſions with you, and preach unto you, that ye ſhould turn from theſe vanities unto the living God, which made heaven and earth, and the ſea, and all things that are therein:

16 Who in times paſt ſuffered all nations to walk in their own ways.

17 Nevertheleſs, he left not himſelf without witneſs, in that he did good, and gave us rain from heaven, and fruitful ſeaſons, filling our hearts with food and gladneſs.

18 And with theſe ſayings ſcarce reſtrained they the people, that they had not done ſacrifice unto them.

19 And there came thither certain Jews from Antioch, and Iconium, who perſuaded the people, and having ſtoned Paul, drew *him* out of the city, ſuppoſing he had been dead.

Ver. 11. Ch. xxviii. 6.—V. 13. Dan. ii. 46.—V. 14. Matth. xxvi. 65.—V. 15. Ch. x. 26. James v. 17. 1 Theſſ. i. 9. Gen. i. 1. Pſ. xxxiii. 6. cxlvi. 6. Rev. xiv. 7.—V. 16. Pſ. lxxxi. 12. Ch. xvii. 30. 1 Pet. iv. 3.—V. 17. Ch. xvii. 27. Rom. i. 20.—V. 19. 2 Cor. xi. 25. 2 Tim. iii. 11.

Ver. 11. *In the ſpeech of Lycaonia*] This, as ſome ſay, was not a dialect of the Greek, but rather approached the Syriac, as the language of Cappadocia is ſaid to have done. It appears from numberleſs paſſages in the heathen writers, that they ſuppoſed it a very common thing for their gods to come down in the likeneſs of men; and Elſner on the place has ſhewn, that this notion particularly prevailed with reſpect to Jupiter and Mercury. See Grotius, and Elſner's Obſervations, vol. i. p. 420.

Ver. 12. *They called Barnabas Jupiter*, &c.] The heathens repreſented *Jupiter* as an old but vigorous man, of a noble and majeſtic aſpect, and large robuſt make, which probably might be the form of *Barnabas*; whereas *Mercury* appeared young, lively, and active, as Paul might probably do; for he was yet but a young man. This is St. Chryſoſtome's obſervation: St. Luke, however, aſſigns a different reaſon why the Lyſtrians gave the Apoſtles theſe appellations. *Mercury* was generally repreſented as the attendant on Jupiter, and was eſteemed the god of eloquence. Mr. Harrington well obſerves, in his works, p. 330. that this perſuaſion might gain the more eaſily on the minds of Lycaonians on account of the well-known fable of Jupiter and Mercury, who are ſaid to have deſcended from heaven in an human ſhape, and to have been entertained by Lycaon, from whom the Lycaonians received their names. See Fleming's Chriſtology, vol. ii. p. 226. and Biſcoe's Boyle's Lectures, p. 313, &c.

Ver. 13. *Then the prieſt of Jupiter*] This might be rendered more exactly, *then the prieſt of the Jupiter*, i. e. *of the image of Jupiter, before the city gate.* It was cuſtomary to build temples to their deities in the ſuburbs, and to ſet up their images before the city, at the gates. The heathens conſidered their ſeveral images—of *Jupiter*, for inſtance, or any other of their goods,—as ſo many diſtinct Jupiters; that is, as having ſome Spirit ſent from the god, to whom their worſhip was ultimately referred, to reſide in them. It may, however, by a common ellipſis, be, *the prieſt of the temple of Jupiter.* So Terence ſays, *Ubi ad Dianæ veneris:* that is, *templum Dianæ.* Some are of opinion, that the *garlands* here mentioned were thoſe which the heathens uſed to put on the horns of their victims, being generally made of ſuch leaves of trees or flowers as were ſacred to the gods to whom they were offered; but others have obſerved, that petitioners, both to the gods and men, uſed to ſupplicate them with green boughs in their hands, and crowns upon their heads, or garlands upon their necks. Theſe boughs were commonly of laurel or olive, about which they wrapped wool, and theſe were what the Greek called στέμματα, the very word made uſe of in the ſacred text, and rendered *garlands*. The ſcholiaſt on Sophocles explains the word στέμμα to ſignify "wool wrapped about a green bough." With theſe boughs it was uſual to touch the knees of the ſtatue or man whom they addreſſed, if they had confidence of ſucceſs, they were raiſed as high as his chin. This ſeems to have been the intention of the prieſt of Jupiter at this time; and the *garlands* mentioned were probably theſe *boughs*, not the chaplets or crowns about the horns of the unicorn. See Biſcoe's Lectures, p. 315. Potter's Grecian Antiquities, vol. i. ch. 5. and Raphel. annot. ex Herod. p. 364. Inſtead of *unto the gates*, ſome would read *to the door*, i. e. of the houſe where the two Apoſtles were, not to the temple of Jupiter, which was out of the city; for which reaſon it is better to read ἐπὶ τοῦ πυλῶνος, as in Steph. MS. and Ed. Wechel. Schmid.

Ver. 15. *Of like paſſions*, &c.] *Obnoxious to the ſame common infirmities*, Ὁμοιοπαθεῖς: So it alſo ſignifies James v. 17. "We are only frail and mortal men, like yourſelves; liable to the common evils, afflictions, and infirmities of life. The word *vanities* is, as we have obſerved in the Old Teſtament, frequently uſed for idols. It appears a bold expreſſion, when conſidered and addreſſed to a whole crowd of bigotted idolaters with their prieſts at their head. It naturally leads us to reflect, how unlike the conduct of the Apoſtles was to that of the heathen philoſophers, who, inſtead of entering a generous proteſt againſt the abſurdities of the eſtabliſhed worſhip, though it often led to ſuch ſcandalous immoralities, meanly conformed to it themſelves, and taught their diſciples to eſteem ſuch conformity an eſſential part of a good citizen's character, which ſeems to have been the deſign even of the dying words of Socrates himſelf. See Div. Leg. vol. i. p. 322. Sherlock's Diſ. vol. i. p. 163. and on ch. xvii. 29.

Ver. 16. *Who, in times paſt, ſuffered all nations*, &c.] *All the Gentiles.* MS. and Wat. God left all nations, except the Jews, to the light of nature alone, to uſe or abuſe it as they were diſpoſed. It does not appear that any prophet, except Jonah, was ſent to the Gentile world, from the days of Noah or Abraham. See 1 Pet. iii. 20. ch. vii. 2, 3.

Ver. 17. *He left not himſelf without witneſs*] Though left to the light of nature alone, the Gentiles were culpable for their idolatry, and other abuſes of the light afforded them, inaſmuch as the works of creation always manifeſt the being of the true God; and it is a plain evidence of his goodneſs, power, and providence, in that He, the one true God, is the author of all good, and ſendeth rain from heaven, and fruitful ſeaſons to the juſt and unjuſt; not only providing neceſſaries for mankind, but filling their hearts with joy and gladneſs, and thereby inviting ſinners to repent and hope for mercy. The author of "nature diſplayed," obſerves very pleaſingly, that, as a friend, in ſending us frequent preſents, expreſſes his remembrance of us, and affection to us, though he neither ſpeak nor write; ſo all the gifts of the divine bounty, which are ſcattered abroad on every ſide, are ſo many witneſſes ſent to attend the divine care and goodneſs, and ſpeak it in a very ſenſible language to the heart, though not to the ear. Aratus, a pagan poet, aſſerts particularly, that "rain is given from God:" and as St. Paul was converſant in theſe writings, has quoted this very poet in another ſpeech, and was addreſſing himſelf to perſons who might be no ſtrangers to this author, his ſpeech will appear in a beautiful light, if it be conſidered as alluding to that paſſage. Dr. Hammond mentions a Jewiſh proverb upon this place, "That the keys of life, rain, and the reſurrection were always kept in God's own hand;" by which they ſeem to to have looked upon rain as much an incommunicable attribute of God, as either the giving or reſtoring life. Hence it is frequently ſtiled, "the power of rain," becauſe it deſcends not but by power, and it is one of the things in which the power of God ſhews itſelf. The difference between this and other acts of power is, that it is given both to the juſt and the unjuſt; whereas, according to them, the reſurrection comprehends the juſt only; though the latter ſentence is queſtionable, yet the former is adopted by our Lord himſelf, Matth. v. 45. See Nature Diſplayed, vol. ii. p. 7. Raphelius, Hammond, Benſon, and Jer. xiv. 22.

Ver. 19. *Having ſtoned Paul, they drew him out*, &c.] The remarkable humility wherewith the Apoſtles behaved, in ſo uncommon an inſtance of popular applauſe as that above related, plainly ſhewed by what Spirit they were actuated. This, however, could not prevent them from the attacks of envy and malice. The Jews, their moſt conſtant enemies, followed them from Antioch and Iconium; and incenſing the populace againſt them as impoſtors, and ill-deſigning men, they prevailed with them to ſtone St. Paul, upon the ſame account as he himſelf had formerly conſented to the ſtoning of St. Stephen; and when they had, not in a legal, but in a tumultuous manner ſtoned him, they dragged him out of the city, thinking that he was quite dead. The Apoſtle very probably alludes to this, 2 Cor. xi. 23—25. So ſhort-lived are human paſſions, not moderated by reaſon and principle, that from imagining him to be a *God*, the thoughtleſs multitude were eaſily perſuaded to ſtone St. Paul, as one of the vileſt of men. Thus Iſrael fell into idolatry within forty days from God's giving them the law from mount Sion; nor could St. Paul expect any better treatment, when he conſidered that his Lord

20 Howbeit, as the diſciples ſtood round about him, he roſe up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the goſpel to that city, and had taught many, they returned again to Lyſtra, and *to* Iconium and *to* Antioch.

22 Confirming the ſouls of the diſciples, *and* exhorting them to continue in the faith, and that we muſt through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed, with faſting, they commended them to the Lord, on whom they believed.

24 And after they had paſſed throughout Piſidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence ſailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.

27 And when they were come and had gathered the church together, they rehearſed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the diſciples.

Ver. 21. Matth. xxviii. 19. Gr. *had made many diſciples.*—V. 22. Ch. xi. 23. xiii. 43. Luke xxii. 28, 29. Rom. viii. 17. 2 Tim. ii. 11, 12. iii. 12.—V. 23. Tit. i. 5.—V. 26. Ch. xiii. 1, 3.—V. 27. Ch. xv. 4, 12. 1 Cor. xvi. 9. 2 Cor. ii. 12.

and Maſter was applauded as king of the Jews, and followed with the acclamations of the ſame multitude, which, about ſix days after, petitioned Pilate that he might be crucified. But though Paul's enemies left him for dead, yet the Chriſtians would not leave him: Moſt probably there was ſomething extraordinary in the appearance of his body in this circumſtance, which led them to conclude he was dead, while he was yet alive; for one can hardly imagine, that ſuch bitter perſecutors would have been content with any very ſlight and tranſcient inquiry, whether he were dead or not. It is obſervable, we read of no ſuch injury offered to Barnabas, who ſeems to have had no ſhare in the effects of this popular fury: and it is probable that Paul's diſtinguiſhed zeal marked him out as the object of their diſtinguiſhed cruelty. See Doddridge, Benſon, and Calmet.

Ver. 20. *He roſe up*, &c.] That, juſt after he had been ſtoned, dragged about the ſtreets, and left for dead, he ſhould riſe, and walk back into the city, muſt certainly be the effect of a miraculous cure, approaching as near as one can conceive to a reſurrection from the dead. This is the more illuſtrated by his going the next day to Derbe; whereas, in the courſe of nature, he would then have felt his bruiſes much more than at firſt; and probably, after the beſt care that could have been taken of him, would ſcarcely have been able to move. Poſſibly, by *coming into the city*, and ſhewing himſelf to the new converts at leaſt, if not to others, he hoped, as he reaſonably might, to confirm their faith, and their courageous attachment to the Goſpel. St. Paul evidently alludes to his treatment at theſe places, and at the time of his being there, 2 Tim. iii. 10, 11. As Timothy was a Lydian, he had very probably been an eye-witneſs of the ſufferings of St. Paul at that place; and particularly one of them who ſtood by when the Apoſtle revived, after he was ſtoned, and left for dead. See Doddridge and Benſon.

Ver. 23. *When they had ordained them elders*] Though χειροτονεῖν, rendered *ordain*, was originally uſed by the Greeks in a peculiar ſenſe, to *ſtretch out*, or *lift up the hand*, as the people did, when they gave their votes in popular elections; yet it came, in time, to be uſed in a laxer ſenſe, and to ſignify nothing more than barely to *appoint* or *conſtitute*; for it is uſed by ſeveral Greek authors concerning one perſon's appointing another to an office, as Dr. Hammond on this place has abundantly ſhewn; and here it is predicted of the two Apoſtles, and not of the people. See ch. x. 41. Hammond, Benſon, and Wolfius.

Ver. 25. *Attalia*] This was a maritime town on the coaſt of the Mediterran ſea. Some MSS. and Verſions read here,—*and preaching the Goſpel there.* See Beza and Wetſtein.

Ver. 26. *And ſailed to Antioch*] Not thinking it proper at that time to travel through Cilicia, though they were then on the borders of it, and ſome Chriſtian churches had already been planted there, (ſee ch. ix. 30. xv. 41.) they took ſhipping, and ſailed from thence to the coaſt of Syria, and went up the river Orontes to Antioch in that province. See Doddridge and Calmet.

Ver. 27. *And how he had opened the door of faith*, &c.] It is certain that the Goſpel was carried by the Apoſtles, in this journey, to many celebrated countries, which it had never before reached. In the Ottomon empire at this day, when a call, or new levy of Janiſſaries is made, it is ſaid to be "the *opening of a door* for Janiſſaries." See Craddock's Apoſtolical Hiſtory, p. 88. and D'Herbelot's Bibliotheque Orientale.

REFLECTIONS ON CHAP. XIV.

Happy are the miniſters of Chriſt, in the midſt of labours and of perſecution too, if they have but the preſence of their Maſter with them; if the Lord, as in this inſtance, (ver. 3.) *bear witneſs to the word of his grace.* Almighty Saviour! leave us not deſtitute of that preſence, which is our hope and our joy! but *bear witneſs* with all thy faithful ſervants, while they are bearing their teſtimony to thee.

Infinite wiſdom governs thoſe revolutions in Providance, which ſeems moſt myſterious. The repeated *oppoſitions* which the Apoſtles met with in their work, (ver. 4—6.) ſeemed to threaten their deſtruction; but they ſerved in effect to render their *teſtimony* more credible, when borne amidſt ſo many dangers: and while they tended eſpecially to exerciſe the graces of theſe new converts, and to add a growing evidence to Chriſtianity throughout the remoteſt ages, they were alſo the means of ſpreading the Goſpel to a greater variety of places, when the Apoſtles were forced to make ſuch ſhort viſits at many, through the inhoſpitality of thoſe, from whom they deſerved a far different reception.

The *cure of the cripple* above-mentioned was but one miracle of a thouſand which the power of Chriſt rendered common in thoſe days. The effect of it one way and another (ver. 8—10.) was very remarkable. The *multitude*, ſtruck with this exertion of an energy truly divine, by an error to which human nature is, alas! but too incident, fix their eyes on the *inſtruments*, and pay that honour to mortal men, which was due only to that God by whom the wonderful operation was wrought. Yet is there a mixture of piety amidſt all that ſuperſtition, which cannot fail to ſtrike the mind with ſome pleaſure, joined to the compaſſion we muſt feel, to find it ſo wretchedly miſguided. When they thought that *the gods were come down in human form*, (ver. 11.) they were deſirous immediately to pay honour to them. ver. 12, 13. Such was the conduct of *heathens*, under an idea of the divine preſence: What then ſhould that of the *ſincere Chriſtian* be?—The Lord Jeſus Chriſt *is God manifeſt in the fleſh*; but alas! in how different a manner was *he* generally received! With what outrage and infamy, with what malice and contradiction of ſinners, inſtead of that *proſtrate adoration* and *praiſe*, to which he had ſo juſt and infinite a claim!

How different is the behaviour of the Apoſtles before us! With an honeſt indignation they *reject the homage* offered them; they juſtly conceive it *robbery* thus to be made *equal with God*, and regard all theſe pompous *ſolemnities* with *horror* rather than delight. ver. 14. It was a courageous teſtimony which they bore to the *vanity* of thoſe *heathen deities*, while ſurrounded with adorers and their prieſts. Their addreſs in the preſent critical circumſtance is remarkable and exemplary:—While they confeſs their own infirmities, as weak and mortal men, they with heroic boldneſs, and ſacred truth, proclaim the *one living and true God*, Creator and Governor of the *heavens and the earth*, *the ſea*, *and all that is therein.* ver. 15. May we follow the fair example, and adore this Almighty Being, as the Author of all the bleſſings of Providence, *giving us rain from heaven and fruitful ſeaſons*; and while our *hearts are filled with food and gladneſs*, may they rejoice to *Him*, and to *Him* devote all that vigour which we derive from his daily bounties. ver. 17.

Above all, let us praiſe Him, that we have not theſe *witneſſes* alone, of his preſence, his power, and his goodneſs; but that He, who once *left the nations to go on in their own ways*, (ver. 16.) has now revealed unto us the path of ſalvation, and given us that *true bread from heaven, of which if a man eat, he ſhall live for ever.* See John vi. 58.

Who would value himſelf upon the applauſes of a multitude, when he ſees how ſoon theſe changeable inhabitants of Lyſtra were inſtigated to aſſault *him* as a *malefactor*, whom but a few days before they were ready to adore as a *God*, and how eaſily they were perſuaded to exchange the inſtruments of ſacrifice, for thoſe of murder! ver. 19. Behold,—they *ſtone him, and drag him out of the city* for dead. And who that had ſeen this lamentable ſight, would not have concluded that here the labours of St. Paul were ended, and that henceforward we ſhould hear no more of him in this glorious hiſtory? But God, who amidſt all their outrage, ſecretly preſerved the flame of life from being utterly extinguiſhed, miraculouſly interpoſes to heal his wounds and bruiſes, and on a ſudden reſtores him to perfect health. ver. 20.

And thus could he always have protected his Apoſtles, ſo that in a literal ſenſe, *not an hair of their heads ſhould have periſhed*: But it was more ſuitable to thoſe wiſe maxims on which he proceeded in the

CHAP. XV.

Great diſſenſion ariſeth touching circumciſion. The apoſtles conſult about it: and ſend their determination by letters to the churches. Paul and Barnabas, thinking to viſit the brethren together, fall at ſtrife, and depart aſunder.

AND certain men which came down from Judea, taught the brethren, *and ſaid*, Except ye be circumciſed after the manner of Moſes, ye cannot be ſaved.

2 When therefore Paul and Barnabas had no ſmall diſſenſion and diſputation with them, they determined that Paul and Barnabas, and certain other of them, ſhould go up to Jeruſalem unto the apoſtles and elders about this queſtion.

3 And being brought on their way by the church, they paſſed through Phenice and Samaria, declaring the converſion of the Gentiles: and they cauſed great joy unto all the brethren.

4 And when they were come to Jeruſalem, they were received of the church, and *of* the apoſtles and elders, and they declared all things that God had done with them.

5 But there roſe up certain of the ſect of the Phariſees which believed, ſaying, That it was needful to circumciſe them, and to command *them* to keep the law of Moſes.

6 And the apoſtles and elders came together for to conſider of this matter.

7 And when there had been much diſputing, Peter roſe up and ſaid unto them, Men *and* brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth ſhould hear the word of the goſpel, and believe.

8 And God, which knoweth the hearts, bare them witneſs, giving them the Holy Ghoſt, even as *he did* unto us:

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the diſciples, which neither our fathers nor we were able to bear?

11 But we believe, that through the grace of the Lord Jeſus Chriſt we ſhall be ſaved even as they.

12 Then all the multitude kept ſilence,

Ver. 1. John vii. 22. Gal. v. 2. Phil. iii. 2. Col. ii. 8, 11, 16. Gen. xvii. 10. Lev. xii. 3.—V. 2. Gal. ii. 1.—V. 3. Rom. xv. 24. 1 Cor. xvi. 6, 11. Ch. xiv. 27.—V. 4. Ver. 12. Ch. xiv. 27.—V. 5. Or, *roſe up*, ſaid they, *certain*.—V. 7. Ch. x. 20. xi. 12. V. 8. 1 Chron. xxviii. 9. Ch. i. 24. Ch. x. 44.—V. 9. Ch. x. 43. 1 Cor. i. 2. 1 Pet. i. 22.—V. 10. Matth. xxiii. 4. Gal. v. 1. V. 11. Epheſ. ii. 8. Tit. iii. 4.

government of the world, to ſuffer them at length to fall by the hands of their enemies, and to *pour out their blood*, as a ſeal of their doctrine, and of the ſincerity with which they taught it: Nor could any death be *more glorious*, or, when taken in its full connection, any more *happy*.

With pleaſure let us trace theſe holy men, in all the ſtages of their undaunted and unſucceſsful courſe; *converting* ſome, *confirming* others, and, upon the whole, like their divine Maſter, ſcattering bleſſings wherever they come. Let their exhortation ſtill have its power with us to engage our ſtedfaſt continuance in the Chriſtian faith, through whatever tribulations we are called to paſs. Be the way ever ſo rugged and painful, it is enough for us that it leads to the kingdom of heaven: ver. 21, 22. Let us thankfully own the divine goodneſs, in all the aſſiſtances we receive, as we paſs through it, and particularly in that which all ages derive from the *Chriſtian miniſtry*; ſettled in the church by the wiſe care of its bleſſed Founder, to be a perpetual bleſſing to it. May all the *prayers* which are offered for thoſe, who in ſucceeding generations are *ſet apart to the work*, in thoſe ſolemn devotions which attend their *ordination* to it, be heard and anſwered! And may both miniſters and people flouriſh in knowledge and piety, under the conſtant care of the *great Shepherd and Biſhop of ſouls!* ver. 23.

To conclude; The ſucceſs which attended theſe two Apoſtles in their courſe, and the pleaſure with which they *returned* to the place from whence they had ſo affectionately been *recommended to the grace of God*, ſhould be an encouragement to our prayers and our labours. Whatever we do in the advancement of the Goſpel, let us, with theſe holy men, acknowledge, that *God does it by us*; and pray, that the *door of faith* may be *opened* ſo wide, that all the *nations* of the earth may *enter in, and be ſaved*. ver. 26, 27.

Chap. XV. *Ver.* 1. *And certain men*, &c.] A circumſtance now occurred, which was the occaſion of very conſiderable conſequences in the Chriſtian church: For ſome perſons who came from Antioch to Judea, full of Jewiſh prejudices,—among whom it was a common maxim, that all uncircumciſed perſons go to hell;—taught the Chriſtians, in their public and private diſcourſes, that except they were circumciſed, according to the manner preſcribed in the law of Moſes, and became obedient to all the whole ſyſtem of his precepts, they could not poſſibly be ſaved by the Goſpel; which, they urged, was intended to make all that were converted to it Jews, and that they could not otherwiſe be true and genuine Chriſtians;—objections, which it was of the greateſt conſequence entirely to remove.

Ver. 2. *They determined that Paul and Barnabas*, &c.] It is generally allowed, that this is the journey to which St. Paul refers, Gal. ii. 1, 2. when he ſays, that *he went up by revelation*; which is very conſiſtent with this; for the church in ſending them might be directed *by a revelation*, made either immediately to Paul, or to ſome other perſon, relating to this important affair. Important indeed it was, and neceſſary that theſe Jewiſh impoſitions ſhould be ſolemnly oppoſed in time; becauſe great number of converts, who were *zealous for the law*, would eagerly fall in with ſuch a notion, and be ready to contend for the obſervance of it. Many of the Chriſtians at Antioch, undoubtedly knew that Paul was under an extraordinary *divine direction*, and therefore would readily have acquieſced in his determination alone: But as others might have prejudices againſt him, on account of his having been ſo much concerned with the Gentiles, it was highly expedient to take the concurrent ſenſe and judgement of the Apoſtles to the *circumciſion* upon this occaſion.

Ver. 3. *And being brought on their way*] *Being brought forward on their journey.* This is plainly the ſenſe of the word προπεμφθέντες; which is conſtantly uſed to expreſs the regard ſhewn to thoſe who travelled any where to preach the Goſpel, or to take care of the affairs of the church. Comp. ch. xx. 38. xxi. 5. Rom. xv. 24. 1 Cor. xvi. 6, 11. 2 Cor. i. 16. Tit. iii. 13. and 3 John, ver. 6.

Ver. 5. *But there roſe up certain of the ſect of the Phariſees*] Some conſiderable commentators have thought this verſe a circumſtance which *St. Paul* adds to his ſtory; though the connection evidently ſhews, that they are the words of the *hiſtorian*; informing us that theſe meſſengers found ſome at Jeruſalem, who had the ſame unhappy principles, which had ſo much diſturbed the peace of the church at Antioch. See Raphelius, Beza, L'Enfant, and Wolfius.

Ver. 7. *And when there had been much diſputing*] The debate which aroſe in this aſſembly may indeed prove, that there were ſome in the church at Jeruſalem who had not a due regard to the authority of the Apoſtles; but it cannot, as many have ſuppoſed, afford any juſt argument againſt their inſpiration; for this diſpute does not appear to have been among the Apoſtles themſelves; and if they really had debated the caſe a while, their deciſion at laſt might have been under an unerring direction. There ſeems no reaſon to conclude, that their inſpiration was always ſo inſtantaneous and expreſs, as to ſuperſede any deliberation in their own minds, or any conſultation with each other. See Doddridge, Beza, and L'Enfant.

Ver. 10. *To put a yoke upon the neck*, &c.] "A grievous and heavy burden,—which neither our fathers nor we have been able chearfully and regularly *to bear*, without being expoſed to great inconveniences, and many tranſgreſſions in conſequence of it." The rabbinical writers apply this phraſe to any practical doctrine or precept. See Jer. xxviii. 14. Matth. xxiii. 4. Though the MSS. in general have the word *God*, *Why tempt ye God?* yet it is omitted in ſome very ancient fathers; and the ſentence appears to run better without it. *Now therefore why do ye attempt to impoſe a yoke*, &c.? But if the common reading be true, the ſenſe is, "*Why tempt ye God*, diſtruſting and diſbelieving him, *by impoſing this yoke* upon the Gentile converts, after he has declared his acceptance of them, by pouring forth the gift of the Holy Spirit upon them without their being circumciſed?" See Beza, and Mill.

Ver. 11. *Saved even as they*] *After the ſame manner as they.* MS. and Doddridge.

Ver. 12. *Then all the multitude kept ſilence*] St. Peter's ſpeech ſilenced and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 And after they had held their peace, James anſwered, ſaying, Men *and* brethren, hearken unto me:

14 Simeon hath declared how God at the firſt did viſit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof and I will ſet it up:

17 That the reſidue of men might ſeek after the Lord, and all the Gentiles, upon whom my name is called, ſaith the Lord, who doeth all theſe things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my ſentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abſtain from pollutions of idols, and *from* fornication, and *from* things ſtrangled, and *from* blood.

21 For Moſes of old time hath in every city them that preach him, being read in the ſynagogues every ſabbath-day.

Ver. 12. Ch. xiv. 27.—V. 13. Ch. xii. 17.—V. 16. Amos ix. 11, 12.—V. 19. See ver. 28.—V. 20. Exod. xx. 3. 1 Cor. viii. 1. x. 20. 1 Theſſ. iv. 3. Gen. ix. 4. Lev. iii. 17.—V. 21. Ch. xiii. 15, 27.

lenced all the multitude, and the zealots had nothing to reply, to ſuch clear and convincing arguments. The whole body of the aſſembly, therefore, were then diſpoſed patiently to attend to what Paul and Barnabas thought fit to communicate to them, concerning the wonders and miracles which God had enabled them to do among the Gentiles: Which was a plain confirmation that God had ſent them, and approved of their attempt to convert ſuch perſons, though they were not circumciſed, nor ſubject to the burden of the Moſaic law. See Benſon, and Beza.

Ver. 13. *And after they had held their peace*] The ſilence being renewed, the Apoſtle James made a ſpeech, in which he ſummed up the debate, and formed the queſtion, to which they all unanimouſly agreed. It is plain from hence, that the matter was not determined by virtue of any ſuperior authority in Peter; and it ſeems very providential that James ſhould have made ſuch a ſpeech on this occaſion; and that he ſhould have uſed the expreſſion κρίνω, *I determine*, ver. 19. which, had it been found in Peter's ſpeech, would have been a much more plauſible argument in favour of his weakly-boaſted ſupremacy, than the whole Scripture now affords. See Doddridge, Benſon, and Grotius.

Ver. 16, 17. *After this I will return*, &c.] *After this I will overthrow, and I will rebuild*, &c. Wat. Theſe words are quoted from Amos ix. 11, 12. according to the reading of the LXX. Bp. Chandler ſeems very juſtly to argue that the Jews underſtood and admitted the words in the ſenſe that James quotes them; or they would not have ſubmitted to his interpretation, conſidering how ſtrongly they were prejudiced againſt the conſequence he drew from them. Inſtead of *the reſidue of men*, it is in the Hebrew, *the remnant of Edom*; one of the nations which was the bittereſt enemy to Iſrael, and a remnant of the moſt abandoned and profligate idolaters; and if they were to be received, the Jews might conſequently expect that the other Gentiles would be much more reconciled to the true religion. *The Gentiles, upon whom the name of the Lord is called*, is a moſt proper deſcription of thoſe who are converted to the true religion. See the note on Amos ix. 11. Bp. Chandler's Defence of Chriſtianity, p. 174. Sykes of Chriſtianity, p. 294. Grotius, Craddock, and particularly De Dieu on the place.

Ver. 18. *Known unto God are all his works*] The Apoſtle plainly ſpeaks here, not of God's works in the natural world, but of his diſpenſations towards the children of men: Now he could not know thoſe, without knowing the actions and characters of particular perſons, on a correſpondence to which, the wiſdom and goodneſs of thoſe diſpenſations, is founded. Thus, for inſtance, he muſt have known that there would be Gentile idolaters; a matter, as dependant on the freedom of the human mind, as any thing we can imagine; or he could not have known that he would call them into his church. This text, therefore, muſt remain an unanſwerable proof, amongſt a thouſand more from the word of God, that he certainly foreknows future contingencies. See Doddridge, and Elſner. Dr. Clarke's paraphraſe of the text is, "The method of his univerſal government, through the whole ſyſtem, both of the natural and moral world, is according to certain uniform rules eternally eſtabliſhed by unerring wiſdom." See his ſermons, vol. ix. ſerm. 3.

Ver. 19—21. *Wherefore my ſentence is*, &c.] *Wherefore I determine* Κρίνω may naturally expreſs this, and be taken to imply, "Judging in our own minds, without pretending to impoſe that judgement on others." I. With reſpect to this difficult, and much-controverted paſſage of Scripture, we obſerve in the *firſt* place, that it is plainly the determination of St. James, with which the whole council concurred, ver. 28, 29.—That the Gentiles were not to be burdened with the yoke of the Moſaic law; whence it ſhould ſeem to follow, by immediate conſequence, that the particulars here enjoined upon them for obſervance, were rather of a *civil* than a *religious* kind, and ſuited to the immediate circumſtances of the perſon and times. II. And this we obſerve, *ſecondly*, appears to be collected very evidently from the 21ſt verſe; where the Apoſtle aſſigns a reaſon for the particular injunctions in the 20th verſe, "My opinion is, ſays he, that we *write* to them to abſtain from ſuch and ſuch things; *for*, or *becauſe Moſes*, that is, the law of Moſes, *has been publiſhed* for a long time, *being read in the ſynagogues every ſabbath-day*; καταπόλιν, *in the city*, that is, of Antioch;" not *in every city*, as we render it; for it would then have been, as in ver. 36. κατα πᾶσαν πόλιν. And as this was the caſe,—the church not yet being ſeparated from the ſynagogue, which was ſtill frequented by the Gentile proſelytes, as well as the Jewiſh converts,—theſe things were forbidden to the Gentile converts, becauſe the Jews had ſuch an averſion to them, that they could not converſe freely with any who uſed them. In order, therefore, to keep up an harmonious agreement between the Gentile and Jewiſh converts, at *Antioch* in particular, and wherever elſe there might be the ſame mixture of Jews and Gentiles; the council at Jeruſalem wiſely enjoined, that the Gentile converts ſhould abſtain from theſe things; as hereby they would not only avoid giving offence to their Jewiſh brethren, but afford them a ſtrong teſt of their real converſion from idolatry, and, by the way, they would thus alſo be preſerved from many temptations to it. This being the ſtate of the caſe, as ſoon as the reaſon for abſtaining from theſe things ceaſed, [we mean to ſpeak with a reſerve reſpecting the word rendered *fornication*, hereafter to be explained] the obligation to abſtain from theſe ceaſed with it: But were *we* in like circumſtances with theſe firſt converts, Chriſtian charity would ſurely require us to lay ourſelves under the ſame reſtraint. Indeed we have remarkable inſtances of this reſtraint and condeſcenſion in St. Paul, than whom no man was more zealous for that *liberty wherewith Chriſt hath made us free.* See particularly ch. xvi. 3. and xxi. 19—26. III. Theſe things premiſed, we obſerve *thirdly*, that by the pollutions of idols is meant the fleſh of thoſe ſacrifices which had been offered to idols:—By *things ſtrangled* is meant, the fleſh of whatever is ſtranged with a deſign to keep the blood in it;—and by *blood* is meant either pure blood, ſeparated from the fleſh of any animal, or mixed with any thing elſe. Theſe things particularly prohibited by the law of Moſes, certainly neither have nor can have any moral evil in them, which ſhould make the eating them abſolutely and univerſally unlawful; comp. 1 Cor. viii. 1, 8, 9. Rom. xiv. 14, &c. 1 Tim. iv. 4. Matth. xv. 11. But as this does not appear to be the caſe with the fourth particular,—πορνεία, which we have rendered *fornication*, many learned writers have been at great pains to aſſign different ſenſes to the word, conſiſtent with its union here with things of no moral turpitude. The celebrated Dr. Bentley propoſed to read in this and the 29th verſe χοιρείας, *ſwine's fleſh*, inſtead of πορνειας, which certainly is in perfect agreement with the other particulars. But there is no foundation for the criticiſm in any MS. or verſion; nor, I apprehend, when the paſſage is properly underſtood, is there any need of it. L'Enfant, Heinſius, &c. would explain the word of "victims offered by proſtitutes, out of their ſcandalous hire;" Deut. xxiii. 18. which, they obſerve, makes a beautiful ſenſe, and obviates a conſiderable difficulty: But ſurely this is a very uncommon ſenſe of the word πορνεια,—at the ſame time that it too narrowly limits the expreſſion; nor could any converts be ſuppoſed guilty of ſuch a crime. Others, by the word πορνεια, underſtand (and that as it ſeems with the beſt reaſon) not *fornication* ſimply, but *inceſt*, or marrying within the degrees of conſanguinity prohibited by the Moſaic law, (ſee Lev. xviii.) and in general all kind of impurity forbidden by that law. St. Paul, 1 Cor. v. 1. uſes the word πορνεία in this extenſive ſenſe; for it evidently cannot mean fornication there. So that what the council at Jeruſalem mean to forbid by this word, appears to be every branch of an inceſtuous and impure commerce forbidden by the law of Moſes, and, as it is well known, too commonly practiſed amongſt the Gentiles, who had no idea of the ſinfulneſs of fornication, and in many places looked upon inceſt with no degree of abhorrence; as indeed it is not eaſy to conceive how they ſhould, when they had ſuch examples before them in the deities whom they worſhipped. Bp. Saunderſon has an excellent obſervation upon this place. "Many heathens, ſays he

22 Then pleaſed it the apoſtles and elders, with the whole church, to ſend choſen men of their own company to Antioch, with Paul and Barnabas; *namely*, Judas, ſurnamed Barſabas, and Silas, chief men among the brethren:

23 And they wrote letters by them after this manner; The apoſtles, and elders, and brethren, ſend greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia:

24 Foraſmuch as we have heard, that certain which went out from us, have troubled you with words, ſubverting your ſouls, ſaying, *Ye muſt* be circumciſed, and keep the law; to whom we gave no *ſuch* commandment:

25 It ſeemed good unto us, being aſſembled with one accord, to ſend choſen men unto you, with our beloved Barnabas and Paul;

26 Men that have hazarded their lives for the name of our Lord Jeſus Chriſt.

27 We have ſent therefore Judas and Silas, who ſhall alſo tell *you* the ſame things by mouth.

28 For it ſeemed good to the Holy Ghoſt, and to us, to lay upon you no greater burden than theſe neceſſary things;

29 That ye abſtain from meats offered to idols, and from blood, and from things ſtrangled, and from fornication: from which if ye keep yourſelves, ye ſhall do well. Fare ye well.

30 So when they were diſmiſſed, they came to Antioch: and when they had gathered the multitude together, they delivered the epiſtle:

31 *Which* when they had read, they rejoiced for the conſolation.

32 And Judas and Silas, being prophets alſo themſelves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a ſpace, they were let go in peace from the brethren unto the apoſtles.

34 Notwithſtanding, it pleaſed Silas to abide there ſtill.

35 Paul alſo and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others alſo.

36 And ſome days after, Paul ſaid unto Barnabas, Let us go again and viſit our brethren, in every city where we have preach-

Ver. 22. Ch. i. 23.—V. 26. Ch. xiii. 50. xiv. 19.—V. 27. Gr. *word.*—V. 29. Ch. xxi. 25. Lev. xvii. 14.—V. 31. Or, *exhortation.*—V. 33. 1 Cor. xvi. 11. Hebr. xi. 31.

he, thought the body was as much made for fornication, as the belly for meats; and that fornication was as fit and convenient for the body, as meats for the belly. Upon this conſideration the Apoſtles, in the firſt general council, thought it needful, by eccleſiaſtical canon, among other *indifferent things* for the church's peace, to lay this reſtraint upon the converted Gentiles,—that they *ſhould abſtain from fornication*. Not as if fornication was in itſelf an *indifferent* thing, as thoſe other things were; nor as if thoſe other things were in themſelves innocent, and ſimply unlawful, as fornication was; but the Apoſtles did therefore join fornication and them together, becauſe the Gentiles counted fornication as a thing indifferent." IV. We obſerve, *fourthly*, that while the three firſt particulars received their obligation only from poſitive command, and had no moral turpitude in themſelves, and conſequently might well ceaſe to be obſerved when the cauſe of their injunction ceaſed; yet was this by no means the caſe with reſpect to the fourth, for ſome of the ſpecies of uncleanneſs mentioned Lev. xviii. are evidently contrary to the light and law of nature; and all the ſpecies of it are forbidden to all ſorts of Chriſtians by the law of Chriſt: Their obligation, therefore, from the political law of the Jews, to abſtain from impurity, being made void by the deſtruction of the Jewiſh polity, they yet continued under the ſtrongeſt obligations to abſtain from it, by the Chriſtian law, notwithſtanding their full liberty to eat blood, &c. That is to ſay, the obligation to abſtain from the three laſt aroſe entirely from the particular polity of the Jews, and therefore of courſe ceaſed with that polity; but their obligations to abſtain from the firſt aroſe alſo from other laws and engagements, even after the Jewiſh polity was deſtroyed; and which, to this day, continue in force. I would juſt remark further, that as the Chriſtian religion was yet by no means clearly ſeparated from the Jewiſh,—the firſt converts being all Jews, and zealous for the law of Moſes; ſo, when the Gentile converts were admitted amongſt them, the doing any of the things here prohibited would have been a plain confeſſion, that they were not abſolutely and ſincerely converted from idolatry; or if they were, that they held not a right and brotherly communication with the Jewiſh converts, and conſequently could not be accounted brethren. I do not quote any particular author on this place, as the reader will find every expoſitor full upon it.

Ver. 22. *Judas, ſurnamed Barſabas*] Some have thought that this is the ſame with *Joſeph called Barſabas*, (ch. i. 23.) candidate with Matthias for the apoſtleſhip, the ſon of Alpheus or Cleophas, and brother to at leaſt two of the apoſtles, *James* now preſent, and *Jude*; than whom there was not any one perſon, not an apoſtle, of greater note in the church at this time. Others, however, ſuppoſe that he was the brother of this perſon. Silas, the other, ſeems to have been the perſon elſewhere called Sylvanus, the moſt intimate friend and beloved companion of St. Paul, and as it appears alſo, a citizen of Rome. See ch. xvi. 37. and Benſon.

Ver. 24. *Subverting your ſouls*] *Unſettling your minds.* Doddridge. The word ἀνασκευάζοντες is primarily and properly applied to the *removing a veſſel from one place to another*. In a ſecondary ſenſe, it implies the moving of the mind from one object to another; or *unſettling* it. See Hammond and Mintert. When the apoſtles poſitively declare that they *gave no ſuch commandment* to the perſons who had *troubled the converts*, this was directly fixing the lie upon them, if they had pretended to uſe the apoſtles' name in impoſing their tenets; and as the matter of fact was known, would be a proper means of weakening their credit, and ſo render them leſs capable of doing miſchief.

Ver. 26. *Men that have hazarded their lives*] Such a teſtimony to the reputation of Paul and Barnabas, was far from being a mere compliment, but exceedingly prudent, as it might be the means of removing the prejudices conceived againſt them by the Jewiſh converts or teachers; who, as it appears from many paſſages of the epiſtles, endeavoured as much as poſſible to leſſen the character of theſe apoſtles. It would alſo be an uſeful expreſſion of the harmony between them, and thoſe of the circumciſion. See Doddridge.

Ver. 28. *It ſeemed good to the Holy Ghoſt and to us*] Though this may include the deciſion which the Spirit had given by his deſcent upon Cornelius and his friends, yet it ſeems more directly to expreſs the conſciouſneſs which this aſſembly had, of being guided by his influences on their minds in their preſent determination. When the apoſtles call theſe things *neceſſary*, they mean, by a common mode of ſpeaking, neceſſary for thoſe times and circumſtances. They were undoubtedly neceſſary, as we have ſhewn in the note on ver. 19, &c. in order to promote a free converſe between the Jewiſh and Gentile Chriſtians, and eſpecially to ſecure communion at the table of the Lord; where we cannot imagine that Jews would have eaten and drunk with perſons whom they thought in ſo polluted a ſtate as thoſe, who indulged themſelves in the things here prohibited. On the other hand, it ſeems that the Jews on theſe conditions gave up any further debate about other forbidden meats, as well as circumciſion, &c. See Burnett on the Articles, p. 196. Sanderſon on Gen. ch. vi. 20. and Benſon, vol. ii. p. 61, &c.

Ver. 29. *From which if ye keep yourſelves, ye ſhall do well*] That is, "You may hope it will end well:" This gentle manner of concluding was worthy the apoſtolical wiſdom and goodneſs. Too ſoon did ſucceeding councils of inferior authority change it for the ſtile of *anathemas*; forms, which have doubtleſs proved an occaſion of conſecrating ſome of the worſt paſſions of the human mind, under ſacred names; and which, like ſome ill-adjuſted weapons of war, are moſt likely to hurt the hand from which they are thrown. See Doddridge.

Ver. 32. *Being prophets*] See on 1 Cor. xii. 28.

ed the word of the Lord, *and ſee* how they do.

37 And Barnabas determined to take with them John, whoſe ſurname was Mark;

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was ſo ſharp between them, that they departed aſunder one from the other: and ſo Barnabas took Mark, and ſailed unto Cyprus;

40 And Paul choſe Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

Ver. 37. Ch. xii. 12, 25. xiii. 5. Col. iv. 10. 2 Tim. iv. 11. Philem. 24.—V. 38. Ch. xiii. 13.—V. 40. Ch. xiv. 26.—V. 41. Ch. xvi. 5.

Ver. 39. *The contention*] Παροξυσμος, a *paroxyſm*, is a medical term, and ſignifies here a *ſharp fit of anger.—And there was a ſharp contention,—ſo that*, &c. It has been obſerved, that nothing in the text implies that the ſharpneſs was on both ſides. It is far more probable that it was not; and that St. Paul, who had the right on his ſide, as he ſeems undoubtedly to have had, maintained it with love: However, be this as it may, we find not only that Paul and Barnabas were afterwards thoroughly reconciled, (comp. 1 Cor. ix. 6. Gal. ii. 9.) but alſo that St. Mark was taken into St. Paul's favour again, and admitted by him as a companion in his labour. Comp. Col. iv. 10. Philem. ver. 24. 2 Tim. iv. 11. Some have thought that notwithſtanding this contention, theſe two excellent men parted in as friendly a manner as Abraham and Lot did after their contention, Gen. xiii. 7, &c. But, ſuppoſe they parted with diſlike and reſentment, there is nothing wonderful in it; for though they were inſpired with the whole ſcheme of the Chriſtian doctrine, and ſo far under the guidance of an unerring Spirit; yet no Chriſtian ſuppoſes they were inſpired in their ordinary conduct, or diveſted of all human infirmities; and it would be ridiculous to make ſuch things any objection to the truth of the Chriſtian religion. On the contrary, it ought to be looked upon as a proof of the great fairneſs and impartiality in the ſacred writers, that they frankly owned, and without reſerve publiſhed, the foibles and imperfections of their fellow Chriſtians, and even of the apoſtles and firſt planters of the glorious Goſpel. But whatever human infirmity there was in this contention, God, in his good providence, made this ſeparation of the two apoſtles, turn to the greater and more extenſive welfare of mankind; Chriſtianity by this means being more generally and widely ſpread. See Benſon, Craddock, &c. and the *Reflections*.

Ver. 40. *Being recommended by the brethren*] St. Luke deſigning here to drop the ſtory of Barnabas, and purſue that of St. Paul alone, ſays nothing of the former's being *recommended to the grace of God*; but there can be no doubt that as the church of Antioch wiſhed them both ſucceſs, ſo they recommended both of them, together with their aſſiſtants, unto God for his bleſſing, before they ſet out upon ſo great an undertaking. See Benſon.

Ver. 41. *And he went through Syria*, &c.] Lord Barrington has with great judgement ſhewn, that either the fourth and fifth verſes of the next chapter are miſplaced, and ought to have been added to the concluſion of this chapter; or that ver. 1, 2, 3. of the next chapter ought to be read in a parentheſis; and the different readings of the preſent verſe, mentioned by Mill and Wetſtein, confirm this obſervation. See Miſcel. Sacra, eſſay iv. p. 33, &c.

REFLECTIONS ON CHAP. XV.

How early did the ſpirit of *bigotry* and *impoſition* begin to work in the Chriſtian church! That fatal humour of *impoſing a yoke on the neck of Chriſt's diſciples*, by making indifferent things neceſſary! (ver. 1, 5, 10.) That unmanly and antichriſtian diſpoſition, which has almoſt ever ſince been rending the church to pieces, and clamorouſly throwing the blame on thoſe, who have been deſirous, on principles truly evangelical, to *ſtand faſt in the liberty with which Chriſt*, their divine Maſter, *hath made them free!* How fooliſh and how miſchievous the error, of making *terms of communion* which Chriſt never made! and how preſumptuous the arrogance of invading his throne, to pronounce from thence *damnatory ſentences* on thoſe, who will not, who dare not ſubmit to our uncommiſſioned and uſurped authority!

Prudent, undoubtedly, was the part which theſe Antiochian Chriſtians acted upon this occaſion, in ſending theſe meſſengers to the *Apoſtles*, (ver. 2.) for their determination; and it will be *our* prudence, now we can no longer in perſon conſult thoſe ambaſſadors of Chriſt, to make their writings our counſellors, and the ſtandard both of our faith and worſhip; appealing to the tribunal of Chriſt, our Maſter, and our Judge, from thoſe *uncharitable cenſures* which we may ſometimes incur, even from his faithful, though miſtaken ſervants, for retaining the ſimplicity of that religion, which theſe authorized interpreters of his will taught.

Great joy was occaſioned to the *churches* through which Paul and Barnabas paſſed, *when they recounted the converſion of the heathen*. And may ſuch joy alſo be renewed to *us*, by the ſucceſs of all, who, with a truly apoſtolic ſelf-denial and zeal go forth at any time to the vaſt multitudes of the *Gentiles*, who yet remain on this uncultivated earth of ours, ſo great a part of which is yet, in a ſpiritual ſenſe, a *wilderneſs!* Whatever ſucceſs *they* may have in one part of our Lord's vineyard, or *we* in another, let us all remember it is in conſequence of *what God does by us*, and by *them*; (ver. 4.) and let us adore the riches of divine grace, to which we owe it that we are *choſen* to make a part of God's people ourſelves, and to carry the knowledge and power of his Goſpel to others.

May *our hearts* be *purified* by a vital, and not merely enlightened by a notional *faith!* May that *God, who knoweth all hearts, bear witneſs* to us, *by giving us his Holy Spirit*, to ſeal us to the day of redemption! (ver. 8, 9.) that ſo being, under the influence of this ſacred agent, animated in the moſt amiable manner to adorn *our profeſſion*, when we have done all, we may humbly repoſe ourſelves upon *the grace of our Lord Jeſus Chriſt*; ver. 11. as knwing that it is only by the rich and free diſplay of it, that after all our labour, obedience and care, we can *expect ſalvation!*

With what gratitude ſhould we adore the divine condeſcenſion, in *looking* with pity *upon the Gentiles, to take from among them a people for his name!* ver. 14. *We* are that people. Let it then be our concern, that as *his name is named upon us*, we render it becoming honours, and remember what an obligation it lays upon us to *depart from iniquity:* and may the *fallen tabernacle of David* alſo, in due time, be *raiſed up*, and all its ruins repaired; (ver. 16, 17.) that ſo, when God's ancient people are remembered by him, the *reſidue of men may ſeek after the Lord*, and *the fulneſs of the Gentiles may be brought in!* God, who hath a *compleat view* of all his ſchemes, and *of all his works from the foundation of the world*, ver. 18. will accompliſh this alſo in its ſeaſon: and in the mean time, we ought gratefully to acknowledge what he hath already done.

While we are peculiarly thankful that we are freed from the *burdens* of the *Moſaic inſtitution*, and called to a law of liberty, (ver. 19—21) les us take due heed not to *abuſe it to licentiouſneſs:* Gal. v. 13. From the tenour of *this decree* we may learn tenderly to regard even the *prejudices* of our Chriſtian brethren, and to be careful that we do nothing violently; but rather, that ſo far as honour and conſcience will allow, we *become all things* to *all men*, and be willing, in ſome reſpects, to *deny ourſelves*, that we may not give *unneceſſary offence* to others.

Moſt prudently did the Apoſtles determine this affair, ver. 28. under the influence of the *divine Spirit*; and therefore, whatever *hath ſeemed good to the Holy Ghoſt and to them*, let us treat with all becoming reverence and regard. The *meſſengers from Antioch*, by whom they returned this decree, were perſons of an *amiable character* indeed: ver. 25, 26. they had *hazarded their lives in the ſervice of Chriſt*, and joyfully went on to expoſe them to new dangers; thinking themſelves, no doubt, exceeding happy in the ſucceſs of this negociation, as alſo in the *ſociety* of thoſe pious *brethren of the circumciſion*, who accompanied them in their return with this letter: ver. 27. May the bleſſed time come, when the *miniſters of Chriſt*, of all denominations, laying aſide their mutual animoſities, ſhall agree to *ſtudy the things which make for peace, and wherewith one may edify another!* Rom. xiv. 19. Then will liberty and truth have a more eaſy and univerſal triumph; while love melts and cements thoſe ſouls, whom *rigorous ſeverity* has only ſerved to harden, to diſunite, and to alienate.

How happy an office had theſe good men, to go about from one place to another, *comforting and confirming the ſouls of their brethren*, wherever they came! ver. 30, 31. They had their preſent reward in the pleaſure of it, and are now alſo reaping, in the heavenly world, the fruits of their *labour of love*. Deliver us, O Father of mercies, from *lording it over thine heritage*, and overbearing the conſciences and liberties of our brethren, with whatever ſecular advantages it might be attended; and give us to taſte at leaſt ſomething of the generous pleaſure of theſe faithful meſſengers, though it ſhould be with all their labours and perſecutions!

While we endeavour to *comfort*, may we be alſo ready *to exhort* and quicken one another. *Chriſtians* ſhould animate each other at every opportunity, in the work and warfare to which they are called; and *miniſters* ſhould eſpecially remember, how great a part of their work conſiſts in *practical addreſſes*, to which, like Judas and Silas in the inſtance before us, (ver. 32.) they ſhould chooſe to *digreſs*, rather than intirely omit them.

Who can wonder that *Paul* and *Barnabas* were deſirous to *viſit the churches* they had planted?—ver. 36. It is natural for thoſe who have been *ſpiritual fathers* to have a peculiar affection for their *offſpring:* It is equally natural for the *children* which *God hath given them* to honour and love thoſe, who, as the Apoſtle expreſſes it, have *begotten them in Chriſt Jeſus*. 1 Cor. iv. 15. Happy is it indeed when the *viſits of miniſters*, animated by ſuch a ſpirit, are *improved* to the bleſſed purpoſes of advancing the work which divine grace hath already begun, and of addreſſing *cautions* as well as *encouragements*, with ſuch affection, wiſdom, and zeal, that it may finally appear *they have not run in vain, nor laboured in vain*.

It is with ſenſible regret that we read of *any difference*,—much more of

CHAP. XVI.

Paul, having circumciſed Timothy, and being called by the Spirit from one country to another, converteth Lydia, and caſteth out a ſpirit of divination. For which cauſe he and Silas are whipped and impriſoned. The priſon-doors are opened. The jailor is converted, and they are delivered.

THEN came he to Derbe and Lyſtra: and behold, a certain diſciple was there, named Timotheus, the ſon of a certain woman, which was a Jeweſs, and believed; but his father *was* a Greek:

2 Which was well reported of by the brethren that were at Lyſtra and Iconium.

3 Him would Paul have to go forth with him; and took and circumciſed him, becauſe of the Jews which were in thoſe quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apoſtles and elders which were at Jeruſalem.

5 And ſo were the churches eſtabliſhed in the faith, and increaſed in number daily.

6 Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghoſt to preach the word in Aſia,

7 *After* they were come to Myſia, they aſſayed to go into Bithynia: but the Spirit ſuffered them not.

8 And they paſſing by Myſia, came down to Troas.

9 And a viſion appeared to Paul in the night; There ſtood a man of Macedonia, and prayed him, ſaying, Come over into Macedonia, and help us.

10 And after he had ſeen the viſion, immediately we endeavoured to go into Macedonia; aſſuredly gathering, that the Lord had called us for to preach the goſpel unto them.

Ver. 1. Ch. xiv. 6. Rom. xvi. 21. Phil. ii. 19. 1 Theſſ. iii. 2. 2 Tim. i. 5.—V. 2. Ch. vi. 3.—V. 3. 1 Cor. ix. 20. Gal. ii. 3. See Gal. v. 2.—V. 4. Ch. xv. 28, 29.—V. 5. Ch. xv. 41.—V. 8. 2 Cor. ii. 12.—V. 9. Ch. x. 30.—V. 10. 2 Cor. ii. 13.

of *a ſharp contention*, ariſing between Paul and Barnabas, ſo dear as they were to each other in the bonds of human and Chriſtian friendſhip. ver. 39, 40. But (ſo frail is man, even at the beſt!) we ſee it aroſe to ſome degree of ſeverity, in conſequence of a remainder of imperfection in the temper of the one or the other,—and probably of both. They therefore *ſeparated*;—but it plainly appears, that *they did not become enemies.* They preached the ſame Goſpel, though in different companies, each taking his proper circuit: And thus the work of the Lord was performed with greater diſpatch, and perhaps with greater ſucceſs; while *Mark*, (who afterwards appears, as well as Barnabas, to have been reſtored to the intimate friendſhip of Paul) was on the one hand endeavouring to ſhew, that Barnabas had not choſen an unworthy aſſociate; and on the other hand, *Silas*, the fellow-labourer and fellow-ſufferer of St. Paul, would take care to behave in ſuch a manner, that this great Apoſtle might have no reaſon to repent of the *preference* which had been given to him.

To conclude, we ſee that both Barnabas and Paul go to their *native country.* ver. 41. Some *peculiar affection* to it, when it is not injurious to the general good of mankind, it natural and allowable; and it is certain we cannot ſhew our love to it in any nobler and more important inſtance, than by endeavouring to promote the progreſs and ſucceſs of the Goſpel in it.

Chap. XVI. *Ver.* 1. *A certain diſciple—named Timotheus*] See the paſſages in the margin, and the introductory note to the Firſt Epiſtle to Timothy.

Ver. 3. *And circumciſed him*] In order to do juſtice to St. Paul's conduct in this affair, we muſt recollect, that he always openly avowed that the Gentiles were free from the yoke of the Moſaic ceremonies, and that the Jews were not to expect ſalvation by them; and he alſo taught, that they were not in conſcience obliged to obſerve them at all, except in caſes where the omiſſion of them would give offence. But becauſe his enemies repreſented him as teaching people to deſpiſe the law of Moſes, and even as blaſpheming it; he therefore took ſome opportunities of conforming to it publickly himſelf, to ſhew how far he was from condemning it as evil. This is the true key to his conduct here, and in ch. xxi. 21, &c. and though, when the Jewiſh zealots would have impoſed it upon him to compel Titus, who was a *Greek* and *Gentile*, and of Gentile parents, to be circumciſed, even while he was at Jeruſalem, he reſolutely refuſed, Gal. ii. 3—5. yet here he voluntarily perſuaded Timothy to ſubmit to that rite; knowing that the omiſſion of it in him, who was a Jew by the mother's ſide, would have given offence; and being the more deſirous to obviate any prejudices againſt this excellent youth, whoſe early acquaintance with the Scriptures of the Old Teſtament (2 Tim. iii. 15.) might render him peculiarly capable of preaching in the ſynagogues with advantage; which, had he been uncircumciſed, would not have been permitted. Timothy had moſt probably been baptized when he firſt embraced Chriſtianity; but it does not appear that he then received any ſpiritual gifts, or miraculous powers, very probably becauſe of his unripe age; but as he had, ſince his baptiſm, approved himſelf in a diſtinguiſhing manner, and much beyond his age, and was now pointed out for an Evangeliſt by the Spirit of prophecy, (1 Tim. i. 18. iv. 14.) The Apoſtle laid his hands upon him, and imparted unto him the Holy Spirit, 2 Tim. i. 6. that is, to qualify him for the great work, whereunto God, by the mouth of his prophets, had appointed and called him. See Doddridge and Benſon.

Ver. 4. *The decrees*] Namely, thoſe which were determined as a rule for their direction, by the Apoſtles and elders in full council at Jeruſalem. See the preceding chapter, ver. 22, &c. Δογματα, rendered *decrees*, ſays L'Enfant, always ſignifies ſomething temporary and ceremonial, and not laws of perpetual and univerſal obligation. Compare Epheſ. ii. 15. Col. ii. 14.

Ver. 6. *To preach the word in Aſia*] That is, in Aſia Proper, or Proconſular Aſia, as all the places mentioned in the former verſes lay in Aſia Minor. It is alſo apparent that flouriſhing churches were afterwards planted there; particularly at Coloſſe, Laodicea, Sardis, Thyatira, and Philadelphia; ſo that it ſeems to have been the determination of Providence, that, inſtead of going through this region now, by ſuch a leiſurely progreſs as that in which they proceeded in their former journey through Pamphylia, Piſidia, Lycaonia, &c. they ſhould haſten to Europe directly, and preach the Goſpel firſt in Philippi, which was a Roman colony, and then in the neighbouring parts; while, in the mean time, the Aſian provinces now paſſed over, might hear ſome report of it from their neighbours, and ſo be prepared to receive with greater advantage the labours of the Apoſtles, when they ſhould return to them, as Paul afterwards did. ch. xviii. 23, &c. By this means the ſpread of the Goſpel would, in any given time, be wider than (other circumſtances being equal) it would have been, had they taken all the interjacent places in their way. See Doddridge, Benſon, and Pearce.

Ver. 7. *The Spirit*] Many manuſcripts and verſions of undoubted authority read here, *The Spirit of Jeſus.* See Wetſtein and Mill.

Ver. 9. *There ſtood a man of Macedonia*] Some think St. Paul knew his country by his dreſs, or language; but there was no need of his attending to ſuch particularities, as the viſion itſelf mentions the country. It has alſo been thought, by ſome, to have been a particular perſon with whom Paul was acquainted in Macedonia, and therefore they would render the Greek literally a *certain Macedonian.* Some MSS. would read ὡσει Ανηρ, *as it were a man.* Grotius has ſuggeſted, that it was the guardian angel of Macedonia, who appeared in human form. See his note on the place, and Wetſtein.

Ver. 10. *Immediately we endeavoured*] This is the firſt place in which St. Luke intimates his attending on the Apoſtles; and it is remarkable, that here he does it in a very oblique manner; nor does he indeed, throughout the whole hiſtory, once mention his own name, or relate one thing which he ſaid or did for the ſervice of Chriſtianity; though St. Paul ſpeaks of him in the moſt honourable terms, Col. iv. 14, 2 Tim. iv. 11. and probably 2 Cor. viii. 18. as the *brother, whoſe praiſe in the Goſpel* went *through all the churches.* The ſame remark may be made on the reſt of the ſacred hiſtorians, who every one of them ſhew the like amiable modeſty; and what is admired ſo much in a *Cæſar*, ſurely ſhould not paſs unapplauded in the *inſpired penman.* We may obſerve, that when St. Paul ſpeaks of his own ſervices, it is by no means in an oſtentatious way, but in his own neceſſary vindication; appealing to his enemies for the known truth of them: by which means Providence has ſo ordered it, that the memory of many important facts, which would otherwiſe have been loſt, are preſerved, and preſerved in ſuch a manner, as to carry the ſtrongeſt evidence along with them. Such inſtances of the divine wiſdom occurring in the Scripture, are worthy our attentive obſervation, and thankful acknowledgment. See Doddridge, Beza, and Mill.

11 Therefore looſing from Troas, we came with a ſtraight courſe to Samothracia, and the next *day* to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

13 And on the ſabbath, we went out of the city by a river-ſide, where prayer was wont to be made; and we ſat down, and ſpake unto the women which reſorted *thither*.

14 And a certain woman named Lydia, a ſeller of purple, of the city of Thyatira, which worſhipped God, heard us: whoſe heart the Lord opened, that ſhe attended unto the things which were ſpoken of Paul.

15 And when ſhe was baptized, and her houſhold, ſhe beſought *us*, ſaying, If ye have judged me to be faithful to the Lord, come into my houſe, and abide *there*: And ſhe conſtrained us.

16 And it came to paſs, as we went to prayer, a certain damſel, poſſeſſed with a ſpirit of divination, met us, which brought her maſters much gain by ſoothſaying:

17 The ſame followed Paul, and us, and cried, ſaying, Theſe men are the ſervants of the moſt high God, which ſhew unto us the way of ſalvation.

18 And this did ſhe many days. But Paul being grieved, turned and ſaid to the ſpirit, I command thee in the name of Jeſus Chriſt to come out of her. And he came out the ſame hour.

19 And when her maſters ſaw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the market-place unto the rulers,

20 And brought them to the magiſtrates, ſaying, Theſe men, being Jews, do exceed-

Ver. 12. Or, *the firſt*.—V. 13. Gr. *ſabbath-day*.—V. 14. Luke xxiv. 45.—V. 15. Gen. xix. 3. xxxiii. 11. Judg. xix. 21. Luke xxiv. 29. Hebr. xiii. 2.—V. 16. 1 Sam. xxviii. 7. Or, *of Python*. Ch. xix. 24.—V. 18. See Mark i. 25, 34. Mark xvi. 17.—V. 19. Ch. xix. 25, 26. 2 Cor. vi. 5. Or, *court*.—V. 20. 1 Kings xviii. 17. Ch. xvii. 6.

Ver. 11, 12. *Samothracia*, &c.] An iſland in the Ægean ſea, near the Helleſpont: *Neapolis* was a city of Macedonia. Sailing from thence up the river *Strymon*, they came to Philippi, which was a city or town of the *firſt diviſion* of Macedonia, and a Roman colony. It had more anciently gone by the name of *Crenides*, probably from the ſprings or fountains which aroſe there. It had afterwards the name of *Datus*, becauſe of the gold mines which were near it; and, laſtly, it was called *Philippi*, from Philip king of Macedonia, the father of Alexander the Great, who very much improved the town, and increaſed the number of its inhabitants. St. Luke calls it *a colony*; and as he makes uſe of the Latin word κολώνια, inſtead of the proper Greek term αποικια, it is moſt likely he deſigned to intimate, that it was made a colony by the Romans; which is further confirmed in ver. 21. where he repreſents the Philippians, as calling themſelves *Romans*. From ſome ancient coins and inſcriptions it appears, that a colony was planted there by Julius Cæſar, and afterwards much augmented by Auguſtus. Livy informs us, (lib. xlv. ch. 29.) that Paulus Æmilius, who conquered Macedonia, and brought it into ſubjection to the Romans, ordered it to be divided into four parts or regions; and that one of theſe, and the *firſt part*, ſhould be all that lay between the rivers *Strymon* and *Neſſus*. In that firſt part, and between thoſe two rivers ſtood Philippi: But, as Livy hath informed us in the ſame chapter, *Amphipolis* was the *chief city* of the firſt part, or firſt diviſion, and not Philippi: Neither was Philippi the firſt city which they came to, as ſome ſuppoſe, for that was Neapolis. We ought therefore to follow Eraſmus's notes on ver. 11. and Caſtellio's tranſlation of ver. 12. and render it, *a city of the firſt part of Macedonia*; for it was very eaſy, through the inadvertency of ſome tranſcriber, for πρώτη της, to have crept into the text, inſtead of πρώτης. See Wetſtein, Caſaubon, Le Clerc, Benſon, Pearce's Synopſis of the Epiſtle to the Philippians, and Spanheim *de uſu numiſm.* diſſert. ii. p. 105.

Ver. 13. *And on the ſabbath we went out*, &c.] It ſhould ſeem that there were but few Jews ſettled in this city, and thoſe chiefly women, who could not afford to have a *ſynagogue*; but where they could not have a ſynagogue, they uſed to have an *oratory*, or a *proſeucha*; that is, "an open court of prayer," commonly built upon the ſea-ſide, or on the banks of the river, which places they preferred, as more pure and holy. Some of the Latin poets make mention of *proſeuchas*. See Juven. Sat. iii. l. 215. and into one of them our Saviour is ſaid to have gone; Luke vi. 12. Dr. Waterland renders the Greek here, *where, as uſual, there was an oratory*. Theſe *proſeuchas* differed from the *ſynagogues* in ſeveral particulars: For, *firſt*, in the ſynagogues the prayers were offered up in public forms, in common for the whole congregation.; but in the proſeuchas they prayed, as in the courts of the temple, every one apart. *Secondly*, the *ſynagogues* were covered houſes; but the *proſeuchas* were open courts, like the *forums*, which were incloſures open at the top, or like the *court of the women* before the temple of Jeruſalem. *Thirdly*, *Synagogues* were generally built within the cities to which they belonged; whereas the *proſeuchas* were commonly out of the city, either by a river, or by the ſea-ſide, and often upon an hill, or mountain. One of theſe being near Philippi, St. Paul and his aſſiſtants well knowing that it was the cuſtom of the Jews to aſſemble there for their devotion on the ſabbath-days, attended there on the firſt ſabbath after their arrival; and though the proſeuchas were commonly uſed only for private prayers, and there was no reading of the law or the prophets in them, nor any diſcourſes uſually made there, Yet they ſat down, after the manner of the Jewiſh doctors, and diſcourſed concerning the Goſpel doctrine to the women who aſſembled there, and who were partly *Jews*, and partly *proſelytes of the gate*; for it was the cuſtom of the great Apoſtle of the Gentiles every where to begin with ſuch, and firſt to offer the Goſpel to them. See Elſner's Obſervat. vol. i. p. 430. Lardner's Credibil. b. i. ch. 3. Vitringa *de vet. Synag.* p. 217. Prideaux's Connect. vol. i. p. 387. Hammond, Wolfius, and Benſon.

Ver. 14. *Thyatira*] Was a city bordering both on Aſia and Lydia, and this woman ſeems to have derived her name from the latter on that account. She was a proſelyte of the gate; that is, one who worſhipped the true God, though ſhe did not conform to the Jewiſh law in all its rites and ceremonies. Being of a *well-diſpoſed mind*, ſhe heard St. Paul with ſerious attention; and through the goodneſs of God, in ſetting before her the light of the Goſpel with ſufficient evidence, her heart was affected, and her mind convinced of the truth and excellence of the Chriſtian religion, which ſhe immediately embraced, being baptized, with her whole family. It perhaps may not be unworthy obſervation here, that it appears not only from this caſe of Lydia, but from ver. 48. of the 13th chapter, and alſo from the ſtory of Cornelius, that a good and well-diſpoſed heart, full of piety and ſincerity, is a proper and neceſſary qualification for the reception of the Goſpel; and that, contrary to the wild and dangerous aſſertion of ſome enthuſiaſts, virtuous and upright diſpoſitions will as ſoon incline God to favour men with the further grace of his Goſpel, as defiled minds and vicious practices.

Ver. 16. *As we went to prayer*] *To the oratory.* Wat. The manner in which St. Luke relates this ſtory, plainly implies that he thought it a real poſſeſſion, and that St. Paul took it himſelf in that view: Nor is it eaſy to account either for the woman's behaviour, for St. Paul's, or for that of her maſters afterwards, without allowing this to be the caſe. A *ſpirit of divination*, is in the original, a *ſpirit of Pytho*, or of *Apollo*; concerning which, ſee the notes on Lev. xix. 31. and Deut. xviii. 11.

Ver. 18. *But Paul, being grieved*] He might imagine that if the Gentiles believed the teſtimony of the woman, it might invalidate his doctrine and miracles; and by leading them to ſuppoſe that there was a confederacy between them and the evil ſpirit, it might make the one to be eſteemed the effect of magic, and the other no better than the *doctrine of devils*. He could not but be perſuaded, that if the Jews heard of this teſtimony, it might have a bad influence upon their minds, and make them entertain a ſuſpicion of St. Paul and his aſſociates, for having the approbation and praiſe of the prince of darkneſs. The diſpoſſeſſion of the damſel wholly obviated all thoſe inconveniences. See Benſon, and Doddridge.

Ver. 19, 20. *Unto the rulers*] The Syriac and Arabic verſions omit theſe words; and indeed they ſeem more than unneceſſary, as it is unuſual with the ſacred writers to ſtile the ſame perſons by two different names in the compaſs of two lines. The word στρατηγοι, made uſe of in the 20th verſe, denotes with the Greeks *Roman prætors*; and if it was applied to the *Duumviri*, who were the governors of colonies, it was by way of compliment. Dr. Waterland renders it *officers of the army*. At the firſt appearance of the Chriſtian religion, ſome of the Gentiles conſidered it as no other than a particular ſect of Judaiſm, becauſe at that time thoſe who profeſſed it were deſcended from the ſame ſtock, born in the ſame country, and received the ſame Scriptures: And this was certainly enough to denominate them *Jews*, as we find them called here among thoſe who were ſtrangers to both religions. See Wetſtein, Benſon, and Biſcoe's Lectures, p. 346.

21 And teach cuſtoms which are not lawful for us to receive, neither to obſerve, being Romans.

22 And the multitude roſe up together againſt them: and the magiſtrates rent off their clothes, and commanded to beat *them*.

23 And when they had laid many ſtripes upon them, they caſt *them* into priſon, charging the jailor to keep them ſafely.

24 Who, having received ſuch a charge, thruſt them into the inner priſon, and made their feet faſt in the ſtocks.

25 And at midnight Paul and Silas prayed, and ſang praiſes unto God: and the priſoners heard them.

26 And ſuddenly there was a great earthquake, ſo that the foundations of the priſon were ſhaken: and immediately all the doors were opened, and every one's bonds were looſed.

27 And the keeper of the priſon awaking out of his ſleep, and ſeeing the priſon-doors open, he drew out his ſword, and would have killed himſelf, ſuppoſing that the priſoners had been fled.

28 But Paul cried with a loud voice, ſaying, Do thyſelf no harm: for we are all here.

29 Then he called for a light, and ſprang in, and came trembling, and fell down before Paul and Silas;

Ver. 22. 2 Cor. xi. 25. 1 Theſſ. ii. 2.—V. 26. Ch. iv. 31. Ch. v. 19. xii. 7.

Ver. 21. *And teach cuſtoms which are not lawful,* &c.] Tertullian and Euſebius aſſert, that the Romans had an ancient law, which forbad the worſhip of new deities, without the permiſſion of the ſenate; and it is plain from Livy, that as often as it was violated, it was publickly vindicated by the authority of the ſtate. It is remarkable that Tully, in his "Book of Laws," gives us the very law in queſtion: The ſenſe of it is to this effect: "No man ſhall worſhip the gods clandeſtinely, or have them ſeparately to himſelf; nor ſhall any new and foreign god be worſhiped by individuals, till ſuch god hath been legally approved of, and tolerated by the magiſtrates." If the plea of theſe Gentiles be founded upon this law, as undoubtedly it was, the inferences they drew from it were univerſally acknowledged. The comment which the great author juſt quoted, hath given us on this law, not only ſupports this aſſertion, but ſeems to be the ſame: "For each man to have his gods, ſays he, in peculiar, whether new or ſtranger-gods, without public allowance, tends to defeat and confound religion:" And what was that but to *trouble the city exceedingly?* But the letter of Mecænas to Auguſtus, in Dion Caſſius, ſets this matter in a ſtronger light. According to him, "The introducing a new religion, or a new God, if indulged, would indiſpoſe men toward the magiſtrate, and make them leſs fond of the civil and religious conſtitutions of their country; from whence factions and confederacies againſt the ſtate would undoubtedly ariſe." The Apoſtle's enemies ſeem to lay great ſtreſs upon their *being Romans*; and the reaſon of their doing ſo, appears from what we have obſerved, that the Romans were remarkable for not introducing into their public or eſtabliſhed worſhip, any new rites, though the Grecians did. This difference was founded on the different genius and origin of the two people; for Rome riſing on her own foundation, independant on, and unrelated to any other ſtate, and highly poſſeſſed with the enthuſiaſm of diſtinction and empire, would naturally eſteem her tutelary gods as her own peculiar deities, and therefore would reject all foreign mixtures. On the contrary, the Grecian ſtates, related to, and dependant on each other, would more eaſily admit of an aſſociation of their national deities; yet we muſt not conclude from hence, that the introduction of a new public worſhip was allowed even in the Grecian ſtates: It was permitted, but not without the licence of the civil magiſtrates. Plato has recorded the ſame law as we quoted from Cicero; and it is further remarkable, that the crime for which Socrates was brought to his trial, and capitally condemned, was the *introducing new deities*. But the Apoſtles went further; they carried the pretenſions of the Chriſtian religion ſo high, that they claimed the title of the *only true one* for it; and not ſtopping here, they urged a neceſſity for all men to forſake their national religions, and embrace the Goſpel; and this ſo ſhocked the pagans, that it ſoon brought upon the Chriſtian profeſſors all the bloody ſtorms which followed. See Div. Leg. b. ii. ſect. 6 Jortin on Chriſtianity, p. 55. Biſcoe, p. 334. Grotius, and Whitby.

Ver. 22. *The magiſtrates rent off their clothes*] This was the Roman method of proceeding in ſuch caſes, and it was alſo practiſed among the Jews. The latter part of this verſe might be rendered more clearly thus: *And the officers, tearing off their garments*, that is, of Paul and Silas, *commanded them to be beaten with rods*, by the hands of the lictors, or public beadles, to whom that office belonged. See the margin, Biſcoe, and De Dieu.

Ver. 24. *Made their feet faſt in the ſtocks*] It is generally ſuppoſed, that theſe were the *cippi*, or large pieces of wood uſed among the Romans, which not only loaded the legs of priſoners, but ſometimes diſtended them in a very painful manner. So that the ſituation of Paul and Silas muſt have been very affecting, eſpecially if they lay with their bare backs, ſo lately ſcourged, on the ground, as it is very poſſible they did. This circumſtance renders their ſongs of praiſe the more remarkable. Beza explains the original word of the *numellæ*, or pieces of wood, containing five holes, in which the neck, hands, and feet were confined in the moſt uneaſy poſture that can well be imagined. See Potter's Greek Antiq. vol. i. b. 1. ch. 25. Biſcoe, p. 348. and Elſner's Obſervat. vol. i. p. 439.

Ver. 25, 26. *And at midnight Paul and Silas,* &c.] Theſe bleſſed Apoſtles were as little daunted at ſuffering, as elevated when they were careſſed and about to be adored for their miraculous cures. This was true fortitude; a compoſure and firmneſs of mind ariſing from a ſenſe of having done their duty, and being accepted by the ſupreme Ruler of heaven and earth. From this conſciouſneſs of their integrity, and this ſenſe of the divine favour, Paul and Silas, at midnight, when ſuch wounds and torments as they endured give the greateſt uneaſineſs, inſtead of uttering ſighs and groans, prayed and ſang hymns of praiſe and thankſgiving to Almighty God ſo loudly and ſo chearfully, that all the priſoners heard them, *rejoicing that they were counted worthy to ſuffer ſhame for Chriſt*. While they were at this extatic devotion, they had a miraculous and extraordinary token of the divine acceptance, as remarkable as the ſending fire from heaven to conſume the ſacrifices of old; for on a ſudden there was a great earthquake, all the priſon-doors were opened, and all the priſoner's bonds were looſed. Each of theſe three things was eſteemed by the pagans a token of ſome divine appearance in favour of the oppreſſed and afflicted, who ſuffered wrongfully, and were dear to them. See Benſon, and Elſner's Obſervat. vol. i. p. 441.

Ver. 27. *He drew his ſword,* &c.] By the Roman law, if a priſoner eſcaped, the gaoler was to ſuffer what the priſoner was to have ſuffered. When therefore this man apprehended that all the priſoners were fled, and remembered what ſtrict orders he had received the day before concerning Paul and Silas, he was afraid of the moſt rigorous treatment from the magiſtrates, for having executed their orders no better; and on this account, in his hurry and conſternation, was about to have killed himſelf. Though it be true that ſome of the philoſophers condemned ſelf-murder, yet it was not only juſtified by many others, but had in fact prevailed much among the Romans, eſpecially about that time; and had, in the memory of ſome then living, been dignified, as it were, in Philippi, by the example of thoſe great men, Brutus and Caſſius, who fell on their own ſwords there. See Grotius, Biſcoe, p. 340, and Adams on Self-murder.

Ver. 28. *But Paul cried with a loud voice*] St. Paul, like a true Chriſtian, a benevolent and brave man, was tender and ſolicitous about the life of one, who, but a few hours before, had treated him with ſuch rigour. As they were all at preſent in the dark, it is not eaſy to ſay how St. Paul knew of the gaoler's purpoſe, unleſs it were by hearing ſome deſperate words that declared it, or by ſome immediate ſuggeſtion from God; which, amidſt ſuch a ſcene of wonders, is by no means incredible. See Benſon and Doddridge.

Ver. 29, 30. *Then he called for a light*] As φῶτα, *lights*, is plural, it ſeems to imply, that, on this alarm, ſeveral of his attendants came with torches, and were preſent at the inquiry which immediately followed; nor did he in the leaſt ſcruple to throw himſelf down before his domeſtics at the feet of theſe his holy priſoners, who were ſo evidently honoured by the God of Nature. Grotius thinks, that in his inquiry *what he ſhould do to be ſaved*, the gaoler went upon the natural principles of the immortality of the ſoul. Whitby, with much greater propriety, ſuppoſes that he ſpoke thus, as referring to the teſtimony of the Pythoneſs, which had been ſo often and ſo publickly repeated: (ver. 17, 18.) But the ſenſe of what he utters ſeems to be more extenſive; as if he ſhould have ſaid, "What method ſhall I take for my ſecurity?" Probably, a vaſt multitude of ideas ruſhed into his mind at once. He ſaw, by the earthquake, the power and diſpleaſure of God; and, together with this, the ſweetneſs and joy of Paul and Silas in their bonds;—their willing continuance in priſon, when they might ſo eaſily have eſcaped; their generous ſolicitude for the life of one who had uſed them ſo ill, were all circumſtances fitted to ſtrike powerfully on a mind ſo paſſionate as his ſeems to have been; and might concur towards convincing him, that theſe men were indeed divine meſſengers, and that the divine diſpleaſure was falling on the city, and particularly on himſelf, for perſecuting them. Perhaps ſome kind and pious words, which Paul and Silas, who took all opportunities of doing good, may have uttered while he was faſtening their feet in the ſtocks, might throw farther

30 And brought them out, and ſaid, Sirs, what muſt I do to be ſaved?

31 And they ſaid, Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe.

32 And they ſpake unto him the word of the Lord, and to all that were in his houſe.

33 And he took them the ſame hour of the night, and waſhed *their* ſtripes; and was baptized, he and all his, ſtraightway.

34 And when he had brought them into his houſe, he ſet meat before them, and rejoiced, believing in God with all his houſe.

35 And when it was day, the magiſtrates ſent the ſerjeants, ſaying, Let thoſe men go.

36 And the keeper of the priſon told this ſaying to Paul, The magiſtrates have ſent to let you go: now therefore depart, and go in peace.

37 But Paul ſaid unto them, They have beaten us openly uncondemned, being Romans, and have caſt us into priſon; and now do they thruſt us out privily? nay verily; but let them come themſelves, and fetch us out.

38 And the ſerjeants told theſe words unto the magiſtrates: and they feared, when they heard that they were Romans.

39 And they came and beſought them, and brought *them* out, and deſired *them* to depart out of the city.

40 And they went out of the priſon, and entered into *the houſe of* Lydia: and when they had ſeen the brethren, they comforted them, and departed.

Ver. 30. Luke iii. 10. Ch. ii. 37. ix. 6.—V. 31. John iii. 16, 36. vi. 47. 1 John v. 10.—V. 34. Luke v. 29. xix. 6.—V. 37. Ch. xxii. 25.—V. 39. Matth. viii. 34.—V. 40. Ver. 14.

light on his mind, when recollected amidſt ſuch extremity of danger: and no doubt the Spirit of God added conviction and energy to all. See Doddridge, Benſon, and Calmet.

Ver, 31, 32. *And they ſaid, believe*, &c.] Or, in other words, "Embrace the Chriſtian religion; humbly truſt in, and fully commit thyſelf to the protection of that great and only Saviour whom we preach, *and thou and thine houſe* will be brought into the ſure way to eternal ſalvation." The meaning cannot be, that the eternal ſalvation of his family could be ſecured by his faith, but that his believing in Chriſt would be the beſt ſecurity of his family from preſent danger; and that if they alſo themſelves believed, they would be intitled to the ſame ſpiritual and everlaſting bleſſings with himſelf; which St. Paul might the rather add, as it is probable that many of them, under this terrible alarm, might have attended the maſter of the family in the dungeon. When St. Paul exhorts the gaoler, as the way to ſalvation, to *believe in Chriſt*, that is, to embrace his religion, and commit himſelf to him, it naturally and immediately implies a ſubmiſſion to the further inſtructions of theſe his ſpecial ambaſſadors and authorized meſſengers, concerning the whole wonderful ſcheme of this ſalvation, the full import whereof Paul and Silas would not fail to open to their new convert as ſoon as poſſible; and accordingly it is added by the ſacred writer, that *they ſpake unto him the word of the Lord.* They taught him and all his family the Chriſtian doctrine, laying before them the proofs, evidences, and nature of it, as far as the time and circumſtances would permit; the reſult of all which was, thatthe gaoler was convinced, and embraced Chriſtianity. See Locke, Benſon, and Watts's "Harmony of all Religions," ch. viii. p. 65.

Ver. 33. *And he took them the ſame hour*, &c.] It appears from this circumſtance of the gaoler's waſhing their ſtripes, that the Apoſtles had not a power of working miraculous cures whenever they pleaſed, either on their own bodies, or thoſe of their deareſt friends. Had they poſſeſſed ſuch a power, it would have been their duty to have uſed it, unleſs they had (as Chriſt with ſuch a power in fact had) a diſcovery of the divine will, that in ſuch and ſuch inſtances the uſe of it ſhould be waved. The continual uſe of ſuch a power would certainly have fruſtrated many of thoſe noble purpoſes in Providence, which their ſufferings anſwered, and would have introduced many inconvenienies. The gaoler, in proof of his altered ſentiments, not only waſhed the ſtripes, and took care of the Apoſtles, but was baptized, he and his houſe immediately, as the converts to Chriſtianity commonly were, in the apoſtolic age; for that had been the way by which the Jews uſed to receive whole families of the heathens, when they became full proſelytes to the Jewiſh religion; and our Saviour had appointed it as the way of initiating perſons into the Chriſtian church. The Jews would naturally have inquired of John the Baptiſt what the meaning of baptiſm was, and not why he baptized, though he profeſſed he was not the Meſſiah, if it had not been a rite which they themſelves had made uſe of when they received proſelytes into the church; and our Saviour, in like manner, would not have commanded his Apoſtles, *Go, and baptize all nations*, without explaining what he meant by *baptizing* them, unleſs it had been a thing well known, and which they had no need to have explained to them. It is very remarkable, that we have two inſtances in this one chapter of *whole houſholds* being in this manner, and at once received into the Chriſtian church; and ſuch expreſſions as Lydia's *being baptized and her houſe*, and the *gaoler and all his family*, cannot be underſtood with their proper emphaſis, unleſs we ſuppoſe them to be alluſions to ſuch a remarkable and well-known cuſtom. We may juſt obſerve, that the practice of Abraham, with reſpect to the initiating rite of circumciſion, was agreeable to this. See Gen. xvii. 26, 27. Doddridge, and Benſon.

Ver. 35. *The magiſtrates ſent*] The magiſtrates who had ordered Paul and Silas to be ſcourged and impriſoned, without a legal trial, or any crime proved againſt them, ſeem to have had a more diſturbed night than their innocent priſoners. Very probably they had ſince reflected in a more cool manner upon their miraculouſly curing the Pythoneſs; and, according to the reading of two ancient MSS. had felt the earthquake, and were terrified thereby: But whether that reading be genuine or no, before the next morning they appear to have been very ſenſible that they had gone beyond their commiſſion; and that they were in danger of being called to an account by their ſuperiors for their illegal and raſh proceedings: for the Jews were generally, throughout the whole Roman empire, allowed the free exerciſe of their religion, and to make as many proſelytes as they could by fair and legal methods; and the Chriſtians were thus far looked upon as a ſect of the Jews, and had the ſame privileges. See Mill, Wetſtein, and Benſon.

Ver. 37. *They have beaten us*, &c.] The magiſtrates, in their treatment of Paul and Silas, had violated no leſs than three laws: Firſt, in puniſhing them without a trial, which was not only an infringement of the Roman, but of the law of nations. They had likewiſe violated the Valerian law, which forbad that a Roman citizen ſhould be bound. And, thirdly, the Sempronian, or Porcian law, which forbad any man to puniſh a Roman citizen with rods. If it be aſked, Why Paul and Silas did not plead their privilege before? We anſwer, That the hurry and noiſe of the execution prevented it; and perhaps, amidſt ſuch a tumult, it might be apprehended that the people would have murdered them, if they had not been in ſome meaſure appeaſed by their ſufferings; not to ſay how poſſible it is, that the plea, if made, might not be regarded, amidſt ſo riotous a mob. The circumſtances of St. Paul, when he pleaded it, ch. xxii. 25. were very different. If it be further aſked, Why it was now ſo ſoon believed? It may be replied, not only that it was extremely hazardous to make ſuch a claim falſely, (for Claudius puniſhed it with death,) but alſo that there was a certainty dignity in the manner in which St. Paul made this plea, which added a ſenſible credibility to it; eſpecially as they had now no further ſufferings to apprehend, and as the earthquake, which might perhaps affect the whole city, ſeemed to have referred ſo evidently to their caſe. See Biſcoe, Lardner, and Le Clerk.

Ver. 38. *And the ſerjeants told*, &c.] St. Paul ſeems, in his own conduct here, to have had a regard to the honour and intereſts of Chriſtianity in this place, as well as to their own civil rights as men and Romans; for ſuch a token of public reſpect from the magiſtrates, as the *ſerjeants* or *lictors* were commiſſioned to require, would undoubtedly encourage the new converts, and remove a ſtumbling-block out of the way of others, who might not have diſcerned the true luſtre of the characters of Paul and Silas, amidſt ſo much infamy as they had before ſuffered. See Doddridge.

Ver. 39. *And beſought them*] Παρεκάλεσαν, here rendered *beſought*, is in the very next verſe, as well as in many other places, rendered *comforted*; and ſo it ſhould have been rendered here, as it gives us the idea of a more reſpectful treatment. Some MSS. have an addition here, importing that the magiſtrates, in a reſpectful manner, conducted them out of the priſon, and humbly begged of them to leave the city. See De Dieu, Mill, and Wetſtein.

Ver. 40. *They comforted them, and departed*] Such an extraordinary interpoſition of God for his ſuffering ſervants, and ſuch an addition made to their church, had a natural tendency both to chear their hearts, and to invigorate their pious reſolutions. Accordingly, it appears from St. Paul's Epiſtle to this church, that there were many excellent Chriſtians among them, who expreſſed an affection for him, and a zeal for their religion, in a conſiderable degree correſpondent to ſuch encouragements and obligations. See Philip. i. 5—7, 29, 30. iv. 10, 14—18. Though many circumſtances might now have invited

CHAP. XVII.

Paul preacheth at Theſſalonica: where ſome believe, and others perſecute him: he is ſent to Berea, and preacheth there: being perſecuted at Theſſalonica, he cometh to Athens, and diſputeth, and preacheth the living God, to them unknown, whereby many are converted unto Chriſt.

vited their ſtay at Philippi, they wiſely complied with the requeſt of the magiſtrates, that they might not ſeem to expreſs any degree of obſtinacy or revenge, and might give no ſuſpicion of any deſign to ſtir up the people to ſedition. See Lardner, Doddridge, and Brennius.

REFLECTIONS ON THE CASE OF THE GAOLER, &c.

From the chapter before us, we ſee by what various methods divine grace operates upon different perſons. As for Lydia, ſhe was touched by a *gentle influence*, deſcending upon her like *dew* from heaven: ver. 14. Her heart was melted under the word, as ſnow by the ſun; and by the ſoft, yet powerful hand of our bleſſed Saviour, was made willing and obedient.—But when the Lord came to ſubdue the *ſtubborn heart* of the ſavage *gaolor*, who ſeems to have taken a barbarous pleaſure in afflicting his pious priſoners. (ver. 24.) He comes in *the whirlwind, the tempeſt, and the fire.* 1 Kings xix. 11, 12. His ſoul, as well as his houſe, was *ſhaken with an earthquake*, and the foundations, as it were, laid bare. ver. 26, 27. A ſudden tranſport of aſtoniſhment convinces him of his extreme danger. His *hand* is mercifully ſtopped in that terrible moment, in which he was ruſhing on to ſeek a refuge in hell from the ſeeming dangers of earth; ver. 28. and being taught by a ſecret *grace*, which he had not as yet been inſtructed to ſeek, he *falls down* before Paul and Silas, and honours *them*, as among the firſt of mankind, whom he had juſt before treated, not only as ſlaves, but as the worſt of miſcreants. ver. 29. God hath given him a *new heart*; and he is now ready to receive the law and the goſpel from their mouth; *ſeeking the way of ſalvation* from them, and declaring his readineſs to ſubmit to whatever they ſhould tell him. ver. 30.

In this man we have a ſtriking example of true *converſion*, which ſeems to afford very uſeful matter for ſerious conſideration: Though our church, upon the authority of the Scriptures, continually acquaints us with the neceſſity of converſion, and with God's deſire of it in all his creatures; yet are there ſome, ſo wholly unacquainted with that neceſſity, and with the nature of true converſion, as to imagine the very idea abſurd.

Indeed, were all *baptized* Chriſtians *really* ſuch, or were all profeſſors of Chriſt's faith what that faith requires,—holy in heart, and exemplary in life, *Converſion* would be impoſſible, and we muſt confine it to the heathens and infidels alone. But while the caſe is ſo notoriouſly different; while perſons baptized and profeſſing Chriſtianity, live as if they were downright infidels; there is the ſame neceſſity for *their converſion*, if they would *enter into the kingdom of heaven*, as there was for any of theirs, to whom the apoſtles firſt preached the Goſpel.

For *converſion*, in the direct meaning of the word, is nothing more than a *turning from*, and particularly, a turning from the ſervice of ſin and Satan, to the ſervice of God and holineſs. And in this ſenſe it is uſed by God himſelf to the children of Iſrael, who, like the Chriſtians now, were then his *profeſſing people:* And if *they* were called upon to turn, or be converted, ſurely there is the ſame reaſon for the ſame proceedings with ſinners now. *As I live, ſaith the Lord, I have no pleaſure in the death of the wicked; but, that the wicked ſhould turn from his way, and live: Turn ye, turn ye from your evil ways, for why will ye die, O houſe of Iſrael?*

Converſion, therefore, it plainly follows, is abſolutely neceſſary for all thoſe, whatever name they bear, who walk in evil ways, if they *would live*, if they would *ſave their ſouls alive.* The true nature and full meaning of converſion is ſhewn us by the hiſtory of the gaoler; and we learn from thence, that three things are required to a real converſion; namely, 1. a *conviction* of ſin: 2. a *belief* in the divine propitiation for ſin in Chriſt Jeſus: 3. a change of life and diſpoſition.

Now *firſt*, a miracle highly alarming *convinced* the gaoler, and laid him proſtrate at the apoſtles' feet, deſiring to know *what he ſhould do to be ſaved.* Fears for his ſoul's eternal welfare now firſt filled his heart, and a ſenſe of his own ſinfulneſs, and the divine greatneſs and juſtice, awakened in his boſom the moſt dreadful apprehenſions. There was the ſame reaſon for theſe apprehenſions and fears *before*, as now; but his danger had never been ſo great, his views of eternity never ſo near. And the ſame is the caſe with all ſinners: There is at all times, while in a ſinful ſtate, the ſame reaſon to be alarmed; for death may come in a moment;—in a moment we, poor, periſhing mortals, may be diſabled from making the enquiry!

It too commonly happens, that while worldly things engage and take up the mind, men's eyes are cloſed to this danger, and the fear of eternity falls not upon them.—But when a ſick-bed, or ſome other providential call, repreſents the true ſtate of things to view, and ſhews the ſoul, juſt ſtanding upon the verge of time and eternity, the real value of each; then the awakening queſtion is ſet home upon the heart, as in thunder, and with all its power; and then the trembling ſoul, like the gaoler, cries out, *What muſt I do to be ſaved!*

Now, by whatever means this important enquiry is firſt raiſed in the heart; by whatever means the ſoul is led to ſee the danger, and guilt, and condemnation of ſin, and ſtirred up to ſeek after *ſalvation*,—this is the *beginning of converſion*; this is the happy entrance on the way of life, and if properly purſued, will end in the everlaſting welfare of the ſoul ſo convicted.

But, 2dly, *faith* in Jeſus Chriſt; a faith founded on the apoſtolick teſtimony, as recorded ver. 31. provides ſuch a convicted ſinner with a full and perfect anſwer to the great queſtion urged, ver. 30. and with full and perfect peace for his conſcience. There, in the grand atonement on the croſs, he ſees how *God was juſt*, in puniſhing ſin; there he ſees how God may be *merciful*, conſiſtent with his juſtice, in pardoning *him*, a miſerable ſinner: And thus finding in his belief of this glorious truth ſufficient quiet for his ſoul, he becomes a thankful diſciple of the ſuffering Jeſus; and by the power of the bleſſed Spirit, walks in his ſteps, and is renewed in heart and life.

This is the grand teſt of converſion, the indiſputable proof of his ſincerity, both to the ſinner and to others. This was the grand touchſtone which the fathers and firſt preachers of the Goſpel always applied to the reformation of their hearers, by the word of faith which they preached. "What great command the divine precepts of the Goſpel, ſay they, have upon the minds of men, daily experience ſhews. Give us a man that is paſſionate, and we will make him mild; covetous, and we will make him liberal; luſtful, and we will make him temperate; cruel, and we will make him merciful; unjuſt and vicious, and we will make him juſt and unblameable. Haſt thou an unchaſte wife? bring her to religion; it will make her continent: Haſt thou an undutiful child? bring him to religion, it will make him obedient: haſt thou an unfaithful ſervant? it will teach him fidelity. We warrant our faith, not by working of wonders, but by converting of ſinners; by changing filthineſs into holineſs; by turning incarnate devils into mortal angels."

Juſt ſuch was the mighty operation wrought upon the gaoler in the inſtance before us: His works immediately witneſſed the ſincerity of his faith and converſion. Thoſe ſervants of the moſt high God, whom ere now he had *thruſt into the loweſt dungeon*, he *brings out*, and the ſame hour of the night *waſhes their ſtripes*, ſets meat before them, and rejoices, believing in God. He witneſſes his faith and repentance by a real reformation in his nature; and not content to hear Paul preach, to believe, and be baptized, and ſo to *reſt in the common duties of Chriſtianity*; he ſhews, moreover, the power of his converſion, in his private perſonal calling and profeſſion. He is not only a good Chriſtian, but a good gaoler; full of pity and compaſſion towards his priſoners: he becomes a good father, and a good maſter: *All his houſe* muſt be taught and baptized, as well as himſelf.

And certainly the truth of converſion will evidence itſelf in the ordering and reforming of our perſonal calling. Religion is not a matter merely of public and common profeſſion; dwells not in churches and temples only; but it will enter into our houſes, and bid itſelf home to us, as Chriſt did to Zaccheus, "Come, I muſt lodge in thine houſe:" It will have acceſs and ſway in all our employments; it will ſhew itſelf in all our dealings one with another; and make a man no leſs careful to diſcharge his duty to his neighbour, and his brother, than to his God and Father.

True converſion will moreover manifeſt itſelf in commiſerating the poor ſervants of God, and ſhewing mercy to them; in making all poſſible amends to thoſe whom we have by any means injured; and in ſhewing all thankfulneſs to thoſe whom God hath been pleaſed to make the inſtruments of conveying to us his ſalvation. A proof of all theſe,—of love to his neighbour, of pity to the afflicted ſervants of God, of reparation for injuries, and thankfulneſs to the miniſters of ſalvation,—was that act of the gaoler's, which evidences *his* true converſion; namely, his waſhing the ſtripes of Paul and Silas.

And thus we ſee that true converſion conſiſts in real repentance for ſin; ſincere belief in that great atonement wrought out by Chriſt Jeſus; and in a reformation of the diſpoſitions and the life. In ſhort, a change of nature and actions; ſuch a change as fills the heart with love to every brother, and draws it forth in real acts of kindneſs and regard.

The only queſtion then with *Us* all, ſhould be, Whether or not we are in this ſaving ſtate? It is in vain, and a ſelf-deluſion, to reply, "Doubtleſs we are; for we have been baptized; we frequent the church, and the other means of grace." Alas, how many periſh under this ſpecious deceit! If we have ſeriouſly and truly taken that ſolemn baptiſmal vow upon us; if we have repented, believed and lived in obedience, as we there promiſed; we then have all the evidences of true converſion, and may with the goaler, rejoice in that God in whom we believe. But if, as is too commonly the caſe, we grow up from baptiſm in an utter neglect of our vow, never think of taking it upon ourſelves, and ſo far from conforming to it, live in direct oppoſition to that virtue and godlineſs of life, to which by covenant we have engaged our ſouls. If this be our caſe,—we muſt never think ourſelves *converted* perſons; we want the very *firſt principles:* and to ſuch it may be ſtill ſaid, *Turn ye, turn ye, from your evil ways; for why will you die? O houſe of Iſrael!*

It is not to bear a name, or to perform the mere outward ſervices of religion, which will bleſs us with God's favour, or preſerve us from death eternal. A true and anxious deſire for our ſouls ſalvation; an experimental knowledge of the guilt and danger of ſin; a faith unfeigned in the great work of redemption, and a life of obedience and love; theſe alone can truly ſtile us *children of God, and joint heirs*

with

NOW when they had paſſed through Amphipolis, and Apollonia, they came to Theſſalonica, where was a ſynagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three ſabbath-days reaſoned with them out of the ſcriptures,

3 Opening and alledging, that Chriſt muſt needs have ſuffered, and riſen again from the dead; and that this Jeſus, whom I preach unto you, is Chriſt.

4 And ſome of them believed, and conſorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baſer ſort, and gathered a company, and ſet all the city on an uproar, and aſſaulted the houſe of Jaſon, and ſought to bring them out to the people.

6 And when they found them not, they drew Jaſon, and certain brethren, unto the rulers of the city, crying, Theſe that have turned the world upſide down, are come hither alſo;

7 Whom Jaſon hath received: and theſe all do contrary to the decrees of Cæſar, ſaying, That there is another king, *one* Jeſus.

8 And they troubled the people, and the rulers of the city, when they heard theſe things.

9 And when they had taken ſecurity of Jaſon, and of the other, they let them go.

10 And the brethren immediately ſent away Paul and Silas by night unto Berea: who coming *thither*, went into the ſynagogue of the Jews.

11 Theſe were more noble than thoſe in Theſſalonica, in that they received the word with all readineſs of mind, and ſearched the ſcriptures daily, whether thoſe things were ſo.

12 Therefore many of them believed; alſo of honourable women which were Greeks, and of men not a few.

Ver. 2. Luke iv. 16.—V. 3. Luke xxiv. 26, 46. Or, *whom*, ſaid he, *I preach*.—V. 4. Ch. xxviii. 24. Ch. xv. 40.—V. 5. Rom. xvi. 21.—V. 6. Ch. xvi. 20.—V. 7. Luke xxiii. 2. John xix. 12.—V. 10. Ch. ix. 25.—V. 11, Iſai. xxxiv. 16. Luke xvi. 29. John v. 39.

with Chriſt. Whatever may be the deluſions with which men labour to ſoothe and ſatisfy their conſciences, theſe are marks wherein no man can eaſily deceive himſelf: and ſurely in a matter of ſo great moment, as that of final acceptance with God, no man would *wiſh* to deceive himſelf. The Scriptures are plain and explicit, that without this *converſion*—this repentance for ſin, this living faith, and this life of obedience, we can never ſee God. Be it then our care, as we tender our eternal ſalvation, to ſee that thoſe marks by God's grace be found in us, as they were in the goaler before us; Ever bearing in mind, that it is the moſt unreaſonable folly, to pray conſtantly for theſe things, as Chriſtians do, and not to exert one endeavour towards the obtaining of them. We pray to God that "he would give us true repentance, and his holy ſpirit:" but if notwithſtanding we never forſake ſin, and turn to God,—what mockery is it, to pray for repentance? *Out of their own mouths*, ſhall all ſuch hypocrites *be condemned*; God enable us to be wiſe for ourſelves in time; and thus to avoid a conduct ſo ſcandalous to our profeſſion, and ſo ruinous to our immortal ſouls!

Chap. XVII. *Ver.* 1. *Amphipolis and Apollonia*] Were two cities of Macedonia; the firſt was built by Cimon the Athenian, who ſent 10,000 Athenians as a colony thither. It ſtood in an iſland of the river Strymon, and had the name of *Amphipolis*, from the river's running on both ſides of the city. The latter was a colony of Corinthians and Corcyreans, near the ſea-ſide. St. Luke ſeems to have gone no further than Philippi with the Apoſtle at this time, but Silas and Timothy ſtill accompanied him; and *paſſing through* theſe two cities, *they came to Theſſalonica*, another celebrated city, and the metropolis of that part of Macedonia; very famous for its origin, ſituation, and amplitude. It was a maritime town, remarkable for its trade and commerce, in which many Jews had ſettled. It ſtood upon the Thermaian bay, and was antiently called *Thermæ*; but being rebuilt and enlarged by Philip the father of Alexander the Great, upon his victory over the Theſſalians, it was in memory of the fact called *Theſſalonica*, which ſignifies, "The victory of Theſſalia." It is now, by a corrupt pronunciation, called *Saloniki*, and is a maritime trading town in the poſſeſſion of the Turks. *Where was a ſynagogue of the Jews*, might perhaps be rendered more properly, *Where was* the *ſynagogue of the Jews*; the only *ſynagogue*, poſſibly, which they had in Macedonia. See Thucid. L. 4. Benſon and Wells.

Ver. 2. *Three Sabbath-days reaſoned with them*, &c.] It has been concluded from hence, that St. Paul continued but three weeks at Theſſalonica; but as it evidently appears, that while he was in this city, he not only wrought with his own hands to procure ſubſiſtance, (1 Theſſ. ii. 9. 2 Theſſ. iii. 8.) but alſo received ſupplies more than once from Philippi, (comp. Philip. iv. 16.) it ſeems much more probable, that after the Jews appeared ſo obſtinate in their infidelity, as moſt of them did, he deſiſted from diſputing or teaching in their ſynagogue after the third Sabbath; and then preached for ſome time among the Gentiles, before the aſſault mentioned, ver. 5. which drove him from this city. It appears that during his ſtay here great numbers of Gentile idolaters received the Goſpel with remarkable zeal and affection: 1 Theſſ. i. 9, 10. So that a church was founded in the midſt of their perſecutions, which became famous in all Macedonia and Achaia; (*ibid.* ver. 5—8.) And though the Apoſtle after having treated the new converts with extraordinary tenderneſs during his abode with them, was quickly forced to leave them, (chap. ii. 7, &c.) and they about the ſame time loſt ſome Chriſtian brethren by death, who were dear to them, and might have been remarkably uſeful; (chap. iv. 13, &c.) yet they continued to behave ſo well, that Paul received a comfortable account of them by Timothy, and they afterwards advanced in faith, charity, and courage, amidſt their growing trials. See 2 Theſſ. i. 3, 4. Doddridge and Benſon.

Ver. 3. *Alledging*] *Evidently ſhewing.* The proper import of the word παρατιθέμενος is, "laying a thing open before the eyes of ſpectators." Grotius and Elſner think, that the laſt words of the preceding verſe ſhould be joined to the beginning of this; thus, *Opening and evincing from the Scriptures*, &c.

Ver. 5. *Jaſon*] It ſeems from Rom. xvi. 21. that *Jaſon* was a relation of St. Paul's, and probably an Helleniſtic Jew. See L'Enfant and Calmet. Inſtead of *certain lewd fellows of the baſer ſort*, Doddridge and others render it well, *ſome mean and profligate fellows*.

Ver. 6. *Who have turned the world up-ſide down*] "Have cauſed great confuſion and diſturbance in every place through which they have paſſed."

Ver. 7. *Contrary to the decrees of Cæſar*, &c.] Though the Roman emperor did not pretend to be the only *king* or *monarch*, yet in the conquered provinces or dependant ſtates, there could be no king eſtabliſhed without his conſent; and it is not improbable, that the title of *Lord*, ſo frequently and ſo juſtly given by Chriſtians to their great Maſter, might be uſed as an handle of accuſation, on ſuch an occaſion as this. One cannot however forbear remarking from hence, how proper it was that our Lord ſhould aſcend, before his diſciples declared him to be *Lord* or *King*; when this accuſation, at *Theſſalonica*, though relating to a perſon in another world, and his kingdom not a kingdom of this world, but merely ſpiritual, could yet give umbrage to the higher powers, or at leaſt afford matter of accuſation againſt his diſciples.

Ver. 10, 11. *Berea*] Was another city of Macedonia, not far from Pella, the birth-place of Alexander the Great. There is a peculiar ſpirit and propriety in the expreſſion, *Theſe were more noble*, &c. As the Jews boaſted that they were *free* and *noble* by virtue of their deſcent from Abraham and the other patriarchs, theſe Bereans, imitating the rational faith of their great progenitor, were εὐγενέστεροι, his *more genuine offspring*. The word literally ſignifies *more nobly born*; and in a ſecondary ſenſe implies *candour*, *impartiality*, *good-diſpoſition*, and *elevated ideas*, or *noble conceptions*, when applied to the mind. Dr. Waterland reads, *Theſe were of a more generous temper—more ingenuous.* The word προθυμίας, rendered *readineſs*, ſignifies *avidity* or *alacrity*; and the original of the next clauſe implies, "a careful, anxious, and minute examination or reſearch into the Scriptures". They did not this from any ſuſpicion of the veracity of Paul and Silas, but that, by comparing their aſſertions with the Scriptures, they might build their faith on rational grounds, and at the ſame time that they convinced themſelves, might be enabled alſo to convince others. See Grotius, Benſon and Whitby.

13 But when the Jews of Theſſalonica had knowledge that the word of God was preached of Paul at Berea, they came thither alſo, and ſtirred up the people.

14 And then immediately the brethren ſent away Paul, to go as it were to the ſea: but Silas and Timotheus abode there ſtill.

15 And they that conducted Paul, brought him unto Athens: and receiving a commandment unto Silas and Timotheus, for to come to him with all ſpeed, they departed.

16 Now while Paul waited for them at Athens, his ſpirit was ſtirred in him, when he ſaw the city wholly given to idolatry.

17 Therefore diſputed he in the ſynagogue with the Jews, and with the devout perſons, and in the market daily with them that met with him.

18 Then certain philoſophers of the Epicureans, and of the Stoicks, encountered him. And ſome ſaid, What will this babbler ſay? other ſome, He ſeemeth to be a ſetter-forth of ſtrange gods: becauſe he preached unto them Jeſus, and the reſurrection.

Ver. 15. Ch. xviii. 5.—V. 16. Or, *full of idols.*—V. 18. Or, *baſe fellow.*

Ver. 13. *And ſtirred up the people*] The word σαλευοντες—rendered *ſtirred up*, ſignifies primarily *raiſing a ſtorm.* It expreſſes a violent agitation of the ſea, and admirably illuſtrates the rage and fury of a ſeditious multitude. Comp. Pſ. xc. 3, 4. Iſa. xvii. 12, 13. Jer. xlvi. 7, 8. Elſner's Obſervat. vol. i. p. 446. Blackwall's Sacr. Claſ. vol. i. p. 230.

Ver. 14. *To go as it were to the ſea*] The Cambridge manuſcript has not ὡς, *as it were.* Dr. Mill mentions ſome antient manuſcripts and verſions which read, ἕως ἐπὶ,—*to go unto the ſea.* Some learned commentators underſtand the paſſage as our tranſlators did; to explain which, Grotius ſuppoſes that Paul was brought down to the ſea-coaſt, as one about to ſail, and that the rumour thereof was ſpread; but that in reality he haſtened by land to Athens. However Raphelius has clearly and abundantly proved, that the proper tranſlation is, *to go towards* or *unto the ſea*; and as there is nothing ſaid of his going by land, the truth of Grotius's interpretation ſeems more than doubtful.

Ver. 15. *Athens*] This celebrated city, whether we conſider the antiquity, valour, power or learning of its inhabitants, hath had few to rival it. It is ſituated in the middle of a large plain, on the Gulph of the Ægean ſea, which comes up to the Iſthmus of the Peloponneſe or Morea. It is about 25 miles diſtant from Thebes to the S. E.; 28 from Negro-point to the S.; 35 from the Iſthmus of Corinth to the E. and about as many S. W. from Cape Raphti, the moſt eaſtern land of Achaia. It was and is ſtill the capital of Attica. The people of Athens, proud of their antiquity, owned no original but the earth they dwelt upon, and pretended that they were coeval with the ſun. They planted no leſs than 40 colonies, to which they gave names and laws: they were maſters of the Ægean ſea, and the greateſt part of the iſles in it; and carrying their conqueſts as far as the borders of Egypt, they had no leſs than 1000 cities ſubject to them. This city was, in its moſt flouriſhing ſtate, a day's journey, or ſomething more than 22 Roman miles in circumference. Its buildings were finiſhed with the higheſt elegance, of which the temples of Jupiter-Olympus, and Minerva, which is now called *Parthenion*, are a ſtanding proof to this very day. It might juſtly be ſtiled, "the Univerſity of the whole World," as well as, "the Soul and Sun of all Greece." Royal perſonages reſorted hither for education from all parts of the world; and it was celebrated no leſs for the inviolable fidelity of its citizens, than for being the nurſery of the greateſt ſcholars, orators, and philoſophers; and for having produced the greateſt number of heroes of all the other cities in the world. So that the fine encomium of Cicero, (*Orat. pro L. Flac.*) is far from being too high, though he ſays, "That politeneſs, learning, religion, rites, and laws, had their origin here, and were from hence diſſeminated all over the world; that its beauty was ſo great, there was a tradition that even the gods diſputed for the poſſeſſion of it; and its antiquity ſo high, that the ground is ſaid to have producnd the citizens which inhabited it, being at the ſame time their parent, nurſe, and country." It has ſuffered great viciſſitudes, and is now in the poſſeſſion of the Turks; who have made a moſque of the Parthenion, which was very much damaged in the Venetian wars. The number of its inhabitants is ſaid to be about 1000, of which three parts are Chriſtians, who have a great number of churches and oratories, and a Greek biſhop reſiding among them, who is a metropolitan: the other inhabitants are Turks, who have five moſques. Few cities in Turkey have preſerved themſelves ſo well as this, or enjoy greater privileges under the Roman tyranny. Their bad fortune has not been able to deprive them of their ſubtilty and wit, which has been aſcribed to the ſerenity and goodneſs of the air. It is peculiarly remarkable, that when the plague rages round about it, it ſeldom reaches there. St. Paul, expecting perhaps that ſome conſiderable ſucceſs would attend his labours at this city, ordered Silas and Timothy to attend him there, as deſirous to engage their aſſiſtance. Nevertheleſs God did not ſee fit to anſwer thoſe expectations; and though they came to him as he had ordered, or at leaſt one of them, (i. e. Timothy) he was quickly obliged to ſend him away, eſpecially as he was ſo ſolicitous about his friends at Theſſalonica. See 1 Theſſ. iii. 1, 2. Potter's Greek Antiq. vol. i. b. 1. ch. 1—8. and Calmet.

Ver. 16. *His ſpirit was ſtirred in him*] The word παρωξυνετο, ſignifies that a *ſharp edge* was as it were ſet upon his ſpirit; and that he was wrought up to a great eagerneſs of zeal. Yet it is obſervable, that it did not throw him into any ſallies of rage, either in words or action; but only engaged him courageouſly to attempt ſtopping the torrent of popular ſuperſtition, by the moſt ſerious and affectionate, yet at the ſame time manly and rational remonſtrances. The character of being *wholly enſlaved to idolatry*, [κατειδωλον, *full of idols*, Wat.] is ſupported by the whole current of Antiquity. Athens was therefore called by Ælian, "the altar of Greece;" and Xenophon obſerves, that it had twice as many ſacred feſtivals, as any other city. Pauſanias tells us, it had more images than all the reſt of Greece; and Petronius humorouſly ſays, "It is eaſier to find a god than a man there." The full inſcription of the altar mentioned ver. 23. was, "To the gods of Aſia, Europe, and Lybia: to the unknown and ſtranger God." Whence Theophylact concludes, that they received all the ſtrange gods of the world,—of Aſia, Europe, and Africa, and moreover one, whom they knew not who or where he was. Mr. Biſcoe mentions, that a fool had been capitally condemned at Athens for killing one of Eſculapius's ſparrows; and that a little child, accidentally taking up a piece of gold which fell from Diana's crown, was put to death for ſacrilege. The prevalence of ſuch a variety of ſenſeleſs ſuperſtitions in this moſt learned and polite city, which all its neighbours beheld with ſo much veneration, gives us a moſt lively and affecting idea of the need we have, in the moſt improved ſtate of human reaſon, to be taught by a divine Revelation. If the admirers of Grecian wiſdom would ſeriouſly conſider this, they would find almoſt every one of their claſſicks an advocate for the Goſpel. See Biſcoe, p. 317. "The Knowledge of Divine Things from Revelation," p. 238. Doddridge, and Hammond.

Ver. 17. *The market*] *The forum.* Heylin.

Ver. 18. *The Epicureans and Stoicks*] The *Epicureans*, founded by *Epicurus*, are ſaid to have aſcribed neither creation nor providence to God; but held that the world was made by a caſual conflux of atoms: That the gods, if there were any, were of human ſhape, who lived in voluptuous eaſe and indolence in heaven, intirely unconcerned about human affairs. They likewiſe held, that, in the preſent ſtate, pleaſure is the chief good; that man's exiſtence was limited to the preſent being, and that conſequently no reſurrection from the dead, nor any future ſtate of rewards and puniſhments was to be expected. The founder of the *Stoick* ſect was Zeno; but the name of it was derived from the place in which they aſſembled, the Στοα, *Stoa*, or famous *portico* at Athens, which was adorned with the deſigns of the greateſt maſters in Greece. They held, that there were two general ſubſtances in nature, God and matter, and that both were eternal. Some of them indeed maintained, that God was a coporeal ſubſtance; that either God was the world, or the world itſelf God. They looked upon all things, even the Deity himſelf, as ſubject to an irreſiſtable fatality; and as they held that the gods could neither be angry, nor hurt any one, they took away one main prop of the rewards and puniſhments of a future ſtate: And as a further weakening of this neceſſary ſuperſtructure, they held a conflagration and renovation, by which the preſent ſyſtem would be periodically and alternately deſtroyed and renewed; ſo that the ſame perſons would be brought on earth again, to do and ſuffer the ſame things as the former generations had done, or other perſons like them, who would bear the ſame names, be placed in ſimilar circumſtances, and perform ſimilar actions. But what heightened the malignity of their opinions was this, that they held the ſoul to be originally a diſcerped part of God; and that immediately after death it was reunited again to the Deity, by which it was exempted from all ſenſe of miſery, and loſt its perſonal identity. As the ſouls of the bad as well as the good were held to undergo this reunion or refuſion, and as all perſonal identity was loſt, it is evident that a future ſtate of rewards and puniſhments muſt be excluded from their creed. Their morality, though ſo highly cried up, was of a piece with their metaphyſics, and led to the very ſame concluſion; for they held that all crimes were equal: and ſo far were they from any proper ideas of religion, that they denied that their wiſe man was any way inferior to the ſupreme Deity; that he was not at all indebted to him for his wiſdom; that the ſupreme Deity could not be more than a wiſe man; that virtue in this life was its own and ſufficient reward; and, to conclude theſe out lines of their character, they denied, in common with the other ſects, the reſurrection of the body. From this ſketch of the opinions of theſe

19 And they took him, and brought him unto Areopagus, ſaying, May we know what this new doctrine, whereof thou ſpeakeſt, *is*?

20 For thou bringeſt certain ſtrange things to our ears: we would know therefore what theſe things mean.

21 (For all the Athenians and ſtrangers which were there, ſpent their time in nothing elſe, but either to tell, or to hear ſome new thing.)

22 Then Paul ſtood in the midſt of Mars-hill, and ſaid, *Ye* men of Athens, I perceive that in all things ye are too ſuperſtitious.

23 For as I paſſed by, and beheld your devotions, I found an altar with this inſcription, TO THE UNKNOWN GOD.

Ver. 19. Or, *Mars-hill*. It was the higheſt court in Athens.—V. 22. Or, *the court of the Areopagites.*—V. 23. Or, *gods that you worſhip*, 2 Theſſ. ii. 4.

two ſects, the reader may ſee how oppoſite the genius of each of them was to the pure and humble ſpirit of Chriſtianity; and how happily the Apoſtle points his diſcourſe at ſome of the moſt diſtinguiſhing and important errors of each; while, without expreſly attacking either, he ſeems only intent upon giving a plain ſummary of his own religious principles; in which he appears an excellent model of the true way of teaching and reforming mankind. It cannot be wondered that ſuch men as the *Epicureans* and *Stoicks* ſhould give St. Paul the contemptuous appellation of Σπερμολόγος, *babbler*; the word literally ſignifies, "a contemptible creature, which picks up ſcattered ſeeds in the market, or elſewhere." It might be rendered *a retailer of ſcraps*, "A trifling fellow, who has ſomewhere or other picked up ſome ſcattered notions, with which he is vain enough to think he may make a figure here." As St. Paul has adorned this diſcourſe with quotations from the Greek writers, poſſibly he purſued the ſame method in his former diſcourſes with the Athenians, who were ſo blinded by prejudices, that they endeavoured to turn this circumſtance to his diſgrace; and, inſtead of admiring his extenſive reading, ſtiled him a *retailer of ſcraps*. Be this as it may, the word ſtrongly expreſſes the contempt they had for an unknown foreigner, who pretended to teach all the ſeveral profeſſors of their learned and illuſtrious body of philoſophers. Witſius has taken great pains to ſhew, by many authorities, that the word comprehends the three ideas of *meanneſs*, *garrulity*, and *impiety*; but this ſeems ſtraining the matter to an extreme. Chryſoſtom, whom Dr. Hammond and ſeveral other learned interpreters follow, ſuppoſe that the Athenians underſtood St. Paul, as ſetting forth the 'Ανάστασις, or *Reſurrection*, as a goddeſs. Stupid as this miſtake ſeems, it is the leſs to be wondered at, ſince the *reſurrection* might as well be counted a deity, as *modeſty*, *fame*, *deſire* among the Athenians; or as the fever, and ſome other things too ſcandalous here to name, were among the Romans. In deference, however, to ſuch great names, I cannot help thinking, that the Athenians muſt have underſtood the meaning of the word Ανάστασις too well, to have taken it for a goddeſs; and indeed it is evident from ver. 32. that they did underſtand the word as we commonly do, of mens riſing from the dead. See Bentley's Boyle's Lectures, ſerm. 2. at the beginning, Div. Leg. b. iii. ſect. 4. Critical Inquiry, &c. ch. v. 8. and, for a larger account of the Epicureans and Stoicks, the Prolegomena to Le Clerc's Eccleſiaſtical Hiſtory, ch. iv. 5. Budæus *Hiſt. Philoſoph.* ch. iv. ſect. 45. Lipſius's *Manuduc. ad Phil. Stoic.* l. i. c. 14. Adams on Self-murder, and particularly Mrs. Carter's Introductory Diſcourſe to her Tranſlation of Epictetus.

Ver. 19. *They brought him unto Areopagus*] The original word is the ſame with that rendered *Mars-hill*, ver. 22. The name of this ſenate was taken from the place in which it was aſſembled, being an hill not far diſtant from the city; for the word πάγος, *pagos*, in compoſition, ſignifies a *rock*, *hill*, or *eminence*. With reſpect to the firſt part of the name, authors are not ſo well agreed: Some derive it from the Greek word 'Αρης, which ſignifies *Mars*, becauſe he is ſuppoſed to have been the firſt perſon who was arraigned in this court. But others, with more probability, derive it from the ſame name, as Mars was the god of war and bloodſhed, and as all wilful murders fell under the cognizance of this court; and the word Αρης itſelf is uſed to ſignify *murders*. When this court was firſt inſtituted is uncertain, ſome making it as ancient as Cecrops, and others bringing it down as low as Solon. It has indeed been objected to the latter opinion, that one of Solon's laws makes mention of the Areopagus as already exiſting. The difficulty is how to reconcile theſe accounts. The caſe might have been this: Solon, we know, was employed by the Athenians to new-model their commonwealth, by reforming the ill conſtitutions, and ſupplying ſuch as were defective; ſo that, in the number of his regulations, that againſt the admiſſion of foreign gods, without a licence from the Areopagus, might be one, as of great moment to public utility: and having thus enlarged and ennobled its juriſdiction, he was afterwards regarded as the founder. The number of perſons that compoſed this venerable aſſembly is variouſly repreſented. By ſome it is reſtrained to nine, by others enlarged to thirty-one, by others to fifty-one; but when Socrates was condemned by this court, there were no leſs than two hundred and eighty-one giving their votes againſt him. Ariſtides obſerves, that this court was the moſt ſacred and venerable tribunal in all Greece; and if we conſider the juſtice of their ſentences, the unblameableneſs of their manners, their wiſe and prudent behaviour, and their quality and ſtation in the commonwealth, this character will be found not to be undeſerved. So impartial and exact were their proceedings, that, as Demoſthenes informs us, in his time there never had been ſo much as one of their determinations which either plaintiff or defendant had reaſon to complain of. They had three meetings in the *Areopagus* every month. They ſat in the open air, which was cuſtomary in ſuch courts as took cognizance of murder; partly becauſe it was unlawful for the accuſer and criminal, in ſuch caſes, to be under the ſame roof; and partly that the judges might not contract any pollution from converſing with men ſo profane: And they heard all cauſes at night, and in the dark, that they might not be influenced by ſeeing either the plaintiff or defendant. As there is no mention of the oath to be taken previous to the trial, no mention of any accuſer, ſo eſſential to form one, nor any account of the court giving their votes or ſuffrages, ſo neceſſary to the acquittal or condemnation of any criminal, we conclude, with Bp. Warburton, that this was no formal trial, as it is generally ſuppoſed to have been. There are ſome remains of the place wherein this aſſembly met ſtill viſible in the foundations, which form a ſemicircle, built with ſquare ſtones of a prodigious ſize. See Hammond, Potter's Greek Antiq. vol. i. p. 101. Div. Leg. b. ii. ſect. 6. and particularly on ver. 34.

Ver. 21. *(For all the Athenians and ſtrangers which were there*, &c.] *Who ſojourn there.* Wat. and Doddridge. It is well known that the young nobility and gentry of Italy, and moſt of the neighbouring countries, generally ſtudied ſome time at Athens; where there were the moſt celebrated profeſſors in all the liberal arts and ſciences. It appears from the teſtimony of many ancient writers of the firſt credit, that the Athenians were moſt remarkable for their love of novelty, agreeable to the character here given of them by St. Luke. The reader will find abundant proofs in Raphelius's *Annot. et Xenoph.* page 172.

Ver. 22. *Ye are too ſuperſtitious*] Dr. Doddridge renders the original, *Ye are exceedingly addicted to the worſhip of inviſible powers*; which, he obſerves, is very agreeable to the etymology of Δεισιδαιμονεστέροι, and has, what a verſion of Scripture ſhould always have, if poſſible, the *ambiguity* of the original; which learned writers have proved to be capable of a good as well as a bad ſenſe. (comp. ch. xxv. 19.) whereas neither *ſuperſtitious* nor *religious* have that ambiguity. This ſenſe too ſeems preferable to that in our verſion on another account; as the giving the original the worſt ſignification of which it is capable, does not well ſuit the *decorum* which ſo well-bred a man as St. Paul would no doubt maintain before this polite aſſembly; whereas on this interpretation, his diſcourſe opens not only in an inoffenſive, but in a very obliging manner. Beſides, ſtrangers at Athens generally uſed to begin their publick diſcourſes with ſome compliment to the place and its inhabitants: The medium, therefore, which St. Paul chooſes, cannot be ſufficiently admired. See the note on ver. 34. Hammond, Grotius, Revius on Vala, Lardner's Credibil. b. i. ch. 8. and Samuel Drake, S. T. P. *De Ara ignoto Deo Sacra*, p. 12.

Ver. 23. *And beheld your devotions*] Σεβάσματα;—*the objects*, and *inſtruments of your worſhip*. This is the proper ſignification of the original, which has no Engliſh word exactly correſponding to it. Comp. 2 Theſſ. ii. 4. We have the expreſs teſtimony of Lucian, that there was an altar with ſuch an inſcription at Athens as that here mentioned; the whole whereof has been given in the note on ver. 16. Diog. Laertius, in his life of Epimenides, gives us this moſt probable account of the inſcription. He tells us, that in the time of that philoſopher, about 600 years before Chriſt, there was a terrible peſtilence at Athens; and when none of the deities to whom they ſacrificed appeared able or willing to avert it, Epimenides adviſed them to bring ſome ſheep to the Areopagus, and letting them looſe from thence, to follow them till they lay down; and then to ſacrifice them to the god, near whoſe temple or altar they then were. Now it ſeems probable that Athens, not being then ſo full of theſe monuments of ſuperſtition as afterwards, theſe ſheep lay down in places where *none* of them were erected, and ſo occaſioned the rearing what the hiſtorian calls *anonymous altars*, or altars each of which had the inſcription, "To the unknown God;" meaning thereby, the god that had ſent the plague, whoever he were; one of which altars, at leaſt, however it might have been repaired, remained till St. Paul's time, and long after. Now as the God whom St. Paul preached, was indeed the Deity who ſent and removed this peſtilence; the Apoſtle might with great propriety tell the Athenians, *He declared to them Him, whom, without knowing him, they worſhipped*; as the latter clauſe of this verſe ſhould be read. It may be proper juſt to obſerve, that Witſius, with Heinſius, &c. underſtand this inſcription of Jehovah, whoſe name not being pronounced by the Jews themſelves, might, they think, give occaſion to this appellation; and to this ſenſe Biſcoe inclines. Dr. Wellwood, in the introduction to his tranſlation of "The Banquet of Xenophon," obſerves, "I know there are different opinions about this altar, and upon what occaſion it came to be erected; but it is very probable, and I have ſeveral ancient hiſtorians and divines for vouchers, Whom therefore ye ignorantly worſhip, him declare I unto you.

24 God that made the world, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in temples made with hands:

25 Neither is worſhipped with men's hands, as though he needed any thing, ſeeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they ſhould ſeek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain alſo of your own poets have ſaid, For we are alſo his offspring.

29 Foraſmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or ſilver, or ſtone graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

Ver. 24. Ch. xiv. 15. Ch. vii. 48.—V. 25. Pſ. l. 8. Gen. ii. 7.—V. 26. Deut. xxxii. 8.—V. 27. Rom. i. 20. Ch. xiv. 17. V. 28. Col i. 17. Hebr. i. 3. Tit. i. 12.—V. 29. Iſai. xl. 18.—V. 30. Ch. xiv. 16. Rom. iii. 25. Luke xxiv. 47.

vouchers, that it was done by Socrates. It ſeems, inſtead of raiſing an *altar*, as was the cuſtom, to any of the fictitious gods of Greece, he took this way, as the ſafeſt, to expreſs his devotion to the one true God; of whom the Athenians had no notion, and whoſe incomprehenſible being, he inſinuated by this inſcription, was far beyond the reach of their, or of his own underſtanding: And it is very reaſonable to think, that it was owing to the veneration they had for the memory of its founder, that it came to be preſerved ſo many ages after, though they underſtood not the ſenſe of the inſcription." To theſe obſervations we may add, that though the heathens held Jupiter to be the one ſupreme god, yet their Jupiter was not the true God, but a being whom they ſuppoſed to be attended with many imperfections, and to whom they aſcribed ſeveral enormities; and whether that altar was erected by Socrates, or by whatever other perſon, or upon whatever occaſion, it appears highly probable that it was deſigned in honour of the true God; i. e. the God of the Jews. For as the Jews neither erected any image to the true God, nor were willing to diſcover his name to ſtrangers, He had therefore neither image nor name at Athens; though there was an altar dedicated to him, at once to expreſs the Athenians reverence for, and ignorance of him. We will conclude this note with Lord Lyttelton's remarks on the ſubject of it: "St. Paul's holineſs, ſays he, conſiſted in the ſimplicity of a good life, and the unwearied performance of thoſe apoſtolical duties to which he was called. The ſufferings which he met with on that account, he chearfully bore, and even rejoiced in them, for the love of Jeſus Chriſt; but he brought none on himſelf. We find, on the contrary, that he pleaded the privilege of a Roman citizen, to avoid being ſcourged; and many inſtances might be produced, of his having uſed the beſt methods which prudence could ſuggeſt, to eſcape danger, and ſhun perſecution, whenever it could be done without betraying the duty of his office, or the honour of God. A remarkable inſtance of this appears in his conduct amongſt the Athenians. There was at Athens a law which made it capital to introduce or teach any new gods in their ſtate: Therefore, when St. Paul was *preaching Jeſus and the reſurrection* to the Athenians, ſome of them carried him before the court of Areopagus, (the ordinary judges of criminal matters, and in a particular manner entruſted with the care of religion) as having broken this law, and being a *ſetter-forth of ſtrange gods*. Now, in this caſe, an impoſtor would have retracted his doctrine, to ſave his life; and an enthuſiaſt would have loſt his life, without trying to ſave it by innocent means. St. Paul did neither the one nor the other. He availed himſelf of an altar which he had found in the city, inſcribed *To the unknown God*, and pleaded that he did not propoſe to them the worſhip of any new god, but only explained to them one, whom their government had already received: *Whom therefore you ignorantly worſhip, Him declare I unto you*. By this he avoided the law, and eſcaped being condemned by the Areopagus, without departing in the leaſt from the truth of the Goſpel, or violating the honour of God. An admirable proof, in my opinion, of the good ſenſe with which he acted, and one which ſhews there was no mixture of fanaticiſm in his religion." See his *Obſervations* on St. Paul's converſion, p. 71. the note on ver. 34. Hammond, Beza, Benſon, and Hallet's Diſcourſes, vol. i. p. 307.

Ver. 25. *Neither is worſhipped with men's hands*] *Neither is ſerved:* θεραπεύεται. This refers to the fooliſh notion among the heathens. that the gods fed on the fumes of ſacrifice. Their votaries alſo clothed their images with ſplendid garmnets, and *waited upon them* in other ſervices, ill becoming the majeſty and purity eſſential to the divine Nature. The words immediately following fully explain the Apoſtle's meaning, and intimate that God is not worſhipped for his own ſake, but for ours: that he does not ſtand in need of our ſervices, but that we cannot ſubſiſt without his. See Bentley's, Boyle's Lectures, Serm. ii. p. 43.

Ver. 26. *And hath made of one blood all nations,* &c.] Πᾶν ἔθνος Ἀνθρώπων, *the whole generation of men*. By this expreſſion the Apoſtle ſhewed them in the moſt unaffected manner, that though he was a Jew, he was not enſlaved to any narrow views, but looked on all mankind as his brethren. The word Αἵματος, *blood*, is not found in ſome conſiderable MSS. and verſions. However, Wolfius hath ſhewn, that the antients did ſometimes uſe Αἵματος, for Σπέρματος; and therefore the ſenſe is the ſame, whether we retain or reject the common reading. Dr. Doddrigde renders the next clauſe, *having marked out the times fore-allotted to each, and the boundaries of their habitation*. "Having regulated every circumſtance of time and place relating to them,—in what age and country they ſhould be born, &c." The expreſſion προτεταγμένες καιρὲς, *fore-alloted times*, ſignifies the wiſdom as well as reality of this divine diſpoſition of events, as fixed by God in his eternal counſels, under the conduct of his providence. This evidently ſtruck at the root of the Epicuræan ſyſtem. See Elſner's Obſervat. vol. i. p. 449. Heylin, Mill, Wetſtein.

Ver. 27. *That they ſhould ſeek the Lord*] Dr. Heylin renders this verſe, *That they ſhould ſeek God, ſo as to feel and find him: who is indeed already not far from any of us*. Εἰ, here, ſays he, is the ſame as ὅτι. See chap. xxvi. 8. The word Ψηλαφήσειαν, imports *actually feeling*. So it is rendered *handle me*, Luke xxiv. 39. The ſame word is uſed Judges xvi. 26. where Sampſon ſays, *ſuffer me that I may feel the pillars*. I have been particular, ſays Dr. Heylin, in my remarks upon this verſe, becauſe I am very deſirous to draw the readers attention to it: *Sua res agitur*. The following paſſage from Cicero *de legibus*, lib. 1. *ad finem*, will ſerve as a fine comment upon this paſſage of the ſacred writer. "Cultumq; Deorum, & puram religionem ſuſceperit, & exacuerit illam, ut oculorum, ſic ingenii aciem, ad bona deligenda, & rejicienda contraria. Idemq; cum cœlum, terras, maria, rerumq; omnium naturam perſpexerit, eaq; unde generata, quo recurrant, quando, quo modo obitura, quid in iis mortale & caducum, quid divinum æternumq; ſit, viderit, ipſumq; ea moderantem & regentem *pœne prehenderit*, ſeſeque non unis circumdatum moenibus, popularem alicujus definiti loci, ſed civem totius mundi, quaſi unius urbis, agnoverit, &c."

Ver. 28. *For in him we live, and move,* &c.] No words can better expreſs that continued and neceſſary dependance of all derived beings, in their exiſtence, and all their operations, on their firſt and almighty cauſe, which the trueſt philoſophy as well as theology teaches. The thought, in words juſt like theſe, is found in an old Greek poet:—but St. Paul not mentioning it as a quotation, the reader perhaps may be inclined to thihk with Le Clerc, that the poet borrowed it from hence; though without queſtion, many of the antients had before expreſſed themſelves much to the ſame purpoſe. The laſt words, *for we are alſo his offspring*, are well known to be found in Aratus, a poet of Cilicia, Paul's own country, who lived almoſt 300 years before this time. They are alſo to be found in the hymn of Cleanthes to Jupiter, which is one of the pureſt and fineſt pieces of natural religion of its length extant in the whole world of pagan antiquity. As theſe words are found in two different poets, this poſſibly may be the reaſon why St. Paul ſpeaks in the plural number, *certain of your own poets have ſaid*; though ſome have thought this refers to the firſt clauſe: However, Homer, Heſiod, and many other of the Greek poets, have ſaid pretty nearly the ſame thing, calling *Jove* Πατὴρ ἀνδρῶν τε θεῶν τε, *the Father of Men and of Gods*. See Gataker *ad Antonin.* lib. 4. ſect. 23. lib. 5. ſect. 27. Raphelius, Wolfius; Cudworth's Intel. Syſt. b. 1. ch. 4. p. 432. for the Greek and Latin of Cleanthes's Hymn, and the Chriſtian's Magazine, vol. ii. p. 91. for an Engliſh verſion of it.

Ver. 29. *We ought not to think,* &c.] For the obſervations propoſed on this verſe, and referred to, chap. xiv. 15. ſee the *Reflections* at the end of this chapter.

Ver. 30. *The times of this ignorance God winked at*] The original Ὑπεριδὼν, ſignifies *overlooked*; that is, he did not appear to take notice of them, by ſending expreſs meſſages to them, as he did to the Jews, and now alſo to the Gentiles;—as it follows, *But now commandeth:* and the reader will eaſily perceive that there is a dignity in this latter expreſſion, becoming one who was conſcious to himſelf, that he was indeed an *ambaſſador* from the King of Heaven. This univerſal demand of repentance, declared in the ſtrongeſt terms univerſal

31 Becauſe he hath appointed a day in the which he will judge the world in righteouſneſs, by *that* man whom he hath ordained; whereof he hath given aſſurance unto all *men*, in that he hath raiſed him from the dead.

32 And when they heard of the reſurrection of the dead, ſome mocked: and others ſaid, We will hear thee again of this matter.

33 So Paul departed from among them.

34 Howbeit, certain men clave unto him, and believed: among the which *was* Dionyſius the Areopagite, and a woman named Damaris, and others with them.

Ver. 31. Ch. x. 42. Rom. ii. 16. Or, *offered faith*. Ch. ii. 24.

verſal guilt, and admirably confronted the pride of the haughtieſt *ſtoic* of them all; and at the ſame time it bore down all the idle plea of fatality; for who could repent of doing what he apprehended he could not but have done. See Poole, Wolfius, and Dodderidge.

Ver. 32. *When they heard of the reſurrection*] St. Paul, from the article of the one true God, was ſliding gently into the other grand article of the Chriſtian faith, namely, that Jeſus of Nazareth was the Lord, Saviour, and Judge of all, the principal proof whereof was his reſurrection from the dead. But the vain and conceited auditory would hear no more. *Upon the mention of the reſurection from the dead, ſome mocked*, and laughed out: very probably the *Epicureans*, who believed no reſurrection, nor any future ſtate, or judgement to come; while others ſaid, *We ſhall be glad to hear you again upon this ſubject.* Moſt likely theſe were the *Stoicks*, who had ſome notions of a judgment to come, and of the conflagration and renovation of the world, as well as of a future ſtate of rewards and puniſhments. Though with reſpect to the doctrine of the *reſurrection of the body*, every ſect of philoſophers was no leſs ignorant of it, than highly contemptuous reſpecting it when revealed to them. See on ver. 18. Benſon, and *Minucius Felix*, 8*vo.* p. 96.

Ver. 34. *Dionyſius the Areopagite*] As the court of *Areopagus* conſiſted of thoſe who had borne the office of *archon*, and ſuch of the nobility as were eminent for their virtue and riches; as the moſt rigid manners were required of its members, and even their countenances, words, and actions were required to be ſerious and grave, to a degree beyond what was expected from any other, even the moſt virtuous men, the acquiſition of ſuch a convert as *Dionyſius* muſt have done ſingular ſervice to the Chriſtian cauſe, and ſhewn it in a reſpectable light. See Witſius *Meletem.* p. 86. and Biſcoe's Lectures, p. 325. We will beg leave to cloſe our obſervations on this chapter with the remarks of a learned writer: "By the laws of Athens, no *ſtrange god* or *foreign worſhip* was permitted, till approved and licenſed by the court of *Areopagus.* This is the reaſon why St, Paul, who was regarded as the bringer in of *foreign gods*, was had up to that tribunal; not as a criminal, but rather as a public benefactor, who had a *new worſhip* to propoſe to a people *religious above all others*, for ſo the words ſignify which we render *too ſuperſtitious*, ver. 22. a people, as Strabo tells us, "moſt addicted to the recognition *of foreign worſhip*," and, of all the Greeks, as Julian obſerves, moſt devoted to religion, and moſt hoſpitable to ſtrangers. The Areopagus was by far the moſt formidable judicature in the republic. And it is obſervable, that Ariſtophanes, who ſpares neither the fleets, the armies, the courts of juſtice, the perſon of the ſupreme magiſtrate, the aſſemblies of the people, or the temple of the gods themſelves, does not dare to hazard the leaſt injurious reflection on that venerable body. St. Chryſoſtom ſuppoſed the Apoſtle was convened before this court as a *criminal*; and this is become the general opinion: But it ſeems rather that the philoſophers who encountered him, invited him thither rather as a *public benefactor*, who had a new worſhip to propoſe to the people. 1. St. Paul was taken up to this court by the *philoſophers*; but the philophers of that time abhorred the character of perſecutors for religion. The worſt opinion they had of St. Paul was his being a *babbler*, as the Epicureans called him; though the Stoics thought more reverently of his character, as a ſetter forth of *ſtrange* or *foreign gods*; for their hoſpitality extended to all *ſtrangers*, whether *gods* or *men*, and this could not but be a welcome office to a people diſpoſed to raiſe altars even to *gods unknown*, ver. 23. 2. Their addreſs to him, when they had brought him thither, "*May we know*, &c." implies rather a requeſt to a teacher, than an interrogatory to a criminal. 3. At leaſt the reaſon they give for their requeſt goes no farther than a deſire to be ſatisfied about a doubtful matter.—*For thou bringeſt ſtrange things to our ears*, ver. 20. or rather, *certain foreign ceremonies or cuſtoms.* Strabo, as we ſee, tells us, the Athenians were moſt addicted to *foreign worſhip.* 4. The very words of the ſacred hiſtorian ſeem to ſhew that this was the whole of the matter.—*For all the Athenians and the ſtrangers which were there*, [i. e. ſuch as reſided there for education, or out of love for the Athenian manners] *ſpent their time in nothing elſe, but either to tell or hear ſome new thing.* Had the hiſtorian underſtood the *citation* to be of the *criminal* form, he would ſurely have given a more pertinent reaſon for the conduct of the Athenians, ſuch as their jealouſy of danger to the ſtate, or the eſtabliſhed religion. 5. St. Paul's ſpeech to the court has not the leaſt air of an apology ſuiting to a perſon *accuſed*; but is one continned information of an important matter, ſuch as befitted a teacher or benefactor to give. 6. Had he appeared as a criminal, the charge againſt him would have been ſimply, *the ſetting forth of ſtrange gods.* Now this charge, of leſs importance, he declines to anſwer; and yet confeſſes a much greater crime of which he was not accuſed, namely, a condemnation of their eſtabliſhed worſhip, and the times of their ignorance, &c. ver. 30. 7. The behaviour of the court towards him, ſhews he was not heard as a criminal. He is neither *acquitted* nor *condemned*; but diſmiſſed as a man *coram non judice.—And when they heard of the reſurrection of the dead*, &c. ver. 32. 8. He left the court as one *thus* diſmiſſed.—*So Paul departed from amongſt them*, ver. 33. A ſtrange way of intimating a juridical acquittal; but very naturally expreſſing the reſentment of his ſlighted miſſion. For as ſome *mocked*, and others refered him to an indefinite audience, nothing was left him but to depart, and according to his Maſter's direction, *to ſhake the duſt from his feet.* 9. The hiſtorian's reflection on the whole, ſupports the foregoing reaſons.—*Howbeit, certain men clave unto him*, &c. ver. 34. A very natural concluſion of the ſtory, if only a tranſaction within the ſphere of his miſſion; for then, having related its ill ſucceſs in general, *ſome mocking, and others putting off the hearing*, he adds, that however it was not altogether without effect, for a few converts he did make, &c. But if we ſuppoſe it a narrative of a juridical progreſs, we ſhall not find in it one circumſtance of a proper relation. We are not ſo much as told whether he was acquitted or cenſured, or whether he gave caution for a new appearance: but as if ſo illuſtrious a proſecution (where the moſt learned of the apoſtles was the *criminal*, the Greek philoſphers his *accuſers*, and the court of Areopagus his judges) was below the hiſtorian's notice, we are told a thing quite foreign to the matter,—That he made but few converts. In a word, take this hiſtory in the ſenſe here explained, and the whole narrative is ſimple, exact, and luminous; take it in the other, and it ſcarce affords us one ſingle quality of a pertinent relation, but is obſcured from one end to the other, both by redundancies and omiſſions. See *Div. Leg.* vol. ii. p. 58.

REFLECTIONS ON CHAP. XVII.

Nothing can be more ſtriking than the conduct of St. Paul at Athens; more particularly if it be contraſted with the behaviour of the philoſophers and wiſe men of the heathen world. He himſelf hath aſſerted, that even thoſe of them who knew God, did not glorify him as God. To prove the truth of this aſſertion, by an induction of particulars, would carry us beyond the limits of a work like this: but yet the point is too material to be paſſed over in ſilence. Let us then conſider the caſe of one only, but of one who among the good men was the beſt, and among the wiſe ones the wiſeſt; I mean Socrates, the great philoſopher of Athens: And were the wiſe men of antiquity to plead their cauſe in common, they could not put their defence into better hands.

We have an account of the ſpeculative opinions of many of the wiſe men of Greece, preſerved to us in authors of great credit; but of their practice and perſonal behaviour in life, little is ſaid: which makes it hard to judge how far their own practice and conduct were influenced by their opinions, or how conſiſtent they were in purſuing the conſequences of their own doctrines. The caſe might have been the ſame with Socrates, had not a very particular circumſtance put him under a neceſſity of explaining his conduct with reſpect to the religion of his country.

He had talked ſo freely of the heathen deities, and the ridiculous ſtories told of them, that he fell under a ſuſpicion of deſpiſing the gods of his country, and of teaching the youth of Athens to deſpiſe their altars and their worſhip. Upon this accuſation, he is ſummoned before the great court of the Areopagites, and happily the apology he made for himſelf is preſerved to us by two of the ableſt of his ſcholars, and the beſt writers of antiquity, Plato and Xenophon; and from both their accounts it appears, that Socrates maintained and aſſerted before his judges, that he worſhipped the gods of his country, and that he ſacrificed in private and in public upon the allowed altars, and according to the rites and cuſtoms of the city. After this publick confeſſion, ſo authentically reported by two ſo able hands, there can be no doubt of his caſe. He was an idolater, and had not by his great knowledge and ability in reaſoning, delivered himſelf from the practice of the ſuperſtition of his country. We ſee how far the *wiſdom of the world* could go; let us now obſerve what the *fooliſhneſs of preaching* could do in the very ſame caſe.

St. Paul was in the ſame caſe as related in the chapter before us. He was accuſed in the ſame city of Athens of the ſame crime, that he was *a ſetter forth of ſtrange Gods*; and before the ſame great court of Areopagites, he made his apology. We have then the greateſt and the ableſt among the wiſe men of Greece, and an Apoſtle of Chriſt in the ſame circumſtances; we have heard the *philoſopher's* defence, that he worſhipped the gods of his country, and as his country worſhipped them. Let us now take a view of the *Apoſtles*; "Ye men of *Athens*, &c. ver. 22—26, 29, a defence, which he cloſes with calling upon them, in the name of that great God whom he deſcribes, to repent of their ſuperſtition and idolatry, which God would no longer bear, *becauſe he hath appointed a day*, &c." ver. 31.

Which now of theſe two was a preacher of true religion?—Let thoſe who value human reaſon at the higheſt rate determine the point.

CHAP. XVIII.

Paul laboureth with his hands, and preacheth at Corinth to the Gentiles: the Lord encourageth him in a viſion: he is accuſed before Gallio the deputy, but is diſmiſſed: afterwards paſſing from city to city, he ſtrengtheneth the diſciples. Apollos being more perfectly inſtructed by Aquila and Priſcilla, preacheth Chriſt with great efficacy.

AFTER theſe things, Paul departed from Athens, and came to Corinth;
2 And found a certain Jew named Aquila,

Ver. 2. Rom. xvi. 3. 1 Cor. xvi. 19.

The manner in which Socrates died, was the calmeſt and the braveſt in the world, and excludes all pretence to ſay that he diſſembled his opinion and practice before his judges out of any fear, or meanneſs of ſpirit; vices, with which he was never taxed, and of which he ſeems to have been incapable.

Conſider we then,—Was it poſſible for any man, upon the authority of *Socrates*, to open his mouth againſt the idolatry of the heathen world, or to make uſe of his name for that purpoſe, who had ſo ſolemnly, in the face of his country, and before the greateſt judicature of Greece, borne teſtimony to the gods of his country, and the worſhip paid them?—

The city of Athens ſoon grew ſenſible of the injury done to the beſt and wiſeſt of their citizens, and of their own great miſtake in putting Socrates to death. His accuſers and his judges became infamous; and the people grew extravagant in doing honours to the memory of the innocent ſufferer. They erected a ſtatue, nay a temple to his memory, and his name was had in honour and reverence. His doctrine upon the ſubjects of divinity and morality were introduced into the world, with all the advantage that the ableſt and politeſt pens could give; and they became the ſtudy and entertainment of all the conſiderable men who lived after him.

It is alſo well worth obſerving, that from the death of Socrates to the birth of Chriſt, were about 400 years; a time ſufficient to make the experiment, how far the wiſdom of Socrates, attended with all the advantages before-mentioned, could go in reforming the world.—And what was the effect of all this? Can we name the *place* where religion was reformed? Can we name the *man* who was ſo far reformed, as to renounce the ſuperſtition of his country?—None ſuch are to be found: And how ſhould there? ſince the greater the credit and reputation of Socrates, the more ſtrongly did they draw men to imitate his example, and to worſhip as their country worſhiped.

Let us conſider, on the other ſide, what was the conſequence of *preaching the Goſpel*. St. Paul entertained the Athenians with no fine ſpeculations; but he laid before them, in the plaineſt dreſs, the great and momentous truths of religion: He openly rebuked their idolatry, and condemned their ſuperſtition. The Goſpel was publiſhed in the ſame manner every where. The firſt preachers of it were enabled to ſupport it by miracles, and moſt of them ſhed their blood in defence of its truth.

By theſe means *they* became likewiſe to have credit and authority in the world: But in theſe two caſes there was this great difference; the corrupt *example* of *Socrates* was a dead weight upon the purity of his *doctrine*, and tended to perpetuate ſuperſtition in the world. The authority and example of St. Paul and the other apoſtles went hand in hand, and united their force to root out idolatry. There was likewiſe this farther difference: The doctrines of Socrates could go only among the learned; the doctrines of the Goſpel were artleſs and plain, and ſuited to every man's capacity.

For near 400 years the diſciples of *Socrates* had the world to themſelves, to reform it, if they could. In all which time there is no evidence remaining, that the religion of the world was the better for their wiſdom. But in much leſs time the *Goſpel* prevailed in moſt parts of the known world; wherever it came, ſuperſtition and idolatry fled before it; and in little more than three centuries the Roman empire became Chriſtian, which compleated the victory over the heathen deities. And if we may judge by this compariſon, between the wiſeſt of men, and an apoſtle of Chriſt, the words of that *apoſtle* will appear fully verified, where he declares that *the world by wiſdom knew not God*, and that *by the fooliſhneſs of preaching God has provided ſalvation for them who believe.* 1 Cor. i. 21.

If then it appears from hiſtory, and the experience of the world before us, that men for ages together lived in ignorance of the true God, and of true religion; and that *reaſon* was not able to contend againſt inveterate errors and ſuperſtitions; let us not be ſo vain as to imagine that *we* could have done more in the ſame circumſtances, than all or any who lived in the many ages of idolatry. If we conſider to what height arts and ſciences were carried in thoſe days, and the politeneſs of Greece and Rome in all parts of learning, we ſhall have little reaſon to imagine that men have grown wiſer, as the world has grown older. If we have more reaſon, in matters of religion, (and undoubtedly we have more) it ſhould lead us to conſider, to whom we are indebted for the happy change: and to give praiſe to him who ſet the reaſon of mankind free from the chains under which it had been faſt bound for ages together by ſuperſtition and idolatry.

When we conſider the means made uſe of by God, for reſtoring true religion in the world, and pretend to judge of the fitneſs of them to attain the end propoſed, we ſhould be aware of being miſled by the conceits of ſome, who think themſelves wiſe enough to give directions in a matter of ſo great moment. Some may imagine it might be better, if the Goſpel had reaſoned more philoſophically on the nature of the Deity, or more fully explained the nature of the human ſoul; and others may wiſh that other abſtruſe points of reaſon and divinity had been cleared to their ſatisfaction. But this was not the errand upon which Chriſt came. He came to teach *true religion*, and to teach it to *all men*; and therefore, what was not fit for *all*, was no part of his buſineſs. The *Greeks ſought after wiſdom, and the Jews required a ſign*: But the preachers of the Goſpel had no commiſſion to ſatisfy the curioſity of the one, or of the other; but to teach the doctrines of God in ſuch a manner, and to prove them by ſuch means, as might influence and affect, as well the loweſt as the higheſt.

If then the means made uſe of to introduce the Goſpel into the world were ſuch, as were proper and neceſſary to ſubdue ancient errors and prejudices; if the truths taught by Chriſt are a proper foundation for all the duties of religion in which men have any concern; if they are left to be ſupported in the world, and propagated from age to age, by methods which from experience have been found effectual, and which, human nature conſidered, muſt be effectual to preſerve the profeſſion of religion among men:—If we diſcover theſe marks in the Goſpel, ſurely we ſee enough to convince us, that the Goſpel is *the power of God, and the wiſdom of God unto ſalvation*; which is ſeeing all that we are concerned to look after, or have any pretence to expect from him who came to ſave and to redeem us.

Laſtly; ſince we have the experience of many ages before us, to ſhew us how unable human reaſon is to ſtruggle againſt the errors and follies of ſuperſtition, when once they have got poſſeſſion; ſince from our own experience we know, how much human reaſon is indebted to the light of the Goſpel; we ſhould be careful to preſerve this light, for fear of falling back again into the wretched ſtate from which we have been delivered, or into a worſe. Reaſon was once, what the light of the Goſpel is now, a ſufficient guide in religion: but when men grew corrupt and vain in their imaginations, ſuperſtition and error prevailed over the world, and falſe religion led reaſon in triumph for ages together. As *reaſon* was ſubdued, ſo the *light of the Goſpel* may be; and will be, when the ſame cauſes meet to work together. A conſideration, which ſhould make all men, who have any ſenſe of religion, think ſeriouſly of the treatment that the Goſpel every day meets with. If we uſe it no better, it may ſoon leave us; and when once we get rid of this *fooliſhneſs of preaching*, we know by ſad experience, what is to be expected from all the *wiſdom of the world.*

Chap. XVIII. *Ver.* 1, 2. *To Corinth*] Achaia Propria was a part of Greece, and *Corinth* the metropolis of Achaia Propria. It was a famous mart town; for by ſtanding in the middle of the Iſthmus, it had the trade of both the eaſtern and weſtern ſeas, that is, through Aſia and Europe. It was at firſt called *Ephyre*; but it had the name of Corinth from one Corinthus, who took and rebuilt it; and it had now gone by that name for ſeveral years. Cenchrea was its port or haven for the eaſt or Ægean ſea; as Jochæum or Lechæum was for the weſt or Adriatic ſea. Corinth and Carthage had been deſtroyed by the Romans in one and the ſame year: An hundred years after which Julius Cæſar ordered them both to be rebuilt, and in a little time ſent Roman colonies to them. From the colony which he ſent to Corinth were deſcended the Gentiles of that city, to whom the apoſtle now went and preached the Goſpel. Corinth was almoſt as famous as Athens for philoſophers and orators, and made very great pretences to learning and wiſdom; and being a place of ſuch great trade and reſort, it was a rich and luxurious city, even to a proverb. It had a temple dedicated to Venus, to whom, as Strabo informs us, lib. 8. a thouſand harlots were conſecrated. It appears from this ſhort account of the city of Corinth, what reaſon the apoſtle had to condemn their extravagant pretences to wiſdom and eloquence, as well as their luxury and uncleanneſs. In this city St. Paul found *Aquila*, who was a Jew by nation, but by religion a Chriſtian. See particularly ver. 26. He had lately come from Italy, with his wife Priſcilla, becauſe the Roman emperor Claudius had commanded all Jews to depart from Rome. Dio ſays that Claudius did not baniſh the Jews from Rome, but only prohibited their aſſemblies; but though that was in effect to baniſh all the moſt zealous and conſcientious perſons among them, Suetonius, who lived nearer the time, ſays, that he expelled the Jews from Rome, who were continually making tumults; *Chreſtus* inciting them, or being the occaſion of their diſturbances. It is indeed a matter of diſpute among learned men, whether by *Chreſtus* Suetonius meant Jeſus Chriſt or not; it is likely enough he might mean ſo, for he hath in other places ſhewn himſelf peculiarly virulent againſt the Chriſtians. But if he meant to ſay that Chriſt incited the Jews to make tumults at Rome, he could not with any propriety charge our Lord with doing it in perſon. One cannot ſuppoſe that Suetonius ſhould ſo far miſtake both in point of time and place, as to think that Jeſus Chriſt was at Rome in the reign of Claudius Cæſar, and that there he incited the Jews to tumults and ſeditions: He could therefore intend only to charge it upon Chriſt's doctrine and followers; And that the Jews ſhould make tumults, when Chriſtianity began to ſpread in Rome, born in Pontus, lately come from Italy, with his wife Priſcilla; (becauſe that Claudius had commanded all Jews to depart from Rome:) and came unto them.

3 And becauſe he was of the ſame craft, he abode with them, and wrought: (for by their occupation they were tent-makers.)

4 And he reaſoned in the ſynagogue every ſabbath, and perſuaded the Jews, and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was preſſed in ſpirit, and teſtified to the Jews, that Jeſus was Chriſt.

6 And when they oppoſed themſelves, and blaſphemed, he ſhook *his* raiment, and ſaid unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain *man's* houſe, named Juſtus, *one* that worſhipped God, whoſe houſe joined hard to the ſynagogue.

8 And Criſpus, the chief ruler of the ſynagogue, believed on the Lord, with all his houſe: and many of the Corinthians hearing, believed, and were baptized.

9 Then ſpake the Lord to Paul in the night by a viſion, Be not afraid, but ſpeak, and hold not thy peace:

10 For I am with thee, and no man ſhall ſet on thee, to hurt thee: for I have much people in this city.

11 And he continued *there* a year and ſix

Ver. 3. Ch. xx. 34. 1 Cor. iv. 12. 1 Theſſ. ii. 9. 2 Theſſ. iii. 8.—V. 5. Ch. xvii. 14, 15. Or, *is the Chriſt.*—V. 6. Ch. xiii. 45. 1 Pet. iv. 4. Neh. v. 13. Matth. x. 14. Ch. xiii. 51. 2 Sam. i. 16. Ezek. xviii. 13. Ezek. iii. 18, 19. Ch. xx. 26. Ch. xiii. 46. xxviii. 28.—V. 8. 1 Cor. i. 14.—V. 9. Ch. xxiii. 11.—V. 11. Gr. *ſat* there.

Rome, is not wonderful, if we conſider their behaviour towards St. Stephen, towards the other apoſtles, and towards St. Paul himſelf; and when tumults were made, Claudius's timorous and ſuſpicious temper would very naturally lead him to puniſh both the guilty and the ſuſpected. However, neither Chriſt himſelf, nor Chriſtianity, were in the leaſt to be charged with being the criminal cauſes of thoſe tumults, ſuppoſing they were the innocent occaſion of them. If bigots and perſecutors will abuſe the virtuous and the modeſt, for ſpeaking the truth, and ſupporting it with proper evidence, ſuch zealots are criminal, and not the innocent perſons whom they perſecute. This baniſhment of the Jews from Rome was not ordered by a decree of the ſenate, but of the emperor only; and therefore it died with him at the fartheſt: But as the Chriſtians were then looked upon by the Romans to be only a ſect of the Jews, it affected them no leſs than the Jews, while it continued. Joſephus hath no where particularly mentioned this edict; as it was inforced for ſo ſhort a time only, he might partly for that reaſon omit it: But a more prevailing reaſon was, probably, that it reflected diſhonour upon the Jews, and was therefore diſagreeable to a Jewiſh hiſtorian; and if ſome diſpute between the Jews and the followers of Jeſus was really the occaſion of this order, as Suetonius ſeems to affirm, that might be another reaſon for the ſilence of Joſephus: for he was very reſerved, if not altogether ſilent, about the affairs of the Chriſtians. See Dio, lib. lx. p. 669. Suet. *in Vit. Claud.* c. 25. *in Nero.* Witſius *Meletem.* p. 90. Lardner's Credibil. p. i. page 326. and Benſon.

Ver. 3. *Becauſe he was of the ſame craft—occupation*] *Trade—trade.* Wat. and MS. Aquila and Priſcilla ſeem to have had an houſe at Corinth; for they had ſettled ſo far in that city, as to enter upon their uſual employment, which was to make *tents* and *pavilions* of linen or of ſkins; ſuch as in thoſe hot countries they ſometimes lived in, during the ſummer ſeaſon; ſuch as travellers made uſe of, when they had no houſes or caravanſeras to lodge in, and ſuch as ſoldiers lodged in, when encamped in the field. This was not only a gainful, but, according to Joſephus, an honourable employment. St. Paul having been brought up to this occupation in his younger days, went and lodged and worked with them. It has been frequently obſerved, that ſuch of the Jews as had the moſt liberal education, and were the moſt zealous and diligent ſtudents of the law, were likewiſe very frequently trained up to ſome handicraft buſineſs. Hence one of the rabbis is ſurnamed *the Butcher*, and the other *the Baker*; and this cuſtom ſtill prevails among the Eaſterns. St. Paul's caſe, therefore, was not peculiar, nor his birth and education leſs liberal on that account. He might indeed, in his apoſtolic character, and even by the reaſon of things, have expected that ſuch as partook of his ſpiritual things, ſhould have miniſtered to him in temporals. But though it was *lawful*, the apoſtle would not do it, becauſe it was not always *expedient:* It might have given occaſion for his enemies to ſay, that he compaſſed ſea and land to make a gain of his converts; and that he ſought what they had, more than their ſoul's benefit; and it might likewiſe have afforded a pretence to the falſe apoſtles to have demanded a maintenance; (ſee 2 Cor. xi. 7—20.) and to the ſlothful perſons who embraced Chriſtianity, to live in idleneſs, as if diligence and induſtry in ſome honeſt calling was no longer required of them. Whereas, now, he could from his own example ſhew his converts, that ſuch as *would not work*, when they were able, ought not *to eat*; at the ſame time that he cut off all occaſion from the falſe apoſtles, for demanding a maintenance under his example. And finally, by deſpiſing the pleaſures, profits, and honours of this world, he gave mankind the moſt convincing proofs, that he believed Chriſtianity to be true; and that upon ſuch ſtrong evidences, as could leave no room for any reaſonable doubt or heſitation. To this diligence and diſintereſted behaviour of his, he makes frequent appeals in his Epiſtles, and that with the greateſt juſtice and propriety; for what could more effectually have cleared him from all ſuſpicion of carrying on a ſiniſter and worldly deſign? See Benſon, Druſius, Grotius, Biſcoe, p. 272. and Craddock's Apoſt. Hiſt. p. 111.

Ver. 4. *And he reaſoned*, &c.] Philo ſays, that the Jews inhabited Corinth, and the chief and beſt parts of Peloponneſus. And St. Luke in this place, as well as St. Paul in his two Epiſtles to Corinth, have given plain intimation that there were ſeveral Jews in that city; for they had a ſynagogue there, into which the Apoſtle went, as uſual, every ſabbath-day, and there he diſcourſed concerning the Chriſtian doctrine, and *laboured to convince*—ἔπειθε—both the Jews and devout Gentiles that it was true, and worthy of their regard. Among them was *Epenetus*, who was the firſt convert in Achaia, Rom. xvi. 5. as the *houſhold of Stephanus* was the firſt family converted there. The whole family of Stephanus was baptized by the Apoſtle himſelf, and he alſo afterwards baptized Criſpus and Caius; but he himſelf baptized no other of the Corinthians: he left that to his aſſiſtants, or to ſome of the firſt converts of the place; for the buſineſs of an Apoſtle was not to baptize, but to preach the Goſpel, 1 Cor. i. 14, 17. See Heylin, Benſon, and Wetſtein.

Ver. 5. *And when Silas and Timotheus were come*, &c.] St. Paul was at Corinth ſome time before his two aſſiſtants came up to him, and ſo long he frequented the ſynagogue; but when Timothy was come from Theſſalonica, and Silas from Beræa, and they had told him what ſucceſs they had met with in watering the Goſpel which he had planted in Macedonia, he *was preſſed in the ſpirit*, and grieved that he had hitherto preached to the Jews in Corinth with ſo little ſucceſs; for which reaſon he reſolved to puſh the matter in the ſynagogue there; and therefore he left off arguing by diſtant hints and inſinuations, and aſſerted in the plaineſt terms that Jeſus was actually the Meſſiah; which freedom and plainneſs of ſpirit preſently made the unbelieving Jews diſcover themſelves. See the next verſe, and Ezek. xxxiii. 4, 8. 1 Kings ii. 33. Matth. xxvii. 25. Some explain the phraſe, which we render *preſſed in ſpirit*, by "*He was borne away* by an unuſual impulſe *in his ſpirit.*" Comp. ver. 25. ch. xix. 21. Rom. xii. 11. and Heinſius.

Ver. 6. *From henceforth I will go*, &c.] That is, "From henceforth I will apply myſelf to the Gentiles only in this city, and no longer fruitleſly attempt the converſion of you Jews."

Ver. 7. *Juſtus*] Some of the ancient MSS. and verſions read *Titus* here, and others *Titus Juſtus*; but whether Titus or Juſtus, or both the names be the true reading, we cannot ſuppoſe that Titus the Evangeliſt is here to be underſtood: for as he was a Chriſtian long before this, St. Luke would not now, contrary to his cuſtom, have deſcribed him under the lower character of a devout Gentile, but would have called him one of the *brethren*, *diſciples*, or *believers:* whereas, from the account here given of this Juſtus, he was a devout Gentile, whom St. Paul now converted to Chriſtianity at Corinth. The Jews had, in ſome places, houſes *annexed to their ſynagogues*, for the entertainment of ſtrangers and travellers; the houſe of Juſtus was probably of this kind; and it is likely that the Apoſtle preferred the houſe of Juſtus to that of Aquila, becauſe it was ſo nigh the ſynagogue, that he might give any of the Jews or Greeks an opportunity, if they pleaſed, to attend upon him more conveniently, or more privately. See Benſon, Mill, Wetſtein, and *Miſcel. Sacra*, eſſay iv. p. 59.

Ver. 8—11. *And Criſpus*] St. Paul's labours in the ſynagogue had not been without ſome ſucceſs; for *Criſpus, one of the rulers* of the ſynagogue, embraced Chriſtianity with his whole family; and afterwards many other of the Corinthians, when they heard the Chriſtian doctrine, and the evidences of it, embraced the Goſpel, and were baptized. His teaching ſo nigh the ſynagogue, in the houſe of an uncircumciſed Gentile; his converting and receiving the uncircumciſed Gentiles into a full communion with the Jewiſh Chriſtians,

exaſperated

months, teaching the word of God among them.

12 And when Gallio was the deputy of Achaia, the Jews made inſurrection with one accord againſt Paul, and brought him to the judgement-ſeat.

13 Saying, This *fellow* perſuadeth men to worſhip God contrary to the law.

14 And when Paul was now about to open his mouth, Gallio ſaid unto the Jews, If it were a matter of wrong, or wicked lewdneſs, O *ye* Jews, reaſon would that I ſhould bear with you:

15 But if it be a queſtion of words, and names, and of your law, look ye *to it*; for I will be no judge of ſuch matters.

16 And he drave them from the judgement-ſeat.

17 Then all the Greeks took Soſthenes, the chief ruler of the ſynagogue, and beat him before the judgement-ſeat. And Gallio cared for none of thoſe things.

18 And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and ſailed thence into Syria, and with him Priſcilla and Aquila; having ſhorn *his* head in Cenchrea: for he had a vow.

19 And he came to Epheſus, and left

Ver. 14. Ch. xxv. 11.—V. 17. 1 Cor. i. 1.—V. 18. Numb. vi. 18. Ch. xxi. 24. Rom. xvi. 1.

exaſperated the unbelieving Jews, which ſeems to have diſcouraged St. Paul; and as he had already planted a conſiderable church in that city, he might poſſibly begin to think of leaving the place, as having little expectation of bringing in any conſiderable addition to the number of converts which he had hitherto made there. But to prevent his departure, and to encourage him in his own work, the Lord Jeſus himſelf appeared to him in a viſion by night. *I have much people in this city*, ver. 10. means all thoſe who ſhould be converted to Chriſtianity, whatever their tempers and diſpoſitions then were. See 1 Cor. vi. 9, 11. Limborch, Benſon, and Doddridge. During this time of St. Paul's continuance at Corinth, he wrote his firſt Epiſtle to the Theſſalonians, which ſeems to be the earlieſt of thoſe which occur in the New Teſtament; and quickly after it he wrote the ſecond. Lord Barrington and Dr. Benſon alſo think, that from hence he wrote his Epiſtle to the Galatians.

Ver. 12. *When Gallio was the deputy of Achaia*] The *proconſul of Achaia*, —'Ανθύπατος. This is another inſtance of the exact propriety with which St. Luke expreſſes himſelf. The provinces of the Roman empire were of two ſorts; *Cæſarean*, or ſuch as were ſubject to the emperor; and *proconſular*, or ſuch as were ſubject to the people and the ſenate. Achaia was a proconſular province under Auguſtus Cæſar. Tiberius, at the requeſt of the Achaians, made it a Cæſarean province. About eight years before the event here mentioned, Claudius reſtored it to the ſenate; and from that time a *proconſul* was ſent into this country. Gallio was the preſent proconſul; and though the country ſubject to him was all Greece, yet he was by the Romans called *proconſul of Achaia*. St. Luke therefore appears to have been maſter of all theſe circumſtances, which he had occaſion to mention, and to have expreſſed himſelf in the proper manner. This *Gallio* was *Marcus Annæus Novatus*, elder brother to the famous Lucius Annæus Seneca, the Stoic philoſopher, and Nero's tutor; but having been adopted by *Lucius Junius Gallio*, he was denominated after him. It was moſt probably by the intereſt of his brother Seneca that Gallio was made proconſul of Achaia; for Agrippina, who was wife to the emperor Claudius, and Mother to Nero, had ſuch an influence over her huſband, that almoſt all things were managed according to her direction; and her ſon's preceptor would, it is moſt probable, be readily gratified in ſuch a requeſt for his brother. Seneca hath deſcribed Gallio as a man of the moſt mild and excellent diſpoſition, compoſed in himſelf, and benign and gentle to mankind in general; and his behaviour upon the following occaſion agrees very well with the character his brother hath given him. Seneca's *Prefat. ad Nat. Quæſt.* lib. 4. Lardner's Credib. b. i. ch. 1. and Biſcoe, p. 57.

Ver. 14. *If it were a matter of wrong*, &c.] *If it were a matter of injuſtice, or miſchievous licentiouſneſs.* Doddridge. Heylin reads the paſſage, *If your accuſation were for ſome act of injuſtice, or other immorality, I would bear you patiently*, *as reaſon requires I ſhould.*

Ver. 15. *But if it be a queſtion of words*] *But ſince your diſpute is only about words, and names, aud your own law, you muſt decide it yourſelves.* The truth is, that religious and civil affairs are of an intirely diſtinct nature; that the latter come under the cognizance of the magiſtrate, and that it is not his buſineſs to interpoſe in an affair relating to the former, any further that to keep the peace, and to allow all good ſubjects openly to profeſs their own religion, and to worſhip in their own way. Accordingly, when the Apoſtle was going to ſpeak, Gallio would not give him the trouble of making his apology, becauſe he did not look upon him as a criminal: He told his accuſers, that he would have nothing to do with their religious opinions, the ſubject of which he had heard, no doubt, from the accuſation which the Jews brought, and determined not to concern himſelf with ſuch things as did not come within his proper province. He therefore, not without threatening, ordered them to depart from the tribunal. "Would to God, ſays Dr. Benſon, that all princes, judges, and magiſtrates had always been of *Gallio*'s mind, and diſcouraged ſuch tumults, by protecting the innocent, and diſcountenancing perſecutors, and ſo had left every one to judge for himſelf in matters of a religion, which concern only God and man's own conſcience!"—A commentator remarks, "The *names* of the heathen gods were fables and ſhadows; but the queſtion concerning the *name of Jeſus* is of more importance than all things elſe under heaven. Yet there is this, among a thouſand other ſingularities in the Chriſtian religion, that human reaſon, curious as it is in all other things, abhors to inquire into it."

Ver. 17. *Then all the Greeks took Soſthenes*] The Jews did not pay a proper regard to Gallio's orders: they had indeed the power of ſcourging in their ſynagogues whom they thought proper, of their own nation and religion: but they were at preſent ſo enraged and inſolent, as to ſeize upon Soſthenes, who had been *one of the chief rulers* of their ſynagogue, but was now, it is moſt likely, become a convert to Chriſtianity, and to *beat him*,—τύπτειν,—even before the tribunal. However, Gallio regarded none of theſe things; all their inſolence could not provoke him to intermeddle, as long as they beat only one of their own people; and though it was not in the ſynagogue, but before the tribunal, he choſe rather to let it paſs, as conſidering, very probably, the mutinous temper of the Jews, which rather increaſed by oppoſition. Many have thought that the Greeks beat Soſthenes in complaiſance to Gallio, and to check the inſolence of the Jews; but it may be proper to obſerve, that many conſiderable verſions and MSS. have not the words Οἱ Ἕλληνες, and one MS. reads, Οἱ Ἰουδαῖοι, *the Jews*; but ſuppoſing ἕλληνες only left out, the connection would incline one to underſtand what follows of the *Jews*; for it is highly probable that Soſthenes was now a favourer of the Chriſtians, or rather himſelf a Chriſtian, and that he is mentioned as ſuch, 1 Cor. i. 1. For though he was then with St. Paul at Epheſus, it is evident that he muſt have been well known at Corinth, from his joining with the Apoſtle in that Epiſtle to the Corinthians. Beſides, this ſenſe of the place much better agrees to that expreſſion, *but Gallio cared*, &c. that is, All the inſolence of the Jews did not move him, ſo far as to interpoſe, or give an hearing to the diſpute btween St. Paul and them. See Mill, Wetſtein, and Doddridge.

Ver. 18. *Paul*, *after this*, *tarried*, &c.] The Apoſtle, thus ſcreened by Gallio, tarried at Corinth a good while longer; ſo that his ſtay in that city was in all about two years. Conſidering his unwearied diligence, and that he did not uſe to ſtay long in any place, unleſs he had a proſpect of ſucceſs, we may reaſonably ſuppoſe that he had gathered a large church there: and from St. Luke's account, and eſpecially from St. Paul's ſecond Epiſtle to Corinth, it appears that moſt of that church conſiſted of converts from among the idolatrous Gentiles. Silas and Timothy ſeem ſtill to have continued at Corinth; but St. Paul, taking leave of the Chriſtian brethren there, ſet out for Syria, and along with him Aquila and Priſcilla. When they arrived at Cenchrea, the eaſtern part of the iſthmus, St. Paul ſhaved his head, becauſe he was under the Nazarite's vow; (ſee ch. xxi. 24. Numb. vi. 18.) for *to the Jews he became as a Jew*, and made all lawful condeſcenſions, in compliance with their prejudices, as we ſhall ſee in other inſtances in the progreſs of this hiſtory. St. Paul ſeems to have made this vow upon ſome remarkable deliverance from his enemies; perhaps, upon the account of Gallio's ſcreening him from the fury of the unbelieving Jews; and poſſibly ſome of the Jewiſh Chriſtians at Corinth might alſo be in danger of throwing off Chriſtianity itſelf, if St. Paul had not condeſcended ſo far in that or ſome other inſtances. It is evident that Judaizers did afterwards make a very great diſturbance in that church; but whatever was the particular reaſon, it appears that St. Paul ſubmitted to that Jewiſh cuſtom. See particularly the next note. We muſt not, however, fail to obſerve here, that ſome very conſiderable critics think that this latter clauſe of the verſe refers to *Aquila*; and accordingly Dr. Waterland reads it *Priſcilla, and Aquila*, *who had ſhorn his head*, &c. And for this conſtruction's ſake Caſtalio and Grotius obſerve, the writer ſeems to have named the wife before the huſband. But it ſeems much more probable from the conſtruction, that this clauſe, as well as the beginning of the next verſe, muſt refer to the ſame perſon, that is, to St. Paul. And as to Priſcilla's being named firſt, this is done elſewhere, where there could be no ſuch reaſon inducing to it. See Rom. xvi. 3. 2 Tom. iv. 19. Some have imagined that Mephiboſheth's vow during David's exile, 2 Sam. xix. 24. might be ſomething of the ſame kind with this of St. Paul. See Spencer *de Leg. Heb.* lib. iii. c. 6.

Ver. 19—22. *And he came to Epheſus*] For the ſhort time that the Apoſtle now tarried at Epheſus, which ſeems to have been but one them there: but he himſelf entered into the ſynagogue, and reaſoned with the Jews.

20 When they deſired *him* to tarry longer time with them, he conſented not:

21 But bade them farewel, ſaying, I muſt by all means keep this feaſt that cometh in Jeruſalem: but I will return again unto you, if God will. And he ſailed from Epheſus.

22 And when he had landed at Cæſarea, and gone up and ſaluted the church, he went down to Antioch.

23 And after he had ſpent ſome time *there*, he departed, and went over all the country of Galatia and Phrygia in order, ſtrengthening all the diſciples.

24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the ſcriptures, came to Epheſus.

25 This man was inſtructed in the way of the Lord; and being fervent in the ſpirit, he ſpake and taught diligently the things of the Lord, knowing only the baptiſm of John.

26 And he began to ſpeak boldly in the ſynagogue: whom when Aquila and Priſcilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

27 And when he was diſpoſed to paſs into Achaia, the brethren wrote, exhorting the diſciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jews, *and that* publickly, ſhewing by the ſcriptures, that Jeſus was Chriſt.

Ver. 21. Ch. xix. 21. 1 Cor. iv. 19. Hebr. vi. 3. Jam. iv. 15.—V. 23. Gal. iv. 14.—V. 24. 1 Cor. i. 12.—V. 25. Ch. xix. 3. V. 27. 1 Cor. iii. 6.—V. 28. Or, *is the Chriſt.*

ſabbath-day, he went into the ſynagogue, and diſcourſed with the Jews, and with ſuch Gentiles as uſually attended the ſynagogue ſervice, concerning the Chriſtian doctrine; but when they deſired him to ſtay longer with them, he refuſed, and took his leave of them, telling them, ver. 21. that he muſt by all means go up to Jeruſalem, upon the account of his being under the Nazarite's vow; for it was a maxim, that if any one had vowed the Nazarite's vow out of the land of Judea, he was bound to go into the land, and there fulfil his vow. The Apoſtle added, that he choſe to be at Jeruſalem time enough to keep the approaching feſtival in that city; and this not from any apprehenſion that he was obliged in conſcience to celebrate the Jewiſh feaſts, but for the reaſon above given, and becauſe he deſired to ſeize that opportunity of meeting a great number of his countrymen at Jeruſalem, to whom he might preach the Goſpel, or whom, if already converted, he might farther inſtruct, or might remove the prejudices which were groundleſly imbibed againſt him. Looſing therefore from Epheſus, he ſailed to Cæſarea, from whence he went up to *pay his reſpects to the Chriſtian church at Jeruſalem*; which, as it was the mother church, or the firſt of all the Chriſtian churches, was, by way of eminence, called *the church.* When he had ſeen the Chriſtians at Jeruſalem, affectionately ſaluted them, made his offering as a Nazarite at the temple, and kept the feaſt in that city, he left the place, and went down to Antioch in Syria, and there ended his ſecond apoſtolical journey. See Reland *de Antiq. Heb.* "*de Sacris Perſonis,*" p. 277. Lardner's Credib. p. i. b. 1. c. 9. The Syriac verſion, Tremellius, and Grotius. Concerning *Epheſus*, ſee the note on ver. 1. of the next chapter.

Ver. 23. *And after he had ſpent ſome time there*] After St. Paul had made ſome ſtay in Antioch, he ſet out upon his third apoſtolical journey, and went through *Galatia and Phrygia*, καθεξῆς, *from church to church, in that order in which he had founded them.* See Mill's Proleg. p. 538. As this would take him up a great deal of time, moſt commentators very reaſonably allow four years for this journey; that is, from the year 54 to 58. Coming to Galatia, he gave thoſe directions concerning charitable contributions referred to 1 Cor. xvi. 1, 2. See Doddridge and Benſon.

Ver. 25. *And being fervent in the Spirit*] The baptiſm of John we find, ch. xix. 2. was attended with very imperfect inſtruction, or divine illuminations; yet upon that foundation Apollos, being a man of warmth and eloquence, is ſaid to have preached the Goſpel ἀκριϐῶς, *perfectly*; an unuſual encomium paid to natural abilities! But if he taught *perfectly*, would one expect to find in the next verſe that Aquila and Priſcilla were obliged to inſtruſt him ἀκριϐέςερον, *more perfectly?*—All is clear, if we ſuppoſe that ȣκ, from its likeneſs to the beginning of the next word, has been omitted; and that we ſhould read ἐδίδασκεν ȣκ ἀκριϐῶς, *he taught* of Chriſt NOT *perfectly, knowing* ONLY *the baptiſm of John.* Mr. Bowyer, in his *Conjectural Emendations* on the New Teſtament, produces this judicious criticiſm, as received from the mouth of the late learned Bp. Sherlock; and Mr. Markland inſtances a ſimilar omiſſion of an ȣκ, in Athenæus, Δειπνος, lib. iii. c. 13. p. 91.

Ver. 27. *Who—helped,* &c.] Some, with the Syriac, would read this, *He helped, by his powerful grace, thoſe who had believed*; and others, *He aſſiſted thoſe who had believed by the preaching of the Goſpel.* The beſt comment on his words is what we are told elſewere, 1 Cor. iii. 6. *Paul planted, and Apollos watered; but God gave the increaſe.* It is indeed true, both that the Corinthians had *believed through grace*, and that through grace Apollos *helped them.* The latter ſtrongly implies the former, and the original words may poſſibly ſpeak either. It appears from many paſſages in St. Paul's Epiſtles to the Corinthians, that ſeveral of the Chriſtians there, charmed with the eloquence of Apollos, were ready to ſet him up as the head of a party, and to make invidious and fooliſh compariſons between him and the Apoſtle, who had been their father in Chriſt; and who, though he might have leſs volubility of ſpeech, was, on the moſt important accounts, far ſuperior to this eloquent and zealous teacher. See 1 Cor. i. 12. iii. 4—8, 21, 22. iv. 6. Yet this occaſioned no breach between Paul and Apollos; the latter of which plainly appears to have come to Epheſus when Paul returned thither, and to have declined going to Corinth again, even when Paul would have perſuaded him to it; probably to avoid any the remoteſt appearance of deſiring to countenance any party, which might have been formed in his own favour. See 1 Cor. xvi. 12. Grotius, Caſtalio, L'Enfant, and Limborch.

Ver. 28. *For he mightily convinced the Jews*] Inſtead of διακατηλέγχετο, which is never uſed in the New Teſtament in the middle voice, or if it were, would require an accuſative, not a dative caſe after it, ſome critics propoſe to read διακατηλέγετο, *he reaſoned* or *diſputed ſtrongly againſt the Jews; publickly proving by Scripture, that Jeſus is the Chriſt,* or *the Meſſiah.* See Markland, and Bowyer's Conjectural Emend. on the New Teſtament.

REFLECTIONS ON CHAP. XVIII.

The divine wiſdom and goodneſs is very obſervable from hence, in providing for thoſe who are employed in the work of the Goſpel, *ſuitable aſſociates* and companions in their labours, ver. 1. 2. and particularly happy are they, to whom God hath been pleaſed to give, as to the pious *Aquila*, ſuch a *companion* in the neareſt relation of life, as may help them forward in the way to heaven, and aſſiſt them in the ſervice of religion, while they continue upon earth.

God has always, in the treaſures of his goodneſs, proper conſolations for thoſe who *ſuffer*, and who have recourſe to him. How great a one is this, to meet with the company of an Apoſtle,—of a St. *Paul!* Happy *baniſhment*, which is the occaſion that theſe perſons fall under the direction of a man of God!

Much were the fatigues of St. Paul's life ſoftened by the converſe of ſuch friends, who no doubt rendered the *common buſineſs of life* more pleaſant, as well as the *work of the Lord* more delightful. We find them, while endeavouring to propagate the Goſpel, *maintaining themſelves* (for reaſons peculiar to that ſituation) *by the labour of their own hands*; and even *Paul* the Apoſtle *wrought with them.* ver. 3. Not becauſe he had not a *right* to demand ſupport, (for he ſtrenuouſly maintains that right at large, in his addreſs to thoſe very Corinthians, 1 Cor. ix. 1—14.) but to ſhame his mean-ſpirited enemies, who accuſed him of acting on *mercenary principles*; and becauſe he thought in his conſcience, on ſome other accounts, that his fidelity to Chriſt would be ſo much the more apparent, and his labours, by this means, ſo much the more ſucceſsful. And what faithful miniſter, who in his conſcience apprehended that to be the caſe, would not chooſe to act as he did! It is no derogation from the honour of the eccleſiaſtical miniſtry, for a miniſter to gain his livelihood by the ſweat of his brows. It is always a great thing to imitate Jeſus Chriſt, and his Apoſtles.

During this his temporal employment, we find St. Paul engaged, as uſual, every *ſabbath-day*, in diſcourſing to the Jews, and in demonſtrating to them the truth of the Goſpel: ver. 4. And it is pleaſant and edifying to obſerve, with what earneſtneſs he applied himſelf to do it. His unwearied diligence in the miniſtry, though he received no manner of temporal advantage from it, is a tacit, yet emphatical condemnation of thoſe, who enrich themſelves out of the revenues of the church, while they do nothing at all in it, or that which

CHAP. XIX.

The Holy Ghoſt is given by Paul's hands: the Jews blaſpheme his doctrine, which is confirmed by miracles. The Jewiſh exorciſts, are beaten by the man poſſeſſed by the evil ſpirit. Magical books are burnt. Demetrius for love of gain, raiſeth an uproar againſt Paul; which is appeaſed by the town-clerk.

AND it came to paſs, that while Apollos was at Corinth, Paul having paſſed through the upper coaſts, came to Epheſus: and finding certain diſciples,

2 He ſaid unto them, Have ye received the Holy Ghoſt ſince ye believed? And they ſaid unto him, We have not ſo much as heard whether there be any Holy Ghoſt.

Ver. 1. 1 Mac. iii. 37. vi. 1.—V. 2. Ch. viii. 16. See 1 Sam. iii. 7.

which is next to nothing; his zeal and charity are patterns which all paſtors ought frequently to conſider.

How melancholy is it to find the inveterate prejudices of his hearers, prevailing over all the cogency of his demonſtrations, and all the warmth of his addreſs! Yet let us obſerve how he gave them up, ver. 6. With what grief, mixed with juſt indignation at their folly and ingratitude! *Shaking his garments*, and *ſaying*, *Your blood be upon your own heads! I am clean.* Thus are impenitent unbelievers their own murderers; they bring upon themſelves even the *blood* and deſtruction of *their own ſouls*. Grievous it is that it ſhould *reſt upon them*; but abſolutely neceſſary, that they who are meſſengers of God to them ſhould take heed, if ſuch muſt, after all, *bleed* by the ſword of divine juſtice, that *themſelves* may at laſt be found pure; for terrible beyond expreſſion muſt it be, if, through a treacherous or neglectful conduct, the *blood of ſuch perſons ſhould be required at their hands!*

The Apoſtle's ſucceſs among the *Gentiles* raiſed new oppoſition, and his infirmities frequently occaſioned returning fears. But how graciouſly did our Lord interpoſe for his encouragement and ſupport, aſſuring him of his protection, and promiſing him yet more abundant ſucceſs! ver. 9, 10. Bleſſed JESUS, thy *grace was ſufficient* even *for this thy ſervant*, amidſt all the labours of the miniſterial and apoſtolical office, amidſt all the *internal* as well as *external difficulties* he had to encounter in the diſcharge of it! 2 Cor. xii. 9. May that *grace* be imparted to *us* alſo! and may it appear that *thou haſt much people*, wherever thou fixeſt the bounds of our habitation, and the ſphere of our miniſtry!

The tumultuous *rage* of the *Jews* is nothing ſurpriſing, for we have been accuſtomed often to read it; but the *prudence* and *moderation* of *Gallio* is truly exemplary. ver. 12. That wiſe Roman well knew the extent of his *office*, and was aware that it gave him no title or pretence to dictate in matters of conſcience, or to reſtrain mens religious liberties, ſo long as they abſtained from *injuſtice* or *miſchievous licentiouſneſs*, by which the public peace might be diſturbed, and the rights of ſociety invaded. ver. 14, 15. May God give to all magiſtrates ſuch a Spirit! The Goſpel will then, under the influences of divine grace, become an univerſal religion, and ſhew the world how little need it has of being ſupported by civil penalties, to which thoſe are generally moſt ready to have recourſe, who, like *theſe Jews*, are confounded by fair arguments.

Who can help obſerving from *their* conduct, ver. 13. how apt ignorance and paſſion are to cauſe that to be looked upon as *contrary to religion*, which is the very ſpirit of it. We eaſily perſuade ourſelves, (unleſs God be of our council,) that what is contrary to *our inclinations*, is *contrary to his law*; and the pretence of *his intereſts* too often, alas! ſerves as a veil to cover the malice and obſtinacy of *men*.

The whole conduct of the Apoſtle teaches paſtors to apply themſelves particularly to thoſe whom they have inſtructed; to cultivate the good planted among them by frequent and exact *viſitations*, and to have a conſtant regard to the *weak*, who ſtand in need of encouragement from time to time. ver. 23. There are no ſorts of labour which the paſtoral *charity* does not embrace: Behold we it in the great St. Paul; it looks upon the toil and fatigues of ſo many journeys and voyages as nothing,—but as duty and the trueſt delight. What an example is this, for every ſucceſſor of the Apoſtles to contemplate!

It was well for the *churches*, that ſo promiſing and hopeful a fellow-labourer as *Apollos* was raiſed up both to St. *Paul* and to *them*. We ſee in this inſtance how profitable it is to ſtudy the word of God. To be fervent and courageous in ſpirit, to be *eloquent and mighty in the Scriptures*, are happy talents for ſuch as are *devoted to the miniſtry*. Would to God all that enter on this work among *us* may come forth with a *zeal* and *courage* like this; *nay*, and with an *humility* too like that, which, in Apollos, adorned all the bright talents with which he was endowed! ver. 24, 25. What he *knew*, he zealouſly *taught*; what he did not know, he was ready thankfully to learn; and that not only from the mouth of an *Apoſtle*, but of a *fellow Chriſtian* in inferior life, from *Aquila*, yea, and from *Priſcilla* too. ver. 26. Since God had given that wiſe and pious woman to know the *way of God* by longer experience and to *greater perfection* than he, Apollos, amidſt all his popularity and applauſe, was willing to become her as well as her huſband's diſciple, and to learn from them both in private diſcourſes thoſe evangelic leſſons, in which they were at preſent more ſkilful than himſelf.

From this circumſtance we learn, that devout Chriſtians may perform conſiderable ſervices to the church of God, without being admitted to the ſacred miniſtry, or taking upon them to ſpeak in public. A ſolicitous concern for the intereſts of the church, and a conſtant application to thoſe things which promote the glory of God, are to be found, and may well be exerciſed in all ſtates and conditions. Every good man, like Aquila, may have a zeal and ſpirit of the prieſthood, though without the character, and may confer with his friends and neighbours, to their mutual edification.

It was prudent in Apollos to take, as well as juſt in the brethren to grant, proper *letters of recommendation*, when he was going to the churches in Achaia, where he was a ſtranger; ver. 27. and well did he anſwer this recommendation, and make himſelf known amongſt them by his valuable ſervices. *Mighty* as he was *in the Scriptures* of the Old Teſtament, he might well *demonſtrate from them* to the Jews at Corinth, that JESUS *was the Meſſiah*. Happy had it been for the church and ſynagogue there, had they known no *diſtinguiſhing name* but his. See ver. 28. It is a fond and indecent partiality which leads one man to ſay, *I am of Paul*; and another, *I am of Apollos*: And we may reaſonably hope that this zealous *Evangeliſt* expreſſed the ſame diſpleaſure which the *Apoſtle* himſelf did on the like occaſion; (1 Cor. iii. 4.) and that he laboured with all his might to impreſs them with the thought, that neither *he that planted*, *nor he that watered*, was *any thing*, *but God*, *who gave the increaſe* to both. May this important thought be more deeply impreſſed on the hearts both of *miniſters* and people; that ſo *all the glory* may be rendered to him, from whom all our gifts and graces, and all our ſucceſſes proceed!

Chap. XIX. *Ver.* 1. *Paul—came to Epheſus*] Epheſus was the metropolis and principal mart not only of Ionia, but even of all the Proconſular Aſia, ſituated on the river *Cayſter*, celebrated for its ſwans, on the ſide of a hill, which towards the weſt has the proſpect of a lovely plain, watered and beautified with the pleaſant circles of the river, turning and winding in ſo many curions mazes, that ſome travellers have miſtaken it for the *Meander*; and this the rather, becauſe the Turks have given it the name of *Mendres*. It was moſt celebrated for the magnificent temple of Diana, which was two hundred and twenty years in building, was reared at the common charge of all Aſia Propria, and was accounted one of the ſeven wonders of the world. It was four hundred and twenty-five feet long, and two hundred and twenty broad, ſupported by an hundred and twenty-ſeven marble pillars, each of them ſixty feet high; the work of a king, who erected them as a token of his piety and magnificence. It had been twice burned down before this period; the firſt time was on the very day in which Socrates was poiſoned, about four hundred years before Chriſt; and the ſecond was on the night in which Alexander the Great was born. It was then ſet on fire on purpoſe by Eroſtratus, who being condemned to die for it, confeſſed, that he had deſtroyed ſo exquiſite a ſtructure purely that he might be remembered in future ages: upon which they not only put him to death, but made a decree, very fruitleſs indeed in its effects, that his name ſhould never be mentioned more. It was again rebuilt,—the famous Denocrates, whom Alexander the Great afterwards employed in planning and building the magnificent city of Alexandria, being architect; and it was wonderſully adorned, eſpecially by the Epheſians, the ladies contributing very largely towards it. After this, Nero plundered it of its riches; but in St. Paul's time it retained a great deal of its ancient grandeur. In the days of Gallienus the emperor, the Goths intirely ruined it. It is at preſent become a mean and ſordid village, with ſcarcely a ſingle family of Chriſtians dwelling in it: Nay, indeed the place where it ſtood is ſo little known, that it affords matter of conjecture to travellers. The only two buildings worth obſerving, are a ſtrong and lofty caſtle, ſituated on an eminence, and a beautiful church, honoured with the name of St. John, but now converted into a Turkiſh moſque; and, according to ſome travellers, there are a few ſtately ruins, which they ſuppoſe to be the remains of the once-magnificent temple. See Herodot. *Clio.* cap. 26. Plutarch's life of Alexander, Chiſhul's travels. p. 27. Calmet, and Bp. Newton on Rev. ch. iii. Inſtead of *upper coaſts*, the MS. reads *upper parts*.

Ver. 2. *He ſaid unto them, Have ye received,* &c?] St. Paul found at Epheſus *twelve diſciples*, who had been converted, or, as is more probable, had come to Epheſus out of ſome remote country ſince he had left that city;—for theſe men it is moſt likely were pious Jews, who having waited for the kingdom of God, and being many years before baptized by John, or ſome of his diſciples, had, on receiving ſomething of the evidence of Chriſtianity, believed in Jeſus; but perhaps coming, as we have obſerved, out of ſome diſtant and obſcure country, they had not enjoyed an opportunity before of being inſtructed in any thing relative to the Holy Spirit, more than might be learnt from the Old Teſtament. As it was his uſual cuſtom to impart the Holy Spirit to all the adult converts wherever he came, if they had not already received the divine gift, He aſked theſe twelve, whether they had received the Holy Spirit ſince they believed? To which they anſwered, "*We have not ſo much as heard that the Holy*

3 And he ſaid unto them, Unto what then were ye baptized? And they ſaid, Unto John's baptiſm.

4 Then ſaid Paul, John verily baptized with the baptiſm of repentance, ſaying unto the people, That they ſhould believe on him which ſhould come after him, that is, on Chriſt Jeſus.

5 When they heard *this*, they were baptized in the name of the Lord Jeſus.

6 And when Paul had laid *his* hands upon them, the Holy Ghoſt came on them; and they ſpake with tongues, and propheſied.

7 And all the men were about twelve.

8 And he went into the ſynagogue, and ſpake boldly for the ſpace of three months, diſputing and perſuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but ſpake evil of that way before the multitude, he departed from them, and ſeparated the diſciples, diſputing daily in the ſchool of one Tyrannus.

10 And this continued by the ſpace of two years; ſo that all they which dwelt in Aſia, heard the word of the Lord Jeſus, both Jews and Greeks.

11 And God wrought ſpecial miracles by the hands of Paul:

12 So that from his body were brought unto the ſick, handkerchiefs or aprons, and the diſeaſes departed from them, and the evil ſpirits went out of them.

13 Then certain of the vagabond Jews, exorciſts, took upon them to call over them which had evil ſpirits, the name of the Lord Jeſus, ſaying, We adjure you by Jeſus whom Paul preacheth.

14 And there were ſeven ſons of *one* Sceva, a Jew, *and* chief of the prieſts, which did ſo.

15 And the evil ſpirit anſwered and ſaid,

Ver. 3. Ch. xviii. 25.—V. 4. Matth. iii. 11. Ch. i. 5. xi. 16.—V. 5. Ch. viii. 16.—V. 6. Ch. vi. 6. viii. 17. Ch. ii. 4. x. 46. V. 8. Ch. i. 3.—V. 9. 2 Tim. i. 15. See ch. ix. 2. xxiv. 14. Ver. 23.—V. 10. See ch. xx. 31.—V. 11. Mark xvi. 20. Ch. xiv. 3. V. 12. Ch. v. 15. See 2 Kings iv. 29.—V. 13. Matth. xii. 27. See Mark ix. 38.

Spirit is poured out, or that any perſon hath been favoured with that extraordinary gift, which the prophets foretold, and John the Baptiſt frequently intimated would be granted unto numbers." Ainſworth on Exod. xxviii. 30. has rightly obſerved, that by the *Holy Spirit* is here meant the *gifts* of the Spirit, in prophecy, tongues, &c. as it follows, ver. 6. *The Holy Spirit came on them, and they ſpake with tongues, and propheſied*; which gifts having before ceaſed, were reſtored by the Goſpel: an evident proof that Chriſt was come. See Joel ii. 28. &c. Acts ii. 4, 17, 18. According to our tranſlation, theſe twelve diſciples of John the Baptiſt are repreſented as ſaying, *We have not ſo much as heard whether there be any Holy Ghoſt.* If by this be meant, that they had never *heard* of the Holy Spirit, it appears to be incredible. If we are to underſtand that they had not yet heard of the *effuſion* of the Holy Spirit, of which John the Baptiſt had given intimations, that indeed ſeems to be the true ſenſe, but very ill expreſſed. The Cambridge MS. reads λαμβανουσι τινες, that is, *we have not ſo much as heard that any perſons do receive the Holy Spirit.* This is a juſt interpretation; but the authority of the reading is not ſufficient. In our verſion, John vii. 29. the ſame ſort of phraſe is more juſtly tranſlated, *the Holy Ghoſt was not yet given.* If our tranſlators had kept to that manner of reading, they would have made this paſſage as clear and intelligible: *We have not ſo much as heard whether the Holy Ghoſt be yet given.* See Benſon, Beza, Mill, and Ridley's Sermons at Lady Moyer's Lectures,

Ver. 5. *When they heard this*] This verſe has been generally underſtood as containing the words of the ſacred *hiſtorian*; but ſome very conſiderable criticks have conſidered it as a continuation of the words of St. Paul: The arguments are certainly ſtrong on both ſides. We may, however, remark that in all the New Teſtament, there is not any other clear inſtance or proof (ſuppoſing this to be one) of the rebaptizing ſuch as had been the diſciples of John. On the other hand, it does not appear that our Lord himſelf, or any of the apoſtles of the circumciſion were baptized with water by any other than by the baptiſm of John; and when they who had followed John became the diſciples of Jeſus, we read nothing of their being rebaptized by Jeſus, or by his diſciples. See Druſius, Beza, Grotius, and L'Enfant. Dr. Doddridge expreſſes himſelf ſtrongly on the other ſide of the queſtion: We will give his words, and the reader muſt judge for himſelf: "I think it evident, ſays he, beyond all diſpute, that the baptiſm of John and of Chriſt were in their own nature quite different; and that it is plain in fact, that when perſons were converted to Chriſtianity, they were baptized of courſe without enquiring whether they had, or had not received the baptiſm of John; which we know vaſt numbers did, (Matth. iii. 5, 6.) who probably afterwards received Chriſtian baptiſm; (comp. ch. ii. 38—41. iv. 4. vi. 7.) and therefore, if I were aſſured that the conſtruction of ver. 4, 5. were that which Beza, Grotius, &c. inſiſt upon, I ſhould interpret the 5th verſe in a ſenſe quite contrary to theirs; as if it was ſaid, "But they who payed not due regard to John, when they came more explicitly to underſtand who the promiſed Meſſiah was, were baptized into the name of Jeſus; as you therefore muſt be, in order to a regular admittance into his church:"—And then I ſhould ſuppoſe that St. Luke, having given this intimation of the baptiſm of theſe converts, which muſt of courſe follow ſuch a declaration of St. Paul, left us to collect that for ourſelves, and only mentioned the communication of miraculous gifts to them, on their being thus baptized. But on the whole, as the expreſſion is not, Οἱ δὲ ἀκούσαντες, but Ἀκούσαντες δὲ; as αὐτοῖς, *them*, ver. 6. ſeems ſo plainly to refer to the perſons juſt before ſaid to be baptized; and as it is ſo natural to ſuppoſe that Luke would not omit to mention the baptiſm of theſe men, I rather conclude that there is an *ellipſis* in the 4th verſe, though, I own it, not a very common one; ſo that τῳ λαῳ λέγων, is put for λέγων δὲ τῳ λαῳ: as if the expreſſion were, "*But he ſaid to the people* at the ſame time, *that they ſhould believe in Jeſus*;" and the particle δὲ might more probably be omitted by St. Luke, as it is uſed three times beſides in theſe three verſes.

Ver. 8, 9. *He ſpake boldly for the ſpace of three months*] Lord Barrington ſuppoſes, that after St. Paul had been ſome time at Epheſus, he viſited the neighbouring towns of Aſia, and then returned to Epheſus again; and it ſeems not improbable that the foundation of ſome others of the ſeven churches in Aſia, ſo particularly favoured by the epiſtles of our Lord, might now be laid. Comp. ver. 10. St. Paul frequented the ſynagogue of the Jews for three months; but, when ſeveral of the leading men among them were hardened beyond all conviction, and not only refuſed to believe themſelves, but even caſt wicked and injurious reflections upon the Chriſtian religion before the multitude, and did all that they could to deter others from believing;—the apoſtle left the ſynagogue, and taking with him the converts whom he had made, he went and *taught daily in the ſchool of one Tyrannus*, or *Turnus*; who probably was a converted Jew, and his *ſchool*, perhaps, what the Jews called *Beth-midraſh*, or a divinity ſchool; in which they uſed to handle intricate queſtions and difficult doctrines. There St. Paul kept his aſſembly for two years together; and, according to a different reading in two ancient MSS. he *taught five hours a day*; i. e. from eleven o'clock in the morning to four in the afternoon. By his indefatigable diligence for ſo long a time, Chriſtianity ſpread very much; for all the inhabitants of proconſular Aſia, whether Jews or Gentiles, had thereby an opportunity to learn the true Chriſtian doctrine, and to ſee it confirmed by mighty and convincing atteſtations. See ver. 11. Lord Barrington's *Miſcell. Sacr.* abſtract, p. 33. Knatchbull, Lightfoot, Benſon, Beza, and Wetſtein. Inſtead of *diſputing*, the MS. reads *diſcourſing*; and Dr. Heylin renders it *conferred,—and daily held conferences.*

Ver. 12. *Handkerchiefs or aprons*] Σουδάρια ἢ σιμικίνθια, were originally Latin words,—*Sudaria* and *Semicincthia*; and are further inſtances of St. Luke's latiniſing. They have been differently rendered: The etymology of the firſt plainly determines it to ſignify a piece of linen, with which the ſweat was wiped from the face; and as the latter, literally rendered, ſignifies things *girt half round* the waiſt, it is properly enough rendered *aprons*. Some read it *ſaſhes*. It is juſtly obſerved by many writers, that theſe cures wrought upon abſent perſons, ſome of them perhaps at a conſiderable diſtance from Epheſus, might conduce greatly to the ſucceſs of the Goſpel amongſt thoſe, whoſe faces St. Paul had never ſeen. See Stockius, Druſius, and Calmet's Diſſertation, vol. i. p. 232.

Ver. 13. *Vagabond Jews, exorciſts*] Several of the Jews about this time pretended to a power of caſting out demons, particularly by ſome arts and charms derived from Solomon. Some of theſe *ſtrolling* exorciſts, obſerving that St. Paul, by invoking the name of *Jeſus*, did ſucceſsfully what they only pretended to, reſolved to attempt the ſame; the conſequence of which was not only the preventing ſuch impoſtors from abuſing the ſacred and venerable name of Jeſus in future, but the rendering it more aweful. See Joſeph. Antiq. b. viii. c. 2. Whitby, and Biſcoe's Lectures, p. 281.

Ver. 15. *And the evil ſpirit anſwered*] Not to inſiſt on the demonſtration

Jeſus I know, and Paul I know; but who are ye?

16 And the man in whom the evil ſpirit was, leaped on them, and overcame them, and prevailed againſt them, ſo that they fled out of that houſe naked and wounded.

17 And this was known to all the Jews and Greeks alſo dwelling at Epheſus; and fear fell on them all, and the name of the Lord Jeſus was magnified.

18 And many that believed came, and confeſſed, and ſhewed their deeds.

19 Many alſo of them which uſed curious arts, brought their books together, and burned them before all *men:* and they counted the price of them, and found it fifty thouſand *pieces* of ſilver.

20 So mightily grew the word of God, and prevailed!

21 After theſe things were ended, Paul purpoſed in the ſpirit, when he had paſſed through Macedonia, and Achaia, to go to Jeruſalem, ſaying, After I have been there, I muſt alſo ſee Rome.

22 So he ſent into Macedonia two of them that miniſtered unto him, Timotheus and Eraſtus; *but* he himſelf ſtayed in Aſia for a ſeaſon.

23 And the ſame time there aroſe no ſmall ſtir about that way.

24 For a certain *man* named Demetrius, a ſilver-ſmith, which made ſilver ſhrines for Diana, brought no ſmall gain unto the craftſmen;

25 Whom he called together with the workmen of like occupation, and ſaid, Sirs, ye know that by this craft we have our wealth:

26 Moreover, ye ſee and hear, that not alone at Epheſus, but almoſt throughout all Aſia, this Paul hath perſuaded and turned away much people, ſaying, that they be no gods which are made with hands:

27 So that not only this our craft is in

Ver. 18. Matth. iii. 6.—V. 20. Ch. vi. 7. xii. 24.—V. 21. Rom. xv. 25. Gal. ii. 1. Ch. xx. 22. Ch. xviii. 21. Rom. xv. 24—28.—V. 22. Ch. xiii. 5. Rom. xvi. 23. 2 Tim. iv. 20.—V. 23. 2 Cor. i. 8. See ch. ix. 2.—V. 24. Ch. xvi. 16, 19.—V. 26. Pſ. cxv. 4. Jer. x. 3.

ſtration ariſing from the preſent ſtory, that this demoniac was not merely a lunatic, We may obſerve that the evil ſpirit, under whoſe operation this man was, ſeems either to have been compelled by a ſuperior power, to bear an unwilling teſtimony to Jeſus, or craftily to have intended it, to bring St. Paul under a ſuſpicion, as acting in confederacy with himſelf; and if the latter of theſe was the caſe, God, as in other inſtances, over-ruled this artifice of Satan to the deſtruction of his own cauſe and kingdom. See Doddridge, Biſcoe, and Calmet.

Ver. 18—20. *And many that believed, came,* &c.] Exorciſms and incantations had been very much practiced at Epheſus: The Gentiles there imagined that Diana, or the moon, preſided over their incantations; but upon the diſaſter which befel theſe exorciſts, many of them who had lately embraced the Chriſtian religion, came to the apoſtle, acknowledging that they alſo had formerly been guilty of pretenſions to *ſorcery* and *exorciſms*, and confeſſed that they now looked upon ſuch things as highly criminal. Nay, ſeveral of them even brought with them their books, which contained Εφισια γραμματα, *Epheſian letters*, or *the myſteries and inſtitutions of that pretended art*; ſuch as the methods of incantation, the words to be made uſe of, and the proper ſeaſons and places for making uſe of them;—and they threw thoſe books into the fire, and *burned them publickly*, in the face of the whole city. The value of them being computed, was found to be *fifty thouſand pieces of ſilver*. By a *piece of ſilver*, ἀργυρίον, is meant a Jewiſh *ſhekel:* See Matth. xxvi. 15. xxvii. 3—9. Dr. Arbuthnot ſays that a ſhekel was equal to *two ſhillings, three-pence, and three eighths of a penny* of our money: According to that valuation, *fifty thouſand ſhekels* would amount to 5,703*l.* 2*s.* 6*d.* of our Engliſh money; and yet, though the books were valued at that large ſum, they now chearfully burned them. So mighty was the evidence of the Chriſtian religion, and ſo great its effects! as appeared particularly in the diſintereſted piety of theſe men; for they would not ſell thoſe books to others, becauſe the art was in itſelf unlawful, and ought not to have been practiſed by any one: And being enlightened by the knowledge of the Goſpel, and animated with the proſpect of a better and more enduring ſubſtance, they made no account of that large ſum of money, in compariſon of an honourable and faithful diſcharge of their duty. See Benſon, Grotius, Prideaux, and Biſcoe's Lectures, p. 290.

Ver. 21. *After theſe things—Paul purpoſed,* &c.] It is not certain from the original, whether this relates to a determination to which St. Paul was moved by the Holy Spirit, by whom he was directed in his journeys, or to a purpoſe which he formed in his own mind: But as we find that he delayed the execution of it, and was led by ſeveral circumſtances to alter his intended courſe, and to continue longer in his progreſs than he firſt deſigned, it ſeems more reaſonable to refer it to his own ſpirit; and therefore Beza renders the original, *Statuit apud ſe*; and Stephens, *Induxit in animum*; "He reſolved, or determined in himſelf." Many events referred to in the Epiſtles happened during this period. It is probable that Philemon, a convert of St. Paul, and Epaphras, afterwards a miniſter of the church of Coloſſe, were converted about this time. The apoſtle was alſo viſited by ſeveral Chriſtians, from neighbouring parts, during his abode here; and there is great reaſon to believe, that he wrote his firſt Epiſtle to the Corinthians from hence, and about this time. See the introductory note to that Epiſtle, Doddridge, and Benſon.

Ver. 22. *Timotheus and Eraſtus*] Timothy was a perſon very proper to be employed on this occaſion; not only on account of his excellent character, but alſo as he had formerly been at Macedonia with Paul, and had aſſiſted in planting the churches there. *Eraſtus*, who was joined with him, was chamberlain at Corinth; and they were charged with a commiſſion to promote the collection which St. Paul was making, both in the European and Aſiatic churches, for the poor Chriſtians in Judea; which is afterwards ſo largely urged in the ſecond Epiſtle to the Corinthians, ch. viii. and ix. See Locke, and Lardner's Credib. vol. ii. part ii. p. 51.

Ver. 24. *Demetrius—who made ſilver ſhrines for Diana*] Theſe *ſhrines*, it has been generally ſuppoſed, were little *models* of the famous *temple of Diana*, with folding doors; which being opened, the image of the goddeſs was ſeen placed therein. The votaries of Diana, who came to worſhip at Epheſus, uſed to purchaſe them; and it is not unlikely, that upon their return home, they ſet them up, and conſecrated them in their private or domeſtic chapels. This opinion is rendered probable by a variety of paſſages in ancient authors. Beza, however, and others conjecture, that the buſineſs of Demetrius might poſſibly be, making a ſort of *coins* or *medals*, on the reverſe of which the temple was repreſented: And in Beza's Greek Teſtament, we have a print of one of theſe medals, in which the image itſelf, with its various rows of breaſts, is exhibited, as ſeen through the open doors of the temple. It is poſſible this company of workmen might take in thoſe who wrought in all theſe ſacred commodities; and likewiſe thoſe who made a kind of *pageants*, intended for public proceſſions, in which Diana was repreſented in a kind of moveable chapel, reſembling her great temple, in a larger proportion than theſe ſuppoſed *ſhrines* or *models*. See Hammond, Grotius, Biſcoe, p. 300. and Raphel. ex Herod. p. 380. Inſtead of *craftſmen*, and *craft*, in this and the next verſe, Dr. Waterland and the MS. read, *tradeſmen—trade*.

Ver. 26. *That not alone at Epheſus,* &c.] *That this Paul has perſuaded great numbers of people, not only of Epheſus, but of almoſt all* the provinces of *Aſia*, as they have occaſionally viſited us; *and has turned them aſide* from the eſtabliſhed religion, *ſaying, that they are not* true *deities, which are made with hands*, nor worthy of being at all worſhipped or regarded." The laſt clauſe of this verſe plainly ſhews, that the contrary opinion generally prevailed; namely, that there was a kind of divinity in the images of their ſuppoſed deities; which Elſner fully ſhews that the heathens did think; though ſome of them, and particularly Maximus Tyrius and Julian, had learnt to ſpeak of them juſt as the Papiſts do now; who indeed ſeem to have borrowed ſome of their apologies from theſe late heathens. See Doddridge, and Elſner's Obſervations, vol. i. p. 455, &c.

Ver. 27. *Whom all Aſia and the world worſhippeth*] As Diana was known under a great variety of titles and characters, as the goddeſs of hunting, of travelling, of child-birth, of inchantments, &c. as Luna, Hecate, Lucina, Proſerpine, and ſo on,—ſhe had undoubtedly, in one or other of theſe views, a vaſt number of votaries. She was one of the objects of the Eleuſinian myſteries; which were not only reſorted to from the remoteſt regions, but were likewiſe ſaid to be ſo extenſive, as to take in the whole race of mankind. The Epheſian Diana was of a ſingular form, being always repreſented with ſeveral tiers or rows of breaſts; intimating her to be the mother of mankind: And in this form it appears from a curious MS.

preſerved

danger to be ſet at nought; but alſo that the temple of the great goddeſs Diana ſhould be deſpiſed, and her magnificence ſhould be deſtroyed, whom all Aſia and the world worſhippeth.

28 And when they heard *theſe ſayings*, they were full of wrath, and cried out, ſaying, Great *is* Diana of the Epheſians!

29 And the whole city was filled with confuſion: and having caught Gaius and Ariſtarchus, men of Macedonia, Paul's companions in travel, they ruſhed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the diſciples ſuffered him not.

31 And certain of the chief of Aſia, which were his friends, ſent unto him, deſiring *him* that he would not adventure himſelf into the theatre.

32 Some therefore cried one thing, and ſome another: for the aſſembly was confuſed, and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward: And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice, about the ſpace of two hours cried out, Great *is* Diana of the Epheſians!

35 And when the town-clerk had appeaſed the people, he ſaid, *Ye* men of Epheſus, what man is there that knoweth not how that the city of the Epheſians is a worſhipper of the great goddeſs Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that theſe things cannot be ſpoken againſt, ye ought to be quiet, and to do nothing raſhly.

37 For ye have brought hither theſe men, which are neither robbers of churches, nor yet blaſphemers of your goddeſs.

38 Wherefore, if Demetrius, and the craftſmen which are with him, have a matter againſt any man, the law is open, and there are deputies: let them implead one another.

Ver. 29. 1 Cor. i. 14. Ch. xx. 4. xxvii. 2. Col. iv. 10.—V. 33. Ch. xii. 17.—V. 35. Gr. *the temple-keeper*.—V. 38. Or, *the court-days are kept.*

preſerved in the Britiſh Muſeum, that ſhe was known even to the Druids. See Div. Leg. b. ii. ſect. 4. my tranſlation of the third hymn of Callimachus to Diana, and the 35th hymn of Orpheus, p. 204. of that tranſlation.

Ver. 28. *Great is Diana*, &c.] This epithet of *great*, was frequently given by the heathens to Jupiter, Diana, and others of their ſuperior deities: The Aſcription of it to the true God, is in Scripture called *magnifying him*. See Elſner's Obſervat. vol. i. p. 461.

Ver. 29. *Ariſtarchus—of Macedonia*] Ariſtarchus was afterwards impriſoned with St. Paul, his friend and companion, at Rome, in the cauſe of the Goſpel. See Col. iv. 10. The famous games in honour of Diana, were celebrated in the *theatre* here mentioned, which was the uſual place of concourſe in publick commodities. See Grotius, and Doddridge.

Ver. 31. *And certain of the chief of Aſia*] It has from this and the following paſſage been concluded by many, that the people at Epheſus were then celebrating the public games in honour of Diana, over which theſe officers preſided; and as it is not likely that in ſuch a tumultuous hour ſeveral of them ſhould have ſent to him at once with ſuch a meſſage, unleſs they had been in the theatre together, this opinion ſeems exceedingly probable; though it is certain that the theatres were places in which the Greeks often met for the diſpatch of public buſineſs, when there were no ſhews exhibited. Some would render the original word uſed here Ἀσιαρχοι, *Aſiarchs*, or *Primates of Aſia*, which appears to be a very juſt tranſlation: and as they were perſons of great dignity, and ſome of them prieſts too, this civil meſſage from them, was at once a proof of their candour, and of the moderation wherewith St. Paul had behaved, which made them thus kindly ſolicitous for his ſafety. Dr. Benſon thinks they recollected the danger to which St. Paul had been expoſed in a combat with wild beaſts in this very theatre, to which ſome have ſuppoſed that the Apoſtle refers, 1 Cor. xv. 32. where ſee the note, and Hammond, Grotius, Raphelius, and Biſcoe's Lectures, p. 302.

Ver. 33, 34. *Alexander*, &c.] Many writers ſuppoſe that this was Alexander the copperſmith, who was one of the moſt violent judaizing Chriſtians, conſequently one of the greateſt enemies of St. Paul, and moſt in favour with the unbelieving Jews of any who profeſſed Chriſtianity; and, if ſo, no wonder that the Jews ſhould be deſirous of his making his oration to the people. But when he himſelf would have ſpoken, and beckoned with his hand for ſilence, the people would not hear him; for they knew that he was of the race of the Jews, and conſequently an enemy to Diana, and to their idolatry. But though Alexander was hereby prevented from ſpeaking in public, he afterwards did the Apoſtle and the Chriſtian intereſt a great deal of harm by his private treachery, and oppoſing the liberty of the Gentile converts; that is, their freedom from the Moſaic law. See 1 Tim. i. 20. 2 Tim. iv. 14. Grotius and Benſon.

Ver. 35. *The town-clerk*] Γραμματεὺς literally ſignifies a *ſcribe*, or *ſecretary*; but as this perſon appears to have been of ſome authority, as well as learning, the word *chancellor*, or *recorder*, ſeems to be very properly uſed by ſeveral learned tranſlators. Mr. Biſcoe endeavours to prove that the office referred not to the *city* of Epheſus, but to the *games*; and that the perſon who bore it repreſented Apollo, one of the chief of their deities, and the ſuppoſed brother of Diana; which, if it were indeed the caſe, would give great weight to his interpretation. He appears, by this ſpeech, a perſon of conſiderable prudence and abilities; for he urged in a few words that there was no need of a public declaration that they were votaries of Diana, ſince every body knew it; ver. 35, 36. that the perſons accuſed were not guilty of any breach of the law, or any public offence, ver. 37. that if they were, this was not a legal method of proſecuting them, ver. 38, 39. and that they were themſelves liable to proſecution for ſuch a tumultuous proceeding, ver. 40. See Limborch, Doddridge, Harrington's Works, p. 338, and Biſcoe, p. 305. The word Νεωκόρος, here rendered a *worſhipper*, properly ſignifies a *prieſt*, or *prieſteſs*, devoted to ſome particular deity; whoſe buſineſs it was to look after the temple, and ſee that it was not only kept in good repair, but alſo neat and clean, and beautified in a proper manner. It appears by ancient inſcriptions on marbles, coins, and other authentic teſtimonies, that there were ſome particular perſons at Epheſus who bore this office; but the *chancellor*, with great ſtrength and beauty of language, to expreſs the unanimity and zeal of the whole city in the ſervice of Diana, ſpeaks of it as *one ſuch attendant devotee in the temple*; and as Νεωκόρος is compounded of a word, which ſignifies *to ſweep*, it imports the humility with which they were ready to ſtoop to the loweſt office of ſervice there. As for the tradition of this *image's falling down from Jupiter*, there was the like legend concerning ſeveral other images among the heathens; as there is likewiſe concerning ſome pictures of the virgin Mary in popiſh churches. The reader will find many learned quotations on theſe images in Biſcoe, p. 307. See alſo Pool's Synopſis, and Raphel. ex Xenoph. p. 177.

Ver. 37. *Men, who are neither robbers of churches*, &c.] It is very ungenerous in Orobio to inſinuate from hence, that the fear of ſuffering kept St. Paul from declaring againſt the eſtabliſhed idolatries here; and it is much more ſo in lord Shafteſbury, to repreſent the Apoſtle and his companions as acquieſcing in this defence of the *chancellor*, and ſheltering themſelves under it, though it maintained that they allowed the divinity of Diana, and her image. Now, not to inſiſt on the remark, that nothing ſaid againſt *gods made with hands* could affect an image which was ſuppoſed to have fallen down from heaven; nor to urge St. Paul's *abſence*, though that puts him quite out of the queſtion, as to any reply to this ſpeech,—It is obvious to anſwer, that the chancellor's aſſertion is only this, "that the perſons in queſtion had not diſturbed the public peace by any riotous attempt to plunder or demoliſh the temple or altar of Diana, nor did they abuſe her by ſcurrilous language." This was much to their honour; but in how ſerious, ſtrenuous, and how courageous a manner the Apoſtles bore an open, though always modeſt and peaceable teſtimony againſt idolatry, the whole ſeries of their hiſtory and writings ſhews. See Limborch's *Collat. cum Jud.* p. 134. Characteriſticks, vol. iii. p. 36. and Doddridge.

Ver. 38. *The law is open*, &c.] *It is term time, and the judges are ſitting*. Wat. and MSS. *The courts are held*, in which they may have juſtice

39 But if ye enquire any thing concerning other matters, it ſhall be determined in a lawful aſſembly.

40 For we are in danger to be called in queſtion for this day's uproar, there being no cauſe whereby we may give an account of this concourſe.

41 And when he had thus ſpoken, he diſmiſſed the aſſembly.

Ver. 39. Or, *ordinary*.

juſtice done them, if they have a charge of any private injury to offer; *and there are the proconſuls*, if they have any crime relating to the ſtate to alledge." Doddridge.' Αγορα originally ſignifies a *congregation* or *aſſembly* of people, and from thence it comes to ſignify likewiſe the *place* of aſſembly,—the *forum*, whether underſtood of a *market*, or a court of judicature. 'Αγοραῖος denotes what belongs to the 'Αγορα in either ſenſe. Hence αγοραῖος ανθρωπος is, "one of the rabble; a man beating the ſtreets, or ſauntering in the market-places;" in which ſenſe it is frequently uſed by Ariſtophanes and other writers, as in ch. xvii. 5. It likewiſe ſignifies "a perſon converſant in law and court pleadings;" and ἡ 'Αγοραῖος is frequently uſed for 'Αγοραῖος συνάξις, *conventus*, a court of juſtice, or ſeſſions. If the *article* had been prefixed in the preſent paſſage, ('Οι Αγοραῖοι, *ſcil.* Συναξεις) the expreſſion had been plain and clear; but the want of the article ſeems to be compenſated by the word ἄγονται, and by the addition ἀνθύπατοι εἰσιν, that is, *there are courts* or *ſeſſions held*; *and there are proconſuls*, or *judges*; for the proconſuls or prætors were judges in theſe provincial courts, and Aſia being one of the provinces belonging to the ſenate, was governed by *proconſuls*, as the word ἀνθύπατοι implies. See Caſaubon, Salmaſius, Baſnage's Annals, vol. i. p. 674. Biſcoe, p. 308. and Harrington's Works, p. 339. We may juſt obſerve, that the word *implead* is a forenſic term, and alludes to the methods practiſed in the Grecian courts. After the plaintiff had delivered in the name of the perſon againſt whom he brought his action, with an account of his offence,—the magiſtrate finding it to belong to his cognizance, and worthy of a public trial, the plaintiff was allowed to *call upon* or *ſummon* his adverſary to appear in court, to anſwer the complaint: and this ſummons is what is alluded to by the word ἐγκαλείτωσαν, here rendered *implead*. See ver. 40. in the original.

Ver. 39. *But if ye inquire*, &c.] "*But if* the cauſe be not properly either civil or criminal, *and you are inquiring any thing concerning other matters* relating to the common utility, or to religion, which may ſeem of a ſpecial nature, you need not doubt but *it ſhall be determined*, to the general ſatisfaction, *in a lawful aſſembly* of the Aſiatic ſtates; who will inquire into it impartially, and with a diligence proportionable to its importance." Doddridge and Biſcoe.

Ver. 40. *For*] Καὶ γὰρ, *And indeed.* Raphelius has ſhewn that γὰρ often ſignifies *indeed.* Dr. Waterland reads, *for we are in danger of being indicted* [ἐγκαλεῖσθαι] *for a riot, on account of this day.* There was a Roman law, which made it capital to raiſe a riot: *Qui coetum et concurſus fecerit, capite puniatur.* The words in the original στάσεως and συστροφῆς, remarkably anſwer to thoſe of this law. Fire, inundations, the ſudden invaſion of enemies, &c. might have excuſed and juſtified a ſudden concourſe of people ruſhing together with ſome violence; but the chancellor, with great propriety, obſerves, there was no ſuch cauſe here, nor any other adequate one to be aſſigned. Dr. Heylin renders the laſt clauſe, *there being no juſtifiable occaſion for ſuch a commotion.*

REFLECTIONS ON CHAP. XIX.

How highly does it behove every Chriſtian to propoſe to himſelf the inquiry of St. Paul, ver. 2. *Have I received the Holy Ghoſt ſince I believed?* Is my *faith* a principle *working by love?* Have I had that *ſeal* of the truth of Chriſt's doctrine in myſelf?—We are not now to expect any of thoſe *extraordinary* gifts which at firſt gave ſanction to the apoſtolic miniſtry. The canon of the New Teſtament hath been long ſince compleated and ratified; and we are now to depend upon that, as the moſt ſure word of prophecy.

But yet there are *graces* of the Spirit given to all believers, as *earneſts* to them of their real reception of that Spirit. The Holy Ghoſt is promiſed to all believers,—to all petitioners: (Luke xi. 13.) But how many deceive themſelves in this matter, who think they have *received*, when really they have not! As there are pretenders to the *gifts* of the divine Spirit, ſo are there likewiſe to his *graces* and his *comforts:* And hence we ſee the neceſſity ſtrictly to examine ourſelves by the Apoſtle's inquiry: The *tree* will be *known by its fruits*,—Do we bring forth the *fruits of the Spirit?* Are we led by it?—Do we walk in its light? Do we live under its government?—How ſimple, yet how unſpeakably important is this inquiry! Conſcience here may ſerve for a thouſand witneſſes.

What could be more reaſonable than St. Paul's application to theſe converts? (ver. 3.) *We have not ſo much as heard*, ſay they, *whether there be any Holy Ghoſt.* ver. 2. We may take up his words to every nominal diſciple of our Lord, and ſay, *Unto what then were we baptized?*—ignorance of the Holy Ghoſt being as inconſiſtent with a ſincere profeſſion of Chriſtianity, as ignorance of Chriſt is. It is an inquiry we ſhould often make, not only *to whoſe honour* we were born, but to whoſe *ſervice* we were from infancy *conſecrated*; that ſo we may ſtudy to anſwer the ends both of our birth and of our baptiſm. How ſhall they ever hope to live up to a Vow, who neither conſider its tenor, nor regard it ſolemn obligations!

Wonderful was the change wrought on a ſudden in theſe ſincere diſciples, when *baptized in the name of the Lord Jeſus.* ver. 5, 6. Having the *Spirit of prophecy* communicated, that they might underſtand thoſe myſteries of the kingdom of God, which by the *gift of tongues* they were enabled to preach to every nation, in every language; and hence, *they* that but juſt now had not even *heard of an Holy Ghoſt*, are now *filled* with its ſacred influences, and *prophecy* its bleſſed effects.

In order to the continued production of theſe effects, may thoſe amongſt *Us*, who reſt indifferent to its ſacred operations, be animated by the ſame divine principle, and made obedient to its motions! But it eſpecially concerns them, to whom the *myſteries* of the Goſpel are committed, to *declare them boldly*, with St. Paul, (ver. 8, 9.) whoever may be *hardened*, whoever may *oppoſe*, or how *evil* ſoever ſome, who boaſt of their knowledge of God, *may ſpeak of this way* to life eternal.

How glorious a character does the great Apoſtle exhibit, ver. 11, 12! every where *advancing* the *kingdom of Chriſt*, and *ſubduing* that of the *prince of darkneſs! We* cannot expect that the *miracles* of *his days* ſhould be renewed in *ours*; but we may humbly hope, that the nobleſt effects of *his preaching* will be *renewed*; we may ſtill hope that dead ſouls will be quickened, the languiſhing revived, and the *minds of men* reſcued from the dominion of their *ſpiritual adverſary*;—thoſe *minds*, where his poſſeſſion is ſo infinitely more fatal and dangerous, than that which the *body* ever experienced of old.

The caſe of theſe *Jewiſh exorciſts*, and their harſh treatment from the man who was poſſeſſed by the evil ſpirit, v. 13—16. tended to convince the Jews and all the world, that none but the Apoſtles, and ſuch as *believed* in Chriſt, were really able to work miracles, or had power over unclean ſpirits. Theſe ſons of Sceva had ſaid, *We adjure you by Jeſus*,—not "whom *we believe* in," or depend upon; but *whom Paul preacheth.* The event ſhews, that *God is not mocked.* The *name of Jeſus* is powerful ſo far only as it is accompanied with his virtue and his Spirit. It is true religion in his ſervants, to put their confidence *in his name*, and to avail themſelves of it againſt his enemies; but it is an abuſe and a blaſphemy, it is irreligion and an uſurpation, for thoſe to pretend to aſſume or apply it, who are not ſincerely devoted to his ſervice. The narrative before us is a ſtriking caution to all thoſe who *name the name of Chriſt*, while they do not *depart from iniquity.* If we *reſiſt the devil* by a true and lively faith in Chriſt, he will *flee from us*; but if we think to ſubdue him by the bare uſing of Chriſt's name, or by a mere profeſſion of his faith, no wonder if he *prevail againſt us*, and we come off *naked* and *wounded*, both in body and ſoul; no wonder if ſuch a conduct proves the means of irritating rather than of curing thoſe diſorders, which the influence of *Satan* has introduced, but which the *Spirit of Chriſt* alone can effectually remove.

We find, as one happy effect of the Apoſtle's preaching, that thoſe who employed wicked books, in the reſearch of curious and impertinent arts, burned them; ver. 19. it is the natural conſequence of that true *contrition* expreſſed, ver. 18. They thus ſhewed a holy indignation at the ſins they had been guilty of; juſt as the idolaters of old, when brought to repentance, *ſaid to their idols, Get ye hence*; and *caſt even thoſe of ſilver and gold to the moles and to the bats.* Iſai. xxx. 32. ii. 20. And thus alſo they took a pious revenge on thoſe things which had been to them the inſtruments of ſin, and proclaimed the force of their convictions how evil it appeared in their eſteem. Thoſe that truly repent of ſin, like theſe Epheſians, will, like them, keep far as poſſible from the occaſions of it; and thoſe who are recovered from ſin themſelves, will do all they can to keep others from falling into it, and be eſpecially afraid and averſe to lay the leaſt occaſion of ſin in their way.

Of all ſuch occaſions, perhaps, there are few or none ſo dangerous and ſo deſtructive as trifling, indecent, or impious *books:* It is the good effect of a ſincere *faith* in Chriſt to render all ſuch books as deteſtable, as they might once be inticing; and they who are truly impreſſed by a ſenſe of *his* character, will, like the Epheſians before us, *commit to the flames* every ſuch vile incentive to ſin.

Nothing acts with greater force upon the minds of carnal men than the love of money; nothing raiſes their paſſions ſo high, as the hazard of its loſs. We ſee it in the caſe of Demetrius and his fellows. 23—24. God grant that the zeal of *the heathens*, in the worſhip of their imaginary deities, may not riſe up in judgment againſt *us*, for the neglect of the *living Jehovah! They* rent the ſkies with acclamations of the *greatneſs* of their goddeſs, and ſpared no coſt to adorn her *temple*, and to purchaſe the *models of it.* May a ſenſe of the *greatneſs of Our God*, who *dwelleth not in temples made with hands*, fill our minds continually, and make us ready to *ſpend and be ſpent* in his ſervice!

In too many inſtances, indeed, religion has degenerated into *craft*, and been made the pretence of promoting mens ſecular intereſt: How greatly were it to be wiſhed, that all artifices of this kind were to be found amongſt *pagans* only:—But the ſpirit of theſe votaries to Diana has, alas! but too often invaded the Chriſtian church, and where open violence has failed, ſecret diſſimulation has ſometimes but too well ſucceeded. We may clearly obſerve for this whole relation, that as the devil ſupports his empire only by ſoothing the paſſions of men, and eſpecially the deſire of earthly wealth; ſo Chriſt Jeſus eſtabliſhes his only by correcting thoſe paſſions, and particularly the love of periſhable treaſures.

CHAP. XX.

Paul goeth to Macedonia: he celebrateth the Lord's ſupper, and preacheth. Eutychus being killed by a fall, is raiſed to life. At Miletus he calleth the elders together, telleth them what ſhall befal to himſelf, committeth God's flock to them, warneth them of falſe teachers, commendeth them to God, prayeth with them, and goeth his way.

AND after the uproar was ceaſed, Paul called unto him the diſciples, and embraced *them*, and departed for to go into Macedonia.

2 And when he had gone over thoſe parts, and had given them much exhortation, he came into Greece,

3 And *there* abode three months: and when the Jews laid wait for him, as he was about to ſail into Syria, he purpoſed to return through Macedonia.

4 And there accompanied him into Aſia, Sopater of Berea; and of the Theſſalonians, Ariſtarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Aſia, Tychicus and Trophimus.

5 Theſe going before, tarried for us at Troas.

6 And we ſailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days; where we abode ſeven days.

7 And upon the firſt *day* of the week, when the diſciples came together to break bread, Paul preached unto them, (ready to depart on the morrow;) and continued his ſpeech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there ſat in a window a certain young man, named Eutychus, being fallen into a deep ſleep: and as Paul was long preaching, he ſunk down with ſleep, and

Ver. 1. 1 Tim. i. 3.—V. 4. Ch. xix. 29. xxvii. 2. Col. iv. 10. Epheſ. vi. 21. Col. iv. 7. 2 Tim. iv. 12. Tit. iii. 12. Ch. xxi. 29. 2 Tim. iv. 20.—V. 6. Ch. xvi. 8.—V, 7. 1 Cor. xvi. 2. Rev. 1. 10. Ch. ii. 42, 46. 1 Cor. x. 16. xi. 20, &c.—V. 8. Ch. i. 13.

The prudence of the Epheſian chancellor, (ver. 35, &c.) in finding a way to *quiet this uproar*, is worthy of eſteem and imitation. Good ſenſe, and mere human probity teach us never to favour or ſupport calumnious accuſations againſt any man, under any pretence whatſoever. Happy had it been for this judicious *officer*, if the underſtanding he ſhewed on this occaſion had led him to ſee the vanity of thoſe *idle traditions*,—that an *image fell down* from their imaginary *Jupiter*, or that *they could be Gods which were made with hands.* But the *world by wiſdom knew not the true God:* the God of this world, hath in all ages blinded the minds of multitudes, who have acted like *ideots* in religion, while in other inſtances their *ſagacity* hath commanded and deſerved the univerſal approbation. Of this we cannot have a clearer, or more melancholy demonſtration, than the prevalence of idolatry through ſo many nations, ancient and modern, as well thoſe who were poliſhed and learned, as thoſe who were ſavage and ignorant.

This *great tumult* was at laſt appeaſed, though with difficulty, by the chancellor, and St. Paul by this means reſcued from the danger that threatened him. We learn from hence, how the over-ruling providence of God preſerves the public peace, by an unaccountable power over the ſpirits of men; while thus the jarring world is kept in ſome order, and men are reſtrained from being like the fiſhes of the ſea, where the greater devour the leſs. We ſee how very dangerous are tumults and ſeditions, notwithſtanding the utmoſt care and vigilance to quell them; and therefore as men, as citizens, as Chriſtians, we ought to avoid every thing that tends to excite them; and to uſe every means poſſible to calm and ſuppreſs their fury, when excited. And to conclude, we ſee how many ways the Almighty has of protecting his faithful people: Very probably this chancellor was no friend at all to the apoſtle, or to the doctrines he preached; and yet his *human prudence* is made to ſerve the *divine purpoſe. Many are the troubles of the righteous, but the Lord delivereth him out of all.*

Chap. XX. *Ver.* 2. *And when he had gone through thoſe parts*] The ſecond Epiſtle to the Corinthians ſeems to have been written from Macedonia at this time. See Benſon, and Boyce's works, vol. ii. p. 293.

Ver. 3. *And there abode three months*] It ſeems that St. Paul met with buſineſs here and in other places, which detained him longer than he expected. From hence he probably wrote his celebrated Epiſtle to the Romans. See Rom. xv. 25, 27. xvi. 21.

Ver. 4. *There accompanied him—Sopater*, &c.] The ſeveral perſons mentioned in this verſe are thought by ſome to have been joined with Paul, as meſſengers of the churches, in carrying their contributions to the poor brethren at Jeruſalem. Comp. 1 Cor. xvi. 3, 4. and 2 Cor. viii. 19—23. We know but few particulars of moſt of them. *Sopater*, who in moſt ancient MSS. is called the ſon of Pyrrhus, is generally thought to be the ſame with *Soſipater*, whom St. Paul has mentioned as his *kinſman*, Rom. xvi. 21. *Ariſtarchus* of *Theſſalonica* is mentioned before as a Macedonian, ch. xix. 21. He attended Paul in his voyage to Rome, ch. xxvii. 2. and was his fellow-labourer, Philem. ver. 24. and a fellow-priſoner with him, Col. iv. 10, 11. *Secundus* is not mentioned any where but there. *Gaius of Derbé*, (if he be not a different perſon of the ſame name) is elſewhere mentioned as a man of Macedonia, ch. xix. 26. of which, as ſome ſuppoſe, he was a native; but deſcended of a family that came from *Derbé*. He was baptized by St. Paul at Corinth, 1 Cor. i. 14. and entertained him as *his hoſt* while he abode there, Rom. xvi. 23. and afterwards St. John directs his third Epiſtle to him. *Timothy* was a native of Lyſtra, ch. xvi. 1. whom Paul particularly honoured with the appellation of *his friend*, and diſtinguiſhed by his two Epiſtles to him, as well as by joining his name with his own, in the title of ſeveral other Epiſtles. *Tychicus of Aſia* was often employed on meſſages by St. Paul, and is more than once recommended by him to the churches, as a *beloved brother*, a *faithful miniſter, and fellow-ſervant in the Lord*; whom he employed not only to *acquaint them with his own affairs*, but for this purpoſe alſo, *that he might know their ſtate, and comfort their hearts*, Epheſ. vi. 21, 22. Col. iv. 7, 8. *Trophimus*, of Epheſus, appears to have been a Gentile convert, whom we find afterwards with Paul at Jeruſalem, ch. xxi. 29. and who attended him in other journeys, till he left *him at Miletum ſick*, 2 Tim. iv. 20. Theſe two laſt are ſaid to be *Aſiaticks*; and being diſtinguiſhed here from *Gaius* and *Timothy*, who were of *Derbé* and *Lyſtra*, which lay in *Aſia Minor*, it is plain they are ſo called, as being natives of the *proconſular Aſia*. See Doddridge, Le Clerc, Benſon, and Calmet.

Ver. 6. *Where we abode ſeven days*] Paul might chooſe to do this ſo much the rather, as he had declined ſuch great views of ſervice as were open to him when he paſſed through it before, in his way to Macedonia, 2 Cor. ii. 12, 13. Perhaps he might now lodge at the houſe of Carpus: But it ſeems to have been in a later journey, that he left there the *books and other things* to which he refers, 2 Tim. iv. 13. It plainly appears from the manner in which St. Luke ſpeaks here, and all along afterwards, that he attended St. Paul in all this journey and voyage; though by his altering the expreſſion, he does not ſeem to have been with him ſince he was at Philippi, in his former progreſs See ch. xvi. 10, 12.

Ver. 7. *The diſciples came together to break bread*] That is, to celebrate the euchariſt. It is ſtrange that Barclay, in his *Apology*, (prop. xiii. ſect. 8.) ſhould argue from ver. 11. that this was only a common meal, and not the Lord's Supper. It is well known that the primitive Chriſtians adminiſtered the euchariſt every Lord's day; and as that was the moſt ſolemn and appropriate, as well as the concluding act of their worſhip, there is no wonder that it ſhould be mentioned as the end of their aſſembly: Whereas, had nothing more than a common meal been intended, St. Luke would hardly have thought that worth mentioning; eſpecially when, St. Paul being with them on a Lord's day, they would naturally have ſomething far nobler, and more important in view: In which accordingly we find them employed; and it is quite unreaſonable to ſuppoſe that they ſpent their time in feaſting, which neither the occaſion, nor the hour would well admit. The argument which ſome over-zealous Papiſts have drawn from this text, for *denying* the *cup* in the ſacrament to the *laity*, was ſo ſolemnly given up in the council of Trent, that it is aſtoniſhing any who profeſs to believe the divine authority of that council, ſhould ever have preſumed to plead it again. See Father Paul's Hiſtory, b. iii. p. 486. and Doddridge.

Ver. 9. *In a window*] The word θυρὶς, plainly ſignifies *an open window*, with a ſort of wooden caſement, or little door, which was ſet open, that the room might not be over-heated with ſo much company, and ſo many *lamps*. It is well known that the ancients had not yet *glaſs* in their windows; nor indeed are the windows glazed at this day in the eaſt, and many parts of Europe. See Doddridge, and Shaw's Travels, p. 109.

fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing *him*, ſaid, Trouble not yourſelves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, ſo he departed.

12 And they brought the young man alive, and were not a little comforted.

13 And we went before to ſhip, and ſailed unto Aſſos, there intending to take in Paul: for ſo had he appointed, minding himſelf to go afoot.

14 And when he met with us at Aſſos, we took him in, and came to Mitylene.

15 And we ſailed thence, and came the next *day* over againſt Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to ſail by Epheſus, becauſe he would not ſpend the time in Aſia: for he haſted, if it were poſſible for him, to be at Jeruſalem the day of Pentecoſt.

17 And from Miletus he ſent to Epheſus, and called the elders of the church.

18 And when they were come to him, he ſaid unto them, Ye know, from the firſt day that I came into Aſia, after what manner I have been with you at all ſeaſons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations which befel me, by the lying in wait of the Jews:

20 *And* how I kept back nothing that was profitable *unto you*, but have ſhewed you, and have taught you publickly, and from houſe to houſe,

21 Teſtifying both to the Jews, and alſo to the Greeks, repentance toward God, and faith toward our Lord Jeſus Chriſt.

22 And now, behold, I go bound in the ſpirit unto Jeruſalem, not knowing the things that ſhall befall me there:

23 Save that the Holy Ghoſt witneſſeth in every city, ſaying, that bonds and afflictions abide me.

24 But none of theſe things move me, neither count I my life dear unto myſelf, ſo that I might finiſh my courſe with joy, and the miniſtry which I have received of the Lord Jeſus, to teſtify the goſpel of the grace of God.

25 And now behold, I know that ye all, among whom I have gone preaching the

Ver. 10. 1 Kings xvii. 21. 2 Kings iv. 34. Matth. ix. 24.—V. 16. Ch. xxi. 4, 12. Ch. xxiv. 17.—V. 18. Ch. xviii. 19. xix. 1, 10.—V. 20. Ver. 27.—V. 21. Mark i. 15. Luke xxiv. 47.—V. 22. Ch. xix. 21.—V. 23. Ch. xxi. 4, 11. Or, *wait for me*.—V. 24, Ch. xxi. 13. 2 Tim. iv. 7. Ch. i. 17. Gal. i. 1. Tit. i. 3.—V. 25. Ver. 38. Rom. xv. 23.

Ver. 10. *For his life is in him*] Some have imagined, that as God immediately intended to raiſe this young from the dead, the *ſoul* ſtill remained in the body, though not united to it. But if we conceive of the ſoul as purely an immaterial ſubſtance, ſuch kind of expreſſions are not very intelligible. It is well known, that ψυχὴ, the word here uſed, often ſignifies *life*, and the paſſage only imports that though he was dead before, the Apoſtle now perceived ſome ſymptoms of his returning life. The word ἐπέπεσεν, *he fell upon him*, may ſignify, that Paul threw himſelf on the body, as Elijah and Eliſha did on thoſe they intended to raiſe. 1 Kings xvii. 21. 2 Kings iv. 34. Συμπεριλαβὼν, may either ſignify his *embracing him* at the ſame time, or his *lifting him up* in his arms *with the aſſiſtance* of ſome who ſtood near. See Craddock's Apoſtol. Hiſt. vol. ii. p. 120. Stockius, and Wolfius.

Ver. 13—15. *Aſſos*, &c.] *Aſſos* was a principal town on the ſea-coaſt of Aſia in Myſia. *Mitylene*, (ver. 14.) was a celebrated ſea-port in the iſland of Leſbos. *Chios* (ver. 15.) was an iſland between Lesbos and Samos, famous for producing ſome of the fineſt Grecian wines. *Samos* was a famous iſland of the Archipelago upon the coaſt of Aſia Minor. *Trogyllium* was a promontory of Ionia, not far from Samos. Miletus was a town on the continent of Aſia Minor, and in the province of Caria; memorable for being the birth-place of *Thales*, one of the ſeven wiſe men, and founder of the *Ionic* ſect of philoſophy: at preſent the place is called by the Turks *Melas*. Not far diſtant from it is the famous river Mæander, which, though it incircles the plains it runs through with innumerable mazes and windings, yet in ſome places rolls with a very rapid and impetuous current. St. Paul put into the mouth of this river in his courſe towards Miletus. See Strabo, lib. 13. p. 581. Wells's Geography, and Calmet.

Ver. 16. *If poſſible, to be at Jeruſalem*, &c.] This was, that he might have an opportunity of meeting a greater number of people from Judea, and other parts, the days being then longer than at any other feaſt. In conſequence of this, ſome journeys might perhaps be ſaved, and many prejudices againſt St. Paul's perſon and miniſtry obviated; and, which was particularly conſiderable, the readieſt and beſt opportunity taken of diſtributing to thoſe Jewiſh Chriſtians, who lived perhaps at ſome diſtance from Jeruſalem, the alms with which he was charged. Yet, by a myſterious Providence, this very circumſtance of meeting ſo many ſtrangers at the feaſt, was the occaſion of his impriſonment. See ch. xxi. 27, &c. the note on ch. xviii. 21. and Doddridge.

Ver. 21. *Teſtifying both to the Jews*, &c.] The word rendered *teſtifying* ſometimes means to prove a thing by teſtimony, (ch. ii. 40. viii. 25.) and ſometimes, from a conviction of its truth and importance, to urge it with great earneſtneſs; 1 Tim. v. 21. 2 Tim. ii. 14. It is plain that we are to take it in the latter ſenſe in this place, but both are included, ver. 24. *Repentance towards God*, is a proper expreſſion, as he is offended by ſin,—and in order to recover his favour, we muſt turn to him; as *faith towards Jeſus Chriſt*, is no leſs proper, He being the principal object of the Chriſtian's faith. So that by *teſtifying to the Jews and Gentiles repentance towards God*, &c. we are to underſtand, that the Apoſtle did earneſtly impreſs upon them repentance of their ſins, whereby they had offended God, and faith in the Lord Jeſus Chriſt, as the Meſſiah; the perſon ordained of God to be their Saviour from their ſins. See Doddridge, Hammond, and Tillotſon's Works, vol. iii. p. 2.

Ver. 22. *I go bound in the ſpirit*] "Under the ſtrong impulſe of the ſpirit of God upon my mind; intimating my duty to me in ſuch a manner, that I can neither omit nor delay it, but am firmly reſolved to proceed to Jeruſalem."

Ver. 24. *But none of theſe things move me*] *But I make no account of any of theſe things.* Doddridge. It adds great beauty to this and all the other paſſages of Scripture, in which the Apoſtles expreſs their contempt of the world, that they were not uttered by perſons, like Seneca and Antoninus, in the full affluence of its enjoyments; but by men under the preſſure of the greateſt calamities, who were every day expoſing their lives, for the ſake of God, and in the expectation of an happy immortality. To what has been obſerved reſpecting the word *teſtify*, on ver. 21. we add, that in heathen writers it is uſed in a forenſic ſenſe, for "conteſting by law, and pleading in a cauſe;" and from hence it ſignifies, *earneſtly to contend*, or to perſuade by arguments and threatenings. In the LXX it ſignifies to *proteſt*, to *convince*, to *preſs earneſtly*, to *perſuade*. It is moſt frequently uſed by St. Luke in a very intenſe ſignification, and is ſometimes joined with *exhorting* or *earneſtly perſuading* to a thing: as in ch. xviii. 5. where being *preſſed in the ſpirit*, ſignifies intention and vehemency in teſtifying to them;—that he did vehemently endeavour to convince them; and it ſeems to be equivalent to the expreſſion, ver. 28. where it is ſaid, *Apollos did mightily convince them.* St. Paul uſes this word in a moſt vehement ſenſe, 1 Tim. v. 21. The word here, ſignifies not only St. Paul's bearing his teſtimony to the truth of the Goſpel, but his preaching, preſſing, and perſuading to the acceptance of it with the great earneſtneſs. See Hammond, Grotius, and Tillotſon as above.

Ver. 25. *I know that you all*, &c.] It appears more than probable, that the Apoſtle had received ſome particular revelation, that if he ſhould ever return to theſe parts of Aſia again; (as from Philem. ver. 22. it ſeems likely he might) Yet that he ſhould not have an opportunity of calling at Epheſus, or of ſeeing the miniſters whom he now addreſſed. See Benſon and Clarke.

kingdom of God, ſhall ſee my face no more.

26 Wherefore I take you to record this day, that I *am* pure from the blood of all *men*.

27 For I have not ſhunned to declare unto you all the counſel of God.

28 Take heed therefore unto yourſelves, and to all the flock, over the which the Holy Ghoſt hath made you overſeers, to feed the church of God, which he hath purchaſed with his own blood.

29 For I know this, that after my departing ſhall grievous wolves enter in among you, not ſparing the flock.

30 Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away diſciples after them.

31 Therefore watch, and remember, that by the ſpace of three years, I ceaſed not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified.

33 I have coveted no man's ſilver, or gold, or apparel.

34 Yea, ye yourſelves know, that theſe hands have miniſtered unto my neceſſities, and to them that were with me.

35 I have ſhewed you all things, how that ſo labouring ye ought to ſupport the weak; and to remember the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give than to receive.

36 And when he had thus ſpoken, he kneeled down, and prayed with them all.

37 And they all wept ſore, and fell on Paul's neck, and kiſſed him.

38 Sorrowing moſt of all for the words which he ſpake, that they ſhould ſee his face no more. And they accompanied him unto the ſhip.

Ver. 26. Ch. xviii. 6. 2 Cor. vii. 2.—V. 27. Ver. 20. Luke vii. 30. John xv. 15. Epheſ. i. 11.—V. 28. 1 Tim. iv. 16. 1 Pet. v. 2. 1 Cor. xii. 28. Epheſ. i. 7. Col. i. 14. 1 Pet. i. 19. Rev. v. 9. See Hebr. ix. 14.—V. 29. Matth. vii. 15. 2 Pet. ii. 1.—V. 30. 1 Tim. i. 20.—V. 31. Ch. xix. 10.—V. 32. Hebr. xiii. 9. Ch. ix. 31. Ch. xxvi. 18. Epheſ. i. 18.—V. 33. 1 Sam. xii. 3. 1 Cor. ix. 12. 2 Cor. vii. 2. xii. 17.—V. 34. Ch. xviii. 3. 1 Cor. iv. 12. 1 Theſſ. ii. 9. 2 Theſſ. iii. 8.—V. 35. 1 Cor. ix. 12. 2 Cor. xi. 9. xii. 13. 1 Theſſ. iv. 11.—V. 36. Ch. vii. 60. xxi. 5.—V. 38. Ver. 25.

Ver. 27. *I have not ſhunned to declare unto you*] The proper import of the word ὑποςείλλω, here rendered *ſhun*, in ſuch a connection is, to diſguiſe any important truth; or at leaſt, to decline the open publication of it, for fear of diſpleaſing thoſe to whom it ought to be declared. "*I have not declined to declare unto you*, with the utmoſt freedom and integrity, *all the counſel of God*; but, on the contrary, have laid before you the whole ſyſtem of divine truths, relating to our redemption by Chriſt, and the way to eternal happineſs with him, in the moſt plain and faithful manner, whatever cenſure, contempt or oppoſition, I might incur by ſuch a declaration." See Brekell's Chriſtian Warfare, p. 33. and Mintert.

Ver. 28. *Hath made you overſeers*] Ἐπισκόπȣς, *Inſpectors*, or *biſhops*. The expreſſion *over which the Holy Ghoſt hath made*, &c. applied to men who had been regularly ſet apart to the miniſterial office, ſhews how abſurd it is for any to reject the miniſtry in general, under a pretence that they have the Holy Ghoſt to teach them. There are a few copies which read *the church of the Lord*, inſtead of *God*; and which therefore *ſome expoſitors* are very fond to conſider as the true reading; but the greater number countenance the reading of our verſion; and the word *Lord* inſerted in ſome, might poſſibly be owing to a marginal illuſtration, ſhewing that by *God* was meant the *Lord Chriſt*. This paſſage therefore muſt be allowed as an inconteſtible proof, that the *blood of Chriſt* is here called the *blood of God*, as being the blood of that man, who is *God with us*,—God manifeſted in the fleſh;" and I cannot but apprehend, ſays Dr. Doddridge, that it was by the ſpecial direction of the holy Spirit, that ſo remarkable an expreſſion is uſed. Inſtead of *purchaſed*, ſome read *redeemed*. Raphelius has ſhewn, that the original word περιποίειν, often ſignifies to *preſerve from deſtruction*. See Mill, Wetſtein, and Raphelius, *ex Herod.* p. 383.

Ver. 29. *Grievous wolves*] Some, thinking that the word βαρεῖς properly refers to the *ſtrength* of theſe animals, would render it *oppreſſive*; but there ſeems no reaſon to depart from our verſion. Their eager and overbearing temper made them, no doubt, *grievous* to the Chriſtian church, though deſtitute of the ſecular power. The Apoſtle evidently makes a diſtinction between the *wolves*, who were to *break in* upon them from without, and the *perverſe teachers*, who were to *ariſe from among themſelves*. Both may be interpreted of ſeducers, who call themſelves Chriſtians, as falſe prophets are called by Chriſt *wolves in ſheeps cloathing*, Matth. vii. 15. For St. Paul would not have ſpoken of heathen perſecutors, as to ariſe *after* his departure, conſidering—what extremities from perſons of that kind he had *himſelf* ſuffered in Aſia, 2 Cor. i. 8—10. It ſeems probable therefore, that, by the grievous wolves, he means, *judaizing falſe Apoſtles*, who though they had before this time done a great deal of miſchief at Corinth and elſewhere, had not yet got any footing at Epheſus; and by the *perverſe men ariſing* from among themſelves, he may mean ſuch as *Phygellus* and Hermogenes, and ſome others, who revived the exploded doctrine of *Hymenæus and Alexander*; as alſo thoſe who afterwards introduced the *Nicolaitan* principles and practices, of which Chriſt complains as prevailing here, as well as in the neighbouring city of *Pergamus*. See Rev. ii. 6, 14, 15. Doddridge, Calmet, and Heylin.

Ver. 31. *To warn every one night and day with tears*] If this expreſſion be taken in any other than a generel ſenſe for *inceſſantly*, or *without intermiſſion*, it may probably intimate, that the Chriſtians ſometimes aſſembled at nights, either about the time of the tumult, to avoid offence, or becauſe many of the Chriſtians, being poor, were obliged, as St. Paul himſelf was, to ſpend great part of the day in ſecular labours. Comp. ver. 7. and 34.

Ver. 32. *Which is able*] *Who is able:* for *God* is evidently the laſt *perſon* mentioned in the Greek, *of the grace of Him* [αυτȣ] *who is able:* Though the *Goſpel* may be ſaid to be *able to edify men*, yet it ſeems harſh to ſay, that doctrines or writings can *can give us an inheritance*.

Ver. 35. *To ſupport the weak*] *To aſſiſt the infirm.* MS. The word ἀσθενȣ́ντων has exactly the ſignification here given; and, as Raphelius has ſhewn, may expreſs either *ſickneſs* or *poverty*; yet here undoubtedly it ſignifies ſuch poor perſons as were diſabled by ſome means or other from maintaining themſelves by their own labour. Compare Epheſ. iv. 28. The Evangeliſts have aſſured us, that they neither intended, nor have related *all* that our Lord did and ſaid; this paſſage therefore quoted by St. Paul, was one of thoſe which they omitted, and was probably a favourite ſaying of our Lord's; and the Apoſtle might have received it from the mouths of his brethren, who had been converſant with Jeſus. It is a true and precious monument of apoſtolical tradition, and being found in theſe writings, there can be no doubt concerning its authenticity. There are paſſages in Plutarch, Seneca, and others of the ancients, which bear a great reſemblance to it. See Raphel. *ex Herod.* p. 384. Tillotſon, vol. iii. p. 387. and Ablancourt's *Apophthegmes Anciens*, p. 3.

REFLECTIONS ON THE CASE OF EUTYCHUS. Ver. 7—12.

We will endeavour to render the example of this young man as uſeful as we may to our readers, by making it a ſubject of general enquiry into the nature and neglect of preaching amongſt us; to which end we ſhall purſue the following method: Firſt, producing ſeveral inſtances to ſhew the great neglect of preaching amongſt us; 2dly, Some of the uſual quarrels which men have againſt preaching; 3dly, Setting forth the great evil of this neglect and contempt of preaching, and diſcover the real cauſes from whence it proceeds; and, in the laſt place, offering ſome remedies againſt this great and ſpreading evil.

1. The inſtances to ſhew the great neglect of preaching now amongſt us, may be reduced under two heads. *Firſt*, Men's abſence from the ſervice of the church; and *ſecondly*, their miſbehaviour when there.

There is no excuſe ſo trivial, that will not paſs upon ſome men's conſciences, to excuſe their attendance upon the public worſhip of God. Some chooſe to be always indiſpoſed on the Lord's day, and think nothing ſo unwholeſome as a church: Others have their affairs ſo oddly contrived, as to be always unluckily prevented by buſineſs: With ſome it is a mark of wit and deep underſtanding to ſtay at home on Sundays: Others again diſcover a propenſity to lazineſs, which they ſuffer to ſeize them particularly on that day, and even to confine them to their beds: Others abſent themſelves out of mere contempt of religion: And, laſtly, there are not a few who look upon

CHAP. XXI.

Paul will not by any means be diſſuaded from going to Jeruſalem. Philip's daughters, propheteſſes. Paul cometh to Jeruſalem; where he is apprehended, and in great danger, but is reſcued by the chief captain, and permitted to ſpeak to the people.

upon it as a day of reſt, and therefore claim the privilege of *their caſtle*, to keep the ſabbath by eating, drinking, and ſleeping, after the toil and labour of the week. In all which caſes, the worſt circumſtance is, that theſe perſons are ſuch, whoſe companies are moſt required, and who ſtand moſt *in need of a phyſician.*

Again, men's great neglect and contempt of preaching appear by their miſbehaviour when at church. If the audience were to be *ranked* under ſeveral heads, according to their behaviour when the word is delivered, how ſmall a number would appear of thoſe who receive it as they ought? how much of the ſeed ſown would be found to fall by the way ſide, upon ſtony ground, or among thorns? and how little good ground would there be to take it?—A preacher cannot look round from the pulpit without obſerving, that ſome are in a perpetual whiſper, and by their air and geſture giving occaſion to ſuſpect, that they are in thoſe very minutes defaming their neighbours: others, perhaps to gratify the moſt unwarrantable deſires, have their eyes and imagination conſtantly engaged in ſuch a circle of objects, that they never once attend to the buſineſs of the place; ſome have their minds wandering among idle, worldly, or vicious thoughts; ſome lie at catch to ridicule whatever they hear, and with much wit and humour, provide a ſtock of laughter, by furniſhing themſelves from the pulpit.

But of all miſbehaviour, none is comparable to that of thoſe who come to the houſe of God to *ſleep*. Were we to judge by appearances, opium is not ſo ſtupefying to many perſons as an afternoon ſermon: and perpetual cuſtom hath ſo brought it about to ſuch careleſs hearers, that the words of whatever preacher become only a ſort of uniform ſound at a diſtance, than which nothing is more effectual to lull the ſenſes. What would ſuch men,—ſo indolent and liſtleſs in the *courts of the Lord's houſe*,—what would they ſay to thoſe, who ſhould ſhew the like indolence and liſtleſſneſs in the preſence and court of their *temporal king*; nay, or in *their own* company and converſation?

II. But there are a ſort of people who have various *quarrels* againſt preaching: We will juſt reckon up ſome of the more uſual of theſe, and ſhew the unreaſonableneſs of them.

Such unwarrantable demeanor, as that above deſcribed, among Chriſtians,—in the houſe of God,—in a ſolemn aſſembly, while their faith and duty are explained, have put thoſe who are guilty upon inventing certain excuſes to extenuate their fault. This they do by turning the blame either upon the particular preacher, or upon preaching in general.—Either the preacher's manner, his delivery, his voice is diſagreeable, his ſtile and expreſſion is flat and low, or improper and abſurd; the matter is heavy, or inſipid, or ridiculous; or clad in words above uſual underſtandings, &c. &c. Or elſe the objection is againſt preaching in general. It is a perfect rote of talk; they know already whatever can be ſaid; they have heard the ſame an hundred times over. They quarrel that preachers do not relieve an old beaten ſubject with wit and invention, and that now the art of moving men's paſſion, ſo common among the ancient orators of Greece and Rome, is utterly loſt. Theſe, and the like objections, are frequently in the mouths of men who deſpiſe the *fooliſhneſs of preaching:* But let us examine the *reaſonableneſs* of them.

The *doctrine* delivered by all preachers of the Goſpel is the ſame: *So we preach, and ſo ye believe.* (1 Cor. xv. 11.) But the manner of delivering is ſuited to the ſkill and abilities of each, which differ in preachers, juſt as in the reſt of mankind. However, in perſonal diſlikes of a particular preacher, are theſe men ſure they are always in the right?—Do they conſider how mixed a thing is every audience, whoſe taſte and judgement differ, perhaps, every day, not only from each other, but from themſelves?—And how to calculate a diſcourſe that ſhall exactly ſuit them all, is beyond the reach of human reaſon, knowledge, or invention. *Wit* and *eloquence* are ſhining qualities, which God hath imparted, in great degrees, to very few; nor are they any more to be expected, in the generality of any rank among men, than *riches* and *honour.*

But farther; If preaching in general be indeed all old and beaten, and they are already ſo well acquainted with it, more ſhame and guilt to them who ſo little edify by it. And theſe men,—whoſe ears are ſo delicate as not to endure a plain diſcourſe of religion; who expect a conſtant ſupply of wit and eloquence on a ſubject handled ſo many thouſand times,—what will they ſay, when we turn the objection upon themſelves; who, with all the lewd and profane liberty of diſcourſe they take, upon ſo many thouſand ſubjects, are ſo dull, as to furniſh nothing but tedious repetitions, and little nauſeous common-places, ſo vulgar, and ſo obvious, as upon any other occaſion but that of advancing vice, would be hooted at and exploded?

Nor, laſtly, are preachers juſtly blamed for neglecting human oratory, merely to move the paſſions; which is not the buſineſs of a Chriſtian orator, whoſe office is only to work upon faith and reaſon. All other eloquence hath been a perfect cheat, to ſtir up men's paſſions againſt truth and juſtice, for the ſervice of a faction; to put falſe colours upon things, and by an amuſement of agreeable words, to make the worſe reaſon appear to be the better. This is certainly not to be allowed in Chriſtian eloquence, and therefore St. Paul took quite the other courſe; he *came not with excellency of words, or inticing ſpeech of men's wiſdom; but in* plain *evidence of the ſpirit and power:* And perhaps it was for this reaſon that the young man *Eutychus*, uſed to the Grecian eloquence, grew tired, and *ſo fell faſt aſleep.* ver. 9.

III. It ſeems no difficult matter, 3dly, to ſet forth the *great evil* of this neglect and ſcorn of preaching, and to diſcover the real *cauſes* from whence it proceeds. It is obvious to believe that this neglect hath very much occaſioned the great decay of religion among us: To this may be imputed no ſmall part of that contempt which ſome men beſtow on the clergy; for whoever talketh without being regarded, is ſure to be deſpiſed. To this we owe, in a great meaſure, the ſpreading of atheiſm and infidelity among us;—ſince religion, like all other things, is ſooneſt put out of countenance by being ridiculed; and thus are the laſt efforts for reforming mankind rendered wholly uſeleſs. To this neglect of preaching we may alſo impute that groſs ignorance among us in the very principles of religion, which it is amazing to find in perſons, who very much value their own knowledge and underſtanding in other things: and therefore it is that Chriſt himſelf ſo frequently rouſeth up the attention both of the multitude, and of his diſciples, with this expreſſion, *He that hath ears to hear, let him hear.*

But, among all the neglects of preaching, none is ſo fatal as that of *ſleeping* in the houſe of God. A *ſcorner* may liſten to truth and reaſon, and in time grow ſerious; an *unbeliever* may feel the pangs of a guilty conſcience: The *wanderer*, whoſe eyes or thoughts are among other objects, may by a lucky word be called back to attention, and to God; but the *ſleeper* ſhuts up all avenues to his ſoul, and the miniſters of Chriſt may preach with as good ſucceſs to the *grave* that is under his feet.

The great evil of this neglect will further appear, from conſidering the real *cauſes* whence it proceeds. Whereof the firſt ſeems to be, an uneaſy and evil conſcience. Many men come to church to ſave or gain a reputation, or becauſe they will not be ſingular, but comply with an eſtabliſhed cuſtom; yet all the while they are loaded with the guilt of old rooted ſins. Theſe men can expect to hear of nothing but terrors and threatenings, their ſins laid open in true colours, and eternal miſery their reward. No wonder, therefore, they ſtop their ears, and divert their thoughts, and ſeek any amuſements, rather than *ſtir the hell within them!*

Another cauſe of this neglect is, a heart ſet upon worldly things. Men, whoſe minds are much enſlaved to earthly affairs all the week, cannot diſengage or looſen the chain of their thoughts ſo ſuddenly, as to apply to a diſcourſe that is wholly foreign to what they have moſt at heart. To inſtance were endleſs in this particular; every man may apply it for, and to himſelf.

A third cauſe ariſeth from the practice of men, who ſet up to decry and diſparage religion. Theſe, being zealous to promote infidelity and vice, learn a rote of buffoonery that ſerves all occaſions, and refutes the ſtrongeſt arguments for piety and good manners. Theſe have a ſet of ridicule calculated for all ſermons, and all preachers, and can be extremely witty, as often as they pleaſe, upon the ſame fund.

IV. The *remedies* againſt this great evil, among others, ſeem to be the following. Firſt, rightly to conſider the *end* of preaching: There are many who place abundance of merit in going to church, although it be with no other proſpect than that of being well entertained; wherein if they happen to fail, they return utterly diſappointed. Our buſineſs, alas! is quite another thing,—either to learn, or at leaſt be reminded of our duty; to apply the doctrines delivered, to compare the rules we hear with our lives and actions, and ſo find wherein they have tranſgreſſed. Theſe are the diſpoſitions men ſhould bring into the houſe of God; and then they will be little concerned about the preachers wit or eloquence, nor be curious to enquire out *his* faults or infirmities, but conſider how to correct their own.

Another remedy againſt the contempt of preaching is, that men would conſider whether it be not reaſonable to give more allowances for the different abilities of preachers than they uſually do. In moſt other diſcourſes, men are ſatisfied with ſober ſenſe and plain reaſon; then why they ſhould be ſo over-nice and ſcrutinous for ſenſe, and refinement, and novelty, where it is neither neceſſary nor convenient, ſeems hard to imagine.

The ſcorners of preaching would do well to recollect, that this talent of ridicule which they value ſo much, is a perfection very eaſily acquired, and applied to all things whatever; neither is it any thing the worſe becauſe it is capable of being perverted to burleſque, ſince we know that the moſt celebrated pieces have been thus treated with the greateſt ſucceſs. It is in any man's power to ſuppoſe a fool's cap on the wiſeſt head, and then laugh at his own ſuppoſition. There are not perhaps many things cheaper than ſuppoſing and laughing; and if the uniting theſe two talents can bring a thing into contempt, it is really hard to ſay where it may end.

Theſe conſiderations may poſſibly have ſome effect, while men are awake; but what arguments ſhall we uſe to the *ſleeper?* What methods to hold open his eyes?—Will he be moved by conſiderations of common civility?—We know it is reckoned a point of very bad manners to ſleep in private company, when perhaps the tedious impertinence of many talkers would render it at leaſt as excuſable as at the moſt indifferent ſermon. Do ſuch think it a ſmall thing to watch four hours at a play, where all virtue and religion are *openly reviled*, and can they not watch *one half hour* to hear them defended? Is this

AND it came to paſs, that after we were gotten from them, and had launched, we came with a ſtraight courſe unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:

2 And finding a ſhip ſailing over unto Phenicia, we went aboard, and ſet forth.

3 Now, when we had diſcovered Cyprus, we left it on the left hand, and ſailed into Syria, and landed at Tyre: for there the ſhip was to unlade her burden.

4 And finding diſciples, we tarried there ſeven days: who ſaid to Paul, through the Spirit, that he ſhould not go up to Jeruſalem.

5 And when we had accompliſhed thoſe days, we departed, and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the ſhore, and prayed.

6 And when we had taken our leave one of another, we took ſhip; and they returned home again.

7 And when we had finiſhed *our* courſe from Tyre, we came to Ptolemais, and ſaluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cæſarea; and we entered into the houſe of Philip the evangeliſt, (which was *one* of the ſeven;) and abode with him.

9 And the ſame man had four daughters, virgins, which did prophecy.

10 And as we tarried *there* many days, there came down from Judea a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and ſaid, Thus ſaith the Holy Ghoſt, So ſhall the Jews at Jeruſalem bind the man that owneth this girdle, and ſhall deliver *him* into the hands of the Gentiles.

12 And when we heard theſe things, both we and they of that place beſought him not to go up to Jeruſalem.

13 Then Paul anſwered, What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but alſo to die at Jeruſalem, for the name of the Lord Jeſus.

14 And when he would not be perſuaded, we ceaſed, ſaying, The will of the Lord be done.

15 And after thoſe days we took up our carriages, and went up to Jeruſalem.

16 There went with us alſo *certain* of the diſciples of Cæſarea, and brought with them one Mnaſon of Cyprus, an old diſciple, with whom we ſhould lodge.

17 And when we were come to Jeruſalem, the brethren received us gladly.

18 And the *day* following Paul went in with us unto James; and all the elders were preſent.

19 And when he had ſaluted them, he declared particularly what things God had wrought among the Gentiles by his miniſtry.

20 And when they heard *it*, they glorified the Lord, and ſaid unto him, Thou ſeeſt, brother, how many thouſands of Jews there are which believe; and they are all zealous of the law:

Ver. 4. Ch. xx. 23.—V. 5. Ch. xx. 36.—V. 6. John i. 11.—V. 8. Epheſ. iv. 11. 2 Tim. iv. 5. Ch. vi. 5. viii. 26.—V. 9. Ch. ii. 17.—V. 10. Ch. xi. 28.—V. 11. Ver. 33. Ch. xx. 23.—V. 13. Ch. xx. 24.—V. 14. Matth. vi. 10. Luke xi. 2. xxii. 42. V. 18. Ch. xv. 13. Gal. i. 19.—V. 19. Ch. i. 17.—V. 20. Rom. x. 2. Gal. i. 14

dealing like an honeſt and upright judge, to liſten on one ſide of the cauſe, and ſleep on the other? Or is it acting like rational creatures, to be thus indolent and ſlovenly in a buſineſs, wherein the eternal intereſts of our ſouls are treated and concerned? Perſons of this ſort would do well to arouſe their hearts, and conſider, that Eutychus fell down as he was ſleeping, while St. Paul continued his diſcourſe, and was taken up *dead*, as the iſſue of his indulgence and inattention. God Almighty enable us to watch and be ſober, and give us all grace to hear and receive his holy word, not to the condemnation of our careleſs conduct, but to the eternal ſalvation of our ſouls! *He that hath ears to hear, let him hear.* See Swift's Works, vol. 13.

Chap. XXI. *Ver.* 1. *Coos*] *Coos*, or *Cos*, was one of the iſlands of the Cyclades, famous for the worſhip of Eſculapius, and the temple of Juno. There alſo Hippocrates, the prince of phyſicians, and Appelles, the celebrated painter, were born. *Rhodes* was another iſland, famous for the worſhip of the ſun, and the brazen Coloſſus erected there, which was reckoned one of the ſeven wonders of the world. *Patara* was the chief city and port of *Lycia*. See Sandys's Travels, p. 70. Prid. Conn. vol. 2. and Wells's Geogr.

Ver. 3. *Tyre*] The metropolis of Phœnicia, ver. 2. and the moſt famous mart of the eaſt. See the note on Iſai. xxiii.

Ver. 4. *That he ſhould not go up to Jeruſalem*] That is, if he tendered his own liberty and ſafety. It is neceſſary to take it with this limitation; for had the Spirit forbidden his journey to Jeruſalem, we may be ſure he would have deſiſted from it. This verſe might be rendered better, *And we tarried there ſeven days, meeting with ſome diſciples, who ſaid*, &c.

Ver. 7. *Ptolemais*] Was a celebrated city on the ſea-coaſt, which fell by lot to the tribe of Aſher; its ancient name was *Accho.* Judges i. 31. It was enlarged and beautified by the firſt of the Egyptian Ptolemies, from whence it took its new Appellation. It was the ſcene of many celebrated actions in the holy war. The Turks, who are now maſters of all this region, call it *Acca*, or *Acra*; and notwithſtanding all the advantages of its ſituation on one of the fineſt bays of that coaſt, and in the neighbourhood of mount Carmel, it is now, like many other noble and ancient cities, only a heap of ruins. See Maundrel's Journey, p. 53.

Ver. 8. *Philip*] One of the ſeven deacons, ch. vi. 5. and who had ſettled at Cæſarea after he had baptized the Eunuch, ch. viii. 40. Concerning Cæſarea, ſee the note on ch. viii. 40.

Ver. 9. *Virgins, who did prophecy*] The miraculous gifts of the Spirit were ſometimes communicated to women as well as to men, agreeably to the prophecy recorded ch. ii. 17, 18.

Ver. 11. *He took Paul's girdle*] This was in the manner of the ancient prophets, who frequently attended their predictions with ſignificant and prophetic actions. See Jer. xiv. 1.

Ver. 15. *We took up our carriages*] *We packed up our things.* MS. *Making up our baggage, we went*, &c. Doddridge.

Ver. 16. *Brought with them one Mnaſon*, &c.] *Brought us to one Mnaſon*, &c. Wat. *Mnaſon* was a native of Cyprus, but an inhabitant of Jeruſalem, who probably had been converted either by Chriſt or the Apoſtles, at the firſt opening of the Goſpel. With St. Paul's arrival in Jeruſalem at this time ended his *third* apoſtolical journey. See Sir Norton Knatchbul, and Benſon.

Ver. 18. *James*] The apoſtle, commonly called *James the Leſs*, and the brother of our Lord.

Ver. 20. *How many thouſands*] The original is μυριάδες, *myriads*, which may only denote in general a great number; and if we conſider what a vaſt confluence there muſt have been at Jeruſalem on occaſion of this great feſtival, we ſhall not think the expreſſion too ſtrong. See ver. 27.

21 And they are informed of thee, that thou teacheſt all the Jews which are among the Gentiles to forſake Moſes, ſaying, that they ought not to circumciſe *their* children, neither to walk after the cuſtoms.

22 What is it therefore? the multitude muſt needs come together: for they will hear that thou art come.

23 Do therefore this that we ſay to thee: we have four men which have a vow on them;

24 Them take, and purify thyſelf with them, and be at charges with them, that they may ſhave *their* heads, and all may know that thoſe things whereof they were informed concerning thee, are nothing, but *that* thou thyſelf alſo walkeſt orderly, and keepeſt the law.

25 As touching the Gentiles which believe, we have written *and* concluded, that they obſerve no ſuch thing, ſave only that they keep themſelves from *things* offered to idols, and from blood, and from *things* ſtrangled, and from fornication.

26 Then Paul took the men, and the next day purifying himſelf with them, entered into the temple, to ſignify the accompliſhment of the days of purification, until that an offering ſhould be offered for every one of them.

27 And when the ſeven days were almoſt ended, the Jews which were of Aſia, when they ſaw him in the temple, ſtirred up all the people, and laid hands on him,

28 Crying out, Men of Iſrael, help! This is the man that teacheth all *men* every where againſt the people, and the law, and this place: and further, hath brought Greeks alſo into the temple, and hath polluted this holy place.

29 (For they had ſeen before with him in the city, Trophimus, an Epheſian, whom they ſuppoſed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were ſhut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jeruſalem was in an uproar.

32 Who immediately took ſoldiers, and centurions, and ran down unto them: and when they ſaw the chief captain and the ſoldiers, they left off beating of Paul.

33 Then the chief captain came near and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

Ver. 24. Numb. vi. 2, 13, 18. Ch. xviii. 18.—V. 25. Ch. xv. 20, 29.—V. 26. Ch. xxiv. 18. Numb. vi. 13.—V. 27. Ch. xxiv. 18. Ch. xxvi. 21.—V. 28. Ch. xxiv. 6.—V. 29. Ch. xx. 4.—V. 30. Ch. xxvi. 21.—V. 33. Ver. 11.

Ver. 23, 24. *Which have a vow*] Of Nazariteſhip. See on ch. xviii. 18. Joſephus not only tells us in general, that it was cuſtomary with perſons in any ſickneſs or diſtreſs to make vows, and to ſpend at leaſt thirty days in extraordinary devotions; but alſo ſays, that when Agrippa came to Jeruſalem, he offered ſacrifices of thankſgiving, and ordered a good number of *Nazarites to be ſhaved*; a phraſe exactly anſwering to this before us: From whence Dr. Lardner very naturally argues, that *to be at charges with Nazarites*, was both a common and very popular thing among the Jews. Maimonides expreſly aſſerts, that a perſon who was not himſelf a Nazarite might bind himſelf by a vow to take part with one in his ſacrifices. The *charges* of theſe four Nazarites would be the price of *eight lambs* and *four rams*, beſides oil, flour, &c. Numb. vi. 14, 15. The circumſtance of *ſhaving* here ſhews that the vow was accompliſhed; for it was begun with letting the hair grow, and put an end to by ſhaving it off. See ver. 26. It is evident from the laſt clauſe of ver. 24. that whatever might have paſſed between Paul and James on the ſubject in private, (comp. Gal. ii. 2.) James and the brethren thought it moſt regular and convenient that the Jewiſh ritual ſhould ſtill be obſerved by thoſe of the circumciſion who believed in Chriſt: and conſidering what tribulation the church of Jeruſalem muſt otherwiſe have been expoſed to by the ſanhedrim, who no doubt would have proſecuted them to the utmoſt as apoſtates; and alſo how ſoon Providence intended to render the practice of it impoſſible, and to break the whole power of the Jews by the deſtruction of the temple, city, and nation; it was certainly the moſt orderly and prudent conduct to conform to it, though it were looked upon by thoſe who underſtood the matter fully, (which it was not neceſſary that all ſhould) as antiquated, and ready to vaniſh away. Heb. viii. 13. See Joſeph. Antiq. b. xix. ch. 9. Witſius, *Meletem.* ch. 6. ſect. 3. Doddridge and Locke. Inſtead of *be at charges with them*, Dr. Waterland reads *for them.*

Ver. 26 *To ſignify the accompliſhment*, &c.] Dr. Heylin renders this *and declared how many days the purification was to laſt, and when the offering was to be made for each of them.* This ſeems to be the true meaning of the paſſage: accordingly Dr. Benſon's account of it is this: "The next day, taking the four men, St. Paul began to purify himſelf along with them; entering into the temple, and pubickly declaring, that he would obſerve the ſeparation of a Nazarite, and continue it for ſeven days: at the end of which days of purification he would bring an offering for himſelf, and the other four who joined with him, according to what was appointed in the law of Moſes. See on Numb. vi. 4. To what has been ſaid in the preceding note, in order to vindicate the Apoſtle's character in this tranſaction, we may obſerve, that he had not taught *all* the Jewiſh Chriſtians in Gentile countries to forſake the law of Moſes; nay, he does not appear to have taught it as yet to *any of them* directly and immediately: that he took upon him the vow of a Nazarite, becauſe it was an indifferent thing, or lawful for him to comply with the deep-rooted prejudices of the Jewiſh Chriſtians: that if he had not complied at this time, and in the preſent circumſtances, the Chriſtianity of the Jewiſh converts would have been in danger, or at leaſt their charity for and union with the Gentile churches which he had planted; and that if he had gone about to have explained himſelf immediately and at large, the conſequence would probably have been as bad. See Witſius's *Meletem.* c. x. ſect. 4—6.

Ver. 27. *The Jews which were of Aſia*] St. Paul had lately ſpent three years in preaching there, and notwithſtanding the ſucceſs his labours were attended with, had met with great oppoſition from theſe people; ſo that it is no wonder they ſhould be the leaders in ſuch an aſſault upon him. See ch. xix. 9. xx. 3. 31. 1 Cor. xvi. 9.

Ver. 28. *Teacheth—againſt—the law and this place*] Every thing contrary to the law would be juſtly interpreted as contrary to the temple, which was ſo evidently ſupported by a regard to it: But perhaps St. Paul might have declared that the deſtruction of the temple was approaching; which declaration we know was charged on Stephen as a great crime: ch. vi. 14. They urged further againſt St. Paul, that *he brought Greeks*, or *Gentiles into the temple.* Now it is univerſally acknowledged, that any ſtranger might worſhip in that which was called "the court of the Gentiles;" but theſe zealots, without any proof but an uncertain conjecture and rumour, imagined Paul had brought ſome uncircumciſed Gentiles into the inner part of the court, which was appropriated to the people of Iſrael, and notified as ſuch by Greek and Latin inſcriptions on ſeveral of the pillars which ſtood in the wall that ſeparated it, viz. "No foreigner muſt enter here." If any perſon violated this law, he was liable to be put to death. But it is to be obſerved by the way, that a proſelyte, who by circumciſion had declared his ſubmiſſion to, and acceptance of the whole Jewiſh religion, was no longer looked upon as a foreigner, but as one naturalized,—and ſo a fellow-citizen; to which there may be an alluſion, Eph. ii. 19. See Joſeph. Jewiſh War, b. v. ch. 5. Philo *de Leg. Att.* Benſon, and Grotius.

Ver. 30—33. *And all the city was moved*] The accuſation brought againſt St. Paul, though falſe, put all the city in a commotion, and brought a vaſt concourſe of people together, who ſeized upon him, in order to kill him; and therefore they drew him out of the court of the Iſraelites, leſt it ſhould have been defiled with his blood; and hurried him into the court of the Gentiles, which was not accounted ſo holy. The gates of the temple being ſhut, they imme-

34 And ſome cried one thing, ſome another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the caſtle.

35 And when he came upon the ſtairs, ſo it was, that he was borne of the ſoldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him!

37 And as Paul was to be led into the caſtle, he ſaid unto the chief captain, May I ſpeak unto thee? Who ſaid, Canſt thou ſpeak Greek?

38 Art not thou that Egyptian, which before theſe days madeſt an uproar and leddeſt out into the wilderneſs four thouſand men that were murderers?

39 But Paul ſaid, I am a man which am a Jew of Tarſus, *a city* of Cilicia, a citizen of no mean city: and, I beſeech thee, ſuffer me to ſpeak unto the people.

40 And when he had given him licence, Paul ſtood on the ſtairs, and beckoned with the hand unto the people. And when there was made a great ſilence, he ſpake unto them in the Hebrew tongue, ſaying,

CHAP. XXII.

Paul declareth at large how he was converted to the faith, and called to his apoſtleſhip. At the very mentioning of the Gentiles, the people exclaim on him. He would have been ſcourged; but claiming the privilege of a Roman, he eſcapeth.

MEN, brethren, and fathers, hear ye my defence *which I make* now unto you.

2 (And when they heard that he ſpake in the Hebrew tongue to them, they kept the more ſilence: and he ſaith,)

3 I am verily a man which am a Jew, born in Tarſus, *a city* of Cilicia, yet brought up in this city, at the feet of Gamaliel, *and*

Ver. 36. Luke xxiii. 18. John xix. 15. Ch. xxii. 22.—V. 38. This Egyptian roſe A. D. 55. Ch. v. 36.—V. 39. Ch. ix. 11. xxii. 3.—V. 40. Ch. xii. 17.——V. 1. Ch. vii. 2.—V. 3. Ch. xxi. 39. 2 Cor. xi. 22. Deut. xxxiii. 3. 2 Kings iv. 38. Luke x. 39. Ch. v. 34.

diately fell upon him, with what the Jews uſed to call *the rebels beating*; which was the peoples puniſhing ſuch as they apprehended had rebelled againſt their law, and that without any judicial proceſs. Their manner of beating them was with ſtaves, ſtones, whips, or any thing they could firſt lay their hands on; and they frequently inflicted this puniſhment ſo unmercifully, that ſeveral perſons have died under it. John Hyrcanus, high-prieſt and prince of the Jews, built the caſtle which is called *Baris*, that is, a palace or royal caſtle, on a ſteep rock, fifty cubits without the outer ſquare, on the north-weſt corner of the temple, but upon the ſame mountain, and adjoining to the ſaid ſquare. This was called The palace of the Aſmonæans in Jeruſalem, as long as they reigned there. When Herod the Great came to be king of Judæa, he rebuilt the caſtle, and made it a very ſtrong fortreſs, lining or caſing over the high rock on which it ſtood with poliſhed white marble, ſo as to make it inacceſſible from the ſubjacent valley, and building the caſtle itſelf ſo high, as to command the temple, and ſee what was done in the two outer courts of that ſacred place, that he might ſend down his ſoldiers in caſe of any tumult; and when he had made theſe alterations, he called it *Antonia*, in honour of his great friend Mark Antony. When the Romans afterwards reduced Judea from a kingdom to a province, they alſo kept a ſtong garriſon in the ſame place, particularly at the ſolemn feſtivals, when the Jews came in ſuch prodigious multitudes to the temple. A great tumult being now made about the Apoſtle, probably ſome of the centinels who kept watch on the ſouth-eaſt turret of the caſtle *Antonia* ſpied it, and gave notice to the Roman tribune, [*Claudius Lyſias*, (ch. xxiii. 26.) who was captain of the fortreſs, and had one thouſand ſoldiers under him,] *that all Jeruſalem was in an uproar.* Immediately upon this notice, the tribune took centurions, with the hundred ſoldiers whom they each of them commanded, and *ran down* the ſtairs which led from the ſouth-eaſt turret of the caſtle into the outer cloiſters of the temple, and from thence into the court of the Gentiles, where the tumult was. Upon ſeeing the tribune, attended with ſuch a number of armed men, they left off beating the innocent Apoſtle; when the tribune himſelf took him into his cuſtody, and fulfilled the prophecy of Agabus, ver. 10, 11. for he ordered him to be *bound with two chains*, concluding that he was ſome notorious malefactor. See Lightfoot, Lardner, and Benſon.

Ver. 37, 38. *Who ſaid, Canſt thou ſpeak Greek?*] St. Paul's addreſſing himſelf in Greek to the chief captain ſurprized him a good deal, as he took him for an *Egyptian impoſtor*; upon which he ſaid to him with ſome aſtoniſhment, "*What then! can you ſpeak Greek? Are not you that Egyptian, who ſome time ago made a diſturbance* in this country, *and*, under the pretence of being a mighty prophet, *led out into the wilderneſs four thouſand of the Sicarii?* (σικαρίων) a kind of *aſſaſſins*, ſo called from the *daggers* or *ſmall* crooked *ſwords* which they hid under their coats: for the Latin word *ſica*, ſignifies a *ſhort ſword*, or *ſmall dagger*. Theſe *Sicarii*, or aſſaſſins, came to Jeruſalem, under a pretence of worſhipping God at the temple; but they were ſo audacious, as to murder men in the day-time, in the middle of the city; and at the feſtivals more eſpecially, when multitudes came thither from all parts, they would mix with the crowd, and with their private daggers ſtab their enemies: and then, to conceal their wickedneſs, they would ſeem as full of indignation againſt the authors of ſuch crimes as any of the people; by which means they continued for ſome time unſuſpected: but being employed by the governor Felix to murder Jonathan the high-prieſt, and conſequently eſcaping with impunity for ſo notorious a crime, they became more bold and inſolent, and ſlew great numbers at every feſtival; ſome out of private revenge, but others as hired to it. And theſe ſlaughters they committed not only in the city, but alſo in the temple itſelf, making no ſcruple of violating that holy place. *Four thouſand* of theſe men, the *Egyptian* impoſtor here ſpoken of led out from Jeruſalem, and going into the country, and having raiſed his reputation among the people, he gathered together a great multitude, which amounted at laſt to thirty thouſand men. It is probable that before he left the city he had ſo concerted matters with ſome friends whom he left behind him, as to entertain hopes, that, upon his return, his deſign would be favoured by great numbers of the Jews in Jeruſalem, and that he ſhould have no oppoſition from any but the Romans. Having aſſembled a ſufficient number, he brought them round out of the wilderneſs up to the mount of Olives, from whence he intended to force his way into Jeruſalem; for, when he came thither, he promiſed his deluded followers that they ſhould ſee the walls of the city fall down at his command. However, he hoped, by ſurprize, to have attacked and beaten the Roman guards, and then deſigned to bring the people into ſubjection, and govern them by the help of his armed aſſociates. Upon his arrival at the mount of Olives, Felix came ſuddenly out upon him, with a large body of the Roman ſoldiers, both horſe and foot, and the citizens in general prepared alſo to defend themſelves againſt him. This ſpeedy and general oppoſition ſo ſurprized him, that he dared not venture an engagement; but preſently fled away, with a body of his moſt truſty friends, as is uſual in ſuch caſes. The Roman ſoldiers were ordered to engage with thoſe in particular, neglecting the reſt, who were only a confuſed multitude, and who immediately made off as they could by different ways. All accounts agree that the Egyptian himſelf eſcaped, though his attempt came to nothing. Upon a review of this account, which is taken from Joſephus, &c. the reader will remark the great accuracy with which St. Luke has repreſented Lyſias ſpeaking of this matter. The men were *led into the wilderneſs*; the impoſtor's *name* was unknown, he being only called *that Egyptian:* He had eſcaped alive, and moſt of his followers had deſerted him; ſo that the tumult of the Jews about him would have been no unnatural circumſtance, ſince he had long ceaſed to be their idol. See Joſeph. Jewiſh War, b. ii. c. 13. Lardner's Credib. b. ii. c. 8. and Benſon, vol. ii. p. 156.

Ver. 39. *A Jew of Tarſus*] The inhabitants of Tarſus, which ſeems to have taken its name from *Tarſhiſh*, the ſon of Javan, Gen. x. 4. boaſted extremely of their antiquity; and Strabo tells us, that they were ſo conſiderable on account of learning, as well as commerce, wealth, and grandeur, that they might diſpute the prize with Athens and Alexandria. *Tarſus* was the metropolis of Cilicia, and a free city. See ch. xxii. 25. St. Paul, by ſaying he was *a Jew of Tarſus*, proved that he had a right to be in the temple, and a claim to be heard in his own vindication. See Calmet, Doddridge, and Wells.

Ver. 40. *In the Hebrew tongue*] Literally, *In the Hebrew dialect*; which was the Syro-Chaldaic, and the *language*, or vulgar tongue then in uſe among the Jews.

Chap. XXII. *Ver.* 1. *Men, brethren, and fathers*] *Brethren and fathers.* See Gen. xiii. 8. Wat.

Ver. 3. *Brought up at the feet of Gamaliel*] Strabo tells us, that it was cuſtomary among the inhabitants of Tarſus, for the young people, and taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day.

4 And I perſecuted this way unto the death, binding and delivering into priſons both men and women.

5 As alſo the high-prieſt doth bear me witneſs, and all the eſtate of the elders: from whom alſo I received letters unto the brethren, and went to Damaſcus, to bring them which were there bound unto Jeruſalem, for to be puniſhed.

6 And it came to paſs, that as I made my journey, and was come nigh unto Damaſcus about noon, ſuddenly there ſhone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice ſaying unto me, Saul, Saul, why perſecuteſt thou me?

8 And I anſwered, Who art thou, Lord? And he ſaid unto me, I am Jeſus of Nazareth, whom thou perſecuteſt.

9 And they that were with me, ſaw indeed the light, and were afraid; but they heard not the voice of him that ſpake to me.

10 And I ſaid, What ſhall I do, Lord? And the Lord ſaid unto me, Ariſe, and go into Damaſcus; and there it ſhall be told thee of all things which are appointed for thee to do.

11 And when I could not ſee for the glory of that light, being led by the hand of them that were with me, I came into Damaſcus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and ſtood, and ſaid unto me, Brother Saul, receive thy ſight. And the ſame hour I looked up upon him.

14 And he ſaid, The God of our fathers hath choſen thee, that thou ſhouldeſt know his will, and ſee that Juſt One, and ſhouldeſt hear the voice of his mouth.

15 For thou ſhalt be his witneſs unto all *men*, of what thou haſt ſeen and heard.

16 And now why tarrieſt thou? ariſe, and be baptized, and waſh away thy ſins, calling on the name of the Lord.

17 And it came to paſs, that when I was come again to Jeruſalem, even while I prayed in the temple, I was in a trance;

18 And ſaw him ſaying unto me, Make haſte, and get thee quickly out of Jeruſalem: for they will not receive thy teſtimony concerning me.

19 And I ſaid, Lord, they know that I impriſoned, and beat in every ſynagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was ſhed, I alſo was ſtanding by, and conſenting unto his death, and kept the raiment of them that ſlew him.

21 And he ſaid unto me, Depart: for I will ſend thee far hence unto the Gentiles.

22 And they gave him audience unto this word, and *then* lifted up their voices, and

Ver. 3. Ch. xxi. 20. Gal. i. 14. Rom. x. 2.—V. 4. Ch. viii. 3. Ch. ix. 2.—V. 5. Luke xxii. 66.—V. 6. Ch. ix. 3. xxvi. 12. V. 9. Ch. ix. 7. Dan. x. 7.—V. 12. Ch. ix. 17. Ch. x. 22. 1 Tim. iii. 7.—V. 14. Ch. xxvi. 16. 1 Cor. ix. 1. xv. 8. Ch. iii. 14. vii. 52.—V. 15. Ch. iv. 20. xxvi. 16.—V. 16. Ch. ii. 38. Hebr. x. 22. Ch. ix. 14.—V. 17. Ch. ix. 28.—V. 18. Matth. x. 14. V. 19. Ver. 4. Matth. x. 17.—V. 20. Ch. vii. 58. viii. 1. Luke xi. 48. Ch. viii. 1. Rom. i. 32.—V. 21. Ch. ix. 15. xiii. 2. Gal. i. 15. ii. 8. Epheſ. iii. 8. 1 Tim. ii. 7. 2 Tim. i. 11.

people, when they had gone through a courſe of education at home, to travel abroad for further improvement. Concerning *Gamaliel*, ſee on ch. v. 34. The phraſe of being brought *up at his feet*, plainly alludes to the poſture in which the ſcholars were uſually placed, who ſat on the ground, or on low ſeats, while their teacher was raiſed on a kind of throne. Hence, in one of the Rabbies, "to duſt themſelves with the duſt of their feet." is a phraſe for being a diſciple. See on Luke ii. 46. x. 39. Inſtead of *taught according to the perfect manner*, &c. Dr. Waterland and the MS. read *the ſtricteſt manner*; and Dr. Doddridge, *accurately inſtructed in the law of our fathers.* Vitringa, and ſome other learned critics, would connect, and as it ſeems very properly πεπαιδευμένος, *taught*, or *inſtructed*, with the foregoing clauſe, *at the feet of Gamaliel*, which makes the enumeration more particular;—By profeſſion a Jew,—born at Tarſus,—bred in this city,—inſtructed in the law at the feet of Gamaliel.

Ver. 4. *And I perſecuted this way unto the death*] We know that he was concerned in the death of Stephen: ch. viii. 1. and if he was not ſo in that of many more, it was not for want of zeal and rage, but merely of power. However, there is no reaſon to think, that the ſacred hiſtory contains a full account of all the outrages committed againſt Chriſtians during the period to which it extends.

Ver. 5. *The high-prieſt doth bear me witneſs*] That is, "I can appeal to him for the proof of this. It will not follow from hence, that he who was now *high-prieſt*, alſo bore *that office* when Paul perſecuted the Chriſtians; he might then perhaps be only an inferior member of the ſanhedrim: On which ſuppoſition this appeal would be proper, and conſequently no light can be gained from hence to fix the date of St. Paul's converſion. Inſtead of *all the eſtate of the elders*, ſome read *the whole court of the elders*; the Greek is πρεσβυτέριον, the *preſbytery*, or *ſanhedrim*.

Ver. 9. *But they heard not the voice*] See on chap. ix. 7. Elſner has ſhewn, by a curious detail on this place, that the heathens thought divine voices, as well as viſions, might affect one perſon in a company, without being perceived by the reſt. See his *Obſervations*, vol. i. p. 466. and Fleming's Chriſtology, vol. i. p. 103.

Ver. 14. *And ſee that Juſt-one*] Some commentators refer this to a future viſion of Chriſt, and a future commiſſion to be received from him; but it plainly appears from St. Paul's own narration, that he had already ſeen him, and heard him ſpeak. It ſeems therefore moſt natural to refer it to the paſt, rather than to a future event; though it may poſſibly include both. See Lord Barrington, Benſon, and Doddridge.

Ver. 16. *Be baptized*] *Baptiſm*, in the adult, except in the very peculiar inſtance of our Lord, was a token of confeſſion, and humiliation for ſin; and of a deſire to be cleanſed from it, as the body was by water cleanſed from its pollution; and being adminiſtered to ſuch profeſſed penitents by divine appointment, as a token of favourable regard to them, it was a ſeal of pardon. On theſe accounts it is called *the baptiſm of repentance*, Matth. iii. 11. Mark i. 4. Luke iii. 3. Nor did God ordinarily give any particular perſon any public and viſible token of pardon, till he ſubmitted to baptiſm. This may explain in what ſenſe baptiſm might be underſtood to *waſh away ſins*, and to *ſave*. Comp. 1 Pet. iii. 21. and the note on ch. ii. 38.

Ver. 18. *And ſaw him*] That is, the Lord Jeſus. Some ſuppoſe, that this memorable event happened in the ſecond journey St. Paul made to Jeruſalem. See ch. xi. 30. But the expreſſion rather ſeems to intimate, that it was on his firſt return to Jeruſalem that he had this viſion in the temple; and what he pleads here, ver. xix. 20. as to the probability of *their receiving his teſtimony*, ſuits that circumſtance of time much better than the other. His diſpute with ſome Helleniſt Jews, who, towards the cloſe of his firſt viſit to Jeruſalem, attempted to kill him, ch. ix. 29. engaged the brethren alſo to haſten his departure; and our Lord's orders to him at this critical ſeaſon might determine him to yield to their inſtances, which perhaps his deſire and hope of uſefulneſs at Jeruſalem might otherwiſe have oppoſed. But when he had been forced in that manner to flee for his life, while the memory of his zeal againſt Chriſtianity was comparatively freſh in their minds, it does not ſeem natural to ſuppoſe that he would have pleaded the probability of their regarding it, after an interval of ſix years more. See Lord Barrington, Benſon, and Doddridge.

ſaid, Away with ſuch a *fellow* from the earth: for it is not fit that he ſhould live!

23 And as they cried out, and caſt off *their* clothes, and threw duſt into the air,

24 The chief captain commanded him to be brought into the caſtle, and bade that he ſhould be examined by ſcourging; that he might know wherefore they cried ſo againſt him.

25 And as they bound him with thongs, Paul ſaid unto the centurion that ſtood by, Is it lawful for you to ſcourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, ſaying, Take heed what thou doeſt: for this man is a Roman.

27 Then the chief captain came, and ſaid unto him, Tell me, art thou a Roman? He ſaid, Yea.

28 And the chief captain anſwered, With a great ſum obtained I this freedom. And Paul ſaid, But I was *free*-born.

29 Then ſtraightway they departed from him which ſhould have examined him: and the chief captain alſo was afraid, after he knew that he was a Roman, and becauſe he had bound him.

30 On the morrow, becauſe he would have known the certainty wherefore he was accuſed of the Jews, he looſed him from *his* bands, and commanded the chief prieſts and all their council to appear, and brought Paul down, and ſet him before them.

Ver. 22. Ch. xxi. 36. Ch. xxv. 24.—V. 25. Ch. xvi. 37.—V. 29. Or, *tortured him.*

Ver. 24. *He ſhould be examined by ſcourging*] One of the ways of examining by torture amongſt the Romans, as well as amongſt the Jews, was by binding the perſon to a pillar, and ſeverely ſcourging him; ſo that this infamous practice of extorting a confeſſion has, to the diſgrace of human nature, prevailed amongſt almoſt all nations! See this ſubject well handled in Beccaria's 16th chapter of the "Eſſay on Crimes and Puniſhments."

Ver. 25. *Is it lawful, &c?*] See the note on ch. xvi. 37.

Ver. 28. *But I was free-born*] This is thought, by ſome, to have been in conſequence of his being a native of Tarſus; but Dr. Lardner has produced many ſtrong arguments againſt admitting that city to have been a colony, or what the Romans call *municipium*, i. e. a place where all the natives were free of Rome by birth. It ſeems therefore much more probable, that Paul's father, or ſome other of his anceſtors, might have been rewarded with the freedom of the city for his fidelity and bravery in ſome military ſervice, as an auxiliary to the Romans, as Joſephus ſays ſeveral Jews were. It is alſo moſt certain that the freedom of the city of Rome might be bought, (ver. 28.) and that ſome of Claudius's favourites and creatures at laſt ſunk the price ſcandalouſly low. See Craddock, Tillement, Joſeph. Antiq. l. xiv. c. 10. and Lardner's Credib. b. i. c. 10.

Ver. 29. *Who ſhould have examined him*] *Put him to the queſtion*, or *torture*. See on ver. 24. Doddridge, and Heylin. The latter part of the verſe might be better rendered, *the chief captain was afraid,—becauſe he had bound him, knowing that he was a Roman*. See Piſcator.

REFLECTIONS ON CHAP. XXI, XXII.

Who can fail to admire the excellent and heroic temper which appeared in the bleſſed Apoſtle, in the journey he took to Jeruſalem! ch. xxi. 1—15. when ſtill the *Holy Spirit teſtified in every city that bonds and afflictions awaited him*; when his *friends*, in ſo affectionate a manner, hung round, and endeavoured to divert him from his purpoſe. He was *not inſenſible* to their tender regards: ver. 13. So far from it, that *his heart* melted, and was even *ready to break* under the impreſſion; yet ſtill he continues *inflexible*. There glows a ſacred paſſion warmer in his ſoul than the love of friends, or liberty, or life. *The love of Chriſt conſtrains him*, 2 Cor. v. 14. and makes him *willing*, joyfully willing, *not only to be bound, but to die at Jeruſalem for* his *name*, who had indeed *died for him* there. May this be the temper, theſe the ſentiments of every miniſter, of every Chriſtian, in ſuch a caſe as his; where *impriſonment* is better than liberty, and death infinitely preferable to the moſt proſperous life, ſecured by deſerting the Redeemer's ſervice, or flying from any poſt which the *great Captain of our ſalvation* hath aſſigned us.

On the other hand, we may learn from theſe wiſe and pious *friends of St. Paul*, to *acquieſce in the will of God*, whenever its determination is apparent; how contrary ſoever it may be to our natural deſire, or even to thoſe views we have formed for the advancement of his cauſe and intereſt in the world; for who *can teach him knowledge*, or purſue the purpoſes of his glory by wiſer and ſurer methods than thoſe which he hath choſen? In the inſtance before us, the *bonds* of St. Paul, which theſe good men dreaded as ſo fatal an obſtruction to the Goſpel, tended, as he himſelf ſaw and witneſſed while he was yet under them, to the *furtherance of it:* and what they apprehended would prevent their ſeeing him any more, occaſioned his returning to Cæſarea, and continuing there for a long time, when, though he was a priſoner, they had free liberty of converſing with him. (See ch. xxiii. 33. xxiv. 23, 27.) And even to this day we ſee the efficacy of his ſufferings, in the ſpirit they have added to thoſe *Epiſtles* which he wrote while a *priſoner of Jeſus Chriſt*, and in that weight which ſuch a circumſtance alſo adds to his teſtimony. Let JESUS therefore lead us, and all his ſervants, whitherſoever he pleaſes, and we will bleſs his moſt myſterious conduct, in ſure expectation of that day, when what is now moſt aſtoniſhing and inexplicable in it, ſhall appear beautiful, and ordered for the beſt.

It is pleaſing to obſerve the honour paid to *Mnaſon*, as *an old diſciple:* ver. 16. It is truly an honourable title, and wherever it is found, may *days ſpeak, and the multitude of years teach wiſdom!* Job xxxii. 7. May there be a conſtant readineſs, as in this *good old man*, to employ all the remaining vigour of nature, in the ſervice of Chriſt, and in offices of cordial love and generous friendſhip to thoſe who are engaged, like the great Apoſtle, in the work of their redeeming Lord!

It is no leſs delightful to ſee how the ſame principles of humble and benevolent piety wrought in the mind of St. Paul on the one hand, and on the other, in thoſe of *James*, and the *brethren of the circumciſion*; ver. 19. while the one *recounted*, and the others rejoiced in, *what God had done by his miniſtry among the Gentiles.* Thus ſhould *miniſters* always remember, that whatever good is done by *their miniſtry*, it is *the work of* GOD, and that the praiſe of it is to be rendered *to him* only. Whenever ſuch *aſſemble together* for religious and friendly conference, may they have the ſame cauſe for mutual thankſgiving, while they hear and tell what *efficacy* God is giving to the *word*, as ſpoken by them; that efficacy, which never likely to be *greater* than when the miniſters of it appear *leaſt in their own eyes!*

A prudent precaution, conſiſtent with the ſtricteſt integrity, diſcovered itſelf in the *advice of St. James*, and the *Jewiſh Chriſtians*, to their beloved brother St. Paul, (ver. 20, &c.) to *conform* to certain cuſtoms of the Moſaic worſhip, in an affair in which he might ſo innocently comply. Yet what prudence or integrity may not ſometimes be *miſtaken*, or miſrepreſented? What *good* may not be *evil ſpoken of*, and abuſed as a cloak for miſchief, when mens hearts are overflowing with malice, and are ſo wretchedly corrupted, as to take pleaſure in indulging it under the diſguiſe of religion? What numerous falſhoods attended every article of the *charge* which theſe furious Jews brought againſt St. Paul, ver. 28?—And yet,—ſo ſtrong is bigotted prejudice!—it is believed, on the credit of a *noiſy rabble.* Who can help adoring that divine and remarkable Providence, whoſe gracious interpoſition prevented this *light of Iſrael* from ſudden extinction; which ſaved the holy Apoſtle from being torn in pieces by an outrageous mob, fierce and irrational as ſo many *wild beaſts*, before he could have liberty to *ſpeak for himſelf?*

Let religion only not be *condemned unheard*, and then ſurely it cannot be *condemned* at all. See ver. 31—36. Bleſſed be God he can raiſe up *guardians for its ſupport*, even from the moſt unexpected quarter, and animate men, like this *Roman captain*, from conſiderations merely ſecular, to appear moſt ſeaſonably and effectually in the defence of his faithful ſervants. Chriſtians ſhould learn to glorify the wiſe conduct of an over-ruling *Providence*, in inſtances ſo palpable as theſe,—and hence be ſtimulated in the firm and courageous purſuit of every duty, ſince God can never be at a loſs for expedients to ſecure them, in their honeſt adherence to his ſervice.

The learned education which St. Paul had received at the feet of Gamaliel, (ch. xxii. ver. 3.) was once, no doubt, matter of his boaſting and confidence. Unſanctified learning,—that potent ſnare to many an unſtable mind,—made his *bonds ſtrong*, and furniſhed him with frequent and ſpecious arguments to *oppoſe the Goſpel*; Yet, when once divine grace had changed his heart, and turned *theſe accompliſhments* into their proper channel, they made the *conqueſt* ſo much the more glorious, and rendered him the fitter inſtrument to ſubſerve the merciful purpoſes of the almighty and all-wiſe God, for the defence and propagation of Chriſtianity. Wherever *learning* is poſſeſſed, may it always be ſo directed and improved! and wherever it is perverted and abuſed, may Chriſt ſo manifeſt his victorious arm, to *caſt down imaginations*, and every *high thing which exalts itſelf* in daring rebellion *againſt him!*

By whatever methods God hath been pleaſed to bring us home to himſelf, and to introduce into our minds the ſaving light of his Goſpel, we ſhall have long,—nay, everlaſting reaſon, with St. Paul, to *recollect it* with pleaſure. ver. 6, &c. They who have *obtained mercy of the Lord*, ſhould make it their care often to bring back to remem-

brance

CHAP. XXIII.

As Paul pleadeth his cauſe, Ananias commandeth to ſmite him: diſſenſion among his accuſers: God encourageth him. The Jews laying wait for Paul, is declared unto the chief captain: he ſendeth him to Felix the governor.

AND Paul earneſtly beholding the council, ſaid, Men, *and* brethren, I have lived in all good conſcience before God until this day.

2 And the high-prieſt Ananias commanded them that ſtood by him, to ſmite him on the mouth.

3 Then ſaid Paul unto him, God ſhall ſmite thee, *thou* whited wall; for ſitteſt thou to judge me after the law, and commandeſt me to be ſmitten, contrary to the law?

4 And they that ſtood by ſaid, Revileſt thou God's high-prieſt?

5 Then ſaid Paul, I wiſt not, brethren, that he was the high-prieſt: For it is written, Thou ſhalt not ſpeak evil of the ruler of thy people.

Ver. 1. Ch. xxiv. 16. 2 Tim. i. 3. Hebr. xiii. 18.—V. 2. 1 Kings xxii. 24. Jer. xx. 2. John xviii. 22.—V. 3. Lev. xix. 35. Deut. xxv. 1, 2.—V. 5. Ch. xxiv. 17. Exod. xxii. 28.

brance the particular circumſtances of it, and be ready, on every proper occaſion, to recount thoſe wonders of power and love, for the encouragement and inſtruction of others. Comp. 1 Tim. i. 16.

How adorable the condeſcenſion of that bleſſed Redeemer, who ſpared this proſtrate enemy, and reduced him by the tender expoſtulations of *mercy*, rather than the terrors of *wrath!* ver. 7, &c. It is of the ſame *divine mercy that We are not all conſumed, and becauſe his compaſſions fail not. Speak*, ever ſpeak thus from heaven, O Lord, to thoſe who ignorantly perſecute *thee*; and make them humbly willing to *receive the law from thy mouth*, and to embrace thee as their only Saviour!

We learn from ver. 17, 18. as well as from many other paſſages of ſacred Writ, that our *Lord Jeſus Chriſt*, though *inviſible*, is preſent while the proclamation of his Goſpel is made, and ever attentive to the temper with which it is received. Juſtly therefore doth he reſent the injury which is done him, when theſe meſſages of life and peace are *neglected:* Juſtly doth he often, in the courſe of his Providence, *remove thoſe ordinances*, which men have ungratefully ſlighted, as did theſe *Jews of Jeruſalem*; and call away the faithful miniſters, who have *all the day long ſtretched out their hands* in vain *to a diſobedient and gainſaying people.* Rom. x. 21.

Bleſſed be God, that when his Goſpel is *removed* from one place, it is *ſent* to another; (ver. 21.) nor ſhall it ever be totally rooted out of the world, *while ſeed-time and harveſt, ſummer and winter*, continue their revolutions. Adored be that grace which ſent Paul and the other Apoſtles to *ſpeak unto the Gentiles, that they might be ſaved!* The life of *our ſouls* was in *that commiſſion*, and all *our eternal hopes* take their riſe from it.

But what *cruel malignity* did theſe *Jews* expreſs, (ver. 22.) whom all the wonders of that aſtoniſhing ſtory could not convince, nor all the eloquence of it perſuade!—On the contrary, for no crime—but that of being made the *ambaſſadors of divine mercy*, the inſtrument of deliverance to thouſands of periſhing ſinners,—they *raiſe a clamour* againſt the delegate of heaven, as if he were the moſt impious of blaſphemers, and would have hurried him from the face of the earth, as *unfit to live* upon it. How much leſs were *they* fit to continue there? But thus *forbidding* the Apoſtle to *ſpeak unto the Gentiles*, (as he himſelf obſerves) they *filled up the meaſure of their iniquities*; ſo that, after the abuſed *mercy* of God had waited a little longer, his deſerved *wrath came upon them to the uttermoſt.* 1 Theſſ. ii. 16.

As *unrighteous* as it was in the *Roman officer*, on this popular clamour, to attempt putting this holy Apoſtle *to the torture*, ſo *reaſonable* was St. Paul's *plea*, as a *Roman citizen*, to decline that ſuffering. ver. 25—29. It is a *prudence* worthy the imitation of the braveſt of men, not to throw themſelves into *unneceſſary difficulties. True courage* widely differs from raſh and heedleſs *temerity*; nor are we under any obligation, as *Chriſtians*, to give up our *civil privileges*, which ought to be eſteemed as the *gifts of God*, to every inſolent and turbulent invader. In a thouſand circumſtances, gratitude to God, and duty to men will oblige us to *inſiſt upon them*; and a generous concern for thoſe who are to come after us, ſhould engage us to labour and ſtrive that we may tranſmit them down to poſterity *improved*, rather than *impaired.*

Chap. XXIII. *Men and brethren, I have lived*, &c.] *My brethren, I have lived*, &c. Wat. St. Paul could not intend by this to intimate, that he thought himſelf free from guilt while perſecuting the Chriſtians, ſince he ſo expreſly declares the contrary elſewhere. See 1 Tim. i. 13. 1 Cor. xv. 9. Gal. i. 13. He was only examined with reſpect to his conduct as a *Chriſtian*; and therefore it would not have been pertinent here to refer to his conduct, while a *perſecuting Jew*; though it were indeed true, that he did not then act againſt his conſcience, how criminal ſoever he was in ſuffering it to continue miſinformed. The plain ſenſe of the paſſage is, "That his conſcience, when examined as in the ſight of God, with reſpect to what they alledged againſt him, did not charge him with any known and deliberate contradictions to its dictates:" And ſo it was, in effect, a ſolemn and very pertinent appeal to the Searcher of all hearts, that he had not devoted himſelf to the ſervice of the Goſpel, in which he was now engaged, from any mean and diſhonourable principle, but was fully convinced of the truth of it, and therefore prepared to abide all extremities in its defence. Well might there be, in ſuch a caſe, a natural ſally of joy ariſing in an upright heart, from a conſciouſneſs of its own integrity, amidſt ſuch violent calumnies as were now advanced againſt him. See Grotius, Doddridge, Benſon, and Div. Leg. b. v. ſect. 2.

Ver. 2. The high-prieſt Ananias] He was the ſon of *Nebedæus*, and by his ſtation head of the ſanhedrim. He had before this been ſent in chains to Rome, to give an account to Claudius Cæſar of his behaviour in the quarrel which had happened between the Jews and Samaritans, during the government of Cumanus in Judea; but being acquitted, probably at the interceſſion of Agrippa the younger, he returned to Jeruſalem, and ſtill enjoyed the dignity of the high-prieſthood. Full of prejudice againſt St. Paul and the Goſpel doctrine, he condemned his ſpeech, as too boaſting and arrogant; and ordered ſome of the apparitors who ſtood by the apoſtle, to *ſmite him on the mouth*, for taking upon him to glory ſo much in himſelf, though he had in reality uſed only a well-grounded and juſt defence. But St. Paul could not wonder at ſuch cruel and unrighteous treatment, when he conſidered that ſo had the falſe prophet *Zedekiah* dealt with the true prophet *Micaiah*; ſo had the high-prieſt *Paſhur* ſmitten the prophet *Jeremiah*; and what is more, in like manner had the wicked Jews ſtruck our Lord, when he had behaved with the greateſt modeſty and innocence. See Benſon, Biſcoe's Lectures, p. 70. and Grotius.

Ver. 3. God ſhall ſmite thee, thou whited wall, &c.] Alluding to the beautiful outſide of ſome walls, which are full of dirt and rubbiſh within. See on Matth. xxiii. 27. and Luke xi. 44. The account which Joſephus gives of the character and fate of Ananias, abundantly illuſtrates this prophetic ſpeech of St. Paul. He might well be called a *whited wall*, not only as he committed this indecency, in violation of the law, (Levit. xix. 15.) while gravely ſitting in a ſacred character on the tribunal of juſtice; but alſo, as at the ſame time that he carried it very plauſibly towards the citizens, and ſtood high in their favour, he moſt impiouſly and cruelly defrauded the inferior prieſts of the aſſiſtance which the divine law aſſigned them; ſo that ſome of them even periſhed for want:—And *God* did remarkably *ſmite him:* For after his own houſe had been reduced to aſhes, in a tumult begun by his own ſon, he was beſieged and taken in the royal palace; where, having in vain attempted to hide himſelf in an old aqueduct, he was dragged out and ſlain;—an event which happened five years after this, in the very beginning of the Jewiſh war. See Joſeph. Antiq. lib. x. c. 9. Jewiſh War, l. ii. c. 17. Doddridge, and Biſcoe.

Ver. 5. I wiſt not, brethren, that he was the high-prieſt] Animated on a ſudden by the ſecret impulſe of a prophetic ſpirit, which bore him, as it were, for that moment, beyond himſelf, St. Paul delivered the words of ver. 3. which being urged againſt him, he choſe not to enter upon a queſtion ſo difficult to be cleared up, as the divine original of that impulſe on his mind, by which he found himſelf inclined to utter thoſe remarkable words; and only touched upon a circumſtance attending it, which was of a more ambiguous nature; ſaying, "Indeed, *brethren*, in the ſudden tranſport of my mind, *I was not aware that it was the high-prieſt.*" This is a natural rendering of the original words;—which cannot fairly be tranſlated, *I do not acknowledge him to be the high-prieſt:* Nor can it be imagined that Paul would enter on ſo curious, and ſo dangerous a queſtion, as the juſtice of his acceſſion to that office. Some have thought that St. Paul did not *know him perſonally*; but his habit and place in the ſanhedrim muſt have diſtinguiſhed him; or, if we were to ſuppoſe with Ribetus and others, that St. Paul, hearing the voice while looking another way, did not know from whence it came, the ſolution is utterly inſufficient; for his anſwer plainly ſhews, that he knew the perſon ſpeaking to be a judge. The beſt expoſition, therefore, of this matter, ſeems that above given; which will eaſily reconcile all that paſſed, with Chriſt's promiſe of being with his diſciples, when appearing before councils, Matth. x. 19. Mark xiii. 11. For, according to that expoſition, St. Paul by inſpiration uttered a true prediction, and then alledged a true fact, to prevent any ill uſe of the circumſtance in which it was ſpoken; only waving ſomething which he might have juſtly urged in his own vindication, and from which he had an undoubted right to recede, if he thought fit. In the mean time, the candour both of the apoſtle, and of the hiſtorian, is well worthy our remark. See Doddridge, Calmet, Grotius, L'Enfant, &c.

6 But when Paul perceived that the one part were Sadducees, and the other Phariſees, he cried out in the council, Men *and* brethren, I am a Phariſee, the ſon of a Phariſee: of the hope and reſurrection of the dead I am called in queſtion.

7 And when he had ſo ſaid, there aroſe a diſſenſion between the Phariſees and the Sadducees: and the multitude was divided.

8 For the Sadducees ſay that there is no reſurrection, neither angel, nor ſpirit; but the Phariſees confeſs both.

9 And there aroſe a great cry: and the ſcribes *that were* of the Phariſees part aroſe, and ſtrove, ſaying, We find no evil in this man: but if a ſpirit or an angel hath ſpoken to him, let us not fight againſt God.

10 And when there aroſe a great diſſenſion, the chief captain, fearing leſt Paul ſhould have been pulled in pieces of them, commanded the ſoldiers to go down, and to take him by force from among them, and to bring him into the caſtle.

11 And the night following, the Lord ſtood by him, and ſaid, Be of good cheer, Paul: for as thou haſt teſtified of me in Jeruſalem, ſo muſt thou bear witneſs alſo at Rome.

12 And when it was day, certain of the Jews banded together, and bound themſelves under a curſe, ſaying, that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conſpiracy.

14 And they came to the chief prieſts and elders, and ſaid, We have bound ourſelves under a great curſe, that we will eat nothing until we have ſlain Paul.

15 Now therefore, ye, with the council, ſignify to the chief captain, that he bring him down unto you to-morrow, as though ye would enquire ſomething more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's ſiſter's ſon heard of their lying in wait, he went and entered into the caſtle, and told Paul.

17 Then Paul called one of the centurions unto him, and ſaid, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and ſaid, Paul the priſoner called me unto him, and prayed me to bring this young man unto thee, who hath ſomething to ſay unto thee.

19 Then the chief captain took him by the hand, and went *with him* aſide privately, and aſked *him*, What is that thou haſt to tell me?

20 And he ſaid, The Jews have agreed to deſire thee, that thou wouldeſt bring down Paul to-morrow into the council, as though they would enquire ſomewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themſelves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promiſe from thee.

22 So the chief captain *then* let the young

Ver. 6. Ch. xxiv. 15, 22. xxvi. 5. Philip. iii. 5. Ch. xxiv. 21. xxvi. 8.—V. 8. Matth. xxii. 23. Mark xii. 18. Luke xx. 27. V. 9. Ch. xxv. 25. xxvi. 31. Ch. xxii. 7, 17, 18. Ch. v. 39.—V. 11. Ch. xviii. 9.—V. 12. Ver. 21, 30. Or, *with an oath of execration.*—V. 20. Ver. 12.

Ver. 6. *Of the hope and reſurrection,* &c.] The MS. reads this verſe, *But Paul, knowing,* &c.—*cried out,*—*of the hope of the reſurrection,* &c. The apoſtle here refers particularly to the reſurrection of Jeſus, and, by him, of all mankind. All the Jews, long before, knew this to be the Chriſtian doctrine; and therefore here was no fraud nor artful gloſs, to obtain favour with the Phariſees; but only an appeal to their prevailing doctrine, as a point in which the apoſtle agreed with them, and as what greatly favoured the Chriſtian doctrine which he preached, and for which he ſuffered. See Limborch *Collat.* p. 134. Acts iv. 2. and v. 17.

Ver. 8. *Neither angel, nor ſpirit*] See the note on Luke xi. 14. Some ſuppoſe that the words μηδὲ ἄγγελον, *neither angel,* are a gloſs; for it follows, *the Phariſees confeſſed both*; that is, the *reſurrection* and the *ſpirit,* or the exiſtence of ſeparate ſpirits. In the next verſe St. Luke poſſibly explains πνεῦμα, *ſpirit,* by *angel*; *If a ſpirit,* or *an angel.* See Piſcator, and Bowyer's Conjectures.

Ver. 9. *Let us not fight againſt God*] When they mentioned it as a ſuppoſable caſe, that an angel might have ſpoken to him, they might probably allude to the many viſions and revelations which St. Paul had profeſſed to have received in his late ſpeech to the people. Gamaliel was now dead, otherwiſe one would have ſuppoſed that *he* had made this ſpeech, it being ſo very like that which he is recorded to have made, ch. v. 39. Party ſpirit now carried the Phariſees to ſay the ſame things concerning Chriſtianity, which policy and the national expectations led Gamaliel to ſay in the place above cited. See Benſon, and Prideaux's Connect. vol. ii. p. 529. Inſtead of *cry,* in the firſt clauſe, Dr. Waterland and the MS. read *clamour.*

Ver. 10. *And when there aroſe a great diſſenſion*] *And the diſſenſion growing great.* Wat.

Ver. 11. *The Lord ſtood by him,* &c.] This plainly ſhews that our Lord approved the part St. Paul had acted before the ſanhedrim, though ſome had cenſured it, without underſtanding or conſidering the circumſtances of it. Witſius well obſerves, that it muſt be a greater conſolation to ſo faithful a ſoldier of Chriſt as St. Paul was, having been thus approved and encouraged by his general, to be led on to further combats, than to be immediately diſmiſſed; and ſuch a temper he expreſſes Philip. i. 20, 26. See *Meletem.* ch. xi. ſect. 4.

Ver. 14. *We have bound ourſelves under a great curſe*] *We have bound ourſelves by a ſolemn anathema,* ſeems a proper rendering of the emphatic original. Such execrable vows as theſe were not unuſual with the Jews, who challenged to themſelves a right of puniſhing thoſe without any legal proceſs, whom they conſidered as tranſgreſſors of the law; and, in ſome caſes, thought that they were juſtified in killing them. Joſephus mentions a caſe not much unlike this, of ſome who bound themſelves with an oath to kill Herod; in which they gloried, as a laudable intention, becauſe he had violated the ancient cuſtoms of their nation. It is no wonder, therefore, that these Jews ſhould make no ſcruple of acquainting the chief prieſts and elders with their conſpiracy againſt the life of St. Paul; who were ſo far from blaming them for it, that not long after they renewed the ſame deſign themſelves. Dr. Lightfoot has ſhewn from the Talmud, that if they were prevented from accompliſhing ſuch vows as these it was an eaſy matter to obtain an abſolution from their rabbies. See his *Horæ Hebraicæ* on the place, Joſeph. Antiq. b. xv. c. 8. Lardner's Credib. b. i. ch. 9. and Biſcoe's Lectures, p 278.

Ver. 15. *Or ever he come near*] *Before he come near.* MS.

Ver. 17. *Then Paul called one of the centurions unto him*] Though St. Paul had an expreſs promiſe from Chriſt for his ſecurity, ver. 11. yet he did not neglect any proper means of ſafety. Comp. ch. xxvii. 24, 25, 31.

Ver. 19. *Then the chief captain took him by the hand*] It is obſervable, that Lyſias ſeems to have conducted this whole affair like a man of integrity, prudence, and generoſity. See Beza and Lardner.

man depart, and charged *him*, See thou tell no man that thou haſt ſhewed theſe things to me.

23 And he called unto him two centurions, ſaying, Make ready two hundred ſoldiers to go to Cæſarea, and horſemen threeſcore and ten, and ſpearmen two hundred, at the third hour of the night;

24 And provide *them* beaſts, that they may ſet Paul on, and bring *him* ſafe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lyſias, unto the moſt excellent Felix, *ſendeth* greeting.

27 This man was taken of the Jews, and ſhould have been killed of them: then came I with an army, and reſcued him, having underſtood that he was a Roman:

28 And when I would have known the cauſe wherefore they accuſed him, I brought him forth into their council:

29 Whom I perceived to be accuſed of queſtions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me, *how* that the Jews laid wait for the man, I ſent ſtraightway to thee, and gave commandment to his accuſers alſo, to ſay before thee what *they had* againſt him. Farewel.

31 Then the ſoldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horſemen to go with him, and returned to the caſtle.

33 Who, when they came to Cæſarea, and delivered the epiſtle to the governor, preſented Paul alſo before him.

34 And when the governor had read *the letter*, he aſked of what province he was. And when he underſtood that he was of Cilicia;

35 I will hear thee, ſaid he, when thine accuſers are alſo come. And he commanded him to be kept in Herod's judgement-hall.

CHAP. XXIV.

Paul being accuſed by Tertullus the orator, anſwereth for his life and doctrine: he preacheth Chriſt to the governor and his wife. The governor hopeth for a bribe, but in vain. At laſt going out of his office, he leaveth Paul in priſon.

AND after five days, Ananias the high-prieſt deſcended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor againſt Paul.

2 And when he was called forth, Tertullus began to accuſe *him*, ſaying, Seeing that by thee we enjoy great quietneſs, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, moſt noble Felix, with all thankfulneſs.

4 Notwithſtanding, that I be not further tedious unto thee, I pray thee, that thou wouldeſt hear us of thy clemency a few words.

5 For we have found this man *a* peſtilent *fellow*, and a mover of ſedition among all the Jews throughout the world, and a ringleader of the ſect of the Nazarenes:

6 Who alſo hath gone about to profane

Ver. 27. Ch. xxi. 33.——V. 1. Ch. xxi. 27. Ch. xxiii. 2.—V. 6. Ch. xxi. 28.

Ver. 27. *With an army*] *With a band of ſoldiers.* Wat. By the latter clauſe Lyſias ſeems in general to intimate, that he had, on the whole, been more ſolicitous to provide for St. Paul's ſecurity, out of regard to his being a Roman citizen.

Ver. 31. *Antipatris*] Very different accounts are given of the ſituation of Antipatris, which muſt however have been north-weſt of Jeruſalem, as it was in the way from thence to Cæſarea. Its ancient name was *Caphar-Salama*, 1 Macc. vii. 31. But Herod the Great rebuilt it, and gave it the name of *Antipatris*, in honour of his father *Antipater*. It was ſomething more than thirty-eight of our miles from Jeruſalem, which muſt have been too far for one night's march. But it is not neceſſary to conclude, that St. Paul was carried thither in one night, or that the ſoldiers returned in one day: It is only ſaid, that they travelled *by night*, which they might do, and reſt by the way; nor is it probable that they took St. Paul with them by night from Jeruſalem, and reached Cæſarea the next day, when it appears from Joſephus, that from Jeruſalem to Cæſarea was near ſeventy miles. See Biſcoe's Lectures, p. 388. and Reland's *Palæſt. Sacr.* p. 455.

Ver. 35. *Herod's judgment-hall*] This was a palace or court erected by Herod the Great, when he rebuilt and beautified Cæſarea. Probably ſome tower belonging to it might be uſed as a kind of ſtate-priſon, as is common in ſuch places. See Doddridge and Calmet. Dr. Waterland reads *Herod's guard-room.*.

Chap. XXIV. *Ver.* 1. *Ananias—deſcended*] *Went down.* MS.

Ver. 2. *Tertullus began to accuſe him*] Almoſt every word of this oration is falſe,—the accuſation of St. Paul, the encomium on the government of Felix, and the declaration of a lawful intention in what they had done and attempted. When he ſays, *we enjoy great quietneſs by thee*, he probably refers to what Felix had done to clear the country of robbers and impoſtors; for all hiſtorians agree, that he was in every other reſpect a man of ſo bad a character, that his government was a plague to all the provinces over which he preſided; and as for Judea, its ſtate under Felix was ſo far from being what Tertullus here repreſents, that Joſephus, beſides what he ſays of the barbarous and cowardly aſſaſſination of Jonathan the high-prieſt by his means, declares, that the Jews accuſed him before Nero of inſufferable oppreſſions, and had certainly ruined him, if his brother Pallas had not interpoſed in his favour. Dr. Doddridge reads the next cauſe, *and illuſtrious deeds are happily done to this nation by your prudent adminiſtration*, which he obſerves to be the exact rendering of the original; and remarks, that the compliment was here the higher, as it was uſual even at this time among the Romans, at leaſt in publick diſcourſes, to refer ſuch events to divine Providence, rather than to human efforts. Of which many remarkable inſtances may be ſeen in Elſner on the place, which ſhew either the piety or the policy of the great men of antiquity, who made uſe of ſuch language;—on the other hand, apparent ſlights put upon religion by perſons in publick ſtations, are proofs of a weak underſtanding, which cannot fail of making them contemptible, not only among all religions, but all prudent men. See Joſeph. Antiq. b. xx. ch. 8. Mill, Wetſtein, Beza, and Grotius.

Ver. 4. *Nevertheleſs*] *But.* Wat.

Ver. 5. *The ſect*] *The Hereſy.* MS. See ver. 14.

Ver. 6. *Who hath alſo gone about to profane the temple*] Tertullus artfully mentions this as the moſt expreſs fact he had to charge upon him, well knowing that the Romans allowed the Jews a power of executing, even without forms of law, any perſon who ſhould be found in any ſuch act of profanation; and he ſeems to have deſigned to make a merit of their moderation, that they intended nevertheleſs, fairly to have tried him, and not to have deſtroyed him on the ſpot, as Lyſias had juſtly charged them with attempting. And it is obſervable, that Tertullus no where expreſsly avows ſo much as a deſign to have put Paul to death, though it was undoubtedly inthe temple: whom we took, and would have judged according to our law.

7 But the chief captain Lyſias came upon us, and with great violence took *him* away out of our hands,

8 Commanding his accuſers to come unto thee: by examining of whom, thyſelf mayeſt take knowledge of all theſe things, whereof we accuſe him.

9 And the Jews alſo aſſented, ſaying that theſe things were ſo.

10 Then Paul, after that the governor had beckoned unto him to ſpeak, anſwered, Foraſmuch as I know that thou haſt been of many years a judge unto this nation, I do the more chearfully anſwer for myſelf:

11 Becauſe that thou mayeſt underſtand, that there are yet but twelve days ſince I went up to Jeruſalem for to worſhip.

12 And they neither found me in the temple diſputing with any man, neither raiſing up the people, neither in the ſynagogues, nor in the city:

13 Neither can they prove the things whereof they now accuſe me.

14 But this I confeſs unto thee, that after the way which they call hereſy, ſo worſhip I the God of my fathers; believing all things which are written in the law and in the prophets:

15 And have hope towards God, (which they themſelves alſo allow,) that there ſhall be a reſurrection of the dead, both of the juſt and unjuſt.

16 And herein do I exerciſe myſelf to have always a conſcience void of offence toward God, and *toward* men.

17 Now after many years, I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Aſia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had aught againſt me.

20 Or elſe, let theſe ſame *here* ſay, if they have found any evil-doing in me, while I ſtood before the council,

21 Except it be for this one voice, that I cried ſtanding among them, Touching the reſurrection of the dead, I am called in queſtion by you this day.

22 And when Felix heard theſe things, having more perfect knowledge of *that* way, he deferred them, and ſaid, When Lyſias the chief captain ſhall come down, I will know the uttermoſt of your matter.

23 And he commanded a centurion to

Ver. 10. *Felix* made procurator over *Judea*, A. D. 53.—V. 12. Ch. xxv. 8. xxviii. 17.—V. 14. See Amos viii. 14. Ch. ix. 2. 2 Tim. i. 3. Ch. xxvi. 22. xxviii. 23.—V. 15. Dan. xii. 2. John v. 28, 29.—V. 16. Ch. xxiii. 1.—V. 17. Ch. xi. 29, 30. xx. 16. Rom. xv. 25. Gal. ii. 10.—V. 18. Ch. xxi. 26, 27.—V. 21. Ch. xxiii. 6. xxviii. 20.

ended. The phraſe which he afterwards uſes, of the *accuſers being commanded to come to Felix*, (ver. 8.) though the *high-prieſt* himſelf was known to be one of them, ſhews plainly to what ſubjection they were reduced; and the expreſſion, *with great violence took him*, ver. 7. is another baſe and falſe inſinuation of this orator, as if Lyſias's juſt care of the life of a man had ſtopped the courſe of juſtice, and been an act of the higheſt outrage. See Doddridge and Benſon.

Ver. 10. *Then Paul—anſwered, Foraſmuch*, &c.] The phraſe *many years*, ſeems to be uſed here with ſome latitude. It was now about *ſeven years* ſince Felix entered on his government. The three articles of Tertullus's charge were, *ſedition—hereſy*—and a *profanation of the temple*. St. Paul's anſwer exactly correſponds to each of theſe. As to the firſt he ſuggeſts, that he had not been long enough at Jeruſalem to form a party, and attempt an inſurrection; and challenges his accuſers, in fact, to produce any evidence of ſuch practices, ver. 11—13. As to the ſecond, he confeſſes himſelf to be a Chriſtian; but maintains it to be a religion perfectly agreeable to natural light, and to the revelation of the prophets, and conſequently not deſerving to be branded with any infamous or invidious title, ver. 14—16. And as for the profanation of the temple, he tells them, that on the contrary he had entered it with ſome peculiar rites of religious purification, and had behaved himſelf therein in a moſt peaceful and regular manner; ſo that his innocence had been evident even before the ſanhedrim, where the authors of the tumult did not dare to appear againſt him; ver. 17—21. See Pearſon's Annals, Biſcoe's Lectures, p. 44. and Craddock's Apoſtol. Hiſt. part ii. p. 288.

Ver. 14. *So worſhip I the God of my fathers*] This was a very proper plea before a Roman magiſtrate; as it proved that he was under the protection of the Roman laws, ſince the Jews were ſo; whereas had he introduced the worſhip of new Gods, he had forfeited that protection. A regard to *paternal deities* was held honourable among the Greeks and Romans. See Gen. xvii. 7. Exod. vi. 7. xv. 2. Deut. xxix. 13. and Elſner's Obſervations, vol. i. p. 473.

Ver. 16. *And herein*] Εν τούτῳ, that is, *in this work do I employ myſelf*; or as others render it, "In the mean time, whilſt I am in this world;" or as others, (I think moſt probably) *for this cauſe*, and *reaſon*; ἐν τȣ́τῳ for διὰ τȣ́τω,—*for this reaſon*;—"becauſe I believe a reſurrection, *therefore*, I have a conſcientious care of my life, and all the actions of it." Tillotſon. Lord Clarendon obſerves, that "the term *conſcience* is not to be found throughout the whole Old Teſtament; nor is it uſed in Scripture till John viii. 7, 9. when the Jews brought the woman who had been taken in adultery before our Saviour, whom they importuned to do juſtice upon her; and he, who knew that their malice was more againſt *him* than the *woman*, ſaid, *he that is without ſin*, &c. *And they—being convicted in their own Conſcience, went out*, &c. Nor is the Greek word Συνείδησις, which throughout the New Teſtament ſignifies *conſcience*, ever uſed by the LXX, (as ſome learned men affirm) except only in Eccleſ. x. 20, which is tranſlated—*curſe not the king, no not in thy thought*. So that *conſcience* ſeems to be the proper and natural iſſue of the Goſpel; which introduced a ſtricter ſurvey of the heart of man, and a more ſevere inquiſition into the thoughts thereof, than the *law* had done. He, who could not be accuſed by ſufficient witneſſes to have violated the law, was thought to be innocent enough; but the *Goſpel* erected another judicatory, and another kind of examination, and brought men who could not be *charged by the law*, to be *convicted by their own conſcience*; and therefore St. Paul, in his juſtification before Felix, after he had denied all that the Jews had charged him with, and affirmed that he had *broken no law*, added, *and herein do I exerciſe myſelf to have always a* CONSCIENCE *void of offence*, &c."

Ver. 18. *Neither with multitude, nor with tumult*] If the Apoſtle had diſturbed other people in their religious worſhip, whether Jews or Gentiles, invaded their civil rights, or made any tumult, ſedition, or inſurrection, the Roman law would have condemned him: but as there were already ſeveral ſects among the Jews, the Chriſtians might, as a new ſect, differ from them all, and yet remain under the protection of the Roman law. See Lardner, Benſon, and Wetſtein.

Ver. 22. *Having more perfect knowledge*, &c.] Dr. Heylin, after many learned expoſitors, tranſlates this verſe thus: *Felix, having heard both parties, put them off to another time, ſaying, When I ſhall be better informed concerning this ſect, and the chief-captain Lyſias ſhall be here, I will enquire more narrowly into this affair*. If the paſſage is to be underſtood according to our verſion, the meaning muſt be "that Felix when he had heard theſe things, having been more accurately informed concerning *this way* of Chriſtianity, and knowing it not to be ſo miſchievous a thing as theſe accuſers ſuggeſted, put them off." But the former ſeems the beſt interpretation; and ſuch an anſwer in Felix was the more proper, as St. Paul did not deny that he was indeed a leading perſon among the Chriſtians, which was made a part of their accuſation; and we ſoon after find, that Felix ſent for Paul, to give him an account of his religion, ver. 24. and endeavoured by this, as well as other means, to inform himſelf concerning it. See Beza, Grotius, Hammond, and Pyle.

Ver. 23. *That he ſhould forbid none of his acquaintance*] This was a circumſtance graciouſly ordered by divine Providence, which would make St. Paul's confinement much lighter, than it could otherwiſe have been, and gave him an opportunity of much greater uſefulneſs. The keep Paul, and to let *him* have liberty, and that he ſhould forbid none of his acquaintance to miniſter, or come unto him.

24 And after certain days, when Felix came with his wife Druſilla, which was a Jeweſs, he ſent for Paul, and heard him concerning the faith in Chriſt.

25 And as he reaſoned of righteouſneſs, temperance, and judgement to come, Felix trembled, and anſwered, Go thy way for this time; when I have a convenient ſeaſon, I will call for thee.

26 He hoped alſo that money ſhould have been given him of Paul, that he might looſe him: wherefore he ſent for him the oftener, and communed with him.

27 But after two years, Portius Feſtus came into Felix' room: and Felix, willing to ſhew the Jews a pleaſure, left Paul bound.

Ver. 23. Ch. xxvii. 3. xxviii. 16.—V. 27. Ch. xxv. 9, 14.

The word Ὑπηρετεῖν, rendered *miniſter*, ſometimes is uſed for *aſſiſtance in general*, where perſonal miniſtration and attendance is out of the queſtion; and as it here diſtinguiſhed from and prefixed to *coming to him*, it may probably ſignify, "Sending him food, books, or other accommodations." See Raphelius, *Annot. ex Xenoph.* p. 185. and Limborch.

Ver. 24. *His wife Druſilla*] She was the daughter of Herod Agrippa, and ſiſter of the king Agrippa mentioned in the next chapter. She had been married to Azizus king of the *Emeſenes*, but Felix being ſtruck with her beauty, which was remarkably great, made uſe of the agency of one Simon, a wicked Jew, who profeſſed himſelf a magician, to perſuade her to abandon her huſband, and marry him: To which ſhe conſented, more to avoid the envy of her ſiſter Berenice, than out of love to Felix; and though Azizus had but a little before ſubmitted to circumciſion, and ſo embraced Judaiſm, as the condition of the nuptials. She was afterwards conſumed with the ſon ſhe had by Felix, in a terrible eruption of Veſuvius. See Joſeph. Antiq. lib. 20. c. 7. Lardner's Credib. b. i. ch. 1.

Ver. 25. *And as he reaſoned of righteouſneſs*, &c.] How ſuitable this diſcourſe was to the character and circumſtances of the perſons to whom it was addreſſed, appears ſufficiently from the former note, and from the note on ver. 2. but ſee more in the *Reflections*. It may be proper here to obviate ſome miſtakes, and perhaps dangerous ones, which have been drawn from this paſſage; as if *reaſoning* on theſe topicks was the alone *preaching of faith in Chriſt*. "This, ſays Dr. Benſon, was St. Paul's *preaching Chriſt*, or the *faith of Chriſt*;" Whereas, if the reader will caſt his eye on the preceding verſe, he will find that the foundation of St. Paul's diſcourſe was *concerning that faith in Chriſt*, the great Meſſiah, which this great Apoſtle ever laid down as the ground-work of what he delivered; in ſtrict conformity with what he himſelf had ſaid,—*Other foundation can no man lay, than that which is laid*, namely, *Jeſus Chriſt*. Upon this foundation he always raiſed the amiable and important ſuperſtructure of holy and virtuous practice; and agreeably hereto, upon the preſent occaſion, ſpeaking of faith in Chriſt, as the great and important ſubject of his miniſtry, he took an opportunity from the peculiar characters of his principal hearers, to dwell upon ſubjects in a particular manner adapted to them, and at the ſame time inſeparably dependant upon that *faith in Chriſt* which he preached. And undoubtedly this is the true and important method of preaching Chriſt; and they who think they diſcharge this duty properly, and imitate St. Paul's example by preaching of righteouſneſs, temperance, and other moral virtues, ſeparately and independantly from their living foundation, *faith in Jeſus*, not only miſtake this matter greatly, but certainly have no countenance from the Apoſtle's practice in this place.

Ver. 25. *When I have a convenient ſeaſon*, &c.] *And I will take ſome future opportunity to call for thee.* This is fully expreſſed by the original. He thought it did not become the dignity of a judge on the bench to receive even ſuch oblique admonitions and reproofs from a priſoner, and therefore might firmly intend to give him a fuller audience in private. St. Paul muſt, no doubt, diſcern thoſe marks of confuſion, which would be ſo apparent in his countenance, which would give him ſome hopes of ſucceeding in this important attempt for ſuch a converſion, and conſequently would animate him when he reſumed the diſcourſe: This muſt naturally increaſe in Felix a conviction of his innocence, and an eſteem for his virtues; yet, in ſpite of all, he was ſo far from reforming his life in general, that he would not do juſtice to St. Paul. However, the conviction might perhaps prevail ſo far, as to engage him to perſiſt in his reſolution of not delivering him up to the Jews. How affecting an inſtance and illuſtration of the treachery of the human heart! See Doddridg, Grotius, Benſon, and on ch. xxvi. 24.

Ver. 26, 27. *He hoped alſo that money ſhould have been given him*] This ſtroke finiſhes the character of Felix, and ſhews ſtill more plainly how appoſite the diſcourſe of St. Paul was. Felix might indulge ſuch expectations, from conſidering that Paul was a Roman citizen, and a principal of the ſect of the Chriſtians, who having formerly ſold their poſſeſſions to maintain their brethren, might contribute largely on this occaſion. He might even expect to have received a conſiderable preſent from the Apoſtle himſelf, knowing that he was intruſted with a large ſum of money collected from the brethren at Jeruſalem. But the Apoſtle, not being uſed to give bribes, *continued in bonds* for two years; for though a Roman citizen might not be bound with thongs, by way of puniſhment, or in order to be ſcourged, yet he might be chained to a ſoldier, and kept in cuſtody, upon juſt ſuſpicions, or when credible accuſations were brought againſt him;—though St. Paul was indeed detained unjuſtly. The policy however of *Felix*, and his deſire of conciliating the favour of the Jews, did not prevent their clamourous accuſations from following him to Rome, which had certainly ruined him, had not the intereſt of his brother *Pallas* prevailed to obtain his pardon from Nero. How much more effectually had he conſulted the peace of his mind, and on the whole the ſecurity of his fortune too, had he reformed his life on St. Paul's admonition, and cultivated thoſe ſerious impreſſions which were once ſo ſtrongly made upon his conſcience! It was during the *two years* of St. Paul's impriſonment here, that thoſe contentions aroſe between the Jews and Gentiles as to their reſpective rights in Cæſarea, which, after many tumults and ſlaughters of the Jews, were inflamed rather than appeaſed by the hearing at Rome, and did a great deal towards exaſperating the Jewiſh nation to that war, which ended in its utter ruin. See Joſeph. War, b. ii. c. 13. Pearſon's Annals, and Lardner's Credib. part i. p. 305.

REFLECTIONS ON ST. PAUL'S APPEARANCE BEFORE FELIX. Ver. 24, &c.

Who would not wiſh to have been preſent at this aſtoniſhing ſcene, which repreſents the Apoſtle of the Gentiles as giving an account of his faith to Felix the Roman governor; and that in ſo moving and convincing a manner, with ſuch force of eloquence and ſtrength of argument, that even he, before whom he ſtands capitally accuſed, is ſtruck, awed, confounded by his diſcourſe, and the *judge* himſelf *quakes* at the voice of the *priſoner!*

The ſubject matter of St. Paul's diſcourſe, is ſaid to have been *righteouſneſs*, *temperance*, and *judgment to come:* Not that we are to imagine that he confined himſelf ſolely to theſe three particulars; for the words of ver. 24. inform us, that *Felix ſent for him, and heard him concerning the faith in Chriſt*; and therefore *all* the articles of the Chriſtian faith, we may be ſure, were ſufficiently explained by him. But tho' many other doctrines might be handled at the ſame time, yet theſe of *righteouſneſs*, *temperance*, and *future judgment* had ſo large a ſhare in the Apoſtle's diſcourſe, and were ſo warmly and effectually urged by him, that St. Luke has not thought fit to take notice of any other part of his ſermon. From hence we are naturally led to draw this plain but profitable obſervation, that the *moral duties* we are to practice in *this life*, and the *rewards* or *puniſhments* we are to expect in *another*, are the important conſiderations in religion, which ſhould moſt often and earneſtly be inculcated by thoſe who *preach the Goſpel*, and be moſt attentively liſtened to, and weighed by thoſe who *hear* it.

Nothing could be more oppoſite than a diſcourſe concerning *righteouſneſs* and *temperance*, before a perſon ſo cruel and voluptuous as Felix ſo remarkably was; Nothing could be more proper than to put this unjuſt *judge* in mind of *another*, a more impartial and dreadful *tribunal*, before which he himſelf ſhould one day ſtand and be judged. Thus did St. Paul adapt what he delivered to the peculiar exigencies of the hearer; and in ſo doing he hath left us a pattern worthy of imitation, ſuch as, when attentively conſidered, will give us great occaſion to admire the *dexterity* and *addreſs*, the ſincere and diſintereſted *conduct*, the mighty courage and zeal of this eminent Apoſtle.

He fears not, we ſee, to utter neceſſary, though harſh and ungrateful truths, in the ears of one who had the power of life and death over him. He knew with what dangers the faithful diſcharge of his duty would, in this caſe, be attended; how impatient the great are under reproof, though couched in the moſt gentle and leaſt offenſive language; what abſolute dominion *Druſilla* had gained over the heart of Felix, and with what reſentments that impure woman might purſue any one who ventured to repreſent his guilt to him, and to rouſe his ſleeping conſcience. And yet none of theſe alarming conſiderations were able to repreſs his godly *zeal*, or check his freedom; which he conducted indeed with great caution and prudence, inſinuating his reproofs under the cover of certain evangelical doctrines then propoſed by him; however, with ſo great force and ſucceſs, as to ſtrike terror and confuſion into the perſon for whom they were intended.

Let us copy the excellent pattern, by taking all opportunities of ſpreading the kingdom of Chriſt in the hearts of men, and of advancing the intereſts of his Goſpel; and while we act in ſuch caſes as that before us, diſcreetly, warily, and wiſely, let us alſo act courageouſly, zealouſly, firmly, as diſregarding the *fear of man*, when once it comes in competition with the *fear of God*. Theſe are the intimations; theſe are the important inſtructions given us by the behaviour of St.

Paul

CHAP. XXV.

The Jews accuſe Paul before Feſtus: he anſwereth for himſelf, and appealeth unto Cæſar. Afterwards Feſtus openeth his matter to king Agrippa, and he is brought forth. Feſtus cleareth him to have done nothing worthy of death.

NOW when Feſtus was come into the province, after three days he aſcended from Cæſarea to Jeruſalem.

2 Then the high-prieſt, and the chief of the Jews, informed him againſt Paul, and beſought him,

3 And deſired favour againſt him, that he would ſend for him to Jeruſalem, laying wait in the way to kill him.

4 But Feſtus anſwered, that Paul ſhould be kept at Cæſarea, and that he himſelf would depart ſhortly *thither*.

5 Let them therefore, ſaid he, which

Paul, when before an *oppreſſive*, a *diſſolute*, and an *unbelieving* magiſtrate, he took an occaſion to diſcourſe of *righteouſneſs*, *temperance*, and a *judgement to come.*

Nor needs there any *encouragement* to ſuch a conduct, when we conſider the wonderful effect which followed his *reaſoning* on theſe important ſubjects:—*Felix trembled!* Even the mind of a *Felix* was filled with horror, at the remembrance of his paſt crimes, thus drawn up in battle-array againſt him; the dire apprehenſions of a future reckoning harrowed up his labouring ſoul; and theſe *inward* fears and forebodings appeared in the *outward* and viſible marks of a heart-felt conſternation.

Though *he* was one of the mightieſt upon earth, and *Paul* a poor deſpiſed *priſoner*; though he was then ſitting on the ſeat of judgment, where it behoved him to do nothing that miſbecame his high place and character; yet could he not diſſemble the pangs and agonies of his convicted mind: *He trembled!*

How mighty is the force and efficacy of the word of God, duly handled and applied! (Heb. iv. 12.) No *ſin* ſo ſecret, but it will find out and expoſe its deformity; no *heart* ſo abandoned, or ſo hard, but it can recal, pierce, and ſoften it; no *conſcience* ſo plunged in a lethargic ſtupor, but it is able to arouſe it. Strange are the various other inſtances of this kind recorded in holy writ; (compare Luke xxiv. 13. Acts viii. 35. ii. 37.) and here, while Paul *reaſons* from it, Felix *trembles* at its aweful thunderings! Such is the wonderful power of truth, when bleſſed by the God of truth, and bid to go forth and proſper! Such the great and aſtoniſhing influence of the divine word, when aſſiſted and animated by his Spirit! It prevails over all difficulties, levels all oppoſition, and is *mighty to the pulling down of ſtrong-holds.*

From the circumſtance before us, we are naturally led to obſerve, what a miſerable thing it is to have a conſcience burdened with guilt,—when a man dares not truſt himſelf to *think*, for fear of being alarmed, and filled with terror and confuſion. Felix does not ſeem to have been at all prone to ſuperſtition, or in general to have had any troubleſome ſenſe of his crimes. The flatteries of a court, the amuſements of grandeur and luxury gave him no time to cool, and diverted all grave and ſerious reflections; but when St. Paul began to diſcourſe to him of the immutable *obligations* of juſtice, againſt whom he had been a moſt heinous offender, he immediately ſaw the the vileneſs of his conduct, and trembled for the conſequences.

The caſe is very much the ſame with ſuch as indulge to any other kind of vice. As long as they are amuſed with company, or engaged in a hurry of buſineſs, or can keep their paſſions inflamed, and ſilence the voice of reaſon and natural conſcience by a courſe of intemperance, they may continue *ſtupid* and *inſenſible*; but when any thing happens that damps their gaiety, gives a ſhock to the mind, and puts them upon thinking, they are ſoon rouzed out of their lethargy, and entertained with none but dark and gloomy proſpects. And ſurely nothing can be a more perverted ſtate of human rational beings, than to derive all their relief, all their peace, from their ſuppreſſion or extinction of reaſon!—Not to be able to ſtand the deliberate judgment of their own minds, or bear thoſe exerciſes of ſedate and impartial reflection, which are their peculiar glory and happineſs! And beſides, as *guilt* is ſuch an enemy to *conſideration*, there is this dreadful circumſtance attending it, farther to aggravate and enhance its miſery,—that it cuts off, in a great meaſure, the only poſſible means of the ſinner's recovery and ſalvation.

How remarkably different is the ſucceſs of *Tertullus*'s pleading, compared with that of St. Paul! The former, we may well preſume, was one of the moſt famous pleaders of his time; or the high-prieſt and elders, in a cauſe of ſuch conſequence, that they themſelves went down from Jeruſalem to Cæſarea, on purpoſe to proſecute it, would certainly not have pitched upon *him* for their advocate. And yet this great *orator*, with all his ſtudied eloquence, made no impreſſion that we find on Felix; whereas St. Paul's plain ſpeech ſoon after moved, terrified, and confounded him. What was the reaſon of this different effect,—but that the *one* was engaged with good words to varniſh over an ill cauſe, and by the power of rhetorick to ſupport a falſe and lying accuſation; whereas the other had right and truth of his ſide, and therefore preſſed them earneſtly?—He *himſelf felt* what he *ſpake*; had an inward and vital ſenſe of the truths he delivered; and *therefore* he made *others* feel them too. He ſpake *from* his own heart, and *to* the hearts and conſciences of thoſe who heard him, and therefore he prevailed.

O how doth this inſtance of the operative virtue of God's word, reproach *our* ſluggiſhneſs and inſenſibility! An impure and wicked *heathen*, we hear, *trembled* at St. Paul's *doctrine*:—The *ſame doctrine* ſounds *every day* in the ears of negligent *Chriſtians*, without terrifying, without alarming *them!* The *ſame apoſtle* ſtill *reaſons* with them, in the hiſtory before us, and in his *Epiſtles* concerning *righteouſneſs*, *temperance*, and *judgement to come:* but he reaſons to no purpoſe: *His words ſeem to them as idle tales:* They neither feel their force, nor regard their meaning. God Almighty grant that this hearing and *trembling* Felix, may not one day riſe up in *judgement againſt them.*

But though *Felix* ſhewed great concern on the occaſion, yet *Druſilla*, the partner of his crimes,—for aught that appears,—ſat by altogether unmoved. The moſt probable account for which ſeems to be this: Being born and bred *a Jeweſs*, (ver. 24.) ſhe had had better opportunities of knowing the will of God, and her own duty, and greater obligations to practice what ſhe knew, than thoſe who were guided only by the light of nature and reaſon: And yet, notwithſtanding the mighty reſtraints which her religion laid upon her, ſhe had forſaken her marriage vows, and gone from the bed of her affectionate huſband who was circumciſed, (ſee the note) into that of an uncircumciſed heathen. Hence *her guilt* was of a much deeper die than that of Felix; and conſequently her *heart* more obdurate and inſenſible of reproof; from all which we may raiſe to ourſelves this general and uſeful reflection.—"That the more advantages any man has towards diſcovering the truth, and the more freely the means of Grace have been indulged to him, the more deſperate is his caſe, if he happens to revolt, and the harder will the taſk be, if he turns profligate to reclaim him." It is a work of much leſs difficulty to make a good *Chriſtian* of a profeſſed *Heathen*, than to bring an ill *Chriſtian*, who now lives like an Heathen, to a feeling ſenſe of his ſins, and to any degree of true remorſe and compunction of heart for them.

But let us follow Felix to the *conſequences* of his trembling. He abruptly breaks off St. Paul's diſcourſe, and diſmiſſes him in haſte, ver. 25. but he ſoon recovers from his perturbation; and hopes *that money ſhall be given him to looſe his priſoner from his bonds*, ver. 26. Here we ſee, that *the ſeed* of the word ſown by the Apoſtle, *fell among thorns, and immediately the thorns ſprung up and choaked it*, Matth. xiii. 7. The love of unjuſt gain, that root of all evil, quickly returned upon his avaricious ſoul, and drove out all the impreſſions of St. Paul's reaſonings: and then,—when *once* he had ſtood the ſhock of his conſcience, and hood-winked his fears, he could hear the *ſame things* repeated without any degree of the *ſame remorſe* and concern. For it follows, *he ſent for St. Paul often and communed with him.*—So ſuddenly and totally may the beſt ſuggeſtions be ſtifled, and the ſtrongeſt convictions overborne by the force of any one prevailing vice or luſt, one *eaſily-beſetting ſin*, that hath gotten an abſolute dominion over us.

That this may not be *our* caſe, whenever we hear an awakening diſcourſe from the pulpit, or find our conſciences touched to the quick with ſome oppoſite arrow, ſhot from the quiver of God's word: let us not act like Felix, and endeavour inſtantly to get rid of the ſmart, and to diſmiſs ſuch troubleſome reflections with a *go your way for this time, till a more convenient ſeaſon.* Nay, but *this* is the proper *time*; *this the moſt convenient ſeaſon* for our entertaining and converſing with them, when they preſs to be admitted, and demand a hearing. Let us not therefore *take ſomething*, (as the way too commonly is) to put off the fit: let us not call in company, or buſineſs, or pleaſures, to divert our thoughts from their preſent, though melancholly employment, ſince by this *ſadneſs and heavineſs, the heart is made better*; but rather ſtudy every way to promote and cheriſh theſe good *beginnings* by retirement, meditation, and prayer: let us ſuffer theſe *terrors of the Lord*, freely to *reaſon* and plead with us, till they have *perſuaded* us there *in private*;—and may we ſo re-apply, re-inforce, and improve the good impreſſions received in *public*, as to rivet the influence of them faſt in the mind, and reach the end for which the good ſpirit of God intended them; even that *repentance unto ſalvation not to be repented of!* See Bp. Atterbury's Serm. vol. iv.

Chap. XXV. *Ver.* 1. *Now when Feſtus was come*, &c.] *Now when Feſtus entered upon his government, after three days he went up.* MS. and Wat. This was in conformity to the Roman law, and in order to make himſelf acquainted with the preſent ſtate of their public affairs. See Grotius, and Lardner.

Ver. 3. *And deſired favour*] *And deſired this favour.* Wat. Inſtead of, *Laying wait*, &c. Dr. Doddridge reads and paraphraſes the paſſage thus: "*Laying an ambuſh* of deſperate wretches for him, who they knew would readily undertake to intercept his journey, and to *kill him by the way.*" Theſe aſſaſſins were probably ſome of the *Sicarii*, mentioned ch. xxi. 38. The high-prieſts about this time were, according to the account Joſephus gives of them, ſuch monſters of rapine, tyranny, and cruelty, that it is not be wondered ſuch a deſign ſhould be favoured by him who now bore the office. See Joſeph. Jewiſh War, b. ii. c. 13. Mill, and Wetſtein.

Ver. 4. *Feſtus anſwered*] It certainly was extraordinary that Feſtus, who, as a new governor could not but incline to make himſelf popular, among you are able, go down with *me*, and accuſe this man, if there be any wickedneſs in him.

6 And when he had tarried among them more than ten days, he went down unto Cæſarea; and the next day, ſitting on the judgement-ſeat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jeruſalem, ſtood round about, and laid many and grievous complaints againſt Paul, which they could not prove;

8 While he anſwered for himſelf, Neither againſt the law of the Jews, neither againſt the temple, nor yet againſt Cæſar, have I offended any thing at all.

9 But Feſtus, willing to do the Jews a pleaſure, anſwered Paul, and ſaid, Wilt thou go up to Jeruſalem, and there be judged of theſe things before me?

10 Then ſaid Paul, I ſtand at Cæſar's judgement-ſeat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knoweſt:

11 For if I be an offender, or have commited any thing worthy of death, I refuſe not to die: but if there be none of theſe things whereof theſe accuſe me, no man may deliver me unto them. I appeal unto Cæſar.

12 Then Feſtus, when he had conferred with the council, anſwered, Haſt thou appealed unto Cæſar? unto Cæſar ſhalt thou go.

13 And after certain days, king Agrippa and Bernice came unto Cæſarea to ſalute Feſtus.

14 And when they had been there many days, Feſtus declared Paul's cauſe unto the king, ſaying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jeruſalem, the chief prieſts and the elders of the Jews informed *me*, deſiring *to have* judgement againſt him.

16 To whom I anſwered, It is not the manner of the Romans to deliver any man to die, before that he which is accuſed have the accuſers face to face, and have licence to anſwer for himſelf concerning the crime laid againſt him.

17 Therefore, when they were come hither, without any delay, on the morrow I ſat on the judgement-ſeat, and I commanded the man to be brought forth.

18 Againſt whom when the accuſers ſtood up, they brought none accuſation of ſuch things as I ſuppoſed:

19 But had certain queſtions againſt him of their own ſuperſtition, and of one Jeſus,

Ver. 6. Or, as ſome copies read, *no more than eight or ten days.*—V. 8. Ch. vi. 13. xxiv. 12. xxviii. 17.—V. 9. Ch. xxiv. 27. V. 11. Ch. xviii. 14. Ch. xxvi. 32.—V. 14. Ch. xxiv. 27.

pular, ſhould deny this requeſt, when it ſeemed to be ſo reaſonable, and came from perſons of ſuch eminent rank in the Jewiſh nation. But when we conſider how much edification to the churches depended on the continuance of Paul's life; and how evidently, under God, his life depended on this reſolution of Feſtus, it muſt ſurely lead us to reflect by what inviſible ſprings the Almighty God governs the world; with what ſilence, and yet at the ſame time with what wiſdom and energy! See Doddridge and Benſon.

Ver. 10, 11. *I ſtand at Cæſar's judgement-ſeat*] Grotius quotes the following words from Ulpian, (lib. 1. *De officio procuratoris*) Quæ acta geſtaque ſunt à procuratore Cæſaris, ſic ab eo comprobantur, atque ſi à Cæſare geſta ſunt. "Thoſe things which are acted and done by Cæſar's procurator, are ſo approved of him, as if they had been done by Cæſar himſelf:" So that when St. Paul was ſtanding before Feſtus, the procurator of thatprovince, he might very juſtly be ſaid to be ſtanding before Cæſar's tribunal. When St. Paul ſays, *as thou very well knoweſt,*—he may either refer to the examination of him that day taken before him, or more probably to the information which we cannot but ſuppoſe Felix gave concerning him, when he reſigned up his government to Feſtus. The word χαρίσασθαι, which we render *deliver*, implies a deliverance in order to gratify. "No man can lawfully *deliver* me into their hands, ſo as to *gratify* them with my death." This, however, will by no means prove, that the Jews had the power of life and death in their hands; for St. Paul might reaſonably apprehend, not only that he might be murdered by the way, as he probably would have been; but that, had the ſanhedrim condemned him, Feſtus might, for particular reaſons, have acted the part which Pilate did with reſpect to our Lord, in permitting and warranting the execution, though in his own conſcience convinced of his innocence, and even declaring that conviction. See Matth. xxvii. 24—26. On theſe accounts St. Paul appealed to Cæſar. It is well known that the Roman law allowed ſuch an appeal to every citizen before ſentence was paſſed, and made it highly penal for any governor, after that, to proceed to any extremities againſt the perſon making it. See Benſon, Grotius, Lardner's Credib. b. i. ch. 2. and Biſcoe, p. 358.

Ver. 12. *Then Feſtus, when he had conferred with the council*] St. Paul does not appear to have abſolutely appealed unto Cæſar, but only conditionally: that is, rather than be ſent to Jeruſalem again, (as Feſtus had propoſed,) He claimed his privilege, and inſiſted upon his being heard before Cæſar: and becauſe the appeal was only conditional, Feſtus conferred with his own Roman council what he had beſt do. It was cuſtomary for a conſiderable number of perſons of ſome diſtinction to attend the Roman præfects into their provinces, with whom they were uſed to conſult, eſpecially in matters of judicature. See Lardner and Biſcoe as above.

Ver. 13. *King Agrippa and Bernice*] This Agrippa was ſon to Herod Agrippa, whoſe tragical death is related ch. xii. He was by profeſſion a Jew, had the power of the temple, and the ſacred treaſury, and could likewiſe diſpoſe of the high-prieſthood as he thought proper. Bernice, his ſiſter, was the eldeſt daughter of Herod Agrippa, and had been contracted in her infancy by Claudius Cæſar to Mark, the ſon of Alexander Lyſimachus, the Alabarch; but he dying before the marriage was conſummated, her father married her to his own brother Herod, king of Chalcis, though that was contrary to the law of Moſes. After his death ſhe went and lived with her brother Agrippa, with whom ſhe was ſuſpected of an inceſtuous commerce; of which Joſephus ſpeaks, and to which Juvenal is ſuppoſed to refer, in a celebrated paſſage, ſat. vi. ver. 154, &c. To wipe off this aſperſion, ſhe endeavoured to marry again, offering herſelf to Polemon, king of Cilicia, upon condition that he would become a *proſelyte of righteouſneſs* to the Jewiſh religion. Polemon, who had more regard to the riches than to the character of the lady, conſented to be circumciſed, and actually married her. But Bernice did not continue long with her huſband, which occaſioned his caſting off the Jewiſh religion; and notwithſtanding the ſcandal which ſhe had formerly lain under, ſhe went and lived where ſhe pleaſed, not only continuing in the good graces of her brother Agrippa, but afterwards inſinuating herſelf ſo far into the affections of Titus Veſpaſian, as to occaſion much diſcourſe; for ſhe was of great beauty, and remarkably liberal: nay, ſhe had even the proſpect of being empreſs, had not the murmurs of the people of Rome prevented it. See Suetonius *in Tito.* c. 7. Tacit. Hiſt. l. ii. c. 2. and 81. Joſeph. Antiq. b. xix. c. 5.

Ver. 16. *It is not the manner of the Romans*, &c.] Acoording to the Roman law, accuſations were never to be heard in the abſence of the accuſed perſon. A rule, which has juſtly gained to the Roman people the higheſt approbation of the beſt writers, and of all good men; a rule which as it is now happily common to almoſt all nations (courts of inquiſition only excepted) ſo ought it to direct our proceedings in all affairs, not only in public, but private life. It evidently appears from hence, that the *judgement* they demanded againſt St. Paul, ver. 15. was not a trial, but a *ſentence* upon a previous conviction, which they falſely and wickedly pretended; and probably it was the knowledge which Feſtus had of Paul's being a Roman citizen that engaged him to determine to try the cauſe himſelf. See Beza and Lardner.

Ver. 19. *Of their own ſuperſtition*] *Of their own religion.* See on ch. xvii.

which was dead, whom Paul affirmed to be alive.

20 And becauſe I doubted of ſuch manner of queſtions, I aſked *him* whether he would go to Jeruſalem, and there be judged of theſe matters.

21 But when Paul had appealed to be reſerved unto the hearing of Auguſtus, I commanded him to be kept till I might ſend him to Cæſar.

22 Then Agrippa ſaid unto Feſtus, I would alſo hear the man myſelf. To-morrow, ſaid he, thou ſhalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Feſtus' commandment Paul was brought forth.

24 And Feſtus ſaid, King Agrippa, and all men which are here preſent with us, ye ſee this man, about whom all the multitude of the Jews have dealt with me, both at Jeruſalem, and alſo here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himſelf hath appealed to Auguſtus, I have determined to ſend him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and ſpecially before thee, O king Agrippa, that after examination had, I might have ſomewhat to write.

27 For it ſeemeth to me unreaſonable to ſend a priſoner, and not withal to ſignify the crimes *laid* againſt him.

CHAP. XXVI.

Paul, in the preſence of Agrippa, declareth his life from his childhood, and how miraculouſly he was converted, and called to his apoſtleſhip. Feſtus chargeth him to be mad, whereunto he anſwereth modeſtly. Agrippa is almoſt perſuaded to be a Chriſtian. The whole company pronounce him innocent.

THEN Agrippa ſaid unto Paul, Thou art permitted to ſpeak for thyſelf. Then Paul ſtretched forth the hand, and anſwered for himſelf:

2 I think myſelf happy, king Agrippa, becauſe I ſhall anſwer for myſelf this day before thee, touching all the things whereof I am accuſed of the Jews:

3 Eſpecially, becauſe I know thee to be expert in all cuſtoms and queſtions which are among the Jews. Wherefore I beſeech thee to hear me patiently.

4 My manner of life from my youth, which was at the firſt among mine own nation at Jeruſalem, know all the Jews,

5 Which knew me from the beginning (if they would teſtify) that after the moſt ſtraiteſt ſect of our religion, I lived a Phariſee.

Ver. 20. Or, *I was doubtful how to enquire hereof.*—V. 21. Or, *judgement.*—V. 22. See ch. ix. 15.—V. 24. Ch. xxii. 22.—V. 25. Ch. xxiii. 9. xxvi. 31.—V. 5. Ch. xxiii. 6. xxiv. 15, 22. Phil. iii. 5.

ch. xvii. 22. As Agrippa was a Jew, and now come to pay a viſit of reſpect to Feſtus, on his arrival at his province, it is improbable that he would uſe ſo rude a word as *ſuperſtition*; ſo that this text affords a further argument, that the word δεισιδαιμονία will admit a milder interpretation; and it is remarkable not only that the Jewiſh religion is ſpoken of by this word in ſeveral edicts reported by Joſephus, which were made in its favour, but that Joſephus himſelf uſes it in the ſame ſenſe too, Jewiſh War, lib. ii. c. 9. We may juſt obſerve from this, as well as many other places in the *Acts*, that St. Luke hath generally given us no more than the *ſubſtance* of the ſpeeches; for there is nothing of what is mentioned in this verſe related in the place where he ſpeaks of what paſſed when the Apoſtle made his firſt apology before Feſtus. See Benſon, and Elſner's *Obſervat*. vol. i. p. 476.

Ver. 21. *Of Auguſtus*] *Of our auguſt emperor.* As *Auguſtus* was not properly one of the names of Nero, though it was of Titus, the above verſion more juſtly expreſſes the import of Σεβαστὸς, which was plainly a complimental form of ſpeaking. See Doddridge.

Ver. 22. *I would alſo hear the man myſelf*] No doubt but Agrippa had learned from his father, (by whom, it is to be remembered James had been put to death, and Peter impriſoned, ch. xii. 2, 3.) and from many others, ſomething of the hiſtory and pretenſions of Chriſtianity; ſo that he would naturally have a curioſity to ſee and diſcourſe with ſo eminent a Chriſtian teacher as St. Paul; who, on account of what he had been in his unconverted ſtate, was certainly more regarded and talked of by the Jews, than any other of the Apoſtles. See Doddridge and Benſon.

Ver. 23. *With great pomp*] Dr. Hammond has ſhewn, by a variety of quotations, that the word φαντασίας here ſignifies *train*, or *retinue*;—*with a numerous* and ſplendid *train*, making a moſt pompous and magnificent *appearance*. When they were ſeated, Feſtus gave orders that Paul ſhould be brought forth; who came preſently, in his humble garb, and, as it ſhould ſeem, with his *chains* on; but his inward integrity was more honourable, and of greater excellence than all their external pomp and grandeur. See ver. 29. Hammond, and Benſon.

Ver. 24. *Have dealt with me*] *Have applied to me.* Wat. and MS. *Have pleaded with me.* Doddridge.

Ver. 26. *Unto my lord*] Τῳ κυρίῳ, plainly ſignifies *to the* great *lord* of the empire; a title by which it is well known the emperor was now frequently ſpoken of. Feſtus knew very well the account which Felix had left behind him, and the accuſations of the leading men among the Jews, both at Jeruſalem and Cæſarea; yet he was at a loſs what to alledge againſt the Apoſtle, becauſe the Romans had then no laws againſt the Chriſtians: They were ſo far looked upon as a ſect of the Jews, and provided they injured no man in civil rights, nor made any ſedition or diſturbance in the ſtate, they were protected by the Roman laws. He was therefore in hopes that king Agrippa, who underſtood the Jewiſh cuſtoms and privileges, would help him out of this difficulty, and teach him how to form his charge againſt the priſoner, in ſo uncommon and remarkable a caſe. See Benſon.

Chap. XXVI. *Ver*. 1. *Paul ſtretched forth the hand*] Elſner ſhews this to have been eſteemed at that time a very decent expreſſion of earneſtneſs in one who ſpoke in public; though ſome of the moſt illuſtrious Greek orators in earlier ages, as Pericles, Themiſtocles, Ariſtides thought it a point of modeſty to avoid it. But this was the effect of a falſe taſte; and it is certain that the prince of orators, Demoſthenes, often made uſe of this geſture. See Elſner's Obſervations, vol. i. p. 478.

Ver. 3. *Becauſe I knew thee to be expert*] As ſome MSS. omit the word rendered *I know*, this paſſage is accordingly read *becauſe thou art expert in*, or *well acquainted with*, &c. Agrippa muſt have had great advantages for an accurate acquaintance with the Jewiſh cuſtoms from his education under his father Herod Agrippa, and from his long reſidence at Jeruſalem; and agreeably to this, by the permiſſion of the emperor, he had the direction of the ſacred treaſure, &c. See on ch. xxv. 13. Lardner, Benſon, and Mill.

Ver. 4. *Which was at the firſt*, &c.] Doddridge reads this, *Which from the beginning* [of my youth] *was ſpent among thoſe of mine own nation*, &c. Probably he had in his childhood been brought up in the ſchools of Tarſus, and there formed to an acquaintance with Greek and Roman authors, till he entered on a kind of academical courſe under the celebrated Gamaliel, about the fifteenth or ſixteenth year of his age, when he came to Jeruſalem, and was there educated from the beginning of his youth. See Wells's Geography, vol. iii. p. 280.

Ver. 5. *After the moſt ſtraiteſt ſect*] *The ſtricteſt ſect.* So Joſephus calls the ſect of the *Phariſees*, almoſt in the very words which the Apoſtle

6 And now I ſtand, and am judged for the hope of the promiſe made of God unto our fathers:

7 Unto which *promiſe* our twelve tribes, inſtantly ſerving *God* day and night, hope to come. For which hope's ſake, king Agrippa, I am accuſed of the Jews.

8 Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the dead?

9 I verily thought with myſelf, that I ought to do many things contrary to the name of Jeſus of Nazareth.

10 Which thing I alſo did in Jeruſalem: and many of the ſaints did I ſhut up in priſon, having received authority from the chief prieſts; and when they were put to death, I gave my voice againſt *them*.

11 And I puniſhed them oft in every ſynagogue, and compelled *them* to blaſpheme; and being exceedingly mad againſt them, I perſecuted *them* even unto ſtrange cities.

12 Whereupon, as I went to Damaſcus, with authority and commiſſion from the chief prieſts;

13 At mid-day, O king, I ſaw in the way a light from heaven, above the brightneſs of the ſun, ſhining round about me, and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice ſpeaking unto me, and ſaying in the Hebrew tongue, Saul, Saul, why perſecuteſt thou me? *It is* hard for thee to kick againſt the pricks.

15 And I ſaid, Who art thou, Lord? And he ſaid, I am Jeſus, whom thou perſecuteſt.

16 But riſe, and ſtand upon thy feet: for I have appeared unto thee for this purpoſe, to make thee a miniſter and a witneſs both of theſe things which thou haſt ſeen, and of thoſe things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I ſend thee,

18 To open their eyes, and to turn *them* from darkneſs to light, and *from* the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not diſobedient unto the heavenly viſion:

20 But ſhewed firſt unto them of Damaſcus, and at Jeruſalem, and throughout all the coaſts of Judea, and *then* to the Gentiles, that they ſhould repent, and turn to God, and do works meet for repentance.

21 For theſe cauſes the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore obtained help of God, I continue unto this day, witneſſing both to ſmall and great, ſaying none other things than thoſe which the prophets and Moſes did ſay ſhould come:

23 That Chriſt ſhould ſuffer, *and* that he ſhould be the firſt that ſhould riſe from the dead, and ſhould ſhew light unto the people, and to the Gentiles.

Ver. 6. Gen. iii. 15. xxii. 18. xxvi. 4. xlix. 10. Deut. xviii. 15. 2 Sam. vii. 12. Pſ. cxxxii. 11. Iſai. iv. 2. vii. 14. ix. 6. xl. 10. Jer. xxiii. 5. xxxiii. 14. Ezek. xxxiv. 23. xxxvii. 24. Dan. ix. 24. Micah vii. 20.—V. 7. James i. 1. Gr. *night and day*. Luke ii. 37. 1 Tim. v. 5. 1 Theſſ. iii. 10.—V. 10. Ch. viii. 3. Ch. ix. 14, 21.—V. 11. Ch. xxii. 19.—V. 12. Ch. ix. 2. xxii. 6. V. 18. Iſai. xxxv. 5. xlii. 7. Luke i. 79. Epheſ. i. 18. 2 Cor. vi. 14. Col. i. 13. 1 Pet. ii. 25. Epheſ. i. 11. Col. i. 12. Ch. xx. 32.—V. 20. Ch. ix. 19, 22. xiii. xiv. xxii. 17—21. Matth. iii. 8.—V. 21. Ch. xxi. 30.—V. 22. Ch. xxviii. 23. Rom. iii. 21. John v. 46.—V. 23. 1 Cor. xv. 20. Col. i. 18. Rev. i. 5. Luke ii. 32.

Apoſtle uſes. Jewiſh War, lib. i. c. 5. and in a variety of other places. They were in many reſpects ſtricter both as to doctrine and life than the *Eſſenes*. It appears from the Goſpels that many rigorous ſeverities were uſed by them. Comp. Luke xviii. 11, 12. Matth. xxiii. 5, 23, 25, 28. We are told, among other inſtances of their rigour, that they uſed to ſleep on narrow planks, that falling down from them, they might ſoon be awakened to prayer; and that others lay on gravel, and placed thorns ſo near them, that they could not turn without being pricked by them. See Whitby, Biſcoe, p. 92. and Witſius's *Meletem*, c. i. ſect. 15.

Ver. 7. *Unto which promiſe*, &c.] Great numbers of the ten tribes returned with the two tribes of Judah and Benjamin, from the Babyloniſh captivity, Ezra vi. 16, 17. viii. 35. Luke ii. 36. and many of them who did not return to the land of Canaan, did nevertheleſs entertain hopes of the coming of the Meſſiah, and of a reſurrection, and future ſtate of happineſs. See Benſon, and the note on Luke xx. 38.

Ver. 8. *Why ſhould it be thought a thing incredible*, &c.] Beza, with the Greek ſchoaliſt, would place a mark of interrogation after τί, and read it, *What? is it thought incredible*, &c? which is indeed well ſuited to the animated manner of St. Paul's ſpeaking.

Ver. 10. *I gave my voice againſt them*] St. Paul had no vote in the ſanhedrim, nor do we certainly know that any were put to death for Chriſtianity before St. Paul's converſion, except Stephen, in whoſe condemnation there was no voting at all. But the meaning plainly is, that *he inſtigated the people againſt them* as much as he could in that inſtance, and any other that might occur, whether at Jeruſalem or elſewhere; which, as we hinted on ch. xxii. 4. might perhaps be more than are recorded. Accordingly the Syriac renders it *I joined with thoſe who condemned them*. See Grotius, Doddridge, and Wetſtein.

Ver. 11. *Compelled them to blaſpheme*] A known paſſage in Pliny, lib. x. ep. 94. proves that the heathen perſecutors obliged Chriſtians who fell under their trial, not only to renounce Chriſt, but alſo to curſe him; and it appears from hence, that the Jews impoſed the like teſt upon them. See ch. xxii. 19, Doddridge, and Witſius's *Meletem*. cap. i. ſect. 22.

Ver. 12. *Whereupon*] Inſtead of ἐν οἷς, ſome would read ἐν αἷς, referring to πόλεις. *Perſecuted them even in cities out of Jeruſalem*; *in which, as I went*, &c. See Junius, Wetſtein, and Bowyer.

Ver. 14. *To kick againſt the pricks*] *Againſt the goad*. Wat.

Ver. 17. *From the people*] Beza mentions two MSS, and Dr. Mill adds the Syriac verſion, which read τῶν Ἰουδαίων, *of the Jews*, after λαοῦ, *the people*. But by *the people*, in the New Teſtament, are commonly meant *the Jews*, that therefore it ſeems to be the interpretation, though not the true reading. Several MSS. leave out the word *now* in the next clauſe.

Ver. 18. *To turn them*] *That they may turn*, ſeems to be the ſenſe of the original, which may properly be rendered thus, without the need of any ſupplement; and this will beſt agree with the conſtruction, and with the ſenſe in which the word ἐπιστρέψαι is generally uſed in other places. See ver. 20. ch. ix. 35. xi. 21. xv. 19. and De Dieu. Some would read the laſt clauſe, *Receive forgiveneſs of ſins by faith that is in me, and inheritance*, &c.

Ver. 21. *The Jews—went about to kill me*] The proper import of the word διαχειρίσασθαι is, *to kill with their own hands*; which was the more properly uſed here, as there was reaſon to apprehend that Paul would have been actually pulled to pieces in an aſſembly, as it ſeems leſs numerous and leſs violent than that which ſeized him in the temple. See ch. xxiii. 10. Beza, and Stockius.

Ver. 22. *Having therefore obtained help of God*] This may very probably expreſs the ſenſe he had of the late interpoſition of Providence in his favour, which we have touched upon in the note on ch. xxv. 4.

24 And as he thus ſpake for himſelf, Feſtus ſaid with a loud voice, Paul, thou art beſide thyſelf; much learning doth make thee mad.

25 But he ſaid, I am not mad, moſt noble Feſtus; but ſpeak forth the words of truth and ſoberneſs.

26 For the king knoweth of theſe things, before whom alſo I ſpeak freely. For I am perſuaded that none of theſe things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believeſt thou the prophets? I know that thou believeſt.

28 Then Agrippa ſaid unto Paul, Almoſt thou perſuadeſt me to be a Chriſtian.

29 And Paul ſaid, I would to God, that not only thou, but alſo all that hear me this day, were both almoſt, and altogether ſuch as I am, except theſe bonds.

30 And when he had thus ſpoken, the king roſe up, and the governor, and Bernice, and they that ſat with them.

31 And when they were gone aſide, they talked between themſelves, ſaying, This man doeth nothing worthy of death, or of bonds.

32 Then ſaid Agrippa unto Feſtus, This man might have been ſet at liberty, if he had not appealed unto Cæſar.

CHAP. XXVII.

Paul ſhipping toward Rome, foretelleth the danger of the voyage, but is not believed: they are toſſed to and fro with a tempeſt, and ſuffer ſhipwreck; yet all come ſafe to land.

Ver. 24. 2 Kings ix. 11. 1 Cor. iv. 10. Iſai. lix. 15.—V. 29. 1 Cor. vii. 7.—V. 31. Ch. xxiii. 9. xxv. 25.—V. 32. Ch. xxv. 11.

Ver. 24. *Paul, thou art beſide thyſelf*] *Thou art diſtracted, much ſtudy drives thee to madneſs.* Perhaps Feſtus might know that St. Paul, in his preſent confinement, ſpent a great deal of time in reading; and this was the moſt diſcreet turn which could have been given to ſuch a charge. Beſides, it would appear quite abſurd to Feſtus to hear Paul talk of a reſurrection from the dead accompliſhed in Jeſus, as the firſt-fruits, or pretend that a perſon ſhould come from the Jews, whom he looked upon as a barbarous nation, who ſhould enlighten not only his own nation, but even the Gentiles too, and, among the reſt, the polite and learned Romans and Greeks. This, in conjunction with what Paul had ſaid of the manner in which this was revealed to him, would naturally lead ſuch a half-thinker as Feſtus appears, to conclude roundly that he was a viſionary enthuſiaſt. Beſides, religious topics to men of rank and fortune among the heathens, were what they ever avoided; and thus it happened that, when Paul pleaded his cauſe before Feſtus, as well as before Felix, though his diſcourſe was altogether to the purpoſe, yet becauſe it turned upon religious ſubjects, it preſently tired the judges, and they would hear no more of it. See Jortin, Doddridge, and Beza.

Ver. 25. *But he ſaid, I am not mad,* &c.] Nothing can be more beautiful than this anſwer of St. Paul; and if great and good men, who meet with rude and inſolent treatment in the defence of the Goſpel, learn to behave with ſuch moderation, it will be a great acceſſion of ſtrength to the Chriſtian cauſe. The word σωφροσύνη, *ſoberneſs*, is with the ſtricteſt exactneſs oppoſed to μανία, *madneſs*; the MS. renders it *ſoundneſs of mind.* See Beza, and Raphel. *Annot. ex Xenoph.* p. 188.

Ver. 25. *Before whom alſo I ſpeak,* &c.] *Before whom therefore,* &c. MS.

Ver. 28. *Almoſt thou perſuadeſt me,* &c.] There can be no doubt that theſe words were delivered in the moſt ſerious manner by Agrippa. It plainly appears by St. Paul's anſwer, and from the ſenſe in which he there uſes ἐν ὀλίγῳ, *almoſt*, in oppoſition to ἐν πολλῷ, *altogether*, that he underſtood him to mean ſeriouſly that he was *almoſt perſuaded*, and conſequently that he did indeed mean ſo. To explain the words as if he had meant, *thou perſuadeſt me to be almoſt a Chriſtian*, or *to become an almoſt Chriſtian*, i. e. an hypocritical profeſſor, is quite foreign to the purpoſe; nor could Agrippa have any temptation to be ſo. See Doddridge, Calmet, and Weſley's Sermon, intitled "The Almoſt-Chriſtian."

Ver. 29. *And Paul ſaid, I would to God,* &c.] "When I conſider this Apoſtle (ſays lord Shaftſbury) as appearing either before the *witty Athenians*, or the *Roman court of judicature*, in the preſence of their great men and ladies, I ſee how handſomely he accommodateth himſelf to the apprehenſions and temper of thoſe politer people, &c." *Charact.* vol. i. p. 30. St. Paul is thought to have had his chain now wrapped about his own arm, and that he was not chained *to a ſoldier* while he ſtood before this grand and numerous audience. See Benſon, Grotius, and Tacit. *Annal.* lib. iv. ſect. 28.

Ver. 32. *This man might have been ſet at liberty, if,* &c.] Though this declaration of Agrippa would not ſecure Paul's deliverance, yet it might do him ſome ſervice, that a teſtimony to his innocence was pronounced by ſo learned and honourable a perſon of the Jewiſh nation and religion. Feſtus would probably entertain a better opinion of him upon this account, and would give directions to the officer who attended him, to treat him with ſo much the greater regard. Though it might ſeem in this view an unhappy circumſtance, that Paul had made his appeal to Cæſar; yet as it was, at the time when he made it, the propereſt method he could take for his own ſecurity, he would have reaſon to reflect upon it with ſatisfaction; and we before obſerved, that his viſiting Rome, under the character of a priſoner, was over-ruled by Providence to anſwer ſome important purpoſes. See Philip. i. 12, &c. Doddridge, Grotius, and Calmet.

REFLECTIONS ON ST. PAUL'S APPEARANCE BEFORE AGRIPPA.

The incident before us is another unanſwerable accompliſhment of our bleſſed Redeemer's promiſe, that when his diſciples *were brought before governors and kings for his ſake, it ſhould be given them in that hour what they ſhould ſpeak*, Matth. x. 18, 19. Indeed, it is impoſſible to imagine what could have been ſaid more ſuitable, or more graceful, than this diſcourſe of St. Paul before Agrippa; a diſcourſe, in which the ſeriouſneſs and ſpirituality of the Chriſtian, the boldneſs of the apoſtle, and the politeneſs of the gentleman and the ſcholar, appear in a moſt beautiful contraſt, or rather the moſt happy union.

There was no appearance of flattery, in the Apoſtle's congratulating himſelf upon having an opportunity to ſpeak before one ſkilled in the *manners* and records *of the Jews*, ver. 2. for the more they had been attended to, with the greater advantage would the cauſe of *Chriſtianity* have appeared. Nor could there be any arrogance in his inſiſting upon the ſtrictneſs of his former life, (ver. 4, 5.) ſince *thoſe things which were once gain to him*, he had long before *counted loſs for Chriſt*, Philip. iii. 7. The excellency of the *end* which inſpired him, was proportionable to the *manner* in which he was impreſſed with it: And well may they *ſerve God inſtantly day and night*, who have the *hope* of a happy *reſurrection* before them: Nor is the hope preſumptuous and vain, ſince it is founded on a *divine promiſe. Why ſhould it ſeem incredible* with any, that he who gave life ſhould reſtore it?—*that God ſhould raiſe the dead?* ver. 7, 8.

It was this expectation which ſupported the Chriſtians while Saul *breathed out threatenings and ſlaughter againſt them*, (ch. ix. 1.) while, *mad* with a profane and impious rage againſt *Jeſus of Nazareth*, he *compelled them to blaſpheme*, and **perſecuted them even to ſtrange cities.* What keen remorſe muſt a conduct like this occaſion him, when he came to *know what he did*, and to ſee how gracious and condeſcending a Lord he had been *perſecuting in his members!* No wonder, when He took ſo kind a method to reclaim him, that it left an indelible impreſſion on his memory and his heart. ver. 9—15. Indeed, the whole unparalled ſtory is ſo pleaſant and inſtructive, that we may well bear to read it a *ſecond* and a *third time*; nay, and rejoice in it, as ſo many inſtructive circumſtances are added to thoſe already advanced. Comp. ch. ix. 2—16. and xxii. 5—16.

What can be more affecting than the view which our Lord here gives us of the *ſtate* in which the Goſpel found mankind, in compariſon with *that* into which it was intended to bring them? Its ſacred miniſtry, we ſee, was calculated to *open their eyes*, before ſpiritually blinded; to turn *them from darkneſs to light, and from* the *power of Satan unto God*; thus to enable them to *receive the remiſſion of their ſins*, and *an inheritance among the ſaints in light.* ver. 18. Wonderful ſcheme of divine goodneſs! Happy the men who are employed in promoting it! Let the profane world, like Feſtus, call their zeal *madneſs*, and account for it in a leſs decent and candid manner that this *heathen* ruler himſelf did: Still would theſe be found the *words of truth and ſobriety*; and the God of truth and wiſdom will ſtill approve them as ſuch, when *all the wiſdom of the world* ſhall appear *fooliſhneſs* and infatuation. ver. 24, 25.

God grant that none of us may reſt in being *almoſt perſuaded to become Chriſtians!* ver. 28. When convictions begin to open upon the benighted ſoul, let us follow the divine ray whitherſoever it leads, and not be *diſobedient to the heavenly viſion:* ver. 19. *Would to God that all* who ſhall read or hear the remarkable diſcourſe before us, might be *not only almoſt*, but *altogether* prevailed on to *be* what they *profeſs*, to become *Chriſtians* indeed; and ſo attain to a temper like that of the bleſſed apoſtle, even though his *bonds* were not to be *excepted!* (ver. 28, 29.) The religious joy which ſuch a diſpoſition muſt introduce, would

AND when it was determined that we ſhould ſail into Italy, they delivered Paul and certain other priſoners, unto one named Julius, a centurion of Auguſtus' band.

2 And entering into a ſhip of Adramyttium, we launched, meaning to ſail by the coaſts of Aſia, one Ariſtarchus, a Macedonian of Theſſalonica, being with us.

3 And the next *day* we touched at Sidon. And Julias courteouſly entreated Paul, and gave *him* liberty to go unto his friends to refreſh himſelf.

4 And when we had launched from thence, we ſailed under Cyprus, becauſe the winds were contrary.

5 And when we had ſailed over the ſea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

6 And there the centurion found a ſhip of Alexandria ſailing unto Italy; and he put us therein.

7 And when we had ſailed ſlowly many days, and ſcarce were come over againſt Cnidus, the wind not ſuffering us, we ſailed under Crete, over againſt Salmone,

8 And hardly paſſing it, came unto a place which is called, The fair havens; nigh whereunto was the city *of* Laſea.

9 Now when much time was ſpent, and when ſailing was now dangerous, becauſe the faſt was now already paſt, Paul admoniſhed *them*.

10 And ſaid unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ſhip, but alſo of our lives.

11 Nevertheleſs, the centurion believed the maſter and the owner of the ſhip, more than thoſe things which were ſpoken by Paul.

12 And becauſe the haven was not commodious to winter in, the more part adviſed to depart thence alſo, if by any means they might attain to Phenice, *and there* winter; which is an haven of Crete, and lieth toward the ſouth-weſt, and north-weſt.

13 And when the ſouth-wind blew ſoftly, ſuppoſing that they had obtained *their* purpoſe, looſing *thence*, they ſailed cloſe by Crete.

14 But not long after, there aroſe againſt it a tempeſtuous wind, called Euroclydon.

Ver. 1. Ch. xxv. 12.—V. 2. Ch. xix. 29.—V. 3. Ch. xxiv. 23. xxviii. 16.—V. 7. Or, *Candy*.—V. 9. The Faſt was on the Tenth day of the Seventh month, Lev. xxiii. 27, 29.—V. 10. Or, *injury*.—V. 14. Or, *beat*.

would render even heavier chains than his, light and tolerable; chains, which would quickly be transformed into ornaments of glory, and which ſhall deck the ſoul in the preſence of God, with a luſtre infinitely ſuperior to what the diadem of *Agrippa*, or the robes of *Feſtus* could diſplay.

Chap. XXVII. *Ver.* 1. *That we ſhould ſail*] Some ancient copies and verſions read it, *that he ſhould ſail*; which may ſeem moſt proper, as thoſe who ſent away Paul had no power over Luke or Ariſtarchus: yet they alſo determined, though freely, to ſail with him. Priſoners of importance uſed frequently to be ſent, as from other provinces, ſo from Judea to Rome. *Julius* was very probably a freed-man of the Julian or Cæſarean family, for freed-men had commonly the names of their maſters who gave them their freedom. He was centurion of a *cohort*, belonging to the *legion called Auguſtus's legion*. Lipſius mentions the inſcription of a ſtone, which confirms that there was ſuch a legion. See Lipſius in Tacit. Grotius, Wetſtein, and Lardner. Inſtead of *into Italy*, Dr. Waterland reads *for Italy*.

Ver. 2. *Adramyttium*] Was a city of Myſia, not far from Pergamos. Along with the apoſtle there went St. Luke, the writer of this book, and *Ariſtarchus* the Macedonian, from the city of Theſſalonica. Inſtead of *being with us*, the Vulg. reads, *continuing* (μενόντος) *with us*; intimating that the other meſſengers of the churches, which came with St. Paul and St. Luke to Jeruſalem, *did not continue* with them. Ariſtarchus had been with Paul in Epheſus at the time of the tumult there, ch. xix. 29. where he had been ſeized by the mob, and expoſed to great hazard. He afterwards attended him to Macedonia, and returned with him to Aſia, ch. xx. 4. Now accompanying him to Rome, he was there a fellow-priſoner with him, Col. iv. 10. and is mentioned in St. Paul's Epiſtle to Philemon, ver. 24. who was probably their common friend, as a valuable aſſiſtance in his miniſterial work. It was, no doubt, a great comfort to the Apoſtle to have the company of two ſuch friends as Luke and Ariſtarchus; as it was alſo a great inſtance of their affection to him, that they would follow him when he was going as a priſoner to Rome, not being aſhamed of his bonds; and eſpecially that they would attend him at a time when they knew *ſailing to be dangerous*. See ver. 9. Calmet, Doddridge, and Benſon.

Ver. 3. *To refreſh himſelf*] *To enjoy the benefit of their care*. Doddridge.

Ver. 5. *When he had ſailed*, &c.] *When we had traverſed the ſea of Cilicia and Pamphilia, we arrived at Myra*, &c. Wat. Inſtead of *Myra*, ſome read *Lyſtra*; but both are corrupted, according to Grotius, from *Limyra*, the name of a river and of a city in *Lycia*. Myra lies more within land, and Lyſtra is in Lycaonia.

Ver. 6. *A ſhip of Alexandria ſailing*, &c.] *Bound for Italy, and put us board*. Wat. There was a great trade carried on between Alexandria and the coaſts of Italy, conſiſting chiefly of the produce of Egypt, and of Perſian and Indian goods. The uſual port for this traffic was Italy, and the Alexandrians were indulged with a particular privilege, to engage their commerce.

Ver. 7. *And when he had ſailed ſlowly*] The Syriac aſſigns a reaſon for this, telling us, that it was owing to the ſhip's being deeply laden; but there ſeems to be another, and a very ſufficient reaſon aſſigned in the verſe itſelf, *the wind not ſuffering*; or rather, as ſome would read, *not driving them*, μὴ προσεῶντος. *Cnidus* was a city and promontory of *Doris*, in the peninſula of Caria. Crete is an iſland of the Mediterranean ſea, now called *Candie*; and *Salmone* is a promontory on the eaſtern coaſt of that iſland. See Heinſius, Bowyer's Conjectures, and Wells.

Ver. 8. *And hardly paſſing it*] *And paſſing it with difficulty*. *The fair havens*, ſo called to this day, was a conſiderable port in that part of Crete; not far from which was the city of *Laſea*, or *Alaſſa*, which appears to be the true reading, the city of *Laſea* being no where elſe mentioned. See Beza, Grotius, and Wetſtein.

Ver. 9. *Becauſe the faſt was now already paſt*] That is, the yearly faſt of atonement for the ſins of the people of Iſrael, mentioned in many places of the Old Teſtament; in two or three of which places it is ordered to be kept on the tenth day of the ſeventh month, five days before the feaſt of tabernacles. Now the feaſt of tabernacles began on the fifteenth day of the ſeventh month, which anſwers to part of our September and October; this Jewiſh faſt therefore fell about the twenty-fifth of September, and as it was now paſt for ſome time, the nights were growing long and dark, and the heavens cloudy: The Michaelmas floods were coming down upon the Mediterranean ſea, and the ſtormy months of autumn and winter advancing. Philo, in ſeveral paſſages, ſpeaks of this as an *ill time* to ſail; as does alſo Aratus. See Whitby, Raphel. *Annot. ex Herod.* p. 397. and Benſon.

Ver. 10. *Of the lading and ſhip*] *Of the ſhip and cargo*. Wat.

Ver. 22. *And becauſe the haven*, &c.] *And that port not being commodious to winter in, moſt were of opinion to depart thence, and endeavour to reach Phenice, (a haven of Crete, which lies on the ſouth-ſide toward the weſtern part of that iſland,) and paſs the winter there*. Heylin.

Ver. 13. *Looſing from thence*] That is, from the fair havens. Some have thought that the word ασσον rendered *by*, in the next clauſe, is a proper name; but it is uſed adverbially both by Homer and Herodotus. See Bowyer's Conjectures.

Ver. 14. *Eroclydon*] Among many other particulars reſpecting the air and weather of Syria, &c. we are told, that the *weſterly* winds there are generally attended *with rain*. (See Luke xii. 54. 1 Kings xviii. 41, &c.) But the eaſterly winds are uſually dry, notwithſtanding they are ſometimes exceeding hazy and tempeſtuous; at which times they are called, by the ſeafaring people, *levanters*, being not confined to any ſingle point, but blowing in all directions, from the north-eaſt, round by the north, to the ſouth-eaſt. The *great wind*, or *mighty tempeſt*, or *vehement eaſt wind*, deſcribed by the prophet Jonah, (i. 4. iv. 8.) appears to have been one of theſe *levanters*; as was alſo in all probability the *Euroclydon* here mentioned: For St. Luke deſcribes it to be ἄνεμος τυφωνικὸς, a violent or *tempeſtuous wind*, bearing away all before it; and, from the circumſtances which attended it, appears to have varied very little throughout the whole period

15 And when the ſhip was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain iſland which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they uſed helps, undergirding the ſhip; and fearing leſt they ſhould fall into the quickſands, ſtrake ſail, and ſo were driven.

18 And we being exceedingly toſſed with a tempeſt, the next *day* they lightened the ſhip;

19 And the third *day* we caſt out with our own hands the tackling of the ſhip.

20 And when neither ſun nor ſtars in many days appeared, and no ſmall tempeſt lay on *us*, all hope that we ſhould be ſaved was then taken away.

21 But after long abſtinence, Paul ſtood forth in the midſt of them, and ſaid, Sirs, ye ſhould have hearkened unto me, and not have looſed from Crete, and have gained this harm and loſs.

22 And now I exhort you to be of good cheer: for there ſhall be no loſs of *any man's* life among you, but of the ſhip.

23 For there ſtood by me this night the angel of God, whoſe I am, and whom I ſerve,

24 Saying, Fear not, Paul; thou muſt be brought before Cæſar: and lo, God hath given thee all them that ſail with thee.

25 Wherefore, ſirs, be of good cheer: for I believe God, that it ſhall be even as it was told me.

26 Howbeit, we muſt be caſt upon a certain iſland.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the ſhipmen deemed that they drew near to ſome country;

28 And ſounded, and found it twenty fathoms; and when they had gone a little further, they ſounded again, and found it fifteen fathoms.

29 Then fearing leſt they ſhould have fallen upon rocks, they caſt four anchors out of the ſtern, and wiſhed for the day.

30 And as the ſhipmen were about to flee out of the ſhip, when they had let down the boat into the ſea, under colour as though they would have caſt anchors out of the fore-ſhip,

Ver. 19. Jonah i. 5.—V. 26. Ch. xxviii. 1.

period of it, from the true eaſt point. For after the ſhip could not ἀντοφθαλμεῖν, *bear*, or, in the mariner's term, *loof up againſt it*, (ver. 15.) but they *were obliged to let her drive*, we cannot conceive, as there are no remarkable *currents* in that part of the ſea, and as the rudder could be of little uſe, that it could take any other courſe than as the *winds* alone directed it. Accordingly, in the deſcription of the ſtorm, we find the veſſel was firſt of all *under the iſland Clauda*, (ver. 16.) which is a little to the ſouthward of the parallel of that part of the coaſt of Crete, from whence it may be ſuppoſed to have been driven; then it was *toſſed* along the bottom *of the gulph of Adria*, (ver. 27. and afterwards broken in pieces (ver. 41.) at *Melita*, which is a little to the northward of the parallel above-mentioned; ſo that the direction and courſe of this particular *Euroclydon* ſeems to have been firſt at eaſt by north, and afterwards pretty nearly eaſt by ſouth. Grotius, Cluver, and others, however authorized herein by the Alexandrian MS. and the Vulg. are of opinion, that the true reading ſhould be Εὐροακύλων, *Euroaquilo*, a word indeed as little known as *Euroclydon*, though perhaps leſs intitled to be received. For this *Euroaquilo*, agreeable to the words of which it is compounded, muſt have been a wind betwixt the *Eurus* and the *Aquilo*, and conſequently would be the ſame with the *Cæcias*, or Καικίας, a name ſo frequently taken notice of by the Roman authors, that it appears to have been adopted into their language. Thus we find Vitruvius (lib. i. c. 6.) deſcribing the poſition of the *Cæcias*, without diſtinguiſhing it by Greek characters, or making any apology for the introduction of a foreign name. Pliny likewiſe calls the ſame wind *Helleſpontias*, as blowing from the Helleſpont. The *Cæcias*, therefore, muſt have been known very early in the Roman navigation, and conſequently, even provided the mariners had been Romans, there was no neceſſity, at this time, and upon ſuch an occaſion, for the introduction of *Euroaquilo*, which muſt have been altogether a new term. Beſides, as we learn from ver. 6. that the ſhip was of *Alexandria*, ſailing to *Italy*, the mariners may well be ſuppoſed to have been Grecians, and muſt therefore be too well acquainted with the received and vernacular terms of their occupation, to admit of this *Græco-Latin*, or barbarous appellation. For it may be very juſtly objected, that provided the Euroaquilo had been a name ſo early received as this voyage of St. Paul, it is much that Pliny, Aul. Gellius, Apuleius, Iſidore, and other authors, who wrote expreſly upon the names and diverſities of winds, ſhould not have taken the leaſt notice of this. Whereas, if *Euroclydon* be a term or appellation peculiar to the mariners, denoting one of theſe ſtrong *Levanters*, we are to be the leſs ſurpriſed why St. Luke, (who was actually preſent in the ſtorm, and may be ſuppoſed to have heard the very word) is the only author who records it. Moreover, when we are told that this *tempeſtuous wind* was *called Euroclydon*, the expreſſion ſeems to ſuppoſe it not to have been one of the common winds, ſuch as were intirely denominated from their ſite and poſition, but ſuch an one as received its name from ſome particular quality and circumſtance which over and above attended it. As we find κλύδων uſed by the Seventy, Jonah i. 4, 12. inſtead of סער *ſör*, which always denotes a *tempeſt* properly ſo called, εὐροκλύδων will be the ſame with ευρε κλύδων, that is, an *eaſtern tempeſt*, and ſo far expreſs the very meaning which is affixed to a *Levanter* at this time. Virgil elegantly deſcribes one of theſe *Levanters* thus:

> —— Ubi navigiis *violentior* incidit *Eurus*
> Nôſſe, quot Ionii veniant ad litora *fluctus*.
> Georg. ii. v. 107.

See Dr. Bentley on Free-thinking, ſect. 82. Mill, Wetſtein, Brekell's Introduct. to his Diſcourſe called "Euroclydon," and Shaw's Travels, p 329, &c.

Ver. 15. *And when the ſhip was caught*, &c.] *And as the ſhip was violently hurried away, and was not able to bear up againſt the wind*, &c. Doddridge and Heylin.

Ver. 16. *Clauda*] This iſland, otherwiſe called *Gaudos*, or *Cauda*, lay a little to the ſouth of the weſtern coaſt of Crete. See Mill.

Ver. 17. *The quickſands*] The greater and leſſer *Syrtis* on the African ſhore, infamous for their deſtruction of mariners. Many approved writers of antiquity have deſcribed them. *Undergirding the ſhip* was binding it round with robes and cables, in order to prevent it from bulging. See Gualtperius.

Ver. 20. *And when neither ſun nor ſtars*, &c.] *Nor moon*, is added in the Syriac verſion. See Mill and Wetſtein.

Ver. 21. *And have gained this harm and loſs*] Ὕβριν κ̀ ζημίαν, rendered *harm and loſs*, are uſed ver. 10. and no doubt they have a reference here to what the Apoſtle had before declared. Ὕβρις generally ſignifies ſome kind of *wrong*, and accordingly it is almoſt always uſed, with its compounds and derivatives, in this ſenſe: (comp. 2 Cor, xii. 10. Matth. xxii. 6. Luke xi. 45. xviii. 32.) but it extends to any *violent aſſault*, ch. xiv. 5. 1 Theſſ. ii. 2. and is here uſed for that of waves and winds. Our word *injury* exactly correſponds to it, and is uſed in the ſame latitude. Thus none would ſcruple to ſay, that a ſhip had been much *injured* by a ſtorm. Ζημία ſignifies *a loſs*, eſpecially a *fine*; (ſee Mark viii. 36.) and perhaps it may be uſed here to inſinuate that this *loſs* was a kind of *fine* paid for their own imprudence. To *gain a loſs* ſeems ſo odd a phraſe, that one would think κερδῆσαι was here put for *ſuſtain*, unleſs the uſe of it were intended to intimate, that, in ſuch extreme danger, they were to look upon it as a circumſtance of great *advantage* to eſcape with their lives; or, as it is elſewhere expreſſed with great ſpirit, to *have life given for a prey*, Jer. xxi. 9. xxviii. 2. See Elſner's Obſervat. vol. i. p. 486. Dr. Waterland renders it, *but ſhould have ſaved this harm and loſs*.

Ver. 23. *The angel of God*] *An angel of the God*, &c. There was great propriety in this, as Paul was ſpeaking to *heathens*.

Ver. 27. *In Adria*] *In the Adriatic ſea*. All that part of the Mediterranean which lay ſouth of Italy was called by the ancients the *Adriatic ſea*; and that which is now the gulph of Venice, was the *Sinus Adriaticus*, or *Adriatic Bay*. See Grotius, and Biſcoe's Lectures, p. 380.

31 Paul ſaid to the centurion, and to the ſoldiers, Except theſe abide in the ſhip, ye cannot be ſaved.

32 Then the ſoldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul beſought them all to take meat, ſaying, This day is the fourteenth day that ye have tarried, and continued faſting, having taken nothing.

34 Wherefore, I pray you to take *ſome* meat: for this is for your health: for there ſhall not an hair fall from the head of any of you.

35 And when he had thus ſpoken, he took bread, *and* gave thanks to God in preſence of them all; and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they alſo took *ſome* meat.

37 And we were in all in the ſhip, two hundred threeſcore and ſixteen ſouls.

38 And when they had eaten enough, they lightened the ſhip, and caſt out the wheat into the ſea,

39 And when it was day, they knew not the land: but they diſcovered a certain creek with a ſhore, into the which they were minded, if it were poſſible, to thruſt in the ſhip.

40 And when they had taken up the anchors, they committed *themſelves* unto the ſea, and looſed the rudder-bands, and hoiſed up the main-ſail to the wind, and made toward ſhore.

41 And falling into a place where two ſeas met, they ran the ſhip aground; and the fore-part ſtuck faſt, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the ſoldiers counſel was to kill the priſoners, leſt any of them ſhould ſwim out, and eſcape.

43 But the centurion, willing to ſave Paul, kept them from *their* purpoſe, and commanded that they which could ſwim, ſhould caſt *themſelves* firſt into the ſea, and get to land:

44 And the reſt, ſome on boards, and ſome on *broken pieces* of the ſhip. And ſo it came to paſs, that they eſcaped all ſafe to land.

Ver. 34. 1 Kings i. 52. Matth. x. 30.—V. 35. 1 Sam. ix. 13. John vi. 11. 1 Tim. iv. 3, 4.—V. 40. Or, *cut the anchors, they left them in the ſea*, &c.—V. 41. 2 Cor. xi. 25.

Ver. 31. *Except theſe abide in the ſhip*, &c.] "*Unleſs theſe* mariners *continue in the ſhip*, without whoſe help we know not how to manage her, *ye cannot be ſaved*; for the promiſe made you of your lives was to be underſtood as given on condition of your taking the moſt prudential meaſures to ſecure them, which preſent circumſtances will admit." God foretold the deliverance of the ſhip's company as certain, though ſuſpended on this condition, becauſe he knew it would be complied with; and directed St. Paul to urge the neceſſity of that compliance, as what he knew would be the ſucceſsful means of ſecuring it: Though none can deny but theſe ſailors had a natural power of going out of the ſhip, or the ſoldiers a natural power of permitting them to do it. The application of this remark to other affairs of greater moment, appears both eaſy and important. See Doddridge, Bentley, and the *Reflections*.

Ver. 33. *This day is the fourteenth*, &c.] *This is the fourteenth day, that, waiting for ſome favourable change, ye have continued faſting, and not taken one meal.* Heylin. Comp. Matth. xi. 18. Appian ſpeaks of an army, which for twenty days together took neither food nor ſleep; by which he muſt mean, they never made full meals, nor ſlept whole nights together. The ſame interpretation muſt doubtleſs be given to the phraſe before us; which ſome alſo think may intimate, that they were now at ſhort allowance; as they were likely to have a much longer voyage than was at firſt intended, and had 276 ſouls on board. See Wetſtein, Calmet, and Brekell's *Euroclydon*, p. 26.

Ver. 34. *There ſhall not an hair fall from the head*, &c.] Some think this alludes to a cuſtom among mariners, to make vows in times of extremity, and to *ſhave their heads*, in conſequence of them; and ſo interpret theſe words, as if it were ſaid, "You need not *vow your hair*; you ſhall be ſafe without that expedient." But it appears rather to have been a proverbial and general expreſſion of entire ſafety. Comp. 1 Kings i. 52. Matth. x. 30. Luke xii. 7. xxi. 18. and Dryden's notes on Juvenal, p. 183.

Ver. 40. *When they had taken up the anchors*] *When they had weighed their anchors, they committed* [the ſhip] *to the ſea.* Some rather chooſe to render this, *Having cut the anchors, they left them in the ſea.* The original is certainly dubious, and will admit of either ſenſe. It is ſaid, *they looſed the rudder-bands.* Ships in thoſe days had commonly *two rudders*, one on each ſide, which were faſtened to the ſhip by *bands* or *chains*; and on looſing theſe bands, it is ſuppoſed that the rudders ſunk deeper into the ſea, and by their weight rendered the ſhip leſs ſubject to be overſet by the winds. But more probably the rudders had been faſtened when they let the veſſel drive; and were now *looſened* when they had need of them to ſteer her into the creek. For after they had juſt been throwing out their corn to *lighten* the ſhip, it is not eaſy to ſuppoſe they ſhould immediately contrive a method to *increaſe the weight* of it. The word 'Αρτέμονα, ſeems properly to be tranſlated *main-ſail.* Grotius contends, that it was a ſail near the fore-part of the ſhip, anſwering either to what we call the fore-maſt, or to the *bowſprit*; which laſt ſeems to agree beſt with the account which Stephens has collected from the moſt conſiderable authorities. See his Latin Theſaurus on the word *Artemon.* The laſt clauſe ſhould be rendered, *Hoiſed up the main-ſail, and were carried by the wind to the ſhore.* See Heinſius, De Dieu, Bochart's *Hieroz.* part ii. lib. iv. cap. 1. and Elſner's Obſervations, vol. i. p. 488.

Ver. 43. *But the centurion, willing to ſave Paul*, &c.] Thus God, for Paul's ſake, not only ſaved all the reſt of the ſhip's company from being loſt in the ſea, but kept the priſoners from being murdered, according to the unjuſt and barbarous propoſal of the ſoldiers: who could have thought of no worſe ſcheme, had they been all condemned malefactors, and had theſe guards, inſtead of conveying them to their trial, been carrying them to the place of execution. As we propoſe at the end of this book to make ſome general obſervations upon it, with reſpect to the proofs which it affords of the truth of Chriſtianity, we will anticipate a little, and ſubjoin here

REFLECTIONS ON CHAP. XXVII AND XXVIII.

How great is the force of a virtuous character, and a worthy and honourable behaviour, towards *engaging the eſteem* of all around us! *Julius the centurion* conceives a reverence and affection for St. Paul, (ch. xxvii. 3.) which, as in the beginning of this dangerous voyage it procured him the ſatisfaction of converſing with his friends at Sidon, and receiving the fruit of their affection, ſo was it, in the progreſs of the voyage, the occaſion of ſaving this great apoſtle's life, and with it that of the reſt of the priſoners. Let us learn thus to ſoften the fierce, and to convince the prejudiced; humbly truſting in that God, who, if *our ways pleaſe him*, can turn our *enemies* into friends, and preſerve and bleſs us by means of thoſe, who were intended to be only the inſtruments of affliction.

From the account which is here given us, (ver. 17—20) of the danger and diſtreſs ſuffered by St. Paul and his companions, let us learn to pity thoſe, who, being providentially engaged in a ſea-faring life, are often in ſuch deaths as theſe. When we hear, as it may be we do while far from the ſhores of our iſland, the ſtormy winds raging round us, and ſee the ſtupendous effects of their fury, which ſometimes appear, let us ſend up, as it were upon their rapid wings, our compaſſionate cries to the Almighty, *who holdeth them all in his graſp*, (Prov. xxx. 4.) that he would help and ſave thoſe, who are ready to be ſwallowed up alive in a watery grave; and perhaps many of them, while juſt on the brink of eternity, in the number of thoſe inconſiderates, who are of all others moſt unprepared for it!

Alas! to what perils will perſons expoſe themſelves, either to raiſe a fortune, or to gain a livelihood, or in obedience to the commands of men! Yet how few are there who would expoſe themſelves to the ſame for the ſake of God! They commit their all to the mercy of the waves; they truſt their life to a *plank*,—to a *pilot*; and yet it is often with great difficulty that they can truſt themſelves to the *providence of that God*, whoſe knowledge, goodneſs, and power are infinite, and the viſible effects of which they have ſo many times experienced.

Happy the man, in whatever extremities of danger, that is conſcious

CHAP. XXVIII.

Paul after his ſhipwreck is kindly entertained of the barbarians: the viper on his hand hurteth him not: he healeth many diſeaſes in the iſland: they depart towards Rome: he declareth to the Jews the cauſe of his coming: after his preaching ſome were perſuaded, and ſome believed not: yet he preacheth there two years.

AND when they were eſcaped, then they knew that the iſland was called Melita.

Ver. 1. Ch. xxvii. 26.

ſcious of a *relation to the God of heaven*, as *his* God, and his Father; that can ſay, like St. Paul, in this bleſſed parentheſis, *whoſe I am, and whom I ſerve!* May *we* be enabled to uſe the ſame language, to *take the comfort of it*, and commit ourſelves to the guardian care of our God with chearfulneſs. He *knoweth them that are his*, and will take care of his own. Let our faith put a reality into all his promiſes, that *it ſhall* certainly *be*, *even as he hath ſaid:* Thus may we continually encourage *ourſelves in our God*, nor will the event ſhame our hopes; but we ſhall find, by happy experience, that God will not only ſave us from ruin, but conduct us to joy, as well as to ſafety, everlaſting. ver. 22—25.

The conduct of St. Paul, (ver. 31, 32.) offers a remarkable illuſtration of the obligations we are under to uſe the moſt *proper means* for ſecurity and ſucceſs, even while we are committing ourſelves to the care of divine Providence, and waiting the accompliſhment of God's own *promiſes*: For it would be moſt unreaſonable to imagine that he ever intended any *promiſe* to encourage rational creatures to act in a wild and irrational manner; or to remain inactive, when he has given them natural capacities of doing ſomething, at leaſt, for their own benefit. It is in exerting theſe capacities, that we are to expect his powerful aid; and all the grace, beauty, and wiſdom of the promiſe would be loſt, if we were to take it in any other view. To abuſe it in a contrary view, is at beſt vain and dangerous *preſumption*, if all pretence to relying upon it be not *profane hypocriſy*.

How ſollicitous are men in danger, for the preſervation of this *periſhing life!* (See ver. 18, 19.) They caſt out their goods in a ſtorm; they throw away the *tackling of the ſhip* to lighten it, and for many ſucceeding days can abſtain even from eating their accuſtomed bread. O when ſhall we ſee a ſollicitude any thing like this, about the concerns of their *never-dying ſouls!* Alas! amidſt the extremeſt danger, they are rather like thoſe, who in ſuch a ſtorm as is here deſcribed, *ſleep on the top of the maſt:* (Prov. xxiii. 34.) Let us not wonder, therefore, if when awakened on a ſudden, and made to ſee and feel the exrremity of their caſe, they are for a while taken off from attending to their ſecular affairs; nor raſhly cenſure that as madneſs, which may be the firſt entrance of true wiſdom into their minds. Comp. Iſai. lix. 15.

Wee ſee how chearful St. Paul was, amidſt the rage of winds and waves, under a ſenſe of the faithful care of his God; and how the aſſurance which he gave the reſt, that their *lives ſhould be preſerved*, animated them to *eat their bread with chearfulneſs* ver. 34—38. With how much greater chearfulneſs may *they* ſuſtain all *temporal loſſes*, whoſe *eternal life* is ſecured by the word of God, and the engagement of a covenant which he has confirmed by an oath?

It was to St. Paul that the *lives* of thoſe who *ſailed with him* were given: And his fellow-priſoners owed to him a double preſervation,—both from the *ſword*, and from the *ſea*. ver. 42, 43. To be a *priſoner* in the company of *a Paul*, is a privilege preferable to liberty. Thus may a relation to God's faithful ſervants, and a community of intereſts with them, prove the means of great temporal advantages, even to thoſe who *know not God* themſelves. Happy theſe men, had they known that he was alſo ſtill more truly the miniſter of an eternal ſalvation! Surely, after ſo many remarkable circumſtances, pointing out the apoſtle to the company of this ſhip, as a teacher commiſſioned by God, and favoured with extraordinary intercourſes with him, they muſt be very inexcuſable, if they did not from henceforward commence his attentive hearers and diſciples; And yet, though *they all eſcape ſafe to land* on St. Paul's account, according to his prediction in the name of God, we hear not one word of gratitude and acknowledgement either to the Almighty Preſerver, or to him.

The cuſtoms of Greece and Rome taught them to call every nation but their own *barbarous*; but ſurely the generoſity which theſe uncultivated *inhabitants of Malta* ſhewed (chap. xxviii. 1, 2.) was far more valuable than all the *varniſh* which the politeſt education could give, where it taught not humanity and compaſſion.

It is with pleaſure we trace among them the force of conſcience, and the belief of Providence, which ſome more learned people have ſtupidly thought it philoſophy to deſpiſe;—Yet they erred, as every one muſt err, in concluding that *calamities* are always to be interpreted as divine judgements. ver. 4. Let *us* guard againſt the ſame miſtake, leſt, like them, we unwarily cenſure not only the *innocent*, but the *excellent of the earth:* candidly willing to correct and confeſs our erroneous ſentiments, when means of better information offer; and ſtudious to adjuſt our notions of mens characters according to truth; that ſo we may neither falſely *calumniate*, nor fondly *deify* them, but *judge righteous judgement*. ver. 5, 6, 10.

Happy *wreck*, on the ruins of which the *temple of the Lord* was built, and by occaſion whereof *barbarians* were transformed into *Chriſtians!* Who can ſay how many diſtempered *minds* were healed, how many ſons and daughters born to God and to glory in theſe *three months* ſpent here by St. Paul and Luke? ver. 11.—For, modeſt as that *beloved phyſician* of ſouls as well as of bodies is in every thing relating to himſelf, we cannot imagine that he was inactive, or unſucceſsful in the pious labour.

It is extremely probable, that the indulgence ſhewn to St. Paul at Rome, the remains of *liberty* which he enjoyed while *in bonds* there, and the much more valued opportunities of uſefulneſs which that liberty gave him, were, in ſome degree at leaſt, owing to the experience and report of theſe extraordinary events. ver. 16. Thus, O Lord, ſhalt thou lead us into whatever difficulties and dangers thou pleaſeſt, and we will chearfully wait the *happy event*, which ſhall at length prove the wiſdom and kindneſs of thy moſt myſterious conduct. In the mean time, even while travelling in the bonds of affliction, may we ſee thine hand in all the *countenance* which we meet with from our *Chriſtian brethren*. ver. 14—15. Cheared with their converſe and friendly offices, may we, like the bleſſed Apoſtle, *thank God, and take courage*, in an humble aſſurance that thou wilt ſtand by us in every future unknown extremity; and either manifeſt thy power and goodneſs in raiſing up *human ſupports*, or diſplay thy all-ſufficient grace, in a yet more glorious manner, by bearing us up when *they* fail us!

Who can fail to obſerve with pleaſure that uniform tenor of Chriſtian zeal, and compaſſionate regard to the ſalvation of men, which reigned in the mind of St. Paul, even to the very period, not of this *hiſtory* only, but to that of his *life?* No ſooner is he arrived at Rome,—*a priſoner*,—deſtitute,—afflicted,—deſpiſed,—but an earneſt deſire to communicate the bleſſings of the Goſpel to *his kinſmen according to the fleſh*, engages him to ſend for them, and to confer with them concerning the kingdom of God. ver. 17. Generouſly forgetting his own wrongs, and waving thoſe complaints which he might ſo juſtly have urged againſt his accuſers and perſecutors.—Yet he found them here, as well as in Judea, under prejudices which he could not conquer with all his ſtrength of Reaſon and eloquence. ver. 21, 22. They call Chriſtianity a *ſect*, and maintain that *it is every where ſpoken againſt*. But if this were indeed the caſe, how far was it from being a reaſon againſt embracing and obeying the Goſpel! ſince calumny is no diſcrimination of truth, and men might as well pluck the ſun from its ſphere, as by all their malice and rage dethrone that bleſſed Redeemer, whom God hath eſtabliſhed by a decree firmer than the ordinances of heaven.

That a religion *every where* oppoſed and *ſpoken againſt*, ſhould be *every where* received, in ſo ſhort a time, is ſurely no ſmall or inconſiderable miracle;—eſpecially when this religion is ſo far from promiſing any thing here below, to allure ſenſual men to embrace it, that it directly contradicts all their inclinations. All falſe religions have been readily received: The Chriſtian ſyſtem is that alone which, from its infancy, ſtood expoſed to all the powers of the earth, and which notwithſtanding in a little time ſpread its influences over the whole world. What ſtronger evidence can be offered, that it is indeed what it aſſumes to be,—the *power of God unto ſalvation?*

No Scripture of the *Old Teſtament* is more frequently referred to in the *New*, than thoſe words of *Iſaiah*, (ver. 26, 27.) which contain ſo juſt a deſcription of the ſtate of the Jewiſh nation, both in the days of that prophet, and in thoſe of Chriſt and his Apoſtles. How deplorable a caſe! to be ſpiritually *blind* and *deaf*, under the mid-day ſplendors of the Goſpel, and its loudeſt proclamations! To *harden the heart* againſt the moſt gracious offers of *healing* and *life*, and arm themſelves againſt their own ſalvation with weapons of eternal death! May divine pity and help be extended to thoſe, who are marching on by large ſteps towards the *ſame* character, and, as it is juſtly to be feared, to the ſame end! ver. 25. Mean time, adored be the divine grace, that any are inclined to *hear* and *obey*. To them the miniſters of Chriſt may *turn with pleaſure*, and find, in their faithful attention to the Goſpel, a ſufficient recompence for all the labours and hazards they encounter, in a zealous concern for its propagation.

To conclude, let us humbly and thankfully contemplate that gracious Providence, which ſecretly interpoſed to *moderate the Apoſtle's confinement*, and thereby gave him an opportunity of performing various and extenſive ſervices to the church, of which he muſt otherwiſe have been incapable. ver. 30, 31. Thus it is that *the wrath of man praiſes God, and the remainder of it He reſtrains*, (Pſ. lxxvi. 10.) He hath allotted to each of his ſervants, in his infinite wiſdom, a due proportion both of *labours* and *ſufferings*; and neither earth nor hell ſhall be able to break in upon HIS ſchemes, ſo as to obſtruct the one, or increaſe the other. The *Sacred Hiſtory* now cloſing upon us, affords many illuſtrations of this remark. May we be duly thankful for it; and, while we peruſe its important contents, let us indulge thoſe reflections which ſo naturally ariſe from them, to *eſtabliſh our faith in the Goſpel*, and to quicken our *obedience to its laws*. Amen.

Chap. XXVIII. *Ver.* 1. *Eſcaped*] *Got ſafe to land.* Wat. There were two iſlands called *Melita*; this was that which lay between Africa and Sicily, being about twelve miles broad and twenty long, and ſixty diſtant from Sicily to the ſouth. It took its name from the abundance of *honey* found therein,—for *meli*, in Greek, ſignifies *honey*. It alſo yields a great deal of cotton; and though the ſoil is but three feet

2 And the barbarous people ſhewed us no little kindneſs: for they kindled a fire, and received us every one, becauſe of the preſent rain, and becauſe of the cold.

3 And when Paul had gathered a bundle of ſticks, and laid them on the fire, there came a viper out of the heat, and faſtened on his hand.

4 And when the barbarians ſaw the venomous beaſt hang on his hand, they ſaid among themſelves, No doubt, this man is a murderer, whom, though he hath eſcaped the ſea, yet vengeance ſuffereth not to live.

5 And he ſhook off the beaſt into the fire, and felt no harm.

6 Howbeit, they looked when he ſhould have ſwollen, or fallen down dead ſuddenly: but after they had looked a great while, and ſaw no harm come to him, they changed their minds, and ſaid that he was a god.

7 In the ſame quarters were poſſeſſions of the chief man of the iſland, whoſe name was Publius; who received us, and lodged us three days courteouſly.

8 And it came to paſs that the father of Publius lay ſick of a fever, and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others alſo which had diſeaſes in the iſland, came, and were healed:

10 Who alſo honoured us with many honours; and when we departed, they laded *us* with ſuch things as were neceſſary.

11 And after three months we departed in a ſhip of Alexandria, which had wintered in the iſle, whoſe ſign was Caſtor and Pollux.

12 And landing at Syracuſe, we tarried *there* three days.

Ver. 5. Mark xvi. 18. Luke x. 19.—V. 6. Ch. xiv. 11.—V. 8. Jam. v. 14, 15.—V. 10. Matth. xv. 6. 1 Tim. v. 17.

feet deep above the rock, it is very fruitful. It is now called *Malta*; and the place where St. Paul and his company were driven on ſhore, is at this time ſhewn to travellers, and goes by the name of St. *Paul's ſhore*, or *haven*. It is ſtrongly aſſerted, that ſince the landing of St. Paul, no vipers or other noxious animals are to be found on this iſland; and from hence it is that the earth and ſtones are ſuppoſed to have the power of driving away venomous creatures, and of preſerving for the bite of ſcorpions and ſerpents; for which purpoſe it is exported. The people of Malta were originally a colony of the Carthaginians, as appears from ſeveral old inſcriptions in Punic characters, and from the language of the preſent inhabitants, the number of whom is ſaid to be above 90,000. St. Paul's ſhipwreck here engaged a kind of religious veneration to the iſland; in conſequence of which, it was given in the year of our Lord 1530, by the emperor Charles V. to the knights of St. John in Jeruſalem, when they had been expelled from Rhodes by the Turks: they are 1000 in number, of whom 500 always reſide in the iſland, and are called *Hoſpitalers*, *Knights Templars*, or *Knights of Malta*. They were formerly compoſed out of eight nations, but now are only ſeven, becauſe the Engliſh knights are extinct ſince the reformation. They are, by the ſtatutes of their order, under a vow of celibacy, are obliged to repreſs all pirates, and to wage perpetual war with the Turks and other Mahometans. See Vertot's Hiſtory of the knights of Malta, Wells's Geogr. and Benſon.

Ver. 2. *And the barbarous people*] The ancients looked upon iſlanders in general as uncivilized, for want of a more free and common converſation with the reſt of mankind; and the Greeks and Romans in particular, looked upon all nations, except their own, as barbarous, (See Rom. i. 14.) juſt as the Jews contemned men of other nations, and called them *heathens* on account of their religion. The Malteſe however, were famous for their civility to ſtrangers. See Diodor. Siculus, lib. v. p. 204. Edit. Steph.

Ver. 4. *The venomous beaſt*] *The fierce animal*, ſeems the proper import of the word θηρίον: Bos has ſhewn that the phyſicians uſe it to expreſs any *poiſonous animal*; and Lucian applies it, as here, to a *viper*. To render it *beaſt*, is by no means juſtifiable: *venomous creature*, would be more allowable. It has been obſerved, that theſe people concluded St. Paul to have been guilty of *murder*, rather than of any other crime, becauſe they ſaw the *viper hanging on his hand*, which therefore they judged to have been the offending part; according to the rule which prevailed much among the ancients, that perſons were often remarkably puniſhed in that part of the body, which had been the immediate inſtrument of their ſin. Beza finely obſerves, in the true ſpirit of criticiſm, that ὐκ εἴασεν, ſhould be rendered, according to its exact form, *hath not ſuffered*; to ſignify, that they looked upon him as in effect a dead man, after having been bitten by that *venomous creature*. Though *vengeance* may here be underſtood of the *divine* vengeance in general, yet as theſe were the words of heathen idolaters, poſſibly they might refer to *the deity* worſhipped amongſt them under this name. See Bochart, Hieroz. pars ii. lib. 3. cap. 2. Elſner's Obſervations, vol. i. p. 489.

Ver. 5. *And he ſhook off the beaſt*] This was exactly agreeable to what our Lord had promiſed his diſciples ſhould do. See Mark xvi. 18. Luke x. 19. and compare with this the miracles of Moſes, Exod. iv. 2—5. vii. 10—12.

Ver. 6. *But after they had looked a great while*, &c.] Many of the heathens thought there was ſomething divine in the nature of *ſerpents*, and that deities, or good genii, who were made uſe of as the inſtruments of delivering and honouring thoſe who were the peculiar favourites of the gods, often appeared in that ſhape. Hence idols were often made with ſerpents near them; and there have been numerous, and indeed aſtoniſhing inſtances of religious worſhip, abſurd as it may ſeem, paid to that kind of animal. See the notes on Gen. iii. 15. Grotius, Whitby, and ſome others, think that the Meliteſe took St. Paul for *Hercules*, Αλεξικακος, (*the driver-away of evil*) who was worſhipped in this iſland, and was, according to Ptolemy, one of the gods of the Phœnicians. The *Lyſtrans* would have worſhiped St. Paul as a *god*, and afterwards ſtoned him as a *blaſphemer*, and the worſt of men; chap. xiv. 11—19. So ſoon do unthinking perſons run from one extreme to another, and ſo little regard is to be had to the warmth of affections, where it is not grounded upon reaſon and conviction! See "Rev. examined with candour." vol. i. p. 80. Jenkins on Chriſtianity, vol. ii. p. 246. Stillingfleet's *Orig. Sacr.* p. 516. Owen on Serpents, diſſert. iv. and Ptolemy's Geogr. lib. iv. cap. 4.

Ver. 7. *Of the chief man of the iſland*] Grotius has produced an ancient inſcription, by which it appears that the title of πρῶτος, or *chief*, was given to the governor of this iſland; and ſo it is uſed here by St. Luke, with his accuſtomed propriety of expreſſion.

Ver. 11. *Whoſe ſign was Caſtor and Pollux*] It was the cuſtom of the ancients to have *images* on their ſhips, both at the head and ſtern; the firſt of which was called the *ſign*, from whence the ſhip was named, and the other was that of the tutelar deity to whoſe care the ſhip was committed; which probably might give occaſion to the fable, that *Europa* was carried away by *Jupiter* in the ſhape of a *bull*. There is no doubt, but they had ſometimes deities at the head; and then, it is moſt likely, if they had any figure at the ſtern, it was the ſame; as it is hardly probable the ſhip ſhould be called by the name of one deity, and be committed to the care of another. The figure that was uſed for *Caſtor* and *Pollux*, was that of two young men on horſeback, with each a javelin in his hand, and by their ſide half an egg and a ſtar; but the *ſign* of Caſtor and Pollux was that of *a double croſs*. And though the Greeks took them for a ſign in the Zodiac called *Gemini*, or the Twins, and conſidered as ſacred to theſe fictitious deities, whom they ſuppoſed to be the ſons of Jupiter by Leda; it was not at firſt repreſented by two youths, but by two animals, as referring to the fruitfulneſs of goats, in producing twinkids, about the time the ſun was in that conſtellation. When theſe two appeared together, they were looked upon as propitious to ſailors, and therefore, for a good omen, they had them carved or painted on the head of the ſhip, and gave it a name from thence; and perhaps moſt of thoſe who ſailed in company with the apoſtle, might look upon it as fortunate, that they ſailed under ſuch a protection, and might promiſe themſelves a more proſperous voyage in that ſhip, than they had met with in that which brought them from Crete, as indeed they had; but it was owing to the protection, not of Caſtor and Pollux, but of a ſuperior deity, even that true God whoſe providence is continually over all his works. See Biſcoe's Lectures, p. 326. Hyde's *Relig. Perſar.* cap. xxxii. Natured Diſplayed, vol. i. p. 263. Lightfoot, Hammond, and Benſon.

Ver. 12. *Syracuſe*] Was the metropolis of Sicily, ſituated on the eaſt ſide of the iſland, and had a beautiful proſpect from every entrance, both by ſea and land. The port, which had the ſea on both ſides of it, was almoſt wholly ſurrounded with elegant buildings; all the ſuburbs being on both ſides banked up and ſupported with walls of marble. While in its ſplendour, this city was the largeſt and richeſt belonging to the Greeks; it was twenty two miles in circuit, and equalled Carthage in its wealth. It was called *Quadruplex*, becauſe it was divided into four parts; the firſt of which contained the famous temple of Jupiter; the ſecond, the temple of fortune; the third, a large amphitheatre, and a ſurpriſing ſtatue of Apollo; and the fourth, which was the iſland of *Ortygia*, the two temples of Diana and Minerva, and the celebrated fountain of *Arethuſa*: It was

13 And from thence we fetched a compaſs, and came to Rhegium: and after one day the ſouth-wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were deſired to tarry with them ſeven days: and ſo we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii-forum, and the Three taverns: whom when Paul ſaw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the priſoners to the captain of the guard: but Paul was ſuffered to dwell by himſelf, with a ſoldier that kept him.

17 And it came to paſs, that after three days, Paul called the chief of the Jews together: and when they were come together, he ſaid unto them, Men *and* brethren, though I have committed nothing againſt the people, or cuſtoms of our fathers, yet was I delivered priſoner from Jeruſalem into the hands of the Romans.

18 Who when they had examined me, would have let *me* go, becauſe there was no cauſe of death in me.

19 But when the Jews ſpake againſt *it*, I was conſtrained to appeal unto Cæſar; not that I had aught to accuſe my nation of.

20 For this cauſe therefore have I called for you, to ſee *you*, and to ſpeak with *you*: becauſe that for the hope of Iſrael I am bound with this chain.

21 And they ſaid unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came, ſhewed or ſpake any harm of thee.

22 But we deſire to hear of thee what thou thinkeſt: for as concerning this ſect, we know that every where it is ſpoken againſt.

23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and teſtified the kingdom of God, perſuading them concerning Jeſus, both out of the law of Moſes, and out *of the* prophets, from morning till evening.

Ver. 16. Ch. xxiv. 23. xxvii. 3.—V. 17. Ch. xxi. 33.—V. 18. Ch. xxii. 24. xxiv. 10. xxv. 8. xxvi. 31.—V. 19. Ch. xxv. 11. V. 20. Ch. xxvi. 6, 7. Ch. xxvi. 29. Epheſ. ii. 20. vi. 20. 2 Tim. i. 16.—V. 22. Ch. xxiv. 5, 14.—V. 23. See on ch. xxvi. 6. 22.

not far from mount Ætna. About 210 years before the birth of Chriſt, this city was taken and ſacked by Marcellus, the Roman general; and in ſtorming the place the famous Archimedes was ſlain by a common ſoldier, while he was intent upon his ſtudies. It was afterwards rebuilt by *Auguſtus*, and had at this time ſo recovered itſelf, as to anſwer its former ſplendour. It had at length three caſtles, three walls, and a marble gate, and was able to ſend out 12,000 heroes, and 400 ſhips; but it received ſuch a blow from the Saracens, A. D. 884. when they raſed it, that it has not been able to recover itſelf ſince. See Calmet, Wells's Geogr. and the Univ. Hiſt. vol. vii. p. 516. and vol. xvii. p. 29.

Ver. 13. *And from thence we fetched a compaſs*] *From thence we coaſted round, and came over againſt Rhegium*, a city and promontory in the ſouthernmoſt part of Italy; from which, as the name of the place implies, it was ſuppoſed the iſland of Sicily was *broken off*; for Rhegium, comes from the verb ῥηγνύω, or ῥήγνυμι, *to break*. It is now called *Reggio*, is an archbiſhop's ſee, and a conſiderable place for trade. See Juſtin. Hiſt. l. iv. cap. 1. *Puteoli*, now commonly called *Pozzuoli*, is a city in the *Terra di Lavoro*, a province in the kingdom of Naples, ſituated upon a hill, in a creek of the ſea, and juſt oppoſite to *Baiæ*. Within this city are five and thirty natural warm baths, celebrated for the cure of ſeveral diſeaſes; and from theſe baths, *wells*, or *pits* of water, called in Latin *Putei*, the name of the town is ſaid to be derived. At preſent it is a biſhop's ſee, under the archbiſhop of Naples. See Wells's Geogr. Benſon, and Addiſon's Travels, p. 134.

Ver. 15. *When the brethren*, &c.] That is, the Chriſtians reſiding at Rome,—came to meet him; ſenſible of the great character of St. Paul, and the important obligations which they were under to him, for his excellent *Epiſtle* to them, written a few years before this. It is very remarkable, that we have no certain information by whom Chriſtianity was firſt preached at Rome: Probably, as ſome inhabitants of that celebrated city were preſent at Jeruſalem on the day of pentecoſt, ch. ii. 10. they being converted themſelves, might, at their return, carry the Goſpel thither, confirming it by miraculous works, and by the exerciſe of extraordinary gifts. *Appii-Forum* was a town in the *Appian-way*, between Rome and Campania, at the diſtance of fifty-one miles from Rome. *Tres Tabernæ*, or the *Three Taverns*, was another place which ſtood on the Appian-way, about thirty miles from Rome. The rendering it *Three Taverns* gives us the idea of *inns*, or houſes appointed for refreſhment and accommodation. The proper meaning of the word *Tabernæ* is *frontier towns*, built to repreſs the inroads and inſults of foreigners. That this was a city, properly ſo called, and an epiſcopal ſee in the time of Conſtantine, is evident from Optatus, who mentions *Felix a Tribus Tabernis*, "of the Three Tabernæ," as one of the nineteen biſhops. See Hammond, and Wells's Geogr. The expreſſion at the end of the verſe, *he thanked God, and took courage*, may perhaps intimate, that his courage began in ſome meaſure to be ſhaken. He knew there was a famous church at Rome, which had been ſome time planted, (Rom. i. 8.) and to which, about three years before this journey, he had written a long Epiſtle, in which he had expreſſed an affectionate deſire to ſee them. Rom. i. 11. xv. 32. In a near view of doing this he now rejoiced, eſteeming it as the firſt-fruits of their friendſhip, that they had come a day's journey to meet him, no doubt in a very kind and reſpectful manner. He might reaſonably expect that they would contribute much to lighten his bonds, as without queſtion they did, though ſo ſtrange a panic ſeized them when he appeared before Cæſar to make his apology. See 2 Tim. iv. 16. Doddridge and Benſon.

Ver. 16. *To the captain of the guard*] It was cuſtomary for priſoners who were brought to Rome to be delivered to this *præfect*, or *captain* of the *prætorian band*, who had the charge of the ſtate priſoners, as appears from the inſtance of Agrippa, who was taken into cuſtody by Macro, the prætorian præfect, who ſucceeded Sejanus; and from Trajan's order to Pliny, when two were in commiſſion. The perſon who now held this office was the noted Burrhus Afranius; but before and after him it was held by two. Καθ' ἑαυτὸν rendered *by himſelf*, may ſignify either *apart*, or *at his own pleaſure*; and ver. 30. ſeems to fix the meaning of it to his dwelling *apart in his own houſe*. By this means he was excuſed from all the affliction, which lying in the common priſon, among the wretched creatures who would probably have been his companions there, muſt have given to a mind like his. The *ſoldier* was probably chained to him, as the Roman cuſtom was; concerning which ſee the note on ch. xii. 4. Who that had met the Apoſtle in theſe bonds would have gueſſed at his real character, and imagined him to have been one of the moſt upright, benevolent, and generous of mankind? It has been obſerved, that this entry of St. Paul in chains into the chief city of the *world*, in order to make it one of the chief of the *church*, is more glorious and triumphant to the eye of faith, than all the public entries of the Roman emperors. See Joſeph. *Antiq.* lib. xviii. c. 6. Plin. lib. x. ep. 65. Lardner's Credib. b. i. ch. 10. Biſcoe's Lectures, p. 360. Raphel *Annot. ex Xenoph.* p. 191, and Queſnelle.

Ver. 20. *For the hope of Iſrael*] "My ſufferings ariſe from my regard to that glorious Meſſiah, for whom Iſrael profeſſes to wait; and to that eternal life which he hath purchaſed, and ſecured for thoſe that receive him under that character."

Ver. 22. *We know that every where it is ſpoken againſt*] Juſtin Martyr hath aſſigned one of the chief reaſons why the *Chriſtians* laboured ſo univerſally under the *popular odium*: "for the Jews, ſaith he, not only curſed them in their ſynagogues, and did all they could to raiſe the hatred and enmity of mankind againſt them; but they ſent out *choſen men* from Jeruſalem, to acquaint the world, and more eſpecially the Jews every where, that the *new ſect* which aroſe from Jesus of *Galilee* was an atheiſtical and wicked ſect, to be avoided and deteſted by all mankind." The Jews ſpoke firſt againſt *Jeſus* himſelf, and afterwards againſt his Apoſtles; but it is not eaſy to fix the exact time when thoſe *choſen men* were ſent out by them. See *Dial. cum Trypho*, p. 170. Edit. Thirlby, Benſon, and Jortin.

Ver. 23. *And teſtified the kingdom of God*] Mr. Craddock obſerves, that Paul probably inſiſted on two topics; that the kingdom of God, which they had ſo long expected, was of a ſpiritual, and not of a temporal nature; and that Jeſus of Nazareth, in whoſe name he preached

24 And ſome believed the things which were ſpoken, and ſome believed not.

25 And when they agreed not among themſelves, they departed, after that Paul had ſpoken one word, Well ſpake the Holy Ghoſt by Eſaias the prophet unto our fathers,

26 Saying, Go unto this people, and ſay, Hearing ye ſhall hear, and ſhall not underſtand; and ſeeing ye ſhall ſee, and not perceive.

27 For the heart of this people is waxed groſs, and their ears are dull of hearing, and their eyes have they cloſed; leſt they ſhould ſee with *their* eyes, and hear with *their* ears, and underſtand with *their* heart, and ſhould be converted, and I ſhould heal them.

28 Be it known therefore unto you, that the ſalvation of God is ſent unto the Gentiles, and *that* they will hear it.

29 And when he had ſaid theſe words, the Jews departed, and had great reaſoning among themſelves.

30 And Paul dwelt two whole years in his own hired houſe, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching thoſe things which concern the Lord Jeſus Chriſt, with all confidence, no man forbidding him.

Ver. 24. Ch. xvii. 4.—V. 26. Iſai. vi. 9. Matth. xiii. 14. Mark iv. 12. Luke viii. 10. John xii. 40. Rom. xi. 8.—V. 28. Ch xiii. 46. xviii. 6.—V. 31. Ch. iv. 31.

preached, was the perſon foretold, as the promiſed Meſſiah, and Lord of that kingdom. The frequent mention which we have of the proof of theſe points *out of the law of Moſes*, naturally leads us to conclude, that Paul expatiated on the typical nature of that law, from whence ariſes the ſtrongeſt and cleareſt proof of them. See Lowman's Rationale of the Heb. Rit. The length of the preſent conference ſhews how zealous a deſire St. Paul had for the converſion of his countrymen. It was undoubtedly a very curious and important diſcourſe, and every believer muſt have wiſhed to have been favoured with it, as well as with that of our Lord, of which we have only a general account, Luke xxiv. 27. But as God, for wiſe reaſons no doubt, hath thought fit to deny us that pleaſure, let us acquieſce in this, that we know enough to confirm our faith in the Goſpel, if we diſcover a teachable temper; and if we do not, the narration of other diſcourſes and facts would probably have occaſioned new cavils. For there is hardly any argument in favour of truth, from which a prejudiced and captious wit cannot draw an objection, and frame a ſophiſtry to maintain error. See on ch. xx, 21. Doddridge, and Craddock's Apoſt. Hiſt. part. ii. p. 306.

Ver. 25. *Well ſpake the Holy Ghoſt*] The Apoſtle could not refer to them all, becauſe ſome believed; but it is probable that moſt of them rejected the Goſpel. With reſpect to this paſſage from Iſaiah, which he applies to them, we obſerve that it is quoted oftener than any other text of the Old Teſtament, that is, *ſix times*, in the New; yet in ſuch a variety of expreſſion, as plainly proves that the Apoſtles did not confine themſelves exactly either to the words of the original, or of the Greek verſion. See the marginal references, and the *Reflections* at the end of the preceding chapter.

Ver. 30. *And Paul dwelt two whole years*, &c.] Before he was heard by Cæſar, or his deputy, upon his appeal. As St. Luke concludes his hiſtory with St. Paul's abode at Rome, before his journey into Spain, we may infer, that he wrote both his Goſpel and the *Acts* while the apoſtle was living; by whom it is very probable this book was reviſed, as the ancients alſo ſay his Goſpel was. Dr. Lardner proves from Ulpian, that the proconſul was to judge whether a perſon under accuſation was to be thrown into priſon, or delivered to a ſoldier to guard, or committed to ſureties, or truſted on his parole of honour. It appears from this paſſage, that the perſecution againſt the Chriſtians at Rome was not then begun: The Romans had not yet made any laws againſt the diſciples of Jeſus; for what is here related happened within the firſt ten years of the reign of Nero, before his cruelty againſt Chriſtians broke out; and it is moſt likely that St. Paul's friends in Nero's family (Philip. iv. 22.) uſed their intereſt with the emperor, to procure him the liberty which he now enjoyed. See More's Theological Works, p. 220. and Lardner's Credib. b. i. c. x. ſect. 9.

Ver. 31. *Preaching the kingdom of God*] In conſequence of St. Paul's ſermons and inſtructions, many converts were doubtleſs made; and this confinement, which ſeemed to have ſo diſcouraging an aſpect, was on the whole a means of promoting the Goſpel. Many of his retired hours were alſo employed in correſponding with the Chriſtian churches, and writing ſeveral of thoſe excellent Epiſtles, which have proved ſo great a bleſſing to the moſt diſtant ages. The Epiſtle to the Epheſians, to the Coloſſians and Philippians, as well as that to Philemon, were written from Rome during this impriſonment; and that to the Hebrews, as it is thought, in or quickly after it; but as for the ſecond to Timothy, it appears to be of a later date. It ſeems highly probable, that about the end of the two years here ſpoken of St. Paul was ſet at liberty. Some have queſtioned, whether he ever returned into the eaſt again; which yet from Philemon, ver. 22. and Heb. xiii. 23. he ſeems to have expected. Clemens Romanus (Epiſt. i. *ad Cor.* cap. v.) expreſly tells us, that he preached in the weſt, and that to its utmoſt bounds; which muſt at leaſt include Spain, whither he intended to go. Rom. xv. 24, 25. Theodoret adds, that he went to *the iſlands of the ſea*; and elſewhere he numbers *Gaul*, i. e. France, and *Britain*, among the diſciples of the tent-maker. But in what order he viſited theſe places, or how long he remained in any of them, cannot be determined. We are told, however, that about the year of Chriſt, 65, or 67, he returned to Rome, where ſome ſay he met with St. Peter, who was thrown into priſon with other Chriſtians, on a pretence of being concerned in the burning of the city. Chryſoſtom tells us, that he here converted one of Nero's concubines, which ſo incenſed that cruel prince, that he put him to death; probably after an impriſonment, in which the ſecond Epiſtle to Timothy was written. It ſeems to have been univerſally agreed among all ancient writers who mention his death, that he was beheaded at *Aquæ Salviæ*, three miles from Rome; for being free of that city, he could not be *crucified*,—as Peter was, according to the tradition of the Latin church, on the very ſame day. It is ſaid, and there is great reaſon to believe it, that this glorious confeſſor gave his head to the fatal ſtroke with the utmoſt chearfulneſs; and that he was buried in the *Via Oſtenſis*, two miles from Rome, where Conſtantine the Great erected a church to his memory, A. D. 318. which was ſucceſſively repaired and beautified by Theodoſius the Great, and the empreſs Placidia. But his moſt glorious monument remains in thoſe his immortal writings, which, with the aſſiſtance of God's grace, we now proceed to conſider. See Stillingfleet's *Orig. Brit.* p. 39. Euſeb. Eccleſ. Hiſt. lib. ii. cap. 22. Moſheim *de Reb. Chriſtian, ante Conſtant. Magn.* p. 107, 215. Wells's Geogr. part ii. chap. 6. and Witſius's Meletem, ſect. 12, and 13.

PROOFS OF THE TRUTH OF CHRISTIANITY, ARISING FROM THE ACTS OF THE APOSTLES.

There are many and ſtrong proofs of the truth of our divine religion, ariſing from this ſacred book, which we have now gone through by the aſſiſtance of God; and 1ſt, "The general doctrine contains nothing abſurd and unreaſonable." It teaches us that there is one only living and true God, who made heaven and earth, and all things that are therein; that we men in particular, are his offſpring; that his providence extends to all ages and nations; for he has never left himſelf without a witneſs, in that he has given men rain from heaven, and fruitful ſeaſons, filling their hearts with joy and gladneſs; that this univerſal creator, and wiſe governor, cannot poſſibly be confined within ſuch narrow limits, as temples built by men, nor be repreſented by any image or picture,—for he is omnipreſent, and in him we live, move, and have our beings; that, as he is infinite in wiſdom, and abundant in goodneſs, he loves all his creatures, and is no reſpecter of perſons; but, in every nation, he that feareth God, and worketh righteouſneſs, is accepted of him: that he requires of every man only according to his ability, and the opportunities which he enjoys; and therefore, the times of former darkneſs he winked at, and did not then expect ſo much knowledge and virtue among men, becauſe they were placed in leſs advantageous circumſtances: but that, when the world was over-run with ignorance, idolatry, and the moſt amazing wickedneſs, God ſent his own Son, a perſon of the higheſt dignity, and greateſt purity, to call mankind to repentance, and to aſſure them of mercy, if they did ſincerely repent. That, as the Son of God condeſcended ſo much as to appear in our nature, and to live among men for a number of years, in order to inſtruct them both by his doctrine and example, and even to lay down his life for their redemption;—therefore God hath raiſed him from the dead, and exalted him to his own right-hand, and made him Chriſt, or the *anointed king*, and *Lord over all*; having alſo conſtituted him judge both of the living and of the dead. In conſequence of which men are commanded to invoke his ſacred name;—to be initiated into his religion by the plain and ſignificant rite of baptiſm, which intitles them to all the privileges, and charges them with all the obligations of the members of his church and kingdom. And after that, they are frequently, and with great thankfulneſs, to commemorate his dying love, by eating bread, and drinking wine in remembrance of him; thereby profeſſing themſelves his diſciples, and repeating their reſolutions to imitate and obey him.

This glorious perſon converſed chiefly in Judea and Galilee, beginning his reformation among the Jews, who had then the ſoundeſt notions of God and religion; though they alſo were fallen into an amazing degeneracy. After he had duly prepared the well-diſpoſed among the Jews, he himſelf returned to heaven, and left the great work to be carried on by perſons whom he had inſtructed, and to whom he had not only gave a commiſſion, but communicated a fulneſs of the ſpirit. And when they had reaped the harveſt of what he had ſown among the Jews, they, according to his expreſs order, addreſſed themſelves to the Gentiles, teaching them the folly and wickedneſs, both of idolatry and every vice; and recommending it to all men, every where, to repent. Towards God, they recommended the great duties of love and fear, adoration and obedience: towards men, juſtice and charity, truth and ſincerity, love and beneficence: and, as to their own perſonal conduct, ſobriety and temperance, chaſtity and univerſal purity: frequently inculcating upon their converts the neceſſity of patience, and a contented mind; to get above this preſent world, and to have their affections ſo fixed on a better ſtate to come, that they might rather ſuffer difficulties, and perſecution, for the ſake of their religion, than betray or give it up. And all theſe excellent rules, they inforced by the weighty argument of a righteous judgment to come, when the Son of God ſhall deſcend as univerſal judge, and raiſe all mankind out of their graves; and will ſhow the higheſt favour to ſincere penitents, and the prevailingly good, but will puniſh the wicked with a dreadful and exemplary deſtruction.—Is there any thing in this doctrine abſurd and unreaſonable? any thing but what is highly worthy of God, and admirably ſuited to the preſent ſtate of men? Such is its intrinſic worth and excellence, that one would be ready to aſk, "What need could there be of miracles, to propagate a doctrine, which is in itſelf ſo reaſonable and good? Would it not have been ſufficient barely to have propoſed it, and then left it to recommend itſelf by its own worth and beauty?"—But, if we take a cloſer view of the prejudices of mankind, of the difficulty of breaking off wicked and inveterate habits, and of mens fondneſs for the religion in which they have been educated, as well as of their love of pomp and pleaſure; and what ſtrikes upon the ſenſes, more than of ſuch a ſimple doctrine as that of the goſpel, though founded upon the moſt ſolid truth, and recommending the pureſt, nobleſt virtue:—we ſhall no longer wonder, that infinite wiſdom ſhould grant the power of working miracles, and the atteſtation of the gifts of the ſpirit, to propagate a doctine, which is in itſelf ſo excellent and good.

2. "The particular doctrines taught by the Apoſtles were, with great propriety and wiſdom, ſuited to the ſtate of the perſons to whom they preached." The Jews did already believe in the one true God, and therefore they proceeded directly to prove to them that Jeſus was the Chriſt, that they might believe and obey him whom God had ſent.—The proſelytes of the gate had forſaken idolatry, and believed in the one true God; and therefore they likewiſe were exhorted to believe in Chriſt, and embrace his religion, as highly conducive to their increaſe in virtue and piety here, and to their being meet for the happineſs of the world to come. But as the idolatrous Gentiles truſted in falſe gods, and did not acknowledge the one only living and true God, they began with perſuading them to forſake their idolatry, and believe in him who is God alone; and when they had perſuaded them to turn from dead idols unto the living and true God,—they then, and not till then, laid before them the evidences for believing alſo in Jeſus, whom God had ſent, as the great prophet and Saviour of the world.

The Apoſtles never attempted to ſet men free from ſocial duties, or to abridge them of any of their civil rights and privileges. No; though they brought them over to a new religion, yet they often intimated that Chriſtianity alters nothing in mens civil affairs. The Chriſtian converts therefore continued under the ſame obligations as formerly, to obey the laws of the ſeveral countries where they lived, and had as good a claim as ever to all the privileges and advantages of civil ſociety. The moral law is of everlaſting obligation, and cannot poſſibly be aboliſhed; but Chriſtians are obliged to obey the moral law, not only from the fitneſs of things, but as it is adopted into the Chriſtian law, and inforced by goſpel motives.—The ceremonial law of the Jews was aboliſhed or vacated by the death of Chriſt, and the ſetting up of his religion in the world. For as it was deſigned to promote virtue and piety among the Jews only, till the time of reformation by the Goſpel, and as the Goſpel promotes theſe things after a nobler and more effectual manner, the ceremonial law was laid aſide, as no longer of any uſe. However, ſuch of the Jewiſh Chriſtians as could not ſhake off their fondneſs for it, were indulged in the obſervation of it; though they who underſtood and were convinced of their Chriſtian liberty, were no longer in ſubjection to it. But the Gentile converts were warned not to ſubmit to that yoke of bondage; for they could plead no prejudice in favour of it: they therefore were aſſured, that if they added the obſervation of the law of Moſes to that of the Goſpel as neceſſary to ſalvation, they would caſt the higheſt contempt on the Goſpel, and render it to them of none effect.

3. "The proofs and evidences which the Apoſtles gave of their miſſion and doctrine were abundantly ſufficient, both as to their ſtrength and number." Beſides the reaſonableneſs of what they advanced, they appealed to prophecies and miracles, and the various gifts of the Spirit. They did indeed always found their doctrine upon facts; but prophecy was a confirming evidence, both among the Jews, and proſelytes of the gate.

As to the argument drawn from ancient prophecy, I would obſerve, that ſome of the prophecies mentioned in the Acts, and other books of the New Teſtament, were expreſs predictions, and have been ſhewn by many writers to have been literally accompliſhed. See Dr. Sykes, Mr. Chandler, Bp. Chandler, Mr. Jeffries, Dr. Bullock, and ſeveral other anſwers to Collin's Grounds and Reaſons, &c. And ſuppoſing other paſſages, which have ſometimes been taken for prophecies, were no more than the Apoſtles applying a general rule or ſaving to a particular caſe, juſt as we ſay, upon ſeveral occaſions, "The old proverb is made good;" or, "The old ſaying is verified;" or their arguing from a ſimilar caſe, or uſing the words of the ancient prophets by way of accommodation, and to expreſs themſelves in phraſes that were familiar among the Jews,—that will not in the leaſt invalidate the argument from real predictions. And upon examining particular places, I am well ſatisfied that all the paſſages taken from the ancient prophets may be fairly reduced to one or other of theſe heads.—As the Jews and proſelytes of the gate were acquainted with the Scriptures of the Old Teſtament, and acknowledged their authority, when the apoſtles preached among them, they argued from the ancient prophecies; but in converting idolatrous Gentiles, they took another method, arguing for the being and perfections of the true God, from the works of creation and providence, and appealing to miracles and other facts, for the proof of Jeſus's being the great prophet and Saviour of mankind; and in this, as well as in all other things, they acted with great propriety. For it would have been abſurd to have argued from ancient prophecies among perſons who were either ignorant of them, or diſbelieved them.

As to miracles, and the various gifts of the Spirit,—it ſeems clear and evident to me, that there was nothing unbecoming the divine wiſdom, in granting men ſuch *ſupernatural aids*, when they were ſent by him to attempt an univerſal reformation; and the evidences have been ſhewn to be ſo full, and ſo many, that no man could reaſonably have expected more, even upon ſo great and uncommon an occaſion. Let us now, in the

4th and laſt place, ſum up the whole argument. As both the general and particular doctrines contained in the Acts of the Apoſtles are ſo reaſonable, and the proofs and evidences were ſo many and ſtrong, as well as wiſely ſuited to all ſorts of perſons,—certainly Chriſtianity, pure, primitive, original Chriſtianity was true, and ſufficiently atteſted to have come from God. And, "if it was once true, what pretence can any man now have for rejecting it?" Will he alledge, "that he cannot believe the hiſtory?" But, "for what reaſon will he alledge ſuch a thing? It is mere perverſeneſs to reject any hiſtory, without ſome ſufficient objections againſt its truth and validity." "Are all hiſtories to be rejected? and no facts credited but what we ourſelves have ſeen, and been perſonally acquainted with?" I never knew any man ſo hardy as to aſſert this, and ſtand to it; and if the hiſtories of former ages may be credible, why may not the hiſtory of the Acts of the Apoſtles deſerve regard? Will it be objected, that "it was written by a friend to Chriſtianity, and one that was himſelf a party concerned?" To this I would reply, that it is hardly poſſible (nay, morally ſpeaking, it is not poſſible) that any man ſhould write ſuch an hiſtory fairly and honeſtly but a friend to Chriſtianity. Can it be thought that an enemy to Chriſtianity (ſuppoſing ſuch things to have really happened, and that he had been acquainted with them,—can it be thought, I ſay, that an enemy to Chriſtianity) would have given us a faithful hiſtory of ſuch remarkable and uncommon things, and yet continue an enemy? Would not the whole thread of ſuch an hiſtory condemn ſuch a man? And would not all the world be ready to ſay, "Do you know this doctrine to be ſo excellent, and that ſo many, and ſuch great and ſurpriſing miracles were worked in confirmation of it? And yet do you yourſelf diſbelieve this doctrine, and deny the truth of this religion?" Surely no man, that had any value for his reputation, would have wrote ſuch an hiſtory, to condemn himſelf of the greateſt perverſeneſs; and one who had no value for his reputation, would certainly deſerve no credit nor regard: but ſuppoſing a man, upon conſidering Chriſtianity, together with its evidences, had turned Chriſtian, and after that wrote ſuch an hiſtory,—why then he was a friend, and in ſome meaſure a party concerned as well as St. Luke. And, if a friend to Chriſtianity, be the only perſon that can be reaſonably ſuppoſed to give a fair and full account of the doctrine, together with its grand atteſtations, "who could be more proper than a companion of the apoſtles? who not only converſed with thoſe that were eye and ear-witneſſes of the facts, but was perſonally concerned in many of the things which he relates?" There are few hiſtorians ſo immediately acquainted with the facts about which they write; and yet we generally give credit to their accounts, unleſs we have ſome weighty reaſons to the contrary.

Show the marks of forgery, or the ancient and credible hiſtory, which contradicts what is ſaid in the Acts of the Apoſtles, and then you may, with ſome reaſon, talk of rejecting that book. There are no inconſiſtencies nor contradictions in the hiſtory itſelf. Even the miraculous and extraordinary facts there related, were not impoſſible to the divine power, to which they are conſtantly and uniformly aſcribed; neither are they improbable, conſidering the grand deſign and occaſion of them. For, planting a new religion among men, in a time of ſuch univerſal darkneſs and degeneracy, muſt have required an extraordinary divine interpoſition; and great and ſtriking evidences were in a manner neceſſary to conquer men's great prejudices, and make them attentive. The plainneſs and ſimplicity of the narration are ſtrong circumſtances in its favour; the writer appears to have been very honeſt and impartial, and to have ſet down very fairly the objections which were made to Chriſtianity, both by Jews and heathens, and the reflections which enemies caſt upon it, and upon the firſt preachers of it. He has likewiſe, with a juſt and honeſt freedom, mentioned the weakneſs, faults, and prejudices, both of the apoſtles and their converts. There is a great and remarkable harmony between the occaſional hints diſperſed up and down in St. Paul's Epiſtles, and the facts recorded in this hiſtory; inſomuch, as that it is generally acknowledged, that the hiſtory of the

the Acts is the beſt clue to guide us in the ſtudying of the Epiſtles written by that apoſtle. The other parts of the New Teſtament do likewiſe agree with this hiſtory, and give great confirmation to it; for the doctrines and principles are every where uniformly the ſame; the concluſions of the Goſpels contain a brief account of thoſe things which are more particularly related in the beginning of the Acts. And there are frequent intimations in other parts of the Goſpels, that ſuch an effuſion of the ſpirit was expected; and that with a view to the very deſign which the apoſtles and primitive Chriſtians are ſaid to have carried on, by virtue of that extraordinary effuſion which Chriſt poured out upon his diſciples after his aſcenſion: And finally, the Epiſtles of the other apoſtles, as well as thoſe of St. Paul, plainly ſuppoſe ſuch things to have happened as are related in the Acts of the Apoſtles; ſo that the hiſtory of the Acts is one of the moſt important parts of the ſacred hiſtory, for neither the Goſpels nor Epiſtles could have been ſo clearly underſtood without it; but by the help of it the whole ſcheme of the Chriſtian revelation is ſet before us in an eaſy and manifeſt view.

Even the incidental things mentioned by St. Luke are ſo exactly agreeable to all the accounts which remain of the beſt ancient hiſtorians, among the Jews and heathens, that no perſon who had forged ſuch an hiſtory, in later ages, could have had that external confirmation, but would have betrayed himſelf by alluding to ſome cuſtoms or opinions ſince ſprung up; or by miſrepreſenting ſome circumſtance, or uſing ſome phraſe or expreſſion not then in uſe. The plea of forgery therefore, in later ages, cannot be allowed; and for a man to have publiſhed an hiſtory of ſuch things ſo early as St. Luke wrote, (that is, while ſome of the apoſtles, and many other perſons were alive, who were concerned in the tranſactions which he has recorded) if his account had not been punctually true, could have been only to have expoſed himſelf to an eaſy confutation and certain infamy.

As therefore the Acts of the apoſtles are in themſelves conſiſtent and uniform,—the incidental things agreeable to the beſt ancient hiſtorians which have come down to us, and the main facts ſupported and confirmed by the other books of the New Teſtament, and by the unanimous teſtimony of ſo many of the ancient fathers,—we may, I think, very fairly, and with great juſtneſs, conclude, that if any hiſtory of former times deſerves credit, the Acts of the Apoſtles ought to be received and credited; and, if the hiſtory of the Acts of the Apoſtles be true, Chriſtianity cannot be falſe: For a doctrine, ſo good in itſelf, and attended with ſo many miraculous and divine teſtimonies, has all the poſſible marks of a true revelation.

I will therefore conclude, with moſt earneſtly wiſhing, that Chriſtianity were embraced by all mankind, according to its intrinſick worth and abundant evidence!—that the purity and ſimplicity of the original inſtitution, as it was left by Chriſt and his apoſtles in the ſcriptures, were more attended to!—and that all who believe Chriſtianity to be true would manifeſt it, by ſuch a virtuous holy life as that excellent religion doth every where recommend! See Benſon, vol. ii. p. 333, and more on the ſame ſubject in Biſcoe's Lectures, page 563.

THE
EPISTLE OF PAUL THE APOSTLE
TO THE
ROMANS.

CHAP. I.

Paul commendeth his calling to the Romans, and his deſire to come to them. What his goſpel is, and the righteouſneſs which it ſheweth. God is angry with all manner of ſin. What were the ſins of the Gentiles.

INTRODUCTION TO THE EPISTLE TO THE ROMANS.

THE ſum and ſubſtance of the Chriſtian religion is contained in the hiſtory of the life and death, the doctrine and diſcourſes of our Lord in the *four Goſpels*. The *epiſtolary* writings of the Apoſtles were occaſional, being intended to confirm the ſeveral churches to which they are addreſſed, in the rules of Goſpel faith and practice wherein they had before been inſtructed; and accommodated to the diſputes and controverſies, errors and falſe notions which prevailed amongſt them. The general method obſervable in theſe apoſtolical letters is, firſt, to diſcuſs the particular point debated in the church or among the perſons to whom they are addreſſed, and which was the occaſion of their being written: And in the next place to give ſuch exhortations to every Chriſtian duty and virtue, as would be at all times, and in every church, of neceſſary and abſolute importance; paying a particular regard to thoſe virtues, which the diſputes that occaſioned the Epiſtle might tempt them to neglect.

Now the former part of theſe epiſtolary writings cannot be properly underſtood, but by attending carefully to the ſtate of the queſtion there determined: Therefore, the errors and vain diſputes concerning faith and works, juſtification and ſanctification, election and reprobation, and the like, which have ſo much vexed and diſtracted the minds of Chriſtians, have all ariſen from one grand miſtake, of applying to themſelves, or other particular perſons *now*, certain phraſes or paſſages which plainly referred to the *then* ſtate and condition, not of particular perſons, but of whole churches, whether of Jews or Gentiles.

Of the Epiſtles, fourteen are written by St. *Paul*, which are not placed in our Bibles according to the order of time in which they were written, but according to the precedence, or ſuppoſed rank of the churches and perſons to whom they are addreſſed. We will here ſubjoin a brief chronological order, according to Michaelis and ſome others, from which Dr. Lardner varies a little, as the reader will find by referring to his *Credibility*.

Epiſtle to	Places where written.	A. D.
Galatians	Jeruſalem	49
1 Theſſalonians	Corinth	52
2 Theſſalonians	Corinth	52
1 Corinthians	Epheſus	57
2 Corinthians	Macedonia	58
1 Timothy	Macedonia	58
Romans	Corinth	End of 58
Philemon		61
Coloſſians Epheſians Philippians	Rome	62
Hebrews	Rome	63
Titus	Nicopolis	Uncertain
2 Timothy	Rome	67

It will be unneceſſary to ſay any thing concerning St. Paul, and the proofs ariſing to our common Chriſtianity from his wonderful converſion, after what has been offered in the notes on the foregoing book: To which, therefore, we refer our readers, particularly to the notes and Reflections on the ninth chapter.

That St. Paul was the author of the celebrated Epiſtle before us, appears *firſt*, from the inſcription; *ſecondly*, from his uſual ſalutation at the end; *thirdly*, from the ſtile and matter, both which are correſpondent with the reſt of his writings; and *fourthly*, from the conſent and tradition of the moſt early fathers, and the univerſal church. It was written from Corinth, when St. Paul was ſetting out from Jeruſalem with the ſupplies which had been collected in Macedonia and at Corinth; that is, in the year 58, which was the fourth of the emperor Nero. Paul had never been at Rome when he wrote this letter; and therefore it cannot turn upon ſome particular points, to revive the remembrance of what he had more largely taught in perſon, or to ſatiſfy the ſcrupulous in ſome things which he might not have touched upon at all. But we may expect a full account of his *Goſpel*, or thoſe glad tidings of ſalvation which he preached among the Gentiles, ſeeing this Epiſtle was intended to ſupply the total want of his preaching at Rome.

He underſtood perfectly well the ſyſtem of religion he taught; for he was inſtructed in it by the immediate revelation of Jeſus Chriſt; (Gal. i. 11. Epheſ. iii. 3. 1 Cor. xi. 23.) and being alſo endowed with the moſt eminent gifts of the Holy Spirit, and quite unbiaſſed by any temporal conſiderations, we may be ſure he has given us the truth, as he received it from our Lord: On the other hand, he was alſo well acquainted with the ſentiments and ſyſtem of the religion he oppoſed; for he was thoroughly ſkilled in Jewiſh literature and Jewiſh controverſy; and therefore we may very reaſonably ſuppoſe that the queries and objections, which in this Epiſtle he puts into the mouth of the Jew, were really ſuch as had been advanced in oppoſition to his arguments. He was a great genius, and a fine writer, and he ſeems to have exerciſed all his talents, as well as the moſt perfect Chriſtian temper, in drawing up this Epiſtle. The plan of it is very extenſive; and it is ſurpriſing to ſee what a ſpacious field of knowledge he has compriſed, and how many various deſigns, arguments, explications, inſtructions, and exhortations he has executed in ſo ſmall a compaſs.

This letter was ſent to the world's metropolis, where it might be expoſed to all ſorts of perſons, Heathens, Jews, Chriſtians, philoſophers, magiſtrates, and the emperor himſelf: No doubt the apoſtle kept this in view while he was writing, and guarded and adapted it accordingly. However, it is plain enough, the Epiſtle was deſigned to confute the unbelieving, and inſtruct the believing Jew; to confirm the Chriſtian, and to convert the idolatrous Gentile. Theſe ſeveral deſigns St. Paul reduces to one ſcheme, by oppoſing and arguing with the infidel, or unbelieving Jew, in favour of the Chriſtian, or believing Gentile. Upon this plan, if the unbelieving Jew eſcaped, and remained unconvinced, yet the Chriſtian Jew would be more inoffenſively, and more effectually inſtructed in the nature of the Goſpel, and the kind brotherly regard he ought to have to the believing Gentile, than if he had directed his diſcourſe plainly and immediately to him: But if his argument ſhould fail, in reference to the believing Jew, yet the believing Gentile would ſee his intereſt in the covenant and kingdom of God as ſolidly eſtabliſhed, by a full confutation of the Jewiſh objections, (which were the only objections that could, with any ſhew of reaſon, be advanced againſt it) as if the Epiſtle had been wrote for no other purpoſe: and thus it is of the greateſt uſe to us at this day.

Both ancients and moderns make heavy complaints of the obſcurity of this Epiſtle, though all agree it is a great and moſt uſeful performance: But we ſhall have a tolerable idea of it, if we obſerve that it conſiſts of four great parts or diviſions. The *firſt* diviſion contains the five firſt chapters; the *ſecond* the ſixth, ſeventh, and eighth; the *third* the ninth, tenth, and eleventh; the *fourth* the five laſt chapters.

Part I. diſplays the riches of divine grace, as free to all mankind; Jews and Gentiles were equally ſinful and obnoxious to wrath; and therefore, there was no way for the Jew to be continued in the kingdom of God, but *by grace through faith*; and by grace and faith the Gentile might be admitted into it. To reject this way of juſtification, was to reject the very method in which Abraham himſelf was juſtified, or intereſted in the covenant made with him; in which covenant believing Gentiles were included, as well as believing Jews; and had as great, or greater privileges to glory in. But if the Jew ſhould

PAUL, a ſervant of Jeſus Chriſt, called *to be* an apoſtle, ſeparated unto the goſpel of God,

2 (Which he had promiſed afore by his prophets in the holy ſcriptures,)

3 Concerning his Son Jeſus Chriſt our Lord, which was made of the ſeed of David, according to the fleſh,

4 And declared *to be* the Son of God with power; according to the ſpirit of holineſs, by the reſurrection from the dead:

Ver. 1. Acts ix. 15. xiii. 2. Gal. i. 15.—V. 2. See on Acts xxvi. 6. Ch. iii. 21. xvi. 26. Gal. iii. 8.—V. 3. Matth. i. 6, 16. Luke i. 32. Acts ii. 30. 2 Tim. ii. 8. John i. 14. Gal. iv. 4.—V. 4. Gr. *determined.* Acts xiii. 33. Hebr. ix. 14.

ſhould pertinaciouſly deny that, he could not deny that all mankind are intereſted in the grace of God, which removes the conſequence of Adam's offence. Through that offence all mankind are ſubjected to death, and through Chriſt's obedience all mankind ſhall be reſtored to life at the laſt day. The reſurrection from the dead is therefore a part of the grace of God in the Redeemer; and if all mankind have an intereſt in this part of the grace of God, why not in the whole of it? If all mankind were ſubjected to death through Adam's one offence, is it not much more reaſonable, that through the oppoſite nobler clauſe,—the goodneſs and obedience of the Son of God,—all mankind ſhould be intereſted in the whole of the grace which God has eſtabliſhed upon it: And as for law, or the rule of right action, it was abſurd for any part of mankind to expect pardon, or any bleſſedneſs upon the foot of that, ſeeing all mankind had broken it; and it was ſtill more abſurd to ſeek pardon and life by the law of Moſes, which condemned thoſe who were under it to death for every tranſgreſſion.

Part II. Having proved that believing Jews and Gentiles were pardoned, and intereſted in all the bleſſings and privileges of the Goſpel, through mere grace, St. Paul next ſhews the obligations laid upon them, to a life of virtue and piety under the new diſpenſation; and upon this ſubject he adapts his diſcourſe to the Gentile Chriſtians, in the 6th chapter; and in the 7th, and part of the 8th, he turns himſelf to the Jewiſh Chriſtians; then from ver. 12. to the end of the 8th chapter, he addreſſes himſelf upon the ſame head to both Chriſtian Jews and Gentiles; particularly giving them right notions of the ſufferings to which they were expoſed, and by which they might be deterred from the duties required in the Goſpel; and concluding with a very ſtrong and lively aſſertion of the certain perſeverance of all who ſincerely love God, notwithſtanding any infirmities or trials in this world.

Part III. Gives right ſentiments concerning the rejection of the Jews, which was matter of great moment to the due eſtabliſhment of the Gentile converts; concerning which ſee particularly the firſt note on ch. ix.

Part IV. Is taken up with a variety of practical inſtructions and exhortations; the grand deſign and uſe of all which is, to engage Chriſtians to act in a manner worthy of that Goſpel, the excellence whereof he had been illuſtrating.

It will be of great advantage to the reader, to have this ſketch of the Epiſtle ready in his thoughts: He cannot, however, enter entirely into the ſpirit of it, unleſs he enter into the ſpirit of a Jew in thoſe times, and have ſome juſt notion of his utter averſion to the Gentiles; his valuing and raiſing himſelf upon his relation to God and to Abraham, upon his law, and pompous worſhip, circumciſion, &c. as if the Jews were the only people in the world who had any manner of right to the favour of God: And it ſhould be well noted, that St. Paul, in this Epiſtle, diſputes with the whole body of the Jews, without reſpect to any particular ſect or party among them, and in oppoſition to the whole body of the Gentiles: For the grand propoſition, or queſtion in debate, is, "Are we Jews better than they Gentiles?" See ch. iii. 9, 29. In conſequence of this we obſerve further, that we cannot have clear conceptions of the argumentative, or controverſial part of the Epiſtle, unleſs we are clear in this point,—that the juſtification for which the apoſtle argues, is the right which we believing Gentiles have, through the favour and gift of God, to the bleſſings, honours, and privileges of his evangelical kingdom in this world: Not ſo, as thereby to have the poſſeſſion of the heavenly and eternal kingdom abſolutely ſecured to us, but ſo as to be bleſt with the aſſurance of pardon, the promiſes and hope of the eternal kingdom, and all proper light and means to prepare us for it, if we do not wickedly deſpiſe and abuſe it. It is this notion of juſtification alone which correſponds to the abovementioned general collective notion of Jews and Gentiles, and to the end and deſign of the Epiſtle.

We obſerve once more, that the whole Epiſtle is to be taken in connection, or conſidered as one continued diſcourſe, and the ſenſe of every part muſt be taken from the drift of the whole. Every ſentence or verſe is not to be regarded as a diſtinct mathematical propoſition or theorem, or as a ſentence in the book of Proverbs, whoſe ſenſe is abſolute, and independent of what goes before or comes after; but we muſt remember, that every ſentence, eſpecially in the argumentative part, bears relation to, and is dependant upon the whole diſcourſe, and cannot be underſtood, unleſs we underſtand the ſcope of the whole; and therefore the whole Epiſtle, or at leaſt the eleven firſt chapters of it, ought to be read over at once, as the moſt cloſely-connected piece.

With reſpect to the Apoſtle's manner of writing, it may be proper to take this opportunity to remark, that it is ſpirited, clear, and perſpicuous; for it will not be difficult to underſtand him, if our minds are unprejudiced, and at liberty to attend to the ſubject he is upon, and to the current ſcriptural ſenſe of the words he uſes: for he keeps very ſtrictly to the ſtandard of Scripture phraſeology. He takes great care to guard and explain every part of his ſubject, in which he is particularly cautious and exact; ſometimes writing notes upon a ſentence liable to exception, and ſometimes commenting upon a ſingle word. He was ſtudious of a perſpicuous brevity. See ch. v. 13, 14. He treats his countrymen the Jews with great caution and tenderneſs; he had a natural affection for them, and was very deſirous of winning them over to the Goſpel. He knew their paſſions and prejudices were very ſtrong for their own conſtitution; therefore, in his debates with them, he avoids every thing harſh, introduces every kind and endearing ſentiment, and is very nice in chooſing ſoft and inoffenſive expreſſions, ſo far as he honeſtly could; for he never flatters, or diſſembles the truth. His tranſitions and advances to an ungrateful ſubject are very dexterous aud appoſite,—as ch. ii. 1—17. viii. 17. He often carries on a complicated deſign, and while he is teaching one thing, gives us an opportunity of learning one or two more. So ch. xiii. 1—8. he teaches the duty of ſubjects, and at the ſame time inſtructs magiſtrates in their duty, and ſhews the true grounds of their authority. He is a nervous reaſoner, and a cloſe writer, who never loſes ſight of his ſubject, and who throws in every colour that may enlighten it. He writes under a deep and lively ſenſe of the truth and importance of the Goſpel, as a man who clearly underſtands it, and in whoſe heart and affections it reigned far ſuperior to all temporal conſiderations. But concerning St. Paul's manner of writing, ſee more in the note on 2 Pet. iii. 16.

We hope that what hath gone before will enable our readers to peruſe this Epiſtle with greater profit: However we ſhall ſubjoin, in the courſe of the annotations, a more particular detail of the contents of each part of it; while we refer thoſe who are deſirous of a more accurate analyſis to Taylor's "Key to the Apoſtolic Writings," and his Preface to the Romans, Locke's Synopſis, Michaelis's Introduction, p. 339, Turretin's Prælections, Calmet, and Doddridge.

Chap. I. *Ver.* 1. *Paul, a ſervant,* &c.] From this to the fifteenth verſe we have the introduction to this Epiſtle, in which St. Paul aſſerts his commiſſion as the Apoſtle to the Gentiles; throws in ſuch reflections concerning the Goſpel and our Lord, as were proper to arreſt the attention of the Jews; teſtifies his ſincere affection to the Chriſtians at Rome, and his earneſt deſire to preach the Goſpel among them. The firſt ſeven verſes of this chapter are but one compleat period, every member of it repreſenting to the mind of the devout reader ſome auguſt myſtery and edifying moral of our holy religion. Δουλ☉ is a *bond-ſervant*, or *ſlave*, who is the abſolute property of his maſter, and bound to him for life. He terms himſelf a *called* or *invited* Apoſtle, and therefore a *true* Apoſtle,—as an invited gueſt is a true and proper gueſt. See on ch. viii. 23. Concerning his ſeparation to the Goſpel, ſee on ch. xiii. 2. As the judaizing teachers diſputed St. Paul's claim to the apoſtolical office, it is with great propriety that he aſſerts it in the very entrance of an epiſtle, in which he propoſed an intire refutation of their principles. See Taylor, Locke, Calmet, and Blackwall.

Ver. 2. [*Which he had promiſed afore,* &c.] The Apoſtle, it is likely, aſſerts this to inſinuate a good idea of the Goſpel into the mind of the Jews at firſt ſetting out, and to put him upon inquiring; for even an unbelieving Jew, if at all diſpoſed to think, could not overlook or ſlightly regard this ſentiment. Taylor.

Ver. 3. *According to the fleſh*] That is, with regard to his human nature. Both the natures of our Saviour are here mentioned; but the *human* is mentioned firſt, becauſe the *divine* was not manifeſted in its full evidence till after his reſurrection. This too regards the Jew, and puts him in mind that Jeſus whom Paul preached was of the royal ſtock, whence they expected the Meſſiah would ſpring. See Taylor and Locke.

Ver. 4. *With power*] See on ver. 16. He who will read in the original what St. Paul ſays, Epheſ. i. 19, 20. concerning the power which God exerted in raiſing Chriſt from the dead, will hardly avoid thinking that he there ſees St. Paul labouring for words to expreſs the greatneſs of it. The word *declared* does not exactly anſwer the original, nor is it perhaps eaſy to find a word in Engliſh which perfectly anſwers to ὁρισθέντ☉, in the ſenſe the Apoſtle uſes it here. Ὁρίζειν ſignifies properly to *bound*, *terminate*, or circumſcribe; by which termination the figure of things ſenſible is made,—and they are known to be of this or that ſpecies, and ſo diſtinguiſhed from others. Thus St. Paul takes Chriſt's reſurrection from the dead, and his entering into immortality, to be the moſt eminent and characteriſtical mark whereby Chriſt is certainly known, and as it were *determined* to be the Son of God; and undoubtedly his reſurrection amply *rolled away all the reproach* of his croſs, and intitled him to the honour of the firſt-born among many brethren. The phraſe *according to the Spirit of holineſs*, ſays Mr. Locke, is here manifeſtly oppoſed to *according to the fleſh* in the foregoing verſe, and ſo muſt mean his divine nature; unleſs this be underſtood, the antitheſis is loſt. Doddridge, 5 By whom we have received grace and apoſtleſhip for obedience to the faith among all nations for his name:

6 Among whom are ye alſo the called of Jeſus Chriſt.

7 To all that be in Rome, beloved of God, called *to be* ſaints: Grace to you, and peace from God our Father, and the Lord Jeſus Chriſt.

8 Firſt, I thank my God through Jeſus Chriſt for you all, that your faith is ſpoken of throughout the whole world.

9 For God is my witneſs, whom I ſerve with my ſpirit in the goſpel of his Son, that without ceaſing I make mention of you always in my prayers,

10 Making requeſt (if by any means now at length I might have a proſperous journey by the will of God,) to come unto you.

11 For I long to ſee you, that I may impart unto you ſome ſpiritual gift, to the end ye may be eſtabliſhed;

12 That is, that I may be comforted together with you, by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purpoſed to come unto you, (but was let hitherto,) that I might have ſome fruit among you alſo, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians, both to the wiſe, and to the unwiſe.

Ver. 5. Ch. xii. 3. xv. 15. 1 Cor. xv. 10. Epheſ. iii. 8. Or, *to the obedience of faith.* Acts vi. 7. Ch. xvi. 26.—V. 7. 1 Cor. i. 2. 1 Theſſ. iv. 7. 1 Gal. i. 3.—V. 8. 1 Cor. i. 4. Philem. 4. 1 Theſſ. i. 8.—V. 9. Ch. ix. 1. 1 Theſſ. ii. 5. 2 Tim. i. 3. Or, *in my ſpirit.* 1 Theſſ. iii. 10.—V. 10. Ch. xv. 23, 32. 1 Theſſ. iii. 10. Jam. iv. 15.—V. 11. Ch. xv. 29.—V. 12. Or, *in you.* Tit. i. 4. 2 Pet. i. 1.—V. 13. See Acts xvi. 7. Or, *in you.*—V. 14. 1 Cor. ix. 16.

dridge, however, and others think, that it appears little agreeable to the ſtile of Scripture in general, to call the divine nature of Chriſt the *Spirit of holineſs*, and therefore they rather refer it to the operation of the *Spirit of God*, in the production of Chriſt's body; by which means the oppoſition between the *fleſh* and the *Spirit* will be preſerved, the one referring to the materials acted upon, the other to the divine and miraculous agent. Comp. Luke i. 35. The ſenſe of the verſe may be expreſſed thus: "But determinately, and in the moſt convincing manner marked out to be the Son of God, as to that ſpiritual part in him, which remained perfectly holy and ſpotleſs under all temptations, by his being raiſed from the dead to univerſal dominion."

Ver. 5. We have received] This is a modeſt way of expreſſion; The Apoſtle meaning himſelf by the word *we. Grace*, or *favour*, and *apoſtleſhip* ſome think means the favour of being made an Apoſtle. Hence χάρις, *grace*, is put for the apoſtolic office; ch. xii. 3. xv. 15. 1 Cor. iii. 10. Epheſ. iii. 8. and in general *grace* or *favour* may ſignify any benefit, office, or endowment, which is the gift or effect of favour. But others would keep the clauſes diſtinct; "as it is certain, ſay they, that Paul did receive grace to ſubdue his heart to the obedience of Chriſt, and fit him to the miniſtry of the Goſpel, before he received his apoſtolical commiſſion, whenever we ſuppoſe that commiſſion to be dated." Dr. Waterland, after Wells, renders the next clauſe, *to the obedience of faith concerning his name among all the Gentiles.* Dr. Heylin's tranſlation, though rather paraphraſtical, ſeems to expreſs the Apoſtle's meaning: *That I may, for the glory of his name* [2 Theſſ. i. 12.] *reduce to the obedience of faith* [or of the Goſpel] *ſome among all nations.*

Ver. 6, 7. The called of Jeſus Chriſt, &c.] *Called of Jeſus Chriſt,—called to be ſaints,—beloved of God*, are but different expreſſions for Profeſſors of Chriſtianity. Any nation or people is *called* or *invited* of Jeſus Chriſt, *called ſaints*, who have in fact received the Goſpel, by what means ſoever it has been conveyed to them. In order to underſtand the Apoſtle aright in this firſt part of his introduction, all from the word *Lord*, in the middle of ver. 3. to the beginning of ver. 7. ſhould be read as in a parentheſis. The attentive reader will obſerve with great pleaſure what a variety of proper and important thoughts are ſuggeſted in theſe verſes; particularly the views which the Jewiſh prophets had given of the Goſpel,—the deſcent of Chriſt from David,—the great doctrine of the reſurrection and divinity of Chriſt,—the ſending the Goſpel to the Gentiles,—the privileges of Chriſtians, as the *called* and beloved of God, and the faith, obedience, and ſanctity to which they are obliged by their profeſſion. See Locke, Taylor, Doddridge, and Turretin.

Grace and peace] *Grace*, the peculiar favour of God; and *peace*, or all manner of bleſſings, temporal, ſpiritual, and eternal, *from God the Father*. This is the uſual way wherein the Apoſtles ſpeak:—*God the Father,—God our Father:* Nor do they often, in ſpeaking of him, uſe the word *Lord*, as it implies the *Jehovah*, the proper name of God. In the Old Teſtament indeed, holy men generally ſaid *the Lord our God*; for they were then as it were *ſervants*, whereas now they are *ſons*; and ſons ſo well known to their Father, that they need not frequently mention his proper name. It is one and the ſame *peace*, and one and the ſame *grace*, which is from *God* and from *Jeſus Chriſt*. Our truſt and prayer fix on God, as he is the Father of Chriſt; and on Chriſt, as he preſents us to the Father. Bengelius.

Ver. 8. Firſt, I thank] In the very entrance of this Epiſtle are the traces of all ſpiritual affections; but of thankfulneſs above all, with the expreſſion of which almoſt all St. Paul's Epiſtles begin. He here particularly thanks God, that what otherwiſe himſelf ſhould have done, was done at Rome already. *My God*, expreſſes faith, hope, love, and conſequently all true religion. In congratulations of the kind before us (*that your faith*, &c.) St. Paul deſcribes either the whole of Chriſtianity, as Col. i. &c. or ſome part of it, as 1 Cor. i. 5. Accordingly, he here mentions the faith of the Romans ſuitably to his deſign, ver. 12, 17. The goodneſs and wiſdom of God are remarkable, in that he eſtabliſhed the Chriſtian faith in the chief cities, ſuch as Jeruſalem and Rome, from whence it might be diffuſed throughout the whole world. Bengelius. Inſtead of *your faith is ſpoken of*, Dr. Waterland reads, *is celebrated.*

Ver. 9. With my Spirit] "Not only with my body, but with the whole bent, the greateſt integrity and ardour of my Soul."

Ver. 11. Some ſpiritual gift] That the Jews were the worſhippers of the true God, and had been for many ages his people, could not be denied by the Chriſtians; whereupon the former were very apt to perſuade their convert Gentiles, that the Meſſiah was promiſed and ſent to the Jewiſh nation alone, and that the Gentiles could claim or have no benefit by him; or if they were to receive any benefit by the Meſſiah, they were yet bound to obſerve the law of Moſes, which was the way of worſhip preſcribed by God to his people: This in ſeveral places very much ſhook the Gentile converts. St. Paul makes it his buſineſs in this Epiſtle, (as we have obſerved in the introduction) to prove that the bleſſings of the Meſſiah were intended for the Gentiles as well as the Jews; and that to make any one partaker of the benefits and privileges of the Goſpel, there was nothing more required than to believe and obey it: and accordingly here, in the entrance of the Epiſtle, he wiſhes to come to Rome, that, by imparting ſome miraculous gifts of the Holy Ghoſt to them, they might be eſtabliſhed in the true notion of Chriſtianity, againſt all attempts of Jews, who would either exclude them from the privileges of it, or bring them under the law of Moſes. So where St. Paul expreſſes his care that the Coloſſians ſhould be *eſtabliſhed in the faith*, it is viſible by the context, that what he oppoſed was Judaiſm. The Corinthians, who had enjoyed the preſence of St. Paul, abounded in ſpiritual gifts. See 1 Cor. i. 7. xii. i, &c. xiv. 1. So did the Galatians likewiſe; and indeed all thoſe churches which had enjoyed the preſence of any of the Apoſtles, had peculiar advantages in this from the laying on of their hands; for it was the particular office of the Apoſtles to beſtow miraculous gifts by this method: (Acts xix. 6. viii. 17, &c. 2 Tim. i. 6.) But as yet the Romans were greatly inferior to other churches in this reſpect; for which reaſon the Apoſtle, in the 12th chapter, makes a very beautiful mention of their ſpiritual gifts. He therefore deſires to impart ſome, that they might be eſtabliſhed; for by theſe the teſtimony of Chriſt was ſtrongly confirmed amongſt them. See Locke, Bengelius, and Bos.

Ver. 12. That is, that I may be comforted] St. Paul, in the former verſe, had ſaid, that he deſired to come among them, *to eſtabliſh them*. In theſe words *that is*, he explains, or as it were recalls what he had ſaid, that he might not ſeem to think them not ſufficiently inſtructed or eſtabliſhed in the faith; and therefore he turns the end of his coming to them, to their mutual rejoicing in one another's faith, when he and they came to ſee and know each other. This thought, ſo full of reſpect to his Chriſtian friends at Rome, is ſuggeſted with great delicacy and addreſs; and it is reaſonable to ſuppoſe that every new inſtance, in which miraculous gifts were communicated by the laying on the hands of any of the Apoſtles, would be a ſource of new edification and comfort to theſe holy men; as being ſo evident a token of the divine preſence with them, and a new and ſolemn ſeal ſet to the commiſſion they had received. This verſe would be more properly tranſlated, *That is, that while I am among you, we may be comforted together by the mutual faith*, &c. See Locke, Doddridge, Calmet, and L'Enfant.

Ver. 13. But was let] *Hindered*, Wat.

Ver. 24. I am debtor] As the Goſpel was committed to his truſt, he was a truſtee, and ſo a *debtor* to diſpenſe it freely to all, as he ſhould have opportunity, 1 Tim. i. 11. 1 Theſſ. ii. 4. St. Paul includes the

15 So, as much as in me is, I am ready to preach the goſpel to you that are at Rome alſo.

16 For I am not aſhamed of the goſpel of Chriſt: for it is the power of God unto ſalvation, to every one that believeth; to the Jew firſt, and alſo to the Greek.

17 For therein is the righteouſneſs of God revealed from faith to faith: as it is written, The juſt ſhall live by faith.

18 For the wrath of God is revealed from heaven againſt all ungodlineſs, and unrighteouſneſs of men, who hold the truth in unrighteouſneſs;

19 Becauſe that which may be known of God, is manifeſt in them; for God hath ſhewed *it* unto them.

20 For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made, *even* his eternal power and Godhead; ſo that they are without excuſe:

Ver. 16. Pſ. xl. 9, 10. 2 Tim. i. 8. 1 Cor. i. 18. xv. 2. Acts iii. 26. xiii. 46. Ch. ii. 9.—V. 17. Ch. iii. 21. Hab. ii. 4. Gal. iii. 11. Col. iii. 6. Hebr. x. 38.—V. 18. Epheſ. v. 6.—V. 19. Acts xiv. 17. Or, *to them.* John i. 9.—V. 20. Pſ. xix. 1. Acts xiv. 17. xvii. 27. Or, *that they may be.*

the Romans under the term *Greeks*; for the Jews called all foreigners *Greeks* or *Gentiles*, as the Greeks and Romans called all foreigners *barbarians*; ſo that this diviſion comprizes all nations. The laſt clauſe ſhould be rendered *both to the learned and the ignorant*; for as σοφοι often ſignifies *learned*, (ſee 1 Cor. i. 20, &c.) conſequently ἀνόητοι muſt ſignify *ignorant*, or thoſe whoſe underſtandings had not been improved by cultivation. See Taylor, Bengelius, and L'Enfant.

Ver. 15. *I am ready*, &c.] The word πρόθυμον not only expreſſes *readineſs*, but in ſome caſes an *eagerneſs of deſire.* "I am ready and deſirous to preach the Goſpel even at Rome, though it be the capital of the world, a place of the greateſt politeneſs and grandeur, and a place where it might ſeem peculiarly dangerous to oppoſe thoſe popular ſuperſtitions to which the empire is ſuppoſed to owe its greatneſs and felicity: Yet ſtill, at all events, I am willing, I am anxious to come and publiſh this divine meſſage amongſt you, though it ſhould be at the expence of my reputation, my liberty, or life." See Doddridge and Raphelius.

Ver. 16. *For I am not aſhamed*, &c.] The Apoſtle here enters upon his ſubject, by affirming the excellency of the Goſpel, as a ſcheme of goodneſs calculated for the ſalvation of mankind, ver. 16, 17. and then ſhews what need the Gentile world had of the mercy of God, as they ſtood obnoxious to his wrath for their idolatry and abominable wickedneſs, which is deſcribed at large, ver. 18—32. This was proper to convince and awaken the *Gentile*, and to engage *his* attention; for this was proof enough, even to the wiſeſt philoſopher, how defective and erroneous he was in the knowledge of divine things, and how ineffectual any thing he had framed was to reform himſelf or the reſt of mankind. But the Apoſtle hath his eye too upon the *Jew*, and it is his deſign to point this black deſcription at his conſcience. Nothing would enter more readily into the thoughts of the Jew than the corruption of the Gentile world, which he would immediately and ſtrongly condemn, and ſo would be duly prepared for the Application in the next chapter: For what if his nation was not a whit better in their morals than the heathens? How could they, with any conſcience or modeſty, arrogate all the divine mercy to themſelves, or pretend that other men were unworthy of it, when they had done as much or more to forfeit it than others? See on ch. ii. 1. St. Paul calls the Goſpel *the power of God.* Δύναμις ſignifies frequently a moral power; either, firſt, *objectively*, as the power of evidence and motives to affect and influence the mind, Mark ix. 1. Acts iv. 33. 1 Cor. i. 18. Secondly, *ſubjectively* it ſignifies capacity, virtue or good diſpoſitions in the ſubject acting, Matth. xxv. 15. Luke i. 17. Acts i. 8. Hence we may conclude, that the Goſpel is the power of God to ſalvation, either as it is the effect of his great love and goodneſs, [*his divine* POWER *hath given unto us all things that pertain to life and godlineſs*, 2 Pet. i. 3.] or as it is admirably adapted to enlighten our minds, and ſanctify our hearts, or both. There is a noble frankneſs, as well as a very comprehenſive ſenſe in the laſt words of this verſe; *to the Jew firſt*, &c. by which St. Paul, on the one hand, ſtrongly inſinuates to the Jews their abſolute need of the Goſpel, in order to ſalvation; and on the other, while he declares to them that it was alſo to be preached to the Gentiles, he teaches the politeſt and greateſt of theſe nations, to whom he might come as an ambaſſador of Chriſt, both that their ſalvation alſo depended upon receiving it, and that the firſt offers of it were every where to be made to the deſpiſed Jews. See Taylor and Doddridge.

Ver. 17. *For therein is the righteouſneſs of God revealed*, &c.] Δικαιοσύνη Θεοῦ plainly ſignifies here, and in ſeveral other paſſages of this Epiſtle, not the eſſential righteouſneſs of God's nature, but the manner of becoming righteous which God hath appointed and exhibited in the Goſpel, (comp. ch. iii. 21, 22. x. 3. Philip. iii. 9. Matth. vi. 33.) and the phraſe may perhaps have the ſame ſenſe in many paſſages of the Old Teſtament. See Iſai. xlvi. 13. li. 5, 6, 8. lvi. 1. In this ſenſe it ſeems better to render the original by *juſtification*; for *righteouſneſs*, both in ſenſe and ſound, is too remote from *juſtified.* In thoſe places where it ſignifies moral rectitude in general, the word *righteouſneſs* properly anſwers the ſenſe of the Greek word. The *juſtification of God revealed*, in this verſe, is plainly in oppoſition to *the wrath of God revealed* in the next; and therefore *juſtification* muſt be underſtood in a ſenſe oppoſite to *wrath.* Some read this clauſe, *the juſtification of God by faith is revealed to faith*; but Vorſtius, and after him Mr. Locke, ſeem rightly to judge the ſenſe to be, "that the righteouſneſs of God is all through, from one end to the other, *by faith*; for the Goſpel ſalvation is indeed from firſt to laſt of faith on our part." By faith we were admitted, at the firſt converſion of the Gentile world, into this our preſent ſtate of grace and favour; ch. v. 2. by faith we continue in it; ch. xi. 20. by faith we duly improve it; Jude 20. and we are kept by the power of God, through faith, unto final ſalvation. 1 Pet. i. 5. But then a progreſſion or increaſe is at the ſame time implied; for this mode of ſpeaking is applied to things meaſurable or improveable, and denotes a ſucceſſion, acceſſion, or improvement; ἐκ, *from*, ſignifying the point from whence the progreſs or increaſe begins; and εἰς, *to*, ſignifying the point to which it tends. Thus, firſt, in things meaſurable, Exod. xxvi. 28. *The bar ſhall reach from end to end.* Secondly, in things improveable, Pſ. lxxxiv. 7. *They go from ſtrength to ſtrength*, that is, with a ſtill greater degree of ſtrength: Jer. ix. 3. *They proceed from evil to evil*; i. e. grow worſe and worſe. 2 Cor. iii. 18. *From glory to glory*; that is, from one degree of glory to another: and ſo here the ſalvation God hath provided in the Goſpel is *from faith to faith*, or wholly of faith on our part, by way of progreſs and improvement from the firſt faith to a ſtill higher degree; ſignifying the advances we ought to make in this grand principle of our religion. And this agrees very well with the Apoſtle's quotation, Hab. ii. 4. *the juſt by faith ſhall live*;—that is, he who believes and improves his faith into a principle of righteouſneſs, and through faith continues to work righteouſneſs, ſhall live;—*But if he draw back, my ſoul ſhall have no pleaſure in him. But we are not of them that draw back unto perdition*,—having caſt off their firſt faith,—*but of them that believe* by a progreſſive faith, *unto the ſaving of the ſoul.* Heb. x. 38, 39. See Taylor. Mr. Locke thinks, that the deſign of the quotation from Habakkuk is to prove, that whoever are juſtified either before, without, or under the law of Moſes, or under the Goſpel, are juſtified not by works, but by faith alone. See Gal. iii. 11.

Ver. 18. *For*] "There is no other way of obtaining life and ſalvation." Having laid down his propoſition, the Apoſtle now enters upon the proof of it. His firſt argument is, "The law condemns all men, as being under ſin; none therefore are juſtified by the works of the law." This is treated of to ch. iii. 20. And hence he infers, "therefore juſtification is by faith." The *wrath of God* ſignifies the vengeance of God, the deſtruction and puniſhment he will inflict upon ſinners. This is revealed not only by the general light of nature, and by frequent and ſignal interpretations of the divine providence, but likewiſe in the ſacred oracles, and particularly by that ſame Goſpel which reveals God's manner of juſtifying men. See Acts xvii. 30, 31. ch. ii. 5. 2 Tim. i. 10. *Ungodlineſs* ſeems to comprehend the atheiſm, polytheiſm, and idolatry of the heathen world; as *unrighteouſneſs* their other miſcarriages and vicious lives; according to which they are diſtinctly treated of by St. Paul, in the following verſes. The ſame appropriation of theſe words may be obſerved in other parts of this Epiſtle. *Of men*, means of men of all nations, *all men every where.* Before, it was only to the children of Iſrael that obedience and tranſgreſſion were declared and propoſed, as terms of life and death. The word rendered *hold*, ſignifies to *retain* or *hold faſt*; and then the Apoſtle's meaning will be their *holding faſt*, or *retaining* or knowing the truth, though they violate it in their lives. They are not wholly without the truth, but yet do not follow what they have of it; living contrary to what they do know, or neglecting to know what they might. This is evident from the next words, and from the ſame reaſon of God's wrath given, ch. ii. 8. in theſe words, *who do not obey the truth, but obey unrighteouſneſs.* See Locke, Bengelius, and Hammond.

Ver. 19. *Is manifeſt in them*, &c.] *Is manifeſt among them, for God hath manifeſted it unto them.* Waterland. That is, by a light univerſal as the ſun, the light of reaſon and of nature. See the next verſe, and ch. ii. 15.

Ver. 20. *For the inviſible things*, &c.] *For from the creation of the world thoſe things of him which are inviſible, are* (*being duly attended to*) *clearly ſeen by the things which are made*; *even his eternal power and divinity.* The inviſible things of God lie within the reach and diſcovery of mens reaſon and underſtanding; but yet they muſt exerciſe their faculties, and employ their minds about them: they are and can be *diſcovered* only if they are attentively conſidered. Bp. Warburton has a peculiar remark upon the laſt words of this verſe, and thoſe in the next, wherein he obſerves, that the Apoſtle evidently condemns the fooliſh policy of the Gentile ſages, who, when they *knew God*,—that

21 Becauſe that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their fooliſh heart was darkened.

22 Profeſſing themſelves to be wiſe, they became fools:

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beaſts, and creeping things.

24 Wherefore God alſo gave them up to uncleanneſs, through the luſts of their own hearts, to diſhonour their own bodies between themſelves:

25 Who changed the truth of God into a lie, and worſhipped and ſerved the creature more than the Creator, who is bleſſed for ever. Amen.

Ver. 21. Epheſ. iv. 17, 18.—V. 23. Pſ. cvi. 20. Jer. ii. 11. Ezek. viii. 10.—V. 24. Pſ. lxxxi. 12. Wiſd. xii. 23. Acts vii. 42. 2 Theſſ. ii. 11, 12. 1 Theſſ. iv. 4. Lev. xviii. 22.—V. 25. Amos ii. 4. Or, *rather*.

is, *diſcovered* him, as St. Paul intimates, by the light of nature, yet *glorified him not as God*, by preaching him up to the people; but, carried away in the *vanity of their imagination*, by a miſtaken principle of politics, That a vulgar or general knowledge of him would be injurious to ſociety,—ſhut up his *glory* in their MYSTERIES, and gave the people in exchange for *an incoruptible God*, *an image made like corruptible man*, &c. wherefore God, in puniſhment for their ſins, thus *turning his truth into a lie*, ſuffered even their *myſteries*, which they erected (though on theſe wrong principles) for a ſchool of virtue, to degenerate into an odious ſink of vice and immorality;—*giving them up unto all uncleanneſs and vile affections.* That this was the Apoſtle's meaning, appears not only from the general tenor of the paſſage, but from ſeveral particular expreſſions; as ver. 23. where he ſpeaks of *changing the glory of God to birds, beaſts, and creeping things*: for this was the peculiar ſuperſtition of Egypt, and Egypt was the firſt inventreſs of theſe *myſteries.* Again, he ſays, *They worſhipped and ſerved the creature more than the Creator*. ver. 25. This was ſtrictly true with regard to the MYSTERIES: The CREATOR was there acknowledged by a ſmall and ſelect number of the participants; but the general and ſolemn worſhip in theſe celebrations was to their natural *idols.* In the *open* worſhip of Paganiſm, either *public* or *particular*, it was not at all true; for the *creature* was the ſole object of adoration. See Div. Leg. b. ii. ſect. 4. and Pearſon on the Creed, Art. 1.

Ver. 21. *Neither were thankful*] It is worthy our obſervation that gratitude to God is here put for the whole of religion; and as no principle can be nobler, ſo none can be ſtronger or more extenſive. Mr. Locke illuſtrates the next clauſe, by the ſtupid folly and vanity of their idolatry. See 2 Kings xvii. 15, 16. Acts xiv. 15. But the word διαλογισμοῖς, *imaginations*, or rather *reaſonings*, ſeems more properly to refer to the ſophiſtry of the philoſophers. They did violence to their judgements, and became void of judgement: they loſt their underſtanding, becauſe they would not follow its direction. They put the candle of the Lord under a buſhel, and the candle went out. The caſe is unhappily the ſame under any, even the cleareſt diſpenſation. The word ἀσύνετος, rendered *fooliſh*, ſignifies *inconſiderate*, in the higheſt and moſt culpable degree, as oppoſed to a ſincere uſe of what means and knowledge of God they had. *Their heart was inconſiderate*; that is, they made no ſerious conſcientious uſe of their underſtanding. See Locke, Taylor, Sykes's Connection, chap. xiv. p. 364. and Cudworth's Intellectual Syſtem, chap. iv. ſect. 10—31.

Ver. 22. *Profeſſing themſelves to be wiſe*] The original ſeems equivalent to Xenophon's φάσκοντες φιλοσοφὸι, *profeſſing to philoſophiſe*, which ſo evidently refers to the pride they took to the title of *lovers of wiſdom.* See Raphelius.

Ver. 23. *And changed the glory*, &c.] As their folly was evident in a variety of other vices, in which the philoſophers of heathen nations joined with the vulgar, So, particularly, in the early and almoſt univerſal prevalence of idolatry amongſt them; by which *they changed the glory of the* immortal, *incorruptible*, and eternal *God*, even all the majeſtic ſplendors in which he ſhines forth through earth and heaven, *into the repreſenting image of* mortal and *corruptible man*; which, how elegantly ſoever it might be traced, was a great and inſufferable degradation, had their folly proceeded no further: But, not content with this, they ſet up, as emblems of the deity, and objects of worſhip, brutes, and their images, *birds, and four-footed animals, and* even ſuch vile *reptiles*, as beetles, and various kinds of ſerpents which creep on the duſt. See the paſſages referred to on Acts xxviii. 6. It is a curious ſpeculation, and has employed the thoughts and pens of many, what could be the original of animal worſhip,—of a worſhip ſo degrading as that referred to in the preſent verſe, and which, though prevailing in almoſt all nations of the earth, was yet in a great meaſure peculiar to the Egyptians. Bp. Warburton urges, and with great ſhew of reaſon, in his very learned diſcourſe on the ancient hieroglyphics, that ſymbolic writing was the ſole origin of animal worſhip: for, ſays he, in thoſe improved hieroglyphics called *ſymbols*, in which it is confeſſed the ancient Egyptian learning was contained, the leſs obvious properties of animals occaſioned their becoming marks of analogical adaption, for very different ideas, whether of ſubſtances or modes; which plainly intimates that phyſical knowledge had been long cultivated. Now theſe *ſymbols* I hold to be the true original of animal worſhip: for *firſt*, this kind of idolatry was peculiar to the Egyptian ſuperſtition, and almoſt unknown to all the caſts of paganiſm but ſuch as were evidently copied from that original. *Secondly*, The Egyptians not only worſhipped animals, but plants, and in a word, every kind of being that had qualities remarkable, ſingular, and efficacious, becauſe all theſe had found their place in ſymbolic writing. *Thirdly*, Beſides the adoration of almoſt every thing exiſting, the Egyptians worſhipped a thouſand chimeras of their own creation, ſome with human bodies, and the head or feet of brutes, &c. For beſides the ſimpler methods in hieroglyphic writing of expreſſing their hero-gods by an intire plant or animal, there were two others, which the more circumſtantial hiſtory of theſe deities brought in uſe. Thus when the ſubject was only one ſingle quality of god or hero, the human ſhape was only partially deformed, as with the head of a dog, &c. But where the ſubject required a fuller catalogue of the hero's virtues, there they employed an aſſemblage of the ſeveral parts of various animals, each of which, in hieroglyphic writing, was ſignificative of a diſtinct property; in which aſſemblage that animal more particularly repreſentative of the god was moſt conſpicuous. *Fourthly*, That animal which was worſhipped in one city, was ſacrificed in another. Thus at Memphis they adored the ox, at Thebes the ram; yet in one place each of theſe animals was uſed in ſacrifice. The reaſon of this can only be, that at Memphis the ox was in hieroglyphical learning the ſymbol of ſome deity, and at Thebes the ram: for what elſe can be ſaid for the original of ſo fantaſtical a diverſity in repreſentative deities within a kingdom of one national religion? *Fifthly*, Brute-worſhip was at firſt altogether objective to their hero-gods, of whom animals were but the repreſentatives. This is ſeen from the rank they hold on ancient monuments, from the unvaried worſhip of ſome few of them,—as the *Apis*, which ſtill continued to be worſhipped as the repreſentative of Oſiris;—and from the teſtimony of Herodotus, who ſays, "That when the Egyptians addreſſed the ſacred animal, their devotions were paid to that god to whom the beaſt belonged." *Sixthly*, To make the matter plainer, it may be obſerved, that the moſt early brute-worſhip in Egypt was not an adoratian of the living animal, but only of its picture or image. Were indeed the original of brute-worſhip any other than what is here ſuppoſed, the living animal muſt have been firſt worſhipped, and the image of it would have been only an attendant ſuperſtition. Theſe conſiderations were ſufficient to ſhew, that *hieroglyphics* were indeed the true origin of brute-worſhip; this was conſequently begun in Egypt, and was propagated from thence. There the method of the learned was to record the hiſtory of their hero-gods in *improved hieroglyphicks*, which gave birth to *brute-worſhip*. For the characters of this kind of writing being the figures of animals, which ſtood for marks of their *elementary* gods, and principally of their *heroes*, ſoon made their hieroglyphics ſacred. And this, in a great ſpace of time, introduced a *ſymbolic-worſhip* of their gods under hieroglyphic figures. But the people preſently forgot the *ſymbol* or *relation*, and depraved this ſuperſtition ſtill farther by a *direct* worſhip; till at length the animals themſelves, whoſe figures theſe hieroglyphic marks repreſented, became the objects of religious adoration. Which ſpecies of idolatry, by the credit and commerce of the Egyptians, and their carriers the Phœnicians, in courſe of time ſpread amongſt other nations. See Div. Leg. b. iv. ſect. 4. p. 176.

Ver. 24. *Wherefore God alſo gave them up*] There are three degrees of ungodlineſs and of puniſhment deſcribed in theſe verſes: The *firſt* in ver. 21 to 24. the *ſecond* in ver. 25 to 27. the *third* in the 28th and following verſes. The puniſhment in each place is expreſſed by *God gave them up.* If a man will not worſhip God as God, he is ſo left to himſelf, that he throws away his very manhood. One puniſhment of ſin is from the very *nature* of it, as ver. 27. another as here is from *vindictive juſtice. Between themſelves*, ἐν ἑαυτοῖς, would be more properly rendered *by themſelves*; for the Apoſtle's ſentiment ſeems to be, that the abuſe of themſelves was their own act and deed; it was fit they ſhould be diſhonoured who diſhonoured God; and they could not be diſhonoured by any ſo much as by themſelves; nor by themſelves any other way ſo much as this. We have the ſame thought again ver. 27. and the ſame phraſe; where we render it *in themſelves.* Ἐν, in the Helleniſtick Greek, as the criticks tell us, has the force of all prepoſitions, and here may be tranſlated *from*, or *by*. See Bengelius, Taylor, and Bos.

Ver. 25. *Who changed the truth of God into a lie*] Elſner takes great pains to ſhew that the *truth of God*, here ſignifies what he really was; and *a lie* a falſe repreſentation. It is well known that idols are often called *lies*. Iſai. xliv. 20. Jer. iii. 23. xiii. 25. "They changed the truth of God, the true doctrines of his nature, and genuine inſtitutions of his worſhip, into a lie; into abominable idolatries, founded on the falſeſt repreſentations of God, and often ſupported by a train of artful forgeries." See Elſner's Obſervations, vol. ii. page 11.

26 For this cauſe God gave them up unto vile affections. For even their women did change the natural uſe into that which is againſt nature:

27 And likewiſe alſo the men, leaving the natural uſe of the woman, burned in their luſt one toward another; men with men working that which is unſeemly, and receiving in themſelves that recompence of their error which was meet.

28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do thoſe things which are not convenient;

29 Being filled with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, maliciouſneſs; full of envy, murder, debate, deceit, malignity; whiſperers,

30 Backbiters, haters of God, deſpiteful, proud, boaſters, inventers of evil things, diſobedient to parents,

31 Without underſtanding, covenant-breakers, without natural affection, implacable, unmerciful:

32 Who, knowing the judgement of God, that they which commit ſuch things are worthy of death, not only do the ſame, but have pleaſure in them that do them.

Ver. 26. Lev. xviii. 22, 23. Epheſ. v. 12.—V. 28. Wiſd. xiv. 22, 23, &c. Or, *to acknowledge.* Or, *a mind void of judgement.* V. 31. Or, *unſociable.*—V. 32. Or, *conſent with them.* Hoſ. vii. 3.

Ver. 26. *Into that which is againſt nature*] Many horrible illuſtrations of this may be ſeen in Bos's Exercitations on the place.

Ver. 27. *And likewiſe alſo the men*] How juſt the Apoſtle's reflections are, and how pertinently he has placed this moſt abominable abuſe of human nature, at the head of the vices into which the heathen world were fallen, will be ſeen, if we obſerve, that Cicero,—the greateſt philoſopher in Rome,—a little before the Goſpel was preached,—in his book concerning the *nature of the Gods*, (where you will find a thouſand idle ſentiments upon that ſubject) introduces, without any mark of diſapprobation, Cotta, a man of the firſt rank and genius, freely and familiarly owning to other Romans of the ſame quality, this worſe than beaſtly vice as practiced by himſelf; and quoting the authority of ancient philoſophers in vindication of it. See lib. i. ſect. 28. Nay, and do we not even find the moſt elegant and correct, both of the Greek and Roman poets, avowing this vice, and even celebrating the objects of their abominable affection?—Indeed it is well known, that this moſt deteſtable vice was long and generally practiced by all ſorts of men, philoſophers and others: Whence we may conclude, that the Apoſtle has done juſtice to the Gentile world, in the other inſtances he gives of their corruption. *Error* is uſed alſo for *idolatry*. 2 Pet. ii. 18. See Calmet, Bos, and Taylor.

Ver. 28. *And even as they did not like to retain God*, &c.] Δοκίμαζω, which we render *like*, ſignifies to *ſearch* or *explore*; as goldſmiths try metal, to diſtinguiſh the good from the counterfeit. 1 Theſſ. v. 21. 1 Pet. i. 7. In oppoſition to this, ἀδόκιμος νοῦς, which we render a *reprobate mind*, Mr. Locke very ingeniouſly obſerves, muſt ſignify an *unſearching, injudicious mind*; for St. Paul often uſes compounds and derivatives, in the ſenſe wherein a little before he uſed the primitive words, though a little varying from the preciſe Greek idiom; an example whereof we have in this very word ἀδόκιμος, 2 Cor. xiii. where having, ver. 3. uſed δοκιμην, for a *proof* of his miſſion by ſupernaturl gifts, he uſes ἀδόκιμος for one who was deſtitute of ſuch a proof. So here he tells the Romans, that the Gentiles not exerciſing their minds to *ſearch out the truth*, and form their judgements right, God left them to an unſearching injudicious mind:—"Non explorantibus permiſit mentem non exploratricem." The words rendered, *In their knowledge*, ἐν ἐπιγνώσει, would be rendered more properly, *With acknowledgement*: For that the Gentiles were not wholly without the knowledge of God in the world, St. Paul tells us in this very chapter. But they did not *acknowledge* him as they ought: They *had God*, but did not ſo improve that knowledge, as to *acknowledge* or honour him as they ought. This verſe ſeems in other words to expreſs the ſame as ver. 21. The laſt words are an inſtance of the figure called *Meioſis*; for they imply thoſe things which are *moſt expedient* and enormous; ſuch as are mentioned in the next verſes. The reader will find in Wiſd. xiv. 11, &c. a diſcourſe like this of St. Paul, wherein idolatry is ſet forth as the ſource of men's greateſt crimes and profligacies. Mr. Locke thinks that the copulative *and*, at the beginning of this verſe, joins it to the 25th; and that the intermediate verſes ſhould be read in a parentheſis: But it is eaſy to ſee how the thread of the Apoſtle's diſcourſe is carried on, without ſuppoſing any parentheſis.—Ver. 23. The heathen *diſhonoured God*, by repreſenting him under the images of the meaneſt things, and ver. 24. He ſuffered them to *diſhonour* and debaſe *themſelves* by the vileſt luſts; ver. 25. They *changed* the true *nature of God* into a *lie*; and ver. 26, 27. He left them to *change their nature*, into ſomething worſe than brutal. Laſtly, ver. 28. they did not exerciſe their minds in *ſearching* and enquiring, that they might retain the knowledge of God, and reject the falſe notions of men; and therefore, God gave them up to an unthinking, *unſearching*, ſtupid mind. They would not uſe their reaſon in the knowledge and worſhip of God; and they acted as if they had no reaſon, in the manner of their living among men. And in the ſame way, all corruption of true religion is, and ever will be in proportion attended with corrupt and vicious practices. See Hammond, Taylor, Locke, Bos, and Clarke's ſermons, vol. iii. ſerm. ii. Dr. Waterland reads the verſe, *And even as they had not diſcernment to retain God in their knowledge, God gave them up to an undiſcerning mind*, &c.

Ver. 29. *Wickedneſs*] The original word ſignifies *doing miſchief*: that rendered *maliciouſneſs* denotes a *malicious temper*; and that rendered *malignity*, a cuſtom of repeating their malice frequently. *Unrighteouſneſs*, or *injuſtice*, ſtands firſt in this black catalogue, *unmercifulneſs* laſt. The whole enumeration contains *nine* particulars relating to the affections, *two* to converſation, *three* reſpecting God, themſelves, and their neighbour; *two* the tranſacting of outward affairs, and *ſix* the various relations in which they ſtood. See Bengelius, and Calmet. Inſtead of *covetouſneſs*, Dr. Waterland reads *inordinate deſire*.

Ver. 30. *Haters of God*] Diſcontented with his government, and diſaffected to his rule, as a righteous and holy being, who could not but be highly diſpleaſed with their abominations. Ὑβριστὰς, rendered *deſpiteful*, would be more properly rendered *violent*, or *over-bearing* in their behaviour to each other. It properly expreſſes the character of a man who is reſolved to gratify his own appetites and paſſions, and to purſue what he apprehends his own intereſt, right or wrong; without at all regarding thoſe inconveniencies or ſufferings which he may thereby bring upon himſelf. *Inventors of evil things*, means ſuch as piqued themſelves on making new diſcoveries in the arts of ſenſuality, or of miſchief; who found out new pleaſures, new ways of gain, and new arts of hurting their fellow-creatures, particularly in war. See Bengelius, Calmet, and Mintert.

Ver. 31. *Without underſtanding*] *Without conſideration.* Ἀσυνέτους. See on ver. 21.—*Covenant-breakers*: It is well known that the Romans, as a nation, from the very beginning of their commonwealth, never made any ſcruple of vacating altogether the moſt ſolemn engagement, if they did not like it; though made by their ſupreme magiſtrate, in the name of the whole people. They only gave up the general who had made it, and then ſuppoſed themſelves to be at full liberty. The cuſtom of *expoſing* their own new-born *children* to periſh by cold, hunger, or wild beaſts, which ſo generally prevailed in the heathen world, particularly among the Greeks and Romans, was an amazing proof of their being *without natural affection*: As was alſo that of *killing* their aged *parents*: For ἀστόργη may include the abſence both of parental and filial affection. See Bengelius, and Doddridge.

Ver. 32. *Who, knowing the judgement of God*, &c.] Agreeably to a reading in the Clermont copy, Mr. Locke renders this paſſage thus: "*Who, though they acknowledge the rule of right*,—δικαίωμα,—*preſcribed them by God*, and diſcovered by the light of nature, *did not yet underſtand that they who do theſe things were worthy of death*; *and therefore not only do the ſame themſelves, but live well* [συνευδοκοῦσι] *with thoſe who do them*: that is, converſe with them without any marks of diſeſteem and cenſure; whereas the Jew who condemns the evils which he practices, is much more inexcuſable:" ſo connecting this verſe with the ſecond chapter. See on ch. ii. 26. But neither is the authority of the Clermont copy by any means ſufficient to juſtify our admitting this reading, nor does it appear that it would make a good ſenſe: For ſurely, if they *knew a rule of right preſcribed by God*, they could not be ignorant that the violation of it would expoſe them to puniſhment; and it is evident, in fact, from numberleſs paſſages in heathen moraliſts, that they were ignorant of it. The Vulgate, indeed, does partly follow this peculiar reading; but adds, *Non ſolum qui faciunt, ſed qui conſentiunt facientibus*: "Not only they who commit theſe crimes, but they who agree with others that commit them;" which makes a ſenſe preferable to Mr. Locke's, though by no means agreeable to the original. It ſeems here to be ſtrongly implied, that to look with complacency on the vices of others, is one of the laſt degrees of degeneracy. A man may be hurried by his paſſions, to do the thing he hates; but he that has pleaſure in thoſe that do evil, loves wickedneſs for wickedneſs ſake: And hereby he encourages them in ſin, and heaps the guilt of others upon his own. See the following Reflections, Locke, Mill, Eraſmus, Doddridge, and Hallet's Introduction to J. Pearce on the Hebrews, p. 22.

REFLECTIONS ON THE GUILT OF TAKING PLEASURE IN OTHER MEN'S SINS: Ver. 32.

From the foregoing verſes we have a long catalogue of the blackeſt ſins that human nature, in its higheſt depravation, is capable of committing; and that ſo perfect, that there ſeems to be no ſin imaginable,

CHAP. II.

They that ſin, though they condemn it in others, cannot excuſe themſelves, and much leſs eſcape the judgement of God, whether they be Jews or Gentiles. The Gentiles cannot eſcape, nor yet the Jews, whom their circumciſion ſhall not profit, if they keep not the law.

THerefore thou art inexcuſable, O man! whoſoever thou art that judgeſt: for

Ver. 1. Ch. i. 20. 1 Sam. xii. 5. Matth. vii. 2.

ginable, but what may be reduced to, and compriſed under ſome of the ſins here ſpecified. In ſhort, we have an abridgement of the lives and practices of the whole heathen world; that is, of all the baſeneſs to which both the corruption of nature, and the inſtigation of the devil, could for ſo many ages bring the ſons of men.

And yet, full and comprehenſive as this catalogue of ſin ſeems to be, it is but of ſin under a limitation: An univerſality of ſin under a certain kind; that is, of all ſins of direct and perſonal commiſſion. And is not this, it may well be aſked, a ſufficient comprehenſion of all? Is not a man's perſon the compaſs of his actions? Or can he operate further than he exiſts?—Yes, the Apoſtle tells us, in ſome ſenſe he may; as he may not only *commit* ſuch and ſuch ſins himſelf, but alſo *take pleaſure in others* who commit them. This is indeed the furtheſt that human depravity can reach; the higheſt point of maliciousneſs that the debauched powers of man's mind can aſcend to. For ſurely that ſin, which *exceeds* the horrible liſt before us, muſt needs be ſuch a one, as muſt nonpluſ the devil himſelf to proceed further. It is the very extremity, the concluding period of ſin, the laſt finiſhing ſtroke of the devil's image drawn upon the human ſoul.

The ſenſe of St. Paul's words, in ver. 32. naturally reſolves itſelf into this plain propoſition, "That the guilt ariſing from a man's delighting, or taking pleaſure in the ſins of others, (or in other men for their ſins, which is all one) is greater than he can poſſibly contract by a commiſſion of the ſame ſins in his own perſon: And this for the following reaſons:

1. There is no natural motive to induce or tempt a man to this mode of ſinning; and it is a moſt certain truth, that the leſs the temptation is, the greater the ſin; for in every ſin, by how much more free the will is in its choice, by ſo much is the act more ſinful. If the object be extremely pleaſing, and apt to gratify it, there, though the will has ſtill a power of refuſal, yet it is not without ſome difficulty; on which account it is that men are ſo ſtrongly incited to, and ſo hardly diverted from the practice of vice; namely, becauſe the ſenſual appetite ariſing from it is ſtill importuning, and drawing them to it.

"But from whence, it may be aſked, ſprings this pleaſure? Is it not from the gratification of ſome deſire founded in nature?" It is indeed very often an irregular gratification, yet ſtill the foundation of it is, and muſt be, ſomething natural. So that the whole amounts to this; that the naturalneſs of a deſire, is the cauſe that the gratification of it is pleaſure, and pleaſure importunes the will, and ſo renders its refuſal or forbearance difficult. Thus drunkenneſs is an irregular ſatisfaction of the appetite of thirſt; uncleanneſs an unlawful gratification of the appetite of procreation, and covetouſneſs a boundleſs purſuit of the principle of ſelf-ſecurity. So that all theſe are founded in ſome natural deſire, and therefore pleaſurable, and on that account capable of ſoliciting and enticing the will. In a word, there is hardly any one vice or ſin, of direct and perſonal commiſſion, but what is an abuſe of one of thoſe two grand natural principles;—either that which inclines a man to *preſerve himſelf*, or that which inclines him to *pleaſe himſelf*.

But what natural principle, faculty, or deſire either of pleaſure or preſervation, can be gratified by *another man's* purſuit of vice! It is evident that all the pleaſure which *naturally* can be received from a vicious action, can immediately affect none but him who perpetrates it, and no man can feel by another man's ſenſes. So that the delight a man takes from another's ſin, can be only a fantaſtic, preternatural complacency, ariſing from that of which he has really no feeling. It is properly a love of vice as ſuch; a delighting in iniquity for its own ſake; and is a direct imitation, or rather *exemplification* of the malice of that evil ſpirit, who delights in ſeeing thoſe ſins committed, of which the very condition of his nature renders him incapable.

If a man plays the thief, as Solomon remarks, *and ſteals to ſatisfy his hunger*; though it cannot wholly excuſe the fact, yet it ſometimes extenuates the guilt: We conſider the ſtrong impulſe of appetite, we conſider the frailty of human nature; and we cannot but pity the perſon, while we abhor the crime: It being like the caſe of one ready to drink poiſon, rather than die with thirſt.

But, when a man ſhall with a ſober, ſedate, diabolical rancour, enjoy himſelf in the ſight of his neighbour's ſhame, and ſecretly hug himſelf upon the ruins of a brother's virtue, and the diſhonours of his reaſon, can *he* plead the inſtigation of any appetite in nature, inclining him to this?—This is impoſſible, and beyond a pretence. To what then can we aſſign the cauſe of this monſtrous diſpoſition? All that can be ſaid in this caſe is, that nature proceeds by quite another method; having given men ſuch and ſuch appetites, and allotted to each their reſpective enjoyments,—the appetite and the pleaſure ſtill cohabiting in the ſame ſubject: But the devil, and long cuſtom of ſinning, have ſuper-induced upon the ſoul, new, unnatural, and abſurd deſires, which have no real object; which reliſh things not at all deſirable; but, like the diſtemper of the ſoul, feeding only on filth and corruption, and giving a man both the devil's nature, and the devil's delight; who has no other joy or happineſs, but to diſhonour his Maker, and to deſtroy his fellow-creatures;—to corrupt him here, and to torment him hereafter. In fine, there is as much difference between the pleaſure a man takes in his own ſins, and that which he takes in other men's, as there is between the wickedneſs of a man, and the wickedneſs of a devil.

2. A ſecond reaſon why a conduct like this is attended with ſuch an extraordinary guilt, ariſes from the unlimited nature of this mode of ſinning; for hereby a man contracts a kind of univerſal guilt, and and as it were *ſins over* the ſins of all other men. So that while the *act* is excluſively theirs, the *guilt* is equally his. Conſider any man as to his perſonal powers, and opportunities of ſinning,—at the greateſt they muſt ſtill be limited by the meaſure of his actings, and the term of his duration. His active powers are but weak, and his continuance in the world but ſhort: ſo that nature is not ſufficient to keep pace with his corruptions, by anſwering deſire with proportionable practice.

To inſtance only in thoſe two grand extravagances of luſt and drunkenneſs; Let a man be never ſo general and licentious in his debaucheries, yet age will in time chill the heats of appetite, and the impure flame will either die of itſelf, or conſume the body that harbours it. Let a man be never ſo inſatiable in drinking, he cannot be ſuch a ſwine as to be always pouring in; but he will, in the compaſs of years, drown his health and his ſtrength in his own belly; and, after all his drunken trophies, at length drink down himſelf too; an event, that certainly will and muſt put an end to the debauch.

But this *collateral* mode of ſinning, which we have been attempting to delineate, is neither confined to place, nor weakened by age. The bed-ridden, the gouty, the lethargic, all may, on this account, equal the activity of the ſtrongeſt, and the ſpeed of the moſt impetuous ſinner. Such an one may take his brother by the throat, and act the murderer, even while he can neither ſtir an hand, nor lift a foot; and may invade his neighbour's bed, even while weakneſs has tied him down to his own. He may ſin over all the adulteries and debaucheries, all the frauds and oppreſſions of the whole neighbourhood, and break every command of God's law by proxy;—and (as a learned divine emphatically concludes) well were it for him, if he could be damned by proxy too.—A man, by delight and fancy, may graſp-in the ſins of all countries and ages, and by an inward liking of them, communicate in their guilt; he may take a rage all the world over, draw in all that wide circumference of vice, and center it in his own polluted breaſt. So that hereby there is a kind of tranſmigration of *ſins*, much like that which Pythagoras held of *ſouls*; ſuch a one, as makes a man not only (according to the Apoſtle's phraſe,) a *partaker of other mens ſins*, but alſo a deriver of the whole aggravated guilt of them to himſelf;—yet ſtill ſo, as to leave the actual perpetrator as full of guilt as he was before!

Hence then we ſee the infinitely fruitful and productive power of this mode of ſinning; how it can increaſe and multiply beyond all meaſures of *actual* commiſſion; how vaſtly it ſwells the ſinner's account in an inſtant! So that a man ſhall, out of all the various villainies acted round about him, extract one mighty guilt, and adopt it for himſelf, and thus become chargeable before God, the judge of hearts, and accountable for a *world of ſin*, without a figure.

3. The third and laſt reaſon we ſhall offer of the extraordinary guilt attending this peculiar vice, ariſes from the ſoul's preparation and paſſage to ſuch a diſpoſition, as it pre-ſuppoſes and includes in it the guilt of many preceding ſins. A man muſt have paſſed thro' many periods of ſin before he can arrive to it; for it is in a manner the very quinteſſence and ſublimation of vice, by which, as in ſpiritous liquors, the malignity of many ingredients is contracted into a little compaſs, but with a greater advantage of ſtrength by ſuch a contraction. In a word, it is the wickedneſs of a whole life diſcharging all its defilements into one common quality, as into a great ſink of turpitude; ſo that nothing can be ſo properly ſignificantly called the very *ſinfulneſs of ſin* as this. No wonder, therefore, if containing in its bowels the guilt of ſo many years, it ſtands here eternally ſtigmatized by the Apoſtle, as a temper of mind rendering men ſo deteſtably bad, that Satan himſelf, the great enemy of mankind, is neither able, nor deſires to make them worſe. What can or need be ſaid more to awaken the abhorrence of every ſerious reader againſt it!—It is indeed a condition not to be thought of by perſons ſerious enough to weigh and conſider conſequences, without the utmoſt horror. Happy they who truly fear God; for ſuch ſhall not only be kept from it, but from thoſe *eaſily-beſetting ſins* which lead to this perfection of iniquity!

Chap. II. *Ver.* 1. The repreſentation of the moral ſtate of the heathen world, in the foregoing chapter, is a proof of the neceſſity of the Goſpel, or of a further diſpenſation of grace or favour, for the ſalvation of mankind: and how rich is the favour wherewith God viſited the world! To have deſtroyed the race of the apoſtate rebels, who had abuſed their underſtandings, and every gift of a bountiful Creator, would have been juſtice; to have ſpared them, lenity and goodneſs: But to ſend his only-begotten Son from heaven

to

wherein thou judgeſt another, thou condemneſt thyſelf; for thou that judgeſt, doeſt the ſame things.

2 But we are ſure that the judgement of God is according to truth, againſt them which commit ſuch things.

3 And thinkeſt thou this, O man, that judgeſt them which do ſuch things, and doeſt the ſame, that thou ſhalt eſcape the judgement of God?

4 Or deſpiſeſt thou the riches of his goodneſs, and forbearance, and long-ſuffering; not knowing that the goodneſs of God leadeth thee to repentance?

5 But after thy hardneſs and impenitent heart, treaſureſt up unto thyſelf wrath againſt the day of wrath, and revelation of the righteous judgement of God;

6 Who will render to every man according to his deeds:

7 To them, who by patient continuance in well-doing, ſeek for glory, and honour, and immortality; eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteouſneſs, indignation and wrath.

9 Tribulation and anguiſh upon every

Ver. 4. Ch. ix. 23. Epheſ. i. 7. 2 Pet. iii. 15. Iſai. xxx. 18. 2 Pet. iii. 9.—V. 5. Jam. v. 3.—V. 6. Job xxxiv. 11. Pſ. lxii. 12. Jer. xvii. 10. xxxii. 19. Matth. xvi. 27. Ch. xiv. 12. Rev. xxii. 12.—V. 8. 2 Theſſ. i. 8.

to redeem us from all this iniquity and ungodlineſs by his own blood, is the moſt wonderful and exuberant favour. Rightly is the doctrine which teaches it called Goſpel, or *glad tidings:* according to its true nature it ſhould have filled the whole world with tranſports of joy: however, one would think it could not poſſibly have met with *oppoſition* from any part of mankind.—But the *Jew* oppoſed it: he abhorred the Gentile, and contradicted the grace which honoured and ſaved him. The Apoſtle pleads and defends our cauſe: his buſineſs is to confound the Jew, and to prove that we have as good a right as he to all the bleſſings of the Meſſiah's kingdom; and by the deſcription of the vicious ſtate of the Gentiles in the former chapter, he has nicely availed himſelf of the prejudices of the *Jew.* He endeavours, from the beginning of the Epiſtle, to court *his* attention; but nothing would pleaſe *him* more than a diſcourſe, in which the Gentiles were reduced to ſuch a vile and abject ſtate. Thus the Apoſtle rouſes his contempt of the Gentiles, and gives him occaſion to condemn them:—but it is, that he may the more effectually humble him in this chapter; in which he proves, that the Jews, having in an aggravated manner deſpiſed the goodneſs, and broken the law of God, were as obnoxious to his wrath as the Gentiles. How could they, with any conſcience or modeſty, arrogate all the divine mercy to themſelves; or pretend that other men were unworthy of it, when they had done as much, or more, to forfeit it than others? Muſt they not exclude themſelves from being the people of God under the Goſpel, by the ſame reaſon that they would have the Gentiles excluded?—This, however, was an argument highly ungrateful to the Jew: and it would be very difficult to fix any conviction upon his mind: therefore the Apoſtle *firſt* addreſſes him in a covert general way, *thou art therefore inexcuſable, O man! &c.* not giving out expreſsly that he meant the *Jew,* that the Jew might more calmly attend to his reaſoning, while he was not apprehenſive that he was the man. *Secondly,* Very judiciouſly, and with irreſiſtible force of reaſoning, He turns his thoughts from his preſent ſuperior advantages, to the awful day of judgement (ver. 5—16.) When God, in the moſt impartial equity, will render to all mankind without exception, according to their works. Thus the Apoſtle grounds his following argument very methodically and ſolidly, in God's equal regards to men in all nations, who uprightly practice truth and goodneſs; and His diſapproving, and at laſt condemning all men in any nation, however privileged, who live wickedly. This is ſtriking at the root of the matter, and demoliſhing, in the moſt true and effectual manner, the Jew's prejudices in favour of his own nation, and the unkind thoughts he had entertained of the Gentiles. For if a Jew could be convinced, that a ſober righteous heathen might be bleſſed with eternal ſalvation, he muſt be perſuaded that it was no ſuch ſhocking or abſurd matter, that believing Gentiles ſhould now be pardoned, and taken into the viſible church. Thus the Apoſtle advances with great ſkill, and the juſteſt ſteps in his argument; inſinuating himſelf by degrees into the Jew's conſcience. This paſſage is alſo well adapted to encourage the Gentile, humbled by the diſmal repreſentation in the foregoing chapter; for he would here ſee, that he was not utterly abandoned of God; but might, upon good grounds, hope for his mercy and kindneſs. We may juſt obſerve further, that what St. Paul ſays of the *Jews,* in the preſent chapter, anſwers to what he had charged on the Gentiles in the firſt. For there is a ſecret compariſon of them, one with another, running through theſe two chapters, which, as ſoon as it comes to be conſidered, gives ſuch a light and luſtre to St. Paul's diſcourſe, that one cannot but admire the ſkilful turn of it, and look on it as the moſt ſoft, the moſt beautiful, and moſt preſſing argumentation: leaving the Jews nothing to ſay for themſelves, why they ſhould have the privilege continued to them under the Goſpel, of being alone the people of God. See Taylor, Locke, and on ver. 29.

That judgeſt.] Ὁ κρίνων, *the judger,* is here very emphatical; and the more ſo, as it is repeated in the latter part of the verſe. It denotes more than ſimply judging: it implies aſſuming the character, place, and authority of a judge; which would be ſeen more clearly, if the verſe were rendered thus: *Therefore thou art inexcuſable, O man! whoſoever art a judger; for wherein thou judgeſt another, thou condemneſt thyſelf; for thou, the judger, doſt the ſame things.* There will need no remark, to thoſe who read this epiſtle with the leaſt attention, to prove, that the *judging* which St. Paul here ſpeaks of, refers to that averſion which the Jews generally had to the Gentiles: inſomuch that the unconverted Jews could not bear with the thoughts of a Meſſiah who admitted the heathen equally with them into his kingdom; nor could the converted Jews be brought to admit them into their communion, as the people of God, now equally with themſelves: ſo that they generally, both one and the other, judged them unworthy the favour of God, and incapable of becoming his people any other way than by circumciſion, and an obſervance of the ritual parts of the law;—the inexcuſableneſs and abſurdity whereof St. Paul ſhews in this chapter. Dr. Doddridge obſerves, that there is a greater delicacy in the Apoſtle's tranſition here, than moſt commentators have imagined. From what he had before ſaid, to prove the moſt abandoned and ignorant of the heathens inexcuſable in their wickedneſs, he juſtly infers, that the crimes of thoſe who had ſuch knowledge of the truth as to condemn the vices of others, were proportionably yet more inexcuſable. This was eminently the caſe with the Jews. But he does not directly ſpeak of them till the 9th verſe; drawing the inference at firſt in ſuch general terms, as might alſo comprehend Gentiles, philoſophers, and all others who contradicted the moral inſtructions which they themſelves gave. Though the black detail of vices enumerated in the preceding chapter is ſuch as cannot fail to ſhock the thinking mind; yet whoever will take the trouble to ſearch into the ſtate of religion and virtue among the *Jews* at the ſame period, will confeſs, that the Apoſtle is rather tender than rigid in his accuſations. See Joſeph. Jewiſh war, b. v, c. 13, b. vii, c. 8, and Whitby.

Ver. 2, Is according to truth.] The Apoſtle is here ſpeaking of the general puniſhment of ſin, in whomſoever it is found. The *judgement of God is according to truth againſt them* [—all of them, Jews or Gentiles] *who do ſuch things:* and he has his eye not upon the rejection of the Jews in this world, but upon the *day of wrath, and revelation of the righteous judgement of God.* ver. 5, 6, 16.

Ver. 4. Goodneſs and forbearance, &c.] Mr. Blackwall thinks that χρηστότης ſignifies *benevolence* or *generoſity,* in the general; ἀνοχῇ, *mercy,* in the propoſals of pardon and happineſs to fallen creatures; and μακροθυμία, *patience,* in attending ſo long on ſuch obſtinate offenders: but Taylor obſerves, that *goodneſs* is here to be underſtood of the mercy and goodneſs of God, which beſtowed ſuperior light and advantages upon the Jews. *Goodneſs* is uſed in the ſame ſenſe, with regard to the Gentiles, chap. ii. 22. We may obſerve, that the Apoſtle uſes general terms, that the Jew may not too plainly ſee that he is ſpeaking to *him.* When he ſays, *leadeth thee to repentance,* the meaning is, *ought to lead thee:* for it ſhould be carefully noted, that it is very common in the ſacred writing, to expreſs not only our Chriſtian privileges, but alſo the duties to which they oblige, in the preſent or preter-perfect tenſe; or to ſpeak of that as done, which only ought to be done; and which, in fact, may poſſibly never be done. See Mal. i. 6. Matt. v. 13. 1 Pet. i. 6. Heb. xiii. 14, *&c.*

Ver. 6. Deeds.] Εργα, *works;* as it is rendered in other places.

Ver. 7. By *patient continuance.*] *Patient,* in this verſe, ſeems to be oppoſed to *contentious* in the next: the former referring to the patience of Chriſtians under Jewiſh perſecutions, the latter to the bitter perſecuting ſpirit of the Jews. See Locke and Taylor.

Ver. 8. Do not obey the truth.] Though by *the truth* the Goſpel be here meant, yet St. Paul ſeems plainly to have uſed the term *truth* with an eye to the Jews; who, though ſome few of them received the Goſpel, yet even a great part of theſe few joined with the reſt of their nation in oppoſing *this great truth* of the Goſpel, That under the Meſſiah, the Gentiles who believed were the people of God as well as the Jews; and, as ſuch, were to be received by them. In the laſt words of this verſe there ſeems to be a reference to Pſalm lxxviii. 49. when, ſpeaking of the Egyptians, it is ſaid, *He caſt upon them the fierceneſs of his anger, wrath, indignation, and trouble:* and it may finely intimate, that the Jews would in the day of vengeance be more ſeverely puniſhed than even their Egyptian enemies were, when God made their plagues ſo wonderful. Elſner has taken ſome pains to ſhew, that the word rendered *indignation* ſignifies the firſt conception of anger; the word rendered *wrath,* a deſire and purpoſe of puniſhing. There ſhould be a full ſtop at *wrath.* *Tribulation* and *anguiſh* in the next verſe begin a new ſentence, which affirms that to be a general rule of God's dealing with mankind in judgement, which in the two foregoing verſes He ſoul of man that doeth evil, of the Jew firſt, and alſo of the Gentile;

10 But glory, honour, and peace, to every man that worketh good, to the Jew firſt, and alſo to the Gentile:

11 For there is no reſpect of perſons with God.

12 For as many as have ſinned without law, ſhall alſo periſh without law: and as many as have ſinned in the law, ſhall be judged by the law;

13 (For not the hearers of the law *are* juſt before God, but the doers of the law ſhall be juſtified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, theſe having not the law, are a law unto themſelves:

15 Which ſhew the work of the law written in their hearts, their conſcience alſo bearing witneſs, and *their* thoughts the mean while accuſing or elſe excuſing one another;)

16 In the day when God ſhall judge the

Ver. 9. Amos iii. 2. Luke xii. 47, 48. 1 Pet. iv. 17. Gr. *Greek.*—V. 10. 1 Pet. i. 7. Gr. *Greek.*—V. 11. Deut. x. 17. 2 Chron. xix. 7. Job xxxiv. 19. Acts x. 34. Gal. ii. 6. Epheſ. vi. 9. Col. iii. 25. 1 Pet. i. 17.—V. 13. Matth. vii. 21. James i. 22, 23, 25. V. 15. Or, *the conſcience witneſſing with them.* Or, *between themſelves.*—V. 16. Matth. xxv. 31. 1 Cor. iv. 5.

ſeems to mean only of Chriſtians and Jews. Στινοχωρία, rendered *anguiſh*, ſignifies *ſtraightneſs*; and is uſed by Xenophon to denote a narrow way, which cannot be paſſed. See Locke, Doddridge, Raphelius, Elſner.

Ver. 9, 10. *Upon every ſoul,* &c.] *To every ſoul — to the Jew firſt, and then to the Gentile.* Wat. We ſee by the two verſes, and chap. i. 16. how carefully St. Paul lays it down, that there was now under the Goſpel no other national diſtinction between the Gentiles, but only a priority in the offer of the Goſpel; and in the deſign of rewards and puniſhments, according as the Jews obeyed or not. Which may further ſatiſfy us, that the diſtinction which St. Paul inſiſts on ſo much here, and all through the firſt part of this epiſtle, is national; the compariſon being between the Jews, as nationally the people of God, and the Gentiles, as not the people of God before the Meſſiah; and that under the Meſſiah the profeſſors of Chriſtianity, conſiſting chiefly of converted Gentiles, were the people of God, owned and acknowledged as ſuch by him,—the unbelieving Jews being rejected, and the unbelieving Gentiles never reeeived; but that yet, perſonally, both Jews and Gentiles, every ſingle perſon, ſhall be puniſhed for his own particular ſin; as appears by the two next verſes. Locke. Inſtead of *worketh good*, ver. 10. the MS. reads, *doeth good*, in oppoſition to *doeth evil*, ver. 9.

Ver 11. *There is no reſpect of perſons with God.*] That is, in paſſing the final ſentence he is determined by their real characters. See the note on Acts x. 34. This is very conſiſtent with an inequality in diſtributing advantages, and opportunities of improvement, according to the ſovereign pleaſure of the great Lord of all. This aſſertion of the Apoſtle, ſo often repeated, will appear the more important and reaſonable, as the Jews thought that no Iſraelite ſhould be deprived of future happineſs, whatſoever his faults had been, unleſs he was guilty of apoſtaſy, idolatry, and ſome few other very enormous crimes. See Jortin's Diſcourſes, page 26.

Ver. 12. *Without law—Without law.*] *Without the law*, &c. Wat. Thoſe *under the law*, St. Paul ſays, *ſhall be judged by the law*; and this is eaſy to conceive: becauſe they were under a poſitive injunction, wherein life and death were annexed, as the reward and puniſhment of obedience and diſobedience. But of the Gentiles, who were not under that poſitive injunction, he ſays barely, that they ſhall *periſh*. St. Paul does not uſe theſe ſo eminently different expreſſions for nothing. See particularly chap. v. 13.

Ver. 13. *For not the hearers*, &c.] This, and verſe 14, 15, are a comment upon the 20th verſe. In verſe 13 he remarks upon the *latter* part of the 12th, that *enjoying* the advantages of revelation will not ſave us, unleſs we duly *improve* them. Ver. 14, 15. He remarks upon the *former* part of the 12th, and proves that the Gentiles, who have no revelation, are yet condemnable for their wickedneſs; becauſe the light of nature is a rule they are bound to obſerve. Taylor.

Ver. 15. *In their hearts*, &c.] This is the force and ſtreſs of the Apoſtle's argument, and the foundation of the law of nature. He is proving that the Gentiles have a rule of action; and where is that rule?—*It is written in their hearts*, inſcribed upon their natural faculties, interwoven with the frame and conſtitution of the human ſoul; a ſenſe of moral good and evil is common to all mankind. The laſt clauſe, literally rendered, is, *and their reaſonings between one another*, *accuſing or elſe defending.* This all interpreters underſtand of the workings of the conſcience in one and the ſame perſon, alternately accuſing the actions which are bad, and juſtifying thoſe which are good. But here it is proper to obſerve, I. That κατηγορȣντων, *accuſing*, and απολογȣμενων, *defending* or *anſwering from themſelves*, are forenſic terms, and correſpond to *plaintiff* and *defendant* in legal proceſs. Now plaintiff and defendant ſuppoſe a diſputation, and are correlates, which exiſt together at the ſame time; but to ſay that the ſingle principle of conſcience forms two litigant parties in itſelf, the one aceuſing, the other defending, is incongruous. Conſcience is a law, not a litigant, unleſs it be with a different principle, *luſt*, (of which the Apoſtle ſays nothing here,) but never with itſelf, or its own reflections upon a perſon's conduct. II. The copulative και, *and*, as it ſtands here, points to a diſtinct head; "*their conſcience alſo bearing witneſs*, that the work of the law is written in their hearts; *and their reaſonings between one another*, *accuſing or anſwering for themſelves*, bearing witneſs that the work of the law is written in their hearts." This is the proper ſtructure and conſtruction of the Greek. But if this laſt clauſe be underſtood of the workings of conſcience, it will be a tautology; for the Apoſtle muſt be ſuppoſed to ſay, *their conſcience bearing witneſs*, and *the workings of their conſcience, alternately accuſing or defending*, *bearing witneſs.* III. The phraſe μεταξὺ αλληλων, *between one another*, denotes the litigant parties, accuſing or elſe defending; and who ſhould thoſe be but the Gentiles, the perſons concerning whom the Apoſtle is arguing? Αλληλων, *one another*, always, it is conceived, denotes parties exiſting at the ſame time. But we cannot ſuppoſe that litigant parties exiſt at the ſame time in the conſcience, one accuſing, and the other excuſing a man's conduct. To whom then doth αυτων, *their*, in the preceding clauſe refer, but to the Gentiles?—And not only the ſenſe, but the like poſition of the words, directs us to refer αλληλων to the ſame antecedent: for the words lie in this order, *their conſciences bearing witneſs*, *and* their *between-one-another-debates* [bearing witneſs]. IV. The word λογιζω ſignifies *to reckon*, *reaſon*, *debate*; (ſee Mark xi. 31. 2 Cor. x. 5, &c.) agreeably whereto the word λογισμων, in the preſent paſſage ſhould have been rendered,—*their reaſonings*, *debates*, *diſputes* one with another, when one party was plaintiff, and the other defendant. This proves that they both had, and knew they had a law or rule of action among them; for as plaintiff and defendant neceſſarily ſuppoſe each other, ſo do they neceſſarily ſuppoſe a law, determining ſome actions to be true, juſt, and good; others to be falſe, unjuſt, and evil: for if there were no difference of actions, there could be no accuſation of wrong, nor defence of right. The Apoſtle ſaith, *accuſing*, *or elſe anſwering for themſelves*; becauſe either of theſe is ſufficient to his purpoſe; either their accuſing others of wrong, or defending themſelves as in the right, (which ſoever of the parties was really in the right, or in the wrong,) proved they had a *law* amongſt them,—a law written in their hearts. Thus then St Paul, in the narrow compaſs of two verſes, I. Explains *what is* the law or religion of nature. It is a ſelf law, or *the work of the law written in the heart*; and therefore, 1. It has its foundation in the reaſon, underſtanding, or heart of all mankind, and is common to all nations. 2. It agrees with thoſe things which are written in the law of God. Herein the mind of man harmonizes with the divine mind and will. The ſpark of reaſon in man ſhews the ſame light in its narrow ſphere, as the immenſe ocean of intelligence in the *Father of lights.* II. The Apoſtle demonſtrates the *real exiſtence* of the law or religion of nature, by three ſolid arguments; 1. The virtuous *actions* of ſome *heathens*, having no other guide but nature, prove that by nature they know what is right. 2. And ſo doth the *force* of *conſcience* in them, ſecretly reproaching them for their wicked actions, &c. And 3. Their *debates* alſo amongſt themſelves, or their mutual accuſations, or vindications of their conduct, &c. From all which therefore it is inferred, that there is a law of nature, which is a true guide, and ſufficient to bring a man, who has no other light, to eternal happineſs: or, as it is expreſſed in ver. 10. *Glory*, *honour*, *and peace to every man that worketh good*; agreeably to a remarkable ſaying of Cicero, *de Leg.* lib. 1. "Nec eſt quiſquam gentis ullius, qui ducem naturam nactus, ad virtutem pervenire non poſſit." To what is here urged it may be objected, 1. "But if the law of nature is ſo ſufficient, what occaſion for the Goſpel?" In anſwer to which, we need only refer to ch. i. 17. to the end. No law or light, how ſufficient ſoever in itſelf to ſave mankind, when *duly attended to*, is ſufficient to reform them, when they generally *neglect* and *pervert* it; becauſe that very thing which ſhould reform them is neglected and perverted. It may be objected, 2. "But if we live according to the light of nature, we ſhall be ſaved, though we pay no regard to revelation." To which we reply, That to deſpiſe or diſregard any diſcoveries of God's will and goodneſs; to neglect any ſcheme he has formed for the promotion of virtue and happineſs, eſpecially a ſcheme ſo glorious and noble,—is fooliſh, is wicked, and a capital tranſgreſſion of the *law of nature.* See Taylor, and Ellis "On the Knowledge of Divine Things," p. 214, &c.

Ver. 16. *The ſecrets of men*] Not, we conceive, their ſecret bad actions, but, agreeably to the preceding diſcourſe, their moral ſtate and circumſtances under different degrees of light; which are *ſecrets* now to us, or of which we are by no means competent judges. We cannot judge what capacities, opportunities, and advantages every man, in every different age and country, enjoys; nor what uſe he makes ſecrets of men by Jeſus Chriſt, according to my goſpel.

17 Behold, thou art called a Jew, and reſteſt in the law, and makeſt thy boaſt of God,

18 And knoweſt *his* will, and approveſt the things that are more excellent, being inſtructed out of the law;

19 And art confident that thou thyſelf art a guide of the blind, a light of them *which are* in darkneſs,

20 An inſtructer of the fooliſh, a teacher of babes, which haſt the form of knowledge and of the truth in the law.

21 Thou therefore which teacheſt another, teacheſt thou not thyſelf? thou that preacheſt a man ſhould not ſteal, doſt thou ſteal?

22 Thou that ſayeſt a man ſhould not commit adultery, doſt thou commit adultery? thou that abhorreſt idols, doſt thou commit ſacrilege?

23 Thou that makeſt thy boaſt of the law, through breaking the law, diſhonoureſt thou God?

24 For the name of God is blaſphemed among the Gentiles, through you, as it is written.

25 For circumciſion verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumciſion is made uncircumciſion.

26 Therefore, if the uncircumciſion keep the righteouſneſs of the law, ſhall not his uncircumciſion be counted for circumciſion?

Ver. 16. John v. 22. Acts xvii. 31. Ch. xvi. 25. 2 Tim. ii. 8.—V. 17. Mic. iii. 11. Ch. ix. 4. John viii. 41.—V. 18. Or, *trieſt the things that differ.* Phil. i. 10.—V. 20. Ch. vi. 17. 2 Tim. i. 13. iii. 5.—V. 21. Pſ. l. 16, &c.—V. 23. Ver. 17.—V. 24. 2 Sam. xii. 14. Iſai. lii. 5. Ezek. xxxvi. 20, 23.

makes of them; theſe are things only known to God. This interpretation will be confirmed by obſerving, that this 16th verſe is in connection with the 12th. *According to my Goſpel* refers not to the day of judgement in general, as if the Apoſtle intended no more, than that he made known a future judgement in his preaching the Goſpel.—*This* was not peculiar to St. Paul's preaching, as he was the Apoſtle to the Gentiles; other Apoſtles and preachers made known a future judgement, as well as St. Paul; therefore it ſeems rather to refer to God's judging the ſecrets of men. It might be aſked by what rule will he judge them? The anſwer is, *According to my Goſpel*; That is, "According to the nature and extent of the Goſpel which I preach among the Gentiles, and which repreſents all mankind as the objects of the divine beneficence, cognizance, and care." According to St. Paul's Goſpel, or upon its principles, God is the God, Father, and Judge of all, who has in one degree or other revealed himſelf to all, who expects a proportionable obedience from all; and conſequently will judge, and either reward or puniſh all the nations of the world under different diſpenſations, and different degrees of light; and this principle is expreſſed in the very firſt words of the firſt ſermon preached to the Gentiles, Acts x. 34, 35. See Locke and Taylor.

Ver. 17. *Behold*, &c.] If the unbelieving Jew was at all diſpoſed to admit evidence and conviction, the Apoſtle has ſaid enough to awaken his conſcience in the preceding part of this chapter; and therefore here he throws off the cover, and openly argues with him in the moſt plain and nervous manner, that his ſuperior knowledge, privileges, and profeſſions ſerved only to aggravate his condemnation; and that in fact he, who under all his greater advantages, tranſgreſſed the law of God, ſtood condemned by the honeſt Gentile, who, to the beſt of his knowledge, obeyed it. In ver. 17—20. St. Paul makes uſe of the titles which the Jews aſſumed to themſelves, from the advantages they had of light and knowledge above the Gentiles, to ſhew them how inexcuſable they were in judging the Gentiles, (who were, even in their own acount, ſo much beneath them in knowledge,) for doing thoſe things, of which they themſelves were alſo guilty. St. Paul ſays emphatically, *thou art called a Jew*; for ſuch a Jew as deſcribed in the following verſes, he inſiſts was a Jew only in name, not in reality; and ſo he concludes, ver. 28, 29. The words Καυχάομαι καύχημα, καύχησις, are uſed by none of the New Teſtament writers, except Paul and James; by the latter thrice, by the former above fifty times. They are favourite terms with *him*, probably becauſe of their very expreſſive and extenſive ſignification. We render them by *boaſting*, *glorying*, *rejoicing*, *joy*; but *glorying* beſt ſuits all the places where they are found. Now *glorying*, as it gives the ſenſe of thoſe words, denotes being pleaſed with, and acquieſcing in the object wherein we glory, as it is ſuppoſed to be an object of joy and delight, of hope and dependance; as being praiſe-worthy, and reflecting an honour upon us: and ſuch an object may be either in ourſelves, or in other things or perſons. I. In *ourſelves*; 1. with regard to *dependance*, Jer. ix. 23.—2. with regard to *honour*, Judg. vii. 2. 1 Cor. i. 29. Epheſ. ii. 9. II. In *other things* or *perſons*; 1. with regard to *joy*. Pſ. v. 11. Philip. ii. 16.—2. with regard to *hope*, Prov. xi. 7. in the LXX.—3. with regard to *dependance*, Pſ. xlix. 6. Philip. iii. 3, 4.—4. with regard to what is praiſe-worthy, 2 Cor. v. 12.—5. with regard to *honour*, Jer. xiii. 11. 2 Cor. i. 14. Theſe ſeveral ſenſes the words above-mentioned will admit; but commonly more ſenſes than one is implied, and ſometimes all the ſeveral ſignifications are included in the force of the word: So here, *and makeſt thy boaſt*, or rather, *and glorieſt in God*; i. e. "You rejoice in him as the object of your hope and dependance;—you praiſe, or ſpeak well of him; you account it your honour that he is your God, and that you worſhip him, &c." So ver. 23. ch. v. 2, 3, 11, &c. See Locke, Taylor, and Mintert.

Ver. 18. *And approveſt the things*, &c.] Τα διαφέροντα, ſignify *things excellent*, *convenient*, *controverted*, or *differing*: In either of theſe ſenſes it may be underſtood here; though the laſt (namely, their *difference* in reſpect of lawful and unlawful) may be pitched on, I think, ſays Mr. Locke, as moſt ſuited to the Apoſtle's deſign here; and that which the Jews much ſtood upon, as giving them one great pre-eminence above the defiled Gentiles. Beza, in this view, tranſlates the paſſage, *And diſcerneſt things that differ*; and Dr. Waterland, *And doſt diſcern*, or *decide differences*. See Elſner's Obſervations, vol. ii. page 17.

Ver. 19. *Guide of the blind*, &c.] *Blind,—in darkneſs,—ignorant,—babes,*—were appellations which the Jews gave to the Gentiles; ſignifying how much inferior to themſelves they thought them in knowledge. The word μόρφωσις, rendered *form*, ver. 20. ſeems to mean the ſame with τυπος, ch. vi. 17. That is, ſuch a *draught*, as contained, and repreſented the parts and lineaments of the whole; for it is to be remembered, that the Apoſtle uſes theſe terms here in the ſame ſenſe that the Jews ſpoke of themſelves, vaunting over the Gentiles: thereby aggravating their fault, in judging the Gentiles as they did. Dr. Waterland and the MS. read, *The ſcheme of knowledge*. See 2 Tim. iii. 5. Locke, Bos, and L'Enfant.

Ver. 21. *Doſt thou ſteal?*] Grotius on this text proves from Joſephus, that ſome of the Jewiſh prieſts lived by rapine, depriving others of their due ſhare of the tythes, and even ſuffering them to periſh for want: That others were guilty of groſs uncleanneſs: And as for ſacrilegiouſly robbing God and his altars, it had been complained of as early as Malachi's days; (Mal. i. 8, 12, 13.) ſo that the ſeveral inſtances are given with great propriety and judgement. See Grotius and Doddridge.

Ver. 25. *For*] It is moſt evident that γαρ, *for*, cannot here ſignify that the following words are a reaſon for what was aſſerted in thoſe immediately preceding. It ſeems little more than an expletive, as the particle *now* is frequently among us. *Circumciſion* is here put for being a *Jew*, as being one of the chief, and moſt diſcriminating rites of that people: *It profits*, ſays St. Paul, (or, as Dr. Waterland reads, *It is indeed an advantage*) *if thou keep the law*, becauſe a Jew who kept the law was to have life therein. See Levit. xviii. 5.

Ver. 26. *The righteouſneſs of the law*] Mr. Locke renders τὰ δικαιώματα τȣ͂ νόμȣ, *the rectitudes of the law*, in an appropriated ſenſe of the word *rectitude*; following St. Paul, who uſes δικαιώματα here for all thoſe precepts of the law, which contain in them any part of the natural and external rule of *rectitude*, which is made known to men by the light of reaſon. This rule of their actions, all mankind, uncircumciſed as well as circumciſed had, and it is that which the Apoſtle, in ch. i. 32. calls δικαίωμα τȣ͂ Θεȣ, becauſe it came from God, and was made by him the moral rule to all mankind, being laid within the diſcovery of their reaſon; and which if they kept to, it was δικαιώμα, *righteouſneſs* to them, or, they were juſtified. And this rule of morality, St. Paul ſays, the Gentile world did acknowledge: So that δικαίωμα τȣ Θεȣ, ch. i. 32. ſignifies, that rule of right taken in general; and δικαίωματα τȣ νομȣ, here ſignifies the particular branches of it, contained in the law of Moſes: For no other part of that law could an heathen be ſuppoſed to obſerve, or be concerned in; and therefore thoſe only can be the δικαιωματα τȣ͂ νομȣ͂ here meant. If we conſider the various ſenſes that tranſlators and expoſitors have given to this term δικαίωμα, in the ſeveral parts of St. Paul's Epiſtles where it occurs, we ſhall have occaſion to think that the Apoſtle uſed this word with great latitude, and variety of ſignifications; whereas I imagine that if we carefully read thoſe paſſages, we ſhall find that he uſed it every where in the ſame ſenſe; that is, for that *rule*, which, if complied with, juſtified, or rendered perfect, the perſon or thing it referred to. For example, ch. i. 32. the

27 And ſhall not uncircumciſion, which is by nature, if it fulfil the law, judge thee, who by the letter and circumciſion doſt tranſgreſs the law?

28 For he is not a Jew, which is one outwardly; neither *is that* circumciſion, which is outward in the fleſh:

29 But he *is* a Jew, which is one inward-

Ver. 28. John viii. 39. Ch. ix. 6, 7. Gal. vi. 15. Rev. ii. 9.—V. 29. 1 Pet. iii. 4.

judgement of God, is that rule of right, which if the heathen world had kept, and perfectly obeyed, they had been righteous before God. In the preſent verſe, *the righteouſneſs of the law*, are thoſe precepts of the law of Moſes, which if the uncircumciſed, whom he there ſpeaks of, had kept, they had been righteous before God; ch. v. 16. Ἐις δικαίωμα, *to juſtification*, is, "to the obtaining of righteouſneſs:" And in ver. 18. Δι' ἑνὸς δικαιώματος, *by one righteouſneſs*, is, "by one act, whereby he was juſtified, or compleatly perfected to be what he had undertaken to be, viz. the Redeemer and Saviour of the world." For it was διὰ παθημάτων, (or, as ſome copies read it, διὰ παθήματος) *by his ſuffering*, or death on the croſs, that he was perfected. See Heb. ii. 9, 10, 14, 15. v. 7—9. Phil. ii. 8. Col. i. 21, 22. and ch. v. 10.—Again, in Heb. ix. 1. Δικαιώματα λατρείας, *ordinances of divine ſervice*, are thoſe rules or precepts concerning the outward worſhip of God, which when conformed to, render it perfect and unblameable before God.—Heb. ix. 10. Δικαιώματα σαρκός, *Carnal ordinances*, are "ſuch rules concerning ritual performances, as, when obſerved, juſtified the fleſh." By theſe obſervances, according as they were preſcribed, the *fleſh*, or natural outward man, obtained a legal outward holineſs, or righteouſneſs; there was no exception againſt him, but he was freely admitted into the congregation, and into the ſanctuary. In the ſame ſenſe δικαιώματα is alſo uſed by St. John in the Apocalypſe; thus, *thy judgements are made manifeſt*, Rev. xv. 4, means, that thoſe terms whereupon men are to be juſtified before God, were clearly and fully made known under the Goſpel. Here, as in Rom. i. they are called δικαιώματα Θεοῦ, the terms which God had preſcribed to men for their juſtification. And, to name no more, Rev. xix. 8, the *righteouſneſs of the ſaints* implies the performances, whereby the ſaints ſtand juſtified before God. So that if we well obſerve, Δικαιώμα is the rule of right: as having *God* for its author, it is Δικαιώμα Θεοῦ; as contained in the precepts of the law, it is Δικαιώμα τοῦ νόμου. As it concerns the external inſtituted rights of the Levitical worſhip of God, it is Δικαιώματα λατρείας: as it concerns the outward legal or ritual holineſs of the Jews, it is Δικαιώματα σαρκὸς; and as it is in holy men made perfect, it is Δικαιώματα ἁγίων. Before we cloſe the note, it may not be amiſs to take notice of St. Paul's uſe of the other term Νόμος, *law*, which he commonly puts for a poſitive rule given to men, with the ſanction of a penalty; and in particular, frequently, (ſometimes with, ſometimes without the particle,) for the *law of Moſes*, without naming which law he means, as if there had been no other law in the world,—as indeed there was not, in St. Paul's notion of a *law*, from the fall to our Saviour's time,—but only the law given by God to the Iſraelites by the hand of Moſes. Under the Goſpel, the law of Moſes was abrogated: but yet the Δικαιώματα τοῦ νόμου were not abrogated. The δικαιώμα τοῦ Θεοῦ not only ſtood firm, but under the divine authority was promulgated anew by Jeſus Chriſt, the King and Saviour of the World. For 'tis of this that he ſays, *he is not come to deſtroy the law, but to fulfil it*; that is, to give it poſitively and plainly its full latitude and extent, and ſet theſe *rectitudes of the law* in their due light and force. Accordingly we ſee all the branches of it more expreſsly commanded, and with penalties more vigorouſly enforced on all his ſubjects by our Saviour and his Apoſtles, than they were in the law of Moſes. Thus then we learn from the doctrine of St. Paul and the New Teſtament, that there is one and the ſame *rule of rectitude* ſet to the actions of all mankind, Jews, Gentiles and Chriſtians; and that the failing of a complete obedience to it in every tittle, makes a man unrighteous, the conſequence whereof is death;—For the *Gentiles* that have ſinned without a law, ſhall periſh without a law; the *Jews* who have ſinned, having a law, ſhall be judged by that law. (ver. 12.)—but that both Jews and Gentiles ſhall be ſaved from death, if they believe in Jeſus Chriſt, and ſincerely endeavour after righteouſneſs, though they do not attain unto it; their *faith being accounted to them for righteouſneſs*, chap. iii. 19—24. See Locke.

Ver. 27. And *ſhall not circumciſion*, &c.] The Apoſtle here ſuppoſes that a heathen, who is only *by*, or *of nature*, (ἐκ φύσεως,) who has no other guide but natural reaſon, may fulfil the law at leaſt which he is under; may be an honeſt, ſober, good, kind and benevolent man: for were it impoſſible for the Gentiles to fulfill the law, it would not be ſuppoſeable that he ſhould do it; and then the Apoſtle's argument would be without any foundation. And that he doth not here ſpeak of an heathen converted, or to be converted to Chriſtianity, is manifeſt, from his ſaying that he is ἐκ φύσεως, *by*, or *of nature*, upon the principles, and under the diſpenſation of mere nature. Hence it appears, that it was the Apoſtle's ſentiment that a mere heathen might do the will of God, and be ſaved for ever, —not merely indeed by his works: it is of grace that *he* is ſaved. See chap. iii. 20. 1 Tim. iv. 10. The following words, *judge thee*, look back as far as the firſt verſe: *whoſoever thou art that judgeſt*. This judging, as Mr. Locke obſerves, relates to the unkind erroneous ſentiments of the Jews, concerning the uncircumciſed Gentiles; judging them utterly unworthy of the favour of God, and diſqualified from being his people. But here the Apoſtle, with great force and truth, retorts the cenſure upon him. "Shall a virtuous heathen condemn You, wicked Jews, as unworthy of God's favour, and diſqualified from being any longer his people?" That this is the Apoſtle's meaning, appears from the next verſe; *For he is not a Jew*, &c. and in the following dialogue, concerning the rejection of the Jews, he ſuppoſes the Jews would take this to be his ſenſe; nor could any Jew in thoſe days, acquainted with St. Paul's principles, miſs of underſtanding him thus. In ch. xiv. 3, 4. the word *judge* is uſed in the ſame ſenſe. See Taylor, Locke, and the note on ver. 15.

Ver. 29. *Whoſe praiſe is not of men*] Perhaps here is a reference to the etymology of the word *Jew*, it being derived from the name of *Judah*, which ſignifies *praiſe*. See Gen. xxix. 35. xlix. 8. and the paſſages in the margin. We have obſerved, in the introductory note to this chapter, that there is a ſecret compariſon of the Jews and Gentiles, which runs through what St. Paul ſays of them in this and the preceding chapter; our readers, therefore, will not think it ſuperfluous, if we here ſubjoin Mr. Locke's ſtate of the argument in this view: "After St. Paul, ſays he, had declared that the *Goſpel* is the *power of God unto ſalvation to thoſe who believe, to the Jews firſt*, &c. and that the way of this ſalvation is revealed to be by the righteouſneſs of God, which is by faith, He tells them that the *wrath of God* is alſo now *revealed* againſt all atheiſm, polytheiſm, idolatry, and vice whatſoever, of men holding the truth in unrighteouſneſs; becauſe they might come to the knowledge of the true God by the viſible works of the creation; ſo that the Gentiles were without excuſe for turning from the true God to idolatry, and the worſhip of falſe gods, whereby their hearts were ſo darkened, that they were without God in the world. Wherefore God gave them up to vile affections, and all manner of vices; in which ſtate, though by the light of nature they knew what was right, yet underſtanding not that ſuch things were worthy of death, they not only did them themſelves, but, abſtaining from cenſure, lived fairly and in fellowſhip with thoſe who did them: whereupon he tells the Jews, that they are more inexcuſable than the heathens, in that they judge, abhor, and have in averſion the Gentiles, for what they themſelves do with greater provocation. *Their* cenſure and judgement in this caſe is unjuſt and wrong; but the *judgement of God* is always right and juſt, which will certainly overtake thoſe who judge others for the ſame things as they do themſelves; and do not conſider that God's forbearance to them ought to bring them to repentance. For God will render to every one according to his deeds; to thoſe who in meekneſs and patience continue in well-doing, everlaſting life; but to thoſe who are cenſorious, proud, and contentious, and will not obey the Goſpel, condemnation and wrath at the day of judgement, whether they be Jews or Gentiles: for God puts no difference between them. Thou that art a *Jew*, ſays he, boaſteſt that God is *thy God*; that he has enlightened thee by the law which he himſelf gave thee from heaven, and hath by that immediate revelation taught thee what things are excellent, and tend to life, and what are evil, and have death annexed to them. If therefore thou tranſgreſſeſt, doſt not thou more diſhonour God, and provoke him, than a *poor heathen*, who knows not God, nor that the things he doth deſerve death, which is their reward?—Shall not *he*, if by the light of *nature* he does what is conformable to the revealed will of God, judge *thee*, who haſt received that law from God by *revelation*, and yet breakeſt it? Shall not *this*, rather than *circumciſion*, make him an Iſraelite?—For he is not a *Jew*, (that is, one of God's people) who is one outwardly, by circumciſion of the fleſh; but he that is one inwardly, by the circumciſion of the heart.

REFLECTIONS ON CHAP. II.

Miſerable are thoſe judges, preachers, maſters, &c. who in arraigning others, condemn themſelves. It is for our own intereſt to be very ſlow and reſerved in the judgement we paſs upon our neighbours, becauſe God judges *us* as we judge *others*. We readily enough blame vice, when we ſee it only in others; but God ſees it better in us, than we do in them. We frequently condemn our fellow-creatures, in order to juſtify ourſelves before men; and this very thing doth but the more condemn us in the ſight of God. ver. 1.

Let us revere the *righteous judgment of God*, which is here laid before us in ſo particular and affecting a manner; remembering that we are each of us to have our part in that day of final retribution, and that the *ſecrets of our hearts* will then be *made manifeſt*. It behoves us often to reflect upon the aweful reſult; and to conſider, that *indignation and wrath, tribulation and anguiſh*, will be our portion, if we are contentious and diſobedient to the truth; yea, if we do not, by a *patient continuance in well-doing*, ſeek the promiſed *glory, honour and immortality*. This if we do, we ſhall, through the grace of God, ſecure *everlaſting life*. ver. 7—9. But otherwiſe, vain will our knowledge and our beſt profeſſion be found, and our teſtimonies againſt the ſins of others, will only inflame the guilt of our own.

What cauſe have we to adore that *goodneſs of God*, which ſo gently takes unworthy ſinners, as it were, by the hand, and *leadeth them to repentance!* ver. 4. While we continually live upon this goodneſs, let us not act in contempt of its bleſſings, or abuſe it to our own ruin. Is the *wrath* already laid up, ſo ſmall, that we ſhould be increaſing the treaſure; that we ſhould ſtimulate and arouſe the terrors ly; and circumciſion *is that* of the heart, in the ſpirit, *and* not in the letter; whoſe praiſe *is* not of men, but of God.

CHAP. III.

The Jews prerogative: which they have not loſt. Howbeit, the law convinceth them alſo of ſin. Therefore no fleſh is juſtified by the law, but all, without difference, by faith only: and yet the law is not aboliſhed.

WHAT advantage then hath the Jew? or what profit is there of circumciſion?

2 Much every way: chiefly, becauſe that unto them were committed the oracles of God.

3 For what if ſome did not believe? ſhall their unbelief make the faith of God without effect?

Ver. 29. Col. ii. 11. Phil. iii. 3. Ch. vii. 6. 2 Cor. iii. 6. 1 Cor. iv. 5. 2 Cor. x. 18. 1 Theſ. ii. 4.——V. 2. Pſ. cxlvii. 19, 20. Ch. ix. 4.—V. 3. Hebr. iv. 2.

terrors of *the day of wrath, and revelation of the righteous judgement* of the Almighty, ver. 5.

It will be a moſt impartial, as well as important day! nor are *we* concerned to know how the *heathen* will fare in it: Let it ſuffice us, that if *they* are condemned, they will be righteouſly condemned;—not for remaining ignorant of that *Goſpel*, which they never had an opportunity of hearing, but for violating thoſe precepts of the divine law, which were *inſcribed on their conſciences*. See ver. 14, 15. Let us bleſs God, that he has written it there, and reverence the traces of his hand in our own minds; always remembering, that the diſcoveries of revelation were never intended to eraſe or diſcredit the dictates of nature, but to illuſtrate and confirm them.

This *law within* accuſes, convicts, judges and condemns every ſinner upon earth; who ſhall all be judged by the diſpenſation they have enjoyed. What a ſevere judgement then muſt attend on thoſe, who, having beſides this, the law of the Goſpel, and the example of the life of Chriſt, live notwithſtanding as if they had no law at all! For how devoutly ſoever we may have heard and ſpoken of it in life, we ſhall be condemned, at the laſt, if we have not acted agreeably thereto. The uſe of the law is, to hear it with docility, to preſerve the remembrance of it with gratitude, to meditate upon it with faith, to perform it with fidelity, to covet it with all our heart, and to make it our ſole joy and delight: To effectuate all which is the work of grace in us, and that grace a gift of God, which we muſt earneſtly ſupplicate, if we would ſavingly receive.

How little will it ſignify, to have the name of a Jew or a Chriſtian! To boaſt in an external and temporary relation to God, if we are ſuch as ſhall finally be diſowned by him, will but render us the more wretched. To have *known his will*, *to have diſtinguiſhed things that differ*, and ſet up for inſtructors or reprovers of others, will only furniſh out matter of condemnation from our own mouths, if *while teaching others* we *teach not ourſelves*. ver. 17—21. Well may the puniſhment be aggravated, where the guilt is ſo great; when it brings ſo peculiar a reproach upon religion, and in effect dictates ſo many blaſphemies againſt the name of God, at the very time it pretends to exalt it. ver. 24. For as a good life is the praiſe which tends moſt to the honour of God; ſo a wicked life, in a profeſſion holy of itſelf, includes in it a kind of blaſphemy, and is often the fatal occaſion thereof in others.

We pity the Gentiles, and we have reaſon to pity them; but *let us take heed*, leſt thoſe appearances of virtue which are to be found among ſome of them, condemn *our* conduct, who with the letter of the law, and the Goſpel, and with the ſolemn tokens of a Chriſtian relation to God about us, tranſgreſs his precepts, and violate our engagements to him; turning the very means of goodneſs and happineſs into the occaſions of more unpardonable guilt. ver. 26, 27.

May our hearts, therefore, be always attentive to thoſe *leſſons of inward religion*, which the ſacred oracles continually inculcate. ver. 28, 29. We are holy only by living according to the holineſs of our profeſſion, and obſerving its ſacred rules. The *outward appearance*, which was not ſufficient to make a *real Jew*, in the times of the *law*, can never be ſufficient to make a true Chriſtian, in the times of grace. *Chriſtianity is that of the heart*, *in the ſpirit*, *and not in the letter*. We are nothing for or before God, but what we are in the inward man; all the reſt is ſhadow only, and hypocriſy in the ſight of heaven. Let us remember, it is the *praiſe*, *not of men*, but of *God*, which is in queſtion. And who can be ſo loſt to all greatneſs of mind, all generous ambition, as not to long, and even burn to attain the glorious prize?—Who can enjoy, or attend to the *praiſe of men*, while he has any reaſon to fear that *God*,—the All-ſeeing,—All-wiſe,—All-powerful GOD, condemns and diſapproves?——

Chap. III. *Ver.* 1.] The Apoſtle, in the latter end of the foregoing chapter, has carried his argument to the utmoſt length. What remains is to keep the Jew in temper, to fix his convictions, and to draw the general concluſion. He has ſhewn that the Jews were rather more wicked than the Gentiles, and ſtood condemned by ſuch of them as honeſtly did their duty; that a poſſeſſion of the law, circumciſion, and an outward profeſſion of relation to God, gave them no character, and ſignified nothing, as to their acceptance with him. This was in effect to ſay, that the Jews had forfeited their right to the privileges of God's peculiar people; that they were as unworthy to be *continued* in the church, as the Gentiles to be *taken* into it; and conſequently, that in order to their enjoying the privileges of the church, under the Meſſiah, they ſtood in need of a freſh diſplay of grace; which, if they rejected, God would caſt them out of the vineyard. And the Apoſtle was ſenſible the Jew would underſtand what he had ſaid in this ſenſe. To ſet aſide his law, his circumciſion, his external advantages, as inſufficient to gain him any intereſt in the favour of God, was to ſtrip him of his peculiar honours, and quite ruin him as a Jew. This muſt be very diſguſting: And the Apoſtle, who had often debated the point with his countrymen, knew very well what a Jew would be ready to ſay upon this occaſion. Here, therefore, he ſeaſonably introduces a *dialogue* between himſelf and the Jew, indulging, as it were, his diſguſt, by giving him leave to ſpeak for himſelf; ver. 1—8. and what he is ſuppoſed to ſpeak, we have reaſon to think was what the Jews had actually replied and objected againſt the Apoſtle. This would amuſe, and at the ſame time inſtruct him, and poſſibly cool his reſentment; eſpecially as the Apoſtle's anſwer to the firſt queſtion is much in his favour. There ſeems no room to doubt, that this dialogue relates to the rejection of the Jews; a ſubject which would have come in here naturally enough. But then it would have broken in too much upon the Apoſtle's argument: For which reaſon he but juſt touches upon it here, reſerving the full conſideration of it to the 9th, 10th, and 11th chapters; particularly ch. ix. 4—23. where we have the ſame queſtions more diſtinctly put, anſwered, and largely diſcuſſed; only we may obſerve, that *here* they relate ſolely to the rejection of the Jews, but *there* they take in alſo the calling of the Gentiles. After the dialogue, St. Paul reſumes his argument, ver. 9. proves further, by Scripture quotations, that the Jews were guilty before God as well as other men, ver. 10—19. concludes that no part of mankind could have a right to the bleſſings of God's kingdom and covenant upon the footing of any works of obedience, which they had done, ver. 20. but only by the favour of God in the Goſpel; which he explains, ver. 21, &c. The ſum and force of the Apoſtle's argument is this: "All ſorts of men, Jews as well as Gentiles, have ſinned: Therefore no part of mankind can lay claim to the bleſſings of God's kingdom and covenant upon the ſcore of *obedience*; therefore the Jew ſtands as much in need of grace or favour, to give him a title to thoſe bleſſings under the kingdom of the Meſſiah, as the Gentile. Conſequently the Gentile has as good a title as the Jew; for thoſe bleſſings are given only by *grace*; and *grace*, or mere favour, is alike free to all mankind. And when all are in equal circumſtances, it is perfectly abſurd for *any* to pretend to engroſs it to themſelves, excluſively of others, who are as good, or but as bad, as they." And thus the Apoſtle very ſolidly, and to our great comfort proves, that we Gentiles, through *faith alone*, have a good and firm title to all the bleſſings of the Goſpel covenant; election, adoption, pardon, privileges, ordinances, the Spirit of God, and the rich hope of everlaſting life. See Taylor.

Ver. 2. *Much every way*] St. Paul gives a liſt of the advantages which the Jew had over the Gentile, ch. ix. 4, 5. but here mentions only one of them, which was moſt proper to his preſent purpoſe; and which is ſo remarkable and important a teſtimony to the divine inſpiration of the Old Teſtament in general, that it can leave no doubt of the full perſuaſion of St. Paul upon this head. See Doddridge, and Locke. Dr. Waterland renders the next clauſe, *Becauſe they were intruſted with the oracles of God.*

Ver. 3. *For what if ſome did not believe*, &c.] This and the following verſe are generally underſtood as a continuation and explication of the Apoſtle's anſwer in the ſecond verſe; whereby the ſenſe of the third and fourth verſes is generally embaraſſed, as they will not admit of a connection with the ſecond verſe. For in truth, ver. 3. is not the words of the Apoſtle, but a ſecond query or objection advanced by the Jews: nor is γαρ, *for*, a *cauſal*, ſhewing the reaſon why the having the oracles of God committed to them was a privilege, notwithſtanding their unbelief; but τί γαρ is interrogative, and may be tranſlated, *well, and what?* And thus it is frequently uſed in Xenophon's memoirs of Socrates. See particularly lib. ii. c. 6. ſect. 2. From whence it appears that τί γαρ, in a dialogue, and when τί has no following ſubſtantive to agree with it, is a form of introducing another queſtion or objection by the inquirer. And as the Apoſtle in this place is carrying on a dialogue after the Socratic manner, it is to be underſtood as advancing a new query or objection; and thus every thing ſtands right and eaſy, which otherwiſe is in great diſorder. *Did not believe*, ſhould rather be *have not been faithful*; i. e. have not been obedient. See 1 Pet. ii. 7. As the Iſraelites were in covenant with God, their *obedience* was their *faith*, or *faithfulneſs*, and their diſobedience was their *unbelief*, or unfaithfulneſs. The Jew here alludes to the charge of wickedneſs which the Apoſtle had brought againſt the Jews in the foregoing chapter. St. Paul has the ſame ſentiment as the next clauſe in ch. ix. 6. He is ſpeaking of the

4 God forbid! yea, let God be true, but every man a liar: as it is written, That thou mighteſt be juſtified in thy ſayings, and mighteſt overcome when thou art judged.

5 But if our unrighteouſneſs commend the righteouſneſs of God, what ſhall we ſay? *Is* God unrighteous who taketh vengeance? (I ſpeak as a man,)

6 God forbid! for then how ſhall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I alſo judged as a ſinner?

8 And not *rather* (as we be ſlanderouſly reported, and as ſome affirm that we ſay,) Let us do evil, that good may come? whoſe damnation is juſt.

9 What then? are we better *than they*? No, in no wiſe: for we have before proved both Jews and Gentiles, that they are all under ſin:

10 As it is written, There is none righteous, no, not one:

Ver. 4. John iii. 33. Pſ. lxii. 9. cxvi. 11. Pſ. li. 4.—V. 6. Gen. xviii. 25.—V. 9. Gr. *charged.* Gal. iii. 22.—V. 10. Pſ. xiv. 1, 2, 3. liii. 1.

ſame thing in both places; and therefore evidently *the faith of God* here, is the ſame with the *faith of God* there, or that faithful promiſe which he made to Abraham. See Gen. xvii. 7, 8. Taylor, and Tillotſon's Sermons, vol. xii. ſerm. 1. Dr. Waterland reads the verſe, *For what if ſome of them were unfaithful, ſhall their unfaithfulneſs make void the faithfulneſs of God?*

Ver. 4. *But every man a liar*] *Though every man ſhould be a liar.* Wat. For the next clauſe, ſee the note on Pſ. li. 4. Dr. Taylor obſerves, that the Hebrew of that verſe literally is, *that thou mayeſt be juſt in thy ſpeaking, and clean,* [that is *clear*] *in thy judging.* The *ſpeaking* meant is, the word of *promiſe* which God made to David, 2 Sam. vii. 12—16. and the *judging* referred to is the execution of the threatening denounced, 2 Sam. xii. 9—13. and David owns, that if the threatening did not agree with the promiſe, *God* was clear from the charge of falſhood; the inconſiſtency muſt be aſſigned to *his own* wickedneſs. This is full to the Apoſtle's purpoſe. If the promiſe to Abraham was not made good, as the Jews expected, they might thank themſelves for it. See Tillotſon, vol. xii. ſerm. 8.

Ver. 5. *The righteouſneſs of God*] St. Paul hereby intends God's faithfulneſs in keeping his promiſe. This verſe is the language of an unbelieving *Jew*, and therefore in *his* mouth God's righteouſneſs, or fidelity to his promiſe, hath relation only to the nation of the Jews, and their being ſtill continued the only church and people of God.—*Who taketh vengeance,* might be rendered more agreeably to the original, *who inflicteth wrath,* or, "who is the inflicter of wrath, as you intimate." See on ch. ii. 1. and on i. 18. This expreſſion evidently points at the rejection of the Jews, and therefore is cloſely connected with ch. ix. where the Apoſtle not only handles the ſame ſubject, but reſumes theſe very queries or objections of the unbelieving Jew, and anſwers them at large: And as the rejection of the Jews ſtand here inſerted in the midſt of his argument relating to the juſtification of the Gentiles, it is manifeſtly connected with that argument, or with the Apoſtle's doctrine of juſtification by faith. For after his diſcourſe here, upon the rejection of the Jews, he immediately ſubjoins, ver 9. *What then? are we better than they?*—In anſwer to which he proves to the end of the chapter that the Jews were not better than the Gentiles, ſeeing both ſtood in need of the grace or favour of God for their juſtification. Thus, in the Apoſtle's diſcourſe and argument, the rejection of the Jews ſtands in cloſe connection with his doctrine of juſtification. But what connection or relation is there between the juſtification of the Gentiles, and the rejection of the Jews?—This will appear from what is ſaid ch. ix. 30, 31. and the note there. In ſhort, the rejection of the Jews for their want of faith ſtands in direct oppoſition to the juſtification of the Gentiles by faith; therefore, if we have a true idea of the rejection of the Jews, we may from thence collect a true idea of the juſtification of the Gentiles; but the rejection of the Jews is their being caſt out of God's church, and ſtripped of the privileges and bleſſings of God's peculiar people; conſequently the juſtification of the Gentiles, for which the Apoſtle pleads, ch. iii. and iv. is their being pardoned, and received to all the privileges and bleſſings o fGod's peculiar people. See Locke and Taylor.

Ver. 6. *God forbid!*] This verſe is the Apoſtle's anſwer to the Jews, which he crowds in while the Jew is going on with his obſervation. In reverence of the Divine Majeſty, who is perfectly righteous, he qualifies the ſuppoſition of his being unrighteous, (though it is mentioned, only for argument's ſake,) *three* ways; *firſt*, by putting it into the form of a queſtion, *Is God unrighteous? Secondly*, by adding immediately, that he ſpoke in the perſon of another, and *as a man* might ſay who was arguing that the caſting off the Jews was a thing inconſiſtent with God's righteouſneſs. *Thirdly*, by interrupting the Jew with a ſtrong aſſertion of the moſt perfect righteouſneſs of God, in the words of Abraham, Gen. xviii. 25. We have a ſimilar inſtance of crowding in an anſwer while another perſon is ſpeaking, Hor. Serm. lib. ii. ſat. 3. ver. 187.

Ver. 7, 8. *For if the truth of God,* &c.] The particle *for* joins what follows in this verſe to *vengeance,* or *wrath,* in the fifth, and ſhews it to be a continuation of the objection begun there. But the whole eighth verſe is the Apoſtle's anſwer, the true ſenſe of which ſeems to be this: Says the Jew, "If the faithfulneſs of God in keeping his promiſe is, through our wickedneſs, made far more glorious than otherwiſe it would have been, why ſhould we Jews be blamed and condemned as ſinners, for that which redounds to the honour of God?" To which the Apoſtle replies, ver. 8. "*And why do you not ſay,* and draw it into a general rule and maxim, that in all caſes we ought to do wickedly, becauſe God can one way or other turn it to his own glory?—An impious ſentiment, which ſome charge upon me; as if, when I magnify the grace of God in pardoning ſin, I advanced this notion, That we ought to do evil, that good (God's glory) may come of it; for which, and other malicious oppoſition to the Goſpel, they ſhall come under the juſt condemnation of God." See a further anſwer, ch. ix. 19, &c. We may juſt obſerve, that *rather*, ver 8. is not in the Greek, and it ſeems to be improperly ſupplied. The ſenſe is more truly and clearly filled up thus: *And why do you not ſay?* which falls in naturally with what follows, "Why do you not ſay, as ſome affirm that we ſay?" Such an elliptical way of ſpeaking we have, Rev. xxii. 9. Ὅρα μή, *ſee not*, i. e. "ſee thou do it not." *Through my lie*, ver. 7. is to be underſtood as *not believing*, ver. 3. and as Iſai. lxiii. 8. *For he ſaid, ſurely they are my people, children that will not lie*; that is, "violate my covenant, by perfidiouſly forſaking me, and falling into diſobedience and wickedneſs." The laſt clauſe of ver. 8. *whoſe condemnation is juſt*, ſeems manifeſtly to imply, that there are certain rules which God has laid down for us, diſobedience to which, in any imaginable circumſtances, is univerſally a moral evil; even though the quantity of good ariſing from thence to our fellow-creatures ſhould be greater than that ariſing from an obſervance of thoſe rules; for if this be not allowed, there can be no ſhadow of force in the Apoſtle's concluſion. See Locke, Taylor, and Doddridge.

Ver. 9. *What then?—Are we better than they?*] The Apoſtle having given the Jew leave to put in his objections, in reference to what would diſguſt him moſt,—the rejection of the Jews; and having given ſuch anſwers as he thought proper at preſent,—now returns to the main point; namely, to prove that the Gentiles have as good a right to the privileges and bleſſings of God's covenant as the Jews; which he introduces very properly by putting this queſtion into the Jew's mouth, *What then? Are we better than the Gentiles?* Which by the way makes it clear, that in his arguments he conſiders the Jews and Gentiles in a body, or collective capacity, and that he is arguing for a juſtification agreeable to ſuch a capacity; namely, by which the believing Gentiles were taken into the church, when the unbelieving Jews were caſt out. For this point, whether Jews, or how far Jews were better than Gentiles, or had a better claim to the bleſſings and privileges of the kingdom of God, is the very ſubject upon which he is diſputing; and in this extenſive collective ſenſe, all his arguments and concluſions are to be underſtood. He ſays, *we have before proved,*—namely, ch. ii. 3. where, under the gentler compellation of *O man!* he charges the Jews with being ſinners, as well as the Gentiles; and ver. 17—24, ſhews, that by having the law, they were no more kept from being ſinners, than the Gentiles were without the law: and his charge againſt them that they were ſinners, he here proves from the teſtimony of their own ſacred books contained in the Old Teſtament. See Taylor and Locke.

Ver. 10—19. *As it is written*] In theſe verſes and quotations from Scripture, the Apoſtle is evidently giving a deſcription of the general character and morals of the infidel Jews in his own time, when he wrote the Epiſtle; a deſcription, which ſuits their caſe as exactly, as the foregoing one of the degeneracy of the heathen world ſuits theirs, the paſſage being picked and choſen for the purpoſe; but the manner of repreſenting it is different. In the caſe of the Gentiles, he ſpeaks out plainly; for the *Jews* would freely enough attend to an account of their corruptions; and the Gentile, it is probable, would be more in danger of deſpiſing and neglecting what he ſaid, than of being diſguſted at it. But had he uſed the Jews in the ſame open manner, it would have rouſed every paſſion and prejudice of the Jewiſh reader; and he could have expected no other but a rejection of his letter with indignation. To keep him therefore in temper, he, 1. gives no intimation of his deſign, but enters upon it covertly —*as it is written.* 2. He couches the charge under Scripture expreſſions, and turns the eyes of the Jew rather to ancient facts, in which notwithſtanding, as in a glaſs, he might ſee the very deformed complexion of the preſent Jews. 3. He uſeth the term *law*, in ver. 19. (which there ſignifies the whole Old Teſtament,) rather than *Scriptures*, as being of greater force and authority with the Jews; and then concludes in that general manner; *We know that whatſoever things the law ſaith, it ſaith to them that are under the law*; meaning the Jews, 11 There is none that underſtandeth, there is none that ſeeketh after God,

12 They are all gone out of the way, they are altogether become unprofitable; there is none that doeth good, no, not one.

13 Their throat is an open ſepulchre; with their tongues they have uſed deceit; the poiſon of aſps *is* under their lips:

14 Whoſe mouth is full of curſing and bitterneſs.

15 Their feet *are* ſwift to ſhed blood.

16 Deſtruction and miſery *are* in their ways:

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

19 Now we know that what things ſoever the law ſaith, it ſaith to them who are under the law: that every mouth may be ſtopped, and all the world may become guilty before God.

20 Therefore, by the deeds of the law there ſhall no fleſh be juſtified in his ſight: for by the law *is* the knowledge of ſin.

21 But now the righteouſneſs of God

Ver. 13. Pſ. v. 9. Pſ. cxl. 3.—V. 14. Pſ. x. 7.—V. 15. Prov. i. 16. Iſai. lix. 7, 8.—V. 18. Pſ. xxxvi. 1.—V. 19. John x. 34. Ezek. xvi. 63. Or, *ſubject to the judgement of God.*—V. 20. Gal. ii. 16. Epheſ. ii. 8. Ch. vii. 7.—V. 21. Ch. i. 17. Phil. iii. 9.

Jews, and ſuggeſting the obligation they were under to attend to a charge advanced againſt them out of their law, which they owned was of divine authority. This was ſufficient for a Jew who was diſpoſed to reflect, and at the ſame time avoids what might pervert his calm and ſober reflections. It is further obſervable, that theſe quotations from Scripture do not prove that theſe characters belonged to all the ancient Jews without exception: for there were at the ſame time in the nation perſons of a different character; nor could the Apoſtle intend they ſhould be applied to every individual among the Jews in his own time; for then they would have included himſelf, with the reſt of the Apoſtles, and all the other Jews who had embraced the Chriſtian faith, and were perſons of undoubted piety and holineſs: not to ſay that ſome, even among the unbelieving Jews, might poſſibly, notwithſtanding their error, be men of probity and virtue. Nay, he could not ſuppoſe, that even his account of the corrupt morals of the *heathen world*, given in ch. i. 18. &c. was true of them *all*, without exception. His own arguments, ch ii. 10, 14, 15, 26, 27. evince the contrary. It was ſufficient to his purpoſe if the generality of mankind were corrupt: for this appears ground ſufficient for the rejection or exciſion of them, with regard either to temporal life, or the privileges of the church;—that is to ſay, God might in juſtice have deſtroyed the whole world, which was generally exceeding vicious, although there were ſome few perſons of virtue and goodneſs in it, (for whoſe happineſs he eaſily could, and certainly would have provided in the world to come:) for notwithſtanding the virtue of a few, the main body was deſerving of wrath. The Apoſtle is here ſpeaking of bodies of people,—of Jews and Gentiles in a collective capacity. In the affair of the golden calf, wherein the Iſraelites ſo corrupted themſelves, Exod. xxxii. 7, 8. God might juſtly have rejected and conſumed them, and have made his promiſe good in the perſon of Moſes and his poſterity, as he propoſed, ver. 10. Though we have reaſon to think there were ſome who had not engaged in that inſtance of idolatry and defection from God; for we find numbers appeared on the Lord's ſide, ver. 26—30. In ſhort, the Apoſtle is taking collective bodies of men into the church, or continuing them in it; in reference to which it is true, that thoſe may not be taken into the church in this world, who yet ſhall be taken into the kingdom of heaven in the world to come; and many are now taken into the church, who ſhall for ever be excluded from happineſs in the other world. Conſequently, a ſet of texts, which prove the general corruption of the Jewiſh nation, may paſs for a good argument of their deſerving to be rejected from the privileges of God's church; or that it muſt be by grace alone, that they, in this general collective ſenſe, could be continued in the church, and ſpecial covenant of God, notwithſtanding there might be among them ſome righteous perſons, not involved in the general corruption; who, whether they were in the church, or out of it, would be taken care of in the great day of accounts; that is,—whether they were or were not juſtified with regard to the donation and poſſeſſion of church privileges, or the eſcaping the wrath which would fall on the Jewiſh ation, when they were rejected, and their polity demoliſhed,—ould certainly be juſtified and ſaved in the day of judgement. In ne, we cannot have a juſt idea of the Apoſtle's arguments, unleſs e keep in mind that he is arguing concerning the rejection of ews, and the reception of Gentiles, in a general collective capacity, o the *preſent* privileges of the church and covenant of God; namely, ſuch a ſenſe and capacity, that ſome good and righteous men ight be left out among the *rejected*, and ſome unrighteous perns taken in among the *elect* and *juſtified*. See Taylor, and on Pſ. v. 3.

Ver. 19. *The law ſaith*] It appears here, that this word *law* doth metimes ſignify the Old Teſtament in general; for not one of the otations above is taken from the Pentateuch. Inſtead of *that every* uth *may be ſtopped*, the original would be better rendered *ſo that* y *mouth is ſtopped*. See 1 Cor. vii. 29. 2 Cor. i. 17. Inſtead of *become guilty before God*, the original may be rendered more exy, *ſtand convicted before God*. Archbiſhop Tillotſon would ren- it *liable to divine juſtice*, which is the ſame in ſenſe. See his ks, fol. vol. i. p. 126.

Ver. 20, *By the deeds of the law*] The *deeds* or *works of law* here tioned appear to be thoſe in which both Jews and Gentiles were ective; and with regard to which every mouth was ſtopped, or on account of which no part of mankind could plead a right or worthineſs to be admitted into the kingdom of God. Now every mouth was ſtopped by the proof the Apoſtle has produced of the corruption both of Jews and Gentiles; therefore *works of law* muſt be the reverſe of that corruption: not ceremonial works, for thoſe do not come into the Apoſtle's proofs; nor yet, we apprehend, only perfect, ſinleſs obedience, but any obedience or works of righteouſneſs, perfect or imperfect, which might, all things conſidered, be judged a ſufficient foundation of a title to the favour and bleſſing of God. However, it is evident enough, that *works of law* ſignify thoſe works of righteouſneſs which are oppoſed to the two foregoing liſts of unrighteouſneſs; for from thoſe two liſts the Apoſtle infers, that *no fleſh*, that is, no part of mankind, could pretend to the favour of God by any legal works. *Law* therefore muſt here denote the rule of right action, as applicable to *all fleſh*, or to the Gentiles as well as the Jews. See on ver. 31. Vitringa has with great propriety obſerved, that the word *juſtified* is borrowed from Pſ. cxliii. 2. and muſt therefore ſignify *receiving the teſtimony of being righteous from a judge.* To be *juſtified* alſo ſometimes ſignifies to *overcome in judgement*. Pſ. li. 4. and the expreſſion of being *juſt before God* implies the ſame. That this is the ſenſe of the word in this Epiſtle, appears from ſeveral paſſages, particularly ch. ii. 3. So that *juſtification* is not a phraſe parallel to forgiveneſs, but refers to a judicial proceſs, and carries in it the idea of acquittal, praiſe, and reward. The laſt clauſe of this verſe ſtrongly implies the broken and disjointed ſtate of human nature, in conſequence of which, the precepts which God gives us, will on the whole only ſerve to convict us of guilt; but not to produce an obedience by which we can finally be acquitted and accepted. Some render it, *The law takes cognizance of ſin.* See Locke, Taylor, Vitringa, and Bp. Bull's Harmonia.

Ver. 21. *But now*, &c.] *But the divine juſtification, certified by the law and the prophets, is now publiſhed independantly on the law*, ver. 22. *even the divine juſtification, which is by faith*, &c. Wat. See the note on ch. i. 17. The queſtion with the Apoſtle is, "Upon what footing do either Jews or Gentiles, eſpecially the latter, obtain this inſtance of juſtification or ſalvation,—namely, to have a place among God's people, in his family and kingdom, or to be made meet to be partakers of the promiſes, and of the heavenly calling? Now in a court of judicature there are *two* ways of righteouſneſs, or juſtification. *Firſt*, when a perſon ſtands upon his obedience to law, or a rule of action; then *righteouſneſs*, juſtification, or a right to the bleſſing, whatever it be, is his due; and the law-giver is bound by his own conſtitution to give it: This is the righteouſneſs or juſtification which is of *law* or works. The *other* way of juſtification is by the mere *grace* or *favour* of the law-giver. When the law is tranſgreſſed, the ſinner has no dependance but upon the mercy and goodneſs of the law-giver or judge, and can be juſtified only by his grace, remitting ſin, and conferring the undeſerved bleſſings. Now this is the righteouſneſs or juſtification *of God without law*, becauſe it is provided and granted by him, ſetting aſide law, or in a way different from that in which law juſtifies; or, it is the righteouſneſs or juſtification *of faith*, as it is anſwered on our part, only by belief and truſt in the mercy and favour of God. *Law* and *works* give us a right, which the law-giver cannot deny, unleſs he will reverſe and break his own conſtitution, granting life and happineſs to the obedient; which conſtitution the Apoſtle here ſuppoſes: but *grace* and *faith* ſuppoſe that we are tranſgreſſors, obnoxious to wrath; and that if we eſcape deſtruction, and obtain any bleſſings, it is purely becauſe the judge is merciful, and of his own ſovereign goodneſs chooſes to ſpare us, and to beſtow further favours upon us. Theſe therefore, with regard to *juſtification*, are two different and indeed incompatible grounds, the one in the nature of things wholly excluding the other. This however is only to be underſtood when they are conſidered as the ground or reaſon of our *firſt* juſtification: In which caſe, obedience or *works* are regarded as *antecedent* to juſtification; and when the law has been tranſgreſſed, can have no part in it; becauſe then we can be juſtified only by *grace* on God's part, and *faith* on ours; but after we are juſtified, delivered from wrath, and inveſted in the bleſſing, then obedience or *works*, (from which, upon any ſcheme, we can never be diſengaged, ſeeing they are of neceſſary and eternal obligation,) are to be conſidered as *ſubſequent* to juſtification; and *grace* and *faith* become principles of obedience, or a motive and without the law is manifeſted, being witneſſed by the law and the prophets;

22 Even the righteouſneſs of God *which is* by faith of Jeſus Chriſt unto all, and upon all them that believe: for there is no difference:

23 For all have ſinned, and come ſhort of the glory of God:

24 Being juſtified freely by his grace, through the redemption that is in Chriſt Jeſus:

25 Whom God hath ſet forth *to be* a propitiation, through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God;

26 To declare, *I ſay*, at this time his righteouſneſs: that he might be juſt, and the juſtifier of him which believeth in Jeſus.

27 Where *is* boaſting then? It is excluded. By what law? of works? Nay: but by the law of faith.

Ver. 21. Ch. i. 2.—V. 22. Ch. x. 12. Gal. iii. 28. Col. iii. 11.—V. 23. Ch. xi. 32. Gal. iii. 22.—V. 24. Ch. iv. 16. Epheſ. ii. 8. Epheſ. i. 7.—V. 25. Or, *fore-ordained.* 1 John ii. 2. Col. i. 20. Acts xiii. 38, 39. Or, *paſſing over.* Acts xvii. 30. Hebr. ix. 15.—V. 27. 1 Cor. i. 29, 31. Epheſ. ii. 9.

means to produce it. And thus *grace*, or *faith*, and *works* are perfectly conſiſtent, and moſt agreeably harmonize.—Of *works*, as *antecedent* to juſtification, and inconſiſtent with grace and faith, the Apoſtle ſpeaks, in chapters iii, iv, v, ix, x. Of *works*, as *conſequent* to juſtification, and conſiſtent with grace and faith, he diſcourſes, chapters vi, vii, viii, xii, xiii, xiv. Or thus,—Of grace and faith, as excluding works, he diſcourſes in chapters iii, iv, v, ix, x. Of grace and faith, as obliging to good works, and producing them, he ſpeaks in chapters vi, vii, viii, xii, xiii, xiv. Or it may otherwiſe be expreſſed thus:—Of the terms of our preſent admittance into the kingdom and covenant of God, he diſcourſes in chapters iii, iv, v, ix, x. and of our obligations to obedience, after we are taken into them, he diſcourſes in chapters vi, vii, &c. But it is proper to obſerve, that by what is here offered, it is not meant that no works or obedience but what are ſinleſs will be accepted; or as if there were no allowance for repentance, or no benefit of pardon, now that we are taken into the kingdom and covenant of God. For pardon, upon repentance, is one of the privileges of that kingdom, and a bleſſing freely given us in Chriſt; and not to *us* only, but to the penitent in all ages and nations, who will be pardoned at laſt, though they have not in this life ſuch clear knowledge of it as we enjoy. See Taylor.

Ver. 23. *And come ſhort of the glory of God*] "They have failed of rendering him that glory which was ſo juſtly his due; and thereby have not only made themſelves unworthy the participation of glory and happineſs with him, but ſtand expoſed to his ſevere and dreadful diſpleaſure. See ch. v. 2.

Ver. 24. *By his grace*] *By his favour.* Wat. *Grace* or *favour* means that compaſſionate diſpoſition of the divine nature, whereby God freely remits his right of puniſhment, and receives penitent ſinners on more gracious terms, and to greater favour, than he was bound in juſtice to do. Concerning the true import of the words *redemption*, *propitiation*, &c. we refer to what hath been ſaid in the notes on the Old Teſtament, at the ſame time referring the reader to Peter Whitfield's "Chriſtianity of the New Teſtament," p. 95, &c. where he will find a very learned and copious elucidation of theſe words.

Ver. 25. *Whom God hath ſet forth*, &c.] *Hath fore-ordained to be the propitiatory* (or *mercy-ſeat*) *through faith, by his blood, to declare his righteouſneſs, as to remiſſion of ſins that were formerly, in the forbearance of God.* Wat. See the note on Exod. xxv. 17. The Alexandrian copy omits the word διὰ πίςεως, *by faith*, which ſeems conformable to the ſenſe of the Apoſtle here. He ſays that God hath ſet forth Chriſt to be the propitiatory in his blood: The atonement under the law was made by blood, ſprinkled on the *propitiatory*, or *mercy-ſeat.* Lev. xvi. 14. "Chriſt, ſays St. Paul here, is now ſet forth and ſhewn by God, to be the real propitiatory in his own blood." See Heb. ix. 25, 26. where the ſacrifice of himſelf is oppoſed to the blood of others. God hath ſet him forth to be ſo, to *declare his righteouſneſs*,—the mercy-ſeat being the place whereon God ſpake, and declared his pleaſure; Exod. xxv. 22. Numb. xvii. 8, 9. There God always appeared, Levit. xvi. 2. It was the place of his preſence; and therefore he is ſaid to *dwell between the cherubim*, (Pſ. lxxx. 1.) for the mercy-ſeat was between the cherubim: In all which reſpects our Saviour, who was the anti-type, is properly called *the propitiatory*. If, however, the words *through faith* be retained, they muſt not be underſtood as if our faith was the cauſe of Chriſt's being appointed to be a mercy-ſeat. The cauſe of Chriſt's being appointed to be a mercy-ſeat, is, the free purpoſe and grace of God; but it hath reference to our uſe and application of the mercy-ſeat. See Rev. vii. 14. xii. 11. *For the remiſſion of ſins that are paſt*, may be read, *In relation to the remiſſion*, &c. for διὰ, with an accuſative, frequently ſignifies, *in reſpect*, or *relation to.* See on ch. viii. 10. *The ſins that are paſt*, are evidently the ſins which both Jews and Gentiles had been guilty of before the Goſpel was promulged; by which ſins both were deſerving of deſtruction, and unworthy the bleſſings of God's covenant. Thoſe ſins God in Chriſt freely forgave, or paſſed them over ſo, as not to puniſh them, 2 Cor. v. 19. Col. ii. 13. This is our firſt juſtification; and a ſignal mercy it is, comprehending the gift of all the bleſſings of the Goſpel-covenant, which we all, or any of us enjoy; and to the want of a juſt and grateful ſenſe of this, St. Peter imputes the non-proficiency of the ſlothful fruitleſs Chriſtian. 2 Pet. i. 9. See Locke, Taylor, and Bos.

Ver. 26. *To declare, I ſay*, &c.] "He has, I ſay, propoſed his Son, for a demonſtration of his righteouſneſs, or method of juſtifying; which now, in this preſent ever-memorable and ſignal time, is ſo wonderfully illuſtrated in the great tranſactions of our own age; intended for this purpoſe, that he might be and appear ſtrictly juſt, and yet at the ſame time, without impeaching in any degree the rights of his government, the Juſtifier of him, who is of the faith of Jeſus; that is, of every one who ſincerely believes in him; and acquieſces in that method of ſalvation, which God hath publiſhed by him, and eſtabliſhed in his perfect obedience and meritorious ſufferings." It is no way wonderful that God ſhould be *merciful*, or *faithful to his promiſes*, though the Juſtifier of believing ſinners,—as ſome would have us underſtand this paſſage; but that he ſhould be *juſt* in ſuch an act, might have ſeemed incredible, had we not received an account of the propitiation and atonement, by whom made, and in how aweful a manner. Thus the perfections of God, which were diſhonoured by our rebellion, are glorified. He appears, by this method of juſtification, inconceivably rich in ſhewing mercy; yet ſteady, inflexibly ſteady in executing vengeance. The ſceptre of grace, and the ſword of juſtice, have each their due exerciſe, each their full ſcope. The holineſs of the divine nature, and the dignity of the divine government, are not only maintained, but moſt magnificently diſplayed. Indeed it is the peculiar excellence of this wonderful expedient, that it renders *all* the divine attributes ſupremely venerable, and ſupremely amiable. The words *at this time*, ἐν τῷ νῦν καιρῷ, *the now time*, or *the time that now is*, meaning the time when the Goſpel was promulged, are emphatical. They diſtinguiſh the *juſtification* which God at that time exhibited to the world, from the *juſtification*, he will manifeſt to them who *do good*, in the day when he will judge the world by Jeſus Chriſt. See Doddridge, Harvey's Theron and Aſpaſia, vol. ii. p. 269. and an excellent tract, intitled, "Chriſt the Mediator," p. 85.

Ver. 27. *Where is boaſting then?*] *Where is glorying then?* MS. See on ch. ii. 17. What is here meant by *glorying*, may be nearly determined by theſe two marks: *Firſt*, this queſtion muſt be different from that in ver. 9. *What then? are we better than they?*—*Secondly*, the glorying here ſpoken of muſt be ſuch, as is congruous to *works* of righteouſneſs which a perſon performs; but which *faith*, or a dependance on favour, will not admit: For the Apoſtle here tells us, that this glorying is not excluded by the law of works, but by the law of faith; and ch. iv. 2. that he who is juſtified *by works hath glorying*, and Epheſ. ii. 8, 9. *By* GRACE *are ye ſaved, through faith;—not of* WORKS, ινα μη τις καυχησηται, *ſo that no man can glory.* Were we ſaved, or taken into God's kingdom or covenant by *works*, there would be room for *glorying*; that is, our ſalvation might be aſcribed to human virtue or goodneſs: But whereas it is the effect of pure free *grace*, there is no place for glorying. Glorying, therefore, here refers to ſomething in man, rendering him worthy of God's bleſſing. And ſuch was the Apoſtle's glorying, 2 Cor. i. 12.—*The teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we have had our converſation in the world.* With reſpect to the laſt clauſe of the verſe, we may obſerve, that the *law of works* is, when God beſtows any bleſſing in conſequence of ſuch obedience as he is pleaſed to accept, be it perfect or imperfect; for either will ſuit the Apoſtle's argument. The *law of faith*, is the way of beſtowing bleſſings, which only obliges us to faith, or thankful acceptance;—and that is the way of gratuitous donation. In the *firſt* way we have *glorying*; or, there is ſomething in ourſelves, to which the donation of the bleſſing refers. In this way, or according to this law or rule, all *conſequent* bleſſings are given; ſuch as further light and aſſiſtance in this world, and eternal life hereafter. In the *ſecond* way we have *no glorying*; for the donation of the bleſſing has no reſpect to any thing in *us*, but is a free gift, the pure effect of the Donor's goodneſs. In this way, or according to this law or rule, all original or *antecedent* bleſſings are beſtowed; ſuch as our being, Job x. 12.—the calling of Abraham, and of the Jews;—and the intereſt which we, Gentiles, have in the kingdom of God, or the grace and covenant of the everlaſting Goſpel. The queſtion *Of works?*—is emphatical, and implies as much as "What! of thoſe *good works*, which God requires, and which muſt neceſſarily recommend us to his approbation?"—It is eaſily ſeen to what end the Apoſtle introduces the ſhort dialogue in this verſe; namely, to give a clear and diſtinct idea of the juſtification for which he is arguing;—even the *firſt* juſtification, by mere *grace*, or favour of God. See Taylor.

28 Therefore we conclude, that a man is juſtified by faith, without the deeds of the law.

29 *Is he* the God of the Jews only? *is he* not alſo of the Gentiles? Yes, of the Gentiles alſo:

30 Seeing *it is* one God which ſhall juſtify the circumciſion by faith, and uncircumciſion through faith.

31 Do we then make void the law through faith? God forbid! yea, we eſtabliſh the law.

CHAP. IV.

Abraham's faith was imputed to him for righteouſneſs, before he was circumciſed. By faith only he and his ſeed received the promiſe. Abraham is the father of all that believe. Our faith alſo ſhall be imputed to us for righteouſneſs.

WHAT ſhall we then ſay, that Abraham our father, as pertaining to the fleſh, hath found?

Ver. 28. Acts xiii. 38. Ch. viii. 3. Gal. ii. 16.—V. 30. Ch. x. 12.——V. 1. Iſai. li. 2.

Ver. 28. *Therefore we conclude*] This inference is drawn from the whole preceding argument. Ἄνθρωπος, in the ſingular, without the article, frequently ſignifies *man*, *mankind*, or any man whatſoever. And the Apoſtle's argument requires it ſhould be taken in this general ſenſe, ſo as to include all mankind, Jews and Gentiles, or *all fleſh*, in oppoſition to *no fleſh*, ver. 20. For ver. 28. is the reverſe of ver. 20. and this extenſive ſenſe of the word *man* is confirmed by the following verſe; for the Apoſtle divides the whole world in this Epiſtle only into Jews and Gentiles. It is evident from ver. 30. that the meaning of the clauſe, *Man is juſtified by faith*, is, "Mankind may be juſtified, or may be intereſted by faith in the bleſſings of the Meſſiah's kingdom;" for it is there ſaid, that *God will juſtify the circumciſion*, &c. that is, Either Jew or Gentile, any part of mankind, may be juſtified by faith. God is ready to juſtify them whenever they believe. See Taylor.

Ver. 30. *Seing it is one God*, &c.] *So that it is one God*, the ſame eternal and unchangable Jehovah, *who will juſtify*, &c. Mr. Locke would render it, *Seeing God is one*; and ſuppoſe it an alluſion to the prediction, Zech. xiv. 9. that *the Lord ſhall be One, and his name One*,—fulfilled by the publication of the Goſpel: But the alluſion appears far fetched. The Apoſtle having aſſerted that he is the God of the Gentiles, as well as of the Jews, goes on to obſerve that there is but one God, whoſe *tender mercies are over all his works*; and *with whom there is no acceptance of perſons*. See ch. ii. 11.

Ver. 31. *Yea, we eſtabliſh the law*] Meaning, *through faith*. He did *not make void law through faith*, but on the contrary, he *eſtabliſhed law through faith*. Now this demonſtrates that *law*, in this chapter, is to be underſtood neither of the ceremonial law, nor of law in the rigorous ſenſe, with the penalty of death annexed for every tranſgreſſion; for it is certain, the Apoſtle *through faith eſtabliſhed law* in neither of theſe ſenſes. Law therefore in this chapter, muſt neceſſarily be underſtood in that general ſenſe, in which it may be applied both to Jews and Gentiles; or as it is ſimply, a rule of obedience. See on ver. 20. In what ſenſe the Apoſtle *eſtabliſhed law*, or obedience, *through faith*, may be ſeen in the latter part of the note on ver. 21. Faith, in the apoſtolic ſcheme, is the principle of obedience: Goſpel *faith* works by love, and *without works is dead*, James ii. 17. We are *God's workmanſhip, created in Chriſt Jeſus unto good works*: They that *believe in God, ought to be careful to maintain good works*. The Chriſtian lies under the ſtrongeſt obligations to righteouſneſs and obedience. This the Apoſtle urges very ſtrenuouſly in ch. vi. where he ſhews at large how he *eſtabliſhes law*, or *obedience, through faith*. See Taylor, and "Chriſt the Mediator," p. 90, &c.

REFLECTIONS ON CHAP. III.

The ſad uſe which thoſe perſons have heretofore made of the divine favours, by whoſe hands they have been conveyed down to us, (ver. 1.) ought by no means to leſſen our gratitude towards God. If it were ſo great an advantage to the *Jews*, to have received the *oracles of God*, wrapped up in ſo many obſcure clouds, and as it were *ſealed up*; (ver. 2.) How great is the mercy towards *Chriſtians*, who have received the interpretation, and the effect of the promiſes contained under them! But at the ſame time, what aweful judgement may not they expect, who fail to make a good uſe of this extraordinary privilege!—Gratitude and fear ought ſcarce ever to be ſeparated, in reference to this ſubject; but while we thankfully own the ineſtimable goodneſs of God, in having favoured us with his ſacred oracles, it behoves us to endeavour to improve in the knowledge of them. And thus inſtructed, let us be careful to form the moſt honourable notion of God, as the worthy and univerſal *Judge*, who will never fail to do right, without reſpect of perſons.

What a ſtriking reflection doth the Apoſtle ſuggeſt in ver. 6.!—God himſelf, were he *unjuſt*, could not be the *Judge of the world*; and yet *man*, who is nothing but injuſtice,—vain, erring *man*, undertakes boldly to *judge* of every thing. May theſe views of God and of ourſelves, produce in us an abhorrence of every evil thing, of every raſh judgement, which muſt neceſſarily be diſpleaſing to him: Nor let us ever allow ourſelves to be brought under the influence of thoſe fallacious and pernicious maxims, which would perſuade us that, "The goodneſs of the intention ſanctifies the badneſs of the action;" (ſee ver. 8.) or that the pretended benevolence of the *end*, will juſtify irregularities in the *means*. God's judgement and deciſion is final; and the inſpired Apoſtle's authority is an anſwer to a thouſand ſubtilties, which might attempt to turn us from the ſtricteſt rules of that immutable rectitude, on which it always proceeds.

Who can read the melancholy *picture of human nature*, ver. 10—19. copied by the hand of St. Paul, from the lines firſt drawn by inſpired writers, without deep humility and lamentation? To ſuch a degree was it ſunk, that there was *none righteous, no, not one*; none diſpoſed to ſeek after God, or to cultivate his fear:—And from this bitter root, the apoſtacy of our nature, what deteſtable fruits may not be expected to proceed! The *throat like an open ſepulchre*, ready to conſume and devour,—the *deceitful tongue*,—the *envenomed lips*,—the malicious heart,—the murderous hand!—And who can wonder, that ſuch rebels to their heavenly Father, ſhould ſometimes prove ruffians to their brethren!

Let thoſe devoutly bleſs God, who have been preſerved either from *falling into* ſuch enormities, or from falling *by them*. It was his grace reſtrained us from ſinning againſt him in ſo aggravated a manner; it was his providence that hath guarded us from thoſe, *whoſe feet are ſwift to ſhed blood*, and whoſe *paths are ſtrewed with deſtruction and miſery*.

Above all, we ſhould remember the view in which theſe inſtances of corruption were brought; it was to evince this deplorable, but undeniable truth, that *Jews and Gentiles are all under ſin*, ver. 19. The purpoſe, therefore, of divine conviction being hereby anſwered on our hearts, let us humble ourſelves before God, as thoſe who ſtand guilty in his preſence, and obnoxious to his judgement.

How ſhould our whole ſouls rejoice in that glorious diſplay of divine mercy, attempered and harmonized with divine juſtice, in our redemption by Chriſt, to which the Apoſtle bears ſo noble a teſtimony! ver. 20—24. We are all become guilty before God; ſo that if he ſhould mark iniquity, no fleſh living could be juſtified before him: What ſo reaſonable, what ſo indiſpenſably neceſſary, therefore, as with all reverence to eſteem, and with all joy to embrace, the *righteouſneſs of God*, as now atteſted by the law and the prophets, by Chriſt and his Apoſtles; and which we have the divine word to aſſure us, ſhall be upon all believers, without any difference?—Humbling ourſelves in the preſence of God, as thoſe who have *ſinned, and come ſhort of the glory of God*; and ſeeking to be *juſtified freely by his grace, through the redemption that is in Chriſt Jeſus?*

To this mighty Deliverer let us continually look, as the great *propitiation* of loſt man; exerciſing faith in his blood, and rejoicing that thoſe, which ſeemed to our feeble apprehenſions the moſt jarring attributes of the Deity, are now reconciled and glorified;—that *mercy and truth have met together, that righteouſneſs and peace have kiſſed each other*. And while we readily acknowledge that all *boaſting is excluded*, let us, in the grateful overflowings of our ſouls, fall down before that throne, whence pardon is diſpenſed; confeſſing that this act of grace is our only plea, and abaſing ourſelves before God for ever, in a ſenſe of the demerit of our ſins, and of the abundance of his mercy. ver. 25—27. It ſhould at all times be noted that the more faith there is in a ſoul, the leſs pride is there. *Where is boaſting then?*—It is *excluded*.—By what law?—The *law of faith*. Faith humbles man, by making him ſenſible that without Chriſt he is nothing but falſhood, ſin, and unworthineſs; and that it is through the merits and grace of his Saviour, that he begins, continues, or compleats any thing which is really good.

Jows and *Gentiles* are bound to unite in thankſgivings to God, and in love to each other, as having been all involved in the ſame condemnation,—all partakers of the ſame compaſſion. But *Chriſtians* are eſpecially called upon to remember, that by this rich diſplay of grace, the Almighty intended not to *ſuperſede*, but to *eſtabliſh the law*. See ver. 29—31. May we, therefore, make it our ſerious concern, that not only the actions of our lives, but the ſentiments of our hearts, be directed and determined by *that law*; which is now peculiarly enforced by more powerful motives, than when it appeared from Sinai, in all its unallayed terrors:—Let it be ſeen at all times, and in all our conduct, that the *love of Chriſt effectually conſtrains us* to glorify his name, and exalt the honours of our incarnate God!—That *God*, who never ſhews himſelf more plainly to be *our God*, than when he produces ſincere charity, through faith, in our hearts.

Chap. IV. *Ver.* 1. In the foregoing chapter the Apoſtle has proved, that neither Jews nor Gentiles have a right to the bleſſings of God's

2 For if Abraham were juſtified by works, he hath *whereof* to glory, but not before God.

3 For what ſaith the ſcripture? Abraham believed God, and it was counted unto him for righteouſneſs.

4 Now to him that worketh, is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs.

6 Even as David alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works,

7 *Saying*, Bleſſed *are* they whoſe iniquities are forgiven, and whoſe ſins are covered.

8 Bleſſed *is* the man to whom the Lord will not impute ſin.

9 *Cometh* this bleſſedneſs then upon the circumciſion *only*, or upon the uncircumciſion alſo? for we ſay that faith was reckoned to Abraham for righteouſneſs.

10 How was it then reckoned? when he was in circumciſion, or in uncircumciſion? Not in circumciſion, but in uncircumciſion.

11 And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the

Ver. 2. Ch. iii. 20.—V. 3. Gen. xv. 6. Gal. iii. 6. Jam. ii. 23.—V. 4. Ch. xi. 6.—V. 7. Pſ. xxxii. 1, 2.—V. 11. Gen. xvii. 10.

peculiar kingdom, otherwiſe than by grace, which is free to the one, as well as the other. In this chapter he advances to a new argument, admirably adapted to convince the Jew; to ſhew the believing Gentile in a clear light the high value and ſtrong ſecurity of the mercies freely beſtowed upon him in the Goſpel; and at the ſame time to diſplay the ſcheme of Divine Providence, as laid in the counſel and purpoſe of God. His argument is taken from Abraham's caſe. Abraham was the father and head of the Jewiſh nation. It is generally thought that he had been an idolater; (ſee on Joſh. xxiv. 14.) but God pardoned him, and took him and his ſeed into his eſpecial covenant, and beſtowed upon them many extraordinary bleſſings above the reſt of the world. Thus he was *juſtified*; and it is evident he was juſtified not upon the footing of obedience to law, or the rule of right action, but in the only way a ſinner can be juſtified,—by prerogative, or the favour of the law-giver. Now this is the very ſame way in which the Goſpel ſaves the believing Gentiles, and gives them a part in the bleſſings of God's covenant. Why then ſhould the Jews ſo violently oppoſe the Gentiles being intereſted in thoſe bleſſings?—Eſpecially if it be further obſerved, that the believing Gentiles are actually included in the promiſe made to Abraham, and the covenant eſtabliſhed with him; for at the time God entered into covenant with Abraham, he conſidered him as the head, not of one nation only, but of many nations, Gen. xvii. 4. *As for me, behold my covenant is with thee, and thou ſhalt be*, with regard to this my covenant, *the father of many*, or *a multitude of nations*; conſequently, the covenant being made with Abraham, as the head or father of many nations, all in any nation, who ſhould ſtand upon the *ſame religious principle* with him, were his ſeed, and with him intereſted in the covenant God made with him: But *he* ſtood only upon the footing of *faith* in the mercy of God, pardoning his idolatry, and graciouſly beſtowing extraordinary bleſſings; and upon this footing alſo the believing Gentiles ſtand in the Goſpel; therefore they are the ſeed of Abraham, and included in the covenant of promiſe made to him. Now to all this the Apoſtle knew very well it would be objected, That it was not *faith alone* which gave Abraham a right to the bleſſings of the covenant; but his *obedience* to the law of circumciſion, which being peculiar to the Jewiſh nation, gave *them* alſo, and them alone, an intereſt in the Abrahamic covenant: conſequently, whoever among the Gentiles would be intereſted in that covenant, ought to embrace Judaiſm, and, as the only ground of their right, perform obedience to the law of circumciſion, and ſo come under the obligations to the whole law. With this objection the Apoſtle introduces his argument, ver. 1, 2. ſhews that, according to the Scripture account, Abraham was juſtified by faith, ver. 3—5. explains the nature of that juſtification by a quotation out of the Pſalms, ver. 6—9. proves that Abraham was juſtified long before he was circumciſed, ver 9—11. that the believing Gentiles are his ſeed, to whom the promiſe belongs, as well as to the believing Jews; ver. 12—17. and deſcribes Abraham's faith, in order to explain the faith of the Goſpel; ver. 17. to the end. See Taylor and Locke.

Abraham our father] *Father* is of an extenſive and emphatical ſignification in the Hebrew; amongſt other things it ſignifies a perſon who is firſt in the invention, uſe, or enjoyment of any thing, with regard to thoſe who imitate him, or derive from him any particular cuſtom or advantage. Gen. iv. 20, 21. *Jabal* was the *father of ſhepherds*; *Jubal* was the *father of all ſuch as handle the harp and organ.* Abraham is the *father of all them that believe*; ver. 11. and the *father of us all*; ver. 16. namely, as he was the firſt to whom the grant or promiſe of extraordinary bleſſings was made upon his faith, and as all that believe are included in that promiſe, and are juſtified in the ſame way that he was. In this ſenſe the Jew here calls Abraham *our father*; meaning, not only as the Jews were naturally deſcended, but as they held all their privileges from him; were included in the promiſes made to him, and juſtified as he was. Thus we muſt underſtand *our father*, to give the Jew's argument its proper ſenſe and force; and this he meant according to his own narrow notion, as if Abraham, in this reſpect, was father to the Jews only, and to no other people. But the Apoſtle proves he was, in this reſpect,—namely, as the head and pattern of juſtification,—the father of all them that believe, whether heathens or Jews. The expreſſion, *as pertaining to the fleſh*, or *with reſpect to the fleſh*, evidently relates to circumciſion, and the obligation it laid upon the Jews: for *in the fleſh*,—*after the fleſh*,—or *appertaining to the fleſh*, are thus frequently uſed:—Gal. vi. 12. 1 Cor. x. 18. 2 Cor. v. 16. xi. 18. Philip. iii. 3. This was the Jew's *glorying in the fleſh*, and is ſufficient to point out the ſenſe of Abraham's *finding* or obtaining, as appertaining to or after the fleſh, that whereof he had καυχημα, *to glory*. See ch. iii. 27. and on ii. 17. It is what the Jews ſuppoſe he procured from God, for his obedience to the law of circumciſion, and for anſwering the peculiar obligations he was thereby brought under; as further appears from ver. 9—12. where, arguing againſt the Jew's objection ſtarted here in the 1ſt and 2d verſes, he aſks, *How was faith reckoned to Abraham?—When he was in circumciſion or uncircumciſion?*—Not in *circumciſion, but in uncircumciſion*, &c. Now as this reaſon is undoubtedly full to the purpoſe of the Jew's objection, it confirms, or rather makes neceſſary the ſenſe we have given of the phraſe before us. Dr. Waterland's reading is as follows;—*Our father has found* [obtained] *in regard to the fleſh* [i. e. by fleſhly ceremonies].

Ver. 2. *But not before God*] This appears to be the Apoſtle's anſwer to the Jew's objection, ver. 1, 2. and it it implies that Abraham might have ſome ſort of *glorying*, poſſibly ſuch as the Apoſtle himſelf had, 1 Cor. ix. 15. 2 Cor. i. 12. x. 13, &c. xi. 16—30. The Apoſtle had *glorying* in his ſuperior vouchſafements and labour, but only *before men*, and with reſpect to them; not before God, in regard to whom his language was *Not I*, but the *grace of God.* Note further, that *before God* hints, that the Apoſtle conſiders Abraham as ſtanding in the court before God's tribunal, when the promiſe was given him. It perhaps would make this paſſage clearer, if the preſent verſe ended with the word *glory*, and the third began with the clauſe before us. See Raphelius and Taylor.

Ver. 3. *It was counted*] Ἐλογίσθη, in our tranſlation, is rendered *counted*, *reckoned*, ver. 4, &c. *imputed*, ver. 6, &c. But as the word and the ſenſe is conſtantly the ſame, it would certainly have been better to have rendered it conſtantly by one word, and *reckoned* ſeems as proper as any other. Indeed this is a remark which may be extended to many other words; as it would certainly help the Engliſh reader to find out and purſue the ſenſe of Scripture, if the ſame original word were every where rendered by the ſame Engliſh word.

Ver. 4. *Of grace*] *Of favour*. Wat. Raphelius has ſhewn that Μισθὸν doth not only mean a *reward of debt*, but alſo a *gift of favour*; and that the phraſe μισθον δωρεην occurs in Herodotus: So that a *reward of grace* or *favour* is a claſſical, as well as theological expreſſion.

Ver. 5. *The ungodly*] Abraham is the ſubject of the Apoſtle's diſcourſe; and he plainly hints, though he did not care to ſpeak out, that even Abraham was chargeable with not paying due reverence and worſhip to God, as the word Ἀσεβὴς, which we render *ungodly*, properly imports. See on ch. i. 18. and Luke vii. 48—50.

Ver. 7. *Bleſſed is the man*, &c.] See on Pſ. xxxii. 1, 2. and the *Reflections*.

Ver. 8. *Will not impute ſin*] What the *imputing* or *reckoning of righteouſneſs is*, ver. 6. may be ſeen in this verſe, namely, "the not reckoning of ſin to any one;"—"the not putting ſin to his account;" the Apoſtle, in theſe verſes, uſing the expreſſions as equivalent. From hence the expreſſion of *blotting out iniquity*, ſo frequently uſed in Sacred Scripture, may be underſtood; that is, the ſtriking it out of the account. Λογιζεσθαι ſignifies to *reckon* or *account*; and with a dative caſe, *to put to any one's account*. See Locke on ver. 3. and the note on ver. 22.

Ver. 10. *Not in circumciſion, but in uncircumciſion*] Faith was reckoned to Abraham for juſtification, Gen. xv. 6. but circumciſion was not inſtituted till about fourteen or fifteen years after that, Gen. xvii. 1, 2, &c. for *faith was reckoned to Abraham* for juſtification before Iſhmael was born, at leaſt one year. Comp. Gen. xv. and xvi. At Iſhmael's birth, he was eighty-ſix years of age, Gen. xvi. 16. and at the inſtitution of circumciſion, Iſhmael was thirteen, and Abraham ninety-nine years old. See Gen. xvii. 24, 25, and Taylor.

Ver. 11. *And he received the ſign of circumciſion*] Hence it appears, that the covenant eſtabliſhed with Abraham, Gen. xvii. 2—15. is the ſame with that Gen. xii. 2, 3. and Gen. xv. 5, &c. For circumciſion was not a ſeal of any new grant, but of the juſtification or grant of faith which *he had, yet* being uncircumciſed: that he might be the father of all them that believe, though they be not circumciſed, that righteouſneſs might be imputed unto them alſo;

12 And the father of circumciſion to them who are not of the circumciſion only, but who alſo walk in the ſteps of that faith of our father Abraham, which *he had*, being yet uncircumciſed.

13 For the promiſe that he ſhould be the heir of the world, *was* not to Abraham, or to his ſeed, through the law, but through the righteouſneſs of faith.

14 For if they which are of the law *be* heirs, faith is made void, and the promiſe made of none effect:

15 Becauſe the law worketh wrath: for where no law is, *there is* no tranſgreſſion.

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promiſe might be ſure to all the ſeed, not to that only which is of the law, but to that alſo which is of the faith of Abraham, who is the father of us all;

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth thoſe things which be not, as though they were.

Ver. 11. Luke xix. 9. Ver. 12, 16. Gal. iii. 7.—V. 13. Gen. xvii. 8.—V. 14. Gal. iii. 18.—V. 15. Ch. iii. 20. v. 13, 20. vii. 8, 10. 1 Cor. xv. 56. 2 Cor. vii. 9. Gal. iii. 19. 1 John iii. 4.—V. 16. Ch. iii. 24. Iſai. li. 2.—V. 17. Gen. xvii. 5. Or, *like unto him.* Ch. viii. 11.

of bleſſings which Abraham had received before he was circumciſed; and that juſtification or grant of bleſſings included the Goſpel covenant, in which we are now intereſted: for the Scripture foreſeeing that God would juſtify us heathens through faith, preached before the Goſpel unto Abraham, ſaying, *In thee ſhall all nations be bleſſed*, Gal. iii. 8. Gen. xii. 3. The whole of the Apoſtle's argument in this chapter proves, that we believing Gentiles are the ſeed of Abraham, to whom, as well as to himſelf, the promiſe was made; conſequently, it is the Abrahamic covenant in which we now ſtand; and any argument taken from the nature of that covenant, and applied to ourſelves, muſt be good and valid. It is alſo undeniably evident from this verſe, as well as from Gen. xvii. 1—11. that circumciſion was a ſeal or ſign of the covenant of grace, and not merely of temporal promiſes; which conſequently obviates the moſt conſiderable objection that has ever been urged againſt Infant Baptiſm. Mr. Locke obſerves, that the Apoſtle's ſenſe, at the cloſe of this verſe, properly runs thus: "That he might be the father of the Gentiles who believe, though they be not circumciſed, that righteouſneſs might be imputed to them alſo." ver. 12. "And the father of the Jews, that righteouſneſs might be imputed, not to them who have circumciſion only, but to them who alſo walk in the ſteps of the faith of our father Abraham, *which he had, being uncircumciſed.*" Dr. Waterland reads it,—*Of the faith which ſhould be in uncircumciſion.*

Ver. 13. *The heir of the world*] Abraham and his ſeed together are the *heir of the world*; for the promiſe is made to both, and αὐτὸν includes both; and *his ſeed*, in the next verſe, are called *heirs* as well as he; i. e. *heirs* of the world, not *lords* and *poſſeſſors* of it, as ſome ſuppoſe, for that they were never intended to be. The *world*, we conceive, muſt here be conſidered as a great family, and Abraham and his ſeed as the heir or heirs, to whom, by the free donation of God belonged the birth-right, the double portion of the father's goods, *the excellency of dignity*, and the *excellency of power*, Gen. xliii. 33. xlix. 3. Deut. xxi. 15—17. Agreeably to this ſentiment, the Lord ſtiles the whole body of the Iſraelites his *ſon*, his *firſt-born*, or *heir*. Exod. iv. 22. Jer. xxxi. 9. Hence the Chriſtian church or congregation is called *the church of the firſt-born.* Heb. xii. 23. which is the thing the Apoſtle demonſtrates in this chapter; namely, that we are *heirs*, or the *firſt-born of the world*, as we are by faith the ſeed of Abraham, to whom the promiſe was made, at the ſame time that it was made to him. *And if ye be Chriſt's, then are ye Abraham's ſeed, and heirs according to the promiſe.* Gal. iii. 29. This is a very juſt, as well as a very beautiful way of repreſenting the extraordinary privileges and bleſſings vouchſafed to the peculiar congregation and people of God: For, *firſt*, this gives us a clear idea in what ſenſe the Apoſtle is here ſpeaking of the juſtification both of Abraham and his ſeed; for the promiſe to Abraham and his ſeed, that he ſhould be the heir of the world, is manifeſtly that juſtification, or grant of bleſſings, about which the Apoſtle is arguing from the beginning of the chapter; and this verſe ſhews, that this juſtification is not final, but the *firſt* juſtification, whereby they were conſtituted the heirs of the world, or the firſt-born of the family of God in the world; and had, by the grace or favour of God, a double portion of his bleſſing aſſigned to them; namely, the extraordinary privileges, honours and advantages of the peculiar people of God. It is juſtification in this ſenſe, as we are at preſent admitted to thoſe privileges and honours, for which the Apoſtle is arguing in this chapter, and conſequently in the foregoing. This, *ſecondly*, ſhews in what light we are to view the Gentiles, or thoſe parts of the world who are not taken into the congregation of God; namely, not as wholly excluded from his favour and bleſſing, but as enjoying a leſs degree of advantage. The *heir* in the family poſſeſſed a double portion of the father's goods, but the reſt of the children had ſome ſhare of the ſubſtance: ſo it is with the heathen; they have their part of God's bleſſing, though we, as the firſt-born, enjoy the double portion. This alſo, *thirdly*, ſhews with how much propriety the Apoſtle uſes the inſtance of Eſau, Heb. xii. 16, 17. to caution Chriſtians againſt the contempt and abuſe of their preſent privileges. Eſau, as Jacob's *heir* or *firſt-born*, had a birthright, an invaluable bleſſing, which for one morſel of meat he ſold, and loſt for ever; and we alſo, as the firſt-born, or heirs of our heavenly father, have a birthright, even the revelation and promiſes of all the bleſſings of the Goſpel covenant. This is our great happineſs above the heathen, who have not the promiſes and grace of this covenant revealed to them: But we may forfeit this birthright, and ſhall certainly loſe it for ever, if we prefer the pleaſures of ſin before the favour of God, and that eternal life which he has given us in Jeſus Chriſt our Lord; and then the virtuous *heathen*, who honeſtly improves his leſſer ſhare of the divine goodneſs, ſhall, in the life to come, be received into the kingdom of God; while the profane and wicked *Chriſtian*, who receives the grace of God in vain, ſhall be caſt into outer darkneſs. See Taylor and Locke.

Ver. 14. *For if they which are of the law be heirs*] The Apoſtle here ſpeaks of the performance of the law, with reference to a *moral* impoſſibility; for it ſeems evident from what follows, that the law is to be conſidered as inſiſting on an obedience abſolutely perfect: ſo that thoſe good men who were juſtified *under it*, were not juſtified *by it*, but by the diſpenſation of grace under which Abraham was; which, though not a part of the covenant of God by Moſes, was not, and could not be abrogated by it. See Gal. iii. 17. and Doddridge.

Ver. 15. *Where no law is*, &c.] "Of that concerning which there is no law, with the ſanction of a puniſhment annexed, there can be no tranſgreſſion, incurring wrath or puniſhment." Thus it may be rendered, if we read οὗ, with an aſpiration, as ſome do: But whether it be taken to ſignify *where* or *whereof*, the ſenſe will be the ſame; for παράϐασις here, to make St. Paul's argument of force, muſt ſignify ſuch a *tranſgreſſion*, as draws upon the tranſgreſſor wrath and puniſhment, by the force and ſanction of a law; and ſo the Apoſtle's propoſition is made good,—that it is the law alone which expoſes us to wrath, and that it is all which the law can do, for it gives us no power to perform. Locke.

Ver. 16. *Therefore it is of faith, that it might be by grace*] *By favour.* Wat. Here it ſhould be well obſerved, that *faith* and *favour* do mutually and neceſſarily infer each other; for the *grace* or *favour of God*, in its own nature requires faith in us, and faith on our part, in its own nature ſuppoſes the grace or favour of God. If any bleſſing is the free gift of God, in order to influence our temper and behaviour, then in the very nature of things it is neceſſary that we be ſenſible of this bleſſing, and perſuaded of the grace of God, who beſtows it; otherwiſe, it is not poſſible we ſhould improve it. On the other hand, if faith in the goodneſs or favour of God, with regard to any bleſſing, is the principle of our religious hopes and actions, then it follows, that the bleſſing is not due in ſtrict juſtice, or upon the footing of law; but that it is the free gift of divine goodneſs. If the promiſe to Abraham, conſtituting him and his ſeed the heirs or firſt-born of the world, is of faith on our part, then is it by favour on the part of God; *and it is of faith that it might be by favour.* Favour being the mere good-will of the donor, is free and open to all whom he chooſes to make the object of it: And the divine wiſdom appointed faith to be the condition of that promiſe, becauſe *faith*, or a perſuaſion of the truth of the promiſe, is on our part the moſt ſimple principle; bearing an exact correſpondence to *grace* or *favour*, and reaching as far as that can extend; that ſo the happy effects of that promiſe might ſpread far and wide, take in the largeſt compaſs, and be confined by no condition, but what is merely neceſſary in the nature of things. See Taylor, Bengelius, Calmet. Mr. Locke obſerves, that the grammatical conſtruction at the beginning of this verſe does not ſeem much to favour *inheritance*, as the word to be ſupplied, *(therefore the inheritance is of faith)* becauſe it does not occur in the preceding verſes; But he that obſerves St. Paul's way of writing, who more regards things than forms of ſpeaking, will be ſatisfied that it is enough that he mentions *heirs*, ver. 13, 14. And that he means *inheritance* here, is put paſt a doubt by Gal. iii. 18.

Ver. 17. *As it is written*, &c.] That Abraham's being the *father*

of

18 Who againſt hope believed in hope, that he might become the father of many nations; according to that which was ſpoken, So ſhall thy ſeed be.

19 And being not weak in faith, he conſidered not his own body now dead, when he was about an hundred years old, neither yet the deadneſs of Sarah's womb.

20 He ſtaggered not at the promiſe of God through unbelief; but was ſtrong in faith, giving glory to God;

21 And being fully perſuaded, that what he had promiſed, he was able alſo to perform.

22 And therefore it was imputed to him for righteouſneſs.

23 Now it was not written for his ſake alone, that it was imputed to him;

24 But for us alſo, to whom it ſhall be imputed, if we believe on him that raiſed up Jeſus our Lord from the dead;

25 Who was delivered for our offences, and was raiſed again for our juſtification.

Ver. 18. Gen. xv. 5.—V. 19. Gen. xvii. 17. xviii. 11. Hebr. xi. 11, 12.—V. 21. Pſ. cxv. 3. Hebr. xi. 19.—V. 23. Ch. xv. 4. 1 Cor. x. 6, 11.—V. 24. Acts ii. 24. xiii. 30.—V. 25. Gal. i. 4. 1 Cor. xv. 17.

of many nations, hath relation to the covenant God made with him, may be ſeen Gen. xvii. 4, 5. *Behold, my covenant is with thee, and thou ſhalt be a father of many nations: neither ſhall thy name any more be called Abram; but thy name ſhall be Abraham: for a father of many nations have I made* or *conſtituted thee*, by virtue of my covenant with thee. See Taylor's Key, p. 27. Dr. Doddridge inſtead of *before him whom he believed, even God*, reads, *like God whom he believed*; for ſo he thinks κατέναντι may ſignify: but Dr. Waterland, connecting it with the laſt words of the former verſe reads, *who is the father of us all,—then exiſting in the ſight of God, whom he believed*, &c. The meaning of the laſt clauſe ſeems to be, "Who ſpeaketh of things which do not yet exiſt, as if they were actually exiſting; becauſe he knows they will exiſt in their due time." See Markland on Arnold's Comment. on Wiſdom xi. 25.

Ver. 22. *And therefore it was imputed to him for righteouſneſs*] To what has been ſaid concerning the word rendered *imputed* in ver. 8. we add the following remarks of Dr. Doddridge, from his ſermons on Salvation by Grace through faith, p. 14, &c. "All manner of *imputation*, ſays he, ſeems to be a metaphor taken from books of account between creditor and debtor; and from *mercantile* affairs, it is ſometimes applied to *judicial*; as *crimes* to be accounted for, are alſo ſometimes called *debts*. When the matter, however, is well underſtood in one view, it is eaſy to apply it to the other: To impute any act of ſin, or of obedience to a perſon, is therefore properly (as we have before ſuggeſted) no other than to *ſet it down to his account*. The great God of heaven and earth is repreſented in Scripture,—with humble condeſcenſion to our manner of acting and conceiving of things,—as keeping a moſt exact book of records and accounts, in which thoſe things are regiſtered concerning every one of us, which he will bring into that laſt review and ſurvey, by which our characters and ſtates ſhall finally be determined. And as the moſt exact and perfect obedience is a *debt* which we owe him, as our great creator, benefactor, and governor: ſo, on the breach of his law, we owe him ſome *proper ſatisfaction* for it. In this view we are all charged as debtors, poor, miſerable inſolvent *debtors* in the book of God; (ſee Mark vi. 12.) Innumerable *ſins* are *imputed*, or ſet down to our account; and were things to go on in this courſe, we ſhould ere long be arreſted by the divine juſtice, and being found incapable of payment, ſhould be caſt into the priſon of hell, to come out no more. But God, in pity to this our calamitous ſtate, hath found out a ſurety and a ranſom for us; hath provided a *ſatisfaction* in the obedience and ſufferings of his Son, which is what we mean by the *righteouſneſs of Chriſt*, or his active and paſſive obedience. It is with a gracious regard to this—to expreſs his high complacency in it, and, if we may ſo ſpeak, his pleaſing remembrance of it, that all who are finally juſtified and ſaved, meet with divine acceptance and favour: or, to purſue the metaphor opened above, The righteouſneſs of Chriſt is in the book of God *imputed* or *ſet down* to their acacount, as that by which the *debt is balanced*, and they are *intitled* to ſuch favours as *righteous perſons* might expect from God.—But then, it is an invariable rule in the divine proceedings, that this righteouſneſs, or this *atonement* and *ſatisfaction of Chriſt* (for it ſeems of little conſequence by which of theſe names it ſhall be called) be a means of delivering thoſe, and only thoſe who believe. Purſuant therefore to the above metaphor, when any particular perſon *believes*, this is ſet down to his account, as a moſt important *article*, or as a *memorandum*, if we may ſo expreſs it, in the *book of God's remembrance*, that ſuch an one is now actually become a believer, and therefore is now entitled to juſtification and life by Chriſt. In this ſenſe his *faith is imputed for righteouſneſs*. Yet it is not regarded by God as the grand *conſideration* which balances the account, or indeed as paying any of the former debt,—which it is impoſſible it ſhould; but only as that, which, according to the gracious conſtitution of the Goſpel, gives a man a claim to what *Chriſt has paid*, and which God has graciouſly *allowed*, as a valuable conſideration, in regard to which he may honourably pardon and accept all who ſhall apply to him in his appointed way, or in the way of humble believing."

Ver. 24. *But for us alſo*] *But for our ſake alſo.* MS. and Wat.

Ver. 25. *Who was delivered for our offences*] See ch. iii. 25. v. 6—10. Epheſ. i. 7, 11, 14. v. 2. Col. i. 14, 20—22. 1 Tim. ii. 6. Titus ii. 14. 1 Cor. xv. 17. From theſe ſeveral texts of St. Paul may be ſeen his own explication of what he ſays here; namely, that our Saviour, by his death, atoned for our ſins, and ſo we were made innocent, and thereby freed from the puniſhment due to ſin. But he roſe again to aſcertain to us eternal life, the conſequence of juſtification; for the reward of righteouſneſs is eternal life, to which inheritance we have a title by adoption in Jeſus Chriſt. But if he himſelf had not poſſeſſed that inheritance, if he had not riſen into the poſſeſſion of eternal life, We, who hold by and under him, could not have riſen from the dead; and ſo could never have come to be pronounced *righteous*, and to have received the reward of it,—everlaſting life. Hence St. Paul tells us, that *if Chriſt be not raiſed, our faith is vain; we are yet in our ſins:* That is, as to the attainment of eternal life, it is all the ſame as if our ſins were not forgiven. And thus *he roſe for our juſtification*, not only as his reſurrection affords the moſt ſolid confirmation of the whole new covenant, but alſo puts him into a capacity of raiſing us from the dead, and of giving us eternal life, John xiv. 19. See Locke, and Taylor.

REFLECTIONS ON CHAP. IV.

It is the corrupt inclination of the heart of man, to ſeek for ſomething to juſtify himſelf in his own good *works*, and in his own will; which does not come from God, and which is owing only to himſelf. The ſincere Chriſtian, on the contrary, places all his joy in owing every thing to God, through Jeſus Chriſt: And whoſoever is deſirous to *glory* in any thing independantly of *Him*, will meet with nothing but ſhame and confuſion at the laſt. In this view, Abraham is the firſt witneſs to grace, and the righteouſneſs of faith before the law, ver. 1, 2. and the pattern of right conduct to every truly faithful perſon.

We are ſaved by a divine ſcheme, which allows us not to mention any works of our own, as if we had *whereof to glory before God*, but teaches us to aſcribe our ſalvation to the belief in Him who *juſtifieth the ungodly*. Nor need we be aſhamed of flying to ſuch a method: Abraham, the father of the faithful, had recourſe to it himſelf, ver. 3—5. and built on it his eternal hope, which nothing can confound. May *we* ſhare his diſpoſition of mind, that ſo we may inherit the ſame promiſes: And thus we alſo, walking in the ſteps of our father Abraham, ſhall be called like him the *friends* and children of God; and ſit down with the patriarchs and prophets of old in his heavenly kingdom.

If there be indeed any ſuch thing as *happineſs* to be enjoyed by mortals, it is the portion of *that man*, of whom David ſpeaks—of him *whoſe iniquity is pardoned, whoſe ſin is covered*, and who enjoys the manifeſtation of that pardon, ver. 7, 8. Well may he endure the greateſt afflictions of life with cheerful ſubmiſſion, and look forward to *death* with comfort; to that aweful, yet tranſporting day, when the *ſting* of all theſe evils ſhall be taken out, and returning tokens of the divine favour convert them into bleſſings. How earneſtly ſhould we then ſupplicate the throne of grace, that this happineſs may become ours! That the great and glorious Being, whom by our ſins we have ſo offended, and in whom alone the right and power of pardon reſides, would *ſpread the veil* of his mercy over our provocations, and blot them out of the book of his remembrance! Let us only, on the one hand, fix it in our minds, that it is the character of the man to whom this bleſſedneſs belongs, that *in his ſpirit there is no guile*; and on the other reflect, that it is in conſequence of a righteouſneſs which God graciouſly *imputes*, and *faith receives* and applies.

How common is it, for men to glory in the piety and holineſs of thoſe to whom they bear any *relation*; but how rarely do they *walk in their ſteps*, by imitating their example!—ſee ver. 12. The faith which does not diſpoſe us to forſake all, for the ſake of God, and to ſacrifice every thing to his known will, is not the *faith* of a Son of Abraham; not ſuch a *faith* as can ever be *accounted for righteouſneſs*.

Though by our manifold tranſgreſſion of the perfect *law* of God, we can never *inherit* by any claim from that, which *only worketh wrath* and condemnation, in conſequence of our breach of it; (ver. 14, 15.) Yet ſhall we, by believing and obeying the Goſpel of our Redeemer, find the *promiſe ſure* to us, as the ſpiritual ſeed of Abraham, (ver. 16.) and be for ever happy in the enjoyment of that better *Canaan*, where every earthly inheritance ſhall be no more.

Let us then bear continually in our minds the great, the venerable example of Abraham our father; labour to the utmoſt to trace his ſteps,

CHAP. V.

Being juſtified by faith, we have peace with God, and joy in our hope; that ſince we were reconciled by his blood, when we were enemies, we ſhall much more be ſaved being reconciled. As ſin and death came by Adam, ſo much more righteouſneſs and life by Jeſus Chriſt. Where ſin abounded, grace did ſuperabound.

THerefore being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt:

2 By whom alſo we have acceſs by faith into this grace wherein we ſtand, and rejoice in hope of the glory of God.

3 And not only *ſo*, but we glory in tribulations alſo; knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not aſhamed; becauſe the love of God is ſhed abroad in our hearts, by the Holy Ghoſt which is given unto us.

6 For when we were yet without ſtrength, in due time Chriſt died for the ungodly.

7 For ſcarcely for a righteous man will one die: yet peradventure for a good man ſome would even dare to die.

8 But God commendeth his love towards us, in that while we were yet ſinners, Chriſt died for us.

Ver. 1. Iſai. xxxii. 17. John xvi. 33. Epheſ. ii. 14.—V. 2. Epheſ. ii. 18. iii. 12. Hebr. iii. 6.—V. 3. Jam. i. 3,—V. 4. Jam. i. 3.—V. 5. Phil. i. 20.—V. 6. Or, *according to the time.*—V. 8. John xv. 13. 1 Pet. iii. 18. 1 John iii. 16. iv. 9.

ſteps, and have *faith in* that omnipotent *God*, who at his pleaſure *quickeneth the dead, and calleth the things which are not, as if they were*, ver. 17. If ſenſe were to judge, it would pronounce many of thoſe difficulties inſurmountable, which ſeem to oppoſe the accompliſhment of his promiſes;—but we have the truth of God pledged as our ſecurity, that they ſhall all be fulfilled in their ſeaſon. Surely no argument ſhould be ſo effectual as this to render us *ſtrong in faith*, and thus diſpoſe our hearts to *glorifying God*, ver. 20. He hath *promiſed*, and he is *able alſo to perform*; *for with him all things are poſſible.* Already hath he done *that* for us, which we had much leſs reaſon to expect or conceive, than we now have to hope for any thing remaining. He that *delivered* up his *ſon Jeſus for our offences*, (ver. 25.) to redeem us by his blood from final and everlaſting ruin;—*How ſhall he not with him alſo freely give us all things?*

Be it our daily joy, that this mighty Saviour was *raiſed again for our juſtification.* A belief of the *reſurrection* of Chriſt, comprehends every thing, ſince it includes the belief of all the myſteries and truths of Chriſtianity, whether antecedent or ſubſequent; the *reſurrection* being in fact the ſeal of every thing which the bleſſed Jeſus did, ſuffered, taught and promiſed, to and for his people. Let it therefore be continually conſidered as the nobleſt argument to eſtabliſh our faith in him, who performed this illuſtrious work of mercy and of power. So ſhall it be *accounted to us likewiſe for righteouſneſs*, ver. 22, 23. Yea, ſo ſhall the righteouſneſs of our redeeming God be reckoned as ours, to all the bleſſed purpoſes of our juſtification and acceptance with him to all eternity.

Chap. V. *Ver.* 1. The Apoſtle having proved in the former chapter, that the believing Gentiles are juſtified in the ſame way with Abraham, and in fact are his ſeed, included with him in the promiſe or covenant, he judged this a proper place, (as the Jews built all their glorying upon the Abrahamic covenant,) to produce ſome of thoſe privileges and bleſſings in which the Chriſtian Gentile could glory, in conſequence of his juſtification, or his being pardoned, and taken into the covenant and peculiar kingdom of God by faith. And he chooſes to inſtance in three particulars, which above others were adapted to this purpoſe; namely, *firſt*, the *hope* of eternal life, in which the law wherein the Jews gloried, ch. ii. 17. defective, v. 2. *Secondly*, the *perſecution* and *ſufferings* to which Chriſtians were expoſed, ver. 3, 4. and on account of which the Jew was greatly prejudiced againſt the Chriſtian profeſſion; and here having ſhewn that *tribulations* have a happy tendency to eſtabliſh our hearts in the hope of the Goſpel, he wiſely adds, to alleviate the frightful aſpect of tribulation, ſome weighty reaſons to prove, that the glorious hope of the Goſpel will certainly be made good in our eternal ſalvation by Jeſus Chriſt, ver. 5—11. *Thirdly*, an *intereſt in God*, as our God and Father; a privilege upon which the Jews valued themſelves highly above all other nations. See ch. ii. 17. Theſe three are the ſingular privileges belonging to the Goſpel ſtate, wherein we Chriſtians may glory, as really belonging to us, and greatly redounding, if duly underſtood and improved, to our honour and benefit. See Taylor and Locke.

We have peace with God] That is, we Gentiles, who are not under the law. It is in their names that St. Paul ſpeaks in the three laſt verſes of the foregoing chapter, and ſo on to ver. 11. as is evident from the illation here;—*therefore, being juſtified by faith, we*, &c. it being an inference drawn from his having proved in the former chapter, that the promiſe was not to the Jews alone, but to the Gentiles alſo; and that juſtification was not by the law, but by faith, and conſequently deſigned for the Gentiles, as well as the Jews. We have peace with God, is thus paraphraſed by Doddridge: "Our guilty fears are ſilenced, and we are taught to look up to him with ſweet ſerenity of ſoul, while we no longer conceive of him as an enemy, but under the endearing character of a friend and father.

Ver. 2. *By whom alſo we have acceſs*, &c.] *By whom we have been introduced, by means of faith, into that grace*, &c. προσαγωγὴ is often uſed as a ſacerdotal phraſe, and ſignifies being with great ſolemnity introduced, as into the more immediate preſence of the Deity in his temple; ſo as, by a ſuppoſed interpreter, from thence called προσαγωγευς, the *introducer*, to have a kind of conference with ſuch a Deity. St. Paul uſes the ſame word *rejoice* or *glory* for the convert Gentiles, which he had uſed before the boaſting of the Jews; and the ſame word he applied when he examined what Abraham had found, ch. iv. 2. which plainly ſhews us, that he is here oppoſing the advantages which the Gentile converts to Chriſtianity have by faith, to thoſe the Jews gloried in, with ſo much haughtineſs and contempt of the Gentiles. See Locke, Raphelius, and on chap. ii. 17.

Ver. 4. *Experience*] *Full proof.* MS. Δοκιμὴ has this ſignification, and is a metaphor taken from gold proved by purifying fire. See 1 Pet. i. 7. Ecclus. ii. 5. and Saurin's Serm. p. 159.

Ver. 5. *Hope maketh not aſhamed*] *Will not deceive us.* Wat. This is a figure called *litotes*, very common in Scripture, which ſignifies that our expectation, truſt, hope, or deſire ſhall be certainly and glorioufly accompliſhed: So ch. ix. 33. x. 11. For the next clauſe, comp. 2 Cor. i. 22, v. 4, 5. Epheſ. i. 13, 14. 1 John iii. 24. iv. 13. The force of the Apoſtle's inference ſeems to ſtand thus: "The hope of eternal happineſs, in which we glory, cannot deceive us, *becauſe* the gifts of the Holy Ghoſt beſtowed upon us, aſſure us of the love of God towards us;" the Jews themſelves acknowledging, that the Holy Ghoſt is given to none but thoſe who are God's own people.

Ver. 6. *In due time Chriſt died*, &c.] *Chriſt ſeaſonably died, in the ſtead of the ungodly.* See Albert's Obſerv. Sacr. p. 304. and Raphel. Annot. ex Xenoph. in v. 8. where he has abundantly demonſtrated that ὑπὲρ ἡμῶν ἀπέθανε ſignifies, *he died in our room and ſtead.* Nor does it appear, that ἀποθανειν ὑπὲρ τινος has ever any other ſignification than that of reſcuing the life of another at the expence of our own. And the very next verſe, independant on any authority, ſhews how evidently it bears that ſenſe here, as one can hardly imagine any one would die *for a good man*, unleſs it were to redeem *his* life, by giving up his own.

Ver. 7. *For ſcarcely for a righteous man*, &c.] *Now ſcarcely*, &c. for γαρ cannot have the force of an illative particle here. He may in common ſpeech be called *a juſt* or *righteous man*, who gives to every man what is by law his due; and he a *good* or *benevolent man*, who voluntarily abounds in kind and generous actions, to which no human laws can compel him. Cicero has the like diſtinction, *de Offic.* lib. i. cap. 10 "Juſtus eſt, qui reddit quod debet, quod que etiam ab invito per judicam extorqueri poterat: bonus ſive beneficus, qui liberaliter dat, quod non debet." Raphelius and Wetſtein have ſeveral quotations from other ancient writers to the ſame purpoſe. There may poſſibly be ſome alluſion here to a rabbinical diſtribution of mankind into three claſſes, *good men, righteous men*, and *ſinners*. See Gonwin's Jewiſh Antiq. lib. i. c. 6.

Ver. 8. *But God commendeth his love*, &c.] St. Paul gives them here another evidence of the love of God towards them.—The ground they had to glory in the hopes of eternal ſalvation is the death of Chriſt for them while they were yet in their unconverted Gentile ſtate, which he deſcribes by calling them, ver. 6. ἀσθενεις, *without ſtrength*:—ἀσεβεις, *ungodly*; αμαρτωλοι, *ſinners*, ver. 8. and εχθροι, *enemies*, ver. 10. Theſe four epithets are given to them as Gentiles, they being uſed by St. Paul as the proper attributes of the unconverted heathen world, conſidered in contradiſtinction to the Jewiſh nation. What St. Paul ſays of the Gentiles in other places will clear this. The helpleſs condition of the Gentile world, in the ſtate of Gentiliſm, ſignified here by ασθενεις, *without ſtrength*, he terms, Col. ii. 13, *dead in ſin*, a ſtate, if any, of weakneſs. And hence he ſays to the Romans converted to Jeſus Chriſt; *Yield yourſelves unto*

9 Much more then, being now juſtified by his blood, we ſhall be ſaved from wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we ſhall be ſaved by his life.

11 And not only *ſo*, but we alſo joy in God, through our Lord Jeſus Chriſt, by whom we have now received the atonement.

Ver. 9. 1 Theſſ. i. 10.—V. 10. Ch. viii. 32. 2 Cor. v. 19. Epheſ. ii. 16. Col. i. 20, 21. John v. 26. xiv. 19. 2 Cor. iv. 10, 11.

God, as thoſe that are alive from the dead, and yourſelves as inſtruments of righteouſneſs unto God, ch. vi. 13. How he deſcribes ασεβειαν, *ungodlineſs*, mentioned ch. i. 18. as the proper ſtate of the Gentiles, we may ſee ver. 21, 23. That he thought the title ἁμαρτολοι, *ſinners*, belonged peculiarly to the Gentiles, in contra-diſtinction to the Jews, he puts it paſt doubt in theſe words, *We who are Jews by nature, and not ſinners of the Gentiles*, Gal. ii. 15. See alſo ch. vi. 17—22. And as for ἐχθροὶ, *enemies*, you have the Gentiles before their converſion to Chriſtianity ſo called, Col. i. 21. St. Paul, Epheſ. ii. 1—13. deſcribes the heathens a little more at large, but yet the parts of the character he there gives them, we may find comprized in theſe four epithets; the αθενεῖς, *weak*, ver. 1, 5. the ἀσεβεῖς, *ungodly*, and ἁμαρτωλοὶ, *ſinners*, ver. 23. and the ἐχθροὶ, *enemies*, ver. 11, 12.

If it were remembered that St. Paul, all along through the eleven firſt chapters of this Epiſtle, ſpeaks nationally of the Jews and Gentiles, as it is viſible he does, and not perſonally of ſingle men, there would be leſs difficulty, and fewer miſtakes in underſtanding this Epiſtle. This one place we are upon is a ſufficient inſtance of it. For if by theſe terms here, we ſhall underſtand him to denote all men perſonally, Jews as well as Gentiles, before they are ſavingly ingrafted into Jeſus Chriſt, we ſhall make his diſcourſe here disjointed, and his ſenſe mightily perplexed, if at all conſiſtent.

That there were ſome among the heathen as innocent in their lives, and as far from enmity to God as ſome among the Jews, cannot be queſtioned. Nay, that many of them were not ἀσεβεῖς, but σεβόμενοι, worſhippers of the true God, if we could doubt of it, is manifeſt out of the *Acts of the Apoſtles*; but yet St. Paul, in the places above quoted, pronounces them all together, ἀσεβεῖς and ἄθεοι, (for that by theſe two terms applied to the ſame perſons, he means the ſame, i. e. ſuch as did not acknowledge and worſhip the true God, ſeems plain) *ungodly*, and *ſinners of the Gentiles*, as nationally belonging to them in contra-diſtinction to the people of the Jews, who were the people of God, whilſt the other were the provinces of the kingdom of Satan: Not but that there were ſinners, heinous ſinners, among the Jews; but the nation, conſidered as one body and ſociety of men, diſowned and declared againſt, and oppoſed itſelf to thoſe crimes and impurities which are mentioned by St. Paul, ch. i. 24, &c. as woven into the religious and politick conſtitutions of the Gentiles. There they had their full ſcope and ſwing, had allowance, countenance, and protection. The idolatrous nations had by their religions, laws, and forms of government, made themſelves the open votaries, and were the profeſſed ſubjects of devils. So St. Paul, 1 Cor. x. 20, 21. truly calls the Gods they worſhipped and paid their homage to. And ſuitably hereunto, their religious obſervances it is well known were not without great impunities, which were of right charged upon them, when they had a place in their ſacred offices, and had the recommendation of religion to give them credit. The reſt of the vices in St. Paul's black liſt, which were not warmed at their altars, and foſtered in their temples, were yet by the connivance of the law cheriſhed in their private houſes, and made a part of the uncondemned actions of common life, and had the countenance of cuſtom to authorize them, even in the beſt regulated and moſt civilized governments of the heathens. On the contrary, the frame of the Jewiſh commonwealth was founded on the acknowledgement and worſhip of the one only true inviſible God, and their laws required an extraordinary purity of life, and ſtrictneſs of manners.

That the Gentiles were ſtiled ἐχθροὶ, *enemies*, in a political or national ſenſe, is plain from Epheſ. ii. where they are called, *aliens from the commonwealth of Iſrael, and ſtrangers from the covenant*. Abraham, on the other ſide, was called *the friend of God*, i. e. one in covenant with him, and his profeſſed ſubject, that owned God to the world: And ſo were his poſterity the people of the Jews, whilſt the reſt of the world were under revolt, and lived in open rebellion againſt him, Iſai. xli. 8. And here in this Epiſtle St. Paul expreſly teaches, that when the nation of the Jews, by rejecting of the Meſſiah, put themſelves out of the kingdom of God, and were caſt off from being any longer the people of God, they became enemies, and the Gentile world were reconciled. See ch. xi. 15, 28. Hence St. Paul, who was the Apoſtle of the Gentiles, calls his performing that office, *the miniſtry of reconciliation*, 2 Cor. v. 15. And here in this chapter, ver. 1. the privilege which they receive by the accepting of the covenant of grace in Jeſus Chriſt, he tells them is this, that *they have peace with God*, i. e. are no longer incorporated with his enemies, and of the party of the open rebels againſt him in the kingdom of Satan, being returned to their natural allegiance in their owning the one true ſupreme God, in ſubmitting to the kingdom he had ſet up in his Son, and being received by him as his ſubjects. Suitable hereunto St. James, ſpeaking of the converſion of the Gentiles to the profeſſion of the Goſpel, ſays of it, that *God did viſit the Gentiles, to take out of them a people for his name*, Acts xv. 14. and ver. 19. he calls the converts, *thoſe who from among the Gentiles are turned to God*.

Beſides what is to be found in other parts of St. Paul's Epiſtles to juſtify the taking of theſe words here, as applied nationally to the Gentiles, in contra-diſtinction to the children of Iſrael, that which St. Paul ſays, ver. 10, 11. makes it neceſſary to underſtand them ſo. *We*, ſays he, *when we were enemies were reconciled to God*, and ſo *we* now *glory in him*, as our God. *We* here muſt unavoidably be ſpoken in the name of the Gentiles, as is plain not only by the whole tenor of this ſection, but from this paſſage of *glorying in God*, which he mentions as a privilege now of the believing Gentiles, ſurpaſſing that of the Jews, whom he had taken notice of before, ch. ii. 17. as being forward to glory in God as their peculiar right, though with no great advantage to themſelves. But the Gentiles who were reconciled now to God by Chriſt's death, and taken into covenant with God, as many as received the Goſpel, had a new and better title to this glorying than the Jews. Thoſe that now are reconciled, and glory in God as their God, he ſays were enemies. The Jews, who had the ſame corrupt nature common to them with the reſt of mankind, are no where that I know called ἐχθροὶ, *enemies*, or ἀσεβεῖς, *ungodly*, whilſt they publickly owned him for their God, and profeſſed to be his people. But the heathens were deemed enemies, for being aliens to the commonwealth of Iſrael, and ſtrangers from the covenants of promiſe. There were never but two kingdoms in the world, that of God, and that of the devil; theſe were oppoſite, and therefore the ſubjects of the latter could not but be in the ſtate of *enemies*, and fall under that denomination. The revolt from God was univerſal, and the nations of the earth had given themſelves up to idolatry, when God called Abraham, and took him into covenant with himſelf, as he did afterwards the whole nation of the Iſraelites, whereby they were re-admitted into his kingdom, came under his protection, and were his people and ſubjects, and no longer enemies, whilſt all the reſt of the nations remained in the ſtate of rebellion the profeſſed ſubjects of other gods, who were uſurpers upon God's right, and enemies of this kingdom. And indeed if the four Epithites be not taken to be ſpoken here of the Gentile world in this political and truly evangelical ſenſe, but in the ordinary ſyſtematical notion applied to all mankind, as belonging univerſally to every man perſonally, whether by profeſſion Gentile, Jew, or Chriſtian, before he be actually regenerated by a ſaving faith, and an effectual through converſion, the illative particle *wherefore*, in the beginning of ver. 12. will hardly connect it and what follows to the foregoing part of this chapter. But the eleven firſt verſes muſt be taken for a parentheſis, and then the *therefore*, in the beginning of this 5th chapter, which joins it to the 4th with a very clear connection, will be wholly inſignificant, and after all, the ſenſe of the 12th verſe will but ill ſodder with the end of the 4th chapter, notwithſtanding the *wherefore* which is taken to bring them in as an inference. Whereas theſe eleven firſt verſes being ſuppoſed to be ſpoken of the Gentiles, makes them not only of a piece with St. Paul's deſign in the foregoing and following chapters, but the thread of the whole diſcourſe goes very ſmooth, and the inferences (uſhered in with *therefore* in the 1ſt verſe, and with *wherefore* in the 12th verſe) are very eaſy, clear, and natural from the immediately preceding verſes. That of the firſt verſe may be ſeen in what we have already ſaid, and that of the 12th verſe in ſhort ſtands thus: "We Gentiles have by Chriſt received the reconciliation, which we cannot doubt to be intended for us, as well as for the Jews, ſince ſin and death entered into the world by Adam, the common father of us all. And as by the diſobedience of that one, condemnation of death came upon all; ſo by the obedience of One, juſtification to life came upon all." See Locke.

Ver. 9. *From wrath*] See on chap. i. 18. and 1 Theſſ. i. 10.

Ver. 11. *And not only ſo*] Theſe words join this verſe to the third. The Apoſtle in the ſecond verſe ſays, "We, the Gentiles who believe, glory in the hopes of an eternal, ſpendid ſtate of bliſs. In ver. 3. he adds, "*and not only ſo*, but our afflictions are to us matter of glorying:" which he proves in the ſeven following verſes; and then, returning to his ſubject, adds, "*and not only ſo*, but we glory in God alſo as our God, being *reconciled* to him in Jeſus Chriſt:" and thus he ſhews, that the convert Gentiles had whereof to glory, as well as the Jews, and were not inferior to them, though they had not circumciſion and the law, wherein Jews gloried ſo much, but with no ground, in compariſon of what the Gentiles had to glory in, by faith in Jeſus Chriſt now under the Goſpel. The verſe may be paraphraſed, "it is true we Gentiles could not formerly glory in God, as our God; *that* was the privilege of the Jews, who alone, of all the nations, owned him for their King and God, and were his people in covenant with him. All the reſt of the kingdoms of the earth, had taken other lords, and given themſelves up to falſe gods to ſerve and worſhip them; and ſo were in a ſtate of war with the true God, the God of Iſrael: but now we being reconciled by Jeſus Chriſt, whom we have received and owned for our Lord, and thereby being returned into his kingdom, and to our ancient allegiance, we can truly glory in God as our God, which the Jews cannot do, who have refuſed to receive Jeſus for their Lord, whom God hath appointed Lord over all things." As our tranſlators have rendered the verb καταλλασσω, by *reconcile* in the foregoing verſe and in all other places, and καταλλαγὴ, in all other placee, by *reconciliation*; it ſhould certainly have been ſo rendered here, and not *atonement*.

12 Wherefore, as by one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned.

13 For until the law, ſin was in the world: but ſin is not imputed when there is no law.

14 Nevertheleſs, death reigned from

Ver. 12. Gen. iii. 6. 1 Cor. xv. 21. Gen. ii. 17. Ch. vi. 23. 1 Cor. xv. 21. Or, *in whom.*—V. 13. Ch. iv. 15. 1 John iii. 4.

Ver. 12.] Here the Apoſtle advances his *third* and laſt argument, to prove the extenſiveneſs of the divine grace, or that it reaches to all mankind as well as to the Jews. His argument ſtands thus: "The conſequences of Chriſt's obedience extend as far as the conſequences of Adam's diſobedience; but thoſe extend to all mankind, and therefore ſo do the conſequences of Chriſt's obedience." Now if the Jews will not allow the Gentiles any intereſt in *Abraham*, as not being naturally deſcended from him, yet they muſt own that the Gentiles are the deſcendants of *Adam*, as well as themſelves, and being all equally involved in the conſequences of his ſin, from which they ſhall all equally be releaſed at the reſurrection, through the free gift of God, reſpecting the obedience of Chriſt,—could not deny the Gentiles a ſhare in all the other bleſſings included in the ſame gift. This argument, beſides proving the main point, ſerves to ſhew, 1ſt, That the grace of God in the Goſpel abounds beyond, or very far exceeds, the mere reverſal of the ſufferings brought upon mankind by Adam's one offence, as it beſtows a vaſt ſurpluſage of bleſſings, which have no relation to that offence, but to the many offences mankind have committed, and to the exuberance of the divine grace. 2dly, To ſhew how juſtly the divine grace is founded upon the obedience of Chriſt, in correſpondence to the diſpenſation Adam was under, and to the conſequences of his diſobedience. If his diſobedience involved all mankind in death, it was proper the obedience of Chriſt ſhould be the reaſon and foundation, not only of reverſing that death to all mankind, but alſo of any other bleſſings God ſhould ſee fit to beſtow upon the world. 3dly, It ſerves to explain or ſet in a clear view, the difference between the law and grace. It was the *law*, which for Adam's one tranſgreſſion, ſubjected him and his poſterity, as included in him when he tranſgreſſed, to death, without hopes of a revival. It is *grace*, or the favour of the law-giver, which reſtores all men to life at the reſurrection; and over and above that, has provided a gracious diſpenſation for the pardon of their ſins; for reducing them to obedience; for guarding them againſt temptations; for ſupplying them with ſtrength and comfort, and for advancing them to eternal life. This would give the attentive Jew a juſt notion of the law which himſelf was under, and under which he was fond of bringing the Gentiles.

The order in which the Apoſtle handles the argument is this: *Firſt*, he affirms, that death paſſed upon all mankind by Adam's one offence, ver. 12. *Secondly*, He proves this, ver. 13, 14. *Thirdly*, He affirms there is a correſpondence between Adam and Chriſt, or between the *offence* and the free gift, ver. 15. *Fourthly*, This correſpondence, ſo far as the two oppoſite parts anſwer each other, is fully expreſſed, ver. 18, 19. and there we have the main or fundamental poſition of the Apoſtle's argument, in relation to the point which he has been arguing from the beginning of the Epiſtle; namely, the extenſiveneſs of the grace of the Goſpel, that it actually reaches to all men, and is not confined to the Jewiſh peculiarity. *Fifthly*, But before he lays down this poſition, it was neceſſary he ſhould ſhew, that the correſpondence between Adam and Chriſt, or between the offence and the gift, is not to be confined ſtrictly to the bounds ſpecified in the poſition, as if the gift reached no further than the conſequences of the offence, when in reality it extends greatly beyond them, ver. 15—17. *Sixthly*, Having ſettled theſe points as previouſly neceſſary to clear up his fundamental poſition, and fit it to his argument, he then lays down that poſition in a diverſified manner of ſpeech, ver. 18, 19, juſt as in 1 Cor. xv. 20, 21. and leaves us to conclude from the premiſes laid down, ver. 15—17, that the *gift* and *grace*, or favour of God, in its utmoſt extent, is as free to all mankind who are willing to accept of it, as this particular inſtance, the *reſurrection* from the dead. *Seventhly*, Having thus ſhewn the extenſiveneſs of the divine grace, in oppoſition to the direful effects of the law, under which Adam was, that the Jew might not overlook what he intended he ſhould particularly obſerve, the Apoſtle puts him in mind, that the law given to Adam, *tranſgreſs and die*, was introduced into the Jewiſh conſtitution by the miniſtry of Moſes, and for this end, that the offence, with the penalty of death annexed, might abound, ver. 20. But to illuſtrate the divine grace, by ſetting it in contraſt to the law, he immediately adds, *where ſin* ſubjecting to death *hath abounded,—grace hath much more abounded*; i. e. in bleſſings beſtowed, it hath ſtretched both far beyond Adam's tranſgreſſion, and the tranſgreſſions under the law of Moſes; ver. 20, 21. Upon this argument the two following general remarks may be made: *Firſt*, As to the order of time, the Apoſtle carries his arguments backward, from the time when Chriſt came into the world, (chap. i. 17. to chap. iv.) to the time when the covenant was made with Abraham, chap. iv. to the time when the judgement of condemnation pronounced upon Adam came upon all men, chap. v. 12. to the end. And thus he gives us a view of the principal diſpenſations from the beginning of the world. *Secondly*, In this laſt caſe, as well as the two former, he uſes law or forenſick terms; *judgement for condemnation,—juſtification—juſtify,—made ſerious—made righteous*; and therefore as he conſiders both Jews and Gentiles at the coming of Chriſt, and Abraham when the covenant was made with him, ſo he conſiders Adam and all men as ſtanding in the court before the tribunal of God: and this was the cleareſt and conciſeſt way of repreſenting his arguments. See Taylor and Locke.

Wherefore, as by one man, &c.] The ſenſe and connection of this verſe ſeems well kept up, if the ϗ *and*, in the ſecond clauſe be either omitted, or be conſidered as redundant, which it frequently is, 1 Cor. viv. 27. 2 Cor. i. 6. James ii. 4. *as by one man ſin entered,—ſo*, or *even ſo, death paſſed upon all men*. And thus the poſitions in each clauſe aptly and regularly anſwer each other. All other interpretations of the verſe ſeem greatly to embarraſs the conſtruction and the ſenſe. Wherefore διὰ τȣ̃το, frequently ſignifies *in relation to* the affair going before, not by way of inference from it, but to denote a further enlargement upon it, or the advancing of ſomething which enforces or explains it. *For that all have ſinned*, is rendered by ſome *unto which all have ſinned*; that is, "all are ſo far involved in the conſequences of Adam's firſt tranſgreſſion, as by means of it to become obnoxious to death. See Gal. v. 13. Epheſ. ii. 19. 1 Theſſ. iv. 7. 2 Tim. ii. 14. St. Paul is here evidently ſpeaking of that mortality to which all men became ſubject in conſequence of Adam's tranſgreſſion. Volumes have been written to prove, that the death inflicted upon all mankind, as a puniſhment for that tranſgreſſion, was not only natural, but ſpiritual and eternal; but after all that has been controverted on the ſubject, it appears a mere *ſtrife of words that in Adam all die*, or become ſubject to temporal death, is a fact which we too fatally experience: that this death was the conſequence of ſin is equally certain; and if there be any meaning in the words, ſin is certainly the ſpiritual death of the ſoul: the ſpiritual death therefore introduced the natural; and that the ſinful ſoul dying to this life, cannot be admitted into the life of glory with God, is a fact equally certain upon the authority of revelation, with thoſe already advanced. If therefore it be allowed, that by one man ſin entered into the world, and natural death by ſin, it muſt be allowed that from the ſame ſource proceeds the ſpiritual and eternal, as well as the natural death. With all this I do not on any account mean to aſſert, that this death is inflicted upon all mankind as their puniſhment for Adam's tranſgreſſion. The plain fact ſtands only thus:—that we are ſubject to ſin and death, in conſequence of ſin and death introduced into the world by Adam.

Ver. 13. *For until the law, ſin was*] By the *law* he means evidently the law of Moſes, and the ſenſe is, "that in the times before that law was eſtabliſhed, ſin was committed in the world; but ſin is not imputed (unto death), μὴ ὄντος νόμȣ, when law is not in being." This ſuppoſes, *firſt*, that law is the only conſtitution which ſubjects the ſinner to death. *Secondly*, that law was not in being in the times before the law of Moſes was conſtituted among the Jews. *Is not imputed*, does not appear to oppreſs the Apoſtle's meaning: ἐλλογεῖν ſignifies *to reckon*, but cannot be interpreted *reckon to*, which is the meaning of *impute*, without a perſon aſſigned to whom it is imputed; and ſo we ſee, when the word is uſed in that ſenſe, the dative caſe of the perſon is ſubjoined. So Philem. 18. *If he owes thee any thing*, ἐμοὶ ἐλλόγει, *put it to my account*, "reckon or impute it to me." Beſides, St. Paul tells us, that the ſin here ſpoken of, as not reckoned, was in the world, and had actual exiſtence during the time between Adam and Moſes; but the ſin which many ſuppoſe to be imputed is Adam's ſin, which he committed in Paradiſe, and which was not in the world during the time from Adam till Moſes; and therefore ἐλλογεῖται cannot here ſignify *imputed*. *Sins*, in ſacred Scripture, are called *debts*; but nothing can be brought to account as a debt, till a value be ſet upon it. Now *ſins* can no way be taxed, or a rate ſet upon them, but by the poſitive declaration and ſanction of the lawmaker. Mankind, without the poſitive law of God, know by the light of nature that they tranſgreſſed the rule of their nature, reaſon, which dictated to them what they ought to do; but, without a poſitive declaration of God their ſovereign, they could not tell at what rate God taxed their treſpaſſes againſt this rule. Till he pronounced that life ſhould be the price of ſin, *that* could not be aſcertained; and conſequently ſin could not be brought to account: and therefore we ſee, that where there was no poſitive law affixing death to ſin, men did not look on death as the wages or retribution for their ſin: they did not account that they paid their lives as a debt and forfeit for their offence. This is the more to be conſidered, becauſe St. Paul, in this Epiſtle, treats of ſin, puniſhment, and forgiveneſs, by way of an account, as it were of debtor and creditor. He will be further confirmed in this ſenſe of theſe words, who will be at the pains to compare ver. 20. ch. iv. 15. vii. 8, 9. In ch. iv. 15. he ſays, *The law worketh wrath*, i. e. carrieth puniſhment with it:—*For where there is no law, there is no tranſgreſſion.* Whereby it is not meant that there is no ſin where there is no poſitive law; the contrary whereof he ſays in this verſe, namely, that ſin was in the world all the time before the law; but that there is no tranſgreſſion, with a penalty annexed to it, without a poſitive law. As the *law* in the firſt clauſe ſignifies the law of Moſes, in the laſt he ſeems to mean law in general. It ſhould however be obſerved, that St. Paul's notion of a law was conformable to that given by Moſes; and ſo he uſed the word νόμος, *law*, for the poſitive command of God, with the ſanction of a penalty annexed to it, of which there never having been any other given to any people, but that by Moſes to the children of Iſrael, till the revelation of the will of God by Jeſus Chriſt, which, for ſeveral reaſons, is always called *The Goſpel*, in contradiſtinction to the law of Moſes; when St. Paul ſpeaks of the law in general, it reduces itſelf in matter of fact to the law of Moſes. See Taylor, Locke, and Whitby.

Ver. 14. *Nevertheleſs, death reigned*, &c.] This ſuppoſes, *firſt*, that

Adam to Moſes, even over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion, who is the figure of him that was to come.

15 But not as the offence ſo alſo *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jeſus Chriſt, hath abounded unto many.

Ver. 14. 1 Cor. xv. 21, 22, 45.—V. 15. Matth. xx. 28. xxvi. 28.

that *ſin* was in the world from Adam to Moſes. *Secondly*, that law was not in the world from Adam to Moſes, during the ſpace of about two thouſand five hundred years; for after Adam's tranſgreſſion, the law was abrogated, and from that time men were either under the general covenant of grace given to Adam or Noah, or under that which was ſpecially made with Abraham. *Thirdly*, that therefore the ſins men committed were not imputed to them unto death; *for they did not ſin after the likeneſs of Adam's tranſgreſſion*; i. e. did not, like him, tranſgreſs a law or rule of action, with a penalty of death annexed; and yet, *fourthly*, death reigned over mankind during the period between Adam and Moſes; therefore men did not die for their own tranſgreſſions, but in conſequence of Adam's one tranſgreſſion. He is ſaid to be *the figure of him who was to come*, that is, of Chriſt the Meſſiah; for this is one of the *marks* or *names* by which the Jews ſignified the expected Meſſiah. See Luke xxiv. 21. John vi. 14, 15. xi. 27. Heb. x. 37. In the Greek it is τύπος, *the type of him that was to come*. A *type* ſignifies ſuch a mark or impreſſion as is made by a *ſtamp* or a *ſeal*. It is uſed, John xx. 25. to ſignify the mark which the nails made in our Saviour's hands when he was nailed to the tree, and it is rendered *the print of the nails*. See alſo Acts vii. 44. Heb. viii. 5. A type therefore is a relative word, ſignifying a thing to which another is to anſwer or agree, as the figure upon the wax anſwers, is like to, and agrees with the figure upon the ſeal; or as the thing which is made, anſwers to the pattern after which it is made. Hence St. Paul ſeveral times applies it to moral action, under the notion of an *example*, namely, when the behaviour of one man is made the ſeal or ſtamp to be impreſſed upon another man; or when one man's actions are made a pattern to be copied after by another man, as Philip. iii. 17. 1 Theſſ. i. 7. 2 Theſſ. iii. 8. 1 Tim. iv. 12. Tit. ii. 7. In the place before us, when Adam is ſaid to be a *type of him that was to come*, no doubt can be made that St. Paul intends thereby to denote, that there was ſomething with reference to Chriſt which was to bear a correſpondence, or to anſwer unto ſomething with reference to Adam; or that he draws a compariſon between ſomething which Adam did, and the conſequences thereof, and ſomething which Chriſt did, and the conſequences thereof. This compariſon he begins at ver. 12. and carries on to the end of the chapter; and it conſiſts of three parrs,—two affirmative propoſitions, and the connection or relation betwixt them, thus: PROP. I. "By Adam's diſobedience death came upon all men." CONNECTION. Adam in this was a type or figure of Chriſt; or in reſpect to this, Chriſt is the counter-part to Adam. PROP. II. "By Chriſt's obedience, life is reſtored to all men." The attentive reader will obſerve how methodically the Apoſtle proceeds in clearing the firſt propoſition and the connection, before he advances to the ſecond propoſition. It may be proper juſt to remark, that this and the preceding verſe is an inſtance of the perſpicuous brevity for which St. Paul was remarkable. One ſhall hardly find in any other author an argument ſo juſtly managed, ſo fully eſtabliſhed, attended with ſuch a variety of inſtructive ſentiments, in the compaſs of thirty words: for, ſetting aſide the articles, there are no more in the Greek. It is by this unparalleled art that the Apoſtle has brought ſuch a variety of arguments, inſtructions, and ſentiments, all ſtated, proved, and ſufficiently guarded, explained, and defended within the limits of this Epiſtle, as have made it a magazine of the moſt real, extenſive, uſeful, and pleaſant knowledge. See Locke, and Taylor's Preface, p. 146.

Ver. 15. *But not as the offence*] This evidently ſhews that the Apoſtle in this paragraph is running a parallel, or making a compariſon between the *offence* of Adam and its conſequence, and the oppoſite *free gift* of God and its conſequences; and in theſe three verſes he ſhews, that the compariſon will not hold in all reſpects, becauſe the free gift beſtows bleſſings far beyond the conſequences of the offence, and which therefore have no relation to it; and this was neceſſary, not only to prevent miſtakes, concerning the conſequence of Adam's offence, and the extent of Goſpel grace, but it was alſo neceſſary to the Apoſtle's main deſign; which was, not only to prove that the grace of the Goſpel extends to all men, ſo far as it takes off the conſequence of Adam's offence; but that it likewiſe extends to all men, with reſpect to the ſurpluſage of bleſſings, in which it ſtretches vaſtly beyond the conſequence of Adam's offence. For both the grace which takes off the conſequence of Adam's offence, and the grace which abounds beyond it, are included in the ſame χαρισμα, or *free gift*, which ſhould be well obſerved; for in this I conceive lies the connection, and force of his argument. The *free gift*, which ſtands oppoſed to Adam's offence, and which appears to have been beſtowed immediately after his offence, (Gen. iii. 15.) includes both the grace which anſwers exactly to the offence, and alſo that part of the grace which ſtretches far beyond it. And if the one part of the gift be freely beſtowed upon all mankind, as the Jews allow, why not the other? eſpecially conſidering that the whole gift ſtands upon a reaſon and foundation, in excellence and worth vaſtly ſurpaſſing the malignity and demerit of the offence; and conſequently capable of producing benefits vaſtly beyond the ſufferings occaſioned by the offence. This is the force of the Apoſtle's argument; and therefore, ſuppoſing that in the letter of verſes 18, 19. he compares the conſequences of Adam's offence, and Chriſt's obedience, only ſo far as the one is commenſurate to the other; yet his reaſoning, ver. 15—17. plainly ſhews, it is his meaning and intention that we ſhould take into his concluſion the whole of the gift, ſo far as it can reach to all mankind. See Taylor.

Many be dead—unto many.] *The many died—unto the many.* Wat. I ſuppoſe ſays Mr. Locke, that οι πολλοι, and τȣς πολλȣς, may ſtand here for the multitude or collective body of mankind: for the Apoſtle in expreſs words aſſures us, 1 Cor. xv. 22. that *in Adam all died, and in Chriſt all are made alive*; and ſo here ver. 18. *all men* fell under the condemnation of death, and *all men* were reſtored unto juſtification of life: which *all men*, in the very next words, ver. 19. are called οι πολλοι, *the many*. So that *the many* in the former part of this verſe, and *the many* at the end of it, comprehending all mankind, muſt be equal. The compariſon, therefore, and the inequality of the things compared, lies not here between the number of thoſe that died, and the number of thoſe who ſhall be reſtored to life; but the compariſon lies between the perſons by whom this general death, and this general reſtoration to life came;—Adam the type, and Jeſus Chriſt the antitype: and it ſeems to lie in this, that Adam's lapſe came barely for the ſatisfaction of his own appetite, and deſire of good to himſelf; but the reſtoration was from the exuberant bounty and good-will of Chriſt towards men; who, at the coſt of his own painful death, purchaſed life for them. The want of taking the compariſon here right, and the placing it amiſs in a greater number reſtored to life by Chriſt, than thoſe brought into death by Adam's ſin, hath led ſome men greatly to miſinterpret this paſſage. What is that *grace* and *gift* which have abounded beyond the conſequences of Adam's offence, and which therefore have no relation to that offence or its conſequences upon us?—"I anſwer, ſays Dr. Taylor, (and the reader will pleaſe to conſider what follows as *his* anſwer, for I attempt to determine nothing on ſo controvered a point,) It ſeems clear to me, that it is all the grace or all the bleſſings of the Goſpel, beſides reſtoration to life; for *reſtoration to life* is the only part of Goſpel grace that correſponds to *death*; which death is the only conſequent of Adam's ſin, taken by the Apoſtle into the compariſon. Had he known and believed, that by Adam's one offence the whole nature of all mankind was corrupted and made ſinful; that all our *actual* ſins do proceed from ſuch ſuppoſed corruption of our nature, and that all men by Adam's offence loſt communion with God, were brought under his wrath and curſe, and made liable to the pains of hell forever. Had the Apoſtle known all this, it is evident from the nature of things, that he muſt have brought theſe ſuppoſed conſequences into the compariſon. But then obſerve the *offence*, and its conſequences would have been juſt of the ſame extent with the gift and the bleſſings included in it; and ſo the Apoſtle could have found no overplus of grace abounding beyond the offence. It is therefore certain the Apoſtle was altogether a ſtranger to thoſe ſuppoſed conſequences, becauſe he ſaith not one word of them in this place, where he draws a compariſon between the effects of Adam's offence, and the effects of the grace of God in Chriſt; and becauſe he expreſly tells us, the effects of the grace do abound beyond the effects of the offence: nor does he take the other real conſequences of Adam's offence into the compariſon, ſuch as, ſorrow of childbearing, the curſe upon the ground, and labour and toil in tilling; whence we may conclude he did not conſider them as contraries to grace, but as perfectly conſiſtent with it, and therefore requiring no grace to remove them, as they are inflicted only during the time of this life. The ſame thing indeed may alſo be ſaid of the death which we all now die, conſidered as aboliſhed by the grace of God in Chriſt, introducing a reſurrection. Thus conſidered, it is not contrary to grace, but conſiſtent with it; and therefore is not removed by the grace of the Goſpel; for death ſtill reigns ſo as to bring all men to the grave: but the Apoſtle, when he conſiders death as the conſequent of Adam's ſin, conſiders it as ſuch; that is, he conſiders antecedently to the grace of God in Chriſt. Adam by his offence brought his own exiſtence, and that of his poſterity as included in him, under the curſe of the law, *thou ſhalt die*; and it is thus the Apoſtle conſiders *death*, or the *judgement of condemnation*, antecedent to the grace of God in Chriſt, as it ſtood under the law: and he takes, for indeed he could take no other conſequent of Adam's ſin but death, into the compariſon he draws between the offence and the gift; for no other conſequent or penalty was threatened in the law. Now that part of the Goſpel grace which anſwers to death, is reſtoration to life; and therefore I conclude, that all the grace of the Goſpel beſides this, is that overplus of grace which has abounded beyond the offence. It is no objection to this ſenſe, that the grace of God is here ſaid to have abounded *to the many*, yet is to all mankind; for this means no more than what the Apoſtle conſtantly affirms, thatit is free to all. The Goſpel conſtitution, as erected in the world by the Apoſtles, and propoſed as the object of our faith, for us to receive and improve, is very properly called the grace of God, as it is in ſeveral other places, ver. 2. Acts xiii. 43.

16 And not as *it was* by one that ſinned, *ſo is* the gift: for the judgement *was* by one to condemnation, but the free gift *is* of many offences unto juſtification.

17 For if by one man's offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one, Jeſus Chriſt.

18 Therefore, as by the offence of one *judgement came* upon all men to condemnation; even ſo, by the righteouſneſs of one; *the free gift came* upon all men unto juſtification of life.

19 For as by one man's diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous.

20 Moreover, the law entered, that the offence might abound. But where ſin abounded, grace did much more abound:

Ver. 17. Or, *by one offence.*—V. 18. Or, *by one offence.* Or, *by one righteouſneſs.* John xii. 32. Hebr. ii. 9.—V. 20. John xv. 22. Ch. iv. 15. vii. 8. Gal. iii. 19, 23. Luke vii. 47. 1 Tim. i. 14.

xiii. 43. 1 Cor. i. 4. 2 Cor. vi. 1. Tit. ii. 11. Jude 4. and as this criterion,—that the *abounding of grace is to be received*, ver. 17. i. e. believed and improved by us,—plainly ſhews what part of Goſpel grace it is; ſo it diſtinguiſhes it from that part of the grace which anſwers to the offence, and gives reſtoration to life; which will be conferred upon all men, whether they do or do not receive or improve it. In the laſt clauſe, the grace, favour, and benevolence of our Lord Jeſus Chriſt, his *good-will* to mankind, is made the ground of the gift of God, for the donation of benefits in the Goſpel, as well as his obedience to God, ver. 19. *The gift by grace, which* grace *is of one man, Jeſus Chriſt.* This grace or benevolence of Chriſt is alſo mentioned Acts xv. 11. Rom. xvi. 24. 2 Cor. viii. 9. Matth. xx. 28. and his love to mankind is every where celebrated in the New Teſtament"

Ver. 16. *And not as it was by one that ſinned*, &c.] *And not as it was by one ſin*, Wat. The Apoſtle here manifeſtly enters upon another reſpect, in which the *gift* reaches beyond the *offence*; καὶ, *and*, has nearly the ſame force as *alſo*. The Alexandrian copy reads, more conformably to the Apoſtle's ſenſe, δι' ἑνὸς ἁμαρτήματος, *by one ſin*, as Dr. Waterland renders it. The Apoſtle goes on, *The judgement was from one* [*offence*] *unto condemnation*; *but the free gift is, from many offences unto juſtification.* See on ch. i. 17. He uſes three remarkable words in this paragraph, Δικαίωμα, ver. 16. Δικαιοσύνη, ver. 17. Δικαίωσις, ver. 18.—I. Δικαιωμα is found in the following places of the New Teſtament, Luke i. 6. Rom. i. 32. ii. 26. v. 16, 18. viii. 4. Heb. ix. 1, 10. Rev. xv. 4. xix. 8. Mr. Locke ſuppoſes it to ſignify in general a rule, which if complied with, juſtified or rendered perfect the perſon or thing it referred to. See on ch. ii. 26. II. In all the other places, it has ſome *limited* addition; as Δικαίωματα κυρίου—νόμου, the *righteouſneſs of the Lord,—of the law*, &c. but here it is uſed *abſolutely*, without any limitation, and therefore muſt be taken in the moſt extenſive ſenſe. III. Δικαίωμα has relation to πολλα παραπτωμάτα, *many offences*; and theſe we can hardly doubt are the ſins of mankind in general: for παραπτώματα may be here uſed, as Matth. vi. 14. Epheſ. ii. 1. 2 Cor. v. 19. Col. ii. 13. James v. 16. However he certainly means ſuch ſins as have no relation to Adam's ſin, for they are expreſly diſtinguiſhed from it, and conſequently ſuch ſins for which we do not die the death we die in this world, but for which we are liable to die another death,—the *ſecond death*; and therefore δικαίωμα muſt have relation to the clearing us from that death too. Concerning Δικαιοσύνη, ſee on ch. i. 17. Δικαίωσις is uſed but twice, here and ch. iv. 25.—*and was raiſed for our juſtification*; where, as the word is uſed abſolutely, one cannot make leſs of it than "beſtowing upon us all bleſſings, and putting us into poſſeſſion of eternal life." But, 1. May we not conſider *juſtification of life*, ver. 18. as ſtanding in contradiction to *reigning in life* in the foregoing verſe? and then, as *life* is uſed without any epithet, would it not reſtrain the ſenſe to our being barely reſtored to life at the reſurrection? 2. *Juſtification* here ſtands in oppoſition to the conſequence of no more than the *one offence* of Adam; will it not then follow, that it relates only to releaſing us from the death which we die for Adam's ſin?—However, we may be ſatisfied that Δικαιοσύνη is Goſpel pardon and ſalvation, and has reference to God's mercy. Δικαίωμα is our being ſet quite clear and right, or our being reſtored to ſanctity, delivered from eternal death, and brought to eternal life, and has reference to the power and guilt of ſin; and Δικαίωσις may here denote no more than our being reſtored to life at the reſurrection. See Taylor, Locke, and Mintert.

Ver. 17. *Much more they which receive*, &c.] *The abounding of grace here*, is without all doubt the ſame as *the grace of God which hath abounded to many*, ver. 15. and the *gift of righteouſneſs* or *juſtification*, is the ſame as *the gift by the grace of one man, Jeſus Chriſt*, ver. 15. There the *grace* and the *gift* are conſidered ſimply and abſolutely,—*as free to the many*, or to all mankind; here they are conſidered as *received*, or duly improved by ſome of the many, or ſome part of mankind, in order to their eternal happineſs. *Grace* is the favour or good-will of the donor; the *gift* of juſtification is the great benefit he has beſtowed. See on ver. 15. Inſtead of *reigned by one,—in life by one*, Dr. Waterland reads *through one*.

Ver. 18, 19. *Therefore, as by the offence of one*] *Therefore, as by one offence all men fell under condemnation*; *even ſo by one act of righteouſneſs all men are reſtored unto juſtification of life.* Wat. Ἄρα οὖν *therefore*, always denotes the grand point the Apoſtle is aiming at, and which, after having given reaſons, diſtinctions, or explications, he at laſt lays down as fully cleared or eſtabliſhed. See ch. vii. 3, 25. viii. 12. ix. 16, 18. xiv. 12, 19. And ſo in this and the following verſe he cloſes his argument, and finiſhes the compariſon he left incomplete in the 12th verſe. It ſeems as if the compariſon in theſe two verſes ſhould be underſtood only ſo far as the conſequences of Chriſt's obedience are of the ſame extent with the conſequent of Adam's diſobedience. The very form of the ſentences leads us to this opinion; and this exact compariſon is the juſt and true ground of the Apoſtle's argument, taken from Adam's offence, for the conviction of the Jew. The ſtreſs of the argument evidently lies upon the phraſe *all men*; and, to fix a conviction upon the Jew, the *reſtoration of all men* to life,—which he owned, and which he muſt own was the effect of grace,—was the moſt proper topic to be inſiſted on. It may be objected, that *juſtification of life*, and *being made righteous*, ſeem too ſtrong terms for expreſſing the general reſurrection; But conſider, *firſt*, the Apoſtle uſes law or forenſic terms in his two foregoing arguments, and therefore no wonder if he uſes them in this third and laſt argument. *Secondly*, *Juſtification of life* is oppoſed to *condemnation*; and *being made righteous*, is oppoſed to *being made ſinners*. Now if our common mortality is ſignified by *condemnation*, and *made ſinners*, what impropriety is there, in ſuppoſing that the reſurrection which ſtands oppoſed to that mortality is ſignified by *juſtification of life, and being made righteous? Thirdly*, Juſtification—*being juſtified*, or *made righteous*, are terms applicable to any inſtance of deliverance from ſuffering. See Judg. v. 11. Pſ. iv. 1. xxii. 31. xxi. 1. and a variety of other texts in proof of this point in Taylor's Key, p. 115. *Fourthly*, In the two foregoing arguments faith is inſiſted on, as on our part, the condition of juſtification; but here St. Paul mentions no condition at all. He doth not ſay, *juſtification of life by faith,—many ſhall be made righteous by faith*;—and conſequently thus directs our thoughts to ſome unconditional diſcharge. But, after all, as the ſenſe of ver. 15—17. is intended and underſtood in ver. 18, 19. and as the drift of the Apoſtle's concluſion is, to ſhew that the gift, in its utmoſt extent, is free to all mankind; if any one ſhall judge that *juſtification of life*, and *ſhall be made righteous*, do directly denote not only the reſurrection, but the free gift in its full latitude, as free to all mankind who receive and improve the grace of God; and that *the many ſhall be made righteous*, is to be underſtood as *the grace of God*, and *the gift hath abounded unto many*, ver. 15. there is certainly no need to contend; for the difference is not very material, the Apoſtle's argument being the ſame either way. See Taylor, Doddridge, and Calmet.

Ver. 20. *Moreover, the law*, &c.] *But the law*, &c. There can be nothing plainer than that St. Paul, in this and the next verſe, makes a compariſon between the ſtate of the Jews, and that of the Gentiles, as it ſtands deſcribed in the eight preceding verſes; to ſhew wherein they differed or agreed, ſo far as was neceſſary to his preſent purpoſe, of ſatisfying the convert Romans, that in reference to their intereſt in the Goſpel, the Jews had no advantage over them by the law. With what reference to thoſe eight verſes he wrote this and the following, appears by the very choice of the words. He tells them, ver. 12. that *death by ſin entered*—εισῆλθε—*into the world*; and here he tells them, that the *law*, (for *ſin* and *death* were entered already) παρεισῆλθε, *entered a little*; a word, which, ſet in oppoſition to εισῆλθε, gives a diſtinguiſhing idea of the extent of the law, ſuch as it really was; little and narrow as was the people of Iſrael, whom alone it reached, in reſpect of all the other nations of the earth, with whom it had nothing to do; for the law of Moſes was given to Iſrael alone, and not to all mankind. The Vulgate, therefore, rightly tranſlates the word *ſubintravit*; it *entered, but not far*: i. e. the death which followed upon the account of the Moſaical law, reigned over but a ſmall part of mankind; viz. the children of Iſrael, who alone were under that law; whereas, by Adam's tranſgreſſion of the poſitive law given him in paradiſe, death paſſed upon all men. The Apoſtle, as we have obſerved, uſes the word *law* in various ſenſes; ſometimes for a rule in general, ch. iii. 27. ſometimes for the whole Jewiſh code, or the Old Teſtament, ch. iii. 19. ſometimes for a rule of action, ch. iii. 20. ſometimes for a rule of action, with a penalty of death annexed, as here and ch. vi. 15. vii. 4, &c. Such a *law* Adam was under;—*In the day that thou eateſt thereof thou ſhalt die*: And ſuch a conſtitution the law of Moſes was, ſubjecting thoſe who were under it to death for every tranſgreſſion,—meaning by *death* eternal death, without hopes of a revival or reſurrection: For obſerve, it is the very nature of *law*, whether divine or human, (for law in its nature and properties is the ſame, whether enacted by God or man) never to remit the penalty or forfeiture. The law of England makes felony *death*: The criminal, when convicted, is *dead in law*; and when executed, ſhould he come to life

21 That as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord.

again, the law ſlays him again that very moment; and orders him again to execution, and ſo on for ever. The everlaſting language of law to every one that breaks it, and conſequently for every breach and tranſgreſſion of it, is, *Thou ſhalt die.* Law never does, nor can pardon; but all the world knows and allows, it is the prerogative of every law-giver to pardon or remit the penalty, as he ſees fit: And therefore the language of law, *dying thou ſhalt die*, though it may alſo be conſidered as the language of the law-giver, yet it is not to be underſtood of the event, as if the threatening muſt and would certainly and eventually be executed, but of the demerit of tranſgreſſion; reſerving to the wiſdom of the governor liberty to execute, mitigate, or totally remit the penalty, as he ſhall judge proper. *Shall die*, in the language of law-givers enacting laws, muſt be underſtood, not as the language of private perſons, but as implying and including a reſerve in favour of the governor's prerogative, to mitigate or remit the penalty. Were it not ſo, all mankind muſt have periſhed in Adam, and all the Jews under the law had been loſt for ever; and every felon in England muſt have been actually executed. Now, when the law-giver or governor mitigates the penalty, or ſuſpends the execution,—granting the ſinner the benefit of repentance, and promiſing pardon and life; this is *Goſpel:* Then he is *not under law*, but under *grace* or *favour*; not under law, ſubjecting to death for every tranſgreſſion, but yet under law, as a rule of action; which he is as much as ever obliged to obey, though every act of diſobedience does not bring him under wrath and condemnation. This is the diſpenſation, in greater or leſſer degrees of light, under which all mankind have been, from the time of the promiſe, Gen. iii. 15. to this day; excepting that the law in its rigor was introduced among the Jews. To us Chriſtians the grace of God is clearly diſplayed: yet ſo, that we are at the ſame time expreſly aſſured, that if it is rejected and abuſed, we muſt expect no further efforts of the divine goodneſs for our ſalvation. Heb. vi. 4—8. x. 26, 27. If, deſpiſing God's preſent patience and forbearance, we live after the fleſh, the law at the laſt day will take place, or be executed, and we ſhall die; ch. viii. 13. for the law is ſo holy, and good, and juſt, that it can be relaxed only in favour of the ſinner's reformation. But in the caſe of impenitents and incurables, It muſt and will take place; that is to ſay, in other words, It is perfectly right and fitting that they, being the corruption and nuiſance of God's creation, ſhould be deſtroyed as tares and chaff in the fire.

The Apoſtle ſays, *the law entered, that the offence might abound*, or rather, *ſo that the offence did abound.* See ch. iii. 19. The meaning is not, that the law was brought in among the Jews to make them more wicked, or guilty of more ſins than they were before; but the meaning is, that by the entrance of the law every ſin the Jew committed, made him liable to death; and ſo the offence of the ſame nature with Adam's was multiplied. Not that it was the intention of the law-giver, that either Adam or the Jews ſhould finally ſtand or fall by only the law; for grace was prepared for the immediate relief of both; grace extending far beyond the offence. Mr. Locke is of opinion, that the laſt clauſe of this verſe is ſpoken with ſpecial relation to the Jews, and denotes all that ſurpluſage of grace, which God vouchſafed to them above the reſt of the world. But though this may be true, there is no neceſſity for excluding the grace which extends to all mankind; and the following verſe, as it is the concluding ſtroke of the Apoſtle's argument, naturally leads our thoughts to take in the whole compaſs of ſin, and its effects, upon all the world; as well as the whole of God's grace, not only to the Jews, but to all mankind. See Taylor, Locke, Doddridge, and Whitby.

REFLECTIONS ON ORIGINAL SIN; FROM VER. 12, &c.

As the fall of man happened in a higher, and very different order of nature from the preſent, it is not poſſible for us to have a clear and adequate knowledge of it. But there are numberleſs degrees between a perfect knowledge and a total ignorance. We are told all that it concerns us to know; and that we ſhould attend to as an important part of our own hiſtory. In forming our notion concerning it from the account given in Scripture, we muſt make due allowance for the imperfection of human language, which cannot expreſs ſpiritual things otherwiſe than by figures founded in that analogy, which ſubſiſts between the viſible and the inviſible world. And there is the greater reaſon to make ſuch allowance for a book ſo ancient as that of Geneſis, which was wrote when language had been little cultivated, and the generality of mankind were very groſs and incapable of ſublime ſpeculations: ſo that the ſacred hiſtorian was obliged to repreſent intellectual things by ſenſible images, which he uſes, if I may ſo ſpeak, as a kind of hieroglyphics. Such in particular is the *tree of knowledge*, which appears to have been a well-choſen ſymbol, and well underſtood by the Jews; becauſe a *tree* or *plant* is ſtill frequently uſed by the Jewiſh writers, to ſignify ſome principal point of knowledge implanted in the mind. See Matth. xv. 13.

When therefore we read that the firſt man was placed in a fruitful garden, we muſt infer that his mind too had its *paradiſe* ſuited to its capacities, and abounding with various objects of knowledge; which were as neceſſary to it (the mind), as corporeal food was to the body. For every kind of life muſt have its proper and homogenial nouriſhment. Life is as a fire, always ſpending itſelf, and requiring freſh fuel, which it devours, digeſts, tranſubſtantiates, and then perſpires to make way for ſucceſſive circulations. Thus the earthly body is recruited with the productions of its mother earth; while the mind feeds on thought, and requires a continual ſupply of ſuitable entertainment, as verily as the body does. The parallel too holds with regard to the effects of diet. Good thoughts nouriſh and meliorate the mind, as evil thoughts corrupt and poiſon it: For meditation does the office of digeſtion, and tranſmutes its objects into the ſubſtance of the ſoul. In paradiſe man found not only outwardly *every tree that is pleaſant to the ſight, and good for food:* but alſo inwardly all branches of knowledge pleaſing to ſpeculation, and *good for food* to the ſoul. He had there, not only ſavoury and delightſome, but alſo wholſome and ſubſtantial truths, on which he might ruminate, and by which he might nouriſh and improve.

Beſide theſe, there was within his reach one ſet of notions, which he was forbid to meddle with, called *the knowledge of good and evil.* Or, perhaps we ſhall ſpeak more properly if we ſay, he was forbid to take things in one certain point of view, which would diſcover the knowledge of good and evil. In ſome ſort indeed he knew good from the moment of his creation, for all was good about him: but he knew it only, as one may be ſaid to know health, who never felt diſeaſe: or to know light, who never knew the want of it, who never was in darkneſs. Such a man's idea of light, (if he has any) will ſcarce deſerve the name of knowledge, for want of that diſtinction, which is found only in comparing it with its oppoſite. We, who have experienced darkneſs, have quite another notion of light than ſuch a perſon would be capable of. It was this experimental knowledge which was forbidden,—a knowledge of good by its contrary: ſo that in a proper ſenſe *evil* only was prohibited.

For it may be further obſerved, that *good* and *evil* are relative terms, whoſe ſenſe is to be determined by the circumſtances to which they refer. Thus David ſays of himſelf, that *it was good for him that he had been afflicted.* Doubtleſs affliction is in itſelf evil, yet he rightly calls it good, by reaſon of the greater evil it delivered him from. Now Adam, in his ſtate of innocence, could have no ſuch notion. The abſence of evil left no room for the relative good. As he knew not diſeaſe, ſo neither had he a notion of medicine; and after the ſame manner he, in all other reſpects, enjoyed a fortunate ignorance. He was therefore commanded to *keep* this *his firſt ſtation*, and not depart from that true view of things which was ſet before him.

But it may be aſked, Whence then came evil into the world? This has been deemed a queſtion of great intricacy; but it may be ſolved by conſidering only whence *moral* good proceeds. Does it not ariſe from the right uſe, which a free agent makes of his liberty, when he chuſes that which is proper for him, and rejects the contrary? Now evil comes from the ſame fountain that good comes from,—even the free-will. Take away free-will, and there can be no moral good in man, as there is no moral good in a mill or other machine. As good therefore proceeds from the freedom of the will, ſo the poſſibility of evil evidently flows from the ſame cauſe; and it is needleſs to ſeek it elſewhere.

From that poſſibility man called forth evil into exiſtence, and thereby fell from *righteouſneſs*, i. e. juſtice, largely taken, as involving all duty. By juſtice the creature belongs to the Creator, and can have no right to diſpoſe of itſelf. The only uſe man ought to make of his will, is to ſurrender it to God perpetually in a generous obedience. And the freedom of the will ſhould ſerve only to remove ſervility, and give a kind of merit to his ſubjection; to make it an homage worthy God, as coming from a being that might poſſibly refuſe it; yet pays it freely, and returns the uſe of all its faculties to him, from whom it received them.

Adam acted otherwiſe, and thereby *pulled down deſtruction upon himſelf*, as the wiſe man expreſſes it: Wiſd. i. 12. He diſobeyed his Creator, and he had the puniſhment he deſerved. So far, I think, there is no ground for objection. But the conſequence of his fall involving all his race, and *making infirmity permanent*, as Eſdras ſpeaks; this is a great offence to many, and furniſhes matter of complaint to almoſt all. We are apt to ſay with him, *That it had been better not to have given the earth to Adam*; (not to have truſted him with the fate of his poſterity) *or elſe, when it was given him, to have reſtrained him from ſinning.* This ſentiment, though a raſh one, is very natural to our frailty and ignorance; as is alſo the exclamation which follows: *O Adam, what haſt thou done! for though it was thou that ſinned, thou art not fallen alone, but we all that come of thee.* 2 Eſdr. vii. 46, 48. Such complaints, and ſuch expoſtulations, have been common among ſerious men; but it is common to complain without reaſon; and if we ſaw the whole plan of Providence with relation to mankind, I am fully perſuaded that we ſhould find this complaint very unreaſonable, and even ungrateful to our Redeemer; who has made abundant compenſation for all damages ariſing from Adam's tranſgreſſion, by atoning, not only for original ſin, but alſo for the many actual offences of mankind, as is ſhewed at large in the chapter before us.

I would only obſerve in this place, that the reaſon why we are ſo prone to complain and lament ourſelves, is, becauſe we now feel the inconveniencies of our preſent ſtate, and are not ſufficiently appriſed of many of its advantages, nor of the greater diſadvantages which other *initiating ſtates* may be liable to. It is very probable, that every intelligent being has a time of trial or probation. Some of the angels are fallen, for aught we know, irreparably. Our father Adam was placed in a lower ſtation than they: His fall conſequently was leſs, and by the mercy of our great Mediator, he, and Eve, the companion of his fall, are now fully reſtored. We find ourſelves,

not

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We may not live in ſin, for we are dead unto it, as appeareth by our baptiſm. Nor are we to let ſin reign any more, becauſe we have yielded ourſelves to the ſervice of righteouſneſs, and death is the wages of ſin.

not by our own fault, at the bottom. But a ray of *light* reaches down to us, and a *way* is opened for our aſcent. That *light* and that *way* is our dear Redeemer, who is ever preſent with us, and in us, to enlighten, guide, and aſſiſt us in our paſſage.

As to the corruption of our nature, that, ſtrictly ſpeaking, is not our ſin, nor ſhall we, through the merits of Chriſt, be anſwerable for it. On the contrary, at the day of judgement it will be brought to our account on the favourable ſide, and all due allowance made for it. In the mean time it has its office admirably contrived by Providence, in affording us continual occaſions wherein to exerciſe virtue. It is a ſource of evil deſires; and thoſe evil deſires are the enemies which we have to combat; conſequently, to thoſe who combat them, they are the ſubject of victory and triumph. To have ſuch enemies is not our crime; our crime lies only in baſely ſubmitting to them. The grace of God is ever ready to aſſiſt our endeavours, and, as the Apoſtle ſpeaks, to *make us more than conquerors through Chriſt that loveth us*. Take away theſe enemies, otherwiſe than by our conquering them; and you take away that which conſtitutes the proper excellency of human nature in the preſent ſtate; which excellency conſiſts in reſiſting evil inclinations, in overcoming ourſelves, and approving our fidelity to the Creator amidſt all the temptations which ſurround us.

Thoſe therefore who complain of original ſin, as if they were hardly dealt with, ſhould conſider well the anſwer which the angel gave to Eſdras, when he complained of Adam in thoſe words before mentioned: *O Adam, what haſt thou done! for though it was thou that ſinned, thou art not fallen alone; but we all that come of thee.* To which the angel anſwered, *This is the condition of the battle, which man that is born upon the earth ſhall fight; that if he be overcome, he ſhall ſuffer; but if he get the victory, he ſhall receive eternal glory.*

Such is *the condition of the battle*; ſuch are the terms preſcribed; ſuch is the trial, or ſtate of probation, which we muſt paſs through. But if ſome were to ſpeak their thoughts, we ſhould hear objections againſt all ſuch trials. "Why, (would it be ſaid) why did not God make us happy at once? Why would he ſuffer his creatures to run any hazard of being miſerable? He might have made juſtice as natural and neceſſary as reſpiration; and thereby ſpared us all the pains, which we muſt now be at, before we can be happy upon the terms which he has ſet us."

To this we might anſwer in the words of the Apoſtle: *Nay but, O man, who art thou that replieſt againſt God? Shall the thing formed ſay unto him who formed it, why haſt thou made me thus? Hath not the potter power over the clay*, &c.? Thus we might anſwer, and thereby ſatisfy a pious mind: although theſe words were ſpoke only concerning God's electing a peculiar people, called to the diſtinguiſhed privileges of the Goſpel diſpenſation; and were not intended to be applied, as they have ſince ſcandalouſly been, to the bulk of mankind, whoſe ſentence at the laſt day will depend only on their own works and deſervings; which I remark here, becauſe this way of arguing, which reſolves difficulties by vouching divine ſupremacy, has been ſo profanely abuſed to maintain impious miſrepreſentations of the Deity, as abſurdly arbitrary and tyrannical, that men of ſenſe have good cauſe to diſtruſt it. To thoſe therefore who move this queſtion; "Why did not God make us happy at once, without our paſſing through any ſtate of probation?" it will be more ſatisfactory, if we can intelligibly unfold this knot, inſtead of cutting it by dint of ſovereign power.

The objectors would be diſpenſed from all probationary ſtates; they would take no trouble, and run no hazard: they would have nothing to do, but to enjoy; they would be immutably, eternally, infinitely *happy*. They want no more of God; they have no other cares or deſires.

Let it now be conſidered, whether ſuch deſires are reaſonable. Are they not on the contrary moſt ungenerous and baſe;—arguing a frame of mind quite unworthy of the favour to which it makes pretenſion? We are all *children* of the Almighty Father, and conſequently under ſuch obligations as that relation infers. Suppoſe then a ſon quite averſe to giving himſelf any trouble about pleaſing his father: one who thinks it a hardſhip to be bid do any thing but what he himſelf inclines to: who grudges that any ſervice ſhould be required of him; yet wants an inheritance,—wants that his father ſhould do all he can for him. Such are they who make the objection; and God, who bids us *not to caſt pearls before ſwine*, will not ſquander his bleſſings upon ſuch unworthy ſelfiſh ſpirits.

The word *merit* has been ſo miſapplied, or miſunderſtood, that one is almoſt afraid to uſe it, even upon proper occaſions: But we cannot be miſtaken in aſſerting, that God, in his juſtice, requires of every man *ſuch merit* as he himſelf has made him capable of. A man can ſtop a covetous deſire from breaking out into theft or fraud, i. e. he can keep the eighth commandment (and the ſame may be ſaid of the reſt). Now if, from a dutiful regard to God, the man maintains his integrity, God will reward his obedience; for ſo far as he is a creature fit to be made happy, he is a *proper object*, and it will be found in the event, that the Divine Wiſdom has provided effectual means to render all objects of the divine bounty *proper objects*, before their final beatification.

Even in this ſtate of confuſion we think it *wrong*, when a worthleſs man is poſſeſſed of great wealth or preferment. Though theſe are far from being any real good, yet, as men value them, they judge them miſplaced in the hands of a fool. In the kingdom of heaven there will be no ſuch prepoſterous diſtribution; but excellence ſhall be the meaſure of Bliſs; and *none ſhall be crowned, but thoſe who have conquered.*

And this may ſerve for an anſwer to thoſe, who are inclined to charge God fooliſhly, for permitting the influence of the firſt man's tranſgreſſion to infect all his race. This infection we commonly call *original ſin*, which has been denied by ſome, and miſrepreſented by others, with ſuch groſs aggravations, as render it offenſive to common ſenſe, and inconſiſtent with the revealed doctrines, particularly thoſe of this Epiſtle.

As for thoſe who deny it, I ſhall not diſpute with them; for who would debate with a blind man about darkneſs? And they muſt be blind indeed, who perceive not evil in their natures. The truth here is to be felt, and needs no foreign proof. All that ſeems farther neceſſary for their conviction, who ſcruple to admit it, is to remove the juſt prejudices conceived againſt it from the ſpurious additions made by thoſe who have miſrepreſented it.

Whatever the cauſe may have been, it is certain in effect, that among the profeſſors of Chriſtianity there has long been a ſtrange proneneſs to credulity, and a prepoſterous humour of making things that are difficult in themſelves ſtill more difficult to be underſtood. Subjects that were naturally obſcure, have been rendered quite dark, and unintelligible. It would have been well if men had ſtopped even here; and ſurely it was high time, when the premiſes were become abſurd, not to advance conſequences, and plunge farther in nonſenſe: yet this has been done notoriouſly, and men from their own miſtakes have made or admitted inferences, at which themſelves ſtood amazed, and yet have not ſcrupled to avow them.

As I intend by this reflection no invective, but a friendly complaint, I ſhall inſtance in a perſon whom I honour exceedingly;—I mean Mr. *Paſcal*, who, as far as I can judge, has contributed more to the defence of Chriſtianity, than any other man in the laſt ages. Yet in his thoughts upon original ſin, which are, generally ſpeaking, moſt excellent and ſatisfactory, he has the following paragraph p. 28. "The tranſmiſſion of original ſin from *Adam* to his deſcendants appears to us not only impoſſible, but alſo moſt unjuſt. For what is more contrary to the rules of our wretched juſtice, than to damn eternally an infant incapable of will, for a ſin in which he ſeems to be ſo little concerned, that it was committed ſix thouſand years before he came into exiſtence? Nothing certainly is more rudely ſhocking than this doctrine; and yet without this, (which is the moſt incomprehenſible of all myſteries) we are incomprehenſible to ourſelves." The concluſion is a great truth; but the premiſes are clogged with needleſs abſurdities.

As, firſt, he ſays, That the tranſmiſſion of original ſin ſeems an *impoſſibility*. Now the Scripture account is, that *Adam*, after his fall, and recovery to a capacity of working out his ſalvation, *begat a ſon in his own likeneſs, after his image*, i. e. with the ſame evil diſpoſitions, and with the ſame infuſed principle of grace to combat them, as *Adam* himſelf then was endowed with. I ſee here no impoſſibility, but on the contrary, a regular courſe of nature, according to which all animals produce their like.

To this pretended impoſſibility, the author adds its apparent injuſtice. For *what* (ſays he) *is more contrary to the rules of our wretched juſtice, than to damn eternally an infant incapable of will?* Here he calls the notions, by which we judge of this doctrine, *the rules of our wretched juſtice.*—Our practice of juſtice is indeed very *wretched*; but our ſpeculative rules of juſtice are right enough, for God himſelf appeals to them by the prophet *Ezekiel*, upon the very point in queſtion, ch. xviii. 19, 25, 29. Our notions of juſtice are not of our own production, but a tranſcript of the eternal law graven in our conſcience; and according to theſe we ourſelves ſhall be judged at the laſt day. We may therefore ſafely truſt to their judgement concerning an *infant incapable of will*, and conſequently of law; ſince St. Paul declares, that *ſin is not imputed, where there is no law.* And again, that *where there is no law, there is no tranſgreſſion.* To which we may add, that where there is no tranſgreſſion, there can be no puniſhment; ſeeing puniſhment is a relative term, which always ſuppoſes tranſgreſſion, and cannot ſubſiſt without it.

This is a ſure concluſion, although the Scripture had been ſilent, as it is in a great meaſure, concerning what the Redeemer ſhall accompliſh in the future ſtate. But the ſame divine authority which teaches the innate diſtemper of mankind, teaches alſo its remedy, and frequently declares it to be adequate to the diſeaſe; for the ſecond *Adam* will repair all damages done by the firſt, and himſelf anſwer for all thoſe, who have no unrepented crimes of their own to anſwer for. See Rom. v. 12—21.

I ſhall now ſpeak of another account of original ſin authorized in our own church, which though it was made with a good intention, to render us the more ſenſible of our obligations to the Redeemer, and is expreſſed in terms which are literally true in a certain ſenſe, yet may eaſily be miſtaken, and thence render the doctrine abſurd. As where it is ſaid, [the ixth article] that original ſin is not only the *corruption*, but *the fault of the nature of every man*, and *deſerves condemnation*. When we call it a *fault*, we muſt remember, as I obſerved before, to diſtinguiſh it from our own actual faults, and remark, that the article calls it only *the fault of our nature*. *Fault* is uſed here, as we apply it to inanimate beings, and in the ſame ſenſe, as when we ſay of a veſſel, that it is *faulty*, i. e. defective, uſeleſs, deſerving to be rejected and caſt away; yet, as we did not concur to the breaking it, this is not, in ſtrictneſs of ſpeech, our

proper

WHAT ſhall we ſay then? Shall we continue in ſin, that grace may abound?

2 God forbid! How ſhall we, that are dead to ſin, live any longer therein?

3 Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death?

4 Therefore we are buried with him by baptiſm into death: that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.

5 For if we have been planted together in the likeneſs of his death, we ſhall be alſo *in the likeneſs* of *his* reſurrection:

6 Knowing this, that our old man is crucified with *him*, that the body of ſin might be deſtroyed; that henceforth we ſhould not ſerve ſin.

Ver. 2. Ch. vii. 4.—V. 3. Gal. iii. 27. Or, *are.*—V. 4. Col. ii. 12. Ch. viii. 11. 2 Cor. xiii. 4. Phil. iii. 10, 11. Epheſ. iv. 22, 23. Col. iii. 10.—V. 6. Gal. ii. 20. v. 24. vi. 14. Epheſ. iv. 22. Col. ii. 11.

proper fault, our perſonal crime; nor will the guilt of it be laid to our charge. However, for the preſent, it has ſpoiled us, it makes us abominable: for a fault is a fault, and corruption is corruption, which ever way it came, or whatever *uſe* may be made of it. It has happened without our crime, and it may have an iſſue unſpeakably to our advantage. But neither of theſe are here conſidered. Regard is had only to the preſent nature of man in his unregenerate ſtate, which is notoriouſly unjuſt, and as ſuch deſerves condemnation, as *a dead tree cumbering the ground*, if there were no *reviving* power, if there were no *Redeemer*. But this is putting a caſe, which never was, nor could have been. For the Almighty, *who inhabiteth eternity*, and whoſe all-ſeeing eye reaches through the whole extent of it, foreknowing the lapſe of the firſt *Adam*, had, *before the foundation of the world*, provided a ſecond head of human nature, through whom to derive his bleſſings to the whole race, when the firſt channel was polluted and ſpoiled. And as by the firſt channel *death* came into the world, ſo *reſurrection* proceeds from the ſecond: for *as in Adam all die, ſo in Chriſt ſhall all be made alive. And thoſe who have done good, ſhall come forth to the reſurrection of life; and they that have done evil, unto the reſurrection of condemnation.*

The preſent life is our time of trial, during which our gracious Redeemer adminiſters proper aſſiſtances to each man particularly, according to his capacity. For as *He has taſted death for every man, ſo He is the Saviour of all men, and the light of all men, having wrote the law in their hearts.*

As for *Us*, who, beſide the general law of nature, have the additional lights of revelation, we have ſo much more to anſwer for. Let us not then waſte our time in vain complaints, or abſurd cavils at the divine diſpenſation. We ſee indeed but little of God's ways, yet what we ſee is ſufficient for our conduct, and to ſilence all reaſonable objections; ſince we are aſſured that the merits of Chriſt are coextended with the demerits of *Adam*, and that every man at the laſt day ſhall be judged only according to his own deeds and deſervings. Then the mercy, as well as the juſtice of God, will be exerted in a manner that far tranſcends all notions we can now form of them; the clouds, which now cover the ways of Providence, will be diſſipated; wiſdom will be juſtified of her children; and even thoſe who ſhall be then reprobated, will be forced to acknowledge the equity of their condemnation.

Chap. VI. *Ver.* 1.] The Apoſtle, having now proved by three diſtinct arguments, that both Gentiles and Jews are pardoned, and made partakers of the privileges and bleſſings of the kingdom of God under the Meſſiah, no otherwiſe than by the grace of God, through faith alone,—He next proceeds, in proper order, to ſhew the obligations both Gentiles and Jews were under to a life of virtue and holineſs in this their new ſtate, and the means and advantages they enjoyed for that purpoſe. This he doth, not only to inſtruct the Chriſtians, and to prevent their miſtakes, but alſo to wipe away a calumny induſtriouſly ſpread, as if, in aſſerting juſtification by grace without works, he had taught that we are under no obligation to obedience, ch. iii. 8. Againſt this objection, miſtake, or calumny, he puts in a caveat, ch. iii. 31. But here he handles the point at large, and conſiders it *firſt*, with reference to the believing Gentiles; arguing upon it in an eaſy familiar manner, adapted to their caſe and capacity, in this chapter: *Secondly*, with reference to the believing Jews, in the 7th, and part of the 8th chapter. In the preſent chapter he introduces the ſubject, by putting this query into the mouth of the believing Gentile,—*What ſhall we ſay then? Shall we continue in ſin, that grace may abound?* No man can reaſonably doubt that this verſe is the language of believing Gentiles; the ſame of whom the Apoſtle ſpeaks, ch. v. 1. *Being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt; by whom alſo we have acceſs by faith into this grace wherein we ſtand.* "We, who were alienated from God, and obnoxious to his wrath, are now in a ſtate of pardon, peace, and favour:—And what ſhall we ſay, with regard to our future conduct? May we continue to live to ſin, that grace may be ſtill further diſplayed?" This queſtion, and the Apoſtle's diſcourſe upon it, to the end of the chapter, plainly ſuppoſes, that notwithſtanding their being *juſtified,—at peace with God*, and *ſtanding in grace*, they might continue to live in ſin, and periſh for ever: Conſequently their being juſtified, &c. immediately refer, not to their final and abſolute ſalvation, as if that were eventually aſcertained and ſecured; but to the pardon of the ſins of their Gentile ſtate, and their admiſſion to the bleſſings and privileges of the kingdom of God on earth, or to their being ſo far intereſted in God's favour and mercy, as notwithſtanding their former wickedneſs, to be pardoned and bleſſed with all proper means and motives to a life of piety and virtue; which means and motives, well improved, would ſecure their final and abſolute ſalvation: 2 Pet. i. 10, 11. But if they neglected the bleſſings and privileges which the grace of God had conferred upon them; if the means and motives they enjoyed did not produce a life of piety and virtue, then they ſhould fall, and be denied an entrance into the everlaſting kingdom of our Lord. That their juſtification and peace with God, is to be underſtood of their admittance into the kingdom of God in this world, and the enjoyment of its privileges, is further evident from the Apoſtle's turning their thoughts to *baptiſm* (the ordinance whereby our firſt juſtification, or our intereſt in the bleſſings and privileges of God's preſent kingdom and covenant, is ſignified and ſealed) to ſhew them the obligations they were under to obedience. See on ver. 3. Taylor, and Locke.

Ver. 2. *How ſhall we, that are dead*, &c.] He doth not mean that they were actually dead to ſin, for he ſuppoſes they might in fact *live after the fleſh*, ch. viii. 13. he therefore muſt mean, that they were by their profeſſion obliged to be dead to ſin. See on ch. ii. 4. Moral writers among the heathens frequently ſpeak of wiſe and good men as dead to ſenſualities and animal pleaſures. See Elſner's Obſervat. vol. ii. p. 28.

Ver. 3. *Know ye not*, &c?] This ſhews that the ordinance of baptiſm has relation to our firſt juſtification, or the common intereſt which all Chriſtians have in the bleſſings and privileges of the kingdom of God in this world; for *being baptized into Chriſt*, evidently has relation here to theſe Romans to whom St. Paul writes, paſſing out of the heathen into the Chriſtian ſtate, and ſo muſt have reſpect to the bleſſings then beſtowed upon them. Beſides, from the known ſignification and deſign of baptiſm, the Apoſtle proves their obligations to a life of obedience; conſequently, being *baptized into Chriſt*, muſt relate to their being intereſted in ſuch bleſſings, as were given antecedently to a life or courſe of obedience, and which obliged to it. Therefore, by baptiſm, our intereſt in the bleſſings of the Goſpel covenant, in common with all other Chriſtians, is declared, and our obligations to a life of righteouſneſs are ſignified. As the church at Rome ſeems to have been planted about the year 43, and this Epiſtle was written in the year 58, that is, fifteen years after, and yet the Apoſtle ſpeaks of the converted Romans in general as *baptized*; it muſt be ſuppoſed that baptiſm was adminiſtered to thoſe, whoſe parents had been Chriſtians at the time of their birth. See Col. ii. 12. Taylor, and Gale's Serm. vol. ii. 202.

Ver. 4. *Buried with him by baptiſm*, &c.] It ſeems queſtionable whether we can, from this paſſage, infer the outward mode of adminiſtering baptiſm; for in the next verſe, our being incorporated into Chriſt by baptiſm is alſo noted by our being *planted*, or rather *grafted* together *in the likeneſs of his death*; and Noah's ark floating upon the water, is a figure correſponding to baptiſm, 1 Pet. iii. 20, 21. But neither of theſe give us the ſame idea of the outward form, as burying. However, in whatever manner baptiſm was adminiſtered, if it were intended as a declaration of faith in the death and reſurrection of Chriſt, as it is well known that Chriſt died for ſin; it would infer an obligation to die to it, and riſe again to a holy life; which is the main point the Apoſtle labours. See Taylor and Doddridge.

Ver. 5. *If we have been planted together*] *Planted* does not compleatly expreſs the Apoſtle's ſentiment; τα συμφυτα are ſuch plants as grow the one upon and in the other, deriving ſap and nouriſhment from it; as miſletoe upon the oak, or the ſcion upon the ſtock into which it is grafted. Dr. Taylor would tranſlate the words thus: *For if we have been made growers-together* with Chriſt *in the likeneſs of his death.* [or in that which is like his death] *we ſhall be alſo* growers together with him *in the likeneſs of* [or in that which is like] *his reſurrection.* It appears to be a metaphor, and a very beautiful one, taken from *grafting*, or making the Scion grow together with the new ſtock. Homberg would render it: *If we have been united with him by the image of his death, we ſhall*, &c. See Wells, Beza, and Raphelius

Ver. 6. *Our old man*] Our wicked and corrupt fleſhly ſelf, Gal. v. 24. Epheſ. iv. 22. Col. ii. 11. 1 Pet. iv. 1. The word καταργηθη, rendered *deſtroyed*, would perhaps be rendered more poperly *enervated.* The utter deſtruction of the body of ſin in us, is certainly intended in the Goſpel; but the particular import of this word is, *to make void, debilitate, enervate, diſannul, aboliſh*, or *depoſe.* Comp. ch. iii. 31. iv. 14. 1 Cor. ii. 6. xiii. 8. xv. 24. Epheſ. ii. 15. 2 Tim. i. 10. The *body of ſin* in believers is indeed an enfeebled, conquered, and depoſed

7 For he that is dead is freed from ſin.

8 Now if we be dead with Chriſt, we believe that we ſhall alſo live with him:

9 Knowing that Chriſt, being raiſed from the dead, dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto ſin once: but in that he liveth, he liveth unto God.

11 Likewiſe reckon ye alſo yourſelves to be dead indeed unto ſin, but alive unto God through Jeſus Chriſt our Lord.

12 Let not ſin therefore reign in your mortal body, that ye ſhould obey it in the luſts thereof.

13 Neither yield ye your members *as* inſtruments of unrighteouſneſs unto ſin: but yield yourſelves unto God, as thoſe that are alive from the dead, and your members *as* inſtruments of righteouſneſs unto God.

14 For ſin ſhall not have dominion over you: for ye are not under the law, but under grace.

15 What then? ſhall we ſin, becauſe we are not under the law, but under grace? God forbid!

16 Know ye not, that to whom ye yield yourſelves ſervants to obey, his ſervants ye are to whom ye obey; whether of ſin unto death, or of obedience unto righteouſneſs?

17 But God be thanked, that ye were the ſervants of ſin; but ye have obeyed from the heart that form of doctrine which was delivered you.

Ver. 7. 1 Pet. iv. 1. Gr. *juſtified.*—V. 8. 2 Tim. ii. 11.—V. 9. Rev. i. 18.—V. 10. Hebr. ix. 27, 28. Luke xx. 38.—V. 11. Gal. ii. 19.—V. 12. Pſ. cxix. 133.—V. 13. Ch. vii. 5. Col. iii. 5. James iv. 1. Gr. *arms*, or *weapons*. Ch. xii. 1. 1 Pet. iv. 2. V. 14. Ch. vii. 4, 6. viii. 2. Gal. v. 18.—V. 15. 1 Cor. ix. 21.—V. 16. Matth. vi. 24. John viii. 34. 2 Pet. ii. 19.—V. 17. 2 Tim. i. 13. Gr. *whereto ye were delivered.*

poſed tyrant, and the ſtroke of death finiſhes its deſtruction. It will conduce much to the underſtanding of St. Paul in this and the two following chapters, if it be obſerved that theſe phraſes, to *ſerve ſin*,—to be *ſervants of ſin*,—*ſin reigning in our mortal bodies—to obey ſin in the luſts of our bodies—to yield our members inſtruments of unrighteouſneſs unto ſin*, or *ſervants of uncleanneſs*,—and of *iniquity unto iniquity*,—to *be free from righteouſneſs*,—to *walk*, *live*, or *be after the fleſh*,—to be *carnally minded*, all ſignify one and the ſame thing; namely, the giving ourſelves up to the conduct of our carnal and ſinful appetites; allowing any of them the command over us, and the conduct and prevalency in determining us: On the contrary, that *walking after the ſpirit*, or *in newneſs of life*,—the *crucifixion of the old man*,—the *deſtruction of the body of ſin*,—the *deliverance from the body of death*,—to be *freed from ſin*,—to be *dead to ſin, and alive unto God*,—to *yield ourſelves unto God, as thoſe who are alive from the dead*,—to *yield our members ſervants of righteouſneſs unto holineſs*, or *inſtruments of righteouſneſs unto God*,—to be *ſervants of obedience unto righteouſneſs*,—made *free from ſin*,—*ſervants of righteouſneſs*,—to be *after the ſpirit*, to be *ſpiritually-minded*,—to *mortify the deeds of the body*,—do all ſignify a conſtant ſteady purpoſe, and ſincere endeavour to obey the law and will of God in every thing: theſe ſeveral expreſſions being uſed in ſeveral places, as beſt ſerves the occaſion, and illuſtrates the ſenſe.

Ver. 7. *He that is dead is freed from ſin*] Δεδικαίωται;—*is juſtified from ſin.* St. Peter ſeems to paraphraſe this verſe, 1 Ep. iv. 1. *He that hath ſuffered in the fleſh hath ceaſed from ſin*; as if he had ſaid, "The Chriſtian who is ſo reſolute as to reſiſt all temptation to ſin, and chooſes rather to ſuffer any temporal calamities, than commit ſin, or neglect his duty, is the only man who has done with ſin;—who is effectually delivered from the power and condemnation of it." Δικαιοῦσθαι, frequently ſignifies in Scripture to be *ſaved*, or *delivered.* See Iſai. xlv. 25. Acts xiii. 39. James ii. 25. and on ch. v. 16. Mr. Locke paraphraſes this paſſage thus: "For he that is dead is ſet free from the vaſſalage of ſin, as a ſlave is from the vaſſalage of his maſter." St. Paul makes it his buſineſs, in this chapter, not to *tell* the Jews what they certainly and unchangeably *are*; but to *exhort* them to be what they *ought* and are engaged *to be*, by becoming Chriſtians; namely, that they ought to emancipate themſelves from the vaſſalage of ſin; not that they were ſo emancipated without any danger of return: for then he could not have ſaid what he does, ver. 1, 12, 13. which ſuppoſes it in their power to continue in their obedience to ſin, or return to that vaſſalage if they would.

Ver. 10. *For in that he died*, &c.] *For he that hath died unto ſin, hath died once for all*; *and he that liveth, liveth unto God.* Wat. Doddridge tranſlates and paraphraſes the paſſage thus: "*For whereas he died, he died once for all*, as a ſacrifice *for ſin*, to atone the injured juſtice of God, and repair the honours of his violated law: *and as he liveth, he liveth to God* for ever, His immortal life is intirely appropriated and devoted to his ſervice; wherein we ought to make it our conſtant care to imitate his example." See ch. viii. 17. Gal. ii. 20. 2 Tim. ii. 20. 1 Pet. ii. 21. iv. 1.

Ver. 11. *Likewiſe*, &c.] *Thus then reckon ye yourſelves*, &c. Wat. See Col. iii. 3.

Ver. 12. *Let not ſin therefore reign in your mortal body*] Sin is here ſpoken of as a perſon; a *proſopopoeia* made uſe of throughout this and the following chapter; which muſt be obſerved if we will underſtand them right. See 1 Pet. iv. 1. to 3. Dr. Heylin renders this verſe, *Let not ſin therefore reign in your mortal bodies, ſo as to obey it by indulging the appetites of the body.* Mr. Locke obſerves, that the prepoſition ἐν, in the Apoſtle's writings, often ſignifies *by*; and as here, as well as in the following chapters, ver. 18. and 24. and elſewhere, he places the root of ſin in the body, the ſenſe ſeems to be, "Let not ſin reign over you, by the luſts of your mortal body." The force of St. Paul's argument appears to be this: "By your baptiſm you are engaged to become conformable to Chriſt's death and reſurrection: He once died for ſin, ſo do you count yourſelves dead to ſin: He roſe to life, wherein he lives wholly to God; ſo muſt your new life, after your reſurrection from your typical burial in the water, be under the vaſſalage of ſin no more; but you muſt live intirely to the ſervice of God, to whom you are devoted." See Locke.

Ver. 13. *Your members as inſtruments*] Sinful luſts, at leaſt thoſe to which the Gentiles were moſt eminently enſlaved, ſeem ſo much placed in the body and the members, that they are emphatically called *the members*. See Col. iii. 5. Dr. Heylin appears to enervate the paſſage by rendering the word μέλη, by *natural faculties:* The word ὅπλα, rendered *inſtruments*, properly ſignifies *weapons*; and in this ſenſe has a beautiful propriety. See Locke, Doddridge, and Mintert.

Ver. 14. *For ſin*, &c.] That is, "Sin ſhall not be your abſolute maſter, to diſpoſe of your members and faculties in its drudgery and ſervice as it pleaſes: You ſhall not be under its controul, in abſolute ſubjection to it, but your own men, and at your own diſpoſal: unleſs by your own free choice you enthral yourſelves to it, and by a voluntary obedience give it the command over you, and are willing to have it your maſter." We muſt bear in mind, that St. Paul here, and in the following chapter, perſonifies ſin, as ſtriving with men for maſtery to deſtroy them. The force of his reaſoning here ſtands thus: "You are obliged, by your taking on you the profeſſion of the Goſpel, not to be any longer ſlaves and vaſſals to ſin, not to be under the ſway of your carnal luſts, but to yield yourſelves up to God, to be his ſervants, in a conſtant and ſincere purpoſe and endeavour to obey him in all things. This if you do, ſin ſhall not be able to procure you death; for you are not now under a law which condemns to death for every the leaſt tranſgreſſion, though it be but a ſlip of infirmity; but by your baptiſm are entered into the covenant of grace: and being under grace, God will accept of your ſincere endeavours, in the place of exact obedience, and give you eternal life through Jeſus Chriſt. But if you, by a willing obedience to your luſts, make yourſelves vaſſals to ſin, Sin, as the Lord and Maſter to whom you belong, will pay you with death, the only wages it hath to give." Comp. ver. 23. Mr. Locke is of opinion, that by *law* and *grace*, the Apoſtle here means the Jewiſh and Chriſtian diſpenſations. See the next chapter. But Dr. Taylor obſerves, that by *law* is here meant ſtrict rigid *law*, which was but a part of the Jewiſh diſpenſation, threatening death to every tranſgreſſion; and that by *grace* are meant the gracious terms, proviſions, and diſcoveries of the Goſpel; and that both are to be underſtood as they relate to ſanctity of life, the ſubject the Apoſtle is upon.

Ver. 16. *Obedience*] That which he calls here ſimply *obedience*, in other places, he calls *obedience of faith*, and *obedience of Chriſt*; meaning a reception of the Goſpel of Chriſt. The Apoſtle explains the obligations of Gentile Chriſtians in their preſent ſtate, in oppoſition to the Gentile or heathen ſtate, by the caſe of ſlaves, at that time well underſtood all over the world. A *ſervant* or *ſlave* was his maſter's property, a part of his goods, which he might keep for life, ſell to another maſter, or manumit and ſet free as he pleaſed. Conſequently the ſervant muſt be employed, as the maſter he was under was either good or bad; and muſt fare according as his maſter happened to be rich or poor, good natured or churliſh, niggardly or liberal: and his being releaſed from a bad maſter, and put into the hands of a good one, kind and generous, muſt be a very deſirable and happy alteration in his circumſtances. Taylor and Locke.

Ver. 17. *But God be thanked*] Here the Apoſtle thanks God, that whereas they had been *heathens*, and ſo ranked among the *ſervants of ſin*, they were now become Chriſtians, and conſequently ranked among the ſervants of the Goſpel, or ſuch as were obedient to it. This he explains by a metaphor taken from the coining, ſtamping, or caſting of metal in a die or mould. The τύπος, (the *form*, as we

18 Being then made free from ſin, ye became the ſervants of righteouſneſs.

19 I ſpeak after the manner of men, becauſe of the infirmity of your fleſh; for as ye have yielded your members ſervants to uncleanneſs and to iniquity, unto iniquity; even ſo now yield your members ſervants to righteouſneſs, unto holineſs.

20 For when ye were the ſervants of ſin, ye were free from righteouſneſs.

21 What fruit had ye then in thoſe things whereof ye are now aſhamed? for the end of thoſe things *is* death.

22 But now, being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life.

23 For the wages of ſin *is* death; but the gift of God *is* eternal life, through Jeſus Chriſt our Lord.

Ver. 18. John viii. 32. 1 Cor. vii. 22. Gal. v. 1. Gr. *to righteouſneſs.*—V. 21. Ch. vii. 5.—V. 23. Gen. ii. 17. Ch. v. 12. James i. 15.

tranſlate it,) that is, the *ſtamp*, die or *mould*, is the doctrine of the Goſpel. Their *being put into*, or under this mould, was their paſſing out of the heathen into the Chriſtian ſtate. By the purpoſe and counſel of God, who had before decreed to take the Gentiles into his church; by the preaching of the Goſpel, whereby they were called into the church; and by their embracing the faith of the Goſpel, they were put, or *delivered* into, or under the die or mould, from which they were to receive a new impreſſion, or to be faſhioned into new creatures. And their *obeying from their heart the mould*, or *model of doctrine*, refers to their firſt obedience, or firſt faith, at their converſion, when they willingly embraced the Chriſtian profeſſion. This was the firſt act of obedience, by which, on their parts, they were put or delivered into the die or mould of the Goſpel: and their further and continued obedience is what the Apoſtle in this chapter, earneſtly exhorts them to; namely, that as they had by a willing cordial profeſſion of the Goſpel, admitted the die or mould of its doctrine, and were now put into it, ſo they would labour to admit a clear, fair and full impreſſion upon their hearts and lives. The figure upon the die is the image of God in righteonſneſs and true holineſs: for the *new man*, (Epheſ. iv. 24.) or the Goſpel ſtate, *is created*, or erected, *in righteouſneſs and holineſs after the image of God.* This therefore is the figure upon the ſtamp or mould: this the image and ſuperſcription of God: and the Chriſtian's duty and great work is, to be conformed to this image; to take care that a full and fair repreſentation of it be ſtruck upon all his principles and actions: that in the diſpoſition of his mind, and in every part of his converſation, he may ſhew the image and ſuperſcription of God, bright and perfect, as upon a newly-coined priece of money. See Taylor. Dr. Heylin renders this verſe, *But God be praiſed, that whereas ye were formerly the ſlaves of ſin, ye have now ſincerely obeyed that doctrine which was propoſed for your rule of life.* And Waterland reads the laſt clauſe —*to which ye were delivered over.* See on chap. v. 14. Elſner, and Sykes on Chriſtianity, p. 178.

Ver. 19. *I ſpeak after the manner of men*] There was a neceſſity for ſome little kind of apology for a figure of ſpeech, which he dwells upon quite to the end of this chapter. This firſt clauſe ſhould be read in a parentheſis. Inſtead of *even ſo now yield*, Markland, by the alteration of a ſingle letter, would read with great propriety, *ſo you have now yielded*; for he obſerves, that according to our preſent reading, they are here exhorted to do, what the Apoſtle had affirmed was done, in ver. 18. and indeed the clauſe immediately preceding naturally leads to this verſion.

Ver. 23. *For the wages of ſin is death*] The *wages of ſin*, does not here ſignify the wages that are paid for ſinning, but the wages which ſin pays. This is evident not only from the oppoſition which is here put between the wages of ſin, and the gift of God; namely, that ſin rewards men with eternal death for their obedience; but that which God freely gives to thoſe, who believing in Jeſus Chriſt, labour ſincerely after righteouſneſs, is life eternal: but it further appears by the whole tenor of St. Paul's diſcourſe, wherein he ſpeaks of *ſin* as a perſon and a maſter, who is ſerved and obeyed. And ſo the *wages of ſin* being the wages of a perſon here, muſt be *what it pays.* We may obſerve, that ſin pays death to thoſe who are its obedient vaſſals: but God rewards the obedience of thoſe to whom he is Lord and maſter, by the gift of eternal life. Their utmoſt endeavours and higheſt performances can never entitle them to it of right; and ſo it is to them not *wages*, but a free *gift.* See chap. iv. 4. and Locke.

REFLECTIONS ON CHAP. III.

It is plain from this, and many other paſſages of Scripture, that *baptiſm* implies and requires an expreſs belief of the death of Chriſt, as the inſtrument of our ſalvation, ver. 3—11. and conſequently, a firm hope and truſt of obtaining that ſalvation by his ſufferings, as the *efficient* and *meritorious* cauſe; but by faith and a ſuitable converſation, as a *conditional* cauſe, without which the other will ſtand in no ſtead: ſo that hence we obſerve, a right belief, and a holy life, are our part of the Chriſtian life.

And this, as the Apoſtle argues, ver. 3. is what Chriſtians cannot but be ſenſible of; ſince not only the terms on which they are admitted into memberſhip with the church, and all the preſent and future privileges conſequent upon it, do expreſly mention this condition, but alſo the rites of this ſacrament of baptiſm ſufficiently intimate it to them. The ceremony of immerſion under water, repreſents the burial of a dead perſon under ground; as the pouring water upon the party, in caſes where the former cannot conveniently be done, anſwers to the covering and throwing earth upon a perſon ſo dead: but both agree in figuring a death and burial, as the emerging again does a new life.

Now this it is plain can only mean the mortification of ſome old, and the quickening of ſome contrary principle, in a ſpiritual ſenſe; all ſuch circumſtances, however they may relate to, yet manifeſtly having no effect, nor working any change upon the outward man, or natural life; but being only contrived by a ſenſible repreſentation and proper ceremonies, to confirm our faith in effects which we neither do, nor can ſee. This is the caſe of all the ſacraments, properly ſo called, that are or ever have been inſtituted. They are outward viſible ſigns of ſome inward ſpiritual grace, ſuſpended upon conditions, ſuited to the ſtate of religion at the time of their reſpective inſtitution and obſervance.

Thus in the inſtance before us, the Chriſtian's priviledge is a releaſe from the guilt and dominion of ſin, and from the death inflicted as a puniſhment upon it. This releaſe is procured by the death and reſurrection of Chriſt, conſidered not in his private and perſonal capacity, but as the common ranſom and repreſentative of mankind. This death is repreſented by the baptized's being put under water; and this reſurrection by his being taken out of the water. The former expreſſes our belief in the benefits of his dying; the latter, that of our riſing again after his example. In this conſiſts our *privilege.* We die as he died; but we are aſſured of reſtoration to life, as, and becauſe he liveth again. But then the deſign of his death, conſidered as that which was to prevent future, as well as to atone for paſt ſins, (and that this can be no otherwiſe effected but by reformation of life,) as plainly ſhews our duty. There is only this difference between them, that in the point of *privilege*, we are *literally* conformed to the image of Chriſt, and as we actually die, ſo we ſhall actually riſe from the dead; whereas in point of *duty*, we attain to a *metaphorical* reſemblance; only our body is not crucified and killed in baptiſm, but the body of ſin, our corrupt appetites and luſts: our perſons do not revive, but our graces and good principles. And hence it is that the Apoſtle does not ſay, "we are planted together in his *death* and *reſurrection*;" but, as St. Chryſoſtom and other fathers obſerve, very emphatically interpoſes, "the *likeneſs of his death*, and the *likeneſs of his reſurrection.*" Thus intimating a reſemblance only of thoſe things at preſent, yet ſuch a reſemblance as is neceſſary to bring us to the reality. In ſhort, what our Saviour did and ſuffered for us, muſt be, in a ſpiritual ſenſe, and ſo far as we are capable, imitated and acted over again by us; and is not only an object of our faith, but a rule for our practice.

I. It is not human nature, conſidered with the appetites and affections eſſential to it, but in regard to the corruptions ſuperinduced by ſin, that we liſt ourſelves againſt, and are to treat as an enemy; ſee ver. 6, 7. *Baptiſm*, when it makes us Chriſtians, yet leaves us ſtill men; and conſequently neither does itſelf, nor can poſſibly engage us to eradicate thoſe paſſions and deſires, which are interwoven with our original conſtitution. Nor indeed is there any need it ſhould; for all our faults and miſchiefs proceed not from the affections themſelves, but the miſapplication, exceſs or abuſe of them. Love and hatred are the ſame motions in the ſoul, whether God and heaven, or ſin and the world be their object; but theſe, according to the thing loved or hated, and the meaſure in which it is ſo, promote our virtue, or enſnare us in vice. The meaning therefore of *dying to ſin*, is only, that by our care and good habits, ſo entire a maſtery ſhould be obtained in the government of our affections, and the turning them to holineſs become ſo eaſy, familiar, and conſtant a practice with us, that this cuſtom ſhould be a kind of new nature. Properly ſpeaking, the will is the vital part of the ſoul; and as the life or death *natural*, appears by the body's exerting itſelf in, or being deprived of *motion*, ſo is the life or death *ſpiritual* to be judged of by the determinations of the *will*; and be the temptations from without to do wickedly never ſo importunate, and the inclinations from within never ſo ſtrong, yet if all theſe are ſo conquered and kept down, that they lie as it were under ground, and cannot get up again, or ſhake or move the will to any degree of indulgence or conſent; *that ſoul is truly dead with Chriſt*; the *old man* in it is crucified, and the *body of ſin deſtroyed.*

This indeed is the only *body* we are concerned to deſtroy; and hence the very form of our baptiſmal vow runs, "That we *renounce*, —not the *world* at large, but its vain *pomp*, and *glory*, and *covetous deſires*; nor *the fleſh* at large, whoſe *deſires* it is impoſſible to put off, but the *carnal* and impure *luſts* of it;" and therefore in our admirable

CHAP. VII.

No law hath power over a man longer than he liveth. But we are dead to the law. Yet is not the law ſin, but holy, juſt, good; as I acknowledge, who am grieved becauſe I cannot keep it.

KNOW ye not, brethren, (for I ſpeak to them that know the law,) how that

Church Catechiſm, the ſubſtance of that vow is repeated, with this ſmall but ſignificant variation; "The pomps and vanities of this *wicked* world, and all the *ſinful* luſts of the fleſh:" Thus ſufficiently intimating, that we engage no further againſt theſe, than as they are wicked and ſinful.

II. Such ſeems to be the manner in which we are to underſtand that *death unto ſin*, whereby we are ſaid to be *dead* and *buried* with Chriſt in *baptiſm*. But now, as the benefits of his *real death* are accompliſhed and aſſured to us by *his* real reſurrection: ſo are thoſe of our *figurative* one, by our reſembling of him as well in the latter as in the former. To this purpoſe the Apoſtle mentions being *alive with him*, ver. 7.—*planted together in the likeneſs of his reſurrection*, ver. 5.—and for an explication of his meaning, as *he* was *raiſed from the dead by the glory of his Father*, ſo our *burial with him by baptiſm into death*, is with this deſign, That like as *Chriſt was raiſed from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.* Without this image of a Saviour dead wrought in us, we cannot attain another, as neceſſary part of his likeneſs,—the image of a riſen and living Saviour; for the character of a *Chriſtian* is by no means anſwered in the *mortifying all our evil and corrupt affections*, but, as our baptiſmal ſervice expreſſes it, muſt and can only be finiſhed by *daily proceeding in all virtue and godlineſs of living.*

This is the import of thoſe figures ſo very frequent in Scripture,—of a *new heart*, and a *new ſpirit*, a *new creature*, *new birth*, &c. all which inſinuate the greatneſs of the change;—the greateſt indeed of which a ſoul is capable, and ſo great, as to render the metaphors exceeding juſt and proper;—a *change*, which evidently implies a newneſs of notions, diſpoſitions, deſires, and a converſation proceeding from, and agreeable to theſe. That change, made by the grace of God's Holy Spirit, which gives a freſh turn to our thoughts and affections, imprints a true ſenſe of good and evil upon the ſoul; puts a quite different bias on the will; diſpoſes it to *walk by faith*, rather than *by ſight*; to prefer pure and intellectual, before ſenſual and polluted pleaſures; to over-ballance *preſent* and mean, with *eternal*, though future and inviſible advantages; and ſo, by theſe and other like operations, renders us *new*,—quite other men from what it found us, either in fact, or in diſpoſition.

Of this *change*, the *reſurrection* of our Lord is here very elegantly propoſed as our pattern. *His body*, when riſen, is generally conceived to have been ſo far ſpiritualized, as to be no longer ſubject to any of our common decays and infirmities; the *eating and drinking* we read of after this were inſtances of condeſcenſion, to give inconteſtable evidence of his being alive again, not neceſſary ſupports to a nature then wanting them:—And in like manner, when *Chriſtians* love things which are holy, ſpiritual, and heavenly, and get above the world and its tempations, they act in agreement with their profeſſion: The cares, delights, and profits attending their preſent ſtate, are indeed a part of their *animal life*; neceſſary incumbrances, and inſeparable from a condition of mortality; but then they are ſuch as can never be worthy of, or engroſs their chief thought and attention; not to be wiſhed further than nature and the conveniencies of doing good require them; and therefore the time and labour employed about them is rather to be *ſubmitted to* than *choſen*.

III. But once more, the reſemblance of Chriſt, to which *baptiſm* brings us, implies a conſtant perſeverance in our duty. Thus St. Paul argues, ver. 9—11. *Chriſt being raiſed from the dead dieth no more*, &c. The inference is ſtrong, the parallel cloſe, and his arguments in conſequence are natural, and well purſued to the end of the chapter. Our Lord could die but once, becauſe there could never be an occaſion to require it a ſecond time: The deſign of his death was to *take away ſin*; and this being accompliſhed to the uttermoſt at once, therefore *he died for all*. This argued the perfection of his ſacrifice, and that the life to which he roſe was endleſs.

Now, if *baptiſm* repreſents his *reſurrection*, as well as his *death*, it muſt be anſwered in the Chriſtian by ſuch *a riſing to a life of righteouſneſs*, as never more *dies to ſin*. Accordingly, herein the ſpiritual and natural life agree, that as we can be *born* but once, ſo we are baptized but once; and as the vital principle in each caſe is then imparted for a man's whole term; ſo in each caſe it is left to the man's own care to preſerve and cheriſh it.

There are indeed many languiſhings and indiſpoſitions, as well as violent and acute diſeaſes in the body, from which nevertheleſs recovery is had, and health perfectly reſtored: Thus too in the *ſoul* there are various diſorders, great ſlackenings of zeal, backſlidings and failings, falls by infirmity or ſurpriſe, grievous deliberate offences, and corrupt and depraved cuſtoms. And yet theſe, if taken in time, may be cured by the ſpiritual food and phyſic provided for that purpoſe. Conſideration, faith, prayer, repentance, the word of God, and the ſacraments of Chriſt,—theſe are our refreſhments and our remedies; to ſuſtain us when we droop, to reſtore us when ſick, to ſtimulate our growth, to ſtrengthen and confirm us when grown up: And therefore it is as much as the life here conſidered is worth, for every man to apply theſe frequently, ſeaſonably, reverently, and in the fear of God: For elſe, by neglecting theſe ordinances, evil habits will get ground, a redundance of noxious humours will choke every vital principle, and throw us back again into that ſtate of death, from whence there is no birth, no reſurrection to reſcue or deliver us!

How greatly were it to be wiſhed, that the generality of Chriſtians would but ſeriouſly lay this Scripture to heart! Would but now and then pauſe and reflect upon the engagements and the end of that baptiſm, under the ſolemn vows whereof they have bound their immortal ſouls! That they would carefully examine what conformity ſubſiſts between themſelves, and a *dead* and *riſen* Saviour! Convinced that they have no foundation for hope in, or benefit from *his death* and *reſurrection*, farther than ſuch conformity can juſtify their title! Men could not then content themſelves with a luke-warm and lame obedience,—could not think it ſufficient to lead a life of eaſe and indolence, of no uſe, no example to mankind; as if the doing good was of no conſequence, and the abſtaining from notorious evil were the whole of their engagement. Much leſs could any, who attend to the paſſage before us, allow themſelves in ſuch habits of lewdneſs, profaneneſs, and other enormities, as are a ſcandal to all religion, and a virtual abjuration of their baptiſmal covenant: Perſons of this ſtamp, could not do a kinder thing to the *credit of Chriſtianity*, than openly to renounce its ſacred profeſſion,—I had almoſt ſaid, nor a kinder thing to *themſelves*: For, however careleſs ſuch may be of conſequences, they ſhould recollect, that they only profeſs Chriſt's faith to their heavier condemnation. *It ſhall be more tolerable for Sodom and Gomorrah in the day of judgement than for theſe*, who ſo far from imitating their Lord, copy only the traitorous example of that miſcreant, who ſaid, *Hail Maſter!* and *kiſſed him*, as a ſignal to thoſe enemies, who came under his conduct to ſeize, mock, and *crucify the Lord of life!*

Chap. VII. *Ver.* 1.] In the foregoing chapter, the Apoſtle ſhews the Gentiles the obligations they were under to a life of holineſs, and the advantages they enjoyed for that purpoſe, now that they were taken into the kingdom of God. From hence to ch. viii. 11. he addreſſes himſelf upon the ſame ſubject to a very different ſort of people. The *Gentile* had nothing to oppoſe to the Goſpel: A man juſt emerged from the darkneſs and impurity of an idolatrous ſtate, wanted no arguments to convince him of the neceſſity of a further diſpenſation for his inſtruction and ſanctification; and as for what any of the philoſophers had taught, he found all that, and indeed every moral truth which human reaſon can diſcover, tranſcribed and incorporated into the Goſpel, with the addition of a ſurpriſing degree of light, beyond the unaſſiſted reach of human reaſon. But the *Jewiſh Chriſtian*, either from his own prejudices, or the ſuggeſtions of his unbelieving countrymen, might be diverted from the due improvement of the Goſpel. It might be ſuggeſted, "You cannot own the Goſpel as a rule of life and ſanctification, or put yourſelf under it, without renouncing the law; which is in effect to renounce your allegiance to God, whoſe authority hath eſtabliſhed it, and obliges you to adhere to it. Beſides, you do not want the Goſpel; the law is in all points *holy*, *juſt*, and *true*, and we acknowledge and eſteem it as ſuch:—What occaſion have *we* for the Goſpel?"—To confirm the believing Jews againſt ſuch ſuggeſtions, is the deſign of the Apoſtle in this chapter. The Jews reſted in their law, as ſufficient both for juſtification and ſanctification; that it was inſufficient for juſtification, St. Paul has ſhewn, ch. iii. 4, 5. that it is inſufficient for ſanctification, he proves in this place; and introduces his diſcourſe by ſhewing that the Jew is now diſcharged from his obligations to the law, as peculiar to himſelf, and at liberty to come under another and much happier conſtitution, even that of the Goſpel in Chriſt Jeſus. ch. vii. 1—4. In the 5th verſe he gives a general deſcription of the ſtate of a *Jew* in ſervitude to ſin, conſidered as under *mere law*. In ver. 6. he gives a ſummary account of the ſtate of a *Chriſtian*, or *believing Jew*, and the advantages he enjoys under the *Goſpel*. Upon the 5th verſe he comments from ver. 7. to the end of the chapter; and upon ver. 6, in ch. viii. 1—11. I. Commenting upon ver. 5, he ſhews, *firſt*, that the law reached to all the branches and latent principles of ſin. (ver. 7.) *Secondly*, that it ſubjected the ſinner to death, (ver. 8—12.) without the benefit of pardon. *Thirdly*, the reaſon why the Jew was put under it, ver. 13. *Fourthly*, he proves that the law, conſidered as a rule of action, though it was ſpiritual, holy, juſt, and good in itſelf, and though the Jews owned and approved it as ſuch, yet was inſufficient for ſanctification, or for freeing a man from the power of luſt and ſin; becauſe the prevalency of ſenſual appetite doth not wholly extinguiſh reaſon, or ſilence conſcience; and therefore a man's reaſon and conſcience might own and approve the law as good, juſt, and holy, and yet his paſſions might reign within him, and keep him in ſervitude to them, while the law ſupplied no power to deliver him from them; ver. 14—24. It is only the grace and favour of God in Chriſt, which ſupplies that power. ver. 25.—II. Commenting upon the 6th verſe of ch. vii. the Apoſtle affirms, *firſt*, that under the Goſpel, and by faith in Chriſt Jeſus, (if made the principle of a holy life) the Jew was wholly delivered from the condemnation of the law, both in this world, and in that which is to come. ch. viii. 1. *Secondly*, that the power of the Spirit of God to invigorate and renew our minds, and to free us from the dominion of ſin, attends the Goſpel diſpenſation. ver. 2—4. But, *thirdly*, whereas it might, through miſtake, be ſuppoſed, that this ſanctifying principle, the Spirit of God, would work without any care or thought on their part; or whereas it might be objected, that notwithſtanding this life-giving Spirit, many who profeſſed the Goſpel were wicked men; Either to prevent this miſtake, or to obviate this objection, the Apoſtle ſhews, that no conſtitution the law hath dominion over a man, as long as he liveth?

2 For the woman which hath an huſband, is bound by the law to *her* huſband, ſo long as he liveth; but if the huſband be dead, ſhe is looſed from the law of *her* huſband.

3 So then, if while *her* huſband liveth, ſhe be married to another man, ſhe ſhall be called an adultereſs: but if her huſband be dead, ſhe is free from that law; ſo that ſhe is no adultereſs, though ſhe be married to another man.

4 Wherefore, my brethren, ye alſo are become dead to the law by the body of Chriſt; that ye ſhould be married to another, *even* to him who is raiſed from the dead, that we ſhould bring forth fruit unto God.

5 For when we were in the fleſh, the motions of ſins which were by the law, did work in our members to bring forth fruit unto death:

6 But now we are delivered from the law, that being dead wherein we were held; that

Ver. 2. 1 Cor. vii. 39.—V. 3. Matth. v. 32.—V. 4. Ch. viii. 2. Gal. ii. 19. v. 18. Gal. v. 22.—V. 5. Gr. *paſſions.* Ch. vi. 13. Ch. vi. 21. Gal. v. 19.—V. 6. Or, *being dead to that,* ch. vi. 2.

ſtitution would ſave thoſe from the power of ſin, or from condemnation, who wilfully chooſe to remain under its dominion.—According to the immutable nature of things, ſuch muſt periſh, as well under the Goſpel, as under the law itſelf, ver. 4—11. The reader ſhould carefully remember, that it is the ſtate of a *Jew in the fleſh* (ver. 5.) enſlaved to ſin by the force of ſenſual appetite, and yet, poſſibly, ſenſible of his unhappy condition, upon which the Apoſtle diſcourſes, and by which be proves the inſufficiency of mere law for ſanctification, in the chapter before us. See Taylor.

The law hath dominion, &c.] The *law* is to be underſtood as the nominative caſe to *liveth.* The law hath dominion over a man ſo long as it lives or ſubſiſts. So Amos viii. 14. *The way* [the idolatrous inſtitutions] *of Beerſheba liveth.* Antigone, in her noble ſpeech to king Creon, comparing laws made at pleaſure by men, with the eternal obligations of truth and right, ſays,

> Not now, nor yeſterday, but evermore the laws
> Unwritten live, and none when publiſhed firſt can tell.
> Sophocl. Antig. l. 465.

When the laws are duly *executed,* they are ſaid *vigere,* to be in a *healthy flouriſhing* ſtate; when not executed, to *ſleep.*—Thus Juvenal, *Ubi nunc lex Julia?—Dormis.* The Apoſtle, Heb. viii. 13. deſcribes the firſt covenant or conſtitution as labouring under the infirmities and decays of old age, and ready to vaniſh away, or die, as men do, James iv. 14. Dr. Waterland, after Elſner, would render this paſſage, *How that the law* or authority *of a huſband prevails, as long as he,* the huſband, *liveth?* But this not only occaſions a tautology, (for the ſecond verſe plainly expreſſes the ſame ſenſe,) but it requires a tranſpoſition not to be allowed without more apparent reaſon. The rendering we have propoſed is more natural, and ſuits the connection with the following verſes; in which the law is repreſented as the firſt huſband, whoſe deceaſe leaves them free to be married to Chriſt.

Ver. 2. *For the woman,* &c.] St. Paul goes on to explain his meaning by a familiar inſtance. He chooſes to ſet the Jew in a more honourable light, while under the law, than he does the Gentiles, while under their heathen ſtate. The *Gentiles* are compared to *ſlaves,* in a ſtate of the loweſt and vileſt ſervitude; ch. vi. 16, &c. The *Jews* to a *wife,* in a ſtate of ſubjection indeed, but far more honourable than that of a ſlave. See Taylor and Doddridge.

Ver. 3. *If—ſhe be married to another man*] *If—ſhe become the property of another*; or *become another man's.* The Apoſtle here ſpeaks in the general, not entering exactly into every excepted caſe which might be imagined. To infer therefore, contrary to our Lord's expreſs deciſion elſewhere, that adultery is not a ſufficient foundation for divorce, ſeems very unreaſonable; though Bp. Burnet aſſures us, that great ſtreſs was once laid on the argument. See his Hiſtory of the Reformation, vol. ii. p. 57.

Ver. 4. *Wherefore, my brethren*] Ὥςε, rendered *wherefore,* is uſed in compariſon for *ut, ſic,—as, ſo.—You are become dead to the law,* means, "becauſe the law is become dead to you;" an *hypallage,* like that of *date claſſibus auſtros,* "give the winds to the fleet." By this manner of expreſſion, the prejudice of the Jew is favoured; who might have been diſguſted, had the Apoſtle ſaid, that *the law,* for which the Jew had ſo great a veneration, was *dead*; and yet the ſenſe is the ſame, becauſe the relation is diſſolved, which ever of the parties be dead; as it is all one, whether the fleet be given to the winds, or the winds to the fleet. The Apoſtle adds, *By the body of Chriſt—who is raiſed from the dead.* The reſurrection of the dead, which is the gift of God to the obedience of Chriſt, is a direct and full abolition of the law, which condemns the tranſgreſſor to death eternal, without hope of a revival: And Chriſt's reſurrection, as an earneſt of the general reſurrection, confirmed the abolition of the damnatory ſentence of the law, as it ſtood in the old original covenant with Adam, and in the law of Moſes. St. Paul, in the laſt clauſe of this verſe, alludes to the wife's bringing forth the fruits of the womb to her huſband, which is one way of engaging his affections: See Gen. xxx. 20. The *law* was an impotent huſband, the *Goſpel* is fruitful. St. Paul viſibly in theſe words refers to ch. vi. 10. where he ſays, that Chriſt, *in that he liveth, liveth unto God:* and therefore he mentions here his being raiſed from the dead, as a reaſon for their *bringing forth fruit unto God*; that is, living to the ſervice of God;—obeying his will to the utmoſt of their power; which is the ſame with what is ſaid ch. viii. 11. Mr. Locke obſerves, that one thing which made the Jews ſo tenacious of the law was, that they looked upon it as a reward or bleſſing from God; and as a diſloyalty to him, their king, if they retained not the law he had given them. St. Paul endeavours to correct this miſtake by the inſtance of a woman marrying a ſecond huſband, the former being dead. It may be worth our notice, that St. Paul having all along, from the beginning of the chapter, and even in this very ſentence, ſaid *ye*; here, with neglect of grammar, on a ſudden changes *it* into *we*;—*that we ſhould bring forth*;—probably to preſs the argument the ſtronger, by ſhewing himſelf to be in the ſame circumſtances and concern with them; he being a Jew, as well as thoſe he ſpoke to. See Locke and Taylor.

Ver. 5. *For when we were in the fleſh,* &c.] The deſign of this chapter is to convince the Jews how unfavourable the law, in its rigor, is to the recovery and ſanctification of a ſinner; as it affords neither power to conquer ſin, nor the hope of pardon. And in this verſe St. Paul gives a general deſcription of the ſtate of a Jew in ſervitude to ſin, while under the law, which ſtate he comments upon from ver. 7. to the end of the chapter. Mr. Locke thinks, *when we were in the fleſh,* ſignifies, "when we underſtood the law in a literal ſenſe, and did not ſee its ſpiritual meaning." But this doth not ſeem ſo well to agree with the drift of the Apoſtle's diſcourſe, which has relation not to the errors of their judgement, but to the power of ſin in their hearts, and the condemnation to which by the law it ſubjected them. Beſides, *to be in the fleſh,* is uſed no where but in the next chapter, ver. 8. and there it manifeſtly ſignifies the ſame thing, as to be carnally-minded;—*to be,* or *live after the fleſh.* The words rendered *motions of ſins,* are literally, *paſſions of ſins*;—Παθήματα τῶν ἁμαρτιῶν, that is, *ſinful paſſions,* or *luſts*; for in the Scripture Greek, the genitive caſe of the ſubſtantive is often put for the adjective. *Which were by the law,* is a literal tranſlation of the words τὰ διὰ τȣ͂ νόμȣ, but leads the reader quite away from the Apoſtle's ſenſe; and is obliged to be ſupported by the interpreters who ſo underſtand it, by ſaying, that the law excited men to ſin by forbidding it. A ſtrange imputation upon the law of God; and ſuch as, if it were true, muſt make the Jews more defiled with the pollutions ſet down in St. Paul's black liſt, ch. i. than the heathens themſelves! But herein they will not find St. Paul of their ſentiments; who, beſides the viſible diſtinction wherewith he ſpeaks of the Gentiles all through his Epiſtles, doth alſo in this reſpect declare quite the contrary in the preſent chapter, ver. 7. See alſo 1 Pet. iv. 3, 4. If St. Paul's uſe of the prepoſition διὰ, a little backward in this very Epiſtle, were remembered, this and a ſimilar paſſage or two more in the preſent chapter, would not have ſo harſh and hard a cenſure put upon them as they have. Our tranſlators render τῶν πιςευόντων δι᾽ ἀκροβυςίας, *them that believe, though they be not circumciſed:* where they make δι᾽ ἀκροβυςίας to ſignify *during the ſtate of,* or *during their being under uncircumciſion.* If they had given the ſame ſenſe to διὰ νόμȣ here, which plainly ſignifies their being in a contrary ſtate, (that is, under the law;) and had rendered the paſſage, *ſinful affections which they had, though they were under the law,* the Apoſtle's ſenſe would have been eaſy, clear, and conformable to his general ſcope and deſign. This uſe of the word διὰ we may find in other Epiſtles of St. Paul. Τὰ διὰ τȣ͂ σώματος, 2 Cor. v. 10. may poſſibly with better ſenſe be underſtood of things done *during the body,* or during the bodily ſtate, than *by the body*; and ſo 1 Tim. ii. 15. διὰ τεκνογονίας, *during the ſtate of child-bearing.* Nor is this barely an helleniſtical uſe of διὰ; for the Greeks themſelves ſay δι᾽ ἡμέρας, *during the day,* and διὰ νυκτὸς, *during the night*; and ſo Epheſ. iii. 6. Διὰ τȣ͂ εὐαγγελίȣ, moſt probably ſhould be underſtood to ſignify, *In the time of the Goſpel,* or *under the Goſpel diſpenſation. To bring forth fruit unto death,* is oppoſed to *bringing forth fruit unto God,* the only Author of life, ver. 4. And therefore, the fruit which the Goſpel produces is living, and ſhall live for ever; but the fruit of ſin under the law, is, as we may ſay, *ſtill-born,*—is fruit unto death, or everlaſting deſtruction. *Members* in this clauſe, does not barely ſignify the *fleſhy parts* of the body, in a reſtrained ſenſe, but the animal faculties and powers; all in us that is employed as an inſtrument in thoſe *works of the fleſh,* which are reckoned up, Gal. v. 19—21. ſome of which do not require the members of our body, taken in a ſtrict ſenſe for the outward groſs parts, but only the faculties of our minds, for their performance. See Taylor, Locke, Pyle, and Vigerus.

Ver. 6. *But now we are delivered,* &c.] *But now,*—that is under the we ſhould ſerve in newneſs of ſpirit, and not *in* the oldneſs of the letter.

7 What ſhall we ſay then? *Is* the law ſin? God forbid! Nay, I had not known ſin, but by the law: for I had not known luſt, except the law had ſaid, Thou ſhalt not covet.

8 But ſin, taking occaſion by the commandment, wrought in me all manner of concupiſcence. For without the law ſin *was* dead.

9 For I was alive without the law once: but when the commandment came, ſin revived, and I died.

10 And the commandment which *was ordained* to life, I found *to be* unto death.

Ver. 6. Ch. ii. 29. 2 Cor. iii. 6.—V. 7. Ch. iii. 20. Or, *concupiſcence.* Exod. xx. 17. Deut. v. 21. Acts xx. 33.—V. 8 Ch. iv. 15. v. 20. 1 Cor. xv. 56.—V. 10. Lev. xviii. 5. Ezek. xx. 11, 13, 21. 2 Cor. iii. 7.

the Goſpel. *Now* is frequently uſed in this ſenſe;—which ſhould be well obſerved, as it may prove a key to many texts; however, here, as the Apoſtle had given in the foregoing verſe a ſummary account of the ſtate of the ſinner under the law, he gives us in this verſe a ſummary deſcription of the nature and deſign of the Goſpel: and this he reſumes and comments upon, ch. viii. 1—12. The Jews were held before Chriſt, in an obedience to the whole letter of the law, without minding the ſpiritual meaning, which pointed at Chriſt. This the Apoſtle calls here *ſerving in the oldneſs of the letter*; and this he tells them they ſhould now leave, as being freed from it by the death of Chriſt, who was *the end of the law for the attaining of righteouſneſs*, (ch. x. 4.) that is, in the ſpiritual ſenſe of it, which in 2 Cor. iii. 6. he calls *ſpirit*, and which ſpirit, ver. 16. he explains to be Chriſt. That chapter and the preſent verſe give light to one another. *Serving in the newneſs of ſpirit*, oppoſed as it is to the *oldneſs of the letter*, muſt ſignify, obeying the law ſo far as it is reviſed, and as it is explained in the Goſpel for the attaining of evangelical righteouſneſs. But for the further elucidation of this matter, it may be worth while to enquire, how far the law *is aboliſhed*, and how far *not?* I. The law is aboliſhed only in three reſpects. 1ſt, As it was a *polity*. God was the king of the Jewiſh nation, as much as any men are the kings and governors of other nations: and as the king of the Jewiſh nation, God delivered the law to them. By this means religion was incorporated into their civil government, and their polity was religious, and their religion political. But in this reſpect, the law to us Chriſtians is quite aboliſhed; religion under the Goſpel, is ſet upon its original bottom; ſtands entirely independant of all civil government, and is quite exempt from the authority and juriſdiction of the civil magiſtrate. 2dly, The law is alſo aboliſhed, as it was a *diſpenſation of types and figures*, wherein under earthly emblems, external rites or ceremonies, either moral duties, or the good things that were to come under the Goſpel, were ſhadowed and repreſented; the divine wiſdom judging this in thoſe times a proper means of inſtruction. But *now this veil is done away, and we all with open face, as in a glaſs, behold the glory of the Lord.* 3dly, The law, as it was the *miniſtration of death*, and ſubjected the tranſgreſſors of it to the curſe, and to condemnation, without affording any hope or remedy, is alſo happily aboliſhed. II. But on the other hand, the law of Moſes is not aboliſhed; *firſt*, as it contains the *moral law*, or law of nature: as ſuch it muſt ſtand under every diſpenſation—the Goſpel, as well as any other,—in its full force and extent; that is, requiring and obliging us, ſo far as our capacities reach, to perfect, ſinleſs obedience: for God can never require imperfect obedience, or by his holy law allow us to be guilty of any one ſin, how ſmall ſoever: and if the law, as a rule of duty, were in any reſpect aboliſhed, then we might in ſome reſpects tranſgreſs the law, and yet not be guilty of ſin. The moral law, or law of nature, is the truth, everlaſting and unchangeable, and therefore as ſuch, can never be abrogated. On the contrary, our Lord Jeſus Chriſt has promulgated this law anew under the Goſpel, and having added to its precepts the ſanction of his own divine authority, and the powerful and attractive motives of the law of God, and of his own love to mankind, with the brighteſt hopes and proſpects of eternal life, He has hereby enforced and ſecured the obſervance of it, infinitely beyond any thing the wiſeſt philoſophers ever could find in the law of nature, and far beyond any thing plainly and expreſly offered in the Moſaical conſtitution. See particularly the note on Epheſ. ii. 15. *Secondly*, Nor was the law of Moſes conſidered as political or ritual, directly repealed to the Jewiſh nation, as ſuch: (ſee on Epheſ. ii. 15. and Gal. ii. 11.) *Thirdly*, Nor is the law, as it is the miniſtration of death, ſo aboliſhed as never more to be in force. It is indeed ſo far aboliſhed, through the mercy of the law-giver, that although a man does tranſgreſs, yet is he not at preſent ſubjected for his tranſgreſſions to final wrath and condemnation, (though he may at preſent be ſo far involved in guilt, as to be *nigh unto curſing*, Heb. vi. 8.) but is allowed the favour of repentance and pardon; and if he continues ſincerely obedient, is ſure of eternal life, and *ſhall never come into condemnation*, or under the power of the law, for any of his paſt tranſgreſſions. This demonſtrates that no man in this world is under law, the covenant of works, or the broken law of works; for if we were now at any time under the broken law of works, then ſhould we be in a ſtate of final and eternal damnation, without hope or remedy, becauſe *there now remains no more ſacrifice for ſins*, Heb. x. 26—29. See 2 Cor. vi. 2. Heb. ii. 3. xii. 25. 1 Cor. xvi. 22. Thus we are to conceive of the *death* or *abolition of the law*, remembering that it was properly aboliſhed in any ſenſe only to the Jews; for the Gentiles were not under it, and therefore it cannot be ſaid to be aboliſhed to them, otherwiſe than as they were brought into the church, when this ſevere ſchool-maſter was removed out of it, and as it was removed partly in their favour. See Locke and Taylor.

Ver. 7. *Is the law ſin?*] *Unrighteouſneſs?*—as giving any allowance, or contributing any thing to ſin. See ver. 12. The ſkill which St. Paul uſes in dexterouſly avoiding, as much as poſſible, the giving offence to the Jews, is very viſible in the word *I*, in this verſe. In the beginning of the chapter, where he mentions their knowledge in the law, he ſays *ye*; in the 4th verſe, he joins himſelf with them and ſays *we*; but here, and ſo on to the end of the chapter, where he repreſents the power of ſin among the Jews, and the inability of their law to ſubdue it, He leaves them out, as it were, and ſpeaks altogether in the firſt perſon; though it is plain, he means all thoſe who were under the law. So ch. iii. 7. he uſes the ſingular pronoun *I*, when he evidently means the whole body of the unbelieving Jews. We may alſo obſerve here another maſterly ſtroke of honeſt art; namely, his demonſtrating the inſufficiency of the law, under colour of vindicating it. He knew the Jew would take fire at the leaſt reflection upon the law, which he held in the higheſt veneration; and therefore he very naturally introduces him, catching at that expreſſion, ver. 5. *the motions of ſins*, &c. "What! ſays he, do you vilify the law, by charging it with favouring ſin?"—"By no means, anſwers the Apoſtle. I am very far from charging the law with favouring ſin; *the law is holy, and the commandment is holy, and juſt, and good*;" ver. 12. Thus he writes in vindication of the law, and yet at the ſame time ſets forth its deficiency. Comp. the analyſis on the firſt verſe of this chapter. We have another inſtance of the ſame ingenious turn of writing, ch. xiii. 1—7. See Locke and Taylor. Dr. Waterland reads the ſecond clauſe of the verſe, *by no means; but I ſhould not have known ſin, had it not been for the law*, &c.

Ver. 8. *Sin, taking occaſion*, &c.] *Taking advantage.* MS. This is the proper ſignification of the word 'Αφορμη. Obſerve, in this and the three following verſes, the Apoſtle comments upon, or however explains thoſe words, 1 Cor. xv. 56. *the ſting of death is ſin, and the ſtrength of ſin is the law*; and thoſe alſo of this Epiſtle, ch. v. 13. *ſin is not imputed when the law is not in being.* Death, in a figurative way of ſpeaking, is repreſented as armed with a dreadful ſting; that ſting is ſin; but death would have no power to thruſt that ſting into the ſinner's heart, were it not for the law of God condemning him to death: for did not the law, or conſtitution of the law-giver, condemn him to death, he might, notwithſtanding his ſin, live forever, becauſe his ſin might from time to time be paſſed over. Therefore the law is the force, by which the terrible *ſting* is plunged into the ſinner's vitals: for *without the law, ſin*, the ſting of death, *is itſelf dead*, and quite unable to ſlay the ſinner. Hence it is that the *Jew* (ver. 9.) *was alive without law once*;—χωρὶς νόμου,—*when law was ſet aſide*; namely, before the giving of the law from Mount Sinai; for before the giving of the law, or the Sinai covenant, *he was* for the ſpace of 430 years under the Abrahamic covenant, or the covenant of grace by itſelf,—(Gal. iii. 16, 17.) *without having the law* ſubſiſting at the ſame time: for from the time Adam ſinned and broke the law, the law was not re-enacted till it was given by Moſes,—as appears from ch. v. 13, 14. The Jew was then *alive*, becauſe he was not under the law ſubjecting him to death for every tranſgreſſion; *but when the commandment came*, with the penalty of death annexed, *ſin revived*, and the Jew *died.* Then the ſting of death acquired life, and the Jew, upon the firſt tranſgreſſion, was *dead* in law. Thus ſin, the ſting of death, *received force* or *advantage* to deſtroy *by the commandment*; (ver. 8, 11.) and whereas it *works concupiſcence* in all men, and *deceives* all men, it wrought concupiſcence in the Jew, and deceived him under this ſingular and extraordinary circumſtance, of having received a deſtructive power from the law, and ſo rendered him a dead man in law; which was not the caſe of the reſt of mankind, who then were, as they had always been from the time of the promiſe, Gen. iii. 15. under the general covenant of grace, given firſt to Adam, and afterwards to Noah. The reader will obſerve, that the ſtreſs of the Apoſtle's affirmation lies in theſe words, *having received force*; becauſe he adds, *for without law ſin is dead*, which is manifeſtly giving the reaſon of ſin's receiving a deſtructive force by the commandment of the law. *In me*, is emphatical: "*In me*, diſtinguiſhed from other men who were not under the law." See Taylor, Doddridge, and Dunlop's Sermons, vol. ii. p. 46.

Ver. 10. *Ordained to life*] *Intended for life.* MS. See Levit. xviii. 5. Matth. xix. 7. The law, which was juſt, and such as it ought to be, in having the penalty of death annexed to every tranſgreſſion of it, (Gal. iii. 10.) came to produce death, by not being able ſo to remove the frailty of human nature, and ſubdue carnal appetites, as to keep men entirely free from all treſpaſſes againſt it, the leaſt

whereof

11 For ſin, taking occaſion by the commandment, deceived me, and by it ſlew me.

12 Wherefore the law *is* holy; and the commandment holy, and juſt, and good.

13 Was then that which is good, made death unto me? God forbid! But ſin, that it might appear ſin, working death in me by that which is good; that ſin by the commandment might become exceeding ſinful.

14 For we know that the law is ſpiritual: but I am carnal, ſold under ſin.

15 For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I conſent unto the law, that *it is* good.

17 Now then it is no more I that do it, but ſin that dwelleth in me.

18 For I know, that in me (that is, in my fleſh,) dwelleth no good thing: for to will is preſent with me; but *how* to perform that which is good, I find not.

19 For the good that I would, I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but ſin that dwelleth in me.

21 I find then a law, that when I would do good, evil is preſent with me.

Ver. 12. 1 Tim. i. 8.—V. 14. 1 Kings xxi. 20, 25. 1 Mac. i. 15.—V. 15. Gr. *know.* Gal. v. 17.—V. 18. Gen. vi. 5. viii. 21.

whereof by the law brought death. See chap. viii. 3. Gal. iii. 21. and Locke.

Ver. 11. *For ſin, taking occaſion*] "Sin taking the opportunity of my being under the law, ſlew me. See the note on ver. 5. Inſtead of *deceived me*, Mr. Locke reads *inveigled me*, and obſerves that St. Paul here ſeems to alluđe to what Eve ſaid in a like caſe, Gen. iii. 13. and he uſes the word rendered *deceived*, in the ſame ſenſe ſhe did; that is, *drew me in.*

Ver. 12. *Wherefere the law is holy*] In verſe 7. the Apoſtle laid down this poſition, "*that the law was not ſin.*" In verſe 8. to 11. he proves it, by ſhewing that the law was very ſtrict in forbidding of ſin, ſo far as to reach the very mind, and the internal acts of concupiſcence; and that it was *ſin* remaining under the law, (which annexed death to every tranſgreſſion) that brought death on the Iſraelites.—He here infers, that the law was not ſinful, but righteous, juſt, and good; juſt ſuch as by the eternal rule of right it ought to be. Locke.

Ver. 13. *Was then that which is good*, &c.] This is an exact tranſlation of the text, according to the order of the words in the Greek. It may be thus paraphraſed: JEW,—"And yet you ſay, we were made ſubject to death by the commandment.—Could that which is good be made deadly to us?"—APOSTLE. "No, take me right: it was not the commandment itſelf which ſlew us, but ſin. It was ſin which ſubjected us to death, by the law juſtly threatening ſin with death. Which law was given us, that ſin might appear,—might be ſet forth in its proper colours, when we ſaw it ſubjected us to death by a law perfectly holy, juſt, and good; that ſin, by the commandment, or by the law, might be repreſented, what it really is, an exceeding great and deadly evil." Hence it is manifeſt that the Apoſtle here aſſigns the reaſon why the law was given to the Jews, not only as a rule of action, but alſo with a penalty of death annexed. The reaſon was, not to deſtroy the Jew, but to diſcover the true demerit of ſin, that it might appear to the ſinner's conſcience as an exceeding hateful and deſtructive evil. And indeed the law ſhould anſwer the ſame end to *us* now: though we are not under it, yet we ſhould thence learn the heinous nature of guilt, that we may dread iniquity, and be thankful to God for grace, and the benefit of pardon. See Taylor. Dr. Waterland, after Elſner, renders the verſe, *Was then*, &c.? *No, by no means*; *but ſin was*; *and ſo ſin wrought death in me by that which is good*; *for that ſin by the commandment would become exceeding ſinful.*

Ver. 14. *But I am carnal*] The Apoſtle is here demonſtrating the inſufficiency of the law, in oppoſition to the Goſpel; but if by *I* he meant himſelf, or any other perſon who had embraced the Goſpel, then his argument would prove the inſufficiency of the Goſpel, as well as of the law. The verſe may be paraphraſed thus: "For we all are agreed that the law is ſpiritual, requiring actions pure and rational, and quite oppoſite to thoſe which our carnal affections dictate. But I, the ſinner, am carnal, under the dominion of ſenſual appetite, and the habits of ſin, and for that reaſon condemned by the law: The fault is not in the law, but in me the ſinner, as appears from hence;—that which I do, I allow not, &c." ver. 15. *Sold under ſin*, implies a willing ſlavery, as *Ahab had ſold himſelf to work evil*, 1 Kings xxi. 20. and the Jews, Iſai. l. 1. *Ye have ſold yourſelves to your iniquities:* He does not mean that the ſinner is forced to ſin. Buying and ſelling are often uſed metaphorically in Scripture; where we are ſaid to *buy*, when we diligently uſe the proper means to gain knowledge and good habits; and to *ſell*, when we neglect and abandon ourſelves to ignorance and vice. See Iſai. lv. 1, 3. Prov. xxiii. 23. Matth. xiii. 45. 46. Rev. iii. 18. Deut. xxxii. 30.

Ver. 15. *That which I do, I allow not*, &c.] From ver. 7. to the preſent, the Apoſtle denotes the *Jew in the fleſh* by a ſingle *I*. Here he divides that *I* into two *I's*, or figurative perſons, repreſenting two different and oppoſite principles which were in him. The one *I*, or principle, *aſſents to the law as good*, and wills and chooſes what the other doth not practiſe. ver. 16. This principle he expreſly tells us, ver. 22. is the *inward man*,—the *law of the mind*, ver. 23; the *mind*, ver. 25, or *rational faculty:* for he could find no other *inward man*, or *law of the mind*, but the rational faculty, in a perſon who was *in the fleſh*, and *ſold under ſin*, or in ſervitude to ſin. The other *I*, or principle, tranſgreſſes the law, ver. 23. and doth thoſe things which the former principle allows not. This principle he expreſly tells us, ver, 18. is *the fleſh*, the *law in the members*, or *ſenſual appetite*, ver. 23. and he concludes in the laſt verſe, that theſe two principles were conſiſtent with each other. Therefore it is evident that thoſe two principles reſiding and counteracting each other in the ſame perſon, are *reaſon*, and *luſt* or *ſin that dwells in us*; and it is eaſy to diſtinguiſh the two *I's* or principles in every part of this elegant deſcription of iniquity, or the habits of luſt domineering over the light and remonſtrances of reaſon. For inſtance, ver. 17. *Now then it is no more I that do it, but ſin that dwells, or reigns in me* The *I* he ſpeaks of here is oppoſed to indwelling or governing ſin, and therefore plainly denotes the principle of reaſon; the inward man, or law of the mind. Theſe two different principles he calls, the one the *fleſh*, the other the *ſpirit*, Gal. v. 16, 17. where he ſpeaks of their contrariety in the ſame manner as he does here. And we may give a probable reaſon why the Apoſtle dwells ſo long upon the ſtruggle and oppoſition between thoſe two principles; it is moſt likely, to anſwer a tacit but very obvious objection. The Jew would alledge, "But the law is holy and ſpiritual, and I aſſent to it as good, as a right rule of action, which ought to be obſerved: yea, I eſteem it highly; I glory and reſt in it, convinced of its truth and excellence: and is not this enough to conſtitute the law a ſufficient principle of ſanctification?"—The Apoſtle anſwers, "No; wickedneſs is conſiſtent with a ſenſe of truth. A man may aſſent to the beſt rule of action, and yet ſhall be under the dominion of luſt and ſin: from which nothing can deliver him effectually, but a principle and power communicated from the fountain of life."—A heathen poet gives us a deſcription of the combat betwixt reaſon and paſſion, ſimilar to this of St. Paul's before us:

> My reaſon this, my paſſion that perſuades;
> I ſee the right, and I approve it too,
> Condemn the wrong, and yet the wrong purſue.
>
> HOR.

And I ſuppoſe it is with reference to this ſtruggle and contraſt that St. James repreſents wicked perſons under the character of *doubleminded*, ch. iv. 8. Mr. Locke, inſtead of *I allow not*, would render ȣ γινώσκω, by *I know not*; that is, "It is not from my own underſtanding, or any forecaſt of mine." The following words, which are a reaſon brought to prove the ſaying, give it this ſenſe. See his note, and Taylor.

Ver. 17. *Sin that dwelleth in me*] That is, *reigneth in me.* So God is ſaid to *dwell* among the Iſraelites, as their king and governor; Exod. xxv. 8. xxix. 45. Numb. xxxv. 34. *Dwell*, here and ver. 20. hath the ſame ſenſe in the language of the Jew, as *reign* or *have dominion over*, in the language of the Gentile; ch. vi. 12, 13, 14. Taylor.

Ver. 20. *I would not*] *I*, in the Greek, is very emphatical, and denotes the man in that part, which is chiefly to be counted himſelf; and therefore, with the like emphaſis, ver. 25. it is called αὐτὸς ἐγὼ, *I myſelf*; "I, the man, with all my full reſolution of mind." Αὐτὸς and ἐγὼ might have both of them been ſpared, if nothing more had been meant here than the nominative caſe to the verb δουλεύω, *ſerve.* Cicero has an expreſſion ſomewhat ſimilar, to denote the principal part in man;—*Mens cujuſque, is eſt quiſque.* This verſe ſeems no more than a repetition of ver. 17. but it is a graceful and expreſſive repetition, and ſhews how near the affair lay to the heart of the perſon thus complaining; and in what ſad and frequent ſucceſſions the complaints was renewed. The beautiful paſſage in the 6th book of Xenophon's Cyropedia, where Araſpas complains of two ſouls contending within him, (a paſſage which it is very poſſible St. Paul might have read,) contains an agreeable illuſtration of this portion of Scripture. See Locke, Doddridge, Wetſtein, and "the Spectator." Nº. 564.

22 For I delight in the law of God, after the inward man:

23 But I ſee another law in my members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members.

24 O wretched man that I am! who ſhall deliver me from the body of this death?

25 I thank God, through Jeſus Chriſt our Lord. So then, with the mind I myſelf ſerve the law of God; but with the fleſh the law of ſin.

Ver. 22. 2 Cor. iv. 16. Epheſ. iii. 16. Col. iii. 9, 10.—V. 23. Gal. v. 17.—V. 24. Or, *this body of death.*

Ver. 23. *Another law in my members*] St. Paul having, in the foregoing verſe, ſpoken of the *law of God* as a principle of action, but yet ſuch as had not a power to rule and iufluence the whole man, ſo as to keep him quite clear from ſin,—He here ſpeaks of natural inclination, as of a law:—*Alſo a law in the members*, and a *law of ſin in the members*; to ſhew that it is a principle of operation in men even under the law, as ſteady and conſtant in its direction and impulſe to ſin, as the law is to obedience, and failed not through the frailty of the fleſh often to prevail. The Apoſtle here, as in the former chapter, uſes the word *members* for the lower faculties and affections of the animal man, which are as it were the inſtruments of action. Plato uſes the phraſe Ὁ ἐντὸς ἄνθρωπος for the rational part of our nature. See ver. 22. and Locke.

Ver. 24. *Who ſhall deliver me*, &c.?] What is it that St. Paul ſo pathetically deſires to be delivered from?—The ſtate he had been deſcribing was that of human weakneſs; wherein, notwithſtanding the law, even thoſe who were under it, and ſincerely endeavoured to obey it, were frequently carried by their carnal appetites into the breach of it. From this ſtate of frailty he knew that men could not be wholly delivered in this world; and therefore we may obſerve, it is not *that*, but the conſequence of it, *death*, or ſo much of it as brings death, from which he enquires after a deliverer. *Who ſhall deliver me*, ſays he, *from this body of death?*—He does not ſay *of frailty*, but *of death*.—"What ſhall hinder that my carnal appetites, which ſo often make me fall into ſin, ſhall not bring death upon me, which is awarded me by the law?"—And to this he anſwers, *The grace of God, through our Lord Jeſus Chriſt*. It is the favour of God alone, through Jeſus Chriſt, which delivers frail man from death. Thoſe under grace obtain life upon ſincere intentions and endeavours after obedience; and thoſe endeavours a man may doubtleſs exert in this ſtate of frailty. But good intentions, and ſincere endeavours, are of no behoof againſt death to thoſe under the law; which requires compleat and punctual obedience, but gives no ability to attain it: And ſo it is grace alone, through Jeſus Chriſt, which, accepting of what a frail man can do, delivers from the body of death: And thereupon he concludes with joy, "So then, I being now a Chriſtian, not any longer *under the law*, *but under grace*, this is the ſtate I am in, whereby I ſhall be delivered from death. I, with my whole bent and intention, devote myſelf to the law of God, in ſincere endeavour after obedience, though my carnal appetites are enſlaved to, and have their natural propenſity toward ſin." Locke. But ſee this interpretation controverted in the next note. It has been thought by ſome, that in the phraſe, *Who ſhall deliver me*, &c.? there is an alluſion to a cruelty, which is ſaid to have been practiced by ſome tyrants, on miſerable captives who fell into their hands; and whom they compelled to drag along with them, wherever they went, *a dead carcaſe* faſtened to their bodies.

Ver. 25. *I thank God*, &c.] The Clermont and other Greek MSS. which are followed by the Vulgate, read, *The grace*, or *favour of God*: "Nor can it be doubted, ſays Mr. Locke, but that this reading ſhould be followed, when we conſider, not only that the Apoſtle makes it his buſineſs to ſhew that the Jews ſtood in need of grace for ſalvation as much as the Gentiles; but alſo that the grace of God is a direct and poſitive anſwer to *Who ſhall deliver me?* which if we read *I thank God*, has no anſwer at all; a ſimilar omiſſion to which I do not remember in St. Paul's writings. This, I am ſure, it renders the paſſage obſcure and imperfect in itſelf; but much more diſturbs the ſenſe, if we obſerve the illative *therefore*, which begins the next verſe, and introduces a concluſion eaſy and natural, if the queſtion, *Who ſhall deliver me?* has for anſwer, *The grace of God*: Otherwiſe it would be hard to find premiſes from whence it could be drawn; For thus ſtands the argument plain and eaſy.—The law cannot deliver from the body of death; that is, from thoſe carnal appetites, which produce ſin, and ſo bring death; but the grace of God, through Jeſus Chriſt, [which not only gives ſtrength to endeavour, but] which pardons lapſes where there is ſincere endeavour after righteouſneſs, delivers us from this body, ſo that it doth not deſtroy us. From whence naturally reſults this concluſion, *There is therefore now no condemnation*, &c. ch. viii. 1. a chapter, which ſhould by no means have been ſeparated from the preſent, as it is in ſuch immediate connection with it. St. Paul ſays, *I ſerve*, or *I make myſelf a vaſſal*,—δουλεύω,—"I intend, and devote my whole obedience." The terms of life to thoſe under grace, he tells us at large, ch. vi. are "to become vaſſals to righteouſneſs and to God;" conſonantly whereto he ſays here, "*I myſelf*, I the man, being now a Chriſtian, and ſo no longer under the law, but under grace, do what is required of me in that ſtate. I become a vaſſal to the law of God; that is, dedicate myſelf to the ſervice of it, in ſincere endeavours of obedience; and ſo I, the man, ſhall be *delivered from death*; for he who, being under grace, makes himſelf a vaſſal to God, in a ſteady purpoſe of ſincere obedience, ſhall from Him receive the gift of eternal life; though his carnal appetite, which he cannot wholly get rid of, having its bent towards ſin, makes him ſometimes tranſgreſs: Which would be certain death to him, if he were ſtill under the law. (See ch. vi. 18, 22.) And thus St. Paul, having ſhewn here in this chapter, that the being under grace alone, without being under the law, is neceſſary even to the *Jews*,—as in the foregoing chapter he had ſhewn it to be to the *Gentiles*,—hereby demonſtratively confirms the Gentile converts in their freedom from the law; which is the ſcope of the Epiſtle thus far. So Mr. Locke. It is but juſt, however, to obſerve, that Dr. Taylor diſſents from the opinion of this great commentator, with regard to the latter part of this verſe. "I cannot agree with Mr. Locke, ſays he, that *ſo then with the mind I myſelf ſerve the law of God, but with the fleſh the law of ſin*, is to be underſtood of St. Paul, or any other good Chriſtian; becauſe ἄρα οὖν ſhews it is the grand inference from the whole preceding diſcourſe. Αὐτὸς ἐγὼ, may well be rendered *the ſame I*: as if he had ſaid, "The ſame perſon may find in himſelf two oppoſite principles; the one ſubſcribing to, and approving the law of God; and the other, notwithſtanding, bringing him into captivity to ſin. *Serving the law of God*, is not a ſtronger expreſſion than *hating ſin*, ver. 15. *and delighting in the law of God*, ver. 22. But thoſe expreſſions are applied to the Jew *in the fleſh*, or enſlaved with ſin; conſequently, ſo may *ſerving the law of God*. But *ſerving with the fleſh the law of ſin*, cannot well be applied to a true *Chriſtian*, or ſuch an one as St. Paul was, becauſe he *walked not after the fleſh, but after the ſpirit*, and is made *free from the law of ſin in* his members, *and from death*, the conſequent of ſin: ch. viii. 1, 2. See alſo ver. 8, 9. of that chapter, where it is ſaid, that they *who are in the fleſh cannot pleaſe God*; and it is pronounced of true Chriſtians, that they *are not in the fleſh*. The truth ſeems to be that the *I*, of whom the Apoſtle here ſaith αὐτὸς ἐγὼ, *the ſame I*, is manifeſtly the ἐγὼ, the *I*, ſpoken of in his preceding argumentation: And here, after a very lively touch upon the grace of redemption, he ſums up what he had proved, thus: "You are delivered from the dominion of ſinful luſts, and the curſe of the law; and obtain ſalvation, not by any ſtrength or favour which the law ſupplies, but by the grace of God in our Lord Jeſus Chriſt; for which we are bound to be ever thankful to him. To conclude; the ſum of what I have advanced, concerning the power of ſin in the ſenſual man, is this; namely, that the ſame perſon, in his inward man, his mind and reaſon, may aſſent to and approve the law of God; and yet, notwithſtanding, by his fleſhly appetites, may be brought under ſervitude to ſin." See on ch. viii. 1.

REFLECTIONS ON CHAP. VII.

There are few chapters in Sacred Scripture which have been more miſrepreſented or miſunderſtood, than that before us. We have endeavoured, by the aſſiſtance of the moſt able and impartial commentators we could meet with, to give its true and genuine meaning: And we obſerve further, in the words of one of them, that ſhould we be miſtaken in the ſenſe of any ſingle period in the chapter, yet ſurely the ſubject and drift of the Apoſtle's argument are evident beyond a doubt: *Certainly* he runs a compariſon between the law and Goſpel, with regard to the *Jew in the fleſh*. He here infallibly ſpeaks of the *law*, and of the ſtate of a ſinner under the law, which leaveth him enſlaved to ſin without help, and ſubjected to death without pardon. Then in ch. viii. he undeniably turns to the *Goſpel*, and ſhews what proviſion is there made for recovery from the bondage of ſin, to ſanctity and happineſs. Conſequently he cannot be ſuppoſed, by the wretched character above given, to deſcribe the ſtate of a Chriſtian, unleſs he can be ſuppoſed to repreſent the Goſpel as weak and defective as the law itſelf. For if, after faith in Chriſt, and ſuch obedience to him as we can now perform, the Chriſtian ſtill remains under the dominion of ſin and the condemnation of the law, (which is the true ſtate deſcribed in the above chapter) then the *grace of God* is of no uſe to us, nor are we any nearer to life, by *being in Chriſt*, and *walking after the Spirit*, according to our preſent abilities; but ſtill we want a new redemption, and ought to cry out, *O wretched man!—who ſhall deliver us*, &c.?

But here it may be objected,—"Are not even good and holy men attended with ſuch ſenſual appetites and affections, and therefore may we not very juſtly apply to them the Apoſtle's deſcription of a *Jew in the fleſh?*"—To this we anſwer, It is undoubtedly true, that even good and holy men are attended with various appetites and affections, and ſuch as will exerciſe vigilance, ſelf-denial, faith, and patience, while they are in the body. For this cauſe St. Paul kept *his body under*, and *brought it into ſubjection*, *leſt that by any means, when he had preached to others, he himſelf ſhould be a caſt-away*. But ſtill this will not juſtify us in applying what the Apoſtle ſaith here of the *Jew in the fleſh*, to true Chriſtians,—to good and holy men: Becauſe, though ſuch have, and while in this world will have, ſenſual luſts and affections to ſtruggle with, yet they are not ſuch as prevail, and bring them into captivity to ſin; for then they would loſe their character, and ceaſe to be good and holy men. They are not ſuch luſts as conquer them, but ſuch as they oppoſe, conquer, and mortify: And therefore it is falſe and injurious to true religion, to ſet them upon a level with the *Jew* here *in the fleſh*, who is ſuppoſed to be conquered, and brought *into captivity to the law of ſin and death*.

CHAP. VIII.

They that are in Chriſt, and live according to the Spirit, are free from condemnation. What harm cometh of the fleſh, and what good of the Spirit, and what of being God's children: whoſe glorious deliverance all things long for. It was beforehand decreed from God. What can ſever us from his love?

THERE *is* therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit.

Ver. 1. Gal. v. 16, 25.

But it may be ſaid, "We find in Scripture, that ſometimes good men have fallen foully into ſin."—And what then? Doth it follow from thence that all good men are *in the fleſh, carnal, and ſold under ſin*,—that they are *brought into captivity to the law of ſin and death?*—Surely no: Good men have fallen into ſin; but their falling doth not denominate them good men, but their recovering themſelves again to repentance. For had they remained under the power of ſin,—*carnal, and ſold under it*, they would for ever have loſt the character of good men, and really have been in the wretched condition deſcribed by the Apoſtle in this chapter. All that we can learn from the faults of good men in Scripture is, that they are obnoxious to temptation, and may be overcome, if they are negligent and ſecure: And further, that through the mercy of God it is poſſible, he who hath ſinned may ſee the error of his way, and return to the obedience of the juſt. But we cannot from the faults of good men infer, that there is no difference between them and wicked men, who live habitually in ſin; or that David, when, in abhorrence of his crimes, he humbled himſelf before God, renounced and forſook them, was not a whit better as to the principle in his heart, but the ſame man as when he committed adultery and murder.

But the prophet ſaith, *The heart is deceitful above all things, and deſperately wicked; who can know it?* Jer. xvii. 9. To which we may anſwer, that Chriſtians, too generally neglecting the ſtudy of Scripture, content themſelves with a few ſcraps, which, though wrongly underſtood, they make the teſt of truth, and the ground of their principles, in contradiction to the whole tenor of revelation. Thus this text of Jeremiah hath been miſapplied, to prove that every man's heart is ſo deſperately wicked, that no man can know how wicked his heart is; whereas the Spirit is ſhewing the wretched error of *truſting* in man, ver. 5, 6. and the bleſſedneſs of *truſt in God*, ver. 7, 8. And then in ver. 9. he ſubjoins a reaſon which demonſtrates the error of truſting in man; *The heart is deceitful*, &c. "We cannot look into the hearts of thoſe we truſt: under great pretences of kindneſs, they may cover the blackeſt deſigns. But *God*, the univerſal judge, knows what is in every man, and can preſerve thoſe who *truſt in him* from the latent miſchievous counſels of the wicked and treacherous." ver. 10. *I the Lord ſearch the heart*, &c. This text therefore doth not relate to the difficulty which any man hath to know his *own heart*, but the hearts of thoſe in whom he may confide.

It may be further urged, "Do we not experience that we have corrupt and wicked hearts?—and that the Apoſtle's deſcription above given but too well ſuits what we find in ourſelves?"—We anſwer, Every man can beſt judge what he finds in himſelf: but if any man really finds his heart is corrupt and wicked, it is the duty of a miniſter of the Goſpel to exhort him earneſtly to uſe thoſe means, which the grace of God hath provided, *for purifying ourſelves from all filthineſs of fleſh and ſpirit, and for perfecting holineſs*; 2 Cor. vii. 1. Let ſuch a corrupt perſon, as he valueth the ſalvation of his ſoul, hear and learn the truth as it is in Jeſus, Epheſ. iv. 22. whereby he will be taught to *to put off the old man, which is corrupt, according to the deceitful luſts, and to be renewed in the ſpirit of his mind.*

To hear ſome Chriſtians talk, one would imagine they thought it their duty, and a mark of ſincerity and goodneſs, to be always complaining of corrupt and deſperately-wicked hearts, and conſequently that they ought to have, or in fact ſhould always have, ſuch hearts to complain of. But let no man deceive himſelf: a wicked heart, is too dangerous a thing to be trifled with.—I would not here be thought to diſcourage the humble ſentiments every man ſhould have of himſelf, under our preſent infirmities: but we may greatly wrong ourſelves by a *falſe humility*; and who ever carefully peruſeth the the New Teſtament will find, that however we are obliged to repent of ſin, a ſpirit of *complaining* and *bewailing* is not the ſpirit of the Goſpel; neither is it a rule of true religion, nor any mark of ſincerity, to have a corrupt heart, or to be always complaining of ſuch a heart. On the contrary, the Goſpel is intended to deliver us from all iniquity, and to purify us into a peculiar people zealous of good works, and to ſanctify us throughout in body, ſoul and ſpirit, that we may *now* be ſaints,—may *now* have peace and joy in the Holy Ghoſt, and at length be preſented without ſpot or blemiſh, before the preſence of God. This is the invariable ſenſe of revelation: nevertheleſs, it is manifeſtly true, that while we are in the body, we ſhall be exerciſed with the infirmities and paſſion thereof: but then this is not our corruption and wickedneſs, but the trial of our virtue and holineſs; and it is the real character of every true Chriſtian, not that he feels he hath a corrupt heart, but that he *crucifieth the fleſh with the affections and luſts, and perfecteth holineſs in the fear of the Lord.* Whatever is evil and corrupt in us we ought to condemn; not ſo, as that it ſhall *ſtill* remain in us, and that we may *always* be condemning it, but that we may *ſpeedily* reform, and be effectually delivered from it; otherwiſe, certainly we do not come up to the character of *the diſciples of Jeſus Chriſt.*

To give therefore a direct and final anſwer to the objection taken from the chapter before us, we may from thence gather, that we are very apt, in a world full of temptation, to be deceived and drawn into ſin by bodily appetites:—that when once we are under the government of theſe appetites, it is at leaſt exceeding difficult, if not impracticable, to recover ourſelves by the mere force of *reaſon*; conſequently, that we ſtand in need of that *life-giving ſpirit*, which the Apoſtle mentions, ch. viii. 2. And laſtly, That the caſe of thoſe who are under a law threatening death to every ſin, muſt be quite deplorable, if they have not relief from the mercy of the law-giver. Which ſad caſe, the Jews who adhered to the law, and rejected the Goſpel, choſe for themſelves. But we cannot from any thing in this chapter infer, that we came into the world infected and depraved with ſinful diſpoſitions conveyed down to us from Adam, as the effect of his ſin;—(for the Apoſtle gives not the leaſt intimation of any thing relating to Adam, or the corruption of our nature in and by him)—nor that any man ſinneth neceſſarily, or is unavoidably made a ſinner, through the malignant influence of ſome principle, which it was never in his power to command; for then he need be no ſinner at all. Much leſs can we infer, that the Apoſtle is deſcribing his own caſe, or the caſe of any upright Chriſtian; though it be true, that *he* had, and that all upright Chriſtians, while in the body, have ſenſual paſſions to reſiſt and mortify. But then, as they *are in Chriſt*, it is their real character, that they do reſiſt and mortify, not that they are overcome and brought into captivity by them,—which is the ſad caſe and character deſcribed in the above chapter, and which character, if it is finally our own, we ſhall undoubtedly periſh.

We have been the longer in our Reflections upon this paſſage of Scripture, in order to free Chriſtians from a dangerous ſtate into which, it is to be feared, many have fallen, who from hence have concluded, that they might by their luſts be hindered from doing that good which they are convinced is their duty, and by the law in their members might be brought into ſervitude to the law of ſin;—and yet, as to their ſpiritual ſtate, be in as good a condition as St. Paul himſelf: a perſuaſion, which manifeſtly tends to give us too favourable an opinion of the workings of criminal affections, to make us remiſs in mortifying them, to encourage us to venture too far in ſenſual indulgences, and to lull conſcience aſleep, when we are fallen under their dominion; Or, if a better mind preſerveth a man from theſe worſt conſequences of this miſtake, yet ſo long as it remains, he muſt rob himſelf of due encouragement to pious induſtry, and a chearful progreſs in the Chriſtian courſe. For after all his upright endeavours, he will imagine he maketh very ſmall or no advances in a religious life:—ſtill he is but where he was, *ſtill carnal and ſold under ſin*;—ſtill under the worſt of habits, and in the moſt wretched condition.

To make this good, common infirmities are magnified into the blackeſt crimes; and even imaginary corruption and guilt—inbred corruption, and the guilt of Adam's ſin are admitted, to diſquiet the conſcience: and ſuch untoward ſentiments cannot fail to enfeeble hope, love, and joy. The Goſpel is *glad tidings of great joy*, which introduce a bleſſed, glorious, lively hope, give us the moſt pleaſing ſentiments of the divine love, inſpire a comfort and peace far ſuperior to all temporal enjoyments, and expreſly require us to *rejoice in the Lord,—and to hold faſt the confidence of hope.*—But what room can there be in our breaſts for joy and hope, if we ſtill conceive ourſelves to be in a ſtate which the Scripture every where condemns?—If we are ſtill *carnal and ſold under ſin*, how can we lift up a chearful face towards heaven?—In ſhort, we muſt be deſtitute of every comfort reſulting from a heart purified by the faith of Jeſus, and remain under gloomy doubts and fears, which no marks or evidences of grace and ſanctification can diſſipate or remove. See Taylor.

Chap. VIII. *Ver.* 1. *There is therefore now*] Ἄρα νῦν:—Ἄρα here, is not *illative*, but ſtrongly *affirmative*;—*nempe, utique*, ſee Matth. xii. 28. Luke xi. 48. xviii. 8. *Now*, is "under the Goſpel." This carries our thoughts back to ver. 6. of the foregoing chapter; which verſe the Apoſtle comments upon in the eleven firſt verſes of this chapter, and theſe verſes ſhew the *Chriſtian Jew* how he is obliged under the Goſpel to ſanctity of life, and correſpond to the eleven firſt verſes of the ſixth chapter, where he ſhews the ſame thing to the *Gentile Chriſtian*. Conformably to the ſubject upon which the Apoſtle is diſcourſing, *no condemnation* muſt be underſtood in an extenſive ſenſe; ſo as to include not only a diſcharge from the condemnation of the law, but alſo a deliverance from the ſlavery of ſin. The Apoſtle affirms the ſame thing, Gal. v. 18. as that which he advances in this verſe: *But if ye be led by the Spirit, ye are not under the law*; that is to ſay, "Ye are quite diſcharged from the condemnation of the law, and ſhall live eternally." Πνεῦμα, *Spirit*, certainly is not uſed in the ſame ſenſe throughout this chapter; In ver. 10, 16. it ſignifies the *Spirit of our mind*; (as Acts vii. 59. xvii. 16. xviii. 5, 25. Rom. i. 9. xii. 11. Gal. v. 17.) the ſupreme part of our conſtitution, or the principle of reaſon, by which we diſcern, approve, and chooſe the truth; and thus it anſwers to νοῦς, *mind*, in the foregoing chapter, ver. 25. But ver. 9, 11, 16, 26, 27. it ſignifies that heavenly being or agent, which we call the *Holy Ghoſt*, poured out upon the Apoſtles, and

2 For the law of the Spirit of life, in Chriſt Jeſus, hath made me free from the law of ſin and death.

3 For what the law could not do, in that it was weak through the fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh:

4 That the righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh, but after the Spirit.

5 For they that are after the fleſh, do mind the things of the fleſh; but they that are after the Spirit, the things of the Spirit.

6 For to be carnally minded, *is* death; but to be ſpiritually minded, *is* life and peace:

7 Becauſe the carnal mind *is* enmity againſt God: for it is not ſubject to the law of God, neither indeed can be.

Ver. 2. John viii. 36. Ch. vi. 18, 22. Gal. ii. 19. v. 1. 1 Cor. xv. 45. 2 Cor. iii. 6.—V. 3. Or, *by a ſacrifice for ſin.*—V. 5. 1 Cor. ii. 14. Gal. v. 25.—V. 6. Ch. vi. 21. Gal. vi. 8. Gr. *the minding of the fleſh:* So ver. 7. Gr. *the minding of the Spirit.*—V. 7. Gr. *the minding of the fleſh.* 1 Cor. ii. 14.

ſent to enlighten and ſanctify thoſe who deſire to live ſoberly, righteouſly, and godly. In the other places of this chapter, the ſenſe is not ſo evident and certain. See ver. 13. The verſe before us may be paraphraſed thus: "Under the weak and lifeleſs diſpenſation of the law, the ſinner remains, as we have ſhewn above, in a deplorable ſtate, without help or hope, enſlaved to ſin, and ſentenced to death. But now, under the Goſpel, the moſt encouraging hopes ſmile upon us, and we have the higheſt aſſurance that all thoſe who embrace the Chriſtian faith, notwithſtanding former tranſgreſſions, are quite diſcharged from the penalty of the law, and diſengaged from the ſervitude of ſin; if ſo be they make that faith a principle of obedience, and do not chooſe to live in wickedneſs, according to the inſtigation of fleſhly appetite; but in truth and holineſs, according to the dictates of the inward man, or the rational faculty, &c." See Locke, Taylor, and Bengelius. Dr. Waterland, obſerving that the words *but after the Spirit*, are wanting in many MSS. and verſions, reads, *no condemnation to them who walk in Chriſt Jeſus, not after the fleſh.*

Ver. 2. For the law of the Spirit of life] "The grace of God, which is effectual to life." That it is *grace* which delivers from the law in the members, that *law of death*, is evident from ch. vii. 23—25. Why it is called *a law*, may be found in the antitheſis *to the law of ſin and death*; grace being as certain a law to give life to Chriſtians, who live not after the fleſh, as the influence of ſinful appetites is to bring death on thoſe who are not under grace. The reaſon why it is called the *law of the Spirit of life* is, that the Goſpel which contains this doctrine of grace is dictated by the ſame Spirit that raiſed up Chriſt from the dead; that quickens us to newneſs of life, and has for its end the conferring of eternal life. By the *law of ſin and death* is meant, that which he calls *the law in his members*, ch. vii. 23. where it is termed the *law of ſin*; and ver. 24. *the body of death*, from which grace delivers. This is certain, that no body who conſiders what St. Paul has ſaid, ver. 7, and 13. of the foregoing chapter, can think that he can call the law of Moſes the *law of ſin*, or the *law of death.* Locke.

Ver. 3. For what the law could not do, &c.] *For this the law not being able to effect*, &c. Wat. The *weakneſs*, and as he there alſo calls it, the *unprofitableneſs* of the law, is again taken notice of by the Apoſtle, Heb. vii. 18, 19. There were two defects in the law, whereby it became unprofitable, ſo as to *make nothing perfect*; the one was its inflexible rigour, againſt which it provided no allay, or mitigation. It left no place for atonement; the leaſt ſlip was mortal; death was the inevitable puniſhment of tranſgreſſion, by the ſentence of the law. St. Paul's Epiſtles are full of this; and he ſhews, Heb. x. 5, 10. how we are delivered from it by the body of Chriſt. The other weakneſs or defect of the law was, that it could not enable thoſe who were under it to get the maſtery over their fleſh, or carnal propenſities, ſo as to perform the obedience required: the law exacted complete obedience, but afforded men no help againſt their frailty or vicious inclinations. St. Paul ſhews here how they are delivered from this dominion of ſin in their mortal bodies, by the Spirit of Chriſt enabling them, upon their ſincere endeavours after righteouſneſs, to keep ſin under in their mortal bodies; in conformity to Chriſt, in whoſe *fleſh* it was *condemned*, executed, and perfectly extinct, having never had there any life or being,—as we ſhall obſerve more fully by and by. The proviſion made in the new covenant againſt both theſe defects of the law, is in the Epiſtle to the Hebrews expreſſed thus: *Firſt*, he will *write his law in their hearts*; and, *ſecondly*, he will *be merciful to their iniquities*. Heb. viii. 7—12. *And for ſin*, περὶ ἁμαρτίας, ſignifies *an offering for ſin*, as the margin of our Bible has it. See 2 Cor. v. 21. Heb. x. 5—10. So that the plain import is, "*God ſending his own ſon in the likeneſs of ſinful fleſh*,—[like unto our frail ſinful fleſh in all things except ſin, Heb iv. 15.] *and* ſending him *to be an offering for ſin, hath condemned ſin*, &c." Thus, with very good ſenſe, the manner and end of his ſending are joined. The proſopopœia whereby ſin was conſidered as a perſon through the foregoing chapter being continued here, the *condemning of ſin in the fleſh* cannot mean, as ſome would have it, that Chriſt was condemned for ſin, or in the place of ſin; for that would be to ſave ſin, and leave that alive which Chriſt came to deſtroy. But the plain meaning is, that ſin itſelf was condemned, or put to death, in his fleſh; that is, was ſuffered to have no life or being in the fleſh of our Saviour: *He was in all points tempted as we are, yet without ſin.* By the Spirit of God, the motions of the fleſh were ſuppreſſed in him; ſin was cruſhed in the egg, and could never faſten in the leaſt upon him. This further appears to be the ſenſe by the following words: The antitheſis between *condemnation*, ver. 1. and *condemned* here, will alſo ſhew why that word is uſed to expreſs the death or non-exiſtence of ſin in our Saviour. 2 Cor. v. 2. 1 Pet. ii. 22. That St. Paul ſometimes uſes *condemnation* for *putting to death*, See ch. v. 16, 18. To what has been advanced in this note, it may be urged, "Had not the Jews, before Chriſt came, the aſſiſtances of the Spirit, and ſufficient means and motives to deliver them from the power of ſin?" To which we reply, Certainly they had; as appears particularly from the Pſalms and prophetic writings: yea, all mankind, ſince the promiſe, Gen. iii. 15. in all ages and parts of the world, have been, and ſtill are under grace; grace founded upon the redemption which is in Chriſt; and therefore always had, and ſtill have the benefit of divine aſſiſtance, however they may have neglected or abuſed it. But the Apoſtle is here conſidering the aſſiſtances enjoyed, under the then newly-erected diſpenſation of the Goſpel, (which in means and motives far exceeds all others,) and with particular regard to the Jew; and upon a compariſon with the law, in which he reſted for every thing, to ſhew the preference of the Goſpel to mere law;—as appears from the foregoing chapter: Where he at large ſhews the Jew the inſufficiency of mere law, or a rule of duty, to deliver a man from the habits of vice; though the inſtructions here given to the *Jew* concerning the ſuperior advantages of the Goſpel for ſanctification, would be of uſe to the Gentile convert; as his diſcourſe to the *Gentile*, ch. vi. concerning our obligation to holineſs, would be of ſervice to the *Jew*, ſo far as either ſhould need inſtruction upon thoſe heads. See Locke, Taylor, and Whitby.

Ver. 4. That the righteouſneſs of the law, &c.] Δικαίωμα, *righteouſneſs*, here ſeems to be uſed in the moſt extenſive ſenſe, and may ſignify both moral righteouſneſs, and the conſequence of it, ſalvation; as ch. v. 16. The Goſpel frees thoſe from ſin who chooſe to be free, which was more than the law, mere *law*, could do. Law neither grants pardon, nor ſupplies help: but yet the *Goſpel* doth not free thoſe from ſin, who wickedly chooſe to remain under the dominion of it; for a willing ſlave, determined to continue in ſervitude, who can free? The Apoſtle demonſtrates, in the four next verſes, that under any diſpenſation, ſuch as continue impenitently in a ſenſual life, muſt periſh; and he inſiſts ſo particularly upon this, probably either to prevent a miſtake,—for ſome might be ſo weak as to imagine, that a mere profeſſion of Chriſtianity would ſecure them from the power of ſin;—or to obviate an objection the Jew might be ready to make. He might alledge; "but there are wicked men under the Goſpel, as well as under the law:"—The Apoſtle anſwers, "Men who chooſe to continue under the power of ſin and luſt, according to the true nature of things, muſt periſh under every diſpenſation. God provides proper means under the Goſpel to deliver them from a wicked life, and to bring them to true holineſs; but he cannot either force them to be holy, or love them if they are wicked." It may be proper to obſerve, that *fulfilled* here does not ſignify a complete, exact obedience; but ſuch an unblameable life, by ſincere endeavours after righteouſneſs, as ſhews us to be the faithful ſubjects of Chriſt, exempt from the dominion of ſin. See Gal. vi. 2. We have a deſcription of ſuch as fulfilled the righteouſneſs of the law, Luke i. 6. As Chriſt in the fleſh was wholly exempt from all taint of ſin, ſo we, by that ſpirit which was in him, ſhall be exempt from the dominion of our carnal luſts, if we make it our choice and endeavour to live after the Spirit, ver. 9—11. For what we are to perform by that Spirit, is the mortification of the body. See ver. 13. Gal. v. 16—26. Taylor, Locke, and Peters on Job, p. 281.

Ver. 6. For to be carnally-minded is death] *For* joins what follows to ver. 1. as the reaſon of what is here laid down; namely, that deliverance from condemnation is to ſuch Chriſtian converts only, as walk not after the fleſh, but after the Spirit:—*For*, &c. Locke.

Ver. 7. The carnal mind] Φρόνημα της σαρκος ſhould have been tranſlated here *to be carnally-minded*, as it is in the foregoing verſe; which is juſtified by φρονοῦσι τὰ της σαρκος, *do mind the things of the fleſh*, ver. 5. which ſignifies the employing the bent of their minds, or ſubjecting their mind intirely to the fulfilling the luſts of the fleſh. See 1 Cor. ii. 14. The Apoſtle, in the next clauſe, gives the reaſon why even thoſe who are in Chriſt Jeſus, who have received the Goſpel, and are Chriſtians,—for to ſuch he is here ſpeaking,—are not ſaved, unleſs they ceaſe to walk after the fleſh; becauſe that runs directly counter to the law of God, and can never be brought into conformity and ſubjection to his commands. Such a ſettled contradiction to his precepts cannot be ſuffered by the ſupreme Lord and Governor of the world in any of his creatures, without foregoing

8 So then they that are in the fleſh, cannot pleaſe God.

9 But ye are not in the fleſh, but in the Spirit, if ſo be that the Spirit of God dwell in you. Now if any man have not the Spirit of Chriſt, he is none of his.

10 And if Chriſt *be* in you, the body *is* dead, becauſe of ſin; but the Spirit is life, becauſe of righteouſneſs.

Ver. 9. 1 Cor. iii. 16. John iii. 34. Gal. iv. 6. Phil. i. 19. 1 Pet. i. 11.

his ſovereignty, and giving up the eternal immutable rule of right, to the ſubverting the very foundations of all order and moral rectitude in the intellectual world. This, even in the judgement of men themſelves, will be always thought a neceſſary piece of juſtice for the keeping out of anarchy, diſorder, and confuſion; that thoſe refractory ſubjects, who ſet up their own inclinations for their rule againſt the law, which was made to reſtrain thoſe very inclinations, ſhould feel the ſeverity of the law, without which, the authority of the law and the law-maker cannot be preſerved. Locke.

Ver. 8. *So then they that are in the fleſh*, &c.] This is the concluſion drawn from what went before; and *in the fleſh* here, muſt mean the ſame as *to be carnally-minded*, &c. above;—to be under the government of ſenſual appetites. See Gal. iv. 3—6.

Ver. 9. *But ye are not in the fleſh*, &c.] *Now ye are not*, &c. *Becauſe the Spirit of God*, &c. MS. The meaning is not that this was abſolutely and in fact their caſe, (for in ver. 13. he ſuppoſes they might in fact *live after the fleſh*;) but that they were furniſhed with the moſt proper and efficacious means of being freed from the prevalency of fleſhly luſts, and of gaining true purity of mind. See on ch. vi. 2—11. Εἴπερ, rendered *if ſo be*, may here ſtand for ἐπειδήπερ, as it does 2 Theſſ. i. 6. *Have*, in the laſt clauſe, is emphatical, and ſignifies *to retain*, to *fix in the mind* as a principle,—duly *to improve*. Comp. 1 John v. 12. 2 John 9. the note on ch. xiv. 22. and Taylor.

Ver. 10, 11. *And if Chriſt be in you*] *But if Chriſt*, &c.—*with reſpect to ſin*—*with reſpect to righteouſneſs.* MS. In theſe verſes the Apoſtle deſcribes the happy advantages of thoſe who embrace the faith of the Goſpel, and live according to it. *Firſt*, their ſpiritual life is ſure, and ſhall be maintained by the increaſe of holineſs, ver. 10. *Secondly*, their eternal life is ſure, becauſe God will raiſe them to the poſſeſſion of it at the laſt day: ver. 11. Δὶ ἁμαρτίαν may be properly rendered, as by the MS.—*in reſpect of*, or *with reference to ſin.* This determines what ſort of *death* he is ſpeaking of, namely, a moral death; as if he had ſaid: "The body, or the members thereof, are mortified, as the power of luſt is deſtroyed." *Shall quicken your mortal bodies*, v. 11. means, "ſhall raiſe them to eternal life." Good men are *the ſons of the reſurrection*, Luke xx. 36. as it introduces them into eternal life. See John vi. 39. It ſeems clear that this refers to the reſurrection at the laſt day, for theſe reaſons: *Firſt*, Becauſe the reſurrection of Chriſt is twice mentioned in this verſe, as a pledge of our being made to live. *Secondly*, Becauſe our being made to live is aſſigned to God as his act, on account of our being under the government of his Holy Spirit, or our being already quickened to a ſpiritual life of righteouſneſs. *If the Spirit of God dwell*, or govern *in you*, *God will quicken your mortal bodies*, *on account*, or by the agency *of his Spirit, that dwelleth in you.* "And therefore, ſays Dr. Taylor, *the quickening of our mortal bodies*, or making them to live, cannot mean, (as Mr. Locke ſuppoſes in his long note upon this verſe) our being quickened to newneſs of life, or to a ſpiritual life of righteouſneſs; which life it preſuppoſes, and which the Apoſtle hath ſpoken of in the foregoing verſe. The revival or reſurrection of the body is frequently put for our advancement to eternal life." See ver. 23. Taylor, and Doddridge. Mr. Locke would read, *Shall quicken even your mortal bodies*; and though perhaps the foregoing interpretation of this verſe is a true one, yet it ſeems but juſtice to the reader, and to that learned commentator, to ſubjoin what he hath advanced in defence of a different expoſition: "To lead us, ſays he, into the true ſenſe of this 11th verſe, we need only obſerve, that St. Paul having in the four firſt chapters of this Epiſtle ſhewn that neither Jew nor Gentile could be juſtified by the law; and in the 5th chapter how ſin entered into the world by Adam, and reigned by death, from which it was grace, and not the law, that delivered men: In the 6th chapter he ſheweth the convert Gentiles, that though they were not under the law, but under grace, yet they could not be ſaved, unleſs they caſt off the dominion of ſin, and became the devoted ſervants of righteouſneſs, which was what their very baptiſm taught and required of them. And in chap. vii. he declares to the Jews the weakneſs of the law, which they ſo much ſtood upon; and ſhews that the law could not deliver them from the dominion of ſin; that deliverance was only by the grace of God, through Jeſus Chriſt: from whence he draws the conſequence which begins this 8th chapter, and ſo goes on with it here in two branches, relating to his diſcourſe in the foregoing chapter, which compleat it in this. The one is to ſhew, that the law of the ſpirit of life, i. e. the new covenant in the Goſpel, required that thoſe that are in Chriſt Jeſus ſhould live not after the fleſh, but after the Spirit. The other is to ſhew how, and by whom,—ſince the law was weak, and could not enable thoſe under the law to do it,—they are enabled to keep ſin from reigning in their mortal bodies, which is the ſanctification required. And here he ſhews, that Chriſtians are delivered from the dominion of their carnal ſinful luſts by the Spirit of God that is given to them, and dwells in them, as a new quickening principle and power, by which they are put into the ſtate of a ſpiritual life, wherein their members are made capable of being the inſtruments of righteouſneſs, if they pleaſe, as living men alive now to righteouſneſs, ſo to employ them. If this be not the ſenſe of this chapter to ver. 14. I deſire to know how ἄρα οὖν, in the firſt verſe, comes in, and what coherence there is in what is here ſaid. Beſides the connection of this to the former chapter, contained in the illative *therefore*, the very antitheſis of the expreſſions in one and the other, ſhew that St. Paul, in writing this very verſe, had an eye to the foregoing chapter. There it was *Sin that dwelleth in me*, which was the active and over-ruling principle: Here it is *The Spirit of God that dwelleth in you*, which is the principle of ſpiritual life. There it was, *Who ſhall deliver me from this body of death?* Here it is, *God by his Spirit ſhall quicken your mortal bodies*; i. e. bodies, which as the ſeat and harbour of ſinful luſts that poſſeſs them, are indiſpoſed and dead to the actions of a ſpiritual life, and have a natural tendency to death. In the ſame ſenſe, and upon the ſame account, he calls the bodies of the Gentiles, their *mortal bodies*, ch. vi. 12. where his ſubject is, as here, freedom from the reign of ſin; upon which account they are there ſtiled, ver. 13. *Alive from the dead.* To make it yet clearer that it is deliverance from the reign of ſin in our bodies, that St. Paul ſpeaks of here, I deſire any one to read what he ſays, ch. vi. 1—14. to the Gentiles on the ſame ſubject, and compare it with the thirteen firſt verſes of this chapter; and then tell me, whether they have not a mutual correſpondence, and do not give a great light to one another? If this be too much pains, let him at leaſt read the two next verſes, and ſee how they could poſſibly be, as they are, an inference from this 11th verſe, if the *quickening of your mortal bodies* in it mean any thing, but a quickening to newneſs of life, or to a ſpiritual life of righteouſneſs. This being ſo, I cannot but wonder to ſee a late learned commentator and paraphraſt poſitive, that ζωοποιήσει τα θνητὰ σώματα υμων, *ſhall quicken your mortal bodies*, does here ſignify, *ſhall raiſe your dead bodies out of the grave*, as he contends in his preface to his paraphraſe on the Epiſtles to the Corinthians. Ζωοποιεῖν, *quicken*, he ſays imports the ſame with ἐγείρειν, *raiſe*. His way of proving it is very remarkable; his words are "Ζωοποιεῖν and ἐγείρειν, *are as to this matter* [viz. the reſurrection] *words of the ſame import*; i. e. where, in diſcourſing of the reſurrection, ζωοποιεῖν, *quicken*, is uſed, it is of the ſame import with ἐγειρεῖν, *raiſe*." But what if St. Paul, (which is the queſtion) be not here ſpeaking of the reſurrection? why then, according to our author's own confeſſion, ζωοποιεῖν, *quicken*, does not neceſſarily import the ſame with ἐγείρειν, *raiſe*. So that his argument to prove that St. Paul here, by the words in queſtion, means the raiſing of their dead bodies out of the grave, is but a fair begging of the queſtion; which is enough, I think, for a commentator that hunts out of his way for controverſy. He might therefore have ſpared the ζωοποιεῖ, *quicken*, which he produces out of St. John v. 21. as of no force to his purpoſe, till he had proved that St. Paul here in Rom. viii. 11. was ſpeaking of the reſurrection of mens bodies out of the grave; which he will never do, till he can prove that θνητὰ, *mortal*, here ſignifies the ſame with νεκρὰ, *dead*. And I demand of him to ſhow θνητὸν, *mortal*, any where in the New Teſtament attributed to any thing void of life: Θνητὸν, *mortal*, always ſignifies the thing it is joined to, to be living; ſo that ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν, *ſhall quicken even your mortal bodies*, in that learned author's interpretation of theſe words of St. Paul, here ſignify, *God ſhall raiſe to life your living dead bodies*; which no one can think,—in the ſofteſt terms can be given to it,—a very proper way of ſpeaking; though it be very good ſenſe, and very emphatical to ſay, *God ſhall by his Spirit put into even your mortal bodies a principle of immortality*, or *ſpiritual life*, which is the ſenſe of the Apoſtle here. (See Gal. vi. 8.) and he may find ζωοποιῆσαι uſed, Gal. iii. 21. to the ſame purpoſe. I next deſire to know of this learned writer, how he will bring in the reſurrection of the dead at this place, and ſhew what coherence it has with St. Paul's diſcourſe here; and how he can join this verſe with the immediately preceding and following, when the words under conſideration are rendered, *Shall raiſe your dead bodies out of their graves at the laſt day?* It ſeems as if he himſelf found this would make but an aukward ſenſe, ſtanding in this place with the reſt of St. Paul's words here; and ſo never attempted it by any ſort of paraphraſe, but has barely given us the Engliſh tranſlation to help us, as it can, to ſo uncouth a meaning; which muſt make St. Paul, in the midſt of a very ſerious, ſtrong, and coherent diſcourſe, concerning *the walking not after the fleſh, but after the Spirit*, ſkip of a ſudden into the mention of the reſurection of the dead; and having juſt mentioned it, ſkip back again into his former argument. But I take the liberty to aſſure him, that St. Paul has no ſuch ſtarts from the matter he has in hand, to what gives no light or ſtrength to his preſent argument. I think there is not any where to be found a more pertinent cloſe arguer, who has his eye always on the mark he drives at. This men would find, if they would ſtudy him as they ought, with more regard to divine authority than to hypotheſes of their own, or to opinions of the ſeaſon. I do not ſay that he is every where clear in his expreſſions, to us now: But I do ſay, he is every where a coherent pertinent writer; and wherever, in his commentators and interpreters, any ſenſe is given to his words, that disjoints his diſcourſe, deviates from his argument, or looks like a wandering thought, it is eaſy to know whoſe it is, and whoſe the impertinence; his, or theirs that father it on him. One thing more the text ſuggeſts concerning this matter, and that is, If by *quickening your mortal bodies*, &c. be meant here, the raiſing them into life after death, how can this be mentioned as a peculiar favour to thoſe who have the ſpirit of God?

For

11 But if the Spirit of him that raiſed up Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies, by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the fleſh, to live after the fleſh.

13 For if ye live after the fleſh, ye ſhall die: but if ye through the Spirit do mortify the deeds of the body, ye ſhall live.

14 For as many as are led by the Spirit of God, they are the ſons of God.

15 For ye have not received the ſpirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itſelf beareth witneſs with our ſpirit, that we are the children of God:

Ver. 11. Acts ii. 24. Ch. vi. 4, 5. 1 Cor. vi. 14. 2 Cor. iv. 14. Epheſ. ii. 5. Or, *becauſe of his Spirit.*—V. 13. Gal. vi. 8. Epheſ. iv. 22. Col. iii. 5.—V. 14. Gal. v. 18.—V. 15. 1 Cor. ii. 12. 2 Tim. i. 7. Iſai. lvi. 5. Gal. iv. 5, 6. Mark xiv. 36.—V. 16. 2 Cor. i. 22. v. 5. Epheſ. i. 13. iv. 30.

For God will alſo raiſe the bodies of the wicked, and as certainly as thoſe of believers. But that which is promiſed here, is promiſed to thoſe only who have the Spirit of God: And therefore it muſt be ſomething peculiar to them, (viz.) that God ſhall ſo enliven their mortal bodies by his Spirit, which is the principle and pledge of immortal life, that they may be able to yield up themſelves to God, as thoſe that are alive from the dead, and their members ſervants to righteouſneſs unto holineſs; as he expreſſes himſelf, ch. vi. 13. and 19. If any one can yet doubt whether this be the meaning of St. Paul here, I refer him for farther ſatisfaction to St. Paul himſelf, in Eph. xi. 4—6. where he will find the ſame notion of St. Paul expreſſed in the ſame terms; but ſo, that it is impoſſible to underſtand by ζωοποιεῖν or ἐγείρειν, (which are both uſed there as well as here) the reſurrection of the dead out of their graves. The full explication of this verſe may be ſeen, Eph. i. 19. and ii. 10. Comp. alſo Col. ii. 12, 13. to the ſame purpoſe, and Rom. vii. 4. Ζωοποιήσει καὶ,—*ſhall quicken even your mortal bodies*, ſeems more agreeable to the original, than *ſhall alſo quicken your mortal bodies:* The καὶ doth not copulate ζωοποιήσει with ὁ ἐγείρας, for then it muſt have been καὶ ζωοποιήσει; ſince the place of the copulative is between the two words that it joins, and ſo muſt neceſſarily go before the latter of them.

Ver. 12. *Wherefore, brethren,* &c.] After the Apoſtle has ſeparately and diſtinctly ſhewn how the affair of ſanctification or obligation to piety and virtue ſtands under the Goſpel, both with regard to Jews and Gentiles, he ſeems here to addreſs himſelf to both conjointly. And I. Draws the general *concluſion* from all his arguments upon this ſubject, ver. 12. where ἄρα οὖν appears to be the grand inference from all that he has been arguing, in relation to ſanctity of life. II. He proves the validity of their claim to eternal life, ver. 14—17. III. And whereas the affair of *ſuffering perſecution* was a great ſtumbling-block to the Jew, and might very much diſcourage the Gentile, he introduces it to the beſt advantage, ver. 17. and advances ſeveral arguments to fortify their minds under all trials; as *firſt*, that they ſuffered *with Chriſt*. *Secondly*, in order to be *crucified with him*, in a manner which will infinitely compenſate any preſent ſufferings, ver. 17, 18. *Thirdly*, all mankind are under various preſſures, longing for a better ſtate. ver. 19—22. *Fourthly*, the moſt eminent Chriſtians, diſtinguiſhed by the choiceſt gifts of heaven, are in the ſame diſtreſſed condition. ver. 23. *Fifthly*, according to the plan of the Goſpel, we are to be ſaved after a courſe of patience, exerciſed in a variety of trials. ver. 24, 25. *Sixthly*, the Spirit of God will ſupply patience to every upright ſoul under perſecution and ſuffering; which will put them into a ſtate highly pleaſing to God. ver. 26, 27. *Seventhly*, all things, even the ſevereſt trials, ſhall operate together to accompliſh our ſalvation. ver. 28. This he proves by giving us a view of the ſeveral ſteps which the wiſdom and goodneſs of God have ſettled, in order to perfect our ſalvation. ver. 29, 30. Hence he paſſes to, IV. The affair of our perſeverance; concerning which he concludes from the whole of his preceding arguments, that as we are brought into a ſtate of pardon by the free grace of God, founded upon the death of Chriſt, who is now our agent and interceſſor in heaven, no poſſible cauſe,—ſuppoſing we love God—ſhall be able to pervert our minds; but we ſhall be aſſuredly kept by the power of God, through faith, unto eternal ſalvation. ver. 31. to the end. See Taylor.

Ver. 13. *Ye ſhall die*] Μέλλετε ἀποθνήσκειν, *ye ſhall die hereafter*; namely, the ſecond death, at the laſt day. The wicked Chriſtian is *nigh unto the curſe, whoſe end is to be burned.* See Heb. vi. 8.

Ver. 14. *For as many as are led*, &c.] In this verſe lies the force of the Apoſtle's proof that *they ſhall live*, ver. 13. The ſons of mortal men are mortal; the ſons of God are like their Father, partakers of the divine nature, and conſequently immortal. See 2 Pet. i. 4. Heb. ii. 13—15. and Locke.

Ver. 15. *The Spirit of bondage*] What this is, the Apoſtle has plainly declared, Heb. ii. 15. *Again*, means "Now again, *under Chriſt*; as the Jews did from Moſes, under the *law*." The Apoſtle expreſſes the filial aſſurance of Chriſtians in the ſame words that our Saviour uſed when applying himſelf to his heavenly Father. Comp. Mark xiv. 25 The word *abba* ſignifies *father* in the Jewiſh language, and the inſertion of it beautifully repreſents the union of Jewiſh and Gentile believers, in thoſe devotions which were dictated by a filial ſpirit. See Locke, Doddridge, and Evans's Chriſtian Temper, vol. i. ſerm. 17, 18.

Ver. 16. *The Spirit itſelf beareth witneſs*, &c.] It may be proper to inquire, on this much-controverted verſe, 1ſt, how many and who are the witneſſes here ſpoken of, and 2d, what is the kind of evidence given by them. I. Συμμαρτυρεῖ, rendered *beareth witneſs with*, ſignifies *to be a fellow-witneſs*, or to witneſs the ſame thing that another doth. This is the conſtant meaning of the word in Scripture, nor is it ever uſed but where there is a concurrent evidence of two witneſſes: (See ch. ii. 15. ix 1. Rev. xxii. 16.) There can be no reaſon given therefore why it ſhould not be taken in the ſame ſenſe here, and rendered *the Spirit beareth witneſs with*, or *together with our ſpirit.* Here then are two witneſſes, and who they are we muſt next inquire. Who the firſt Spirit is, muſt he learnt from what goes before. In ver. 2. we read of *the Spirit of life in Chriſt Jeſus, which hath made us free from the law of ſin and of death.* In ver. 9. he is called, *the Spirit of God and of Chriſt.* In ver. 11. *the Spirit of him that raiſed up Jeſus from the dead.* In ver. 15. *the Spirit of adoption, by which we cry Abba, Father.*—In the preſent verſe, reference is had to this Spirit:—"*The Spirit itſelf*, that is, the Spirit which has made us free in Chriſt Jeſus,—the Spirit by which we have received adoption, does itſelf bear witneſs with our ſpirit, that we are the children of God." But then the queſtion is, whether *ſpirit* in all theſe placesbe the name of a perſon, or whether it denotes only a quality or temper belonging to Chriſtians; ſo that the *Spirit of Chriſt* ſhall ſignify no more than the *mind of Chriſt* does, Philip. ii. 5. that is, the ſame *temper* and diſpoſition. This ſenſe Crellius maintains, and others after him, explaining the paſſage thus: "Our Evangelical Spirit (that is, as he explains himſelf in another place,—our Evangelical *temper*) is a ſufficient argument to our own minds, that we are the children of God." To diſpute this point with Crellius, and his brethren the Socinians, would be to run into a great controverſy. But, Since the *Spirit of Chriſt* may and does ſignify both ways, it may be proper to point out, to ſuch as have no private prejudices to be maintained, which ſenſe is here to be followed. *Firſt*, then, this Spirit is the *Spirit of life*, by which we are made free; that is, by which we are regenerated in Chriſt Jeſus, and ſet at liberty from the heavy yoke of ſin, which the Apoſtle had been deſcribing in the foregoing chapter. Now an *evangelical temper* is not the cauſe, but the conſequent of this freedom: The *Spirit of God* is the efficient cauſe, of whom we are ſaid for that reaſon to be *born*. *Secondly.* It is the *Spirit of him who raiſed up Chriſt*, i. e. the Spirit by which he wrought that great wonder and miracle, as is evident by taking the whole 11th verſe together:—the Spirit *of him* who raiſed Chriſt from the dead, is the Spirit *by which* he ſo raiſed him, that is, the Holy Spirit, mighty in works and wonders. *Laſtly*, It is the *Spirit of adoption*, by which we are made ſons. The Spirit of adoption is the Spirit of which we are born in Chriſt; of which birth an *evangelical temper* is not the cauſe, but the effect. So that by the whole tenor of the Apoſtle's arguing it appears, that the Spirit *which beareth witneſs with our ſpirit* is the Holy Spirit of God, which works together with our ſpirit, to enable us to perform the will of God.—As to the *ſecond witneſs*,—*our* own *ſpirit*,—it needs not much time to ſhew who it is, ſince moſt are agreed that it is our own mind. *Who knoweth the things of a man, ſave the ſpirit of a man which is in him?* That is, ſave his mind and conſcience. Thus then the faithful Chriſtian hath two witneſſes of his being the ſon of God;—the Holy Spirit of God, and his own mind and conſcience.

II. Let us therefore ſee, in the next place, what *evidence* each of them gives in this caſe. In order to this, we muſt look back to the latter part of the former chapter, to which the preſent verſe relates. Our crying *abba, father*, ver. 15. is very improperly pitched upon by ſome as the *evidence* proceeding from our own mind, ſince it is ſaid expreſly, that we ſo cry, *by the Spirit of adoption*; ſo that our crying abba, father, is an evidence coming not from our minds, but from the Holy Spirit.—The power to do good comes from the influence of the Holy Spirit, and therefore the good we do is ſuch an evidence of our being the ſons of God, as we ſtand obliged for to the Spirit of God. In ver. 24. we read, that *as many as are led by the Spirit of God, they are the ſons of God.* To be *led* by the Spirit, is *through the Spirit to mortify the deeds of the fleſh.* ver. 13. So that our victory over the fleſh is the effect of our having the Holy Spirit to aſſiſt and ſtrengthen us; and conſequently, as it is a great evidence and aſſurance to us of our being the *children of God*, is the evidence of that Spirit from whom it proceeds; that is, not our *own Spirit*, but the *Spirit of God.* So that the great *privileges* mentioned in this chapter,—ſuch as being made free from the law of ſin and death, and walking not after the fleſh, but the Spirit,—being ſuch as we received from the *Spirit of God*, are therefore evidences of the Spirit for our regeneration. The evidence of *our own ſpirit* is, that it loves and delights in the law of God, and is reſtleſs to obey the law it loves. The Apoſtle's words, ch. vii. 25. are ſtrong to this

purpoſe:

17 And if children, then heirs; heirs of God, and joint-heirs with Chriſt; if ſo be that we ſuffer with *him*, that we may be alſo glorified together.

18 For I reckon, that the ſufferings of this preſent time, *are* not worthy *to be compared* with the glory which ſhall be revealed in us.

19 For the earneſt expectation of the creature waiteth for the manifeſtation of the ſons of God.

20 For the creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected *the ſame* in hope:

21 Becauſe the creature itſelf alſo ſhall be delivered from the bondage of corrup-

Ver. 17. Acts xxvi. 18. Acts xiv. 22. 2 Tim. ii. 11, 12. Phil. i. 28.—V. 18. 2 Cor. iv. 17. 1 Pet. i. 6, 7. iv. 13.—V. 19. 2 Pet. iii. 13. 1 John iii. 2.

purpoſe: *With the mind I ſerve the law of God, but with the fleſh the law of ſin.* Words which we ſhould bear in memory, while we are conſidering the evidence of the Spirit of God. In the preſent chapter St. Paul tells us, that the redemption by Chriſt Jeſus has put an end to the wretched captivity we lived under. *The law of the Spirit*, &c. ſee ver. 2. *Law* here ſignifies power, for power is a law to thoſe who live under it: Now then, the power of the *Spirit* has deſtroyed the power of *ſin*. The *power* of *ſin* was oppoſite to the mind and reaſon of man, ſo that man, whilſt he lived under that power, was a ſlave; but the *power of the Spirit* is on reaſon's ſide, and works together with it; ſo that to be under *this* power is a ſtate of liberty and freedom, and therefore it is juſtly ſaid, that *the law of the Spirit of life hath made free.* The conſequence of our being under the power of *the Spirit* is, that we *walk not after the fleſh, but after the Spirit*; ver. 4. that we *mind the things of the Spirit*; ver. 5. that we *mortify the deeds of the body*; ver. 13. that we *are the ſons of God*; ver. 14. that we *cry abba, Father!* ver. 15. Theſe are the fruits of the Spirit. Now, to *walk after* the Spirit, and to *do the deeds* of the Spirit, is to walk according to our own mind and reaſon; for reaſon approves the things of God, and the things of the Spirit are the things of God. To cry *abba, Father!* proceeds from a ſettled and undiſturbed mind,—from filial duty and reverence. This therefore we owe to the Spirit; for before, however our minds conſented to his laws, yet ſtill we were ſinners, and conſcience ſtood between us and our Father; ſo that we could not approach without fear and trembling, our minds ſtill repreſenting him to us rather as an *injured Lord*, than as a *tender Father*. But ſince the *power of the Spirit* hath ſtilled the horrid conteſt that was within us, between reaſon and ſin, and that we both love and obey him,—we now no longer fear his preſence; but, like children longing for the return of a kind father, we run out to embrace him, with words of friendſhip and affection in our mouths, crying, *Abba, father*. *By this means*, ſays St. Paul, *the Spirit itſelf beareth witneſs*, &c.—*With the mind*, he had ſaid before, *I ſerve the law of God*, ch. vii. 25. "And now, ſays he, by the ſame Spirit you obey the ſame law; and the *Spirit of God*, and *your ſpirit*, agree to give you the utmoſt aſſurance of being the children of God. You are no longer in the ſad condition before deſcribed; the *mind* leaning one way, and the *fleſh* another; ſo that you *deſired* to do one thing, yet *did* the contrary, and was always reſtleſs and uneaſy; rebuked within, and conſtrained without: For the *Spirit* by which you are now ruled, *conſents to your mind*, and is bent to perform the ſame things which the mind approves; from whence you may have the greateſt confidence towards God: For, what more perfect obedience can there be, than that to which both outward and inward man conſent? Or, what plainer ſigns can you have of a good ſon and ſervant, than to know that he loves the law of his father, and obeys it? *Love* the law, indeed, you did before; but *obey* it you could not: But now, by the Spirit you obey it, and have the greateſt ſatisfaction, both from within and without, that you are the children of God." This may ſuffice to ſhew the Apoſtle's meaning, and to explain, "The nature of the evidence which *each* Spirit gives." See Sherlock's Diſcourſes, vol. i. p. 233, &c. Archbp. Sharpe, and the *Reflections*.

Ver. 17. *If ſo be that we ſuffer*, &c.] Obſerve, how prudently the Apoſtle advances to the harſh affair of *ſuffering*; he doth not mention it, till he has raiſed their thoughts to the higheſt object of joy and pleaſure;—the happineſs and glory of a joint inheritance with the ever-bleſſed Son of God:—We are *heirs of God, and joint heirs with Chriſt, if we ſuffer with him*, &c. This, with the additional conſideration that we *ſuffer with Chriſt*, or as he himſelf ſuffered, and that our ſuffering patiently is the way to be glorified with him, would greatly qualify the tranſitory afflictions of this world, and diſpoſe them to attend to the other arguments he had to offer. See 2 Tim. ii. 11, 12. Locke, and Taylor.

Ver. 18. *Revealed*] St. Paul ſpeaks of this *glory* here as what needs to be *revealed*, to give us a right conception of it. It is impoſſible to have a clear and full comprehenſion of it till we taſte it. See how he labours for words to expreſs it, 2 Cor. xiv. 17, &c. a place of the ſame import with this before us. Locke.

Ver. 19—23.] I muſt think, ſays Dr. Taylor, that it was quite to the Apoſtle's purpoſe in this place to point at the common calamities of mankind. Chriſtians ought not be uneaſy, if they are expoſed to ſufferings on account of religion; for this world is a ſtate of ſuffering and diſtreſs, and all mankind are groaning under various preſſures, and longing for ſomething better than this preſent ſtate. That the Apoſtle in theſe verſes doth not mean only the *Chriſtian* world, or *creation*, ſeems evident; becauſe *firſt*, that even *the creature itſelf*, or *even the very creature ſhall be delivered*, ver. 21. plainly points at ſomething different from the body of Chriſtians, and in ſome reſpect inferior to them; for he would never have ſaid to Chriſtians, *Even the very ſaints ſhall be delivered*, &c. *Secondly*, the *children of God* are diſtinguiſhed from the *creature*, or the *creation*, ver. 21. but the children of God are *Chriſtians*, ver. 16. therefore the *creature* cannot mean *Chriſtians*. *Thirdly* he ſaith, ver. 20. that the creature was *made ſubject to vanity, not wilfully, but through him who hath ſubjected the ſame in hope*. Now we know of no other *ſubjecting the creature to vanity*, than that Gen. iii. 19. which includes all mankind. *Fourthly*, Πᾶσα ἡ κτίσις, (ver. 22.) *the whole creation*, muſt ſurely comprehend all mankind, as it doth Mark xvi 15. Col. i. 23. and that we have no ſufficient ground to extend it further than mankind,—namely, to the brute creation,—will appear if we conſider, *firſt*, that the ſame phraſe is uſed to ſignify all mankind in the two places juſt referred to; *ſecondly*, no creature in this world but man, could be ſubject to vanity, wilfully, or not wilfully; *thirdly*, whether we underſtand the 23d verſe of Chriſtians in general, or of the Apoſtles only, we cannot well ſuppoſe that St. Paul would bring either into a compariſon with brutes;—*and not only they, but we alſo*, &c. Dr. Waterland very properly renders κτίσις throughout this paſſage, by *creation*, as it is ver. 22; referring to 2 Pet. iii. 18. Ἀποκαραδοκία, rendered *earneſt expectation*, ſignifies a *ſolicitous anxious waiting* for a thing, and ſo includes a *vehement deſire*. But it may be aſked, How can all mankind deſire and wait for the *revelation of the ſons of God*, or the *glory that ſhall be revealed in them*, when but a ſmall part of mankind know any thing of it? To this it may be anſwered, We know, as the Apoſtle obſerves, ver. 22. that all mankind do groan under the afflictions and preſſures of this preſent world, ſenſible of its imperfection and vanity, and conſequently muſt *deſire* ſomething better; and although they may not know what that better thing is, yet the Apoſtle knew it. And he ſpeaks according to his own knowledge, and not theirs. He affirms, of his own knowledge, what their expectation would iſſue in: Their earneſt *waiting* was, in fact, however they might be ignorant of it, waiting *for the manifeſtation of the ſons of God:* And he proves this, ver. 20, 21. as ſuppoſing the Chriſtians to whom he wrote might be ignorant of it. Which ſhews, that when he affirms the earneſt deſires of mankind, after a releaſe from the ſufferings of this life, are a *waiting for the manifeſtation of the ſons of God*, he ſpeaks, not of what *Heathens*, or even *Chriſtians*, underſtood or believed, but of what he himſelf knew and believed to be true. Dr. Whitby upon this place juſtly obſerves, that in the ſacred dialect, *deſire* and *expectation* are aſcribed to creatures, in reference to things they want, and which tend to their advantage, though they explicitly know nothing of them. Thus the *Meſſiah*, before he came, is called, *The deſire of all nations*, Hag. ii. 7, Mr. Locke remarks, that Ἀποκάλυψιν τῶν υἱῶν, is, *revelation of the ſons*, that is, *to the ſons:* the genitive caſe in the New Teſtament often denotes the object. Ἀποκάλυψις, ſhould certainly be rendered *revelation*, as ἀποκαλυφθῆναι is rendered *revealed* in the foregoing verſe. See Taylor, Locke, Whitby, Grove, and Doddridge.

Ver. 20. *Not willingly*] That is, "Not by any wilful act of their own." Ἑκοῦσα ſeems here to have the ſame ſignification as ἑκουσίως, *wilfully*, Heb. x. 26. or as θέλοντας, 2 Pet. iii. 5.—*This they are wilfully ignorant of*. What we render, *lie not in wait*, Exod. xxi. 13. the LXX render οὐκ ἑκὼν, *not wilfully*, in oppoſition to *preſumptuouſly*, in the next verſe. Thus ἑκουσα denotes a criminal choice. and in a high ſenſe too; namely, a tranſgreſſion ſubjecting to wrath: "The creature was made ſubject to vanity, not by its own criminal choice; —not by ſinning after the ſimilitude of Adam's tranſgreſſion, ch. v. 14.—*but by reaſon of*, or *through him who ſubjected the ſame in hope.*" Mr. Locke ſuppoſes that he who ſubjected the creature to vanity is the *devil*; and that *in hope* ought to be joined to *waits for the manifeſtation of the ſons of God*, ver. 19. But, when the whole world is ſaid to have been ſubjected to vanity, not of its own choice, (as he allows) ſurely it cannot refer to their "being drawn into ſin, by the guile of the devil;" for that muſt be of their own choice, or by their own tranſgreſſion: But it muſt refer to their being ſubjected to ſuffering and death by the will of God, before they were in being, and therefore without any choice, fault, or demerit of theirs; and though it was in conſequence, or upon occaſion of Adam's ſin, yet Adam's ſin was not their ſin: *Death reigned over them who had not ſinned after the likeneſs of Adam's tranſgreſſion*; which is to ſay, in other words, *The creature was made ſubject to vanity, not wilfully*, or *by its own tranſgreſſion*; for that place, ch. v. 15. is parallel to this, and explains it. And as for *in hope*, it is plain that both in ſenſe and grammar it ſtands beſt in connection with *ſubjected:*—God ſubjected mankind to vanity, not *finally*, but *in hope*. Thus it ſuits the ſenſe well; but if we join it with *waits*, ver. 19. it would imply, that all mankind wait in hope of the glory of God, which ſurely would be ſaying too much. See Taylor and Locke.

Ver. 21. *Becauſe the creature itſelf*, &c.] The *creature*, or *creation itſelf*, is all mankind, whether Chriſtians or not. But this muſt be

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tion, into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth, and travaileth in pain together until now:

23 And not only *they*, but ourſelves alſo, which have the firſt-fruits of the Spirit, even we ourſelves groan within ourſelves, waiting for the adoption, *to wit*, the redemption of our body.

24 For we are ſaved by hope: But hope that is ſeen, is not hope: for what a man ſeeth, why doth he yet hope for?

25 But if we hope for that we ſee not, *then* do we with patience wait for it.

26 Likewiſe the Spirit alſo helpeth our infirmities: for we know not what we ſhould pray for as we ought: but the Spirit itſelf maketh interceſſion for us, with groanings which cannot be uttered.

27 And he that ſearcheth the hearts, knoweth what *is* the mind of the Spirit, becauſe he maketh interceſſion for the ſaints, according to *the will of* God.

28 And we know that all things work together for good, to them that love God, to

Ver. 22. Or, *every creature*. Jer. xii. 11.—V. 23. Epheſ. i. 14. 2 Cor. v. 2, 4. Luke xx. 36. Luke xxi. 28. Epheſ. iv. 30.—V. 24. 2 Cor. v. 7. Hebr. xi. 1.—V. 25. Matth. xx. 22. Jam. iv. 3. Zech. xii. 10. Epheſ. vi. 18.—V. 27. 1 Chron. xxviii. 9. Pſ. vii. 9. Jer. xi. 20. xvii. 10. Acts i. 24. Rev. ii. 23. Or, *that*. John v. 14.—V. 28. Ch. ix. 11. 2 Tim. i. 9.

underſtood of mankind, as well as of Chriſtians, only ſo far as by anſwering the ends of their creation, they are prepared for immortality, and are not liable for their wickedneſs to certain death. The *creature* means mankind, conſidered as what they ought to be, according to the laws of their creation. Mr. Locke would read the whole 20th verſe in a parentheſis, and connects the 21ſt with the 19th, thus,—*Waiteth, in hope that the creature itſelf alſo*, &c. See the foregoing note. The *bondage of corruption*, according to Mr. Locke, is, "The fear of death." Comp. ver. 15. and Heb. ii. 15. *Corruption* ſignifies *death* or *deſtruction*, in oppoſition to *life everlaſting*. See Gal. vi. 8.

Ver. 22. *The whole creation groaneth*] How David *groaned* under the vanity and ſhortneſs of this life, may be ſeen Pſ. lxxxix. 47, 48. which complaint may be met with in every man's mouth: ſo that even thoſe who have not *the firſt-fruits of the Spirit*, whereby they are aſſured of a future happy life in glory, do alſo deſire to be freed from a ſubjection to corruption, and have uneaſy longings after immortality. It is true that *to be in pangs like a woman in travail*, the metaphor here uſed, ſometimes only ſignifies being in great diſtreſs, where there is no reference to any expected birth; but it ſeems very probable that the Apoſtle, in theſe metaphors, here alludes to what he had been before ſaying, ver. 14, 17, 19, 21. in all which places he deſcribes Chriſtians as the *children of God*, and ſo here expreſſes the general prevalency of the Goſpel by the birth of many more with whom nature was pregnant, and of which ſhe longed as it were to be delivered; thereby beautifully repreſenting the ſad condition of thoſe, who, while they had faculties fitting them for ſtanding in ſuch a relation to God as his *children*, are loſt in darkneſs and vanity, while ignorant of God, and the way of ſalvation; during which time they were even *pained* by the excellence of their nature, it having no ſuitable object to act upon, The reader may obſerve a well-adjuſted gradation from ver. 19. The world ſeems to *wait*, and *call*, and *groan* for the ſpreading of the Goſpel; and thoſe among whom it prevails are ſtill *in travail* as it were, with the hope and deſire of a yet more exalted ſtate after the reſurrection. ver. 23. See Locke and Doddridge.

Ver. 23. *And not only they*, &c.] That this is meant of the Apoſtles appears plain from the following reaſons: *Firſt*, *But ourſelves alſo*,—*even we ourſelves*—are very emphatical expreſſions, and direct our thoughts to ſome perſons of diſtinction and eminence. *Secondly*, *Who have received the firſt-fruits of the Spirit*, is ſtrictly true of the Apoſtles only. *Thirdly*, There will be little or no argument in this verſe, if it is underſtood of the whole body of Chriſtians: It will be only telling them what is ſuppoſed to be already known,—that they were in a ſtate of affliction, waiting for the future glory. But it is a good argument, if underſtood of the Apoſtles, and properly enough advanced after a general ſurvey of the ſufferings of mankind. "Look at the world in common,—you ſee all labouring under ſorrows, and in afflictions: look at us Apoſtles, who are moſt ſignally diſtinguiſhed by the pledges of God's love,—the miraculous gifts of the Spirit; even *we* are not exempted from ſufferings; but it is the will of God that we too ſhould remain under the preſſures of life, and in a ſtate of expectation." See 2 Cor. iv 17. v. 2. There is an alluſion, in the latter part of this verſe, to the two kinds of *adoption* among the Romans; the firſt of which was private; the ſecond public, in the forum, when the adopted perſon was ſolemnly declared and avowed to be the ſon of the adopter. Comp. Luke xx. 36. The *redemption of our Bodies* means, their final *deliverance* from the power of the grave at the general reſurrection. See Luke xxi. 28. Epheſ. i. 14. Heb. xi. 35. Taylor, Doddridge, and Howe's Works, vol. i. p. 680.

Ver. 24. *Hope that is ſeen*, &c.] That is *enjoyed*. To *ſee*, in Scripture phraſe, is to *enjoy*. Job vii. 7. ix. 25. Pſ. l. 23. Matth. v. 8. John iii. 36. Heb. xii. 14. 1 John iii. 2.

Ver. 25. *But if we hope for that we ſee not*, &c.] What the Apoſtle ſays here of *hope*, is to ſhew them, that the *groaning* of the children of God, before ſpoken of, was not the groaning of impatience, but ſuch as that wherewith the Spirit of God maketh interceſſion for us, better than if we expreſſed ourſelves in words." Locke.

Ver. 26. *Likewiſe the Spirit*, &c.] 'Ωσαύτως, *likewiſe*, always in the New Teſtament ſignifies *in like manner*, or agreeably to what is mentioned juſt before. Here it may be rendered, *agreeably to this*, namely, to our being *ſaved by hope*, [or in a courſe of patient expectation, mentioned in the former verſe] *the Spirit helps*,—is appointed to help—our infirmities. Dr. Doddridge renders συναντιλαμβάνεται, *lendeth his helping hand*, It literally ſignifies "the action of one who helps another to raiſe or bear a burden, by taking hold of it on one ſide, and lifting it or bearing it with him:" and ſo it ſeems to intimate the obligation on us, to exert our little ſtrength, feeble as it is, in concurrence with this Almighty aid.

Ver, 27. *Knoweth what is the mind of the Spirit*] That is, "has a particular regard to, *approves*, favours, and is pleaſed with." The phraſe here φρονημα του πνευματος, *the mind of the Spirit*, is the very ſame that is uſed, ver. 6. and expreſſes not merely the *meaning*, but the *temper* and *diſpoſition of the mind*, as under the influence of the divine Spirit, purſuing and breathing after ſuch bleſſings as ſuits its rational and immortal nature. The word ἐντυγχάνω is alſo uſed ver. 34. *Chriſt maketh interceſſion for us*; and again ch. xi. 2. Heb. vii. 25. and in Acts xxv. 24. where it is rendered *have dealt with me*. Theſe are all the places where we find it in the New Teſtament. The proper import of the word ſeems to be, to *meet* and *treat with* a *perſon*, either for or againſt another; and ſo it may ſignify in general to *negociate*, *manage*, or *tranſact* an affair on the behalf of others, not only by *interceſſion*, entreaty or ſupplication in their favour, but in any other way, as the caſe may require. So our Lord ἐντυγχάνει ὑπὲρ ἡμῶν, *makes interceſſion for us*, by negotiating and managing, as our friend and agent, all the affairs pertaining to our ſalvation; and he is *able to ſave us to the uttermoſt*, *becauſe he ever lives*, and has all power given him in heaven and earth, as our agent, to ſecure to us all the glorious things promiſed in the Goſpel. And the *Spirit of God* makes interceſſion for the ſaints, not by *offering ſupplications* to God in their behalf, but by *directing* and *qualifying* their ſupplications in a proper manner, by his agony and influences upon their hearts; which, according to the Goſpel ſcheme, is the peculiar work and office of the Holy Spirit. How the Spirit qualifies the ſecret groanings of true Chriſtians, under the preſſures of life, may be ſeen 2 Cor. v. 2—5. The Spirit directs and qualifies the ſecret deſires of the ſaints after immortality, κατὰ Θεὸν, *according* or *agreeably to the will* or *appointment of God*; therefore God *approves the mind of the Spirit*, or the diſpoſitions which we gain through the aſſiſtance of the Spirit; and thus the *love of God* to us *is ſhed abroad in our hearts*, or aſſured to our hearts by the Holy Spirit, which was given to the church; 2 Cor. i. 21, 22. See Taylor, Doddridge, and Bengelius.

Ver. 28. *And we know*, &c.] In the ſummary which we have given on ver. 12. we obſerved, that this is the *ſeventh* argument advanced by the Apoſtle to reconcile Chriſtians to ſufferings: "Whatever befals us, ſuppoſing we love God, certainly concurs and tends to complete our Salvation." The Apoſtle never once uſes the word κλητοῖς, *called* or *invited*, in his arguments, ch. ii, iii, iv, v. It is a metaphor taken from inviting gueſts, or making them welcome to a feaſt; and the word and ſentiment would be well underſtood, if we rendered it *invite*, rather than *call*: for to *call* is never, in Engliſh, applied peculiarly to the affair of acquainting a perſon that his company is deſired at an entertainment; but either to *bid*, or *invite*. The verb καλεω is tranſlated by *bid*, Matth. xxii. 3, 4. Luke xiv. 7, 8, 10. *Bid*, however, ſeems to be almoſt antiquated, and *invite* is the common mode of expreſſion; though, as the word *call* has been ſo long in uſe, one cannot well lay it aſide. They are here ſaid to be *called* or *invited of God*, *according to his purpoſe*: which the Apoſtle gives as a proof that all things in our preſent ſituation are appointed, and ſhall be over-ruled for our final and everlaſting happineſs: for in reading the next verſe, we muſt lay a ſtrong emphaſis upon THEM; thus,—*to them that love God*, *to* THEM *that are called*, &c. as if it were ſaid, "Certainly all things ſhall work together for their good, for this reaſon, becauſe they are called according to God's divine purpoſe, firſt declared to Abraham, Gen. xvii. 4. xviii. 18." Thus the clauſe is to be underſtood, and thus it is an argument to prove, that all things, how afflictive ſoever, ſhall work together for our welfare; but then it muſt be taken in connection with our *loving of God*, and obedience to him. The Apoſtle doth not pretend to prove, that all things ſhall concur to the everlaſting happineſs of *all* that are them who are called according to *his* purpoſe.

29 For whom he did foreknow, he alſo did predeſtinate *to be* conformed to the image of his Son, that he might be the firſt-born among many brethren.

30 Moreover, whom he did predeſtinate, them he alſo called: and whom he called, them he alſo juſtified: and whom he juſtified, them he alſo glorified.

31 What ſhall we then ſay to theſe things? If God *be* for us, who *can be* againſt us?

32 He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?

33 Who ſhall lay any thing to the charge of God's elect? *it is* God that juſtifieth:

34 Who is he that condemneth? *It is* Chriſt that died, yea, rather, that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.

35 Who ſhall ſeparate us from the love of Chriſt? *ſhall* tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword?

36 (As it is written, For thy ſake we are killed all the day long; we are accounted as ſheep for the ſlaughter.)

37 Nay, in all theſe things we are more than conquerors, through him that loved us.

38 For I am perſuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come,

39 Nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.

Ver. 29. See Exod. xxxiii. 12, 17. Pſ. i. 6. Jer. i. 5. Matth. vii. 23. Ch. xi. 2. 2 Tim. ii. 19. 1 Pet. i. 2. Epheſ. i. 5, 11. John xvii. 22. 2 Cor. iii. 18. Phil. iii. 21. 1 John iii. 2. Col. i. 15, 18. Hebr. i. 6. Rev. i. 5.—V. 30. Epheſ. ii. 6.—V. 31. Numb. xiv. 9.—V. 32. Ch. v. 6, 10. Ch. iv. 25.—V. 33. Iſai. l. 8, 9. Rev. xii. 10, 11.—V. 34. Job xxxiv. 29. Mark xvi. 19. Col. iii. 1. Hebr. i. 3. viii. 1. xii. 2. Hebr. vii. 25. ix. 24.—V. 36. Pſ. xliv. 22. 2 Cor. iv. 11.—V. 37. 1 Cor. xv. 57. 2 Cor. ii. 14. 1 John iv. 4. v. 4, 5. Rev. xii. 11.—V. 38. Epheſ. i. 21. vi. 12. Col. i. 16. ii. 15. 1 Pet. iii. 22.

called or *invited*; (for many are *called*, who at laſt ſhall not be among the *choſen*, Matth, xx. 16.) but only thoſe of the called who *love* God. Our calling or invitation, thus qualified, is the ground of his argument, which he proſecutes and compleats in the two next verſes; and this *calling* he takes for granted, as a thing evident and unqueſtionable among all profeſſed Chriſtians, But it may be aſked, "How is it thus evident that we are *called?*" The anſwer is,—"From our being in the viſible church, and profeſſing the faith of the Goſpel:" For always, in the apoſtolic writings, all that are in this viſible church and profeſſion, are numbered among the called or invited. As for *effectual calling*, it is a diſtinction which divines have invented, without any warrant from Scripture. Our calling therefore is conſidered by the Apoſtle in the nature of a ſelf-evident propoſition, which no body doubts or denies, and which indeed no Chriſtian ought to doubt, or call in queſtion. See Epheſ. iii. 1—11. and Taylor.

Ver. 29, 30.] In theſe verſes the Apoſtle ſhews *how* our calling is an argument that all things ſhall work together to advance our eternal happineſs, by ſetting forth the ſeveral ſteps which the wiſdom and goodneſs of God have ſettled, in order to compleat our ſalvation. To this end, he firſt gives us, ver. 29. the foundation and finiſhing, or the beginning and end of the ſcheme of that ſalvation: For *whom God did foreknow*, &c. To *foreknow* here ſignifies to *deſign before*, or at the firſt forming of the ſcheme, to beſtow the favour and privilege of being God's people upon any ſet of men (as ch. xi. 2.). This is the *foundation*, or firſt ſtep of our ſalvation; namely, *the purpoſe and grace of God, given us in Chriſt Jeſus, before the world began.* 2 Tim. i. 9. Then he *knew*, or *favoured* us, (ſee on ver. 27.) and as he *knew* us *then*, when the ſcheme was laid, and any part of it executed,—He *fore-knew* it. The *end* or *completion* of our ſalvation is, our *conformity to the Son of God* in eternal glory, (ver. 17.) which includes and ſuppoſes our *moral* conformity to him. When God *knew* us, at the forming of the Goſpel ſcheme, or when he intended to beſtow upon us the favour of being his people, he then *deſtinated*, or deſigned us, *to be conformed to the image of his Son*; and as he *deſtinated* or determined us *then*, to this very high degree of honour and happineſs,—He *pre-deſtinated*, *fore-deſtinated*, or *pre-determined* us to it. Thus we are to underſtand the *foundation* and *finiſhing* of the ſcheme of our ſalvation. The foundation is the *fore-knowledge*, or gracious purpoſe of God; the *finiſhing* is our being joint-heirs with Chriſt. Now our *calling*, or invitation, (ver. 28.) ſtands in connection with both theſe. *Firſt*, it ſtands in connection with God's *fore-knowledge*, and ſo it is a true and valid calling: For we are *called*, invited, or *choſen*, *according to the fore-knowledge of God the Father*, (1 Pet. i. 2.)—the ſupreme Lord and fountain of all good, who may beſtow his bleſſings upon any people, as ſeems good in his ſight: Conſequently, we have a good title to the bleſſings of the Goſpel, to which we are invited. The Apoſtle, in this part of the chapter, had his eye more particularly upon the Gentile converts; to ſhew them that their intereſt in the favour and love of God, and their future ſalvation, ſtands upon a ſolid bottom:—Thus *our calling* is connected with *God's fore-knowledge*. *Secondly*, it ſtands in connection with our being conformed in glory to the Son of God; for we are *invited by the Goſpel, to the obtaining of the glory of the Lord Jeſus Chriſt.* 2 Theſſ. ii. 14. And ſuppoſing,—what the Apoſtle ſuppoſes,—that we *love God*, it is certain from our being *called*, that we ſhall be *glorified* with the Son of God. And thus our *calling* proves the point, That *all things work together for our good* in our preſent ſtate, becauſe it proves, that we are intended for *eternal glory*; as is ſhewn in ver. 30. See Matth. xx. 16. Taylor, and Locke.

Ver. 30. *Moreover, whom*, &c.] This may well be called the *golden chain of election*, as it exhibits the order and connection of the purpoſe of God, concerning our ſalvation: Only the ſeveral ſteps of divine grace are expreſſed; but that *holineſs* for which the Apoſtle has been arguing, as eſſential to our ſalvation, is manifeſtly underſtood. The not obſerving this, has led ſome Chriſtians into a very great error; as if ſome men, and indeed all who ſhall be finally ſaved, were *foreknown*, *predeſtinated*, *called*, *juſtified*, *glorified*, by an abſolute decree, without regard to their moral character. The Apoſtle inſiſts upon ſuch a character all along from the beginning of the chapter: Comp. ver. 1, 13. Nay, the abſolute neceſſity of holineſs to ſalvation is the very ſubject of this diſcourſe, which he poſitively affirms, and ſolidly eſtabliſhes; and at the very entrance of his argument here, he takes care to ſettle the connection between our calling, and the love and obedience of God, on purpoſe to prevent miſtakes. (See the foregoing note.) Nor in the nature of things is it poſſible to ſeparate them: They that *love God*, being the only perſons who can reap any benefit by *predeſtination*, *vocation*, or any other inſtance of God's favour. See Taylor, Doddridge, and Barclay's Apology, p. 221.

Ver. 33, 34. *Who ſhall lay any thing*, &c.] Mr. Locke reads this, *Who*, &c.? *ſhall God, that juſtifies? Who*, &c.? *Chriſt, that died?* But our tranſlation ſeems preferable; the Apoſtle having already abundantly ſhewn us our intereſt in God and Chriſt, from ver. 28. to 33. and therefore it ſeems not ſo proper to ſay the ſame thing here over again, as to apply it to our conſolation:—Which he doth by making our ſure and infallible intereſt in the love of God, and the favour of Chriſt, a full, ſatisfactory, and indiſputable anſwer to any charges advanced againſt God's elect, who love God, (for this is ſtill ſuppoſed) or to any who may preſume to condemn them. And this is done in a very grand, deciſive manner, and with an air of the higheſt aſſurance, that God's elect who love him are quite diſcharged from all poſſible accuſations, and ſhall never come into condemnation. *Who*, &c.? Let them know, *It is* GOD *who juſtifies* his elect.—*Who*, &c.? Let him know, *It is* CHRIST *who died*, &c. See Taylor, Locke, and Harris's Obſervations, p. 54.

Ver. 35—39. *Who ſhall ſeparate us*, &c.] Here the certain, final perſeverance of ſuch as truly love and obey God,—which is always ſuppoſed,—is in a very ſtrong and noble manner aſſerted; ſo far, and in this ſenſe, that whatever the infirmities and trials of ſuch may be, they are certain, and may infallibly aſſure themſelves, that ſincerely endeavouring to *keep themſelves in the love of God*, they ſhall *be kept by the power of God, through faith, unto ſalvation.* See Jude, ver. 21. 1 Pet. i. 5. John xv. 2. 8 Cor. i. 8. 1 Theſſ. v. 23, 24. 2 Theſſ. iii. 3. None can imagine that Chriſt would love a good Chriſtian the leſs for enduring ſuch extremities for his ſake, as are here ſpecified. The paſſage muſt therefore be intended to expreſs the Apoſtle's confidence, that God's invariable love to his people, illuſtrated already in ſo glorious a manner, would engage him to ſupport them under all their trials, by a communication of divine ſtrength. The word λιμὸς, rendered *famine*, may be applied to perſonal, as well as public neceſſity. Good angels are ſometimes called *powers*, (ver. 38.) to expreſs their being uſed as inſtruments of the divine power. See Epheſ. i. 21. vi. 12. Col. i. 16. ii. 15. *Nor height nor depth*, means

neither

CHAP. IX.

Paul is ſorry for the Jews. All the ſeed of Abraham were not the children of the promiſe. God hath mercy upon whom he will. The potter may do with his clay what he pleaſes. The calling of the Gentiles, and rejecting of the Jews were foretold. The cauſe why ſo few Jews embraced the righteouſneſs of faith.

I Say the truth in Chriſt, I lie not, my conſcience alſo bearing me witneſs in the Holy Ghoſt,

Ver. 1. Ch. i. 9. 2 Cor. i. 23. xi. 31. Gal. i. 20. Phil. i. 8. 1 Tim. ii. 7.

neither the height of proſperity, nor the depth of adverſity; as *neither death nor life*, means neither the fear of death, nor the hope and deſire of life. The concluſion of this chapter is a moſt elegant and ſublime piece of writing. It is founded upon the grand and ſolid principles of the Goſpel: It breathes the true ſpirit of Chriſtian magnanimity; raiſes our minds far above all things created; and ſhews, in a bright and heavenly view, the greatneſs of ſoul, and the ſtrong conſolation which the Goſpel inſpires. God grant it may ſtand clear before our underſtandings, and be tranſcribed into all our hearts! They who deſpiſe the Goſpel, deſpiſe all that is great, and glorious, and happy. See Taylor, Locke, Doddridge, Archbp. Tillotſon, vol. i. p. 491. and Blackwall's Sacred Claſſicks, vol. i. p. 274, &c.

REFLECTIONS ON CHAP. VIII.

The matter ſet before us in this chapter calls for, and deſerves very ſerious examination. Enquiry ſhould determine for us, whether we do on the whole *walk after the fleſh*, or *the ſpirit*, ver. 1. If we are ſincere in this enquiry, it will make us guard at the ſame time more and more againſt that *carnal mind, which is enmity againſt God*; and cannot be ſubject to his law, nor leave room for us to *pleaſe God*, while it preſides and governs in us, ver. 7. We ſhall often reflect upon *that death*, which would be the conſequence of our *living after the fleſh*; ver. 6. and never conceive of ourſelves, upon any occaſion, as perſons, who in conſequence of ſomething that has already paſſed, have found out a way to break the connection here eſtabliſhed, and in the nature of things eſſentially eſtabliſhed, between a *carnal mind* and *death*. May our ſpirits be more and more enlivened by that vital union with a Redeemer, which may give us a part in the merits of his *righteouſneſs*, and in the *life* it has ſecured for all true believers! and may the efficacy of his Spirit to raiſe our ſouls from a death of ſin to a life of holineſs, be in us a bleſſed earneſt, that he will complete the work, and at length *quicken our mortal bodies by his Spirit that dwelleth in us!*

Well may we rejoice in privileges like theſe before us; (ver. 14—17.) and ſtand aſtoniſhed to think that they ſhould be beſtowed on any of the children of men! That any of them ſhould be *heirs of God, and joint-heirs with Chriſt*;—the adopted children of an heavenly Father, and marked out by the communications of his Spirit, for an inheritance which he hath prepared!—That any ſhould be fitted and enabled to approach him with that endearing compellation, *Abba, Father*, in their mouths! O that every one of us may know by experience, which alone can teach us, how ſweet it is to the ſoul! If we would obtain and ſecure this *witneſs*, let us ſee to it, that we be obediently *led by the Spirit of God*; for that ſpirit is not, where he does not effectually govern; and if *any man have not that Spirit of Chriſt, he is none of Chriſt's diſciples*, nor intitled to any of the privileges of his people.

When we both *love* and *obey* the commands of God, we want nothing farther to aſſure us that we are the *children of God:* But where either of theſe is wanting, the evidence of the other avails nothing. If we *love* and approve the command, but do not obey, we are ſelf-condemned: we are *in our ſins*; luſt has dominion over us, and not the Spirit of God. If we *obey* the law, and conform outwardly to it, but do not love and cordially embrace it, we are hypocrites; not ſervants of God, but of the world: and our outward compliance is fleſhly wiſdom, not the work of the Spirit.

Thus then we have two ways of judging ourſelves, which muſt both concur: we have inward and outward ſigns of grace. The inward ſigns are a pure conſcience, a ſincere love of God and religion, and whatever tends to the glory and honour of our Maker. The outward ſigns are acts of obedience, conformable to the inward purity and love of our minds. And theſe are fruits by which we may judge ourſelves. Our Saviour tells us, that we may *know men by their fruits*; much rather may we know *ourſelves* by our own fruits; eſpecially when we know the ſtock too from whence they grow,—the motions and working of our own heart.

Hence it appears that the *evidence of the Spirit*, is not any *ſecret inſpiration*, or any aſſurance conveyed to the mind of the faithful; but the evidence of *works*,—ſuch as *by the Spirit* we perform: And therefore the only ſign of ſanctification is holineſs; the only mark of grace, is to obey from the heart the word of God: So that they *err, not knowing the Scriptures*, who from this, or the like paſſages, imagine that the Spirit ever gives, or was ever deſigned to give, inward aſſurance, or certainty to men of their final ſtate.

Hence likewiſe, it is certain, that ſome go too far on the other ſide, by denying that any man may know himſelf to be in a ſtate of grace: For all the children of God are in a ſtate of grace; and the evidence of the *Spirit of God*, and *our own ſpirit*, may make us certain, where they concur as they ought to do, that we are the children of God. *If our hearts condemn us not, then have we confidence towards God*; is St. John's rule, and it comprehends both the evidences before explained; (ſee on ver. 16.) for our heart judges both of our inward and outward obedience, and therefore where our hearts condemn us not, we have the evidence *of both ſpirits*,—the end of which is *confidence*.

But then, *this confidence*, or *certainty*, does not extend to our future and final ſalvation. To be in a ſtate of grace, is to be *heir of ſalvation*; but *an heir* may be defeated, if by any after-act he incapacitates himſelf to inherit. In a word, a ſtate of grace may be loſt: He that is the child of God, may ceaſe to be the child of God; and therefore the being certain and confident that we are now in a ſtate of grace, cannot make us certain of our ſalvation; that muſt ſtill be *worked out with fear and trembling*; as we learn from the Apoſtles' own arguing in this chapter. *The Spirit itſelf*, ſays he, *beareth witneſs with our ſpirit, that we are the children of God:* The conſequence of which is,—*If children, then heirs*, ver. 17. *But now are ye heirs through hope*, he tells us in another place; and at ver. 24. of this chapter he declares, *We are ſaved by hope; but hope that is ſeen is not hope.* Certainty ſhuts out hope; and ſince being *children* makes us only *heirs through hope*, it is plain that being certain that we are now the children of God, can give us no abſolute certainty of our ſalvation: and therefore it is great preſumption to talk of ſecurity. Our certainty reaches to our preſent condition, which is enough to keep our minds eaſy and contented. Other certainty than this might make us negligent. This may and ought ſtrongly to encourage us to *run with patince the race that is ſet before us*, and to *labour in the Lord*, as *knowing that our labour ſhall not be in vain.*

For ever adored be the divine goodneſs in ſending down his ſpirit on ſuch ſinful creatures, to *help our infirmities* in the proſecution of this important labour; (ver. 26.) to implant and excite graces in our hearts, to be a ſource of preſent delights, and of eternal happineſs: May we continually feel him helping thoſe infirmities, and ſo improving our joy in the Lord, that all our devotions may be animated ſacrifices; nor let the want of expreſſion in that caſe trouble us; theſe *unutterable groanings* (ver. 27.) are ſometimes the ſweeteſt muſick in the ear of God.

When we conſider the ſtate of thoſe parts of the world in which Chriſtianity is unknown, or of thoſe among whom it is a mere empty form; when we conſider the *vanity* to which that ſhare of *God's creation is ſubject*, let it move our compaſſion, and excite our prayers, that the ſtate of glorious *liberty into which God* has already brought ſuch, as by faith in Chriſt are his children, may become more univerſally prevalent;—that *the knowledge of the Lord may cover the earth, as the waters cover the* channel of the *ſeas*. May his divine and omnipotent grace give a birth to that grand event, in the expectation whereof nature ſeems in pangs; ſuch a birth, that *nations might be born in a day*; and where it hath taken effect, may it produce a more abundant growth, and more happy increaſe! ver. 20—22.

How bleſſed is the ſtate of thoſe ſouls, who having been, in the eternal counſels of divine love, *foreknown and predeſtinated*, are in conſequence *called and juſtified*, as the earneſt of their approaching *glorification!* ver. 29, 30. Who would not deſire to ſee his own title to privileges ſo ineſtimable as theſe? But how ſhall we know that we have our part in them?—How, but by ſecuring an evidence *that we love God?* ver. 28. Then indeed may we be aſſured, that *all things ſhall work together for our good*; and glory in it, that we are the elect of God, to whoſe charge, therefore, *nothing ſhall be alledged*, ſince *God juſtifieth*; whom *none ſhall condemn*, ſince *Chriſt died* to expiate our ſins, and is *aſcended into heaven* to *intercede* continually for us, ver. 33, 34. In chearful dependance on his patronage and care, let us bid defiance to all our temporal and ſpiritual enemies, and be willing to ſubmit to the greateſt extremities; ſince *neither things preſent, nor things to come, ſhall be able to ſeparate from the love of God, which is in Chriſt Jeſus our Lord.* What can harm us? What evil can we ſuffer? What good is it poſſible for us to want, when *God is for us?* When we are once made ſenſible of his love in *giving us his Son*, how can we allow our hearts to ſuſpect his gracious readineſs to *give us, with Him, all things* truly reaſonable or deſirable? All other bleſſings, when compared with theſe, will appear unworthy of a mention; and we ſhould have great reaſon to ſuſpect that they were not ours, if we did not find our ſouls ſuperlatively to value them above every other poſſeſſion.

Chad. IX. *Ver.* 1. The Apoſtle has proved by three ſpecial arguments, that the grace or favour of God in the Goſpel extends to the Gentiles, as well as the Jews: This he has done in the five firſt chapters; in the three next, he has ſhewn the obligations which the Goſpel lays upon Chriſtians, both Gentile and Jewiſh, to a life of virtue and holineſs; and laſtly, the certainty of their final and everlaſting ſalvation, in caſe they love God, and live *not after the fleſh, but after the Spirit.* Now let it be well obſerved, that hitherto the Apoſtle has conſidered our being taken into the peculiar kingdom of God, and intereſted in the bleſſings of the covenant of grace, *abſolutely*, or *in itſelf*, as it is the effect of grace, free to all who believe, 2 That I have great heavineſs, and continual ſorrow in my heart.

3 For I could wiſh that myſelf were accurſed from Chriſt, for my brethren, my kinſmen according to the fleſh:

4 Who are Iſraelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the ſervice *of God*, and the promiſes;

5 Whoſe are the fathers, and of whom as concerning the fleſh, Chriſt *came*, who is over all, God bleſſed for ever. Amen.

Ver. 2. Ch. x. 1.—V. 3. Exod. xxxii. 32. Or, *ſeparated.*—V. 4. Deut. vii. 6. Exod. iv. 22. Jer. xxxi. 9. 1 Sam. iv. 21. Or, *teſtaments.* Pſ. cxlvii. 19. Ch. iii. 2. Epheſ. ii. 12.—V. 5. Luke iii. 23. Ch. i. 3. Jer. xxiii. 6. John i. 1. Acts xx. 28. Hebr. i. 8.

whether Jews or Gentiles, in oppoſiton to the merit of any works, or of conformity to any law whatever; and therefore hitherto he has pleaded and proved, that the Gentiles, by faith, have a good title to the bleſſings of God's covenant; and that the Jews themſelves can have an intereſt in thoſe bleſſings no other way than by faith. He has not yet conſidered the Jews as ſet aſide, or rejected (except in a glance, and only by the bye,) but as having the ſame way to the grace and covenant of God opened to *them*, under the kingdom of the Meſſiah, as to the *believing Gentiles*, and as under a poſſibility of continuing ſtill in the church; and therefore he has only argued, that they ought not to exclude the Gentiles, but allow them to be ſharers in the mercies of God. Hitherto his language has been, "Why may not they be admitted, pardoned, and ſaved as well you?" And therefore he hath treated the ſubject (the reception of the Gentiles into the church) under the name and notion of *juſtification*; that is, of pardon and ſalvation common, and free to all, and never once mentions it, in the courſe of his argument, under the name and notion of CALLING or *inviting*; which in the ſenſe of all mankind, is underſtood to be a relative term: for whenever we hear of inviting to a feaſt, wedding, &c. it immediately gives us this idea,—that only ſome are admitted to it, while others are paſſed by, or left. Nor has he hitherto made any mention of *elect* or *election*, *choſen* or *choice*, which alſo ſuppoſes that ſome are taken, while others are left, or rejected.

But now, in this chapter, and the two following, the Apoſtle writes in a different ſtile, and conſiders our reception into the kingdom and covenant of God, under the relative notion of *calling* or invitation, and of *election* or choice; which ſhews, that he now views the two parties, Jews and Gentiles, in a light different from that in which he had hitherto placed them. Now he regards the Gentiles as *invited* into the kingdom of God, as *choſen* to be his people, and the Jews as left out and rejected: for though the Jews were free to embrace the Goſpel, as well as the Gentiles, yet he knew, by the Spirit of prophecy, that as the main body of them in fact rejected Chriſt and the Goſpel, ſo they would in fact be quite unchurched, and caſt out of the viſible kingdom of God,—not only by their own unbelief, but alſo by the juſt judgement of God; in the total overthrow of their polity, the deſtruction of their temple, their expulſion out of the land of Canaan, and diſperſion over the face of the whole earth. Thus he knew they would be *accurſed*, or *anathematized* from Chriſt, and reduced to a level with the common or heathen nations of the world; and the event has proved him to be a true prophet. It is obſervable, that agreeably to his delicate manner of writing, and to his nice and tender treatment of his countrymen, he never mentions their rejection,—a ſubject extremely painful to his thoughts,—otherwiſe than in a wiſh, that he himſelf were *accurſed from Chriſt for them*, or, to prevent their being accurſed from Chriſt;—till he comes to the eleventh chapter, where he has much to ſay in their favour, even conſidered as at preſent rejected. But it is very evident that his arguments in this chapter ſtand upon a ſuppoſition, that the main body of the Jewiſh nation would be caſt out of the viſible kingdom of God. For which reaſon, in this and the two following chapters, he conſiders the reception of any people into the kingdom and covenant of God, under the relative notion of *inviting* and *chooſing*.

From the latter part of the foregoing chapter we may obſerve, that St. Paul thought our calling or being invited into the kingdom of God a matter of great importance; for he makes it the ground of his argument to prove that we are in a ſtate of ſalvation; and that in the way of obedience we ſhall, notwithſtanding our infirmities and ſufferings, without fail be carried ſafe through to eternal glory. According to him, our *calling* is the ſolid foundation of our comfort in all conditions; an inconteſtable demonſtration that God is for us, and that under his influence all things ſhall work together for our good: and indeed our being called or invited into the kingdom of God, *according to his purpoſe*, in itſelf imports that we are welcome, and have a good title to the bleſſings, honours, and privileges of his kingdom. Our *calling* therefore is a matter of great importance, and ought to be well eſtabliſhed and guarded againſt every objection. But if the Jewiſh conſtitution ſtill remains good, and the Jews, or ſuch as are ſubject to the Moſaic law, are ſtill the only people of God, or the rightful ſubjects of his kingdom, then our calling comes to nothing; and we have no more right to encourage and aſſure ourſelves of the favour of God, and the bleſſings of his covenant, than mere heathens, or thoſe who have no extraordinary diſcoveries of God's grace; for, in this caſe, we are no better than uninvited intruders, who have no title to the extraordinary grant of mercy and favour. And therefore the unbelieving Jews levelled all their artillery againſt our being called, or invited into the church or family of God, and laboured every argument to unhinge the believing Gentiles, and to perſuade them that they were not duly taken into the church: alledging particularly that the Jews are, and for ever were to be, the only true church and people of God; that they could not be cut off, ſo long as God was true to his word and promiſe to Abraham: Conſequently the Gentiles were miſerably deceived, by ſuppoſing they had a place and intereſt in God's kingdom only by faith in Chriſt Jeſus; when in fact, and as ſure as God was true, there was no other way of entering into the kingdom of God, or of gaining a right to its privileges, than by ſubmitting to the law of Moſes. To prove therefore that the Jews, by rejecting Chriſt and the Goſpel, were themſelves caſt out of the church, conſiſtently with the truth of God's promiſe to Abraham, was a matter of great moment for the eſtabliſhment of the Gentile believers. The Apoſtle had touched upon this point at the beginning of ch. iii. but an enlargement upon it there would have broke in too much upon the argument he was then purſuing; for which reaſon he ſuſpended the particular conſideration of it to this place: And accordingly, he *firſt* ſolemnly declares his tendereſt affection for his countrymen, and his real grief of heart for their infidelity and rejection; ver. 1—5. and this, moſt probably, to wipe off an aſperſion which had been caſt upon him, that he was ſo zealous for the Goſpel out of a natural hatred and rancour againſt his own nation; or, however, it might be intended at leaſt to guard againſt ſuch an invidious conſtruction. *Secondly*, he anſwers objections againſt the rejection of the Jews, ver. 6—23. *Thirdly*, proves from Scripture the calling of the Gentiles, ver. 24—30 *Fourthly*, gives the true ſtate and reaſons of the rejection of the unbelieving Jews, and calling of the Gentiles, ver. 30.—ch. x. 14. *Fifthly*, vindicates the miſſion of the Apoſtles, as expedient and neceſſary to the calling or invitation of the Jews, ch. x. 14. to the end: And all this was intended at once to vindicate the divine diſpenſations; to convince the infidel Jew; to ſatisfy the believing Gentile, that his invitation into the church was well grounded, juſt, and valid; to arm him againſt the cavils and objections of the unbelieving Jews, and to diſpoſe the Chriſtian Jew to receive and own him as a member of the family and kingdom of God, by a divine right, in all reſpects as good as he himſelf could pretend to. See Taylor and Locke.

Ver. 3. *That myſelf were accurſed*, &c.] *That I myſelf were to be devoted to death*, [or *made a ſacrifice*] *after the example of Chriſt.* Comp. 2 Tim. i. 3. Pere Simon has it, *For the ſake of Chriſt*:—*Propter Chriſtum.* But the firſt is preferable. So Dr. Waterland in his MS. note. See alſo his Sermons, vol. i. p. 77. The word rendered *accurſed* is 'Ανάθεμα, by which the LXX tranſlate the Hebrew word חרם, *cherem*, which ſignifies "perſons or things devoted to deſtruction and extermination." The Jewiſh nation were now an *anathema*, deſtined to deſtruction. St. Paul, to expreſs his affection to them, ſays, he could wiſh, to ſave them from it, to become an *anathema*, and be deſtroyed himſelf. Elſner, with Dr. Clarke, joins 'Απὸ τοῦ Χριστοῦ with Ηὐχόμην, *I could wiſh*, or *deſire from*, or *of Chriſt*, that, &c. And he ſhews well, as hath been frequently done, how very abſurd it would be to ſuppoſe that the Apoſtle meant, that he could be content to be delivered over to *everlaſting miſery* for the good of others. "I am ſo far from taking pleaſure, ſays the Apoſtle, in the rejection of the Jewiſh nation, that on the contrary, it gives me continual pain to think of it; inſomuch, that [as Moſes formerly when God propoſed to cut them off, and in their ſtead to make of him a great nation, begged that he himſelf might rather die, than the children of Iſrael be deſtroyed, ſo] I could even wiſh that the excluſion from the viſible church, which will happen to the Jewiſh nation, might fall to my own ſhare, if thereby they might be kept in it." See Locke, Grotius, Clarke's Seventeen Sermons, p. 340. and Taylor, and the note on Exod. xxxii. 32, &c.

Ver. 4. *Who are Iſraelites*] The Apoſtle, with great addreſs, enumerates theſe privileges of the Jews, both that he might ſhew how honourably he thought of them, and that he might awaken their ſolicitude not to ſacrifice that divine favour, by which they had been ſo eminently and ſo long diſtinguiſhed. In the word *adoption* he alludes to the Horeb covenant, whereby the Iſraelites became the peculiar people of God, and He their ſupreme ruler and protector. See Exod. iv. 22. Deut. xiv. 1. Jer. xxxi. 9. Hoſea xi. 1. The *glory* means the *ſhechinah*, which reſided viſibly among them on the mercy-ſeat. Hence the ark was called *the glory*. Comp. Pſ. lxxviii. 61. 1 Sam. iv. 21, 22. Ezek. x. 4. xliii. 2, 3. For the *covenants*, ſee Gen. xvii. 14. Exod. xxxiv. 27. Whether the *giving of the law*, νομοθεσία, ſignifies the extraordinary giving of the law by God himſelf, or the exact conſtitution of their government, in the *moral* and *judicial* part of it, (for the next word λατρεία, the *ſervice*, ſeems to comprehend the *religious worſhip*,) this is certain, that in either of theſe ſenſes, it was the peculiar privilege of the Jews, and what no other nation could pretend to. See Locke and Doddridge.

Ver. 5. *Whoſe are the fathers*, &c.] See Exod. iii. 6—16. Acts vii. 32. How ingenious ſoever the conjecture of Dr. Taylor may be thought, by which he would read Ὧν ὁ Θεὸς ὁ ἐπὶ πάντων, to anſwer to ὧν οἱ πατέρες, *whoſe are the Fathers, and whoſe is the God over all*, it would doubtleſs be extremely dangerous to follow this, or any other reading of the like kind, unſupported by any critical authority of MSS. or ancient quotations; nor does there appear any authority for rendering

6 Not as though the word of God hath taken none effect. For they *are* not all Iſrael, which are of Iſrael:

7 Neither becauſe they are the ſeed of Abraham, *are they* all children: but, In Iſaac ſhall thy ſeed be called.

8 That is, They which are the children of the fleſh, theſe *are* not the children of God: but the children of the promiſe are counted for the ſeed.

9 For this *is* the word of promiſe, At this time will I come, and Sarah ſhall have a ſon.

10 And not only *this*; but when Rebecca alſo had conceived by one, *even* by our father Iſaac;

11 (For *the children* being not yet born, neither having done any good or evil, that the purpoſe of God according to election might ſtand, not of works, but of him that calleth;)

Ver. 6. Ch. iii. 3. Ch. ii. 28, 29. iv. 12, 16. Gal. vi. 16.—V. 7. Gal. iv. 23. Gen. xxi. 12. Hebr. xi. 18.—V. 8. Gal. iv. 28. V. 9. Gen. xviii. 10.—V. 10. Gen. xxv. 21.—V. 11. Ch. iv. 17.

dering the laſt clauſe *God bleſſed for ever:* We muſt therefore conſider this text as a proof of Chriſt's proper divinity, which the oppoſers of that doctrine have never been able to anſwer; though common ſenſe muſt teach, what Chriſtians have always believed, that it is not with reſpect to the *Father*, but to the *created world*, that this auguſt title is given to our Lord. Comp. 1 Cor. xv. 27, &c. Proclus (*de Fide*, p. 53.) eſteemed the verſe before us ſo clear a proof of the divinity of Chriſt, that he ſays, "It ſhuts and walls up every avenue of calumny or reproach;" and Theophylact conſiders it as a paſſage which muſt put Arius to ſhame, as St. Paul expreſly declares Chriſt to be *God over all.* This will appear ſtill more plainly, if we recollect that it was a Jewiſh cuſtom, whenever the prieſt mentioned the name of God in the ſanctuary, for the people to ſay, "Bleſſed be the name and glory of his kingdom for ever and ever." The words uſed ch. i. 25. are an abridgment of this form. Similar to it is the doxology at the end of the Lord's prayer, and ch. xi. 36. of this Epiſtle. In all theſe and in other places, the giving glory being an acknowledgment of the eternal God, and in ſeveral of them being applied peculiarly to Chriſt, is a convincing proof of his Godhead. Chriſtians have adopted two imitations of this form, applying it to Chriſt; one, in *bowing* at the name of Jeſus; the other, in ſaying, "Glory be to thee, O Lord!" after the reading of the Goſpel. See Hammond, Waterland, Doddridge, Taylor, and Locke.

Ver. 6. *The word of God*] The word of promiſe. See ver. 9. and ch. iii. 3. St. Paul urges, that *they are not all Iſrael which are of Iſrael*, as a reaſon to prove that the promiſe of God failed not to have its effect, though the body of the Jewiſh nation had rejected Jeſus Chriſt, and therefore were naturally rejected by God from being any longer his people. The reaſoning ſtands thus: "The poſterity of Jacob, or Iſrael, were not thoſe alone who were to make that *Iſrael*, or that choſen people of God, which were intended in the promiſe made to Abraham, Gen. xvii. 7, 8. Others, beſides the deſcendants of Jacob were to be taken into this Iſrael, to conſtitute the people of God under the Goſpel; and therefore the calling and coming in of the Gentiles was a completion of that promiſe:" And then he adds, in the next verſe, "Neither were all the poſterity of Abraham comprehended in that promiſe; that thoſe who were taken-in in the time of the Meſſiah to make the *Iſrael* of God, were not taken-in becauſe they were the natural deſcendants from Abraham, nor did the Jews claim it from all his race:" and this he proves by the limitation of the promiſe to Abraham's ſeed by Iſaac only. He does all this to ſhew the right of the Gentiles to that promiſe, if they believed; ſince that promiſe did not concern only the natural deſcendants either of Abraham or Jacob, but thoſe only *who were of the faith of their father Abraham*, of whomſoever deſcended. See ch. iv. 11—17. Locke. Dr. Waterland renders the laſt clauſe of this verſe, *For not all they that are of Iſrael, are Iſrael.*

Ver. 7. *But, In Iſaac ſhall thy ſeed be called*] It ſhould be conſidered and well noted, that the Apoſtle, in this and the following quotations, doth not give us the whole of the text which he intends ſhould be taken into his argument, but only a hint or reference to the paſſages to which they belong; directing us to recollect or peruſe the whole paſſage, and there view and judge of the force of his argument. That he is ſo to be underſtood, appears from the concluſion he draws, ver. 16. So then it is not *of him that willeth, nor of him that runneth, but of God that ſheweth mercy.* In his arguments, ver. 7, 8, &c. he ſays not one word of Abraham's *willing* Iſhmael to be the *ſeed* in whom the promiſe might be fulfilled, nor of Iſaac's *willing* Eſau, nor of Moſes's *willing* and interceding that the Iſraelites might be ſpared, nor of Eſau's *running* for veniſon; but by introducing theſe particulars into his concluſion, he gives us to underſtand, that his quotations are to be taken in connection with the whole ſtory of which they are a part. The ſame thing may be ſaid concerning his concluſion, ver. 18. *Whom he will, he hardeneth.*—*Hardeneth* is not in his argument, but it is in the concluſion; *therefore*, &c. The generality of Jews were well verſed in the Scriptures, and a hint was ſufficient to revive the memory of a whole paſſage. See Taylor.

Ver. 8. *The children of God*] That is, the people of God. See ver. 26.

Ver. 11. *Neither having done good or evil*] Theſe words may poſſibly have been added by St. Paul, the more expreſly to obviate an objection of the Jews, who might be ready to ſay, that Eſau was rejected becauſe he was wicked; as they did of Iſhmael, that he was rejected becauſe he was the Son of a bond-woman.

The principal thing which requires to be ſettled in this chapter is, What kind of *election and reprobation* the Apoſtle is here diſcourſing about? Whether *election*, by the abſolute decree and purpoſe of God to eternal life, and *reprobation*, by a like abſolute decree, to eternal miſery; or only election to the preſent privileges and external advantages of the kingdom of God in this world; and *reprobation*, or rejection, as it ſignifies the not being favoured with thoſe privileges and advantages? And it appears demonſtrably that the Apoſtle is diſcourſing of the latter election and rejection, and not the former: For, I. The ſubject of his argument are manifeſtly the privileges enumerated ver. 4, 5. from which he ſuppoſes the Jews were fallen or would fall; or that for a long time they would be deprived of the benefit of them: for it is with regard to the loſs of thoſe privileges that he is ſo much concerned for his *brethren, and kinſmen according to the fleſh*, ver. 2, 3.; and it is with reference to their being ſtripped of thoſe privileges, that he vindicates the word and righteouſneſs of God, ver. 6—24. *Not as though the word of God had taken no effect*, or failed, &c. proving that God, according to his purpoſe of *election*, was free to confer them upon any branch of Abraham's ſeed. Conſequently, thoſe privileges were the ſingular bleſſings which, by the *purpoſe of God, according to election, not of works, but of him that calleth*, were conferred upon Jacob's poſterity. But thoſe privileges were only ſuch as the whole body of the Iſraelites enjoyed in this world, while they were the church and people of God, and ſuch privileges as they might afterwards loſe, or be deprived of; therefore the election of Jacob's poſterity to thoſe privileges was not abſolute election to eternal life. II. Agreeably to the *purpoſe of God* according to election, it was ſaid to Rebecca, *The elder ſhall ſerve the younger*; meaning, the poſterity of the elder and the younger. For, Gen. xxv. 23, *the Lord ſaid unto her, two* nations *are in thy womb, and two manner of* people *ſhall be ſeparated from thy bowels; and the one* people *ſhall be ſtronger than the other* people, *and the elder ſhall ſerve the younger.* Theſe are the words which ſignify the *purpoſe of God according to election.* Therefore the election refers to Jacob's poſterity, or the whole nation of Iſrael; but the whole nation of Iſrael were not abſolutely elected to eternal life: Therefore, &c.—III. Agreeably to the purpoſe of God, according to election, it was ſaid to Rebecca, *the elder ſhall ſerve the younger*; but to *ſerve*, in Scripture, never ſignifies to be *eternally damned* in the world to come; conſequently the oppoſite bleſſing, beſtowed upon the poſterity of the *younger*, could not be *eternal ſalvation*, but ſome privileges in his life. Therefore *the purpoſe according to election* refers to ſuch privileges. IV. The *election* mentioned by the Apoſtle, is not *of works*, but of the mere will of God, who *calls* or *invites*. But eternal life is always in Scripture ſaid to be *of works*, though not of works alone. V. The *election* here ſpoken of, took place firſt in Abraham and his ſeed, before his ſeed were born; and then (ſecluding Iſhmael and all his poſterity) in Iſaac and his ſeed, before they were born; and then (ſecluding Eſau and his poſterity) in Jacob and his ſeed, before they were born. But the Scripture now here repreſents *eternal life*, as beſtowed upon any family or race of men in this manner. Therefore, &c.—VI. *Veſſels of mercy* (ver. 23.) are manifeſtly oppoſed to *veſſels of wrath*, ver. 22. The *veſſels of mercy* are the whole body of the Jews and Gentiles, who were *called* or *invited* into the kingdom of God under the Goſpel, ver. 24. conſequently the *veſſels of wrath* are the whole body of the unbelieving Jews. So, ver. 30, 31. the whole body of believing *Gentiles*, who, according to God's purpoſe of election, had attained juſtification, are oppoſed to the whole body of the Iſraelites who came ſhort of it:—But men ſhall not be received to eternal life, or ſubjected to eternal condemnation at the laſt day, in collective bodies; but according as particular perſons in thoſe bodies have acted well or ill. Therefore, &c.—VII. Whoever carefully peruſes ch. ix, x, xi. will find, that thoſe who *have not believed*, ch. xi. 31. are the preſent rejected Jews, or *that Iſrael* to whom *blindneſs hath happened in part*, ver. 25;—the ſame who fell, and on whom God hath ſhewn *ſeverity*, ver. 22; the ſame with the *natural branches*, whom *God ſpared not*, ver. 21; who were *broken off* from the olive-tree, ver. 20, 19, 17; who were *caſt away*, ver. 15; who were *diminiſhed* and *fallen*, ver. 12; who had *ſtumbled*, ver. 11; who were *a diſobedient and gainſaying people*, ch. x. 21; who, *being ignorant of God's righteouſneſs, went about to eſtabliſh their own*, ver. 3. Becauſe *they ſought righteouſneſs, not by faith, but as it were by the works of the law*, ch. ix. 32. and therefore had *not attained to the law of righteouſneſs*, ver. 31. Theſe ſame people, ſpoken of in all theſe places, are the *veſſels of wrath fitted for deſtruction*, ver. 22; and the ſame for whom St. Paul had *great heavineſs and continual ſorrow in his heart*; ver. 2, 3. In ſhort, they are the unbelieving nation, or people of

12 It was ſaid unto her, The elder ſhall ſerve the younger.

13 As it is written, Jacob have I loved, but Eſau have I hated.

14 What ſhall we ſay then? *Is there* unrighteouſneſs with God? God forbid.

15 For he ſaith to Moſes, I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion.

16 So then, *it is* not of him that willeth, nor of him that runneth, but of God that ſheweth mercy.

17 For the ſcripture ſaith unto Pharaoh, Even for this ſame purpoſe have I raiſed thee

Ver. 12. Gen. xxv. 23. Or, *greater*. Or, *leſſer*.—V. 13. Mal. i. 2, 3.—V. 14. Deut. xxxii. 4. 2 Chron. xix. 7. Job xxxiv. 10. Pſ. xcii. 15.—V. 15. Exod. xxxiii. 19.—V. 17. See Gal. iii. 8, 22. Exod. ix. 16.

Iſrael; and it is with regard to the reprobation or rejection of this people, that he is arguing and vindicating the truth, juſtice, and wiſdom of God in the preſent chapter. Now if we turn back and review thoſe three chapters, we ſhall find that the Apoſtle ch. x. 1. heartily deſires and prays, that thoſe ſame reprobated and rejected people of Iſrael might be ſaved; he affirms that they had not ſo *ſtumbled as to fall* finally and irrecoverably, ch. xi. 11; that they ſhould again have a *fulneſs*, ver. 12. that they ſhould be *received* again into the church; ver. 15. that a *holineſs* ſtill belonged to them; ver. 16. that if they did not ſtill *abide in unbelief*, they ſhould be *grafted into their own olive-tree* again; ver. 23, 24. and that *blindneſs was happened to them* only for a time, till the *fulneſs of the Gentiles be come in*; ver. 25. and then he proves from Scripture, that *all Iſrael*, all this nation, at preſent under blindneſs, *ſhall be ſaved*, ver. 26, 27. That as *touching the* [original] *election*, they *were ſtill beloved for the ſake of the fathers*, the patriarchs; ver. 28. that in their caſe, *the gifts and callings of God are without repentance*; ver. 29. and that *through our*, the believing Gentiles' *mercy, they ſhall* at length *obtain mercy*. ver. 31. All theſe things are ſpoken of that *Iſrael* or body of people, concerning whoſe rejection the Apoſtle argues in the ninth chapter; and therefore the rejection about which he here argues, cannot be abſolute reprobation to eternal damnation, but their being, as a nation, ſtripped of thoſe honours and privileges of God's peculiar church and kingdom in this world, to which, at a certain period, they ſhould again be reſtored. But once more, (VIII.) Whoever carefully peruſes thoſe three chapters will find, that the people, who *in times paſt believed not God*, but *have now obtained mercy, through the unbelief of the Jews*, (ch. xi. 30.) are the whole body of the believing Gentiles; the ſame who were *cut out of the olive-tree which is wild by nature, and were graffed, contrary to nature, into the good olive-tree*; ver. 24, 17. the ſame to whom God had ſhewn goodneſs, ver. 22; the *world* that was reconciled; ver. 15. the *Gentiles*, who were *enriched* by the *diminiſhing of the Jews*; ver. 12. to whom ſalvation came through *their* fall; ver. 11. who had *attained to righteouſneſs*, or juſtification, ch. ix. 30. who had *not been God's people*, nor *beloved*; *but now are his people, beloved, and the children of the living God*; ver. 25, 26. See alſo ver. 24, 23, 21. He ſpeaks of the ſame body of men in all thoſe places, namely, of the believing *Gentiles* principally, but not excluding a ſmall remnant of the believing Jews, who were incorporated with them. And it is this body of men, whoſe *calling* and *election* he is proving; in whoſe caſe the *purpoſe of God according to election* ſtands good; and who are *the children of the promiſe counted for ſeed*, ver. 8.—They are *the election*, or *the elect*. Now concerning this *called* or *elect* body of the people, or any particular perſon belonging to this body, the Apoſtle writes thus, in ch. xi. 20—22. "*Well, becauſe of unbelief, they*, the Jews, *were broken off*, reprobated, rejected, *and thou ſtandeſt*, in the church, among God's called or elect, *by faith. Be not high-minded, but fear; for if God ſpared not the natural branches, take heed, leſt he alſo ſpare not thee. Behold therefore the goodneſs and ſeverity of God: on them*, the Jews, *which fell, ſeverity; but towards thee, goodneſs; if thou continue in his goodneſs: otherwiſe, thou alſo ſhalt be cut off*, rejected, and reprobated." This proves, that the *calling* and *election*, for which the Apoſtle is here urging, is not abſolute election to eternal life, but to the preſent privileges of the church;—the honours and advantages of God's peculiar people: Which election, through unbelief and miſimprovement, may be rendered void, and come to nothing. See Taylor.

Ver. 12, 13. *The elder ſhall ſerve the younger*] Theſe words, *the elder ſhall ſerve the younger*, in Gen. xxv. 23. are uſed only in a *national* ſenſe, and not *perſonally*; for in this ſenſe the propoſition is not true: which makes it plain that the words *Jacob have I loved*, and *Eſau have I hated*, ver. 13. are to be taken alſo in a national ſenſe, for the preference which God gave to the poſterity of one of them to be his *people*, and poſſeſs the promiſed land. See Deut. vii. 6—8. The word *hated* is often uſed in Sacred Scripture comparatively, ſignifying only "to poſtpone in our eſteem or kindneſs." *I have loved Jacob, and hated Eſau*, therefore, can only mean, "I have greatly preferred the former to the latter." See Gen. xxix. 31. Luke xiv. 26. John xii. 25. From the 7th to the 13th verſe the Apoſtle proves to the Jews, that though the promiſe was made to Abraham and his ſeed, yet it was not to all Abraham's poſterity, but God's firſt choice, Iſaac and his poſterity. And then again, when Rebecca had conceived twins by Iſaac, who was but one of the ſons of Abraham, God of his bleſſed pleaſure choſe Jacob the younger, and his poſterity, to be his peculiar people. See Locke and the preceding note. Dr. Doddridge upon the 13th verſe obſerves, that the words there, in connection with the preceding and following, do indeed prove, that God acts with a ſovereign freedom, accountable to none in the diſpenſation of his favours; and conſequentially prove, that it was not upon the foreſight of the obedience and piety of Jacob on the one hand, or the profaneneſs of Eſau on the other, that this preference was given; for then the argument taken from the having actually *done neither good nor evil*, would be very weak, ſince to an omniſcient God, that which he certainly foreknew would be, is, with regard to his purpoſe of events to ſucceed it, as if it already were. Nevertheleſs it is certain, that the Apoſtle does not here ſpeak of the eternal ſtate of Jacob and Eſau, (whatever ſome may ſuppoſe deducible from what he ſays,) nor does he indeed ſo much ſpeak of the perſons, as of their poſterity, ſince it is plainly to that poſterity that both the prophecies which he quotes in ſupport of his argument refer; Gen. xxv. 23. Malach. i. 2, 3. *His laying waſte the heritage of the Edomites for the dragons of the wilderneſs*, is ſo different a thing from his appointing the *perſon* of Eſau to eternal miſery by a mere act of ſovereignty,—without regard to any thing done, or to be done, by him to deſerve it,—that I will rather ſubmit (ſays the Doctor) to any cenſure from my *fellow-ſervants*, than deal ſo freely with my *Maker*, as to conclude the one from the other.

Ver. 14, 15. *What ſhall we ſay then?*] So far the Apoſtle, in this chapter, has conſidered God's chooſing or refuſing any body of men in general, without ſuppoſing them to be corrupt, or to have forfeited the divine favour; but it is evident from the Scripture quotations, that from ver. 15 to 23, he conſiders them in another light; namely, as corrupt, and deſerving of deſtruction; and as ſuch, either pardoned by the pure mercy of God, ver. 15, or devoted to ruin, but ſuffered to continue in a hardened ſtate; ver. 17, 18, &c. which brings his argument to the caſe of the rejected Jews: and it is obſervable, that the Apoſtle arguing here with the Jews, to vindicate the juſtice of God in rejecting them, uſes three ſorts of arguments. The *firſt* is, the *teſtimony of Moſes*, concerning God's aſſerting this to himſelf by the right of his ſovereignty, which was enough to ſtop the mouths of the Jews; the *ſecond*, from reaſon, ver. 19—24. and the *third*, from his *predictions* of it to the Jews, and the warning he gave them of it beforehand, ver. 25—29. See Locke and Taylor, and on Exod. xxxiii. 19.

Ver. 16. *God that ſheweth mercy*] *Shewing mercy*, and *obtaining mercy*, are applied to the donation of extraordinary favours and privileges upon a people; ch. xi. 30. 1 Pet. ii. 10. and that it is to be ſo underſtood here, appears from the context. One would imagine that this verſe ſhould have come in immediately after the 13th; but the reaſon why the Apoſtle inſerted it here, moſt probably was, that he might take the affair of Moſes's interceſſion for the Iſraelites into his concluſion, as well as the two foregoing inſtances relating to the ſons of Abraham and Iſaac; for, the inſtance of Moſes's interceſſion, *Firſt*, with reſpect to his will and earneſt deſire, hath relation to the preceding caſes of Abraham and Iſaac; and ſo it comes into the concluſion in this verſe; and *ſecondly*, with reſpect to the ſovereign will and pleaſure of God, in continuing to the Iſraelites the favour of being his peculiar people, it has alſo relation by way of contraſt to the ſubſequent caſe of Pharaoh, ver. 17. and ſo comes alſo into the concluſion, ver. 18. This is an example of the Apoſtle's conſulting brevity in arranging and wording his arguments. The paſſage, from ver. 14. may be paraphraſed thus: "And now, what ſhall we ſay to theſe things? Shall we ſuggeſt that God's beſtowing religious privileges in this unequal manner, upon thoſe who otherwiſe are in equal circumſtances, is inconſiſtent with equity and juſtice?—By no means; Ver. 15. I gave a general anſwer to this objection, ch. iii. 6. which I now confirm by the words of God himſelf to Moſes, Exod. xxxiii. 19. after he had declared that he would ſpare the Jews of old, and continue them in the relation of his peculiar people, when they had deſerved to be cut off for their idolatry. *I will*, ſaith he, *make all my goodneſs paſs before thee*, &c. as if he had ſaid, "I will make ſuch a diſplay of my perfections, as ſhall convince you I am of a kind and beneficent nature: But know, that I am a debtor to none of my creatures; my benefits and bleſſings are merely from my own good will; nor can any people, much leſs a rebellious people, challenge them as their due in juſtice or equity; and therefore I now ſpare the Jews, not becauſe either *you* who intercede for them, or *they* themſelves have any claim upon my favour; but of my own free and ſovereign grace I chooſe to ſhew them mercy and compaſſion." ver. 16. I conclude therefore from theſe three ſeveral inſtances foregoing, that the making, or continuing any body of men the peculiar people of God, is righteouſly determined, not by the judgement, hopes, or wiſhes of men, but by the will and wiſdom of God alone. For Abraham judged that the bleſſing ought, and deſired it might be given to his eldeſt ſon Iſhmael; and Iſaac alſo deſigned it for his firſt-born Eſau: And Eſau, wiſhing and hoping it would be his, readily went a hunting for veniſon, that he might receive it. But they were all fruſtrated; Abraham and Iſaac who *willed*, and Eſau who *ran*; for the bleſſing of being *a great nation*, and his peculiar people, God, of his mere good pleaſure, originally intended firſt for Iſaac, and then for Jacob and his poſterity; and to them it was given. And when by their apoſtaſy they had forfeited this privilege, it was not Moſes' *willing*, nor any prior obligation God was under, but his own ſovereign mercy, which continued the enjoyment of it." See Taylor, Locke, and Whitby.

Ver. 17. *For the Scripture ſaith*, &c.] *Moreover*, &c. MS. and Doddridge.

up, that I might ſhew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19 Thou wilt ſay then unto me, Why doth he yet find fault? For who hath reſiſted his will?

20 Nay but, O man, who art thou that replieſt againſt God? ſhall the thing formed ſay unto him that formed *it*, Why haſt thou made me thus?

21 Hath not the potter power over the clay, of the ſame lump to make one veſſel unto honour, and another unto diſhonour?

22 *What* if God, willing to ſhew *his* wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath fitted to deſtruction:

23 And that he might make known the

Ver. 20. Or, *anſwereſt again*, or *diſputeſt with God?* Iſai. xlv. 9. lxiv. 8.—V. 21. Prov. xvi. 4. Jer. xviii. 6. Wiſd. xv. 7. 2 Tim. ii. 20.—V. 22. 1 Theſſ. v. 9. Or, *made up*. 1 Pet. ii. 8. Jude 4.—V. 4. Ch. ii. 4. Col. i. 27.

Doddridge. It is plain this is no proof of what immediately goes before; and therefore γὰρ is properly rendered by *moreover*, which is conſiſtent with making it introductory to what proves ſomething aſſerted at a diſtance, if it come in as a co-ordinate proof. The reader will obſerve, that the Apoſtle does not produce an inſtance of an *innocent perſon* being made and treated as an object of divine diſpleaſure out of mere ſovereignty; but one of the moſt hardened and notorious ſinners the world ever knew. Inſtead of, *I have raiſed thee up*, ſome would render the original, *I have made thee ſtand*, or *held thee up*: That is, "I have ſupported thee during the former plagues, that I might make thee a more remarkable example of vengeance." But though that may agree with the original Hebrew, and with the verſion of the LXX, yet it doth not ſeem to anſwer to the Greek word uſed by St. Paul. If, as ſome writers ſuppoſe, the Pharaoh here ſpoken of was an Egyptian king who made his way to the throne by treaſon, inceſt, and murder, the words have a ſingular weight conſidered as referring thereto: "*I have raiſed thee up* to that height of eminence in which thou proudly glorieſt, *that I may* more conſpicuouſly *ſhew forth my power in thee*; *and that my name*, in conſequence of diſtinguiſhed judgements to be righteouſly inflicted upon thee, *may be celebrated through all the earth*, in the moſt diſtant nations and remoteſt ages." See Locke, Doddridge, and Whitby.

Ver. 18. *Therefore hath he mercy*, &c.] "Therefore, that his name and power may be made known, and taken notice of in all the earth, he is kind and bountiful to one nation, and ſuffers another to go on obſtinately in their oppoſition to him; that his taking them off by ſome ſignal calamity, and the ruin brought on them by the viſible hand of his providence, may be ſeen and acknowledged to be an effect of their ſtanding out againſt him; as in the caſe of Pharaoh. For this end he is bountiful to whom he will be bountiful, and whom he will he permits to make ſuch an uſe of his forbearance towards them, as to perſiſt obdurate in their provocation of him, and draw on themſelves exemplary deſtruction." See Locke, Whitby, and particularly the note on Exod. ix. 34, 35.

Ver. 19. *Why doth he yet find fault?*] This objection is put a little differently, ch. iii. 7. There it is, "If God's faithfulneſs is glorified by my wickedneſs, why am I condemned as a ſinner?" Here it is, "If God for his own glory determines to ſuffer us to go on in hardneſs and infidelity, why doth he find fault with us?" See the reply in the next verſe.

Ver. 20. *Nay but, O man*, &c.] St. Paul ſhews here, that the nations of the world, who are by a better right in the hands and diſpoſal of God, than the *clay* in the power of the *potter*, may without calling his juſtice in queſtion be made great and glorious, or be pulled down and brought into contempt as he pleaſes. That he here ſpeaks of men nationally, and not perſonally, in reference to their eternal ſtate, is evident not only from the beginning of this chapter, where he expreſſes his concern for the rejection of the Jews, and from the inſtances he brings of Iſaac, Jacob, Eſau, and Pharaoh; but it appears alſo very clearly from the verſes immediately following: where, by the *veſſels of wrath fitted to deſtruction*, (keeping up the metaphor of the *potter*) he manifeſtly means the nation of the Jews; who were now grown ripe for the deſtruction which God would bring upon them; and by *veſſels of mercy*, the Chriſtian church, gathered out of a ſmall number of converted Jews, and the reſt made up of Gentiles; who, together, were from thenceforwards to be the people of God, inſtead of the Jewiſh nation, ver. 24. The ſenſe therefore of this and the following verſes is this: "How dareſt thou, O man, to call God to account, and queſtion his juſtice, in caſting off his ancient people the Jews? What if God, willing to puniſh that ſinful people, and to do it ſo as to make his power known and taken notice of, (and why might not he raiſe *them* up for that purpoſe, as well as Pharaoh and the Egyptians?)—What, I ſay, if God bore with them a long time, even after they had deſerved his wrath, as he did with Pharaoh, that his hand might be the more eminently viſible in their deſtruction; and that alſo, at the ſame time, he might with the more glory make known his goodneſs and mercy to the Gentiles; whom, according to his purpoſe, he was ready to receive into the glorious ſtate of being his people under the Goſpel?" See Locke.

Ver. 21. *Hath not the potter power*, &c.?] See Jer. xviii. and Ecclus. xxxiii. 13. It is obſervable, that Plutarch uſes the very ſame ſimilitude with this before us; and Ariſtophanes, among other contemptuous expreſſions, by which he deſcribes the frailty of human creatures, calls them πλασματα πηλȣ, *veſſels of clay*. *A veſſel unto honour*, or *to diſhonour*, ſignifies a thing deſigned by the maker to an honourable or diſhonourable uſe; nor can any reaſon be given why it may not deſign nations, as well as perſons, and honour and proſperity in this world, as well as eternal happineſs and glory, or miſery and puniſhment in the world to come. In common reaſon this figurative expreſſion ought to follow the ſenſe of the context. But Jeremiah xviii. 6, 7. from whence this inſtance of a *potter* is taken, ſhews the word *veſſel* to have a temporal ſenſe, and to relate to the nation of the Jews. See the preceding note, Locke, and Bos.

Ver. 22. *What if God, willing*, &c.] See on ch. i. 18. Immediately after the inſtance of Pharaoh, whom God declared that he raiſed up to ſhew his power in him, ver. 17. it is ſubjoined, ver. 18. *And whom he will he hardeneth*; plainly with reference to the ſtory of Pharaoh, who is ſaid to *harden himſelf*, and whom *God* is ſaid *to harden*, as may be ſeen in the parallel places of Exodus. What God's part in *hardening* is, we find in the words, *Endured with much long ſuffering*. God ſends Moſes to Pharaoh with ſigns; Pharaoh's magicians do the like; and ſo he is not prevailed with. God ſends a plague; whilſt the plague is upon him Pharaoh is mollified, and promiſes to let the people go: But as ſoon as God takes off the plague, he returns to his obſtinacy, and refuſes; and this repeatedly. God's being intreated by him to withdraw the ſeverity of his hand, his gracious compliance with Pharaoh's deſire, was what God did in the caſe; and this was all goodneſs and bounty. But Pharaoh and his people made that ill uſe of his forbearance and long ſuffering, as ſtill to harden themſelves the more for God's goodneſs and gentleneſs to them; till they brought on themſelves exemplary deſtruction, from the viſible power and hand of God employed in it. This behaviour of theirs God foreſaw, and ſo made uſe of their obſtinate temper for his own glory, as he himſelf declares, Exod. vii. 3—5. viii. 18, &c. The Apoſtle, by the inſtance of a *potter's power over his clay*, having demonſtrated that God, by his dominion and ſovereignty, had a right to ſet up or pull down what nation he pleaſed, and might, without any injuſtice, take one race into his favour to be his peculiar people, or reject them as he thought fit,—In this verſe he applies it to the ſubject in hand; namely, the rejection of the Jewiſh nation; whereof he ſpeaks here in terms which plainly make a parallel between this and his dealing with the Egyptians, mentioned ver. 17. and therefore that ſtory will beſt explain this verſe, which will receive its full light from thence. For it ſeems a ſomewhat ſtrange ſort of reaſoning to ſay that God, *to ſhew his wrath, endured with much long-ſuffering* thoſe who deſerved his wrath, and were fit for deſtruction. But he who will read in Exodus God's dealings with Pharaoh and the Egyptians,—and how he paſſed over provocation upon provocation, and patiently endured thoſe who by their firſt refuſal, nay, by their former cruelty and oppreſſion of the Iſraelites, deſerved his wrath, and were fitted for deſtruction, that by a more ſignal vengeance on the Egyptians, and glorious deliverance of the Iſraelites, he *might make his power and his goodneſs known*,—will eaſily ſee the ſtrong and natural ſenſe of this and the following verſe. See Locke, Taylor, and Doddridge.

Ver. 23. *And that he might make known*] Mr. Locke thinks the ſenſe of the place requires that the *and* ſhould be left out, as it is in ſome manuſcripts; But the *and* ſeems eſſential to the text, and to the Apoſtle's meaning; as it connects the ſecond reaſon, why God delayed the deſtruction of the Jewiſh nation, with the firſt reaſon given ver. 22. thus;—*God endured with much long-ſuffering the veſſels of wrath, firſt, to ſhew his wrath*, and to *make his power known*; and alſo, 2dly, that he might *make known the riches of his glory on the veſſels of mercy*. It is added, *which he had before prepared unto glory*. See Col. i. and particularly ver. 27. The Jews were *fitted for deſtruction* long before; but the fitteſt time to deſtroy them was, after he had *prepared* the believing Gentiles *unto glory*. For the *rod* of the *Meſſiah's ſtrength was* to be *ſent out of Sion*, Pſ cx. 2. The Jewiſh nation was to ſupply the firſt preachers of the Goſpel; and from Jeruſalem their ſound was to go forth into all the earth. Therefore the Jewiſh ſtate, under all its corruptions, was to be preſerved till the Meſſiah came, and, even till the Goſpel, propagated by the Apoſtles, had taken deep root in the Gentile world. Another thing which rendered the time when the Jewiſh polity was overthrown the moſt proper, was this; becauſe then the immediate occaſion of it was the extenſiveneſs of the divine grace. The extenſiveneſs of God's grace occaſioned that infidelity of the Jews, which filled up riches of his glory on the veſſels of mercy, which he had afore prepared unto glory?

24 Even us whom he hath called, not of the Jews only, but alſo of the Gentiles.

25 As he ſaith alſo in Oſee, I will call them My people, which were not my people; and her, Beloved, which was not beloved.

26 And it ſhall come to paſs, *that* in the place where it was ſaid unto them, Ye *are* not my people; there ſhall they be called, The children of the living God.

27 Eſaias alſo crieth concerning Iſrael, Though the number of the children of Iſrael be as the ſand of the ſea, a remnant ſhall be ſaved.

28 For he will finiſh the work, and cut *it* ſhort in righteouſneſs: becauſe a ſhort work will the Lord make upon the earth.

29 And as Eſaias ſaid before, Except the Lord of ſabaoth had left us a ſeed, we had been as Sodoma, and been made like unto Gomorrha.

30 What ſhall we ſay then? That the Gentiles which followed not after righteouſneſs, have attained to righteouſneſs, even the righteouſneſs which is of faith.

31 But Iſrael, which followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs.

32 Wherefore? Becauſe *they ſought it*, not by faith, but as it were by the works of the law. For they ſtumbled at that ſtumbling-ſtone;

33 As it is written, Behold, I lay in Sion a ſtumbling-ſtone, and rock of offence: and whoſoever believeth on him ſhall not be aſhamed.

CHAP. X.

The ſcripture ſheweth the difference betwixt the righteouſneſs of the law, and that of faith: that none, whether Jew or Gentile, who believe, ſhall be confounded; and that the Gentiles ſhall receive the word, and believe. Iſrael was not ignorant of theſe things.

BRethren, my heart's deſire and prayer to God for Iſrael is, that they might be ſaved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves unto the righteouſneſs of God.

4 For Chriſt *is* the end of the law for righteouſneſs to every one that believeth.

Ver. 25. Hoſ. ii. 23. 1 Pet. ii. 10.—V. 26. Hoſ. i. 10.—V. 27. Iſai. x. 22, 23. Ch. xi. 5.—V. 28. Or, *the account.*—V. 29. Iſai. i. 9. Lam. iii. 22 Iſai. xiii. 19. Jer. l. 40.—V. 30. Ch. i. 17.—V. 31. Ch. x. 2. xi. 7. Gal. v. 4.—V. 32. Luke ii. 34. 1 Cor. i. 23.—V. 33. Iſai. viii. 14. xxviii. 16. Matth. xxi. 42. 1 Pet. ii. 6, 7, 8, Ch. x. 11. Or, *confounded.*——V. 2. Acts xxi. 20. xxii. 3. Gal. i. 14. iv. 17. See ch. ix. 31.—V. 3. Ch. i. 17. Phil. iii. 9.—V. 4. Gal. iii. 24.

the meaſure of their iniquity; ver. 33. ch. x. 3. xi. 11, 12, 15, 28, 30. Thus *they* were *diminiſhed* by that abundance which hath enriched *us*; and ſo the grace of God was illuſtrated; or ſo God *made known the riches of his glory on the veſſels of mercy.* See Locke, and Taylor.

Ver. 25, 26. *As he ſaith alſo in Hoſea*] Here are two quotations out of the prophet Hoſea,—*firſt*, ch. i. 10. where, immediately after God had rejected the ten tribes, ver. 9. (*Ye are not my people, and I will not be your God,*) it is added, *Yet the number of the children of Iſrael ſhall be as the ſand of the ſea, which cannot be meaſured nor numbered; And it ſhall come to paſs, that in the place where it was ſaid unto them, Ye are not my people; there it ſhall be ſaid unto them, Ye are the ſons of the living God.* As if he had ſaid, "The decreaſe of numbers in the church, by God's utterly taking away the ten tribes, ver. 6. ſhall be well ſupplied by what ſhall afterwards come to paſs by calling the Gentiles into it. They who had been the people of God, ſhould become *Lo ammi,—not my people:* On the contrary, they who had been *Lo ammi,—not my people*, ſhould become the children of the living God." Again, Hoſ. ii. 23. *I will ſow her* [the Jewiſh church] *unto me in the earth*; alluding, probably, to the diſperſion of the Jews over all the Roman empire; which proved a fruitful cauſe of preparing the Gentiles for the reception of the Goſpel;—*And*, or *moreover, I will have mercy on her*, [the body of believing Gentiles] *that had not obtained mercy.* See Taylor, Jeffery's "True Grounds," p. 149. and the notes on Hoſea.

Ver. 27, 28. *A remnant ſhall be ſaved*] That is, *Only a remnant.* So ch. xiv. 2. *Eats* only *herbs*, John xviii. 8. *If ye ſeek me*, (that is, only me) *let theſe go their way.* Dr. Waterland renders the clauſe, *But a few remaining ſhall be ſaved.* Mr. Locke would tranſlate the next verſe, *For the Lord, finiſhing and contracting the account, in righteouſneſs, ſhall make a ſhort or ſmall remainder in the earth.* A metaphor taken from an account, wherein the matter is ſo ordered, that the overplus or remainder, ſtanding ſtill upon the account is very little. Dr. Waterland tranſlates it: *For he will finiſh and adjuſt the account in righteouſneſs; becauſe a preciſe account* (or *thorough execution*) *will the Lord make upon the earth.* See on Iſai. 22, 23. and comp. ch. xxviii. 22. and Dan. ix. 27. xi. 36.

Ver. 29. *Except the Lord of Sabaoth*, &c.] *Lord of hoſts*, &c. Wat. Inſtead of *a ſeed*, the words in Iſaiah are, *a very ſmall remnant.*

Ver. 30, 31. *The Gentiles which followed not*, &c.] *Righteouſneſs*, or *juſtification*, is to be underſtood here, as ch. iv. 3, 5. Gen. xv. 6. It is the juſtification by faith, to which the Apoſtle from the beginning of the Epiſtle has been arguing and proving that the believing *Gentiles* have a right, and which *they* have *attained*; but which the unbelieving Jews have not attained, becauſe they ſought it not by faith, but by the works of the law, ver. 32. Therefore what is meant by *attaining to this juſtification*, will be clearly underſtood, if we conſider that the Apoſtle is here giving the reaſon why the Jews were caſt off from being God's people, and the Gentiles admitted to that privilege. This demonſtrates that he doth not mean that juſtification, which puts particular perſons into the ſtate of eternal ſalvation, but that juſtification which gives them the preſent bleſſings, privileges, means, and honours of God's church and kingdom: For all the believing Gentiles in a body attained to this juſtification; but no one will ſuppoſe, that they all in a body attained to eternal ſalvation. See Locke, Taylor, and Whitby.

Ver. 33. *A ſtumbling-ſtone*] What the unbelieving Jews ſtumbled at, St. Peter informs us, 1 Epiſt. ii. 8. *They ſtumbled at the word:* They were diſguſted at the Goſpel: The word which Chriſt and his Apoſtles preached did not pleaſe them. It contradicted all their pre-conceived opinions; and inſtead of continuing them to be the only people of God in all the world, and their law and religious ceremonies the only rule of a place and intereſt in the kingdom of God, it entirely *aboliſhed the law* in this reſpect; and freely took men of any nation into the kingdom of God, without any regard to it, only upon faith in Chriſt. This was *the word*,—the word of univerſal grace, at which the Jews *ſtumbled.* See Iſai. viii. 14. ch. xxviii. 16. 1 Cor. i. 23. Taylor, and Whitby; and for *Reflections*, the end of the next chapter.

Chap. X. *Ver.* 2. *That they have a zeal for God*] See this *zeal* of theirs for *God* deſcribed Acts xxi. 27—31. and xxii. 3.

Ver. 3. *God's righteouſneſs*] That is, the method of ſalvation which is provided for mankind by the mercy and wiſdom of God.

Ver. 4. *Chriſt is the end of the law*, &c.] Here the Jew's argument is ſuppoſed. St. Paul, who was well acquainted with the Jewiſh notions, and had often diſputed with them, knowing well what the Jew would alledge, for the ſake of brevity puts in his anſwer, without formally ſtating the Jew's argument; and yet from the Apoſtle we may probably collect what was *the Jew's argument.* *He* inſiſted that Chriſt was the end or deſign of the law; that is to ſay, that the eſtabliſhment of the Meſſiah's kingdom, and an intereſt in the privileges of it, depended upon, or was the reſult of their ſubmiſſion to, or obſervance of the law of Moſes. Againſt this *the Apoſtle* argues, that

5 For Moſes deſcribeth the righteouſneſs which is of the law, That the man which doeth thoſe things ſhall live by them.

6 But the righteouſneſs which is of faith, ſpeaketh on this wiſe, Say not in thine heart, Who ſhall aſcend into heaven? (that is, to bring Chriſt down *from above*:)

7 Or, Who ſhall deſcend into the deep? (that is, to bring up Chriſt again from the dead.)

8 But what ſaith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved.

10 For with the heart man believeth unto righteouſneſs; and with the mouth confeſſion is made unto ſalvation.

11 For the ſcripture ſaith, Whoſoever believeth on him ſhall not be aſhamed.

12 For there is no difference between the Jew and the Greek: for the ſame Lord over all, is rich unto all that call upon him.

13 For whoſoever ſhall call upon the name of the Lord ſhall be ſaved.

Ver. 5. Lev. xviii. 5. Ezek. xx. 11, 13, 21. Gal. iii. 12.—V. 6. Deut. xxx. 12, 13.—V. 8. Deut. xxx. 14.—V. 9. Matth. x. 32. Acts viii. 37.—V. 11. Iſai. xxviii. 16. xlix. 23. Jer. xvii. 7. Ch. ix. 33.—V. 12. Ch. iii. 22. Acts x. 36. Ch. iii. 29. 1 Tim. ii. 5. Epheſ. i. 7. ii. 4, 7.—V. 13. Joel ii. 32. Acts ii. 21. Acts ix. 14.

that by obedience to the law the Jews could never have procured the coming and kingdom of Chriſt, or redemption by him. In that way, (ver. 6, 7.) they could never have brought down Chriſt from heaven, or have raiſed him from the dead; it is the grace and power of God alone muſt do that: which they have done; and in order to an intereſt in the privileges and bleſſings of his kingdom in this world, have left nothing on our part to be done, but faith in the heart, and a profeſſion ſuitable to it. Comp. ver. 9. and Gal. iii. 23—25. This and the following verſes may be paraphraſed thus: "Thus far indeed the Jews think juſtly, that the end and deſign of the law is to introduce the kingdom and diſpenſation of Chriſt the Meſſiah: not, as they ſuppoſe, to procure the bleſſings of his kingdom by the obſervance of the law; but *Chriſt is the end of the law*, as the law leads and obliges us to fly to that juſtification, or way of life and ſalvation, which is open and free to all who believe. ver. 5. For the way of gaining a title to life and ſalvation by the law, as Moſes deſcribes it, is perfect ſinleſs obedience; a way in which no people in the world, not the Jews themſelves, can hope to procure the bleſſings of the kingdom of the Meſſiah. But the way of ſalvation, which is by faith in Chriſt, runs in a quite different ſtrain: ver. 6, 7. It forbids the ſuppoſition of procuring the grace of redemption by any works of righteouſneſs which we can do: for, in order to our redemption, Chriſt was firſt to come down from heaven, and to be raiſed from the dead after he was crucified, otherwiſe he could be no Saviour to us. And what man, through the perfection of his obedience to the law, could acquire either power or intereſt enough to bring Chriſt down from the heavenly manſions to this earth; or to looſe the bands of death, reſtore him again to life, and exalt him to God's right-hand, to be the author and captain of our ſalvation? Such mighty effects are not to be accompliſhed by our works; and therefore the way of ſalvation by faith very rightly teaches us to diſclaim ſuch vain impracticable ſchemes. On the contrary, it inſtructs us, ver. 8. that the mercy and kindneſs of God our Saviour hath cleared all difficulties on his part, and reduced the affair to the loweſt and eaſieſt conditions on ours, by leaving nothing for us to do, but what may be performed by our own heart and mouth:—I mean, that *faith* which I preach among the Gentiles, and which is ſet forth, ver. 9." It may be proper to obſerve here, that the Apoſtle doth not quote Moſes, Deut. xxx. 12—14. by way of proving the point, but only alludes to the manner of expreſſion; as what might with no leſs, if not with greater propriety be applied to the Goſpel than the law. This appears from the explication he inſerts, as, *that is, to bring down Chriſt from heaven*;—*that is, to bring up Chriſt again from the dead*;—*that is, the word of faith which we preach*. Which explication he adds to ſhew, that though he uſes the words of Moſes, yet he doth not ſuppoſe that Moſes is diſcourſing upon the ſame ſubject with himſelf. See Taylor, and Mr. Locke, who gives a different expoſition of theſe verſes, which, for the ſatisfaction of the reader, ſhall be mentioned on ver. 9.

Ver. 8. *The word is nigh thee*] Ῥῆμα often ſignifies *word*, but ſometimes *affair*, *buſineſs*; and ſo doth דבר, *deber* in the Hebrew,—the word uſed by Moſes, Deut. xxx. 14. In this place the meaning ſeems to be, *the affair is nigh thee*, (that is, is rendered eaſy and feaſible,) *even in thy mouth, and in thy heart*; *that is, the affair of faith, which we preach*. See Matth. xviii. 16. Mark ix. 32. Luke i. 37, 65. ii. 15. xviii. 34. 2 Cor. xii. 4. xiii. 1.

Ver. 9. *That if thou ſhalt confeſs*, &c.] St. Paul had told them, ver. 4. (ſays Mr. Locke) that the end of the law was to bring them to life by faith in Chriſt, that they might be juſtified, and ſo be ſaved. To convince them of this, he brings three verſes out of the book of the law itſelf, declaring that the way to life was by hearkening to that word, which was ready in their mouth, and in their heart; and that therefore they had no reaſon to reject Jeſus, the Chriſt, becauſe he died, was removed into heaven, and remote from them. Their very law propoſed life to them by ſomething *nigh them*, which might lead them to their Deliverer; namely, by words and doctrines, which might always be at hand, *in their mouths, and in their hearts*, and ſo lead them to Chriſt; that is, to that *faith* in him which the Apoſtle preached. We may obſerve further from this place, that the expectation of the Jews was, that the promiſed Meſſiah ſhould be their deliverer; in which they were right: but that which they expected to be delivered from at his appearing, was the power and dominion of temporal, not ſpiritual enemies. When our Saviour came, the time predicted for his coming was compleated, and the miracles which he did concurred to perſuade that he was their Meſſiah; but his obſcure birth and mean appearance did not correſpond with thoſe ideas they had formed of his ſplendour. This, with his prediction of the deſtruction of their temple and ſtate, ſet the rulers againſt him, and held the body of the Jews in ſuſpenſe till his crucifixion, which made them wholly averſe to him. They gave up all thoughts of being delivered by him; he was gone; they ſaw him no more;—and it was paſt a doubt with them, that a dead man could not be the Meſſiah or deliverer even of thoſe who believed in him. It is againſt theſe prejudices that this and the preceding verſes ſeem directed, wherein St. Paul teaches them, that there was no need to bring the Meſſiah from heaven or the grave, and introduce him perſonally among them; for the deliverance he was to work for them, and the ſalvation he was to procure, was ſalvation from ſin and its condemnation; and that was to be had by believing and openly avowing him to be Meſſiah their king, and that he was raiſed from the dead; for by this they would be ſaved, without his perſonal preſence amongſt them. We juſt remark further, that the doctrine of the Lord Jeſus being raiſed from the dead, is certainly one of the moſt fundamental articles of the Chriſtian life; yet there ſeems another reaſon why St. Paul here annexes ſalvation to the *belief* of it; which may be found, ver. 7. where he teaches, that it was neceſſary for their ſalvation that they ſhould have Chriſt out of his grave perſonally preſent amongſt them; and here he gives them the reaſon, becauſe if they did but own him for their Lord, and *believe* that he was raiſed, that ſufficed; they ſhould be ſaved. See Locke.

Ver. 10. *For with the heart*, &c.] *Faith*, and an open avowed *profeſſion* of the Goſpel, are required by our Saviour, Mark xvi. 16.

Ver. 11. *For the Scripture ſaith*, &c.] In this and the two preceding verſes, the Apoſtle intends to ſhew the nature and efficacy of Goſpel faith and profeſſion, in oppoſition to the mean opinion the Jew might have of them, in compariſon with the ſeveral branches of his dependance; and which, in his eye, appeared much more honourable and magnificent. It is not neceſſary to ſpend time in ſettling the preciſe difference between *believing with the heart*, and *confeſſing* or *profeſſing with the mouth*. Thereby the whole of true religion, both in principle and practice, is denoted;—the root in the heart, and the fruit in the life: Only *profeſſing with the mouth* may be particularly mentioned, becauſe that gives a right to the preſent privileges of Chriſt's kingdom:—None but profeſſed believers have right to a place and ſtanding in the church of God. Nor need we be curious to inquire into the diſtinction between *righteouſneſs* or juſtification, and *ſalvation*. The Apoſtle's deſign, it ſeems evidently, is to expreſs all the bleſſings which God will beſtow in this and the future world: that the one or the other of theſe comprehends the preſent bleſſings and privileges of the kingdom of God, none perhaps will queſtion: and that the one or the other taketh in final and eternal ſalvation will appear, if we conſider that the 11th verſe, (*whoſoever believeth*, &c.) certainly refers to final ſalvation, or the full accompliſhment of Chriſtian faith and hope. See ch. v. 5. But this quotation in the 11th verſe is intended to confirm at leaſt one of the clauſes in the foregoing verſe, and therefore one of theſe clauſes muſt refer to the final iſſue of faith in everlaſting life. Faith is the grand principle of the Goſpel; a profeſſed faith intitles us to preſent privileges; and faith, as a principle in the heart, diſcerning, valuing, and improving the grace of God in the Redemer, and enabling us to reſiſt temptation, to be ſteadfaſt and unmoveable in adhering to truth and duty, is the grand foundation of the Chriſtian, the life of ſobriety, righteouſneſs, and godlineſs, and ſuch as (the power and bleſſing of God ſuppoſed) will carry us ſafe to eternal life. And as we are to be ſaved, not by mere power, but in a moral way, nothing leſs than this *faith* can be appointed, or be effectual to our ſalvation. See Taylor.

Ver. 13. *Whoſoever ſhall call*, &c.] *Believing* in Chriſt, or God, ver. 11. and *calling upon him*, ver. 12, 13, 14. are in effect the ſame

14 How then ſhall they call on him in whom they have not believed? and how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher?

15 And how ſhall they preach, except they be ſent? as it is written, How beautiful are the feet of them that preach the goſpel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the goſpel. For Eſaias ſaith, Lord, who hath believed our report?

17 So then, faith *cometh* by hearing, and hearing by the word of God.

18 But I ſay, Have they not heard? Yes,

Ver. 14. Titus i. 3.—V. 15. Iſai. lii. 7. Nah. i. 15.—V. 16. Hebr. iv. 2. Iſai. liii. 1. John xii. 38. Gr. *the hearing of us.* Or, *preaching?*

thing; as *calling upon God* neceſſarily connotes and ſuppoſes faith in him; and he who duly believes in Chriſt, has ſuch a ſenſe of his dependance upon divine grace, that he looks unto and truſts in the power and goodneſs of his God alone for happineſs; which is the true religion of the Goſpel. Bp. Pearſon argues at large from this verſe, that if Chriſt be not here called *Jehovah*, the Apoſtle's argument is quite inconcluſive. Mr. Locke, in his note upon the preſent paſſage, obſerves, that it will be an ill rule for interpreting St. Paul, to tie up his uſe of any text out of the Old Teſtament to that which is taken to be the meaning of it there;"—that is, which is the true meaning of it there: otherwiſe what Mr. Locke ſays will not be at all to his purpoſe. But ſurely this judicious commentator did not thoroughly conſider that at this rate no argument can be built upon any of St. Paul's quotations; and that it muſt have been an indifferent thing with our Apoſtle, whether he did or did not underſtand the Scripture; for they might ſerve him as well without as with the true meaning; for who can think a perſon of ſo much learning, judgement, and integrity would read or uſe the Scriptures in ſuch a looſe and careleſs manner. The Apoſtle, without doubt, was a ſtrict and cloſe quoter of Scripture; but then he did not always quote in the ſame manner, or for the ſame purpoſe. See on James ii. 23. For, *firſt*, ſometimes his intention goes no further than uſing the ſame ſtrong expreſſions, as being equally applicable to the point in hand. So in ver. 6. to 8. of this chapter, he uſes the words of Moſes, not to prove any thing, nor as if he thought Moſes ſpake of the ſame ſubject; but only as intimating, that the ſtrong and lively expreſſions which Moſes uſes concerning the doctrine he taught were equally applicable to the faith of the Goſpel. So again in the ſame manner, ver. 18. he quotes Pſ. xix. 4. *Secondly*, Sometimes the deſign of a quotation is only to ſhew that caſes are parallel, or that what happened in his times correſponds to that which happened in former days. See ch. ii, 24. viii. 36. ix. 27—29. xi. 2—10. xv. 21. *Thirdly*, Sometimes the quotation is intended only to explain a doctrinal point, as ch. i. 17. iv. 6—8, 18—21. ix. 20, 21. x. 15. xv. 3. *Fourthly*, Sometimes the quotation is deſigned to prove a doctrinal point, as ch. iii. 4, 10—19. iv. 3, 17. v. 12—14. ix. 7—17. x. 5, 11, 13. xii. 19, 20. xiii. 9. xiv. 11. *Fifthly*, Sometimes it is the intention of the quotation to prove that ſomething was predicted or properly foretold in the prophetic writings, as ch. ix. 25, 26, 33. x. 16, 19—21. xi. 26, 27. xv. 9—13. Theſe things duly conſidered, it will appear that the Apoſtle has every where ſhewn a juſt regard to the true ſenſe of the Scriptures he quotes, in the view in which he quotes them; and theſe rules may help to vindicate the quotations in all the apoſtolic writings. However, it is evident that we cannot form a true judgement upon any quotation, unleſs we take in the intention of the writer, or the view in which he quotes. The reader cannot fail to obſerve and admire the fine climax in the next verſe. See Locke, Taylor, Benſon, and Pearſon on the Creed, p. 149.

Ver. 15. *How ſhall they preach, except they be ſent?*] St. Paul is careful every where to preſerve the eſteem of his brethren the Jews. May not therefore this, with the two foregoing verſes, be underſtood as an apology to them for profeſſing himſelf an Apoſtle of the Gentiles, as he does by the tenor of this Epiſtle, and in the next chapter expreſly? ver. 13. In this chapter, ver. 12. he had ſhewn, that both Jews and Greeks, or Gentiles were to be ſaved only by receiving the Goſpel of Chriſt; and if ſo, it was neceſſary that ſome body ſhould be ſent to teach it to them; and therefore the Jews had no reaſon to be offended with any one ſent on that employment. *Feet* are variouſly uſed in Scripture, and ſometimes have reſpect to things internal and ſpiritual: for as the life of man, and the practice of piety is compared to *walking*, Pſ. i. 1. ſo his *feet* may ſignify the principles upon which he acts, and the diſpoſition of his mind; as Eccles. v. 1. *Keep thy foot when thou goeſt into the houſe of God.* Agreeably to this, the feet of the meſſengers in Iſaiah, and of the Apoſtles in this verſe, may ſignify the validity of their miſſion, the authority upon which they acted, and any character or qualifications with which they were inveſted. Bos obſerves, that in Sophocles the *hands* and *feet* of thoſe who came upon a kind deſign, are repreſented as *beautiful* to ſuch as receive benefit by their arrival. See Locke, Taylor, and Iſaiah lii. 7.

Ver. 16. *But they have not all obeyed*] This ſeems an objection of the Jews to what St. Paul had ſaid, which he anſwers in this and the following verſe. The objection and anſwer may ſtand thus: "You tell us, that you are ſent from God to preach the Goſpel. If it be ſo, how comes it that all who have heard, have not received and obeyed; eſpecially if, as you would inſinuate, the meſſengers of good tidings were ſo welcome to them?" To this he anſwers out of Iſaiah, That the meſſengers ſent from God were not believed by all. And from thoſe ſame words he draws an inference to confirm the argument he was upon, namely, "That ſalvation cometh by hearing and believing the word of God." He had laid it down, ver. 8. that it was by their having ϱημα πιϛεως, the *word of faith*, *nigh them*, or *preſent with them*, and not by the bodily preſence of their Deliverer amongſt them, that they were to be ſaved. This *word* he tells them, ver. 17. is by preaching brought to be actually preſent with them and the Gentiles; ſo that it was their own fault, if they believed it not to ſalvation. See Locke, L'Enfant, and Bos.

Ver. 18. *Their ſound went into all the earth*] If the paſſages in the Goſpels and Epiſtles relating to the extenſive ſpreading of religion during the diſpenſation or reign of the Meſſiah, have a reference to the ancient prophecies, this may be the full and proper import of them;—That as the Goſpel is a ſcheme of inſtruction commenſurate to all the wants and circumſtances of all, both Jews and Gentiles, it ſeems to have been the grand object of Providence in this conſtitution, that a gradual conveyance of theſe ſalutary benefits ſhould be vouchſafed in different ages and nations; ſo that before the kingdom of the Meſſiah ſhould terminate, effectual means ſhould be uſed for the moſt extenſive propagation of its light and truth: And that all knowledge of Chriſt is not confined within ſuch narrow bounds as infidels imagine, will appear from the following obſervations: The Mohammedan, Turk, or Perſian acknowledges the miraculous birth of Chriſt; and the Jew, before he is permitted to embrace Mohammedaniſm, muſt profeſs his belief in Chriſt. The Mohammedan expects a ſecond appeararance of our Lord from heaven, and believes that all men will then unite in one religion. The opinion of other people in the eaſtern world, who have long been conſidered as pagans only, may be known of certainty from their writings and religious ceremonies. Porphyry, a Grecian philoſopher, who wrote againſt Chriſtianity, aſſures us, that the Indians believed that God created the world by his Son; and in their ſacred book called *Vedam*, whatever may be the practice of the Indians, nothing is to be found that encourages idolatry. We will now conſider thoſe opinions and practices of theſe people, which will ſhew that they are not intirely ſtrangers to the hiſtory and doctrines of our Lord, though intermixed with pagan notions, and groſly corrupted. The Indians have applied to their God XACA, almoſt every circumſtance in the life of Jeſus. "He was born of a virgin, waſhed with the dew of heaven; the whole world ſhines with unuſual ſplendor at his birth; the earth trembles; choſen hymns are ſung; the infant is adored, and gifts are offered to him. He is again preſented in the temple, and worſhipped. They who are inſpired, foretel many miracles to be performed by him; and the moſt ancient prophet, taking him in his arms, embraces him with tenderneſs, ſpeaks of the wonders he is to perform, the divine truths he is to unfold, and particularly what was to happen to him in the deſart. From his mother's womb he is endowed with the knowledge of all things, ſelf-taught, aſtoniſhing the moſt learned. He is led into the wilderneſs, where he continues a long time, praying and faſting.—Again he returns to the wilderneſs; the adverſary of mankind is aſtoniſhed at the greatneſs of his contemplation, and, ſurrounded by his infernal agents, aſſails him. XACA is victorious, and the evil one with his followers leave him. After this, he choſe diſciples, gave them a new law, and provided the proper remedies againſt ſin. Infinite and moſt marvellous were the works he performed upon the minds of unbelievers, to convert them to his religion. His doctrine is preached to all nations, and ſupported by miracles, is univerſally embraced.—The law being reſtored, he dies! the earth ſhakes with dreadful concuſſions! a thick darkneſs obſcures the ſky! After the death of *Xaca*, his diſciples commit all the actions of their maſter to writing.—If any difficulty ariſes in aſcribing the actions of CHRIST to XACA, from the change of names only, we ſhall find that theſe eaſtern people are not abſolutely ſtrangers to the name of Chriſt and other perſons recorded in the Goſpel.—They ſpeak of CHRIST, whom they expreſly call KRISNU, as one whoſe conception was miraculous, born under the conſtellation of the *Virgin* in the *Agiodia*, or Judea, of whom it was foretold by *Aggr*, an angel,—"He ſhall ſave his nation Judah, of the race of ſhepherds." *Sridoroh*, or Herod, feigning a deſire to ſee the infant, commands the ſlaughter of the innocents. This KRISNU of the Indians performed many miracles exactly the ſame with thoſe recorded of Jeſus. The transfiguration upon mount Tabor is related in their hiſtories, and John in particular is ſaid to have been one of thoſe who were preſent.—KRISNU, before his death, ſups with his diſciples, and they are waſhed: after this, near Gethſemane, a tumult ariſes; he is embraced by Judas, whom they call *Giudiſtira*, and he recommends the women to the care of ARGIUN, or John.—XACA, (Seſac) BISNU, the Chineſe Fo, and KRIS, or KRISTNU, is Chriſt; who is crucified in every mind; the firſt man; the firſt offspring;

verily, their ſound went into all the earth, and their words unto the ends of the world.

19 But I ſay, Did not Iſrael know? Firſt, Moſes ſaith, I will provoke you to jealouſy by *them that are* no people, *and* by a fooliſh nation I will anger you.

20 But Eſaias is very bold, and ſaith, I was found of them that ſought me not; I was made manifeſt unto them that aſked not after me.

21 But to Iſrael he ſaith, All day long I have ſtretched forth my hands unto a diſobedient and gainſaying people.

Ver. 18. Pſ. xix. 4. Matth. xxiv. 14. Col. i. 6, 23. 1 Kings xviii. 10.—V. 19. Deut. xxxii. 21.—V. 20. Iſai. lxv. 1.—V. 21. Iſai. lxv. 2.

offspring; only Son; lawgiver; deliverer; *Saviour!* The many *croſſes* erected by the Indians of Nepal, ſeem originally to have been in commemoration of the crucifixion of our Lord. Theſe Indians of Nepal erect crucifixes, with nails through the hands and feet; and the grand Lama celebrates a ſacrifice with bread, and what he is permitted to drink, wine being forbidden, of which he takes a ſmall portion himſelf, and diſtributes the reſt to the Lamas who aſſiſt at that ceremony. Hence it is evident, that theſe nations, though Perſians, Indians, Tartars, and Chineſe have ſome knowledge of Chriſt, his hiſtory, doctrines, and inſtitutions; and there Chriſtianity is more univerſal than many have imagined it to be. It is ſaid that the patriarch of Mouſul had under him one of the moſt numerous ſees of the world: for he had under his juriſdiction all the north of Aſia, the ancient churches of China, Ceylon, Malabar, and other Chriſtian nations among the Indians, excluſive of the churches of Perſia, Zocotora, Chaldea, Syria, Arabia, and perhaps other provinces which are unknown. We have a more particular account by Coſmas Indicopleuſtes, an author who lived in the middle of the ſixth century. "The Chriſtians, ſays he, having been at firſt ſeverely perſecuted by Greeks and Jews, conquered and converted thoſe who perſecuted them; thus the church is not overthrown but multiplied; ſo that the whole earth is filled with the doctrine of the Lord Chriſt, and yet it increaſes; and the Goſpel is preached throughout the world, which in many places, when preſent, I have ſeen, and having learned, I therefore declare the truth. In the iſland of Taphrobane, [Ceylon] in the interior India, ſurrounded by the Indian ſea, is a church of Chriſtians. In like manner the country called Male [Malabar,] and in Kalliana [Calecut,] is a biſhop, who is conſecrated in Perſia. Alſo in the iſland called Dioſcorides [Zocotora] are clergy ordained in Perſia, and ſent from thence into this iſland. Alſo among the Bactrians, Hunns, Perſians, and other Indians, Pers-Armenians, Medes, Elamites, throughout all the region of Perſia, are churches innumerable, and biſhops, and many martyrs. Likewiſe in Ethiopia, in Axomi, and in all that country. Amongſt the inhabitants of Arabia-Felix, now called the Homeritæ, throughout all Arabia, Paleſtine, Phœnicia, and all Syria, and Antiochia, to Meſopotamia, among the Nobatæ and Garamantæ in Egypt, Libya, Pentapoles, Africa, and Mauritania, as far as Gades to the ſouth, are Chriſtian churches, wherein the Goſpel of Chriſt is preached. Again alſo in Cilicia, Aſia, Cappadocia, Lazica, Pontus, and the northern parts of Scythia, amongſt the Hyrcani, Heruli, Bulgarians, Helladici, Illyrians, Dalmatians, Goths, Spaniards, Romans, Franks, and other nations, as far as Gades in the South-ſea, all believing and preaching the Goſpel of Chriſt. And thus we ſee the prophecies accompliſhed in the whole world!" Upon the whole, the amazing progreſs Chriſtianity made in the world, when firſt promulgated, is a very good argument in its favour. It was not propagated by the ſword, nor by tumult, nor enforced by the arts of vain philoſophy, or the enticing words of man's wiſdom. It derived all its force and evidence from the power of God exerted in the performing of miracles; from the veracity of God in accompliſhing the ancient prophecies; from the voice of reaſon and truth, the blameleſs lives and heroic martyrdom of its profeſſors, its own ſuperior excellence, and the ſuitableneſs of it to the exigencies of mankind. When we conſider the number and characters of the Apoſtles, how few! how unqualified by education for the converſion of the world! When we know that ſome few fiſhermen and others of the lower claſs, undertook and ſucceeded in the eſtabliſhing a new religion in the world; we cannot deny them to have had the gift of tongues, and the power of working miracles. It is credulity unworthy the moſt ſuperſtitious to believe, that ſuch men as the Apoſtles were, without thoſe extraordinary powers which the Jews and pagans, and more particularly ſuch an artful impoſtor as Simon Magus, confeſſed them to have had, ſhould be able, in a ſhort time, to propagate Chriſtianity throughout the world. What have other men of ſuperior parts and education been able to perform without miracles or force? It was the maxim of St. Francis Xavier, that miſſionaries, without muſquets, do never make converts to any purpoſe. See Raverette, Sharpe's Diſcourſe on Want of Univerſality, Matth. xxiv. 14. Acts ii. 5. xiii. 47. Pſ. xix. 4.

Ver. 19. *Did not Iſrael know?*] In this and the next verſes, St. Paul ſeems to introduce the Jews as arguing, that they did not deſerve to be caſt off, becauſe they did not know that the Gentiles were to be admitted; and ſo might be excuſed, if they did not embrace a religion, wherein they were to mix with the Gentiles: To which he anſwers in this and the following verſes; *Firſt, Moſes ſaith, I will provoke you to jealouſy. Jealouſy* is an affection of the mind excited by another's being our rival, or ſharing in thoſe honours or enjoyments which we highly eſteem, which we account our own property, and which we are greatly deſirous of ſecuring to ourſelves. Thus the Jews *moved God to jealouſy*, by giving to idols the honour and worſhip due to him alone, or by acting towards God in ſuch a manner, as uſually creates jealouſy in a man. For which reaſon it is predicted, Deut. xxxii. 12. that they ſhould be repaid in their own coin, and be *moved to jealouſy*:—How?—By transferring from them the honours and privileges in which they gloried, to thoſe whom they deſpiſed;—to a *lo-am*, a *no-people*; that is, to the *Gentiles. Lo-am*, a *no-people*, or *not a people*, is the character of the heathen world, as not intereſted in the peculiar covenant of God. Therefore this text, as it lies in Deuteronomy, is full to the Apoſtle's purpoſe; and doth not relate to their being conquered by heathen nations, but to their being ſtripped of boaſted honours, and ſeeing them conferred upon thoſe, whom they contemned, as the vileſt people. How much the Jews were irritated at the preaching of the Goſpel to the Gentiles, is well known. See Matth. xxi. 43, &c. Acts xxii. 21, 22. 1 Theſſ. ii. 15, 16.

GOD PROVED TO BE NO ARBITRARY BEING; FROM CHAP. IX. 20, &c.

It is certain that we ought not to infer from this paſſage, that God is a deſpotic, arbitrary ſovereign, whoſe will is the only rule of his actions. The great God, though he be ſupreme, and accountable to none, always governs himſelf by the eternal and unalterable rules of wiſdom, equity, and goodneſs. His will is not *itſelf* the ſtandard and meaſure of right; but there is an intrinſic neceſſary difference in the nature of things, between juſt and unjuſt, beneficence and cruelty, which cannot be altered by the authority, will, or determination of any being whatſoever. Indeed, what God wills is always right and fit; always, upon the whole, fitteſt and beſt. But why? not merely becauſe he wills it, but becauſe he is neceſſarily wiſe, juſt, and good. For can any man imagine, that if he ſhould will to deceive, to vex and torment his innocent creatures, and employ his infinite power only to make them miſerable, (which is a very poſſible ſuppoſition, if his *will alone* be the rule of his proceedings) ſuch a conduct would be *juſtifiable?* Nay,—for ever this muſt be maintained, as a neceſſary conſequence from ſuch principles,—that it would be *better*, and more praiſe-worthy than righteouſneſs, truth and mercy?

There cannot be a more diſhonourable reflection on the Deity, than to ſuppoſe he acts without a reaſon, merely from humour, and arbitrary pleaſure. It repreſents him as a tyrant, not as a wiſe and righteous governor. It renders him frightful to our contemplation; the object of averſion and horror, and deſtroys all rational eſteem and love of him, and confidence in him. All expectations of favour from him muſt ſink and vaniſh at once: For who knows how ſuch a *capricious* being, who is not determined by reaſon and juſtice, but makes his will his only law,—who can know in what manner he will act? What poſſible aſſurance can there be, that he will not reſolve on the miſery and ruin of his rational creatures? Nay, if he has *promiſed* the contrary, can we have any probability that the ſame arbitrary will that made, will not alſo break the promiſe? Mere will and humour are fickle, uncertain, changeable things; but truth and goodneſs are ſteady principles, and a ſolid foundation for our truſt and hope. We may add, that the repreſenting the Deity in this manner, renders him infinitely more formidable than any earthly tyrants ever were, or can be; even thoſe, who have been the greateſt ſcourges and plagues of mankind; becauſe he is poſſeſſed of almighty and uncontroulable power; and the thought of almighty power, that is not directed by wiſdom and goodneſs, muſt fill the mind with the utmoſt aſtoniſhment and terror. Shall we then give ſuch a reproachful, ſuch a deteſtable character of the moſt perfect, the moſt amiable of all Beings? Shall we picture the very beſt of Beings as the very worſt? And repreſent *Him*, in whoſe unerring wiſdom, ſtrict impartial juſtice, and univerſal unchangeable goodneſs, the whole rational world have the higheſt reaſon to rejoice, as one whom every wiſe man muſt wiſh not to exiſt?

We may next conſider to what caſes the words of ch. ix. 20. may be properly applied: We hope it appears ſufficiently from what has been ſaid in the courſe of the foregoing notes, that the chapters before us, which have been ſo confounded and darkened by many expoſitors, relate only to God's dealings with national and collective bodies of men; and not to his favour or diſpleaſure towards particular perſons, and determining abſolutely, without any regard to their actions, their eternal ſtate hereafter. The argument which St. Paul purſues is only this: "That God might diſpenſe his extraordinary favours as he ſaw fit; and conſequently eminently diſtinguiſh one nation, and paſs by others without the leaſt *injuſtice*; and to cenſure ſuch a way of proceeding, in the Proprietor and Sovereign Diſpoſer of all things, was arrogant and preſumptuous." And from hence we learn, to what queſtions the words in ch. ix. 20. may be properly and juſtly applied; namely, to ſuch as theſe:—Why God

CHAP. XI.

God hath not caſt off all Iſrael. Some were elected, though the reſt were hardened. There is hope of their converſion. The Gentiles may not inſult upon them: for there is a promiſe of their ſalvation. God's judgements are unſearchable.

I Say then, Hath God caſt away his people? God forbid! For I alſo am an Iſraelite, of the ſeed of Abraham, *of* the tribe of Benjamin.

2 God hath not caſt away his people which he foreknew. Wot ye not what the ſcripture ſaith of Elias? how he maketh interceſſion to God againſt Iſrael, ſaying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they ſeek my life.

4 But what ſaith the anſwer of God unto him? I have reſerved to myſelf ſeven thouſand men, who have not bowed the knee to *the image of* Baal.

5 Even ſo then, at this preſent time alſo there is a remnant, according to the election of grace.

6 And if by grace, then *is it* no more of works: otherwiſe grace is no more grace.

Ver. 1. Jer. xxxi. 37. 2 Cor. xi. 22. Phil. iii. 5.—V. 2. Ch. viii. 29. Gr. *in Elias?*—V. 3. 1 Kings xix. 10, 14.—V. 4. 1 Kings xix. 18.—V. 5. Ch. ix. 27.—V. 6. Ch. iv. 4, 5. Gal. v. 4. Deut. ix. 4.

vouchſafes a revelation of his will to ſome nations, and not to others?—Why, for example, he has not made the Chriſtian revelation univerſal?—Why does he permit moral and natural evil?—Why has he not made all creatures of the *higheſt order*, and communicated to all *equal degrees* of perfection and happineſs?—Nothing of this can be ſhewn to be contrary to juſtice, becauſe they are all favours, which his creatures have no right to *claim*. And therefore in theſe, and all other caſes of a like nature, where juſtice is not concerned; which have no appearance of malice or cruelty, but are conſiderations of wiſdom only, it is very pertinent and rational to ſay to an objector, *Nay but, O man! who art thou that replieſt againſt God?*

Hence then we learn, 1ſt, How neceſſary it is that we conſider the *uſes* to which paſſages of Scripture are applied,—without arguing *generally* from what is only adapted to a *particular* caſe. This is one reaſon why texts are ſo abominably perverted, and ſtrained to ſuch abſurd and unnatural ſenſes, as are not only contrary to their true deſign, and the general ſcope and tenor of the revelation, but ſtrike at the foundation of all religion.

2dly, Let us cultivate in our minds the higheſt reverence of God, eſpecially the moſt honourable apprehenſions of his moral character; and being perſuaded that all his counſels are the reſult of infinite wiſdom, and that his will is ever determined by the higheſt reaſon, let us humbly acquieſce in all the methods of his providence. Survey the works of God, the exquiſite beauty and harmony of the whole, the admirable connection and ſubſerviency of the ſeveral parts; nay, ſurvey thy own frame,—the curious and aſtoniſhing ſtructure of thy body,—the noble faculties and capacities of thy mind;—and from the ſurpriſing marks of wiſdom and goodneſs, which thou canſt not diſtinctly perceive, in thine own make, and in the whole conſtitution of things, draw the juſt and natural inference:—That the great Author and Governor of the univerſe is poſſeſſed of theſe perfections, in the moſt abſolute and complete manner; and conſequently, that all things are contrived and ordered with the ſame wiſe and benevolent view; though in particulars it does not appear *equally*, and in ſome, perhaps, *not at all*, to thy limited underſtanding.

The improving conſtantly in our minds worthy notions of God's glory, as a Being ſupremely wiſe, and immutably juſt and good, will be attended with very great advantages. It will reſtrain that impertinent humour of ſcepticiſm and cavilling, which makes men oppoſe their ignorance and prejudices to His infinite wiſdom: We ſhall always conſider the Deity, as the moſt amiable and delightful object of our contemplation; neither as a weak capricious Being, whom we cannot *reverence*; nor as a rigid, tyrannical being, whom we cannot *love*. In ſhort, our religion, built on ſuch principles, will be wiſe and rational; and there can be no foundation for any of thoſe ſuperſtitious and enthuſiaſtic mixtures, which expoſe the moſt excellent and uſeful thing in the world to contempt and ridicule. See *Foſter*'s Sermons.

Chap. XI. *Ver.* 1.] This chapter is of the prophetic kind. It was by the ſpirit of prophecy that the Apoſtle foreſaw the rejection of the Jews, which he ſuppoſes in the two foregoing chapters; for when he wrote the Epiſtle, they were not in fact rejected, ſeeing their church and polity were then ſtanding: But the event has proved that he was a true prophet; for we know that in about ten or eleven years after the writing of this letter, the temple was deſtroyed; the Jewiſh polity overthrown; and the Jews expelled the promiſed land, which they have never been able to recover to this day. This firſt, confirms the arguments which the Apoſtle has advanced to eſtabliſh the calling of the Gentiles; for the Jews are in fact rejected; conſequently our calling is in fact not invalidated by any thing they have ſuggeſted, relating to the perpetuity of the Moſaical diſpenſation; But that diſpenſation being wholly ſubverted, our title to the privileges of God's church and people ſtands clear and ſtrong. Only the Jewiſh conſtitution could furniſh objections againſt our claim; and the event has ſilenced every objection from that quarter. *Secondly*, the actual rejection of the Jews proves St. Paul to be a true Apoſtle of Jeſus Chriſt, who ſpake by the Spirit of God; otherwiſe, he could not have argued ſo fully upon a caſe which was yet to come, and of which there was no appearance in the ſtate of things, when he wrote this Epiſtle. This ſhould diſpoſe us to pay great regard to the preſent chapter, in which he diſcourſes concerning the extent and duration of the rejection of his countrymen, to prevent their being inſulted and deſpiſed by the Gentile Chriſtians. *Firſt*, as to the extent of this rejection: It is not abſolutely univerſal; ſome of the Jews have embraced the Goſpel, and are incorporated into the church of God with the believing Gentiles. Upon the caſe of thoſe believing Jews he commenst, ver. 1—7. *Secondly*, as to the duration of it; it is not final and perpetual; for all Iſrael, or the nation of the Jews, who are now blinded, ſhall one day be ſaved, or brought again into the kingdom and covenant of God. Upon the ſtate of thoſe blinded Jews he comments, ver. 7. to the end of the chapter. His deſign, in diſcourſing upon this ſubject was not only to make the thing itſelf known, but partly to engage the attention of the unbelieving Jew; to conciliate his favour; and, if poſſible, to induce him to come into the Goſpel ſcheme; and partly to diſpoſe the Gentile Chriſtians not to treat the Jews with contempt; (conſidering that they derived all their preſent bleſſings from the patriarchs, the anceſtors of the Jewiſh nation, and were engrafted into the good olive-tree, from whence *they* were broken) and to admoniſh them to take warning by the fall of the Jews, that they improved their religious privileges, leſt through unbelief any of them ſhould relapſe into heatheniſm, or periſh finally at the laſt day. The thread of his diſcourſe leads him into a general ſurvey and compariſon of the ſeveral diſpenſations of God towards the Gentiles and Jews; which he concludes with adoration of the depths of the divine knowledge and wiſdom, exerciſed in the various conſtitutions erected in the world: ver. 30, &c.

This firſt verſe is a queſtion, in the perſon of a Jew, who made the objections in the foregoing chapter, and continues to object here. 'Απώσατο, rendered *caſt away*, is very ſtrong and emphatical. "Hath God abſolutely, univerſally, and for ever *thruſt* his people *away* from him?" See Acts vii. 27, 39. xiii 46. 1 Tim. i. 19. Inſtead of *Wot ye not*—and *maketh interceſſion*; Dr. Waterland reads, *Know ye not*—*maketh complaint*.

Ver. 3. *Digged down thine altars*] It ſeems from hence, that though, according to the law, there was only *one altar* for ſacrifice, and that in the place where God had fixed his peculiar reſidence; yet, by ſome ſpecial diſpenſation, pious perſons in the ten tribes built altars elſewhere. It is well known, at leaſt, that Samuel and Elijah had done it; and perhaps they were either kept up, or others raiſed on the ſame ſpots of ground. *Baal*, or *Baalim*, (ſee ver. 4.) was a general name, whereby the falſe gods and idols were denoted in Scripture. See Judg. xi. 11—13. Hoſea xi. 2. Locke, and Doddridge.

Ver. 6. *And if by grace*] Here the Apoſtle has his eye upon the remnant of the Jews who had embraced the Goſpel, mentioned in the foregoing verſe; and he throws in this verſe to ſhew them, that their ſtanding in the Chriſtian church had no relation to, or dependance upon their paſt or preſent obſervance of the law of Moſes. Their ſtanding in the church and covenant of God, was according to the election of grace; grace, received by faith, was the only ground upon which they ſtood and had a title to the privileges of God's people. The election of grace is not a particular act of ſovereign grace, which ſingled out ſome few of the Jews, who deſerved to have been caſt off as well as the reſt; but it is that general ſcheme of grace, according to which God purpoſed to take into his church and kingdom any, among either Jews or Gentiles, who believed in Chriſt; and the remnant of the Jews were taken in, not becauſe God ſingled them out from the reſt of their countrymen, by ſuch a ſpecial act of favour as might have taken in all the Jews, had he ſo pleaſed; but becauſe they believed, and ſo came into the ſcheme of election which God had appointed: Out of which election they, as well as others, would have been excluded, had they, like the reſt, remained in unbelief; and into which election all the Jews, to a man, notwithſtanding they were all ſinners, would have been taken, had they all believed in Chriſt. This, and the preceding verſe, may be paraphraſed thus: "So it is at this very time: There is a remnant of Jews, a conſiderable number who have accepted of the grace of the Goſpel, and are the people of God, after the only true way of chooſing his people, which is by grace: And here, by the way,

[ver.

But if *it be* of works, then is it no more grace: otherwiſe work is no more work.

7 What then? Iſrael hath not obtained that which he ſeeketh for; but the election hath obtained it, and the reſt were blinded;

8 According as it is written, God hath given them the ſpirit of ſlumber, eyes that they ſhould not ſee, and ears that they ſhould not hear, unto this day.

9 And David ſaith, Let their table be made a ſnare, and a trap, and a ſtumbling-block, and a recompence unto them.

10 Let their eyes be darkened, that they may not ſee, and bow down their back alway.

11 I ſay then, Have they ſtumbled that they ſhould fall? God forbid! but rather through their fall ſalvation *is come* unto the Gentiles, for to provoke them to jealouſy.

12 Now if the fall of them *be* the riches of the world, and the diminiſhing of them the riches of the Gentiles; how much more their fulneſs?

13 For I ſpeak to you, Gentiles, inaſmuch as I am the apoſtle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation *them which are* my fleſh, and might ſave ſome of them.

15 For if the caſting away of them *be* the reconciling of the world, what *ſhall* the receiving *of them be*, but life from the dead?

Ver. 7. Ch. ix. 31. x. 3. Or, *hardened.*—V. 8. Iſai. xxix. 10. Or, *remorſe.* Iſai. vi. 9. Exek. xii. 2. Matth. xiii. 14.—V. 9. Pſ. lxix. 22. Pſ. lxix. 23.—V. 11. Acts xiii. 46.—V. 12. Or, *decay*, or *loſs.*—V. 13. Ch. xv. 16. Gal. i. 16. ii. 2, 8. Epheſ. iii. 8. 1 Tim. ii. 7. 2 Tim. i. 11.—V. 14. 1 Cor. vii. 16. ix. 22. 1 Tim. iv. 16. James v. 20.

(ver. 6.) let me put this remnant of the Jews who have embraced the Goſpel in mind, that if their ſtanding in the church is of grace and favour, it is wholly ſo, and in no part or reſpect dependant upon their obſervance of the law of Moſes; for if it were, grace would loſe its proper nature, and ceaſe to be what it is; a free undeſerved gift. On the other hand, were it true that they are inveſted in the privileges of the kingdom of Chriſt, only by the obſervance of the law of Moſes, then grace would be quite ſet aſide; for if it were not, work, or the merit of obedience, would loſe its proper nature, which excludes favour and free gift." See Taylor, Locke, and Doddridge.

Ver. 7. *That which he ſeeketh for*] Namely, that righteouſneſs, whereby he was to continue the people of God. See ch. ix. 31. It may be obſerved, that St. Paul's diſcourſe being concerning the national privilege of continuing the people of God, he ſpeaks here, and all along, of the Jews in the collective term *Iſrael*; and ſo likewiſe he calls by the name of *election* the *remnant*, which were to remain his people, and incorporate with the converted Gentiles into one body of Chriſtians; owning the dominion of the one true God, in the kingdom He had ſet up under his Son, and owned by God for his people. See the preceding note. How *the reſt were blinded*, See 2 Cor. iii. 13, &c.

Ver. 8—10. *According as it is written*] We need not ſuppoſe that the Apoſtle quotes theſe paſſages of Scripture, as if they predicted the blindneſs and obduracy of the Jews in his time. It is ſufficient for this purpoſe, if the caſe of wicked Jews, in former ages, ſhews the true reaſon of the infidelity, obſtinacy, and wretchedneſs of the Jews who rejected the Goſpel: for that is the point in view; not to prove that the infidel Jews were blinded, which was but too evident from their bitter oppoſition to the Goſpel, and ſo wanted no proof; but to ſhew them the malignant cauſe and direful effects of their unbelief. See the paſſages in the margin, and Taylor.

Ver. 11, 12. *Have they ſtumbled*, &c.?] The Engliſh reader may imagine, that as the ſame word *fall* is uſed in the tranſlation, ſo it is the ſame word in the Greek. But *their fall*, and *the fall of them*, is παράπτωμα, the ſame word which we render *offence*, ch. v. 15, 17, 18. whereas *that they ſhould fall*, is ἵνα πέσωσι. Now πίπτω, *to fall*, is uſed ſometimes in a ſenſe ſo very emphatical, as to ſignify being *ſlain*; and it is in this ſenſe that St. Paul uſes it here, when he ſays, *that they ſhould fall:* He means a *fall* quite deſtructive and ruinous; whereas by *their fall*, and *the fall of them*, he means no more than ſuch a lapſe as was recoverable; as in the caſe of Adam's offence. *Through their fall*, muſt imply only, "Through that which occaſioned their fall:" For it ſhould be well obſerved, that the fall of the Jews was not in itſelf the cauſe or reaſon of the calling of the Gentiles, or of their obtaining ſalvation: For, whether the Jews had ſtood or fallen, whether they had embraced or rejected the Goſpel, it was the original purpoſe of God to take the Gentiles into the church; and that purpoſe which he purpoſed when he made the covenant with Abraham, was the reaſon why the Gentiles were taken into the church,—and not the fall of the Jews. Nor, for the ſame reaſon, was their fall the neceſſary means of ſalvation to the Gentiles; for the unbelief of the Jews, could be no cauſe of the faith of the Gentiles. Therefore their fall muſt not be here underſtood ſimply, but under its proper circumſtances, or in connection with its cauſe; or as connecting the diſpenſation which occaſioned it. The extenſiveneſs of the divine grace, which threw down the boundaries of their peculiarity, occaſioned their fall, and thus through their fall ſalvation came to the Gentiles; or that which made them fall, brought ſalvation to us. Their *fall* is put for the *cauſe* of their fall, by a metonymy of the effect; nor is this mode of ſpeech more forced than that 1 Cor. xi. 10. *For this cauſe ought the woman to have power on her head, becauſe of the meſſengers*; where *power* is put for a *veil*, the token of the man's ſuperiority, and the woman's ſubjection. And ſo *the glory of God*, Rom. iii. 23. is put for that whereby God is glorified; and *the enmity*, Epheſ. ii. 15. is put for the *cauſe* of their enmity. Though the ſame word is uſed here and ver. 14. that is uſed ch. x. 19. which is there well enough rendered, *provoked to jealouſy*; yet in this place it is improperly tranſlated in that manner: for it is to be underſtood here, in the good and laudable ſenſe; namely, being excited to emulate the good and virtuous; and therefore ſhould be rendered, *to excite them to emulation*. The extenſiveneſs of the divine grace occaſioned the fall of the Jews; which extenſive grace brought ſalvation to the Gentiles. And the Jews, ſeeing the Gentiles enriched with the honours of God's people, appearing illuſtriouſly in the gifts of the Spirit conferred upon them, ought to have been thereby convinced of their miſtake, and excited by faith and repentance to have recovered the degree of dignity from whence they were fallen. Thus the Jews were ſo far from being fallen beyond a poſſibility of recovering themſelves, that their *fall* was ſo circumſtanced as to afford them a motive to be zealous in attempting to gain what they ſaw they had loſt. See Locke, and Taylor.

Ver. 15, 14. *For I ſpeak*, &c.] Dr. Waterland and the MS. read theſe verſes in a parentheſis, thus: *(I ſay to you, Gentiles, ſo far as I am the Apoſtle of the Gentiles, I am uſed to honour my miniſtry*, ver 14. *That I may by any means excite to emulation them who are of my fleſh, and may ſave ſome of them:) Magnify*, unleſs when applied to the Moſt High, who never can be too highly exalted, in our language carries in it the idea of ſtretching beyond the bounds of truth, or making a thing ſeem greater than it really is. The word is δοξάζω, *I glorify,—honour:* So we render it 1 Cor. xii. 26. and ſo it ſhould be tranſlated here;—*I honour my miniſtry*; for διακονία, in the like caſe, is always rendered *miniſtry*. See Acts xxi. 19. 1 Tim. i. 12, &c. St. Paul *honoured his miniſtry*, by ſpeaking magnificently of the ſtate of the Gentiles, whom he had converted to the faith, in compariſon of the poor and low condition to which the unbelieving Jews were reduced. His ſenſe will appear, if in reading ver. 12, 13. we lay the emphaſis upon *the* RICHES *of the world*,—*the* RICHES *of the Gentiles*. St. Peter ſets the honours of believing Gentiles, and the degraded ſtate of the infidel Jews, in a ſtill more ſtriking contraſt, 1 Pet. ii. 8, 9. *They ſtumbled at the word*, and are fallen; *but ye are* raiſed to the honour of being a *choſen generation, a royal prieſthood, an holy nation, a peculiar people*.

Ver. 14. *If by any means*, &c.] The Apoſtle has generally very extenſive and complicated views in writing; and it ſeems very evident, that he not only intended to excite the Jews to emulation by turning their thoughts to the conſideration of the privileges they had loſt, but alſo that it was his aim to inſinuate himſelf, and the Goſpel he preached, into the good opinion of the Jews: For he cautions the Gentile againſt inſulting the Jew; labours to give him an honourable opinion of the Jew; and ſo explains the caſe of the Jew's preſent rejection, and future reception, as to diſpoſe him to think favourably of the Goſpel diſpenſation; which allowed him the opportunity of recovering himſelf immediately, would he immediately repent and believe; and which concurred with the prophets in aſſerting, that one day the whole nation would be glorioully reſtored. The Apoſtle's affirming and arguing upon this event with ſo much aſſurance and pleaſure, had a natural tendency to ſoften the Jew, and incline him to think. See Taylor.

Ver. 15. *The reconciling of the world*] See on ch. v. 11. *But life from the dead*, means "to the world; to us Gentile Chriſtians; the world, reconciled and enriched by the caſting off of the Jews." When we were at firſt reconciled by being converted to Chriſtianity, we were raiſed from the dead to a new life, ch. vi. 13. and the approaching glorious diſpenſation which the Apoſtle here ſpeaks of, will again be to us as life from the dead. By which we may underſtand, either that this future happy ſtate of religion will as much exceed our preſent ſtate, as Chriſtianity exceeds heatheniſm; or that Chriſtians are now in a manner reduced to a ſtate of religion as

16 For if the firſt-fruit *be* holy, the lump *is* alſo *holy:* and if the root *be* holy, ſo *are* the branches.

17 And if ſome of the branches be broken off, and thou being a wild olive-tree, wert graffed in amongſt them, and with them partakeſt of the root and fatneſs of the olive-tree;

18 Boaſt not againſt the branches. But if thou boaſt, thou beareſt not the root, but the root thee.

19 Thou wilt ſay then, The branches were broken off, that I might be graffed in.

20 Well; becauſe of unbelief they were broken off, and thou ſtandeſt by faith. Be not high-minded, but fear:

21 For if God ſpared not the natural branches, *take heed* leſt he alſo ſpare not thee.

22 Behold therefore the goodneſs and ſeverity of God: on them which fell, ſeverity; but towards thee, goodneſs; if thou continue in *his* goodneſs: otherwiſe thou alſo ſhalt be cut off.

23 And they alſo, if they abide not ſtill in unbelief, ſhall be graffed in: for God is able to graff them in again.

24 For if thou wert cut out of the olive-tree which is wild by nature, and wert graffed contrary to nature into a good olive-tree; how much more ſhall theſe which be the natural *branches*, be graffed into their own olive-tree?

25 For I would not, brethren, that ye ſhould be ignorant of this myſtery, (leſt ye ſhould be wiſe in your own conceits;) that blindneſs in part is happened to Iſrael until the fulneſs of the Gentiles be come in.

26 And ſo all Iſrael ſhall be ſaved: as it is written, There ſhall come out of Sion the Deliverer, and ſhall turn away ungodlineſs from Jacob.

Ver. 17. Jer. xi. 16. Or, *for them.*—V. 18. Cor. x. 12.—V. 20. Prov. xxviii. 14. Iſai. lxvi. 2. Phil. ii. 12.—V. 22. 1 Cor. xv. 1. Hebr. iii. 6, 14. John xv. 2.—V. 23. 2 Cor. iii. 16.—V. 25. Or, *hardineſs.* Luke xxi. 24. Rev. vii. 9.—V. 26. Iſai. lix. 20. See Pſ. xiv. 7. Iſai. xxvii. 9. Jer. xxxi. 31, &c. Hebr. viii. 8. x. 16.

low as that of heatheniſm, and may again be ranked among the dead; from whence they ſhall again be made to live, when this great event of the reſtoration of the Jews ſhall take place. Numberleſs prophecies of the Old Teſtament evidently refer to this event; and the wonderful preſervation of the Jews, as a diſtinct people, thus far, not only leaves a poſſibility, but encourages our hope of it. When it ſhall be accompliſhed, it will be ſo unparalleled, as neceſſarily to excite a general attention, and to fix upon men's minds ſuch an almoſt irreſiſtable demonſtration, both of the Old and New Teſtament revelation, as will probably captivate the minds of many thouſands of deiſts, in countries profeſſedly Chriſtian; of which, under ſuch corrupt eſtabliſhments as generally prevail, there will of courſe be increaſing multitudes. Nor will this only captivate their underſtanding, but will have the greateſt tendency to awaken a ſenſe of true religion in their hearts; and this will be a means of propagating the Goſpel with an amazing velocity in Pagan and Mahometan countries; which, probably, had been evangelized long ago, had genuine Chriſtianity prevailed in thoſe who have made a profeſſion, and God knows, for the moſt part, a very ſcandalous profeſſion of its forms. See Taylor, Doddridge, Hartley's Obſervat. vol. ii. p. 373. and Lardner's Diſcourſes on "The circumſtances of the Jewiſh people, an argument for the truth of the Chriſtian religion."

Ver. 16. *For if the firſt-fruit be holy,* &c.] *Now if,* &c. Wat. The Apoſtle makes uſe of theſe alluſions to ſhew that the patriarchs, the *root* of the Jewiſh nation, being accepted by God, and the few Jewiſh converts who at firſt entered into the Chriſtian church, being alſo accepted of God, are as it were *firſt-fruits,* or pledges that God will in due time admit the whole nation of the Jews into his viſible church, to be his peculiar people again. By *holy* here is meant that relative holineſs, whereby any thing hath an appropriation to God. Locke. Inſtead of *lump,* Dr. Heylin reads, *the whole product.*

Ver. 17. *Thou, being a wild olive-tree,* &c.] This is another way of expreſſing the juſtification and election of us Gentiles; and it is alſo an inconteſtible proof, that we Gentile Chriſtians are taken into the Abrahamic covenant, (for the Sinai covenant is aboliſhed) as truly and fully, as ever the nation of the Jews was. Conſequently, any argument relating to our church privileges, taken from the nature of the Abrahamic covenant, muſt be juſt and valid; for we are grafted into the church, which ſprung from that root, and are partakers of its fatneſs. It is to very little purpoſe to object, that it is unnatural to ſuppoſe an ignoble branch grafted on a rich ſtock; for it was not neceſſary that the ſimile from inoculation ſhould hold in all its particulars; and the engagement to humility, ariſes in a conſiderable degree from the circumſtance objected againſt. Had the ſcion been nobler than the ſtock, yet its dependance on it for life and nouriſhment would render it unfit that it ſhould boaſt againſt it: How much more when the caſe was the reverſe of what in human uſage is practiced; and the wild olive is engrafted on the good! See Taylor, Doddridge, and Calmet.

Ver. 18. *Boaſt not againſt the branches*] *Glory not,* &c. MS. Tho' the great fault which moſt diſordered the church, and principally exerciſed the Apoſtle's care in this Epiſtle, was from the Jews preſſing the neceſſity of legal obſervances, and not brooking that the Gentiles, though converts to Chriſtianity, ſhould be admitted into their communion without being circumciſed; yet it is plain from this verſe, as well as from ch. xiv. 3, 10. that the convert Gentiles were not wholly without fault on their ſide, in treating the Jews with diſeſteem and contempt. To this alſo, as it comes in his way, he applies fit remedies, particularly in this chapter, and in chap. xiv. See Locke.

Ver. 20. *Be not high-minded,* &c.] Dr. Heylin connnects this with the next verſe, thus: *Be not preſumptuous, but fear, leſt God ſhould not ſpare you, ſince he did not ſpare even the natural branches.*

Ver. 22. *Behold therefore the goodneſs,* &c.] What is here meant by *goodneſs* to the believing *Gentile,* as it ſtands oppoſed to *ſeverity* againſt the rejected *Jew,* is very evident. It is the ſame with *ſalvation being come to them,* ver. 11. with their being *enriched,* ver. 12. with their being *grafted into the good olive-tree,* ver. 17. with their having *obtained mercy,* ver. 30. with their being *called* and *choſen,* ch. ix. 24. It is, in ſhort, the ſame with their *being juſtified by the grace of God,* upon their *faith.* What therefore their juſtification by faith is, for which the Apoſtle argues throughout this Epiſtle, in oppoſition to the Jew, who would not allow that the Gentile could be ſo juſtified, can be no doubt with any perſon who conſiders, how *goodneſs, ſalvation, enriching, grafting into the good olive-tree, obtaining mercy,* are in this chapter applied to the whole body of believing Gentiles, in oppoſition to the whole body of the unbelieving Jews. See Taylor.

Ver. 24. *The olive-tree, which is wild by nature—which be the natural branches*] The original in both theſe places is κατα φυσιν, and therefore our tranſlators ſhould either have rendered it in the firſt clauſe, *The natural wild olive-tree,* or in the latter, *Which are branches by nature.* See Heylin.

Ver. 25. *The fulneſs of the Gentiles*] The *fulneſs* of the *Jews,* ver. 12. is the whole body of the Jewiſh nation profeſſing Chriſtianity; and therefore the *fulneſs of the Gentiles* here muſt be the whole body of the Gentiles profeſſing Chriſtianity. It is well remarked by Dr. Harris, that as this Epiſtle was written about the year 57, that is, long after the moſt remarkable converſion of the Jews by the firſt preaching of the Apoſtles, and after St. Paul had been about thirty years engaged in his work, it appears that the prophecies relating to the calling of the Jews were not accompliſhed then, and conſequently are not yet accompliſhed. Dr. Whitby very juſtly obſerves, that there is a double harveſt of the Gentiles ſpoken of by St. Paul, in this chapter; the *firſt* called *their riches,* ver. 12. as conſiſting in the *preaching the Goſpel* to all nations; whereby indeed they were happily *enriched* with divine knowledge and grace; the *ſecond,* the *bringing in their fulneſs*; which expreſſes a more glorious *converſion* of many to the true faith of Chriſtians, in the latter age of the world, which is to be occaſioned by the converſion of the Jews. This anſwers Orobio's objection, "That Paul's account is contrary to the prophecies of the Old Teſtament, which repreſent the recovery of the Gentile nations as conſequent to the redemption of Iſrael." See Locke, Whitby, Harris's Diſcourſe on the Meſſiah, p. 91. Limb. *Collat.* p. 94. and Doddridge.

Ver. 26, 27. *And ſo*] That is, *by that means:* So ὄυτω ſignifies, John viii. 59. It is plain that the *ſalvation* which St. Paul ſpeaks of in this diſcourſe concerning the nation of the Jews, and the Gentile world in the groſs, is not eternal happineſs in heaven: It means only the profeſſion of the true religion here on earth. Whether it be that this is as far as corporations or bodies politic can go towards the attainment of eternal ſalvation, I will not enquire, ſays Mr. Locke; But it is evident, that *being ſaved* is uſed by the Apoſtle here in this ſenſe. That all the Jewiſh nation may become the people

27 For this *is* my covenant unto them, when I ſhall take away their ſins.

28 As concerning the goſpel, *they are* enemies for your ſakes: but as touching the election, *they are* beloved for the fathers ſakes.

29 For the gifts and calling of God *are* without repentance.

30 For as ye in times paſt have not believed God, yet have now obtained mercy through their unbelief;

31 Even ſo have theſe alſo now not believed, that through your mercy they alſo may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

Ver. 29. Numb. xxiii. 19.—V. 30. Or, *obeyed.*—V. 31. Or, *obeyed.*—V. 32. Ch. iii. 9. Gal. iii. 22. Or, *ſhut them all up together.*

ple of God again, by taking up the Chriſtian profeſſion, may be eaſily conceived; but that every perſon of ſuch a Chriſtian nation ſhall attain eternal ſalvation in heaven, I think nobody can imagine to be here intended. The reference in this and the next verſe to the Old Teſtament, is commonly ſuppoſed to point at Iſai. lix. 20. But whether the Apoſtle directs to any particular prophecy, or to the current ſenſe of all the prophets, is uncertain; though the latter opinion ſeems moſt probable. The reſtoration of the Jewiſh commonwealth, in a higher degree than ſeems to be yet accompliſhed, is, as we have before obſerved, frequently ſpoken of in the prophetick writings. *Shall take away their ſins*, ver. 27. means, "*Shall forgive their ſins*, and take away the puniſhment they lie under for them." See Locke, Taylor, and Whitby.

Ver. 28. *They are enemies for your ſakes*] *Enemies* ſignify *ſtrangers*, or *aliens*; i. e. ſuch as are no longer to be the people of God: For they are called *enemies*, in oppoſition to *beloved* in this verſe; and the reaſon given why they are *enemies*, makes it plain that this is the ſenſe; namely, for the Gentiles' ſake: That is, "they are rejected from being the people of God, that you Gentiles may be taken in to be the people of God in their room," ver. 30. *Enemies* has the ſame ſignification, ch. v. 10. *As concerning the Goſpel, enemies:* That is, all thoſe who not embracing the Goſpel, not receiving Chriſt for their King and Lord, are aliens from the kingdom of God;—and all ſuch aliens are called *enemies:* And ſo indeed were the Jews now, yet they were, as *touching the election, beloved*; that is, not actually within the kingdom of God, his people, but within the election which God had made of Abraham, Iſaac, and Jacob, and their poſterity, to be his people; and ſo God had ſtill intentions of kindneſs to them, for their fathers' ſakes, to make them again his people. The *election* is the ſame with that mentioned ver. 5. and ch. ix. 11. Therefore the unbelieving Jews were not ſo caſt off, as to be entirely deprived of the favour of God; agreeably to what he had long before declared, Lev. xxvi. 44, 45. Deut. iv. 31. This clearly ſhews the nature of that election, concerning which the Apoſtle diſcourſes in this and the two foregoing chapters. See Locke, Taylor, and on ch. v. 11.

Ver. 29. *For the gifts and calling of God*, &c.] "For the favours which God ſhewed to thoſe their fathers in calling them, and their poſterity to be his people, he doth not repent of; but his promiſe, that they ſhall be his people, ſhall ſtand good." So *God's repenting* is explained, Numb. xxiii. 19, 24. See Elſner. The MS. reads the laſt words, *Are not to be repented of.*

Ver. 30, 31. *For as ye in times paſt*, &c.] When the promiſe was made to Abraham, the calling of the Gentiles was not a ſecondary deſign, to take effect in caſe the Jew rejected the Goſpel, but an abſolute purpoſe, to be accompliſhed whether the Jews complied or refuſed. The refuſal of the Jew was no way neceſſary to the calling of the Gentile; nor did the Apoſtles preach to the Gentiles only becauſe the Jews had refuſed to accept the Goſpel. Had the Jews embraced the faith of Chriſt, the Apoſtles would ſtill have preached to the Gentiles. *Their unbelief* is evidently to be underſtood, as their *fall*, and the *caſting them off*, ver. 11, 12. not ſimply and abſolutely, but conſidered under its proper circumſtances, or in its cauſe; namely, that extenſive grace, which threw down their peculiarity, in order to make room for the Gentiles, and ſo occaſioned their unbelief. Theſe verſes may be paraphraſed thus: "For as you Gentiles, for many ages paſt, were in a ſtate of alienation from God, yet not ſo as to be totally and for ever excluded,—for you are now taken into his kingdom by that method which hath occaſioned the unbelief of the Jews;—ſo in like manner (ver. 11.) the Jews, in their turn, are through infidelity ſhut out of the preſent kingdom of God; not to their utter excluſion, but to open a new ſcene, when through the further diſplays of God's mercy to you, they ſhall be taken into his kingdom again. See Taylor, Locke, and on ver. 11.

Ver. 32. *For God hath concluded them all*, &c.] *Them* is not in the original, and ſhould not be in the tranſlation. *Concluded* is no Engliſh word in this place; the ſenſe of the Greek verb συνέκλεισε is, *he hath locked*, or *ſhut up together*, which may be properly rendered by the latin word *concludo*; but we never, in Engliſh, uſe the word *conclude* to ſignify to *lock* or *ſhut up*. The word in the original is found but in three places beſides this, viz. Luke v. 6. where it is well rendered *incloſed*; and Gal. iii. 22, and 23. where in one verſe it is rendered very improperly *concluded*, in the other *ſhut up*. *All were locked up under ſin*, and the Jews in particular were locked up under the law; ſo here God has *locked up all together in unbelief.* Now, as all Jews and Gentiles, before Chriſt came, were locked up under ſin, and the Jews were locked up under the law, condemning them to death;—(not as if none of them could be ſaved, or be in a ſtate of acceptance with God, but only ſo far, and in this ſenſe, as the ground of their pardon and redemption was not laid, or the price of their redemption was not paid, till Chriſt, by the ſacrifice of himſelf, took away the ſin of the world,) ſo here firſt the Gentiles, afterwards the Jews, are *locked up in unbelief:* not as if they were therefore locked out of the favour of God, and excluded from eternal life; for *unbelief* is here to be underſtood, not in the abſolute, but in the relative ſenſe:—not in the *abſolute* ſenſe, as it is a principle which renders a man wicked, but with reference to the kingdom of God in this world, or as it diſqualifies a perſon from being a ſharer in the honours and privileges of that kingdom.—It is *unbelief in profeſſion*, which ſtands oppoſed, not to a life of virtue, or of eternal happineſs in the world to come, but only to *faith in profeſſion.* That the Apoſtle here means *unbelief* in this general relative ſenſe, and only ſo far as it excludes a perſon out of the preſent kingdom of God, is evident; for this verſe ſtands in immediate connection with the two foregoing; and ALL here, includes the unbelieving Jews and Gentiles in thoſe verſes. But the *unbelieving Gentiles* are thoſe, (ver. 30,) who *in times paſt had not believed God*; *but now*, upon their converſion to Chriſtianity, *had obtained mercy*; conſequently they were the whole body of Gentiles, who, from the time when the covenant was made with Abraham, to the time when they embraced the faith of the Goſpel, had not believed God; that is, had not been numbered among the ſubjects of his viſible kingdom, as the Jews were during that period. And the *unbelieving Jews* are thoſe (ver. 31.) who now do not believe God; but at laſt ſhall, upon their converſion to Chriſtianity, obtain mercy; conſequently, they are the whole body of Jews, who, from the time of their rejecting the kingdom of God under the Meſſiah, have not believed God; that is, have not been numbered among the ſubjects of his viſible kingdom, as the believing Gentiles now are. All this is clear; and therefore we may conclude, *firſt*, that the *unbelief* which the Apoſtle here ſpeaks of, is not the faulty character of particular perſons, but the general profeſſion of whole nations through a long tract of time: neither, *ſecondly*, is it that unbelief which ſubjects perſons to final condemnation; for that unbelief will not terminate in their *obtaining mercy:* but the unbelief under which the Gentiles were locked up, terminated in their obtaining mercy, and ſo will the unbelief of the Jews alſo. *Thirdly*, the whole body of Gentiles who embraced the Chriſtian religion obtained mercy, and ſo will the whole body of the Jews, at the future period whereof the Apoſtle ſpeaks; but evidently this relates to their being admitted to the privileges of God's kingdom in this world; conſequently their *unbelief*, which ſtands oppoſed to their *obtaining mercy*, relates only to their being excluded from thoſe privileges. In ſhort, the Apoſtle conſiders the unbelieving Gentiles, during the Jewiſh peculiarity, as one body of men; which body of men afterwards obtained mercy, when they were taken into the church of God: and he likewiſe conſiders the unbelieving Jews, from the time of their rejecting Chriſt, to the future time of their converſion, as one body of men, who ſhall then alſo obtain mercy, or be brought again into the kingdom of God. Therefore, as this obtaining of mercy is no other than the election and juſtification, about which he argues in this Epiſtle, it is certain he doth not thereby mean the election and juſtification only of particular perſons, and ſo as to aſcertain their everlaſting ſalvation; but he means ſuch an election and juſtification as may alſo be applied to bodies of men, with reſpect to their being taken into the kingdom of God in this world, See Taylor. Mr. Locke's note on this place is very excellent, and ſets the whole of this important ſubject in a very clear light. "The *unbelief*, ſays he, here charged nationally on Jews and Gentiles in their turns, in this and the two preceding verſes, whereby they ceaſed to be the people of God, was evidently the diſowning of his dominion; whereby they put themſelves out of the kingdom which he had and ought to have in the world, and ſo were no longer in the ſtate of ſubjects, but aliens and rebels. A general view of mankind will lead us into an eaſier conception of St. Paul's doctrine, who all through this Epiſtle conſiders the Gentiles, Jews, and Chriſtians as three diſtinct bodies of men. God, by creation, had no doubt an unqueſtionable ſovereignty over mankind, and this was at firſt acknowledged in their ſacrifices and worſhip of him. Afterwards they withdrew themſelves from their ſubmiſſion to him, and found out other gods, whom they worſhipped and ſerved. This revolt from God, and the conſequence of it, God's abandoning them, St. Paul deſcribes, ch. i. 18—32. In this ſtate of revolt from God were the nations of the earth in the times of Abraham. And then Abraham, Iſaac, and Jacob, and their poſterity the Iſraelites, upon God's gracious call, returned to their allegiance to their ancient and rightful king and ſovereign; owned the one inviſible God, creator of heaven and earth, for their God, and ſo became his people again, to whom he, as to his peculiar people, gave law. And thus remained the diſtinction between Jews and Gentiles, i. e. the *nations*, as the word ſignifies, till the time of the

Meſſiah,

33 O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable *are* his judgements, and his ways paſt finding out!

34 For who hath known the mind of the Lord? or who hath been his counſellor?

35 Or who hath firſt given to him, and it ſhall be recompenſed unto him again?

36 For of him, and through him, and to him *are* all things: to whom *be* glory for ever. Amen.

Ver. 33. Pſ. xxxvi. 6. Job xi. 7.—V. 34. Iſai. xl. 13. Jer. xxiii. 18. Wiſd. ix. 13. 1 Cor. ii. 16. Job xxxvi. 22. Job xxxv. 7. xli. 11.—V. 36. 1 Cor. viii. 6. Col. i. 16. Gr. *him.*

Meſſiah; and then the Jews ceaſed to be the people of God, not by a direct renouncing the God of Iſrael, and taking to themſelves other falſe gods whom they worſhipped; but by oppoſing and rejecting the kingdom of God, which he propoſed at that time to ſet up with new laws and inſtitutions, and to a more glorious and ſpiritual purpoſe, under his Son Jeſus Chriſt: Him God ſent to them, and him the nation of the Jews refuſed to receive as their Lord and Ruler, though he was their promiſed King and Deliverer, anſwering all the prophecies and types of him, and evidencing his miſſion by his miracles. By this rebellion againſt Him, into whoſe hand God had committed the rule of his kingdom, and whom he had appointed Lord over all things, the Jews turned themſelves out of the kingdom of God, and ceaſed to be *His people*, who had now no other people but thoſe who received and obeyed his Son as their Lord and Ruler. This was the ἀπείθεια, *unbelief*, here ſpoken of. And I would be glad to know any other ſenſe of *believing* or *unbelief*, wherein it can be nationally attributed to a people (as viſibly here it is) whereby they ſhall ceaſe, or come to be the people of God, or viſible ſubjects of his kingdom here on earth. Indeed, to enjoy life and eſtate in this, as well as other kingdoms, not only the owning of the prince, and the authority of his laws, but alſo obedience to them is required: For a Jew might own the authority of God, and his law given by Moſes, and ſo be a true ſubject, and as much a member of the commonwealth of Iſrael as any one in it, and yet forfeit his life by diſobedience to the law. And a Chriſtian may own the authority of Jeſus Chriſt, and of the Goſpel, and yet forfeit eternal life by his diſobedience to the precepts of it; as may be ſeen, ch. vii, viii, and ix.

Ver. 33. *Oh the depth*, &c.] This emphatical concluſion ſeems in an eſpecial manner to regard the Jews, whom the Apoſtle would hereby teach modeſty and ſubmiſſion to the over-ruling hand of the all-wiſe God, unfit as they are to call him to account for his dealing ſo favourably with the Gentiles. "His wiſdom and ways are infinitely above their comprehenſion; and will they take upon them to adviſe Him what to do? Or is God in their debt?—Let them ſay for what, and he ſhall repay it to them." This is a ſtrong rebuke to the Jews, but delivered, as we ſee, in a way very gentle and inoffenſive: a method which the Apoſtle endeavours every where to obſerve towards his nation. Locke.

Ver. 35. *Or who hath firſt given to him*, &c.] This has a manifeſt reſpect to the *Jews*, who claimed a right to be the people of God ſo far, that St. Paul ch. ix. 14. finds it neceſſary to vindicate the juſtice of God in the caſe; and here alſo, in this queſtion, he expoſes and ſilences the folly of any ſuch pretence. Locke.

Ver. 36, *For of him*, &c.] *Of him*, as the original author; *through him*, as the gracious preſerver; and *to* or *for him*, as the ultimate end, —*are all things:* For his pleaſure all things were created; by his providence all things are preſerved; to his glory all things terminate. Antoninus, ſpeaking of *nature*, (that is, of God) has an expreſſion, which one would imagine he had borrowed from this of St. Paul, Ἐξ σου παντα, εν σοι παντα, εις σε παντα.—"All things are of thee, in thee, and to thee." Thus, ſays Mr. Locke, St. Paul concludes with a very ſolemn epiphonema that admirable evangelical diſcourſe to the church at Rome, which had taken up the eleven foregoing chapters. It was addreſſed to the two ſorts of converts, viz. Gentiles and Jews, into which, as into two diſtinct bodies, he all along through this Epiſtle divides all mankind, and conſiders them as ſo divided into two ſeparate corporations. 1. As to the Gentiles, He endeavours to ſatisfy them, that though they for their apoſtacy from God to idolatry, and the worſhip of falſe gods, had been abandoned by God, had lived in ſin and blindneſs, without God in the world, ſtrangers from the knowledge and acknowledgment of him, yet that the mercy of God through Jeſus Chriſt was extended to them, whereby there was a way now opened to them to become the people of God. For ſince no man could be ſaved by his own righteouſneſs, no not the Jews themſelves, by the deeds of the law, The only way to ſalvation, both for Jews and Gentiles, was by faith in Jeſus Chriſt. Nor had the Jews any other way now to continue themſelves the people of God, than by receiving the Goſpel; which way was opened alſo to the Gentiles, and they as freely admitted into the kingdom of God, now erected under Jeſus Chriſt, as the Jews, and upon the ſole terms of believing. So that there was no need at all for the Gentiles to be circumciſed to become Jews, that they might be partakers of the benefits of the Goſpel. 2. As to the Jews, The Apoſtle's other great aim in the foregoing diſcourſe is, to remove the offence the Jews took at the Goſpel, becauſe the Gentiles were received into the church as the people of God, and were allowed to be ſubjects of the kingdom of the Meſſiah. To bring them to a better temper, he ſhews them from the Sacred Scripture, that they could not be ſaved by the deeds of the law, and therefore the doctrine of righteouſneſs by faith ought not to be ſo ſtrange a thing to them. And as to their being for their unbelief rejected from being the people of God, and the Gentiles taken in in their room, he ſhews plainly, that this was foretold them in the Old Teſtament; and that herein God did them no injuſtice. He was ſovereign over all mankind, and might chooſe whom he would to be his people, with the ſame freedom that he choſe the poſterity of Abraham among all the nations of the earth, and of that race choſe the deſcendants of Jacob before thoſe of his elder brother Eſau, and that before they had a being, or were capable of doing good or evil. In all which diſcourſe of his, it is plain the *election* ſpoken of, has for its object only nations or collective bodies politic in this world, and not particular perſons, in reference to their eternal ſtate in the world to come.

REFLECTIONS ON THE RESTORATION OF THE JEWS, &c.

It appears from this prophetic chapter, as well as from many ſtriking predictions in other parts of Scripture, that the Jews will hereafter be reſtored to the favour and protection of their God, and will become with the Gentiles *one fold, under one ſhepherd, Jeſus Chriſt*. For this purpoſe they are remarkably preſerved a diſtinct and ſeparate people from all the nations of the earth; and nothing can afford a more ſtriking proof of the truth of the Chriſtian religion, than their preſent ſubſiſtence as a people, together with all the peculiar circumſtances of their ſtate and diſperſion. With a view to them, we may obſerve, that ſome evidences of the truth of our holy faith are not weakened, but rather gain force by length of time. Jeſus often ſpoke of *many coming from the eaſt and the weſt, and from the north and the ſouth, to ſit down with Abraham, and Iſaac, and Jacob in the kingdom of heaven*; that is, to partake of the privileges of the Goſpel, and the bleſſings of the Meſſiah's kingdom: So long therefore as there are Gentiles in the world, who thankfully embrace the Goſpel, this declaration is fulfilled; and the longer it is ſince theſe words were ſpoken, the more are they verified; and every acceſſion to the church of Chriſt from among ignorant and darkened Gentiles, is a freſh confirmation of the truth of his doctrine. The diſperſion of the Jews, the longer it laſts, ſtill more and more ſtrengthens the evidences of the Chriſtian religion; it is the more remarkable; it is a plainer and more affecting token of divine diſpleaſure againſt them: it affords greater aſſurance that the Meſſiah is already come; and it is rendered the more impoſſible for any man to prove himſelf of the tribe of Judah, and the family of David, whence the Meſſiah was to ariſe. For theſe reaſons their preſent diſperſion is prolonged, and may it be duly attended to by all to whom the conſideration of it may be of uſe!

St. Paul directs us to conſider theſe things as warnings; *Becauſe of unbelief they were broken off, and thou ſtandeſt by faith: Be not high-minded, but fear*, &c. ver. 20. For if we improve not our privileges, the *glory* may depart from us alſo. The ſeven churches of Aſia in the book of *Revelation* were warned, and moſt of them threatened with the *removal of their candleſtick*, unleſs they ſpeedily *repented, and did their firſt works.* Many Chriſtian churches, planted by the Apoſtles of Jeſus, and watered by their fellow-labourers, have fallen to decay and ruin: the name and title of *Chriſtian* will not ſave particular perſons in the day of judgement; nor will the name of *Jeſus* or *Chriſtian* alone ſecure churches and ſocieties in this world. There ſhould be not only the leaves of a fair profeſſion, but alſo fruits of love and peace, and all the branches of righteouſneſs and true holineſs, Chriſtians ſhould have heavenly minds, and their lives ſhould be adorned with acts of meekneſs, patience, ſelf-denial, and zeal for each other's welfare. Chriſt will *dwell with ſuch.* They honour him, and he will honour them with a diſtinguiſhed care and protection.

We learn from the Apoſtle's arguments, that as in paſt ages the Jews had been of great ſervice in upholding religion in the world, and from them at length it was brought to the Gentiles, ſo when in the end the Jews are converted to the faith of Chriſt, it will be through the Gentiles; and probably upon ſome more general converſion of the latter than has yet been. See ver. 30, 31. However, we may remark, that in order to ſhew more fully the divine interpoſition, and that this work is wholly of God, Their converſion, upon the preſent ſtate of things, does not appear likely, conſidering the great ſtrength and inveteracy of the prejudices againſt the Chriſtian faith; nor is there any probability that this event is near at hand, ſeveral others of great conſequence being firſt to take place; much leſs is it likely that, as ſome have ſuppoſed, upon their general converſion, they will be eſtabliſhed again in the land of Judea, and that Jeruſalem, with its temple, will be rebuilt with great ſplendor and magnificence. Whenever there is a general converſion of the Jews to the faith of Jeſus, they will become *Chriſtians indeed*, and their fondneſs for the rites of the Moſaic law will ceaſe, that they and the Gentiles may become one people, and one flock.

We have good reaſon to wiſh and pray for ſuch an event, that the *fulneſs of the Gentiles may be brought in*, and that then the blindneſs which in part hath long happened to the Jewiſh people may be entirely

CHAP. XII.

God's mercies muſt move us to pleaſe God. No man muſt think too well of himſelf, but attend every one on that calling wherein he is placed. Love, and many other duties, are required of us. Revenge is eſpecially forbidden.

I Beſeech you therefore, brethren, by the mercies of God, that ye preſent your bo-

Ver. 1. 2 Cor. x. 1. 1 Pet. ii. 5. Pſ. l. 13, 14. Ch. vi. 13, 16. Hebr. x. 20.

tirely removed. In the mean time we ſhould both labour for the converſion of ignorant Gentiles, and do what lies in our power to excite the people of the Jews to emulation, by the ſimplicity of our worſhip, the purity of our faith, and the goodneſs of our lives.

From the ſtate of things repreſented to us in this chapter, we cannot fail to admire the exceeding riches of the wiſdom and goodneſs of God, who has graciouſly afforded mankind in all ages helps for knowing the great truths of religion. God ever ſpoke to all in the voice of reaſon: when that was not duly attended to, and the danger of univerſal ignorance became great, he ſeparated a family, that of Abraham, from the reſt of the world; and of a part of it he made a great nation, to whom he gave a law; and who thereby were ſet up as a lamp upon a hill, to lighten the world around them. Among them, by frequent interpoſitions of his wiſe and powerful Providence, religion was maintained, and they were kept a diſtinct nation, enjoying many privileges until the Meſſiah came, and religion was ſpread far and wide in the nations of the earth, according to promiſes made long before: and then the Jews generally rejecting that bleſſing, God caſt them off from being his people, as they had been, and poured down upon them tokens of his diſpleaſure; yet not deſtroying them utterly, and making uſe of them, even under afflictions, to ſupport the truth of his Son's miſſion and authority, whom they had crucified.

Nor is there herein any injuſtice, or unkindneſs; for ſtill they are *provoked to jealouſy* by thoſe who are taken in their room: and in this reſpect they now enjoy an advantage with regard to religion, beyond what the Gentiles had formerly. For then it was the nation of the Jews only to whom God was known, and many of the nations of the earth were remote from them. But the unbelieving Jews, for the moſt part, live among or near the followers of Jeſus, and have better opportunities to inform themſelves of the principles of their religion, than the Gentiles had of old to know that of the Iſraelites.

And the wiſdom of Divine Providence in the former and the latter diſpenſation is admirable, as the Apoſtle obſerves at the end of this chapter, ver. 30—36. on addreſſing himſelf to Gentile Chriſtians; a paſſage, from whence we may conclude with St. James at the council at Jeruſalem, that *known unto God are all his works from the beginning.* Acts xv. 18.

It may moreover be reaſonably ſuppoſed, that it will be delightful in the heavenly ſtate to know and obſerve the various methods of Divine Providence relating to his creatures in the world where we have lived; particularly to obſerve the manifold deſigns of wiſdom and goodneſs, with regard to the concerns of religion.

A wiſe and diſcerning perſon has now great delight and profitable entertainment in reviewing theſe works of Divine Providence, as recorded in the Scriptures of the Old and New Teſtament; but the diſcoveries in a future ſtate may be much more full and complete, and conſequently more delightful. We may then ſee the overſpreading deluge of ignorance in ſome places and ages, the wonderful ſteps by which light was reſtored, and all the virtue of the inſtruments raiſed up and employed by God: the faithful and diſintereſted zeal with which they ſerved God, and prompted the welfare of their fellow-creatures; and how even afflictive events ſubſerved beneficial deſigns.

And though ſuch extenſive knowledge ſhould not be the portion of thoſe who are finally *ſeparated from God*, yet there will be a remembrance of things paſt; what men have done and neglected to do; what means of knowledge were offered them in this world; what convictions they had of duty; what helps they enjoyed for ſecuring a virtuous conduct, and ſtrengthening them againſt temptations; and how they failed to improve thoſe many advantages.

How piercing muſt it be, in the place of torment, for a deſcendant of Abraham, who lived *in the time of our Lord*, to recollect the *gracious word* he heard from his mouth! That though Jeſus *taught in the ſtreets* of his city, and in the moſt winning manner promiſed everlaſting life to ſuch as believed in and obeyed him; and though he performed numerous *miracles*, healing and beneficial, ſuited to the goodneſs of his doctrine, and tokens of inexpreſſible mildneſs and benevolence, yet he deſpiſed and abuſed this amiable perſon! And though he knew the *prophets* had ſpoken of a *great deliverer* to ariſe amongſt them, and it was the prevailing opinion that *that* was the very time prefixed for his coming; he would not hearken to him, nor regard him, becauſe of ſome groundleſs prejudices, and too ſtrong an affection for worldly poſſeſſions and enjoyments!

In like manner, to how many others alſo will not the recollection of religious, of *Chriſtian* privileges not improved, but rejected and abuſed, be matter of torment and vexation!—For inſtance, *Children* of pious parents, who *ſet at nought all their counſel, and will have none of their reproof! Servants*, who are averſe to the order and reſtraint of religious families, and offended at daily devotions and frequent readings of the Scripture, or other books of piety; who chooſe the habitations of the wicked, where there is not ſo much as a form of godlineſs, or an appearance of religion, and prefer the company and manners of the diſſolute, who are a reproach to human nature!—A *Chriſtian*, partaking in all the ordinances of the Goſpel, yet acting contrary to the obligations he is under!—A *miniſter* in God's houſe, ſhewing to others the way to ſalvation, but not walking in it himſelf!—

How grievous muſt the recollection of ſuch advantages be hereafter, if finally abuſed and diſregarded! What conſolation can then be given to the trembling ſouls of man?—Alas! the ſad reflection on their own folly will be unavoidable, and for ever incurable.

May we therefore be wiſe to *know* and mind *the things of our peace, now in this our day!* Securing time, while we have it, for ſerious reflections on our conduct and our advantages, and comparing our light and knowledge with our actions and purpoſes! For between theſe there ought, there muſt be an agreement, or miſerable the conſequence. Where much is given, much may and will be expected: *And the ſervant who knew his lord's will, and did it not, ſhall be beaten with many ſtripes.* Luke xii. 47.

Theſe are certain truths:—Theſe are things which will ſome time afford either a pleaſing and comfortable, or an afflictive and ſorrowful recollection to the ſoul. It is an aweful and awakening obſervation of our Lord,—*This is the condemnation, That light is come into the world, and men loved darkneſs rather than light, becauſe their deeds are evil.* John. iii. 19. If any of *us* ſhould periſh, have we not reaſon to dread this aggravated condemnation?—For we muſt be ſenſible we have had ſufficient inſtruction to aſſure us, that *things above* are preferable to *things on this earth:* That nothing therefore ought ſo to divert and engage us, as to prevent our *laying up to ourſelves treaſures in heaven*; and that we ought to order our preſent concerns, and the whole of our converſation in ſuch a manner, as may beſt promote our moſt important intereſts,—the everlaſting ſalvation and happineſs of our ſouls. See Lardner, and on ver. 11.

Chap. XII. *Ver.* 1.] The Apoſtle has now finiſhed his proofs and explications relating to the juſtification, calling, and election of the believing Gentiles, or to their being admitted into the kingdom and covenant of God, and intereſted in all the privileges and honours of his children and peculiar people,—in all the bleſſigs and hopes of the Goſpel. This our happy ſtate he has well eſtabliſhed by ſolid and ſubſtantial arguments, and guarded it againſt every attack of the unbelieving Jew. He has demonſtrated that it ſtands right in the nature of things, ch. i, ii, iii.. That it is ſet upon the ſame footing with Abraham's title to the bleſſings of the covenant, ch. iv. That it gives us a title to privileges and bleſſings as great as any the Jews could glory in, by virtue of that covenant, ch. v. 1—12. He goes ſtill higher, and ſhews, that our being intereſted in the gift and grace of God in Chriſt Jeſus, is perfectly agreeable to the grace which he has confeſſedly beſtowed upon all mankind in Chriſt Jeſus, in delivering them from that death which came upon them by Adam's offence; ch. v. 12. to the end. He has clearly explained, both with regard to Gentiles and Jews, the nature of the Goſpel conſtitution, in reſpect of its obligations to virtue and holineſs; and the advantages it gives for encouraging our obedience, ſupporting us under the ſevereſt trials, and ſecuring our perſeverance. ch. vi, vii, viii. Further, as the Jew's pretences, that God was bound by expreſs promiſe to continue them, and ſuch as come into their peculiarity, to be his only people for ever, were directly inconſiſtent with the calling and election of the Gentiles upon the foot of faith alone, The Apoſtle demonſtrates, that the rejection of the Jews is conſiſtent with the truth of God's word, and with his righteouſneſs. He ſhews the true cauſe and reaſon of their rejection; and concludes with an admirable diſcourſe upon the extent and duration of it, which he cloſes with adoration of the divine wiſdom, in its various diſpenſations. Ch. ix, x, 11.—Thus having cleared this important ſubject with ſurpriſing judgement, and the niceſt art and ſkill in writing, he now proceeds, after his uſual method in his Epiſtles, and the Apoſtolic manner of preaching, to inculcate various Chriſtian duties; and to exhort to that temper of mind and conduct of life, which is agreeable to Goſpel privileges and profeſſion. See Taylor.

Mercies of God] He means all the bleſſings and privileges given us freely in the Goſpel by the mercy of God. There ſeem to be two reaſons why St. Paul's firſt exhortation to them is, to preſent their bodies undefiled to God, 1. Becauſe he had before, eſpecially in ch. vii, ſo much inſiſted on this, That the body was the great ſource from whence ſin aroſe. 2. Becauſe the heathen world, and particularly the Romans, were guilty of thoſe vile affections which he mentions, ch. i. 24—27. The *body* is here, by a uſual figure, put for the whole perſon; nor can the ſoul be now preſented to God otherwiſe than as dwelling in the body, or truly conſecrated to him, unleſs the body be employed in his ſervice. Nor, on the other hand, can the body be preſented as a living ſacrifice, otherwiſe than as acted and animated by the ſoul. The word παραστῆσαι, rendered *preſent*, properly ſignifies "placing the victim before the altar." It ſeems probable that the Apoſtle, in this firſt verſe, had his thoughts principally upon the *Jewiſh*, and in the ſecond verſe upon the *Gentile* Chiſtians; for in ver. 1. he oppoſes moral duty to the offering up of *ſacrifices*, which muſt be the ſacrifices preſented by the Jews in the temple; and calls moral duty *a reaſonable ſervice*, or rational worſhip, as it ſeems, in oppoſition to *ritual*. In ver. 2. he dehorts dies a living ſacrifice, holy, acceptable unto God, *which is* your reaſonable ſervice.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God.

3 For I ſay, through the grace given unto me, to every man that is among you, not to think *of himſelf* more highly than he ought to think; but to think ſoberly, according as God hath dealt to every man the meaſure of faith.

4 For as we have many members in one body, and all members have not the ſame office:

5 So we, being many, are one body in Chriſt, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophecy* according to the proportion of faith;

7 Or miniſtry, *let us wait* on *our* miniſtering: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, *let him do it* with ſimplicity; he that ruleth, with diligence; he that ſheweth mercy, with cheerfulneſs.

9 *Let* love *be* without diſſimulation. Abhor that which is evil; cleave to that which is good.

10 *Be* kindly affectioned one to another with brotherly love; in honour preferring one another;

11 Not ſlothful in buſineſs; fervent in ſpirit; ſerving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing inſtant in prayer;

13 Diſtributing to the neceſſity of ſaints; given to hoſpitality.

Ver. 2. John ii. 15. 1 Pet. i. 14. Epheſ. i. 18. iv. 23. Col. i. 21, 22. iii. 10. Epheſ. v. 10, 17. 1 Theſſ. iv. 3.—V. 3. Ch. i. 5. 1 Cor. iii. 10. Prov. xxv. 27, Eccleſ. vii. 16. Gr. *to ſobriety*. 1 Cor. xii. 7, 11. Epheſ. iv. 7.—V. 4. 1 Cor. xii. 12. Epheſ. iv. 16.—V. 5. 1 Cor. x. 17.—V. 6. 1 Cor. xii. 4. 1 Pet. iv. 10, 11. Ver. 3. 1 Cor. xii. 10, 28. xiii. 2. xiv. 1, 29, 31.—V. 7. Epheſ. iv. 11. 1 Tim. v. 17.—V. 8. Acts xv. 32. Matth. vi. 1, 2, 3. Or, *imparteth*. Or, *liberally*, 2 Cor. viii. 2. 1 Tim. v. 17. 2 Cor. ix. 7.—V. 9. 1 Tim. i. 5. 1 Pet. i. 22. Pſ. xxxvi. 4. xcvii. 10. Amos v. 15.—V. 10. Hebr. xiii. 1. 1 Pet. ii. 17. Or, *in the love of the brethren*. Phil. ii. 3. 1 Pet. y. 5.—V. 12. Phil. iv. 4. 1 Theſſ. v. 16, 17. Luke xviii. 1.—V. 13. 1 Cor. xvi. 1. Hebr. xiii. 2. 1 Pet. iv. 9.

from *conformity to the world*, which generally means the heathen world; and perſuades them to be *transformed by the renewing of their mind*, which is the phraſe he uſes to Gentile converts. Epheſ. iv. 22. 23.—Theſe verſes may be paraphraſed thus: "Having cleared your title to the bleſſings and privileges of God's peculiar kingdom in the world, I now earneſtly exhort you, Chriſtian brethren, from a conſideration of the goodneſs of God, in revealing his Goſpel, and admitting you all to an equal intereſt in the grace therein declared and promiſed, that, as an holy prieſthood, inſtead of brutal dead ſacrifices, you conſecrate and offer your *bodies*, a *living ſacrifice*, by mortifying the deeds of the fleſh; that being free from every blemiſh of ſenſual impurity, you may practiſe holineſs, and the things that are pleaſing to God, which is the moſt rational worſhip and ſervice you can perform, and infinitely preferable to the ritual obſervances of the law. And as you are now become a ſeparate and peculiar people of God, (ver. 2.) do not mix yourſelves again with a profane, wicked, and ignorant world; do not conform to the vicious cuſtoms, taſte, and examples thereof; but be changed into new creatures in Chriſt Jeſus, by receiving better principles and habits of mind; that you may thereby be enabled to diſcover, reliſh, approve, and recommend to others that courſe of life, which is good, juſt, and true; moſt pleaſing and acceptable to God, and whereby ye ſhall be accompliſhed in every part of the divine life." We may juſt remark, that L'Enfant conſiders the three words *good*, *acceptable*, and *perfect*, as oppoſed to the Jewiſh ritual: this Chriſtian ſacrifice being more excellent in itſelf, (Ezek. xx. 25.) more pleaſing to God, (Pſ. xl. 7, 8.) and tending more to make us perfect. Heb. vii. 19. But perhaps they refer more generally to all the preceptive part of Chriſtianity, the excellency of which *they* will beſt underſtand, who endeavour to practiſe it moſt exactly. See Locke, Taylor, Elſner, and L'Enfant.

Ver. 3. *For I ſay*, &c.] "*I ſay*, and give it in charge:" So λέγειν ſignifies, Acts xv. 24. Concerning the *grace* or *favour*, ſee on ch. i. 15. Inſtead of *Not to think of himſelf more highly*, Doddridge reads, after Raphelius, *Not to arrogate to himſelf above what*, &c. And for *ſoberly*, Dr. Waterland and the MS. read *modeſtly*. Inſtead of *meaſure of faith*, ſome copies have it *of grace*; but either of them expreſſes the ſame thing; that is, gifts of the Spirit. See the next note.

Ver. 6. *According to the proportion of faith*] This *proportion of faith*, and the *meaſure of faith*, ver. 3. ſeem not to relate to the degree of any gift conſidered in itſelf, but rather to the relation and proportion which it bore to the gifts of others: For it is plain the Apoſtle is here exhorting every man to keep ſoberly within his own ſphere. It is natural to ſuppoſe the new converts might be puffed up with the ſeveral gifts which were beſtowed upon them, and every one might be forward to magnify his own, to the diſparagement of others; which would be attended with no good conſequences. Therefore the Apoſtle adviſes them to keep every man within his proper ſphere; to know and obſerve the juſt meaſure and proportion of his gift, intruſted with him not to gratify his own pride, but to edify the church. *Prophecy* originally implied the foretelling the future fortunes of the church, to the comfort and edification of the aſſembly; and theſe effects generally attending the act of prophecy, in a little time aſſumed its name: But the proper ſenſe of *prophecy* is the foretelling things to come; the import, the interpretation of Sacred Scripture; and the explaining of prophecies already delivered. See Epheſ. iv. 16. 1 Cor. xiv. 29—32. and for an account of the ſpiritual gifts and offices in the primitive church, Lord Barrington's *Miſcell. Sacr.* eſſay 1. Benſon's Hiſtory of the firſt planting of Chriſtianity, ch. i. ſect. 4, 5. and 1 Cor. xii. 28. Caſtalio, Eraſmus, Bengelius, and others connect this with the preceding verſe: *We are members one of another*; *but*, *having gifts differing*, &c.

Ver. 6. *He that ruleth*, *with diligence*] Lord Barrington thinks this clauſe relates to the receiving and ſuccouring of ſtrangers; moſt probably perſecuted ſtrangers; or, however, ſuch as travelled for the propagation of the Goſpel; And that for theſe reaſons: *Firſt*, Becauſe the Apoſtle has admoniſhed them to uſe well the gifts of the Spirit for the good of men's minds, ver. 6, 7. and in the firſt clauſe of the preſent verſe. It ſeems, therefore, moſt natural to ſuppoſe, that he ſhould in the three laſt clauſes of this verſe direct them how to uſe other gifts of God's providence for the good of mens morals; and that he ſhould lay the ſeveral inſtances of the kindneſs of others together in the ſame manner, as in Hebr. xiii. 2, 3. *Secondly*, Προςάτις, a feminine word of the ſame original and ſignification with ὁ προϊςάμενος, is uſed in this ſenſe, ch. xvi. 2. *She has been a ſuccourer of many*, *and of myſelf alſo*: προϊςαμαι ſignifies, among other things, to *defend*, *patronize*; and ſo it might be rendered Tit. iii. 8, 14. *To patronize good works*; meaning to encourage and aſſiſt in them. In this ſenſe the clauſe here ſhould be rendered, *He that gives ſuccour*, or *relief*, *let him do it with care and application*. See Lord Barrington's *Miſcell. Sacr.* eſſay i. p. 76.

Ver. 10. *Be kindly affectioned*, &c.] Perhaps the extremely expreſſive words of the original might juſtly be rendered, *Delight in the tendereſt fraternal affection to each other*. The word Φιλοςοργοι, not only ſignifies a *ſtrong affection*, like that of parent animals to their offſpring, but a *delight* in it. The words of the latter clauſe might literally be rendered, *Leading on each other with reſpect*; or, *In giving honour*, *going before each other*, L'Enfant renders it, *Mutually prevent one another with honour*. See Balguy's Sermons, and Leighton's Expoſit. Works, vol. ii. p. 429.

Ver. 11. *Serving the Lord*] Some copies read καιρῷ, inſtead of κυρίῳ; *ſerving the time*; that is, huſbanding your opportunities: But though admitted by Dr. Mills, it appears an unnatural and inelegant expreſſion in that ſenſe, and very much ſinks the noble meaning of the commonly-received reading; which contains a lively exhortation to Chriſtians, to be always ſerving Chriſt, and to cultivate the temper which the Apoſtle expreſſes when he ſays, *To me to live is Chriſt*, Philip. i. 31. See Doddridge, Mill, and Wetſtein.

Ver. 13. *Given to hoſpitality*] *Purſuing hoſpitality*, MS. It was the more proper for the Apoſtles frequently to enforce this duty, as the want of publick inns rendered it difficult for ſtrangers to get accommodations; and as many Chriſtians might be baniſhed their native country for religion, and perhaps laid under a kind of excommunication, both among Jews and heathens; which would make it an high crime for any of their brethren to receive them into their houſes. See Blackwall's Sacred Claſſicks, vol. i. p. 232.

14 Bleſs them which perſecute you: bleſs, and curſe not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 *Be* of the ſame mind one towards another. Mind not high things, but condeſcend to men of low eſtate. Be not wiſe in your own conceits.

17 Recompenſe to no man evil for evil. Provide things honeſt in the ſight of all men.

18 If it be poſſible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourſelves, but rather give place unto wrath: for it is written, Vengeance *is* mine; I will repay, ſaith the Lord.

20 Therefore, if thine enemy hunger, feed him; if he thirſt, give him drink: for in ſo doing thou ſhalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

CHAP. XIII.

Of ſubjection and the many other duties we owe to the magiſtrates. Love is the fulfilling of the law. Gluttony and drunkenneſs, and the works of darkneſs, are out of ſeaſon in the time of the goſpel.

LET every ſoul be ſubject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God.

Ver. 14. Matth. v. 44.—V. 16. Ch. xv. 5. 1 Pet. iii. 8. Pſ. cxxxi. 1, 2. Jer. xlv. 5. Or, *be contented with mean things.* Prov. iii. 7. Iſai. v. 21. Ch. xi. 25.—V. 17. Prov. xx. 22. Matth. v. 39. 1 Theſſ. v. 15. 1 Pet. iii. 9. 2 Cor. viii. 21.—V. 18. Hebr. xii. 14.—V. 19. Lev. xix. 18. Ecclus. xxviii. 1, &c. Deut. xxxii. 35. Hebr. x. 30.—V. 20. Prov. xxv. 21.——V. 1. Tit. iii. 1. 1 Pet. ii. 13. Wiſd. vi. 3. John xix. 11. Or, *ordered.*

Ver. 16. *Be of the ſame mind,* &c.] *Be entirely united in your regards for each other.* Doddridge. Whitby paraphraſes it, "Deſire the ſame things for others, that you do for yourſelves, and would have them deſire for you." Dr. Heylin unites this with the preceding verſe, and renders them as follows: *Live in a mutual ſympathy, ſo as to rejoice with thoſe who are in joy, and compaſſionate thoſe who are in grief. Do not aſpire to high things, but be contented with mean things.*

Ver. 17. *Provide things honeſt,* &c.] "Take care that your carriage be ſuch, as may be approved by all men." Dr. Waterland, after Wells, reads,—*In the ſight of God, and in the ſight of men. If it be poſſible,* ver. 18. according to ſome criticks, ſhould be connected with this verſe; *Provide things honeſt in the ſight of men, if poſſible;* ver. 18. *As far as is in your power, live peaceably with all men.*

Ver. 19. *Avenge not yourſelves*] The emperor Claudius, by his decree, baniſhed all Jews from Rome, Acts xviii. 2. Upon this occaſion Aquila and Priſcilla removed to Corinth, where Paul found them, and dwelt with them a conſiderable time: No doubt they gave him a full account of the ſtate of the Chriſtian church at Rome, and of every thing relating to the late perſecution under Claudius. That emperor's edict died with him in about two years time: Then the Jews and Chriſtians, [if the Chriſtians were expelled] returned again to Rome; for Aquila and Priſcilla were there when St. Paul wrote this Epiſtle, (ch. xvi. 3.) which was about the fourth year of Nero, ſucceſſor to Claudius. Hence it appears more than probable, that the Apoſtle in this and the following verſes hath his eye upon the indignities and injuries done to the Chriſtian Jews, if not to the Chriſtians in general, in the forementioned perſecution." See Benſon's "Firſt planting of the Chriſtian religion." vol. ii. p. 106. Taylor, and Ecclus xix. 17. Dr. Waterland, in his manuſcript note, gives the following tranſlations of the next clauſe,—*But allow ſpace unto wrath*; that is, "Take time,—be not haſty."—*But give place to the wrath* [divine]. See Bos, Elſner, and Balguy's Sermons, vol. ii. p. 222.

Ver. 20. *Thou ſhalt heap coals of fire,* &c.] Though we have given in the note on Prov. xxv. 21. a full expoſition of this text, yet for the further ſatisfaction of the reader, we add the following interpretation of Dr. Ward: "Moſt interpreters, ſays he, underſtand this as ſpoken of the divine vengeance: And Dr. Whitby produces ſome paſſages from the Old Teſtament, where the divine anger is expreſſed by *coals of fire*; (as Pſ. cxl. 9, 10. Iſai. xlvii. 14. Ezek. x. 2. and alſo in 2 Eſdras xvi. 53.) but in all theſe paſſages this is repreſented as the act of *God*; whereas in the place before us, as likewiſe in the Proverbs, it is the act of *man*:—Σωρεύσεις ἄνθρακας πυρὸς; where the metaphor ſeems to be taken from chymiſts, who place coals over the veſſels in which they melt and liquify their metals. But that verb is not uſed in any of the paſſages cited by Dr. Whitby from the Old Teſtament, but ſuch verbs only as denote deſtruction. As to Eſdras, book ii. the words are theſe: *Let not the ſinner ſay, I have not ſinned; for God ſhall burn coals of fire upon his head, who ſaith before the Lord God and his glory, I have not ſinned.* But I think both the paſſage in Proverbs, and St. Paul's reaſoning here, will very well admit of the milder ſenſe. Beſides, the other interpretation does not ſeem to agree ſo well with our Saviour's precept, of *loving our enemies,* without any regard to their obduracy: And it likewiſe coincides in ſome meaſure with the preceding verſe of the preſent chapter, where it is ſaid of God, *Vengeance is mine,* &c. whereas this ſenſe affords a new argument or motive for patience and benevolence." See Ward's 45th Diſſertation. This and the following chapters being wholly practical, require no *Reflections,* but ſuch as will naturally occur to every contemplative reader, in the ſerious peruſal of them.

Chap. XIII. *Ver.* 1.] This Epiſtle was written about the fourth year of the emperor Nero, about ſix years after Claudius had expelled the Jews from Rome. It is not improbable, that, as Suetonius relates in the life of Claudius, this was occaſioned by the tumultuous diſpoſition of the Jews, in one ſhape or other; whether upon a civil or religious account is not eaſy to determine. However, we know that they had notions relating to government favourable to none but their own; and it was with great reluctance that they ſubmitted to a foreign juriſdiction. The Chriſtians, under a notion of their being the people of God, and the ſubjects of his kingdom, might be in danger of being infected by thoſe unruly and rebellious ſentiments: Therefore the Apoſtle here points out their duty to the civil magiſtrate. To underſtand him right we muſt conſider theſe two things: *Firſt,* That theſe rules are given to Chriſtians, who were members of the heathen commonwealth; to ſhew them that by being made Chriſtians, and ſubjects of Chriſt's kingdom, they were not, through the freedom of the Goſpel, exempt from any ties of duty or ſubjection, which by the laws of the country wherein they lived they were bound to obſerve; paying all due obedience to the government and magiſtrates, though heathens, in the ſame manner as was done by their heathen ſubjects. But on the other ſide, theſe rules did not tie them up, more than any of their fellow-citizens who were not Chriſtians, from any of thoſe due rights which by the law of nature, or the conſtitution of their country, belonged to them. Whatſoever any other of the fellow-ſubjects, being in a like ſtation with them, might do without ſinning, of that they were not abridged, but might ſtill do the ſame, being Chriſtians; the rule here being the ſame with that given by St. Paul 1 Cor. vii. 17 *As God hath called every one, ſo let him walk.* The rules of civil right and wrong, whereby he is to walk, are to him the ſame that they were before. *Secondly,* we muſt conſider, that St. Paul, in this direction to the Romans, doth not ſo much deſcribe the magiſtrates who were then in Rome, as tell whence they, and all magiſtrates every where, derive their authority; and for what end they have, and ſhould uſe it: And this he does as becomes his prudence, to avoid bringing any imputation on Chriſtians from heathen magiſtrates; eſpecially thoſe inſolent and vicious ones of Rome, who could not brook any thing to be told them as their duty, and ſo might be apt to interpret ſuch plain truths, laid down in a dogmatical way, into ſedition or treaſon;—A ſcandal cautiouſly to be kept off from the Chriſtian doctrine. Nor does he in what he ſays in the leaſt flatter the Roman emperor; for he ſpeaks here of the *higher powers*; that is, the ſupreme civil power, which is in every commonwealth derived from God, and is of the ſame extent every where; that is, is abſolute and unlimited by any thing, but the end for which God gave it;—namely, the good of the people, ſincerely purſued, according to the beſt ſkill of thoſe who ſhare that power, and ſo is not to be *reſiſted.* But how men come by a rightful title to this power, or who has that title, the Apoſtle is wholly ſilent: To have meddled with that, would have been to decide of civil rights, contrary to the deſign and buſineſs of the Goſpel, and the example of our Saviour. Comp. Luke xii. 24. If the reader is attentive, he muſt be pleaſed to ſee in how ſmall a compaſs, and with how much dexterity, truth, and gravity the Apoſtle affirms and explains the foundation, the nature, ends, and juſt limits of the magiſtrate's authority, while he is pleading his cauſe, and teaching the ſubject the duty and obedience due to governors. See Locke and Taylor.

Let every ſoul] "Every one, however endowed with miraculous gifts of the Holy Ghoſt, or advanced to any dignity in the church of Chriſt:" For that theſe things were apt to make men overvalue themſelves, is obvious from what St. Paul ſays to the Corinthians, 1 Ep. xii. and to the Romans, xii. 3—5. But above all others, the

2 Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt ſhall receive to themſelves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame:

4 For he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore *ye* muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake.

6 For, for this cauſe pay ye tribute alſo: for they are God's miniſters, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute *is due*; cuſtom to whom cuſtom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet; and if *there be* any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thyſelf.

10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

11 And that, knowing the time, that now *it is* high time to awake out of ſleep: for now *is* our ſalvation nearer than when we believed.

Ver. 2. Tit. iii. 1.—V. 3. 1 Pet. ii. 14.—V. 5. Eccles. viii. 2. 1 Pet. ii. 19.—V. 7. Matth. xxii. 21. Mark xii. 17. Luke xx. 25. V. 9. Gal. v. 14. 1 Tim. i. 5. Jam. ii. 8.—V. 9. Exod. xx. 13, &c. Deut. v. 17, &c. Lev. xix. 18. Matth. xxii. 39. Gal. v. 14. Jam. ii. 8.—V. 10. Matth. xxii. 40. Ver. 8.—V. 11. 1 Cor. xv. 34. Epheſ. v. 14. 1 Theſſ. v. 5, 6.

Jews were apt to have an inward reluctancy and indignation againſt the power of any heathen over them, taking it to be an unjuſt and tyrannical uſurpation upon *them*, who were the people of God, and their betters. Theſe the Apoſtle thought it neceſſary to reſtrain, and therefore ſays, in the language of the Jews, "*Every ſoul*, that is, every perſon among you, whethe Jew or Gentile, muſt live in ſubjection to the civil magiſtrate." We ſee by what St. Peter ſays on the like occaſion, that there was great need that Chriſtians ſhould have this duty inculcated to them, leſt any among them ſhould *uſe their liberty for a cloak of malicioufneſs*, or miſbehaviour, 1 Pet. xi. 13—16. The doctrine of Chriſtianity was a doctrine of liberty. Hence corrupt and miſtaken men, eſpecially Jewiſh converts, impatient, as we have obſerved, of any heathen dominion, might be ready to infer, that Chriſtians were exempt from ſubjection to the laws of heathen governments. This he obviates by telling them, that all other governments derived the power they had from God, as well as that of the Jews, though they had not the whole frame of their government immediately from him, as the Jews had. Whether we take the *powers* here, in the abſtract, for political authority, or in the concrete, for the perſons *de facto* exerciſing political power and juriſdiction, the ſenſe will be the ſame; viz. that Chriſtians, by virtue of being Chriſtians, are not any way exempt from obedience to the civil magiſtrates, nor ought by any means to reſiſt them; though, by what is ſaid, ver. 3. it ſeems that St. Paul meant here *magiſtrates* having and exerciſing a lawful power. But whether the magiſtrates in being were or were not ſuch, and conſequently were or were not to be obeyed, *that* Chriſtianity gave them no peculiar power to examine. They had the common right of others their fellow-citizens, but had no diſtinct privilege as Chriſtians; and therefore we ſee, ver. 7. that where he enjoys the paying of tribute, cuſtom, &c. it is in theſe words: *Render to all their dues*, *tribute to whom tribute*, *honour to whom honour*, &c. But *who* it was to whom any of theſe, or any other dues of right belonged, he decides not; for that he leaves them to be determined by the laws and conſtitutions of their country. Inſtead of *ordained of God*, which ſome think too ſtrong a word, it has been propoſed to render the original τεταγμέναι, by *diſpoſed*, or *eſtabliſhed*. See on Acts xiii. 48. Divine Providence ranges, and in fact eſtabliſhes the various governments of the world; they are therefore under the character of governments in the general to be revered: but this cannot make what is wrong and pernicious in any particular forms ſacred, divine, and immutable; any more than the hand of God in a famine or peſtilence, is an argument againſt ſeeking proper means to remove it. See Locke, Doddridge, and Mintert.

Ver. 2. *Reſiſteth the power*] Ὁ ἀντιτασσόμενος, in the moſt direct import of it, ſignifies "one who ſets himſelf as it were in array againſt," and may poſſibly allude to the word τεταγμέναι, *ranged* or *marſhalled* by God, uſed in the former verſe. The word rendered *damnation* is κρίμα, and would be more properly rendered *condemnation*, as it is particularly applied to the ſentence paſſed on the puniſhment denounced by a judge; though here it may ſignify not only the condemnation of the civil power, but likewiſe that of the ſovereign of the univerſe. See Bp. Hopkins's Sermons, p. 291.

Ver. 3. *Rulers are not a terror to good works*] *To the well-doer.* τῷ ἀγαθοεργῷ. See Junius in Wetſtein. Heylin renders the paſſage,—*to thoſe who do well, but to thoſe who do ill.* If circumſtances ariſe, to which the argument in this verſe is not applicable, it is reaſonably to be taken for granted, that the Apoſtle did not intend here to pronounce concerning ſuch caſes. Nothing can be ſaid for interpreting theſe paſſages in favour of unlimited paſſive obedience, which will not prove any reſiſtance of a private injury lawful by the authority of our Lord's deciſion. Matth. v. 39, 40. This would ſubvert the great foundation of magiſtracy itſelf, which is appointed by force to ward off and prevent, or to avenge ſuch injuries; but it was very prudent in the Apoſtle not to enter into any queſtion relating to the right of reſiſtance in ſome extraordinary caſes; as thoſe caſes are comparatively few, and as the juſt deciſions which could have been given on that ſubject might poſſibly have been miſrepreſented, to his own detriment, and that of the Goſpel. The general laws of benevolence to the whole, ſo ſtrongly aſſerted in this context, are in particular caſes to determine; and all particular precepts, in whatever univerſal terms they are delivered, are always to give way to them. See Doddridge and Bp. Hoadley's "Meaſures of ſubmiſſion."

Ver. 4. *For he beareth not the ſword in vain*] This ſtrongly intimates the lawfulneſs of inflicting capital puniſhment; to deny which is ſubverting the chief uſe of magiſtrates. Bengelius reads the firſt clauſe of this verſe, *For he is the miniſter of God*, *for good to thee*; and the laſt clauſe, *For he is God's vindictive miniſter*, *for a terror to the evil-doer*. See Heinſius and Wetſtein.

Ver. 7. *Tribute to whom tribute*] The Jews had a favourite notion among them, that, as the peculiar people of God, they were exempted from obligations to pay tribute to Gentiles; againſt which notion this paſſage is directly levelled, though without pointing them out in any invidious manner. Φόβον, rendered *fear*, is more properly rendered by the MS. *reverence*; for it expreſſes the inward diſpoſition; as τιμὴν, *honour*, expreſſes the conduct and external behaviour proceeding from it. See Doddridge, Heylin, and Epheſ. v. 33.

Ver. 11. *Nearer than when we believed*] *Than when we declared our belief.* Markland. *Than when we received the faith.* Wat. and Heylin. It ſeems by this and the following verſe, ſays Mr. Locke, as if St. Paul looked upon Chriſt's coming as not far off; to which there are ſeveral other concurrent paſſages in his Epiſtles: See 1 Cor. i. 7. But with all due reſpect to Mr. Locke, Grotius, and other learned men who favour this ſentiment, ſays Dr. Taylor, I will venture to aſſert they have erred, not underſtanding the paſſages of Scripture which they have alledged, nor the true ſtate of things. That St. Paul did "not look upon Chriſt's coming as not far off," or as if it might happen while he and the men of that generation were living, is inconteſtably evident from 2 Theſſ. ii. 1, &c. where he profeſſedly refutes this erroneous opinion. The caſe was this: The Theſſalonians had miſtaken ſome expreſſions in his firſt letter; juſt in the ſame manner, probably, as Mr. Locke and others have miſtaken the like paſſages. He had told them, 1 Theſſ. v. 2—4. *That the day of the Lord ſo* ſuddenly *cometh, as a thief in the night*; and that their only ſecurity againſt being ſurpriſed, or overtaken unawares, by that day, was their not being in darkneſs, but enjoying the light of the Goſpel: ver. 4, 5. *But ye, brethren, are not in darkneſs, that that day ſhould overtake you as a thief. You are all children of the light.* This, their being forewarned of it, and furniſhed with all proper means to prepare for it, was their only ſecurity againſt being ſurpriſed by the coming of our Lord to judgement. Now, taking this in connection with what he had ſaid juſt before, (1 Theſſ. iv. 15.) *We who are alive, and remain until the coming of the Lord*, They concluded, as Mr. Locke doth, that the *Lord would come* while

12 The night is far ſpent, the day is at hand: let us therefore caſt off the works of darkneſs, and let us put on the armour of light.

13 Let us walk honeſtly, as in the day; not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying.

14 But put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to *fulfil* the luſts *thereof*.

CHAP. XIV.

Men may not contemn nor condemn one another for things indifferent; but take heed that they give no offence in them; for that the apoſtle proveth unlawful by many reaſons.

HIM that is weak in the faith receive ye, *but* not to doubtful diſputations.

Ver. 12. Epheſ. v. 11. Col. iii. 8. Epheſ. vi. 13. 1 Theſſ. v. 8.—V. 13. Phil. iv. 8. 1 Theſſ. iv. 12. Or, *decently*. Luke xxi. 34. 1 Pet. iv. 3. 1 Cor. vi. 9. Jam. iii. 14.—V. 14. Gal. iii. 27. Gal. v. 16. 1 Pet. ii. 11.——V. 1. 1 Cor. viii. 9. ix. 22. Or, *not to judge* his *doubtful thoughts*.

while *they* were alive, and hereby were much alarmed and diſturbed. But this notion was not only falſe, but of very bad tendency; and therefore the Apoſtle, with much earneſtneſs, corrects the miſtake in a ſecond Epiſtle, ch. ii. 1, &c. where he plainly declares that he did not believe the coming of the Lord was at hand; and that he knew by the ſpirit of prophecy, that before the coming of the Lord, there would be a falling away, or great apoſtaſy in the Chriſtian church, and that the *man of ſin* would appear, and erect a ſpiritual Anti-chriſtian tyranny in the *temple*, or church of God. Moſt certainly the Apoſtle knew that the coming of Chriſt would not be till ſeveral ages after the time in which he lived: And no doubt all the Apoſtles knew this as well as he. And yet he, and the other Apoſtles, always ſpeak as if the coming of Chriſt, and the day of the Lord, the day of judgement, was near at hand; and accordingly exhort Chriſtians to watch, and to keep themſelves in readineſs, that they might not be ſurpriſed by it; as in the preſent paſſage, Phil. iv. 5. 1 Theſſ. v. 2. Heb. x. 37. James v. 7—9. 1 Pet. iv. 7. 2 Pet. iii. 10, 11, 12 Our bleſſed Lord alſo knew very well that he ſhould not come while that *generation* to whom he preached, was alive: And yet he exhorts that generation to watch and have all things in readineſs, that they might not be ſurpriſed by his coming; Matth. xxiv. 42, &c. xxv. 13. Mark xiii. 33, &c. Luke xxi. 34, &c. and after his aſcenſion, Rev. xxii. 7, 12, 20. This is the current language and ſenſe of our Lord and his Apoſtles. They repreſent his coming as *at hand*,—as *drawing nigh*, and admoniſh their hearers to *watch*, leſt his coming ſhould find them unprepared; though they knew his coming would not be till many ages after theſe perſons whom they ſo exhorted were dead, and in their graves. But how ſhall we reconcile this ſeeming inconſiſtency?—Thus:—"The time of our Lord's *coming* coincides, or happens at the ſame time with the time of *our death*; how near to, or how far ſoever from his coming we happen to die." To confirm this propoſition, we need advance but one argument, out of more that might be produced; It is this: Certainly our Chriſtian courſe [of preparatory duties, ſufferings, fighting, watching, patience, &c.] ends when we die: But *Chriſt comes* when our Chriſtian courſe ends; or, our Chriſtian courſe in this life, terminates in the coming of Chriſt. This is evident from the following texts: 1 Cor. i. 8. Philip. i. 6, 10. 1 Theſſ. iii. 13. v. 23. 2 Theſſ. i. 7. 1 Tim. vi. 11—15. 2 Tim. iv. 7, 8. James v. 7. 1 Pet. i. 5, 13. 2 Pet. iii. 11, 12. and Rev. ii. 25. iii. 11. In ſhort, throughout the New Teſtament, we are never exhorted to prepare for *death*, but always for the *coming of our Lord*, &c. From all which it appears, that the end of our Chriſtian courſe, and conſequently of our preſent life, is the coming of our Lord; when we ſhall receive the *ſalvation*, the *crown of righteouſneſs*, which he will give to them that *love his appearing*.—An aweful, important, awakening truth! of great weight and force in religion; infinitely worthy of our moſt ſerious conſideration every day and hour of our life! It is indeed the grand view and power of the Goſpel; though there is reaſon to fear that but few Chriſtians underſtand, or duly lay it to heart. That which is here called *our ſalvation*, is in Jude, ver. 3. termed *the common ſalvation*; that is, that ſalvation or reſt, which we have *all* a promiſe left of obtaining, as all the Iſraelites had a promiſe left of entering into the land of Canaan, even they who fell ſhort through unbelief, Heb. iv. 1, 2. The Apoſtle is ſpeaking to thoſe who either actually did, or might poſſibly walk in *rioting and drunkenneſs*, &c. ver. 13. And yet, when he ſaith *our ſalvation*, he plainly allows them an intereſt in the Goſpel ſalvation. Which ſeems hardly to be underſtood otherwiſe than thus:—As they profeſſed the Goſpel, the ſins of their heathen ſtate were pardoned, and a promiſe was given them of ſalvation, or of eternal life. But this promiſe was intended to be a *motive* to all holineſs and obedience, which if it had its proper effect, would ſecure their final and eternal ſalvation; but if not, they would fall ſhort, and ſink into eternal deſtruction. And thus the Goſpel ſalvation is alſo *our ſalvation*; or thus all profeſſed Chriſtians at this day are alſo intereſted in it. The beautiful and lively metaphor in ver. 11, 12. is very obſervable. This preſent, imperfect ſtate of trial, he compares to the *night*; and the ſalvation and glory we all have in proſpect, to the *day*: He ſuppoſes Chriſtians may be aſleep, negligent of their moſt important concerns, or immerſed in ſenſuality: As the Apoſtle therefore of Chriſt, and a preacher of the Goſpel, he knocks at the chamber-door, and calls to them, "It is high time to awake out of ſleep; the day appears, the glorious day of your everlaſting ſalvation. Awake, awake! throw off the looſe clothes which cover you in the night, and in which it is unſeemly to appear before men; and put on that comely dreſs, which is agreeable to the day, and gives a decent and honourable appearance in the world:" Meaning that diſpoſition and converſation which is agreeable to the Goſpel, lovely in the eyes of mankind, and which fits us to appear among the bleſſed, in the realms of light. See Taylor.

Ver. 12. *The armour of light*] Beza obſerves very juſtly, that the ſenſe of οπλα, *armour*, is very extenſive, and comprehends any accoutrements of the body. Hence it evidently ſignifies *dreſs*; and the Apoſtle's meaning will be obſcured, if it is not ſo tranſlated. "*Put on the dreſs* and ornaments of that virtue and holineſs, which is ſuitable to the heavenly light of the Goſpel." See Taylor, and Locke.

Ver. 13. *Let us walk honeſtly*] 'Ευσχημόνως, *honourably*, or *gracefully*. Dr. Milner renders the paſſage, *Let us walk with a grace*. The word for *chambering*, is κοίταις, which Leigh explains of *lying long in bed*. It implies effeminacy and luxury of that kind. The word ἀσελγεία, rendered *wantonneſs*, properly ſignifies a ſoft and diſſolute manner of life, attended with an affected delicacy, very detrimental to that reſolution, which is ſo neceſſary an ingredient in the character of one who would approve himſelf a good ſoldier of Jeſus Chriſt. The general meaning may be, "Do not indulge any intemperate lewd converſation among your heathen acquaintance, nor any ſtrife and envy againſt your Chriſtian brethren." See Doddridge, Stockius, and Milner's "Fading Flowers of Life." p. 38.

Ver. 14. *Put ye on the Lord Jeſus Chriſt*] A ſtrong expreſſion for endeavouring to be clothed with all the virtues and graces which compoſe his character. It is obſervable the Apoſtle does not ſay, "Put on purity, ſobriety, benevolence, &c." But he in effect ſays all at once, in ſaying, *Put ye on the Lord Jeſus Chriſt*. Plutarch tells us concerning the kings of Perſia, That on the coronation day they put on a robe which the firſt Cyrus wore before he was king, to remind them of imitating his exemplary temper and behaviour. Dr. Hammond renders the laſt clauſe of this verſe very well, "Take care your providence for the fleſh do not turn into covetouſneſs, or irregular deſires;" for it is literally, *Make not proviſion for the fleſh unto covetouſneſs*. See Plutarch's Life of Artaxerxes, and Hammond.

Chap. XIV. *Ver.* 1.] By Aquila and Priſcilla, who were come from Rome, and with whom St. Paul was familiar for a conſiderable time, (Acts xviii. 2, 3.) or by ſome other hand, the Apoſtle had a particular account of the ſtate of the Chriſtian church at Rome, and was informed that there was no good agreement between the Jewiſh and Gentile converts about *meats* and *days*. The Jewiſh Chriſtian retaining a veneration for the laws of Moſes, abſtained from certain meats, and was obſervant of certain days; while the Gentile, underſtanding that the Chriſtian religion laid him under no obligations to ſuch ceremonial points, had no regard to either. The Jew cenſured the Gentile as a latitudinarian, little better than a mere heathen, and likely to relapſe into idolatry. The Gentile cenſured the Jew, as a man of narrow, ſuperſtitious principles, and defective in the faith of the Goſpel. The Apoſtle exhorts, that in ſuch things as are not eſſential to religion, and in which both parties, in their different way of thinking, might have an honeſt meaning and ſerious regard to God, difference of ſentiments might not hinder Chriſtian fellowſhip and love; but that they would mutually forbear each other, make candid allowances, and eſpecially not carry any Goſpel liberties ſo far, as to diſguſt a weak brother or Jewiſh Chriſtian againſt the Goſpel itſelf, and tempt him to renounce Chriſtianity. His rules and exhortations are ſtill of great uſe, and happy would the Chriſtian world be, if they were more generally practiſed By *him that is weak in the faith*, is meant the Jew, who the Apoſtle knew aſſuredly was in the wrong; yet he uſes him very tenderly, and avoids ſaying any thing of him that was harſh and overbearing, and only repreſents him as *weak in the faith*. The *reception* here ſpoken of is, "the receiving into familiar and ordinary converſation," as is evident from ch. xv. 7. where the Apoſtle directing them to *receive one another mutually*, uſes the ſame word προσλαμβάνεσθε. "Live together in a free and friendly manner, the weak with the ſtrong, and the ſtrong with the weak, without any regard to the differences among you about the lawfulneſs of any indifferent thing." *Doubtful diſputations* imply "debates and diſtinctions about matters in doubt between you." Dr. Whitby explains διακρίσεις of *diſcriminating perſons*, according to their inward thoughts and reaſonings on theſe heads. Dr. Waterland's manuſcript note is, *Receive ye, without making differences for opinions:—without diving* or *prying curiouſly into their private ſentiments*. An anonymous critic propoſes to read the paſſage εἰς διακρίσεις ΔΙΑ λογισμων; *to contentions, by diſputation*; and ſo he would alſo read

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth deſpiſe him that eateth not; and let not him which eateth not, judge him that eateth: for God hath received him.

4 Who art thou that judgeſt another man's ſervant? to his own maſter he ſtandeth or falleth. Yea, he ſhall be holden up: for God is able to make him ſtand.

5 One man eſteemeth one day above another: another eſteemeth every day *alike*. Let every man be fully perſuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himſelf, and no man dieth to himſelf.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living.

10 But why doſt thou judge thy brother? or why doſt thou ſet at nought thy brother? for we ſhall all ſtand before the judgement-ſeat of Chriſt.

11 For it is written, *As* I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God.

12 So then every one of us ſhall give account of himſelf to God.

13 Let us not therefore judge one another any more: but judge this rather, that no

Ver. 3. Col. ii. 16.—V. 4. Jam. iv. 12. Gal. iv. 10. Col. ii. 16. Or, *fully aſſured.*—V. 6. Gal. iv. 10. Or, *obſerveth.* 1 Cor. x. 31. 1 Tim. iv. 3.—V. 7. 1 Cor. vi. 19, 20. Gal. ii. 20. 1 Theſſ. v. 10. 1 Pet. iv. 2.—V. 9. 2 Cor. v. 15.—V. 10. 2 Cor. v. 10. Jude 14, 15.—V. 11. Iſai. xlv. 23. Phil. ii. 10.—V. 12. Matth. xii. 36. Gal. vi. 5.—V. 13. 1 Cor. x. 32.

James ii. 4. Dr. Doddridge, remarking upon this verſe the ſtrength of the Apoſtle's reaſoning in favour of candour and mutual condeſcenſion, obſerves with the true ſpirit of that *candour* he has ſo ſtrongly enforced, "that when it ſhall pleaſe God to awaken in the governors of eſtabliſhed proteſtant churches ſuch a ſpirit of moderation and goodneſs, joined with a true zeal for religion, as to leave certain things in that natural ſtate of indifference in which almoſt all ſenſible men confeſs it is beſt they ſhould be left, many ſeparations will ceaſe of courſe, and the healers of ſuch breaches will do a noble ſervice to their country, be honoured by all who love Chriſtianity, and amply rewarded by the great head of the church."

Ver. 2. *Eateth herbs*] Some of the Jews uſed to eat no fleſh at all, and others looked upon it as a very high pitch of virtue to abſtain from it in Gentile countries, and to ſubſiſt intirely on vegetables, from an apprehenſion that the fleſh ſold in the ſhambles might have been offered to idols, or at leaſt have contracted ſome ceremonial pollution. See Dan. i. 8—16. Poſſibly ſome of theſe Jewiſh converts might have been of the ſect of the *Eſſenes*, who were peculiarly ſtrict on this head, inſomuch that they abſtained not only from fleſh, but from fruit. See Whitby and Doddridge.

Ver. 3. *Let not him that eateth, deſpiſe*, &c.] By *him that eateth*, St. Paul ſeems to mean the *Gentiles*, who were leſs ſcrupulous in the uſe of indifferent things; and *by him that eateth not*, the *Jews*, who made great diſtinction of meats, and drinks, and days, and placed in them a great, and as they thought neceſſary part of the worſhip of the true God. To the *Gentiles* the Apoſtle gives this caution, that they ſhould not contemn the Jews as weak, narrow-minded men, who laid ſo much ſtreſs on matters of ſuch ſmall moment, and thought religion ſo much concerned in thoſe indifferent things. On the other ſide, he exhorts the *Jews* not to judge that thoſe who neglected the Jewiſh obſervances of meats and days were ſtill heathens, or would ſoon apoſtatize to heatheniſm again: for he reaſons, that God had received them into his family, and that they had no authority to judge whether they were of that family, or would continue ſo: "That, ſays he, belongs only to the Maſter of the family; but notwithſtanding your cenſure or hard thoughts of them, they will not apoſtatize; for God is able to continue them in his family, notwithſtanding you ſuſpect from their free uſe of things indifferent, that they incline too much, or approach too near to Gentiliſm." See Locke.

Ver. 4. *Standeth or falleth*, &c.] *Falleth* is here uſed in the deſtructive ſenſe, and ſignifies being totally caſt off. Comp. ch. xi. 11, 12. For the ſenſe of *able*, ſee on ch. i. 16. Dr. Whitby explains the laſt clauſe of God's convincing the Jewiſh converts in general of the indifference of the Moſaic ritual, by putting a ſpeedy period to the very poſſibility of obſerving it, in the deſtruction at Jeruſalem; which would have a peculiar efficacy to wean mens minds from an attachment to it, when conſidered in connection with Chriſt's predictions of that event. But a more extenſive interpretation of the paſſage is both more obvious, and leſs liable to objection, "Let me tell you, he ſhall be continued in God's favour, and *eſtabliſhed* as a true member of his family; for it is not only conſiſtent with the honour of God, but it is his good pleaſure that he ſhould be continued and eſtabliſhed, notwithſtanding his neglect of the ritual law." See Taylor, Whitby, and Doddridge.

Ver. 5. *One man eſteemeth one day*, &c.] The Apoſtle having, in the foregoing verſe, uſed κρίνων ἀλλότριον οἰκέτην, for *judging any one* to be or not to be *another man's ſervant*,—ſeems here to continue the uſe of the word κρίνειν in the ſame ſignification; that is, for *judging a day* to be more particularly *God's*. Criticks have obſerved, that the word πληροφορείσθω, rendered *fully perſuaded*, is moſt properly applied to a *ſhip*, which is carried on by the wind and tide, with all its ſails ſpread to forward it, and nothing to obſtruct its courſe. So that the meaning is, "Let him go on in his own way, without impediment:—Let every man enjoy his own ſentiments freely." See Raphelius, Doddridge, and Bennet's Appendix to his Irenicum, p. 120, &c.

Ver. 7—9. *For none of us liveth to himſelf*, &c.] *None of us*, that is, "none of us Chriſtians, *ought to live*, &c." The Apoſtle's argument ſtands thus: "According to the principles of true religion, and of the Chriſtian religion in particular, we are not our own; neither are we to live to ourſelves, as if we were our own lords and proprietors, and had no other rule but our own will and pleaſure. No; we are all Chriſt's; we are his diſciples and ſubjects, and His will ſhould be the rule of our conſciences and conduct. As therefore we ſhould not make our own wills or ſentiments a rule to ourſelves, much leſs ſhould we make them a rule to others; as if they were to live to us, or, like ſervants, pay us obedience: for we can neither ſave ourſelves nor them. At the time of death we do not fall into our own hands, as if we had power to raiſe ourſelves to life again at the laſt day; but we die into the hands of Chriſt, and it is he alone to whom God hath given power to bring us to life again. Conſequently, it is the duty of every one of us to approve ourſelves to our Lord Jeſus Chriſt; and therefore we may ſafely leave every one to do what he ſincerely thinks is moſt pleaſing to him, without endangering our own ſalvation, or that of a Chriſtian brother. For aſſuredly all is well, both with him and us, in life and death, if both ſeriouſly endeavour to regulate their actions by the will of Chriſt. See Locke and Taylor.

Ver. 8. *We are the Lord's*] Theſe words give an eaſy interpretation to the phraſes of *eating* and *living*, &c. *to the Lord*; for they make them plainly to refer to what the Apoſtle had ſaid at the latter end of ver. 3. *for God hath received him:* ſignifying, that God had received all thoſe who profeſſed the Goſpel, and had given their names up to Jeſus Chriſt, into his family, and thus made them his domeſtics; and therefore we ſhould not judge of or cenſure one another, for that every Chriſtian was the Lord's domeſtic, appropriated to him as his menial ſervant; ſo that all he did in that ſtate was to be looked upon as done to the Lord, and not be accounted for to any one elſe. Locke.

Ver. 9. *Might be the Lord*] This muſt be ſo underſtood here as to agree with the foregoing verſe: There it was, "We, that is, we Chriſtians, whether we live or die, are the Lord's propriety: for the Lord died and roſe again, that we, whether living or dying, ſhould be his." Locke.

Ver. 10. *But why doſt thou judge thy brother*, &c.] The ſuperſtitious are prone to judge, and thoſe who are not ſuperſtitious are prone to deſpiſe. Heylin.

Ver. 13. *Let us not therefore judge*] He had before reproved the weak for cenſuring the ſtrong in the uſe of their liberty: He comes now to reſtrain the ſtrong from offending the weak, by a too free uſe of their liberty, in not forbearing the uſe of it, where it might give offence to the weak. The word rendered *judge* has two different ſenſes, and ſeems to be uſed in both in this verſe. In the firſt place, it ſignifies to cenſure and condemn; in the other, to determine, as a matter of importance. See Hammond. Locke, and Raphelius. Some critics are for omitting the word Σκάνδαλον, rendered an occ *to fall*, as it ſeems only an interpretation of the former word. It is omitted by the Syriac; but ſee Wetſtein, and ver. 21. Some man put a ſtumbling-block, or an occaſion to fall in *his* brother's way.

14 I know, and am perſuaded by the Lord Jeſus, that *there is* nothing unclean of itſelf: but to him that eſteemeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkeſt thou not charitably. Deſtroy not him with thy meat, for whom Chriſt died.

16 Let not then your good be evil ſpoken of:

17 For the kingdom of God is not meat and drink, but righteouſneſs, and peace, and joy in the Holy Ghoſt:

18 For he that in theſe things ſerveth Chriſt, *is* acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat deſtroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat fleſh, nor to drink wine, nor *any thing* whereby thy brother ſtumbleth, or is offended, or is made weak.

22 Haſt thou faith? have it to thyſelf before God. Happy *is* he that condemneth not himſelf in that thing which he alloweth.

23 And he that doubteth is damned if he eat, becauſe *he eateth* not of faith: for whatſoever *is* not of faith is ſin.

CHAP. XV.

The ſtrong muſt bear with the weak. We may not pleaſe ourſelves, for Chriſt did not ſo; but receive one the other, as Chriſt did us all, both Jews, and Gentiles. Paul excuſeth his writing, promiſeth to ſee them, and requeſteth their prayers.

WE then that are ſtrong, ought to bear the infirmities of the weak, and not to pleaſe ourſelves.

2 Let every one of us pleaſe *his* neighbour for *his* good to edification.

3 For even Chriſt pleaſed not himſelf; but as it is written, The reproaches of them that reproached thee, fell on me.

Ver. 14. Acts x. 15. 1 Cor. x. 25. 1 Tim. iv. 4. Tit. i. 15. Gr. *common.* 1 Cor. viii. 7, 10. Gr. *common.*—V. 15. Gr. *according to charity.* 1 Cor. viii. 11.—V. 17. 1 Cor. viii. 8.—V. 18. 2 Cor. viii. 21.—V. 19. Ch. xv. 2.—V. 20. Matth. xv. 11. Acts x. 15: Ver. 14. Tit. i. 15.—V. 21. 1 Cor. viii. 13.—V. 23. Or, *diſcerneth and putteth a difference between meats.* Tit. i. 15.——V. 1. Gal. vi. 1. Ch. xiv. 1.—V. 2. 1 Cor. ix. 19, 22. x. 24, 33. xiii. 5. Phil. ii. 4, 5. Ch. xiv. 19.—V. 3. Pſ. lxix. 9.

that σκανδαλον ſignifies properly "a piece of wood that ſupports a trap, which falls on its being moved;" and ſo may with peculiar propriety ſignify whatever may be the occaſion of enſnaring another, and drawing him into ſin and miſchief.

Ver. 15. *But if thy brother be grieved*] *If then thy brother be offended with thy meat, thou walkeſt no longer charitably.* Wat. It appears from hence, that grieving a perſon does not ſignify merely putting him out of humour, but leading him into ſin. The *grief* therefore is that which ariſes from a conſciouſneſs of having acted amiſs, in conformity to the example of a perſon conſidered as ſuperior, whether in rank or genius, knowledge or piety. See Hammond, Locke, and Doddridge.

Ver. 16. *Let not then your good be evil ſpoken of*] "Let not your liberty, which is a good you enjoy under the Goſpel, be evil ſpoken of." See 1 Cor. x. 29, 30.

Ver. 17. *For the kingdom of God is not meat,* &c.] "The kingdom of God neither prohibits nor enjoins ſuch things as theſe, nor is it taken up with ſuch little matters; but the great deſign of it is to regulate the temper of its profeſſors, and in the moſt effectual manner to cultivate and promote righteouſneſs, and peace, and joy in the Holy Ghoſt; that is, a chearful temper, ſupported by a conſciouſneſs of ſtrict integrity, eſtabliſhed on principles of univerſal love, and inſpired by the bleſſed Spirit of God." See Scot's Chriſtian life, vol. i. p. 285.

Ver. 20. *The work of God*] That is, a Chriſtian. See 1 Cor. ix. 1. Epheſ. ii. 10. Philip. i. 6. *Deſtroying him* here, and in ver. 15. is cauſing him to apoſtatize, or renounce the Chriſtian faith. Dr. Waterland reads, *for the ſake of meats,* &c. and inſtead of *pure,—clean.* See Matth. viii. 25.

Ver. 21. *Is offended, or made weak*] That is, drawn to the doing of any thing, of whoſe lawfulneſs not being fully perſuaded, it becomes a ſin to him. Locke.

Ver. 22. *Haſt thou faith*] There is no neceſſity for reading the firſt clauſe interrogatively; and it ſeems more agreeable to the ſtructure of the Greek;—*Thou haſt faith:* as if he had ſaid, "I own you have a right perſuaſion." Further, there is an anadiploſis in ἔχεις and ἔχε, the firſt ſignifies ſimply *have,* the latter *hold faſt.* "You have a right perſuaſion concerning your Chriſtian liberty, and I adviſe you to hold your perſuaſion ſteadfaſtly, with reſpect to yourſelf, in the ſight of God." Ἔχω, *have,* has frequently this emphatical ſignification. See Matth. xxv. 29. Inſtead of *to thyſelf,* the Greek would be more properly rendered *with reſpect to,—as pertaining to;* that is, "ſo far as it concerns yourſelf, hold it in the ſight of God." It is an exhortation not to keep it private to himſelf, not to ſuppreſs his ſentiments, but to retain them ſteadily, and never do or ſay any thing inconſiſtent with them: as it follows, "Happy is the man who condemns not himſelf, by doing or profeſſing any thing inconſiſtent with what he is aſſured in his own conſcience is right." The Apoſtle puts this in, that the Chriſtian Gentile might not miſtake his meaning, or imagine that he was perſuading him to be indifferent to the truth, to diſſemble it, to give it up, or act contrary to it upon ſome occaſions: This was far from the Apoſtle's intention, who only exhorts him to think charitably of a weak brother, and to abſtain from any indifferent actions which might diſguſt him, or prove a ſnare or temptation to him. Without this caution his diſcourſe would have been imperfect, and not well guarded. See Taylor. Dr. Waterland reads interrogatively, *Haſt thou good confidence* [in what thou doſt]?—

Ver. 23. *And he that doubteth, is damned,* &c.] *Is convicted* [of ſin] *if he eat, becauſe it is not according to his belief: for whatſoever* [a man doth] *not according to his perſuaſion, is ſin.* Wat. The word rendered *doubteth,* is tranſlated *ſtaggered,* ch. iv. 20. and is there oppoſed to *ſtrong in the faith,* and *being fully perſuaded,* as it follows in the next verſe. In reading this verſe, the emphaſis ſhould be laid upon *is,* ver. 22. *Happy is he that condemns not himſelf in that thing which he allows,* ver. 23. *But he that doubts,* IS *condemned,* &c. "He that really in his conſcience makes a difference between one ſort of food and another, is condemned by God as a ſinner, if he eat out of unbridled appetite, vain complaiſance, or weak ſhame. It muſt in ſuch a caſe be criminal, becauſe he eateth not with faith; i. e. with a full ſatisfaction in his own mind that God allows and approves the action:" for it may be laid down as a general maxim in all theſe caſes, that *whatſoever is not of faith is ſin;* ſince the divine authority ought to be ſo ſacred with every man, as to engage him not only to avoid what is plainly and directly contrary to it, but what he apprehends or even ſuſpects to be ſo, though that apprehenſion or ſuſpicion ſhould chance to be founded on his own ignorance or miſtake. Some copies, though as it ſeems very improperly, ſubjoin the three laſt verſes of this Epiſtle to the preſent chapter. See Locke, Doddridge, Mill, Wetſtein, Calmet, and "The caſe of a doubting conſcience," p. 169.

Chap. XV. *Ver.* 1. *We then that are ſtrong,* &c.] According to our tranſlation, one would ſuppoſe that this verſe is an inference from the latter part of the foregoing chapter:—As if it were, *We therefore who are ſtrong,* &c. whereas it is in the Greek, *But we who are ſtrong:* And it ſtands in immediate connection with the laſt verſe of the former chapter, by way of oppoſition, thus: "The weak brother, who puts a difference between meats, is condemned if he eateth without obſerving a diſtinction. But we who are ſtrong,—meaning the Gentile Chriſtians,—are ſo far from being condemned if we bear the infirmities of the weak, that we are bound in duty to do it." Therefore theſe two verſes cannot be ſeparated without deſtroying the ſenſe. *To pleaſe ourſelves,* ſignifies, to follow our own humours. See Locke, Heylin, and the laſt note.

Ver. 3. *As it is written*] In Pſ. lxix. 9. That this pſalm was undoubtedly ſpoken of the Meſſiah, we learn from ver. 22. applied to Chriſt John xix. 28, 29. and from the former part of the verſe here cited; namely, *The zeal of thine houſe hath conſumed me,* applied to Chriſt John ii. 17. And the Jews themſelves confeſs that the things contained in this pſalm ſhall be accompliſhed in the days of

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4 For whatſoever things were written aforetime, were written for our learning, that we through patience and comfort of the ſcriptures might have hope.

5 Now the God of patience and conſolation grant you to be like-minded one towards another, according to Chriſt Jeſus:

6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jeſus Chriſt.

7 Wherefore receive ye one another, as Chriſt alſo received us, to the glory of God.

8 Now I ſay that Jeſus Chriſt was a miniſter of the circumciſion for the truth of God, to confirm the promiſes *made* unto the fathers:

9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cauſe I will confeſs to thee among the Gentiles, and ſing unto thy name.

10 And again he ſaith, Rejoice, ye Gentiles, with his people.

11 And again, Praiſe the Lord, all ye Gentiles; and laud him all ye people.

12 And again Eſaias ſaith, there ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the Gentiles; in him ſhall the Gentiles truſt.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghoſt.

14 And I myſelf alſo am perſuaded of you, my brethren, that ye alſo are full of goodneſs, filled with all knowledge, able alſo to admoniſh one another.

15 Nevertheleſs, brethren, I have written the more boldly unto you, in ſome ſort, as putting you in mind, becauſe of the grace that is given to me of God,

Ver. 4. Ch. iv. 23. 1 Cor. x. 11.—V. 5. Ch. xii. 16. 1 Cor. i. 10. Phil. iii. 16. Or, *after the example of.*—V. 7. Ch. xiv. 1, 3. V. 8. Matth. xv. 24. Acts iii. 25, 26.—V. 9. Pſ. xviii. 49.—V. 10. Deut. xxxii. 43.—V. 11. Pſ. cxvii. 1.—V. 12. Iſai. xi. 1, 10. V. 14. 2 Pet. i. 12. 1 John ii. 21.—V. 15. Ch. i. 5. xii. 3. Epheſ. iii. 8.

the Meſſiah. The paſſage may be paraphraſed reſpecting our Saviour, "I have placed myſelf in a world, where I have been afflicted with the wickedneſs of mankind; which I have continually ſeen and heard about me, and which has been through the whole courſe of my life, my continual grief and burden. See Whitby, and on Pſ. lxix. 9.

Ver. 5. *Grant you to be like minded*] The original properly ſignifies, "To agree in an harmonious and affectionate manner;" and might be read, *Grant you*, or *give you the ſame mutual affection, according to the example of Jeſus Chriſt.* See Raphelius, and Gal. iv. 28. 1 Pet. i. 15. Epheſ. iv. 24.

Ver. 6. *That ye may with one mind*, &c.] It does not appear how this can be otherwiſe underſtood, than of public worſhip; and it ſhows that *glorifying*, or praiſing God for his grace in Chriſt Jeſus, is a principal part of Chriſtian worſhip, in which all ſhould join, *with one mind and one mouth.* Taylor.

Ver. 7. *Wherefore receive ye one another*] This cannot mean, "Receive one another into church communion;" for there is no appearance that the convert Jews and Gentiles ſeparated communion in Rome, on account of differences about meats, and drinks, and days. We ſhould have heard more of it from St. Paul, if there had been two ſeparate congregations; that is, two churches of Chriſtians in Rome, divided about theſe indifferent things. Beſides, directions cannot be given to private Chriſtians to receive one another in that ſenſe; therefore the *receiving* here, muſt be underſtood of receiving, as a man doth another into his company, converſe, and familiarity. He would have them, Jews and Gentiles, lay aſide all diſtinction, coldneſs, and reſerve, in their converſation one with another; and as domeſticks of the ſame family, live friendly and familiar, notwithſtanding their different judgements about thoſe ritual obſervances. Hence, ver. 5. he exhorts them, "Be united in friendſhip one to another; that with one heart and one voice, ye may conjointly glorify God; and receive one another with the ſame good-will that Chriſt hath received *us*, the Jews,—εἰς δόξαν τοῦ Θεοῦ, to the glorifying God for his truth, in fulfilling the promiſes he made to the patriarchs;—and hath received *the Gentiles*, to glorify God for his mercy to them: So that we have reaſon, both Jews and Gentiles, laying aſide theſe little differences about things indifferent, to join together heartily in glorifying God." The phraſe, *glory of God*, for *glorifying God*, is of the ſame kind with that uſed ch. iii. 22, and 26. where he uſes *the faith of Jeſus*, for *believing in Jeſus*. The thing to which St. Paul here exhorts them, is, to the glorifying of God with one accord; as is evident from the words immediately preceding; and what follows, ver. 9, 10, 11. is to the ſame purpoſe: ſo that there is no room to doubt that his meaning in theſe words is, "Chriſt received or took us, believing Jews, to himſelf, that we might magnify the truth of God; and took the Gentiles that believe, to himſelf, that they might magnify his mercy." See Locke, and Taylor.

Ver. 8. *Now I ſay that Jeſus Chriſt*, &c.] The connection of this and the next verſe ſtands properly, by only repeating the words, *I ſay*, at the beginning of the 9th. *Now I ſay that Jeſus Chriſt was a miniſter of the circumciſion, on account of the truth of God, to confirm*, or *make good the promiſes given to the fathers:* ver. 9. *And I ſay that the Gentiles, on account of mercy, ſhould glorify God*; meaning, with the approbation and concurrence of the Jews. The Gentile muſt allow the Jew a primary and eminent right to all the glory and privileges of the Goſpel; becauſe the truth of God was engaged, by the promiſes to Abraham, &c. to ſend the Meſſiah to the Jewiſh nation, to make his appearance, and to exerciſe his miniſtry among them for their ſalvation: Therefore the believing Gentile had undeniable reaſon to own and receive the believing Jew, and to join with him in the divine praiſe; ver. 5, 6. And as God had extended his mercy in Chriſt Jeſus to the believing Gentiles, how could the Jews refuſe the Gentiles a ſhare in ſolemn thankſgivings to God for ſo great a favour? Could the Jews ſtint or deny the mercy of God to the Gentile world? And if he allowed God's mercy to them in the Redeemer, muſt he not allow them to bear a part in ſolemn acknowledgements of his goodneſs; eſpecially conſidering that the Scriptures do expreſly foretel, that the Gentiles ſhould have their ſhare in this joyful work?—Accordingly, as it would be more difficult to perſuade the Jew, he lays before him ſeveral quotations from Scripture to that purpoſe. What it was that Chriſt *miniſtered* to the Jews, we may ſee by the like expreſſion of St. Paul applied to himſelf, ver. 16. where he calls himſelf *a miniſter of Jeſus Chriſt to the Gentiles, miniſtering the Goſpel of God.* See Matth. xv. 24. What is ſaid, ver. 9, 10, 11. confirms what we have obſerved upon ver. 6. namely, that praiſe and thankſgiving to God for his mercy in Jeſus Chriſt, is a principal part of Chriſtian worſhip. See Heb. xiii. 15. Locke, and Taylor.

Ver. 10. *And again he ſaith, Rejoice*, &c.] It would have been better to have rendered theſe words imperſonally; *Again it is ſaid:* For according to our verſion, it ſeems as if the words quoted in this verſe were written by the ſame perſon as thoſe in the preceding verſe; whereas the former are from the book of Pſalms, the latter from Deuteronomy. But if we omit the word rendered *he ſaith*, as it is omitted in the following verſes, there will be no neceſſity for any other alteration; and this omiſſion may be juſtified from obſerving, that though moſt copies do omit it in the following verſe, yet ſome retain it even there, where it might have been interpolated, as well as here. See Taylor, Diodati, and Peirce.

Ver. 12. *In him ſhall the Gentiles truſt*]—*Hope*; MS. Rather *hope*, ſays Mr. Locke; not that there is any material difference in the ſignification of *truſt* and *hope*, but the better to expreſs and anſwer St. Paul's way of writing; with whom it is familiar, when he hath been ſpeaking of any virtue or grace, whereof God is the Author, to call God thereupon the God of that virtue or grace. So ver. 13. he calls God the *God of hope.* See alſo ver. 4 and 5.

Ver. 14. *And I myſelf alſo am perſuaded*, &c.] In this part of the chapter the Apoſtle, with much complaiſance, apologizes for writing the letter, and for the freedom he had uſed, particularly with the Gentile part of the Chriſtians; which freedom he hoped they would place to the account of the Gentiles, ver. 14—17. He gives a general idea of the ſucceſs and courſe of his miniſtry, ver. 18—21. ſignifies his great deſire to make them a viſit at Rome, ver. 22—24. acquaints them with the journey he was going to take from Corinth to Jeruſalem, to carry a charitable collection made among the Gentile converts for the relief of the poor Chriſtians there; and deſires their prayers, that he might be delivered from the malice of the infidel Jews; and that his charitable deſign might be kindly accepted, and have its intended effect among the Chriſtian Jews, ver. 24—33. See Taylor.

Ver. 15. *In ſome ſort*] Ἀπὸ μέρους. Μέρος is a part of any thing, or company of men; and ἀπὸ μέρους may ſignify *part of*, or *a party* among the people to whom the Apoſtle writes, or of whom he ſpeaks; ch. xi. 25. 2 Cor. i. 14. ii. 5. That it has this ſenſe here, and ſignifies the Gentile part of the church at Rome, is the more probable, becauſe the Apoſtle aſſigns his commiſſion as the Apoſtle of the Gentiles, for the reaſon of his boldneſs in writing. *I have written more boldly*

16 That I ſhould be the miniſter of Jeſus Chriſt to the Gentiles, miniſtering the goſpel of God, that the offering-up of the Gentiles might be acceptable, being ſanctified by the Holy Ghoſt.

17 I have therefore whereof I may glory, through Jeſus Chriſt, in thoſe things which pertain to God.

18 For I will not dare to ſpeak of any of thoſe things, which Chriſt hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty ſigns and wonders, by the power of the Spirit of God; ſo that from Jeruſalem, and round about unto Illyricum, I have fully preached the goſpel of Chriſt.

20 Yea, ſo have I ſtrived to preach the goſpel, not where Chriſt was named, leſt I ſhould build upon another man's foundation:

21 But, as it is written, To whom he was not ſpoken of, they ſhall ſee: and they that have not heard ſhall underſtand.

22 For which cauſe alſo I have been much hindered from coming to you;

23 But now, having no more place in theſe parts, and having a great deſire theſe many years to come unto you;

24 Whenſoever I take my journey into Spain, I will come to you: for I truſt to ſee you in my journey, and to be brought on my way thitherward by you, if firſt I be ſomewhat filled with your *company*.

Ver. 16. Ch. xi. 13. Gal. ii. 7, 8, 9. 1 Tim. ii. 7. 2 Tim. i. 11. Phil. ii. 17. Or, *ſacrificing*. Iſai. lxvi. 20. Phil. ii. 17.—V. 17. Hebr. v. 1.—V. 18. Ch. i. 5. xvi. 26.—V. 20. 2 Cor. x. 13, 15, 16.—V. 21. Iſai. lii. 15.—V. 22. Ch. i. 13. 1 Theſſ. ii. 17, 18. Or, *many ways*, or *oftentimes*.—V. 23. Acts xix. 21. Ver. 32. Ch. i. 11.—V. 24. Acts xv. 3. Gr. *with you*, ver. 32.

boldly unto you, becauſe, or *on account of the grace that is given to me of God, that I ſhould be the miniſter of Jeſus Chriſt to the Gentiles.* Now this would be an apology only to the Gentile part of the ſociety; and therefore, to preſerve the propriety of the Apoſtle's reaſoning, we ought in this view to render ἀπὸ μέρους, *with reſpect to part of you.* See Taylor, and on ch. i. 5. Dr. Waterland reads,—*The more freely unto you, in ſome ſort, as it were to put you in remembrance, becauſe of the office which*, &c.

Ver. 16. *That the offering-up of the Gentiles*, &c.] This ſentiment ſeems to be taken from Iſai. lxvi. 20. The meaning is, "That the offering the Gentiles to God, as a holy ſacrifice, by my hands, may be acceptable to him; being ſanctified and ſet apart by the Holy Spirit, ſo plentifully communicated to them, in a rich variety of gifts and graces."

Ver. 17. *Things which pertain to God*] We have the ſame phraſe Heb. v. 1. where it ſignifies the things that were offered to God in the temple miniſtration. St. Paul, by way of alluſion, ſpeaks of the Gentiles in the foregoing verſe, as an offering to be made to God; and of himſelf, as the prieſt by whom the ſacrifice or offering was to be prepared or offered; and then here he tells them, that he had matter of glorying in this offering; that is, that he had had ſucceſs in converting the Gentiles, and bringing them to be a living, holy, and acceptable ſacrifice to God; an account whereof he gives them in the four following verſes. See Heb. ii. 17. Locke, and Raphelius.

Ver. 19. *Unto Illyricum*] Though it is evident from hence, that St. Paul, before the date of this Epiſtle, which was about the year 58, had preached the Goſpel in theſe regions, it is obſervable that St. Luke takes no notice hereof in the hiſtory of the *Acts*; where he alſo omits to mention the journey the Apoſtle took to Arabia on his firſt converſion, and ſeveral other remarkable facts referred to in the 11th chapter of the ſecond Epiſtle to the Corinthians, and elſewhere. And it is very poſſible, that the viſit to Crete, when Titus was left behind to ordain elders, (Tit. i. 5.) might be of this number. See Doddridge, Wall, and Calmet.

Ver. 20. *So have I ſtrived to preach the Goſpel*] *So have I been ambitious*, &c. Wat. The Apoſtle could not mean that he ſcorned to come after any other Chriſtian miniſter, eſpecially after what we read of his going to preach the Goſpel at Damaſcus, Antioch, and Jeruſalem. It may ſignify, that far from declining dangers and oppoſitions, which might be expected from firſt planting the Goſpel in any country, he rather felt a *ſublime ambition*, as the Greek word ſignifies, in making the firſt proclamation of the Goſpel in places where it had before been quite unheard of. And probably he might glance at thoſe falſe apoſtles who crept into the churches which he had planted, and endeavoured to eſtabliſh their own reputation and influence by alienating the affections of his own converts, while they built on his grand and noble foundation an edifice of wood, hay, and ſtubble. This is likewiſe a proof in favour of the Apoſtle's own ſincerity, and of the miraculouſneſs of his converſion. If his converſion, and the part he acted in conſequence of it, was an impoſture, it was ſuch an impoſture as could not be carried on by one man alone. The faith he profeſſed, and of which he became an Apoſtle, was not his own invention. With Jeſus, who was the author of it, he had never any communication, nor with his Apoſtles, except as their perſecutors. As he took on himſelf the office of an Apoſtle, it was abſolutely neceſſary for him to have a preciſe and perfect knowledge of all the facts contained in the Goſpels, ſeveral of which had only paſſed between Jeſus himſelf, and his twelve Apoſtles, and others more privately ſtill, ſo that they could be known to very few: And as the teſtimony they bore would have been different in point of fact, and many of their doctrines repugnant to his, either they muſt have been forced to ruin his credit, or he would have ruined theirs. It was therefore impoſſible for him to act this part, but in confederacy at leaſt with the Apoſtles. Such a confederacy was ſtill the more neceſſary for him, as the undertaking to preach the Goſpel did not only require an exact and particular knowledge of all it contained, but an apparent power of working miracles; for to ſuch a power all the Apoſtles appealed in proof of their miſſion, and of the doctrines they preached. He was therefore to learn of them by what ſecret arts they impoſed on the ſenſes of men, if this power was a cheat. But how could he gain theſe men to become his confederates? Was it by furiouſly perſecuting them and their brethren, as we find that he did to the moment of his converſion? Would they venture to truſt their capital enemy with all the ſecrets of their impoſture? Would they put it in his power to take away not only their lives, but the honour of their ſect which they preferred to their lives, by ſo ill-timed a confidence? Would men, ſo ſecret as not to be drawn by the moſt ſevere perſecutions to ſay one word which could tend to prove them impoſtors, confeſs themſelves ſuch to their proſecutor, in hopes of his being their accomplice? This is ſtill more impoſſible, than that he ſhould attempt to engage in the fraud without their conſent and aſſiſtance. Had he not availed himſelf of a confederacy with the Apoſtles to get at their ſecret doctrines, he might have gained a knowledge of them by pretending to preach among ſuch perſons as they had already converted: But by going to places where the Goſpel was entirely unknown, he loſt every opportunity of this kind; and though he loſt all theſe opportunities, we find no one of the Apoſtles objecting to the doctrine which he planted, as inconſiſtent with what they had received from Chriſt, and the inſpiration of the Holy Ghoſt. His very ſucceſs among ſuch people was another proof of the reality of his converſion, and his divine miſſion. For among the Gentiles, who had not heard of the Goſpel, he could find no diſpoſition, no aptneſs, no bias to aid his impoſture. It is evident, that there was not any confederacy between him and them, ſtrong enough to impoſe either his doctrines or his miracles upon them, if they had been falſe. He was in no combination with their prieſts or their magiſtrates; no ſect or party among them gave him any help; all eyes were open and watchful to detect his impoſtures; all hands ready to puniſh him, as ſoon as he was detected. Had he remained in Judea, he would at leaſt have had many confederates, all the Apoſtles, all the diſciples of Chriſt, at that time pretty numerous; but in preaching to the Gentiles he was often alone, never with more than two or three companions. Was this a confederacy powerful enough to carry on ſuch a cheat in ſo many different parts of the word, againſt the united oppoſition of the magiſtrates, prieſts, philoſophers, people, all combined to detect and expoſe their frauds? Let it be alſo conſidered, that thoſe to whom the Apoſtle addreſſed himſelf, were not a groſs or ignorant people, apt to miſtake any uncommon operations of nature, or juggling tricks, for miraculous acts. The churches planted by St. Paul, were in the moſt enlightened parts of the world, among the Greeks of Aſia and Europe, among the Romans, in the midſt of ſcience, philoſophy, freedom of thought, and in an age more inquiſitively curious into the powers of nature, and leſs inclined to credit religious frauds, than any before it. Nor were they only the loweſt of the people whom he converted. Sergius Paulus the proconſul of Paphos, Eraſtus chamberlain of Corinth, and Dionyſius the Areopagite, were his proſelytes. Upon the whole it appears beyond contradiction, that his pretenſion to miracles was not aſſiſted by the diſpoſition of thoſe whom he deſigned to convert, nor by any power and confederacy to carry on and abet the cheat: What leſs then than a divine concurrence could have rendered him ſucceſsful in converting nations, which had not heard of the Goſpel till he preached it to them? See Doddridge, and Lytelton's Obſervations on the Converſion of St. Paul.

Ver. 24. *Into Spain*] It appears probable from hence, conſidering the principle by which St. Paul choſe to govern himſelf, of *not*

25 But now I go unto Jeruſalem, to miniſter unto the ſaints.

26 For it hath pleaſed them of Macedonia and Achaia, to make a certain contribution for the poor ſaints which are at Jeruſalem.

27 It hath pleaſed them *verily*; and their debtors they are. For if the Gentiles have been made partakers of their ſpiritual things, their duty is alſo to miniſter unto them in carnal things.

28 When therefore I have performed this, and have ſealed to them this fruit, I will come by you into Spain.

29 And I am ſure that when I come unto you, I ſhall come in the fulneſs of the bleſſing of the goſpel of Chriſt.

30 Now I beſeech you, brethren, for the Lord Jeſus Chriſt's ſake, and for the love of the Spirit, that ye ſtrive together with me, in *your* prayers to God for me;

31 That I may be delivered from them that do not believe in Judea; and that my ſervice which *I have* for Jeruſalem, may be accepted of the ſaints;

32 That I may come unto you with joy by the will of God, and may with you be refreſhed.

33 Now the God of peace *be* with you all. Amen.

CHAP. XVI.

Paul willeth the brethren to greet many; and adviſeth them to take heed of thoſe which cauſe diſſenſion and offences; and after ſundry ſalutations, endeth with praiſe and thanks to God.

I Commend unto you Phebe our ſiſter, which is a ſervant of the church which is at Cenchrea;

2 That ye receive her in the Lord, as be-

Ver. 25. Acts xix. 21. xxiv. 17.—V. 26. 1 Cor. xvi. 1, 2. 2 Cor. ix. 2, 12.—V. 27. Ch. xi. 17. 1 Cor. ix. 11. Gal. vi. 6. V. 28. Phil. iv. 17.—V. 29. Ch. i. 11.—V. 30. Phil. ii. 1. 2 Cor. i. 11. Col. iv. 12.—V. 31. 2 Theſſ. iii. 2. Or, *are diſobedient.* V. 32. Ch. i. 10. Acts xviii. 21. 1 Cor. iv. 19. Jam. iv. 15.—V. 33. Ch. xvi. 20. 1 Cor. xiv. 33. 2 Cor. xiii. 11. Phil. iv. 9. 1 Theſſ. v. 23. 2 Theſſ. iii. 16. Hebr. xiii. 20.——V. 1. Acts xviii. 18.—Ver. 2. 3 John 6.

building on another man's foundation, that no Apoſtle had as yet planted any church in Spain; which very ill agrees with the "Legend of *St. James*;" for according to that, *he* had now been fifteen years in Spain, and had erected ſeveral biſhopricks there. See Geddes's Miſcell. vol. ii. p. 221.

Ver. 25. *But now I go unto Jeruſalem*] He means, (as appears from ver. 26, 27.) to carry the money which he had collected among the Gentile Chriſtians in Macedonia and Achaia, for the relief of the poor Chriſtians at Jeruſalem. This was an affair which lay near his heart, and about which he had taken much pains. See 1 Cor. xvi. 1—4. 2 Cor. viii. and ix. His deſign in the buſineſs is pretty evident from 2 Cor. ix. 12, 13. where he ſaith, *The adminiſtration of this ſervice, not only ſupplieth the wants of the ſaints, but is abundant alſo by many thankſgivings unto God. While, by the experience of this miniſtration, they* [the Jews] *glorify God for your profeſſed ſubjection unto the Goſpel of Chriſt, and for your liberal diſtribution unto them, and unto all men.* The Jews were generally treated as objects of contempt and inſult, throughout the Roman empire. The Apoſtle was in hopes this liberal contribution, ſent by the Gentile Chriſtians converted by St. Paul's miniſtry, would engage the affections of the Jewiſh Chriſtians at Jeruſalem, on their part much prejudiced againſt the reception of the Gentiles into the church and covenant of God, without ſubmitting to their law. Moſt gladly would he have eſtabliſhed a ſolid coalition between the Jewiſh and Gentile converts; being ſenſible it was of great importance to the ſpreading of the Goſpel. And this was one laudable device to accompliſh the good end; namely, to procure a handſome preſent from the Gentiles to the poor ſaints at Jeruſalem; which was a probable expedient to conciliate their affection and eſteem, by affording them a pleaſing taſte of the good fruits of St. Paul's miniſtry, and giving them reaſon to believe, that their nation would be regarded and honoured, in proportion as the Goſpel ſpread in the world. I make no doubt, this is an inſtance of St. Paul's zeal and prudent endeavours to eſtabliſh a good harmony between Chriſtian Jews and Gentiles; and this ſhews, why he ſo earneſtly requeſts the prayers of the Chriſtians at *Rome*, that *his ſervice, which he had for Jeruſalem, might be accepted of the ſaints*, ver. 32, 31. It is no objection to this, that St. James, Peter, and John, had deſired St. Paul to remember the poor, or to make a collection among the Gentile converts, for the poor brethren at Jeruſalem, Gal. ii. 10. for he there tells us, that it was what he had intended to do, before they propoſed it: and probably he firſt mentioned it to the Apoſtles of the circumciſion. See Taylor.

Ver. 28. *When I have performed this*, &c.] *Diſpatched this affair, and have ſecured to them this collection.* Wat. and Doddridge.

Ver. 29. *I ſhall come in the fulneſs of the bleſſing*] He may be underſtood to mean here, that he ſhould be able to ſatisfy them, that the forgiveneſs of ſins was to be obtained by the Goſpel; for that he ſhews, ch. iv. 6—9. And they had as much title to it by the Goſpel, as the Jews themſelves; which was the thing he had been proving to them in this Epiſtle. See Locke; whoſe paraphraſe is, "I ſhall bring to you full ſatisfaction, concerning the bleſſedneſs which you receive by the Goſpel of Chriſt."

Ver. 30. *And for the love of the Spirit*] "By that love, which is the genuine fruit of the Spirit." Some would explain this of the love which the Spirit of God bears to us, or the affection which we owe to that gracious agent. The words rendered, *ſtrive together with me*, ſignify, "That you join your utmoſt ſtrength and fervency with mine; as thoſe do who fight and ſtruggle together in the publick games, or in the field of battle." See Elſner's Obſervat. vol. ii. page 65.

Ver. 31. *That I may be delivered*, &c.] How extreme their bigotry and rage was, appears from their behaviour to him, at the very time here referred to, Acts xxi,—xxiv. It was from a ſenſe of the great importance of his life to the cauſe of Chriſtianity, that he is thus urgent; elſe we may be aſſured, that he would gladly have given it up. See Phil. i. 21.

Chap. XVI. *Ver.* 1.] This chapter conſiſts chiefly of ſalutations. Throughout the whole Epiſtle the Apoſtle has demonſtrated his affectionate regards to the whole ſociety of Chriſtians at Rome. But it was ſtill more engaging to take a friendly notice of the principal perſons by name, adding to ſeveral of them the honourable character they deſerved, or ſome ſpecial mark of his eſteem. In the midſt of theſe expreſſions of his love, the great deſign of writing the Epiſtle, and eſtabliſhing their happineſs, recurs to his thoughts. The Jewiſh converts were exceeding zealous to reduce all profeſſors of Chriſtianity to a ſubmiſſion to the law of Moſes; and on this account not only propagated bad principles of religion, but almoſt every where broke in upon the peace and unity of the Gentile churches. This was the caſe of the churches in Galatia; but was not yet the unhappy caſe of the church at Rome. But the Apoſtle fearing it might, after all he has done in this Epiſtle to ſettle them upon the principles of pure Goſpel, throws in here a very pathetical caution againſt ſuch authors and fomenters of diviſions, ver. 17—20. He concludes, after repeated benedictions, (like one who with his whole ſoul wiſhed their higheſt felicity,) with a doxology *to the only-wiſe God.* See Taylor.

I commend Phebe—who is a ſervant, &c.] It might be tranſlated, *who is a deaconeſs of the church at Cenchrea*, a port belonging to the city of Corinth, from whence St. Paul wrote this letter. It is agreed the deacons were officers employed in diſtributing the church's ſtock among the neceſſitous. They were to be perſons of an eminent character, 1 Tim. iii. 8—11. and therefore their ſervice in the church might not conſiſt only in relieving the poor, but in viſiting the ſick, in exhorting, comforting, and teaching, as occaſion required. Corinth was a city of Greece, and according to the cuſtoms of that country, men could not well be allowed to perform thoſe good offices to the women: for men to have viſited and converſed with women, would have been counted a very great indecency, and muſt have brought a ſcandal upon the Chriſtian profeſſion; as in Greece the women were treated in a manner very different from the uſages of the weſtern parts of Europe. This appears from Cornelius Nepos, who obſerves in his preface, "A great many things in our cuſtoms are decent, which are reckoned ſcandalous among them: For which of the Romans thinks it a ſhame to take his ſpouſe to a feaſt? Or whoſe wife keeps not in the firſt room of the houſe, and converſes with company? Which is quite otherwiſe in Greece, where ſhe is never admitted to a feaſt, unleſs of relations, and always keeps in a retired part of the houſe, which is called *the woman's apartment*, whither no body comes, unleſs allied to her by near relation." This being the caſe, it is not improbable ſome women of

probity

cometh ſaints, and that ye aſſiſt her in whatſoever buſineſs ſhe hath need of you: for ſhe hath been a ſuccourer of many, and of myſelf alſo.

3 Greet Priſcilla and Aquila, my helpers in Jeſus Chriſt:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but alſo all the churches of the Gentiles.

5 Likewiſe *greet* the church that is in their houſe. Salute my well-beloved Epenetus, who is the firſt-fruits of Achaia unto Chriſt.

6 Greet Mary, who beſtowed much labour on us.

7 Salute Andronicus and Junia my kinſmen and my fellow-priſoners, who are of note among the Apoſtles, who alſo were in Chriſt before me.

8 Greet Amplias, my beloved in the Lord.

9 Salute Urbane, our helper in Chriſt, and Stachys my beloved.

10 Salute Apelles, approved in Chriſt. Salute them which are of Ariſtobulus' *houſhold*.

11 Salute Herodion my kinſman. Greet them that be of the *houſhold* of Narciſſus, which are in the Lord.

12 Salute Tryphena and Tryphoſa, who labour in the Lord. Salute the beloved Perſis, which laboured much in the Lord.

Ver. 3. Acts xviii. 2, 26. 2 Tim. iv. 19.—V. 5. 1 Cor. xvi. 19. Col. iv. 15. Philem. 2. 1 Cor. xvi. 15.—V. 7. Gal. i. 22. V. 10. Or, friends.—V. 11. Or, friends.

probity and good underſtanding might be choſen to attend as *deaconeſſes* upon their own ſex. And this cuſtom of keeping the women in a ſtate of ſeparation might occaſion, in Greece, other allowable peculiarities in religious affairs. It is certain they ſometimes exerciſed their devotions apart from their huſbands; (1 Cor. vii. 5.) and that they had ſeparate aſſemblies for religious worſhip will appear probable, if we conſider that the Apoſtle, when he is giving rules about *propheſying*, abſolutely enjoins ſilence to the women in the *church*, or public aſſembly; 1 Cor. xiv. 34, 35. They were not allowed to ſpeak or propheſy there, by the *commandment of the Lord*, ver. 37. or ſo much as to aſk any queſtion in the public aſſembly about what was taught, but directed to *conſult their huſbands at home:* much leſs were they allowed to *teach* or *uſurp authority* over the men, but are expreſly ordered to *learn in ſilence, with all ſubjection*, 1 Tim. ii. 11, 12. And yet the Apoſtle ſuppoſes, 1 Cor. xi. 3—16, without any mark of diſapprobation, that the woman might *pray* and *propheſy*, that is, *ſpeak unto others to edification, exhortation, and comfort*; for that is *propheſying*, as the Apoſtle informs us, 1 Cor. xiv. 3. therefore *propheſying* is an addreſs to *others*, or to a company of perſons. Here then the Apoſtle gives directions about the woman's praying and propheſying in an *aſſembly*, or where *others* were preſent; and yet, in the above-quoted places, he expreſly enjoins ſilence, and forbids her *ſpeaking*, and conſequently *propheſying* in the *churches*.—How ſhall we bring theſe things to a conſiſtency?—Thus:—The prohibitions and injunctions, 1 Cor. xiv. 34, 35. 1 Tim. ii. 11, 12. expreſly relate to thoſe aſſemblies, in which the *whole church*, men and women, met for the worſhip of God. In ſuch aſſemblies the women were to be in ſilence; conſequently (unleſs the Apoſtle contradict himſelf in the ſame Epiſtle, and in a matter upon which he diſcourſes largely and expreſly) thoſe aſſemblies in which women are ſuppoſed and allowed to pray and prophecy, were *ſeparate meetings*, which conſiſted of none but women. Of the decent appearance of women at ſuch meetings, he diſcourſes, 1 Cor. xi. 3—16. where we may obſerve there is not one word of the *church*,—of praying or propheſying in the *church*;—for he did not conſider thoſe aſſemblies of women as proper *churches*. Then at ver. 17. he begins to correct diſorders in their proper aſſemblies, when they *came together in the church*, men and women; (ver. 28.) and diſcourſeth upon this ſubject to the end of ch. xiv. In favour of this opinion, Grotius, on the verſe before us, remarks, "that in Greece there were Πρεσβυτιδες, *female preſbyters*, as well as *deacons*, for the inſtruction of their own ſex; which female *preſbyters* were ordained by the laying on of hands, till the *council* of Laodicea;" and for this he appeals to the eleventh canon of that council. This order of prieſteſſes muſt grow out of the cuſtom of women's holding ſeparate aſſemblies for their mutual inſtruction and edification. In thoſe aſſemblies they ſuppoſed they might lay aſide the veil, the token of inferiority and ſubjection, and perform their religious exerciſes uncovered, as if they were upon a par with the men. This the Apoſtle oppoſeth, and gives his reaſons 1 Cor. xi. 3—9. "But—the women might object,—we have no men among us, why ſhould we wear the badge of ſubjection, when we are among ourſelves, and therefore are to be conſidered only in relation to ourſelves?" The Apoſtle anſwers, ver. 10. *You ought to have power*, (that is, a *veil*, the ſign of the man's power or authority) *upon your head*, *becauſe* or on account of *the* MESSENGERS; for ſo the word Αγγελους, which we tranſlate *Angels*, moſt naturally and properly ſignifies; and ſo it is rendered Matth. xi. 10. Luke vii. 24, 27. ix. 52. James ii. 25. This furniſhes a hint of what the reaſon of the caſe plainly ſuggeſts, that the men, upon ſundry occaſions, eſpecially to inſpect their conduct, ſent *meſſengers* to thoſe female aſſemblies. If we duly reflect upon the general cuſtom of confining and reſtraining the women, even at home, in their own houſes, we need not doubt but thoſe meetings were under particular regulations; and that care would be taken to ſend proper perſons to ſee how they behaved in them; not to mention that a woman might be wanted at home, and a meſſenger might be ſent to require her attendance. However, it is eaſy to perſuade ourſelves, that acceſs to meſſengers was one of the conditions upon which the ladies held theſe religious aſſemblies; and theſe meſſengers coming in the name of their huſbands, brought, in a ſenſe, their authority along with them; on which account the women ought to obſerve a juſt *decorum*, as if their huſbands were preſent, ſeeing they were in effect ſtill under their eye:—*The woman ought to have power upon her head, on account of the meſſengers.* Mr. Locke, in his note on 1 Cor. xi. 3. ſuppoſes women were allowed to propheſy in public aſſemblies, where men were preſent; not indeed as ordinary doctors and teachers, but when their "propheſying was a ſpiritual gift, performed by the immediate and extraordinary motion and impulſe of the Holy Ghoſt." But this great commentator did not obſerve, that women are expreſly and abſolutely enjoined ſilence *in the churches*, by the commandment of the Lord, among the rules relative to ſpeaking in this very kind of propheſying, by *revelation*. See 1 Cor. xiv. 29—37. From whence, particularly from ver. 32, 33. we may conclude, that a revelation given by the Spirit of God was not attended with any ſuch extraordinary *motion* or *impulſe*, as conſtrained the perſon to ſpeak to whom it was given. With regard to the time of ſpeaking, he might uſe his diſcretion;—when he thought proper, he might begin to ſpeak, and when he pleaſed, he might hold his ſpeech, as decency and good order ſhould require. Therefore, though the Spirit of prophecy might be poured out upon a Chriſtian woman in the church; or though ſome truth might be revealed to her, yet ſhe might keep it to herſelf, and was obliged to keep it to herſelf, among the Chriſtian men, and to confer only with her huſband about it, who, it ſeems likely, might communicate it to the church, if he thought fit. See Taylor.

Ver. 3. *Greet Priſcilla and Aquila*] This excellent couple appear by this paſſage to have returned to Rome on the ceaſing of that edict againſt the Jews, which had driven them from thence in the reign of Claudius; Acts xviii. 2. Priſcilla ſeems to have been a woman of great note, and probably of diſtinguiſhed genius and influence; which appears not only from the manner in which ſhe is here named, but alſo from the edification which the eloquent Apollos received from her inſtructions, in concurrence with thoſe of her huſband. See Doddridge, Calmet, and Wolf.

Ver. 5. *Who is the firſt fruits of Achaia*] *Of Aſia.* Wat. and MS. It is probable that *Epenetus* might be converted at the ſame time with Stephanus, called alſo the *firſt fruits of Achaia*; 1 Cor. xvi. 15. for there is no manner of neceſſity to underſtand by that expreſſion the very firſt Chriſtian convert. Epenetus poſſibly might be one of that happy family to which this appellation is given.

Ver. 7. *Andronicus and Junia*]—*And Junias.* Wat. and MS. This liſt of names cannot be any objection to the authority of this Epiſtle: for it might be an encouragement to the perſons thus particularly mentioned; might conciliate ſome additional reſpect to them, whereby their uſefulneſs might be promoted; and would render each of them a kind of witneſs to the genuineneſs of the Epiſtle, as we may naturally ſuppoſe it was ſhewn to each of them. See Jenkins of Chriſtianity, vol. ii. p. 37. Diodati thinks, that by *apoſtles* here are meant the Evangeliſts; and that the meaning is, that theſe perſons were noted meſſengers of the churches; but it is more probable that they were ſome early converts who had been known and much eſteemed by the Apoſtles before the diſperſion occaſioned by the death of Stephen: and if ſo, St. Paul perhaps might once have been active in perſecuting them, and have learned their names at firſt, with an hoſtile intent of hunting them down to deſtruction. See Craddock's Apoſtol. Hiſt. Diodati, and Doddridge.

Ver. 10. *Them—of Ariſtobulus*'s *houſhold*] There is no certain evidence that either *Ariſtobulus*, or *Narciſſus*, ver. 11. were Chriſtians. It ſeems moſt probable they were perſons of high rank, who had each a large family of ſlaves or domeſticks; ſome of whom being Chriſtian converts, the Apoſtle would not forget them, low as their rank was in life, when he was ſaluting his brethren in ſo particular a manner. We may obſerve what a regard the Apoſtle had for foreign churches, when he informed himſelf of the names, circumſtances, and abode of ſo many of them in Rome. See Doddridge, and L'Enfant's preface, p. 6, 7.

13 Salute Rufus, choſen in the Lord, and his mother and mine.

14 Salute Aſyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his ſiſter, and Olympas, and all the ſaints which are with them.

16 Salute one another with an holy kiſs. The churches of Chriſt ſalute you.

17 Now I beſeech, you, brethren, mark them which cauſe diviſions and offences, contrary to the doctrine which ye have learned; and avoid them.

18 For they that are ſuch ſerve not our Lord Jeſus Chriſt, but their own belly; and by good words and fair ſpeeches deceive the hearts of the ſimple.

19 For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wiſe unto that which is good, and ſimple concerning evil.

20 And the God of peace ſhall bruiſe Satan under your feet ſhortly. The grace of our Lord Jeſus Chriſt *be* with you. Amen.

21 Timotheus my work-fellow, and Lucius, and Jaſon, and Soſipater my kinſmen, ſalute you.

22 I Tertius, who wrote *this* epiſtle, ſalute you in the Lord.

23 Gaius mine hoſt, and of the whole church, ſaluteth you. Eraſtus the chamberlain of the city ſaluteth you, and Quartus a brother.

24 The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

25 Now to him that is of power to ſtabliſh you, according to my goſpel, and the preach-

Ver. 13. 2 John 1.—V. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Theſſ. v. 26. 1 Pet. v. 14.—V. 17. 1 Cor. v. 9, 11. 2 Theſſ. iii. 6, 14. 2 Tim. iii. 5. 2 John 10.—V. 18. Phil. iii. 19.—V. 19. Ch. i. 8. Matth. x. 16. 1 Cor. xiv. 20. Or, *harmleſs*.—V. 20. Ch. xv. 33. Gen. iii. 15. Or, *tread*. Ver. 24. 1 Cor. xvi. 23. Phil. iv. 23. Rev. xxii. 21.—V. 21. Acts xvi. 1. Phil. ii. 19. 1 Theſſ. iii. 2.—V. 23. 1 Cor. i. 14. Acts xix. 22.—V. 24. Ver. 20. 1 Theſſ. v. 28.—V. 25. Epheſ. iii. 20. Jude 24. Ch. ii. 16.

Ver. 13. *And his mother and mine*] Hence ſome have thought, that Rufus was at leaſt half-brother to St. Paul; but perhaps he might in this expreſſion refer to the maternal care which this good woman had taken of him.

Ver. 15. *And all the ſaints*, &c.] Calvin and many others obſerve, that had St. *Peter* been now at Rome, he would undoubtedly have been named, ſince no one in this numerous catalogue was of a dignity and eminence by any means comparable to him;—and yet if he were not there at this time, the whole tradition of the Romiſh biſhops, as that church delivers it, fails in the moſt fundamental article of all.

Ver. 16. *With an holy kiſs*] The cuſtom of thus ſaluting each other was borrowed from the Jewiſh ſynagogue; and as chaſtely and prudently as it was managed, it ſeems to have been the occaſion of thoſe falſe and ſcandalous reports, which were ſo induſtriouſly propagated among the heathen, concerning the adulterous and inceſtuous practices in Chriſtian aſſemblies. On which account it ſeems to have been laid aſide very early. See Doddridge, and Vitringa *De Synag.*

Ver. 18. *And fair ſpeeches*] Ἐυλογίας, *flattering forms of addreſs.* We learn from hence what were the weapons which theſe falſe apoſtles oppoſed to the miracles of the true. See Tit. i. 10, 11.

Ver. 10. *Shall bruiſe Satan*, &c.] *Satan* is here put for *his inſtruments*;—the troublers of the church's peace. See 2 Cor. xi. 15. "God ſhall break the force and attempts of Satan upon your peace, by thoſe his inſtruments, who would engage you in quarrels and diſcords." See Locke and Taylor.

Ver. 22. *I Tertius, who wrote this Epiſtle*] "St. Paul ſeems not himſelf to have been very well verſed in the Greek characters. See Gal. vi. 11. and comp. 1 Cor. xvi. 21. He therefore made uſe of the hand of *Silas*, or as the Latins expreſs his name *Tertius*, who wrote what the Apoſtles dictated. Doddridge." It may be proper juſt to obſerve, that there does not ſeem any neceſſity to ſuppoſe, with the learned commentator above, that the Apoſtle employed Tertius as his amanuenſis, becauſe he was not himſelf well verſed in the Greek characters. It was the general cuſtom of thoſe times to dictate to an amanuenſis;—eſpecially with men of learning and buſineſs. An anonymous critic would read this verſe, *I Tertius, who wrote this Epiſtle for the glory of the Lord, ſalute you.*

Ver. 25. *Now to him that is of power*, &c.] This doxology is found in many copies at the end of the fourteenth chapter, as we have there obſerved. See alſo on ch. xv. 1. And in the Alexandrian MS. it is inſerted both there and here. Jerome ſays, that Marcion rejected the two laſt chapters, as contrary to his opinion; and Sir Norton Knatchbul conjectures, that, in order to prevent any ſuſpicion, as if the Epiſtle ended with the fourteenth chapter, ſome orthodox Chriſtians transferred this paſſage from thence, which he ſuppoſes to have been its true place. Dr. Mill is of the ſame opinion, and apprehends the two laſt chapters to have been added by way of poſtſcript, as the Apoſtle had time, before he ſent it away. All the other Epiſtles of St. Paul end with the benediction. When St. Paul ſays *my Goſpel*, he cannot be ſuppoſed, ſays Mr. Locke, to have uſed ſuch an expreſſion, unleſs he knew that what he preached had ſomething in it, which diſtinguiſhed it from what was preached by others: Which was plainly *the myſtery*, as he every where calls it, of God's purpoſe of taking in the Gentiles to be his people under the Meſſiah, and that without ſubjecting them to circumciſion, or the law of Moſes. This is that which he calls here *the preaching of Jeſus Chriſt*; for without this he did not think that Chriſt was preached to the Gentiles as he ought to be, and therefore, in ſeveral places of his Epiſtle to the Galatians, he calls it *the truth*, and *the truth of the Goſpel*; and uſes the like expreſſions to the Epheſians and Coloſſians. This is that *myſtery* which he is ſo much concerned that the Epheſians ſhould underſtand and adhere to firmly, and which was revealed to him according to that Goſpel, whereof he was made the miniſter, as may be ſeen at large in that Epiſtle, particularly ch. iii, vi, vii. The ſame thing he declares to the Coloſſians, particularly ch. i. 27—29. and ii. 6—8. For that he in a particular manner preached this doctrine ſo as none of the Apoſtles did, may be ſeen Acts xxi. 18—25. and xv. 6, 7. For though the other Apoſtles and elders of the church at Jeruſalem, had determined that the Gentiles ſhould only keep themſelves from things offered to idols, and from blood, &c. &c. Yet it is plain enough from what they ſay, Acts xxi. 20—24. that they taught not, nay probably did not think, what St. Paul openly declares to the Epheſians,—that the law of Moſes was aboliſhed by the death of Chriſt: (Epheſ. ii. 15.) In which, if St. Peter and St. James had been as clear as was St. Paul, St. Peter could not have incurred his reproof, as he did by his carriage mentioned Gal. ii. 12. But in all this may be ſeen the goodneſs of God both to Jews and Gentiles. See Epheſ. ii. 15. Taylor obſerves, that "the Apoſtle calls it *his Goſpel*, becauſe he was the man eſpecially ſingled out and commiſſioned to preach it. He might alſo call it *his* Goſpel, to diſtinguiſh it from that which was preached by others, who mixed law and Goſpel together. But I cannot think, with Mr. Locke, that the Apoſtle intended to diſtinguiſh it from that which Peter and James taught; who, though they were Apoſtles of the circumciſion, do not appear from either of their Epiſtles, to have held any ſentiments inconſiſtent with what St. Paul taught. St. Peter particularly wrote his Epiſtles to Gentile converts; and is as clear in giving them a full place in the church, and all the honours of the people of God, upon their faith in Chriſt, as St. Paul himſelf: Nor can we form any argument as to his ſentiments from his blameable conduct, Gal. ii. 12. for that was an error of infirmity, not of judgement. By the *revelation of the myſtery*, the Apoſtle means the calling of the Gentiles, as appears from the next verſe;—*Now is made known to all nations*, or, to all the Gentiles,—*for the obedience of faith.* The original, rendered *ſince the world began*, is χρόνοις αἰωνίοις; that is, *in the ſecular times*, or in the times under the law. Why the times under the law were called χρόνοι αἰώνιοι, we may find a reaſon in their jubilees, which were αἰῶνες, *ſæcula*, or ages; by which all the time under the law was meaſured; and ſo χρόνοι αἰώνιοι are uſed 2 Tim. i. 9. Tit. i. 2. And αἰῶνες are put for the times of the law, or the jubilees, Luke i. 70. Acts iii. 21. 1 Cor. ii. 7. and x. 2. Epheſ. iii. 9. Col. i. 26. Heb. ix. 26. God is called the *Rock* αἰώνων, *of ages*, Iſai. xxvi. 4. in the ſame ſenſe that he is called, *The Rock of Iſrael*, Iſai. xxx. 29. that is, the ſtrength and ſupport of the Jewiſh ſtate. So Exod. xxi. 6. εις τον αιωνα, ſignifies not as we tranſlate it, *for ever*, but "to the jubilee:" Which will appear, if we compare Lev. xxv. 39—41. and Exod. xxi. 2. Now that the times of the law, were the times here ſpoken of by St. Paul, ſeems plain from that which he declares to have continued a *myſtery* during all thoſe times; namely, God's purpoſe of taking in the Gentiles to be his people under the Meſſiah: For this could not be ſaid to be a myſtery at any other time than that, when the Jews were ſeparated to be the peculiar people of God: Before that time there was no ſuch name or idea of diſtinction as *Gentiles*; before the days ing of Jeſus Chriſt, (according to the revelation of the myſtery, which was kept ſecret ſince the world began,

26 But now is made manifeſt, and by the ſcriptures of the prophets, according to the commandment of the everlaſting God, made known to all nations, for the obedience of faith.)

27 To God only wiſe, *be* glory through Jeſus Chriſt for ever. Amen.

Written to the Romans from Corinthus, *and ſent* by Phebe, ſervant of the church at Cenchrea.

Ver. 25. 1 Cor. ii. 7. Epheſ. iii. 3, 9. Col. i. 26.—V. 26. 2 Tim. i. 10. Tit. i. 2, 3. 1 Pet. i. 20. Acts vi. 7. Ch. i. 5, xv. 18. V. 27. 1 Tim. i. 17. vi. 16. Jude 25.

days of Abraham, Iſaac, and Jacob, the calling of the Iſraelites to be God's peculiar people was as much a myſtery, as the calling of the Gentiles was a myſtery afterwards. All that St. Paul inſiſts upon here, and in all the places where he mentions this myſtery, is to ſhew, that though God had declared this his purpoſe to the Jews, by the predictions of his prophets amongſt them, yet it lay concealed from their knowledge; it was a myſtery to them; they underſtood no ſuch thing: There was not any where the leaſt ſuſpicion or thought of it; till the Meſſiah being come, it was openly declared by St. Paul to the Jews and Gentiles, and made out by the writings of the prophets, which were now underſtood. See Locke, Taylor, and Burthogge's excellent pamphlet, intitled, "Chriſtianity a revealed myſtery."

Written to the Romans, &c.] The firſt verſe of this chapter juſtifies part of this note; but as the moſt ancient manuſcripts have not theſe notes, and ſome of them are plainly contrary to paſſages in the Epiſtles to which they are affixed, they are not to be eſteemed of any authority. See Wetſtein.

THE
FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
CORINTHIANS.

CHAP. I.

After his ſalutation and thankſgiving, he exhorteth them to unity, and reproveth their diſſenſions. God deſtroyeth the wiſdom of the wiſe, by the fooliſhneſs of preaching; and calleth not the wiſe, mighty, and noble, but the fooliſh, weak, and men of no account.

PAUL, called *to be* an apoſtle of Jeſus Chriſt, through the will of God, and Soſthenes *our* brother,

2 Unto the church of God, which is at Corinth, to them that are ſanctified in Chriſt Jeſus, called *to be* ſaints, with all that in every place call upon the name of Jeſus Chriſt our Lord, both theirs and ours:

Ver. 1. Col. i. 1. Acts xviii. 17.—V. 2. Jude 1. Acts xv. 9. Rom. i. 7. 2 Tim. i. 9. Acts ix. 14. 2 Tim. ii. 22. Ch. viii. 6.

CONCERNING the city of Corinth we have ſpoken in the notes on Acts xviii. 1, 2. A city no leſs famous for its luxury and vice, than for its wiſdom and elegance: But notwithſtanding the luxury of the rich, and the profligacy of the poor; notwithſtanding the pride of its wiſe men, and the prejudices of its prieſts, St. Paul, without the charms of eloquence, the advantages of philoſophy, the ſplendour of riches, the favour or concurrence of the great, planted a church amongſt them, and won them to embrace a crucified Saviour. So great was his ſucceſs, that he abode near two years in this place; but about three years after his departure, the church was over-run with great diſorders, and ſplit into various ſects and factions. This occaſioned the following Epiſtle, which was written by St. Paul juſt before his departure from Epheſus, about Eaſter, (ſee ch. v. 7, 8.) in the year of Chriſt 57, and the third of the emperor Nero. It was intended partly to correct ſome corruptions and abuſes among the Corinthians, and partly to anſwer certain queries, which they had propoſed to him. In the introduction he expreſſes his ſatisfaction at all the good he knew of them, particularly at their having the gift of the Holy Ghoſt for the confirmation of the Goſpel. ch. i. 1—9. After which, he firſt corrects their corruptions and abuſes; *firſt*, rebuking the ſectaries among them, and defending himſelf againſt one or more falſe teachers, who had alienated moſt of the Corinthians from him. ch. i. 10. to ch. v. *Secondly*, conſidering the caſe of a notorious offender, who had married his father's wife, that is, his own ſtep-mother; ordering them to excommunicate this perſon, and to acknowledge no public fornicator as a brother. ch. v. *Thirdly*, reproving them for their covetous and litigious temper, which cauſed them to proſecute their Chriſtian brethren before heathen courts of judicature. ch. vi. 1—9. *Fourthly*, cautioning them againſt fornication, a vice to which they had been extremely addicted before they were converted, (ch. vi. 10. to the end) and which ſome of them ſtill reckoned among the things indifferent; or which might be practiſed or let alone, without breach of morality. And one can ſcarce wonder at this inveterate prejudice, when informed that Corinth was ſo notorious for fornication and laſciviouſneſs, that "a Corinthian woman," among the ancients, was a ſynonimous term for "a proſtitute." The natives made the increaſe of whores one part of their prayers to their gods, and the bringing of proſtitutes into the city a part of their vows. In the next place, he anſwers certain queries which they had propoſed; and *firſt*, he determines ſome queſtions relating to the marriage ſtate, ch. vii. *Secondly*, he inſtructs them how to act with reſpect to idol offerings, ch. viii.—xi. 1. It could not be unlawful in itſelf to eat the meat which had been offered to idols; for the conſecration of fleſh or wine to an idol did not make it the property of an idol, an idol being nothing, and therefore incapable of property; but ſome Corinthians thought it lawful to go to a feaſt in the idol temples, which at the ſame time were places of reſort for lewdneſs, and to eat the ſacrifices, while praiſes were ſung to the idols: this was publickly joining in idolatry. St. Paul adviſes to abſtain even from ſuch participation as was lawful, rather than give offence to a weak brother; which he enforces by his own example, who had abſtained from many lawful things rather than create offence to the Goſpel. *Thirdly*, he anſwers a third query concerning the manner in which women ſhould deliver any thing in public, when called to it by a divine impulſe: ch. xi. 2—17. And here he cenſures the unuſual dreſs of both ſexes in propheſying, which expoſed them to the contempt of the Greeks, among whom the men uſually went uncovered, and the women veiled. He alſo takes occaſion here to cenſure the irregularities committed at their *love feaſts*, &c. and in the exerciſe of the extraordinary gifts of the Holy Ghoſt. ch. xi. 18.—ch. xv. *Fourthly*, he aſſerts the the reſurrection of the dead, which ſome among the Corinthians doubted, and others denied. ch. xv. He then concludes with ſome directions to the Corinthian church concerning the manner of collecting alms, promiſes them a viſit, and ſalutes ſome of the members, ch. xvi. See Michaelis, Locke, Whitby, Lardner, and Calmet.

Ver. 1, 2. *Paul, called*, &c.] *Paul, a called Apoſtle of Jeſus Chriſt, by the will of God, and Soſthenes the brother*, ver. 2. *Unto*, &c.—*to them that have been ſanctified in Chriſt Jeſus, the called, the ſaints, with all that invoke the name of Jeſus Chriſt our Lord, in every place both theirs and ours.* Wat. There is great propriety in every clauſe of the ſalutation prefixed to this Epiſtle, and particularly in St. Paul's aſſerting his high call to the office of an Apoſtle, as there were thoſe in the church of Corinth who affected to queſtion the authority of his miſſion. See on Rom. i. 1. Soſthenes was a Corinthian miniſter, who attended St. Paul in his travels; Comp. Acts xviii. 17. It was both humility and prudence in the Apoſtle thus to join *his* name with his own, in an Epiſtle, in which it was neceſſary to deal ſo plainly with them, and to remonſtrate againſt ſo many irregularities. See Locke, Doddridge, and Calmet.

Ver. 2. *To them that are ſanctified*, &c.] This does not ſignify here, ſays Mr. Locke, thoſe whoſe lives were pure and holy; for there were many amongſt thoſe to whom he wrote who were quite otherwiſe: but *ſanctified* ſignifies "ſeparate from the common ſtate of mankind, to be the people of God, and to ſerve him." The heathen world had revolted from the true God, to the ſervice of idols and falſe gods, Rom. i. 18—25. The Jews, being ſeparated from this corrupted maſs to be the peculiar people of God, were called *holy*, Exod. xix. 5, 6. Numb. xv. 40. They being caſt off, the profeſſors of Chriſtianity were *ſeparated* to be the people of God, and ſo became *holy*, 1 Pet. ii. 9, 10. Nothing could better ſuit the candid and catholic views which St. Paul was ſo much concerned to promote in this Epiſtle, than the declaration of his good wiſhes in this verſe for every true Chriſtian upon earth, whether Jew or Gentile, learned or unlearned, Greek or barbarian. The original, which we render *call upon the name of Jeſus Chriſt*,—τοῖς ἐπικαλουμένοις τὸ ὄνομα, Mr. Locke renders, *all that are called by the name of Jeſus Chriſt*,—the Greek words being a periphraſis for *Chriſtians*, as is plain from the deſign of this verſe, and from a variety of proofs given by Dr. Hammond on the place. See on ch. viii. 6.

3 Grace *be* unto you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

4 I thank my God always on your behalf, for the grace of God which is given you by Jeſus Chriſt;

5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

6 Even as the teſtimony of Chriſt was confirmed in you.

7 So that ye come behind in no gift; waiting for the coming of our Lord Jeſus Chriſt.

8 Who ſhall alſo confirm you unto the end, *that ye may be* blameleſs in the day of our Lord Jeſus Chriſt.

9 God *is* faithful, by whom ye were called unto the fellowſhip of his Son Jeſus Chriſt our Lord.

10 Now I beſeech you, brethren, by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and *that* there be no diviſions among you; but *that* ye be perfectly joined together in the ſame mind, and in the ſame judgement.

11 For it hath been declared unto me of you, my brethren, by them *which are of the houſe* of Chloe, that there are contentions among you.

12 Now this I ſay, that every one of you ſaith, I am of Paul; and I, of Apollos; and I, of Cephas; and I, of Chriſt.

13 Is Chriſt divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Criſpus and Gaius;

15 Leſt any ſhould ſay, that I had baptized in mine own name.

16 And I baptized alſo the houſhold of Stephanas: beſides, I know not whether I baptized any other.

17 For Chriſt ſent me not to baptize, but to preach the goſpel: not with wiſdom of words, leſt the croſs of Chriſt ſhould be made of none effect.

Ver. 3. 2 Cor. i. 2. Epheſ. i. 2. 1 Pet. i. 2.—V. 4. Rom. i. 8.—V. 5. Ch. xii. 8. 2 Cor. viii. 7.—V. 6. Rev. i. 2.—V. 7. Phil. iii. 20. Tit. ii. 13. Gr. *revelation.* Col. iii. 4.—V. 8. 1 Theſſ. iii. 13. Col. i. 22. 1 Theſſ. v. 23.—V. 9. Ch. x. 13. 1 Theſſ. v. 24. 2 Theſſ. iii. 3. 1 John i. 3.—V. 10. Rom. xii. 16. xv. 5. Phil. ii. 2. iii. 16. Gr, *ſchiſms*, Ch. xi. 18.—V. 12. Ch. iii. 4. Acts xviii. 24. John i. 42.—V. 14. Acts xviii. 8. Rom. xvi. 23.—V. 16. Ch. xvi. 15, 17.—V. 17. Ch. ii. 1, 4, 13. 2 Pet. i. 16. Or, *ſpeech.*

Ver. 4. *For the grace of God,* &c.] *For the favour of God, which is vouchſafed unto you through Jeſus Chriſt.* Wat.

Ver. 5. *That in every thing ye are enriched*] Theſe reſpectful congratulations and acknowledgments of the things in which they did really excel, had a moſt happy tendency to ſoften their minds, and to diſpoſe them the better to receive the plain reproofs he was going to give them, and which, in their circumſtances, faithful love extorted from him. Inſtead of *utterance*, Dr. Waterland reads *ſpeech.*

Ver. 6. *Confirmed in you*] *Among you.* Wat. and Doddridge. As they could not but know they had received theſe gifts by the hand of St. Paul, this expreſſion ſuggeſts a rational and tender argument to reduce them to their former affection to him, as their ſpiritual father.

Ver. 9. *God is faithful*] That is, "If we continue obedient, God for his part will certainly perform his promiſe faithfully."

Ver. 10.] There were great diſorders in the church of Corinth, cauſed chiefly by a faction raiſed there againſt St. Paul; the Partiſans of the faction mightily cried up aud gloried in their leader, and did all they could to diſparage St. Paul, and to leſſen him in the eſteem of the Corinthians. The Apoſtle makes it his buſineſs in the firſt part of this Epiſtle, to take off the Corinthians from ſiding with, and glorying in this pretended Apoſtle, whoſe followers and ſcholars they profeſſed themſelves to be; and to reduce them into one body, as the ſcholars of Chriſt, united in a belief of the Goſpel, which he had preached to them, and in an obedience to it, without any ſuch diſtinction of maſters and leaders, from whom they denominated themſelves. He alſo here and there intermixes a juſtification of himſelf againſt the aſperſions which were caſt upon him by his oppoſers. See 2 Cor. xi. 13—15. Many are the arguments uſed by St. Paul to break the oppoſite faction, and to put an end to all diviſions. The firſt before us, from this to ver. 16. is, that in Chriſtianity they all had but one Maſter, namely, *Chriſt*; and therefore were not to fall into parties denominated from diſtinct teachers, as they did in their ſchools of philoſophy. Locke.

By the name of our Lord Jeſus Chriſt]—*Of whom the whole family in heaven and earth is*, and ought to be *named.* If any one has thought St. Paul a looſe writer, it is only becauſe he was a looſer reader. He who takes notice of the Apoſtle's deſign will find, that there is ſcarce a word or an expreſſion which he uſes, but with relation and tendency to his immediate ſubject:—As here, intending to aboliſh the *names of leaders*, by which they diſtinguiſhed themſelves, he beſeeches them *by the name of Chriſt*,—a form which we do not remember that he uſes any where elſe. Inſtead of *in the ſame judgement*, ſome read, *in the ſame ſentiment.* It was morally impoſſible, conſidering the diverſity of their educations and capacities, that they ſhould all agree in opinion; nor could the Apoſtle intend that, becauſe he does not uſe any argument to reduce them to ſuch an argument, nor ſo much as declare what that *one opinion* was, in which he would have them agree. The words muſt therefore expreſs that peaceful and unanimous temper which Chriſtians of different opinions may and ought to maintain towards each other; which will do a much greater honour to the Goſpel and to human nature, than the moſt perfect uniformity that can be imagined. See Locke and Doddridge.

Ver. 11. *Which are of the houſe of Chloe*] Grotius ſuppoſes *Fortunatus* and *Achaicus*, mentioned ch. xvi. 17. to have been her ſons. We may obſerve, that St. Paul uſes twice, in the compaſs of this and the preceding verſe, the word *brethren*, as a term of union and friendſhip, in order to put an end to their diviſions.

Ver. 13. *Now this I ſay,* &c.] *I mean, that one or other of you ſays,* &c. Wat. Markland, and ſome other criticks, are for leaving out the laſt words of this verſe,—*And I of Chriſt*; for, ſay they, all the converts of Corinth would agree in declaring they were *of Chriſt*, however they diſputed reſpecting their particular teachers. Chryſoſtom and Auſtin place a full ſtop at *Cephas.*—But the next clauſe may ſtand in oppoſition to all the others. "Some or other of you ſaith, *I am of Paul, I of Apollos*, and *I of Cephas*:—But *I am of Chriſt*; ver. 13. *and is Chriſt divided?*" See Beza, and Bengelius.

Ver. 13. *Was Paul crucified for you?*] As if he had ſaid, "Are your obligations to me, equal or comparable to thoſe which you are under to our common Maſter? To Him, who died for us upon the croſs?" He mentions himſelf, as it was leaſt invidious to do ſo; though the application was equally juſt as to every other inſtance. See ch, iii. 6. The word εἰς, rendered *in*, properly ſignifies *into*: So the French tranſlate it here. The phraſe βαπτισθῆναι εἰς,—*to be baptized into any one's name*, or *into any one*, means ſolemnly by that ceremony, to enter himſelf a diſciple of Him into whoſe name he was baptized; with profeſſion to receive his doctrine and rules, and ſubmit to his authority:—A very good argument here, why they ſhould be called by no one's name but Chriſt's. See Locke, and L'Enfant.

Ver. 15. *Leſt any ſhould ſay,* &c.] If any one ſhould object that others might do it for him, it may be anſwered that St. Paul's attendants, who ſeem to have been Timothy and Silas, (Acts xviii. 5. 2 Cor. i. 19.) were perſons of an eſtabliſhed character, ſo as to be above ſuſpicion; that baptiſm was properly adminiſtered too openly to allow of this; and that the Apoſtle herein, as it were, appealed to the baptized perſons themſelves; challenging any one of them to ſay that the ordinance was adminiſtered to him in Paul's name. See Doddridge, and Calmet.

Ver. 16. *Beſides, I know not,* &c.] This expreſſion of uncertainty, as to ſuch a fact, is by no means inconſiſtent with that inſpiration wherewith the Apoſtles of our Lord were endued; which certainly was neither continual, nor reached to every accident and circumſtance in life. The office of baptiſm was probably in general aſſigned to inferiors, as requiring no extraordinary abilities, and as being attended with ſome trouble and inconvenience, eſpecially where immerſion was uſed. The proper office of an Apoſtle, was not ſo much to perform the ceremony of baptiſm with his own hands, as to attend conſtantly to the work of *preaching the Goſpel.* See the next verſe, Clarke, and Burnett on the 27th Article.

Ver. 17. *Should be made of none effect*] If the doctrine of the crucifixion of the Son of God for the ſins of men be indeed true, it is

undoubtedly

18 For the preaching of the croſs is to them that periſh, fooliſhneſs; but unto us which are ſaved, it is the power of God.

19 For it is written, I will deſtroy the wiſdom of the wiſe, and will bring to nothing the underſtanding of the prudent.

20 Where *is* the wiſe? where *is* the ſcribe? where *is* the diſputer of this world? hath not God made fooliſh the wiſdom of this world?

21 For after that, in the wiſdom of God, the world by wiſdom knew not God, it pleaſed God by the fooliſhneſs of preaching to ſave them that believe.

22 For the Jews require a ſign, and the Greeks ſeek after wiſdom:

Ver. 18. 2 Cor. ii. 15. Ch. xv. 2. Rom. i. 16.—V. 19. Job v. 12, 13. Iſai. xxix. 14.—V. 20. Iſai. xxxiii. 18. Job xii. 17, 20, 24.—V 21. Rom. i. 20, 21, 28. See Matth. xi. 25. Luke x. 21.—V. 22. Matth. xii. 38. xvi. 1. John iv. 48.

undoubtedly a truth of the higheſt importance; and it might reaſonably be expected that a perſon who had been inſtructed in it by ſuch extraordinary methods, ſhould appear to lay the main ſtreſs of his preaching upon it. The deſign of this wonderful diſpenſation might therefore have been in a great meaſure fruſtrated, if it had been the care of the firſt preachers of it, and particularly of St. Paul, to ſtudy a vain parade of words, and to ſet off their diſcourſes with thoſe glittering ornaments, which the Grecian orators ſo often ſought, and which the Corinthians were ſo ready to affect. But, amidſt all the beautiful ſimplicity which a deep conviction of the Goſpel tended to produce, there was room left for the moſt manly and noble kind of eloquence; which therefore *the Chriſtian preacher* ſhould labour to make habitual to him, and of which this Apoſtle himſelf is a moſt illuſtrious example. From this verſe to ver. 31. St. Paul uſes another argument to ſtop their followers from glorying in theſe falſe Apoſtles; obſerving, that neither any advantage of extraction, nor ſkill in the learning of the Jews, nor in the philoſophy and eloquence of the Greeks, was that for which God choſe men to be preachers of the Goſpel. Thoſe whom he had made choice of, for overturning the mighty and the learned, were mean, plain, and illiterate men. See Doddridge, and Locke.

Ver. 18. *For, the preaching of the croſs*, &c.] "The doctrine of the croſs is a doctrine of ſuch a nature, as could not recommend itſelf by human eloquence to the imaginations of vicious and vain diſputants, ſuch as were moſt of the heathen philoſophers; *but to thoſe who are ſaved*,—to ſerious and well-diſpoſed perſons, who embrace truth wherever they find evidence of it, and who are more pleaſed with what improves their minds, than with the vain eloquence of the heathen oratory; to ſuch perſons the Goſpel, in its greateſt plainneſs and original ſimplicity, is *the power of God*,—not to amuſe men's underſtandings with needleſs ſpeculations, but to convert their wills to righteouſneſs and true holineſs." See Clarke, and Calmet.

Ver. 19, 20. *For it is written, I will deſtroy*, &c.] See on Iſai. xxix. 11, &c. and xxxiii. 17, 18. By the words *wiſe*, *ſcribe*, *diſputer*, the Apoſtle probably meant perſons moſt eminent for their learning and ſagacity, whether among Jews or Gentiles. The *ſages* of the latter, and the *ſcribes* of the former, are well known: and the *diſputer of the age* may include ſuch of both, as, proud of their natural ſagacity, were fond of engaging in controverſies, and fancied they could confute every adverſary. If, according to Mr. Locke's ſuppoſition, the falſe apoſtle, or chief leader of the faction againſt St. Paul, called himſelf *a ſcribe*, there will be a peculiar propriety in the uſe of the word here: But without that ſuppoſition, it might eaſily be underſtood by the Corinthians, who had ſo conſiderable a ſynagogue of Jews among them: See Doddridge, Locke, and Godwin's Heb. Antiq. lib. ii. cap. 6.

Ver. 21. *For after that, in the wiſdom of God*] There is ſome difficulty in aſcertaining the preciſe meaning of theſe words. Some underſtand it to be, "That ſince the world, *in the wiſdom of God*, i. e. by contemplating the works of the creation, had not *by wiſdom*, i. e. by the exerciſe of their reaſon, arrived to the true knowledge of God, it pleaſed God to take another method, and *by the fooliſhneſs of preaching to ſave them that believe.*" It may ſeem ſtrange, that the preaching of the Goſpel ſhould be called the *fooliſhneſs of preaching*, by an Apoſtle of Chriſt. But the meaning and language of St. Paul will be accounted for, by conſidering what led him to this kind of expreſſion. The doctrine of the croſs, and of the redemption of the world by the death and paſſion of Chriſt, was received by the great pretenders to wiſdom and reaſon with ſcorn and contempt; *The Greeks*, ſays the Apoſtle, *ſeek after wiſdom,—and Chriſt crucified, is to the Greeks fooliſhneſs.* The pride of learning and philoſophy had ſo poſſeſſed the polite parts of the heathen world, that they could not ſubmit to a method of ſalvation which was above the reach of their philoſophy, and which refuſed to be tried by the diſputes and ſubtilties of the ſchools. The Apoſtle ſays, ver. 17. *Chriſt ſent him to preach the Goſpel, not with the wiſdom of words.* The wiſdom of the world thus diſcarded, took its revenge of the Goſpel in return, and called it the *fooliſhneſs of preaching.* "Be it ſo, ſays the Apoſtle; yet by this *fooliſhneſs of preaching*, God intends to ſave thoſe who believe: For this method is of God, and not of man; and the *fooliſhneſs of God is wiſer than man.*" Thus we ſee what led St. Paul to uſe this expreſſion, and to call the preaching of the Goſpel *the fooliſhneſs of preaching.* The great and learned ſo eſteemed it, and ſo called it: The Apoſtle ſpeaks to them in their own language, and calls upon them in the text to compare their much-boaſted wiſdom with his fooliſhneſs of preaching, and to judge of them by their effects: *The world by wiſdom knew not God*; but the *fooliſhneſs of preaching* is ſalvation to every believer. The religion common to the heathen was idolatry; the knowledge of the Deity taught in the ſchools of the philoſophers, was ſuch as deprived him of his nobleſt attributes, juſtice and mercy; and theſe very philoſophers themſelves ran down with the ſtream, and not only taught that the deities of their country ſhould be worſhipped, but likewiſe inforced their doctrine by their own examples, by worſhipping them themſelves. Such was the ſtate of religion before the coming of Chriſt; philoſophy had been tried; but inſtead of holding out a light to thoſe that were in the gloom, it put out the little glimmering of light which remained. But conſider the caſe as it now ſtands, in countries where the Goſpel is preached with any degree of purity. If you go into our villages, you will find there a firm perſuaſion of the unity of God: the meaneſt of the people will tell you, that an honeſt heart only is an acceptable ſacrifice to God, and that there is no way of pleaſing him, but in doing juſtly. Let us aſk now, whence comes this change? Is it for the better or no? If it is, ſurely the preſent ſtate of the world ſhews, that the fooliſhneſs of preaching has been more effectual than the wiſdom of the world. See Sherlock's Diſc. vol. i. diſc. iv. p. 139, &c. and Acts vii. 18.

Ver. 22—22. *For the Jews*, &c.] *Whereas the Jews require ſigns, and the Gentiles ſeek after wiſdom*; ver. 23. *We, nevertheleſs, preach Chriſt crucified,—and unto the Gentiles fooliſhneſs:* ver. 24. *But unto them that are the called, both Jews and Gentiles*, &c. Wat. When we conſider how many miracles were continually wrought by and upon the firſt preachers and converts of Chriſtianity, it may ſeem an aſtoniſhing demand which the Jews are ſaid here to make. From a memorable paſſage in Joſephus,—in which he ſpeaks of an impoſtor promiſing his followers to ſhew them a *ſign* of their being ſet at liberty from the Roman yoke,—compared with their requiring from Chriſt, amidſt the full torrent of his miracles, a *ſign from heaven*, It ſeems probable that the meaning here is, "The Jews demand a ſign from heaven, to introduce a Meſſiah victorious over all their enemies." See on Matth. xii. 38. xvi. 1. The Apoſtle. ver. 23. ſays, that *Chriſt crucified was to the Jews a ſtumbling-block*, and *to the Greeks fooliſhneſs.* Now, I. The Jews were *offended* at Chriſt, becauſe he was not received and followed by thoſe of the moſt learning and authority among them. They were offended at him, becauſe he was not a temporal prince, and a conquerer. They were all perſuaded that the Meſſiah ſhould be a great king, under whom they ſhould rule over the Gentiles, and live in wealth and pleaſure. When, therefore, they found Chriſt was poor and deſpiſed, and died an ignominious death, and his kingdom was a ſpiritual kingdom, the croſs of Chriſt proved a ſtumbling-block to them, and they were diſpleaſed with a doctrine that ſuited neither with their prejudices nor with their inclinations. It is well known that nothing expoſed Chriſtianity more to the contempt of the Jews than the doctrine of the *croſs*; they therefore called Chriſt in deriſion *Tolvi,—the man that was hanged*, that is, on the *croſs*; and Chriſtians *Abde Tolvi*, "the diſciples of the crucified malefactor;" and by a malignant diſtortion of the Greek word Ἐυαγγελιον, they called it *Aven Gelon*, or "a revelation of vanity." Yet it is eaſy to ſhew that theſe objections againſt the perſon of our Saviour, were not ſufficient to excuſe their unbelief. For, though the law promiſed temporal bleſſings to the good, yet the Jews knew by long experience, that thoſe promiſes had not been fulfilled at all times, nor to all perſons. Extraordinary interpoſitions in behalf of the righteous were grown leſs frequent. They therefore had no reaſon to judge of the characters and merits of men by their ſtation and circumſtances in this life, or to imagine that *fortunate* and *virtuous* were ſynonimous terms, which implied the ſame thing. They might have found examples of good men, who had undergone much trouble, and had received here below no reward of their obedience. They might have learned from the prophets that the Meſſiah, to whom ſo much power, proſperity, and ſplendor was promiſed, was alſo to be a man of ſorrows, and acquainted with grief; that his ſoul was to be an offering for ſin; and they might have ſeen, in the ſufferings of Chriſt, and his reſurrection, the accompliſhment of thoſe irreconcileable predictions. II. The cauſes of the *unbelief* of the *Greeks* and *Gentiles* were ſome of them the ſame as thoſe which occaſioned the unbelief of the Jews; —a great corruption of manners, the purity of the precepts of the Goſpel, the temporal inconveniencies which attended the profeſſion of Chriſtianity, and advantages which might be ſecured by rejecting or oppoſing it; the poor appearance which Chriſt had made in the world, and his ignominious death. But yet, they ought not to have ſlighted and rejected the Goſpel upon account of the low eſtate and ſufferings of Chriſt and his Apoſtles. Their own reaſon, and ſome of their moſt approved authors might have taught them, not to value perſons according to their greatneſs and riches; nor to meaſure the favour of God by temporal happineſs, but to love and honour oppreſſed innocence. They might have remembered, that the beſt man, 23 But we preach Chriſt crucified, unto the Jews a ſtumbling-block, and unto the Greek, fooliſhneſs;

24 But unto them which are called, both Jews and Greeks, Chriſt the power of God, and the wiſdom of God.

25 Becauſe the fooliſhneſs of God is wiſer than men; and the weakneſs of God is ſtronger than men.

26 For ye ſee your calling, brethren, how that [not many wiſe men after the fleſh, not many mighty, not many noble *are called*:

27 But God hath choſen the fooliſh things of the world, to confound the wiſe; and God hath choſen the weak things of the world, to confound the things which are mighty;

28 And baſe things of the world, and things which are deſpiſed, hath God choſen, *yea*, and things which are not, to bring to nought things that are:

29 That no fleſh ſhould glory in his preſence.

30 But of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

Ver. 23. Matth. xi. 6. John vi. 60, 66. Ch. ii. 14.—V. 24. Rom. i. 16. Col. ii. 3.—V. 26. John vii. 48.—V. 27. Matth. xi. 25. James ii. 5. See Pſ. viii. 2.—V. 29. Rom. iii. 27. Epheſ. ii. 9.—V. 30. Jer. xxiii. 5, 6. John xvii. 19.—V. 31. Jer. ix. 23, 24. 2 Cor. x. 17.

man, and the wiſeſt philoſopher mentioned in their hiſtories, lived all his days in poverty, was expoſed to ſlander and calumny, and at laſt was accuſed by falſe witneſſes, and condemned to die by unjuſt judges. They knew that virtue ſeldom obtains the reſpect which it deſerves. They knew that virtue, though it be ſo amiable in itſelf, has a luſtre offenſive to the vicious, who will join to obſcure and miſrepreſent it, and to make it contemptible. They knew that he beſt deſerved the name of a wiſe man, who lived up to the rules of morality which he had preſcribed to others; and they ought to have admired the man, who, at the ſame time that he recommended humility to his followers, was a perfect example of all that he taught. The Gentiles could not conceive how one who ſeemed forſaken of God, ſhould reſtore men to the favour of God, and how his ſufferings ſhould be ſerviceable to that end. It is reaſonable that the divine mercy ſhould conſtantly diſplay itſelf in caſes within the reach of compaſſion. Such was the caſe of mankind; who, though ſinful, are weak; though offenders, are yet corrigible, and capable of amendment. It is alſo reaſonable that God ſhould alſo be diſpleaſed at rebellion and tranſgreſſion, and that he ſhould ſo grant his pardon, as at the ſame time to vindicate the honour of his laws. Now this he has accompliſhed in a moſt illuſtrious manner in the death of his Son, ſhewing thereby his hatred to ſin and to ſinners, in refuſing to hear them in their own name, and in beſtowing his favours only through the mediation of one *who ſuffered for our offences*. The paternal and tutelary deities worſhipped by the Gentiles, were dead heroes and kings; they were conſequently loth to deify one, who appeared in the low circumſtances of a carpenter's ſon, and was at laſt executed like the meaneſt ſlave. Yet they ſhould have recollected, that the inventors of arts, however low, were worſhipped by them as gods; and that the huſbandman, the gardener, the vintner, and the loweſt mechanic were enrolled among their deities. The Gentiles thought it ſtrange to aſcribe ſuch power and authority to a crucified man. But the greateſt power any one can ſhew, conſiſts in performing ſuch things as no one elſe can do, unleſs God aſſiſt him. To deſtroy the peace of mankind, and carry ruin and deſolation through populous countries, is no more than what human ſtrength and policy can effect. Many have done this who have not poſſeſſed one commendable quality. To be honoured, admired, reverenced, are advantages which may be attained without any ſupernatural aid; but no man by his riches, or the eminence of his ſtation, can deliver his brother from death. Therefore he who can heal all ſickneſſes by ſpeaking a word; who can reſtore the dead to life; who can confer the ſame power on others; who can deliver himſelf from the grave, is as much ſuperior to the rulers and heroes of this world, as the heavens are above the earth. And ſuch was our Saviour, though he was crucified; who was the author of ſalvation to thoſe who believed his doctrine, though the Greeks fooliſhly imagined that the doctrine itſelf was nothing but fooliſhneſs. See Jortin's Diſcourſes, p. 9, &c. Leigh's Critica Sacra, and Archbp. Tillotſon's Works, vol. 2.

Ver. 24, *Chriſt, the power of God, and the wiſdom of God*] St. Paul, in the 21ſt verſe, argues thus in general: "Since the world, by their natural parts and improvements, did not attain to a right and ſaving knowledge of God, God by the preaching of the Goſpel, which ſeems *fooliſhneſs to the world*, was pleaſed to communicate that knowledge to thoſe who believed." In the three following verſes, he repeats the ſame reaſoning, a little more expreſly applied, to the people he had here in view,—namely, Jews and Gentiles; and his ſenſe ſeems to be this: "Since the Jews, to make any doctrine go down with them, require extraordinary ſigns of the power of God to accompany it, and nothing will pleaſe the nice palates of the learned Greeks but wiſdom; and though our preaching of a crucified Meſſiah be a ſcandal to the Jew, and fooliſhneſs to the Greek, Yet we have what they both ſeek; for both Jew and Gentile, when they embrace the Goſpel, find the Meſſiah whom we preach to be the *power* of God, and the *wiſdom* of God." Locke.

Ver. 25. *The fooliſhneſs of God is wiſer than men*] As it is abſolutely impoſſible that there ſhould be either *folly* or *weakneſs* in God, ſo it is certain that the world did not in general believe there was; and conſequently theſe ſtrong phraſes muſt be uſed in a very peculiar ſenſe, and muſt mean that ſcheme which was really his, though the world, for want of underſtanding it, repreſented it as *weakneſs* and *folly*, unworthy of God. See Doddridge.

Ver. 26. *Ye ſee your calling, brethren*] *For you ſee thoſe among you who are called.* L'Enfant. "Ye ſee not many of thoſe whom the world generally eſteemed *wiſe*, for their being able by ſubtle diſputes, to perplex the plaineſt truths; but men of ſincerity and ſimplicity of heart, men of fair and equitable principles, univerſally charitable, and lovers of mankind, were the perſons who embraced the Goſpel of Chriſt." See Clarke and Whitby.

Ver. 28. *And baſe things*] *And mean things.* Wat. In this and the preceding verſe, though the Apoſtle makes uſe of the neuter gender, which occaſioned our tranſlators to inſert the word *things*; yet it is evident from the context that he means *perſons*; and if the word *things* were omitted, the ſenſe would be more plain. By *the things which are not*, may be underſtood the Gentiles, who *were not* the people of God, and were counted as nothing by the Jews. By the *fooliſh and weak things*, that is, by ſimple, illiterate, and mean men, God would make aſhamed the learned philoſophers and great men of the nation; but by *the things which are not*, he would *aboliſh the things that are*, as in effect he did aboliſh the Jewiſh church by the Chriſtian; taking in the Gentiles to be his people, in the place of the rejected Jews, who till then were his people. St. Paul mentions this here, not by chance, but purſuant to his main deſign, to ſtop their glorying in their falſe Apoſtle, who was a Jew, by ſhewing that whatever that head of the faction might claim under that pretence, as it is plain he did ſtand upon it, (ſee 2 Cor. xi. 21, 22.) he had not the leaſt title to any eſteem or reſpect upon that account; ſince the Jewiſh nation was laid aſide, and God had choſen the Gentiles to take their place, and to be his church and people inſtead of them. See on ch. ii. 6. Deut. xxxii. 21. Iſai. xl. 17. Locke, and Whitby.

Ver. 30. *But of him are ye in Chriſt Jeſus*] "*For*, on the whole, all we have that is worth mentioning, we receive from Chriſt; and we receive it from him as the gift of God, ſince it is *of him*, and his free mercy and grace, that *ye are* called to ſhare *in* the bleſſings given by *Chriſt Jeſus* his Son. He exhibits this bleſſed Saviour to us, and diſpoſes our hearts to accept of him; *Who*, amidſt our ignorance and folly, *is made of God unto us* a ſource of *wiſdom*; and through him, guilty as we are, we receive *righteouſneſs*; polluted as we are, we obtain *ſanctification*; *and*, enſlaved as we naturally are, to the power of luſts, and the dominion of Satan, we obtain by him compleat *redemption*." See Doddridge. Bos would render the words of this verſe as follows: *For of him* (*in Chriſt Jeſus, who is made of God unto us wiſdom*) *ye are righteouſneſs, ſanctification, and redemption*: that is, compleatly juſtified, ſanctified, and redeemed. As the converſion of the Corinthians, to whom this and the following Epiſtle are addreſſed, is a fact of a peculiar nature, and one which affords a ſtriking teſtimony to the truth of our holy religion, We ſhall here ſubjoin, inſtead of *Reflections*, an eſſay by a learned friend, wherein he ſhews that,

THE CONVERSION OF THE CORINTHIANS IS A STRONG PROOF OF THE TRUTH OF CHRISTIANITY.

A very maſterly writer has proved that the converſion and the apoſtleſhip of *St. Paul*, alone, is of itſelf a ſufficient demonſtration to prove Chriſtianity to be a divine revelation. And I cannot but think, that the converſion of the *Corinthians* is another ſtrong proof of the truth of our religion. We have the greateſt reaſon to believe that God did perform the promiſe which he made to this great Apoſtle, when he ſaid, *I am with thee*. For if we duly conſider the condition of St. Paul, the nature of the doctrine which he taught, and the manner in which he delivered it, we ſhall be ready to conclude,

CHAP. II.

He declareth that his preaching, though it bring not excellency of ſpeech, or of human wiſdom; yet conſiſteth in the power of God; and ſo far excelleth the wiſdom of this world, and human ſenſe, as that the natural man cannot underſtand it.

clude, that the ſucceſs which he had in preaching the Goſpel at Corinth, muſt be aſcribed to the divine power.

Without ſuppoſing St. Paul to be mad, (a ſuppoſition too groſs for a man of ſenſe to make) we cannot conceive how he could hope, without God's extraordinary aſſiſtance, to convince all perſons in Corinth that they were in an error. He went a ſtranger thither, unknown to any perſon there, unleſs he was before acquainted with Aquila and Priſcilla. With theſe two baniſhed Jews, who were of the ſame occupation with himſelf, he worked for his livelihood. His bodily preſence was no recommendation of him; for he himſelf acknowledges, that he was with them *in weakneſs of body, and in much fear and trembling*. And he has informed us, that the Corinthians did in fact object to him, that *his bodily preſence* was *weak*, and *his ſpeech contemptible*. What they ſaid of his perſon was true, if we may believe the ancients, who inform us that his ſtature was low, his body crooked, and his head bald. And it is not improbably conjectured by Dr. Whitby, that a ſtammering in his ſpeech, or a ſqueaking ſhrilneſs in his voice, or ſome other infirmity in his ſpeech in teaching, rendered him contemptible in the eyes of ſome of the Corinthians. He was a baſe and contemptible perſon, they ſaid, and one who lived by his labour. Nay, ſome affirmed that he was mad or beſide himſelf. He himſelf has declared, that he was made a *ſpectacle to the world, and to angels, and to men*; that he was *laughed at for Chriſt's ſake*; that he was *weak, deſpiſed*; that he *both hungered and thirſted*, was *naked, buffeted*, and had *no certain dwelling-place*; that he worked with his own hands, *labouring unto wearineſs*; that he was *reviled, perſecuted, defamed, made as the filth of the world, and the offſcouring of all things:* Was a man of St. Paul's character a likely perſon to convert the richeſt and moſt flouriſhing city in Greece, a city filled with orators, philoſophers, and baniſhed Jews; a city above all others infamous for lewdneſs? Every unprejudiced perſon, I ſhould think, will grant, that nothing can be more improbable; eſpecially if it be conſidered what kind of doctrine he taught the Corinthians.

Without having the fulleſt aſſurance that *God was with him*, he could never hope to perſuade the proud and vain philoſophers, who depended wholly upon human reaſon, and would admit nothing for truth but what was demonſtrable by it, to give their aſſent to the articles of our moſt holy faith. He was ſure to meet with the utmoſt oppoſition, when he endeavoured to perſuade theſe wiſe men to admit for certain truths things above their reaſon. They were ſo fully perſuaded of the ſufficiency of that reaſon, as to think they could account for every thing. A poor obſcure mechanic, therefore, a perſon who was of a nation which the reſt of mankind deſpiſed and hated, could never hope to perſuade them in a natural way, by reaſoning and diſputation, to embrace for certain truths, many points which were above the reach of human underſtanding,—ſeveral things which they had not ſo much as thought or dreamed of. When this Jewiſh tent-maker informed them, that when all mankind was concluded under ſin, and knew not how to be abſolved from the guilt of it, Our Lord Jeſus Chriſt, the only-begotten Son of God, begotten of his Father before all worlds, came down from heaven, for us men, and for our ſalvation, was miraculouſly conceived, was incarnate by the Holy Ghoſt of the Virgin Mary, and was made man,—He delivered to them nothing but the truth. But theſe wiſe men knew nothing of Jeſus Chriſt, nor of the Holy Ghoſt; neither could they conceive how a man could be born of a pure virgin. St. Paul, therefore, could not have perſuaded them by any human means that all this was true; for theſe wiſe men of the world, theſe *wiſe men according to the fleſh*, (as the Apoſtle ſtiles them) admitted of no higher principle to judge of things by, but philoſophy, and demonſtration from the principles of natural reaſon. And therefore he muſt needs think it an impoſſible thing, without God's ſpecial aſſiſtance, to perſuade them to believe *him* to be God, who was born of a pure virgin; to adore him, whoſe mother was a poor Jewiſh woman eſpouſed to a carpenter; to pay divine honour to him who was a carpenter by trade; to believe him who died, and was buried, to be *God bleſſed for ever*; *by whom all were created that are in heaven and earth, viſible and inviſible, whether they be thrones and dominions*, or *principalities and powers:* In a word, to acknowledge him for their Lord and Maſter, who was crucified under Pontius Pilate between two thieves. Not only in St. Paul's days, but for a long time after, the doctrine of Chriſt's crucifixion was fooliſhneſs. "They account us mad, ſays Juſtin Martyr, that after the immutable and eternal God, the Father of all things, we give the ſecond place to a man that was crucified."—"It is wicked and abominable, ſaith Celſus." In the days of Lactantius, Chriſtians were reckoned a ſilly and contemptible people, for following a crucified Maſter and Leader. Arnobius acquaints us, that the Heathens ſaid, The gods were not angry with Chriſtians becauſe they worſhipped the omnipotent Deity, but becauſe in their daily prayers they adored a man that was born, and ſuffered the infamous death of the croſs, and becauſe they contended that he was God, and believed him to be yet alive. In another place he informs us, that they aſked theſe queſtions: If Chriſt was God, why did he die as a man? Who was it that was ſeen hanging upon the croſs? Who was it that died?—"The wiſe men of the world inſult over us, ſaith St. Auſtin, and aſk, where is your underſtanding, who worſhip him for a God who was crucified?" And in the days of Athanaſius, when the Gentiles were told by the Chriſtians that their images were but ſilver and gold, the work of men's hands; in oppoſition to this reproach they anſwered, that the doctrine of the croſs was fooliſhneſs. "The Greeks laugh at this myſtery as fooliſhneſs, ſays Theophylact, becauſe by faith alone, and not by ſyollogiſms and reaſonings, it is found that God was crucified." The ſame author informs us, that there were ſome unbelievers at Corinth who made a jeſt of the croſs, and ſaid, Truly it is a folly to preach a crucified God. For had he been God, he would have defended himſelf at the time of his crucifixion. But how could he riſe from the dead, who could not prevent his own death? They accounted the doctrine of the reſurrection of the dead as ridiculous and abſurd a tenet as was ever held, and made it matter of their ſport and jeſt. To raiſe a body that was perfectly dead, and reſtore it to life again, was not in the power of any being in the world, they ſaid. But ſuppoſe it was poſſible, yet they did not account it a thing worthy of God to raiſe dead bodies to be united to the ſouls of good men. Their chief objection againſt the reſurrection of the fleſh, and of the body, was this; That the body was the priſon and ſepulchre of the ſoul, and that it was her puniſhment to be tied to it; that the body was the great hindrance to the knowledge of the truth, and that we could not be truly happy, till by death we were delivered from it. It was therefore judged by them, as Dr. Whitby informs us, not only an impoſſible, but even an unjuſt, unworthy thing, for God to raiſe theſe bodies, to be united to thoſe ſouls, whoſe happineſs conſiſted in being delivered from the body, and whoſe puniſhment it was to be confined to it; that being, according to their philoſophy, not to make them live, but die again. And therefore Celſus ſaith, The hope of the reſurrection of the fleſh, is the hope of worms, a filthy and abominable, and impoſſible thing, which God neither will, nor can do. He cannot do what is vile, neither will he do what is againſt nature. And Origen expreſly declares, that the doctrine of the reſurrection was a myſtery which the unbelievers laughed at, and made a jeſt of. So many, ſuch great and formidable obſtacles the Apoſtle could not but expect to meet with from the philoſophers.

And he was ſure to meet with as great oppoſition from the magiſtrates, who would ſuffer no innovation in the theology eſtabliſhed by law. Had he contented himſelf with confuting the Jews only, I believe he would have given no offence to the civil power: But when he attempted to demonſtrate the abſurdity of the religion of the Heathen, he muſt be very ſenſible that they would be greatly alarmed. How furiouſly muſt they be enraged, when he endeavoured to alter their religious rites, the ancient uſages, the agreeable and pleaſing cuſtoms of their country? What an abhorrence muſt they have of him when he taught them, that the objects of their worſhip were not Gods; that an idol was nothing in the world but a ſenſeleſs piece of matter; that though they had Gods many, and Lords many, yet there is but one God, the Father, and one Lord Jeſus Chriſt? Could any thing be more ſhocking to the Corinthians than to hear a poor mechanic affirm, that what they worſhipped were no Gods, and that they ought to admit Jeſus Chriſt for their Lord? When Plato was in Sicily, he brought himſelf into the greateſt danger by endeavouring to render virtue amiable. If a barbarian had not been more humane than the Sicilian tyrant, the philoſopher would probably have ſpent the remainder of his days in ſervitude in a ſtrange country, only for making ſome innovations in political affairs. He did not ſo much as attempt to deſtroy the Gods of Sicily, as St. Paul did thoſe of Corinth. Nay, the Apoſtle did not only affirm that what they worſhipped were no Gods, but that his countryman Jeſus, who had been crucified as a malefactor, was God bleſſed for ever. And muſt not ſuch a doctrine be highly provoking to the Corinthians?

Anaxagoras, who was the firſt of the Greeks that taught this theology,—That not the ſun, but the Creator of it, was God, was accounted an Atheiſt by a people who had made the utmoſt improvement of their parts, and was in the utmoſt danger of being ſtoned to death. The ſame Athenians expelled Protagoras of Abdera, their city, and cauſed his works to be burnt, becauſe he ſpoke, as they thought, diſreſpectfully of the Gods. They likewiſe baniſhed Diagoras, and promiſed a talent for a reward to him that ſhould ſlay him, becauſe he denied there was a God, or rather only ſet at nought the idols and falſe Gods of his time. The great Socrates, prince of the philoſophers, being ſuſpected of holding bad opinions of the Gods, was condemned to die by drinking a potion of hemlock. And if a bare ſuſpicion of innovation brought the philoſophers into ſo much danger; if perſons ſo greatly renowned for their wiſdom and underſtanding could not effect what they deſigned; can we account, in a natural way, for the ſucceſs of our Apoſtle, who was ſo far from being held in admiration, as the philoſophers whom I have mentioned were, that he was deſpiſed upon the account of his nation, his perſon, his mean occupation, and rudeneſs of ſpeech?

Plato was greatly admired by his countrymen, and very juſtly. And yet he himſelf confeſſed, that he durſt not, conſiſtent with his own ſecurity, diſcover his opinion of God to the folly of the multitude. Was it not as dangerous for St. Paul to diſcover to the Corinthians his notions, which were far more noble and exalted than thoſe of Plato?

The philoſophers and magiſtrates were not the only powerful adverſaries whom St. Paul had to encounter at Corinth. He could not but expect to meet with a very ſtrong oppoſition from the prieſts, the augurs, diviners, ſtatuaries, and many others whoſe intereſt it was that the ſuperſtitious religion of their anceſtors might be continued.

AND I, brethren, when I came to you, came not with excellency of ſpeech, or of wiſdom, declaring unto you the teſtimony of God.

Ver. 1. Ch. i. 17.

nued. All theſe would undoubtedly be as full of wrath, and raiſe as great an uproar againſt St. Paul, as Demetrius the ſilverſmith, and the workmen of like occupation did, when they heard him perſuade the people, that they are no Gods which are made with hands. In a word, a man of his good ſenſe, great penetration, foreſight, and experience, could not but expect to be accounted and treated as one who turned the world upſide down, a blaſphemer of their gods, and conſequently a ſubverter of the whole frame of their religion.

As the Apoſtle was ſure of the greateſt repugnance when he taught the Corinthians what they were to believe; ſo he muſt expect to meet with the utmoſt oppoſition when he endeavoured to perſuade them to ſet about the reformation and amendment of their lives: When he commanded them to flee fornication; when he taught them, that *every other ſin that a man doth is without the* pollution of the *body*; *but he that committeth fornication ſinneth againſt* and polluteth his *own body*; when he forbad them to eat with any brother who is a fornicator, and declared that God would pronounce the ſentence of condemnation upon whoremongers and adulterers,—He could not but foreſee, that the Corinthians would be averſe to his doctrine. "For Corinth was above all other cities, even to a proverb, infamous for fornication and laſciviouſneſs; ſo that in the language of the ancients, the words κορινθιάζειν and κορινθιάζεσθαι ſignify "to play the whore." Strabo informs us, that at Corinth there was a temple which maintained more than a thouſand conſecrated whores: And a temple in Cappadocia dedicated to Venus, was called μικρα Κορινθος, *little Corinth*, becauſe multitudes of women proſtituted themſelves in it. Nay, they did not only think fornication a thing indifferent in its own nature, but they even accounted inceſt lawful. It was no crime with them for a man to have his father's wife, and live adulterouſly with her in his father's lifetime; (Comp. 1 Cor. v. 1. with 2 Cor. vii. 12.) How then was it poſſible for the Apoſtle, without the help of God, to convince ſo debauched and laſcivious a people, that *fornication and uncleanneſs ought not to be named among them*, being crimes of a moſt deſtructive nature? Or how could he hope for ſucceſs when he informed them, that *neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient, were to be named among them?* Or when he acquainted them, that at the day of judgement men were to give an account of *every idle word* which they had ſpoken? Or when he declared, *that whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgement?* Or when he told them, that *whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart?* Laſtly, how could he in a natural way prevail upon a people, who were proud and ambitious, debauched and intemperate, revengeful and envious, contentious and litigious, to embrace a religion which taught humility, ſobriety, temperance, the forgiving of injuries, love, charity, moderation, meekneſs, and univerſal benevolence? We are all of us very ſenſible what a difficult matter it is to perſuade men to become in love with virtue, who have been long accuſtomed to a vicious courſe of life. Even perſons who know *the terror of the* Lord, who are fully perſuaded and do ſincerely believe, that a dreadful day will come, when they muſt give a ſtrict account of all their actions, are with great difficulty reclaimed from the error of their way, if their ſins have had the growth of many years. And if old habitual ſinners, who do really believe the Goſpel, and conſequently expect to be judged for their actions, are ſeldom, or with great difficulty, reformed; how will an unbeliever account for the Apoſtle's perſuading the Corinthians to lay aſide ſuch practices as they thought indifferent and innocent; ſuch practices, as were pleaſant and agreeable to depraved mankind? How will he account for his convincing them, that their moſt ſolemn and religious ſolemnities were the greateſt abominations.

Having ſhewn what obſtacles St. Paul muſt neceſſarily meet with at Corinth from the Gentiles; I ſhall now enquire what oppoſition he might expect from the unbelieving Jews, who inhabited this city, when he undertook that glorious work of converting them from darkneſs to light, of giving knowledge of ſalvation to them, for the remiſſion of their ſins.

When he went to Corinth the city was full of Jews, whom the emperor Claudius had expelled from Rome. They were as bitter enemies as the Gentiles to the Chriſtian religion, and the preachers of it; And they hated St. Paul much more than the reſt of the Apoſtles, becauſe all of a ſudden, from being a violent perſecutor of the diſciples of the crucified Jeſus, and making havock of his church, he gave a convincing proof of the invincible power of our Saviour, by becoming one of the moſt zealous propagators of his religion. A people ſo much prejudiced againſt him, muſt be, nay were in fact greatly incenſed, when they heard him perſuade men to worſhip God in a manner different from what their law required. What a hatred muſt they have of *him* who aboliſhed circumciſion? How could our Apoſtle hope for ſucceſs, in a natural way, when he preached ſuch a doctrine to a people, who had read in one of their inſpired books, that God had threatened that ſoul ſhould be cut off which neglected this rite? How, without the aſſiſtance of God, could he, who taught ſuch a doctrine, ever think of making converts of Jews, whoſe religion was ſo much corrupted at our Saviour's coming into the world, that they held "that circumciſion was of ſufficient virtue to render them accepted of God, and to preſerve them from eternal ruin: That no circumciſed perſon goes to hell, God having promiſed to deliver them from it, *for the merit of circumciſion*; and having told Abraham that when his children fell into tranſgreſſion and did wicked works, he would remember the odour of their foreſkins, and would be ſatisfied with their piety." They were prejudiced againſt ſeveral other doctrines he taught, which they imagined derogated from the perfection and honour of their law. Such was the doctrine of making the church Catholic, by receiving the Gentiles into the privileges of the true church, without ſubmitting to the ritual law, and not being juſtified by the works of the law, but by faith in the Meſſiah. They were prejudiced in favour of their law, as unchangeable and eternal; or as the neceſſary means of juſtifying a ſinner before God. Without the interpoſition of God, the Apoſtle could never hope to perſuade them, who had been informed in their ſacred books that the Meſſiah was to have *an everlaſting kingdom, a throne for ever and ever*, That he *ſhould be great unto the ends of the earth*, and was to *abide for ever*, to *raiſe up the tribes of Jacob, and reſtore the preſerved of Iſrael*; to *have a portion divided him with the great*, and to *divide the ſpoil with the ſtrong*; to *have dominion and glory*, and a *kingdom*; *that all people, nations, and languages ſhould ſerve him*; that *his dominion is an everlaſting dominion, which ſhall not paſs away*, and *his kingdom that which ſhall not be deſtroyed:* Without the divine aid, I ſay, the Apoſtle could never hope to perſuade the Jews, who expected ſuch a triumphant Meſſiah, to believe that Jeſus was the Chriſt, who had ſuffered that death, which by the law was counted execrable. The crucifixion of Chriſt, as the Apoſtle himſelf has informed us, was *unto the Jews a ſtumbling-block*. And in Juſtin Martyr, Trypho the Jew ſays, "Your Jeſus having by this, fallen under the extremeſt curſe of the law of God, we cannot but ſufficiently admire that you ſhould expect any good from God, who place your hopes in a man that was crucified; for our law ſtiles every one that is crucified accurſed." And Theophylact informs us, that the Jews objected; "How can he be God, who did eat and drink with publicans and harlots, and was at laſt crucified with thieves?" See on ver. 22—24.

To all that has been ſaid I may ſtill farther add, that the danger which attended the profeſſion of Chriſtianity would deter both Jew and Gentile from embracing it. A man no ſooner became a Chriſtian, than he expoſed himſelf to all the miſeries that human nature is capable of ſuffering. Had our Apoſtle therefore made uſe of all the eloquence he was maſter of, yet *had not God been with him*, he could not have perſuaded the Corinthians to become Chriſtians. According to Jerome, St. Paul was no orator:—"He uſes words peculiar to the Cilicians; ſome of his expreſſions are low, trivial, and vulgar; he could not expreſs his profound ſentiments in Greek, and was ignorant of the rules of grammar." We cannot however by any means ſubſcribe to this opinion of Jerome; the contrary has been often ſhewn; nor is the argument at all wanting. This famous linguiſt moreover aſſures us, that there are ſome ſoleciſms in his writings, and that he ſpoke truly when he ſaid, he was *rude in ſpeech, though not in knowledge*. St. Jerome does not ſpeak this to the diſparagement of St. Paul; But from hence he argues, that God was with him. The inference which this learned writer draws from theſe premiſes, is certainly valid.

But it will be objected, that his premiſes are not juſt. Be it ſo. Suppoſe our Apoſtle was a very great orator, yet he made no uſe of his eloquence in converting the Corinthians. He preached the Goſpel in the moſt plain and ſimple manner, to as wicked and debauched a people as any in the world: He delivered the moſt pure and heavenly doctrine, the ſtricteſt and ſevereſt precepts that had ever been taught mankind; and yet he confounded the mighty and the noble, and gained a victory over their orators and philoſophers. I conclude therefore that this ſucceſs muſt be attributed, not to a natural, but divine cauſe, and conſequently that the Goſpel is the word of truth. See the Chriſtian's Magazine, vol. 2.

Chap. II. *Ver.* 1.] As a further argument to keep them from glorying in their leaders, St. Paul tells the Corinthians, that as the preachers of the Goſpel, of God's chooſing, were mean and illiterate men, ſo the Goſpel was not to be propagated, nor men to be eſtabliſhed in the faith, by human learning and eloquence; but by the evidence it had from the revelation contained in the Old Teſtament, and from the power of God accompanying and confirming it with miracles. ver. 1—5.

I—came not with excellency of ſpeech] *With the pomp of language.* Doddridge. This may allude to the vain affectation of ſublimity and ſubtilty ſo common among the Greeks of that age, and very remote from the true eloquence in which our Apoſtle did ſo remarkably excel. It has been aſſerted, (as above) that the Apoſtle laboured under a great impediment in his ſpeech, from a ſtammering or a ſqueaking ſhrilneſs in his voice. Others chooſe to apply the words to his defect in oratory, and want of experience in the Greek language: both which may be looked upon as wide of the mark, and not the Apoſtle's meaning in this verſe; which can be no other than that aſſigned in the beginning of the note. It appears from hence, that he was far from taking advantage of a higher education, ſuperior learning, and greater uſe of the world, and by this conduct put himſelf upon a level with the other Apoſtles. But an impoſtor, whoſe aim had been power, would have acted a contrary part; he would have availed himſelf of all thoſe advantages; he would have extolled them as highly as poſſible; he would have ſet himſelf up, by virtue of them, as head of the ſect to which he acceded, or at leaſt of the proſelytes made by himſelf. This is no more than was done by every philoſopher who formed a ſchool; much more was it natural in one who propagated a new religion. But

2 For I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified.

3 And I was with you in weakneſs, and in fear, and in much trembling.

4 And my ſpeech and my preaching *was* not with enticing words of man's wiſdom, but in demonſtration of the Spirit, and of power:

5 That your faith ſhould not ſtand in the wiſdom of men, but in the power of God.

6 Howbeit, we ſpeak wiſdom among them that are perfect: yet not the wiſdom of this world, nor of the princes of this world, that come to nought:

7 But we ſpeak the wiſdom of God in a myſtery, *even* the hidden *wiſdom* which

Ver. 2. Gal. vi. 14.—V. 3. Acts xviii. 1, 6, 12. 2 Cor. xi. 30. xii. 5, 9. Gal. iv. 13.—V. 4. 2 Pet. i. 16. Or, *perſuaſible*.—V. 5. Gr. *be*. 2 Cor. iv. 7. vi. 7.—V. 6. Phil. iii. 15. Hebr. v. 14.—V. 7. Rom. xvi. 25, 26. Eph. iii. 9. Col. i. 26. 2 Tim. i. 9.

as his conduct was the reverſe, he ſhewed that he acted upon higher principles than any philoſopher, and that fame was no motive for his profeſſing himſelf a Chriſtian, and for endeavouring to make others Chriſtians likewiſe. By the *teſtimony of God* is meant, "what God hath revealed and teſtified in the Old Teſtament." The Apoſtle declares, that when he preached the Goſpel to the Corinthians, he made uſe of no human ſcience, no inſinuations of eloquence, no ſpeculations of philoſophy, no embelliſhments of human learning; all his arguments were, as he tells them, ver. 4. from the revelation of the Spirit of God, in the predictions of the Old Teſtament, and the miracles which he himſelf did among them; that their faith might be owing intirely to the Spirit of God, and not to the abilities and wiſdom of man. Inſtead of μαρτύριον, which we render *teſtimony*, ſeveral ancient MSS. read μυςήριον, *myſtery*. There may be ſomething ſaid in favour of this reading; for though the Apoſtle owns the doctrine of the Goſpel, dictated by the Spirit of God, to be contained in the Scriptures of the Old Teſtament, and built upon revelation; yet he every where teaches that it remained a ſecret there, not underſtood till they were led into the hidden evangelical meaning of thoſe paſſages, by the coming of Jeſus Chriſt, and by the aſſiſtance of the Spirit, in the times of the Meſſiah, and then publiſhed to the world by the preachers of the Goſpel; and therefore he calls it, eſpecially that part of it which relates to the Gentiles, almoſt every where μυςήριον, *myſtery*. See particularly Rom. xvi. 25, 26. Locke, Wetſtein, and lord Lyttelton on St. Paul's Converſion.

Ver. 2. *For I determined not to know any thing*, &c.] The word rendered *to know*, is uſed according to the Hebrew idiom, *to cauſe to know*, or *to teach*. St. Paul, who was himſelf a learned man, eſpecially in the Jewiſh knowledge, having told them in the foregoing chapter, that neither the Jewiſh learning nor Grecian ſciences give a man any advantage, as an inſpired teacher and miniſter of the Goſpel, He here reminds them that he made no ſhew or uſe of either of them, when he planted the Goſpel amongſt them; intimating thereby that thoſe were not the things for which their teachers were to be valued or followed. There ſeems to be a peculiar emphaſis in the expreſſion *among* YOU, as if the Apoſtle had ſaid, "I did not change my uſual method at Corinth; and you know with what glorius ſucceſs it was attended." The Greek of the laſt clauſe is καὶ τȣ̃τον ἐςαυρωμένον,—*even that crucified perſon*. The Jews and heathens evidently gave our Lord this name by way of contempt; but St. Paul declares, that inſtead of concealing this as an infamy and ſcandal, it was the main thing he inſiſted upon; as indeed all the moſt important doctrines of the Goſpel ſtand in a cloſe and natural connection with it: and no doubt but he took them in that connection; for he refers, in the courſe of theſe epiſtles, to ſeveral doctrines relating to the Father and the Holy Spirit, as what he had taught them, though not expreſly included in the doctrine of the crucifixion. See Locke, Doddridge, and Macknight.

Ver. 3. *I was with you in weakneſs*] St. Paul, by thus ſetting forth his own modeſt and humble behaviour amongſt them, reflects on the contrary carriage of their falſe Apoſtle; which he deſcribes at length, 2 Cor. xi. 20. See alſo Acts xviii. 6, 9.

Ver. 4. *But in demonſtration of the Spirit, and of power*] There were two ſorts of arguments wherewith the Apoſtle confirmed the Goſpel; the one was the revelations made concerning our Saviour by types and figures, and prophecies of him under the law; the other, miracles and miraculous gifts, accompanying the firſt preachers of the Goſpel, in the publiſhing and propagating of it. The latter of theſe St. Paul here calls *power*, the former he terms *the Spirit*; and ſo ver. 12, and 14. *The things of the Spirit of God*, and *ſpiritual things*, are things which are revealed by the Spirit of God, and not diſcoverable by our natural faculties. Locke. The archbiſhop of Cambray, inſtead of *inticing words of man's wiſdom*, renders the Greek *Perſuaſive diſcourſes of human wiſdom.*

Ver. 5. *That your faith ſhould not ſtand*, &c.] Their faith being built wholly on divine revelation and miracles, whereby all human abilities were ſhut out, there could be no reaſon for any of them to boaſt themſelves of their teachers, or value themſelves upon their being followers of this or that preacher; which St. Paul here obviates. See Locke.

Ver. 6. *Howbeit, we ſpeak wiſdom*, &c.] The next argument the Apoſtle uſes, to ſhew them that they had no reaſon to glory in their teachers, is, that the knowledge of the Goſpel was not attainable by our natural parts, however they were improved by art and philoſophy, but was wholly owing to revelation. ver. 6—16. *Perfect*, in this verſe, is the ſame with *ſpiritual*, ver. 15. One that is ſo perfectly well apprized of the divine nature and original of the Chriſtian religion, that he ſees and acknowledges it to be all a pure revelation from God, and not in the leaſt the product of human diſcovery, parts, or learning; and ſo, deriving it wholly from what God hath taught by his Spirit in the Sacred Scriptures, allows not the leaſt part of it to be aſcribed to the ſkill or abilities of men. Thus *perfect* is oppoſed to *carnal*, ch. iii. 1, 3. that is, ſuch babes in Chriſtianity, ſuch weak and miſtaken Chriſtians, that they thought the Goſpel was to be managed as human arts and ſciences amongſt men of the world, and that thoſe were better inſtructed and more in the right, who followed this maſter or teacher, rather than another; and thus, glorying in being the diſciples, one of Paul, another of Apollos, fell into diviſions and parties about it, and vaunted one over another: whereas, in the ſchool of Chriſt, all was to be built on the authority of God alone, and the revelation of his Spirit in the Sacred Scriptures. Dr. Waterland reads the clauſe, *Howbeit, we teach wiſdom in things moſt excellent*. See Ezra ii. 63. By the *wiſdom of this world*, is meant the knowledge, arts, and ſciences attainable by man's natural parts and faculties; ſuch as man's wit could find out, cultivate and improve, and ſuch as the *princes of this world* approve, encourage, and endeavour to propagate.—Though by ἀρχόντες τȣ̃ αἰῶνος τȣ́τȣ, may here be underſtood the *princes* or great men *of this world*, in the ordinary ſenſe of theſe words, ſays Mr. Locke; yet he that well conſiders ver. 28 of the foregoing chapter, and ver. 8 of this chapter, may find reaſon to think, that the Apoſtle here principally deſigns the rulers and great men of the Jewiſh nation. If it be objected, that there is little ground to think that St. Paul, by the wiſdom he diſowns, ſhould mean that of his own nation, which the Greeks of Corinth (whom he was writing to) had little acquaintance with, and had very little eſteem for,—I reply, that to underſtand this right, and the pertinency of it, we muſt remember, that the great deſign of St. Paul in writing to the Corinthians was, to take them off from the reſpect and eſteem that many of them had for a falſe Apoſtle who was got in among them, and had there raiſed a faction againſt St. Paul. This pretended Apoſtle, it is plain from 2 Cor. xi. 22. was a Jew, and as it ſeems, 2 Cor. v. 16, 17. valued himſelf upon that account, and poſſibly boaſted himſelf to be a man of note, either by birth, or alliance, or place, or learning among the people, who counted themſelves the holy and illuminated people of God; and therefore to have a right to ſway among theſe new heathen converts. To obviate this claim of his to any authority, St. Paul here tells the Corinthians, that the wiſdom and learning of the Jewiſh nation led them not into the knowledge of the wiſdom of God, i. e. the Goſpel revealed in the Old Teſtament; evident in this, that it was their rulers and rabbies, who, ſtiffly adhering to the notions and prejudices of their nation, had crucified Jeſus the Lord of glory, and were now themſelves, with their ſtate and religion, upon the point to be ſwept away and aboliſhed. It is to the ſame purpoſe that, 2 Cor. iv. 16—19. he tells the Corinthians, that he *knows no man after the fleſh*, i. e. that he acknowledges no dignity of birth, or deſcent, or outward national privileges. "The old things of the Jewiſh conſtitution are paſt and gone; whoever is in *Chriſt*, and entered into his kingdom, is in a new creation, wherein all things are new, all things are from God; no right, no claim, or preference derived to any one from any former inſtitution; but every one's dignity conſiſts ſolely in this, that God hath reconciled him to himſelf, not imputing his former treſpaſſes to him." Αἰὼν ȣ̔τος. which we tranſlate *this world*, ſeems to me to ſignify commonly, if not conſtantly, in the New Teſtament, that ſtate which during the Moſaical conſtitution, men, either Jews or Gentiles, were in, as contradiſtinguiſhed to the Evangelical ſtate or conſtitution; which is commonly called Ἀιὼν μέλλων, or ἐρχόμενος, *The world to come.*—*Who come to nought*, means, *who are vaniſhing*. If *the wiſdom of this world, and of the princes of this world*, be to be underſtood of the wiſdom and learning of the world in general, as contra-diſtinguiſhed to the doctrine of the Goſpel, then the words are added, to ſhew what folly it is for them to glory as they do in their teachers, when all that worldly wiſdom and learning, and the great men the ſupporters of it, would quickly be gone; whereas all true and laſting glory came only from *Jeſus Chriſt*, the Lord of glory. But if theſe words are to be underſtood of the *Jews*, as ſeems moſt conſonant both to the main deſign of the Epiſtle, and to St. Paul's expreſſions here, then his telling them that the *princes* of the Jewiſh nation *are brought to nought*, is to take them off from glorying in their judaizing falſe Apoſtle; ſince the authority of the rulers of that nation in matters of religion was now at an end, and they, with all their pretences, and their very conſtitution itſelf, were upon the point of being aboliſhed and ſwept away, for having rejected and crucified the Lord of Glory. See Locke.

Ver. 7. *We ſpeak the wiſdom of God*] The wiſdom of God is uſed here

God ordained before the world, unto our glory:

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

9 But, as it is written, Eye hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him:

10 But God hath revealed *them* unto us by his Spirit: for the Spirit ſearcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, ſave the ſpirit of man which is in him? even ſo the things of God knoweth, no man, but the Spirit of God.

12 Now we have received, not the ſpirit of the world, but the ſpirit which is of God; that we might know the things that are freely given to us of God.

13 Which things alſo we ſpeak, not in the words which man's wiſdom teacheth, but which the Holy Ghoſt teacheth; comparing ſpiritual things with ſpiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are fooliſhneſs unto him; neither can he know *them*, becauſe they are ſpiritually diſcerned.

15 But he that is ſpiritual judgeth all things, yet he himſelf is judged of no man.

16 For who hath known the mind of the Lord, that he may inſtruct him? But we have the mind of Chriſt.

Ver. 8. Matth. xi. 25. Acts xiii. 27. Acts iii. 17. See John xvi. 3.—V. 9. Iſai. lxiv. 4.—V. 10. Matth. xiii. 11. xvi. 17. 1 John ii. 27.—V. 11. Prov. xx. 27. xxvii. 19. Jer. xvii. 9.—V. 12. Rom. viii. 15.—V. 13. 2 Pet. i. 16. See ch. i. 17.—V. 14. Rom. viii. 5, 6, 7. Jude 19.—V. 15. Prov. xxviii. 5. 1 Theſſ. v. 21. 1 John iv. 1. Or, *diſcerneth.* Or, *diſcerned.*—V. 16. Iſai. xl. 13. Jer. xxiii. 18. Wiſd. ix. 13. Rom. xi. 34. Gr. *ſhall.*

here for the doctrine of the Goſpel, coming immediately from God by the revelation of his Spirit, and in this chapter is ſet in oppoſition to all knowledge, diſcoveries, and improvements whatſoever, attainable by human induſtry, parts, and ſtudy, all which he calls *the wiſdom of the world*, and *man's wiſdom*;—Thus diſtinguiſhing the knowledge of the Goſpel, which was derived wholly from revelation, and could be had no other way, from all other knowledge whatſoever. What the Spirit of God had revealed of the Goſpel during the times of the law, was ſo little underſtood by the Jews, in whoſe ſacred writings it was contained, that it might well be called the *wiſdom of God in a myſtery*, i. e. declared in obſcure prophecies, and myſterious expreſſions and types. Though this be undoubtedly ſo, as appears by what the *Jews* both thought and did when *Jeſus* the *Meſſiah*, exactly anſwering what was foretold of him, came amongſt them, Yet *by the wiſdom of God in a myſtery, wherein it was hid, though propoſed by God before the ſettling of the Jewiſh œconomy*, St. Paul ſeems more particularly to mean what the *Gentiles*, and conſequently the *Corinthians*, were more peculiarly concerned in; viz. God's purpoſe of calling the *Gentiles* to be his people under the *Meſſiah*; which, though revealed in the Old Teſtament, yet was not in the leaſt underſtood till the times of the Goſpel, and the preaching of St. *Paul*, the Apoſtle of the *Gentiles*, which therefore he ſo frequently calls a *myſtery*. The reading and comparing Rom. xvi. 25, 26. Eph. iii. 3—9. ch. vi. 19, 20. Col. i. 26, 27. ii. 1—8. and iv. 3, 4. will give light to this. To which give me leave to obſerve upon the uſe of the word *wiſdom* here, that St. *Paul*, ſpeaking of God's calling the *Gentiles*, cannot, in mentioning it, forbear expreſſions of his admiration of the great and incomprehenſible wiſdom of God therein. See Eph. iii. 8, 10. Rom. xi. 33. Πρὸ τῶν αἰώνων ſignifies properly, *before the ages*; and I think it may be doubted whether theſe words, *before the world*, do exactly render the ſenſe of the place. That αἰὼν, or αἰῶνες, ſhould not be tranſlated *the world*, as in many places they are, I ſhall give one convincing inſtance, among many that might be brought, viz. Eph. iii. 9. compared with Col. i. 26. The words in Coloſſians are, τὸ μυςήριον τὸ ἀποκεκρυμμένον ἀπὸ αἰώνων, thus rendered in the Engliſh tranſlation, *which hath been hidden from ages*; but in Eph. iii. 9. a parallel place, the ſame words, τȣ̃ μυςηρίȣ τȣ̃ ἀποκεκρυμμένȣ ἀπὸ των αιώνων, are tranſlated, *The myſtery which from the beginning of the world hath been hid*; whereas it is plain from Col. i. 26. ἀπὸ τῶν αιωών does not ſignify the epoch or commencement of the concealment, but thoſe from whom it was concealed. It is plain the Apoſtle, in the verſe immediately preceding, and that following this which we have before us, ſpeaks of the *Jews*; and therefore πρὸ των αιώνων here, may be well underſtood to mean *before the ages of the Jews*; and ſo απ᾽ αιώνων, *from the ages of the Jews*, in the other two mentioned texts. Why αιῶνες, in theſe and other places, (as Luke i. 70 *Acts* iii. 21. and elſewhere,) ſhould be appropriated to the ages of the *Jews*, may be owing to their counting by ages, or jubilees. See Mr. Locke, and Dr. Burthogge's in his judicious treatiſe, "Chriſtianity a revealed Myſtery," c. ii. p. 17. Inſtead of *before this world*, Dr. Waterland reads *before this age*; and ſo ver. 8.

Ver. 8. *They would not have crucified*] The force of the original is, *They would not by any means.* Comp. Luke xxiii. 34. St. Paul, in the cloſe of the foregoing verſe, oppoſes the true glory of a Chriſtian, to the glorying which was amongſt the Corinthians in the eloquence, learning, or any other quality of their factious leaders: for in all his expreſſions he has an eye on his main purpoſe; as if he ſhould have ſaid, "Why do you make diviſions, by glorying as you do, in your different teachers? The glory to which God hath ordained us Chriſtian teachers and profeſſors, is to be expounders, preachers, and believers of thoſe revealed truths and purpoſes of God, which, though contained in the Sacred Scriptures of the Old Teſtament, were not underſtood in former ages. This is all the glory that belongs to us, the diſciples of Chriſt, who is the Lord of all power and glory, and herein has given us what far excels that whereof Jews or Gentiles had any expectations from what they gloried in." See the next verſe. Thus St. Paul takes away all matter of glorying from the falſe Apoſtle, and his factious followers among the Corinthians. See Locke, and 2 Cor. iii. 6—11.

Ver. 11. *Knoweth no man*] *Knoweth no one.* Wat. Theſe words muſt ſignify the perfect acquaintance with all the divine ſchemes and purpoſes which the Holy Spirit had, and which the Apoſtle's argument directly proves that no creature can have: ſo that in this paſſage we have a ſtrong proof of the divinity of the Spirit; and accordingly it has been urged as ſuch by all who have defended that important doctrine. See Bp. Pearſon on the Creed, and Ridley's Sermons at lady Moyer's Lectures.

Ver. 12. *Now we have received*] *We*, the true Apoſtles,—or rather *I*; for though he ſpeaks in the plural number, to avoid oſtentation, as they might interpret it, yet he is here juſtifying himſelf, and ſhewing the Corinthians, that none of them had reaſon to forſake and ſlight him, in order to follow and cry up their falſe apoſtle. That he ſpeaks of himſelf, is plain from the next verſe, compared with ver. 1. and ch. i. 17.—As he puts "*princes of the world*," ver. 6. and 8. for the *rulers* of the Jews, ſo here he puts *ſpirit of the world* for the *nations* of the Jews; that worldly ſpirit wherewith they interpreted the Old Teſtament, and the prophecies of the Meſſiah and his kingdom; which ſpirit, in contradiſtinction to the Spirit of God, received by the Roman converts, he calls *The ſpirit of bondage*, Rom. viii. 15. See Locke.

Ver. 13. *Comparing ſpiritual things*, &c.] *Explaining*, &c. Waterland, Wall, Elſner. "Comparing one part of revelation with another." It is plain, ſays Mr. Locke, that the *ſpiritual things* he here ſpeaks of, are unſearchable counſels of God, revealed by his Holy Spirit in the Sacred Scriptures. This expreſſion may ſerve to convince us of the great regard which we ought always to maintain for the words of Scripture; and may eſpecially teach *miniſters* how attentively they ſhould ſtudy its beauties, and how careful they ſhould be to make it the ſupport of their diſcourſes. Dr. Bentley propoſed a ſmall alteration in this verſe; he would have us read, inſtead of διδακτοῖς,—αδιδακτοῖς, in oppoſition to what precedes: *Not the words taught by men's wiſdom, but in the* UNTAUGHT *words of the Spirit.* See Wetſtein.

Ver. 14, 15. *But the natural man*, &c.] *But the ſenſual man.* Wat. The natural man and the ſpiritual man are oppoſed by St. Paul in theſe verſes; the one ſignifying a man who has no higher principles to build on, than thoſe of natural reaſon; the other, a man who founds his faith and religion on divine revelation. This is what appears to be meant by *natural*, or rather *animal man*,—ψυχικος,—and *ſpiritual*, as they ſtand oppoſed in theſe two verſes. There are ſome who ſuppoſe with Dr. Waterland, that ψυχικὸς implies ſomething further; namely, *the ſenſual man*, who continues under the influence of his appetites and paſſions, and is a ſtranger to the noble exerciſes and principles of the divine life. See James iii. 15. Jude, ver. 19. Locke, Owen, and the 2d volume of *The Phœnix*, p. 544. Inſtead of *judgeth all things*, Dr. Waterland, following Bos, reads, *judgeth of every man.*

Ver. 16. *That he may inſtruct him*] "*Him*, refers here to *ſpiritual man* in the former verſe, ſays Mr. Locke; for St. Paul is ſhewing, not that a *natural man*, and a mere philoſopher, cannot *inſtruct Chriſt*;—this nobody, pretending to be a Chriſtian, could imagine;—but that a man, by his bare natural parts, not knowing the mind of the Lord, could not *inſtruct*, could not judge, could not correct a preacher of the Goſpel, who built upon revelation as he did; and therefore it was ſure that he had the mind of Chriſt." Many interpreters, however, think it more agreeable to the conſtruction, and its

CHAP. III.

Milk is fit for children. Strife and diviſion, arguments of a fleſhly mind. He that planteth, and he that watereth, is nothing. The miniſters are God's fellow-workmen. Chriſt the only foundation. Men the temples of God, which muſt be kept holy. The wiſdom of this world is fooliſhneſs with God.

AND I, brethren, could not ſpeak unto you as unto ſpiritual, but as unto carnal, *even* as unto babes in Chriſt.

2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal: for whereas *there is* among you envying, and ſtrife, and diviſions, are ye not carnal, and walk as men?

4 For while one ſaith, I am of Paul, and another, I *am* of Apollos, are ye not carnal?

5 Who then is Paul, and who is Apollos,

Ver. 2. Hebr. v. 12, 13. 1 Pet. ii. 2.—V. 3. Gal. v. 20. James iii. 16. Or, *factions*. Gr. *according to man*.—V. 4. Ch. i. 12.

connection with what follows, by *Him* to underſtand GOD. This part of the Epiſtle is very artificially conducted: the Apoſtle is now aiming at the great point of eſtabliſhing his authority, which had been ſuſpected amongſt them; yet he does not directly propoſe, but obliquely inſinuate arguments againſt ſuch ſuſpicions; arguments which might poſſeſs their minds, before they were aware of what he intended to effect by them. This important remark will often preſent itſelf to the attentive reader of St. Paul's Epiſtles. See Doddridge, Guyſe, and Pyle.

REFLECTIONS ON CHAP. II.

It ſhould be the reſolution of every Chriſtian, and eſpecially the determination of every miniſter, to *know nothing but Jeſus Chriſt, and him crucified*; (ver. 2.) to eſteem this the moſt important of all knowledge, to cultivate it in their own minds, and endeavour to propagate it to others. Fraught with this divine ſcience, thoſe miniſters of the Goſpel who know leaſt of the *excellency of ſpeech*, and *the inticing words of man's wiſdom*, will do more important ſervice for the reformation of the world, and the ſalvation of ſouls, than without it the greateſt maſters of language, or adepts in philoſophy will ever be able to effect. Let the *princes of this world* boaſt of the knowledge and refined policy, which is ſo ſoon to periſh, (ver. 6.) by which ſo many of their ſubjects periſh, and ſometimes themſelves before their time:—In how many inſtances does it leave them to imitate the deſtructive maxims of thoſe, who, under pretence of public good, but really under the inſtigation of the baſeſt private paſſions, *crucify Jeſus*, the adorable Saviour,—the *Lord of glory!* ver. 8.

We ſhould continually pray to God to teach us more of that *hidden wiſdom*, which they who are truly initiated into real Chriſtianity know, and which opens upon us views and hopes beyond *what eye hath ſeen, or ear heard, or* it hath particularly and fully *entered into the heart of man to conceive.* ver. 9. There is no need we ſhould diſtinctly *conceive it*; it is enough that we know in the general it is *what God hath prepared for them who love him.* A conſideration, which may ſurely teach us to deſpiſe that which he ſo often beſtows on thoſe who *hate him*; on thoſe with whom he is angry every day.

Happy will it be, if that *Spirit which ſearcheth all things, even the hidden things of God*, ſhall give us more deeply and affectionately to know the *things which are freely given us of God*, and to adore that grace from which we receive it. Theſe things we learn with the higheſt advantage from the Holy Scriptures, where they are delivered in *words* which the Holy Ghoſt taught, ver. 12, 13. words therefore the moſt admirably adapted to expreſs thoſe ſpiritual and ſublime ideas they were intended to communicate; and in which, conſequently we learn to ſpeak of the things of God with the exacteſt propriety, and the trueſt edification.

May we be enabled *ſpiritually to diſcern them*, with whatever contempt they may be treated by *natural*, that is *animal men*; by thoſe who, though conceited of their rational powers, can reliſh little or nothing but what relates to this low and ſenſual life! ver. 14. Conſcious of that inward diſcerning, which diſcovers all things to us in their true light, even things of infinite importance, may we pity that undiſcerning raſhneſs of blind arrogance and pride, with which ſome who think themſelves the wiſeſt, in proportion to the degree in which they are the moſt wretched of mankind, may treat us; and not only *us*, but that Goſpel which is our glory and our joy. ver. 15. We *have the mind of Chriſt* delivered to us by his holy Apoſtles, who were intimately and miraculouſly inſtructed in it. Let us humbly receive the oracles they deliver; and whilſt others are preſuming haughtily to reſcue them, may we think ourſelves happy if, with meek ſubmiſſion to their unerring authority, we may ſit at the feet of ſuch teachers, and regulate our lives by their inſtructions!

Chap. III. *Ver.* 1.] The next matter of boaſting, which the faction made uſe of to give the pre-eminence and preference to their leader above St. Paul, ſeems to have been this, That their new teacher had led them farther, and given them a deeper inſight into the myſteries of the Goſpel than St. Paul had done. To take away their glorying on this account, St. Paul tells them, that they were carnal, and not capable of thoſe more advanced truths, or any thing beyond the firſt principles of Chriſtianity which he had taught them; and though another had come and watered what he had planted, yet neither planter nor waterer could aſſume to himſelf any glory from thence, becauſe it was God alone that gave the increaſe. But whatever new doctrines they might pretend to receive from their magnified new apoſtle, yet no man could lay any other foundation in a Chriſtian church, but what he (St. Paul) had laid; viz. that *Jeſus* is the *Chriſt*; and therefore there was no reaſon to glory in their teachers, becauſe upon this foundation they poſſibly might build falſe or unſound doctrines, for which they ſhould receive no thanks from God, though, continuing in the faith, they might be ſaved. Some of the *hay* and *ſtubble* which this leader brought into the church at Corinth, he ſeems particularly to point at, ch. iii. 16, 17. viz. their defiling the church by retaining, and as it may be ſuppoſed patronizing, the fornicator, who ſhould have been turned out; ch. v. 7—13. He further adds, that theſe extolled heads of their party were at beſt but men, and none of the church ought to glory in men; for even *Paul*, and *Apollos*, and *Peter*, and all the other preachers of the Goſpel, were for the uſe, and benefit, and glory of the church, as the church was for the glory of Chriſt. Moreover, he ſhews them that they ought not to be puffed up on account of theſe their new teachers, to the undervaluing of *him*, though it ſhould be true, that they had learned more from them, than from himſelf,—for theſe reaſons: 1. Becauſe all the preachers of the Goſpel are but ſtewards of the myſteries of God, and whether they have been faithful in their ſtewardſhip cannot be now known; and therefore they ought not to be ſome of them magnified and extolled, and others depreſſed and blamed by their hearers here, till *Chriſt* their Lord came; and then he, knowing how they have behaved themſelves in their miniſtry, will give them their due praiſes. Beſides, theſe ſtewards have nothing but what they have received, and therefore no glory belongs to them for it. 2. Becauſe if theſe leaders were (as was pretended) *apoſtles*, glory, and honour, and outward affluence here was not their portion, the Apoſtles being deſtined to want, contempt, and perſecution. 3. They ought not to be honoured, followed, and gloried in, as apoſtles, becauſe they had not the power of miracles, which he intended ſhortly to come and ſhew they had not. ch. iii. 1.—iv. 20. See Locke.

As unto ſpiritual] Here *ſpiritual* is oppoſed to *carnal*, as in ch. ii. 14. it is to *natural* or *animal*; ſo that here we have three ſorts of men: 1. *Carnal*; i. e. ſuch as are ſwayed by fleſhly paſſions and intereſts: 2. *Animal*; i. e. ſuch as ſeek wiſdom, or a way to happineſs, only by the ſtrength and guidance of their own natural parts, without any ſupernatural light coming from the Spirit of God;—by reaſon, without revelation;—by philoſophy, without Scripture: 3. *Spiritual*; i. e. ſuch as ſeek their direction to happineſs, not in the dictates of natural reaſon and philoſophy, but in the revelations of the Spirit of God in the Holy Scriptures. By *babes in Chriſt*, are meant ſuch, as had not their underſtandings yet fully opened to the true grounds of the Chriſtian religion, but retained a great many childiſh thoughts about it, as appeared by their diviſions,—one for the doctrine of his maſter *Paul*; another for that of his maſter *Apollos*; which, if they had been *ſpiritual*, that is, had looked upon the doctrine of the Goſpel to have come ſolely from the Spirit of God, and to be had only from revelation, they could not have done: For then all human mixtures of any thing derived either from Paul or Apollos, or any other man, would have been wholly excluded. But they, in theſe diviſions, profeſſed to hold their religion one from one man, and another from another; and were thereupon divided into parties. This, he tells them, was to be *carnal*, and to *walk as men*,—to be led by principles purely human; i. e. to found their religion upon men's natural parts and diſcoveries; whereas the Goſpel was wholly built upon divine revelation, and nothing elſe; and from thence alone thoſe who were *ſpiritual* took it. See Locke.

Ver. 2. *I have fed you with milk*] "You being ſuch babes, ſuch mere beginners in the divine life, I could not go ſo far as I deſired in the great doctrines of the Chriſtian religion; but was obliged to content myſelf with inſtructing you in the firſt principles, the more obvious and eaſy doctrines of it. I could not apply myſelf to you, as to ſpiritual men, who could *compare ſpiritual things with ſpiritual*,—one part of Scripture with another; and thereby underſtand the truths revealed by the Spirit of God, diſcerning true from falſe doctrines; good and uſeful, from evil and vain opinions. See Heb. v. 12—14. Locke, and Blackwall's Sacred Claſſicks, vol. i. p. 72.

Ver. 3. *And walk as men?*] *Speaking according to man*, ſignifies, ſpeaking according to the principles of natural reaſon, in contradiſtinction to revelation. See ch. ix. 8. Gal. i. 11. and ſo *walking according to man*, muſt here be underſtood. See on ver. 1.

Ver. 4. *I am of Apollos*] From this verſe, compared with ch. iv. 6. it but miniſters by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increaſe.

7 So then, neither is he that planteth any thing, neither he that watereth; but God, that giveth the increaſe.

8 Now he that planteth, and he that watereth are one: and every man ſhall receive his own reward, according to his own labour.

9 For we are labourers together with God: ye are God's huſbandry, *ye are* God's building.

10 According to the grace of God which is given unto me, as a wiſe maſter-builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay, than that is laid, which is Jeſus Chriſt.

12 Now if any man build upon this foundation gold, ſilver, precious ſtones, wood, hay, ſtubble;

13 Every man's work ſhall be made manifeſt. For the day ſhall declare it, becauſe it ſhall be revealed by fire; and the fire ſhall try every man's work, of what ſort it is.

14 If any man's work abide which he hath built thereupon, he ſhall receive a reward.

15 If any man's work ſhall be burned, he ſhall ſuffer loſs: but he himſelf ſhall be ſaved; yet ſo, as by fire.

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him ſhall God deſtroy; for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himſelf. If any man among you ſeemeth to be wiſe in this world, let him become a fool, that he may be wiſe.

Ver. 8. Pſ. lxii. 12. Rom. ii. 6. Gal. vi. 5. Rev. ii. 23.—V. 9. Acts xv. 4. 2 Cor. vi. 1. Or, *tillage*. Epheſ. ii. 20. Hebr. iii. 3, 4. 1 Pet. ii. 5.—V. 10. Rom. i. 5. xii. 3. Rom. xv. 20. Rev. xxi. 14. 1 Pet. iv. 11.—V. 11. Iſai. xxviii. 16. Matth. xvi. 18. Epheſ. ii. 20.—V. 13. Ch. iv. 5. 1 Pet. i. 7. iv. 12. Luke ii. 35. Gr. *is revealed.*—V. 16. Ch. vi. 19. 2 Cor. vi. 16. Epheſ. ii. 21, 22. Hebr. iii. 6.—V. 17. Or, *deſtroy.*—V. 18. Prov. iii. 7. Iſai. v. 21.

it may be no improbable conjecture, ſays Mr. Locke, that the diviſion in this church, was owing to two oppoſite parties, whereof the one adhered to St. Paul, the other ſtood up for their head, a falſe Apoſtle, who oppoſed St. Paul. For the *Apollos* whom St. Paul mentions here was one, as he tells us ver. 6. who came in, and watered what *he* had planted; that is, when St. Paul had planted a church at Corinth, this apoſtle got into it, and pretended to inſtruct them further, and boaſted of his performances amongſt them, of which St. Paul takes notice again, 2 Cor. x. 15, 16. Now the *Apollos* whom he here ſpeaks of, he himſelf tells us, ch. iv. 6. was another man, under that borrowed name. It is true, St. Paul in his Epiſtles to the Corinthians, generally ſpeaks of theſe his oppoſers in the plural number; but it is to be remembered, that he ſpeaks thus of himſelf alſo; which, as it was the leſs invidious way, with regard to himſelf, ſo it was the ſofter way towards his oppoſer; though he ſeems to intimate plainly, that it was *one* leader, who was ſet up againſt him. Others, differing in ſentiment from Mr. Locke, think it much more probable from ch. iv. 6. that St. Paul choſe to make uſe of the name of *Apollos*, that he might give no offence, and to ſhew that he ſhould lament and condemn any diviſion among them, though it were in favour of himſelf, or the deareſt friend he had in the world;—And they cannot think that St. Paul would have deſcribed this ſuppoſed falſe apoſtle as *watering his plantation*, which he rather *waſted*; or have ſpoken of himſelf, and that meſſenger of Satan, as *one*; as he does ver. 8.

Ver. 5. *Who then is Paul*, &c.] Some would read this and the following verſe thus: *Who is Paul, and who is Apollos, but miniſters by whom ye believed?—And as the Lord gave to every man, I planted, Apollos watered*, &c. See Markland on Lyſias, p. 560.

Ver. 8. *Are one*] This is another cogent argument againſt diviſion,—that though their labours were different, and their rewards proportionable, yet they had in the general one office, and were employed as *workers-together* by God, to plant the ſeeds of grace and holineſs in the ſouls of men, and to bring them to perfection. St. Paul here introduces an excellent diſcourſe of the happy *conſequences of faithfulneſs* in the miniſterial work, and the aweful account of it to be given up to God.—A ſubject familiar to his own mind; and ſo proper for their teachers, that if it render the Epiſtle ſomething leſs regular, it balances the account, by rendering it ſo much more uſeful. See Craddock's Apoſtol. Hiſt. p. 156.

Ver. 9. *For we are labourers together with God*] *For we are the fellow-labourers of God.* Doddridge.

Ver. 12, 15. *Now if any man build*, &c.] "Though no man who pretends to be a preacher of the Goſpel can build upon any other foundation than that of Jeſus Chriſt, yet you ought not to cry up your new inſtructor (who has come and built upon the foundation that *I* laid) for the doctrines he builds thereon, as if there were no other miniſter of the Goſpel but he; for it is poſſible that a man may build upon that true foundation *wood*, *hay*, and *ſtubble*, things which will not bear the teſt, when the trial by fire at the laſt day ſhall come; (ch. iv. 5.) At that day every man's work ſhall be tried, and diſcovered of what ſort it is. If what he hath taught be found good, and will ſtand the trial,—as *ſilver*, and *gold*, and *precious ſtones* abide in the fire, he ſhall be rewarded for his labour in the Goſpel; but if he hath introduced falſe or unſound doctrine into Chriſtianity, he ſhall be like a man, whoſe building being of *wood*, *hay*, and *ſtubble*, is conſumed by the fire; all his pains in building are loſt, and his works deſtroyed and gone, though he himſelf ſhould eſcape and be ſaved." Inſtead of *as by fire*, the Greek might be rendered more properly *as through the fire*. To be *a brand plucked out of the burning*, is well known as a proverbial expreſſion, to ſignify a narrow eſcape from extreme danger. See Zech. iii. 2. Amos iv. 11. and eſpecially Iſai. xxxiii. 11, 12. to which ſome have thought the Apoſtle here alludes. Διὰ πυρὸς is put for *paſſing through the fire*, as δι' ὕδατος, 1 Pet. iii. 20. ſignifies, to be *ſaved from the water by paſſing through it*, as the ark did. See Jude 23.—The moſt approved heathen writers uſe the phraſe in this ſenſe. Many divines have well ſhewn how far this text is from giving any ſupport to a *popiſh purgatory*. See Locke, L'Enfant, Whitby, Stillingfleet, and Elſner.

Ver. 16. *Know ye not that ye are the temple*, &c.] "I told you that *ye are God's building*, ver. 9. I now obſerve more than that;—*Ye are the temple of God*, in which his Spirit dwells." Many of the firſt ancient writers repreſent a virtuous mind as the temple of God, and ſpeak in the higheſt and ſtrongeſt terms of the obligations men are under to keep his temples inviolate and unpolluted. And if, as Mr. Locke ſuppoſes, St. Paul's chief oppoſer was a Jew, the great veneration he would of courſe have for the temple at Jeruſalem would add great weight to this argument, with reſpect to him and his followers. However, be that as it may, one cannot conceive a more forcible argument for internal purity, than this, which leads us to conſider our bodies as the temple of God, inhabited by his ever-bleſſed and moſt holy Spirit. The word rendered *defile*, in the next verſe, more properly ſignifies *deſtroy*, and ſhould be ſo read, to keep up the contraſt. See Elſner, Wetſtein, Calmet, and Oſtervald's uſeful treatiſe "on Uncleanneſs."

Ver. 17. *If any man*] It is not unreaſonable to think, that, by *any man*, St. Paul deſigns *one* particular man;—namely, the falſe apoſtle, who, it is probable, by the ſtrength of his party ſupporting and retaining the fornicator mentioned ch. v. in the church, had *defiled* it;—which may be the reaſon why St. Paul ſo often mentions *fornication* in this Epiſtle, and that in ſome places with particular emphaſis; as ch. v. 9. vi. 13—20. We may look upon moſt of the diſorders in this church as owing to the falſe apoſtle; which is the reaſon why St. Paul ſets himſelf ſo much againſt him in both theſe Epiſtles, and makes it almoſt the whole buſineſs of them to draw the Corinthians off from this leader; judging, as is probable, that the church could not be reformed ſo long as that perſon was in credit, and had a party among them. Locke.

Ver. 18. *Let no man deceive himſelf*] It was not neceſſary for St. Paul, writing to the Corinthians, who knew the matter of fact, to particularize what it was wherein the craftineſs of the perſon here mentioned had appeared: therefore it was left us to gueſs; and poſſibly we ſhall not be much out, if we take it to be the keeping the fornicator from cenſure, ſo much inſiſted on by St. Paul, ch. v. That by σοφὸς, or *wiſe*,—[*ſeemeth to be wiſe in this world*] the Apoſtle means a cunning man in buſineſs, is plain from his quotation in the next verſe, 19 For the wiſdom of this world is fooliſhneſs with God. For it is written, He taketh the wiſe in their own craftineſs.

20 And again, The Lord knoweth the thoughts of the wiſe, that they are vain.

21 Therefore, let no man glory in men: for all things are yours:

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things preſent, or things to come; all are your's;

23 And ye *are* Chriſt's; and Chriſt *is* God's.

CHAP. IV.

In what account miniſters ought to be had. We have nothing which we have not received. The apoſtles, are ſpectacles to the world, angels, and men; the filth and off-ſcouring of the world; yet are they our fathers in Chriſt, whom we ought to follow.

LET a man ſo account of us, as of the miniſters of Chriſt, and ſtewards of the myſteries of God.

2 Moreover it is required in ſtewards, that a man be found faithful.

3 But with me it is a very ſmall thing that I ſhould be judged of you, or of man's judgement: yea, I judge not mine own ſelf.

4 For I know nothing by myſelf; yet am I not hereby juſtified: but he that judgeth me is the Lord.

5 Therefore, judge nothing before the time, until the Lord come; who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts: and then ſhall every man have praiſe of God.

Ver. 19. Job v. 13.—V. 20. Pſ. xciv. 11.—V. 23. Ch. xi. 3. 2 Cor. x. 7. Gal. iii. 29.——V. 1. Matth. xxiv. 45. 2 Cor. vi. 4. Col. i. 25. Luke xii. 42. Tit. i. 7. 1 Pet. iv. 10.—V. 3. Gr. *day.*—V. 4. Pſ. cxxx. 3. cxliii. 2. Rom. iii. 20. iv. 2.—V. 5. Matth. vii. 1. Rom. ii. 1, 16. Rev. xx. 12. Rom. ii. 29.

verſe, where *the wiſe* ſpoken of are *the crafty.* "If any man ſeemeth to himſelf or others wiſe in worldly wiſdom, ſo as to pride himſelf in his parts and dexterity in compaſſing his purpoſe, let him renounce all this wiſdom, that he may become truly wiſe in embracing and owning no other knowledge than the ſimplicity of the Goſpel." See Locke. Some would render the latter part of this verſe, *If any one be wiſe among you, let him be a fool in this world, that he may become wiſe.* See Bengelius, and 1 Tim. vi. 17.

Ver. 21—23. *All things are yours,* &c.] How magnificently are the happy privileges of Chriſtians through Chriſt ſet forth in this noble exultation! Firſt, here is a full and vehement enumeration of particulars; and then a noble gradation, which riſes up to the heaven of heavens, and terminates in God himſelf! See Blackwall's Sacred Claſſicks, and Bengelius.

REFLECTIONS ON CHAP. III.

Who, that wiſhes for the welfare of the church of Chriſt, muſt not lament thoſe ſad remains of *carnality,* (ver. 1.) which are often to be found among them who have the greateſt advantages for becoming *ſpiritual,* while the ſame contentious principles, fermented, no doubt, by the ſame malignant enemy of the whole body, breathe in ſo many of its members, and diffuſe a kind of poiſon which at once ſwells and torments it? What envyings, and ſtrife, and factions among thoſe, who ought to join as *brethren,* and to know but *one* intereſt! ver. 3. What a deſire, in many inſtances, to increaſe the burdens of each other, inſtead of *bearing* them with friendly ſympathy!

May Chriſtians be cured of this diſhonourable and fatal attachment to diſtinguiſhed *parties,* and human names! May miniſters feel more of that generous and noble ſpirit, which this great Apoſtle expreſſes ver. 4.!—His reaſoning hath the ſame force ſtill. Miniſters are ſtill intended to be only the *inſtruments* of producing and eſtabliſhing faith in their hearers, and ſtill depend as entirely as ever, upon the bleſſing of God, to *give the increaſe to their labours,* ver. 5—7. To *that* may they daily look; ſenſible that they are nothing without it; and that with it their part is ſo ſmall, that they hardly deſerve to be mentioned. May their hands and hearts be more united; and, retaining a due ſenſe of the honour which God doth them, in employing them in his *vineyard,* and in his *building,* (ver. 8, 9.) May they faithfully labour, not as for themſelves, but for the great Proprietor; and till the day come, when he will remember them in full proportion to their fidelity and diligence.

With what delight may the Chriſtian ſurvey this grand inventory, ver. 21—23. and conſcious that he is *Chriſt's,* call all *things his own!* With what pleaſure ſurvey the various gifts and graces of *miniſters,* and conſider them as given by God for his edification! With what complacency look round on *things preſent,* and forward on *things to come,* in this connection, and call the *world his own*; and count not only *life,* but *death* itſelf amongſt his treaſures! Both, in their different aſpects, are made ſubſervient to the happy purpoſe of glorifying God; and ſurely, when by death we may do it more effectually, death ſhould be more welcome than life. And welcome muſt it indeed be to every believer, as the appointed means of tranſmitting him to the ſight and enjoyment of God, and the poſſeſſions of better bleſſings than *Paul* or *Apollos* could ever deſcribe, or any *thing preſent,* or any *thing to come,* in this world, could ever afford.

How ſhould theſe ſublime views elevate the Chriſtian above thoſe occaſions of contention, which, for want of aſcending to ſuch noble contemplations, are often the ſource of innumerable evils! Nor let us fail to add that other conſideration, ver. 16, 17. If *we are the temples of the Holy Ghoſt*; if *Chriſtians* indeed, we are inhabited by God,—*even by his Spirit.* Let this engage us to take the ſtricteſt care, neither to defile ourſelves, nor to injure our brethren; leſt, in either view, it ſhould be reſented and puniſhed by the Holy God, as a ſacrilegious prophanation.

What cauſe have we to over-value the *wiſdom of this world,* when we find it ſo little regarded by the all-wiſe God? (ver. 19.) Let us not be greatly concerned, if *fools account our wiſdom folly, and our life madneſs.* So cenſured they the prophets and Apoſtles before us; nor did our Maſter himſelf eſcape the like calumny and outrage. Happy, ſufficiently happy ſhall we be, if we approve our fidelity to *Him,* —if we build a wiſe ſuperſtructure on Chriſt, (ver. 11.) as the great, *the only foundation.*

His *miniſters* eſpecially ſhould be ſollicitous that they loſe not the labour of their lives, by chooſing unhappily to employ them in that which will turn to no account in the great day of his appearing. Let ſuch carefully *examine their materials:* ver. 10. Surely if they have ſenſes ſpiritually exerciſed, it cannot be hard to diſtinguiſh between the ſubſtantial and undoubted doctrines of Chriſtianity, which are as *gold, ſilver,* and *precious ſtones,*—and thoſe fictitious, or at beſt dubious and intricate points, which in compariſon with the former, are but *wood, hay, and ſtubble.* ver. 12—15. And if in urging theſe, they paſſionately inveigh againſt their brethren, and endeavour to bring them into contempt or ſuſpicion, what do they, but cement theſe combuſtible materials with ſulphur?

O let the frequent views of that laſt ſearching *fire,* that *grand period of all,* be much in our thoughts; that day, (ver. 13.) when not only the works of miniſters, but every private perſon, muſt, as it were, paſs through the flames. May we then be *ſaved,* not with difficulty, but with praiſe and honour! May our works, of what kind ſoever they are, abide, ſo as to be found worthy of applauſe, and through divine grace receive a diſtinguiſhed reward?

Chap. IV. *Ver.* 1. *Let a man ſo account of us,* &c.] The Apoſtle intimates, that he was ſo far from arrogating the title aſſumed by the founders of the different ſects of philoſophy, and from wiſhing to have ſcholars denominated from him, that he would have no man think higher of him, than that he was *a ſervant of Chriſt*; and that the *myſteries* he revealed were no more *his,* than the money which a *ſteward* is employed to diſtribute in alms could be called *his* property. He was no maſter, no proprietor; but a ſervant, and a ſteward. See Locke and Doddridge.

Ver. 3. *I judge not mine own ſelf*] That is, "not ſo as if my caſe were to be finally determined by my own apprehenſions concerning it."

Ver. 4. *For I know nothing by myſelf*] "*For* though I bleſs God that *I am not conſcious to myſelf of any thing* criminal,—of any deſigned neglect of my office, or unfaithfulneſs in my truſt; *yet am I not hereby juſtified.*" This ſeems a gentle, but a very affecting inſinuation, that his opponents, confident as they might ſeem in their own integrity and ſafety, would do well to take greater heed that they were not impoſed upon by the deceitfulneſs of their own hearts. See Locke and Doddridge.

Ver. 6. *Will bring to light,* &c.] *Will caſt light upon,* &c. MS. This is a lively and juſt inſinuation, that under ſpecious forms his enemies concealed very dark deſigns, which would not bear the diſcoveries of that aweful day. The next paſſage alſo ſuggeſts a very ſolid argument againſt magnifying one miniſter above another; namely, that the ſecret principles of man's actions are unknown; and it is enlarged upon to very good practical purpoſes: while the Apoſtle, at the

6 And theſe things, brethren, I have in a figure transferred to myſelf, and *to* Apollos, for your ſakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one, againſt another.

7 For who maketh thee to differ *from another?* and what haſt thou, that thou didſt not receive? now if thou didſt receive *it*, why doſt thou glory, as if thou hadſt not received *it?*

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we alſo might reign with you.

9 For I think that God hath ſet forth us, the apoſtles, laſt, as it were appointed to death. For we are made a ſpectacle unto the world, and to angels, and to men.

10 We *are* fools for Chriſt's ſake, but ye *are* wiſe in Chriſt; we *are* weak, but ye *are* ſtrong; ye *are* honourable, but we *are* deſpiſed.

11 Even unto this preſent hour we both hunger, and thirſt, and are naked, and are buffeted, and have no certain dwelling-place;

12 And labour, working with our own hands. Being reviled, we bleſs; being perſecuted, we ſuffer it;

13 Being defamed, we intreat: we are made as the filth of the world, *and are* the off-ſcouring of all things unto this day.

14 I write not theſe things to ſhame you, but as my beloved ſons I warn *you*.

15 For though ye have ten thouſand inſtructors in Chriſt, yet *have ye* not many fathers: for in Chriſt Jeſus I have begotten you through the goſpel.

16 Wherefore I beſeech you, be ye followers of me.

17 For this cauſe have I ſent unto you Timotheus, who is my beloved ſon, and faithful in the Lord, who ſhall bring you into remembrance of my ways which be in Chriſt, as I teach every where in every church.

18 Now ſome are puffed up, as though I would not come to you.

19 But I will come to you ſhortly, if the Lord will; and will know, not the ſpeech of them which are puffed up, but the power.

Ver. 6. Ch. i. 12. iii. 4.—V. 7. Gr. *diſtinguiſheth thee?* John iii. 27. Jam. i. 17.—V. 8. Rev. iii. 17.—V. 9. Or, *us the laſt Apoſtles, as.* Pſ. xliv. 22. Rom. viii. 36. 2 Cor. iv. 11. Hebr. x. 33. Gr. *theatre.*—V. 10. Ch. ii. 3. Acts xvii. 18. xxvi. 24. See 2 Kings ix. 11. 2 Cor. xiii. 9.—V. 11. 2 Cor. iv. 8. xi. 23. Phil. iv. 12. Job xxii. 6. Acts xxiii. 2.—V. 12. Acts xviii. 3. xx. 34. 1 Theſſ. ii. 9. 2 Theſſ. iii. 8.—V. 13. Matth. v. 44. Luke vi. 28. xxiii. 34. Acts vii. 60. Rom. xii. 14, 20. Lam. iii. 45.—V. 14. 1 Theſſ. ii. 11.—V. 15. Acts xviii. 11. Gal. iv. 19. Phil. 10. Jam. i. 18.—V. 16. Ch. xi. 1. 2 Theſſ. iii. 9.—V. 17. Acts xix. 22. 1 Tim. i. 2. 2 Tim. i. 2. Ch. xi. 2. Ch. vii. 17. Ch. xiv. 33.—V. 19. Acts xix. 21. Acts xviii. 21. Rom. xv. 32. Jam. iv. 15.

the ſame time takes an opportunity of making a very ſolemn profeſſion of his own faithfulneſs, and ſhewing the boldneſs he had towards God, and his modeſty and candour to men; all which were extremely ſuitable to the general purpoſes he had in view. See Doddridge and Calmet.

Ver. 6. *I have in a figure transferred*, &c.] Mr. Locke and ſome others, [ſee on ch. iii. 4.] have inferred from hence, that not Paul and Apollos, but ſome other perſons were ſet up amongſt the Corinthians for heads of parties, for whoſe names the Apoſtle ſubſtituted his own, and that of his moſt intimate friend. But Witſius obſerves, that it is probable their names were uſed, among ſome others omitted, and the *figure* was only this, that the names of St. Paul and Apollos were uſed to ſignify themſelves, or any others ſo extolled; and when the Apoſtle would ſay, how little miniſters were in themſelves, he choſe, out of humility and prudence, rather to take ſuch freedom with himſelf, and his moſt particular friend, than with any others. Inſtead of *not to think*, &c. Waterland would read *not to think of yourſelves above what has been here written.* See Witſius's Meletem. p. 104. Elſner, and L'Enfant.

Ver. 8. *Now—ye have reigned*, &c.] This is a proverbial expreſſion, uſed to ſignify the moſt ſplendid and affluent circumſtances; and ſome think, when the Apoſtle adds *I wiſh ye did reign*, he means, "I wiſh you had the authority of princes, that you might ſhelter and accommodate us, amidſt all our diſtreſſes and afflictions." But one can hardly conceive he did wiſh each of them a prince, or that the civil power were in their hands. It ſeems much more probable, that as ſpiritual objects were familiar to his mind, he changes the idea, and alludes to the terms in the Jewiſh œconomy; in reference to which Chriſtians are called *prieſts* and kings, and a *royal prieſthood.* See 1 Pet. ii. 9. Rev. i. 6. Doddridge, and L'Enfant.

Ver. 9. *That God hath ſet forth us, the Apoſtles, laſt*, &c.] The Apoſtle ſeems here to refer to the Roman cuſtom of bringing forth on the theatre, in the latter part of the day, either to fight with each other, or with wild beaſts, thoſe perſons who were appointed unto certain death, and who had not that chance of eſcaping, which thoſe brought forth in the morning had. Such kind of *ſpectacles* were ſo common in all the provinces, that it is no wonder we ſhould find ſuch an alluſion here. The word ἀπέδειξεν, *ſet forth*, or *exhibited*, and θέατρον, a *ſpectacle on the theatre*, have in this connection a beautiful propriety. The whole repreſentation is indeed wonderfully pathetic and ſublime: While they conſidered evil angels and men, as beholding them with all the malignant,—and good angels and men, with all the benevolent paſſions, it might have great tendency to inſpire their minds with the moſt heroic ſentiments. See Seneca's Epiſtles, ch. vii. Reeves's Apology, vol. i. p. 237. Locke, L'Enfant, and Elſner.

Ver. 10. *We are weak*] "In an infirm and ſuffering ſtate." See 2 Cor. xii. 10. Surely one cannot imagine any more glorious triumph of the truth, than what was gained in theſe circumſtances; when St. Paul, with an impediment in his *ſpeech*, and a *perſon* rather contemptible than graceful, appeared in a mean, and ſometimes tattered dreſs, before perſons of the higheſt rank, and yet commanded ſuch attention, and made ſuch impreſſions. See Doddridge and Poole.

Ver. 15. *As the filth of the world*] The word περικαθάρματα, rendered *filth*, hath a force and meaning, which no one word in our language can expreſs. It was applied to thoſe poor wretches, who, being of the dregs of the people, were offered up as expiatory ſacrifices, in times of any plague or public calamity, to the infernal deities. They were brought to the place of execution with cheeſe, dried figs, and a cake in their hands; and after being beaten with rods, they were burned, and their aſhes were caſt into the ſea, with the following ſentence: "Be thou an expiation; be thou a *refuſe*, or *off-ſcouring*." It ſhould be obſerved, that the word rendered *expiation* in that ſentence, is the ſame which is here rendered *filth* by our tranſlators. See on Lev. xvi. 24. Henry More's Theolog. Works, p. 63. Ridley's Chriſtian Paſſover, p. 22. Servius *in Æneid.* iii. lin. 75. Hammond, Whitby, and Bos.

Ver. 14. *I write not theſe things to ſhame you*] See 2 Cor. xi. 20. St. Paul here (from ver. 8. to 17.) by giving an account of his own conduct, gently rebukes them for following men of a different character, and exhorts them to be followers of himſelf.

Ver. 16. *Be ye followers of me*] This he preſſes again, ch. xi. 1. and it is not likely that he would have propoſed himſelf over and again to them to be followed by them, had the queſtion and conteſt amongſt them been only whoſe *name* they ſhould have borne, his, or their new teacher's. His propoſing himſelf therefore thus to be followed, muſt be underſtood in direct oppoſition to the falſe apoſtle who miſled them, and who was not to be ſuffered to have any credit or followers amongſt them. See Locke.

Ver. 17. *For this cauſe have I ſent—Timotheus*] This he does to ſhew, that what he taught and preſſed them to, was not in a pique againſt his oppoſer; but to convince them that all he did at Corinth was the very ſame, and no other than what he did every where, as a faithful ſteward and miniſter of the Goſpel. See Locke and Witſius.

20 For the kingdom of God *is* not in word, but in power.

21 What will ye? ſhall I come unto you with a rod? or in love, and *in* the ſpirit of meekneſs?

CHAP. V.

The inceſtuous perſon is a cauſe rather of ſhame unto them, than of rejoicing. The old leaven is to be purged out. Heinous offenders are to be ſhunned and avoided.

Ver. 20. Ch. ii. 4. 1 Theſſ. i. 5. 2 Cor. x. 2. xiii. 10.

Ver. 21. Shall I come unto you with a rod] "Uſing my Apoſtolic power for your chaſtiſement. That the Apoſtles had often a miraculous power of inflicting death and other temporal judgements, in caſe of aggravated offence, appears from other paſſages of Scripture, and is more than once referred to in theſe Epiſtles to the Corinthians. See ch. v. 5. 2 Cor. i. 23. x. 6, 8. xiii. 2, 3, 10. One cannot but admire the wiſdom of Providence in permitting ſuch oppoſition to riſe againſt St. Paul, particularly at Corinth. It gave him an opportunity of making the ſtrongeſt appeals to what they are ſuppoſed to know of his miraculous power; and had not theſe appeals been founded on the moſt certain and evident truth, inſtead of reſtoring him to their regard, as we find in fact they did, they muſt have been ſufficient of themſelves utterly to have ruined all his reputation and intereſt amongſt them, had it before been ever ſo great. See Doddridge, Hammond, Locke, and the note on ver. 1. of the next chapter.

REFLECTIONS ON CHAP. IV.

Nothing can be more conducive to the advantage of *Chriſtianity*,—and by conſequence, of the world, whoſe happineſs is ſo much concerned in *its* ſupport and ſucceſs, than that its preachers ſhould conſider, and their hearers remember, the nature of their office. They are not *lords over God's houſhold* and *heritage*, but *miniſters of Chriſt*, whoſe buſineſs it is to promote their Maſter's honour; (ver. 1, 2.) *ſtewards of his myſteries*, who are to endeavour both to keep and to diſpenſe them with all good fidelity. From their maſter therefore may they take all their inſtructions, and to Him let them refer all their adminiſtrations. Various judgements will be paſſed upon them; and they who will oppoſe the attempts of ſome of their brethren to introduce corruption and confuſion into his family, will have many an unkind reflection thrown upon them, and experience the ſeverity of cenſure, for a conduct which merits the juſteſt approbation. Let them, however, learn by this excellent Apoſtle, (ver. 3.) to be above the *judgement of men*, and to keep the judgement of the Lord in view; that they may not only be ſupported under that petulance of their fellow-ſervants, but may learn to guard againſt, what is much more dangerous,—the treachery of their own hearts, and the flattery of ſelf-love; leſt they fondly miſtake the voice of prejudice, for that of conſcience; or, in other words, the voice of an erroneous conſcience, for that of a conſcience well informed. ver. 4.

May we often recollect the narrow limits of our own knowledge, that ſo we may learn modeſty in our cenſures of each other. ver. 5, &c. *He* only can judge who *knoweth the heart*;—and there is a day approaching, which will *manifeſt all its ſecrets*. While others, therefore, with a pitiable mixture of arrogance and ignorance, *judge one another*, and *judge us*; let us rather be concerned to ſeek that praiſe of God, which will be held and felt by the ſoul with the higheſt rapture, and will ſilence every echo of human cenſure, or human applauſe.

If it hath pleaſed God in any reſpect *to diſtinguiſh us* from others, by the gifts and graces which he hath beſtowed upon us, let us humbly trace theſe diſtinctions to their true ſource; and inſtead of indulging the leaſt degree of pride on their account, let us rather be the more humble: for ſurely, the more we receive from God, the more we are indebted and obliged; and the more we are obliged to the divine goodneſs, the greater ought our ſhame and confuſion to be, that we have not anſwered thoſe obligations by more faithful care, and more conſtant gratitude.

How adorable is the efficacy of divine grace, which bore the zealous and faithful ſervants of Chriſt, through all their labours and fatigues, when they were made a *ſpectacle to the world*, *to angels and men!* ver. 9. How glorious a ſpectacle! worthy ſurely, as any thing ſince that wonderful ſcene on Calvary, of the eye of God himſelf.

How little are we to judge of the divine favour by external circumſtances, when thoſe beſt of men were *of all others the moſt miſerable*, farther than as their heavenly hope ſupported and animated them?—But when that is taken into the account, who would not emulate their lot, though *hungry and thirſty*, though *naked and deſtitute*, without habitation, without protector, without friends! ver. 11—13.—When we conſider their ſhare in the divine friendſhip; when we contemplate the bleſſed effects of their labours, and the glorious crown which awaits them after all their ſufferings, ſurely they muſt appear happy, in proportion to the degree in which they ſeemed miſerable, and glorious in proportion to the degree in which the world held them infamous!

That illuſtrious perſon, whoſe Epiſtles are now before us, knew not the pleaſures of domeſtic life in many of its moſt endearing relations: but God made him a *ſpiritual father* to multitudes; and no doubt, as he urges the conſideration upon his children in Chriſt, he felt the joy ariſing from it ſtrong in his own ſoul, when he ſaid, (ver. 15.) *I have begotten you in Chriſt Jeſus by the Goſpel.* Surely it ought never to have been forgotten by them; and if through the artifice of ill-deſigning men, and the remaining infirmities of their own character, it was ſometimes, and in ſome degree is forgotten now; yet undoubtedly it would be remembered by them in the heavenly world for ever, even by as many *as the Lord his God has graciouſly given him*. ver. 14. And if there be any remembrance there that they once grieved him, it will be an engagement to all thoſe offices of an eternal friendſhip, which the exaltation of the heavenly ſtate ſhall allow.

In the mean time, his paternal affection for them, wrought not in a fooliſh fondneſs of indulgence, which, in the language of divine wiſdom, is *hating a ſon*; but in the character of a prudent and faithful parent, who, deſirous that his children may be as wiſe and good as poſſible, will rather uſe the *rod*, than ſuffer them to be undone. ver. 21. Yet when he ſpeaks of uſing it, he ſpeaks with regret, as one who would rather chooſe to act in the *ſpirit of gentleneſs*, and without any mixture of ſeverity. The whole of his ſubſequent conduct to the *Corinthians*, as far as it may be learned from this or the following Epiſtle, bears a perfect conſiſtency with theſe expreſſions, and illuſtrates the ſincerity of them.

May God give to his *miniſters* more of this truly Apoſtolical Spirit, more of thoſe overflowings of holy love, attempering and attempered by that ardent zeal againſt ſin, that firm reſolution in the diſcharge of duty, which ſhone ſo brightly in the Apoſtle, and in which he ſo freely and juſtly *recommends himſelf* to the *imitation* of his children and brethren!

Chap. V.] Another means which St. Paul makes uſe of to bring off the Corinthians from their falſe apoſtle, and to ſtop their veneration of him, and their glorying in him, is by repreſenting to them the fault and diſorder which was committed in that church, by not judging and expelling the fornicator; which neglect, as may be gueſſed, was owing to that faction. 1. Becauſe it is natural for a faction to ſupport and protect an offender that is of their ſide. 2. From the great fear St. Paul was in, whether they would obey him in cenſuring the offender, as appears by the ſecond Epiſtle, which he could not fear but from the oppoſite faction: they who had preſerved their reſpect to him being ſure to follow his orders. 3. From what he ſays, ch. iv. 16. after he had told them, ver. 6. of that chapter, that they ſhould not be puffed up for any other againſt him, for ſo the whole ſcope of his diſcourſe here imports, He beſeeches them to be his followers, i. e. leaving their other guides, to follow him in puniſhing the offender. For, that we may conclude from his immediately inſiſting on it ſo earneſtly, he had in his view, when he beſeeches them to be followers of him; and conſequently that they might join with him, and take him for their leader, ch. v. 3, 4. he makes himſelf by his Spirit, as his proxy, the preſident of their aſſembly, to be convened for the puniſhing that criminal. 4. It may further be ſuſpected from what St. Paul ſays, ch. vi. 1. that the oppoſite party, to ſtop the church cenſure, pretended that this was a matter to be judged by the civil magiſtate: nay, poſſibly from what is ſaid ver. 6. of that chapter, it may be gathered, that they had got it brought before the heathen judge, or at leaſt from ver. 12. that they pleaded that what he had done was lawful, and might be juſtified before the magiſtrate: For the judging ſpoken of ch. vi. muſt be underſtood to relate to the ſame matter it does ch. v. it being a continuation of the ſame diſcourſe and argument; as is eaſy to be obſerved by any one who will read it without regarding the diviſions into chapters and verſes, whereby ordinary people (not to ſay others) are often diſturbed in reading the Holy Scripture, and hindered from obſerving the true ſenſe and coherence of it. The whole 6th chapter is ſpent in proſecuting the buſineſs of the fornicator, began in the 5th. That this is ſo, is evident from the latter end, as well as beginning of the 6th chapter: And therefore, what St. Paul ſays of *lawful*, ch. vi. 12. may without any violence be ſuppoſed to be ſaid in anſwer to ſome, who might have alledged in favour of the fornicator, that what he had done was *lawful*, and might be juſtified by the laws of the country, which he was under: why elſe ſhould St. Paul ſubjoin ſo many arguments (wherewith he concludes this 6th chapter, and the ſubject) to prove the fornication in queſtion to be by the law of the Goſpel a great ſin, and conſequently fit for a Chriſtian church to cenſure in one of its members, however it might paſs for *lawful* in the eſteem, and by the laws of Gentiles? There is one objection, which at firſt ſight ſeems to be a ſtrong argument againſt this ſuppoſition, that the fornication here ſpoken of was held lawful by the Gentiles of Corinth, and that poſſibly this very caſe had been brought before the magiſtrate there, and not condemned. The objection ſeems to lie in theſe words; ver. 1. *There is fornication heard of amongſt you, and ſuch fornication as is not heard of amongſt the Gentiles, that one ſhould have his father's wife.* But yet I conceive the words, duly conſidered, have nothing in them contrary to my ſuppoſition. To clear this I take the liberty to ſay, it cannot be thought that this man had his father's wife, whilſt by the laws of the place ſhe actually was his father's wife; for then it had been μοιχεία and adultery, and ſo the Apoſtle would have called it, which was a crime in Greece; nor could it be tolerated in any civil ſociety, that one man ſhould have the uſe of a woman, whilſt ſhe

IT is reported commonly *that there is* fornication among you, and ſuch fornication as is not ſo much as named amongſt the Gentiles; that one ſhould have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I, verily, as abſent in body, but preſent in ſpirit, have judged already, as though I were preſent, *concerning* him that hath ſo done this deed;

4 In the name of our Lord Jeſus Chriſt, when ye are gathered together, and my ſpirit, with the power of our Lord Jeſus Chriſt,

5 To deliver ſuch an one unto Satan, for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus.

6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Chriſt our paſſover is ſacrificed for us:

8 Therefore let us keep the feaſt, not with old leaven, neither with the leaven of

Ver. 1. Epheſ. v. 3. Lev. xviii. 8. Deut. xxvii. 20. 2 Cor. vii. 12.—V. 3. Col. ii. 5. Or, *determined.*—V. 4. Matth. xvi. 19. xviii. 18. John xx. 23.—V. 5. 1 Tim. i. 20. Acts xxvi. 18.—V. 6. James iv. 16. Gal. v. 9.—V. 7. Iſai. liii. 7. John i. 29. Ch. xv. 3. John xix. 14. Or, *is ſlain.*—V. 8. Exod. xii. 15. Or, *holy-day.* Deut. xvi. 3.

ſhe was another man's wife; i. e. another man's right and poſſeſſion. The caſe therefore here ſeems to be this: The woman had parted from her huſband; which it is plain from ch. vii. 10, 11, 13. at Corinth women could do: For if by the law of that country a woman could not divorce herſelf from her huſband, the Apoſtle would have there in vain bid her not leave her huſband. But however known and allowed a practice it might be amongſt the Corinthians, for a woman to part from her huſband, yet this was the firſt time it was ever known that her huſband's own ſon ſhould marry her. This is that which the Apoſtle takes notice of in theſe words, *Such a fornication as is not named amongſt the Gentiles.* Such a fornication this was, ſo little known in practice amongſt them, that it was not ſo much as heard named, or ſpoken of by any of them. But whether they held it unlawful that a woman, ſo ſeparated, ſhould marry her huſband's ſon, when ſhe was looked upon to be at liberty from her former huſband, and free to marry whom ſhe pleaſed, that the Apoſtle ſays not. This indeed he declares, that by the law of Chriſt a woman's leaving her huſband, and marrying another, is unlawful, ch. vii. 11. and this woman's marrying her huſband's ſon, he declares ch. v. 1. (the place before us) to be fornication, a peculiar ſort of fornication, whatever the Corinthians or their law might determine in the caſe: And therefore, a Chriſtian church might and ought to have cenſured it within themſelves, it being an offence againſt the rule of the Goſpel, which is the law of their ſociety; and they might and ſhould have expelled this fornicator out of their ſociety, for not ſubmitting to the laws of it; notwithſtanding that the civil laws of the country, and the judgement of the heathen magiſtrate, might acquit him. Suitably hereunto it is very remarkable, that the arguments St. Paul uſes in the cloſe of this diſcourſe, ch. vi. 13—20. to prove fornication unlawful, are all drawn ſolely from the Chriſtian inſtitution, ver. 9. That our bodies are made for the Lord, ver. 13. That our bodies are members of Chriſt, ver. 15. That our bodies are the temples of the Holy Ghoſt, ver. 19. That we are not our own, but bought with a price, ver. 20. All which arguments concern Chriſtians only; and there is not in all this diſcourſe againſt fornication, one word to declare it to be unlawful by the law of nature to mankind in general. That was altogether needleſs; and beſides the Apoſtle's purpoſe here, where he was teaching and exhorting Chriſtians what they were to do as Chriſtians, within their own ſociety, by the law of Chriſt; which was to be their rule, and was ſufficient to oblige them, whatever other laws the reſt of mankind obſerved, or were under. Thoſe, he profeſſes, ver. 12, 19. not to meddle with, nor to judge: For having no authority amongſt them, he leaves them to the judgement of God, under whoſe goverment they are. Theſe conſiderations afford ground to conjecture, that the faction which oppoſed St. Paul, had hindered the church of Corinth from cenſuring the fornicator; and that St. Paul ſhewing them their miſcarriage herein, aims thereby to leſſen the credit of their leader, by whoſe influence they were drawn into it. For, as ſoon as they had unanimouſly ſhewn their obedience to St. Paul in this matter, we ſee his ſeverity ceaſes, and he is all ſoftneſs and gentleneſs to the offender; 2 Cor. xi. 5—8. and he tells them in expreſs words, ver. 9. that his end in writing to them of it, was to try their obedience: To which let me add, that this ſuppoſition, though it had not all the evidence for it which it has, yet being ſuited to St. Paul's principal deſign in this Epiſtle, and helping us the better to underſtand theſe two chapters, may deſerve to be mentioned. See ch. v. 1. to vi. 20. and Locke.

Ver. 1. *It is reported commonly*] Whoever reads attentively 2 Cor. i. 20—ii. 11. will eaſily perceive that the laſt verſe of the preceding chapter, is an introduction to the ſevere act of diſcipline which St. Paul was going to exerciſe amongſt them, though abſent, as if he had been preſent; and therefore that verſe ought properly to begin the preſent chapter. The writers of the New Teſtament ſeem to uſe the Greek word πορνεία, which we tranſlate *fornication*, in the ſame ſenſe that the Hebrews do צבות, *zebut*, which we alſo tranſlate *fornication*; though it is certain both theſe words in Sacred Scripture have a larger ſenſe than the word *fornication* has in our language; for *zebut*, among the Hebrews, ſignified *uncleanneſs*, or any flagitious, ſcandalous crime; but more eſpecially the uncleanneſs of unlawful copulation and idolatry; and not preciſely fornication in our ſenſe of the word, that is, the unlawful mixture of an unmarried couple. That the inter-marrying of a ſon-in-law and a mother-in-law was not prohibited by the laws of the Roman empire, may be ſeen in Tully; but yet it was looked on as ſo ſcandalous and infamous, that it had never any countenance from practice. Tully's words in his oration, *Pro Clutentio*, are ſtrikingly agreeable to the preſent caſe, "Nubit genero ſocrus nullis hoſpitiis, nullis auctoribus, O ſcelus incredibile, et præter hanc unam, in omni vita inauditum!" Dr. Whitby thinks that the ſcandalous ſtories which were generally told among the heathens of the inceſtuous practices of the primitive Chriſtians, had their original from the miſrepreſentation of the fact mentioned in this verſe. See on Acts xv. 19, &c. Locke, Hammond, Whitby, and Grotius *de Jure B. and P.* lib. ii. c. 5. Inſtead of, *As is not ſo much as named*, &c. reads after Elſner, *As is not mentiontd with commendation even*, &c.

Ver. 2. *And ye are puffed up*, &c.] *And yet ye are elated, inſtead of mourning, as ye ought to do, in order to the expulſion of him who hath committed this.* At that time the church uſed publick humiliations, with faſting and tears, when they paſſed a ſentence of excommunication. Heylin.

Ver. 3. *But preſent in ſpirit*] Some think this refers to an extraordinary gift which St. Paul had of diſcerning clearly and circumſtantially what was done at a diſtance. Comp. Coloſſ. ii. 5. 2 Kings v. 26. ch. vi. 12. and Dr. Benſon's Hiſt. vol. ii. p. 16.

Ver. 4, 5. *In the name of our Cord Jeſus Chriſt*] *That ye, being gathered together in the name of our Lord Jeſus Chriſt, and my Spirit, with the power of our Lord Jeſus Chriſt*, ver. 5. *do deliver ſuch a one to Satan*, &c. Some think, that as *Satan* is conſidered as the head of all who are not under Chriſt, as their head, (that is, in the church of Chriſt) every one who was cut off from the church muſt of courſe be *delivered over to Satan*; but it ſeems much more reaſonable to believe, that this refers to the infliction of ſome *bodily pains* or diſeaſes, in which Satan might act as the inſtrument of divine juſtice. Comp. 1 Tim. i. 20. And this was *for the deſtruction of the fleſh*; not directly of the fleſhly principle, for in that ſenſe it could not be oppoſed to the *ſaving the ſpirit in the day of the Lord.* But probably this was for the emaciating and enfeebling the powers of animal nature;—"that his body may be afflicted and brought down, and thus the man led to true repentance and humiliation, that ſo his ſoul may be ſaved in the laſt day. See Doddridge, Locke, and Eraſmus.

Ver. 6. *Your glorying is not good*] L'Enfant would read this interrogatively,—*Have you not a fine ſubject for boaſting?—Glorying* or boaſting is throughout the beginning of this Epiſtle ſpoken of the preference they gave to their new leader, in oppoſition to St. Paul. See L'Enfant, Locke, and 2 Cor. xii. 21.

Ver. 7. *Purge out therefore the old leaven*] The Apoſtle continues the figure from unleavened bread, ver. 6. with a particular view to the Jewiſh paſſover, in which it was forbidden. "As therefore it was the manner of the Jews at their paſſover, eſpecially on the day of preparation, to ſearch diligently if the leaſt morſel of leavened bread were left in their houſes, and carefully to remove it all,—in like manner do *you* alſo put away this inceſtuous perſon, and every other contagious evil; commencing a people pure and uncorrupt, in order to your due celebration of the Chriſtian paſſover;—*for even Chriſt our paſſover is ſacrificed for us.* We have a feſtival to keep, as well as the Jews; a paſchal lamb was ſlain and ſacrificed for our redemption, of which the lamb offered under the law for the deliverance from Egypt was but a type; and their flight out of that houſe of bondage was but a typical repreſentation of our haſtening out of the more cruel bondage of ſin." It is probable that this Epiſtle was written near the feſtival of Eaſter: See ch. xvi. 8. where the Apoſtle ſays he ſhall ſtay at Epheſus, where he then was, till pentecoſt. See Bp. Lavington's ſermon "On the nature and uſe of a type," Ridley's Sermons on the Chriſtian paſſover, and Heylin.

malice and wickedneſs; but with the unleavened *bread* of ſincerity and truth.

9 I wrote unto you in an epiſtle, not to company with fornicators;

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then muſt ye needs go out of the world.

11 But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with ſuch an one, no not to eat.

12 For what have I to do to judge them alſo that are without? do not ye judge them that are within?

13 But them that are without, God judgeth. Therefore put away from among yourſelves that wicked perſon.

CHAP. VI.

The Corinthians muſt not vex their brethren, in going to law with them; eſpecially before infidels. The unrighteous ſhall not inherit the kingdom of God. Our bodies are the members of Chriſt, and temples of the Holy Ghoſt: they muſt not therefore be defiled.

DARE any of you, having a matter againſt another, go to law before the unjuſt, and not before the ſaints?

2 Do ye not know that the ſaints ſhall judge the world? and if the world ſhall be judged by you, are ye unworthy to judge the ſmalleſt matters?

3 Know ye not that we ſhall judge angels? how much more things that pertain to this life?

4 If then ye have judgements of things pertaining to this life, ſet them to judge, who are leaſt eſteemed in the church.

5 I ſpeak to your ſhame. Is it ſo, that there is not a wiſe man amongſt you? no, not one that ſhall be able to judge between his brethren?

Ver. 9. See ver. ii. 7. 2 Cor. vi. 14. Epheſ. v. 11. 2 Theſſ. iii. 14.—V. 10. Ch. i. 20. John xvii. 15.—V. 11. Matth. xviii. 17. Rom. xvi. 17. 2 Theſſ. iii. 14. 2 John 10. Gal. ii. 12.—V. 12. Mark iv. 11. Col. iv. 5. 1 Theſſ. iv. 12. 1 Tim. iii. 7. Ch. vi. 1, 3, 4.—V. 13. Deut. xiii. 5. xvii. 7. xxii. 21, 22, 24.——V. 2. Pſ. xlix. 14. Dan. vii. 22. Matth. xix. 28. Luke xxii. 30. Rev. ii. 26. iii. 21. xx. 4.—V. 4. Ch. v. 12.

Ver. 9. *I wrote,* &c.] *I have written unto you in the* [*this*] *Epiſtle.* Vid. Jones, p. 169. Wat. Inſtead of *fornicators*, in this and the following verſes, ſome very properly render the original word πόρνοι, by *leud perſons*, as it is plain the Apoſtle intended the word ſhould be taken in that extent: his argument concluding yet more ſtrongly againſt ſome other ſpecies of lewdneſs, than againſt what is called ſimple fornication, deteſtable as that is. See on ver. 1.

Ver. 12. *For what have I to do,* &c.] *Have I any thing to do to judge thoſe which are without? No. Judge ye them that are within*; ver. 13. (*But thoſe that are without God judgeth*) *and ye ſhall take away* THE EVIL *from among you.* See Deut xiii. 5. xvii. 7. In the words *thoſe that are without*, Dr. Whitby thinks there is an oblique reference to the *mother-in-law* of the inceſtuous perſon, who was an *heathen*; which, from the Apoſtle's giving no direction concerning her, is not improbable. However, the views of the Apoſtle in this clauſe, if they took in this particular, ſeem to have been ſtill more extenſive. "Thoſe who are without the pale of the Chriſtian church, God judgeth; and he will find a way, ſooner or later, to teſtify his aweful diſpleaſure againſt them, for crimes which they have committed againſt the law of nature, and that acquaintance with it, which he knows they actually had, or might have attained."

REFLECTIONS ON CHAP. V.

This chapter contains a very important doctrine,—the neceſſity of diſcipline in the church, and eſpecially that part of diſcipline which conſiſts of excommunication. St. Paul reproves the Corinthians for not removing the inceſtuous perſon from among them; which teaches us, that when perſons who call themſelves *Chriſtians*, fall into ſins which diſhonour the religion of Jeſus Chriſt, the whole church ought to mourn for it, and ſhould not ſuffer thoſe perſons to remain in her communion, but to chaſe from it ſuch as are its reproach and ſcandal.

St. Paul moſt expreſly declares, that we ought not to acknowledge for brethren, for Chriſtians, the unclean, unjuſt, ſlanderous, drunkards, or other ſcandalous and avowed ſinners; nor to have any familiar dealings with them. This is the law of Chriſt; this is what the Apoſtles have commanded in his name; this is the rule appointed by them in all churches, for the honour of the Chriſtian religion, and the ſaving the ſinners themſelves, as well as to prevent their evil examples from corrupting other members of the church; and this is what the firſt Chriſtians religiouſly practiſed: On which account we are forced to own, that the church is not now governed as it ought to be, ſince this kind of excommunication is exerciſed hardly any where; Neverthele∫s, the duty of all true Chriſtians is, to avoid as far as poſſible all correſpondence with wicked men, and to diſtinguiſh themſelves from them by an holy and exemplary life; nor ſhould we ever vainly imagine, that being joined in communion with a Chriſtian church, can excuſe the guilt of immoral and ſcandalous practices, for *which the wrath of God comes* even *upon the children of diſobedience* among the heathen.

God will have his time to *judge them that are without*; and not only "Chriſtians at large," as ſome may fondly, and perhaps profanely be ready to call themſelves, but Mahometans and pagans too will find articles like theſe ſitting upon their ſouls with a dreadful weight; and, if ſincere repentance do not make way for pardon, plunging them into the loweſt abyſs of miſery;—into a ſtate of everlaſting ſeparation from the bleſſed God, and all his holy and acceptable ſervants.

Chap. VI. *Ver.* 1. *Before the unjuſt, and not before the ſaints*] By the *ſaints*, are meant the Chriſtians; by the *unjuſt*, the heathens. The heathen judges, as St. Paul here in effect declares, were generally unjuſt; Chriſtians were generally good, righteous, and holy men: There might be exceptions on each ſide, but the Apoſtle's argument turns on what might commonly be ſuppoſed: the *ſaints* who are *to judge angels*, are not merely profeſſing Chriſtians. See Locke, Doddridge, and Whitby.

Ver. 3. *Know ye not that we ſhall judge angels?*] "Even the fallen angels themſelves, who, notwithſtanding all their malignity and pride, ſhall be brought to that tribunal, at which you, having glorioully paſſed your own trial, ſhall be ſeated with Chriſt, your victorious Lord; when by his righteous ſentence he ſhall ſend theſe rebellious ſpirits to that flaming priſon, which divine juſtice hath prepared for them." Had the Apoſtle, as Dr. Whitby and others ſuppoſe, referred to the power which many Chriſtians had of driving out demons from thoſe who were poſſeſſed by them, he would not have ſpoken of this as a future thing; nor can we ſuppoſe it to have been common to all Chriſtians, nor would it have afforded an argument equally forcible with that, which the interpretation we have given ſuggeſts. There ſeems a peculiar dignity and propriety in this determination of the great God, that when the devils, who are expreſly ſaid to *be reſerved in chains of darkneſs, to the judgement of the great day*, ſhall be condemned; the ſaints, being raiſed to the ſeats of glory which theſe wicked ſpirits have forfeited and loſt, ſhould affix in that ſentence, which ſhall diſplay the victory of Chriſt over them in theſe his ſervants, once their captives; and will, no doubt, render the ſentence itſelf yet more intolerable to creatures of ſuch malignity and pride. See Locke, Whitby, Doddridge, and Reynolds "of angels," p. 183.

Ver. 4. *If then ye have judgements*] *If therefore you have controverſies relating to affairs of this life, do you ſet them to judge, who are of no eſteem in the church*;—i. e. the heathen magiſtrates. Some criticks ſay that κριτήρια, rendered *judgements*, like δικαστήρια, ſignify *judicial courts*, not *cauſes*; and they would render the paſſage thus: *Appoint ſecular judicatories, if you have in the church this contemptible ſort of men*, who are ſo ready to go to law, ver. 7. But the firſt interpretation ſeems preferable. See Bp. Overall, Camerarius, Knatchbul, Limborch, and Elſner. Mr. Locke obſerves, that there was amongſt the Jews *Conceſſus triumviralis authenticus*, who had authority, and could hear and determine cauſes, *ex officio*; there was another *conceſſus triumviralis* choſen by the parties. Theſe, though they were not authentic, yet could judge and determine the cauſes referred to them; and theſe were they whom St. Paul calls here τοὺς ἐξουθενημένους, *judices non authenticos*; that is, "Referees choſen by the parties." That he does not mean by the original *thoſe who are leaſt eſteemed*, is plain from the next verſe.

Ver. 5. *A wiſe man*] If St. Paul uſes this word in the ſenſe of the ſynagogue

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, becauſe ye go to law one with another. Why do ye not rather take wrong? why do ye not rather ſuffer yourſelves to be defrauded?

8 Nay, ye do wrong, and defraud, and that *your* brethren.

9 Know ye not that the unrighteous ſhall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind.

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of God.

11 And ſuch were ſome of you: but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God ſhall deſtroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raiſed up the Lord, and will alſo raiſe up us by his own power.

15 Know ye not, that your bodies are the members of Chriſt? ſhall I then take the members of Chriſt, and make them the members of an harlot? God forbid!

16 What, know ye not that he which is

Ver. 7. Prov. xx. 22. Matth. v. 39, 40. Luke vi. 29. Rom. xii. 17, 19. 1 Theſſ. v. 15.—V. 8. 1 Theſſ. iv. 6.—V. 9. Ch. xv. 50. Gal. v. 21. Epheſ. v. 5. 1 Tim. i. 9. Hebr. xii. 14. Rev. xxii. 15.—V. 11. Eph. ii. 2. Coloſ. iii. 7. Tit. iii. 3. Hebr. x. 22. V. 12. Ch. x. 23. Or, *profitable.*—V. 13. Matth. xv. 17. Rom. xiv. 17. Coloſ. ii. 22, 23. Ver. 19, 20. 1 Theſſ. iv. 3.—V. 14. Rom. vi. 5, 8. viii. 11. 2 Cor. iv. 14.—V. 15. Ch. xii. 27. Epheſ. iv. 12, 15, 16. v. 30.

ſynagogue, it ſignifies a *rabbi*, or one ordained, and ſo capacitated to be a judge; for ſuch were called *wiſe men.* If in the ſenſe of the *Greek ſchools*, then it ſignifies a man of learning, ſtudy, and parts. If it be taken in the latter ſenſe, it may ſeem to be uſed with ſome reflection on their pretences to wiſdom. Locke.

Ver. 6. *Brother goeth to law with brother*] Joſephus obſerves, that the Romans, who were now maſters of Corinth, permitted the Jews in foreign countries to decide private affairs, where nothing capital was in queſtion, among themſelves; and from hence may be argued the juſtice of this rebuke of St. Paul, as there is no room to doubt but Chriſtians might have the ſame privilege, as they were looked upon as a Jewiſh ſect: Excluſive of that, however, they might doubtleſs by mutual conſent have choſen their brethren as referees. See Lardner's Credibil. vol. i. p. 165. and on ver. 4.

Ver 8. *Nay, you do wrong*] That the wrong here ſpoken of was the fornicator's taking and keeping his father's wife, the words of St. Paul, 2 Cor. vii. 12. inſtancing this very *wrong*, are a ſufficient evidence; and it is not wholly improbable there had been ſome hearing of this matter before a heathen judge, or at leaſt that this had been talked of; which, if ſuppoſed, will give a great light to this whole paſſage, and ſeveral others in this Epiſtle; for St. Paul's argument, ch. v. 12, 13. ch. vi. 1, 2, 3, &c. runs plainly thus, coherent and eaſy to be underſtood, if it ſtood together as it ought, without the diviſion into two chapters. "You have a power to judge thoſe who are of your church, therefore put away from among you that fornicator. You do ill to let the caſe come before an heathen magiſtrate;—Are you, who are to judge the world, and angels, not worthy to judge ſuch a matter as this?" Locke.

Ver. 11. *But ye are waſhed*] "You are not only baptized, but divine grace has made a happy change in your ſtate and temper, and you are purified and renewed, as well as diſcharged from the condemnation to which you were juſtly obnoxious, in the name of the Lord Jeſus, and by the Spirit of him, whom we are now taught, through that common Saviour, to call with complacency *our God.*" See Heb. ix. 10—23. ch. x. 10 and 18. compared.

Ver. 12. *All things are lawful unto me*] *Are all things lawful for me?—However, all things are not expedient. Are all things lawful for me?—However, I will not be a ſlave to any.* Heylin; Who obſerves, that St. Paul here begins an anſwer to ſome, who would defend *fornication* under the notion of Chriſtian liberty. St. Paul, ſays Mr. Locke, having upon occaſion of injuſtice amongſt them, particularly in the matter of the *fornicator*, warned them againſt that and other ſins which exclude men from ſalvation, he here reſumes his former argument about fornication, and by his reaſoning it looks as if ſome among them had pleaded that fornication was lawful. To which he anſwers, that granting it to be ſo, yet the lawfulneſs of all wholeſome food reached not the caſe of fornication; and ſhews by ſeveral inſtances, (as particularly the degrading the body ,and making what in a Chriſtian is the member of Chriſt, the member of an harlot) that fornication upon ſeveral accounts might be ſo unſuitable to the ſtate of a Chriſtian man, that a Chriſtian ſociety might have reaſon to animadvert upon a fornicator, though fornication might paſs for an indifferent action in other men. *Expedient* and *brought under power*, in this verſe, ſeem to refer to the two parts of the next. The firſt of them to *eating*, in the firſt part of that verſe, and the latter of them to *fornication*, in the latter part. To make this the more intelligible, it may be fit to remark, that St. Paul here ſeems to obviate ſuch a ſort of reaſoning as this, in behalf of the fornicator. "All ſorts of meats are lawful to Chriſtians, who are ſet free from the law of Moſes; and why are they not ſo with regard to *women*, who are at their own diſpoſals?"—To which the Apoſtle replies, "Though my belly was made only for eating, and all ſorts of meats were made to be eaten, and ſo are lawful for me; yet will I abſtain from what is lawful, if it be not convenient for me, though my belly will be certain to receive no prejudice by it which will affect it in the other world, ſince God will there put an end to the belly, and all uſe of food. But as to the body of a Chriſtian, the caſe is quite otherwiſe; that was not made for the enjoyment of women, but for a much nobler end,—to be a member of Chriſt's body, and ſo ſhall laſt for ever, and not be deſtroyed, as the belly ſhall be. Therefore, ſuppoſing fornication to be lawful in itſelf, I will not ſo debaſe and ſubject my body, and do it that prejudice, as to take that which is a member of Chriſt, and make it the member of an harlot:—this ought to be had in deteſtation of all Chriſtians." The context is ſo plain in this caſe, that interpreters allow St. Paul to be diſcourſing here upon a ſuppoſition of the lawfulneſs of fornication. Nor will it appear at all ſtrange that he does ſo, if we conſider the argument he is upon. He is here convincing the Corinthians, that though fornication were to them an indifferent thing, and were not condemned in their country, more than eating any ſort of meat; yet there might be reaſons why a Chriſtian ſociety might puniſh it in their own members by church cenſures, and expulſion of the guilty. Conformably to which, we ſee in what follows here, that all the Apoſtle's argument againſt fornication are brought from the incongruity it hath with the ſtate of a Chriſtian, as a *Chriſtian*; but nothing is ſaid againſt it as a fault in a man, as a *man*; no plea uſed that it is a ſin in all men by the law of nature. A Chriſtian ſociety, without entering into that inquiry, or going ſo far as that, had reaſon to condemn and cenſure it, as not comporting with the dignity and principles of that religion, which was the foundation of their ſociety. Locke.

Ver. 14. *By his own power*] Διὰ της δυνάμεως αὐτȣ̃. The context and deſign of St. Paul ſtrongly incline one to take διὰ here to ſignify *to*, and not *by*, as it does 2 Pet. i. 3. St. Paul is here proving to the Corinthian converts that they have a power to judge. He tells them that they ſhall judge the world, ver 2, and 3. and for their not judging he blames them; telling them it is a leſſening to them not to exerciſe this power; ver. 7. And he gives a reaſon for it in this verſe, namely, that Chriſt is *raiſed up to the power of God*, and ſo ſhall they be. Unleſs it be taken in this ſenſe, the preſent verſe ſeems to ſtand alone; for what connection has the mention of the reſurrection, in the ordinary ſenſe of this verſe with what the Apoſtle is ſaying here,—but raiſing us up with bodies to be members of his glorious body, and to partake of his power in judging the world? This adds a great honour and dignity to our bodies, and is a reaſon why we ſhould not debaſe them into the members of an harlot. Theſe words alſo give a reaſon for his ſaying, that *he would not be brought under the power of any thing*, ver. 12. "Shall I, whoſe body is a *member of Chriſt*, and ſhall be raiſed to the power which *He* has now in heaven, ſuffer my body to be a member, and under the power of an harlot!—That I will never do, let fornication in itſelf be judged by you ever ſo lawful." If this be not the meaning of St. Paul, to what purpoſe is it that he ſo expreſly declares, that the belly and meat ſhall be deſtroyed,—and does ſo manifeſtly put an oppoſition between the body and the belly, ver. 13? See Locke and Elſner.

joined to an harlot, is one body? for Two (ſaith he) ſhall be one fleſh.

17 But he that is joined unto the Lord, is one ſpirit.

18 Flee fornication: Every ſin that a man doeth, is without the body; but he that committeth fornication, ſinneth againſt his own body.

19 What, know ye not that your body is the temple of the Holy Ghoſt, *which is* in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your ſpirit, which are God's.

CHAP. VII.

He treateth of marriage, ſhewing it to be a remedy againſt fornication; and that the bond thereof ought not lightly to be diſſolved. Every man muſt be content with his vocation. Virginity wherefore to be embraced: And for what reſpects we may either marry, or abſtain from marrying.

NOW concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.

2 Nevertheleſs, *to avoid* fornication, let every man have his own wife, and let every woman have her own huſband.

3 Let the huſband render unto the wife due benevolence: and likewiſe alſo the wife unto the huſband.

4 The wife hath not power of her own body, but the huſband: and likewiſe alſo the huſband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it be* with conſent for a time, that ye may

Ver. 16. Gen. ii. 24. Matth. xix. 5. Epheſ. v. 31.—V. 17. John xvii. 21, 22, 23. Epheſ. iv. 4. v. 30.—V. 18. Rom. i. 24. 1 Theſ. iv. 4.—V. 19. Ch. iii. 16. 2 Cor. vi. 16.—V. 20. Ch. vii. 23. Hebr. ix. 12. 1 Pet. i. 18.——V. 1. Ver. 8, 26.—V. 3. Exod. xxi. 10. 1 Pet. iii. 7.—V. 5. Joel ii. 16. See Exod. xix. 15. 1 Sam. xxi. 4, 5.

Ver. 18. *Every ſin*, &c.]—" Every other ſin which a man practiſes *is without the body*; its effects fall not ſo directly upon the body, but often more immediately upon the mind; but he that committeth whoredom, or any kind of lewdneſs, ſinneth particularly againſt his own body; not only polluting and debaſing it, by making it one with ſo infamous a creature, but perhaps infecting and enfeebling, waſting and conſuming it, which theſe vices, when grown habitual and frequent, have an apparent tendency to effect." It would be unreaſonable to inſiſt on the moſt rigorous interpretation of the words, *Every ſin that a man doth*, &c. but the general ſenſe, as given in the paraphraſe, is plain and true; and probably, on the whole, there is no other ſin by which the body receives equal detriment, conſidering not only its nature, but how much it has prevailed. A fine paſſage of Xenophon will illuſtrate what is ſaid in this verſe;—wherein Socrates is repreſented as declaring, " that intemperate and luſtful perſons hurt themſelves far more than any others; whereas other ſinners ſecure ſome profit to themſelves, though they are injurious to others." See Doddridge, Raphelius, and Grotius.

Ver. 19. *What! know ye not*, &c.] This queſtion is repeated ſix times in this chapter, and ſeems to carry with it a very ſtrong *irony* on their pretence to extraordinary wiſdom. See ch. iv. 10. Locke, Wetſtein, and Cicero. *de Leg.* lib. i. ad fin.

REFLECTIONS ON CHAP. VI.

How great a reproach do we bring on our Chriſtian profeſſion by ſo immoderate an attachment to our ſecular intereſts! How much does the family of our common father ſuffer, while brother goes to law with brother!—What are theſe little intereſts of mortal life, that the *heirs of ſalvation*, by whom *angels* are to be *judged*, ſhould wrangle about them, and for the ſake of them *do wrong*, and *that even to their brethren!* ver. 1—8. Men had need, where ſuch a temper prevails, to examine themſelves, and take heed that they be not deceived; for though good men may fall into ſome degrees of this evil, through negligence, miſtake, or the infirmities of our common nature; yet certainly it looks too much like the character of thoſe, concerning whom the Apoſtle teſtifies, that *they ſhould not inherit the kingdom of God* ver. 9, 10.

We may obſerve, that in the catalogue here given are contained, not only the moſt infamous and enormous offenders, but ſome who perhaps may be tempted, becauſe of their freedom from flagitious crimes, to think much better of themſelves than they ought. We find here the *effeminate* and *covetous*, the *revilers* and *extortioners*, ranked with *adulterers* and *fornicators*, with *thieves* and *drunkards*, with *idolaters* and *Sodomites*. We can never be ſecure from danger of falling into the greateſt ſins, till we learn to guard againſt the leaſt; or rather till we think no evil ſmall, viewing every ſin in its contradiction to the nature of God, and in the ſad aſpect it wears with regard to an eternal ſtate.

But how ſtriking is it to reflect, that when the Apoſtle is ſpeaking of perſons of ſuch infamous character, he ſhould be able to add, in his addreſs to his Chriſtian brethren at Corinth, (ver. 11.) *and ſuch were ſome of you!* Who muſt not adore the riches and ſovereignty of divine grace?—Were *ſuch as theſe* the beſt of the heathen world?—Were *ſuch as theſe* prepared by their diſtinguiſhed virtues to receive further aſſiſtance?—Let us pay our homage to the all conquering grace of God; and let the greateſt ſinners learn from hence not to deſpair of ſalvation, when made ſincerely deſirous of being *waſhed* and ſanctified, as well as *juſtified* in the *name of our Lord Jeſus, and by the Spirit of our God.*

It is that *name*, it is that *Spirit* alone, which accompliſhes wonders like theſe; and bleſſed be God, all the wonders of this kind were not exhauſted in thoſe early ages; but ſome have been reſerved for *us*, on whom the end of the world is come. The Goſpel hath exerted its triumphs in our own days, and they ſhall be renewed in thoſe of our children: only let none from hence preſume to turn the grace of God into wantonneſs, leſt inſtead of being among the few who are made trophies of the divine mercy, they ſhould periſh with the multitude of the ungodly world.

With what incomparable advantages doth our holy religion, in this reſpect peculiarly excellent, enforce all the leſſons of moral virtue which it teaches!—With what holy diſdain ſhould *we* look on the baits of ſenſe, and the pollutions which are in the world through luſt, if we ſeriouſly and often reflected on theſe two things,—that *our bodies are the members of Chriſt*, and that they are *the temples of the Holy Ghoſt!*—It ſhould be our unwearied care, as it will be our peculiar happineſs, that they may not only *nominally*, but *really* be ſuch; that by a living faith we may be united to the Lord, ſo as to become one ſpirit with him; animated by that *Spirit* which reſides in him, and dwells in all who are truly his. ver. 15—19.

Whenever we are tempted to alienate ourſelves from the ſervice of God, we ſhould reflect upon the price with which we are bought; ver. 20. That great, that important price, which we ſhould never think of, but with ſecret ſhame, as well as with love and admiration. O Lord! haſt thou paid ſuch a ranſom for me, and ſhall I act as if I thought even this not enough?—as if thou hadſt acquired only a partial and imperfect right to me, and I might divide myſelf between thee and ſtrangers, between thee and thine enemies?—Oh may I be intirely thine, and make it the buſineſs of the lateſt day and hour of my life, to *glorify thee with my body, and with my ſpirit*, which are and ought to be for ever thine!

Chap. VII. *Ver.* 1.] The chief buſineſs of the foregoing chapter we have ſeen to be, the leſſening the credit of the falſe Apoſtle, and the extinguiſhing that faction. What follows is in anſwer to ſome queſtions they had propoſed to St. Paul. This chapter contains conjugal matters; wherein he diſſuades from marriage thoſe who have the gift of continence, conſidering the preſent unſettled ſtate of the Chriſtian converts. Next, he teaches that converts ought not to forſake their unconverted mates, inaſmuch as Chriſtianity changes nothing in men's civil eſtate, but leaves them under the ſame obligations they were tied by before. And laſt of all, he lays down directions about giving or not giving their daughters in marriage. Locke.

Ver. 3. *Due benevolence*] *What is due.* Wells. *Benevolence* here ſignifies that complacency and compliance which every married couple ought to have for each other, with reſpect to their mutual ſatiſfaction. Locke.

Ver. 4. *Alſo the huſband hath not power*, &c.] The woman, who in all other rights is inferior, has here the ſame power given her over the man's body, that the man has over hers. The reaſon whereof is plain;—becauſe, if ſhe had not her man when ſhe had need of him, as well as the man his woman when he had need of her, marriage would be no remedy againſt fornication.

Ver. 5. *Defraud ye not one another*] " Do not in this matter be wanting one to another, unleſs it be by mutual conſent for a ſhort time, that you may wholly attend to acts of devotion, when you fall upon ſome ſolemn occaſion: and when this time of ſolemn devotion is over, return to your former freedom and conjugal ſociety; leſt the devil, taking advantage of your inability to contain, ſhould tempt you to a violation of the marriage bed."

give yourſelves to faſting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But I ſpeak this by permiſſion, *and* not of commandment.

7 For I would that all men were even as I myſelf. But every man hath his proper gift of God, one after this manner, and another after that.

8 I ſay therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* huſband:

11 But and if ſhe depart, let her remain unmarried, or be reconciled to *her* huſband: And let not the huſband put away *his* wife.

12 But to the reſt ſpeak I, not the Lord; If any brother hath a wife that believeth not, and ſhe be pleaſed to dwell with him, let him not put her away.

13 And the woman which hath an huſband that believeth not, and if he be pleaſed to dwell with her, let her not leave him:

14 For the unbelieving huſband is ſanctified by the wife, and the unbelieving wife is ſanctified by the huſband: elſe were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a ſiſter is not under bondage in ſuch *caſes:* but God hath called us to peace.

16 For what knoweſt thou, O wife, whether thou ſhalt ſave *thy* huſband? or how knoweſt thou, O man, whether thou ſhalt ſave *thy* wife?

17 But, as God hath diſtributed to every man, as the Lord hath called every one, ſo let him walk. And ſo ordain I in all churches.

Ver. 5. 1 Theſſ. iii. 5.—V. 6. Ver. 12. 2 Cor. viii. 8. xi. 17.—V. 7. Acts xxvi. 29. Ch. ix. 5. Matth. xix. 12. Ch. xii. 11. V. 8. Ver. 1, 26.—V. 9. 1 Tim. v. 14—V. 10. See ver. 12, 25, 40. Mal. ii. 14. Matth. v. 32. xix. 6, 9. Mark x. 11, 12. Luke xvi. 18.—V. 12. Ver. 6.—V. 14. Mal. ii. 15.—V. 15. Rom. xii. 18. Gr. *in peace.*—V. 16. 1 Pet. iii. 1. Gr. *what.*—V. 17. Ch. iv. 17.

Ver. 6. *But I ſpeak this by permiſſion*] "You will obſerve, that I ſay this by permiſſion from Chriſt; but not by any expreſs command which he gave in perſon in the days of his fleſh, or gives by the inſpiration and ſuggeſtion of his Spirit now;—by which inſpiration you may conclude I am guided, when I throw in no ſuch precautions as theſe." See Craddock, and Doddridge's Diſſertation on the Inſpiration of the New Teſtament, p. 30, &c. For a good explanation of the phraſe ἀπ' ἑαυτȣ̃, *of* or *from myſelf*, John xvi. 13, &c. See "The Doctrine of the Trinity, as deduced by the Light of Reaſon, &c." p. 93.

Ver. 7. *For I would that all men*, &c.] "As for the main queſtion we are now upon, I could wiſh that all men were in this reſpect even as myſelf; that all Chriſtians could as eaſily bear the ſeverities of a ſingle life, in the preſent circumſtances, and exerciſe as reſolute command over their natural deſires." Common ſenſe requires us thus to limit the Apoſtle's expreſſion; for it would be a moſt flagrant abſurdity to ſuppoſe that St. Paul wiſhed marriage might intirely ceaſe. It ſhews therefore how unfair and improper it is in various caſes to ſtrain the Apoſtle's words to the utmoſt rigour, as if he perpetually uſed the moſt critical exactneſs. But indeed, ch. ix. 32. is ſo full an inſtance to the contrary, that it is not neceſſary to multiply remarks of this kind. See Doddridge, and Whitby.

Ver. 10. *And unto the married I command*, &c.] *Command not I, but the Lord.* MS. The tranſlation publiſhed by the Engliſh jeſuits at Bourdeaux has it, *To thoſe who are united in the ſacrament of marriage*; which we mention as one inſtance ſelected from a number, of the diſhoneſty of that tranſlation, and of the ſubtilty of the tranſlators.

Ver. 12. *But to the reſt ſpeak I*, &c.] "I have reminded you of the deciſion of Chriſt, with reſpect to the affair of divorce; now, as to the reſt of the perſons and caſes to which I ſhall addreſs myſelf, it is to be obſerved that I ſpeak according to what duty or prudence ſeems on the whole to require; and it is not to be conſidered, as if it were immediately ſpoken by the Lord." See on ver. 6.

Ver. 13. *Let her not leave him*] The Greek word being the ſame both in this and the 12th verſe, though it be rendered *put away* in that, and *leave* in this, and being directed both to the man and woman, ſeems to intimate the ſame power, and ſame act of diſmiſſing in both; and conſequently it ſhould have been rendered *put away* in both places: It has been obſerved on Mark xii. 10. that in theſe countries, in the Apoſtle's days, the wives aſſumed a power of divorce, as well as the huſbands. See Locke, and Doddridge.

Ver. 14. *Is ſanctified*] The words *ſanctified*, *holy*, and *unclean*, are uſed here by the Apoſtle in the Jewiſh ſenſe. The Jews called all that were Jews *holy*, and all others *unclean*. Thus *proles genita extra ſanctitatem*, was, "a child begot by parents, while they where yet heathens." *Genita intra ſanctitatem*, was, "a child begot by parents after they were proſelytes." St. Paul transfers this way of ſpeaking from the Jewiſh into the Chriſtian church; calling all that are of the Chriſtian church *ſaints* or *holy*; by which reaſon all that were out of it were eſteemed *unclean:* See on ch. i. 2. The meaning of this verſe is as follows: "For, in ſuch a caſe as this, the unbelieving huſband is ſo ſanctified to the wife, and the unbelieving wife is ſo ſanctified to the huſband, that their matrimonial converſe is as lawful, as if they were both of the ſame faith; *otherwiſe your children*, in theſe mixed caſes, *were unclean*, and muſt be looked upon as unfit to be admitted to thoſe peculiar ordinances, by which the ſeed of God's people are diſtinguiſhed: *But now* they are confeſſedly *holy*, and are as readily admitted to baptiſm in all our churches, as if both the parents were Chriſtians; ſo that the caſe, you ſee, is in effect decided by this prevailing practice." This one paſſage is of great force to eſtabliſh the uſe of infant baptiſm, and prove it even an apoſtolical practice; and this is the ſenſe in which the ancient Chriſtians underſtood and explained the text; and other expoſitions have this inconſiſtency, that they make St. Paul call an infidel man or woman *ſanctified*, even while they continue infidels. To call *baptiſm*, or a converſion to Chriſtianity, *ſanctification*, is common in the Scriptures, and among the ancients. Should thoſe who are againſt infant baptiſm think this explication to be a modern invention, merely to ſupport a ſyſtem, the commentaries of Pelagius, St. Auſtin, and others who lived long before the riſe of the ſect of anabaptiſts, will be a ſufficient refutation of ſuch a ſuſpicion. Should it be ſuppoſed that *holy* ſignifies *legitimate*, and that unclean denotes *illegitimate* or *baſtards*, Not to urge that this ſenſe of the phraſe is not warranted by Scripture,—the argument will not bear it: For it would be reaſoning in a circle, and proving a thing by itſelf, to ſay that the cohabitation of the parents was lawful, becauſe the children were not baſtards; Whereas all who thought the cohabitation of the parents to be unlawful, muſt of courſe eſteem the children to be baſtards. See Locke, Hammond, Bingham's Antiq. Wall on infant baptiſm, part i. ch. 19. and Elſner, vol. ii. p. 94.

Ver. 15. *But if the unbelieving depart*, &c.] In Matth. v. 32. only one juſt cauſe of divorce is acknowledged, but here the Apoſtle plainly allows another; viz. malicious and obſtinate *deſertion* in either of the parties; and that becauſe it is wholly inconſiſtent with the purpoſes of marriage. We muſt therefore ſuppoſe that our Lord, in the paſſage above, ſpeaks of the cauſes of divorce commonly ſaid to be comprehended under the term *uncleanneſs* in the law; and declares that none of them will juſtify a man's divorcing his wife, except *fornication*. His doctrine concerning this matter is, That if the cauſe of a divorce be *juſt*, the innocent party is freed from the bond of marriage, ſo as to be at liberty to marry again. But if the divorce be made without a juſt cauſe, the marriage ſtill ſubſiſts; and conſequently both parties, the innocent as well as the guilty, thus divorced, commit adultery if they marry. This deciſion, though perfectly equitable with reſpect to the offending party, may ſeem to bear hard upon the innocent, who is excluded from the benefit of marriage for the other's fault. But it is one of thoſe inconveniences which ariſe from good regulations through the infirmity of human nature, and which, in the preſent circumſtances, cannot be remedied. See Macknight.

Ver. 17. *As God hath diſtributed*, &c.] As ὡς does not ſignify here the manner of calling, but the ſtate and condition of life the perſon was in when called; and therefore οὕτω, *ſo*, muſt ſignify the ſame too, as the next verſe proves,—Beza obſerves that from this verſe to the end of ver. 24. ſhould be placed after ver. 40. which would bring together the whole which is ſaid of marriage; and the doctrine concerning the indifference of circumciſion, would naturally introduce that of things offered to idols. See Beza, Hammond, and Wetſtein.

18 Is any man called, being circumciſed? let him not become uncircumciſed. Is any called in uncircumciſion? let him not become circumciſed.

19 Circumciſion is nothing, and uncircumciſion is nothing, but the keeping of the commandments of God.

20 Let every man abide in the ſame calling wherein he was called.

21 Art thou called *being* a ſervant? care not for it; but if thou mayeſt be made free, uſe *it* rather.

22 For he that is called in the Lord, *being* a ſervant, is the Lord's free man: likewiſe alſo he that is called, *being* free, is Chriſt's ſervant.

23 Ye are bought with a price; be not ye the ſervants of men.

24 Brethren, let every man wherein he is called, therein abide with God.

25 Now concerning virgins, I have no commandment of the Lord: yet I give my judgement, as one that hath obtained mercy of the Lord to be faithful.

26 I ſuppoſe therefore, that this is good for the preſent diſtreſs, *I ſay*, that *it is* good for a man ſo to be.

27 Art thou bound unto a wife? ſeek not to be looſed. Art thou looſed from a wife? ſeek not a wife.

28 But and if thou marry, thou haſt not ſinned; and if a virgin marry, ſhe hath not ſinned. Nevertheleſs, ſuch ſhall have trouble in the fleſh: but I ſpare you.

29 But this I ſay, brethren, the time is ſhort. It remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they poſſeſſed not;

31 And they that uſe this world, as not

Ver. 18. 1 Mac. i. 15.—V. 19. Gal. v. 6. vi. 15. John xv. 14.—V. 22. John viii. 36. Rom. vi. 18, 22. Gr. *made free.* Ch. ix. 21. Gal. v. 13. Eph. vi. 6. 1 Pet. ii. 16.—V. 23. Ch. vi. 20. 1 Pet. i. 18, 19.—V. 25. Ver. 6, 10, 40. 2 Cor. viii. 8, 10. 1 Tim. i. 16. Ch. iv. 2. 1 Tim. i. 12.—V. 26. Or, *neceſſity.* Ver. 1, 8.—V. 29. Rom. xiii. 11. 1 Pet. iv. 7. 2 Pet. iii. 8, 9.

Ver. 18. *Is any man called, being circumciſed?*] This is a very pertinent digreſſion, as it ſo directly contradicts the notion which prevailed among the Jews, that embracing the true religion diſſolved all the relations which had before been contracted; whereas the Apoſtle here declares, that the Goſpel left them in this reſpect juſt as it found them; increaſing, inſtead of leſſening the obligations they were under, to a faithful and affectionate diſcharge of their correſpondent duties. The word ἐπισπάσθω has an evident relation to attempts like thoſe referred to 1 Maccab. i. 15. which it is not neceſſary more particularly to illuſtrate. See Doddridge, Hammond, and Wall.

Ver. 20. *Let every man abide in the ſame calling*, &c.] It is plain from what immediately follows, that this is not an abſolute command; but only ſignifies, that a man ſhould not think himſelf diſcharged by the privilege of his Chriſtian ſtate, and the franchiſes of the kingdom of Chriſt into which he was entered, from any ties or obligations he was under as a member of the civil ſociety. The thinking themſelves freed by Chriſtianity from thoſe ties, was a fault it ſeems, which thoſe Chriſtians of Corinth were very apt to run into; for St. Paul thinks it neceſſary to guard them againſt this prejudice three times in the compaſs of ſeven verſes; and in the form of a direct command, enjoins them not to change their condition or ſtate of life: Whereby he manifeſtly intends that they ſhould not change, upon a preſumption that Chriſtianity gave them a new or peculiar liberty to do ſo; for notwithſtanding the Apoſtle's poſitively bidding them to remain in the ſame condition in which they were at their converſion, it is yet certain, that it was lawful for *them*, as well as others, to change, where it was lawful for them to change, had they not been Chriſtians. Locke.

Ver. 21. *Being a ſervant*] That is, *a ſlave. Uſe it rather*, implies, that if a man could obtain his freedom, he might lawfully deſire it; but if he could not, he was not to look upon it as a mark of the diſpleaſure of God. The word Ἀπελεύθερος, rendered *freedman*, in Latin *Libertus*, ſignifies not ſimply *a free man*, but one who having been a ſlave, hath had his freedom given him by his maſter. See Locke, and Clarke.

Ver. 23. *Ye are bought with a price*] *Have ye been redeemed from ſlavery?—Be not ye the bond-ſervants* [or *ſlaves*] *of men.* Wat. *Slaves* were bought and ſold in the market, as cattle are, and ſo by the price paid there was a property acquired in them. This therefore is a reaſon for what the Apoſtle adviſed ver. 21. *that they ſhould not be ſlaves to men*, becauſe Chriſt had paid a price for them, and they belonged to him. The *ſlavery* he ſpeaks of is *civil* ſlavery; which he makes uſe of to convince the Corinthians, that the civil ties of marriage were not diſſolved by a man's becoming a Chriſtian, ſince ſlavery itſelf was not; and he tells them in general in the next verſe, that nothing in any man's civil eſtate or right is altered by his becoming a Chriſtian. See Locke. According to Dr. Whitby the meaning is, "Are you redeemed from ſervitude? Do not ſell yourſelves for ſlaves again:" To which Dr. Waterland's tranſlation is conformable. It is indeed probable, that the Apoſtle does counſel Chriſtians againſt becoming ſlaves, if it could be prevented; and with great reaſon; as it was a circumſtance which ſeemed leſs ſuitable to the dignity of the Chriſtian profeſſion, and muſt expoſe them to many incumbrances and interruptions in duty, eſpecially on the ſabbath, and other ſeaſons of religious aſſembly,—beſides the danger of being preſent at domeſtic idolatrous ſacrifices, or being ill-treated if they refuſed their compliance. The interpretation, however, ſeems objectable, becauſe the advice is unneceſſarily reſtrained thereby to thoſe ſlaves who had been redeemed; which plainly as well ſuited thoſe who had their freedom given them; and indeed ſuited all Chriſtians, who never had been ſlaves at all, and who might more eaſily have been prevailed upon by their poverty to bring themſelves into a condition, the evils and inconveniences of which they did not thoroughly know.—If a ſtate of ſlavery be ſo inconvenient for the practice, and unworthy the dignity of the Chriſtian profeſſion,—in how horrible a light muſt *they* ſtand, who call themſelves Chriſtians, and yet carry on an *infamous traffick*, in order to enſlave, and reduce to the moſt complicated diſtreſs, millions of their fellow-creatures! See Mr. Sharp's "Short account of Africa, and of the ſlave trade."

Ver. 24. *Abide with God*] L'Enfant explains παρὰ τῷ Θεῷ, by, *in the ſight of God*;—"taking care to behave in a religious and prudent manner, as under the divine inſpection." (See 2 Cor. xi. 11. Epheſ. ii. 6.) And he thinks there had been ſome diſorders at Corinth, proceeding from ſome irregular claim which Chriſtian ſlaves made to liberty, under pretence that, as Chriſtian brethren, they were equal with their maſters.

Ver. 25. *Now concerning virgins*] St. Paul by *virgins* evidently means thoſe of both ſexes, who are in a celibate ſtate. It is probable he had formerly diſſuaded them from marriage, in the preſent ſituation of the church: (See the next note.) It ſeems they were uneaſy under this, (ver. 28 and 35.) and therefore ſent ſome queſtions to St. Paul about it; In anſwer to which, from ver. 25 to 37. he gives directions to the unmarried about their marrying or not marrying; in the cloſe, ver. 38. he anſwers to parents about marrying their daughters, and then ver. 39, 40. ſpeaks of *widows.* When he ſays, *I have no commandment of the Lord*, he means, "I have no expreſs or poſitive commandment upon this ſubject, either in any of Chriſt's diſcourſes tranſmitted to us, or rather, in any immediate and perſonal revelation." Mr. Locke paraphraſes the next clauſe thus: "But I tell you my opinion as one, whom the Lord has been graciouſly pleaſed to make credible:" In which ſenſe, he obſerves, the Apoſtle elſewhere uſes πιστὸς ἄνθρωπος and πιστὸς λόγος, *faithful man,—a faithful ſaying.* See on ver. 37.

Ver. 26. *For the preſent diſtreſs*] This muſt certainly refer to the prevalence of perſecution at that time; for nothing (as we have before remarked) can be more abſurd, than to imagine that an inſpired Apoſtle would in the general diſcountenance marriage; conſidering that it was expreſly agreeable to a divine inſtitution, and of great importance to the exiſtence and happineſs of all future generations. See Locke, and Doddridge.

Ver. 29. *The time is ſhort*] "Is *contracted* within very narrow limits." The word συνεσταλμένος properly imports this, being a metaphor taken from *furling*, or *gathering up a ſail.* The Apoſtle probably ſaid this from a prophetic view of the approaching perſecution under Nero; while in its general import it may reſpect the ſhortneſs of our duration in this world; which ſhould guard us againſt too fond an attachment to any earthly relation or poſſeſſion. Some would render this clauſe, *The time, as to what remains, is ſhort; when both they*, &c." See L'Enfant, Hammond, Grotius, and Heylin.

Ver. 31. *As not abuſing it*] Καταχρώμενοι does not here ſignify *abuſing* in our ſenſe of the word, but *intently uſing.* Dr. Waterland renders abuſing it: for the faſhion of this world paſſeth away.

32 But I would have you without carefulneſs. He that is unmarried, careth for the things that belong to the Lord, how he may pleaſe the Lord:

33 But he that is married, careth for the things that are of the world, how he may pleaſe *his* wife.

34 There is difference alſo between a wife and a virgin. The unmarried woman careth for the things of the Lord, that ſhe may be holy, both in body and in ſpirit: but ſhe that is married, careth for the things of the world, how ſhe may pleaſe *her* huſband.

35 And this I ſpeak for your own profit; not that I may caſt a ſnare upon you, but for that which is comely, and that ye may attend upon the Lord without diſtraction.

36 But if any man think that he behaveth himſelf uncomely toward his virgin, if ſhe paſs the flower of *her* age, and need ſo require, let him do what he will, he ſinneth not: let them marry.

37 Nevertheleſs, he that ſtandeth ſtedfaſt in his heart, having no neceſſity, but hath power over his own will, and hath ſo decreed in his heart, that he will keep his virgin, doeth well.

38 So then, he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 The wife is bound by the law, as long as her huſband liveth; but if her huſband be dead, ſhe is at liberty to be married to whom ſhe will; only in the Lord.

40 But ſhe is happier if ſhe ſo abide, after my judgement: and I think alſo that I have the Spirit of God.

Ver. 31. Pſ. xxxix. 6. 1 John ii. 17.—V. 32. 1 Tim. v. 5. Gr. *of the Lord*, as ver. 34.—V. 34. Luke x. 40, &c.—V. 39. Rom. vii. 2.—V. 40. Ver. 25. 1 Theſſ. iv. 8.

renders it *uſing*: and thus it is agreeable to the form of the preceding ſentence. *Thoſe that weep, as though they wept not*, &c.—*Thoſe that uſe this world, as though they uſed it not*;—not carrying the enjoyments of it to an unbridled exceſs; *for the* whole ſcheme and *faſhion of this world paſſes off*, and is gone like a ſcene in a theatre, which preſently ſhifts; or a pageant in ſome publick proceſſion, which, how gaudily ſoever it be adorned, to ſtrike the eyes of ſpectators, is ſtill in motion, and preſently diſappears, to ſhew itſelf for a few moments to others. The reader will obſerve great elegance and beauty in this compariſon: See 1 John ii. 17. Wall, Doddridge, and Locke; who thinks that all, from the beginning of ver. 28. to the end of the preſent verſe, ſhould be looked upon as a parentheſis.

Ver. 34, 35. *How ſhe may pleaſe her huſband*, &c.] The Apoſtle in this text, and the counterpart to it, ſeems to declare, that ſingle perſons of either ſex have generally opportunities for devotion beyond thoſe who are married, even in the moſt peaceful times of the church; and that a diverſity of humours, both in men and women, makes it difficult for them to pleaſe each other ſo thoroughly, as is neceſſary in order to make a married life perfectly delightful. So that it intimates a counſel to ſingle people to value and improve their advantages; and to married people to watch againſt theſe things that would enſnare them, and injure their natural peace and comfort. Βρόχον, which we tranſlate *ſnare* in the next verſe, ſignifies *a cord*. which poſſibly the Apoſtle might uſe here for *binding*, according to the language of the Hebrew ſchool: and then his diſcourſe runs thus, "Though I have declared my opinion, that it is beſt for a virgin to remain unmarried, yet I bind it not; i. e. I do not declare it to be unlawful to marry." In the word ἔυσχημον, *comely*, he ſeems to intimate, that they were now in circumſtances, wherein God did as it were exact a peculiar ſeverity from all their thoughts; and that it was a time to think of the trials of martyrdom, rather than the endearments of human paſſions. Ἀπεριϛπάϛως is rendered in our tranſlation by the addition of ſeveral words. The ſentence would be rendered better, *for that which is comely* and *decent in the Lord*, *without violent conſtraint*. See Locke, Doddridge, and Knatchbull.

Ver. 36, 37. *Toward his virgin*] Παρθένον ſeems here uſed for the virgin *ſtate*, and not for the *perſon* of a virgin. Whether there be examples of the like uſe of it, ſays Mr. Locke, I know not; and therefore I propoſe it as my conjecture upon theſe grounds: *Firſt*, becauſe the reſolution of mind here ſpoken of muſt be in the perſon to be married, and not in the father, who has the power over the perſon concerned; for how will the father's firmneſs of mind hinder fornication in the child, who has not that firmneſs? *Secondly*, the neceſſity of marriage can only be judged of by the perſons themſelves. A father cannot feel the child's flames, which make the need of marriage; the perſons themſelves only know whether they burn, or have the gift of continency. *Thirdly*,—*hath power over his own will*, ver. 37. muſt either ſignify, "*can govern his* own deſires,—is maſter of his own will," or, "has the diſpoſal of himſelf;" that is, is free from the father's power of diſpoſing his children in marriage. But the firſt cannot be meant, becauſe it is ſufficiently expreſſed before by *ſtedfaſt in his heart*; and afterwards too by *decreed in heart*. I think the words ſhould be tranſlated, *hath a power concerning his own will*; i. e. concerning what he willeth: for if St. Paul meant, a power over his own will, one might think he would have expreſſed that thought, as he does ch. ix. 12. and Rom. ix. 21. without περι, or by the prepoſition ἐπι, as it is Luke ix. 1. *Fourthly*, becauſe if, *keep his virgin* had here ſignified, "keep his children from marrying," the expreſſion would have been more natural had he uſed the word τεκνα, which ſignifies both ſexes, rather than παρθένος, which belongs only to the female. If therefore παρθένος be taken abſtractedly for *virginity*, the 36th verſe muſt be underſtood thus: "But if any one think it a ſhame to paſs the flower of his age unmarried, and finds it neceſſary to marry, let him do as he pleaſes, he ſins not; let ſuch marry." It is certainly hard to bring theſe two verſes to the ſame ſenſe, and both of them to the deſign of the Apoſtle here, without taking the words, one or both of them, very figuratively. St. Paul ſeems to obviate an objection which might be made againſt his diſſuaſion from marriage; namely, that it might be an indecency one ſhould be guilty of, if one ſhould live unmarried paſt one's prime, and afterwards be obliged to marry: To which he anſwers, That no body ſhould abſtain, upon the account of being a Chriſtian, but thoſe who are of a ſteady reſolution, who are at their own diſpoſal, and have fully determined it in their own minds. Καλῶς, rendered *well*, ver. 37. ſignifies not ſimply *good*, but *preferable*, as in ver. 1. 8, 26. See Locke, Heinſius, Doddridge, and on ver. 25.—Markland, after Eſtius, propoſes to render the clauſe in the 36th verſe, *and need ſo require*, &c. thus: *And if he thinks that there is a neceſſity that he ſhould marry*, *let him*, &c. For they well obſerve, that it is a ſtrange conceſſion to ſay, with our verſion, that if neceſſity require, he may do *what he will*. See Markland on Lyſias, xxviii. 597.

Ver. 38. *So then, he that giveth her in marriage*, &c.] If παρθένον be taken in the ſenſe propoſed in the laſt note, it is neceſſary in this verſe to follow thoſe copies which read Γαμίζων, *marriage*, for ἐκγαμίζων, *giving in marriage*.—*So then, he that marrieth, doth well*; *but he that marrieth not, doth better*. See Locke, Mill, and Wetſtein. The MS reads as above; and inſtead of *virgin*, in the preceding verſes, renders *virginity*.

Ver. 39. *Only in the Lord*] "Only let her take care that ſhe marry in the Lord; and that, retaining a ſenſe of the importance of her Chriſtian obligation, ſhe do not chooſe a partner for life of a different religion from herſelf." See Doddridge and Calmet.

Ver. 40. *I think alſo that I have the Spirit of God*] This ſeems to glance at his adverſaries in the church, who might be of a different opinion. What he writes was to anſwer queſtions propoſed. It is very unreaſonable for any to infer from hence, that St. Paul was uncertain whether he was inſpired or not: whereas this is only a modeſt way of ſpeaking; and δοκῶ ἔχειν, *I think I have*, or *I appear to have*, often ſignifies the ſame with ἔχω, *I have*. Comp. Luke viii. 18. with Matth. xiii. 12. 1 Cor. x. 1, 2. xiv. 37. and ſee Heylin and Doddridge.

REFLECTIONS ON CHAP. VII.

The deciſions of the holy Apoſtle in the chapter before us are given with ſuch gravity, ſeriouſneſs, and purity, that one would hope, delicate as the ſubject of them is, they will be received without any of that unbecoming levity, which the wantonneſs of ſome minds may be ready to excite on ſuch an occaſion. It becomes us humbly to adore the divine wiſdom and goodneſs manifeſted in the formation of the firſt human pair, and in keeping up the different ſexes, through all ſucceeding ages, in ſo juſt a proportion, that *every man might have his own wife, and every woman her own huſband*; that the inſtinct of nature might, ſo far as it is neceſſary, be gratified without guilt, and *an holy ſeed be ſought*, which being trained up under proper diſcipline and inſtruction, might ſupply the waſtes which death is continually making, and *be accounted to the Lord for a generation*:—and that ſo virtue and religion, for the ſake of which alone it is deſirable that human creatures ſhould ſubſiſt, may be tranſmitted through every age, and earth become a nurſery for heaven. ver. 2—4.

With theſe views ſhould marriages ever be contracted, when it is

CHAP. VIII.

To abſtain from meats offered to idols. We muſt not abuſe our Chriſtian liberty to the offence of our brethren: but muſt bridle our knowledge with charity.

NOW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the ſame is known of him.

4 As concerning therefore the eating of thoſe things that are offered in ſacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us *there is but* one God, the Father, of whom *are* all things, and we in

Ver. 1. Acts xv. 20, 29. Ch. x. 19. Rom. xiv. 14, 22. Rom. xiv. 3, 10.—V. 2. Gal. vi. 3. 1 Tim. vi. 4.—V. 3. Gal. iv. 9. V. 4. Iſai. xli. 24. Ch. x. 19.—V. 5. John x. 34.—V. 6. Mal. ii. 10. Eph. iv. 6. Acts xvii. 28. Rom. xi. 36. Or, *for him.*

proper they ſhould be contracted at all. ver. 5. Let none imagine the ſtate itſelf to be impure, and let it always be preſerved undefiled; all occaſion of irregular deſire being prudently guarded againſt by thoſe who have entered into it. And let *all Chriſtians*, in every relation, remember that the obligations of devotion are common to all, and that Chriſt and his Apoſtles ſeem to take it for granted, that we ſhall be careful to ſecure proper ſeaſons for *faſting*, as well as for *prayer*, ſo far as may be needful in order that the ſuperior authority of the mind over the body may be exerciſed and maintained, and that our petitions to the throne of grace may be offered with greater intenſeneſs, copiouſneſs, and ardour.

From the Apoſtle's reaſonings and exhortations, ver. 14. we may learn a becoming ſolicitude, to contribute as much as we poſſibly can to the *Chriſtian edification* of each other; and eſpecially let this be the care of the neareſt relatives in life. What can be more deſirable than that the *huſband may be ſanctified by the wife, and the wife by the huſband?*—May all prudent care be taken in contracting marriages, as to the *religious character* of the intended partner for life; and in thoſe already contracted, where this precaution has been neglected, or where the judgement formed ſeems to have been miſtaken, let all conſiderations of prudence, of religion, of affection concur to animate to a mutual care of each other's ſoul,—that moſt important effort of love, that moſt ſolid expreſſion and demonſtration of friendſhip. Nor let the improbability of ſucceſs be pleaded in excuſe for neglect, even where the attempt muſt be made by the ſubordinate ſex. A poſſibility ſhould be ſufficient encouragement; and ſurely there is room to ſay, *How knoweſt thou, O wife, but thou mayeſt ſave him*, whoſe ſalvation, next to thine own, muſt be moſt deſirable to thee? ver. 16.

Let us all ſtudy the duties of thoſe relations in which God hath placed us, and *walk with him in our proper callings*; not deſiring ſo much to exchange, as to improve them. ver. 24. His wiſe providence hath *diſtributed the part*; it is our wiſdom, it will be our happineſs to *act* in humble congruity to that diſtribution. Surely the Apoſtle could not have expreſſed in ſtronger terms his deep conviction of the ſmall importance of human diſtinctions than he here does, when, ſpeaking of what ſeems to great and generous minds the moſt miſerable lot,—even that of *a ſlave*, He ſays, *care not for it*. ver. 21. If *liberty* itſelf, the firſt of all temporal bleſſings, be not of ſo great importance, as that a man bleſſed with the higheſt hopes and glorious conſolations of Chriſtianity, ſhould make himſelf very ſolicitous about it,—of how much leſs importance are thoſe comparatively trifling diſtinctions, on which many lay ſo diſproportionate, ſo extravagant a ſtreſs!

Let *Chriſtian ſervants* [for, bleſſed be God, among us we have no *ſlaves*] remember their high privileges,—*as the Lord's freed-men*. Let Chriſtian *maſters* remember the reſtraint—*as the Lord's ſervants*: ver. 22. and let the benefits of liberty, eſpecially when conſidered in its aſpect upon religion, be ſo far valued, as not to be bartered away for any price, which the enemies of mankind may offer in exchange.

But above all, let us remember the infinite importance of maintaining the freedom of the mind from the bondage of corruption; and of *keeping* with all humble and chearful obſervance *the commandments of God*. ver. 19. While many expreſs the warmeſt zeal for *circumciſion* or *uncircumciſion*, in defence of, or in oppoſition to this or that mode or form of external worſhip, let our hearts be ſet on what is moſt vital and eſſential in religion; and we ſhall find the happieſt equivalent in the compoſure and ſatisfaction of our own ſpirit now, as well as in thoſe abundant rewards, which the Lord hath laid up for them who fear him.

In the mean time, obſerve we the humility of the excellent Apoſtle with pleaſure. When he ſpeaks of his fidelity in the miniſtry, (ver. 25.) he tells us, he *obtained mercy of the Lord to be faithful.* Edified by ſuch an example, let us aſcribe to *Chriſt* the praiſe not only of our endowments, but of our virtues;—even to him, *who worketh in us, both to will and to do, of his own good pleaſure.*

Attentive to the affecting leſſon which the Apoſtle here gives of the *ſhortneſs of time*, (ver. 29.) let us ſeriouſly reflect upon the advantages and ſnares of our reſpective conditions in life, that ſo we may improve the one, and eſcape far as poſſible all injury from the other. Thoſe who are *ſingle* will do well to employ their leiſure for God, and to endeavour to collect ſuch a ſtock of Chriſtian experience as may ſupport them, when the duties and difficulties, the cares and ſorrows of life ſhall be multiplied. Thoſe who are *married*, ought with mutual tender regard to endeavour to pleaſe each other, and to render that relation into which Providence hath conducted them, as comfortable and agreeable as they may; (ver. 33, 34.) and whatever cares preſs upon their minds, or demand their attention, let them order their affairs with ſuch diſcretion, as that they may ſtill ſecure a due proportion of their time for the *things of the Lord*.

Should any in their conſciences be perſuaded, that, by continuing ſingle, they ſhould beſt anſwer the purpoſes of religion, and promote the good of their fellow-creatures, in conjunction with their own, Let them do it. As for thoſe who *marry*, whether a firſt or ſecond time, let them do it *in the Lord*; acting in the choice of their moſt intimate friend and companion as the *ſervants of Chriſt*; who are deſirous that their conduct may be approved by him, and that any avocations and interruptions in his ſervice, which may be occaſioned, even in thoſe peaceful times, by marriage, may be in ſome meaſure balanced by the united prayers, prudent counſels, and edifying converſe of thoſe, with whom they unite in this tender and indiſſoluble bond.

Chap. VIII. *Ver.* 1. This chapter is concerning the eating things offered to idols: wherein one may gueſs by St. Paul's anſwer that they had written to him; that they knew their Chriſtian liberty herein; that they knew that an idol was nothing, and therefore that they did well to ſhew their knowledge of the nullity of the heathen gods, and their diſregard of them, by eating promiſcuouſly, and without ſcruple, things offered to them. Upon which the deſign of the Apoſtle here ſeems to be, to take down their opinion of their knowledge, by ſhewing them, that notwithſtanding all that knowledge on which they preſumed, and with which they were puffed up; yet the eating of thoſe ſacrifices did not recommend them to God, ver. 8. and that they might ſin through want of charity, by offending their weak brother. This ſeems plainly from ver. 1, to 3, and 11, 12. to be the deſign of the Apoſtle's anſwer, and not to reſolve the caſe of eating things offered to idols in its full latitude; for then he would have proſecuted it more at large, and not have deferred the doing ſo to ch. x. where, under another head, it treats of it more particularly. See Locke; who obſerves, that to continue the thread of the Apoſtle's diſcourſe, the 7th verſe muſt be read as joined to the 1ſt. and all the reſt looked on as a parentheſis. Elſner, with many other commentators, allow that there is a parentheſis here; but they think it begins in the middle of ver. 1. and ends after the firſt clauſe of the 4th:—*We all have knowledge*;—*we know that an idol is nothing*, &c.—*We know that we all have knowledge*, means, "We know that we all, as Chriſtians, have that general knowledge of the vanity of thoſe fictitious deities, of which ſome are ready to boaſt as if it were an extraordinary matter, and which they are ſome times in danger of abuſing, by making it the foundation of liberties, which may be very detrimental. But let it be remembered, that knowledge often puffeth up, and is the occaſion of great ſelf-conceit and arrogance; whereas it is conſiderate love and gentle tenderneſs which edifies, and has ſuch an happy effect in building up the church of Chriſt." See Locke, Doddridge, Elſner, and Bos.

Ver. 3. *The ſame is known of him*] That is, *approved by him.* Such a man has attained the true knowledge of God, and will be ſure of his approbation and favour. Mr. Locke would render it, *is made to know*, or *is inſtructed by him*; for the Apoſtle, ſays he, though writing in Greek, yet often uſes the Greek verbs according to the Hebrew conjugations. So ch. xiii. 12. Ἐπιγνώσομαι, which properly, in the Greek, ſignifies *I ſhall be known*, is uſed for, *I ſhall be made to know*; and thus, Gal. iv. 9. Γνωσθέντες is put to ſignify being *taught.* See Pierce's 6th Diſſertation, and Acts x. 36.

Ver. 4. *We know that an idol is nothing*] This was a common aphoriſm among the Jews, to which the word אלילים, *alilim*, which ſignifies *idols*, and *things of nothing*, alluded. See Job xiii. 4. xiv. 12. Whitby, Hammond, Elſner, and Parkhurſt's Lexicon.

Ver. 5, 6. *In heaven or in earth*] The heathen had ſupreme ſovereign gods, whom they ſuppoſed eternal, remaining always in the heavens. Theſe were all θεοὶ, *gods*. They had beſides another order of inferior gods gods upon earth, who by the will and direction of the heavenly gods governed terreſtrial things, and were the mediators between the ſupreme heavenly gods, and men, without whom there could be no communication between them. Theſe were called in Scripture him; and one Lord Jeſus Chriſt, by whom *are* all things, and we by him.

7 Howbeit, *there is* not in every man that knowledge: for ſome, with conſcience of the idol unto this hour, eat it as a thing offered unto an idol; and their conſcience being weak is defiled.

8 But meat commendeth us not to God: for neither if we eat, are we the better; neither if we eat not, are we the worſe.

9 But take heed, leſt by any means this liberty of your's become a ſtumbling-block to them that are weak.

10 For if any man ſee thee, which haſt knowledge, ſit at meat in the idol's temple, ſhall not the conſcience of him which is weak be emboldened to eat thoſe things which are offered to idols;

11 And through thy knowledge ſhall the weak brother periſh, for whom Chriſt died?

12 But when ye ſin ſo againſt the brethren, and wound their weak conſcience, ye ſin againſt Chriſt.

12 Wherefore, if meat make my brother to offend, I will eat no fleſh while the world ſtandeth, leſt I make my brother to offend.

CHAP. IX.

He ſheweth his liberty, and that the miniſter ought to live by the goſpel: yet that himſelf hath of his own accord abſtained, to be either chargeable unto them, or offenſive unto any in matters indifferent. Our life is like unto a race.

AM I not an apoſtle? am I not free? have I not ſeen Jeſus Chriſt our Lord? are not ye my work in the Lord?

Ver. 6. John xiii. 13. Ch. xii. 3. Eph. iv. 5. Phil. ii. 11. John i. 3. Col. i. 16. Hebr. i. 2.—V. 7. Ch. x. 28. Rom. xiv. 14, 23.—V. 8. Rom. xiv. 17. Or, *have we the more.* Or, *have we the leſs.*—V. 9. Gal. v. 13. Or, *power.* Rom. xiv. 13, 20.—V. 10. 1 Macc. i. 47. Ch. x. 28, 32. Gr. *edified.*—V. 11. Rom. xiv. 15, 20.—V. 31. Rom. xiv. 21. 2 Cor. xi. 29.——V. 1. Acts ix. 3, 17. xxii. 14, 18. xxiii. 11. Ch. xv. 8. Ch. iv. 15.

Scripture *Baalim*, or *lords*, and by the Greeks Δαιμονες, or *demons.* To this the Apoſtle alludes here, ſaying, "Though there be, in the opinion of the heathens, *gods many*, that is, many ſovereign gods in heaven, and *lords many*, i. e. many *baalim*, or lords agents, and preſidents over earthly things;—yet to us Chriſtians there is but one ſovereign God the Father, of whom are all things, and to whom, as ſupreme, we are to direct all our ſervices;—and but one Lord Jeſus Chriſt, by whom are all things that come from the Father to us, and through whom alone we find acceſs unto him." Dr. Waterland reads, *But to us there is one God*, &c.—*and we for him.* See Locke, Mede, Guyſe, Calamy's Sermons on the Trinity, p. 25, and 244. Jones's "Catholic Doctrine of the Trinity," ch. i. ſect. 3. and Waterland's Sermons on the Trinity, p. 48—53.

Ver. 7. *For ſome, with conſcience*, &c.] *For there are ſome, who with notions ſtill remaining that the idol may have ſome efficacy upon the victim, eat of it as a real victim, and their conſcience*, &c. Heylin Dr. Doddridge reads it, *But ſome do, even until now, with conſciouſneſs of the idol, eat the things as ſacrificed to the idol*; *and ſo their conſcience*, &c.

Ver. 8. *Meat commendeth us not to God*] Οὐ παρίστησι, *ſets us not before God*; that is, to be taken notice of by him. It cannot be ſuppoſed that St. Paul, in anſwer to a letter of the Corinthians, ſhould tell them, that if they ate things offered to idols, they were not the better, or if they ate not, were not the worſe, unleſs they had expreſſed ſome opinion of *good* in eating." Locke.

Ver. 10. *Sit at meat in the idol's temple*] *In an idol temple.* MS. Entertainments among the heathen commonly conſiſted of what had been ſacrificed to their fictitious deities; from which, however, the Chriſtians religiouſly abſtained, even when moſt rigorouſly impoſed; and no doubt the Apoſtle's deciſion here had great weight with them. Theſe feaſts were often celebrated in their temples.—As the word 'Οικοδομηθήσεται, is ſcarce to be met with elſewhere in a bad ſenſe, ſome critics propoſe ὁδοποιηθήσονται, *ſhall be led to eat*, &c. See Elſner, Chemnitz, and Faber.

Ver. 13. *While the world ſtandeth*] Εἰς τὸν αἰῶνα; that is, *for ever*, or "as long as I live."

REFLECTIONS ON CHAP. VIII.

From this ſhort, but excellent chapter, we may learn to eſtimate the true value of *knowledge*, and to ſee how worthleſs and dangerous it is, when, inſtead of diſcovering to us our own ignorance and weakneſs, it ſerves only to *puff up* the mind. We ſhould rather labour and pray for that *love* and *charity* which *edifieth* ourſelves and others; (ver. 1.) taking heed that we do not demonſtrate our ignorance by a high conceit of our attainments in knowledge; for nothing can more evidently ſhew how ſmall thoſe attainments are, than not to know their limits, when thoſe limits ſo ſoon meet us on what ſide ſoever we attempt to make an excurſion. Give us, O Lord, that *love* to thee, which is the beſt proof of our *knowledge*, and the ſureſt way to its higheſt improvements!

While we remember, and ſtedfaſtly adhere to the grand principle of the *unity of God*, we muſt not fail with one God and Father of all, to *adore the one Lord Jeſus Chriſt*, by whom we exiſt; ſetting him, in our eſtimation, far above all the powers, dignities, and glories of created nature. ver. 5, 6. Belonging to ſo divine a Maſter, we ſhall certainly have emulation enough to learn and to practice the moſt generous principles of his benevolent religion. We ſhall not found our confidence on admitting and contending for, or deſpiſing and deriding this or that particular obſervance, by which, as it may happen to be circumſtanced, God is neither honoured nor diſhonoured, pleaſed nor diſpleaſed; but we ſhall ever maintain the tendereſt concern for the edification and comfort of our brethren, and guard againſt whatever might either grieve or enſnare them.

When we remember that *Chriſt died* for the *weakeſt*, as well as the ſtrongeſt, (ver. 11.) their relation to him, and his tender and compaſſionate regard for them will melt down our hearts, when ſeized with that cold inſenſibility, which alas! is too ready to prevail amongſt Chriſtians. It is *Chriſt* we *wound*, in wounding our brethren; and in ſmiting *them*, we ſmite *Him*; ver. 12.

Stay then, O man, that raſh hand, which is ſo ready in mere wantonneſs to do miſchief; and be willing to deny thyſelf in thy deſire for ever ſo long a time, rather than by thy indulgence to diſhonour God, and injure others. This is the excellent leſſon which the candid, the benevolent St. Paul often inculcates, (ſee ver. 13.) and of which he himſelf was a ſhining example: But O how low are multitudes of Chriſtians, multitudes of miniſters fallen, when they cannot deny themſelves in what is unneceſſary, and even unlawful, where either intereſt or pleaſure ſolicit the gratification!

Chap. IX. *Ver.* 1.] St. Paul had preached the Goſpel at Corinth about two years, in all which time he had taken nothing of them, 2 Cor. xi. 7—9. This, by ſome of the oppoſite faction, and particularly, as we may ſuppoſe, by their leader, was made uſe of to call in queſtion his Apoſtleſhip, 2 Cor. xi. 5, 6. For why, if he were an Apoſtle, ſhould he not uſe the power of an Apoſtle, to demand maintenance where he preached. In this ſection St. Paul vindicates his apoſtleſhip; and in anſwer to theſe enquirers gives the reaſon why, though he had a right to maintenance, yet he preached *gratis* to the Corinthians. "My anſwer, ſays he, to theſe inquiſitors, is, that though, as being an Apoſtle, I know that I have right to maintenance, as well as Peter, or any other of the Apoſtles, who all have a right, as is evident from reaſon and from Scripture;—yet I neither have, nor ſhall make uſe of my privilege amongſt you, for fear that if it coſt you any thing, that ſhould hinder the effect of my preaching.—I would neglect nothing that might promote the Goſpel. I do not content myſelf with doing barely what is my duty, for by my extraordinary call and commiſſion, it is now incumbent on me to preach the Goſpel; but I endeavour to excel in my miniſtry, and not to execute my commiſſion overtly, and juſt enough to ſerve the turn. For if thoſe who in the Agoniſtick games, aiming at victory to obtain only a corruptible crown, deny themſelves in eating and drinking, and other pleaſures; how much more does the eternal crown of glory deſerve that we ſhould do our utmoſt to obtain it? To be as careful in not indulging our bodies, in denying our pleaſures, in doing every thing we can in order to get it, as if there were but one that ſhould have it? Wonder not therefore, if I, having this in view, neglect my body, and thoſe outward conveniencies, which, as an Apoſtle, ſent to preach the Goſpel, I might claim, and make uſe of: Wonder not that I prefer the propagating of the Goſpel, and making of converts, to all care and regard of myſelf." This ſeems the deſign of the Apoſtle, and will give light to the following chapter. See Locke.

Am I not free?] "Am I not at liberty, as much as any other of the Apoſtles, to make uſe of the privileges due to that office?" It was a law amongſt the Jews, not to receive alms from the Gentiles. Dr. Waterland, tranſpoſing the words, reads, *Am I not free? Am I not an Apoſtle?*—It was neceſſary, in order to St. Paul's being an Apoſtle, and a witneſs of the reſurrection, that he ſhould have ſeen Jeſus Chriſt. See Acts xxii. 14, 15. xxvi. 16. 1 Cor. xv. 18.

2 If I be not an Apoſtle unto others, yet doubtleſs, I am to you: for the ſeal of mine apoſtleſhip are ye in the Lord.

3 Mine anſwer to them that do examine me, is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a ſiſter, a wife, as well as other apoſtles, and *as* the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I theſe things as a man? or ſaith not the law the ſame alſo?

9 For it is written in the law of Moſes, Thou ſhalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or ſaith he it altogether for our ſakes? for our ſakes, no doubt, *this* is written: that he that ploweth ſhould plow in hope; and that he that threſheth in hope, ſhould be partaker of his hope.

11 If we have ſown unto you ſpiritual things, *is it* a great thing if we ſhall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheleſs, we have not uſed this power; but ſuffer all things, leſt we ſhould hinder the goſpel of Chriſt.

13 Do ye not know that they which miniſter about holy things, live *of the things* of the temple? and they which wait at the altar, are partakers with the altar?

14 Even ſo hath the Lord ordained, that they which preach the goſpel ſhould live of the goſpel.

15 But I have uſed none of theſe things. Neither have I written theſe things, that it ſhould be ſo done unto me: for *it were* better for me to die, than that any man ſhould make my glorying void.

16 For though I preach the goſpel, I have nothing to glory of: for neceſſity is laid upon me; yea, woe is unto me if I preach not the goſpel!

17 For if I do this thing willingly, I have a reward: but if againſt my will, a diſpenſation *of the goſpel* is committed unto me.

18 What is my reward then? Verily, that when I preach the goſpel, I may make the goſpel of Chriſt without charge, that I abuſe not my power in the goſpel.

19 For though I be free from all *men*, yet have I made myſelf ſervant unto all, that I might gain the more.

20 And unto the Jews, I became as a Jew, that I might gain the Jews; to them

V. 2. 2 Cor. iii. 2. xii. 12.—V. 4. Ver. 14. 1 Theſſ. ii. 6. 2 Theſſ. iii. 9.—V. 5. Or, *woman.* Mark vi. 3. Luke vi. 15. Gal. i. 19. Matth. viii. 14.—V. 6. 2 Theſſ. iii. 9.—V. 7. 2 Cor. x. 4. Prov. xxvii. 18. Ch. iii. 6, 7, 8. John xxi. 15. 1 Pet. v. 2. V. 9. Deut. xxv. 4. 1 Tim. v. 18.—V. 10. 2 Tim. ii. 6.—V. 11. Rom. xv. 27. Gal. vi. 6.—V. 12. Ver. 15. 2 Cor. xi. 9. xii. 13. 2 Cor. xi. 12.—V. 13. Numb. xviii. 8, 20. Deut. x. 9. xviii. 1. Or, *feed.*—V. 14. Matth. x. 10. Luke x. 7. Gal. vi. 6. 1 Tim. v. 17.—V. 15. Acts xviii. 3. xx. 34. Ch. iv. 12. 1 Theſſ. ii. 9. 2 Theſſ. iii. 8. 2 Cor. xi. 10.—V. 16. Rom. i. 14.—V. 17. Ch. iv. 1.—V. 19. Gal. v. 13. Matth. xviii. 15. 1 Pet. iii. 1.—V. 20. Acts xvi. 3. xviii. 18. xxi. 23, &c.

Ver. 2. *For the ſeal of mine apoſtleſhip are ye*] "Your converſion to Chriſtianity, is as it were a *ſeal* ſet to it, to make good the truth of my apoſtleſhip."

Ver. 5. *To lead about a ſiſter, a wife*] *A Chriſtian woman*, or *wife.* Wat. It is very improbable that the Apoſtle would have carried about with him in theſe ſacred peregrinations, a woman to whom he was not married; ſo that the anſwer which the Papiſts generally make to the argument often brought from theſe words in favour of a *married clergy*, is abſolutely unconcluſive: As there were no inns in thoſe parts, ſtrangers could not be accommodated with neceſſaries, unleſs they had ſome attendant to provide for them. This made it neceſſary for them to be accompanied with ſome female. The diſjunctive between *the Apoſtles* and *the brethren of the Lord*, is a proof that James, biſhop of Jeruſalem, and Jude, our Lord's brethren, were not of the number of the Apoſtles. The laſt clauſe of this verſe, *And Cephas*, is important; both as it declares in effect that St. Peter continued to live with his wife after he became an Apoſtle, and alſo that St. Peter had no rights as an Apoſtle, which were not common to St. Paul.—A remark utterly ſubverſive of popery, if traced to its obvious conſequences. See Locke, Doddridge, and Wall.

Ver. 6. *Or I only, and Barnabas*] From this expreſſion one would think that the Judaizing Chriſtians, who were the main cauſe of St. Paul's uneaſineſs in this reſpect, had a peculiar ſpleen againſt theſe two Apoſtles of the uncircumciſion; who were ſo inſtrumental in procuring and publiſhing the Jeruſalem decree, which determined the controverſy ſo directly in favour of the believing Gentiles. It ſeems probable from ver. 12. that Barnabas ſupported himſelf by the labour of his hands when at Corinth, as well as St. Paul. See Wall, Whitby, and Calmet.

Ver. 9. *Thou ſhalt not muzzle the mouth of the ox*] See on Deut. xxv. 4. and Raphelius on the place.

Ver. 10. *Altogether*] *On the whole.* MS. It cannot be thought that God had no regard at all to the brute creatures, in ſuch precepts as theſe; and therefore it is better (with the MS.) to render παντως, by *on the whole*, than *entirely*, or *altogether*; though that ſenſe is more frequent. See Mintert, and Vigerus.

Ver. 12. *Partakers of this power*] "Inſtead of της ἐξουσίας, I ſhould incline to read της ουσιας, ſays Mr. Locke, if there be, as Voſſius informs us, any MSS to authorize it; and then the words will run thus: *If any partake of your ſubſtance.* This better ſuits the foregoing words, and needs not the addition of the word *this* to be inſerted in the tranſlation, which with difficulty enough makes it refer to a *power*, he was not here ſpeaking of, and which ſtands eight verſes off. Beſides, in theſe words St. Paul ſeems to glance at what they ſuffered from the falſe Apoſtle, who did not only pretend to power of maintenance, but actually *devoured* them. See 2 Cor. xi. 20. It may, however, be proper juſt to obſerve, that Matth. x. 1. John xvii. 2. and many other places prove, that ἐξουσίας ὑμῶν may properly be rendered *a power over you.* The Corinthians, conſidering the low rate at which Socrates taught, might have been induced to think that St. Paul was not wholly diſintereſted in his miſſion, if he had claimed a maintenance for his inſtruction; and this very ſuſpicion might have been prejudicial to the Goſpel in thoſe parts. From the conduct of the Apoſtle here, and the other Apoſtles in other places, particularly among the Macedonian churches, we may conclude, that he might ſee ſome circumſtances, which determined him to decline accepting any ſubſiſtance from the Corinthians, while he reſided amongſt them. See Locke, Doddridge, and Pyle.

Ver. 14. *Should live of the Goſpel*] *That man might be* ſaid to *live on the Goſpel*, who was maintained for preaching it; as He might be ſaid to live on the *temple*, who was ſupported out of its income for miniſtering there. See Mede's *Diatrib.* on the place.

Ver. 17, 18. *But if againſt my will*, &c.] *But if I do it merely becauſe I am obliged to it, I only diſcharge an office which is committed to me:* ver. 18. *For what then ſhall I be rewarded?—It is for this, that preaching the Goſpel of Chriſt, I preach it gratis; and do not inſiſt upon* [or *uſe*] *a claim, which the Goſpel itſelf gives me.* See Heylin, Wall, ch. ii. 12. and vii. 31. Dr. Waterland reads the laſt clauſe,—*That I uſe not the power I have in the Goſpel.*

Ver. 19. *Servant unto all*] This is very emphatical, and intimates that he acted with as ſelf-denying a regard to their intereſts, and as much caution not to offend them, as if he were abſolutely in their power,—as a ſlave is in that of his maſter. See Doddridge.

Ver. 20. *To the Jews I became as a Jew*, &c.] For an illuſtration of this, ſee Acts xvi. 3. xxi. 21, &c. which inſtances were undoubtedly that are under the law, as under the law, that I might gain them that are under the law.

21 To them that are without law, as without law, (being not without law to God, but under the law to Chriſt,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means ſave ſome.

23 And this I do for the goſpel's ſake, that I might be partaker thereof with *you*.

24 Know ye not that they which run in a race, run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that ſtriveth for the maſtery, is temperate in all things. Now, they *do it* to obtain a corruptible crown; but we an incorruptible.

26 I therefore ſo run, not as uncertainly; ſo fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into ſubjection: leſt that by any means, when I have preached to others, I myſelf ſhould be a caſt-away.

Ver. 21. Gal ii. 3. Rom. ii. 12, 14. Ch. vii. 22.—V. 22. Rom. xv. 1. 2 Cor. xi. 29. Ch. x. 33. Rom. xi. 14. Ch. vii. 16. V. 24. Gal. v. 7. Phil. iii. 14. 2 Tim. iv. 7. Hebr. xii. 1.—V. 25. Epheſ. vi. 12. 1 Tim. vi. 12. 2 Tim. ii. 5. iv. 7. 2 Tim. iv. 8. Jam. i. 12. 1 Pet. v. 4. Rev. ii. 10. iii. 11.—V. 27. Rom. viii. 13. Col. iii. 5. Rom. vi. 18, 19.

doubtedly a ſpecimen of many more of the like kind. *As under the law*, in the next clauſe, can only ſignify that he voluntarily complied with it as an indifferent thing; but it cannot by any means imply, that he declared ſuch obſervances neceſſary, or refuſed to converſe with any who would not conform to them: for this was the very diſſimulation which with ſo generous a freedom he condemned in St. Peter, Gal. ii. 14, &c. See Doddridge, Calmet, and Whitby. Dr. Waterland, following many MSS, verſions, and fathers, reads, —*To thoſe under the law, (not being myſelf under the law) that I might gain them that are under the law.* Wetſtein and Bengelius.

Ver. 21. *That I might gain them that are without law*] This refers to the Gentiles not yet converted to Chriſtianity.

Ver. 22. *I am made all things*] *I have become*, &c. Wat.

Ver. 23. *That I might be partaker*, &c.] *That I may ſhare in its benefits.* Heylin. There is nothing for *with you* in the original. The words ſeem to refer to the ſatisfaction which St. Paul found, in imparting the invaluable and inexhauſtible bleſſings of the Goſpel to all around him;—a ſentiment moſt ſuitable to his character and office.

Ver. 24. *They which run in a race*, &c.] The Apoſtle here refers to the *Iſthmian games*, ſo called from their being celebrated on the Corinthian Iſthmus, or the neck of land which joins Peloponneſus to the continent. They are ſuppoſed to have been inſtituted in honour of Palæmon, or Melicertes, and Neptune. They were obſerved every third year, or rather every fifth, and held both ſacred and inviolable. When Corinth was ſacked and totally deſtroyed by Mummius the Roman general, they were not diſcontinued, but the care of them was committed to the Sicyonians, till the rebuilding of the city, and then it was reſtored to the inhabitants. The ſports which compoſed theſe games were running, wreſtling, boxing, and other athletic exerciſes. The Apoſtle alludes here to the *ſtadium* or foot-race, in which there was but one prize for the victor; though in ſome of the games there were ſeveral prizes of different value. Nothing can be more forcible and emphatical than the argument which the Apoſtle draws from this compariſon; the full force of which, whoever would ſee, will do well to read Mr. Weſt's excellent Diſſertation on the Olympic Games, particularly, ch. vi. and vii. and the concluſion. We here ſubjoin his tranſlation and brief paraphraſe of the whole paſſage before us: "Know ye not that they, who run in the *ſtadium*, or foot-race, run all, and yet but one receiveth the prize?—So run therefore, that ye may obtain. Moreover, every one that contendeth in the games, is temperate in all things. They, indeed, that they may obtain a corruptible crown; but we, an incorruptible. Wherefore, I for my part ſo run, as not to paſs undiſtinguiſhed; ſo fight, not as beating the air, (i. e. practiſing in a feigned combat, without an adverſary,) but I bruiſe and mortify my body, and bring it under ſubjection; leſt, after ſerving as a herald to others, (by introducing them into the Chriſtian *ſtadium*) I myſelf ſhould come off without honour and approbation."

Ver. 25. *Is temperate in all things*] Whoever conſiders, on the one hand, to what great ſelf-denial in the articles of food, ſleep, and every other ſenſual indulgence they who were to contend in the games were obliged; and on the other, of how great importance it is, that the youth of a community ſhould be formed to a manly taſte, and reſolute ſelf-government, will ſee the great national prudence of the Greeks, in the inſtitution and ſupport of theſe games: to which it is very probable their remarkable valour, and ſucceſs in war, during the beſt days of their ſeveral republics, might in a conſiderable degree be owing. In the words *a corruptible crown*, the Apoſtle alludes to the *garland of leaves*, which ſoon withered and periſhed, and which was the only reward of the contenders in theſe games. In the *Olympic* games, ſacred to Jupiter, the crown was of *wild olive*; in the *Pythian*, ſacred to Apollo, it was of *laurel*; in the *Iſthmian* or *Corinthian*, it was of *pine-tree*; and in the *Nemæan*, of *parſley*: But concerning theſe particulars, as well as the remarkable temperance alluded to above, we refer to Mr. Weſt, and to Elſner on the place.

Ver. 26. *I—run, not as uncertainly*] The *ſtadia*, or courſes of the Greeks were like the courſes of our horſe-races, marked with poſts and other ſigns, that ſhewed the racer which way he was to run, and of which he could not be ignorant; And the word rendered *uncertainly*, is often uſed for *ignorantly*. It may alſo refer to the *certainty* of obtaining the prize, on condition of obſerving the laws of the courſe; and our tranſlation may be very well underſtood in that ſenſe. The word may have another ſenſe, which will refer to the ſpectators, who would not paſs by the victorious runner without diſtinction and notice. "I run, not as one who is to *paſs undiſtinguiſhed*; but, knowing what eyes are upon me, and ſolicitous to gain the approbation of my judge, and attending with diligence to the boundaries which are marked out, I exert myſelf to the utmoſt." In order to acquire a greater agility and dexterity, it was uſual for thoſe who intended to box in the games, to exerciſe themſelves with the gauntlet, and to fling their arms about, as if they were engaging with a real combatant. This was called *beating the air*. Hence it came to be a proverbial expreſſion for a man's miſſing his blow, when he aimed at his enemy; which ſeems to be the meaning of the Apoſtle, who does not confine himſelf abſolutely to a ſingle branch of conteſt in theſe games. See Hammond, Doddridge, Elſner, Weſt, and on ver. 24.

Ver. 27. *But I keep under my body*] Ὑπωπιάζω, rendered *I keep under*, ſignifies properly to *ſtrike on the face*, as the boxers did; and particularly on that part under the eyes, which they eſpecially aimed at. Hence it often ſignifies a livid tumour on that part, and ſometimes is proverbially uſed for a face terribly bruiſed, and disfigured, like that of a boxer juſt come from the combat. The Apoſtle hereby intimates, that he made uſe of the greateſt rigour and ſeverity to ſubject his appetites to the dominion of reaſon and grace. The word Δουλαγωγω, rendered *bring into ſubjection*, is borrowed from another kind of competitors in the Iſthmian games,—the *wreſtlers*; and alludes to their practice of giving their adverſary a fall, ſo as to ſecure the victory. The Apoſtle from hence ſhews himſelf to be ſo far from uſing his Chriſtian liberty to its full extent, that he ſubdued himſelf, and abſtained from many things which he might have lawfully enjoyed, and endured many hardſhips, from which he might have been exempted, in order to acquire the *crown* or reward, which can never fall to the lot of the indolent.—Κηρύξας, rendered *preached*, expreſſes the office of an herald at the Iſthmian games; who from a ſcaffold, or ſome eminence, proclaimed the conditions of the games, diſplayed the prizes, exhorted the combatants, awakened the emulation and reſolution of thoſe who were to contend, declared the terms of the conteſt, and pronounced the names of the victors. The Apoſtle, however, intimates, that there was this peculiar circumſtance attending the Chriſtian conteſt, that the perſon who proclaimed its laws and rewards to others, was alſo to engage himſelf; and that there would be a peculiar infamy and miſery, in miſcarrying in ſuch circumſtances. Some critics, inſtead of ἄλλοις, *to others*, would read ἄλλους, and tranſlate thus:—*leſt while I proclaim others conquerors, I myſelf ſhould be rejected.* Αδόκιμος rendered *caſt away*, or *rejected*, ſignifies one who is diſapproved of by the judge of the games, as not having fairly deſerved the prize. Hence the word ſignifies to *miſcarry*, and loſe what is contended for. See Rom. i. 28. Hammond, Bos, Elſner, Faber's *Agoniſt.* lib. iii. c. 14. and R. Bentley, apud Wetſtein.

REFLECTIONS ON THE CHRISTIAN RACE AND CROWN. Ver. 24—27.

To quicken us in the purſuit of our heavenly reward, it may be proper, *firſt*, to enforce the Apoſtle's argument, which repreſents the excellence of it; and, *ſecondly*, to remember the methods he both practiſed and preſcribed for the obtaining it.

The motives taken from his words before us may be two,—the value of the crown,—and the poſſibility of obtaining it; and a little reflection upon each might ſuffice for the anſwering his purpoſe, did but men bring along with them a diſpoſition to let any arguments in this cauſe have their full force upon them.

The compariſon here brought lies between one crown and another; (ver. 25.) both looked upon as an ample recompence for the pains taken to obtain them; but with this difference, that in reality the value of the one is imaginary, and depends upon common eſtimation only; that of the other is intrinſic and ſubſtantial, and commonly rated as much lower, as the former is higher than it de-

CHAP. X.

The ſacraments of the Jews, are types of ours, and their puniſhments, examples for us. We muſt flee from idolatry. We muſt not make the Lord's table the table of devils: and in things indifferent we muſt have regard for our brethren.

Moreover, brethren, I would not that ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed through the ſea;

Ver. 1. Exod. xiii. 21. Numb. ix. 18. Deut. i. 33. Neh. ix. 12, 19. Pſ. lxxviii. 14. Exod. xiv. 22. Joſh. iv. 23.

ſerves to be, and that, as upon other accounts, ſo particularly becauſe admitting (in compliance with the miſtaken notions of the world) that each is a good one; yet, when taken at the very beſt, it is evident the one can be but ſhort and periſhing,—whereas the other is fixed and everlaſting;—the one a *corruptible crown*, the other an *incorruptible*.

Of the former, the corruptible ſort,—are plainly all thoſe advantages of the preſent world, for which mankind ſo eagerly contend: they are fickle and fugitive; not only allayed by numberleſs abatements, which check our delights, and diſturb our enjoyment, while we continue in poſſeſſion of them; not only expoſed to infinite accidents, perpetually conſpiring to deprive us of them; but, like the garlands here alluded to by St. Paul, which wither of themſelves; in their own nature tranſient and fading, and ſuch as it is not poſſible for the utmoſt art and care to preſerve.—To ſpend time in proving this by deſcending to particulars, is needleſs: experience and common ſenſe have done it amply to our hands, and we may appeal to any man alive, whether this be not the caſe of all the moſt envied temporal privileges and conveniences of human nature.

Yet *theſe* are the prizes for which we ſee ſo much buſtling and ſtruggle in the world around us; theſe are the things upon which men think all the expence and hardſhips of long inſtruction and ſevere education in youth,—all the toil and danger of ripe and vigorous age,—laborious days and reſtleſs nights,—compaſſings of ſea and land,—the caprice of courts,—the fatigues of camps, the trial of every element and climate;—in a word, eaſe, ſafety, health,—peace of body, and life, and too often conſcience and the immortal ſoul,—wiſely laid out and employed.—Things they are indeed, which have their comforts, when ſought and uſed in due place and proportion; but when purſued and loved inordinately, they deſtroy the very purpoſes they ſhould ſerve, they are therefore moſt improper to be made the chief aim and end of living, and utterly unworthy even of a ſmall part of that, which the generality of people are content to do and to ſuffer for them.

But there is another diſcouragement behind, which, added to the former, one would imagine muſt damp the vehemence of theſe purſuits;—It is not the *difficulty* only, but the great *uncertainty* of compaſſing the prize they aim at. The numberleſs diſappointments of mens expectations ſufficiently demonſtrate the fact, and might be a ſuitable check to their avidity, if any could avail;—nay, and thus our own reaſon will tell us it muſt be, where the advantage aimed at hath ſo many ſeekers; where there is not enough in the things ſought to ſatisfy all; where of thoſe pretenders the *gain* of one muſt, generally ſpeaking, be the diminution of another; and conſequently, where every candidate finds it neceſſary for his private intereſt to outſtrip, or to hinder them ever from making good their point, in order to ſecure and carry his own.

Such is the condition even of the beſt of thoſe things, to which we can ſuppoſe the *corruptible crown* here mentioned is capable of being applied:—the riches,—the honours, the pleaſures of this life. The happineſs and rewards of another, manifeſtly intended by the *crown incorruptible*, are great beyond expreſſion, and their inconceivable excellence renders it impoſſible to give them a full or worthy repreſentation. It may well ſuffice to obſerve, that the Apoſtle ſets theſe in direct oppoſition to, and that they are in every particular juſt the reverſe of the other.—A *crown* indeed,—as *that* denotes the higheſt honour, the greateſt affluence, the firmeſt ſecurity; the only crown, whoſe ſplendor does not deceive with falſe ideas, as having no weight of cares to make it burdenſome, no dangers to allay its glory, but all bright, ſtable, and permanent.

This crown, beſides its own value, is the more worth our ſtriving for, becauſe it is not like all others, peculiar to ſome one, excluſive of the reſt who contend for and aſpire after it; but capable of being attained by every one who ſeeks it: ſufficient to anſwer, nay, infinitely to exceed the largeſt wiſhes and expectations of them all; and ſo far from leſſening the fruition to ourſelves, by having partners in the bliſs; that as no ſingle perſon's endeavours ſhall meet diſappointment, who ſeeks it regularly, ſo the more zealouſly each labours to promote the happineſs of his brethren, the more effectually he eſtabliſhes and aggrandizes his own. And this is a happineſs not only exquiſite in degree, and in its nature pure, ſatisfactory, and truly excellent; but for its duration, everlaſting, always growing, always freſh; liable to no interruption, no abatement, no decay; a joy which no man *can*, a joy which God who gives it never *will* take from us.

It is not perhaps eaſy to think of a more powerful incitement to quicken our purſuits after *heavenly* things, than the putting us in mind how we uſually behave ourſelves when we have *earthly* advantages in view. For, alas! what excuſe can be found for a folly, which overlooks and ſlights a treaſure certainly attainable, real, perfect, and ever-during, and lays out the whole of our time and pains upon ſhadows and bubbles;—things in campariſon empty and imaginary, often ſought in vain, deceitful when found, not worth our keeping when poſſeſſed, and not poſſible to be kept long, were we never ſo deſirous to retain them?

The Apoſtle, by comparing the Chriſtian's duty to a *race*, doubtleſs intended to inſinuate what vigour, what regularity, and what perſeverance is expected from us: and in regard the prize is given by the maſter of the race, this ſhews us the equity of ſubmitting to his terms, the neceſſity of running in the way he hath drawn out for us, and not making to ourſelves paths of our own deſiring. This reſemblance alſo teaches us the obligation we are under to hold on our courſe with reſolution, ſince nothing leſs than coming up to the goal can crown our endeavours.

How happy would it be for *us*, if the importance of the metaphor before us were conſidered as it ought to be! Men would not then, as Iſaiah expreſſes it, *ſpend their money for that which is not bread, and their labour for that which ſatisfieth not.* They would not make religion a thing by the bye, and allow it ſo few, ſo very few even of their leiſure hours;—ſo many fewer than they give even to the diverſions and impertinencies of the world. They would not ſuffer the pains and expence they are content to be at upon the occaſions and vanities of this life, ſo greatly to exceed thoſe ſcanty droppings ſo hardly extorted from an over-grown treaſure, to works of piety and charity. In a word, they would not appear ſo extremely ſolicitous about trifles; ſuch prudent managers in affairs of little conſequence, and ſo wretchedly cold and careleſs, languid and unthinking in their main, their eternal, their only concern.

Did they reflect at all, their own *example* would reproach them into better ſenſe; their very *pleaſures* would awaken a remembrance of their duty; and every *temporal race* would expoſe the abſurdity of exerting all their powers to win a poor deſpicable prize, and of ſitting ſtill with their hands folded, when engaged in a courſe, whoſe end and prize is an immortal crown of glory.

From the figure uſed by the Apoſtle, we alſo learn, that it is the maſter's and judge's part to preſcribe, and the runner's to ſubmit and comply with the rules of the race. For want of this reflection, how is the face of the Chriſtian world deformed with pernicious errors, wild enthuſiaſms, frivolous ſuperſtitions, and the religion of many compounded of monſtrous abſurdities, ſuited to each perſon's complexion or paſſion, humour, or intereſt! How is the Scripture racked and diſtorted to make it ſpeak the ſenſe of private opinions, or differing parties; and the belief and practice of many no longer the Goſpel of Jeſus Chriſt, but the dictates of daring men, preſumptuous enough to pervert it; not building up the temple of the Lord, but erecting new ſchemes, and ſetting them upon ſandy foundations of their own!

Well were it for mankind if a remembrance of our life being a race would encourage the ſteadfaſtneſs, watchfulneſs, and perſeverance even of thoſe who have in a good meaſure eſcaped the pollutions of the world; who have detected the *cunning craftineſs of them who lie in wait to deceive*, and have begun to run well. For if St. Paul,—if he who was *caught up into the third heaven*,—favoured with extraordinary viſions and revelations, above the power of human tongue to utter,—entruſted with the converſion of ſo many nations, and indefatigably labourious in that miniſtry;—If *he*, notwithſtanding all theſe virtues and advantages, found it neceſſary *to keep under his body, and bring it into ſubjection*; (ver. 27.) If *he* ſaw reaſon to fear that otherwiſe *after having preached to others*, he *ſhould himſelf be a caſtaway*;—what care can be too great for *us*, whoſe attachments and zeal are ſo much leſs! How can *we* anſwer it to God, or to our own ſouls, if we ſo far forget our own ſinfulneſs and frailty, as not readily to ſubmit to every method of forwarding us in the race that is ſet before us, and if we make not a diligent thankful uſe of every advantage and defence in this ſpiritual conteſt!

Chap. X. *Ver.* 1.] It ſeems from what is ſaid in this chapter, as if the Corinthians had told St. Paul that the temptations and conſtraints they were under, of going to their heathen neighbours' feaſts upon their ſacrifices, were ſo many and ſo great, that there was no avoiding it; and therefore they thought they might go to them without any offence to God, or danger to themſelves, ſince they were the people of God, purified from ſin by baptiſm, and fenced againſt it by partaking of the body and blood of Chriſt in the Lord's ſupper. To which St. Paul anſwers, that notwithſtanding their baptiſm, and participation of that ſpiritual meat and drink, yet they, as well as the Jews of old, might ſin, and draw on themſelves deſtruction from the hand of God; that eating of things which were known and acknowledged to be offered to idols, was partaking in the idolatrous worſhip; and therefore they were to prefer even the danger of perſecution to ſuch a compliance, for God would find a way for them to eſcape. ver. 1—22. Locke,

I would not have you, &c.] St. Paul had juſt before expreſſed his own apprehenſions of the danger of relapſing, and becoming a *caſtaway*, even under the higheſt diſpenſations of religion: Here, he endeavours to excite in the *Corinthians* the ſame ſenſe of *their* danger, by

2 And were all baptized unto Moſes in the cloud, and in the ſea.

3 And did all eat the ſame ſpiritual meat;

4 And did all drink the ſame ſpiritual drink. (For they drank of that ſpiritual Rock that followed them: and that Rock was Chriſt.)

5 But with many of them God was not well pleaſed: for they were overthrown in the wilderneſs.

6 Now theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted.

7 Neither be ye idolaters, as *were* ſome of them; as it is written, The people ſat down to eat and to drink, and roſe up to play.

8 Neither let us commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand.

9 Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents.

10 Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer.

Ver. 3. Exod. xvi. 15.—V. 4. Exod. xvii. 6. Numb. xx. 11. Pſ. lxxviii. 15. Or, *went with them*, Deut. ix. 21. Pſ. cv. 41.—V. 5. Numb. xxvi. 64, 65.—V. 6. Gr. *our figures*. Numb. xi. 4, 33. Pſ. cvi. 14.—V. 7. Exod. xxxii. 6.—V. 8. Numb. xxv. 1, 9. Pſ. cvi. 29.—V. 9. Exod. xvii. 2, 7. Numb. xxi. 5. Pſ. lxxviii. 18, 56. xcv. 9. Numb. xxi. 6.—V. 10. Numb. xiv. 2, 29. xvi. 41, 49. Numb. xiv. 37.

by reminding them that the Jewiſh, as well as the Chriſtian church, had received great tokens of divine favour. Such were to the *Jews* their *paſſage through the Red Sea*, under the conduct of the miraculous *cloud*, Exod. xiii. and their ſupernatural *ſuſtenance in the wilderneſs*, Such, and analogous to theſe, are the Chriſtian ſacraments. As the former did not ſecure the *Jew* from apoſtaſy, ſo neither will the latter the *Chriſtian*; whence he concludes, as in ver. 12. By *baptized unto Moſes*, the Apoſtle means, "Initiated into that kind of purification, which is proper to the *law*," here called *Moſes*; as the *Goſpel-ſtate* is often expreſſed by the name of *Chriſt*, and the ſtate of depraved nature by the name of *Adam*. See Heylin, and the next note.

Ver. 2. *And were all baptized unto Moſes*] The Apoſtle is here warning the Corinthians againſt the commiſſion of ſome vices, from too great a dependance on their Chriſtian privileges. And this he does by reminding them of the Iſraelites; many of whom, though they enjoyed ſimilar privileges, yet by their ſins fell under the diſpleaſure of God. He begins thus, ver. 1, 2. "Moreover, brethren, &c." Here is a plain alluſion to the original form of Chriſtian baptiſm by *immerſion*, as practiſed firſt by John the Baptiſt, and then by the Apoſtles and other diſciples of Chriſt. And the analogy between the caſe of the Iſraelites, while paſſing through the Red Sea, and the ordinance of baptiſm performed in that manner, appears very evident. For as the Iſraelites were under the cloud, and encompaſſed on each ſide by the ſea, they were in a manner immerſed in water. But it may be objected, that from the account in Exod. xiv. it ſeems as if the cloud was not over the heads of the Iſraelites, but removed behind them, when they paſſed through the ſea. In anſwer to which it has been replied, It was poſſible that while the cloud was paſſing over them, it might diſcharge a plentiful ſhower of rain for their refreſhment. But if this be ſuppoſed to have happened before the entrance of the Iſraelites into the ſea, the ſame objection will remain; and if it was afterwards, there ſeems to have been no neceſſity for the rain, as the cloud itſelf conſiſted of water; though perhaps the hiſtorical account may without force admit of the explication above given. For in ver. 16. Moſes is ordered to *ſtretch out his hand over the ſea*, &c. And though in the courſe of the narrative it is ſaid, ver. 19. *that the angel—which went before—removed, and went behind them*; and afterwards, at ver. 21. *that Moſes ſtretched his hand*, &c. yet Moſes, at the command of God, might have done this, and the Iſraelites entered into the ſea, before the cloud was removed from the front to the rear of the camp, or during the time of its removal, and while the Egyptians were at ſome diſtance from the ſhore. And if ſo, the Iſraelites muſt have been under the cloud and in the ſea at the ſame time. But although this interpretation may ſerve to confirm and illuſtrate the practice of Chriſtian baptiſm by immerſion; yet, as the ſimilitudes do not agree in all circumſtances, no concluſion can be drawn from thence, with regard to the proper objects of that ordinance. As to the expreſſion of being *baptized unto Moſes*, the like is uſed by the ſame Apoſtle in ſpeaking of Chriſtian baptiſm, Gal. iii. 27. where he ſays, "*As many of you as were baptized unto Chriſt*;" which in Acts viii. 16. is expreſſed by "*being baptized in the name of the Lord Jeſus*," that is, into his doctrine. Moſes was a legiſlator appointed by God to introduce a new inſtitution of his worſhip among the Jews. And in this reſpect, Heb. iii. he is compared with Chriſt, though in a lower degree, as the Chriſtian inſtitution is of a more excellent and ſpiritual nature. Wherefore, as baptiſm is the initiatory ordinance of the Chriſtian profeſſion, and the Iſraelites, at their paſſage through the Red Sea, were entering upon their new eſtabliſhment, under the conduct of Moſes; the Apoſtle calls what then happened to them, in a ſimilar manner, by the word *baptiſm*. The character of legiſlator is given only to Moſes and Chriſt, as each of them was authorized to promulge a divine inſtitution, though of a very different nature. And therefore perſons were never baptized in the name of any other divine inſtructor. Hence the Apoſtle puts this queſtion to the Corinthians, ch. i. 13. "Were ye baptized in the name of Paul?" Some propoſe to read, *All, even to Moſes*; i. e. all, not excepting Moſes, *were baptized*. See Heinſius, Ward, &c.

Ver. 3, 4. *Spiritual meat—ſpiritual drink*] *Sacramental*, or *myſtical.* MS and Heylin. It is not neceſſary to underſtand by *the ſame meat and drink*,—the ſame by which we Chriſtians are ſupported; for that could not properly be ſaid of any Iſraelites who were not true believers: But the meaning is, that they all, good and bad, ſhared the ſame miraculous ſupply of food and drink, which was πνευματικὸν, ſignifying ſomewhat *ſpiritual.* It is obſervable that St. Paul, ſpeaking of the Iſraelites, uſes the word *all* five times in the compaſs of the foregoing verſes; beſides that, he carefully ſays the *ſame meat*, and the *ſame drink*, which we cannot ſuppoſe to be done by chance; but emphatically, to ſignify to the Corinthians, (who probably preſumed too much upon their baptiſm, and eating of the Lord's ſupper, as if that were ſufficient to recommend them to God) that though the Iſraelites, all to a man, ate the very ſame ſpiritual food, and drank the very ſame ſpiritual drink, yet they were not all to a man preſerved; but many of them notwithſtanding ſinned, and fell under the avenging hand of God in the wilderneſs. The Jews have a tradition, that the water which iſſued from the rock in Horeb, Exod. xvii. 6. followed the Iſraelites through the wilderneſs: It has been objected, however, that this ſtream did not conſtantly follow them; for in that caſe they would have had no temptation to have murmured for want of water, as we know they did at Kadeſh, in the circumſtances ſo fatal to Moſes; nor would they have had any occaſion to buy water of the Edomites, as they propoſed to do, Deut. ii. 6. To this Mr. Mede replies, That perhaps the ſtreams from the firſt rock at *Rephidim* failed, for a further trial of their faith; and at Kadeſh God renewed the like wonder: But that, likewiſe, might probably fail, when they came into the inhabited country of the Edomites, which was not till near the end of their wanderings. We have obſerved on Exod. xvii. 7. that the word rendered *followed them*, might with equal truth, and much greater propriety, be rendered *miniſtered to*, or *obeyed them*;—a ſlight emendation, ſufficient to obviate all the difficulties ariſing from our preſent tranſlation. Beſides, it ſhould be obſerved, that the Apoſtle does not ſpeak of the real, but the *ſpiritual rock*; namely, *Chriſt*; whom that rock in the wilderneſs *ſignified*. The word *was* frequently bears this import; and inſtances of the like uſe of it every where abound in Scripture. This rock was indeed a ſtriking repreſentation of Chriſt, the rock of ages,—the ſure foundation of his people's hopes; from whom they derived thoſe ſtreams of bleſſing, which *follow* and miniſter to them through all this wilderneſs of mortal life, and will end in rivers of pleaſure, at the right hand of God for ever. See Locke, Hammond, and Mede's *Diatrib.* on the place.

Ver. 5. *But with many of them*] *But with the greater part of them.* Wat.

Ver. 6. *Evil things*] The fault of the Iſraelites here referred to ſeems to be, their longing after fleſh, Numb. xi. which coſt many of them their lives; and that which he guards the Corinthians againſt muſt be, their great propenſity to the pagan feaſts upon their ſacrifices. See Pſ. lxxviii. 30, 31. Locke, and Clarke.

Ver. 7. *To play*] Παίζειν ſignifies *to dance:* Feaſting and dancing uſually accompanied the heathen ſacrifices; and it is obſervable, that God himſelf condeſcended to be honoured with the latter ceremony, Exod. xv. 20. and xxxii. 17, 18. See Hammond, Whitby, and Elſner,

Ver. 8. *Neither let us commit fornication*] This was common at many idolatrous feaſts among the heathen; and it was the more proper for the Apoſtle to caution theſe Chriſtians againſt it, as it was proverbially called "The Corinthian practice;" See the Argument, and *Reflections* on ch. i. In Numb. xxv. 9. *Four and twenty thouſand* are mentioned; εἰκοσιτέσσαρες, which being written εἰκοσιτρς, was miſtaken for εἰκοσιτρεῖς, *twenty-three.* So Muſculus, Wall, &c. but ſee the note on Numbers, and Whitby.

Ver. 9. *Neither let us tempt Chriſt*] To *tempt* ſignifies to diſbelieve, after tokens ſufficient to command our faith, and engage our obedience. Though the word *him* be not in the ſecond clauſe, (*ſome of them alſo tempted*,—) it ſeems plainly to be implied: And this is a conſiderable text in proof of Chriſt's reſidence with the church in the wilderneſs, as the angel of God's preſence. Comp. Exod. xxiii. 20. Iſai. lxiii. 9. Acts vii. 38. Hebr. xi. 26.

Ver. 10. *Of the deſtroyer*] The Jews generally interpret this of him, whom they ſtile "The angel of death," and name *Sammael.* See Exod. xii. 23. Numb. xiv. 37. Heb. xi. 28. Locke, and Hammond.

11 Now all theſe things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore, let him that thinketh he ſtandeth, take heed leſt he fall.

13 There hath no temptation taken you, but ſuch as is common to man: but God *is* faithful, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I ſpeak as to wiſe men; judge ye what I ſay.

16 The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt?

17 For we being many are one bread, and one body: for we are all partakers of that one bread.

18 Behold Iſrael after the fleſh: are not they which eat of the ſacrifices, partakers of the altar?

19 What ſay I then? that the idol is any thing, or that which is offered in ſacrifice to idols is any thing?

20 But *I ſay*, that the things which the Gentiles ſacrifice, they ſacrifice to devils, and not to God: and I would not that ye ſhould have fellowſhip with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealouſy? are we ſtronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man ſeek his own, but every man another's wealth.

Ver. 11. Or, *types*. Rom. xv. 4. Ch. ix. 10. Phil. iv. 5. Heb. x. 25.—V. 12. Rom. xi. 20.—V. 13. Or, *moderate*. Ch. i. 9. Pſ. cxxv. 3. 2 Pet. ii. 9. Jer. xxix. 11.—V. 14. 2 Cor. vi. 17. 1 John v. 21.—V. 16. Matth. xxvi. 27.—V. 17. Rom. xii. 5. Ch. xii. 27.—V. 18. Lev. iii. 3. vii. 15. Rom. iv. 12. Gal. vi. 16.—V. 19. Ch. viii. 4.—V. 20. Lev. xvii. 7. Deut. xxxii. 17. Pſ. cvi. 37. Rev. ix. 20.—V. 21. 2 Cor. vi. 15. Deut. xxxii. 38.—V. 22. Deut. xxxii. 21. Ezek. xxii. 14.—V. 23. Ch. vi. 12.—V. 21. Rom. xv. 1, 2. Ch. xiii. 5. Phil. ii. 4, 21.

Ver. 11. *Now all theſe things happened*, &c.] It is to be obſerved, that all theſe inſtances mentioned by the Apoſtle, of the deſtruction which came upon the Iſraelites, who were in covenant with God, and partakers of thoſe typical ſacraments, were occaſioned by their luxurious appetites about meat and drink, and by fornication and idolatry; ſins to which the Corinthians had a great propenſity, and againſt which he therefore the more carefully guards them. Τέλη αἰώνων, rendered *the ends of the world*, properly ſignifies *the ends of the ages:* That is, the concluding age, or the laſt diſpenſation of God to mankind; which we muſt aſſuredly conclude that it is, if we believe the Goſpel to be true. See Locke.

Ver. 13. *Common to man*] 'Ανθρώπινος,—which may ſignify, *proportionable to human ſtrength*, as well as *frequent to human creatures*. Inſtead of *But God is faithful*, Wat. and the MS read, *And*, &c. In Pſ. ciii. 13, 14. and numberleſs other paſſages, God encourages his people to hope for his preſence and help in preſſing danger, See ch. i. 9. Doddridge, and Mintert.

Ver. 16. *The cup of bleſſing*, &c.] The Jews uſed to conclude the feaſt whereon the Paſchal lamb was eaten, with a *cup of wine*. This they called *the cup of bleſſing*, and *the cup of praiſing*, becauſe at the time of drinking it, they ſung an hymn of praiſe. We ſhould likewiſe recollect, that in the early ages of the world, when victims made ſo great a part of the religion of the Jews and Gentiles, the ſacrifice was followed by a religious feaſting on the thing which had been offered; the partakers whereof were ſuppoſed to become partakers of the benefits of the ſacrifice. Well therefore might the Apoſtle argue againſt the Corinthians, who ate of the ſacrifices of the Gentiles, and communicated with the Chriſtians, as in the verſe before us; from whence we may collect, that *the cup of bleſſing*, &c. is not merely a general commemoration of Chriſt's death and paſſion; *It is the communion of the blood of Chriſt.* See Warburton and Cudworth on the ſacrament. Inſtead of *the communion*, the MS and Dr. Waterland read, *a participation.*

Ver. 17. *For we being many*, &c.] *Becauſe the bread is one, we, being many, are one body.* MS. and Wat. This is ſtill a further proof that *the cup of bleſſing*, &c. is not, as ſome would urge, merely a commemoration of a deceaſed benefactor; but a commemoration of Chriſt's death and paſſion. In this verſe the Apoſtle alludes to the Jewiſh cuſtom of having but one loaf at the paſſover, which was not divided, till broken in order to be diſtributed; he ſays, therefore, that the partaking of one bread, made the receivers, of many to become one body:—A juſt inference, according to the idea we have affixed to this rite; for then the communion of the body and blood of Chriſt unites the receivers into one body, by an equal diſtribution of one common benefit; Or, in the elegant words of our church liturgy, "Then we ſpiritually eat the fleſh of Chriſt, and drink his blood; then we dwell in Chriſt, and Chriſt in us; we are one with Chriſt, and Chriſt with us."—But if the Lord's Supper be only a general commemoration of a deceaſed benefactor, it leaves the receivers as it found them; not one body, but many ſeparate profeſſors of one common faith. See as above. Inſtead of *partakers*, the MS reads *communicants.*

Ver. 20. *I would not*, &c.] *I would not that ye ſhould be partakers of devils.* Wat. *I would not have you become communicants of devils.* MS.

Ver. 21. *Ye cannot drink the cup*, &c.] There ſtill remains one more ſenſe of the Lord's Supper, which is, that it was a foederal rite or covenant: This is grounded upon the Apoſtle's reaſoning in this and the preceding verſes: "Thoſe who eat of the ſacrifices, ſays he, are partakers of the altar: ver. 18." Now a ſacrifice at the altar, was a foederal rite or covenant; conſequently the feaſt upon that ſacrifice, became a foederal rite and covenant likewiſe. It is eaſy to ſhew that the demons were conſidered as preſent at their ſacrifices, and as partakers with the worſhippers in the common feaſt, and that by theſe means friendſhip, brotherhood, and familiarity, were imagined to be contracted between them, becauſe they all ate at one table, and ſat down at one board. The *Lord's table*, and the *table of devils*, therefore, being both foederal rites or covenants, the ſame perſon could not be a partaker of both; becauſe no man can execute two foederal rites or covenants which mutually deſtroy each other. See Cudworth's "True notion of the Lord's Supper," ch. i. and v. Elſner, and Lowman's Heb. Ritual, p. 54.

Ver. 22. *Do we provoke the Lord*, &c.?] This alludes to the idea under which idolatry is repreſented as a kind of ſpiritual adultery, which moved the jealouſy of God; though every deliberate ſin is, in effect, a daring of his omnipotent vengeance. See Doddridge and Locke.

Ver. 23.] The Apoſtle here proceeds with another argument againſt things offered to idols, wherein he ſhews the danger which might be in it, from the ſcandal it might give, ſuppoſing the thing lawful in itſelf. He had formerly treated of this ſubject, (ch. 8.) ſo far as to let them ſee, that there was *no good* or *virtue* in eating things offered to idols, notwithſtanding they knew that idols were nothing, and they might think that their free eating without ſcruple ſhewed that they knew their liberty in the Goſpel,—that idols were in reality nothing, and therefore they ſlighted and diſregarded them and their worſhip as nothing; but that there might be *evil* in eating,—by the offence it might give to weak Chriſtians, who had not that knowledge. He here takes up the argument of offence again, and extends it to *Jews* and *Gentiles*, ver. 32; ſhewing that it is not enough to juſtify us in any action, that the thing we do is in itſelf lawful, unleſs we ſeek in it the glory of God, and the good of others.—ver. 23, to ch. xi. 1.

All things] The word *all* is here to be limited to ſuch things as are the ſubject of the Apoſtle's diſcourſe; and his meaning is,—"Suppoſing all theſe things are lawful; ſuppoſing it lawful to eat things offered unto idols; yet things that are lawful are not expedient: all things that are lawful for *me*, may not tend to the edification of others, and ſo ought to be forborne." See Locke and Doddridge.

Ver. 24. *Let no man ſeek his own*] This precept cannot be taken in a ſtrict and literal ſenſe, but ſhould be interpreted comparatively, ſo as to underſtand the Apoſtle as exhorting them not to ſeek their own advantage entirely, or not ſo much as that of others. Mr. Locke's paraphraſe is, "No one muſt ſeek barely his own private particular intereſt alone, but let every one ſeek the good of others alſo."

25 Whatſoever is ſold in the ſhambles, that eat, aſking no queſtion, for conſcience ſake.

26 For the earth *is* the Lord's, and the fulneſs thereof.

27 If any of them that believe not, bid you *to a feaſt*, and ye be diſpoſed to go; whatſoever is ſet before you eat, aſking no queſtion, forconſcience ſake.

28 But if any man ſay unto you, This is offered in ſacrifice unto idols, eat not, for his ſake that ſhewed it, and for conſcience ſake: For the earth *is* the Lord's, and the fulneſs thereof:

29 Conſcience, I ſay, not thine own, but of the other: for why is my liberty judged of another man's conſcience?

30 For, if I by grace be a partaker, why am I evil ſpoken of for that for which I give thanks?

31 Whether therefore ye eat or drink, or whatſoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I pleaſe all *men* in all things, not ſeeking mine own profit, but the *profit* of many, that they may be ſaved.

Ver. 25. Baruch vi. 28.—V. 26. Exod. xix. 5. Deut. x. 14. Pſ. xxiv. 1. l. 12. Ver. 28.—V. 27. Luke x. 7.—V. 28. Ch. viii. 10, 12. Deut. x. 14. Pſ. xxiv. 1. Ver. 26.—V. 29. Rom. xiv. 16.—V. 30. Or, *thankſgiving*. 1 Tim. iv. 3, 4.—V. 31. Col. iii. 17. V. 32. Rom. xiv. 13. 2 Cor. vi. 3. Gr. *Greeks*.—V. 33. Rom. xv. 2. Ch. ix. 19, 22.

Ver. 25. *Whatſoever is ſold in the ſhambles*] Herodotus informs us, that the Egyptians, when they had cut off the head of the victim, uſed to carry the carcaſe to market, and ſell it to the *Greeks*, if they could find any to purchaſe; if not, they threw it into the river, judging it unlawful to eat it themſelves. Though the Grecian prieſts had no ſuch ſcruples, yet, as they had often more fleſh of their ſacrifices than they and their families could conſume, it was natural for them to take this method of diſpoſing of it to advantage; and at times of extraordinary ſacrifice, it is probable the neighbouring markets might be chiefly ſupplied from their temples. See Doddridge and Raphelius.

Ver. 26. *And the fulneſs thereof*] *With all that therein is.* Waterland; who omits the ſame clauſe as ſuperfluous in ver. 28. And Mr. Locke obſerves, that the repetition of thoſe words ſo manifeſtly diſturbs the ſenſe, that the Syr. Vulg. French, and other tranſlations have omitted them; in which they are juſtified by the Alexandrian and other Greek copies. Others however think, that the connection may well be preſerved by reading the words in a parentheſis, and profeſs themſelves not diſpoſed to have them omitted, as in their ideas they have an eminent propriety and beauty, ver. 28. in contraſt with the verſe before us. See Wetſtein, Mill, Hammond, and Doddridge.

Ver. 29. *For why is my liberty judged of*] Some think that the meaning is, "Why ſhould I uſe my liberty ſo, as to offend the conſcience of any?"—Others think it is an objection in the mouth of the Corinthians, and to be thus underſtood: "But why ſhould I ſuffer myſelf to be thus impoſed upon, and receive law from any, where Chriſt has left me free?" Rather, perhaps, this and ver. 30. are to be conſidered as coming in by way of parentheſis, to prevent the Corinthians from extending the former caution beyond what the Apoſtle deſignedby it; as if he had ſaid, "as to what immediately lies between God and my own ſoul, why is my liberty to be judged, arraigned, and condemned at the bar of another man's conſcience?—I am not in ſuch caſes to govern myſelf by the judgement and apprehenſion of others; nor have they any authority to judge or cenſure me for not concurring with them in their own narrow notions and declarations." See Doddridge, Locke, and Whitby.

Ver. 30. *For if I,* &c.] *For if I eat* or *partake with thankſgiving.* Wat.

Ver. 31, *Whether therefore ye eat*] "Therefore, on the whole, to conclude this diſcourſe, ſince no one particular rule can be laid down to ſuit all the diverſities of temper and apprehenſion which may ariſe; inſtead of uncharitable contentions with each other, or any thing which looks like mutual contempt, let us take all the pains we can to meet as in the center of real religion. See to it then, that whether ye eat or drink, or whatſoever elſe you do, in the common as well as ſacred actions of life, ye do all to the glory of God; purſuing the credit of the Goſpel, and the edification of the church, that God may be honoured in the happineſs of his creatures, and more univerſally acknowledged as the author of all good." See Doddridge, and more on this ſubject in the *Reflections.*

Ver. 32. *Neither to the Jews, nor to the Gentiles*] As theſe are both oppoſed to *the church of God*, it is reaſonable to conclude, that the Apoſtle ſpeaks of *unconverted Jews* and *Greeks*, and refers to the danger there might be of prejudicing them againſt Chriſtianity, by the indulgences againſt which he cautions them. See Doddridge, Calmet, and on the next chapter, ver. 1.

REFLECTIONS ON VER. 31.

The deſign of the Apoſtle in this chapter is to preſs upon Chriſtians the great obligations they were under to walk worthy of their holy vocation; to be ſolicitous above all things to promote the glory of God, and the ſalvation of men; to bring over unbelievers to the acknowledgment of the truth, and to prevent as far as poſſible thoſe who believe from being offended and diſcouraged in their duty, or by any means tempted and ſeduced into ſin.

The great temptation in the Apoſtle's days was, that of relapſing into idolatry; either directly into groſs acts of this ſin, through fear of perſecution, or conſequentially into the ſnare of a defiled conſcience, by preſumptuouſly miſunderſtanding the true bounds of what was lawful and innocent. Againſt both theſe he exhorts the Corinthians in the chapter before us,—againſt falling into *direct* idolatry through fear of perſecution, he cautions them, ver. 13—21. againſt the next danger,—the falling *conſequentially* into the ſnare of a defiled conſcience, by preſumptuouſly miſunderſtanding the true bounds of what is lawful and innocent,—he cautions them in the remaining part of the chapter.

The words of the verſe under conſideration contain a doctrine of the higheſt importance in religion. By the *glory of God* is originally meant, 1. His *eſſence*, perſon, or majeſty. 2. The *manifeſtation* of his perfections or attributes in the external exerciſe of them towards his creatures. And from hence, 3. The return and *acknowledgment* which his creatures make again *to God*, for this manifeſtation of his goodneſs to them.

To *give glory to God*, is to promote his *honour* in the world, or to contribute what we can towards the keeping up in all men's minds a juſt ſenſe of him, and a regard to him. And this is done particularly by worſhipping him with conſtant and perpetually-returning acts of ſolemn public devotion:—By thanks particularly returned for ſpecial mercies or benefits received, whereby we profeſs our ſenſe of God's being the author of them;— by acknowledgment of his government and ſupreme dominion in the world;—by confeſſion of paſt offences, with true humiliation, and a juſt ſenſe of the unworthineſs and ungratefulneſs of ſin;—and by actual repentance and forſaking of ſin, accompanied with real, conſtant, habitual amendment of heart and life. In ſhort, whatever tends to the true honour of religion, and to the eſtabliſhment of virtue and goodneſs among men, this is one of thoſe things which truly promote the *glory of God*.

Hence then we ſee what is required of men to practiſe, in the ſeveral caſes and circumſtances of life, in order to their ſatisfying the precept in queſtion.—He that will in all things promote the glory of God, will not only be conſtant in acts *immediately* and *directly religious*; but he muſt alſo reſolve againſt being at any time guilty of any action which is directly *irreligious*. Whoever is ſincerely deſirous of *doing all things to the glory of God*, as he will be heartily ſorry for all his *own* ſins and offences, ſo he will really endeavour, as much as in him lieth, to prevent the ſin of *others*. He will avoid every thing which may lead them into ſin. He will ſet them an *example* of virtue in the practice of his own life: He will recommend to them, in his diſcourſe upon all fair occaſions, the excellency and the reaſonableneſs of religion: He will rejoice to ſee virtue, righteouſneſs, and univerſal charity prevail and proſper in the world; will wiſh, with Moſes, *that all the Lord's people were prophets*, and contribute all in his power towards enabling them to be ſuch.

But further; in all great actions,—actions of moment in the main courſe of human life, though they may not be *directly religious*, he ought expreſly to intend the *glory of God*, as his chief and main end: for whatever is therefore *choſen*, becauſe it tends to the promoting of *virtue* and *goodneſs*, is in the Scripture-ſenſe done *for the glory of God*; and whatever is in like manner *avoided*, becauſe it has a tendency to *evil*, is avoided for *the glory of God*.

Now there is no conſiderable action in any man's life, no action of conſequence and importance in the world, but which, even though it has not any direct relation to religion, yet ſome way or other has on the whole a tendency to promote the cauſe of virtue or of vice. Such, for inſtance, is a man's chooſing his profeſſion, or manner of life in the world. Whatſoever profeſſion,—though not directly unlawful,—yet leads men into many and ſtrong temptations to ſin, will always, if poſſible, be avoided by a man who is ſincerely deſirous of doing all things to the glory of God. Every innocent profeſſion may equally and indifferently be choſen by any good man; but yet, even in that choice, his main and ultimate end will be the exerciſe of right and truth. Profit, power, reputation, and the like, may very innocently and very juſtly be aimed at, by men in any buſineſs or employment

CHAP. XI.

He reproveth them, becauſe in holy aſſemblies their men prayed with their heads covered, and women with their heads uncovered: and becauſe generally their meetings were not for the better, but for the worſe; as namely, in profaning with their own feaſts the Lord's ſupper. Laſtly, he remindeth them of the firſt inſtitution thereof.

BE ye followers of me, even as I alſo *am* of Chriſt.

2 Now I praiſe you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.

3 But I would have you know, that the head of every man is Chriſt; and the head of the woman *is* the man; and the head of Chriſt *is* God.

Ver. 1. Ch. iv. 16. Epheſ. v. 1. Phil. iii. 17. 1 Theſſ. i. 6. 2 Theſſ. iii. 9.—V. 2. Ch. iv. 17. Ch. vii. 17. Or, *traditions.* V. 3. Epheſ. v. 23. John xiv. 28. Ch. iii. 23. xv. 27, 28. Phil. ii. 7, 8, 9.

whatſoever; but then theſe things muſt always be deſired with a due ſubordination to the intereſts of virtue, which is the glory of God, and the only true and final happineſs of men.—Whoever, in the great lines and main courſe of his life, aims merely or principally at worldly ends,—in the attainment of thoſe ends, *he has his* peculiar, his only *reward*.

Once more; as in all *great actions* a good Chriſtian ought actually, ſo in all, even the *ſmalleſt* and moſt inconſiderable actions of life, he ought habitually to intend the *glory of God*. The royal prophet, in Pſ. cxlviii. 2, &c. repreſents all, even the *irrational*, nay, the very inanimate creatures, as *glorifying God* by *fulfilling his word*, by acting regularly according to the nature he had given them. Much more then may even the moſt common actions of *men* be juſtly ſaid to be *done to the glory of God*, when they are done decently and ſoberly, regularly and innocently, as becomes men and Chriſtians,—ſuch as have upon their minds, even when they are not directly thinking of it, an *habitual* regard to God and religion. In a *journey*, to a diligent man, and one whoſe mind is really bent upon his journey's end, every thing he does, as well as his actual travelling, tends truly to the ſame end. His reſt and ſleep, his ſtops and refreſhments, nay, his very diverſions and digreſſions ſtill tend uniformly towards enabling him to arrive at his intended home. And thus likewiſe in the courſe of a religious life, to a man ſincerely virtuous, every action of his life promotes the glory of God;—every thing he does is ſanctified by a habit of virtue; his worldly *buſineſs* and *employment*, by juſtice and charity running uniformly through all the parts of it;—the *common actions* of his life by decency and inoffenſiveneſs, and his very *pleaſures* and *amuſements* by innocency and right intention. In a word, whatſoever he is doing, he ſtill always habitually *remembers the end*, and therefore he *never does amiſs*.

The uſes naturally ariſing by way of reflection from what has been ſaid, are as follows:

1. From hence we may learn how ſevere a reproof thoſe perſons juſtly deſerve, who, far from *doing* all things, as the Apoſtle directs, to the *glory of God*, do on the contrary, by profaneneſs, unrighteouſneſs, and debauchery, directly diſhonour him whom they profeſs to ſerve; bringing a reproach and infamy upon our moſt holy religion, and cauſing the name of God and the doctrine of Chriſt to be, through their means, blaſphemed amongſt unbelievers.

2. Thoſe deſerve, in the next place, to be rebuked ſharply, who, though they do not diſhonour God by acts directly *irreligious*, yet are careleſs and neglecting in matters of religion: not much regarding whether truth or error prevail in the world; nor being ſolicitous to do honour to their religion, and to promote the ſpreading of the Goſpel of Chriſt, by ſhewing its reaſonableneſs, by preſerving its ſimplicity and purity, and by exhibiting its beauty to all mankind.

3. After theſe, ſuch are the objects of cenſure, who have indeed a *zeal* for religion, but *not according to knowledge*; placing the main ſtreſs of religion in forms and ceremonies unworthy of God, or in opinions and notions, which either through their obſcurity, or their diſagreement with the everlaſting Goſpel, with natural religion and the divine perfections, hinder inſtead of promoting the glory of God.

4. Even the beſt of men have need to be admoniſhed and put in remembrance, that they *ſtir up the gift of God which is in them*, that ſo they may be more and more diligent in all their actions to do every thing to the glory of God; not with a ſuperſtitious anxiety, or a burdenſome preciſeneſs in things of little moment, but with a chearful application of every occurrence of life to the promoting of truth and right, of reaſon and virtue among men. Rejoicing in the glory of God, and in the eſtabliſhment of his kingdom of righteouſneſs, as that wherein conſiſts the happineſs of the whole creation, both in this world, and in that which is to come.

Laſtly, From hence we may learn to comfort and ſatisfy the minds of ſome weak Chriſtians, who, not having a right notion what the *glory of God* is, can never aſſure themſelves that they are true promoters of it.—A Chriſtian's duty, of doing all things to the glory of God, ſignifies plainly and only *this*,—"That he ought always to prefer the intereſts of religion and virtue, and to promote and eſtabliſh them in the minds of his fellow-creatures before all worldly conſiderations whatſoever." See Clarke's Serm. vol. ii. p. 1, &c.

Chap. XI. *Ver.* 1.] This verſe ſeems to belong to the preceding chapter, where the Apoſtle had propoſed himſelf as an example, and therefore it ſhould not be ſeparated from it. From what St. Paul ſays in this and the preceding verſe taken together, we may collect that he makes ſome reflection on the falſe Apoſtle; at leaſt it is no ſmall proof of St. Paul's integrity and humility, that he propoſes himſelf to be followed no further, than as he ſought the good of others, and not his own, and as he had Chriſt for his pattern. See ch. iv. 16. Rom. xv. 3. and Locke.

Ver. 2.] St. Paul commends the Corinthians for obſerving the orders he had left with them, and uſes arguments to juſtify the rule he had given them, that women ſhould not pray or prophecy in their aſſemblies uncovered; concerning which, it ſeems, there was ſome contention, for the reſolution whereof they had appealed to St. Paul, ver. 2—16. Locke. Inſtead of *that you remember me*, &c. Dr. Waterland reads, *that you remember every thing of mine, and that you keep the traditions*, &c.

Ver. 3. *But I would have you know*] This about women ſeeming as difficult a paſſage as moſt in St. Paul's Epiſtles, I crave leave, ſays Mr. Locke, to premiſe ſome few conſiderations which I hope may conduce to the clearing of it. I. It is to obſerved, that it was the cuſtom for women who appeared in public to be veiled, ver. 13—16. therefore it could be no queſtion at all, whether they ought to be veiled when they aſſiſted at the prayers and praiſes in the public aſſemblies; or if that were the thing intended by the Apoſtle, it had been much eaſier, ſhorter, and plainer for him to have ſaid, that women ſhould be covered in the aſſemblies. II. It is plain that this covering the head in women is reſtrained to ſome particular actions which they performed in the aſſembly, expreſſed by the words *praying and propheſying*, ver. 4 and 5. which, whatever they ſignify, muſt have the ſame meaning, when applied to the women, in the 5th verſe, that they have when applied to the men in the 4th verſe. It will poſſibly be objected, "If women were to be veiled in the aſſemblies, let thoſe actions be what they will, the women joining in them were ſtill to be veiled."—Anſwer, This would be plainly ſo, if their interpretation were to be followed, who are of opinion, that by *praying and propheſying* here, was meant, being preſent in the aſſembly, and joining with the congregation in the prayers that were made, or hymns that were ſung, or in hearing the reading and expoſition of the Holy Scriptures there. But againſt this,—that the *hearing* of preaching or propheſying was never called *preaching* or *propheſying*, is ſo unanſwerable an objection, that I think there can be no reply to it. The caſe in ſhort ſeems to be this: The men prayed and propheſied in the aſſemblies, and did it with their heads uncovered: The women alſo ſometimes prayed and propheſied too in the aſſemblies, which when they did, they thought during their performing that action, they were excuſed from being veiled, and might be bareheaded, or at leaſt open-faced, as well as the men. This was that which the Apoſtle reſtrains in them, and directs, that though they prayed or propheſied, they were ſtill to remain veiled. III. The next thing to be conſidered is, what is here to be underſtood by *praying* and *propheſying*. And that ſeems to me to be the performing of ſome particular public action in the aſſembly by ſome one perſon, which was for that time peculiar to that perſon, and whilſt it laſted the reſt of the aſſembly ſilently aſſiſted. For it cannot be ſuppoſed, that when the Apoſtle ſays, *a man praying or propheſying*, that he means an action performed in common by the whole congregation; or if he did, what pretence could that give the woman to be unveiled more during the performance of ſuch an action, than at any other time? A woman muſt be veiled in the aſſembly;—what pretence then or claim could it give her to be unveiled, that ſhe joined with the reſt of the aſſembly in the prayer that ſome one perſon made? Such a praying as this could give no more ground for her being unveiled, than her being in the aſſembly could be thought a reaſon for her being unveiled. The ſame may be ſaid of propheſying, when underſtood to ſignify a woman's joining with the congregation in ſinging the praiſes of God. But if the woman prayed, as the mouth of the aſſembly, &c. then it was likely ſhe might think ſhe had the privilege to be unveiled. *Praying* and *propheſying*, as has been ſhewn, ſignifying here the doing ſome peculiar action in the aſſembly, whilſt the reſt of the congregation only aſſiſted, let us in the next place examine what that action was. As to *propheſying*, the Apoſtle in expreſs words tells us, ch. iv. 3 and 12. that it was "ſpeaking in the aſſembly." The ſame is evident as to *praying*, that the Apoſtle means by it "praying publickly with an audible voice in the congregation," ch. xiv. 14—19. IV. It is to be obſerved, that whether any one prayed or propheſied, they did it alone, the reſt remaining ſilent, ch. xiv. 27—33. So that even in thoſe extraordinary praiſes which any one ſung to God by the immediate motion and impulſe of the Holy Ghoſt, which was one of the actions called *propheſying*, they ſung alone. And indeed how could it be otherwiſe? For who could join with the perſon ſo propheſying in things dictated to him alone by the Holy Ghoſt, which the others could not know, till the per-

4 Every man praying or propheſying, having *his* head covered, diſhonoureth his head.

5 But every woman that prayeth or propheſieth with *her* head uncovered, diſhonoureth her head: for that is even all one as if ſhe were ſhaven.

6 For if the woman be not covered, let her alſo be ſhorn: but if it be a ſhame for a woman to be ſhorn or ſhaven, let her be covered.

7 For a man indeed ought not to cover *his* head, foraſmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cauſe ought the woman to have power on *her* head, becauſe of the angels.

Ver. 5. Deut. xxi. 12.—V. 6. Numb. v. 18. Deut. xxii. 5.—V. 7. Gen. i. 26, 27.—V. 8. Gen. ii. 22.—V. 9. Gen. ii. 18, 21, 23.—V. 10. Gen. xxiv. 65. That is, *a covering, in ſign that ſhe is under the power of her huſband.* Eccles. v. 6.

ſon propheſying uttered them? V. *Propheſying*, as St. Paul tells us, ch. xiv. 3. was "ſpeaking unto others to edification, exhortation and comfort:" But every ſpeaking to others to any of theſe ends, was not propheſying, but only then when ſuch ſpeaking was a ſpiritual gift, performed by the immediate and extraordinary motion of the Holy Ghoſt, ch. xiv. 1, 12, 24, 30. For example, ſinging praiſes to God was called *propheſying*; but we ſee when Saul propheſied, the Spirit of God fell upon him, and he was turned into another man, 1 Sam. x. 6. Nor do I think any place in the New Teſtament can be produced wherein propheſying ſignifies bare reading of the Scripture, or any other action performed without a ſupernatural impulſe and aſſiſtance of the Spirit of God. This we are ſure, that the *propheſying* which St. Paul here ſpeaks of, is one of the extraordinary gifts given by the Spirit of God, ch. xii. 10. Now that the Spirit of God, and the gift of propheſy, ſhould be poured out upon women as well as men, in the time of the Goſpel, is plain from Acts xi. 17. and then where could be a fitter place for them to utter their propheſies in, than the aſſemblies? It is not unlikely what Mr. Mede, one of the moſt learned and ſagacious of our interpreters of Scripture, ſuggeſts upon this place; viz. That Chriſtian women might, out of a vanity incident to that ſex, propoſe to themſelves and affect an imitation of the prieſts and propheteſſes of the Gentiles, who had their faces uncovered when they uttered their oracles, or officiated in their ſacrifices: But I cannot but wonder that that very acute writer ſhould not ſee, that the bare being in the aſſembly could not give a Chriſtian woman any pretence to that freedom. None of the *Bacchai* or *Pythia* quitted their ordinary modeſt guiſe, but when ſhe was, as the poets expreſs it, *Rapta* or *plena Deo*, poſſeſſed and hurried away by the Spirit ſerved. And ſo, poſſibly, a Chriſtian woman, when ſhe found the *Spirit of God poured out upon her*, as Joel expreſſes it, exciting her to pray or ſing praiſes to God, or diſcover any truth immediately revealed to her, might think it convenient, for her better uttering of it, to be uncovered, or at leaſt to be no more reſtrained in her liberty of ſhewing herſelf, than the female prieſts of the heathens were when they delivered their oracles: But yet even in theſe actions the Apoſtle forbids the women to unveil themſelves. St. Paul's forbidding women to ſpeak in the aſſemblies, will probably ſeem a ſtrong argument againſt this: But when well conſidered, will perhaps prove none. There are two places wherein the Apoſtle forbids women to ſpeak in the church, 1 Cor. xiv. 34, 35. and 1 Tim. ii. 11, 12. He that ſhall attentively read and compare theſe together, may obſerve that the ſilence enjoined the woman, is for a mark of her ſubjection to the male ſex: And therefore what in the one is expreſſed by *keeping ſilence, and not ſpeaking, but being under obedience*, in the other is called, *being in ſilence with all ſubjection, not teaching or uſurping authority over the man.* The women in the churches were not to aſſume the perſonage of doctors, or to ſpeak there as teachers; this carried with it the appearance of ſuperiority, and was forbidden. Nay, they were not ſo much as to aſk queſtions there, or to enter into any ſort of conference. This ſhews a kind of equality, and was alſo forbidden: And yet, though they were not to ſpeak in the church in their own names, or as if they were raiſed by the franchiſes of Chriſtianity to ſuch an equality with the men, that where knowledge or preſumption of their own abilities emboldened them to it, they might take upon them to be teachers and inſtructors of the congregation, or might at leaſt enter into queſtionings and debates there. This would have had too great an air of ſtanding upon even ground with the men, and would not have well comported with the ſubordination of the ſex. But ſtill this ſubordination which God, for order's ſake, had inſtituted in the world, hindered not, but that by the ſupernatural gifts of the Spirit he might make uſe of the weaker ſex, to any extraordinary function whenever he thought fit, as well as he did of the men. And yet, when they thus either prayed or propheſied by the motion and impulſe of the Holy Ghoſt, care was taken that whilſt they were obeying God, who was pleaſed by his Spirit to ſet them a ſpeaking, the ſubjection of their ſex ſhould not be forgotten, but owned and preſerved by their being covered. The Chriſtian religion was not to give offence, by any appearance or ſuſpicion that it took away the ſubordination of the ſexes, and ſet the woman at liberty from her natural ſubjection to the man. And therefore we ſee, that in both theſe caſes, the aim was to maintain and ſecure the confeſſed ſuperiority and dominion of the man, and not permit it to be invaded ſo much as in appearance. Hence the arguments in the one caſe for covering, and in the other for ſilence, are all drawn from the natural ſuperiority of the man, and the ſubjection of the woman. In the one the woman, without an extraordinary call, was to keep ſilence, as a mark of her ſubjection: In the other, where ſhe was to ſpeak by an extraordinary call and commiſſion from God, ſhe was yet to continue the profeſſion of her ſubjection, in keeping herſelf covered. Here by the way it is to be obſerved, that there was extraordinary praying to God by the impulſe of the Spirit, as well as ſpeaking unto men for their edification, exhortation, and comfort: ch. xiv. 15. Rom. viii. 26. Jude 20. Theſe things being premiſed, let us follow the thread of St. Paul's reaſoning. See Locke, and Mede's 16th diſcourſe.

Ver. 4. *Diſhonoureth his head*] It was part of the puniſhment among ſeveral nations, to cover the faces of the malefactors. The Romans practiced it, as appears from Matth. xxvi. and Mark xiv. 65. and that the Perſians obſerved this cuſtom likewiſe, is evident from Eſther vii. 8. This, therefore being uſed to condemned perſons, was undoubtedly a diſgrace, as the Apoſtle aſſerts. It was likewiſe the cuſtom among the Greeks and Romans, as well as the Jews, to appear in places of worſhip with their heads covered; and it is certain that the Jewiſh prieſts wore a kind of turban, when miniſtering in the temple: But it ſeems that the Corinthian men wore a veil, out of regard to a Phariſaical inſtitution, and in imitation of the cuſtom obſerved in the ſynagogues, of which the Apoſtle therefore diſapproves. The prieſts and propheteſſes of the Gentiles had their faces uncovered, when they were under an holy rapture, and delivered their oracles; and at this time the hair of the prieſteſſes was generally diſhevelled: As the Corinthian women, when under the divine inſpiration, wore their hair in the ſame faſhion, it made them too much reſemble the pagan prieſteſſes; and for this reaſon amongſt others, the Apoſtle with great propriety diſcourages the practice. See Mede's 16th diſcourſe, Whitby, Hammond, Elſner, and the foregoing note.

Ver. 7. *Glory of God*] The word rendered *glory* ſignifies both a *beam* or *irradiation*, and a *likeneſs*. If it be interpreted in the *firſt* ſenſe, it will imply, That as a beam or irradiation which flows from a luminous body, proves that the body from whence it flows is more honourable; ſo man, who is a beam or irradiation from God, is leſs honourable than the Deity; and conſequently that woman, who is an irradiation from the man, is leſs honourable than he. If we interpret the word in the *ſecond* ſenſe, the meaning will be, That as a man ought not to have his head covered, as being the immediate image and glory of God, made in his likeneſs, as the firſt copy of his kind, before woman was created; it is therefore decent that he ſhould appear with the marks of that ſuperiority which he bears. But the woman ſhould forbear it; and it is enough to ſay of her, that ſhe is the glory of the man, to whom God hath done no inconſiderable honour, as well as favour, in making ſo excellent and amiable a creature of his conſort. Yet ſtill her ſtate of ſubjection to him ſhould be remembered; and it is very expedient that ſhe ſhould appear in public with ſome tacit acknowledgments of it. See Gen. i. 26, 27. Hammond, Locke, Elſner, and Calmet.

Ver. 10. *For this cauſe ought the woman to have power*, &c.] A *covering*. Wat. Mr. Locke acknowledges, with a modeſty which does him much honour, that he did not underſtand this text,—and many ſeem to have darkened it by their attempts to explain it. The chief difficulty does not lie in the word *power*, which undoubtedly muſt be underſtood of the veil worn on their heads by married women, as a token of ſubjection to their huſband; (ſee Gen. xxiv. 65.) and ſome ſuppoſe that the veil was in Hebrew called רדיד *redid*, from the root רדד *reded*, which ſignifies *ſubjection:* So that the veil was as it were the habit by which the woman ſhewed that ſhe conſidered herſelf as in ſubjection: And Chardin obſerves, that the married women in Perſia wear a peculiar habit to the very ſame purpoſe. It is more difficult to underſtand the meaning of the clauſe, *Becauſe of the angels*,—διὰ τοὺς ἀγγέλους. It ſeems neither reaſonable nor decent to underſtand this of *young miniſters*, as if they were in peculiar danger of being enſnared by the beauty of women; and it is more groſsly abſurd ſtill, to ſuppoſe with Tertullian, that there was any room to apprehend it could be a ſnare to *celeſtial ſpirits:*—A miſtake which ſeemed to be grounded on the wild interpretation of Gen. vi. 2. ſo generally received among the fathers. Dr. Whitby underſtands it of *evil angels*, and thinks it refers to the puniſhment which Eve incurred, Gen. iii. 16. for hearkening to the ſuggeſtions of Satan. Mr. Gough, in a diſſertation on the place, by Ἀγγέλους underſtands *ſpies*, 11 Nevertheleſs, neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even ſo *is* the man alſo by the woman; but all things of God.

13 Judge in yourſelves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itſelf teach you, that if a man have long hair, it is a ſhame unto him?

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

16 But if any man ſeem to be contentious, we have no ſuch cuſtom, neither the churches of God.

17 Now in this that I declare *unto you*, I praiſe *you* not, that ye come together not for the better, but for the worſe.

18 For firſt of all, when ye come together in the church, I hear that there be diviſions among you; and I partly believe it.

19 For there muſt be alſo hereſies among you, that they which are approved may be made manifeſt among you.

20 When ye come together therefore into one place, *this* is not to eat the Lord's ſupper.

21 For in eating every one taketh before *other* his own ſupper: and one is hungry, and another is drunken.

22 What, have ye not houſes to eat and to drink in? or deſpiſe ye the church of God, and ſhame them that have not? What

Ver. 15. Or, *veil.*—V. 16. 1 Tim. vi. 4. Ch. vii. 17. xiv. 33.—V. 18. Ch. i. 10, 11, 12. Or, *ſchiſms.*—V. 19. Matth. xviii. 7. Luke xvii. 1. Or, *ſects.* Luke ii. 35. 1 John ii. 19. See Deut. xiii. 3. Acts xx. 30.—V. 20. Or, *ye cannot eat.*—V. 21. 2 Pet. ii. 13. Jude 12.—V. 22. James ii. 6. Or, *them that are poor.*

ſpies, who he ſuppoſes came into Chriſtian aſſemblies to make ill-natured remarks, and ſo would be glad to blaze abroad any indecencies which they might obſerve there. Others ſupppoſe that the preſence of *good angels* is implied; and they underſtand the paſſage thus, [obſerving that the preſence of angels in religious aſſemblies is favoured by Eccles. v. 1, 6. and the figures of the cherubim in the tabernacle and temple:] "The woman ought to have upon her head a veil, as a token of her being under the power and ſubjection of the man; and ſo much the rather ought ſhe to wear it in religious aſſemblies, becauſe of the *angels*; who are eſpecially preſent there, and before whom we ought to be exceedingly careful that nothing paſs which may be indecent and irregular, and unlike that perfect order and profound humility, with which they worſhip in the divine preſence."

It is not for *me* to determine amidſt this variety of opinions; I ſhall therefore only add, that the reader will find in the note on Rom. xvi. 1. an explanation of this paſſage, which appears to me as ſatisfactory as any other; and by referring to Gough's Diſſertation at the end of his Sermons, he will meet with copious matter for inquiry on the ſubject. See on Numb. vi. 7.

Ver. 13. *Is it comely that a woman pray—uncovered?*] The Grecian women, excepting the prieſteſſes, when under a holy tranſport or extaſy, uſed always to appear in their veils when they came into public aſſemblies. See Hammond, Wetſtein, Calmet. The word ἐξουσία, rendered *power*, ver. 10. is uſed by Lucian, in his "Βιων πρασις," for *a veil.*

Ver. 15, *But if a woman have*, &c.] This ſhould be read with an interrogation, connecting it with the former verſe,—*But that if a woman have long hair, it is a glory to her?—For*, &c.

Ver. 16. *But if any man ſeem to be*, &c.] *Be*, or *is diſpoſed to be*, &c. Wat. and MS. "*If any one*, from a love of diſputing, or from his own different views of what is naturally decent, *ſhould controvert* what I advance, I ſhall not contend further; but content myſelf with ſaying, That *we have* here *no ſuch cuſtom*, for women to appear with their head uncovered; *neither* do I know of its prevailing in any other of *the churches of God*, whether planted by me, or any of my brethren. I think therefore that it ought to be avoided, as a ſingularity which may appear like affectation, and give offence, even if it be not judged a natural indecorum." See Doddridge and Calmet.

Ver. 17.] We may obſerve from ſeveral paſſages in this Epiſtle, that many Judaical cuſtoms had crept into the Corinthian church: This church being of St. Paul's own planting, who ſpent two years at Corinth in forming it, it is evident theſe abuſes had their riſe from ſome other teacher, who came to them after St. Paul's leaving them, which was about five years before writing this Epiſtle. Theſe diſorders therefore may with reaſon be aſcribed to the head of the faction which oppoſed St. Paul, and who, as has been remarked, was a Jew, and probably judaized; and this, it is likely, was the foundation of the great oppoſition between him and St. Paul, and the reaſon why St. Paul laboured ſo earneſtly to deſtroy his credit amongſt the Corinthians; this ſort of men being very buſy, very troubleſome, and very dangerous to the Goſpel, as may be ſeen in other of St. Paul's Epiſtles, particularly that to the Galatians.—The celebrating the paſſover amongſt the Jews, was plainly the eating of a meal, diſtinguiſhed from other ordinary meals by ſeveral peculiar ceremonies. Two of theſe ceremonies were, eating of bread ſolemnly broken, and drinking a cup of wine, called "The cup of bleſſing." Theſe two our Saviour transferred into the *Chriſtian* church, to be uſed in their aſſemblies, for a commemoration of his death and ſufferings. In celebrating this inſtitution of our Saviour, the judaizing Corinthians followed the Jewiſh cuſtom of eating their paſſover. They ate the Lord's ſupper as a part of their meal, bringing their proviſions into the aſſembly, where they ate, divided into diſtinct companies, ſome feaſting to exceſs, whilſt others, ill provided, were in want. Their eating thus in the public aſſembly, and mixing the Lord's ſupper with their ordinary meal, as a part of it, with other diſorders and indecencies accompanying it, is the ſubject matter of what remains in this chapter. The Apoſtle tells them, that he blames theſe innovations as much, as in the beginning of the chapter he commends them for keeping to his directions in other particulars. Locke.

Ver. 18. *For firſt of all*, &c.] To underſtand this, we muſt obſerve, *firſt*, that they had meetings ſometimes on purpoſe, only for eating the Lord's ſupper. ver. 33. *Secondly*, that to thoſe meetings they brought their *own ſupper*, ver. 21. *Thirdly*, that though every one's ſupper was brought into the common aſſembly, yet it was not to eat in common, but every one fell to his own ſupper apart, as ſoon as it was ready, without ſtaying for the reſt of the company, or communicating with them in eating. ver. 21—23. In this St. Paul blames three things eſpecially. *Firſt*, that they ate their common food in the aſſembly, which was to be eaten at home in their houſes, ver. 22—34. *Secondly*, that though they ate in their common meeting-place, yet they ate ſeparately, every one his own ſupper apart; ſo that the plenty and exceſs of ſome ſhamed the want and penury of others. ver. 22. Hereby alſo the *diviſions* amongſt them were kept up, ver. 18. they being as ſo many ſeparated and divided ſocieties, not as one united body of Chriſtians, commemorating their common head, as ought to have been the caſe in celebrating the Lord's ſupper. ch. x. 16, 17. *Thirdly*, that they mixed the Lord's ſupper with their own, eating it as a part of their ordinary meal; where they made not that diſcrimination between *it* and their common food, which they ought to have done. ver. 29. Locke.

Ver. 19. *There muſt be alſo hereſies*] *There muſt be even hereſies.* It ſeems evident from hence, that *hereſy* is ſpoken of as ſomething worſe than the *ſchiſms* or *diviſions* mentioned ver. 18. but whether it be an evil intirely of a different kind, or only of higher degree, is not ſo clear from this paſſage. The word 'Αιρέσις may probably here ſignify a *ſect* of people ſeparated from others, and forming what is called a diſtinct denomination; whereas there may be a *ſchiſm* without ſeparation, if the people aſſembling together have uncharitable contentions with each other; which was the caſe with theſe ſchiſmatical Corinthians. See Doddridge.

Ver. 21. *Every one taketh before other*, &c.] This circumſtance of their rapacious and indecent behaviour at their feaſts is finely illuſtrated by a paſſage from Xenoph. *Memorab.* lib. iii. c. 41 in which he obſerves, that Socrates was much offended with the Athenians for their conduct at their common ſuppers, as ſome prepared delicately for themſelves, while others were but ſlenderly provided for: He endeavoured to ſhame them out of this low taſte, by offering his proviſions to all the company. Socrates the eccleſiaſtical hiſtorian ſpeaks of ſome Egyptians living near Alexandria, who partook of the ſacrament in a very particular manner, much as it ſeems after the Corinthian faſhion; introducing it with a jovial feaſt, in which they regaled themſelves with all kinds of food. It may be proper juſt to obeſerve, that many well-diſpoſed Chriſtians being deterred from communicating at the Lord's ſupper, by paſſages in this chapter, particularly ver. 27, and 29, They have no need to fear the unworthy receiving ſo ſtrongly condemned here by St. Paul; ſince the abuſes which crept into the Corinthian church are ſuch, as can never be admitted in ours, upon the preſent mode of receiving the ſacrament. See Grove on the Sacrament, p. 108.

Ver. 22, 23. *Shall I praiſe you*, &c?] The Apoſtle plainly refers here to what he had ſaid ver. 2. where he *praiſed* them for *remembering* ſhall I ſay to you? ſhall I praiſe you in this? I praiſe *you* not.

23 For I have received of the Lord, that which alſo I delivered unto you, That the Lord Jeſus, the *ſame* night in which he was betrayed, took bread:

24 And when he had given thanks, he brake *it*, and ſaid, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the ſame manner alſo *he took* the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death, till he come.

27 Wherefore, whoſoever ſhall eat this bread, and drink *this* cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.

28 But let a man examine himſelf, and ſo let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh un-

Ver. 23. Ch. xv. 3. Matth. xxvi. 26. Mark xiv. 22. Luke xxii. 19.—V. 24. Or, *for a remembrance.*—V. 26. Or, *ſhew ye.* John xiv. 3. Acts i. 11.—V. 27. Numb. ix. 10, 13. John vi. 51, 63, 64. xiii. 27. Ch. x. 21.—V. 28. 2 Cor. xiii. 5. Gal. vi. 4.—V. 29. Or, *judgement.*

bering him in all things, and for retaining what he had delivered to them. This commendation he now retracts; for in this matter of eating the Lord's ſupper they did not retain what he had delivered to them, ver. 23. which therefore, in the immediately-following words, he repeats to them again. It is very remarkable, that the inſtitution of the ordinance of the Lord's ſupper ſhould make a part of that immediate revelation with which our Lord honoured this great Apoſtle; and it affords a ſtrong argument for the perpetuity of it in the church: for had others of the Apoſtles (as Barclay preſumes to inſinuate) miſtaken what happened at the laſt paſſover, and founded the obſervation of the Euchariſt on that miſtake, ſurely Chriſt would rather have corrected this error, in his new revelation to St. Paul, than have adminiſtered ſuch an occaſion of confirming Chriſtians in it. See Locke, Doddridge, Barclay's Apol. prop. 13. and the notes on the parallel places.

Ver. 24, 25. *And when he had given thanks*, &c.] This is a remarkable inſtance to prove the authenticity of St. Luke's Goſpel. The Apoſtle finding it neceſſary to reprove the Corinthians for their behaviour at the Lord's ſupper, labours to convince them of the heinouſneſs of their conduct, by ſhewing how unſuitable it was to the nature and end of that ſolemn inſtitution: But when he comes to explain the inſtitution itſelf, though he acquired the knowledge of it by immediate revelation, yet it is very remarkable that he expreſſes himſelf in the words of the Evangeliſt, Luke xxii. 19, 20. Intending, it ſhould ſeem, by this quotation, to make them ſenſible, that though they might plead the frailty of their memory, in excuſe of their forgetfulneſs of what himſelf had delivered on this ſubject by *word of mouth*, they were nevertheleſs extremely culpable, in not attending to the information of the *Goſpel* they had then in their hands; which, if duly regarded, would have effectually reſtrained them from ſuch infamous proceedings. If this be allowed, and St. Paul had actually an eye to St. Luke in this paſſage, we have then a pretty clear proof that his Goſpel was written before this 1ſt Epiſtle to the Corinthians; that is, before the year fifty-ſeven, and may thence conclude, that we can not be far diſtant from the truth in fixing the date of its publication to the year 53. See Owen's Obſervations on the four Goſpels, p. 47, &c. We may obſerve, that St. Luke, referring to Chriſt's *real body* then to be offered up, uſes the word διδόμενον, *given*; St. Paul, referring to his *ſacramental body*, or the bread, uſes the word κλώμενον, *broken*, and both with ſingular propriety. The word γὰρ, *for*, ver. 26. has the force of an *illative* particle; as alſo in Luke xx. 28. accordingly the MS renders it *therefore*. Inſtead of *teſtament*, Dr. Waterland reads *covenant*.

Ver. 26. *As often as ye eat this bread*] It is no wonder that a text, in which this element is ſo plainly called *bread*, after conſecration, ſhould be urged againſt the popiſh doctrine of *tranſubſtantiation:* It ſignifies little for the favourers of that opinion to plead, that the Scriptures ſometimes call things changed by the name of the thing out of which they were made (as Adam is called *duſt*, Gen. iii. 19. Aaron's ſerpent a *rod*, Exod. vii. 12.) or call them according to their ſenſible appearance (as Joſhua v. 13. Mark xvi. 5.) for theſe inſtances rather turn againſt them, by proving that where the literal interpretation is evidently abſurd, we muſt have recourſe to the figurative. Nothing can be more unreaſonable than to refer the laſt clauſe of this verſe, as the Quakers do, to the time when Chriſt ſhould come, by his ſpiritual illumination on their minds, to take them off from carnal ordinances; for, not to inſiſt upon it, that we have at leaſt as much need of the Lord's ſupper as the primitive Chriſtians had,—not having ſo many advantages as they to keep up the memory of Chriſt in our minds, to quicken us to holineſs, and to unite us in love; it is evident that the grand coming of Chriſt by the Spirit was, when it was poured out on the day of Pentecoſt; an event many years prior to the date of this Epiſtle. See Doddridge, Stillingfleet, and Tillotſon.

Ver. 27. *And drink*] The original is, *or drink*. Our Saviour, in the inſtituion of the Lord's ſupper, tells the Apoſtles, that the bread and the wine were ſacramentally his body and blood, and that they were to be eaten and drunk in remembrance of him; which, as St. Paul interprets it, was *to ſhew forth his death till he came.* Whoever therefore ate and drank them ſo as not ſolemnly to ſhew forth his death, followed not Chriſt's inſtitution, but uſed them *unworthily*; that is, not to the end for which they were inſtituted. This makes St. Paul tell them, ver. 20. that their coming together to eat as they did, namely, the ſacramental bread and wine, promiſcuouſly with their other food, as a part of their meal,—and that, though in the ſame place, yet not altogether at one time, and in one company,—was not the eating of the Lord's ſupper. *Shall be guilty of the body*, &c. means, "ſhall be liable to the puniſhment due to one who make a wrong uſe of the ſacramental body and blood of Chriſt in the Lord's ſupper. What that puniſhment was, ſee ver. 30. and Mr. Locke.

Ver. 28. *But let a man examine himſelf*] St. Paul, as we have obſerved, tells the Corinthians, *ver.* 20. that to eat it after the manner they did, was not to eat the Lord's ſupper. He tells them alſo, ver. 29. that to eat it without a due and direct imitating regard had to the Lord's body (for ſo he calls the ſacramental bread and wine, as our Saviour did in the inſtitution) by ſeparating the bread and wine from the common uſe of eating and drinking for hunger and thirſt, was to eat unworthily. To remedy their diſorders herein, he ſets before them Chriſt's own inſtitution of this ſacrament, that in it they might ſee the manner and end of its inſtitution, and by that every one might examine his own comportment herein, whether it were conformable to that inſtitution, and ſuited to that end. In the account he gives of Chriſt's inſtitution, we may obſerve, he particularly remarks to them, that this eating and drinking was no part of common eating and drinking for hunger and thirſt; but was inſtituted in a very ſolemn manner, after they had ſupped, and for another end, viz. to repreſent Chriſt's body and blood, and to be eaten and drunk in remembrance of him; or, as St. Paul expounds it, to ſhew forth his death. Another thing which they might obſerve in the inſtitution was, that this was done by all who were preſent, united together in one company, at the ſame time. All which put together, ſhews us what the examination here propoſed is. For the deſign of the Apoſtle being to reform what he found fault with in their celebrating the Lord's ſupper, it is by that alone we muſt underſtand the directions he gives them about it, if we will ſuppoſe he talked pertinently to this captious people, whom he was very deſirous to reduce from the irregularities they were run into in this matter, as well as ſeveral others. And if the account of Chriſt's inſtitution be not in order to their examining their carriage by it, and adjuſting it to it, to what purpoſe is it here? The examination therefore propoſed was no other but an examination of their manner of eating the Lord's ſupper by Chriſt's inſtitution, to ſee how their behaviour herein comported with the inſtitution, and the end for which it was inſtituted. Which further appears to be ſo by the puniſhments annexed to their miſcarriages herein, which were infirmities, ſickneſs and temporal death, with which God chaſtened them, that they might not be condemned with the unbelieving world, ver. 30, 32. For if the unworthineſs here ſpoke of were either unbelief, or any of thoſe ſins which are uſually made the matter of examination, it is to be preſumed the Apoſtle would not wholly have paſſed them over in ſilence: this at leaſt is certain, that the puniſhment of theſe ſins is infinitely greater than that which God here inflicts on unworthy receivers, whether they who are guilty of them received the ſacrament or no. The words Καὶ ὅτως, as to the letter, are rightly tranſlated *and ſo*; but that tranſlation leaves generally a wrong ſenſe of the place in the mind of an Engliſh reader. For, in ordinary ſpeaking, theſe words, *let a man examine, and ſo let him eat*, are underſtood to import the ſame with theſe, *let a man examine, and then let him eat*; as if they ſignified no more, but that examination ſhould precede, and eating follow; which I take to be quite different from the meaning of the Apoſtle here, whoſe ſenſe the whole deſign of the context ſhews to be this: *I here ſet before you the inſtitution of Chriſt; by that let a man examine his carriage*, καὶ ὅτως, *and according to that let him eat; let him conform the manner of his eating to that.* Locke.

Ver. 29. *Unworthily*] See ver. 27. To receive for the purpoſes of intemperance or of faction, was certainly receiving very *unworthily*. The ſenſe of the Apoſtle's expreſſion, however, may be extended to every manner of receiving, contrary to the nature and deſign of this ſolemn ordinance, and conſequently to the caſe of doing it *merely* worthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body.

30 For this cauſe many *are* weak and ſickly among you, and many ſleep.

31 For if we would judge ourſelves, we ſhould not be judged.

32 But when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the reſt will I ſet in order when I come.

C H A P. XII.

Spiritual gifts are diverſe, yet all to profit withal; and to that end are diverſly beſtowed: that by the like proportion, as the members of a natural body tend all to the mutual decency, ſervice, and ſuccour of the ſame body; ſo we ſhould do one for another, to make up the myſtical body of Chriſt.

NOW concerning ſpiritual *gifts*, brethren, I would not have you ignorant.

Ver. 31. Pſ. xxxii. 5.—V. 32. Pſ. xciv. 12, 13. Hebr. xii. 5, 10.—V. 34. Ver. 21. Ver. 22. Or, *judgement*. Ch. vii. 17. Ch. iv. 19.——V. 1. Ch. xiv. 1, 37.

in a ſecular view, which it is heartily to be wiſhed that all concerned in it would ſeriouſly conſider. It is perhaps one of the moſt unhappy miſtakes in our verſion of the Bible, that the woad κρῖμα is rendered *damnation*. It has raiſed a dread in tender minds, which has greatly obſtructed the comfort and edification they might have received from this ordinance. As the word ſignifies only that the unworthy receiver is guilty of ſin, and may expect ſuch puniſhment as is mentioned in the next verſe, ſo, in conformity with the whole context, it ſhould have been rendered *judgement*. The Apoſtle afterwards ſays, *we are judged*, ἐκρινόμεθα, that is, "we are *chaſtened* or *corrected*, that we may not be *condemned*,"—κατακριθῶμεν; which plainly ſhews, that the judgement ſpoken of might be fatherly chaſtiſement. It ſhould likewiſe be obſerved, that St. Paul does not ſay *Whoſoever ſhall eat this bread, being not worthy of it*; but whoever eats it in ſuch an unworthy or irreverent manner as he deſcribes above; and therefore the text in this view certainly ought not to diſcourage Chriſtians at preſent from approaching the altar. See Wall, Locke, Doddridge, Warburton on the Lord's ſupper, and the next note. Dr. Waterland reads the laſt clauſe, *drinketh judgement to himſelf, not diſtinguiſhing the Lord's body*.

Ver. 31. *For if we would judge ourſelves*, &c.] In ver. 29. the Apoſtles uſes the word διακρίνων,—μὴ διακρίνων,—"*Not diſcriminating*, or putting a difference between the ſacramental bread and wine, which St. Paul, with our Saviour, calls *Chriſt's body*, and other bread and wine, in the ſolemn and ſeparate uſe of them." The Corinthians, as has been remarked, ate the Lord's ſupper in and with their own ordinary ſupper, whereby it came not to be ſufficiently diſtinguiſhed (as became a Chriſtian and religious obſervance ſo ſolemnly inſtituted) from common eating for bodily refreſhment; nor from the Jewiſh paſchal ſupper, and the bread broken, and the cup and bleſſing uſed in that: nor did it in this way of eating *ſhew forth the Lord's death*, as it was deſigned to do by the concurrence and communion of the whole aſſembly of Chriſtians, jointly united in the partaking of bread and wine in a way peculiar to them,—with reference ſolely to Jeſus Chriſt. This is what St. Paul calls *eating unworthily*: to avoid which, he exhorts them to *judge themſelves*, or rather (in plain alluſion to this *not diſcriminating the Lord's body*) to *diſtinguiſh* or *diſcriminute* themſelves; for διακρίνειν means the ſame here that it does ver. 29. and is never uſed to ſignify *judge*. He is little verſed in St. Paul's writings, who has not obſerved how apt he is to repeat the ſame word he had uſed before, to the ſame purpoſe, though in a different, and ſometimes a pretty hard conſtruction. As here he applies διακρίνειν to the perſons diſcriminating, as in the 29th verſe, to the thing to be diſcriminated; though in both places it be put to denote the ſame action. See Locke.

Ver. 32. *We are chaſtened*] Παιδευόμεθα properly ſignifies to be *corrected*, as ſcholars are by their maſters for their good. Inſtead of *condemned*, the MS reads *corrected*; and ſome would read the verſe, *But when we judge* NOT *ourſelves, we are chaſtened by the Lord*, &c.

Ver. 33, 34. *Tarry one for another*, &c.] Some would read this paſſage thus, *Wait one for another*, (*and if any man hunger, let him eat at home*) THAT *ye may not come together to your guilt*. The other conſtruction implies, that they ſhould eat at home, that they might not come together at all. See Muſculus and Bengelius.

R E F L E C T I O N S ON C H A P. XI.

It is the duty of Chriſtians frequently to remember the honourable relation in which they ſtand to Chriſt, as their head; and as beyond all doubt, under his mediatorial character, He is moſt willingly and joyfully ſubject to God, we ſhould learn to imitate him in that chearful and intire ſubjection, out of love and reverence to him; guarding againſt whatever is unbecoming, leſt he be diſhonoured thereby. ver. 3, 4.

When in any act of divine worſhip we have the happineſs to approach the bleſſed God, let us reverence his awful preſence, and even that of his holy *angels*, who attend the aſſemblies of the ſaints. We pray, "that the will of God may be done upon earth, as it is done in heaven:" and conſequently ſhould be careful to worſhip God in ſuch a manner, that thoſe celeſtial ſpirits, who ever appear before Him with ſacred awe, may not be offended at the rudeneſs and folly of ſinful mortals, whom they may well wonder to ſee admitted, in their beſt eſtate, to this divine privilege, which they have forfeited by repeated provocations. ver. 10.

What St. Paul obſerves of the mutual dependence which the ſexes have on each other, ſhould diſpoſe them to mutual candour and reſpect; avoiding the cruel tyranny or the vain affectation which often arms them on either ſide with ungenerous reflections; and as all things are of God, it ſhould be our concern that all things be faithfully employed for his glory. Whatever comforts we receive in relative life, (which are indeed many and important) ſhould lead us to adore the wiſdom of the divine conſtitution, in the original formation of our nature, and the ſecret iufluence and conduct of his Providence in the regulation of our reſpective circumſtances and affairs. ve. 11, 12.

We ſee from ver. 14—16. the force of *cuſtom* for determining in many reſpects what is decent, and what is otherwiſe. We ought to maintain a proper regard to this, leſt, through our imprudence, *even our good ſhould be evil ſpoken of*, and all our infirmities magnified into crimes. We ſhould often recollect the original dignity of our nature, by which we are *the image and glory of God*; that ſo far as by ſin and folly this *image* is loſt, we may endeavour to regain it, and where it is not loſt, may think and act more and more ſuitably to ſo high a reſolution.

What juſt matter of thankfulneſs to our bleſſed Redeemer does that account of the inſtitution of his ſacred ſupper afford, which St. Paul aſſures us he received immediately from him! Let us reflect, it was in *that very night* in which he was *betrayed*, that his thoughts were ſo compaſſionately employed for our comfort and happineſs;—a time, when it might have been imagined that his mind would be intirely poſſeſſed with his perſonal concerns, with the doleful ſcene of his approaching ſufferings. ver. 23. We learn from this account the perpetuity as well as the great leading deſign of the ordinance,—*We ſhew forth the Lord's death*, and we ſhew it forth *till he come*. ver. 26. If we do indeed deſire to preſerve the memory of our dying Saviour's love in the world, if we deſire to maintain it in our own ſouls,—we muſt conſtantly and regularly attend this bleſſed inſtitution, endeavouring by the lively exerciſe of faith and love to diſcern, and in a ſpiritual ſenſe to feed upon the Lord's body. Nor let any humble and upright ſoul be diſcouraged by theſe threatenings of *judgement* to thoſe profane ſinners, who offered ſuch groſs affronts to this holy ſolemnity; affronts which none of us are in danger of repeating. Their ſcandalous exceſſes, when they pretended to be worſhipping God on this aweful occaſion, might juſtly provoke the eyes of his holineſs, might awaken the arm of his indignation; yet even theſe ſinners were *chaſtiſed*, that they might not be finally and for ever *coudemned*. ver. 29—32.

Let not any then be terrified, as if every ſoul that approached the ordinance without due preparation, muſt by neceſſary conſequence ſeal its own *damnation*. Thus to attend the table of the Lord is indeed a ſin; but, bleſſed be God, not a ſin too great to be forgiven. Thoſe therefore who, though they feel in their hearts a reverential love to Chriſt, yet have hitherto refrained from attending this feaſt of love, ſhould from theſe conſiderations be engaged to attend it;—to attend it with due preparation and ſelf-examination, as to their repentance, faith, and love. Then may they with the moſt hearty welcome from the great Lord of the feaſt eat of this bread, and drink of this cup, receiving it as the memorial of Chriſt's body broken, and of his blood ſhed, for the remiſſion of ſins. Through that blood alone may *we* ſeek this invaluable bleſſing, without which indeed nothing can be a ſolid and laſting bleſſing to us. May we on every occaſion treat our brethren with a tenderneſs and reſpect becoming thoſe, who conſider ourſelves and them as redeemed by that precious blood, and indebted to it for the hopes of everlaſting ſalvation.

In a word, let us never reſt in the external rites or exerciſes of worſhip, how decently and regularly ſoever performed; but look to our inward temper, and the conduct of our minds, if we deſire to maintain *their* peace, and that our *coming together* ſhould be *for the better*, and not *for the worſe*. ver. 17.

Chap. XII. *Ver*. 1.] The Corinthians ſeem to have enquired of St. Paul, what order of precedency and preference men were to have with

2 Ye know that ye were Gentiles, carried away unto theſe dumb idols, even as ye were led.

3 Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God calleth Jeſus accurſed: and *that* no man can ſay that Jeſus is the Lord, but by the Holy Ghoſt.

4 Now there are diverſities of gifts, but the ſame Spirit.

5 And there are differences of adminiſtrations, but the ſame Lord.

6 And there are diverſities of operations, but it is the ſame God which worketh all in all.

7 But the manifeſtation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wiſdom; to another, the word of knowledge by the ſame Spirit;

9 To another, faith by the ſame Spirit; to another, the gifts of healing by the ſame Spirit;

Ver. 2. Epheſ. ii. 11, 12. 1 Theſſ. i. 9.—V. 3. Mark ix. 39. 1 John iv. 2, 3. Or, *anathema*. 2 Cor. iii. 5.—V. 4. Rom. xii. 4, &c. Hebr. ii. 4. 1 Pet. iv. 10. Eph. iv. 4.—V. 5. Rom. xii. 6, 7, 8. Eph. iv. 11. Or, *miniſteries*.—V. 6. Epheſ. i. 23.—V. 7. Rom. xii. 6, 7, 8. Epheſ. iv. 7. 1 Pet. iv. 10.—V. 8. Ch. xiii. 2.—V. 9. Matth. xvii. 19. Mark xvi. 18. Jam. v. 14.

with reſpect to their ſpiritual gifts; nay, if we may gueſs by his anſwer, the queſtion they ſeem more particularly to have propoſed was, whether thoſe who had the gift of tongues ought not to take place, and ſpeak firſt, and be firſt heard in their meetings. Concerning this there appears to have been ſome ſtrife, maligning and diſorder among them, as may be collected from ver. 21—25. ch. xiii. 4, 5. xiv. 40. To this St. Paul anſwers in chapters xii. xiii. xiv. *Firſt*, that they had been all heathen idolaters, and ſo, being deniers of Chriſt, were in that ſtate none of them ſpiritual; but that now, being Chriſtians, and owning Jeſus to be the Lord, (which could not be done without the Spirit of God) they were all πνευματικοι, *ſpiritual*, and ſo there was no reaſon for one to undervalue another; as if he were not ſpiritual as well as himſelf. ver. 1—3. *Secondly*, that though there be a diverſity of gifts, yet they are all by the ſame ſpirit; from the ſame Lord, and the ſame God, working them all in every one according to his good pleaſure: ſo that in this reſpect alſo there is no difference or precedency; no occaſion for any one's being puffed up, or affecting priority, upon account of his gifts. ver. 4—11. *Thirdly*, That the diverſity of gifts is for the uſe and benefit of the church, which is Chriſt's body; wherein the members, as in the natural body, of *meaner* functions, are as much parts, and as neceſſary in their uſe to the good of the whole, and therefore to be honoured as much as any other. The union they have as members in the ſame body, makes them all equally ſhare in each other's good and evil; gives them a mutual eſteem and concern one for another, and leaves no room for conteſts or diviſions amongſt them about their gifts, or the honour and place due to them upon that account. ver. 12—31. *Fourthly*, That though gifts have their excellence and uſe, and thoſe who have them may be zealous in the uſe of them, yet the true and ſure way for a man to excel and be preferred above others, is, by enlarging himſelf in charity, and excelling in that, without which a Chriſtian, with all his ſpiritual gifts, is nothing. ch. xiii. *Fifthly*, In the compariſon of ſpiritual gifts, he gives thoſe the precedence which *edify* moſt; and in particular prefers *propheſying* to *tongues*. ch. xiv. Locke.

Concerning ſpiritual gifts] Mr. Locke would render this, *As to ſpiritual men*, or men aſſiſted and actuated by the ſpirit; and we are warranted, he ſays, in this verſion, by a like uſe of the word in ſeveral places of St. Paul's Epiſtles; as ch. ii. 15. and xiv. 37. of this Epiſtle, and Gal. vi. 1. And the context obliges us ſo to underſtand it; for if we will have it mean *gifts*, and not *perſons*, the ſenſe and coherence of the three firſt verſes will be very hard to make out: Beſides, there is evidence enough in ſeveral parts of it, that the ſubject of St. Paul's diſcourſe here is πνευματικοι, "perſons endowed with ſpiritual gifts," contending for precedency, in conſideration of their gifts; (ſee ver. 13.) and to what purpoſe elſe does he ſay, ch. xiv. 5. *Greater is he that propheſieth, than he that ſpeaketh with tongues?* Others, however, ſuppoſe that if the ſecond and third verſes are read in a parentheſis, the connection of the firſt with the fourth verſe will prove that the addition of *gifts* is very proper. The church of Corinth was fooliſhly elated by ſpiritual pride; which St. Paul endeavoured to mortify and humble; and in applying his remedy, he begins with reckoning up thoſe various graces, the credit of which they had abuſed by their indulgence of this unhappy temper. See Locke, Doddridge, and Warburton on grace, b. i. c. 4.

Ver. 3. *No man, ſpeaking by the ſpirit—calleth Jeſus accurſed*] "No man that is inſpired by the Spirit of God can ſpeak evil of Jeſus; and no man cometh to him, and heartily owns him for his *Lord*, except God draweth him by his Spirit." Some think that theſe words refer in general to the teſts put on Chriſtians by their perſecutors, that they ſhould not only deny, but likewiſe blaſpheme Chriſt; others think, that they rather refer to the Jews, who, while they uttered blaſphemies againſt Chriſt themſelves, and endeavoured to extort them from his diſciples, pretended to the gifts of the Spirit, and undertook to caſt out devils. Such a caution might therefore be very uſeful. See 1 John iv. 1—3. St. Chryſoſtom well obſerves, that the phraſe of *ſaying that Jeſus is the Lord*, or *the Meſſiah*, muſt be ſuppoſed to proceed from true faith in him; and the expreſſion is uſed to import a man's being a true Chriſtian, becauſe ſuch ſtrong temptations lay againſt profeſſing Chriſt under that character, that they who maintained this doctrine muſt have been true believers, though there might have been a few exceptions. This ſeems as plain a proof as could be deſired, that true faith is the work of the Spirit of God upon the heart. See Taylor on deiſm, p. 60. Owen on the Spirit, p. 3. Doddridge's third letter to the author of Chriſtianity not founded on argument, p. 34, &c.

Ver. 5. *Differences of adminiſtrations*] *Diverſities of offices*. Wat. MS, and Locke. Theſe *offices* are reckoned up, ver. 28, &c. The calling them *adminiſtrations* or *offices*, was a gentle manner of reminding the Corinthians of the great deſign of theſe gifts; and ſo, of reproving thoſe who perverted them to contrary purpoſes. See Doddridge, and Benſon.

Ver. 6. *Of operations*] What theſe were we learn from ver. 8—11. They are very properly called ἐνεργήματα, *in-workings*, becauſe they were above all human power. Men of themſelves could do nothing of them at all; but it was God, as the Apoſtle tells us here, who, in theſe extraordinary gifts of the Holy Ghoſt, did all that was done: It was the effect of his immediate operation, as St. Paul aſſures us in that parallel place, Philip. ii. 13. in which chapter, ver. 3 and 14. we find that the Philippians ſtood a little in need of the ſame advice, which St. Paul preſſes here at large upon the Corinthians. Locke.

Ver. 7. *But*] *Now*. Wat. and MS.

Ver. 8. *The word of wiſdom*] "By this, I think, ſays Dr. Warburton, we muſt underſtand all the great principles of *natural religion*. In this ſenſe St. Paul uſes the word, Col. iv. 5. The ancients uſed the term in this ſenſe; and we can ſcarcely give it another in the place before us, where we ſee it diſtinguiſhed from the *word of knowledge*, which follows, and evidently means all the great principles of *revealed religion*. The term Γνῶσις, *knowledge*, being as peculiarly applied by *Chriſtian* writers to *revealed* religion, as Σοφία, *wiſdom*, is by the *Pagans* to the *natural*; and is no leſs a *generic* term than the other, being mentioned in the next chapter with one of its ſpecies; *all myſtery, and all knowledge*:—For *myſtery* is that part of *knowledge* which regards the interpretation of ſuch Jewiſh prophecies as concerned the new diſpenſation. In a word, our Apoſtle, ſpeaking in another place of Chriſt, who perfected *revelation*, (built from its firſt delivery and rudiments on *natural religion*) uſes the two terms in theſe aſſigned ſignifications,—*In whom are hid all the treaſures of wiſdom and knowledge*. Col. ii. 3. He likewiſe uſes the word *knowledge* in this ſenſe, 2 Cor. xi. 6. ſee alſo 1 Pet. iii. 7. And from this term thoſe early hereticks the *Gnoſticks*,—who ſo much deformed the ſimplicity and purity of the Chriſtian faith, by viſionary pretences to a ſuperior *knowledge* of revelation,—took their name." See Warburton on grace, as above. It may be neceſſary to obſerve, that Lord Barrington, Dr. Benſon, and many others, underſtand by *the word of wiſdom*, that extenſive plan of Chriſtianity, which was revealed to the Apoſtles by the holy Spirit; and by the *word of knowledge* an extraordinary ability to underſtand and explain the Old Teſtament, and eſpecially its prophecies. See *Miſcel. Sacr.* eſſay i. p. 39. and Benſon's propagation of Chriſtianity, vol. i. p. 40, &c. where the reader will find a large and minute detail of theſe ſpiritual gifts; Concerning which we may obſerve, with a candid expoſitor, that there are perhaps few texts in the New Teſtament, more difficult than ſome in this and the 14th chapter, relating to the extraordinary gifts then in the church, Which were at that time ſo well known, as to need no explication; and it is a noble inſtance of the genuine ſimplicity and modeſty of the Apoſtle, that he did not expatiate on ſo grand a ſubject with any unneceſſary parade.

Ver. 9. *Faith, by the ſame Spirit*] In the following chapter, where theſe graces are again mentioned, the Apoſtle explains the nature of the faith here reckoned among the gifts of the Spirit, by calling it a faith which could *remove mountains*, or ſuch a faith as was attended with a power of controlling nature; Alluding to that want with which Jeſus upbraids his diſciples, where he ſays, "*If ye have faith as a grain of muſtard ſeed, ye ſhall ſay unto this mountain, Remove hence to yonder place, and it ſhall remove.* Matth. xvii. 20. The two next gifts, of *healing* and *working miracles*, ver. 10. are two ſpecies of the foregoing genus. By *healing* is meant that ſalutary aſſiſtance adminiſtered to the ſick, in a ſolemn office of the church, as directed by St. James v. 14. *Is any ſick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord*; *and the prayer of faith*, that is, the faith mentioned juſt before, *ſhall ſave the ſick*, &c. By *working miracles* is meant, a more private and extemporaneous uſe of the ſame power, though leſs confined in its objects. *The gifts of healing*, χαρίσματα ἰαμάτων, properly

expreſs

10 To another, the working of miracles; to another, prophecy; to another, diſcerning of ſpirits; to another, *divers* kinds of tongues; to another, the interpretation of tongues:

11 But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: ſo alſo *is* Chriſt.

13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot ſhall ſay, Becauſe I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear ſhall ſay, Becauſe I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the ſmelling?

18 But now hath God ſet the members every one of them in the body, as it hath pleaſed him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot ſay unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

22 Nay, much more thoſe members of the body, which ſeem to be more feeble, are neceſſary.

23 And thoſe *members* of the body, which we think to be leſs honourable, upon theſe we beſtow more abundant honour, and our uncomely *parts* have more abundant comelineſs.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there ſhould be no ſchiſm in the body; but *that* the members ſhould have the ſame care one for another.

26 And whether one member ſuffer, all the members ſuffer with it: or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Chriſt, and members in particular.

28 And God hath ſet ſome in the church, firſt apoſtles, ſecondarily prophets, thirdly

Ver. 10. Ver. 28, 30. Ch. xiv. 29. Acts ii. 4.—V. 11. Ch. vii. 7. 2 Cor. x. 13. John iii. 8. Hebr. ii. 4.—V. 12. Rom. xii. 4. Epheſ. iv. 4, 16. Ver. 27. Gal. iii. 16.—V. 13. Rom. vi. 5. Gal. iii. 28. Epheſ. ii. 13, 14, 16. Col. iii. 11. Gr. *Greeks.* John vi. 63.—V. 18. Ver. 28. Rom. xii. 3.—V. 23. Or, *put on.*—V. 25. Or, *diviſion.*—V. 27. Rom. xii. 5. Epheſ. i. 23. iv. 12. v. 23, 30. Col. i. 24. Epheſ. v. 30.—V. 28. Epheſ. iv. 11. Epheſ. ii. 20.

expreſs gifts belonging to the church as ſuch; and the working of *miracles*, ἐνεργήματα δυνάμεων, implies virtue reſiding in the individual or particular agent. Beſides, we may obſerve that *gifts of healing* was a leſs degree of miraculous power than the *working of miracles*, and is expreſly intimated ſo to be, ver. 28. See Warburton, as above.

Ver. 10. *Prophecy*] This plainly ſignifies, foretelling the future fortunes of the church, to the comfort and edification of the aſſembly, as St. Paul expreſſes it, ch. xiv. 3. and theſe effects generally attending the act of prophecy, in a little time aſſumed its name. But the proper ſenſe of *prophecy*, and that in which it is here to be underſtood, is the *foretelling things to come.* See on Rom. xii. 6. The next gift is the *diſcerning of ſpirits.* The reputation attending the exerciſe of theſe extraordinary endowments would be a ſtrong temptation to impoſtors to mimic and bely their powers, as we ſee it was in the caſe of Simon the magician. It graciouſly pleaſed the Holy Spirit, there fore, amidſt the bounty of theſe gifts, to beſtow one, whoſe property it was to bring all the others to the teſt, by the virtue which the poſſeſſor of it had of diſtinguiſhing between true and falſe inſpiration, where accidental ambiguity, or deſigned impoſture, had made the matter doubtful or ſuſpected. See Warburton, Barrington, Benſon, and on ch. xiv. 28.

Ver. 11. *But all theſe worketh*, &c.] *But one and the ſame Spirit effecteth all theſe things, diſtributing to each man in particular, according to his will.* Heylin.

Ver. 13. *For by one Spirit*, &c.] Both the ſacraments are inſtruments of our union with Chriſt. The naming the *Jews* here with *Gentiles*, and ſetting both on the ſame level, when converted to Chriſtianity, may probably be done by St. Paul with reference to the falſe Apoſtle, who was a Jew, and ſeems to have claimed ſome pre-eminence as due to him upon that account. Whereas, among the members of Chriſt, which all make but one body, there is no ſuperiority or other diſtinction, but as, by the ſeveral gifts beſtowed upon them, they contribute more or leſs to the edification of the church. In the laſt clauſe St. Paul refers to the ſacramental cup. "As we drink from the ſame ſacramental cup, ſo do we, by our communion with Chriſt, whoſe blood is repreſented by it, all imbibe the influences of the ſame ſpirit, by which the divine life was at firſt produced, and is continually preſerved." Mr. Locke thinks that the Apoſtle refers to the ſacramental *cup*, rather than the bread here, becauſe the wine is more ſpirituous, and in a lively manner repreſents the animating effects of Chriſt's blood, and the Spirit communicated by it. See Locke, Doddridge, Heylin, and Clarke. Some manuſcripts, inſtead of πνεῦμα, *Spirit*, read πομα, *draught*, or *cup*.

Ver. 15. *Is it therefore not of the body?*] *It is not* for that reaſon *no part of the body*. Bengelius, and Wetſtein.

Ver. 17. *If the whole body were an eye*] The Apoſtle by this intends probably to inſinuate, that were there no other gifts in the church, but thoſe which they ſo much extolled in ſome of their teachers, it would be of very great diſadvantage to the body. See Doddridge, and Benſon.

Ver. 22. *Nay, much more thoſe members*, &c.] *But, thoſe members*, &c. Wat. Some think that in the words *which ſeem to be more feeble*, St. Paul refers to the *brains* and *bowels*; which are very tender, and liable to many diſorders. Others underſtand it of the leaſt muſcular parts, *veins*, *arteries*, and other minute channels in the body; the leaſt obſtruction in which would be fatal. If *more feeble* be put for *leſs noble*, it ſuggeſts a very obvious and important ſenſe, relating to the channels nature has provided for throwing off the dregs; which, diſhonourable as they may ſeem, are ſo neceſſary, that if they be obſtructed, intenſe torment and inevitable death muſt enſue. Doddridge.

Ver. 23. *Which we think to be leſs honourable*] It ſeems as if he had ſaid, "The face, in which the image of God is particularly ſtamped, we leave uncovered; but as for thoſe parts which decency or cuſtom teach us to conceal, we contrive not only to cover, but alſo, as far as we conveniently can, to adorn by covering." The force of the original in the next clauſe is, *Theſe are ſurrounded with more abundant honour*. See Doddridge, and Elſner. Inſtead of *our uncomely parts*, Dr. Waterland and the MS read, *our leſs comely*.

Ver. 27. *Now ye are the body of Chriſt*] Dr. Heylin renders this, *Thus ye are the body of Chriſt; each being a particular member, which God has placed in the church*; (ver. 28.) *as, firſt, Apoſtles*, &c. Others read it, *Ye are in ſome ſort the body and members of Chriſt*,—*aliquatenus*, —*in part*, not, as our verſion, *in particular*. See Caſtalio.

Ver. 28. *God hath ſet ſome*, &c.] "As God hath placed ſome members in more eminent ſtations in the body, ſo alſo ſome Chriſtians in the church. He hath placed in the firſt rank *Apoſtles*, who are honoured with an office of the higheſt diſtinction, and furniſhed with endowments peculiar to themſelves. In the 2d place are ranked *prophets*, whoſe buſineſs it is to foretel future events, or to ſpeak by immediate interpretation, for the edification of the church. In the 3d, *teachers* of a more ordinary kind; afterwards *thoſe* who are *endued*, upon ſome particular occaſion, *with miraculous powers*; then teachers, after that miracles, then gifts of healings, helps, governments, diverſities of tongues.

29 *Are* all apoſtles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

30 Have all the gifts of healing, do all ſpeak with tongues? do all interpret?

31 But covet earneſtly the beſt gifts, And yet ſhew I unto you a more excellent way.

CHAP. XIII.

All gifts, how excellent ſoever, are nothing worth without charity: the praiſes thereof, and preference to hope and faith.

THough I ſpeak with the tongues of men, and of angels, and have not charity, I am become *as* ſounding braſs, or a tinkling cymbal.

2 And though I have *the gift of* prophecy, and underſtand all myſteries, and all know-

Ver. 28. Numb. xi. 17. Rom. xii. 8. 1 Tim. v. 17. Hebr. xiii. 17, 24. Or, *kinds.*—V. 29. Or, *powers.*—V. 31. Ch. xiv. 1, 39.—V. 2. Ch. xii. 8, 9, 10. See Matth. vii. 22. Matth. xvii. 20. Luke xvii. 6.

the *gifts of healing* diſeaſes, by anointing the ſick with oil, and praying for their recovery. Beſides theſe, he has endowed ſome with ſuch extraordinary activity and ſagacity, as may fit them to be *helpers* in the management of charities: others are qualified by their prudence to be appointed to *governments*, that by their advice the affairs of ſocieties may be ſteered and conducted in the ſafeſt and happieſt manner. There are alſo wonderful operations, whereby men are taught *different kinds of tongues*, which they had never learned by any human methods." Monſieur Amyraut is of opinion that the ſame perſons might profeſs many of theſe gifts, and ſuſtain ſeveral of theſe characters, which were not ſtated diſtinct offices; and might be called *helpers*, in reference to their great dexterity and readineſs to help thoſe in diſtreſs; and *governments*, in regard to that genius for buſineſs, ſagacity in judging the circumſtances of affairs, and natural authority in the councils and reſolutions of ſocieties, which rendered them fit to preſide on ſuch occaſions. Some critics are of opinion, that the original words for *helps* and *governments* being added in the margin to explain what was meant by δυνάμεις, *miracles*, crept into the text, to which they do not belong; and accordingly they are omitted in the recapitulation, ver. 29, 30; where it would be better to read, *Have all the power of miracles?*—See Doddridge, Barrington, Benſon, and Markland.

Ver. 29. *Are all Apoſtles?*] It appears that this invidious temper was not extirpated from among the Corinthians, even by this juſt and lively expoſtulation: for Clemens Romanus, writing to them many years after, complains of its continued prevalence, as leading them to neglect a due regard for thoſe preſbyters who were fixed by the divine direction among them, and to throw them out of their epiſcopal office. See his Epiſtle to the Corinthians, ſect. 44.

Ver. 31. *But covet earneſtly the beſt gifts*] *But ye contend earneſtly about the beſt gifts.* "Ye contend one with another whoſe particular gift is beſt, and moſt preferable; but I will ſhew you a more excellent way; namely, mutual good will, affection, and charity." That this is the Apoſtle's meaning is plain, in that there was an emulation among them, and a ſtrife for precedency, on account of the ſeveral gifts they had, which made them in their aſſemblies deſire to be heard firſt. This was the fault which the Apoſtle was here correcting, and it is not likely he ſhould exhort them all promiſcuouſly to ſeek the principal and moſt eminent gifts, at the end of a diſcourſe wherein he had been demonſtrating to them, by the example of the human body, that there ought to be *diverſities of gifts* and functions in the church; but that there ought to be no *ſchiſm*, emulation, or conteſt amongſt them upon account of the exerciſes of thoſe gifts; that they were all uſeful in their places, and no member was at all to be the leſs honoured or valued for the gift he had, though it were not one of the firſt rank. And in this ſenſe the word ζηλῶν is taken in the next chapter, ver. 4. where St. Paul, purſuing the ſame argument, exhorts them to mutual charity, good-will, and affection, which he aſſures them is preferable to any gifts whatſoever. Beſides, to what purpoſe ſhould he exhort them to *covet earneſtly the beſt gifts*, when the obtaining of this or that gift, did not at all lie in their deſires or endeavours, the Apoſtle having juſt before told them, ver. 11. that the *Spirit divides thoſe gifts to every man ſeverally, as he will*, and thoſe to whom he wrote had their allotment already?—He might as reaſonably, according to his own doctrine in this very chapter, bid the *foot* covet to be the *hand*, or the *ear* to be the *eye*. Let it be remembered therefore, to rectify this, that St. Paul ſays, ver. 17. of this chapter, *If the whole body were the eye, where were the hearing*, &c. This great writer is not uſed to croſs his own deſign, or contradict his own reaſoning. Locke.

REFLECTIONS ON CHAP. XII.

We thankfully acknowledge thy goodneſs, Sovereign Diſpoſer of all events, that we have not been *led on*, after the example of our pagan anceſtors, to the vain worſhip of *dumb*, of ſtupid *idols*; but have been taught from our infancy to adore the living Jehovah. May we, in the moſt ſolemn and conſiſtent manner, *ſay*, that *Jeſus is the Lord*; and while our actions ſpeak our regard to him as ſuch, may it appear that all our hearts are under the influences of the Spirit of God, by which alone men are brought to that divine temper. ver. 2, 3.

We ſhould frequently reflect upon thoſe glorious atteſtations, which were given to the truth of our holy religion, by that *diverſity of gifts and operations* with which its firſt teachers were furniſhed and adorned; thankfully receiving their teſtimony, and thereby ſetting to our ſeal that God is true. A view to that great deſign, in which all theſe wonderful things centre, ſhould engage us to ſtudy more and more an union of heart with all, who in every place call on the name of the Lord Jeſus Chriſt. In *him* Greeks and barbarians, bond and free are united; all therefore ſhould unanimouſly ſeek his glory; and while his name is *blaſphemed* by the ignorant and malicious, who cannot bear the purity of that religion which he teaches, may it ſo be *defended* by *us*, as at the ſame time to be *exemplified* and adorned. ver. 4—14.

The wiſdom and goodneſs of God, as diſplayed in the formation of the human body, is a ſubject which well deſerves our attentive reflection, and humble acknowledgment. All its ſeveral parts are uſeful to the whole, and the moſt noble cannot upbraid the meaneſt as an incumbrance. Each has reaſon to rejoice in its own ſituation, as well as in the addition of all the reſt; and were the loweſt place made higher than it is, it would become uſeleſs and burdenſome. The ſame divine wiſdom is viſible, and ought to be acknowledged, in the ſubordination appointed in civil ſocieties, and in the church of Chriſt.

Let no man therefore be diſcouraged at the low ſtation wherein he is fixed! but rather let all acquieſce in the prudent and gracious diſpoſal of the ſupreme Lord, and apply themſelves to their proper functions. Let each member conſider all the reſt with pleaſure, and rejoice with thankfulneſs in the health and vigour of the other parts, making the proper uſe of them, and communicating in return its proper ſervices. If any be weak, let all ſtrengthen it: If there be blemiſh or imperfection in any part, let all the reſt tenderly cover it; unleſs when a regard to the health and happineſs of the whole requires that it ſhould be laid open and ſearched, in order to its being cured. And upon the whole, ſo far as we can prevent it, *let there be no ſchiſm in the body*: Alas! that there ſhould be ſo many breaches and contentions. While we ſincerely lament them, we ſhould each in his place endeavour to heal them, and unite in a ſympathizing care one of another. So ſhall we, in the remoteſt conſequences, beſt conſult our own intereſt and honour: ver. 15—25.

Bleſſed be God, that he hath in his church given not only *Apoſtles* and *prophets*, but alſo paſtors and *teachers*. Adored be that bounty with which he hath ſcattered down his *gifts*, whether ordinary or extraordinary, on the children of men. May we uſe them not to the purpoſes of oſtentation, but of edification; and may we be truly deſirous of thoſe, whereby we may bear moſt of the image of Chriſt, and beſt promote the great deſign for which he viſited our world, and was pleaſed to unite his church unto himſelf, and its ſeveral members to each other, in ſuch dear and indiſſoluble bonds.

Chap. XIII. *Ver.* 1. *Though I ſpeak*, &c.] St. Paul having told the Corinthians, in the laſt words of the preceding chapter, that he *would ſhew them a more excellent way* than the emulous producing of their gifts in the aſſembly, he informs them in the preſent admirable chapter, that this *more excellent way* is *love*, which he explains at large. He ſpeaks of the *tongues of angels*, agreeably to the conceptions of the Jews. The word 'Αγάπη is certainly rendered *charity* very improperly; for being in our language almoſt confined to the ſenſe of *alms-giving*, it hath led many into groſs errors on this ſubject. The original muſt here be taken in the nobleſt ſenſe; for "ſuch a love to the whole church, and the whole world, as ariſes from principles of true piety, and ultimately centers in that God who is *love*." See ver. 3. As a *cymbal* was made of two pieces of hollow braſs, which being ſtruck together made a tinkling, with very little variety of ſound, St. Paul choſe to inſtance in this, rather than in a harp or flute, or any other more harmonious inſtrument. It appears from many paſſages, both of Joſephus and the Jewiſh rabbies, that each of the things which St. Paul ſpeaks of in this and the following verſes, as abſolutely of no avail without *love*, was regarded in the higheſt degree by the Jews. See Locke, Doddridge, Whitby, Wetſtein, and *Commentar. de Cymbalis*, at the end of *Fortuita Sacra*.

Ver. 2. *All myſteries, and all knowledge*] Any predictions relating to our Saviour, or his doctrine, or the times of the Goſpel, contained in the Old Teſtament, in types, or figurative and obſcure expreſſions, not underſtood before his coming, and being then revealed to the world, St. Paul calls *myſteries*, ſays Mr. Locke, as may be ſeen all through his writings; ſo that *myſtery* and *knowledge* are terms here uſed to ſignify truths concerning Chriſt to come, contained ledge; and though I have all faith, ſo that I could remove mountains, and have not charity, I am nothing.

3 And though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity ſuffereth long, *and* is kind; charity envieth not; charity vaunteth not itſelf, is not puffed up,

5 Doth not behave itſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all

Ver. 3. Matth. vi. 1, 2.—V. 4. Prov. x. 12. 1 Pet. iv. 8. Or, *is not raſh.*—V. 5. Ch. x. 24. Phil. ii. 4.—V. 6. Pſ. x. 3. Rom. i. 32. 2 John 4. Or, *with the truth.*

tained in the Old Teſtament; and *prophecy,* the underſtanding of the types and prophecies containing thoſe truths, ſo as to be able to explain them to others. See on ch. xii. 8. By *faith to remove mountains,* or to do that which is next to impoſſible, muſt be meant the miraculous *faith* ſpoken of ch. xii. 9. and as it is here ſuppoſed that this faith might in fact be ſeparated from love, it cannot ſignify the ſame as in the Epiſtle to the *Romans,* where it is "ſuch an aſſent to a divine declaration, as produces a ſuitable temper and conduct." See Doddridge.

Ver. 4. *Charity ſuffereth long*] The Apoſtle here proceeds to give us ſixteen characters of *divine love*;—upon which, if the compaſs of our work allowed, it would be well worth while to expatiate: but it is with leſs regret that I omit to do ſo, as the reader will find ample ſatisfaction upon that head in the very uſeful work of the excellent Archbp. of Cambray, intitled, "The Characters and Properties of true Charity diſplayed:" referring to which, I ſhall only give a brief explication of the characters following. And 1ſt. *Charity ſuffereth long,*—is long-ſuffering, or patient towards all men: It ſuffers all the weakneſs, ignorance, errors, infirmities, all the frowardneſs and littleneſs of faith in the children of God; all the malice and wickedneſs of the children of the world:—and it ſuffers all this not only for a time, for a ſhort ſeaſon, but *to the end*; ſtill *feeding our enemy* when he *hungers*; if he *thirſt,* ſtill *giving him drink:* thus continually heaping coals of fire, of melting love, upon his head. And in every ſtep towards the overcoming evil with good, 2dly. It is *kind,*—χρηστεύεται,—a word not eaſily tranſlated:—It is ſoft, mild, benign; it ſtands at the utmoſt diſtance from moroſeneſs, from all harſhneſs, or ſourneſs of ſpirit; and inſpires the ſufferer at once with the moſt amiable ſweetneſs, and the moſt fervent and tender affection. Conſequently, *love,* 3dly, *envieth not:*—It is impoſſible it ſhould; it is directly oppoſite to that baneful temper; it cannot be that he who has this tender affection to all, who earneſtly wiſhes all temporal and ſpiritual bleſſings, all good things in this world and the world to come, to every ſoul that God hath made, ſhould be pained at his beſtowing any good gift on any child of man. If he has himſelf received the ſame, he does not grieve, but rejoice, that another partakes the common benefit. If he has not, he bleſſes God that his brother at leaſt has, and is therein happier than himſelf: and the greater his love, the more does he rejoice in the bleſſings of all mankind; the more is he removed from every kind and degree of envy towards any creature. 4thly, *Love vaunteth not himſelf*;—οὐ περπερεύεται,—is not *raſh* or haſty in judging: It will not haſtily condemn any one; it does not paſs a ſevere ſentence upon a ſlight or ſudden view of things; it firſt weighs all the evidence, particularly that which is brought in favour of the accuſed. A true lover of his neighbour is not like the generality of men, who ſee a little, preſume a great deal, and ſo jump to the concluſion. No; he proceeds with warineſs and circumſpection, taking heed to every ſtep, willingly ſubſcribing to that rule of the ancient heathen, "I am ſo far from lightly believing what one man ſays againſt another, that I will not eaſily believe what a man ſays againſt himſelf; I will always allow him ſecond thoughts, and many times counſel too." 5thly, Love is *not puffed up*; it does not incline or ſuffer any man to think more highly of himſelf than he ought to think, but rather to think ſoberly; yea, it humbles the ſoul unto the duſt; it deſtroys all high conceits engendering pride, and makes us rejoice to be as nothing. They who are *kindly affectioned one to another with brotherly love,* cannot but *in honour prefer one another.* Thoſe who, having the ſame love, are of one accord, do in lowlineſs of mind each eſteem others better than themſelves. See Cambray as above, Stanhope, Clarke, Weſley, Boehm, and Bengelius.

Ver. 5. *Doth not behave itſelf unſeemly*] This is the ſixth character, and implies that love is not *rude,* or willingly offenſive to any. It renders *to all their due*; *fear to whom fear, honour to whom honour:* courteſy, civility, humanity to all the world, in their ſeveral degrees honouring all men. Good breeding, nay, the higheſt degree of it, politeneſs, is defined to be "a continual deſire to pleaſe, appearing in all the behaviour;" If ſo, there is none ſo well-bred as the Chriſtian,—a lover of all mankind; for he cannot but deſire to pleaſe all men for their good to edification: and theſe deſires cannot be hid; they will neceſſay appear in all his intercourſe with man; for his love is without diſſimulation: it will ſhew itſelf in his whole converſation and actions; yea, and will conſtrain him, though without guile, to become all things to all men, if by any means he may ſave ſome. And in the becoming all things to all men, *love,* 7thly, *ſeeketh not its own:* In ſtriving to pleaſe all men, the lover of mankind has no immediate eye to his own temporal advantage: he covets no man's ſilver, or gold, or apparel; he deſires nothing but the ſalvation of their ſouls; nay, he may be ſaid not to ſeek his own ſpiritual any more than temporal advantage; for while he is on the full ſtretch to ſave their ſouls from death, he as it were forgets himſelf: he does not think of himſelf, ſo long as that zeal for the glory of God ſwallows him up. See Exod. xxxii. 31, 32. Rom. ix. 3. No marvel that ſuch *love,* 8thly, *is not provoked*;—οὐ παροξύνεται,—The word *eaſily* is not in the original. St. Paul's words are abſolute, *love is not provoked*; it is not provoked to unkindneſs towards any one. Occaſions indeed will frequently occur, outward provocations of various kinds; but love does not yield to provocation; it triumphs over all, never exaſperated and thrown into bitter and implacable reſentments: in all trials it looks unto Jeſus, its great exemplar, and is more than conqueror in its love. And it prevents a thouſand provocations, which would otherwiſe ariſe, becauſe, 9thly, it *thinketh no evil.* Indeed the merciful man cannot avoid knowing many things that are evil; he cannot but ſee them with his own eyes, and hear them with his own ears; for love does not put out his eyes, ſo that it is impoſſible for him not to ſee that ſuch things are done; neither does it take away his underſtanding any more than his ſenſes; but οὐ λογίζεται τὸ κακὸν, it does not *infer evil,* where it does not appear; or *reaſon out,* or *ſuppoſe* what it hath neither ſeen nor heard. This is what true love abſolutely deſtroys; it tears up root and branch,—all imagining of what we have not known; it caſts out all jealouſies, all evil ſurmiſes, all readineſs to believe evil; it is frank, open, unſuſpicious; and as it cannot deſign, ſo neither does it fear evil. See as above.

Ver. 6. *Rejoiceth not in iniquity*] This is the 10th character of love,—that it *rejoiceth not in iniquity*; common as it is even for *thoſe* to do ſo, who bear the name of Chriſt. The true Chriſtian, however, is ſo far from this, that he laments over either the ſin or folly of an enemy; takes no pleaſure in hearing or repeating it; but rather deſires that it may be forgotten for ever. Nay, 11thly, he *rejoiceth in the truth,* whereſoever it is found; in the truth which is after godlineſs, bringing forth it's proper fruit, holineſs of heart and converſation. He rejoiceth to find, that even thoſe who differ from or oppoſe him, whether with regard to opinions, or ſome points of practice, are nevertheleſs lovers of God, and in other reſpects irreproachable. He is glad to hear good of them, and to ſpeak all he can conſiſtently with truth and juſtice. Indeed, good in general is his glory and joy, wherever diffuſed through the race of mankind. As a citizen of the world, he claims a ſhare in the happineſs of all the inhabitants of it. Becauſe he is a man, he is not unconcerned in the welfare of any man; but enjoys whatever brings glory to God, and promotes peace and good-will amongſt men. See as above.

Ver. 7. *Beareth all things,* &c.] The twelfth character of love is, that πάντα στέγει, it *covereth all things,* as the word ſhould undoubtedly be tranſlated; for otherwiſe this character would be the very ſame with the laſt in this verſe, πάντα ὑπομένει, *endureth all things.* See 1 Pet. iv. 8.—Becauſe the merciful man *rejoiceth not in iniquity,* neither does he willingly *make mention* of it. Whatever evil he ſees, hears, or knows, he nevertheleſs conceals, ſo far as he can, without making himſelf partaker of other men's ſins. Whereſoever, or with whomſoever he is, if he ſees any thing which he approves not, it goes not out of his lips unleſs to the perſon concerned,—*if haply he may gain his brother.* So far is he from making the faults or failings of others the matter of his cenſure or converſation, that of the abſent he will ſay nothing at all, if he can ſay nothing good. A tale-bearer, a back-biter, a whiſperer, an evil-ſpeaker, is to him all one as a murderer. He would juſt as ſoon take away his neighbour's life, as thus murder his reputation: juſt as ſoon would he think of diverting himſelf with ſetting fire to his neighbour's houſe, as of thus *ſcattering abroad arrows, fire-brands, and death, and ſaying, Am I not in ſport?* He makes only one exception. Sometimes he is convinced, that it is for the glory of God, or, which comes to the ſame, the good of his neighbour, that an evil ſhould not be covered. In this caſe, for the benefit of the innocent, he is conſtrained to declare the guilty; but he always in this caſe acts with the greateſt care and caution, leſt he ſhould tranſgreſs the law of love by ſpeaking too much, more than he would have done by not ſpeaking at all. 13thly, Love *believeth all things.* It is always willing to think the beſt; to put the moſt favourable conſtruction on every thing: It is ever ready to believe whatever may tend to the advantage of any one's character: It is eaſily convinced of what it earneſtly deſires,—the innocence or integrity of any man; or at leaſt of the ſincerity of his repentance, if he has once erred from the way. It is glad to excuſe whatever is amiſs; to condemn the offender as little as poſſible; and to make all the allowance for human weakneſs which can be done, without betraying the truth of God: And when it can no longer *believe,* then, 14thly, love *hopeth all things.* Is any evil related of any man? love hopes that the relation is not true; that the thing related was never done. Is it certain that it was?—But perhaps it was not done things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they ſhall fail; whether *there be* tongues, they ſhall ceaſe; whether *there be* knowledge, it ſhall vaniſh away.

9 For we know in part, and we propheſy in part.

10 But when that which is perfect is come, then that which is in part ſhall be done away.

11 When I was a child, I ſpake as a child, I underſtood as a child, I thought as a child: but when I became a man, I put away childiſh things.

12 For now we ſee through a glaſs, darkly; but then face to face: now I know in part; but then ſhall I know even as alſo I am known.

13 And now abideth faith, hope, charity, theſe three; but the greateſt of theſe *is* charity.

CHAP. XIV.

Prophecy is commended, and preferred before ſpeaking with tongues, by a compariſon drawn from muſical inſtruments. Both muſt be referred to edification, as to their true and proper end. The true uſe of each is taught, and the abuſe cenſured. Women are forbidden to ſpeak in the church.

FOllow after charity, and deſire ſpiritual *gifts*, but rather that ye may propheſy.

Ver. 11. Or, *reaſoned.*—V. 12. 2 Cor. iii. 18. v. 7. Phil. iii. 12. Gr. *in a riddle.* Matth. xviii. 10. 1 John iii. 2.——V. 1. Ch. xii. 31. Numb. xi. 25, 29.

done with ſuch circumſtances as are related; So that, allowing the fact, there is room to hope it was not ſo ill as it is repreſented. Was the *action* apparently, undeniably evil?—Love hopes the *intention* was not ſo. Is it clear the *deſign* was evil too?—yet it might not ſpring from the ſettled temper of the heart, but from a ſtart of paſſion, or from ſome vehement temptation, which hurried the man beyond himſelf; and even when it cannot be doubted that all the actions, deſigns, and tempers, are equally evil; ſtill love hopes that God will at leaſt make bare his arm, and get himſelf the victory; and that *there ſhall be joy in heaven over this one ſinner that repenteth.* Mean time, 15thly, it *endureth all things*; whatever the injuſtice, the malice, the cruelty of men can inflict, love is able to endure. It calls nothing intolerable; and never ſays of any thing, "this is not to be borne." A true believer can not only *do*, but *ſuffer all things, through Chriſt that ſtrengtheneth him.* See as above, and Bp. Beveridge's private thoughts.

Ver. 8. *Charity never faileth*] This is the 16th and laſt character of love:—*It never faileth.* It accompanies and adorns us to all eternity, and makes a very eſſential part of our preparation for the heavenly world: In which it hath an apparent advantage over many of thoſe gifts, which ſome are ſo ready to emulate and purſue, to the neglect and injury of this all-important *love.* But whether men admire *prophecies*, it is fit they ſhould know, that theſe ſhall be aboliſhed, when the faith of God's people ſhall no longer need to be encouraged, nor their devotion to be aſſiſted by ſuch exhortations and inſtructions as are neceſſary now: Or, whether they boaſt themſelves of the variety of *tongues*, they *ſhall ceaſe* in thoſe celeſtial regions. One ſpeech and one language ſhall prevail among all the bleſſed inhabitants, and the languages of earth be forgotten, as too low and imperfect: Yea, a great deal of that *knowledge* which we now purſue with the utmoſt eagerneſs, and which is very conducive to our preſent uſefulneſs amongſt mankind, *ſhall* then *be aboliſhed* and ſuperſeded, as referring to things altogether antiquated and paſſed away; or ſwallowed up in diſcoveries ſo much clearer, ſtronger, and more important, that it ſhall appear, in compariſon of them, as nothing. As ſtar-light is loſt in that of the mid-day ſun, ſo ſhall our preſent knowledge be loſt in the glorious light of eternity. See Doddridge, Wetſtein, and Homberg. Inſtead of *they ſhall fail*, Dr. Waterland reads, *ſhall be out of uſe*, or *done away.*

Ver. 9, 10. *For we know in part*, &c.] The wiſeſt of men have here but ſhort, narrow, imperfect conceptions, even of the things round about them; and much more of the deep things of God: And even the prophecies which men deliver from God, are far from taking in the whole of future events, or of that wiſdom and knowledge of God, which is treaſured up in the Scripture revelation. But when we are arrived at that perfect and heavenly ſtate, both that poor, low, and glimmering light, which is all the knowledge we can now attain to, and all the preſent ſlow and unſatisfactory methods of obtaining it, ſhall be exchanged for the moſt extenſive views of whatever it can be deſirable to know; opening upon the mind in the moſt eaſy, clear, and delightful manner. Doddridge, and Bengelius.

Ver. 11. *When I was a child*] "The future ſhall indeed be like a ſtate of adult age, when compared with that of feeble infancy; Juſt as *when I was a child, I ſpake as a child* would naturally do, a few imperfect words, hardly at firſt articulate and intelligible, and often in themſelves unmeaning. *I was affected as a child*; thrown into tranſports of joy or grief upon trifling occaſions, which manly reaſon ſoon taught me to deſpiſe. *I reaſoned as a child*, in a weak, inconcluſive, and ſometimes ridiculous manner; *But when* my faculties ripened, and *I became a man, I put away the things of the child*, and felt ſentiments, and engaged in purſuits correſpondent to ſuch advancements of age and reaſon. Such ſhall be the improvements of the heavenly ſtate, in compariſon with thoſe, which the moſt eminent Chriſtian can attain here." See Calmet, Doddridge, and Whitby.

Ver. 12. *For now we ſee through a glaſs darkly*] *For now we ſee in an ambiguous manner, by means of a mirror*; δι' ἐσόπτρȣ. The LXX uſe this word for the women's looking-glaſſes, or mirrors of metal, out of which Moſes made the laver, Exod. xxxviii. 8. It is well known that the uſe of *dioptric* glaſſes in teleſcopes did not prevail till many ages after the date of this Epiſtle. The meaning of the verſe is, "We now ſee the moſt noble objects of our intellectual view in an ambiguous and obſcure manner; as we diſcern diſtant objects by means of a glaſs or mirror, which reflects only their imperfect forms; ſo that, as when *riddles* are propoſed to us, our underſtandings are often confounded with the uncertain and indeterminate appearances of things.—But *then* we ſhall ſee, not the faint reflection, but the objects themſelves, face to face, in as diſtinct a manner as we could wiſh.—*Now I know but in part*, and though the light of an immediate revelation from heaven has been imparted to me in many inſtances, and in an extraordinary manner, I am ſenſible how great a part is ſtill kept under the veil. But *then* it ſhall be taken off, and I ſhall know, even as I alſo am known, in an intuitive and comprehenſive manner: So that my knowledge ſhall bear ſome fair reſemblance to that of the divine Being, which, while our notices of things hover about the ſurface, penetrates to the very centre of every object, and ſees through my ſoul and all things, as at one glance." See Doddridge, Clarke, and Hammond.

Ver. 13. *And now abideth faith*, &c.] "*There are, then, only theſe three things which laſt*, in oppoſition to the ſpiritual gifts before ſpoken of, which were to be of ſhort continuance in the church. *Faith, hope, love*, are the ſum of perfection on earth; *love* alone is the ſum of perfection in heaven: Nay, it is heaven itſelf; For,

——In obedience to what heaven decrees,
Knowledge ſhall fail, and *prophecy* ſhall ceaſe;
But laſting *charity*'s more ample ſway,
Nor bound by time, nor ſubject to decay,
In happy triumph ſhall for ever live,
And endleſs good diffuſe, and endleſs praiſe receive."

See Mr. PRIOR's paraphraſe of the whole chapter: *Reflections* on which would be totally unneceſſary, ſince the great uſe every reader ought to make of it is, ſeriouſly to examine the heart, by the characters of love here laid down by the great Apoſtle, as fully ſatisfied from his ſtrong declarations, of the vanity and emptineſs of all profeſſion, gifts, and graces, without this divine temper.

Chap. XIV. *Ver.* 1.] St. Paul in this chapter concludes his anſwer to the Corinthians concerning ſpiritual men, and their gifts; and having told them that thoſe were moſt preferable which tended moſt to edification, and particularly ſhewn that *prophecy* was to be prefered to tongues, he gives them directions for the decent, orderly, and profitable exerciſe of their gifts in their aſſemblies. The word διώκετε, rendered *follow after*, properly ſignifies, "To purſue, with an eagerneſs like that with which hunters follow their game;" and it may be intended to intimate how hard it is to obtain and preſerve ſuch a truly benevolent ſpirit, in the main ſeries of life; conſidering, on the one hand, how many provocations we are likely to meet with, and on the other the force of ſelf-love, which will in ſo many inſtances be ready to break in upon it. We have ſhewn on ch. xii. 13. that the word ζηλȣ̃τε cannot here ſignify *covet* or *deſire*, as it is rendered. The meaning is evident from ver. 39. namely, that they ſhould not neglect the uſe of their ſpiritual gifts, but ſhould eſpecially, and in the firſt place cultivate and exerciſe the gift of *prophecy*; and yet, ſhould not wholly lay aſide the ſpeaking with variety of tongues in their aſſemblies. It will perhaps be wondered why St. Paul ſhould employ the word ζηλȣ̃ν in ſo unuſual a ſenſe; but that will eaſily be accounted for, if what we have remarked concerning St. Paul's cuſtom of *repeating* words be remembered. But, beſides

2 For he that ſpeaketh in an *unknown* tongue, ſpeaketh not unto men, but unto God: for no man underſtandeth *him*; howbeit, in the ſpirit he ſpeaketh myſteries.

3 But he that propheſieth, ſpeaketh unto men to edification, and exhortation, and comfort.

4 He that ſpeaketh in an *unknown* tongue, edifieth himſelf; but he that propheſieth, edifieth the church.

5 I would that ye all ſpake with tongues, but rather that ye propheſied: for greater *is* he that propheſieth, than he that ſpeaketh with tongues; except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you ſpeaking with tongues, what ſhall I profit you, except I ſhall ſpeak to you either by revelation, or by knowledge, or by propheſying, or by doctrine?

7 And even things without life giving ſound, whether pipe or harp, except they give a diſtinction in the ſounds, how ſhall it be known what is piped or harped?

8 For if the trumpet give an uncertain ſound, who ſhall prepare himſelf to the battle?

9 So likewiſe ye, except ye utter by the tongue words eaſy to be underſtood, how ſhall it be known what is ſpoken? for ye ſhall ſpeak into the air.

10 There are, it may be, ſo many kinds of voices in the world, and none of them *is* without ſignification.

11 Therefore, if I know not the meaning of the voice, I ſhall be unto him that ſpeaketh a barbarian, and he that ſpeaketh *ſhall be* a barbarian unto me.

12 Even ſo ye, foraſmuch as ye are zealous of ſpiritual *gifts*, ſeek that ye may excel to the edifying of the church.

13 Wherefore, let him that ſpeaketh in an *unknown* tongue, pray that he may interpret.

14 For if I pray in an *unknown* tongue, my ſpirit prayeth, but my underſtanding is unfruitful.

15 What is it then? I will pray with the ſpirit, and I will pray with the underſtanding alſo: I will ſing with the ſpirit, and I will ſing with the underſtanding alſo.

Ver. 2. Acts ii. 4. x. 46. Gr. *heareth.*—V. 6. Ver. 26.—V. 7. Or, *tunes.*—V. 9. Gr. *ſignificant.*—V. 12. Gr. *of ſpirits.*—V. 15. Epheſ. v. 19. Col. iii. 16. Pſ. xlvii. 7.

ſides what is familiar in St. Paul's way of writing, we may find a particular reaſon for his repeating the word ζηλοῦν here, though in a ſomewhat unuſual ſignification, he having, by way of reproof, told them that they did ζηλουν, *covet*, *the beſt gifts*; had emulation, or made a ſtir concerning whoſe gifts were beſt, and were therefore to be preferred in their aſſemblies. To prevent their thinking that ζηλοῦν might have too harſh a meaning [for he is very tender of offending them all through this Epiſtle, and therefore ſweetens all his reproofs as much as poſſible] he here takes it up again, and uſes it more than once, in a way which approves and adviſes that they ſhould ζηλοῦν,—Τὰ πνευματικά; whereby yet he means no more than that they ſhould not neglect their ſpiritual gifts. He would have them uſe them in their aſſemblies, but yet in ſuch method and order as he directs. See Locke, Grotius, and on ver. 15. Inſtead of *follow* and *prophecy*, Dr. Waterland reads, *purſue—interpret.*

Ver. 2. *For he that ſpeaketh*, &c.] "He that ſpeaks in a tongue unknown in the auditory which he addreſſes, ſpeaks in effect not to men, but to God; and as God alone knows the truth and importance of what he ſays, ſo is it all loſt on the audience, though he ſpeaks in the ſpirit the moſt ſublime myſteries." Dr. Whitby thinks that the gifts of languages and prophecy were always to be found in the ſame perſon; but that the firſt was permanent, the other tranſient; yet ſurely, it is very conceivable that either might be without the other. The miraculous *in-ſtamping*, as it were, in a man's mind, a new language, would indeed enable him to ſpeak all he knew in it; but his fitneſs to diſcourſe in public, as well as his capacity of predicting future events, were matters quite of another nature. He who attentively reads this chapter, ſays Mr. Locke, about ſpiritual men, and their gifts, may find reaſon to imagine, that it was thoſe who had the gifts of tongues, who cauſed the diſorder in the church of Corinth, by their forwardneſs to ſpeak, and ſtriving to be heard firſt; and ſo taking up too much of the time in their aſſemblies. For the remedying this diſorder, and better regulating this matter, amongſt other things, they had recourſe to St. Paul. This opinion will be confirmed, if we conſider, 1ſt, that the firſt gift which St. Paul compares with charity, ch. xiii. and extremely undervalues in compariſon of that divine virtue, is the *gift of tongues*; as if that were the gift they moſt affected to ſhew, and moſt valued themſelves upon; as indeed it was in itſelf moſt fitted for oſtentation in their aſſemblies of any other, if any one were inclined that way; and that the Corinthians, in their preſent ſtate, were not exempt from emulation and vanity, is very evident. 2dly, If we conſider, that when in this chapter St. Paul compares their ſpiritual gifts one with another, the firſt, nay, and only one which he debaſes and depreciates, in compariſon of others, is the gift of tongues; of which he diſcourſes for above twenty verſes together, in a way proper to abate a too high eſteem, and a too exceſſive uſe of it in their aſſemblies; which we cannot ſuppoſe he would have done, had they not been guilty of ſome ſuch miſcarriage in the caſe as ſeems to be intimated in ver. 24. 3dly, When he comes to give directions about the exerciſe of their gifts in their meetings, that of *tongues* is the only one which he reſtrains and limits. ver. 27, 28. See Doddridge, Whitby, and Locke.

Ver. 3. *Propheſieth*] *Expounds* or *interprets.* Wat. and in like manner through the following verſes.

Ver. 4. *In an unknown tongue*] By γλώσσῃ, *tongue*, Dr. Lightfoot, in this chapter, underſtands the *Hebrew* tongue; which, he obſerves, was uſed in the ſynagogue in reading the Scripture, in praying, and in preaching. "If that be the meaning of *tongue* here, ſays Mr. Locke, it ſuits well with the Apoſtle's deſign; which was to take them off from their Jewiſh falſe apoſtle, who probably might have encouraged and promoted this ſpeaking of the Hebrew in their aſſemblies." But it appears to me more likely that γλώσσῃ ſignifies any known tongue, in the general.

Ver. 5. *I would that ye all ſpake with tongues*] How happily does the Apoſtle teach us to eſtimate the value of gifts and talents, not by their brilliancy, but uſefulneſs. *Speaking with tongues* was indeed very ſerviceable for ſpreading the Goſpel abroad; but for thoſe who ſtaid at home, it was much more deſirable to be able to diſcourſe well on uſeful ſubjects in their own language; which might ſerve for the improvement of the ſociety to which they belonged, and the conviction of ſuch of their unbelieving neighbours as might, out of curioſity, happen to ſtep into their aſſemblies. See ver. 23—25.

Ver. 6. *By revelation, or by knowledge*, &c.] It is not to be doubted that the four diſtinct terms here uſed by the Apoſtle had each its diſtinct ſignification in his mind and intention. Whether what may be collected from theſe Epiſtles will ſufficiently warrant us to underſtand them in the following ſignifications, muſt be left to the judgement of others. Firſt, *Revelation*;—ſomething revealed by God immediately to the perſon; ſee ver. 30. Secondly, *Knowledge*;—the underſtanding of the myſtical and evangelical ſenſe of paſſages in the Old Teſtament, relating to our Saviour and the Goſpel. Thirdly, *Prophecy*;—an *inſpired hymn*, ver. 26, or the prediction of ſome future event. Fourthly, *Doctrine*;—any truth of the Goſpel concerning faith or manners. But whether this or any other preciſe meaning of theſe words can be certainly made out now, it is perhaps of no great neceſſity to be over curious; it being enough, for the underſtanding the ſenſe and argument of the Apoſtle here, to know, that theſe terms ſtand for ſome intelligible diſcourſe, tending to the edification of the church; though of what kind each of them was in particular, we certainly know not. See Locke, and Warburton on Grace, b. i. c. 4.

Ver. 10—12. *There are, it may be*, &c] *There are, for example, many different languages in the world, and all are ſignificant:* ver. 11. *But if I do not underſtand the language, I ſhall be, with regard to him that uſes it, as a foreigner, and he will be ſo to me.* ver. 12. *Since then there is among you ſuch an emulation about ſpiritual gifts, ſeek to excel in thoſe which moſt contribute to edify the congregation.* Heylin.

Ver. 13. *Pray that he may interpret*] *Pray ſo as to interpret.* Wat.

Ver. 14. *But my underſtanding is unfruitful*] "My meaning is unprofitable to others, who underſtand not my words." See ver. 4.

Ver. 15. *I will pray with the underſtanding alſo*] "When moved to it

16 Elſe, when thou ſhalt bleſs with the ſpirit, how ſhall he that occupieth the room of the unlearned, ſay Amen at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt?

17 For thou verily giveſt thanks well, but the other is not edified.

18 I thank my God, I ſpeak with tongues, more than ye all:

19 Yet in the church I had rather ſpeak five words with my underſtanding, that *by my voice* I might teach others alſo, than ten thouſand words in an *unknown* tongue.

20 Brethren, be not children in underſtanding: howbeit, in malice be ye children, but in underſtanding be men.

21 In the law it is written, With *men of* other tongues and other lips, will I ſpeak unto this people; and yet for all that will they not hear me, ſaith the Lord.

22 Wherefore tongues are for a ſign, not to them that believe, but to them that believe not: but propheſying *ſerveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all ſpeak with tongues, and there come in thoſe that are unlearned, or unbelievers, will they not ſay that ye are mad?

24 But if all propheſy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the ſecrets of his heart made manifeſt; and ſo falling down on *his* face, he will worſhip God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a pſalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying.

27 If any man ſpeak in an *unknown* tongue, *let it be* by two, or at the moſt *by* three, and that by courſe; and let one interpret.

Ver. 16. Ch. xi. 24.—V. 20. Pſ. cxxxi. 2. Matth. xi. 25. xviii. 3. Rom. xvi. 19. Epheſ. iv. 14. Matth. xviii. 3. Gr. *perfect*, or, *of a ripe age*, ch. ii. 6.—V. 21. John x. 34. Iſai. xxviii. 11, 12.—V. 23. Acts ii. 13.—V. 25. Iſai. xlv. 14. Zech. viii. 23. V. 26. Ver. 6. Ch. xii. 8, 9, 10.

by the Spirir, I will pray in an unknown tongue; but ſo that my meaning may be underſtood by others;" i. e. "I will not do it but when there is ſome body by to interpret."—"I will not pretend, ſays Mr. Locke, to juſtify this interpretation of τῳ νοΐ by the exact rules of the Greek idiom; but the ſenſe of the place will, I think, bear me out in it; and as we have had occaſion often to remark, he muſt be little converſant with the writings of St. Paul, who does not obſerve that when he has uſed a term, he is apt to repeat it again in the ſame diſcourſe, in a way peculiar to himſelf, and ſomewhat varied from its ordinary ſignification. So, having here in the foregoing verſe uſed νοῦς for the ſentiment of his own mind, which was unprofitable for others when he prayed in a tongue unknown to them,—and oppoſed it to πνεύμα, which he uſed there for his own ſenſe, accompanying his own words, intelligible to himſelf, when by the impulſe of the Spirit he prayed in a foreign tongue; He continues in this verſe to uſe *praying with the Spirit*, and *with the underſtanding* in the ſame oppoſition, the one for praying in a ſtrange tongue, which alone his own mind underſtood and accompanied; the other, for praying ſo, as that the meaning of his mind in thoſe words he uttered was made known to others, ſo that they were alſo benefited. This riſe of πνεῦματι is farther confirmed in the next verſe; and what he means by Νοΐ here, he expreſſes by διὰ νοός, ver. 19. and there explains the meaning of it." Dr. Doddridge, however, is of opinion, that the ſenſe and high ſpirit of the Apoſtle in this clauſe is loſt by the above interpretation. I apprehend, ſays he, it is deſigned further to intimate what a want of manly ſenſe and right underſtanding it muſt betray, to talk in a language the hearers could not comprehend, how ſublime ſoever the diſcourſe may be. This the 20th verſe, and eſpecially the uſe of τέλειοι there ſtrongly ſuggeſts. Inſtead of *I will pray with the underſtanding*, and *I will ſing with the underſtanding*, Dr. Heylin reads, *But my prayer ſhall be intelligible*;—*But my hymn ſhall be intelligible.* See our *Appendix* to the Annotations on Geneſis, ch. xxxi. 27.

Ver. 16. *He that occupieth*, &c.] *He that is one of the unlearned.* Wat. Dr. Heylin reads, *How ſhall a hearer, who knows only his own tongue, ſay*, &c?

Ver. 18. *I ſpeak with tongues more*, &c.] The occaſion ſhews, that the Apoſtle conſidered this acquirement as a ſpiritual gift; and his uſing the preſent time ſhews, that he boaſted of it, as then in his poſſeſſion. But why did he *ſpeak with more tongues than all of them?*—For a good reaſon: He was the peculiar Apoſtle of the Gentiles, and was to preach the Goſpel amongſt remote and barbarous nations. See ver. 4. and Warburton on Grace, as above.

Ver. 20. *Be not children in underſtanding*] This is an admirable ſtroke of true oratory, adapted to humble their ſpirits, by repreſenting thoſe things in which they were moſt ready to pride themſelves, as comparatively childiſh. The word νηπιάζετε refers to *infants*, and is not ſufficiently expreſſed by the word *children*; for *they* are ſometimes *vain*, and ſometimes *malicious* too; it ſhould rather be rendered *be little infants in malice*,—κακία,—by which is to be underſtood all ſorts of evil temper of mind, contrary to the gentleneſs and innocency of childhood; and in particular their emulation and ſtriſe about the exerciſe of their gifts in their aſſemblies. Τέλειοι ſignifies *full-grown men*; intimating, that it was a kind of *puerility*, to emulate, and to quarrel with one another. See Locke, Doddridge, and Mintert.

Ver. 21. *In the law it is written*] *In the law* here means the Old Teſtament, Iſai. xxviii. 11. where God had been complaining of the unteachable diſpoſition of the Jews. Inſtead of *with men of other lips*, ſome read, *ſurely in foreign language, and with foreign lips*, &c. Moſt critics refer the words, as they ſtand in Iſaiah, to the Babylonians, who ſhould come and ſpeak to them in a language unintelligible to them; in which ſenſe the phraſe is uſed elſewhere, Deut. xxviii. 49. Jer. v. 15. Diodati thinks the meaning is, "Becauſe they would not attend to plain meſſages, God would ſpeak to them by ſuch as they could not underſtand:" and then the Apoſtle's argument will be, "Since God threatens this as a curſe, do not voluntarily bring it upon the church, merely to make oſtentation of your own gifts." See Luke xxiv. 44. Acts xxiv. 14.

Ver. 25. *And thus are the ſecrets*, &c.] "In a manner to him very ſurpriſing and unaccountable; inſomuch that ſometimes a perſon who comes into your aſſembly out of mere curioſity, or poſſibly with ſome ill deſign, is not able to command himſelf under the impreſſions which the word of God thus ſpoken makes upon him." It is very poſſible that, as in the known caſes of Nathanael and the woman of Samaria, (John i. 47. iv. 18.) ſome ſecret facts relating to a ſtranger, might in ſome inſtances be revealed to a prophet; perhaps, in ſome caſes, the ill deſigns which had brought them into the aſſembly, when they came only as ſpies: And this was well ſuited to the purpoſe of producing ſtrong convictions of the preſence of God with Chriſtians. The paſſage however may be ſo underſtood, as to include any remarkable correſpondence between what was ſpoken, and the thoughts and ſtate of mind whereof ſuch a ſtranger might be conſcious. Many memorable inſtances of which ſtill happen, where miniſters preach in an experimental manner, and laſting effects are often produced in conſequence of ſuch impreſſions. See Doddridge, Clarke, and Whitby.

Ver. 26. *Every one of you hath a pſalm*] *Is ready with a pſalm, with a doctrine*, &c. Locke and MS. It ſeems probable that ſome of theſe Chriſtians were ſo full of themſelves, and ſo deſirous of exerciſing their reſpective gifts, that, without waiting for the permiſſion and direction of him who preſided in the aſſembly (which in the ſynagogues the Apoſtles themſelves ſeem to have done, ſee Acts xiii. 15.) ſeveral began *ſpeaking* or *ſinging* in the ſame minute, and ſome began while others were ſpeaking. The manner in which diſcourſes were carried on in the ſchools of the philoſophers (where ſeveral little knots of diſputants ſeem to have been engaged at the ſame time,) and what happened in Jewiſh ſynagogues after worſhip was concluded, might poſſibly have given occaſion to an irregularity, which ſeems to us ſo very extraordinary. See Doddridge and Locke.

Ver. 27. *If any ſpeak*, &c.] St. Paul has ſaid in this chapter as much as conveniently could be ſaid, to reſtrain their ſpeaking in an unknown tongue in their aſſemblies, which ſeems to be that wherein the vanity and oſtentation of the Corinthians was moſt forward to ſhew itſelf. "It is not, ſays he, a gift intended for the edification of believers; however, ſince you will be exerciſing it in your meetings, let it it always be ſo ordered, that it may be for edification." Εἴτε ſhould be rendered *although*, ſince it is no where uſed ſimply for *if*, 28 But if there be no interpreter, let him keep ſilence in the church; and let him ſpeak to himſelf, and to God.

29 Let the prophets ſpeak two or three, and let the other judge.

30 If *any thing* be revealed to another that ſitteth by, let the firſt hold his peace.

31 For ye may all prophecy one by one, that all may learn, and all may be comforted.

32 And the ſpirits of the prophets are ſubject to the prophets.

33 For God is not *the author* of confuſion, but of peace, as in all churches of the ſaints.

34 Let your women keep ſilence in the churches: for it is not permitted unto them to ſpeak; but *they are commanded* to be under obedience, as alſo ſaith the law.

35 And if they will learn any thing, let them aſk their huſbands at home: for it is a ſhame for women to ſpeak in the church.

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himſelf to be a prophet, or ſpiritual, let him acknowledge that the things that I write unto you, are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to propheſy, and forbid not to ſpeak with tongues.

40 Let all things be done decently, and in order.

Ver. 29. Ch. xii. 10.—V. 30. 1 Theſſ. v. 19, 20.—V. 33. 'Gr. *tumult*, or *unquietneſs*. Ch. xi. 16.—V. 34. 1 Tim. ii. 11, 12. Ch. xi. 3. Epheſ. v. 22. Col. iii. 18. 1 Pet. iii. 1. Gen. iii. 16.—V. 37. 2 Cor. x. 7. 1 John iv. 6.—V. 39. 1 Theſſ. v. 20.

as in our tranſlation: nor will the ſenſe here bear *whether*, which is the common ſignification of ειτε. Therefore, ſays Mr. Locke, I take the Apoſtle's meaning to be, "You muſt do nothing but to edification, ver. 26; and although you ſpeak in an unknown tongue, even an unknown tongue muſt be made uſe of in your aſſemblies only to edification." The rule of the ſynagogue was, "In the law let one read, and one interpret; in the prophets, let one read, and two interpret."—In Eſther, "ten may read, and ten interpret." It is not improbable that ſome ſuch diſorderly cuſtom had been introduced into the church of Corinth by the judaizing falſe apoſtle, to which St. Paul would here put an end. See Locke. Some learned critics would correct this and the 26th verſe together, thus: *Hath every one a pſalm? Hath he a doctrine*, &c?—*Let all be done to edifying; or if any one ſpeak in an unknown tongue, let it be*, &c. See Luke xi. 11. Calmet, and Markland.

Ver. 28. *But if there be no interpreter*] The miracle which conferred the gift of tongues ſeems to have been the inſtantaneous impreſſing on the mind the familiar and perfect knowledge of a language, with which the perſon was before unacquainted; yet ſo, that from that time the perſon receiving it ſhould be able, without any new miracle, to uſe it as he thought fit: in the ſame manner as the members of the body are freely and perfectly uſed, after having been reſtored by miracle to the exerciſe of their natural functions. It was as much in the courſe of nature for an Apoſtle, whom the Holy Spirit had enabled to ſpeak a ſtrange language, ever afterwards to have the uſe of that language, as it was for the cripple whom Jeſus reſtored to the uſe of his limbs, ever afterwards to walk, run, and perform all the functions of a man perfectly ſound and whole. This is the only hypotheſis upon which the abuſe of this gift can be accounted for. But though every man uſing this gift, and underſtanding what he ſays, muſt have been able to have rendered his diſcourſe ſentence by ſentence into his native language; yet he might be unable to render it into a third, which might be the language of many preſent. In ſuch a circumſtance the gift of interpretation might take place, if it conſiſted in an inſtantaneous capacity of underſtanding a ſtrange language, and rendering what was ſpoken in it into the native tongue of the interpreter. On this hypotheſis, one who had the gift of *interpretation* might not be able to ſpeak any foreign language at all; and he who had the gift of a *tongue* might not, in ſome circumſtances, be able to interpret to thoſe who were then his hearers: in this caſe, the gift of interpretation enabling a man to act only a ſecondary part, would be leſs oſtentatious, ſplendid, and ſtriking; but whenever it was exerciſed, it would always argue the perſon to be under an immediate agency of the ſpirit, and would conduce to his uſefulneſs. See Warburton on Grace, Whitby, and Leland againſt Morgan, vol. i. p. 375.

Ver. 30. *Let the firſt hold his peace*] Some think that σιγάτω here ſhould be rendered, *have done ſpeaking*; for if the direction had been, "Let him that was ſpeaking, immediately hold his peace, as ſoon as another intimates that he has a revelation," it would have introduced a confuſion which this advice was intended to prevent. "—*If any thing be revealed to another*, &c. *let* him not immediately ariſe and interrupt *the firſt*, but let him ſit ſtill till he *have done ſpeaking*." See ver. 32, 33.

Ver. 31. *That all may learn*] *Yet ſo as all may learn.* MS.

Ver. 32. *The ſpirits of the prophets are ſubject*, &c.] Thoſe who were actuated by the Holy Spirit, in the very moment of inſpiration ſtill retained the free uſe of themſelves, and continued maſters of their rational and perſuaſive faculties: But it was juſt the contrary with the heathen oracles. The Delphic propheteſs was a mere organ, her prophecies being delivered in a fit of extaſy, when the preſence of the God was ſuppoſed to obliterate all the impreſſions of human ideas. See Warburton as above.

Ver. 34, 35. *Let your women keep ſilence*] "As to your women, let them keep ſilence in your aſſemblies: for it is not permitted them to *diſcourſe* there, or pretend to teach: that no way ſuits the ſtate of ſubjection appointed them in the law. See Gen. iii. 16. But if they have a mind to have any thing explained to them that paſſes in the church, let them, for their information, aſk their huſbands at home; for it is a ſhame for women to *diſcourſe* and to debate with men publickly in the congregation." Locke; who adds, "Why I apply this prohibition of *ſpeaking* only to reaſoning, and purely voluntary *diſcourſe*—but ſuppoſe a liberty left women to ſpeak, where they had an immediate impulſe and revelation from the Spirit of God,—ſee ch. xi. 3." In the ſynagogue it was uſual for any man who had a mind, to demand of the teacher a further explication of what he had ſaid; but this was not permitted to the woman. Others reconcile this paſſage with ch. xi. 5, 13. by ſuppoſing, that when a woman was immediately inſpired by the Holy Ghoſt, ſhe was authorized to communicate to the audience the ſubject of what was revealed to her; but when ſhe was not inſpired, ſhe was to keep ſilence. See Whitby and Doddridge.

Ver. 37. *Or ſpiritual*] The *ſpiritual man*, in the ſenſe of St. Paul, is one who founds his knowledge in what is revealed by the Spirit of God, and not in the bare diſcoveries of his natural reaſon and parts. See ch. ii. 15.

Ver. 38. *If any man be ignorant*] By the *any man* mentioned in this and the foregoing verſe, St. Paul ſeems to intimate the falſe apoſtle; who pretended to give laws amongſt them, and, as we have obſerved, may well be ſuppoſed to be the author of theſe diſcourſes; whom therefore St. Paul reflects on and preſſes in theſe three verſes. Ἀγνοείτω, which we render *Let him be ignorant*, Whitby would render "*Let him not be acknowledged* to be a true prophet." See his note.

Ver. 39. *Covet to prophecy*] Ζηλῶν, *to covet*, taken through this whole diſcourſe to refer to the exerciſe, and not to the obtaining the gifts to which it is joined, will direct us right in underſtanding St. Paul, and make his meaning very eaſy and intelligible. Locke.

Ver. 40. *Let all things be done decently*] "Eſpecially remember this great comprehenſive rule, to be applied to a thouſand varieties which may ariſe, *Let all things be done decently, and according to order*; let *all* be conducted in a regular manner, to prevent ſuch diſturbances, diſputes, and ſcandals for the future, as have already ariſen in your ſociety, and will proceed to greater evils, if you do not immediately ſet about reforming them." See Doddridge, and Whichcote's Select Sermons, p. 177.

REFLECTIONS ON CHAP. XIV.

How weak and poor a thing is pride and oſtentation, and how wiſe and honourable humility and charity! Who, that has a right diſcernment, would not rather have been the obſcureſt Chriſtian, that now almoſt unſeen joins our aſſemblies, and in heart, at leaſt, humbly puts his *amen* to the petitions preſented there, than the moſt fluent talker in Corinth; abuſing the ſpecial gifts of the Spirit, and trifling away, in an unſeaſonable diſplay of his then unprofitable endowments, the moments deſtined to the higheſt purpoſes of religious edification? Who muſt not lament to ſee pride and vain-glory ſo early inſinuating themſelves into Chriſtian ſocieties? Who muſt not from ſo ſad an inſtance learn to be greatly watchful over their own hearts, on a ſide where they are ſubject to ſuch dangerous attacks? ver. 2—12.

Had the moſt able and zealous Proteſtant divine endeavoured to expoſe the abſurdity of praying in an unknown tongue, as practiced in the church of Rome, it is difficult to imagine what he could have written more full to the purpoſe than the Apoſtle hath here done: And when it is conſidered how perverſely the Papiſts retain the uſage of ſuch *prayers*, it will ſeem no wonder that they ſhould keep the *Scriptures* alſo in an unknown tongue. But they proclaim at the ſame time their ſuperſtition and idolatry in ſo univerſal a language, that even a *barbarian* might perceive and learn it in their aſſemblies.

CHAP. XV.

By Chriſt's reſurrection he proveth the neceſſity of our reſurrection, againſt all ſuch as deny the reſurrection of the body. The fruit and manner thereof, and of the changing of them that ſhall be found alive at the laſt day.

MOreover, brethren, I declare unto you the goſpel which I preached unto you, which alſo ye have received, and wherein ye ſtand;

2 By which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have belived in vain.

3 For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our ſins, according to the ſcriptures;

4 And that he was buried, and that he roſe again the third day, according to the ſcriptures:

5 And that he was ſeen of Cephas, then of the twelve:

6 After that he was ſeen of above five hundred brethren at once: of whom the greater part remain unto this preſent, but ſome are fallen aſleep.

Ver. 1. Gal. i. 11. Rom. v. 2.—V. 2. Rom. i. 16. Ch. i. 21. Or, *hold faſt.* Gr. *by what ſpeech.* Gal. iii. 4.—V. 3. Ch. xi. 23. Gal. i. 12. Pſ. xxii. 15, &c. Iſai. liii. 5, 6, &c. Dan. ix. 26. Luke xxiv. 26. 1 Pet. i. 11. ii. 24.—V. 4. Pſ. xvi. 10. Iſai. liii. 10. Hoſ. vi. 2.—V. 5. Luke xxiv. 34. Mark xvi. 14. Luke xxiv. 36. John xx. 19, 24. Acts x. 41.

ſemblies. May God give their prejudiced minds a juſter and happier turn, and teach us to avoid a blind and unreaſonable adherence to cuſtom, merely as ſuch; always directing ourſelves by what the reaſon of things, and the authority of Scripture concur to dictate. ver. 13—16.

We ſhould learn of this wiſe and benevolent Apoſtle, to eſtimate the value of gifts by their uſefulneſs, and to ſeek above all things the edification of our brethren, eſpecially if we are providentially called to miniſter in public. ver. 18, 19. There is, perhaps, a manner of *ſpeaking in an unknown tongue*, even when the language of our own country is uſed;—an height of compoſition, an abſtruſeneſs of thought, an obſcurity of phraſe, which common Chriſtians cannot underſtand. Let not the miniſters of the humble Jeſus *ſeek ſuch high things*, but in this important ſenſe of the exhortation, *condeſcend to men of low eſtate.* If the ignorant may be inſtructed, if the careleſs may be convinced, if the vicious may be reformed, if the devotion of our Chriſtian brethren may be excited, their love to each other cheriſhed, and their holy reſolutions confirmed,—the great ends of divine ordinances are anſwered; and that *plainneſs of ſpeech* which may be moſt likely to promote them, is rather the glory than the reproach of the Chriſtian orator.

How fondly do men flatter themſelves with empty appearances, and often how juſtly do ſuch deſerve the imputation of childiſh folly, the height of whoſe temper will leaſt allow them to bear it! Let us dare to examine ourſelves impartially; ſollicitous that we may not be *children in underſtanding*; but, forming our minds on the maxims of Scripture, and our lives on the example of Chriſt, may we grow up in him, to the meaſure and ſtature of a perfect man:—But let us be *children in malice*, endeavouring to be as free from every gloomy, malignant, ſelfiſh paſſion, as new-born infants are. ver. 20. Who can ſay he hath fully attained this happy and amiable character? Yet ſhould we diligently follow after it; remembering that there is a ſenſe, in which,—proud and intereſted, envious and malignant, as alas! we too much are,—we muſt *become as little children*, or we cannot inherit the *kingdom of God.*

Thoſe extraordinary gifts, which ſuited the firſt planting of Chriſtianity in the world, are now ceaſed; but we have great reaſon to bleſs God that they were given, and that we have ſuch an inconteſtible evidence of the truth of the Goſpel as this chapter affords. Such endowments muſt certainly argue a divine power, ſetting its ſeal to the Goſpel; and the reality of ſuch endowments can never be queſtioned, when we reflect on the manner in which the Apoſtle here reproves the abuſe of them; and that in a ſociety, where ſo many were alienated from him and his miniſtry; and conſequently where ſuch appeals, if not founded on the ſtricteſt and moſt apparent truth, muſt have expoſed him to a contempt never to have been removed. Theſe miraculous gifts having abundantly anſwered their ends, are wiſely withdrawn; yet ſtill the divine preſence is with the church; of which we have this happy proof, that there are thoſe who find *the ſecrets of their hearts made manifeſt*, by the faithful and ſkilful adminiſtration of Chriſtian ordinances; adoring the Lord God in their hearts, and acknowledging that he is of a truth with his church. May inſtances of this kind be more frequent, and may the ſpirituality and fervour with which divine ordinances ſhall be adminiſtered be ſuch, as may afford more reaſon to expect them. ver. 24, 25.

We ſhould always regard God as the *Author*, not of *confuſion*, but of *peace*; making it our concern to behave in his ſanctuary in a manner agreeable to this view; with ſuch ſolemn decorum, and with ſuch a tender regard to the edification and comfort of each other as he may approve. May the God of peace deliver Chriſtians of every ſect and rank from that ſpiritual pride, which has thrown ſo many religious ſocieties into diſorder. And, to advance a ſtate ſo happy as that of humility and love muſt neceſſarily be, may what the Apoſtles have written be acknowledged as the commandments of the Lord, and Chriſtian worſhip and practice be more regulated by their truly authentic canons; which would render many that have been ſince deviſed, relating to indifferent matters, as unneceſſary as ſome others are burdenſome, ſuperſtitious, and abſurd. ver. 33—40.

Chap. XV. *Ver.* 1.] After St. Paul had left the Corinthians, ſome amongſt them denied the reſurrection of the dead, though he had ſtrongly inculcated that doctrine. He confutes their objections by Chriſt's reſurrection, which the number of witneſſes yet remaining who had ſeen him, put paſt all queſtion; beſides the conſtant inculcating of it by all the Apoſtles every where. From the reſurrection of Chriſt thus eſtabliſhed, he infers the reſurrection of the dead; ſhews the order they ſhall riſe in, and what ſort of bodies they ſhall have. It is well known that the primitive Chriſtians were often inſulted by the heathen philoſophers, for their hope of a reſurrection, which one of them ridiculouſly enough calls "the hope of worms." See 2 Tim. ii. 18. Others taught that virtue was its own neceſſary reward, in ſuch a manner, as tended to overthrow the ſtrongeſt of all natural arguments for a future ſtate; namely, that taken from ſuch an unequal diſtribution of reward and puniſhment. If, biaſſed by theſe vain pretences of the heathen philoſophers, or ſeduced by any Jewiſh teachers, of Sadducean principles, the Chriſtians were tempted ſo to refine on the doctrine of the reſurrection, as in effect to explain it away, it ſhews the propriety of this Apoſtle's ſetting himſelf to prove the reſurrection of Chriſtians, rather than a reſurrection in general. See Locke, and Doddridge.

Ver. 2. *By which ye are ſaved*] "By which you are brought into a ſtate of ſalvation; into the way of being completely and eternally ſaved." The next clauſe ſhould be rendered, *If you retain thoſe joyful tidings which I delivered unto you.* The words rendered *unleſs*, ἐκτὸς εἰ μὴ, are remarkable, and may ſuggeſt the thought expreſſed ver. 17. So the two firſt verſes may be a tranſition; as if he had ſaid "I preach the ſame Goſpel ſtill, and I hope you will retain it: Yet I have reaſon to fear that ſome of you entertain notions, which tend quite to enervate it." Some would render ἐκτὸς εἰ μὴ with a comma, making it an exception to the former clauſe,—*but if not*,—if you do not retain what I have preached,—*you have believed in vain.* See 1 Tim. v. 19. Doddridge, Beza, and Pyle.

Ver. 4. *And that he roſe again the third day*] It has been queried where the Scriptures foretel that Chriſt ſhould riſe from the dead on the third day. Some think there is a tranſpoſition or parentheſis: ſo that the meaning will be, "He roſe again according to the Scriptures, and this on the third day." Others refer to Pſ. xvi. 10. which ſays, *He ſhould not ſee corruption in the grave*, as expreſſive of *this*, becauſe bodies begin to putrefy on the fourth day. Bp. Warburton refers this to the repreſentative ſacrifice of Iſaac. Iſaac, ſays he, was the repreſentative of Chriſt dying for us; his carrying the wood repreſented Chriſt carrying his croſs; his father's bringing him ſafe from mount Moriah, after three days, during which the ſon was under condemnation of death, repreſented the time Chriſt continued dead, and the father plainly received him under the character of Chriſt's repreſentative, as reſtored from the dead; for as his being brought to the mount, his being bound and laid on the altar, figured the ſufferings and death of Chriſt, ſo his being taken from thence alive, as properly figured Chriſt's reſurrection; nay, even the very time of his reſurrection from the dead. See Div. Leg. b. vi. ſect. 5. Chandler of Chriſtianity, p. 370. Bullock's Vindication, p. 48. and Jefferies's Review, p. 127.

Ver. 5. *Then of the twelve*] It is certain that neither *Judas* nor *Thomas* was there, and probably James might be abſent, (ſee on ver. 7.) But as the *council of twenty-three* among the Jews might be ſaid to be aſſembled, if the greater part were preſent, though the number might not be compleat; ſo the company might be called *the twelve*, though we ſhould ſuppoſe a fourth part to have been abſent. See Mark xvi. 14. Luke xxiv. 36. John xx. 26.

Ver. 5. *Above five hundred brethren at once*] This was probably in Galilee, where our Saviour had a very great number of diſciples; and though there were no more than an hundred and twenty aſſembled at Jeruſalem when Matthias was choſen, yet it does not follow, that there was no ſuch number in Galilee, where it appears from the whole tenor of the Goſpel, that our Lord's diſciples abounded very much. This, therefore, is ſo far from being an objection to the truth of our Saviour's reſurrection, (as Chubb and others would urge) that it is a glorious proof of the contrary. Had it been an impoſture, ſo many falſe hearts and tongues could never have acted in concert; nor would they all have kept the ſecret, which remorſe, intereſt, and perhaps often torture, might urge them

to

7 After that, he was ſeen of James; then of all the Apoſtles.

8 And laſt of all he was ſeen of me alſo, as of one born out of due time.

9 For I am the leaſt of the apoſtles, that am not meet to be called an apoſtle, becauſe I perſecuted the Church of God.

10 But by the grace of God I am what I am: and his grace which *was beſtowed* upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, ſo we preach, and ſo ye believed.

12 Now if Chriſt be preached that he roſe from the dead, how ſay ſome among you, that there is no reſurrection of the dead?

13 But if there is no reſurrection of the dead, then is Chriſt not riſen.

14 And if Chriſt be not riſen, then *is* our preaching vain, and your faith *is* alſo vain.

15 Yea, and we are found falſe witneſſes of God; becauſe we have teſtified of God, that he raiſed up Chriſt: whom he raiſed not up, if ſo be that the dead riſe not.

16 For if the dead riſe not, then is not Chriſt raiſed:

17 And if Chriſt be not raiſed, your faith *is* vain; ye are yet in your ſins.

18 Then they alſo which are fallen aſleep in Chriſt, are periſhed.

19 If in this life only we have hope in Chriſt, we are of all men moſt miſerable.

Ver. 7. Luke xxiv. 50.—V. 8. Acts ix. 4. xxii. 14, 18. Ch. ix. 1. Or, *an abortive.*—V. 9. Epheſ. iii. 8. Acts ix. 1. Gal. i. 13. 1 Tim. i. 13.—V. 10. Epheſ. ii. 7, 8. 2 Cor. xi. 23. xii. 11. Matth. x. 20. 2 Cor. iii. 5. Phil. ii. 13.—V. 13. 1 Theſſ. iv. 14. V. 15. Acts ii. 24, 32.—V. 17. Rom. iv. 25.

to divulge: eſpecially as there had been one traitor among the twelve; on whoſe account, had they been conſcious of a fraud, a general ſuſpicion of each other's ſecrecy muſt have ariſen. See Ditton on the Reſurrection, and Prideaux's Letter to a Deiſt, p. 241.

Ver. 7. *Then of all the Apoſtles*] The change of phraſe, from that in the concluſion of the 5th verſe, is very remarkable, and probably intimates, that they who were there called *the twelve*, (that is, the greater part of the company, who uſed to be ſo denominated) were not all the Apoſtles. On which circumſtance a probable conjecture is grounded, that James might by ſome accident have been detained from meeting his brethren, both on the day of the reſurrection, and that day ſevennight; and likewiſe at the time when Chriſt appeared to the five hundred: And that he might in this reſpect be upon a level with them, our Lord appeared to him alone, after all the appearances mentioned before. See Doddridge, and St. Jerome.

Ver. 8. *As of one born out of due time*] An abortive birth which comes before its time, (the name St. Paul here gives himſelf) is uſually *ſudden* and unexpected; and is alſo *weak* and feeble, ſcarce deſerving to be called, or to be accounted a man. The former part agrees to St. Paul's being made a Chriſtian, and an Apoſtle, though it be in regard to the latter that in the following verſe he calls himſelf *abortive*. Locke.

Ver. 9. *Becauſe I perſecuted the church of God*] When this Apoſtle ſpeaks of his merits as a *Jew*, he expreſſes himſelf as in Galatians i. 13. Philip. iii. 4. where he glories in the action of perſecution as plainly meritorious; and ſo indeed it was in a Jew, as appears from the commendations given to it in the caſe of Phinehas and others. Yet where he ſpeaks of it under his preſent character of a *Chriſtian*, he condemns it as horrible and deteſtable; and this, in order to ſhew his followers how it ought to be regarded in the religion of Jeſus. See Warburton's *Div. Leg.* b. v. ſect. 2. and Epheſ. iii. 8.

Ver. 10. *His grace which was beſtowed upon me*] St. Paul throws in this commendation of himſelf, to keep up his credit in the church of Corinth, where there was a faction labouring to diſcredit him. Locke. Inſtead of *was not in vain*, &c. Dr. Waterland reads, *has not been in vain; for I have laboured.*

Ver. 12. *How ſay ſome among you*, &c.?] This may well be underſtood of the head of the contrary faction, and ſome of his diſciples. *Firſt*, becauſe St. Paul introduces this confutation by aſſerting his miſſion, which theſe his oppoſers would bring in queſtion. *Secondly*, becauſe he is ſo careful to let the Corinthians ſee he maintains not the doctrine of the reſurrection in oppoſition to theſe their new leaders, it being the doctrine he had preached to them at their firſt converſion, before any falſe Apoſtle appeared among them, and miſled them about the reſurrection. Their falſe apoſtle was a Jew, and in all appearance judaized; may he not alſo be ſuſpected of Sadduciſm?—For it is plain he with all his might oppoſed St. Paul, which muſt proceed from ſome very great difference in opinion at the bottom, as there are no footſteps of any perſonal provocation, Locke.

Ver. 13. *Then Chriſt is not riſen*] The argument on which the Apoſtle dwells in ſo copious a manner would appear to be of great moment, whatever the principles were by which the doctrine of the reſurrection was aſſaulted. It could not be ſaid that was in its own nature impoſſible, which was accompliſhed in Chriſt; and it would prove that the hope of a reſurrection was not, as the Gentiles repreſented it, a mean and ſordid hope, ſince it was accompliſhed in the Son of God. See Doddridge, Ditton, and on ver. 1.

Ver. 17. *Ye are yet in your ſins*] The word *ſin* is frequently uſed for the *puniſhment* due to *ſin*, and in that ſenſe it ſhould be underſtood here: "Ye are yet liable to the puniſhment of your ſins." It is the conſtant tenor of Scripture that atonement for the ſins of the world was made by our great High-prieſt upon the croſs; that his death was our redemption, and his blood the price paid for it: ſo that when we conſider the redemption, which includes our juſtification, with reſpect to Chriſt the author and finiſher of it, it muſt be aſcribed to his death and paſſion;—but as to ourſelves, our title and intereſt in this common ſalvation being grounded in faith, our juſtification, though purchaſed by the blood of Chriſt, muſt be appropriated to ourſelves through faith in that blood. For the ſame Apoſtle who hath told us that we *are juſtified freely through the redemption which is in Chriſt Jeſus*, hath likewiſe told us, that God hath *ſet him forth to be a propitiation through faith in his blood.* For this reaſon we are ſaid to be *juſtified by faith*; not that our faith is the purchaſe of juſtification, which we owe to the blood of Chriſt alone; but becauſe through faith we obtain the benefit of the redemption wrought by Jeſus Chriſt. Now though the death of Chriſt was the reconciling of the world to God, yet the reſurrection of Chriſt is the great and ſolid foundation of our hope and faith in him; even of our faith in his blood, by which he made a propitiation for our ſins: and therefore, although Chriſt died for our offences, and made atonement for our ſins, yet ſince our faith in his death, and our hope in his blood, (by which hope and faith we are juſtified) are built upon the truth and credit of his reſurrection, it is very properly ſaid, *that he roſe again for our juſtification.* For the death of Chriſt would have been no juſtification to us, nor could we have had hope or faith in it, but for the power and glory of the reſurrection; which has wiped away the ſcandal and ignominy of the croſs, and made it a rational act of faith to hope for life and immortality from *him*, who himſelf once died upon the tree. Thus we learn from St. Paul, that if *Chriſt be not riſen, our faith is in vain*; *we are yet in our ſins.* Whence we gather, that faith in the death of Chriſt, not grounded on the aſſurance of his reſurrection, is a *vain faith*, and ſuch an one as cannot deliver us from our ſins: Nay, that the death of Chriſt could not have been a propitiation for ſin without his reſurrection, he expreſly teacheth in the next verſe:—*Then they alſo, which are fallen aſleep in Chriſt, are periſhed.* See Locke, and Sherlocke's Diſcourſes, vol. i. p. 212.

Ver. 18. *Fallen aſleep in Chriſt*] "All deceaſed Chriſtians, not excepting the moſt excellent of them, who have died for their religion. They have loſt their life and being together on this ſuppoſition, in the cauſe of one, who, if ſtill among the dead, muſt have been an impoſtor, and a falſe prophet."

Ver. 19. *We are of all men moſt miſerable*] *Moſt pitiable.* MS and Doddridge. It is quite foreign to the purpoſe to argue from this text, as ſome have done, that if there were no future ſtate, virtue would make men more miſerable than they would otherwiſe be. It is evident St. Paul here ſpeaks not of the caſe of good men in general, if their hopes of future happineſs ſhould, after all, be diſappointed; but of the caſe of the Apoſtles, and other firſt preachers and profeſſors of Chriſtianity, if, amidſt all their hardſhips and perſecutions, they were not ſupported by this hope. To be a *Chriſtian* in thoſe days, was to be an example of well-tried virtue, of true wiſdom, and of conſummate fortitude; to be expoſed to ſcorn, to infamy, and to death; to be pointed at as a fool, a madman, an enthuſiaſt; to be reviled as an atheiſt, and an enemy to all religion; to be puniſhed as a robber and a murderer; to loſe fame, and friends, and comfort; and to be expoſed to every thing at which human nature ſhudders, and which a perſon of the greateſt courage, unaſſiſted by divine grace, would certainly endeavour to evade: Deſtitute therefore of the hope of the reſurrection amidſt theſe ſufferings, they muſt have been perpetually ſubjected to the upbraidings of their own minds, for ſacrificing every view of happineſs in this world, to advance what they knew to be a pernicious falſhood. Perhaps there never was a ſet of men on earth ſo criminal and ſo wretched as they muſt have been on this ſuppoſition. See Jortin's Diſcourſes, and Doddridge's "Sermons on the Power and Grace of Chriſt," ſerm. ix. p. 259, &c.

20 But now is Chriſt riſen from the dead, *and* become the firſt-fruits of them that ſlept.

21 For ſince by man *came* death, by man *came* alſo the reſurrection of the dead.

22 For as in Adam all die, even ſo in Chriſt ſhall all be made alive.

23 But every man in his own order: Chriſt the firſt-fruits; afterward they that are Chriſt's at his coming.

24 Then *cometh* the end, when he ſhall have delivered up the kingdom to God, even the Father, when he ſhall have put down all rule, and all authority, and power.

25 For he muſt reign, till he hath put all enemies under his feet.

26 The laſt enemy *that* ſhall be deſtroyed *is* death.

27 For he hath put all things under his feet. But when he ſaith all things are put under *him*, *it is* manifeſt that he is excepted which did put all things under him.

28 And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all.

29 Elſe, what ſhall they do, which are baptized for the dead, if the dead riſe not

Ver. 20. 1 Pet. i. 3. Acts xxvi. 23. Ver. 23. Col. i. 18. Rev. i. 5.—V. 21. Rom. v. 12, 17. John xi. 25.—V. 23. Ver. 20. 1 Theſſ. iv. 15, 16, 17.—V. 25. Pſ. cx. 1. Acts ii. 34. Epheſ. i. 22. Hebr. i. 13. x. 13.—V. 26. 2 Tim. i. 10. Rev. xx. 14. V. 27. Pſ. viii. 6. Matth. xxviii. 18. Hebr. ii. 8.—V. 28. Phil. iii. 21. Ch. iii. 23. xi. 3.

Ver. 20. *But now is Chriſt riſen*, &c.] It is a great miſtake to imagine, that the Apoſtle is employed throughout this chapter in proving a reſurrection: the proof lies in a very narrow compaſs, chiefly from ver. 12 to 19. and almoſt all the reſt of the chapter is taken up in illuſtrating, vindicating, or applying it. The proof is indeed very ſhort, but moſt ſolid and convincing;—that which aroſe from Chriſt's reſurrection. Now *that* not only proved a reſurrectian to be in fact poſſible, but, which was much more, as it proved Chriſt to be a divine teacher, it proved the doctrine of a general reſurrection which he ſo expreſly taught. It was natural too for ſo good a man as St. Paul to inſiſt on the ſad conſequences which would follow, with reſpect to himſelf and his brethren, from giving up ſo glorious a hope; and the cordial manner in which he ſpeaks of this, is a noble internal argument, which every reader of ſenſibility muſt feel. Inſtead of—*become the firſt fruits of them that ſlept*, Dr. Waterland reads,—*the firſt-fruits of them that are fallen aſleep*. The *firſt-fruits* was a ſmall part, firſt taken and offered to God, and which ſanctified the whole maſs which was to follow. See on ver. 18. Doddridge, Locke, and Fleming's Chriſtology, vol. i. p. 218.

Ver. 24. *When he ſhall have put down all rule*] *Shall have aboliſhed* or *depoſed*. MS. The word καταργέομαι generally ſignifies diveſting a thing of ſome power, whether lawful or uſurped, which it formerly had, and reducing it to an incapacity of exerting that power any more. Thus it is uſed of *Satan*, Heb. ii. 14. of *death*, here and ver. 26. of *temporal princes*, 2 Tim. i. 10. and 1 Cor. i. 28. ii. 6. and of the *ceremonial law*, Epheſians ii. 15. See Doddridge and Wolf.

Ver. 28. *Then ſhall the Son alſo himſelf be ſubject*] "When the Father ſhall have ſubjected all things to him, ſo that it ſhall appear to every eye that he is indeed Lord of all, then ſhall the Son alſo himſelf be ſubject to him, who ſubjected all things to him, by a public act in the midſt of this moſt auguſt aſſembly; giving up as it were his commiſſion to preſide as univerſal Lord in the mediatorial kingdom to Him, as having anſwered the end for which it was given him, in the compleat ſalvation of all his people; whom he ſhall then introduce into a ſtate of the greateſt proximity to God, and moſt intimate converſe with him, *that God may be*, and that he may appear to be, *all in all*: that they all may enjoy compleat and everlaſting happineſs, in the full communication of the divine favour to them for ever, in a world where they ſhall no longer need a Mediator to introduce them to God." It appears evidently that the kingdom to be given up is the rule of this lower world, which is then to be conſumed; and that it may not ſeem as if a province of Chriſt's empire was deſtroyed, his adminiſtration, undertaken in avowed ſubſerviency to the ſcheme of redemption, Epheſ. i. 10. and compleated in the reſurrection of all his people, ſhall cloſe in the moſt honourable manner. God will declare the ends of it fully anſwered; and the whole body of his people ſhall be introduced by him into a ſtate of more intimate approach to and communion with God, than had been known by the ſpirits of the bleſſed in their ſeparate ſtate. Upon the whole, we muſt remember here, that Chriſt is ſpoken of in his *mediatorial* capacity; and that it follows in the nature of things that his mediatorial kingdom muſt ceaſe, and be given up, when the great end of his Mediatorſhip is compleatly anſwered; ſo that no poſſible objection can be derived from hence againſt the true divinity of the ſecond perſon in the ever-bleſſed Trinity, who being God before the creation of this world, and conſequently before he aſſumed the office of the *Redeemer* of men, will and muſt remain *God over all*, *bleſſed for ever*, when the great deſigns of that office are intirely compleated. See Waterland's 6th Sermon at Lady Moyer's Lecture, Jones's Catholic Doctrine of a Trinity, ch. i. art. 15, 39, &c. and Bp. Brown's Procedure of the Underſtanding.

Ver. 29. *Elſe, what ſhall they do*, &c.] The ordinance of baptiſm was deſigned to repreſent the great advantages of the Chriſtian inſtitution, ſome of which advantages are repreſented by the nature of this rite, and others by the manner of performing it. So water being ſuited to cleanſe and purify the body, in alluſion hereto Ananias ſays to Saul, *Ariſe, and be baptized, and waſh away your ſins*, Acts xxii. 16. See alſo 1 Pet. iii. 21. Tit. iii. 5. As to the manner of performing this right, the original mode being by immerſion, St. Paul hence tells the Coloſſians, that they were *buried with Chriſt in baptiſm*, and alſo *riſen with him*, ch. ii. 12. See likewiſe Rom. vi. 3—5. By which expreſſions he deſigns to intimate, that as Chriſt died and roſe again, ſo baptiſm was to them an emblem or repreſentation, that after death they ſhould be raiſed to a ſtate of future happineſs; and in the paſſage before us he ſeems to argue from the ſame topic; for there were ſome perſons then at Corinth, who though they made a profeſſion of Chriſtianity, yet denied the reſurrection of the body. Theſe the Apoſtle is here confuting, and from ſuch arguments as were acknowledged by themſelves; the firſt of which is taken from the reſurrection of Chriſt: whence he not only ſhews the poſſibility of the body's riſing, from a plain fact, but likewiſe the certainty of their riſing alſo, as founded upon his promiſe and power to effect it. But as they might credit the teſtimonies of our Saviour's reſurrection ſo ſoon after he was buried, and while his body lay uncorrupted, and yet queſtion how a body could be reſtored, and the particles reunited after it had been reduced to duſt, he proceeds to ſhew how inconſiſtent it was with their profeſſion as Chriſtians, to deny this great article of their faith: And among other arguments for this purpoſe, he ſeems in the paſſage under conſideration to make uſe of one taken from the manner of their baptiſm, which he ſhews to be vain and inſignificant, if *dead bodies* (for that is the proper ſenſe of νεκρὸς) are not to riſe again. And here the particle ἐπεὶ, inſtead of being tranſlated *elſe*, ſhould rather be rendered *beſides* or *moreover*: for the Apoſtle has done with the argument taken from the reſurrection of Chriſt, and now proceeds to another, which is introduced by that particle; the ſenſe whereof ſeems to be this: "Beſides, what advantage is it to be laid in the water like dead bodies, when you are baptized? If dead bodies are not to be raiſed again, why are ye baptized after the ſimilitude of dead bodies?—This ceremony can have no meaning or ſignificance in it, unleſs it prefigure the reſurrection of the body." The Apoſtle's reaſoning therefore appears to be taken from the mode of baptiſm, as then adminiſtered amongſt them; for they might allow there were other advantages repreſented by baptiſm, at the ſame time that they denied the reſurrection of the body; ſuch as the waſhing away of ſin, and the purifying of the conſcience; ſo that St. Paul could not ſo well argue againſt the uſe of baptiſm altogether, from their denial that the bodies of men ſhould be raiſed again, ſince they might not admit of ſuch a conſequence: but he might juſtly infer, there could be no reaſon for performing it in ſuch a manner, as prefigured a reſurrection, if there was really to be no ſuch thing, or no ground to expect it. Chryſoſtom and ſeveral of the fathers underſtood the words in the ſenſe: the chief difficulty objected to it lies in the ſenſe of ὑπὲρ, taken for *like*, or *as*, in the words ὑπὲρ τῶν νεκρῶν,—*like*, or *as dead bodies*: for ſo they ſhould be rendered, and not, as in our verſion, *for the dead*; which likewiſe obſcures the ſenſe, by repreſenting thoſe who were *baptized* and the *dead* as different perſons. St. Chryſoſtom ſurely muſt be allowed to have known perfectly well all the different acceptations of that particle, and therefore could not have been led into a ſenſe which it would not admit of; and indeed St. Paul himſelf uſes a ſimilar expreſſion in his Epiſtle to Philemon, ver. 13.—*That in thy ſtead he might have adminiſtered to me in the bonds of the Goſpel*; by which he does not intimate that Philemon ever *adminiſtered to him*, or attended on him while in bonds at Rome, or that he expected he ever would; but by the words ὑπὲρ σοῦ, which we tranſlate *in thy ſtead*, is meant, as Grotius well obſerves, "*as*, or in like manner as you would, were you with me:" ſo that the uſe of the prepoſition here, is the ſame as in the place before us. Sir Richard Ellys and Le Clerc ſuppoſe, that by ὑπὲρ νεκρῶν the Apoſtle means ſuch perſons as were baptized in the room of others who were dead; but it may be thought to ſuit as little his deſign to reaſon from the continuance of baptiſm, as from the ordinance itſelf, ſeparate from the manner of its adminiſtration. Some indeed have apprehended, that the Apoſtle argues from the ordinance itſelf, by the connection of this verſe with the following;—*and why ſtand we in jeopardy every hour?* But καὶ, which is here tranſlated *and*, is ſometimes uſed in tranſitions, and may introduce a new argument, taken at all? why are they then baptized for the dead?

30 And why ſtand we in jeopardy every hour?

31 I proteſt by your rejoicing which I have in Chriſt Jeſus our Lord, I die daily.

32 If after the manner of men, I have fought with beaſts at Epheſus, what advantageth it me, if the dead riſe not? let us eat and drink, for to-morrow we die.

33 Be not deceived: Evil communications corrupt good manners.

34 Awake to righteouſneſs, and ſin not; for ſome have not the knowledge of God: I ſpeak this to your ſhame.

35 But ſome man will ſay, How are the dead raiſed up? and with what body do they come?

36 Thou fool, that which thou ſoweſt is not quickened, except it die:

Ver. 30. Gal. v. 11.—V. 31. Some read *our*. 1 Theſſ. ii. 19. Rom. viii. 36. Ch. iv. 9. 2 Cor. iv. 10, 11.—V. 32. Or, to ſpeak *after the manner of men*. 2 Cor. i. 8. Iſai. xxii. 13. lvi. 12. Wiſd. ii. 6.—V. 34. Rom. xiii. 11. Epheſ. v. 14. Ch. vi. 5.—V. 35. Ezek. xxxvii. 3.—V. 36. John xii. 24.

more eſpecially from the Apoſtles. Dr. Whitby, by the words *for the dead*, underſtands, "for that Jeſus, who, according to their doctrine, muſt ſtill be dead;" and he obſerves, that the plural οἱ νεκροι is frequently uſed in Scripture, when one perſon is ſpoken of; and that the *reſurrection* νεκρῶν—*of the dead* in general, is thrice mentioned by this Apoſtle, when ſpeaking of the reſurrection of Chriſt alone. It would be endleſs to enumerate all the interpretations which have been given of this paſſage. Mr. Locke freely confeſſes that he does not underſtand it. See Ward's 48th Diſſertation, Grotius, Ellys's *Fortuita Sacra*, p. 137. Le Clerc, and Whitby.

Ver. 31. *I proteſt by your rejoicing*] Our received copies read it ὑμετέραν, *your rejoicing*; but there are copies which encourage us to read it ἡμετέραν, *our rejoicing*, which ſeems ſo much more natural and eaſy, that one can ſcarce forbear believing it genuine. It may, however, be interpreted into a very pertinent ſenſe as it now ſtands. "I proteſt by your joys, which I do ſo cordially take part in, that I may call them my own." The MS reads *glorying* inſtead of *rejoicing*.

Ver. 32. *If after the manner of men*, &c.] St. Paul was a Roman citizen, and pleaded his privilege as ſuch, and therefore the chief captain was afraid becauſe he had bound him; for, as Cicero ſays, *Facinus eſt vinciri civem Romanum, ſcelus verberari*;—that is, to examine him by ſcourging: This was at Jeruſalem; but he had done the like before at Philippi. Now, if he pleaded his privilege on theſe leſſer occaſions, would he not much more have done it on ſuch an occaſion as this which is ſpecified in the text? Beſides, who ſhould order it?—The provincials had no ſuch power, and the governor would not venture to inflict ſuch a puniſhment on a Roman citizen, from which he was exempt by their laws: And eſpecially he would not have attempted it at that time, which was the beginning of Nero's reign, while he governed well, and very moderately. Nor does any time appear in the courſe of the hiſtory, which can well be aſſigned for it; for when St. Paul came firſt to Epheſus, he ſtayed but a little while, and left them in quiet, Acts xviii. 19. and upon his return thither, when the Jews endeavoured to prejudice the multitude againſt him, he taught in the ſchool of Tyrannus; and though he continued there two years, we hear of no riot till the affair of Demetrius. After this he immediately left the city, and went into Macedonia. There is a like difficulty as to the *place*;—for to ſuppoſe it to have been in the *theatre*, as ſome have done, ſeems wholly without foundation. Theatres were deſigned for ſcenical entertainments, ſuch as plays, muſical concerts, the conteſts of poets and orators; and ſometimes their public councils were held there. But they were no ways fitted, nor indeed ſafe, for conteſts with wild beaſts. The *amphitheatres* were the uſual places for thoſe ſhows. Nor do we find mention made in ancient writers of any amphitheatre at Epheſus: Though had there been one, and St. Paul had been expoſed in it, it is ſcarce probable but we ſhould have heard of it. Moreover, had the Apoſtle been thus engaged, it is difficult to apprehend how he could have eſcaped without a miracle. For thoſe who conquered the beaſts, were afterwards obliged to fight with men, till they were killed themſelves. This was the barbarous cuſtom at that very time, as we learn from Seneca, epiſt. 7. It ſeems moſt reaſonable, therefore, to underſtand the expreſſion as metaphorical, and that he alludes to the tumult raiſed by Demetrius. He uſes the like metaphors, and with reſpect to the ſame thing, ch. iv. 9. and again, ver. 13. alluding to another cuſtom. And in the Acts (ch. xx. 29.) ſpeaking of the Epheſians, making uſe of the ſame trope, he ſays, *I know this, that after my departure ſhall grievous wolves enter in among you, not ſparing the flock*. As to the expreſſion κατὰ ἄνθρωπον, the ſenſe ſeems to be, *humanly ſpeaking*; and ſo it is uſed by Chryſippas, and κατ' ἄνδρα by Æſchylus, as Grotius remarks upon Rom. iii. 5. where the Apoſtle ſupplies the verb λεγω, as alſo Galat. iii. 15. a verb which is often omitted, as may be ſeen in Bos *de Ellipſis*; and the expreſſion is always uſed in an alluſive ſenſe. The ſtories which Nicephorus and Theodoret give us, of an encounter which St. Paul had with wild beaſts on the theatre at Epheſus, have been ſo far regarded by Dr. Whitby, that he contends for the *literal* interpretation of this paſſage; in favour of which it is alſo urged, that had he ſpoken of *brutal men*, he would rather have mentioned the aſſault made upon him at *Lyſtra*, where he was ſtoned, and ſuppoſed to be dead. But the danger of being pulled to pieces might be greater at *Epheſus:* It had happened *very lately*, and as the ſcene was much nearer Corinth, it might be more natural for him to mention it here. The ſilence of St. Luke in his hiſtory, as to ſo memorable an event as a combat *with beaſts* muſt have been, and St. Paul's omitting it in the large catalogue of his ſufferings, 2 Cor. xi. 23. together with his known privilege as a Roman citizen, which would probably, at leaſt, to be ſure it ſhould legally, have protected him from ſuch an inſult, do all favour the *figurative* interpretation; and the expreſſion κατὰ ἄνθρωπον, *after the manner of men*, or *humanly ſpeaking*, has a propriety on this hypotheſis, which it cannot have on the other, and ſeems to be quite deciſive. See Ward's 49th Diſſertation, Whitby, Craddock, Doddridge, Grotius, and Witſius's *Meletem.* cap. viii. ſect. 23.

Let us eat and drink, &c.] If the dead riſe not at all, the Epicurean maxim might ſeem to be juſtified: "Let us make the beſt of this ſhort life, which is the whole period of our being; and giving up thoſe ſublime ſentiments and purſuits, which belong not to creatures of ſo ſhort and low an exiſtence, *let us eat and drink, ſince we are to die* as it were *to-morrow*, or the next day; for, ſo little is the difference between one period of ſuch a life and another, that it is ſcarce worth while to make the diſtinction." The clauſe before us affords the great argument urged to prove, that by the reſurrection of the dead St. Paul means a future ſtate: But the true ſolution ſeems to be, that he writes all along upon a ſuppoſition, that if ſuch proof as he had produced of Chriſt's reſurrection were not to be depended upon, we could have no certainty at all, with reſpect to any future exiſtence. And though it muſt be acknowledged that the natural arguments for the immortality of the ſoul, and future retributions, carry with them great probability, yet the degree of evidence is by no means comparable to that, which, admitting the truths of the facts alledged, the Corinthians muſt have had of Chriſt's reſurrection, with which our own has ſo neceſſary a connection: And conſequently, had theſe proofs been given up, what might have been pleaded in favour of the other, would probably have made every little impreſſion. It is ſcarce neceſſary to obſerve, that the Apoſtle is not here ſpeaking his own ſentiments, but arguing according to the Epicurean or Sadducean notions of thoſe, who, denying a future ſtate, urged as a natural conſequence, that man in that caſe had nothing more to do, than to make the beſt he could of the preſent life. St. Paul could not for a moment admit of ſuch a ſuppoſition. He was too firmly grounded in the belief of a reſurrection, to allow for one moment any reaſoning built upon the idea of its falſhood; and therefore we may obſerve, that he immediately adds to the ſentiments which he puts into the mouth of his oppoſers, *Be not deceived*, &c. ver. 33. Conſequently, all the abſurd and blaſphemous reaſoning of Chubb drawn from this paſſage, is grounded upon the moſt falſe and indefenſible principles. St Paul, in every page of his writings, ſhews too great a regard to holineſs and virtue, for us ever to believe that he could think, upon any hypotheſis, a life of impurity and vice preferable to them. See Doddridge, and Hallet on the reſurrection.

Ver. 33. *Evil communications corrupt good manners*] The original words are a quotation from the works of Menander, and are an Iambic verſe. Accordingly Dr. Doddridge very well tranſlates them thus:

Good manners are debauch'd by talk profane.

Ver. 34. *I ſpeak this to your ſhame*] May not this probably be ſaid, to make them aſhamed of their Leader, in whom they were ſo forward to glory? For it is not unlikely that their queſtioning and denying the reſurrection came from their new Apoſtle, who raiſed ſuch oppoſition againſt St. Paul. Locke. Inſtead of, *Awake to righteouſneſs*, ſome read, *Awake, as becomes righteous men:* The MS has it, *Awake to right reaſon, and do not ſo groſsly miſtake.*

Ver. 35. *Some man will ſay, How*, &c.?] If we will allow St. Paul to know what he ſays, it is plain from his anſwers that he underſtands theſe words to contain two queſtions: *Firſt*, "How comes it to paſs, that dead men are raiſed to life again;—would it not be better they ſhould live on;—why do they die to live again?" *Secondly*, "With what body ſhall they return to life?" To both theſe he diſtinctly anſwers, 1. That thoſe who are raiſed to an heavenly ſtate ſhall have other bodies; and next, that it is fit men ſhould die, death being no improper way to the attaining other bodies. He ſhews that there is ſo plain and common an inſtance of this, in the ſowing of all ſeeds, that he thinks it a fooliſh thing to make a difficulty of it; and then proceeds to declare, that as they ſhall have others, ſo they ſhall have better bodies than they had before; namely, ſpiritual and incorruptible bodies. See Locke's Human Underſtanding, b. ii. c. 27. and Ward's 48th Diſſertation.

Ver. 36. *Except it die*] It has been objected to this, that if the ſeed die, it never bears fruit; but it is certain that the ſeed in general

37 And that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare grain; it may chance of wheat, or of ſome other *grain:*

38 But God giveth it a body as it hath pleaſed him, and to every ſeed his own body.

39 All fleſh *is* not the ſame fleſh: but *there is* one *kind of* fleſh of men, another fleſh of beaſts, another of fiſhes, and another of birds.

40 *There are* alſo celeſtial bodies, and bodies terreſtrial: but the glory of the celeſtial *is* one, and the *glory* of the terreſtrial *is* another.

41 There is one glory of the ſun, and another glory of the moon, and another glory of the ſtars: for *one* ſtar differeth from *another* ſtar in glory.

42 So alſo *is* the reſurrection of the dead. It is ſown in corruption; it is raiſed in incorruption:

43 It is ſown in diſhonour; it is raiſed in glory: it is ſown in weakneſs; it is raiſed in power:

44 It is ſown a natural body; it is raiſed

Ver. 42. Dan. xii. 3. Matth. xiii. 43. Phil. iii. 20.—V. 43. Phil. iii. 21.

neral does conſume away in the ground, though a little germen or bud, which makes a part of it, ſprings up into new life, and is fed by the death and corruption of the reſt. So that theſe wiſe philoſophers of our own, talk juſt as fooliſhly as the Corinthian freethinkers whom they vindicate. See the note on John xii. 23, 24. and my ſecond Sermon on Vegetation.

Ver. 38. *To every ſeed his own body*] The Apoſtle ſeems more directly to ſpeak of that, as its proper body, which is peculiar to that ſpecies of grain; yet undoubtedly each ear has a peculiar reference to one individual, as its proper ſeed, in ſuch a manner, as another of the ſame ſpecies has not: and what follows plainly ſuits ſuch a view. God is ſaid to *give it this body as he pleaſes him*, becauſe we know not how it is produced; and the Apoſtle's leading thought is, that it is abſurd to argue againſt a reſurrection, on a principle which is ſo palpably falſe as that muſt be, which ſuppoſes us to underſtand the whole progreſs of the divine works. See Doddridge, and Heylin.

Ver. 39. *All fleſh is not the ſame*] The ſcope of the paſſage makes it evident, that by *fleſh* St. Paul here means *bodies*; as much as to ſay, that God has given to the ſeveral ſorts of animals bodies in ſhape, texture, and organization, very different one from another, as he has thought good; and ſo he can give to men at the reſurrection, bodies of very different conſtitutions and qualities from thoſe which they had before. See Locke; who inſtead of *beaſts*, reads *cattle*; κτηνῶν.

Ver. 41, 42. *There is one glory of the ſun*, &c.] Some would connect theſe two verſes in the following manner: *There is one glory of the ſun*, &c.—*For one ſtar differeth from another ſtar:* ver. 42. *So alſo in glory is the reſurrection of the dead.* But the clauſe, *So alſo is the reſurrection of the dead*, ſhould rather conclude the 41ſt verſe. Two things are illuſtrated; the different ſpecies of bodies, terreſtrial and celeſtial, and the difference of glory even in the celeſtial. The latter is the ſubject of ver. 41. and to that only the circumſtance of bodies after the reſurrection is applied. Then, at the words, *It is ſown in corruption*, ver. 42. the Apoſtle reſumes the ſubject of ver. 39, 40. to ſhew that there are different kinds of bodies. It ſhould be obſerved, that the reſurrection of the dead here ſpoken of, is not the reſurrection of all mankind in common, but only the reſurrection of the juſt. This will be evident to any one who obſerves that St. Paul having ver. 22. declared that all men ſhall be made alive again, tells the Corinthians, ver. 23. That it ſhall not be all at once, but at ſeveral diſtances of time. Firſt of all Chriſt roſe, afterwards next in order to him the juſt ſhould all be raiſed, which reſurrection of the juſt is that which he treats, and gives an account of to the end of this diſcourſe and chapter, and thus never comes to the reſurrection of the wicked, which was to be the third and laſt in order: So that from the 23d verſe to the end of this chapter, all that he ſays of the reſurrection, is a deſcription only of the reſurrection of the juſt, though he calls it here by the general name of the reſurrection of the dead. That this is the caſe is ſo evident, that there is ſcarce a verſe from the 41ſt to the end, which does not evince it. 1ſt, What in this reſurrection is raiſed, St. Paul aſſures us, ver. 43. is raiſed in glory, but the wicked are not raiſed in glory. 2dly, He ſays *we* (ſpeaking in the name of all that ſhall be then raiſed) ſhall bear the image of the heavenly Adam, ver. 49. which cannot belong to the wicked. *We* ſhall all be changed, that by putting on incorruptibility and immortality, death may be ſwallowed up of victory, which God giveth us through our Lord Jeſus Chriſt, ver. 51, 52, 53, 54, 57. which cannot likewiſe belong to the damned. And therefore *we* and *us* muſt be underſtood to be ſpoken in the name of the dead that are Chriſt's, who are to be raiſed apart by themſelves, before the reſt of mankind. 3dly, He ſays, ver. 52. that when the dead are raiſed, they who are alive ſhall be changed in the twinkling of an eye. Now that theſe dead are only the dead in Chriſt which ſhall riſe firſt, and ſhall be caught up in the clouds to meet the Lord in the air, is plain from 1 Theſſ. iv. 16, 17. 4thly. He teaches, ver. 54. that by this corruptible's putting on incorruption, is brought to paſs the ſaying, that Death is ſwallowed up of victory. But I think no body will ſay, that the wicked have victory over death; yet that, according to the Apoſtle here, belongs to all thoſe whoſe corruptible bodies have put on incorruption, which therefore muſt be only thoſe that riſe the ſecond in order. From whence it is clear, that their reſurrection alone is that which is here mentioned and deſcribed. 5thly, A farther proof whereof is, ver. 56, 57. in that thei ſins being taken away, the ſting whereby death kills is taken away. And hence St. Paul ſays, God hath given *us* the victory, which is the ſame *us* or *we* who ſhould bear the image of the heavenly Adam, ver. 49. And the ſame *we* who ſhould *all* be changed, ver. 51, 52. All which places can therefore belong to none but thoſe who are Chriſt's, who ſhall be raiſed by themſelves the ſecond in order, before the reſt of the dead. It is very remarkable what St. Paul ſays in this 51ſt verſe, We *ſhall not* all *ſleep*, *but we ſhall all be changed in the twinkling of an eye.* The reaſon he gives for it, ver. 53. is, becauſe this corruptible thing muſt put on incorruption, and this mortal thing muſt put on immortality. How? why by putting off fleſh and blood, by an inſtantaneous change, becauſe, as he tells us, ver. 50. fleſh and blood cannot inherit the kingdom of God; and therefore, to fit believers for that kingdom, thoſe who are alive at Chriſt's coming, ſhall be changed in the twinkling of an eye, and thoſe that are in their graves ſhall be changed likewiſe at the inſtant of their being raiſed, and ſo all the whole collection of ſaints, all the members of Chriſt's body, ſhall be put into a ſtate of incorruptibility, ver. 52. in a new ſort of bodies. Taking the reſurrection here ſpoken of to be the reſurrection of all the dead promiſcuouſly, St. Paul's reaſoning in this place can hardly be underſtood. But upon a ſuppoſition that he here deſcribes the reſurrection of the juſt only, that reſurrection which he ſays, ver. 23. is to be the next after Chriſt's, and ſeparate from the reſt, there is nothing can be more plain, natural, and eaſy than St. Paul's reaſoning: and it ſtands thus; "Men alive are fleſh and blood; the dead in the graves are but the remains of corrupted fleſh and blood; but fleſh and blood cannot inherit the kingdom of God, neither can corruption inherit incorruption, i. e. immortality: therefore, to make all thoſe who are Chriſt's capable to enter into his eternal kingdom of life, as well thoſe of them who are alive, as thoſe of them who are raiſed from the dead, ſhall in the twinkling of an eye be all changed, and their corruptible ſhall put on incorruption, and their mortal ſhall put on immortality: And thus God gives them the victory over death, through their Lord Jeſus Chriſt." This is in ſhort St. Paul's arguing here, and the account he gives of the reſurrection of the bleſſed. But how the wicked, who are afterwards to be reſtored to life, were to be raiſed, and what was to become of them, he here ſays nothing, as not being to his preſent purpoſe; which was to aſſure the Corinthians, by the reſurrection of Chriſt, of a happy reſurrection to believers, and thereby to encourage them to continue ſtedfaſt in the faith which had ſuch a reward. That this was his deſign may be ſeen by the beginning of his diſcourſe, ver. 12—21. and by the concluſion, ver. 58. in theſe words: *Wherefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord.* Which words ſhew that what he had been ſpeaking of in the immediately preceding verſes, viz. their being changed, and the putting on of incorruption and immortality, and their having thereby the victory through Jeſus Chriſt, was what belonged ſolely to the ſaints, as a reward to thoſe who remained ſtedfaſt, and abounded in the work of the Lord. The like uſe of the like, though ſhorter, diſcourſe of the reſurrection, wherein he deſcribes only that of the bleſſed, he makes to the Theſſalonians, 1 Theſſ. iv. 13—18. which he concludes thus: *Wherefore comfort one another with theſe words.* Nor is it in this place alone that St. Paul calls the reſurrection of the juſt by the general name of the reſurrection of the dead. He does the ſame, Phil. iii. 11. where he ſpeaks of his ſufferings, and of his endeavours, if by any means he might attain unto the reſurrection of the dead; whereby he cannot mean the reſurrection of the dead in general; which, ſince he has declared in this very chapter, ver. 22. that all men, both good and bad, ſhall as certainly partake of, as that they ſhall die, there needs no endeavours to attain to it. Our Saviour likewiſe ſpeaks of the reſurrection of the juſt in the ſame general terms of *the reſurrection*, Matth. xxii. 30. And *the reſurrection from the dead*, Luke xx. 35. by which is meant only the reſurrection of the juſt, as is plain from the context. See Locke, Bengelius, and Mede's 33d Diſc.

Ver. 42—44. *It is ſown in corruption*] "The body which has now in it ſuch manifeſt principles of mortality and corruption, which conſiſts now of ſuch brittle and tender parts, that every the leaſt tendency diſturbs, and unfits them for their operations; which is now ſubject to ſo many caſualties, and has its continuance depending upon

the

a ſpiritual body. There is a natural body, and there is a ſpiritual body.

45 And ſo it is written, The firſt man Adam was made a living ſoul; the laſt Adam *was made* a quickening ſpirit.

46 Howbeit, that *was* not firſt which is ſpiritual, but that which is natural; and afterward that which is ſpiritual.

47 The firſt man *is* of the earth, earthy: the ſecond man *is* the Lord from heaven.

48 As *is* the earthy, ſuch *are* they alſo that are earthy: and as *is* the heavenly, ſuch *are* they alſo that are heavenly.

49 And as we have borne the image of the earthy, we ſhall alſo bear the image of the heavenly.

50 Now this I ſay, brethren, that fleſh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I ſhew you a myſtery; We ſhall not all ſleep, but we ſhall all be changed,

52 In a moment, in the twinkling of an eye, at the laſt trump. For the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed.

53 For this corruptible muſt put on incorruption, and this mortal *muſt* put on immortality.

54 So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory.

55 O death, where *is* thy ſting? O grave, where *is* thy victory?

56 The ſting of death *is* ſin; and the ſtrength of ſin *is* the law.

57 But thanks *be* to God, which giveth us the victory, through our Lord Jeſus Chriſt.

58 Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord.

Ver. 45. Gen. ii. 7. Rom. v. 14. Col. iii. 4. Phil. iii. 21. John v. 26.—V. 47. John iii. 30. Gen. ii. 7, 19. John iii. 13, 31. V. 48. Phil. iii. 21.—V. 49. Gen. v. 3. Rom. viii. 28. 2 Cor. iii. 18. iv. 11. Phil. iii. 21. 1 John iii. 2.—V. 50. John iii. 3, 5. V. 51. 1 Theſſ. iv. 15, 16, 17. Phil. iii. 21.—V. 52. Matth. xxiv. 31. 1 Theſſ. iv. 16.—V. 53. 2 Cor. v. 4.—V. 54. Iſai. xxv. 8. Rev. xx. 14.—V. 55. Hoſ. xiii. 14. Or, *hell.*—V. 56. Rom. v. 13. vii. 5, 13.—V. 57. 1 John v. 5.—V. 58. 2 Pet. iii. 14.

the fit diſpoſition of many little and eaſily-diſordered parts, that it is a greater wonder how we continue to live a day, than why we die after ſo few years ſpace;—this body ſhall, at the reſurrection, be perfectly refined and purged from all the ſeeds of mortality and corruption. In a word, it ſhall ſpring up into an incorruptible and immortal ſubſtance, which ſhall be fitted to endure as long as the ſoul to which it is united, even to all eternity. Further, that body which at death ſeems ſo baſe and abject, ſo vile and contemptible, ſhall at the reſurrection be transformed into a bright, a beautiful, and glorious body; which, in compariſon of the animal frame, may with ſufficient propriety be called a *ſpiritual body*, as being an infinitely more pure and refined vehicle for the ſoul." Σῶμα ψυχικὸν, ver. 44. which we render *a natural body*, ſhould be rendered, more ſuitably to the Greek, and more conformable to the Apoſtle's meaning, an *animal body*; for St. Paul is ſhewing here, that as we have animal bodies now, which we derive from Adam, endowed with an animal life, which, unleſs ſupported with a conſtant ſupply of food and air, will fail and periſh; and at laſt, do what we can, will diſſolve and come to an end: ſo at the reſurrection, we ſhall have from Chriſt, the ſecond Adam, ſpiritual bodies, which ſhall have an eſſential and naturally inſeparable life in them, continuing and ſubſiſting perpetually of itſelf, without the help of meat, or drink, or air, or any ſuch foreign ſupport; without decay, or any tendency to a diſſolution. Of which our Saviour ſpeaking, ſays, That they who ſhall be accounted worthy to obtain that world, and the reſurrection from the dead, *cannot die any more, for they are equal to the angels*; that is, of an angelical nature and conſtitution: and ſurely, in this view, there can be no impropriety or abſurdity, as ſome have urged, in the Apoſtle's calling this future nature and conſtitution, whatever it may be, *a ſpiritual body*, or a ſpiritualized frame. See Clarke, Locke, and B. Calamy.

Ver. 45. *The firſt man Adam was made a living ſoul*] *An animal with life*, ψυχὴ—*anima*, from whence *animal* in the preceding verſes. See 1 Theſſ. v. 23. and the note on Gen. ii. 7. The laſt clauſe is not a quotation from Scripture, as ſome have thought, but what the Apoſtle adds on occaſion of the quotation from Geneſis; as if he had ſaid, "Chriſt is the laſt Adam, as an illuſtrious type of the firſt, (Rom. v. 14.) and he hath in himſelf a Spirit, with which he quickeneth whom he pleaſes, and in what degree he pleaſes." See John i. 4. v. 26. and the 21ſt and 26th verſes of this chapter.

Ver. 47. *The firſt man is of the earth*] "The firſt man was from the earth, and ſo earthly: he was created out of the duſt of the earth, and his body was only a maſs of animated clay; in reference to which it was ſaid, *Duſt thou art*. The ſecond man of whom we ſpeak, is the Lord from heaven. He came originally from the heavenly world, to which he is returned; and whatever of earth there was in the compoſition of the body he condeſcended to wear, it is now compleatly purified and refined into the moſt glorious form." Doddridge. Dr. Waterland, following ſome MSS, omits the words *the Lord*; but others, inſtead of ὁ κύριος, would read οὐρανὸς, agreeably to the Vulg.—*The ſecond man is from heaven, heavenly*; by which means this latter part of the verſe correſponds to the former.

Ver. 51. *Behold, I ſhew you a myſtery*] *I tell you*, &c. MS. and Wat. That is, "A doctrine hitherto unknown, and which you cannot now be able fully to comprehend; for we Chriſtians ſhall not all ſleep,—ſhall not all be ſubmitted to the ſtroke of death; but we ſhall all, the living as well as the dead, at the appearance of Chriſt to the final judgement, be changed in a moſt happy and glorious manner into the image of our Lord." See 1 Theſſ. iv. 15.

Ver. 53. *For this corruptible*] Τὸ φθαρτὸν, *corruptible*, and τὸ θνητὸν, *mortal*, have not here Σωμα, *Body*, for their ſubſtantive, as ſome imagine; but are put in the neuter gender abſolute, and ſtand to repreſent νεκροὶ, *dead*, as appears by the immediately preceding verſe, and by ver. 42, *So alſo is the reſurrection of the dead*; *it is ſown in corruption*. That is, "Mortal and corruptible men are ſown, being corruptible and weak:" Nor can it be thought ſtrange or ſtrained, that we interpret theſe words as adjectives of the neuter gender, to ſignify *perſons*, when in this very diſcourſe, ver. 46. the Apoſtle uſes two adjectives in the neuter gender, to ſignify the *perſons* of Adam and Chriſt, in ſuch a way, that it is impoſſible to underſtand them otherwiſe. We have a ſimilar mode of ſpeaking, Matth i. 20. and Luke i. 35. in both which the perſon of our Saviour is expreſſed by adjectives of the neuter gender. That therefore which is meant here being this, that this mortal man ſhall put on immortality, and this corruptible man incorruptibility,—any one will eaſily find another nominative caſe to σπείρεται, *is ſown*, ver. 43. rather than Σῶμα, *body*, when he conſiders the ſenſe of the place, wherein the Apoſtle's purpoſe is to ſpeak of Νεκροὶ mortal men, being dead, and raiſed again to life, and made immortal. Thoſe with whom grammatical conſtruction and the nominative caſe weigh ſo much, may be pleaſed to read this paſſage in Virgil.

> Linquebant dulces animas, aut ægra trahebant
> Corpora.—— Æn. lib. iii. ver. 140.

Where, by finding the nominative caſe to the two verbs in it, they may come to diſcover that *perſonality*, as contradiſtinguiſhed to both ſoul and body, may be the nominative caſe to verbs. Locke.

Ver. 54, 55. *So when this corruptible*, &c.] *And when*, &c. Wat. and MS. "When this glorious and long-expected event ſhall be accompliſhed,—when this corruptible part of our frame ſhall have put on incorruptible, &c. then ſhall be fulfilled what is written Iſai. xxv. 8. *Death is ſwallowed up in victory*; perfectly ſubdued and deſtroyed, and ſo happy a ſtate introduced, that it would not be known that death had ever had any place or power among Chriſt's ſubjects; in the aſſured view whereof, the Chriſtian may even now, with the greateſt pleaſure, take up his ſong of triumph, *Where is thy ſting, O death?*" The original has a kind of poetical turn, which ſeems in ſome meaſure to ſuit the ſublimity of the ſentiment; for the firſt of the clauſes, ver. 55. is an Ionic, and the ſecond a Trochaic verſe; and Mr. Pope has only tranſpoſed them, to make them, as they ſtand in our verſes, the concluſion of one of his ſtanzas,—*O grave! where is thy victory?—O death! where is thy ſting?* It is generally thought that theſe words are quoted from Hoſea xiii. 10, 14. where ſee the note; as alſo Locke, Doddridge, Voſſ. *de* LXX *Interp.* cap. 24. and Peters on Job, p. 393.

CHAP. XVI.

He exhorteth them to relieve the want of the brethren at Jeruſalem; commendeth Timothy; and after friendly admonitions, cloſeth his epiſtle with divers ſalutations.

NOW concerning the collection for the ſaints, as I have given order to the churches of Galatia, even ſo do ye.

2 Upon the firſt *day* of the week, let every one of you lay by him in ſtore, as *God* hath proſpered him, that there be no gatherings when I come.

3 And when I come, whomſoever ye ſhall approve by *your* letters, them will I ſend to bring your liberality unto Jeruſalem.

4 And if it be meet that I go alſo, they ſhall go with me.

Ver. 1. Acts xi. 29. xxiv. 17. Rom. xv. 26. 2 Cor. viii. 4. ix. 1, 2, 12. Gal. ii. 10.—V. 2. Acts xx. 7. Rev. i. 10.—V. 3. 2 Cor. viii. 16, 19. Gr. *gift.*

REFLECTIONS ON CHAP. XV.

The death and reſurrection of Chriſt conſtitute the grand foundation of our holy faith. It may well be the daily joy of our hearts to think how firm that foundation ſtands, and what various and convincing evidence we have, that as Chriſt became incarnate, viſited this wretched world, and *died for our ſins, according to the Scriptures*; that as he condeſcended to go down into the caverns of the grave, and lie there in the cold and ſilent tomb, humbled in the duſt of death; ſo alſo, *according to the ſame Scriptures*, he was raiſed *again on the third day*; ver. 3, 4. How thankful ought we to be that ſuch a convincing proof was given of his reſurrection, demonſtrated by ſuch infallible tokens and repeated appearances to *all the Apoſtles*, who had every opportunity which the moſt ſcrupulous temper could demand, of examining at leiſure into its certainty! More than *five hundred perſons* were witneſſes to it at one time; witneſſes, who for many years ſurvived to atteſt this important fact, and corroborate our faith and hope in God, who *quickeneth the dead.* ver. 5. As therefore we have thus received, ſo let us ſtand faſt in this doctrine; remembering that our ſalvation dependeth on our ſtedfaſtly retaining it, and that if ever, on any conſiderations, we make ſhipwreck of faith and a good conſcience, we have believed in vain, and worſe than in vain. ver. 1, 2.

It is matter of thankful joy that St. Paul was added to this cloud of witneſſes who atteſted the reſurrection of Jeſus;—that great Apoſtle, in whom the grace of God was ſo richly magnified; magnified peculiarly in that humility which he here expreſſes in ſo amiable a manner; calling himſelf the *leaſt of the Apoſtles*, declaring that he was *unworthy the name of an Apoſtle*; and amidſt all the labours and glories of this eminent ſtation in the church, ſtill keeping in his eye that *madneſs*, with which, in the days of his infidelity he had *waſted it*. ver. 9. And ſhall not *we* alſo learn of him to ſay, *By the grace of God I am what I am?* ver. 10.—Let us be ſolicitous that his grace beſtowed on us be not in vain; and ever bearing in mind the many ſins of our unconverted ſtate, and our great unworthineſs, ſince we have known God, or rather been known of him, let us labour in our Lord's ſervice with proportionable zeal; and when we have laboured to the utmoſt, and exerted ourſelves with the greateſt fidelity and reſolution, let us aſcribe it to that divine agency, which ſtrengthened us for all; and ſay again, though ſome ſhould eſteem it a diſagreeable tautology, *Not I, but the grace of God that was with me.*

Well may we rejoice, to ſee the doctrine of *our own reſurrection* ſo cloſely connected in the ſacred writings, and eſpecially in this excellent diſcourſe of St. Paul, with that of our bleſſed Redeemer, as that they ſhould be declared to ſtand or to fall together. ver. 12—16. For *Chriſt is* aſſuredly *riſen from the dead, and become the firſt fruits of them that ſlept.* He hath repaired to all his ſpiritual ſeed the damage which Adam brought upon his deſcendants; yea, he is become to them the author of a far nobler life than the poſterity of *Adam* loſt by *him.* ver. 20—23.

Let us meditate with unutterable joy on the exaltation of our glorified head,—of our gracious ſovereign, who hath conquered death himſelf, and will make us partakers of his victory. He hath received from his Father glory, honour, and dominion; and *he ſhall reign* till his conqueſt be univerſal and compleat; ſhall reign till death be not only ſtripped of its trophies, but rendered ſubſervient to his triumphs;—till all his purpoſes for his Father's glory and his own be fully accompliſhed. ver. 24—26.

But O! who can expreſs the joy and glory of *that day!* when Chriſt ſhall *give up the kingdom to the Father*, and preſent unto him all its faithful ſubjects, transformed into his own image; a beautiful and ſplendid church indeed, for ever to be the object of the divine complacence; for ever to dwell in the divine preſence, in a ſtate of the greateſt nearneſs to God, who ſhall then *be all in all!* ver. 27, 28. Well may the expectation of this illuſtrious period chear the Chriſtian under his greateſt extremities, and make him of all men the moſt happy; when otherwiſe, on account of his ſufferings in the fleſh, he might ſeem *of all men the moſt miſerable.* ver. 29. Well may this *his rejoicing in Chriſt Jeſus*,—that ſacred oath which this perſecuted and diſtreſſed Apoſtle with ſo ſublime a ſpirit here uſes, encourage him to go on, though he be *daily dying*; (ver. 31.) though he were to encounter the moſt *ſavage of mankind*, and death itſelf in its moſt dreadful forms. Well may this *knowledge of God*, of his gracious purpoſes, and of his exalted Son, *awaken us to righteouſneſs*, and deliver us from the bondage of ſin. ver. 32, 34.

God Almighty enable us to retain theſe noble principles of doctrine and action, and to guard againſt thoſe *evil communications*, thoſe ſceptical and licentious notions. which would corrupt our ſpirits; which would enervate every generous ſpark kindled and animated by the Goſpel; and by bounding our views within the narrow circle of *mortal life*, degrade us from the anticipations of angelic ſeilicity, to the purſuits of brutal gratification. ver. 33.

We may learn from this incomparable diſcourſe of the Apoſtle to curb that vain curioſity, which is ſo ready in matters of divine revelations to break out in an unbecoming petulance; and where we are ſure that God declares *the thing*, let us leave it to him to overcome every difficulty that may ſeem to attend the *manner* in which it ſhall be effected. ver. 35. Nothing may be more uſeful for the conquering this weakneſs than to obſerve the operations of God in the works of nature, where he *giveth to every ſeed*, whether animal or vegetable, *ſuch a body as ſhall pleaſe him.* Each is proper for its ſphere, and beautiful in its connection and order, though the *degree* of their *glory* be different; yea, and thus all the diverſity of glory, which ſhall at laſt be apparent among the children of God,—even the *children of the reſurrection*, ſhall ſerve to illuſtrate the divine wiſdom, and goodneſs, and faithfulneſs. ver. 38—40.

The alterations and proceſs made in every inſtance will indeed be wonderful, when *this mortal puts on immortality, and this corruptible puts on incorruption!* O let us for ever adore the divine goodneſs, that when, by our relation to the *firſt Adam*, we were under a ſentence of condemnation and death, He was pleaſed, in his infinite mercy to appoint, that we ſhould ſtand related to Chriſt, as the *ſecond Adam*, in ſo happy a bond, that by him we might recover what we had loſt in the former; yea, and far more; ſo that, *as we have borne the image of the earthy, we might as ſurely bear the image of the heavenly.* ver. 47—53. May we all earneſtly aſpire after his bleſſedneſs, and remember, that our bearing the image of his holineſs, is inſeparably connected with the hope of ſo glorious a privilege!

Let us therefore endeavour, by cultivating holineſs in all its branches, to maintain this hope in all its ſpirit and energy; longing for that glorious day, when, in the utmoſt ſtrength of the prophetic expreſſion, *Death* ſhall be *ſwallowed up in victory*; and millions of voices, after the long ſilence of the grave, ſhall burſt out at once into that triumphant ſong, *O death! where is thy ſting?—O grave! where is thy victory?* ver. 55, 56. And when we ſee death diſarmed, and the terrors of the *law* ſilenced, let us bleſs God for Jeſus Chriſt, by whom the precepts of the law were perfectly ſulfilled, and its penalty endured, that ſo we might not only be delivered from the curſe, but called to inherit the bleſſing. Let it be conſidered as an engagement to univerſal obedience; and in the aſſurance that whatever other *labours* may be fruſtrated, *thoſe in the Lord ſhall never be vain*, Let gratitude and intereſt concur to render us *ſteadfaſt, immoveable, and continually active in his ſervice.* ver. 54—58.

Chap. XVI. *Ver.* 2. *Upon the firſt day of the week*] Beza obſerves, here, that Baſil joined theſe words, *upon the firſt day of the week*, to the preceding clauſe; which he reads thus, *Now concerning the collection for the ſaints, even ſo do ye upon the firſt day of the week.* According to this reading, the following word will expreſs, not what he adviſes to be done on that day, but previouſly the week before, in order to prepare for the collections which were to be made at their uſual meetings for public worſhip, on the firſt day of every week. The argument drawn from hence for the religious obſervation of the firſt day of the week, in theſe primitive churches of Corinth and Galatia, is too obvious to need any illuſtration, and yet too important to be paſſed by in an intire ſilence. The word θησαυρίζων ſignifies properly "putting into the common treaſury;" *treaſuring it up* in the common ſtock; for it is certain the Apoſtle directs that they ſhould every Lord's day bring to the congregation what their charity had laid aſide the foregoing week, as their gain came in; that there it might be put into ſome public box appointed for that purpoſe, or the officers' hands. For if they only laid it aſide at home, there would nevertheleſs be need of a collection when he came. See Luke xxiv. 1. John xx. 1. Matth. xxviii. 1. Ward, Doddridge, and Locke.

Verr. 3. *And when I come,* &c.] *When I come, whomſoever you ſhall approve, them will I ſend with letters, to carry your liberality,* &c. Wat. MS, and Locke. The Apoſtle's ſenſe juſtifies the preſent manner of reading; he telling them here, that finding their collection ready when he came, he would write by thoſe they ſhould think fit to employ in ſending it, or go himſelf with them, if it ſhould be thought convenient. There needed no approbation of their meſſengers to *him* by their letters, when he was *preſent*; and if the Corinthians, by their letters, approved of them to the ſaints at Jeruſalem, how could St. Paul ſay that *he* would ſend them?

Ver. 4. *And if*] *But if,* MS.

5 Now I will come unto you, when I ſhall paſs through Macedonia: for I do paſs through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey, whitherſoever I go.

7 For I will not ſee you now by the way; but I truſt to tarry a while with you, if the Lord permit.

8 But I will tarry at Epheſus until Pentecoſt.

9 For a great door and effectual is opened unto me, and *there are* many adverſaries.

10 Now if Timotheus come, ſee that he may be with you without fear: for he worketh the work of the Lord, as I alſo *do*.

11 Let no man therefore deſpiſe him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly deſired him to come unto you, with the brethren: but his will was not at all to come at this time; but he will come when he ſhall have convenient time.

13 Watch ye, ſtand faſt in the faith, quit you like men, be ſtrong.

14 Let all your things be done with charity.

15 I beſeech you, brethren, (ye know the houſe of Stephanas, that it is the firſt-fruits of Achaia, and that they have addicted themſelves to the miniſtry of the ſaints,)

16 That ye ſubmit yourſelves unto ſuch, and to every one that helpeth with *us* and laboureth.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they have ſupplied.

18 For they have refreſhed my ſpirit and your's: therefore acknowledge ye them that are ſuch.

19 The churches of Aſia ſalute you. Aquila and Priſcilla ſalute you much in the Lord, with the church which is in their houſe.

20 All the brethren greet you. Greet ye one another with an holy kiſs.

21 The ſalutation of *me* Paul, with mine own hand.

22 If any man love not the Lord Jeſus Chriſt, let him be Anathema, Maran-atha.

Ver. 5. Acts xix. 21. 2 Cor. i. 16.—V. 6. Acts xviii. 21. Ch. iv. 19. Jam. iv. 15.—V. 9. Acts xiv. 27. 2 Cor. ii. 12. Col. iv. 3. Acts xix. 9.—V. 10. Acts xix. 22. Ch. iv. 17. Rom. xvi. 21. Phil. ii. 20, 22. 1 Theſſ. iii. 2.—V. 11. 1 Tim. iv. 12. Acts xv. 33.—V. 12. Ch. i. 12.—V. 15. Ch. i. 16. Rom. xvi. 5.—V. 16. Hebr. xiii. 17. Hebr. vi. 10.—V. 17. Phil. ii. 30. Philem. 13. V. 18. 1 Theſſ. v. 12. Phil. ii. 29.—V. 19. Rom. xvi. 5.—V. 20. Rom. xvi. 16.—V. 21. Col. iv. 18. 2 Theſſ. iii. 17.—V. 22. Gal. vi. 14. Gal. i. 8, 9. Jude 14, 15.

Ver. 5. *For I do paſs through Macedonia*] *For I am juſt upon my journey through Macedonia.* Macedonia was not the direct way from Epheſus to Corinth. It ſeems by the ſecond Epiſtle to the Corinthians, written a few months after this, that St. Paul was either in Macedonia, or on his way thither; (2 Cor. i. 16.) from whence it appears, that he had a ſecret purpoſe of ſeeing Corinth in his way to, as well as from Macedonia: but he does not expreſs this purpoſe here; ſo that we know not how it was ſignified to them, as from the text laſt mentioned it ſeems that it was. Doddridge.

Ver. 8. *But I will tarry at Epheſus*, &c.] This is a plain intimation that St. Paul was now at Epheſus, and conſequently that the inſcription added at the end of the Epiſtle, which tells us it was written *from Philippi*, is very far from being authentic. It ſhould be remembered, that no credit is to be given to any of theſe additions, which have been very preſumptuouſly made, and very imprudently retained. Dr. Waterland and the MS concur in this obſervation. See Mill, Wetſtein, Calmet, and Doddridge.

Ver. 9. *For a great door and effectual*, &c.] Some think that here is an alluſion to the door of the *Circus*, from whence chariots were let out when the races were to begin; and that the word 'Αντικείμενοι, ſignifies the ſame as *antagoniſts*, with whom the Apoſtle was to contend, as in a courſe. Acts xix. 20, &c. This oppoſition rendered his preſence more neceſſary, to preſerve thoſe who were already converted, and to increaſe the number, if God ſhould bleſs his miniſtry. See Doddridge, Beza, and Grotius.

Ver. 11. *But conduct him forth*, &c.] *But bring him on his journey*, &c. MS. The original words of the laſt clauſe are ſomething ambiguous; but the moſt natural ſenſe appears to be, "For I expect him here with the other brethren, who are now the companions of his journey," Accordingly it ſeems probable, that Timothy came to Epheſus before St. Paul was driven out of it by the tumult; and that the Apoſtle being obliged to leave that city in ſo abrupt a manner, deſired Timothy to ſtay a while after him, to ſettle the affairs of that important church more compleatly than he had an opportunity of doing. See 1 Tim. i. 3.

Ver. 12. *Our brother*] There are few, perhaps, who need be told, yet it may be convenient, once for all, to remark, That in the Apoſtle's time *brother* was the ordinary compellation which Chriſtians uſed one to another. The *brethren* here mentioned ſeem to be Stephanas, and thoſe others who came with a meſſage or letter to St. Paul from the church of Corinth, by whom he returned this Epiſtle in anſwer. See Locke, and on Acts xi. 26.

Ver. 13. *Stand faſt*, &c.] There is no need of ſeeking a different ſenſe of each word in this verſe. If there be any difference, ἀνδρίζεσθε may refer to a ſtrength of reſolution; κραταιοῦσθε to that chearful and courageous expectation of an happy event, which the conſciouſneſs of ſo good a cauſe would naturally adminiſter. The meaning of the next verſe is, "Let all your affairs be tranſacted *in love*, and under the influence of that noble principle of unfeigned benevolence, which I have ſo largely deſcribed in ch. xiii." The Apoſtle's main deſign being to put an end to the faction and diviſion which the falſe Apoſtle had made amongſt them, it is no wonder that we find unity and charity ſo much and ſo often preſſed in this and the ſecond Epiſtle. See Beza, Mintert, and Locke.

Ver. 15, 16. *I beſeech you, brethren*, &c.] Dr. Heylin renders theſe verſes thus: *Ye know that the family of Stephanas is*, &c.—*I beſeech you then, my brethren*, ver. 16. *that you pay all deference to them, and all others who like them aſſiſt us in our labours.* Doddridge reads, *I beſeech you, brethren, as ye know the houſhold of Stephanas, that it is the firſt-fruits of Achaica, and as they have ſet themſelves to miniſtering to the ſaints*, ver. 16. *that you ſubject yourſelves to ſuch, and to every aſſociate in that work and labour.* The 15th verſe ſeems to imply, that it was the generous care of the whole family to aſſiſt their fellow-Chriſtians, ſo that there was not a member of it which did not do its part.

Ver. 17. *Fortunatus*] This worthy man ſurvived St. Paul a conſiderable time; for it appears from the epiſtle of Clement to the Corinthians, ſect. 59. that he was the meſſenger of the church at Corinth to that of Rome, by whom Clement ſent back that invaluable epiſtle. See Archbp. Wake's Epiſtles of the apoſtolical fathers.

Ver. 18. *For they have refreſhed my ſpirit*, &c.] By removing thoſe ſuſpicions and fears which were on both ſides.

Ver. 22. *Aquila and Priſcilla ſalute you much*] They had formerly made ſome abode at Corinth, and there St. Paul's acquaintance with them commenced, Acts xviii. 1, 2. It is therefore no wonder that they were particular in their ſalutations.

Ver. 22. *Anathema, Maran-atha*] When the Jews loſt the power of life and death, they uſed nevertheleſs to pronounce an *anathema* on perſons, who ſhould have been executed according to the Moſaic law; and ſuch a perſon became *an anathema*, or *cheren*, or *accurſed*,—for the expreſſions are equivalent. They had a full perſuaſion that the curſe would not be in vain, and indeed it appears they expected that ſome judgement, correſponding to that which the law pronounced, would befal the offender: For inſtance, that a man to be *ſtoned*, would be killed by the falling of a ſtone, or other heavy body upon him;—a man to be *ſtrangled*, would be choked; or one whom the law ſentenced to the *flames*, would be burned in his houſe,—and the like. Now to expreſs their faith that God would one way or another, and probably in ſome remarkable way interpoſe, to add that efficacy to his own ſentence which they could not give it, it is moſt likely they uſed the Syriac words *Maran-atha*; that is, "The Lord cometh;" or, "He will ſurely and quickly come, to

23 The grace of our Lord Jeſus Chriſt *be* with you.

24 My love *be* with you all in Chriſt Jeſus. Amen.

The firſt *Epiſtle* to the Corinthians was written from Philippi, by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

Ver. 23. Rom. xvi. 20.

put this ſentence in execution, and to ſhew that the perſon on whom it falls, is indeed *anathema,—accurſed*" In alluſion to this, when the Apoſtle was ſpeaking of a ſecret alienation from Chriſt, maintained under the forms of Chriſtianity, (which perhaps might be the caſe among many of the Corinthians, and much more probably may be ſo among us,) as this was not a crime capable of being convicted and cenſured in the Chriſtian church, he reminds them that the Lord Jeſus Chriſt will come at length, and find it out and puniſh it in a proper manner. The Apoſtle choſe to write with his own hand this weighty ſentence, and inſert between his general ſalutation and benediction, that it might be the more attentively regarded. See on John ix. 22. Rom. vii. 6, 7. Doddridge, Taylor, Grotius, Calmet, and Bp. Patrick on Deut. xxvii. 15. Mr. Locke obſerves, "This being ſo different a ſentence from any of thoſe written with St. Paul's own hand in any of his other Epiſtles, may it not with great probability be underſtood to have an immediate reference to the falſe Apoſtle, to whom St. Paul imputes all the diſorders in this church, and of whom he ſpeaks not much leſs ſeverely, 2 Cor. xi. 13—15.?"

Ver. 24. *My love be with you all,* &c.] When we conſider what an alienation of affection ſome of theſe Corinthians had expreſſed with reſpect to our Apoſtle, this declaration of tender regard to them *all,* without any exception, is ſo much the more affectionate, and fully diſplays the benevolent diſpoſition of his mind. With reſpect to the *ſubſcription* of this Epiſtle, ſee on ver. 8.

REFLECTIONS ON CHAP. XVI.

The example of St. Paul before us, ſhould teach miniſters to be ready to promote charitable collections for the relief of poor Chriſtians. They ſhould frequently exhort their hearers to *do good and to communicate*; reminding them that their contributions ought to bear a proportion to the degree in which God hath been pleaſed to proſper them. We ſee an evident reference to the ſtated aſſemblies of the church on *the firſt day of the week*, in this early age, and it is a proper duty of that day, to deviſe and execute liberal things, according to our reſpective abilities. ver. 1, 2.

The prudent caution of St. Paul, as to the management of pecuniary affairs, is worthy the attention of the miniſters of the Goſpel; and may teach them to take care, not only that they ſatiſfy their own conſciences in the fidelity of their tranſactions, but alſo that they *provide things honeſt in the ſight of all men.* ver. 3, 4. The Apoſtle's courage in making the oppoſition he met with at Epheſus a reaſon for his continuance there, may inſtruct us, not to ſtudy our own eaſe in the choice of our abode; but rather to prefer thoſe circumſtances, however diſagreeable in themſelves, wherein we may be providentially led to do moſt for the advancement of religion in the world. ver. 8.

His care that his young friend *Timothy* might be as eaſy as poſſible, conſtitutes likewiſe a very amiable part of his character, and ſuggeſts in a manner well worthy of notice, how careful private Chriſtians ſhould be, that they do not terrify and diſtreſs the minds of thoſe who are entering on the miniſterial office. ver. 10, 11. A faithful diſpoſition to labour in the work of the Lord ought to command reſpect; yet ſometimes, as in the inſtance of *Apollos*, even that diligence may be ſo liable to miſrepreſentation, that it may be the wiſdom of miniſters to abſent themſelves from places, where they have many to careſs and admire them. On the whole, the great buſineſs of life is, to glorify God in doing our beſt for promoting the happineſs of mankind; and no ſelf-denial ought to ſeem hard to us, while we keep that glorious end in view. ver. 12.

However the particular trials of Chriſtians may vary in different ages, the ſame works in general demand their diligence; the ſame enemies their watchfulneſs, the ſame difficulties their courage and fortitude: nor will they ever be more likely to perform, to reſiſt, and to endure well, than when *charity* reigns in their hearts, and preſides over the whole of their behaviour. ver. 13, 14.

We owe our ſincere thanks to the Author of all good, when he raiſes up the ſpirits of his ſervants to any diſtinguiſhed activity and zeal in his cauſe. Chriſtians, of ſtanding ſuperior to their brethren, ought to emulate ſuch a character; and when they do ſo with genuine marks of becoming modeſty, and upright views, all proper reſpect ſhould be paid to them: Eſpecially to thoſe who are honoured with, and labour faithfully in the miniſterial office. To ſuch, let others ſubmit themſelves in love; not, indeed, as to the *lords of their faith*, which even the Apoſtles pretended not to be; but as friends whom they eſteem and reverence, ever tenderly ſolicitous to ſecure their comfort, and increaſe their uſefulneſs. ver. 15, 16.

We ſee how much the Apoſtle was concerned to promote mutual friendſhip among the diſciples of our bleſſed Lord; how kindly he delivers the ſalutations of one and another. It becomes *us* to remember each other with cordial regard; and in imitation of this wiſe example, to do all we can to cultivate a good underſtanding among our Chriſtian brethren, and to abhor that diſpoſition to ſow diſcord, which has been ſo fatally ſucceſsful in producing envyings, and ſtrife, and every evil work. ver. 19, 20.

To conclude all; Let us lay up in our memory, and often review this aweful ſentence, this *anathema maran-atha*, which, to give it the greater weight, the Apoſtle records *with his own hand:* Be it ever remembered, that profeſſing Chriſtians, who do not ſincerely *love their Maſter*, lie under the heavieſt curſe which an Apoſtle can pronounce, or God inflict. ver. 21, 22. May ſuch unhappy perſons take the alarm, and labour to obtain a more ingenuous temper; ere the Lord, whom they neglect, and againſt whom they entertain a ſecret enmity, deſcend from heaven with inſupportable terror, and pronounce the *anathema* with his own lips, in circumſtances which ſhall for ever cut off all hope, and all poſſibility of its being reverſed. If his ſolemn voice pronounce, his almighty hand will immediately execute it: How will they be caſt down to deſtruction, as in a moment! how will they be utterly conſumed with terrors! To prevent ſo dreadful an end of our high profeſſion, of our exalted hopes, *may the grace of our Lord Jeſus Chriſt be with us!* Amen.

THE

SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

CHAP. I.

The apoſtle encourageth them againſt troubles, by the comforts and deliverances which God had given him, as in all his afflictions, ſo particularly in his late danger in Aſia: and calling both his own conſcience and their's to witneſs of his ſincere manner of preaching the immutable truth of the goſpel, he excuſeth his not coming to them, as proceeding not of lightneſs, but of his lenity towards them.

PAUL, an Apoſtle of Jeſus Chriſt, by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the ſaints which are in all Achaia:

2 Grace *be* to you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

3 Bleſſed *be* God, even the Father of our Lord Jeſus Chriſt, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourſelves are comforted of God.

Ver. 1. Epheſ. i. 1. Phil. i. 1. Col. i. 2.—V. 2. Rom. i. 7. Gal. i. 3.—V. 3. Ephes. i. 3. 1 Pet. i. 3.

St. Paul's firſt Epiſtle produced different effects amongſt the Corinthians: Many of them entered into themſelves; they excommunicated the inceſtuous man, requeſted St. Paul's return with tears, and vindicated him and his office againſt the falſe teacher and his adherents. Others of them ſtill adhered to that adverſary of St. Paul, expreſly denied his apoſtolical office, and even furniſhed themſelves with pretended arguments from that Epiſtle. He had formerly promiſed to take a journey from Epheſus to Corinth; thence to viſit the Macedonians, and return from them to Corinth: But the unhappy ſtate of the Corinthian church made him alter his intention, ſince he found he muſt have treated them with ſeverity, ch. i. 15—23. Hence his adverſaries partly argued, 1ſt, that St. Paul was irreſolute and unſteady, and therefore could not be a prophet; 2dly, the improbability of his ever coming to Corinth again, ſince he was afraid of them. Such was the ſtate of the Corinthian church, when St. Paul, after his departure from Epheſus, having viſited Macedonia, received an account of the above particulars from Titus, ch. vii. 5, 6. and therefore wrote them his ſecond Epiſtle about the end of the ſame year, or the beginning of 58. The contents of this Epiſtle are theſe: *Firſt*, he gives the Corinthians an account of his ſufferings to that time, and of the comfort he derived from meditating on the reſurrection; ch. i. 1—11. *Secondly*, he vindicates himſelf againſt thoſe, who would not conſider him as a true Apoſtle, becauſe he had altered his reſolutions, ch. i. 12—ii. 4. *Thirdly*, he forgives the inceſtuous man, and tells the Corinthians how much he longed for their amendment, ch. ii. 5—13. *Fourthly*, he treats of the office committed to him of preaching the *redemption*, and highly prefers it to preaching the *law*; to which probably his adverſaries had made a great pretence. They had ridiculed his ſufferings:—He ſhews that they are no diſgrace to the Goſpel, or its miniſters; and here he gives a ſhort abſtract of the doctrine he preaches; Ch. ii. 14.—to the end of ch. v. *Fifthly*, he ſhews it to be his office, not only to preach the redemption by Chriſt, but to inculcate certain duties, and particularly that of *flying from idolatry*;—an oblique cenſure of thoſe who attended the idol feaſts: ch. vi. *Sixthly*, he endeavours once more to win their confidence, by telling them how affectionately he was diſpoſed towards them, and rejoiced at their amendment, ch. vii. *Seventhly*, he exhorts them to a liberal collection for the Chriſtians in Judea; ch. viii. to ix. 15. *Eighthly*, he vindicates himſelf againſt thoſe who thought him deficient in the evidences of his apoſtleſhip, and imputed his caution when at Corinth to his conſciouſneſs of not being a true Apoſtle. Ch. x. to the end of the Epiſtle. See Lardner, Michaelis, and Locke.

Chap. I. *Ver.* 1. *Timothy our brother*] That is, either *in the common faith*, (ſee Rom. i. 13. and 1 Cor. xvi. 13.) or, brother *in the work of the miniſtry*. See Rom. xvi. 21. St. Paul may be ſuppoſed to have given Timothy the title of *brother* here for dignity ſake, to procure him a reputation above his age amongſt the *Corinthians*, to whom he had before ſent him with ſome kind of authority to rectify their diſorders. Timothy was but a young man when St. Paul wrote his firſt Epiſtle to him, as appears 1 Tim. iv. 12. which Epiſtle, by univerſal conſent, was written to Timothy after he had been at Corinth, and in the opinion of ſome very learned men, not leſs than eight years after; and therefore his calling him *brother* here, and joining him with himſelf in writing this Epiſtle, may be to let the Corinthians ſee, that though he who had been ſent to them was ſo young, yet he was one whom St. Paul thought fit to treat as an equal. *Achaia* was the country in which Corinth ſtood. Locke.

Ver. 3. *Bleſſed be God*] St. Paul begins with juſtifying his former letter to them, which had afflicted them, (ſee ch. vii. 7, 8.) by telling them that he thanks God for his deliverance out of his afflictions, becauſe it enables him to comfort them, by the example both of his affliction and deliverance; acknowledging the obligation he had to them and others, for their prayers and thanks for his deliverance: Which he preſumes they could not but put up for him, ſince his conſcience bears him witneſs (which was his comfort) that in his carriage to all men, and to them more eſpecially, he had been direct and ſincere, without any ſelfiſh or carnal intereſt; and that what he wrote to them had no other deſign, than what lay open, and they read in his words,—and did alſo *acknowledge*, and he doubted not but they ſhould always acknowledge, (part of them doing ſo already) that he was the man in whom they gloried, as they ſhall be *his glory* in the day of the Lord. ver. 3—14. From what St. Paul ſays in this paſſage,—which, if read attentively, will appear to be written with great addreſs,—it may be gathered, that the oppoſite faction endeavoured to evade the force of the former Epiſtle, by ſuggeſting, that whatever he might pretend, St. Paul was a cunning, artificial, ſelf-intereſted man, and had ſome hidden deſign in it; which accuſation appears in other parts alſo of this Epiſtle, as ch. iv. 2, 5. It is obſervable, that eleven of St. Paul's thirteen Epiſtles begin with exclamations of joy, praiſe, and thankſgiving. As ſoon as he thought of a Chriſtian church planted in one place or another, there ſeems to have been a flow of moſt lively affection accompanying the idea, in which all ſenſibility of his, or of their temporal afflictions was ſwallowed up, and the fulneſs of his heart muſt vent itſelf in ſuch chearful, exalted, and devout language. See Locke, Doddridge, and Beza.

Ver. 4. *Who comforteth us*] It is certain that the mention of theſe experiences muſt have a powerful tendency to conciliate the regard of

5 For as the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt.

6 And whether we be afflicted, *it is* for your conſolation and ſalvation, which is effectual in the enduring of the ſame ſufferings, which we alſo ſuffer: or whether we be comforted, *it is* for your conſolation and ſalvation.

7 And our hope of you *is* ſtedfaſt, knowing that as ye are partakers of the ſufferings, ſo *ſhall ye be* alſo of the conſolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Aſia, that we were preſſed out of meaſure, above ſtrength, inſomuch that we deſpaired even of life:

9 But we had the ſentence of death in ourſelves, that we ſhould not truſt in ourſelves, but in God which raiſeth the dead:

10 Who delivered us from ſo great a death, and doth deliver: in whom we truſt that he will yet deliver *us*;

11 Ye alſo helping together by prayer for us, that for the gift *beſtowed* upon us by the means of many perſons, thanks may be given by many on our behalf.

12 For our rejoicing is this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we have had our converſation in the world, and more abundantly to you-wards.

13 For we write none other things unto you, than what ye read or acknowledge; and I truſt ye ſhall acknowledge even to the end;

14 As alſo ye have acknowledged us in part, that we are your rejoicing, even as ye alſo *are* our's, in the day of the Lord Jeſus.

15 And in this confidence I was minded to come unto you before, that ye might have a ſecond benefit:

16 And to paſs by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way towards Judea.

17 When I therefore was thus minded, did I uſe lightneſs? or the things that I purpoſe, do I purpoſe according to the fleſh,

Ver. 5. Acts ix. 4. Ch. iv. 10. Col. i. 24.—V. 6. Ch. iv. 15. Or, *is wrought*.—V. 8. Acts xix. 23. 1 Cor. xv. 32.—V. 9. Or, *anſwer*. Jer. xvii. 5, 7.—V. 11. Rom. xv. 30. Phil. i. 19. Philem. 22. Ch. iv. 15.—V. 12. 1 Cor. ii. 4, 13.—V. 14. Ch. v. 12. Phil. ii. 16. iv. 1. 1 Theſſ. ii. 19, 20.—V. 15. Rom. i. 11. Or, *grace*.—V. 16. 1 Cor. xvi. 5.

of the Corinthians to St. Paul, and ſuch an introduction to his Epiſtle as the whole of this before us muſt naturally prejudice them ſtrongly in his favour. Some think that the laſt clauſe of this verſe refers plainly to the comfort which the repentance of the inceſtuous perſon gave St. Paul, after the affliction he had endured on his account. See ch. vii. 7, But it ſeems more natural to underſtand it of that general conſolation ariſing from the pardon of ſin, an intereſt in God, an aſſurance that nothing ſhould ſeparate him from Chriſt; that afflictions ſhould co-operate for his advantage, and that a crown of glory, heightened by theſe trials, ſhould cloſe the ſcene. He frequently inſiſts on theſe topicks in his Epiſtles, and none ſurely can be more important and delightful. See Doddridge, Locke, and Whitby.

Ver. 6. *Which is effectual*] *Effected*. MS. and Wat. Inſtead of *ſalvation*, Mr. Locke reads *relief*; as it ſignifies here only, ſays he, deliverance from their preſent ſorrow.

Ver. 7. *And our hope of you is ſteadfaſt*] Theſe words in ſeveral good MSS are put in connection with the firſt clauſe of ver. 6. and ſo the verſion will run thus: *Whether we be afflicted, it is in ſubſerviency to your conſolation and relief, which is effectually wrought out by the patient enduring of the ſame ſufferings which we alſo undergo, and our hope concerning you is ſteadfaſt:* or *whether we be comforted, it is for your conſolation and relief; knowing that as you are partakers of the ſufferings, ſo alſo of the conſolation.* The repetition of the words *conſolation and redemption* ſhews how agreeable the thought was to him. See Beza, Grotius, and Homberg.

Ver. 8. *Our trouble—in Aſia*] Some have thought, that this may refer to the perſecutions at Lyſtra, where St. Paul's danger had been extreme, and he had been recovered by miracle: Acts xiv. 19, 20. But as that happened ſo long before the viſit to Corinth, in which he planted the church there, Acts xviii. 1. it ſeems more probable, that he either refers to ſome oppoſition which he met with in his journey through Galatia and Phrygia, Acts xviii. 23. of which no particular account has reached us; or rather, to the tumult raiſed againſt him at Epheſus by Demetrius, Acts xix. 29, 30. See Whitby, Cradock, and Doddridge.

Ver. 11. *You alſo helping together by prayer*] "I have this confidence in God's continual care; and it is the more chearful, as I perſuade myſelf *you* are and will be *aſſiſting us by your prayers, that ſo the favour obtained for us by* the importunate prayers of *many, may be acknowledged by the thankſgiving of many on our account*;—as nothing can be more reaſonable than that mercies obtained by prayer, ſhould be owned in praiſe." See Doddridge and Heylin.

Ver. 12. *In ſimplicity*] *Plain-heartedneſs*; not only meaning well on the whole, but declining an over-artful way of proſecuting a good end. What is meant by *fleſhly wiſdom* may be ſeen ch. ii. 5. St. Paul's working with his own hands for his maintenance among the Corinthians (Acts xviii. 3. Cor. ix 15.) which he did not every where, muſt be a convincing proof of what he obſerves in the laſt clauſe of this verſe. See Locke and Doddridge. Inſtead of *by the grace of God*, &c. Dr. Waterland reads, *with the gifts of God*, or *that which God gives, we have converſed*, &c. Mr. Locke obſerves, that ἐν χάριτι Θεῦ, *in the favour of God*, is the ſame with *the favour of God that is with me*; that is, "by God's favourable aſſiſtance."

Ver. 13. *What ye read and acknowledge*] *What ye know and acknowledge*. Doddridge. *Than what, when you read, you acknowledge*. Wall's Critic. Notes. "I take the ſenſe to be, ſays Dr. Heylin, that he meant not by his letters to inſinuate any thing more than was plainly expreſſed, and appeared at the firſt view of them, agreeably to the declaration he had made in the verſe before."

Ver. 14. *That we are your rejoicing*] *That I am your glory, as you alſo will be mine*. The Apoſtle here ſignifies, that part of them who adhered to and owned him as their teacher; in which ſenſe *glorying* is much uſed in theſe Epiſtles to the Corinthians, on occaſion of the ſeveral partiſans boaſting, ſome that they were of Paul, and others that they were of Apollos, &c. See Locke, and Heylin.

Ver. 15. *And in this confidence I was minded*] *I purpoſed*, MS. So ver. 17. The next thing which St. Paul juſtifies, is his not coming to them: He had promiſed to call on the Corinthians in his way to Macedonia, but failed; this his oppoſers would have to proceed from levity in him, or a mind regulating itſelf wholly by carnal intereſt. (ver. 17.) To which he anſwers, that God himſelf having confirmed him amongſt them by the unction and earneſt of his Spirit, in the miniſtry of the Goſpel of his Son,—whom St. Paul had preached to them ſteadily the ſame, without any the leaſt variation, or unſaying any thing he had at any time delivered,—they could have no ground to ſuſpect him to be an unſtable uncertain man, who could not be depended on in what he ſaid to them: ver. 15—22. In the next place, with a very ſolemn aſſeveration he profeſſes, that it was to ſpare them that he came not to them. ver. 23—ch. ii. 3. He gives another reaſon, ver. 12, 13. why he went on to Macedonia, without coming to Corinth, as he had purpoſed; namely, the uncertainty he was in, by the not coming of Titus, concerning their diſpoſition at Corinth. Having mentioned his journey to Macedonia, he takes notice of the ſucceſs which God gave to him there and every where, declaring of what conſequence his preaching was, both to the ſalvation and condemnation of thoſe who received or rejected it; profeſſing again his ſincerity and diſintereſtedneſs, not without a ſevere reflection on their falſe apoſtle. ver. 14—17.

By the word χάριν, in the verſe before us, which our Bibles tranſlate *benefit*, or *grace*, it is plain the Apoſtle means his being preſent among them a ſecond time, without giving them any grief or diſpleaſure. He had been with them before almoſt two years together, with ſatisfaction and kindneſs; he intended them another viſit, but it was, he ſays, that *they might have the like gratification*; that is, the like ſatisfaction in his company a ſecond time: which is to the ſame purport with what he ſays, ch. ii. 1. Locke.

Ver. 16. *And to paſs by you into Macedonia*] See on 1 Cor. xvi. 7.

Ver. 17—20. *Yea, yea, and nay, nay?*] The Vulg. with other ancient verſions, and ſome MSS, have not the terms doubled, as in the preſent Greek; but, as in the ſequel, only *yes* and *no:* which terms, put together as here, argue inconſiſtency and falſhood. The that with me there ſhould be yea, yea, and nay, nay?

18 But *as* God *is* true, our word toward you was not yea and nay.

19 For the Son of God, Jeſus Chriſt, who was preached among you by us, *even* by me and Silvanus, and Timotheus, was not yea and nay, but in him was yea.

20 For all the promiſes of God in him *are* yea, and in him Amen, unto the glory of God by us.

21 Now he which ſtabliſheth us with you in Chriſt, and hath anointed us, *is* God:

22 Who hath alſo ſealed us, and given the earneſt of the Spirit in our hearts.

23 Moreover, I call God for a record upon my ſoul, that to ſpare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye ſtand.

Ver. 18. Or, *preaching*.—V. 21. 1 John ii. 20, 27.—V. 22. Epheſ. i. 13. iv. 30. 2 Tim. ii. 19. Rev. ii. 17. Ch. v. 5. Eph. i. 14.—V. 23. Rom. i. 9. 1 Cor. iv. 21. Ch. ii. 3. xii. 20. xiii. 2, 10.—V. 24. 1 Cor. iii. 5. 1 Pet. v. 3. Rom. xi. 20.

ſenſe of theſe verſes is, "I did not change my deſign through levity, nor did I purpoſe firſt one thing and then the contrary, as ſelfiſh views might determine me. ver. 18. As God is true, we have never prevaricated with you: ver. 19. For what I, Sylvanus, and Timothy have preached concerning Jeſus Chriſt the Son of God, is not inconſiſtent, but invariably the ſame: ver. 20. For all the promiſes of God are ratified in and verified by him to the glory of God by our preaching." Nothing can really render the promiſes of God more certain than they are; but God's giving them to us through Chriſt, aſſures us, that they are indeed his promiſes; as in Chriſt there is ſuch a real evidence of his converſing with men; and as the wonders which God hath actually wrought in the incarnation, life, reſurrection, and aſcenſion of his Son, (facts in themſelves much more wonderful than any of the glorious conſequences to follow) tend greatly to confirm our faith, and make it eaſier for us to believe ſuch illuſtrious promiſes as thoſe which are given us, the very greatneſs of which might otherwiſe have been an impediment to our faith, and have created a ſuſpicion, not whether God would have performed what he had promiſed, but whether ſuch promiſes were really given us. See Heylin, Beza, Wetſtein, and Doddridge.

Ver. 21. *Now he which ſtabliſheth us*] *Who maketh us ſteady*; in oppoſition to the charge of inconſtancy, which he complains of, ver. 17. The Greek of *anointed* is χρίσας, that is, "hath given us of the ſame Spirit which renders Jeſus *the Chriſt*. See Heylin, and the next note.

Ver. 22. *Who hath alſo ſealed us*] Mr. Locke ſays, that by *anointed*, ver. 21. is meant, "ſet apart to be an Apoſtle by an extraordinary call." Prieſts and prophets were ſet apart by anointing, as well as *kings*. *Sealed* refers to the miraculous gifts of the Holy Ghoſt, which are an evidence of the truth he brings from God, as a *ſeal* is of a *letter*. The *earneſt* means that of eternal life; for *the Spirit* is mentioned as a pledge of that in more places than one. Comp. ch. v. 5. Epheſ. i. 13, 14. All theſe are arguments to ſatisfy the Corinthians that St. Paul was not, nor could be, a man who minded not what he ſaid, but as it ſerved his turn. His reaſoning, ver. 18—22. whereby he would convince the Corinthians that he was neither fickle nor unſteady, being a little obſcure by reaſon of the brevity of his ſtile, the following ſummary will ſet it in a clear light, "God hath ſet me apart to the miniſtry of the Goſpel by an extraordinary call, has atteſted my miſſion by the miraculous gifts of the Holy Ghoſt, has given me the earneſt of eternal life in my heart by his Spirit, and has confirmed me amongſt you in preaching the Goſpel, which is all uniform and of a piece;—as I have preached it to you, without varying in the leaſt; and there, to the glory of God, have ſhewn that all the promiſes concur, and are unalterably certain in Chriſt. Having therefore never faltered in any thing which I have ſaid to you, and having all theſe atteſtations of being under the ſpecial direction and guidance of God himſelf, who is unalterably true, I cannot be ſuſpected of dealing doubly with you in any thing relating to my miniſtry." See Locke, Whitby, Saurin's Serm. tom. xi. p. 83, &c. and Tillotſon's Serm. vol. v. ſerm. 4. p. 139.

Ver. 23, 24. *Moreover, I call God to record*] *To witneſs*, MS and and Wat. Nothing but the great importance of St. Paul's vindicating his character to ſuch a church, would have juſtified the ſolemnity of an oath of this kind. The meaning of theſe verſes is as follows: "With reſpect to that change in my purpoſe of coming to you, which ſome would repreſent as an inſtance of a contrary conduct, I call God to witneſs, and declare to you, even as I have hope he will have mercy on my ſoul, that it was not becauſe I ſlighted my friends, or feared mine enemies, but out of real tenderneſs, and with a deſire to ſpare you the uneaſineſs, which I thought I muſt in that caſe have been obliged to give you,—that I came not as yet to Corinth: ver. 24. Not that I pretend to ſuch a dominion over your faith, as to require you to believe what I have taught you, without coming to you, when I am expected there to maintain and make it good;—for it is by that faith you ſtand; But I forbore to come, as one concerned to preſerve and help forward your joy, which I am tender of, and therefore declined coming to you, whilſt I thought you in an eſtate which would require a ſeverity from me that would trouble you." It is plain that St. Paul's doctrine had been oppoſed by ſome of them at Corinth; (1 Cor. 15, 12.) his apoſtleſhip queſtioned; (1 Cor. ix. 1, 2. 2 Cor. xiii. 13.) he himſelf triumphed over, as if he durſt not come; (1 Cor. iv, 18.) they ſaying his *letters* were weighty and powerful, but his *bodily preſence* weak, and his *ſpeech* contemptible; 2 Cor. x. 10. This being the ſtate in which his reputation was then at Corinth, and he having promiſed to come to them, 1 Cor. xvi. 5. he could not but think it neceſſary to excuſe his failing them, by reaſons which ſhould be both convincing and kind; ſuch as are contained in the verſes before us. See Doddridge and Locke.

REFLECTIONS ON CHAP. I.

It is very obſervable how often the great Apoſtle deſcribes and addreſs *Chriſtians* under the Appellation of *ſaints*, ver. 1. Let the venerable title be ever fixed and retained in our minds; that ſo we may continually remember the obligations we are under to anſwer it, as we would avoid the guilt and infamy of lying to God and men, by falſely and hypocritically profeſſing the beſt religion, very poſſibly, to the worſt, and undoubtedly to the vaineſt purpoſes: And that we may be excited to a ſanctity becoming this title, let us often think of God, as the *Father of mercies*, and as *the God of all conſolation*; and eſpecially let us contemplate him, as aſſuming theſe titles under the character of the *God and Father of our Lord Jeſus Chriſt*; ver. 3. So ſhall we find our hearts more powerfully engaged to love and truſt in him, and enter into a more intimate acquaintance and frequent converſe with him.

From him may we ſeek *conſolation in every diſtreſs*: (ver. 4.) conſidering theſe ſupports which we ſo experience, not as given for ourſelves alone, but for others; that we, on the like principles, may *conſole them*. *Miniſters*, in particular, ſhould regard them in this view, and rejoice in thoſe tribulations which may render them more capable of *comforting ſuch as are in trouble, by thoſe conſolations with which they themſelves have been comforted by God*; that ſo the church may be edified, and glorified God in all, by the thankſgiving of many, for mercies obtained in anſwer to united prayers. ver. 11.

Let us particularly remember the ſupport which St. Paul experienced, when he was *preſſed above meaſure*, and as it ſeemed, quite *beyond his ſtrength*, ſo as to *deſpaire of life*,—and *received the ſentence of death in itſelf*, as what was wiſely appointed to teach him a firmer confidence in God, who raiſeth the dead, ver. 9. Strong as his faith was, it admitted of farther degrees, and the improvement of it was a happy equivalent for all the extremities he ſuffered. He therefore glories, as ſecure of being *reſcued from future dangers*; ver. 10. Nor was his faith vain, though he afterwards fell by the hand of his enemies, and ſeemed as helpleſs a prey to their malice and rage, as any of the multitudes whoſe blood *Nero*, or the inſtruments of his cruelty, poured out like water. Death is itſelf the grand reſcue to a good man, which bears him to a ſtate of everlaſting ſecurity; and in this ſenſe, every believer may adopt the Apoſtle's words, and while he acknowledges paſt and preſent, may aſſuredly boaſt of *future deliverances*.

Happy therefore ſhall we be, if by divine grace enabled at all times to maintain the temper and conduct of Chriſtians; and may confidently rejoice in the *teſtimony of our conſciences*, that our *converſation in the world is in ſimplicity and godly ſincerity*; ver. 12. that our ends in religion are great and noble; that our conduct is ſimple and uniform; in a word, that we act as in *the ſight of an heart-ſearching God*. Then may we look upon the applauſes, or the cenſures of men, as comparatively a very light matter; and may reſt aſſured, if, as with regard to the Apoſtle in the inſtance before us, we ſuffer a malignant breath for a while, to obſcure the luſtre of our character, The day is near, which will reveal it in unclouded glory.

All the promiſes of God, are yea and amen in Chriſt. Let us depend upon it that they will be performed, and make it our great care, that we may be able to ſay we are intereſted through him, in the bleſſings to which they relate. Let there be a proportionable ſteadineſs and conſiſtency in our obedience; nor let our engagements to God be *yea and nay*, ſince his to us are ſo invariably faithful.—Are we *eſtabliſhed in Chriſt?* Are we *ſealed with the earneſt of the ſpirit in our hearts*. Let us acknowledge, that it is God who hath imparted it to us; and let Chriſtians of the greateſt integrity and experience be proportionably humble, rather than by any means elated on account of their ſuperiority to others. ver. 19—22.

We ſee the light in which *miniſters* ſhould always conſider themſelves, and in which they are to be conſidered by others;—*Not as having dominion over the faith* of their people, or a right to dictate, by their own authority, what they ſhould believe, or, on the ſame principles, what

CHAP. II.

Having ſhewed the reaſon why he came not to them, he requireth them to forgive and to comfort that excommunicated perſon, even as himſelf alſo, upon his true repentance, had forgiven him: declaring withal why he departed from Troas to Macedonia, and the happy ſucceſs which God gave to his preaching in all places.

BUT I determined this with myſelf, that I would not come again to you in heavineſs.

2 For if I make you ſorry, who is he then that maketh me glad, but the ſame which is made ſorry by me?

3 And I wrote this ſame unto you, leſt when I came, I ſhould have ſorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguiſh of heart, I wrote unto you with many tears; not that ye ſhould be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have cauſed grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to ſuch a man *is* this puniſhment, which *was inflicted* of many.

7 So that contrariwiſe, *ye ought* rather to forgive *him*, and comfort *him*, leſt perhaps ſuch a one ſhould be ſwallowed up with over-much ſorrow.

8 Wherefore I beſeech you, that ye would confirm *your* love towards him.

9 For to this end alſo did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* alſo: for if I forgave any thing, to whom I forgave *it*, for your ſakes *forgave I it*, in the perſon of Chriſt;

11 Leſt Satan ſhould get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas, to *preach* Chriſt's goſpel, and a door was opened unto me of the Lord,

13 I had no reſt in my ſpirit, becauſe I found not Titus my brother: but, taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God which always cauſeth us to triumph in Chriſt, and maketh manifeſt the ſavour of his knowledge by us in every place.

Ver. 3. Ch. xii. 21. Ch. viii. 22. Gal. v. 10.—V. 5. 1 Cor. v. 1. Gal. iv. 12.—V. 6. Or, *cenſure*. 1 Cor. v. 4, 5. 1 Tim. v. 20. V. 9. Ch. vii. 15. x. 6.—V. 10. Or, *in the ſight*.—V. 12. Acts xvi. 8. 1 Cor. xvi. 9.—V. 13. See ch. vii. 6.—V. 14. Cant. i. 3.

what they ſhould do; but as *helpers of their joy*, (ver. 24.) in conſequence of their being helpers of their *piety* and *obedience*. In this view, how amiable and engaging doth the miniſterial office appear! What a friendly aſpect doth it wear upon the happineſs of mankind! and how little true benevolence do they manifeſt, who would expoſe it to ridicule and contempt!

May thoſe who bear that office, be careful that they do not give it the moſt dangerous wound, and abet the evil works of thoſe who deſpiſe and deride it; which yet they will moſt effectually do, if they once appear to *form their purpoſes according to the fleſh*. ver. 17. Let them with a ſingle eye direct all their adminiſtrations to the glory of God, and the edification of the church; that they may be able to appeal to their hearers, as thoſe who muſt acknowledge, and bear their teſtimony to their uprightneſs. In that caſe, they may confidently look on them as thoſe, in whom they hope to *rejoice in the day of the Lord*. (ver. 13, 14.) And if, while they purſue theſe ends, they are cenſured as perſons actuated by any mean and leſs worthy principle, let them not be much ſurpriſed or diſcouraged. They ſhare in exerciſes, from which the bleſſed Apoſtle *St. Paul* was not exempted; as indeed there is no integrity or caution, which can guard any man from the effects of that malice againſt Chriſt and his Goſpel, with which ſome hearts overflow, when they feel themſelves condemned by it.

Chap. II. *Ver.* 1. *But—I would not come again*, &c.] "I purpoſed in myſelf, it is true, to come to you again, but I reſolved too that it ſhould be without bringing ſorrow with me." That this is the meaning of this verſe, and not that he would not come to them in ſorrow a ſecond time, is paſt doubt, ſince he had never been with them in ſorrow a firſt time. See ch. i. 15. and Locke.

Ver. 2. *But the ſame which is made ſorry by me?*] It cannot reaſonably be objected that the ſound part of the church would rejoice him, for even they would be grieved by the neceſſity of the ſeverities inflicted: They would ſympathize with the corrected perſon. And on the other hand, the recovery of offenders would give him more ſenſible joy than any thing elſe; which conſiderations, taken together, will abundantly juſtify this expreſſion. Doddridge, and Locke.

Ver. 3. *I wrote this ſame unto you*] That *I wrote* relates to the firſt Epiſtle to the Corinthians is evident, becauſe it is ſo uſed in the next, and in the 9th verſe; and what he wrote in that Epiſtle, which he calls αυτο τουτο, *this very thing*, was, moſt probably, concerning the puniſhment of the fornicator; as appears by what follows to ver. 11. eſpecially if it be compared with 1 Cor. iv. and v. 8. For there he writes to them to puniſh that perſon; and if St. Paul had come himſelf before it was done, he muſt have come *with a rod*, as he calls it, and have himſelf chaſtiſed them: But now, knowing that the Corinthians had puniſhed him, in compliance with his letter, and having had this trial of their obedience, he is ſo far from continuing the ſeverity, that he writes to them to forgive him, and to take him again into their affection. Locke.

Ver. 4. *And anguiſh of heart*] *Over-bearing anguiſh* ſeems the import of συνοχῆ, which nearly reſembles συνέχει, ch. v. 14. See the place.

Ver. 5. *But if any have cauſed grief*, &c.] St. Paul being ſatisfied with the Corinthians for their ready compliance with his orders in his former letter, to puniſh the fornicator, intercedes to have him reſtored; and to that end leſſens his fault, and declares, that however he might have cauſed grief to the Corinthians, yet he had cauſed none to him. Locke. St. Chryſoſtom, the Syriac, and Arabic, render this verſe thus: *He has not grieved me, but (not to aggravate too much) in ſome ſort all of you.* Pere Simon has it, *He has not only grieved me, but ſome of you.* See 1 Cor. xii. 37. The following verſion of Dr. Heylin is paraphraſtical, though expreſſive of the ſenſe: "Whatever affliction I have had, I am not the only perſon concerned; ſo that I muſt not charge you all, with what comes but from a part of you."

Ver. 6. *Sufficient to ſuch a man*, &c.] "Sufficient to ſuch a one, who hath here been the aggreſſor, is this rebuke and cenſure, which he hath already ſuffered by many, and indeed by the whole body of your ſociety; which hath ſhewn ſo wiſe and pious a readineſs to purſue the directions I gave, for animadverting upon him, and bringing him to repentance." It is obſervable how tenderly St. Paul deals with the Corinthians in this Epiſtle; for though he treats of the fornicator, from the 5th to the 10th verſe, incluſively, yet he never mentions him under that, or any other diſobliging title, but in the ſoft and inoffenſive terms of *any one*, or *ſuch a one*. See Locke, and Doddridge. Inſtead of *this puniſhment*, &c. Dr. Waterland and the MS read, *this rebuke from the majority*.

Ver. 12, 13. *When I came to Troas*] *When I came to Troas, and a door to the Goſpel of Chriſt was opened.* Knatchbull. How uneaſy St. Paul was, and upon what account: See ch. vii. 5—16. It was not barely for the abſence of Titus, but for want of the news he brought with him, ch. vii. 7. Inſtead of, *I went thence into Macedonia*, the MS read, *I came from thence*, &c.

Ver. 14. *Who cauſeth us to triumph in Chriſt*] That is, "In the ſucceſs of my preaching in my journey to Macedonia, and alſo in my victory at the ſame time at Corinth, over the falſe Apoſtles, my oppoſers, who had raiſed a faction againſt me amongſt you." Thus St. Paul repreſents himſelf as triumphing through the divine power; and as in triumphal proceſſions, eſpecially in the eaſt, fragrant odours and incenſe were burnt near the conquerors, he ſeems beautifully to allude to this circumſtance, in what he ſays of the ὀσμὴν, *the odour of the Goſpel*, in the following verſes: and he ſeems further to allude to the different effects of ſtrong perfumes, to cheer ſome, and to

15 For we are unto God a ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh:

16 To the one *we are* the ſavour of death unto death; and to the other, the ſavour of life unto life. And who *is* ſufficient for theſe things?

17 For we are not as many, which corrupt the word of God: but as of ſincerity, but as of God, in the ſight of God ſpeak we in Chriſt.

CHAP. III.

Leſt their falſe teachers ſhould charge him with vain glory, he ſheweth the faith and graces of the Corinthians to be a ſufficient commendation of his miniſtry. Whereupon, entering a compariſon between the miniſters of the law, and of the goſpel, he proveth that his miniſtry is ſo far the more excellent, as the goſpel of life and liberty is more glorious than the law of condemnation.

DO we begin again to commend ourſelves? or need we, as ſome *others*, epiſtles of commendation to you, or *letters* of commendation from you?

2 Ye are our epiſtle written in our hearts, known and read of all men:

3 *Foraſmuch as ye are* manifeſtly declared to be the epiſtle of Chriſt, miniſtered by us, written not with ink, but with the Spirit of the living God; not in tables of ſtone, but in fleſhly tables of the heart.

4 And ſuch truſt have we through Chriſt to God-ward:

5 Not that we are ſufficient of ourſelves to think any thing as of ourſelves; but our ſufficiency *is* of God:

6 Who alſo hath made us able miniſters of the new teſtament; not of the letter, but of the ſpirit: for the letter killeth, but the ſpirit giveth life.

7 But if the minſtration of death, written *and* engraven in ſtones, was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which *glory* was to be done away;

Ver. 15. 1 Cor. i. 18.—V. 16. Luke ii. 34. John ix. 39. 1 Pet. ii. 7, 8. Ch. iii. 5, 6.—V. 17. Or, *deal deceitfully with.* Ch. iv. 2. Or, *of.*——V. 1. Ch. v. 12. x. 8, 12. Acts xviii. 27.—V. 2. 1 Cor. ix. 2, 3—V. 3. Ch. viii. 20. Exod. xxiv. 12. xxxiv. 1. Pſ. xl. 8. Jer. xxxi. 33. Ezek. xi. 19. xxxvi. 26. Hebr. viii. 10.—V. 5. Ch. ii. 16. Phil. ii. 13.—V. 6. 1 Cor. xv. 10. Ch. v. 18. Jer. xxxi. 31. Matth. xxvi. 28. Rom. ii. 27, 29. vii. 6. Rom. iii. 20. iv. 12. vii. 9, 10, 11. John vi. 63. Or, *quickeneth.*—V. 7. Rom. vii. 10. Deut. x. 1, &c. Exod. xxxiv. 29, 30.

throw others into violent diſorders, according to the different diſpoſitions they are in to receive them: Ælian obſerves, that ſome kind of animals are killed by them. *Hiſt. Animal.* l. iii. c. 7. See Locke, and Doddridge. Dr. Heylin obſerves, that the *knowledge of God*, or knowledge that there is a God, may be a mere ſpeculation; not ſo the *ſavour*, reliſh, or mental ſenſation of God, called here *the ſavour of his knowledge.* Now an Apoſtle ſpeaking by the Spirit of God, really excites this ſavour or ſenſation in the minds of his hearers: being himſelf actuated by God, he gives for the time ſome real perception of him.—Thoſe who piouſly cultivate this, improve accordingly; thoſe who withſtand it, and will not be wrought upon by it, grow more indiſpoſed and hardened:—as is ſhewn in the following verſes.

Ver. 15, 16. *For we are unto God*, &c.] *For, upon God's account*, [or, *in order that God may be known*] *we communicate a ſavoury odour of Chriſt, to them who are ſaved, and to them who are not.* ver. 16. *To the one we are the ſavour of death, ſo as to prove mortal to them*; *and to the others the ſavour of life, ſo as to revive them. And who is ſo well qualified for theſe things as we are?*—The phraſe, *For upon God's account*, is literally, *For God.* That God cannot be effectually known, but through Chriſt, is the conſtant doctrine of Scripture. See the above note, Heylin, Mill, and Wall.

Ver. 17. *Which corrupt the word of God*] Καπηλεύοντες, *adulterating*, is an expreſſive phraſe, alluding to the practice of thoſe who deal in liquors, which they debaſe for their own greater gain; and it inſinuates in ſtrong terms, the mean temper and conduct of their falſe teachers. See Mintert, Bos, Heylin, and the *Reflections* at the end of the next chapter.

Chap. III. *Ver.* 1. *Do we begin again to commend ourſelves*] This is a plain indication that St. Paul had been blamed amongſt them for commending himſelf; as the next clauſe ſeems to intimate, that their falſe Apoſtle had got himſelf recommended to them by letters, and ſo had introduced himſelf into that church. Locke.

Ver. 2. *Ye are our Epiſtle*, &c.] "I may well ſay you are yourſelves our epiſtle, the beſt recommendation from God himſelf; his teſtimonial, as it were, written upon *your hearts*, in the glorious change by our means produced there: and the effects of it are ſo apparent in your lives, that I may ſay ye are known and read by all men, who know what you once were, and now are." Many copies read *our hearts*; but the Apoſtle ſeems to mean, that the change produced not only in their external conduct, but in their inward temper, was ſo great, that all who could judge of it by intimate knowledge, (and it is certain that ſome judgement may be formed) muſt own it a great atteſtation to his miniſtry;—and in this view we ſhould read *Your hearts.* The enormities into which they were once plunged, (ſee 1 Cor. vi. 11, &c.) would much illuſtrate this argument. See Doddridge, and the next verſe.

Ver. 3. *For as much as ye are manifeſtly declared*] The ſenſe of St. Paul in this verſe is plainly this; That he needed no letters of commendation to them; but that by their converſion, and the Goſpel written not with ink, but with the Spirit of God in the tables of their hearts, and not in tables of ſtone, by his miniſtry, was as clear an evidence and teſtimony to them of his miſſion from Chriſt, as the law written in tables of ſtone was an evidence of Moſes' miſſion: So that he [St. Paul] needed no other recommendation. This is what we are to underſtand by the verſe; unleſs we will make the *tables of ſtone* to have no ſignification here. But to ſay, as he does, that the Corinthians, being written upon, in their hearts, not with ink, but with the Spirit of God, by the hand of St. Paul,—was *Chriſt's commendatory letter of him*, This being a pretty bold expreſſion, liable to the exception of the captious part of the Corinthians; to obviate all imputation of vanity or vain-glory herein, he immediately ſubjoins what follows in the next verſe. Locke.

Ver. 4, 5. *And ſuch truſt have we*, &c.] As if he had ſaid, "But miſtake me not, as if I boaſted of myſelf. This ſo great boaſting which I uſe, is only my confidence in God through Chriſt; for it was God who made me a miniſter of the Goſpel, who beſtowed on me the ability for it; and whatever I perform in it is wholly from him." Πεποιθησις, *truſt*, is a milder term for *boaſting.* So St. Paul uſes it, ch. x. 7. compared with v. 8. See alſo Rom. ii. 19. Λογιζεσθω, ch. x. 7. is uſed as here, [ver. 5.] for *counting upon oneſelf.* The clauſe ſhould be rendered *to reckon upon any thing as of ourſelves*; Or if λογισασθαι ſhall rather be thought to ſignify here, *to diſcover by reaſoning*, then the Apoſtle's ſenſe will run thus: "Not as if I was ſufficient of myſelf,—by the ſtrength of my own natural parts, to attain the knowledge of the Goſpel truths which I preach; but my ability herein is all from God." But in whatever ſenſe λογισασθαι is here taken, it is certain that τι, which is tranſlated *any thing*, muſt be limited to the ſubject in hand; namely, the Goſpel which he had preached to them. See Locke and Whitby. Dr. Heylin renders theſe verſes, *And we are aſſured of this, through Chriſt, before God*; ver. 5. *Not that we are ſufficient of ourſelves to effect any thing by the ſtrength of our own reaſon*; *but our ſufficiency is from God*; ver. 6. *who hath enabled us to be miniſters*, &c. See ch. i. 6.

Ver. 6. *Not of the letter*, &c.] By expreſſing himſelf as he does here, St. Paul may be underſtood to intimate, that the *New Teſtament* or *Covenant*, was alſo, though obſcurely, held forth in the law; for he ſays he was conſtituted a *miniſter of the Spirit*, or ſpiritual meaning of the law; which was Chriſt, (as he tells us himſelf, ver. 17.) and *giveth life*, whilſt *the letter killeth.* But both letter and Spirit muſt be underſtood of the ſame thing,—viz. the *letter* of the *law*, and the *Spirit* of the *law*: and in fact, we find St. Paul truly a miniſter of the Spirit of the law, eſpecially in his Epiſtle to the *Hebrews*, where he ſhews what a ſpiritual ſenſe ran through the Moſaical inſtitution and writings. The *letter killeth*, by pronouncing death, without any way of remiſſion, on all tranſgreſſors; it leaves them under an irrevocable ſentence of death: But the *Spirit*, that is, *Chriſt*, (ver. 17.) who is a *quickening Spirit*, (1 Cor. xv. 45.) *giveth life.* See Locke.

Ver. 7, *Which glory was to be done away*] Καταργουμένην, *done away*, is applied here to the ſhining of Moſes's face, and to the law, ver. 11

8 How ſhall not the miniſtration of the ſpirit be rather glorious?

9 For if the miniſtration of condemnation *be* glory, much more doth the miniſtration of righteouſneſs exceed in glory.

10 For even that which was made glorious, had no glory in this reſpect, by reaſon of the glory that excelleth.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have ſuch hope, we uſe great plainneſs of ſpeech.

13 And not as Moſes, *which* put a vail over his face, that the children of Iſrael could not ſtedfaſtly look to the end of that which is aboliſhed.

14 But their minds were blinded: for until this day remaineth the ſame vail untaken away, in the reading of the old teſtament; which *vail* is done away in Chriſt.

15 But even unto this day, when Moſes is read, the vail is upon their heart.

16 Nevertheleſs, when it ſhall turn to the Lord, the vail ſhall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all with open face beholding as in a glaſs the glory of the Lord, are

Ver. 8. Gal. iii. 5.—V. 9. Rom. i. 17. iii. 21.—V. 12. Epheſ. vi. 19. Or, *boldneſs*.—V. 13. Exod. xxxiv. 33, 35. Rom. x. 4. Gal. iii. 23.—V. 14. Iſai. vi. 10. Rom. xi. 8.—V. 16. Rom. xi. 23, 26. Iſai. xxv. 7.—V. 18. 1 Cor. xiii. 12. Ch. iv. 4, 6. 1 Tim. i. 11. Rom. viii. 28. 1 Cor. xv. 49. Col. iii. 10.

and 13. In all which places it is uſed in the preſent tenſe, and has the ſignification of an adjective, ſtanding for *temporary*,—or of a duration whoſe end was determined; and is oppoſed to τῳ μένοντι, *that which remaineth*; i. e. that which is laſting, and hath no pre-determined end ſet to it: as ver. 11. where the Goſpel diſpenſation is called το μένον, *that which remaineth*. This may help us to underſtand *from glory to glory*, ver. 18. which is manifeſtly oppoſed to the *glory done away* in this verſe, and ſo plainly ſignifies a continued laſting glory of the miniſtry of the Goſpel; which, as he tells us there, conſiſted in their being changed into the image and clear repreſentation of the Lord himſelf; as the glory of Moſes conſiſted in the tranſitory brightneſs of his face, which was a faint reflection of the glory of God appearing to him in the mount. Locke.

Ver. 9. *Miniſtration of righteouſneſs*] Or, of *juſtification*. So the miniſtry of the Goſpel is called, becauſe by the Goſpel a way is provided for the juſtification of thoſe who have tranſgreſſed. But the law has nothing but rigid *condemnation* for all tranſgreſſors, and therefore is called here the *miniſtration of condemnation*. See Locke and Wall.

Ver. 10. *For even that which was made glorious*] Though the ſhewing that the miniſtration of the Goſpel is more glorious than that of the law be what St. Paul is treating of here, thereby to juſtify himſelf, if he hath aſſumed ſome authority and commendation to himſelf in his miniſtry and apoſtleſhip; yet, in his thus induſtriouſly placing the miniſtry of the Goſpel in honour above that of Moſes, may he not poſſibly have an eye to the *judaizing* falſe apoſtle of the Corinthians, to let them ſee what little regard was to be had to that miniſtration, in compariſon of the miniſtry of the Goſpel? Locke.

Ver. 11. *If that which is done away*] St. Paul here mentions another pre-eminence and ſuperiority of glory in the Goſpel over the law; namely, that the law was to ceaſe and be aboliſhed, but the Goſpel to remain, and never to be aboliſhed. See Locke and Hallet.

Ver. 12. *That we have ſuch hope*] That St. Paul, by theſe words, means the honourable employment of an Apoſtle and miniſter of the Goſpel, or the *glory* belonging to his miniſtry in the Goſpel, is evident from the whole foregoing compariſon which he has made between the *miniſtry* of the law and of the Goſpel, and not between the *law* and the *Goſpel* themſelves. The calling of it *hope* inſtead of *glory* here, where he ſpeaks of his having it, is the language of modeſty, which more particularly ſuited his preſent purpoſe; for the concluſion which in this verſe he draws from what went before, plainly ſhews his deſign in this diſcourſe to be, the juſtifying his ſpeaking freely of himſelf and others. His argument is to this effect: "Having therefore ſo honourable an employment, as is the miniſtry of the Goſpel, which far exceeds the miniſtry of the law in glory;—though even that gave ſo great a luſtre to Moſes's face, that the children of Iſrael could not with fixed eyes look upon him;—I, as becomes one of ſuch hopes, in ſuch a poſt as ſets me above all mean conſiderations and compliances, uſe great freedom and plainneſs of ſpeech in all things which concern my miniſtry." See Locke and Whitby.

Ver. 13. *Could not ſteadfaſtly look*, &c.] St. Paul is here juſtifying in himſelf, and to other miniſters of the goſpel, the plainneſs and openneſs of their preaching, which he had aſſerted in the preceding verſe. Theſe words therefore here muſt of neceſſity be underſtood, not of Moſes, but of the miniſters of the Goſpel; namely, that it was not the obſcurity of their preaching, not any thing veiled in their way of propoſing the Goſpel, which was the cauſe why the children of Iſrael did not underſtand the law perfectly, and ſee Chriſt the end of it in the writings of Moſes. What is ſaid in the next verſe plainly determines the words to this ſenſe: "We the miniſters of the Goſpel ſpeak plainly and openly, and put no veil upon ourſelves, (as Moſes did,) whereby to hinder the Jews from ſeeing Chriſt in the law; but that which hinders them is a blindneſs of their minds, which has been always on them, and remains to this day." This ſeems to be obviating an objection, which ſome of the Corinthians might make to the Apoſtle's boaſting of ſo much plainneſs and clearneſs in his preaching; as much as to ſay, "If you preach the Goſpel, and Chriſt contained in the law, with ſuch a ſhining clearneſs and evidence, how comes it that the Jews are not converted to it?"—His reply is, "Their unbelief comes not from any obſcurity in our preaching, but from a blindneſs which reſts upon their minds to this day." See Locke, and Rom. x. 2—4. The MS before me, inſtead of, *that the children of Iſrael could not ſtedfaſtly look*, &c. reads,—*denoting, that the children of Iſrael did not look*, &c. And inſtead of τέλος, the *end*, Junius, by a very ingenious criticiſm, would read κλέος, the *glory*:—*They could not look on the glory of that*, &c. See Wetſtein.

Ver. 14. *Untaken away—which veil is done away in Chriſt*] *Not diſcovered, that in Chriſt it is done away.* Caſtalio. *Not uncovered, becauſe in Chriſt* [*only*] *it is done away.* Piſcator, Bengelius, and Heylin.

Ver. 15. *When Moſes is read*] St. Paul poſſibly alludes here to the cuſtom of the Jews, which continues ſtill in the ſynagogue, that when the law is read, they put a veil over their faces.

Ver. 17. *Now the Lord is that Spirit*] *Now where the Lord is, the Spirit is.* Le Clerc. *Now the Spirit is the Lord; and where that Spirit is, there is the liberty of the Lord.* Wat. and Wells. Theſe words, according to Mr. Locke, relate to ver. 6. where St. Paul ſays he is a miniſter, not of the law, nor of the outſide and literal ſenſe, but of the myſtical and ſpiritual meaning of it; which here he tells us is Chriſt. And he adds, *there is liberty*, becauſe the Spirit is given only to ſons, or thoſe that are free. See Rom. viii. 15. This verſe may be paraphraſed, "Now the Lord Jeſus Chriſt is that *Spirit of the law* of which I ſpoke before, to whom the *letter* of it was intended to lead the Jews; and it is the office of the Spirit of God, as the great agent in his kingdom, to direct the minds of men to it: And let him be univerſally ſought in this view; for where the Spirit of the Lord is, there is liberty; a moral, liberal, and filial diſpoſition, to which, under the influence and operation of the Spirit, the Goſpel brings thoſe who are ſubject to bondage under the imperfect diſpenſation of Moſes." See Wells, Locke, and Doddridge.

Ver. 18. *But we all with open face*] St. Paul juſtifies his freedom and plainneſs of ſpeech, by his being made by God himſelf a miniſter of the Goſpel, which is a more glorious miniſtry than that of Moſes in promulgating the law. This he does from ver. 6 to ver. 12 incluſively; from thence to the end of the chapter, he juſtifies his liberty of ſpeaking, in that he, as a miniſter of the Goſpel, being illuminated with greater and brighter rays of light than Moſes, was to ſpeak as he did with more freedom and clearneſs than Moſes had done. This being the ſcope of St. Paul in this place, it is plain that all, from the words, *who put a veil upon his face*, ver. 13. to the beginning of this verſe, is a parentheſis; which being ſo read, the compariſon between the miniſters of the Goſpel and Moſes ſtands clear. "*Moſes* with a veil covered the brightneſs and glory of God, which ſhone in his countenance; but *we*, the miniſters of the Goſpel, with open countenances, *reflecting as mirrors* the glory of the Lord, &c." For ſo Mr. Locke would underſtand the word κατοπτριζόμενοι, and not *beholding as in a mirror*, becauſe the compariſon is between the miniſters of the Goſpel and *Moſes*, and not between the miniſters of the Goſpel and the *children of Iſrael*. Now the action of *beholding* was the action of the children of Iſrael; but that of *ſhining*, or *reflecting the glory* received in the mount, was the action of Moſes; and therefore it muſt be ſomething anſwering to that in the miniſters of the Goſpel, wherein the compariſon is made; as is farther manifeſt in another expreſs part of the compariſon, between the *veiled face* of Moſes, ver. 13. and the *open face* of the miniſters of the Goſpel in this verſe. The face of *Moſes* was *veiled*, and the *bright ſhining* or *glory* of God remaining on it, or reflected from it, might not be ſeen; But the faces of the *miniſters of the Goſpel* are *open*, that the *bright ſhining* of the *Goſpel*, or the glory of Chriſt may be ſeen. Thus the juſtneſs of the compariſon ſtands fair, and has an eaſy ſenſe. *We are changed into the ſame image*, imports, "The reflection of Chriſt from us is ſo bright and clear, that we are changed into his very image; whereas the light which ſhone in Moſes's countenance was but a faint reflection of the glory which he ſaw when God ſhewed changed into the ſame image, from glory to glory, *even* as by the Spirit of the Lord.

CHAP. IV.

He declareth how he hath uſed all ſincerity and faithful diligence in preaching the goſpel; and how the troubles and perſecutions which he daily endured for the ſame, did redound to the praiſe of God's power, to the benefit of the church, and to the apoſtle's own eternal glory.

THerefore, ſeeing we have this miniſtry, as we have received mercy, we faint not;

2 But have renounced the hidden things of diſhoneſty; not walking in craftineſs, nor handling the word of God deceitfully; but by manifeſtation of the truth, commending ourſelves to every man's conſcience in the ſight of God.

3 But if our goſpel be hid, it is hid to them that are loſt:

4 In whom the god of this world hath

Ver. 18. Or, *of the Lord the Spirit.*——V. 1. 1 Cor. vii. 25.—V. 2. Rom. i. 16. Gr. *ſhame.* Ch. ii. 17. 1 Theſſ. ii. 3, 5. Ch. v. 11. Ch. vi. 4.—V. 3. 1 Cor. i. 18. Ch. ii. 15. 2 Theſſ. ii. 10.—V. 4. John xii. 31. xiv. 30. Eph. vi. 12. Iſai. vi. 10.

him his back-parts." Exod. xxxiii. 23. *From glory to glory* means, "With a continued influx and renewing of glory;" in oppoſition to the ſhining of Moſes's face, which decayed and diſappeared in a little while. See on ver. 7. The next clauſe ſhould be rendered, *Even as from the Lord the Spirit*; that is, "As if this irradiation of light and glory came immediately from the ſource of it; the Lord himſelf, who is that Spirit, whereof we are the miniſters, ver. 6. which giveth life and liberty, ver. 17." The *liberty* there ſpoken of is παῤῥησία, mentioned ver. 12. and the ſubject of St. Paul's diſcourſe here:—as is further manifeſt from what immediately follows in the ſix firſt verſes of the next chapter, wherein the attentive reader may find a clear comment on the preſent verſe, which is there explained in the ſenſe here given. It may be proper, however, to obſerve, that there are ſome who do not intirely agree with this interpretation of Mr. Locke. Dr. Doddridge paraphraſes the verſe thus: "In conſequence of the liberty enjoyed by virtue of the Goſpel, we all, who have been ſo happy as ſuitably to welcome it, with unveiled face attentively beholding, as by a glaſs or mirror, the glory of the Lord reflected from his word, are transformed into ſomething of the ſame reſplendant image of the bleſſed Redeemer, whoſe ſhining face we there ſee. And the more ſtedfaſtly we behold this illuſtrious and amiable form, the more do we partake of it, proceeding gradually from glory to glory; and all this is as proceeding from the Lord the Spirit. For as the Lord Jeſus Chriſt is the Spirit of the law, ſo the divine Spirit, under his direction and influences, is the cauſe of this noble and divine effect." Dr. Heylin obſerves, that inſtead of *beholding as in a mirror*, he thinks the original imports *receiving as on a mirror.* Theodoret, explaining this verſe, ſays, "As clear water repreſents the face of thoſe who look on it, ſo the pure heart becomes as it were a mirror and effigies of the divine glory." Therefore the transformation is not imputed ultimately to our ſeeing God, but to his favourable regard to us, whereby he impreſſes his image on the pure heart, as a poliſhed mirror, while it perſiſts in his preſence ſteadily, and with an uninterrupted ſerenity. I think then that the verſe before us may be thus rendered: *We, on whom the unveiled face of the Lord impreſſes his glory, as on a mirror, are transformed into his reſemblance*, &c. See Whitby, Elſner, Bos, and Pearſon on the Creed, art. 8.

REFLECTIONS ON CHAP. II. AND III.

Who can forbear wiſhing that the infinite importance of the Goſpel meſſage may be deeply impreſſed upon all who preach, and all who hear it? Life or death is in queſtion,—eternal life or eternal death: and while it is from day to day reviving its thouſands, it is to be feared, that in ſome places it is, by the righteous judgement of God on hard and impenitent hearts, aggravating the guilt and miſery of its thouſands.

How awful is the work of diſpenſing this Goſpel! Who can pretend to be *ſufficient for ſuch things as theſe?* Who, that conſiders the nature and importance of the miniſterial work, can undertake or purſue it but with fear and trembling? ch. ii. 15, 16. Yet, inſufficient as they ought humbly to acknowledge themſelves to be, to reckon upon any thing as from themſelves, there is a ſufficiency in God imparted to faithful miniſters: In conſequence of which, they are often made to triumph in Chriſt, borne on in a holy ſuperiority to all the difficulties of their work, and ſeeing that their labour is not in vain in the Lord. Well may that ſupport them under the diſcouragements which in other inſtances they feel, when the fruit of their labours does not immediately appear; yea, when the preſent ſtate of many under their care is directly contrary to what they could deſire. For their work is ſtill with the Lord, and they are *a ſweet ſavour to God in them that periſh*, as well *as in them that are ſaved.* Let them therefore gird up the loins of their mind, and exert themſelves with the utmoſt vigour; rejoicing in this, that God will on the whole be glorified, and they ſhall on the whole be accepted, and through his abundant grace be amply rewarded. ver. 14, 15.

But, as they deſire to ſecure this acceptance, they ſhould never allow themſelves, by any foreign mixtures, to adulterate the word of God; ſolicitous to ſpeak it in its uncorrupted ſincerity, as in the ſight and preſence of God, and as thoſe who know it is not their buſineſs to deviſe a meſſage out of their own heart,—but to deliver what they have received of the Lord: ſo may they hope there ſhall not be wanting thoſe, who, according to the view which the Apoſtle gives us of theſe Corinthians, ſhall appear as Epiſtles written by the hand of Chriſt himſelf, in atteſtation of their commiſſion from him. ver. 17. and ch. iii. 2.

That miniſters may more chearfully hope for and expect ſuch an honour, we ſhould pray that the Spirit of God may lead them into the true ſenſe and meaning of Scripture; that they may not unprofitably amuſe themſelves and their hearers with vain and cold criticiſms on the *letter* of it, ſo as to neglect and forget what is moſt *ſpiritual* in its *deſign* and *meaning*; but that they may, under the divine illumination, attain to the mind of the Spirit, and be enabled to make greater proficiency in unfolding and illuſtrating the important myſteries of the kingdom of heaven, and may be to multitudes a *Savour of life unto life.* ver. 6.

Still full in our view ſtands the glorious *glaſs* of the Goſpel, from which the luſtre of the Redeemer's countenance is reflected: It is our duty daily to behold his *image* there, and contemplate it with an attentive eye, as thoſe who are ſolicitous that we may wear ſome of thoſe rays; yea, that we may wear them with ſtill increaſing luſtre; that we may be transformed from glory to glory, and reflecting theſe rays, ſhine as lights in the world.

It will greatly conduce to raiſe our minds to this laudable temper, if we frequently reflect on the excellence of the Chriſtian diſpenſation, as a diſpenſation of the Spirit and of life; whereas the law was the miniſtration of death: and while from the glory attending the law we infer, with the Apoſtle, the ſupereminent glory of the Goſpel, we ſhall learn alſo the ſuperior obligation under which it brings us to regard and obey it, and the proportionably greater danger of deſpiſing it. ver. 7, 8. The law of Moſes was ſoon to be aboliſhed; the Goſpel ſtill remains, and ſhall remain to the end of time. Let us pray for its proſperity, and do our utmoſt to promote it; and let us earneſtly plead with God, that whereas there is now *a veil upon the face of the Jews, even to this day*, when the ſacred records are read amongſt them, they may turn unto the Lord, and find the veil taken away: that ſo, by the converſion of Iſrael as a nation, there may be a glorious acceſſion of evidence toChriſtianity, and that the Jews themſelves may be happy in the bleſſing of him, whom their fathers crucified, and whom they continue ſo unhappily to reject. ver. 11—16.

While defending ſo divine a cauſe, and enforcing ſo important a meſſage, may the miniſters of the Goſpel uſe all becoming plainneſs of ſpeech; and may all Chriſtians know more of that liberty which the Spirit of the Lord gives; that God may in all things be glorified through Jeſus Chriſt! ver. 12—17.

Chap. IV. *Ver.* 1. *We faint not*] This is to the ſame purpoſe with *we uſe great plainneſs of ſpeech*, in the 12th verſe of the foregoing chapter, and ſignifies in both places the clear, plain, direct, and diſintereſted preaching of the Goſpel; which is what the Apoſtle means by that figurative way of ſpeaking in the former chapter, eſpecially the laſt verſe of it, and which he more plainly expreſſes in the five or ſix firſt verſes of this: the whole buſineſs of the former part of this Epiſtle being, as we have already obſerved, to juſtify to the Corinthians his behaviour in his miniſtry; and to convince them, that in his preaching the Goſpel he had been open and candid, without any hidden deſign, or the leaſt mixture of any ſecular intereſt. Locke.

Ver. 2. *Have renounced the hidden things of diſhoneſty*] All diſhoneſt artifices of falſe teachers. The word ἀπειπάμεθα, which we render *renounced*, does not imply that they ever had any thing to do with theſe things; however, it would perhaps be better to tranſlate it *ſet at defiance*; which ſeems more literally to expreſs the original. See Doddridge, Whitby, and ch. iii. 18. Dr. Waterland reads the latter part of the verſe, *But commending ourſelves by manifeſting the truth to every man's conſcience*, &c.

Ver. 3. *If our Goſpel be hid*, &c.] *If our Goſpel be under a veil too, it is veiled to thoſe that are periſhed.* This has an evident reference to what was ſaid above, concerning the veil on the faces of the Jews; and the text may juſtly be urged as a proof of the perſpicuity of the Apoſtle's writings in all matters of importance to our Salvation. See Doddridge, and Scott's Chriſtian Life, vol. v. p. 320.

Ver. 4. *The god of this world*] That is, the devil; ſo called, becauſe the men of this world worſhipped and obeyed him as their god. It would be a good illuſtration of the preſent paſſage, if it could be proved, as it has been intimated, that this malignant ſpirit was ſo early called by the Jews, סמאל, *Semâl*, "the god who blinds." *Blinded their minds* here anſwers to *their minds were blinded*, ch. iii. 14. and the 2d and 3d verſe of this explains ver. 13, 14, of that chapter.

blinded the minds of them which believe not, leſt the light of the glorious goſpel of Chriſt, who is the image of God, ſhould ſhine unto them.

5 For we preach not ourſelves, but Chriſt Jeſus the Lord; and ourſelves your ſervants for Jeſus' ſake.

6 For God, who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to *give* the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

7 But we have this treaſure in earthen veſſels, that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every ſide, yet not diſtreſſed; *we are* perplexed, but not in deſpair;

9 Perſecuted, but not forſaken; caſt down, but not deſtroyed;

10 Always bearing about in the body the dying of the Lord Jeſus, that the life alſo of Jeſus might be made manifeſt in our body.

11 For we which live, are always delivered unto death for Jeſus' ſake, that the life alſo of Jeſus might be made manifeſt in our mortal fleſh.

12 So then death worketh in us, but life in you.

13 We having the ſame ſpirit of faith, according as it is written, I believed, and therefore have I ſpoken; we alſo believe, and therefore ſpeak;

14 Knowing, that he which raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus, and ſhall preſent *us* with you.

15 For all things *are* for your ſakes, that the abundant grace might, through the thankſgiving of many, redound to the glory of God.

16 For which cauſe we faint not; but though our outward man periſh, yet the inward man is renewed day by day.

17 For our light affliction, which is but

Ver. 4. Ch. iii. 18. John i. 18. xii. 45. xiv. 9. Phil. ii. 6. Col. i. 14. Hebr. i. 3.—V. 5. Ch. i. 24.—V. 6. Gen. i. 3. Gr. *is he who hath.* 2 Pet. i. 19.—V. 7. Ch. v. 1. 1 Cor. ii. 5.—V. 8. Or, *not altogether without help*, or *means.*—V. 9. Pſ. xxxvii. 24.—V. 10. Ch. i. 5. Rom. viii. 17. 2 Tim. ii. 11, 12. 1 Pet. iv. 13.—V. 11. Pſ. xliv. 22. Rom. viii. 36. 1 Cor. xv. 31, 49.—V. 12. Ch. xiii. 9.—V. 13. Rom. i. 12. 2 Pet. i. 1. Pſ. cxvi. 10.—V. 14. Rom. viii. 11. 1 Cor. vi. 14.—V. 15. Ch. i. 6. Col i. 24. 2 Tim. ii. 10. Ch. i. 11.—V. 16. Rom. vii. 22. Epheſ. iii. 16. Col. iii. 10. 1 Pet. iii. 4.—V. 17. Rom. viii. 18. 1 Pet. i. 6. v. 10.

ter. *Of the glorious Goſpel of Chriſt* might be rendered, *of the Goſpel of the glory of Chriſt.* Glory here, as in the former chapter, may be put for *ſhining* and *brightneſs*; ſo that the *Goſpel of the glory of Chriſt* denotes the brightneſs or clearneſs of the doctrine wherein Chriſt is manifeſted in the Goſpel. Chriſt is *the image of* the inviſible *God*, in all his perfections and glories. Locke, Doddridge, and Wall.

Ver. 5. *For we preach not ourſelves*] "We aim not at exalting our own authority, extending our reputation, or ſecuring to ourſelves any ſecular advantage; but, renouncing all ſuch views, claims, and deſires, we preach Chriſt Jeſus as the ſupreme Lord of his church: And inſtead of ſetting up ourſelves for your maſters, we declare ourſelves to be your ſervants, for the ſake of Jeſus; and are willing, out of regard for you, and above all, out of duty to him, to ſtoop to the humbleſt offices of love, by which we may be ſerviceable to you in your moſt important intereſts." Doddridge and Grotius.

Ver. 6. *For God, who commanded the light*] "God, who by his powerful word, in the firſt creation of this world, commanded the light inſtantaneouſly to ſhine out of that darkneſs which covered the whole face of the deep, (Gen. i. 5.) hath alſo ſhined in our once-prejudiced and benighted hearts, *to impart the luſtre of the knowledge of God's glory*, diſcovered, as we before obſerved, in the face of our Lord Jeſus Chriſt; from thence reflected upon us, and from us to you, for the important purpoſes of your ſanctification and ſalvation." This is a continuation ſtill of the allegory of Moſes, and the ſhining of his face, &c. ſo much inſiſted on in the foregoing chapter; for the fuller explication whereof, we will add a word or two more to what has been already ſaid upon it. Moſes, by approaching to God in the mount, had a communication of *glory* or light from it, which irradiated from his face when he deſcended from the mount. Moſes put a veil over his face, to hide this light or glory; for St. Paul uſes both theſe names for the ſame thing: but the glory or light of the knowledge of God more fully and clearly communicated by Jeſus Chriſt, is ſaid here to *ſhine in his face*; and in that reſpect it is that Chriſt, in the foregoing verſe, is called by St. Paul *the image of God*; and the Apoſtles are ſaid, in the laſt verſe of the preceding chapter, to be *transformed into the ſame image from glory to glory*; that is, by their large and clear communications of the knowledge of God in the Goſpel, they are ſaid to be transformed into the ſame image; to repreſent, as mirrors, the glory of the Lord, and to be as it were the images of Chriſt, as Chriſt is the image of God. See Doddridge, Locke, and Calmet, Inſtead of *face of Jeſus Chriſt*, Dr. Waterland, Wall, and the MS read *perſon.* See ch. ii. 10.

Ver. 7. *We have this treaſure in earthen veſſels*] Veſſels of clay, which have been baked, and are brittle. The word rendered *earthen*,—ὀϛρακίνοις,—ſometimes ſignifies *ſhells*, which are often made uſe of to preſerve things of value in the cabinets of the curious; and theſe being likewiſe brittle, convey the ſame idea as the former,—that of the frailty of the human body, and the value of the treaſure depoſited in them. See Hammond and Mintert.

Ver. 8. *We are troubled on every ſide*] This and the following verſes contain a beautiful and pathetic detail of the ſufferings of the Apoſtles; and the contraſt which runs through them gives an air of ſublimity to the whole, at the ſame time that it conveys a noble idea of the intrepidity of the firſt Chriſtians. This paſſage may at firſt ſeem a digreſſion, but nothing could be more pertinent to the Apoſtle's grand purpoſe. He aimed at recovering the affections of theſe Corinthians, which were much alienated from him: To this end, he freely opens his heart towards them, and tenderly repreſents the many and grievous preſſures and hardſhips to which love to ſouls, and love to theirs amongſt the reſt, expoſed him. This ſeems to be the true key to this beautiful and pathetic paſſage. Inſtead of *not diſtreſſed*, Dr. Heylin reads, *not cruſhed*; and Dr. Doddridge, *not utterly over-preſſed.* Στενοχωρούμενοι properly ſignifies, *cruſhed in a ſtrait paſſage.*

Ver. 10. *Always bearing about in the body*, &c.] "So that the cruelties which were exerciſed in putting him to death, ſeem to be acted over again upon us, by the rage ofthe enemy. Yet all this is, in effect, not that an immediate period ſhould be put to our life and miniſtry, as they deſire, but that the life alſo of Jeſus, now triumphant above all hoſtile power, may be more evidently manifeſted in the preſervation of this our feeble body; which enemies, ſo many and ſo mighty, are continually endeavouring to deſtroy." See Doddridge, Locke, and Grotius.

Ver. 12. *So then death worketh in us*] *Is wrought in us.* MS, and Wat. "So that the preaching of the Goſpel procures ſufferings and danger of death to me, but to you it procures life; that is, the energy of the Spirit of Chriſt, whereby he lives in, and gives life to thoſe who believe in him." Locke.

Ver. 13. *We having the ſame Spirit*, &c.] Dr. Heylin reads this, *We, having the ſame Spirit of faith* [*which David had*] *when he ſaid, I believed, and therefore have I ſpoken*;—*we alſo believe*, &c. And he obſerves, that by the *ſpirit of faith* is meant the diſpoſition which faith produces. So *ſpirit of meekneſs*, &c. Preachers who ſpeak in this *ſpirit of faith*, i. e. having in themſelves a full conviction of the truths they deliver, will transfer ſomewhat of that conviction into the breaſts of their hearers. Such conſider, that they and their audience muſt appear together before Chriſt, ver. 14. and are careful to deliver nothing, but what they may avow in the day of judgement. See Locke, Heylin, and on Pſ. cxvi. 10.

Ver. 15, 16. *For all things are for your ſakes*] "For I do and ſuffer all things for your ſakes, that the exuberant favour of God may abound by the thankſgiving of a greater number to the glory of God." That is, "I endeavour by my ſufferings and preaching to make as many converts as I can; that ſo, the more partaking of the mercy and favour of God, of which there is a plentiful and inexhauſtible ſtore, the more may give thanks unto him; it being more for the glory of God, that a greater number ſhould give thanks and pray to him. For which cauſe I faint not."—Concerning the word *faint*, ſee on ver. 1. Here St. Paul gives another proof of his ſincerity in his miniſtry; viz. the ſufferings and the danger of death which he daily incurs by his preaching the Goſpel. And the reaſon why thoſe ſufferings and danger deter him not, nor make him faint at all, He tells them is, the aſſurance he has that God through Chriſt will raiſe him again, and reward him with immortality in glory. See ver. 17. ch. v. 9, &c. and Locke.

Ver. 17. *For our light affliction*] This is one of the moſt emphatical paſſages in St. Paul's writings; in which he ſpeaks as much like for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18 While we look not at the things which are ſeen, but at the things which are not ſeen: for the things which are ſeen *are* temporal; but the things which are not ſeen *are* eternal.

CHAP. V.

In his aſſured hope of immortal glory, and in expectance of it, and of the general judgement, he laboureth to keep a good conſcience; not that he may herein boaſt of himſelf, but as one that, having received life from Chriſt, endeavoureth to live as a new creature to Chriſt only, and by his miniſtry of reconciliation to reconcile others alſo in Chriſt to God.

FOR we know that if our earthly houſe of *this* tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens.

2 For in this we groan earneſtly, deſiring to be clothed upon with our houſe which is from heaven:

3 If ſo be that being clothed, we ſhall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be ſwallowed up of life.

5 Now he that hath wrought us for the ſelf-ſame thing, *is* God, who alſo hath given unto us the earneſt of the Spirit.

6 Therefore *we are* always confident, knowing that whilſt we are at home in the body, we are abſent from the Lord:

7 For we walk by faith, not by ſight.

8 We are confident, *I ſay*, and willing rather to be abſent from the body, and to be preſent with the Lord.

9 Wherefore we labour, that whether preſent or abſent, we may be accepted of him.

10 For we muſt all appear before the judgement-ſeat of Chriſt; that every one

Ver. 1. Job iv. 19. Ch. iv. 7. 2 Pet. i. 13, 14.—V. 2. Rom. viii. 23.—V. 3. Rev. iii. 18. xvi. 15.—V. 4. 1 Cor. xv. 53, 54. V. 5. Iſai. xxix. 23. Epheſ. ii. 10. Rom. viii. 23. Ch. i. 22. Epheſ. i. 14 iv. 30.—V. 7. Rom. viii. 23, 24. 1 Cor. xiii. 12. Hebr. xi. 1.—V. 8. Phil. i. 23.—V. 9. Or, *endeavour*.—V. 10. Rom. xiv. 10. Rom. ii. 6. Gal. vi. 7. Eph. vi. 8. Col. iii. 24, 25. Rev. xxii. 12.

an orator as an Apoſtle. The lightneſs of the trial is expreſſed by Τὸ ἐλαφρὸν της θλίψεως, *the lightneſs of our affliction*; as if he had ſaid, "It is even levity itſelf, in ſuch a compariſon." On the other hand, the Καθ' ὑπερβολὴν εἰς ὑπερβολὴν, which we render, *far more exceeding*, is infinitely emphatical, and cannot be fully expreſſed by any tranſlation. It ſignifies that all *hyperboles* fall ſhort of deſcribing that *weighty, eternal glory*, ſo ſolid and laſting, that you may paſs from one hyperbole to another, and yet when you have gained the laſt, are infinitely below it. It is every where viſible what an influence St. Paul's Hebrew had upon his Greek: כבד *kebed*, ſignifies to be *heavy*, and to be *glorious*; St. Paul in his Greek unites theſe ſignifications, and ſays, *weight of glory*. See Blackwall's Sacred Claſſicks, vol. i. p. 332. Doddridge, and Locke.

Ver. 18. *While we look not at*, &c.] *While we aim not at.* MS. This is the exact ſignification of σκοπούντων; and our Engliſh word "ſcope," or "mark aimed at," is derived from the ſame Greek theme. See the *Reflections* at the end of the next chapter.

Chap. V. *Ver.* 1. *We know that if our earthly houſe*, &c.] "I know that if this my body, which is but as a tent for my ſojourning here upon earth for a ſhort time, were diſſolved, I ſhall have another, of a divine original; which, unlike buildings made with mens hands, ſhall not be ſubject to decay, but ſhall be immortal and eternal in the heavens." See Locke, and Whitby.

Ver. 2—4. *For in this we groan*] The following ſeems the beſt and moſt unexceptionable expoſition of the very difficult paſſage before us: "And in this view we groan, through that intenſeneſs of ſpirit with which we are earneſtly and perpetually deſiring to be clothed upon with our houſe which is from heaven; *ſince, being ſo clothed upon, we ſhall not be found naked*, and expoſed to any evil and inconvenience, how entirely ſoever we may be ſtripped of every thing we can call our own here below. And moreover, we who are yet in this tabernacle, do groan, not only with thoſe longings after a bleſſed immortality, but alſo being burdened with the preſent weight of many infirmities and calamities. For which cauſe, nevertheleſs, we would not be unclothed, or ſtripped of the body; for that is what we cannot conſider as in itſelf deſirable; but rather, if it might be referred to our own choice, clothed upon immediately with a glory like that which ſhall inveſt the ſaints after the reſurrection; that ſo what is mortal, corruptible, and obnoxious to theſe diſorders, burdens, and ſorrows, may all be ſo abſorbed and ſwallowed up by life, as if it were annihilated by that divine vigor and energy, which ſhall then exert itſelf in and upon us." See 1 Cor. xv. 53, 54. Doddridge, Mill, Wetſtein, Locke; and particularly Archbp. *Tillotſon*'s 24th Sermon on the death of Dr. Whichcote.

Ver. 5. *Now he that hath wrought us*, &c.]—"To theſe noble views and ſublime deſires." This is a moſt emphatical manner of ſpeaking; not only aſſerting that God is the Author of it, but aſcribing Deity to the Author. As if he had ſaid, "None but God could have raiſed us to ſuch a temper." The *Spirit* is frequently mentioned as the *pledge* and *earneſt* of immortality; more particularly Epheſ. i. 13, 14. which, compared with Rom. viii. 23. ſhews that the inheritance whereof the ſpirit is the earneſt, is the ſame which the Apoſtle ſpeaks of here; namely, the poſſeſſion of immortal bodies. See Locke, and Howe's works, vol. i. p. 680.

Ver. 6. *We are always confident*] *Undaunted,—of good courage.* Wat. MS, and ſo ver. 8. The original here, and in ver. 8. implies the ſame with *we faint not*, ch. iv. 1 and 16. "I go on undauntedly, without fainting; preaching the Goſpel with ſincerity, and direct plainneſs of ſpeech." The concluſion which he draws here from the conſideration of the reſurrection and immortality, is the ſame which he makes upon the ſame ground, ch. iv. 14, 16. Ἐνδημοῦντες, which we render *are at home*, properly ſignifies, *are ſojourning*, and ſhould certainly be ſo rendered; it deſtroying the Apoſtle's whole argument to tranſlate it, "While at home in the body," as it is clearly his deſign to intimate that this is not our *home*. See Locke, Tillotſon, and Clarke.

Ver. 7. *For we walk by faith*, &c.] "We now walk and conduct ourſelves in the whole courſe of our life, by the faith of objects as yet unſeen, and not by the ſight of thoſe glories, or by a regard to thoſe things which we can ſee." Comp. Gal. iii. 11. Heb. x. 38.

Ver. 8. *And willing rather to be abſent*, &c.] This may be underſtood as ſpoken with reſpect to death; and then it will imply that a Chriſtian, ſoon as he dies, is preſent with Chriſt: Or it may mean, that he wiſhed for Chriſt's coming, that he might be tranſlated from this ſtate of abſence, into a ſtate of immediate preſence. Some have argued from this text, not only againſt the ſleep of the ſoul during the intermediate ſtate, but that pious ſouls, when departed from our world, go into the higheſt heaven, where they dwell with Chriſt; and are not, as ſome have ſuppoſed, in a place where they have only a tranſient ſight of him on ſome extraordinary occaſions. See Wall, Locke, and Boyſe's Four laſt things, p. 592.

Ver. 9. *Wherefore we labour*] *We make it the height of our ambition.* Φιλοτιμούμεθα, *whether ſtaying in the body, or going out of it:* That is, "Whether I am to ſtay longer here, or ſuddenly to depart." The foregoing verſe leads us to this ſenſe; and what he ſays in the preſent,—*That he endeavours*, whether ἐνδημῶν, or ἐκδημῶν, *to be well pleaſing to the Lord*, (that is, to do what is well pleaſing to him) ſhews, that neither of theſe words can ſignify here, his being with Chriſt in heaven; for when he is there, the time of endeavouring to approve himſelf is over. From ch. iv. 12. to this place St. Paul, to convince the Corinthians of his uprightneſs in his miniſtry, has been ſhewing that the hopes and ſure expectation he had of eternal life, kept him ſtedfaſt and reſolute in an open ſincere preaching of the Goſpel, without any deceitful artifice: In which his argument ſtands thus; "Knowing that God, who raiſed up Chriſt, will raiſe me up again, I, without any fear or conſideration of what it may draw upon me, preach the Goſpel faithfully; making this account, that the momentary afflictions which I may ſuffer for it here, and which are but ſlight indeed, in compariſon of the eternal things of another life, will exceedingly increaſe my happineſs in the other world, where I long to be; and therefore death, which brings me home to Chriſt, is no terror to me. All my care is, that whether I am to ſtay longer in this body, or quickly to leave it, living or dying I may approve myſelf to Chriſt in my miniſtry." In the next two verſes the Apoſtle has another argument to fix in the Corinthians the ſame thoughts of him; and that is, the puniſhment he ſhall receive at the day of judgement, if neglecting to preach the Goſpel faithfully, and not endeavouring ſincerely and earneſtly to make converts to Chriſt. Locke.

may receive the things *done* in his body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the terror of the Lord, we perſuade men; but we are made manifeſt unto God; and I truſt alſo, are made manifeſt in your conſciences.

12 For we commend not ourſelves again unto you, but give you occaſion to glory on our behalf, that ye may have ſomewhat to *anſwer* them which glory in appearance, and not in heart.

13 For whether we be beſides ourſelves, *it is* to God: or whether we be ſober, *it is* for your cauſe.

14 For the love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live, ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again.

16 Wherefore henceforth know we no man after the fleſh; yea, though we have known Chriſt after the fleſh, yet now henceforth know we *him* no more.

17 Therefore, if any man *be* in Chriſt, *he is* a new creature: old things are paſſed away; behold, all things are become new.

18 And all things *are* of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given to us the miniſtry of reconciliation;

19 To wit, that God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto him; and hath committed unto us the word of reconciliation.

20 Now then we are ambaſſadors for Chriſt, as though God did beſeech *you* by us: we pray *you* in Chriſt's ſtead, Be ye reconciled to God.

21 For he hath made him *to be* ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him.

Ver. 11. Job xxxi. 23. Jude 23. Ch. iv. 2.—V. 12. Ch. iii. 1. Ch. i. 14. Gr. *in the face.*—V. 13. Ch. xi. 1, 16, 17. xii. 6, 11.—V. 14. Rom. v. 15.—V. 15. Rom. vi. 11, 12. Gal. ii. 20. 1 Theſſ. v. 10. 1 Pet. iv. 2.—V. 16. Matth. xii. 50. John xv. 14. Gal. v. 6. John vi. 63. xx. 17.—V. 17. Rom. viii. 9. Gal. vi. 15. Or, let him be. Gal. v. 6. vi. 15. Iſai. xlii. 18, 19. lxv. 17. Eph. ii. 15. Rev. xxi. 5.—V. 18. Rom. v. 10. Eph. ii. 16. Col. i. 20. 1 John ii. 2. iv. 10.—V. 19. Rom. iii. 24, 25. Gr. *put in us.*—V. 20. Job xxxiii. 23. Mal. ii. 7. Ch. iii. 6. Epheſ. vi. 20. Ch. vi. 1.—V. 21. Iſai. liii. 6, 9, 12. Gal. iii. 13. 1 Pet. ii. 22, 24. 1 John iii. 5. Rom. i. 17.

Ver. 11. *Knowing therefore the terror*, &c.] Some would read, *We do not perſuade men, but*, &c. See 1 Cor. iv. 3. and Gal. i. 10. And others read it with an interrogation, *Do we* falſely *perſuade* men, when we know we ſhall be made manifeſt before God in judgement?" But, is it not clear as it ſtands?—"We convince men, and perſuade them to be Chriſtians, and by that means are manifeſted to God as his ſervants, and to your conſciences." Mr. Locke's paraphraſe is, "Knowing therefore this terrible judgement of the Lord, I preach the Goſpel, perſuading men to be Chriſtians: And with what integrity I diſcharge that duty, is manifeſt to God; and I truſt alſo you are convinced of it in your conſciences." See Bp Hare's "New Defence of the Biſhop of Bangor's Sermons," Raphelius, Calmet, and the *Reflections.*

Ver. 12. *For we commend not ourſelves again*] From this place and ſeveral others in the Epiſtle it cannot be doubted, but that St. Paul's ſpeaking well of himſelf had been objected to him as a fault; and in this lay his great difficulty, how to deal with this people. If he anſwered nothing to what was talked of him, his ſilence might be interpreted guilt and confuſion. If he defended himſelf, he was accuſed of vanity, ſelf-commendation, and folly. Hence it is that he uſes ſo many reaſons to ſhew, that his whole carriage was upon principles far above all wordly conſiderations; and tells them here, once for all, that the account he gives of himſelf is only to furniſh them who are his friends and adhered to him, with matter to juſtify themſelves in their eſteem of him, and to reply to thoſe who oppoſed him. Of this alſo the laſt clauſe may be underſtood; for it is manifeſt from ch. x. 7, 15. and xi. 12, 22, 23. that they pretended to ſomething in which they gloried, though St. Paul aſſures us that they were ſatiſfied in conſcience that they had no ſolid ground of glorying. Locke.

Ver. 13. *Whether we be beſide ourſelves*] From this verſe to ch. vi. 12, St. Paul gives another reaſon for his diſintereſted carriage in preaching the Goſpel, and that is, his love to Chriſt; who by his death having given him life, who was dead, he concludes, that in gratitude he ought not to live to himſelf any more: and therefore, being as in a new creation, he had now no longer any regard to the things or perſons of this world; but being made by God a miniſter of the Goſpel, he minded only the faithful diſcharge of his duty in that miniſtry, and purſuant thereunto took care that his behaviour ſhould be ſuch as he deſcribes, ch. vi. 3—10. *Beſide ourſelves* means, "in ſpeaking well of myſelf in my own juſtification." Whoever obſerves what St. Paul ſays, ch. xi, 1, 16, 21. xii. 6, 11. will ſcarce doubt, but that the ſpeaking of himſelf as he did, was by his enemies called *glorying*, and imputed to him as folly and madneſs. See Locke and Doddridge.

Ver. 14. *Conſtraineth us*] "*Bears us away*, like a ſtrong and reſiſtleſs torrent." Thus much is implied by the original word συνέχει. See on Philip. i. 23.

Ver. 16. *Henceforth know we no man*, &c.] "From this time we have no longer any partial regard to the Jew more than to the Gentile, on account of the deſcent of the former. We do not now eſteem any one for the advantages of this world, riches, learning, or eloquence; and even they who have ſeen and converſed with Chriſt while he was on earth, have now no claim to be preferred before us. All their perſonal knowledge is now vaniſhed, and no man knows Chriſt any otherwiſe than in proportion as he obeys his laws; for he governs and inſtructs us now, as a heavenly king, by his Spirit." Some interpret the laſt clauſe thus: "Nay, if we have known Chriſt after the fleſh, and governed ourſelves by any carnal expectations from the Meſſiah as a temporal prince, who ſhould render our nation the terror of the whole world, and raiſe us to univerſal monarchy, Henceforth we know him in theſe views no more; but entertain quite different ſentiments concerning him." See Locke, Clarke, Wall, and Doddridge.

Ver. 17. *Therefore, if any man be in Chriſt*, &c.] Galatians vi. 14, 15. may give ſome light to this place. To connect this and the preceding verſe with St. Paul's diſcourſe here, they muſt be underſtood in reference to the falſe Apoſtle, againſt whom St. Paul is here juſtifying himſelf; making it his chief buſineſs, in this as well as his former Epiſtle, to ſhew that what the falſe Apoſtle gloried in was no juſt cauſe of boaſting. Purſuant to this deſign of ſinking the authority and credit of that falſe Apoſtle, St. Paul in this and the following verſes inſinuates theſe two things: 1. That the miniſtry of reconciliation being committed to him, they ſhould not forſake him, to hearken to and follow that pretender. 2. That they being in Chriſt, and ſo *a new creation*, ſhould, as he does, *not know any man in the fleſh*,—not eſteem or glory in that falſe Apoſtle, becauſe he might perhaps pretend to have ſeen our Saviour in the fleſh, or to have heard him, or the like. Κτίσις ſignifies *creation*, and is ſo tranſlated Rom. viii. 22. and the paſſage may either mean, as above, that if any one be in Chriſt, it is as if he were in a new creation, wherein all former relations, conſiderations, and intereſts are ceaſed, and all things in that ſtate are new to him; or it may imply, (and perhaps it takes in both,) that there is a new creation in his heart,—his appetites, apprehenſions, and purſuits being changed, and his life actually amended and reformed. See Locke, and Doddridge's Sermons on Regeneration.

Ver. 18. *And all things*, &c.] *Now*, &c. Wat. and MS.

Ver. 19. *To wit, that God was in Chriſt*] *Namely*, &c. Doddridge. *For God was in Chriſt*, &c. Heylin.

Ver. 20. *We are ambaſſadors for Chriſt*] The Apoſtles were ſo in a peculiar ſenſe; but if it be the will of Chriſt that miniſters in all ages ſhould preſs men to accept the treaty of reconciliation eſtabliſhed in him, then it is evident they may be called *his ambaſſadors*, even though ſuch a phraſe had never been uſed in Scripture. Ὑπὲρ Χριστοῦ plainly means *in Chriſt's ſtead*, as we render it. When Chriſt was in the world, he preſſed this treaty of reconciliation, and we riſe up in his ſtead to urge it ſtill further. See Doddridge, Hammond, and Matth. v. 24.

Ver. 21. *Made him to be ſin*, &c.] "*A ſin-offering* for us, that by the ſacrifice of himſelf he might expiate the guilt of our tranſgreſſions, and that ſo we might be made accepted in him, and furniſhed with

CHAP. VI.

That he hath approved himſelf a faithful miniſter of Chriſt, both by his exhortations, and by integrity of life, and by patiently enduring all kinds of affliction and diſgraces for the goſpel. Of which he ſpeaketh the more bold-

a plea as prevalent for our juſtification and admiſſion into the divine favour, as if we had retained our innocence untainted, and in every reſpect conformed ourſelves to the righteouſneſs which the law of God required and demanded." To be made the *righteouſneſs of God*, that is, divinely righteous, is a very ſtrong phraſe, to ſignify our being accepted of God as perfectly righteous, when conſidered as by faith united to Him who was perfectly ſo. There is an evident and beautiful contraſt between Chriſt's being made *ſin*, and our being made *righteouſneſs*; that is, being treated as perfectly righteous. See Doddridge, Heylin, and Taylor.

REFLECTIONS ON CHAP. V. Ver. 10, 11.

It is the privilege and diſtinguiſhing character of a rational being to be able to look forward into futurity, and to conſider his actions not only with reſpect to the preſent advantage or diſadvantage ariſing from them, but to view them in their conſequences, through all the parts of time in which himſelf may poſſibly exiſt. If therefore we value the privilege of being reaſonable creatures, the only way to preſerve it is to make uſe of it; and by extending our views into all the ſcenes of futurity, in which we ourſelves muſt bear a part, to lay the foundation of ſolid and durable happineſs.

With reſpect to that principal point, that fundamental article of religion,—the expectation of a life after this,—we may obſerve, there is no difference between the hopes conveyed to us in the Goſpel of Chriſt, and the expectation built upon natural reaſon: for as the wiſeſt men thought there muſt be, ſo the Goſpel aſſures us there will be *a day*, in which God will *judge the world in righteouſneſs*, and *render to every man according to his works.* Thus far the doctrine of the Goſpel, and the dictates of natural reaſon muſt ſtand or fall together. If this doctrine indeed has had a larger and more extenſive influence through the authority of the Goſpel, than it could have had by the mere force of ſpeculative reaſoning,—the world has then received an advantage by the encouragement given to virtue, and the reſtraint laid upon vice by theſe means, which ought ever to be acknowledged with thankfulneſs.

Now the Goſpel *has* added to this doctrine, and communicated to us the knowledge of ſome circumſtances, which were not diſcoverable but by the means of revelation; and they are principally theſe, —that there ſhall be a reſurrection the of body; that Chriſt ſhall be judge of this world;—and that the rewards and puniſhments in another life ſhall be in proportion to our behaviour in this. We will briefly conſider theſe particulars, and ſhew for what purpoſe they were revealed.

1. The *reſurrection of the body* was revealed to give all men a plain and a ſenſible notion of their being ſubject to a future judgement. Death is the deſtruction of the man, and ſure we are that the lifeleſs body is no man;—and whatever notions ſome may have of the ſoul in its ſtate of ſeparate exiſtence, yet a mere ſpirit is not a man; for man is made of ſoul and body; and therefore to bring the *man* into judgement to anſwer for his deeds, the ſoul and body muſt be brought together again. This doctrine, eſtabliſhed upon the authority of the Goſpel, does not remove all prejudices of the caſe, when conſidered by the ſhort and ſcanty notions we have of the powers of nature, but it effectually removes all difficulties that affect this belief, conſidered with reſpect to religion and morality: for the ſingle point in which religion is concerned, is to know, whether men ſhall be accountable hereafter for their actions here. Reaſon tells us, that they ought to be ſo; but a great difficulty ariſes from the diſſolution of the man by death; a difficulty, followed by endleſs ſpeculations upon the nature of the ſoul, its ſeparate exiſtence, its guilt in this ſeparate ſtate with reſpect to crimes committed in another, and in conjunction with the body, &c. But take in the declaration of the Goſpel, that ſoul and body ſhall be as certainly united at the reſurrection, as they were divided by death, and every man be himſelf again; and there is no more difficulty in conceiving, that men may be judged for their iniquities hereafter, than there is in conceiving that they may be judged here, when they offend againſt the laws of their country.

But ſome have aſked, "What body ſhall be raiſed, ſince no man has exactly the ſame body two days together? New parts are perpetually added by nutrition, old ones carried off by perſpiration; ſo that, in the compaſs of a few years, an human body may be almoſt totally altered." But this objection, plauſible as it may ſeem, has nothing to do in the preſent caſe: religion is concerned only to preſerve the identity or ſameneſs of the perſon, as the object of future judgement, and has nothing to do with that kind of identity, againſt which the objection can be ſuppoſed to have any force. Were the caſe otherwiſe, the difficulty would be really as great in human judgements now, as in the divine judgement hereafter Suppoſe a murderer at twenty ſhould not be diſcovered till he was ſixty, and then brought to trial;—would common ſenſe admit him to plead that he was not the ſame perſon who committed the fact; and to alledge in proof of it the alterations in his body for the laſt forty years? Suppoſe then, that inſtead of being *diſcovered* at ſixty, he ſhould *die* at ſixty, and ſhould riſe either with the body he had at ſixty, or twenty, or any intermediate time,—would not the caſe be juſt the ſame with reſpect to the future judgment?—This ſhews therefore that the article of the reſurrection, ſo far as it is a ſupport of religion and of a future judgement, ſtands quite clear of this difficulty.

But the prejudices which affect men moſt, on conſidering this article of the reſurrection, ariſe from the weakeſt of all imaginations, —that they can judge from the ſettled laws and courſe of nature, what is or is not poſſible to the power of God. It is very true that all *our powers* are bounded by the laws of nature; but does it follow that *his* power muſt be ſo bounded, who *appointed theſe laws* of nature, and could have appointed others, if he thought proper? *We* cannot raiſe a dead body; our hands are tied up by the laws of nature, which we cannot ſurpaſs;—neither can we create a new man: But we certainly know, from reaſon and experience, that there is One who can: and what can induce us to ſuppoſe, that He cannot give life to a body a ſecond time, who we can certainly know gave life to it at firſt?—Theſe prejudices therefore we may ſafely refer to the power of the Almighty, to which all nature is obedient, and upon which we may ſecurely depend for the performance of divine promiſes,—how unpromiſing ſoever to our ſhort-ſighted intellect the circumſtances may be which attend them.

But whatever difficulties of this kind may remain, yet this article has removed all which lie in the way of our conſidering ourſelves as accountable creatures, and ſubject to the future judgement of God. It is not a mere *Spirit*, but *the man* himſelf, who is to be brought to that judgement; and plain ſenſe muſt ſee and acknowledge the reaſonableneſs of judging a man hereafter for the crimes committed in this life, as evidently as it ſees the reaſonableneſs of judging him here, when his crimes happen to be detected. So that the revelation in this particular has brought faith and common ſenſe to a perfect agreement.

2. And this Goſpel revelation, ſecondly, has made known to us that *Chriſt* ſhall *judge the world.* We need not multiply texts to this purpoſe, John v. 22, 27. Acts x. 42. xvii. 31. are fully ſufficient to eſtabliſh a doctrine ſo very well known to all Chiſtians, and which is part of the creed we daily and publickly rehearſe.

But it is material to obſerve, that this authority is given to Chriſt, *becauſe he is the Son of man*, as he himſelf aſſumes, John v. 27. and that the perſon ordained to be judge is a man;—even *the man whom God raiſed from the dead*, as St. Paul aſſerts, Acts xvii. 31. How happy is it for us to have a judge,—I had almoſt ſaid ſo *partial*, but I may well ſay ſo *favourable* to us, that he was content to be himſelf the ſacrifice, to redeem us from the puniſhment due to our ſins! When we conſider ourſelves,—how wretched and weak we are,—how perpetually doing wrong, either wilfully or ignorantly,—and contemplate the infinite majeſty, holineſs, and juſtice of God; what account can we hope to give of ourſelves to him, *whoſe eyes are purer than to behold iniquity?* But ſee, God hath withdrawn his terrors, and given *a man* to be the judge of men; ſo that we may ſay of our judge, what the Apoſtle to the Hebrews ſays of our high-prieſt, *We have not a judge who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without ſin.*

It may perhaps be thought that this is drawing conſequences upon the foot of vulgar apprehenſions, and that in reality there is no difference, whether God be Judge himſelf, or commit the judgement to the Son of man: For, ſince Chriſt ſhall come not only in the power, but in the wiſdom and juſtice of God alſo, to judge the world; what difference can there be in the judgement, ſince in both caſes it muſt be guided and formed by the wiſdom and juſtice of God? —True it is, that a mere man is not qualified to be the judge of the world: The knowledge of hearts is neceſſary to the right diſcharge of that office; a knowledge, which no mere man was ever endowed with. But ſtill, if *man* is to be judge, the ſentiments, notions, and *feelings* of the man, however guided and influenced by ſuperior wiſdom, muſt preſide over and govern the whole action; otherwiſe the man will not be judge.

Hence then we may anſwer ſome difficulties which ſpeculative men have brought into the ſubject of a future judgement. Some have imagined that juſtice, mercy, and goodneſs in God, are not of the ſame kind with juſtice, mercy, and goodneſs in men; and therefore that we can never, from our notions of theſe qualities in man, argue conſequentially to the attributes of God, or to the acts flowing from theſe attributes: The reſult of which is, that when we talk of God's juſtice, or mercy in judging the world, we talk of ſomething which we do not underſtand. But if men would conſult Scripture, theſe difficulties would not meet them in their way: For ſurely we know what juſtice, mercy, and goodneſs mean among men; and ſince the Scriptures aſſure us that *the man whom God raiſed from the dead, is ordained Judge of the world*, we may be very certain that the juſtice, mercy, and goodneſs to be diſplayed in the future judgement, will be ſuch as all men have a common ſenſe and apprehenſion of: Unleſs we can imagine that a new rule is to be introduced, to which the Judge, and thoſe to be judged, are equally ſtrangers. Upon this foot of Scripture then, we may certainly know what the juſtice, mercy, and goodneſs are by which we muſt finally ſtand or fall; and this point being ſecured, the ſpeculation may be left to ſhift for itſelf.

3. Let us then go, 3dly, one ſtep farther, and view the *conſequences* of this judgement;—this ſolemn judgement, which every mortal muſt undergo. If we conſult either Scripture or reaſon, we ſhall find no evidence of any farther change to be made in our future ſtate, after judgement hath once paſſed on us. That we are accountable, and ſhall therefore be judged, reaſon teſtifies; but can ſee nothing relating to us after judgement, except the reward or the puniſhment conſequent upon it. And therefore the only concluſion to be drawn from this information is, that the condition of man will be finally determined as to happineſs or miſery, and conſequently that man muſt continue under the good or the bad effects of the laſt judgement.

ly amongſt them, becauſe his heart is open to them; and he expecteth the like affection from them again: exhorting to flee the ſociety and pollution of idolaters, as being themſelves temples of the living God.

WE then, *as* workers together *with him*, beſeech *you* alſo, that ye receive not the grace of God in vain.

2 (For he ſaith, I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured thee: behold, now *is* the accepted time; behold, now *is* the day of ſalvation.)

3 Giving no offence in any thing, that the miniſtry be not blamed:

4 But in all things approving ourſelves, as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes,

5 In ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings,

6 By pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the Holy Ghoſt, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteouſneſs on the right hand and on the left.

8 By honour and diſhonour, by evil report and good report: as deceivers, and *yet* true:

9 As unknown, and *yet* well known; as dying, and behold, we live; as chaſtened, and not killed;

10 As ſorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* poſſeſſing all things.

11 O ye Corinthians! our mouth is open unto you, our heart is enlarged.

12 Ye are not ſtraitened in us, but ye are ſtraitened in your own bowels.

13 Now for a recompence in the ſame, (I ſpeak as unto *my* children,) be ye alſo enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs?

15 And what concored hath Chriſt with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple

Ver. 1. 1 Cor. iii. 9. Ch. v. 20. Hebr. xii. 15.—V. 2. Iſai. xlix. 8.—V. 3. 1 Cor. x. 32.—V. 4. Gr. *commending*. Ch. iv. 2. 1 Cor. iv. 1.—V. 5. Ch. xi. 23. Or, *in toſſings to and fro.*—V. 7. 1 Cor. ii. 4. Ch. x. 4. Epheſ. vi. 11, 13. 2 Tim. iv. 7.—V. 9. Ch. iv. 2. Ch. iv. 10, 11. Pſ. cxviii. 18.—V. 11. Ch. vii. 2, 3.—V. 12. Ch. xii. 15.—V. 13. 1 Cor. iv. 14.—V. 14. Deut. vii. 2. 1 Cor. v. 9. 1 Sam. v. 2, 3. 1 Kings xviii. 21. Ecclus. xiii. 17. 1 Cor. x. 21. Epheſ. v. 11.—V. 16. 1 Cor. iii. 16. Hebr. iii. 6.

As reaſon can ſhew us nothing beyond judgement, but that ſtate and condition which are the effect of it; ſo the Holy Scripture hath given us reaſon to think that nothing elſe there ſhall be, by deſcribing the rewards and puniſhments of another life, as having perpetual duration. Life eternal is prepared for the righteous, and everlaſting puniſhment for the wicked. *The fire* prepared to receive them is *never to go out*, the *worm* prepared to torment them *will never die:* So that in this view our All depends upon the judgement which ſhall be finally paſſed on us at the ſecond coming of our Lord; and therefore there is a juſtneſs of thought, as well as great charity to the ſouls of men, in what the Apoſtle adds,—*Knowing the terror of the Lord, we perſuade men.*

If the Chriſtian revelation has cleared our doubts by *bringing life and immortality to light through the Goſpel*; if it has given us ground for hope and confidence, by aſſuring us that we ſhall be judged by him who *ſo loved us, that he gave himſelf for us*, and ſubmitted to die, that we might live; it hath alſo given us ground to be watchful and careful over ourſelves, and to work out our ſalvation with fear and trembling. For it is a fearful thing to be called to anſwer for ourſelves before the great Searcher of all hearts!—to anſwer to Him who loved us, for deſpiſing the love he ſhewed us!—to anſwer to Him who died for us, for having *crucified him afreſh*, and *put him to open ſhame*; and for having *accounted the blood of the covenant an unholy thing!* This will be the ſad caſe of every wilful ſinner. The view of this miſery and diſtreſs, which ſinners are calling upon themſelves by their iniquity, moved the Apoſtle, and muſt ever move thoſe who ſucceed to his office, to warn men to *flee from the wrath which is to come.* We *know the terror of the Lord*, and therefore *perſuade men.* Happy would it be, if, knowing and conſidering theſe terrors, men would ſuffer themſelves to be perſuaded in time, and haſte for refuge unto the everlaſting hope ſet before them, in Jeſus Chriſt our Lord!

Chap. VI. *Ver.* 1. *We then, as workers together with him*] *As the joint labourers of God.* Doddridge. *As inſtruments employed by God.* Heylin. See on 1 Cor. iii. 9. *Receiving the grace of God in vain*, is the ſame with *believing in vain*, 1 Cor. xv. 2. That is, receiving the doctrine of the Goſpel for true, and profeſſing Chriſtianity without perſiſting in it, or performing what the Goſpel requires.

Ver. 2. *For he ſaith*] See on Iſai. xlix. 8. The Apoſtle's reaſoning is, "God, addreſſing himſelf in the paſſage produced from Iſaiah to the Meſſiah, ſpeaks of a limited time, in which the Meſſiah's petition in favour of his people was welcome to him, and in which He was ready to grant ſalvation; and *behold, now is the accepted time*,—Now is the precious ſeaſon, when, by the wonderful favour and goodneſs of God, complete forgiveneſs and eternal felicity are freely offered." This verſe ſhould be read in a parentheſis.

Ver. 4. *In afflictions*, &c.] Dr. Whitby thinks that the firſt word Θλῖψις, ſignifies *affliction* in general; the ſecond, Ἀνάγκη, more grievous and unavoidable troubles; and the third, στενοχωρία, ſuch preſſures as reduce us to the greateſt ſtraits. See on ch. iv. 8. The compound ſenſe, therefore, on the whole is, "We are as it were hemmed in with inevitable, and, humanly ſpeaking, inextricable calamities on every ſide." Beza interprets the word ἀκαταστασίαις, rendered *tumults* in the next verſe, of "ſuch attacks as a man cannot ſtand againſt, but which bear him hither and thither with violence." He would render it in Latin by *exagitationibus*.

Ver. 6. *By pureneſs, by knowledge*, &c.] By *purity*, or *chaſtity* Wat. and Heylin. "By *knowledge* of thoſe divine truths which it is our great buſineſs to teach others; and by the due exerciſe of that knowledge, in a conſtant command over our paſſions." Dr. Scott by *knowledge* underſtands *Chriſtian prudence.*

Ver. 7. *By the armour of righteouſneſs*] "While our enemies aſſault us on every ſide, it is our care ſtill to be clothed and girded about with the armour of righteouſneſs, both on the right hand and on the left; well knowing that armour to be impenetrable." *On the right hand, and on the left*, means on every ſide;—perfectly and entirely. Some refer it to the Chriſtian's being armed againſt the temptations of proſperity and adverſity. Mr. Locke's paraphraſe is, "By uprightneſs of mind, wherewith I am armed at all points, both to do and to ſuffer." It is ſcarce neceſſary to obſerve to the reader, how extremely ſublime and pathetic this whole paſſage is. Comp. Philip. iv. 18. 1 Tim. vi. 17. Epheſ. i. 3. Rev. xxi. 7. 1 Cor. iii. 21—23.

Ver. 11. *O ye Corinthians!*] Another argument made uſe of by St. Paul, to juſtify and excuſe his plainneſs of ſpeech to the Corinthians is, the great affection he has for them; into an expreſſion whereof he here breaks out in a very pathetical manner. This, with an exhortation to ſeparate themſelves from idolaters and unbelievers, is what he inſiſts upon from this place to ch. vii. 16. "O ye Corinthians! my mouth is opened to you; my heart is enlarged to you: my affection, my tenderneſs, my compliance for you is not ſtrait or narrow. It is your own narrowneſs makes you uneaſy. Let me ſpeak to you, as a father to his children: In return, do you likewiſe enlarge your affections and deference to me; *be ye not aſſociated with unbelievers*, (ver. 14.) have nothing to do with them in their vices or worſhip, *for what fellowſhip hath righteouſneſs*, &c? See Locke, and ch. vii. 1.

Ver. 12, 13. *Ye are not ſtraightened*, &c.] *Ye are not diſtreſſed by us, but ye are diſtreſſed of your own affections* [*for me*]. ver. 13. *Now, in return for the ſame, I charge you as my children, that ye be alſo enlarged* [*with joy as I am*]. Wat.

Ver. 14. *Be ye not unequally yoked*, &c.] "Be not aſſociates with infidels; for what union can there be between virtue and vice? Heylin. See on ver. 11.

Ver. 15. *Hath he that believeth*, &c.] *Hath a believer*, &c. MS.

Ver. 16. *The temple of God*] There ſeems a peculiar ſtrength in of the living God; as God hath ſaid, I will dwell in them, and walk in *them*; and I will be their God, and they ſhall be my people.

17 Wherefore, come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing; and I will receive you;

18 And will be a Father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty.

CHAP. VII.

He proceedeth in exhorting them to purity of life, and to bear him like affection as he doth to them. Whereof leſt they might ſeem to doubt, he declareth what comfort he took in his afflictions, by the report which Titus gave of their godly ſorrow, which his former epiſtle had wrought in them, and of their loving-kindneſs and obedience towards Titus, anſwerable to his former boaſtings of them.

HAVING therefore theſe promiſes, dearly beloved, let us cleanſe ourſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God.

2 Receive us: we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I ſpeak not this to condemn *you:* for I have ſaid before, that ye are in our hearts to die and live with *you*,

4 Great *is* my boldneſs of ſpeech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For when we were come into Macedonia, our fleſh had no reſt, but we were troubled on every ſide; without *were* fightings, within *were* fears.

6 Nevertheleſs, God that comforteth thoſe that are caſt down, comforted us by the coming of Titus;

7 And not by his coming only, but by the conſolation wherewith he was comforted in you, when he told us your earneſt deſire your mourning, your fervent mind toward me; ſo that I rejoiced the more.

8 For though I made you ſorry with a letter, I do not repent, though I did repent: for I perceive that the ſame epiſtle made you ſorry, though *it were* but for a ſeaſon.

9 Now I rejoice, not that ye were made ſorry, but that ye ſorrowed to repentance: for ye were made ſorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly ſorrow worketh repentance to ſalvation, not to be repented of: but the ſorrow of the world worketh death.

11 For behold, this ſelf-ſame thing, that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you, yea, *what* clearing of yourſelves; yea, *what* indignation; yea, *what* fear; yea, *what* vehement deſire; yea, *what* zeal; yea, *what* revenge! In all things ye have approved yourſelves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cauſe that had done the wrong, nor for his cauſe that ſuffered wrong; but that our care for you in the ſight of God might appear unto you.

Ver. 16. Lev. xxvi. 12. Ezek. xxxvii. 26, &c.—V. 17. Iſai. lii. 11. Rev. xviii. 4.—V. 18. Jer. xxxi. 1, 9. Rev. xxi. 7.——V. 1. 1 John iii. 3.—V. 2. Acts xx. 33. Ch. xii. 17.—V. 3. Ch. vi. 11, 12.—V. 4. Phil. ii. 17. Col. i. 24.—V. 5. Ch. ii. 13. Deut. xxxii. 25.—V. 6. Ch. i. 4. See ch. ii. 13.—V. 8. Ch. ii. 4.—V. 9. Or, *according to God.*

this interrogation; "If God would not endure idols in any part of the land in which he dwelt, how much leſs would he endure them under his own roof?" No words in our language can equal the force of the Greek, which we render *I will dwell in them*;—ἐνοικήσω ἐν αὐτοῖς,—"I will take up my indwelling in them." This was a promiſe made to the Jews, on their being converted, and conſequently refers to their privileges, as members of the Chriſtian church; which ſhews the propriety of the application, Jer. xxxi. 33. xxxii. 37, 38. See Doddridge, and Peters on Job, p. 283.

Ver. 17, 18. *And be ye ſeparate, ſaith the Lord*] As God's promiſe of dwelling in a peculiar manner among the *Jews*, obliged them to ſeparate themſelves from the converſe of their heathen neighbours, that they might not be enſnared with their ſuperſtitions; much more are *Chriſtians* obliged by that peculiar gracious preſence of God which they enjoy, to ſeparate themſelves from all impure and idolatrous worſhip. It has been queried whence this quotation is taken. Some ſay Jer. xxxi. 1, &c. but that does not ſufficiently expreſs the paternal relation,—*I will be a Father*, &c. Others refer to 2 Sam. vii. 8, 14. which may be applied to *Chriſt*, and in him to believers. Comp. Heb. i. 4, 5. Some think it is not expreſly to be found any where, and that it refers to all the Scriptures, where God calls his people by the title of children. See Doddridge, Wetſtein, and Wolf.

Chap. VII. *Ver.* 1. *Having therefore theſe promiſes*] This verſe ſhould certainly have been connected with what goes before, and not have begun a new chapter. Some would read the latter part of it thus: *From all filthineſs of the fleſh, and perfecting the holineſs of the Spirit in the fear of God.* If we underſtand it according to our verſion, the meaning is, "Let us endeavour to purify ourſelves from every actual and outward defilement, and from every inward ſenſual affection which can pollute our hearts, and render them diſpleaſing to God."

Ver. 2. *We have defrauded no man*] The original word ſignifies, "to indulge a covetous temper, and make a prey of others by it;" and perhaps intimates, that the falſe teachers, of whom he had ſo much reaſon to complain, had done ſo. See Locke and Doddridge.

Ver. 4. *Boldneſs of ſpeech*] *Freedom of ſpeech.* Wat. and Doddridge. The word rendered *exceeding joyful*, ὑπερπερισσεύομαι, is very expreſſive, and ſeems to be a word of the Apoſtle's own making.

Ver. 6. *Nevertheleſs*] *But.* MS. and Wat.

Ver. 8. *Though I did repent*] *However anxious I might before have been.* Μεταμέλεια ſtrictly expreſſes *an after-care* and *anxiety* for any thing that has been done; whereas the word *repent* always ſignifies a wiſh that it had not been done. Now, as what St. Paul did in writing the former Epiſtle was proper, and done under the direction of the divine Spirit, it does not ſeem reaſonable to ſuppoſe that he really repented of it; and therefore the above tranſlation ſeems proper. The word may alſo ſignify a kind of miſgiving of heart; natural when the reproof, however neceſſary, is given to a perſon one tenderly loves, where the event is dubious, as it might be in this inſtance. Inſtead of *but that ye ſorrowed*, the MS reads, *but that ye were made ſorry.* Doddridge. Dr. Waterland renders the laſt clauſe, *made you ſorry but for a ſeaſon.* And Dr. Heylin, *though but for a ſhort time.*

Ver. 10, *For godly ſorrow:* &c.] See the *Reflections.*

Ver. 12. *Yea, what revenge!*] *What puniſhment!*—namely, of the inceſtuous perſon. Heylin. The word *clear* in this verſe anſwers very well to ἁγνὸς in the Greek: But then, "to be *clear*," in Engliſh, is generally underſtood to ſignify, "not to have been guilty;" which could not be the ſenſe of the Apoſtle, he having charged the Corinthians ſo warmly in his firſt Epiſtle. His meaning muſt therefore be, that they had now reſolved on a contrary courſe, and were ſo far *clear*; that is, were ſet right, and in good diſpoſition again, as he deſcribes it in the former part of this verſe; and therefore ἐν τῷ πράγματι, which we render *in this matter*, might perhaps better be rendered *in fact*; that is, "by your ſorrow, your fear, &c." It

cannot

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, becauſe his ſpirit was refreſhed by you all.

14 For if I have boaſted any thing to him of you, I am not aſhamed; but as we ſpake all things to you in truth, even ſo our boaſting which *I made* before Titus, is found a truth.

15 And his inward affection is more abundant toward you, whilſt he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that I have confidence in you in all things.

Ver. 15. Gr. *bowels*. Ch. ii. 9. Phil. ii. 12.—V. 16. 2 Theſſ. iii. 4. Philem. 8, 21.

cannot well be tranſlated *in this matter*, underſtanding thereby the puniſhment of the fornicator,—for that was not the matter of which St. Paul had been ſpeaking; but the Corinthians' ſiding with the falſe Apoſtle againſt him, had been the ſubject of the preceding part of this, and of the three or four foregoing chapters, wherein he juſtifies himſelf againſt their ſlanders, and invalidates the pretences of the adverſe party. This is what lay chiefly upon his heart, and what he labours both in this and the former epiſtle to rectify, as the foundation of all the diſorders amongſt them; and conſequently is that wherein he rejoices to find them all ſet right. Indeed, in the immediately following verſe he mentions his having written to them concerning the fornicator, but it is only as an argument of his kindneſs and concern for them; but that which was the great cauſe of his rejoicing, was the breaking the faction, and the reuniting them all to himſelf; which he expreſſes in the word *all*, emphatically uſed ver. 13, 15. and from thence he concludes thus; *I rejoice therefore, that I have confidence in you in all things*, ver. 16. His mind was now at reſt; the partiſans of his oppoſer having forſaken that leader in whom they had ſo much gloried, and being all now come over to *him*, he doubted not but all would go well, and therefore here drops the ſubject. Locke.

Ver. 16. *I rejoice therefore*, &c.] The addreſs of all this part of the Epiſtle is ſtriking and excellent; this verſe in particular finely introduces what he had to ſay in the following chapter, and is ſtrongly illuſtrated by ch. ix. 2 to 4. Doddridge.

REFLECTIONS ON CHAP. VII. 10.

From the conſideration of the different effects of *worldly*, and of *religious ſorrow* here recorded, the Apoſtle with no leſs truth than art inſinuates to the Corinthians, how really he had acted the part of a friend towards them, in bringing them to a due ſenſe of ſorrow for the ſins they had committed.—But it is the part of a friend to eaſe our minds of grief, to ſtep in between us and ſorrow, and to make us, as far as it is poſſible, forget our misfortunes. Why then, it may be aſked, do the miniſters of Chriſt perpetually ſuggeſt new fears to us, and ſtill labour to awaken our ſouls to a ſenſe of their miſery, and to fill us with ſorrow, by continually repreſenting to us the greatneſs of our loſs?—To this let the Apoſtle anſwer for himſelf, and for all, (as in ver. 9.) *I rejoiced, not that ye were made ſorry, but that ye ſorrowed to repentance.*

If from *worldly ſorrow* there can ariſe nothing but certain woe and miſery; if the anguiſh of mind produces feebleneſs of body, and the lamenting our paſt misfortunes, renders us incapable of the enjoyments which are preſent; happy is the man who can bear up againſt afflictions, and with an undiſturbed mind ſubmit to thoſe evils which no ſorrow can either alleviate or prevent. But, if in *godly ſorrow* the effects are juſt contrary; if grief can blot out the guilt of ſins paſt, and preſerve us from the infection for the time to come; if it brings eaſe to the wounded ſpirit, and makes us to be at peace with ourſelves and with God: If it renders life comfortable, and death not terrible; if it rids us of fear for the preſent, and fills us with hope full of future glory; how happy then are they, who *go to the houſe of mourning*, and by a wiſe choice eſcape the *puniſhment* of ſin, by ſubmitting to the ſorrow of it!

How theſe bleſſed fruits grow out of godly ſorrow, will appear from the words in queſtion; whence we may obſerve,

1. That *ſorrow* is diſtinguiſhed from *repentance*; for godly ſorrow is ſaid to *work repentance*,—and is therefore ſuppoſed to have the ſame relation to it, that the cauſe has to its effect. In common ſpeech we are apt to ſpeak of *ſorrow for ſin* under the name of *repentance*, and to aſcribe to it that effect which belongs only to repentance. But the Apoſtle here has plainly another notion of repentance, ſince the common notion would create an abſurdity: For if by repentance we underſtand ſorrow for ſin, the Apoſtle muſt then be underſtood to ſay, "That godly ſorrow produces ſorrow for ſin; that is, that godly ſorrow produces itſelf;" ſince that only is *godly ſorrow*, which is upon the account of ſin. *Repentance* therefore is diſtinct from ſorrow, as it is wrought by it; and properly denotes "a change of mind;" which is indeed the natural effect of godly ſorrow, and the neceſſary condition of ſalvation. And ſo diſtinct is this change of mind from ſorrow, that of all its effects it is the happieſt; eaſe and comfort attend on it, joy and hope flow from it: This is a change *not to be repented of*; it can never cauſe us any grief or pain, or give us reaſon to lament any effect proceeding from it.

Sorrow then is not repentance, though it be the cauſe of repentance in moſt caſes. The alliance between them will be beſt explained by conſidering the nature of ſorrow in general, and the impreſſions it makes upon every man's mind. Whatever is the cauſe of ſorrow, muſt needs be the cauſe of averſion too; ſince to take pleaſure in the thing that grieves us, and cauſes us pain, is a contradiction in nature. Sin eſpecially cannot be the cauſe of our ſorrow, but it muſt be likewiſe of our averſion; the natural conſequence of which is repentance, or a change of mind. Thus we ſee how conſequentially a change of mind ariſes from godly ſorrow, or ſorrow from ſin.

2. This *godly ſorrow*, ſecondly, is not ſaid to work ſalvation immediately, and of itſelf, but by means of that repentance, or change of mind, which it produceth. Which ſhews that a change of mind, and conſequently a change of life, is abſolutely neceſſary towards the obtaining the mercy and forgiveneſs of God; and that it is to little purpoſe to *lament* our ſins, unleſs we reſolve to *forſake* them. So many are the ſad effects of ſin, with reſpect to this world, that the ſinner who has no fear of God before his eyes, has reaſon enough to be ſorry for his ſins. But ſorrow ariſing from theſe motives is mere worldly ſorrow: One man laments the decay of his health; another the loſs of his reputation; and a third the ruin of his fortune; and very often one laments the loſs of *all*; and equally would they have lamented theſe loſſes, had they come from any other cauſe beſides ſin. He that is ſorry for his ſin, merely becauſe it hath deſtroyed his health, would have been as ſorry had a fever deſtroyed it; and he that grieves for the loſs of his fortune, would have grieved in the ſame manner, if fire, or the raging ſea had been his undoing. From whence it is plain, that in ſuch ſorrow as this, no regard is had to God; whom yet we are principally to reſpect in our repentance, as being the perſon againſt whom we have offended, and whoſe mercy and pardon we labour to obtain.

In true ſorrow that produces repentance, the ſenſe of our guilt is a great ingredient, as well as the ſenſe of our miſery. The very hopes we have of obtaining pardon at the hand of God, will fill our minds with indignation at ourſelves, for having offended ſo gracious a Maſter; for, if we can think him good to forgive us, we muſt needs think ourſelves wicked, and loſt to all ſenſe of gratitude and goodneſs, that we could offend ſo kind and compaſſionate a Lord. In ſhort, fear, zeal, indignation, every paſſion will be rouſed to act its part in making us hate ourſelves and our iniquities, and will never let us be at peace with our own hearts, till we have purged ourſelves of every evil luſt, and conſecrated them anew to the ſervice of our Maſter:—And this is that true *repentance unto ſalvation never to be repented of.*

Fear may ſometimes prevail againſt the power of luſt, and the wretch who hates to think of God, may yet not be able to exclude the fear and dread of him. When the flames of hell play before the ſinner's eyes, and guilt, conſcious of its own deſerts, fills the imagination with all the horrors of damnation; in this caſe there will never want *ſorrow*, though perhaps there be no ſigns of *repentance.* Thus Judas grieved; in his grief he died; and in his death he found the pains of hell!

In the Goſpel there are no promiſes made to grief and ſorrow; the mercies of God are offered upon the condition of repentance. Sorrow that produces not repentance,—that is, a thorough change and reformation,—is of no account in the ſight of God. Such ſorrow may be the ſinner's due; if he ſuffers under it, he has but his reward: it is the puniſhment of his iniquity, but can never be the condition of his pardon.

One would think this were too plain a caſe to be miſtaken; and yet, ſo commonly is it miſtaken, that repentance is grown almoſt into a form and method, and inſtead of reforming their ſins, men ſet themſelves ſo many days to be ſorry for them. Alas! it is a fruitleſs grief; and they may aſſure themſelves their hopes of pardon will be as empty and deluſive as their ſorrow. Were men once truly ſenſible of their guilt, there would need no art to produce ſorrow, no rules whereby to limit their grief; nature would be the beſt inſtructor, and teach us to lament our miſery and our guilt with unſought tears and groans. Were we ſincere, we ſhould naturally fly the viper that had ſtung us, and not cheriſh and careſs the venemous animal, while with falſe tears we bathe the wound we have received.

Repentance unto life is the gift of God to a ſinful world, and the greateſt that heaven ever beſtowed upon it: For though Nature is no ſtranger to the grief and ſorrow of repentance, yet is repentance our title to life through the Goſpel of Chriſt Jeſus. And therefore, when the Gentiles were admitted to be partakers of the Goſpel, and the news thereof was brought to the Apoſtles and brethren at Jeruſalem, they bleſſed God for his great goodneſs in having *granted to the Gentiles alſo repentance unto life.* Acts xi. 18.

3. The nature of this godly repentance will be better underſtood, by comparing it with worldly ſorrow, and ſhewing the difference between them. Now worldly ſorrow is ſaid immediately to *work death:* It brings forth nothing analogous to repentance, but does rather confirm the evil diſpoſitions from which it grows.

There is ſuch a connection between the paſſions, that *one* cannot be powerfully ſet on work, but it muſt move and engage *the others* in their ſeveral ſpheres. Thus, ver. 11. the Apoſtle tells us, that the godly ſorrow of the Corinthians produced *fear*, *indignation*, *zeal*,

CHAP. VIII.

He ſtirreth them up to a liberal contribution for the poor ſaints at Jeruſalem, by the example of the Macedonians, by commendation of their former forwardneſs, by the example of Chriſt, and by the ſpiritual profit that ſhall redound to themſelves thereby: commending to them the integrity and willingneſs of Titus, and thoſe other brethren, who, upon his requeſt, exhortation, and commendation, were purpoſely come to them for this buſineſs.

MOreover, brethren, we do you to wit of the grace of God beſtowed on the churches of Macedonia;

2 How that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality.

3 For to *their* power, I bear record, yea, and beyond their power, *they were* willing of themſelves;

4 Praying us with much intreaty, that we would receive the gift, and *take upon us* the fellowſhip of the miniſtering to the ſaints.

5 And *this they did*, not as we hoped, but firſt gave their own ſelves to the Lord, and unto us by the will of God:

6 Inſomuch that we deſired Titus, that as he had begun, ſo he would alſo finiſh in you the ſame grace alſo.

7 Therefore, as ye abound in every thing, *in* faith, *in* utterance, and *in* knowledge, and *in* all diligence, and *in* your love to us; *ſee* that ye abound in this grace alſo.

8 I ſpeak not by commandment, but by occaſion of the forwardneſs of others, and to prove the ſincerity of your love.

9 For ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before,

Ver. 2. Mark xii. 44. Gr. *ſimplicity.*—V. 4. Acts xi. 29. Rom. xv. 26. 1 Cor. xvi. 1. Ch. ix. 1.—V. 7. 1 Cor. i. 5.—V. 8. 1 Cor. vii. 6.—V. 9. Luke ix. 58. Phil. ii. 7.—V. 10. 1 Cor. vii. 25. Prov. xix. 17. Matth. x. 42.

and *vehement deſire* and *revenge*. And thus it muſt be: Whatever afflicts us is the object of our hatred and fear; whatever we lament the loſs of, that we muſt needs vehemently deſire and long after; and our grief for the loſs will rouſe us to recover, if poſſible, the thing we lament for.

This being agreed, we need only conſider the cauſes from which worldly ſorrow and godly ariſe, to ſee the workings of both, and the different effects which they muſt produce. In all *godly ſorrow* we grieve for having enjoyed too much of the world, to the hazard of loſing the more valuable pleaſures of immortality: In *worldly ſorrow* we lament our having had too little of the world. It is evident then that ſorrow in one caſe will make us fly from the world and its allurements; in the other it will render us but the more eager to purſue and overtake them. In the one caſe ſorrow does as it were new-make the man, gives him new deſires and diſpoſitions of mind, teaches him to ſhun the pleaſures he once embraced with eager appetite, and to ſeek new joys and comforts, to which before he was a ſtranger. In the other caſe, grief confirms the old habits, quickens the old deſires, and makes a man ten times more worldly-minded than he was before; ſo that his laſt ſtate is even worſe than his firſt. Which will further appear by conſidering,

4. That the *death* which is wrought by worldly ſorrow is oppoſed to the *ſalvation* which follows repentance, and may therefore ſignify eternal death, as well as temporal; the truth of the propoſition admitting either or both of theſe explications.

The natural effect of grief, conſidered as ſuch, is to waſte and impair the ſtrength, to deaden the faculties of the mind, and to make a man uſeleſs to himſelf and his friends. But then here lies the difference between *godly* ſorrow and *worldly*. The firſt, in every ſtep, tends to peace and joy, and its moſt natural effect is to deſtroy itſelf, and leave the mind in perfect eaſe and tranquility. The ſinner's tears, though they ſpring from grief, are yet the moſt ſovereign cordial to an afflicted heart, and like ſhowers in ſummer, portend a cooler and more refreſhing air. But *worldly ſorrow* knows no reſt, has no period; it ſtill urges men to new purſuits after the world, and the world has new diſappointments in reſerve to baffle all their eager care. Every diſappointment is a new occaſion of grief, and the whole gain of this paſſion for the world being fairly computed, amounts to this,—*Vanity and vexation of ſpirit.*

Thus the caſe ſtands, if we regard only the comforts of *this life*. Sorrow for ſin produces the pleaſure of righteouſneſs, which is a perpetual ſpring of joy and ſpiritual conſolation; whilſt the worldly man, purſuing falſe enjoyments, is ever reaping real torments. But if we change the ſcene,—if we look into the *other world*, the difference grows wider ſtill. The time is coming when the tears of repentance ſhall be wiped away; when the ſinner's grief ſhall ſtand between him and judgement; and the ſhame which he took to himſelf, ſhall protect him from ſhame at the great appearance of the eternal world. Whereas worldly ſorrow will then have an heavy account to paſs: thoſe tears, thoſe guilty tears, which were ſhed for the tranſitory pleaſures of mortality, will riſe up in judgement againſt the ſinner's ſoul, and fearfully exclude him from the joys of that divine life, which endureth for evermore.—*The ſorrow of the world worketh* DEATH!

Chap. VIII. *Ver.* 1. The Apoſtle having employed the ſeven foregoing chapters in his own juſtification, and having in the cloſe expreſſed the great ſatisfaction he had in their being all united again in their affection and obedience to him, exhorts them in this and the following chapter, by the example of the churches of Macedonia particularly, to unite in a liberal contribution for the poor Chriſtians in Judea.

Inſtead of *we do you to wit*, &c. Dr. Waterland, Mr. Locke, and others read, *we make known unto you the godly charity given by the churches of Macedonia.* Χαρις, which is tranſlated *grace* in our verſion, is here uſed by St. Paul for *gift*, or *liberality*, and is ſo uſed, ver. 4, 6, 7, 9, 19. and 1 Cor. xvi. 3. It is called *the gift of God*, becauſe God is the author and procurer of it, moving mens hearts thereto. Beſides, διδομενην ἐν cannot ſignify *beſtowed on*, but *given in*, or *by*. See Whitby and Locke.

Ver. 2. *In a great trial of affliction*] How ill-diſpoſed the Macedonians were to the Chriſtians, may be ſeen Acts xvi, and 17. Inſtead of *abounded*, Dr. Waterland reads *hath abounded.*

Ver. 3. *For to—yea, and beyond their power*] This is a noble hyperbole; like that of Demoſthenes, "I have performed all, even with an induſtry beyond my power." The preſent and following verſes are thus connected and read by Bengelius: *For to their power, (I bear record,) yea, beyond their power, of their own accord, beſeeching us with much intreaty, they gave* to us *the liberality, and the communication of the miniſtry to the ſaints*; and this, *not in the manner in which we* preſumed *to hope, but firſt giving themſelves to God, and* then *to us by the will of God.*

Ver. 6. *As he had begun*, &c.] "As he had begun the collection among you, ſo he would alſo finiſh it." Heylin; who, inſtead of *grace* in the next verſe, reads *work of Charity.* See ver. 1, and 9.

Ver. 8. *And to prove the ſincerity of your love*] The genuine *temper*, &c. Wat. and Locke. St. Paul, who is ſo careful all through this Epiſtle to ſhew his eſteem and good opinion of the Corinthians, taking all occaſions to ſpeak and preſume well of them, (whereof we have an eminent example in the immediately preceding verſe,) could not in this place ſo far forget his deſign of treating them very tenderly now they were returned to him, as to tell them, that he ſent Titus for the promoting their contribution, to make a trial of the ſincerity of their love: This had been but an ill expreſſion of that *confidence*, which in ch. vii. 16. he tells them, *he had in them in all things.* Taking therefore, as we may, without violence to the words, δοκιμαζων for *drawing out a proof*, and γνήσιον for *genuine*, the paſſage may be well rendered *ſhewing the world a proof of the genuine temper of your love*; and thus properly expreſs St. Paul's obliging way of ſtirring up the Corinthians to a liberal contribution: For his diſcourſe briefly ſtands thus: "The great liberality of the poor Macedonians made me ſend Titus to you, to finiſh the collection of your charity, which he had begun; that you, who excel in all other virtues, might be eminent in this alſo. But I urge this not as a commandment from God, but, upon occaſion of the liberality of others, preſent you with an opportuity of giving the world a proof of the genuine temper of your charity, which, like that of your other virtues, will not bear to be out-done." Locke.

Ver. 9. *Ye know the grace of our Lord*, &c.] Rather, *the munificence*, or *liberality*;—the ſignification wherein St. Paul uſes χάρις frequently in this chapter. Heylin renders it *the bounty.*

Ver. 10. *But alſo to be forward*] *But alſo to exert yourſelves.* MS. Dr. Heylin reads the latter part of this verſe, *who have not only begun already to make a collection, but alſo were the firſt that propoſed it a year ag* not only to do, but alſo to be forward a year ago.

11 Now therefore perform the doing of it; that as *there was* a readineſs to will, ſo *there may be* a performance alſo out of that which ye have.

12 For if there be firſt a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eaſed, and you burdened:

14 But by an equality, *that* now at this time your abundance *may be a ſupply* for their want, and their abundance alſo may be *a ſupply* for your want; that there may be equality:

15 As it is written, He that *had gathered* much, had nothing over; and he that *had gathered* little, had no lack.

16 But thanks *be* to God, which put the ſame earneſt care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have ſent with him the brother, whoſe praiſe *is* in the goſpel, throughout all the churches;

19 (And not *that* only, but who was alſo choſen of the churches to travel with us with this grace, which is adminiſtered by us to the glory of the ſame Lord, and *declaration of* your ready mind:)

20 Avoiding this, that no man ſhould blame us in this abundance which is adminiſtered by us:

21 Providing for honeſt things, not only in the ſight of the Lord, but alſo in the ſight of men.

22 And we have ſent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do enquire* of Titus, *he is* my partner, and fellow-helper concerning you: or our brethren *be enquired of*, *they are* the meſſengers of the churches, *and* the glory of Chriſt.

24 Wherefore, ſhew *ye* to them, and before the churches, the proof of your love, and of our boaſting on your behalf.

CHAP. IX.

He yieldeth the reaſon why, though he knew their forwardneſs, yet he ſent Titus and his brethren beforehand: and proceedeth in ſtirring them up to a bountiful alms, as being but a kind of ſowing of ſeed, which ſhall return a great increaſe to them, and occaſion a great ſacrifice of thankſgivings unto God.

FOR as touching the miniſtering to the ſaints, it is ſuperfluous for me to write to you:

2 For I know the forwardneſs of your

Ver. 10. Gr. *willing*. Ch. ix. 2.—V. 12. Mark xii. 43. Luke xxi. 3.—V. 15. Exod. xvi. 18.—V. 17. Ver. 6.—V. 18. Ch. xii. 18. xiii. 14.—V. 19. Or, *gift*.—V. 21. Rom. xii. 17. Phil. iv. 8. 1 Pet. ii. 12.—V. 22. Or, he hath.—V. 23. Phil. ii. 25.—V. 24. Ch. vii. 14. ix. 2.——V. 1. 1 Cor. xvi. 1. Ch. viii. 4.

ago. He goes on to the next verſe, *Now therefore compleat it; that as you readily undertook it, ſo you may as readily perform it, each man according to his ability.*

Ver. 14. *But by an equality*] *But that of an equality your abundance,* &c. Doddridge. *I would only recommend an equality.* Heylin. The Apoſtle does not mean that Chriſtians are obliged to be all upon a level, but that there ought to be ſuch mutual aſſiſtance and relief amongſt them, as that the wants and neceſſities of all might be ſupplied; and in that ſenſe the moſt indigent might be brought nearer to an equality with the rich. The Chriſtians at Jeruſalem, for a good while, were in want of nothing; they who had lands or poſſeſſions ſold them, and they had all things in common: but now, at the diſtance of five and twenty years from that æra, the frequent loſſes they endured by confiſcations, &c. the increaſe of the number of Chriſtians, and the gradual conſumption of the money ariſing from ſales, reduced them to great extremities of poverty. But though the Jews were poor and oppreſſed, the Corinthians were rich and proſperous; and therefore there was no reaſon to expect that what the Apoſtle here mentions would ever happen to the latter,—that their [the *Jews'*] abundance ſhould be a ſupply for the want of the *Corinthians.* To this it may be ſufficient to reply, that all human affairs are unſtable and uncertain; Corinth itſelf, from great proſperity, had been utterly undone in the Roman war by Memmius ſome time before; or; ſuppoſing that no ſuch event ſhould happen to them again, yet particular perſons might be diſtreſſed, or the whole body of Chriſtians there reduced by perſecutions, though their city continued to flouriſh. See Doddridge, Wall, Grotius, and Calmet.

Ver. 15. *He that had gathered much,* &c.] See the note on Exod. xvi. 18.

Ver. 18. *The brother, whoſe praiſe is in the Goſpel*] This is generally ſuppoſed to have been *St. Luke,* who now was, and had been a long while St. Paul's companion in his travels. Many ancient Chriſtians underſtood the expreſſion, *whoſe praiſe in the Goſpel is in all the churches,* as referring to the univerſal approbation with which St. Luke's Goſpel was every where received. This may be included; but the Apoſtle's meaning ſeems more extenſive: "Whoſe praiſe is in the Goſpel, on account of the various and eminent ſervices which he has done for the intereſts of Chriſtianity, wherever his influence has extended, both by his writings and exhortations." See Locke, Whitby, Wall, and Gordon at Boyle's Lectures, p. 482.

Ver. 19. *And not that only,* &c.] This verſe is to be included in a parentheſis, and the continued ſenſe of ver. 18 and 20 will be, *We have ſent that brother—to avoid blame,* &c. Dr. Heylin tranſlates and connects the verſes from 18 to 21 thus: *A brother, who is not only famous for his ſucceſs in preaching the Goſpel,* ver. 19. *but alſo is particularly appointed by the churches to accompany me with this collection, which we ſhall diſpoſe of to the glory of God, and agreeably to your good intention.* ver. 20. (*I have uſed this precaution* [in having one joined with me] *to prevent any ſuſpicion that might be raiſed, upon my having the management of ſo large a ſum*; ver. 21. *For I am careful to conduct myſelf unblameably, not only in the ſight of the Lord, but alſo in the ſight of men.*)

Ver. 22, 23. *And we have ſent,* &c.] *We likewiſe ſend with them,* [Luke and Titus,] *another brother* [Apollos,] *whoſe zeal we have experienced upon many occaſions; and he is now more than ordinarily intent upon this, through the great confidence he has in you.* ver. 23. *For as to Titus, he is my companion and aſſiſtant in your affairs, and the other brethren are deputies of the churches, and* [have been inſtruments of] *the glory of Chriſt.* Heylin. Some critics propoſe a comma only at the end of the 22d verſe, and would connect the two thus; *We have ſent with them our brother—in the great confidence which we have in you, both on account of Titus, my partner and fellow-labourer for you; and in regard to our brethren, the Apoſtles or meſſengers of the churches, and the glory of Chriſt.* It is a great character which the Apoſtle gives of theſe *brethren,*—"the appointed and diſtinguiſhed *meſſengers of the churches, and the glory of Chriſt*;—men by whom the name of Chriſt is glorified." He had ſaid of himſelf and them before, ver. 21. that *they provided for things honeſt,* &c. willing that any one might inſpect their accounts, both on the creditor and debtor's ſide; a conduct eſpecially neceſſary for all thoſe who are intruſted with the diſtribution of charity. See Wall, Eſtius, and Bengelius.

Chap. IX. *Ver.* 1. *For as touching the miniſtering to the ſaints*] *Now concerning the miniſtration to the ſaints, it is ſuperfluous that I ſhould write* further *to you.* Doddridge. *It is ſuperfluous for me to write more to you, about the aſſiſtance which is preparing for the ſaints*; ver. 2. *For I am convinced of your generous inclination, and have boaſted of it to them,* &c. *—ſo that your zeal hath excited many others.* Heylin. By *Achaia* in this verſe, is meant the church of Corinth; which was made up of the inhabitants of that town, and of the circumjacent parts of Achaia. See ch. i. 1.

mind, for which I boaſt of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I ſent the brethren, leſt our boaſting of you ſhould be in vain in this behalf; that as I ſaid, ye may be ready:

4 Leſt haply, if they of Macedonia come with me, and find you unprepared, we (that we ſay not, ye) ſhould be aſhamed in this ſame confident boaſting.

5 Therefore I thought it neceſſary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the ſame might be ready as *a matter of* bounty, and not as *of* covetouſneſs.

6 But this *I ſay*, He which ſoweth ſparingly, ſhall reap alſo ſparingly; and he which ſoweth bountifully, ſhall reap alſo bountifully.

7 Every man according as he purpoſeth in his heart, *ſo let him give*; not grudgingly, or of neceſſity: for God loveth a chearful giver.

8 And God *is* able to make all grace abound towards you; that ye always having all ſufficiency in all things, may abound to every good work:

9 (As it is written, He hath diſperſed abroad; he hath given to the poor: his righteouſneſs remaineth for ever.

10 Now he that miniſtereth ſeed to the ſower, both miniſter bread for your food, and multiply your ſeed ſown, and increaſe the fruits of your righteouſneſs;)

11 Being enriched in every thing to all bountifulneſs, which cauſeth through us thankſgiving to God.

12 For the adminiſtration of this ſervice, not only ſupplieth the want of the ſaints, but is abundant alſo by many thankſgivings unto God;

13 (Whilſt by the experiment of this miniſtration they glorify God for your profeſſed ſubjection unto the goſpel of Chriſt, and for your liberal diſtribution unto them, and unto all *men*;)

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks *be* unto God for his unſpeakable gift!

V. 2. Ch. viii. 24. Ch. viii. 10.—V. 5. Gr. *bleſſing*. Or, *which hath been ſo much ſpoken of before.*—V. 6. Prov. xi. 24. xxii. 9. Gal. vi. 7, 9.—V. 7. Deut. xv. 7. Exod. xxv. 2. xxxv. 5. Prov. xi. 25. Ecclus. xxxv. 9, 10. Rom. xii. 8.—V. 8. Phil. iv. 19.—V. 9. Pſ. cxii. 9.—V. 10. Iſai. lv. 10. Matth. vi. 1.—V. 11. Or, *liberality*. Gr. *ſimplicity*. Ch. viii. 2. Ch. i. 11. iv. 15.—V. 15. Hebr. xiii. 16.

Ver. 4. *This ſame confident boaſting*] *This confidence of boaſting*. Wat.

Ver. 5. *Whereof he had notice before*] *Which had been ſpoken of before*, namely, to the Macedonian Chriſtians. ver. 2. Dr. Waterland, following a different reading [προεπαγγελμενην] renders it *before promiſed*. The word πλεονεξίαν, rendered *covetouſneſs*, ſignifies a kind of *extortion*, by which money is as it were *wrung by importunity* from perſons of a covetous diſpoſition; and by ſuch perſeverance and obſtinacy as covetous people themſelves make uſe of, where their own gain is concerned. And thus it is oppoſed to εὐλογία; what is *readily given*, and comes as it were with a bleſſing. See Doddridge and Raphelius.

Ver. 8. *All grace*] Rather *charitable gift*, or *liberality*; as χαρις ſignifies in the former chapter and as the context determines the ſenſe here. Markland is of opinion that ἔργον, *work*, at the end of this verſe, is brought in from the margin: which ſpoils the writer's ſenſe; who ſpeaks of *abounding in every good*, meaning riches; not *moral good*, which ἔργον ἀγαθὸν implies.

Ver. 9. *His righteouſneſs*] *His beneficence*. Vorſt. Phil. S. part i. p. 45. Waterland, and ſo ver. 10.

Ver. 10. *Now he that miniſtereth*, &c.] *Now may he that miniſtereth ſeed to the ſower, and bread for food, both miniſter and multiply your ſeed, and increaſe the fruits of your beneficence.* See Iſai. lv. 10. Matth. vi. 1, Locke, Piſcator, and Bengelius.

Ver. 11. *Being enriched*, &c.] This ſhould be connected with ver. 8. the 9th and 10th being in a parentheſis.

Ver. 12. *The adminiſtration of this ſervice*] This uſe of the word λειτουργία intimates, that it was to be conſidered not merely as an act of humanity, but of religion; moſt pleaſing to God, and ſuitable to the nature of the Goſpel diſpenſation. Comp. Heb. xiii. 16. and ſee the note on Rom. xv. 25.

Ver. 13. *Whilſt by the experiment*, &c.] *Having this proof of your charity; they will glorify God on account of that ſubjection to the Goſpel of Chriſt which you profeſs, and for your liberal diſtribution to them, as well as others:* ver. 14. *And they will pray for you, and bear a tender affection to you, upon account of the eminent grace which God hath beſtowed upon you.* Heylin, and Doddridge.

Ver. 15 *Thanks be unto God*, &c.!] Dr. Whitby underſtands this in the ſenſe following: "I adore God for this charitable temper in you, and other ſincere Chriſtians, by which God is glorified, the Goſpel adorned, the poor ſaints are refreſhed, and you fitted for an exceeding great reward." And thus underſtood, it is as remarkable a text as moſt in the Bible, to ſhew that every good affection in the human heart is to be aſcribed to a divine influence. Others however think, that as the invaluable *gift* of Chriſt was ſo familiar to the Apoſtle's mind, he rather, by a ſtrong and natural tranſition, glances on that. It appears, I think, plainly enough, that by the *unſpeakable gift*, the Apoſtle means that exceeding grace of God—his precious gift to the world through Chriſt, which he ſpeaks of in the preceding verſe, as bringing forth ſuch excellent fruits in the Corinthians. See Whitby, Doddridge, and L'Enfant.

REFLECTIONS ON CHAP. VIII. AND IX.

How peculiarly amiable does the Chriſtian liberality of theſe Macedonians appear (ch. viii. 1, 2.) when conſidered as *abounding in a great trial of affliction, and in the depth of their poverty!*—yet a poverty mingled with an abundance of joy, on account of that rich and happy ſtate into which the Goſpel had brought them, and the firſt-fruits of that glorious inheritance to which they were intitled by the tenor of it. They were *willing of themſelves* to contribute *even beyond their power*, (ver. 3.) as perſons of common generoſity would have eſtimated it. Nor did they, on their *dying beds*, repent ſuch an uſe of their property, or wiſh that it had been ſpent in gratifying their appetites, or hoarded for thoſe they were to leave behind them: nor do they *now* regret theſe liberalities, or complain that their expected *harveſt* is periſhed.

May we remember their example for imitation; nor let any, who have a *mite* to ſpare, be wholly deficient, how low ſoever their circumſtances may be; remembering that gracious complacency with which, where there is a *willing mind*, the ſmalleſt tribute to the treaſury of God is accepted;—*according to what a man hath, and not according to what he hath not.* ver. 12. To elevate us to the moſt generous efforts of overflowing benevolence, may we ever bear in mind that *grace of our Lord Jeſus Chriſt*, of which we all *know* ſomething, but which it is impoſſible we ſhould ever fully know, becauſe it paſſeth knowledge;—that *grace*, which engaged him, *when rich, for our ſakes to become poor*, that we might be *enriched by his poverty*. ver. 9. What have we, that deſerves to be called a poſſeſſion, which we do not hold by an act of divine bounty and grace?

Let us then conſider ourſelves as under indiſpenſable engagements, in conſequence of it, to conſecrate our all to him, conſcious that our all is but a low return for the infinite obligations under which he hath laid us. He hath contrived and determined that the *poor*, in ſome form or other, we ſhould *always have with us*, that we may *do them good* as a token of our gratitude to him. Let us faithfully aim to ſupply their need; and he who hath moſt, will have no ſuperfluity to throw away upon the luſts or vanities of life; and he who hath leaſt, will have no unſupplied lack: ver. 15. Thus the poor will rejoice in the relief of their neceſſities; and the rich, in the happieſt and moſt delightful uſe of their abundance.

The tenderneſs of *miniſters*, in all points where the comfort and edification of the church is concerned, is indeed matter of the higheſt moment; and where it is remarkable in its degree, it affords juſt cauſe of *thankſgivings* to God; for it is *he* who *puts into their hearts that earneſt care*; who excites and maintains every ſentiment of benevolence, when they offer themſelves willingly to any generous and charitable ſervice. ver. 16, 17. It is *grace* which has communicated whatever good is done; and it ought to be aſcribed to the glory of the ſame Lord from whom it comes; nor can it fail to loſe much of its value, if it be not directed to this ultimate, this ſupreme end.

CHAP. X.

Againſt the falſe apoſtles, who diſgraced the weakneſs of his perſon and bodily preſence, he ſetteth out the ſpiritual might and authority with which he is armed againſt all adverſary powers; aſſuring them, that at his coming he will be found as mighty in word, as he is now in writing, being abſent: and withal taxing them for reaching out themſelves beyond their compaſs, and vaunting themſelves into other men's labours.

NOW I Paul myſelf beſeech you, by the meekneſs and gentleneſs of Chriſt, who in preſence *am* baſe among you, but being abſent am bold toward you.

2 But I beſeech you, that I may not be bold when I am preſent, with that confidence wherewith I think to be bold againſt ſome, which think of us, as if we walked according to the fleſh.

3 For though we walk in the fleſh, we do not war after the fleſh:

4 (For the weapons of our warfare *are* not carnal, but mighty through God, to the pulling down of ſtrong holds;)

5 Caſting down imaginations, and every high thing that exalteth itſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt;

6 And having in a readineſs to revenge all diſobedience, when your obedience is fulfilled.

Ver. 1. Rom. xii. 1. Or, *in outward appearance.*—V. 2. 1 Cor. iv. 21. Ch. xiii. 10. Or, *reckon.*—V. 4. Epheſ. vi. 13. 1 Tim. i. 18. Acts vii. 22. Or, *to God.* Jer. i. 10.—V. 5. Or, *reaſonings.*—V. 6. Ch. ii. 9.

When the Corinthians deſired to depoſit their alms in the hands of St. Paul, (ver. 20.) they certainly acted a very wiſe part, as no man living could have rendered them more ſecure, as to the fidelity or the diſcretion of the diſtribution: and yet we ſee, that high as the Apoſtle's character ſtood, and though he had ſo often given, and was daily renewing ſuch ſtriking demonſtrations both of his wiſdom and integrity,—he neverthelеſs would not undertake the truſt *alone*, but uſed all proper methods to approve his exactneſs in the management thereof, even to ſtrangers; *providing things honeſt* and laudable, *not only in the ſight of God, but alſo of men.* ver. 21.

May miniſters be often thus employed, as the *almoners* of perſons richer than themſelves;—(as their readineſs to help the poor in their *temporal* affairs may, and has often been found greatly to promote their uſefulneſs in *ſpirituals*,) and may they appear to have managed their truſt with the like conſcious and delicate honour. May they ſhew a diſpoſition like that of St. Paul, to aſſiſt in eſtabliſhing and advancing the characters of their *younger brethren*, and introducing them into eſteem and confidence. ver. 23. Thus will they indeed moſt effectually ſtrengthen their own hands, and edify and comfort the churches: thus will they prove the *glory of Chriſt* themſelves in the preſent age, and be the means of raiſing up others, who may eminently deſerve that illuſtrious title in ſucceeding generations.

Let us obſerve with pleaſure the happy addreſs of the Apoſtle, ch. ix. 2. a felicity, not the reſult of craft, but of that amiable temper which was ſo natural to him. He pleads the *high opinion* he had entertained of his Corinthian friends, and the honourable things he had *ſaid* of them; ver. 5. expreſſing his perſuaſion of their readineſs to give, as a matter of bounty, not of conſtraint. He leads them to the inexhauſtible ſtores of the divine *liberality*, from which they had received their preſent all; from which he wiſhes they may receive more and more: and this not that theſe ſupplies might be ignobly conſumed in ſelf-gratifications, but employed in acts of the nobleſt beneficence. ver. 5—8. He repreſents to them the *thankſgivings* it had already occaſioned to GOD, the refreſhment it had adminiſtered to the ſaints, the *honour* it did to their character and profeſſion, and the *eſteem* and friendſhip for them, which it excited in the minds of thoſe, who, though unacquainted with them, were well affected towards their happineſs, in conſequence of this honourable ſpecimen of their character. ver. 9—13. Who could withſtand the force of ſuch oratory? No doubt it was effectual to cultivate the temper it applauded, and to add a rich abundance to the fruits of their righteouſneſs.

Let us then apply the thoughts here ſuggeſted for our own inſtruction, to excite us to abound in acts of *liberality*, and to preſent them to God with that *chearfulneſs* which he loves. To him let us continually look, to make all grace abound in us, and ſeek a *ſufficiency* in all things relating to this preſent life, chiefly that we may be ready to every good work; that ſo our liberality may ſtill endure, and *that the multiplication of our ſeed ſown may increaſe the fruits of our righteouſneſs.* To God be the praiſe of all aſcribed. He miniſters *ſeed to the ſower*; He ſupplies *bread for food*; (ver. 10.) He calls up the bleſſings of harveſt; He enſures the advantages of commerce. May we praiſe him *ourſelves*, and by the ready communication of the good things which he hath given us to thoſe that want, not only ſupply their neceſſities, but give them cauſe to *abound in thankſgiving to God*, as well as in *prayer* for us; while they ſee and acknowledge that exceeding grace, which is the ſpring of every generous motion in the human heart, and to which therefore be the *glory* of all!

To conclude, happy ſhall we be, if we learn that pious and evangelical turn of thought ſuggeſted by St. Paul, ver. 15. if by all the other *gifts of God*, we are thus led up to the firſt and greateſt *unſpeakable* gift of his love and mercy to ſinful men. From thence ſurely we may encourage our hopes of whatever elſe is neceſſary and deſirable; for, as this great Apoſtle elſewhere argues,—*he that ſpared not his own Son, but delivered him up for us all*, how is it poſſible that he ſhould not be ready *with him alſo freely to give us all things* that are truly good for us! Rom. viii, 32.

Chap. X. *Ver.* 1.] St. Paul having finiſhed his exhortation to liberality in the collection for the Chriſtians at Jeruſalem, he reſumes his former argument, and proſecutes the main purpoſe of this Epiſtle; which was totally to reduce and put a final end to the adverſe faction,—which ſeems not yet to be intirely extinct,—by bringing the Corinthians wholly off from the falſe apoſtle, to whom they had adhered, and to re-eſtabliſh himſelf and his authority in the minds of all the members of that church. Thinking it fit to forbear all ſeverity, till he had by fair means reduced as many of the contrary party as he could, (ſee ver. 6.) he begins his diſcourſe here by conjuring them by *the meekneſs and gentleneſs of Chriſt*, as an example which might excuſe his delay of inflicting puniſhment upon the ringleaders and chief offenders, without giving them reaſon to think it was for want of power. It ſeems very probable that they had upbraided and reflected upon him in ſome ſuch language as that in the cloſe of the verſe: But there was a ſenſe in which he was indeed *lowly* amongſt them, his preſence having nothing majeſtic. See ver. 10. Doddridge, and Locke. Inſtead of *baſe*, Dr. Waterland and Heylin read *mean.*

Ver. 2. *As if we walked according to the fleſh*] "As if in my conduct and miniſtry I regulated myſelf wholly by carnal conſiderations, by low and mercenary views." Locke.

Ver. 3. *For though we walk*, &c.] "For though we inhabit mortal bodies, and are obliged in ſome reſpects to ſtoop to the care of them; yet we do not manage that important war in which we are engaged, *according to the fleſh*; by carnal methods, or with worldly and intereſted views." Doddridge and Locke. Cradock explains this ſomewhat differently: "Though we are not free from a mixture of human infirmities, yet I do not exerciſe my apoſtolical power in a weak manner, as either fearing or flattering men; but uſe ſuch ſpiritual weapons, as Chriſtian fortitude, zeal, freedom in ſpeaking the truths of God, and courage in adminiſtering the cenſures of the church; which, through the divine concurrence are very effectual." An ingenious critic would render the verſe thus: *For, walking* IN *the fleſh, not* ACCORDING TO *the fleſh, we carry on our warfare.* See Junius and Oſterman.

Ver. 4. (*For the weapons of our warfare*, &c.] What are the *carnal weapons*, and thoſe oppoſed to them, which he calls *mighty through God*, [*exceeding powerful.* Wat. and MS.] may be ſeen, if we read and comp. 1 Cor. i. 23, 24. with the 2d chapter, 1—13. and 2 Cor. iv. 2—6. Locke.

Ver. 5. *And bringing into captivity every thought*] The ſoul ſeeing its fortifications demoliſhed, ſubmits to the conqueror, and then every thought, every reaſoning takes law from him. Nothing is admitted which contradicts the Goſpel, Chriſt being acknowledged as abſolute maſter. The former clauſe ſhews how ready men are to fortify themſelves againſt him, and to raiſe as it were one barrier behind another, to obſtruct his entrance into the ſoul. See Rom. xv. 18, 19. Doddridge, Calmet, and L'Enfant.

Ver. 6. *And having in a readineſs*, &c.] Thoſe whom the Apoſtle here addreſſes are the Corinthian converts, to whom this Epiſtle is written: Some of theſe had been drawn into a faction againſt him; theſe he had been and was endeavouring to bring back to that obedience in which the reſt had continued to him, as an Apoſtle of Chriſt. The Corinthians of theſe two ſorts are thoſe he means, when he ſays to them, ch. ii. 3. and vii. 13, 15. *you all*; that is, "all you Chriſtians of Corinth and Achaia:" for he who had raiſed the faction amongſt them, and given ſo much trouble to St. Paul, was a ſtranger and a Jew, (ch. xi. 22.) crept in amongſt them, after St. Paul had gathered and eſtabliſhed that church. Of *him* the Apoſtle ſeems to have no hopes, ch. xi. 13—15. and therefore he every where threatens, and here particularly, in the preſent and 11th verſe, to make an example of him and his adherents, (if any were ſo obſtinate

7 Do ye look on things after the outward appearance? if any man truſt to himſelf, that he is Chriſt's, let him of himſelf think this again, that as he *is* Chriſt's, even ſo *are* we Chriſt's.

8 For though I ſhould boaſt ſomewhat more of our authority, which the Lord hath given us for edification, and not for your deſtruction, I ſhould not be aſhamed:

9 That I may not ſeem as if I would terrify you by letters.

10 For *his* letters (ſay they) *are* weighty and powerful, but *his* bodily preſence *is* weak, and *his* ſpeech contemptible.

11 Let ſuch an one think this, that ſuch as we are in word by letters, when we are abſent, ſuch *will we be* alſo in deed, when we are preſent.

12 For we dare not make ourſelves of the number, or compare ourſelves with ſome that commend themſelves: but they meaſuring themſelves by themſelves, and comparing themſelves amongſt themſelves, are not wiſe.

13 But we will not boaſt of things without *our* meaſure, but according to the meaſure of the rule which God hath diſtributed to us; a meaſure to reach even unto you.

14 For we ſtretch not ourſelves beyond *our meaſure*, as though we reached not unto you: for we are come as far as to you alſo, in *preaching* the goſpel of Chriſt:

15 Not boaſting of things without *our* meaſure, *that is*, of other men's labours; but having hope, when your faith is increaſed, that we ſhall be enlarged by you according to our rule abundantly,

16 To preach the goſpel in the *regions* beyond you, *and* not to boaſt in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himſelf is approved, but whom the Lord commendeth.

CHAP. XI.

Out of his jealouſy over the Corinthians, who ſeemed to make more account of the falſe apoſtles than of him, he entereth into a forced commendation of himſelf, of his equa-

Ver. 7. 1 Cor. xiv. 37. 1 John iv. 6. 1 Cor. iii. 23. Ch. xi. 23.—V. 8. Ch. xiii. 10. Ch. xii. 6.—V. 10. Gr. *ſaith he.* 1 Cor. ii. 3, 4.—V. 12. Ch. iii. 1. and v. 12. Or, *underſtand it not.*—V. 13. Or, *line.*—V. 15. Rom. xv. 20. Or, *magnified in you.*—V. 16. Or, *rule.*—V. 17. Iſai. lxv. 16. Jer. ix. 24. 1 Cor. i. 31.—V. 18. Prov. xxvii. 2. Rom. ii. 29. 1 Cor. iv. 5.

as ſtill to remain with him,) when he had brought back all the Corinthians whom he could hope to prevail upon. It ſhould be remembered, that before this time the Apoſtle had ſmitten Elymas with blindneſs; and it is highly probable, from this whole paſſage before us, that ſome other miracles of this awful kind had been wrought by him, though they are not recorded in Scripture. See Locke and Doddridge.

Ver. 8. *Somewhat more*] See ch. xi. 23. The next clauſe contains another reaſon inſinuated by the Apoſtle for his forbearing any ſeverity for the preſent towards them. *I ſhould not be aſhamed*, infers, "Becauſe the truth would juſtify me in it." See Locke.

Ver. 10. *His bodily preſence weak*, &c.] Chryſoſtom, Nicephorus, and Lucian relate of St. Paul, that his ſtature was low, his body crooked, and his head bald; which ſeem to be the infirmities here referred to. Some think he had alſo an impediment in his ſpeech; but there does not appear to be any ſufficient teſtimony of that. See on ch. xii. 7. and Witſius's *Meletem.*

Ver. 12. *But they meaſuring themſelves by themſelves*] Dr. Whitby would render it *meaſuring themſelves by one another*; as if they compared themſelves with their falſe apoſtles, and grew proud in the degree in which they reſembled them in acuteneſs and eloquence, or other things on which thoſe deceitful teachers valued themſelves. But it is more natural to think the meaning is, "They looked continually on themſelves, ſurveying their own great imaginary furniture, but not conſidering the vaſtly ſuperior abilities of many others; and ſo formed a diſproportionate opinion of themſelves:" and this is every where one of the greateſt ſources of pride. Mr. Locke obſerves, that this is ſpoken ironically. Ἐν ἑαυτοῖς, *amongſt themſelves*, ſhould rather be rendered *within themſelves*; for in all likelihood the faction and oppoſition againſt St. Paul was made by one perſon, as before obſerved; for though he ſpeaks here in the plural number, which is the more ſoft and decent way in ſuch caſes, yet we ſee in the foregoing verſes he ſpeaks directly and expreſly as of one perſon; and therefore ἐν ἑαυτοῖς may moſt conſonantly with the Apoſtle's meaning be underſtood to ſignify *within themſelves*; that is, with what they find in themſelves: the whole paſſage ſhewing, that this perſon made an eſtimate of himſelf only by what he found in himſelf, and thereupon preferred himſelf to St. Paul, without conſidering what St. Paul was, or had done. Inſtead of *are not wiſe*, Mr. Locke reads *do not underſtand*; namely, that they ought not to intrude themſelves into a church planted by another man, and there vaunt and ſet themſelves above him who planted it,—which is the meaning of the following verſes. It may be proper juſt to obſerve, that Bos has taken great pains to prove, that to *meaſure oneſelf by oneſelf*, is a phraſe which expreſſes modeſty, and making a right eſtimate of ourſelves and others:—and taking συνιεσιν not for a verb, but for the dative of a participle, he would render it, *we meaſure ourſelves by ourſelves, and compare ourſelves with ourſelves, not with the wiſe*; that is, ironically, "not with ſuch wiſe men as theſe." Dr. Waterland gives this verſion, which he ſeems to approve; but the ſenſe above offered ſeems moſt natural. Markland gives a different reading; *But do not perceive that they fix the meaſure of themſelves in themſelves, and that they compare themſelves with themſelves.*

Ver. 13. *Without our meaſure*] Ἄμετρα, here and in ver. 15. doth not ſignify *immenſe*, or *immoderate*, but ſomething which had not been meaſured out and allotted to him; ſomething which is not committed to him, nor within his province. Locke.

Ver. 14. *For we are come as far*, &c.] This ſeems to charge the falſe apoſtle, who had cauſed all this diſturbance in the church of Corinth, that without being appointed to it, without preaching the Goſpel in his way thither, as became an Apoſtle, he had crept into that church. Locke.

Ver, 15, 16. *Not boaſting*, &c.] That is, "Not intermeddling, or aſſuming to myſelf an authority to meddle, or honour for doing ſo." St. Paul here viſibly taxes the falſe Apoſtle for coming into a church converted and gathered by another, and there pretending to be ſomebody, and to rule all. This is another thing which renders it probable that the oppoſition made to St. Paul was but by one man, who had placed himſelf at the head of the faction; for it is plain that it was a ſtranger who came thither after St. Paul had planted this church, who pretending to be more an apoſtle than St. Paul, with greater illumination and more power, ſet up againſt him, to govern that church, and withdraw the Corinthians from following the rules and doctrines of St. Paul. Now it can never be ſuppoſed to be a combination of men who came to Corinth with that deſign; nor that they were different men, who came thither ſeparately, each ſetting up for himſelf; for then they would have fallen out one with another, as well as with St. Paul, and in both caſes he muſt have ſpoken of them in a different way from what he does now. The ſame character and carriage is given to them throughout both theſe Epiſtles; and in 1 Cor. iii. 10. he plainly ſpeaks of *one man.* That ſetting up thus to be a preacher of the Goſpel among thoſe who were already Chriſtians, was looked upon by St. Paul to be a fault, we learn from Rom. xv. 20. Inſtead of—*meaſure, that is, of other mens labours.* ver. 15. the MS reads *meaſure in other mens labours*; and inſtead of *another man's line*, ver. 16. ſome would read *another man's rule* or *province.* It is certain the Apoſtle did go to places already converted, to confirm and eſtabliſh his brethren in the faith; but this was chiefly where he had himſelf planted churches: though he might take ſome others in his way, which it would have been affectation and diſreſpect, rather than modeſty, to have avoided. But he did not *boaſt* in churches thus viſited, as if he were the founder of them, as his oppoſers probably did; pouring contempt on St. Paul's labours, as if they were hardly to be called Chriſtian churches, which he had left, as they pretended, in ſo unformed and unfiniſhed a ſtate. See Locke, Doddridge, and Heylin.

Ver. 18. *But whom the Lord commendeth*] Particularly by the gifts of the Holy Ghoſt. It is of theſe weapons of his warfare that St. Paul ſpeaks in this chapter; and it is by them that he intends to try which is the true Apoſtle, when he comes to them. Locke.

lity with the chief apoſtles, of his preaching the goſpel to them freely, and without putting them to any charge: ſhewing that he was not inferior to thoſe deceitful workers in any legal prerogative; and in the ſervice of Chriſt, and in all kind of ſufferings for his miniſtry, far ſuperior.

WOuld to God ye could bear with me a little in *my* folly; and indeed bear with me.

2 For I am jealous over you with godly jealouſy: for I have eſpouſed you to one huſband, that I may preſent *you as* a chaſte virgin to Chriſt.

3 But I fear leſt by any means, as the ſerpent beguiled Eve through his ſubtilty, ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt.

4 For if he that cometh preacheth another Jeſus, whom we have not preached, or *if* ye receive another ſpirit, which ye have not received, or another goſpel, which ye have not accepted, ye might well bear with *him.*

5 For I ſuppoſe I was not a whit behind the very chiefeſt apoſtles.

6 But though *I be* rude in ſpeech, yet not in knowledge; but we have been throughly made manifeſt among you in all things.

7 Have I committed an offence in abaſing myſelf, that ye might be exalted, becauſe I have preached to you the goſpel of God freely?

8 I robbed other churches, taking wages *of them,* to do you ſervice.

9 And when I was preſent with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia ſupplied: and in all things I have kept myſelf from being burdenſome unto you, and *ſo* will I keep *myſelf.*

10 As the truth of Chriſt is in me, no man ſhall ſtop me of this boaſting in the regions of Achaia.

11 Wherefore? becauſe I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occaſion from them which deſire occaſion; that wherein they glory, they may be found even as we.

13 For ſuch *are* falſe apoſtles, deceitful

Ver. 1. Ver. 16. Ch. v. 13. Or, *you do bear with me.*—V. 2. Gal. iv. 17, 18. 1 Cor. iv. 15. Col. i. 28. Lev. xxi. 13.—V. 3. Gen. iii. 4. John viii. 44. Epheſ. vi. 24.—V. 4. Gal. i. 7, 8. Or, *with me.*—V. 5. 1 Cor. xv. 10. Ch. xii. 11. Gal. ii. 6.—V. 6. 1 Cor. i. 17. ii. 1, 13. Epheſ. iii. 4. Ch. iv. 2. v. 11. xii. 12.—V. 7. 1 Cor. ix. 6, 12. Ch. x. 1.—V. 9. Ch. xii. 13. 1 Theſſ. ii. 9. 2 Theſſ. iii. 8, 9. Phil. iv. 10, 15. Ch. xii. 16.—V. 10. Rom. ix. 1. Gr. *this boaſting ſhall not be ſtopped in me.* 1 Cor. ix. 15. V. 12. 1 Cor. ix. 12.—V. 13. Rev. ii. 2.

Chap. XI. *Ver.* 1. *Would to God you could bear*] *Would you could bear.* Wat. St. Paul modeſtly calls his ſpeaking in his own defence *folly.* From hence to the 6th verſe he ſhews, that the pretended apoſtle, bringing to them no other Saviour or Goſpel, nor conferring greater power of miracles than himſelf, was not to be preferred before him. See Locke, and ch. v. 12, 13.

Ver. 2. *That I may preſent you as a chaſte virgin*] This is greatly illuſtrated by recollecting, that there was an officer among the Greeks, whoſe buſineſs it was to educate and form young women, eſpecially thoſe of rank and figure, deſigned for marriage; and then to preſent them to thoſe who were to be their huſbands: and if this officer permitted them, through negligence, to be corrupted, between the eſpouſals and conſummation of the marriage, great blame would naturally fall upon him. Some, conſidering the ſentence *for I have eſpouſed,* &c. as a parentheſis, tranſpoſe the paſſage, and read the verſe thus: *For I am jealous over you with a godly jealouſy, that I may preſent you as a chaſte virgin to Chriſt; for I have eſpouſed you to one huſband.* See Doddridge, Raphelius, and Heylin.

Ver. 3. *Leſt by any means,* &c.] *Leſt by ſome means or other,* &c. Wat. and MS. As the ſucceſs of the ſerpent againſt Eve lay in falſe pretences and inſinuations, ſo the ſucceſs of the falſe Apoſtles was owing to deceitful pretenſions and inſinuations likewiſe. The *ſimplicity that is in,* or rather *towards Chriſt,* anſwers to *one huſband* in the preceding verſe; for ἓν, *one,* is not uſed there without meaning, but plainly implies thus much: "I have formed and fitted you for one perſon alone, one huſband, who is Chriſt: I am greatly concerned that you may not be drawn aſide from that ſubmiſſion, that obedience, that temper of mind, which is owing to him; for I hope to put you into his hands, poſſeſſed with pure virgin thoughts, wholly fixed on him, not divided, nor roving after any other, that he may take you to wife, and marry you to himſelf for ever." It is plain their perverter who oppoſed St. Paul was a Jew, as we have ſeen. Of all who profeſſed Chriſtianity, the Jews were they who gave St. Paul moſt trouble and oppoſition; for they having ſet their hearts upon their own religion, endeavoured to blend Judaiſm and Chriſtianity together. We may ſuppoſe the caſe here to be much the ſame with that which he more fully expreſſes in the Epiſtle to the Galatians, particularly ch. i. 6—12. ch. iv. 9—21. and v. 1—13. The meaning of the place before us ſeems to be this: "I have taught you the Goſpel alone, in its pure and unmixed ſimplicity, by which only you can be united to Chriſt; but I fear leſt this your new Apoſtle ſhould draw you from it, and that your minds ſhould not adhere ſingly and ſimply to what I have taught, but ſhould be corrupted by a mixture of Judaiſm." St. Paul expreſſes Chriſtians being delivered from the law, and their freedom from the ritual obſervances of the Jews in like manner, by their being *married to Chriſt,* Rom. vii. 4. which place may give ſome light to this. See Locke, Doddridge, and Rymer on Revelation, p. 79.

Ver. 5. *Ye might well bear,* &c.] *You would kindly,* &c. Wat.

Ver. 6. *Rude in ſpeech*] The word ἰδιώτης, rendered *rude,* ſignifies *a private man*; one who can ſpeak no better than the generality of his neighbours, being unformed by the rules of eloquence: And this is perfectly conſiſtent with that great natural pathos which we find in this Apoſtle's writings; ſo that there is no need of recurring here, with Dr. Whitby, to the ſuppoſed impediment in St. Paul's ſpeech, which, allowing it ever ſo certain a fact, could not properly be expreſſed by this phraſe. The Archbp. of Cambray has a very pertinent remark on this expreſſion; namely, "That this might well be the caſe, though St. Paul ſhared ſo largely in the gift of tongues; as, when he was at Tarſus, he probably learned a corrupt kind of Greek ſpoken by the inhabitants of that place; for we have reaſon to believe, that with reſpect to any of the languages which the Apoſtles had learned in a natural way, the Spirit left them to ſpeak as before." See Doddridge, Whitby, and Cambray on Eloquence, p. 136.

Ver. 7. *Have I committed an offence*] The adverſe party made it an argument againſt St. Paul that he was no Apoſtle, ſince he took nothing among the Corinthians for his maintenance: 1 Cor. ix. 1—3. Another objection raiſed againſt him on this account was, that he *loved them not.* ver. 11. This he anſwers here by giving another reaſon for ſo doing. A third allegation was, that it was only a *crafty* trick in him to *catch* them; ch. xii. 16. which he anſwers there. Locke.

Ver. 8 .*I robbed other churches*] "*I* may almoſt, in this ſenſe, be ſaid to have *robbed other churches*; ſo freely have I received from them, at leaſt *taking wages* as it were *of them, for waiting upon you*; for indeed I received a kind of ſtipend from them while I abode at Corinth." The word ἐσύλησα, rendered *robbed,* properly ſignifies, *I took the ſpoils:* It is a military term, as is the next alſo, ὀψώνιον, *wages,* or rather *pay.* See Bengelius, L'Enfant, and Mintert.

Ver. 9. *I was chargeable to no man*] Beza would render it, *I was not idle at any man's expence.* The word νάρκη, (from whence κατενάρκησα,) implies a *benumbed inactive ſtate,* to which no man ſeems to have been leſs obnoxious than St. Paul. See Beza, and Stockius.

Ver. 12. *That I will do*] Rather, *And will do*; ſo the words ſtand in the Greek, and do not refer to ver. 10. as a profeſſion of St. Paul's reſolution to take nothing from them; but to ver. 11. to which they are joined, ſhewing that his refuſing any reward from them was not out of unkindneſs, but for another reaſon;" —*What I do, and will do, is, that I may cut off all occaſion,* &c." The Jews had a maxim among them: "That it was better for their wiſe men to ſkin dead beaſts for a living, than to aſk a maintenance from the generoſity of thoſe whom they taught:" But it plainly appears, that whatever the falſe apoſtles might boaſt on this head, there was no foundation for it. Comp. ver. 20. 1 Cor. ix. 12. and ſee Locke, and Doddridge.

Ver. 13. *For ſuch are falſe apoſtles*] They had queſtioned St. Paul's apoſtleſhip, 1 Cor. ix. becauſe of his not taking a maintenance from the Corinthians. He here directly, and without reſerve, declares *them* to be no true apoſtles. Locke.

workers, transforming themſelves into the apoſtles of Chriſt.

14 And no marvel; for Satan himſelf is transformed into an angel of light.

15 Therefore *it is* no great thing if his miniſters alſo be transformed as the miniſters of righteouſneſs; whoſe end ſhall be according to their works.

16 I ſay again, Let no man think me a fool; if otherwiſe, yet as a fool receive me, that I may boaſt myſelf a little.

17 That which I ſpeak, I ſpeak *it* not after the Lord, but as it were fooliſhly, in this confidence of boaſting.

18 Seeing that many glory after the fleſh, I will glory alſo.

19 For ye ſuffer fools gladly, ſeeing ye *yourſelves* are wiſe.

20 For ye ſuffer if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himſelf, if a man ſmite you on the face.

21 I ſpeak as concerning reproach, as though we had been weak. Howbeit, wherein ſoever any is bold, (I ſpeak fooliſhly) I am bold alſo.

22 Are they Hebrews? ſo *am* I. Are they Iſraelites? ſo *am* I. Are they the ſeed of Abraham? ſo *am* I.

23 Are they miniſters of Chriſt? (I ſpeak as a fool) I *am* more; in labours more abundant, in ſtripes above meaſure, in priſons more frequent, in deaths oft.

24 Of the Jews five times received I forty *ſtripes* ſave one.

25 Thrice was I beaten with rods, once was I ſtoned, thrice I ſuffered ſhipwreck, a night and a day I have been in the deep;

26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderneſs, *in* perils in the ſea, *in* perils among falſe brethren;

27 In weарineſs and painfulneſs, in watchings often, in hunger and thirſt, in faſtings often, in cold and nakedneſs.

28 Beſides thoſe things that are without,

Ver. 13. Phil. iii. 2.—V. 14. Gal. i. 8.—V. 15. Ch. iii. 9. Phil. iii. 19.—V. 16. Ch. xii. 6. Or, *ſuffer.*—V. 17. 1 Cor. vii. 6, 12. Ch. ix. 4.—V. 18. Phil. iii. 3, 4.—V. 21. Ch. x. 10.—V. 22. Acts xxii. 3. Rom. xi. 1. Phil. iii. 5.—V. 23. 1 Cor. xv. 10. Acts ix. 16. xxi. 11. Ch. vi. 4. 1 Cor. xv. 31. Ch. i. 10. iv. 11.—V. 24. Deut. xxv. 3.—V. 25. Acts xvi. 22. Acts xiv. 19. Acts xxvii. 41.

Ver. 16. *I ſay again, Let no man think,* &c.] St. Paul goes on in his juſtification, reflecting upon the carriage of the falſe apoſtle towards the Corinthians; ver. 16—21. He compares himſelf with the falſe apoſtle in what he boaſts of, as being *an Hebrew,* ver. 21, 22. or, *miniſter of Chriſt,* ver. 23. and then enlarges upon his labours and ſufferings. Locke.

Ver. 17. *In this confidence of boaſting*] It ſeems indeed not very juſt and natural to interpret this as ſpoken by immediate ſuggeſtion; yet it being, in preſent circumſtances, very proper that the Apoſtle ſhould ſpeak thus, the Holy Spirit might, by a general, though unperceived influence, lead him into this tract of thought and expreſſion; and though ſuch apologies might ſeem beneath the dignity of an Apoſtle's character, yet that very conſideration is an excellent, and moſt uſeful example of humility to all Chriſtians, and eſpecially to miniſters. See Doddridge, and Lowth on Inſpiration.

Ver. 20. *If a man bring you into bondage,* &c.] This is ſpoken ironically, to expreſs their bearing with the inſolence and covetouſneſs of their falſe apoſtle. The *bondage* here meant was ſubjection to the will of that apoſtle, as appears from the following particulars of this verſe,—and not ſubjection to the Jewiſh rites; for, had that been the caſe, St. Paul was ſo zealous againſt it, that he would have ſpoken more plainly and warmly, as we ſee in his Epiſtle to the Galatians; and not have touched it thus only by the bye, in a doubtful expreſſion. Beſides, it is plain that no ſuch thing was yet attempted openly, only St. Paul was afraid of it. See ver. 3. The meaning of the whole verſe is, "*You bear with it, if a man bring you into bondage*; that is, domineer over you, and uſe you like his bondmen and ſlaves: *If he make a prey of you,* and almoſt devour you by his exorbitant demands; *if he make a gain of you,* that is, take or extort preſents or a ſalary from you; *if he be elevated* and high amongſt you; *if he ſmite you on the face*; that is, if he treats you in the moſt contumelious, diſgraceful, and debaſing manner." See Locke, and Whitby. Some would render this and the preceding verſe, (and I think with more force,) as follows; ver. 19. *Wiſe as you are, ye bear with fools gladly:* ver. 20. *But, do you bear it if any man bring you into bondage? If,* &c.?

Ver. 21. *I ſpeak as concerning reproach*] *Do I ſpeak this by way of diſhonour, as if we ourſelves were weak? Surely, in whatſoever any one elſe may be confident, (I ſpeak it in folly) I alſo am confident.* Doddridge. Heylin renders the verſe thus: *I ſpeak of diſgraces which touch me, as if I had ſuffered them myſelf; but in whatſoever any of them dare to boaſt, (I ſpeak fooliſhly) I dare the ſame.*

Ver. 22. *Are they Hebrews?*] Mr. Locke obſerves, that though the Apoſtle makes uſe of the plural number *they,* it is his opinion that he means but one perſon; as after, when he ſays *we,* he means only himſelf; the reaſon whereof hath been elſewhere given. "*Are they Hebrews* by language? ſays the Apoſtle, capable of conſulting the Scriptures in the original, with all the advantages which a familiar acquaintance with that tongue from their childhood can give them?—*So am I: Are they Iſraelites* by birth?—Not deſcended from Eſau, or any other branch of the family but that on which the bleſſing was entailed?—*So am I. Are they of the ſeed of Abraham,* both by the father's and mother's ſide, not proſelytes, or of mingled deſcent?—*So am I*; and can trace up as fair and clear a genealogy through the tribe of Benjamin, to the father of the faithful." See Locke, Doddridge, Whitby, and on Acts vi. 1.

Ver. 23. *I am more*] *I am more ſo.* Wat. *In ſtripes above meaſure,* ſhould rather be read (with Dr. Waterland) *in ſtripes far exceeding*; for theſe words, as the other particulars of the verſe, ſhould be taken comparatively, with reference to the falſe Apoſtle; with whom St. Paul is comparing himſelf in the miniſtry of the Goſpel. Unleſs this be ſo underſtood, there will ſeem to be a diſagreeable tautology in the following verſes; which, taking theſe words in a comparative ſenſe, are proofs of his ſaying, *In ſtripes I am exceedingly beyond him; for, of the Jews five times,* &c. See Locke, and on Deut. xxv. 3.

Ver. 25. *Thrice was I beaten with rods*] See Matth. xxvii. 26. Mark xv. 15. John xix. 1. The *wreck* at Malta happened long after this time; ſo that it muſt have been the *fourth* ſhipwreck St. Paul ſuffered. Had the inhabitants of that iſland been informed of this circumſtance, they would have been confirmed in their ſuſpicions of his being a very bad man; but this remarkably ſhews us, that a ſeries of what the world calls "misfortunes from the hand of Providence," may befal the beſt and worthieſt of mankind. Νυχθήμερον, rendered *a day and a night,* ſignifies "a natural day, including the hours of light and darkneſs." St. Paul was, during ſuch a natural day, in the deep; probably floating on the remainders of the wreck, and juſt on the point of being waſhed away and ſunk every moment. As Βυθὸς, the word here uſed, and rendered *the deep,* was the name of *a deep dungeon* at Cyzicum, in the Propontis, Dr. Hammond conjectures that St. Paul was *caſt into it,* as he paſſed from Troas to that city: But the interpretation above given ſeems more eaſy and natural. See Locke, Doddridge, and Hammond.

Ver. 26. *In perils of waters*] *Of rivers.* MS. The word ſhould certainly be ſo rendered, to contra-diſtinguiſh theſe hazards, from thoſe which he underwent by *ſea. In the city,* means not only in Jeruſalem, but in other cities, in oppoſition to *perils in the wilderneſs.* The Apoſtle poſſibly mentions *falſe brethren* laſt, as apprehending peculiar danger from their efforts among the Corinthians. See Doddridge, and Locke.

Ver. 27. *In weарineſs and painfulneſs*] The latter of the words here uſed, Μόχθος, is more expreſſive than the former, Κόπος: It ſignifies not only ſtrenuous labour, but ſuch as proceeds to a degree of fatigue. What an idea does this verſe give us of the Apoſtle's fidelity and zeal! How hard was it for a man of a genteel and liberal education, as St. Paul was, to bear ſuch rigours, and to wander about like a vagabond, hungry, and almoſt naked; yet coming into the preſence of perſons of high life, and ſpeaking in large and various aſſemblies, on matters of the utmoſt importance! See Doddridge, lord Lyttelton on St. Paul's Converſion, and the *Reflections.*

Ver. 28. *Beſides thoſe things that are without*] *Beſide foreign affairs, the care of all the churches is ruſhing in upon me every day.* Doddridge. Others would read, *Beſides what is excluſive of theſe things, the care of* that which cometh upon me daily; the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I muſt needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not:

32 In Damaſcus the governor under Aretas the king, kept the city of the Damaſcenes with a garriſon, deſirous to apprehend me:

33 And through a window in a baſket was I let down by the wall, and eſcaped his hands.

Ver. 28. See Acts xx. 18, &c. Rom. i. 14.—V. 29. 1 Cor. viii. 13. ix. 22.—V. 30. Ch. xii. 5.—V. 31. Rom. i. 9. ix. 11 1 Theſſ. ii. 5. Rom. ix. 5.—V. 32. Acts ix. 24.

all the churches, is, &c. for what he had before mentioned were no other than external things. *That which cometh upon me daily*, Mr. Saurin would read, *what beſiegeth me daily*. The original is very emphatical; *that daily inſurrection upon me,—the care*, &c. Ἐπισύςασίς properly ſignifies a *tumult*, or *croud of people* riſing up againſt a man at once, and ready to bear him down. See Stockius, and Saurin's Sermons, tom. x. p. 163.

Ver. 29. *Who is offended*] "So as to be led into ſin by the raſhneſs or uncharitableneſs of others; *and I am not fired*—with grief and indignation, to ſee ſuch diſhonour brought upon religion, and with zeal to repreſs the grievance, if poſſible." Πυρῦμαι properly ſignifies *to be fired*; and it may, perhaps, in this connection, allude to the ſudden *hurry of ſpirits* into which a man is put by the dangerous *fall* of a perſon he tenderly loves, eſpecially when occaſioned by the careleſſneſs and folly of another. Junius would read τυρῦμαι—*and I am not troubled*, or *diſmayed*.

Ver. 30. *If I muſt needs glory*] See ch. xii. 11. By καυχᾶσθαι, which is tranſlated ſometimes *to glory*, and ſometimes *to boaſt*, the Apoſtle throughout, when he applies it to himſelf, means nothing but the mentioning ſome commendable action of his, without vanity or oſtentation; and barely from the neceſſity of the occaſion. Locke.

Ver. 31. *The God and Father*, &c.] *God, even the Father*, &c. Wat. There ſhould only be a colon at the end of the verſe: this ſolemn aſſeveration being introduced to give credit, not to what precedes, but to what follows; which was then known only to few, and is therefore atteſted in like manner, Gal. i. 20. though afterwards particularly related by St. Luke, Acts xix. 25. Bengelius.

REFLECTIONS ON CHAP. XI. Ver. 19, &c.

This portion of Scripture is the more remarkable, becauſe it preſents us with a great Apoſtle, engaged in an act very unuſual, and, generally ſpeaking, very unbecoming that character. It ſeems therefore highly neceſſary, in order to underſtand and be able to account for ſuch proceeding, that we conſider carefully, *firſt*, the occaſion, and, *ſecondly*, the manner of it; after which, ſuch other reflections may be properly ſuggeſted, as naturally ariſe from the ſubject.

I. The *occaſion*, as has been frequently hinted, was evidently the corruptions brought into the church of Corinth by ſome falſe teachers, who, like thoſe of the ſame ſtamp in every age and church, had inſinuated themſelves into the affections of the people; as by other arts of ſubtilty and deceit, ſo more eſpecially, by extolling their owu ability and merit, and by diſparaging reflections caſt upon their regular paſtor. The people appear to have been caught with this guile, and to have drunk in theſe prejudices againſt St. Paul; and were grown ſo immediately fond of their new teachers, that at the ſame time that they thought the juſt and gentle authority of an Apoſtle a yoke too heavy, The utmoſt vanity and inſolence, the moſt inſatiable pillaging and avarice, the moſt imperious tyranny, and contumelious treatment went down very contentedly, from the hands of thoſe idolized intruders.

Had this partiality been attended with no farther conſequence than the leſſening St. Paul's private reputation, he would not have thought it worth while ſo ſolicitouſly to vindicate his honour; but foreſeeing that ſo undeſerved a preference of the *men*, would certainly bring on a liking for their *errors*, and thus endanger the ſouls of as many as ſhould adhere to them, Charity for his brethren called for juſtice to himſelf. Accordingly, for the ſake of thoſe deluded Corinthians, and to juſtify the truth, he found it neceſſary to aſſert his due; to provoke his bold detractors to a compariſon, and ſo at once to ſhew how much he, and how little they, were able to produce, in proof of their authority;—an authority, which he was legally inveſted with, and exerciſed with lenity and temper; but which they, by dint of arrogance, aſſumed to themſelves, and abuſed to the vile purpoſes of calumny and faction.

Such was the occaſion, ſuch the end of our Apoſtle's appearing here in a figure ſo unlike what he commoly makes in his writings; yet which, though they are ſo reaſonable, and ſo urgent, he manages in ſuch a way, as to clear his humility of every ſuſpicion that the moſt captious adverſary could caſt upon it.

II. This may better appear from the ſecond particular,—the *manner* of his proceeding on this delicate occaſion: In which we ſhould obſerve, 1. His many apologies, or ſeeming condemnations of himſelf, in giving way ſo far to the provocations of thoſe who ſpoke or thought againſt him. See ver. 21, 23, 30. (and again ch. xii. 1, 11, &c.) with other expreſſions to the like purpoſe. So cautiouſly doth the Apoſtle conduct himſelf in a point, which he rightly underſtood to be ſo nice: for, as the expatiating upon ourſelves without any neceſſity, is of all faults in converſation the moſt nauſeous and offenſive, ſo the being extremely tender and officious, even in our own vindication, is ſeldom free from vanity. This is the caſe of all mankind,—but eſpecially of the miniſters of Chriſt, who muſt expect a ſhare in calumnies and contradictions, and ought to be armed with patience to endure them, above the proportion of common men. When therefore theſe have influence upon their *perſonal advantages* only, it is generally better to leave the clearing of their innocence to time, and the evidence of a good converſation. Where they reflect upon their *character*, and by poiſoning the people with ill impreſſions, tend to obſtruct the efficacy of their labours,—the cauſe becomes public; their charge is concerned; and a becoming ſolicitude to ſet matters right in ſuch circumſtances, is no longer zeal for their own, but charity for other men's ſafety and good.

And yet, even in theſe circumſtances, St. Paul's example teaches us how careful we ought to be in warding off all the ſpiteful conſtructions which are apt to be made of the moſt neceſſary and the moſt modeſt publication of our own conduct and deſervings: for, 2. The ſubjects he chooſes here to enlarge upon were, Not the greatneſs of his *miracles*, not the power of his *eloquence* and arguments, not the *ſucceſs* of his labours, or the number of *converts* he had won, or of the *churches* he had planted,—though no man could with greater right have alledged all theſe; But only the *toils* and *hardſhips*, the *perſecutions* and *afflictions* in which the diſcharge of his miniſtry had engaged him. Theſe were ſuch privileges, as his adverſaries neither had, nor deſired to have to boaſt of. They had other things in view; (ver. 20.) the gain of private contributions,—the command of their hearers purſes, and an abſolute dominion over their perſons. The grounds upon which *they* exalted themſelves were all taken from worldly advantages, (ver. 21, 22.) and in that reſpect St. Paul is content to delare himſelf their equal. The particulars in which he declares himſelf their ſuperior, were of ſuch a kind, that they were well enough ſatisfied to yield him a perference in them;—*ſtripes* and *impriſonment*, *ſhipwrecks* and *deaths*, hard and perilous *journeys*, *cold*, and *hunger*, and *thirſt*. Theſe it was ſo far from vanity to glory in, that the Apoſtle found it neceſſary (ch. xii.) to ſubjoin his being honoured with extraordinary viſions and revelations, to prevent ſo great a degree, and ſo conſtant a ſucceſſion of ſufferings from being turned into an argument of God's diſpleaſure, againſt one ſo inceſſantly exerciſed in them.

And yet, theſe afflictions were really the moſt proper and worthy matter of glorying to St. Paul. The *moſt proper*, becauſe it was perfectly free from all vanity and ſelf-ſeeking; for *his* were not ſufferings in purſuit of his own emolument or gratification; not induſtriouſly courted, nor oſtentatiouſly magnified, in order to turn them into gain;—And the *moſt worthy*, becauſe to all who duly conſidered them, they were proofs of that abundant grace which ſupported him under them; of that unparalleled ſincerity and zeal which diſpoſed him ſo chearfully to perſevere in encountering with them; and of the truth of that doctrine, which, by the miniſtry of one ſo wonderouſly oppreſſed and ill-treated, could yet gain ſo much ground, and triumph over all oppoſition.

The paſſage thus explained, offers to us the following uſeful conſiderations:

1. The deſcription here given of falſe teachers ſhould be a warning to all Chriſtians againſt liſtening to their wiles, and an admonition to ſuſpect and beware of ſuch, as make it their buſineſs to infuſe into mens minds jealouſies and evil ſurmiſes againſt their lawful paſtors; —a ſhrewd ſign that they draw off the people, becauſe *thereout they ſuck no ſmall advantage*. And if it ſhould, as ſometimes it may happen, that ſuch may have ſufferings and hardſhips to alledge, for their miniſtry; yet even then care muſt be taken to look into the ground of ſuch ſufferings; whether theſe alſo be not a profitable bargain for this work, and a perſecution ſo called, but in truth, "a ſetting their quiet to ſale at the higheſt market." In a word, none who uſe St. Paul's argument rightly, will ſuffer for evil-doers againſt the *laws of men*, in caſes where thoſe are not manifeſtly againſt the laws of God.

The inſtance before us ſhews, 2. How far we ought to be from reckoning what we endure for God's cauſe, (when it really is *God's* cauſe) as matter of ſorrow or ſhame to us. St. Paul, in compariſon of the reſt of the Apoſtles, was a labourer called in at the eleventh hour; and as he taught the *Philippians* to eſteem it, ſo he thought it, —a peculiar grace, that it was given him *not only to believe in Jeſus*, but alſo to *ſuffer for his name*. The fervency of his charity and zeal made up what was wanting in point of time; and *we* (eſpecially thoſe amongſt us who are miniſters of the Goſpel) never make a more juſt computation of our ſervices, than when we reckon them by the hardſhips and ſelf-denials we are content to undergo for the good of our own ſouls, or thoſe of our Chriſtian brethren.

3. When St. Paul to all his other ſuffering, adds the *care of all*

CHAP. XII.

Commending his apoſtleſhip, though he might glory of his wonderful revelations, yet he rather chooſeth to glory of his infirmities; blaming the Corinthians for forcing him to this vain-boaſting: he promiſeth to come to them again; but yet altogether in the affection of a father, although he feareth he ſhall to his grief find many offenders, and publick diſorders there.

IT is not expedient for me, doubtleſs, to glory. I will come to viſions and revelations of the Lord.

2 I knew a man in Chriſt above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) ſuch an one caught up to the third heaven.

3 And I knew ſuch a man, (whether in the body, or out of the body, I cannot tell: God knoweth:)

4 How that he was caught up into paradiſe, and heard unſpeakable words, which it is not lawful for a man to utter.

5 Of ſuch an one will I glory: yet of myſelf I will not glory, but in mine infirmities.

6 For though I would deſire to glory, I ſhall not be a fool; for I will ſay the truth: but *now* I forbear, leſt any man ſhould think of me above that which he ſeeth me *to be*, or *that* he heareth of me.

7 And leſt I ſhould be exalted above meaſure through the abundance of the revelations, there was given to me a thorn in the fleſh, the meſſenger of Satan to buffet me, leſt I ſhould be exalted above meaſure.

Ver. 1. Gr. *For I will come.*—V. 2. Acts xxii. 17. Ver. 3. A. D. 46. at *Lyſtra*, Acts xiv. 6.—V. 4. Or, *poſſible.*—V. 5. Ch. xi. 30. V. 6. Ch. x. 8. xi. 16.—V. 7. See Ezek. xxviii. 24. Gal. iv. 14.

the churches, and his zealous compaſſion over them who failed or were afflicted in them; this ſhews us the abundance of *his* charity, and inſtructs us what ought to be the meaſure of ours: not to neglect, or think ourſelves excuſed from a tender concern for the afflictions or dangers of our brethren, upon the account of any ſufferings of our own. Be our other circumſtances what they will, yet ſtill they are members of Chriſt's body; and while that relation continues, all the duties reſulting from it muſt do ſo too. So indiſpenſable and perpetual a duty is charity, for the *ſouls* of others eſpecially; ſo far, indeed, are thoſe hardſhips, which lie outward and open to the view of others, from being the moſt ſenſible part of what good men endure.

Laſtly, The methods uſed for exerciſing St. Paul's patience and virtue teach us plainly, That the way in which God would be ſerved by Chriſtians, but eſpecially by his *miniſters*, is that of conſtancy, of indefatigable diligence, and of diffuſive charity; that eaſe and idleneſs, that luxury and an effeminate declining of trouble for the public good, are by no means agreeable to the character of a diſciple of Chriſt Jeſus. So ſtrenuouſly doth this great Apoſtle, by his own example, encourage and prepare us for the like diſcipline, if called to it, that no one who profeſſeth himſelf the ſervant of Chriſt can plead exemption from a ſimilar perſeverance and fortitude. One great and evident deſign of theſe ſharp conflicts of St. Paul was, doubtleſs, to ſtimulate every future Chriſtian to reduce the ſoftneſs of a nature generally too indulgent of fleſh and blood, and to inure him to *ſuffer hardſhip like a good ſoldier* under the common *captain of our ſalvation*. In which warfare, the leſs we ſpare our own perſons, the more we may depend upon *his* protection and ſupport under the conflict; the brighter trophies ſhall we raiſe to his glory, to the honour of religion, and the unſpeakable advantage both of body and ſoul, *in that day* of triumph and eternal joy! Amen. See Stanhope's Epiſt. and Goſp.

Chap. XII. *Ver*. 1. *I will come to viſions*, &c.] The Apoſtle's ſpeaking of his *viſions* and *revelations*, which indeed did him the higheſt honour, could not be a proof that he was determined not to boaſt; it is evident therefore, that γὰρ in the original [ἐλεύσομαι γὰρ] cannot have its uſual ſignification, and be rendered *for*. Our tranſlators take it for a mere expletive, and therefore omit it. Doddridge tranſlates it *neverthele ſs*; and it is certain that it has various ſignifications, and muſt have this ſignification here, if it expreſs any thing. Some would read the verſe, *Is it not expedient for me to glory?—I will come therefore* [γὲν] *to viſions*, &c.

Ver. 2. *I knew a man in Chriſt*] *By the power of Chriſt*. MS. St. Paul muſt undoubtedly mean himſelf, or the whole article had been quite foreign to his purpoſe. It appears from hence, that the Apoſtle had concealed this extraordinary event *fourteen years*; and if this Epiſtle was written about the year 58, as is ſuppoſed, this viſion muſt have fallen out in the year 44, which was ſo long after his converſion, as to prove it quite different from the trance mentioned Acts ix. 9. Dr. Benſon thinks this glorious repreſentation was made to him in the temple, on the journey mentioned Acts xi. 30. xxii. 17. and intended to encourage him againſt the difficulties he was to encounter in preaching the Goſpel to the Gentiles. *Whether in the body—or out of the body*, muſt mean, "I know not whether he was then in the body, during that extraordinary extaſy; or for a time taken out of the body, ſo that only the principle of animal life remained in him." As St. Paul muſt know that his body was not actually dead during this trance, but that the animal motion of his lungs and heart continued, it would lead one to imagine, that he really apprehended the principle of animal life to be ſomething diſtinct from the rational ſoul, which he calls *himſelf*. It appears, at leaſt, that he loſt all conſciouſneſs of any thing about him at that time; and what the preſence of an immaterial ſoul in a body can be, diſtinct from the capacity of perceiving by it, is difficult to conceive. See the next note, Benſon, Doddridge, and Bp. Brown's Diſtinction of *Spirit*, *Soul*, and *Body*, in his "Procedure of the Underſtanding." b. ii. ch. 10. Caſtalio and Bengelius tranſlate the beginning of this verſe, *I knew a Chriſtian caught up fourteen years ago*, &c. Inſtead of *I cannot tell*, here and ver. 3. Dr. Waterland reads, *I know not*.

Ver. 4. *Caught up into paradiſe*] By the *third heaven*, ver. 2. ſome underſtand the ſeat of the divine glory, the place where Chriſt dwelleth at the Father's right hand; and by *paradiſe*, that garden of God, which is the ſeat of the happy in the intermediate ſtate, and during their ſeparation from the body. Bp. Bull, diſcourſing on this ſubject, obſerves, "St. Paul,—who had been caught up into the third heaven, and alſo into paradiſe, (which the Scriptures tell us is the receptacle of the ſpirits of good men, ſeparated from their bodies) and therefore was beſt able to give us an account of the ſtate of ſouls dwelling there,—Aſſures us, that thoſe ſouls live and operate, and have a perception of excellent things; nay, in the very ſame paſſage, where he ſpeaks of that rapture of his, he plainly enough confirms this hypotheſis: For, firſt, when he declares himſelf uncertain whether he received thoſe admirable viſions in or out of the body, he manifeſtly ſuppoſeth it poſſible for the ſoul, when out of the body, not only to ſubſiſt, but alſo to perceive and know,—and even things above the natural apprehenſion of mortal men; and then, when he tells us that he received in paradiſe viſions and revelations, and heard there ἄῤῥητα ῥήματα, *unſpeakable words*, *not lawful*, or rather, *not poſſibl efor a man to utter*, he directly teaches, that paradiſe is ſo far from being a place of darkneſs and obſcurity, ſilence and oblivion, where the good ſpirits, its proper inhabitants, are all in a profound ſleep, as ſome have vainly imagined,—that on the contrary, it is a moſt glorious place, full of light and raviſhing viſion; a place where myſteries may be heard and learned, far ſurpaſſing the reach of frail mortals. In ſhort, the glories of the *third heaven*, and of *paradiſe*, ſeem to be by an extraordinary revelation opened and diſcovered to St. Paul, not only for his own ſupport under the heavy preſſure of his afflictions, but alſo that he might be able to ſpeak of them with greater aſſurance to others. And the order is obſervable: Firſt, he had repreſented to him the moſt perfect joys of the third, or higheſt heaven, of which we hope to be partakers after the reſurrection; and then, leſt ſo long an expectation ſhould diſcourage us, he ſaw alſo the intermediate joys of paradiſe, wherewith the ſouls of the faithful are refreſhed until the reſurrection: And for our comfort he tells us, that even theſe alſo are *inexpreſſible*." See Bp. Bull's Works, vol. i. p. 89.

Ver. 5. *But in mine infirmities*] "In thoſe things which carry the marks of weakneſs, though in a certain connection, they will appear honourable too." Locke, and Doddridge.

Ver. 7. *Was given to me a thorn in the fleſh*] The conjectures of commentators reſpecting St. Paul's *thorn in the fleſh*, have been innumerable. We ſhall not dwell upon them, but inſert the following, as it appears to be the moſt rational interpretation. Ezekiel has a parallel paſſage, ch. xxviii. 24. where the *pricking briar*, and *grieving thorn*, are uſed to expreſs a great affliction. In alluſion to which the Apoſtle might uſe this term to ſignify ſome paralytic diſorder, which affected his ſpeech and aſpect, owing to the inſufferable glories of this viſion, which might weaken and relax the nervous ſyſtem. This *infirmity in his fleſh* might give occaſion to the *meſſenger of Satan*, or the falſe teacher and calumnious adverſary who oppoſed the Apoſtle, to repreſent him in a deſpicable light. As this diſorder might threaten both his acceptance and uſefulneſs, it is no wonder that he was ſo importunate for its removal; yet, being the effect of ſo great and ſingular a favour, he might with the higheſt

8 For this thing I beſought the Lord thrice, that it might depart from me.

9 And he ſaid unto me, My grace is ſufficient for thee: for my ſtrength is made perfect in weakneſs. Moſt gladly therefore will I rather glory in my infirmities, that the power of Chriſt may reſt upon me.

10 Therefore I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſt's ſake: for when I am weak, then am I ſtrong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefeſt apoſtles, though I be nothing.

12 Truly the ſigns of an apoſtle were wrought among you in all patience, in ſigns and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except *it be* that I myſelf was not burdenſome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdenſome to you. For I ſeek not your's, but you. For the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly ſpend and be ſpent for you; though the more abundantly I love you, the leſs I be loved.

16 But be it ſo, I did not burden you: nevertheleſs, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I ſent unto you?

18 I deſired Titus, and with *him* I ſent a brother. Did Titus make a gain of you? walked we not in the ſame ſpirit? *walked we* not in the ſame ſteps?

19 Again, think ye that we excuſe ourſelves unto you? we ſpeak before God in Chriſt: but *we do* all things, dearly beloved, for your edifying.

20 For I fear, leſt when I come I ſhall not find you ſuch as I would, and *that* I ſhall be found unto you ſuch as ye would not: leſt *there be* debates, envyings, wraths, ſtrifes, backbitings, whiſperings, ſwellings, tumults:

21 *And* leſt when I come again, my God will humble me among you, and that I ſhall bewail many which have ſinned already, and have not repented of the uncleanneſs, and fornication, and laſciviouſneſs which they have committed.

CHAP. XIII.

He threateneth ſeverity, and the power of his apoſtleſhip againſt obſtinate ſinners; and adviſing them to a trial of their faith, and to reformation of their ſins before his coming, he concludeth his epiſtle with a general exhortation, and a prayer.

THIS *is* the third time I am coming to you. In the mouth of two or three witneſſes ſhall every word be eſtabliſhed.

Ver. 8. See Deut. iii. 23—27.—V. 10. Ch. vii. 4.—V. 11. Ch. xi. 1. Ch. xi. 5. 1 Cor. iv. 9. xv. 8, 9. Eph. iii. 8.—V. 12. Rom. xv. 18, 19. 1 Cor. ix. 2. Ch. iv. 2. vi. 4. xi. 6.—V. 13. Ch. xi. 9.—V. 14. Ch. xiii. 1. Acts xx. 33.—V. 15. 1 Theſſ. ii. 8. Ch. i. 6. Col. i. 24. 2 Tim. ii. 10. Gr. *your ſouls*. Ch. vi. 12, 13.—V. 16. Ch. xi. 9.—V. 17. Ch. vii. 2.—V. 18. Ch. viii. 6, 16, 22. xiii. 14. Ch. viii. 18.—V. 19. Ch. v. 12. Rom. ix. 1.—V. 20. 1 Cor. iv. 21. Ch. x. 2. xiii. 2, 10.——V. 1. Ch. xii. 14. Deut. xvii. 6. xix. 15.

propriety talk of *glorying* in it; ver. 9. See Hammond, Whitby, and *Miſcel. Sacr.* eſſay iii. p. 22, &c. Mr. Locke obſerves, that as St. Paul thought fit to conceal what this *thorn in the fleſh* was, it is not eaſy for us to diſcover, nor is it very material to know what it was. Dr. Waterland, after ſeveral MSS, leaves out the laſt clauſe, *Leſt I ſhould be exalted*, &c.

Ver. 9. *My ſtrength is made perfect in weakneſs*] "Is illuſtrated in proportion to the weakneſs of the inſtrument I make uſe of." Ἐπισκηνώσῃ, which we render *may reſt upon*, is emphatical, and ſignifies literally, *may pitch its tent upon*. See on John i. 14.

Ver. 10. *For when I am weak*, &c.] "For when, looked upon in my outward ſtate, I appear weak, then, by the power of Chriſt, which dwelleth in me, I am found to be ſtrong." Locke.

Ver. 12. *In all patience*] This may well be underſtood to reflect on the haughtineſs and plenty, wherein the falſe apoſtle lived amongſt them. See Locke, and 1 Cor. i. 4—7.

Ver. 14. *The third time, I am ready*, &c.] Having been diſappointed twice before; 1 Cor. xvi. 5. 2 Cor. i. 15, 16.

Ver. 15. *I will very gladly ſpend and be ſpent*] "I will gladly exhauſt my ſtrength, and put myſelf to any expence too, for your ſalvation; though the conſequence of all ſhould be, that the more abundantly I love you, the leſs I ſhould be loved by you." See 2 Tim. ii. 10. 1 Theſſ. ii. 8.

Ver. 16. *But be it ſo, I did not burden you*, &c.] *That I did not burden you, yet* [perhaps it will be ſuggeſted] *that being a crafty deceiver, I circumvented you with guile*. Wat.

Ver. 18. *I deſired Titus*] "To go to you." St. Paul would certainly have had no occaſion to do ſo, had his views been mercenary, or his miſſion lucrative. See Heylin, and Locke.

Ver. 19. *Again, think you that we excuſe*, &c.] He had before given the reaſon, ch. i. 23. for his not coming to them, with the ſame aſſeveration as in the preſent verſe. If we trace the thread of St. Paul's diſcourſe, we may obſerve, that having concluded the juſtification of himſelf and his apoſtleſhip by his paſt actions, ver. 13. he had it in his thoughts to tell them how he would deal with the falſe apoſtle and his adherents when he came, as he was now ready to do; and therefore he ſolemnly begins, ver. 14. with *Behold*; and tells them that now *the third time he was ready to come to them*: To which joining what was much upon his mind, that he would not be *burdenſome to them* when he came, this ſuggeſted to his thoughts an objection; namely, that this perſonal ſhyneſs in him was but cunning, for that he deſigned to draw gain from them by other hands; from which he clears himſelf by the inſtance of *Titus*, and *a brother* whom he had ſent together with him; who were as far from receiving any thing from them as he himſelf. Titus and his other meſſenger being thus mentioned, he thought it neceſſary to obviate another ſuſpicion which might be raiſed in the minds of ſome of them, as if he mentioned the ſending of thoſe two as an apology for his not coming himſelf. This he utterly diſclaims; and to prevent any thoughts of that kind, ſolemnly proteſts to them, that in all his carriage to them he had done nothing but for their edification; that he had no other aim in any of his actions; and that he forbore coming merely out of reſpect and good will to them. So that the whole, from ver. 14. to ch. xiii. 1. muſt be looked upon as a diſcourſe which fell in occaſionally, though tending to the ſame purpoſe with the reſt:—A way of writing very uſual with our Apoſtle, and with other writers who abound in quickneſs and variety of thoughts, as he did. Such men, by new matter riſing in their way, are often put by from what they were going, and had begun to ſay; which therefore they are obliged to take up again, and to continue at a diſtance; as St. Paul does here, after the interpoſition of eight verſes. Locke.

Ver. 20. *Leſt there be—envyings*, &c.] All theſe were the natural conſequences of thoſe *debates* which had ariſen among them; and therefore St. Paul, in a very judicious manner, gives this ſolemn warning with relation to them.

Chap. XIII. *Ver.* 1. *In the mouth of two or three witneſſes*] Theſe words ſeem to be quoted from the law of our Saviour, Matth. xviii. 16. and not from the law of Moſes in Deuteronomy; not only because

2 I told you before, and foretel you, as if I were preſent the ſecond time; and being abſent, now I write to them which heretofore have ſinned, and to all other, that if I come again I will not ſpare:

3 Since ye ſeek a proof of Chriſt ſpeaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakneſs, yet he liveth by the power of God. For we alſo are weak in him, but we ſhall live with him by the power of God toward you.

5 Examine yourſelves, whether ye be in the faith; prove your own ſelves. Know ye not your own ſelves, *how* that Jeſus Chriſt is in you, except ye be reprobates?

6 But I truſt that ye ſhall know, that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we ſhould appear approved, but that ye ſhould do that which is honeſt, though we be as reprobates.

8 For we can do nothing againſt the truth, but for the truth.

9 For we are glad when we are weak, and ye are ſtrong: and this alſo we wiſh, *even* your perfection.

10 Therefore I write theſe things being abſent, leſt being preſent I ſhould uſe ſharpneſs, according to the power which the Lord hath given me to edification, and not to deſtruction.

11 Finally, brethren, farewel. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace ſhall be with you.

12 Greet one another with an holy kiſs.

13 All the ſaints ſalute you.

14 The grace of the Lord Jeſus Chriſt,

Ver. 2. Ch. x. 2. Ch. i. 15. Ch. xii. 21. Ch. i. 23.—V. 3. Matth. x. 20. 1 Cor. ix. 2.—V. 4. Phil. ii. 7, 8. 1 Pet. iii. 18. Rom. vi. 4. See ch. x. 3, 4. Or, *with him.*—V. 5. 1 Cor. xi. 28.—V. 7. Ch. vi. 9.—V. 9. 1 Cor. iv. 10. Ch. xi. 30. xii. 5, 9, 10. 1 Theſſ. iii. 10.—V. 10. 1 Cor. iv. 21. Ch. ii. 3. x. 2. xii. 20, 21. Tit. i. 13. Ch. x. 8.—V. 11. Rom. xii. 16. 1 Cor. i. 10. 1 Pet. iii. 8. Rom. xv. 33.—V. 12. Rom. xvi. 16. 1 Cor. xvi. 20. 1 Theſſ. v. 26. 1 Pet. v. 14.

cauſe the words are the ſame with thoſe in St. Matthew, but from the likeneſs of the caſe. In Deuteronomy the rule given concerns only judicial trials; in St. Matthew it is a rule given for the management of perſuaſion uſed for the reclaiming an offender by fair means, before coming to the utmoſt extremity, which is the caſe of St. Paul here. In Deuteronomy the judge was to hear the witneſſes, Deut. xvii. 6. xix. 15. In St. Matthew the party was to hear the witneſſes, Matth. xviii. 17. which was alſo the caſe of St. Paul here; the *witneſſes* which he means that he made uſe of to perſuade them, being his two *Epiſtles*. That by witneſſes he means his two Epiſtles, is plain from his way of expreſſing himſelf here, where he carefully ſets down his telling them twice; viz. before in his former Epiſtle, ch. iv. 19. and now a *ſecond time* in his ſecond Epiſtle; and alſo by the words, *as if I were preſent* with you a *ſecond time*. By our Saviour's rule the offended perſon was to go twice to the offender; and therefore St. Paul ſays, *as if I were with you a ſecond time*, counting his letters as two perſonal applications to them; as our Saviour directed ſhould be done, before coming to rougher means. Some take the *witneſſes* to be the three meſſengers by whom his firſt Epiſtle is ſuppoſed to be ſent: But this would not be according to the method preſcribed by our Saviour, in the place from which St. Paul takes the words he uſes; for there were no witneſſes to be made uſe of in the firſt application; neither if thoſe had been the witneſſes meant, would there have been any need for St. Paul ſo expreſly and carefully to have ſet down,—*as if preſent a ſecond time*; words, which in that caſe would be ſuperfluous. Beſides, thoſe three men are no where mentioned to have been ſent by him to perſuade them, nor the Corinthians required to hear them, or reproved for not having done it: And laſtly, they could not be better witneſſes of St. Paul's endeavours twice to gain the Corinthians by fair means, before he proceeded to ſeverity, than the Epiſtles themſelves were. Locke.

Ver. 2. *I will not ſpare*] It is certainly a great confirmation of the veracity of the Apoſtles, that when factions were raiſed againſt them they uſed none of the arts of flattery, however neceſſary they might ſeem, but depended on the force of a miraculous power to reduce offenders; the pretence to which would have been moſt abſurd, if they had not really been conſcious to themſelves, that it was engaged in their favour. See Bp. Burnet on the Articles, p. 62. and on 1 Cor. iv. 21.

Ver. 4. *Crucified through weakneſs*] *With appearance of weakneſs, yet he liveth with the manifeſtation of the power of God.* The meaning of the place is this: "Though Chriſt in his crucifixion appeared weak and deſpicable, yet he now lives to ſhew the power of God, in the miracles and mighty works which he does: So I, though by my ſufferings and infirmities I may appear weak and contemptible, yet ſhall I live to ſhew the power of God, by puniſhing miraculouſly the offenders amongſt you." Locke.

Ver. 5. *Examine yourſelves*, &c.] *Examine your ownſelves, if ye be in the faith; diſcern your ownſelves. Do ye not know your ownſelves, that Jeſus Chriſt is in you, except ye be undiſcerning?*—and ſo ver. 6, 7. Wat. The difference between the words rendered *examine* and *prove*, ſeems to be gradual: "Examine, and thoroughly prove, *whether you be* δόκιμοι, ſuch as can ſtand the teſt; or ἀδόκιμοι, ſuch as cannot; like baſe reprobate metal." It is plain, ſays Mr. Locke, that ἀδόκιμοι, tranſlated *reprobates* in theſe verſes, has no ſuch ſignification, reprobation being very remote from the Apoſtle's argument: But the word is here uſed for "one who cannot give proof of Chriſt's being in him; one that is deſtitute of a ſupernatural power:" For thus ſtands St. Paul's diſcourſe: "*Since ye ſeek a proof*, δοκιμὴν, ver. 3. you ſhall know that I am not deſtitute of a proof,—ἀδόκιμος, ver. 6." See on ver. 10,

Ver. 7. *Approved*] *Diſcerning.* Wat.

Ver. 9. *When we are weak*, &c.] "When we ſeem weak, by not exerting any miraculous power to the puniſhment of offenders; and ye are ſtrong in gifts and graces, in faith and good works." The word καταρτισιν, rendered *perfection*, alludes to a building, wherein all the parts are ſo compacted together, as to form one compleat edifice. It is uſed, 1. To imply the firſt forming of a ſociety. 2. For reſtoring any faulty members to the community. 3. For the revival of harmony and unanimity among the members of a ſociety. And, 4. The reſtoring of peace and tranquillity, by which the members might meet together without apprehenſion of danger, though they had been antecedently ſcattered abroad by perſecutions The Apoſtle might include all theſe ſenſes in his addreſs; but more eſpecially that which implies the reformation of an offender, as previous to his being readmitted into the church. See Mintert, Hammond, and Doddridge; who renders the word *Your being ſet in perfect order.*

Ver. 10. *Therefore I write*, &c.] Dr. Heylin tranſlates this paſſage very well, from ver. 5. *Try yourſelves, whether ye be in the faith; bring yourſelves to the proof. Are you ſo little acquainted with yourſelves, as not to know whether Jeſus Chriſt be in you? Unleſs indeed you have no proofs of it.* ver. 6. *But I truſt that you ſhall be convinced that we are not without ſuch proofs.* ver. 7. *Now I pray God that I may not inflict any evil upon you, and ſo my proofs may not be produced, [and this we aſk of God for your ſakes] that ye may do what is right, although we thereby ſhall appear as not having the proofs [we threaten you with]*; ver. 8. *For we can do nothing againſt the truth, but for the truth:* ver. 9. *And therefore it is matter of joy to us, when we are thus diſarmed by the ſtrength of your integrity. And this is what I pray for, even your perfection.* ver. 10. *Theſe things therefore I write to you, being abſent, that when I come, I may not uſe ſeverity, according to the power which the Lord hath given me, for edification, and not for deſtruction.*

Ver. 11. *Be perfect*] Καταρτίζεσθε, "Endeavour to bring about a perfect reformation." See on ver. 9. Τὸ αὐτὸ φρονεῖτε, *be of one mind*, ſhould rather be rendered, *attend to the ſame thing:* "Purſue with the greateſt unanimity of heart, and intenſeneſs of affection, that which ought to be the great end of all our ſchemes and deſigns; the care of glorifying God, and adorning the Goſpel." See 1 Cor. i. 10. Wall, Locke, and Doddridge's Sermon "on Candour and Unanimity," p. 8.

Ver. 14. *The grace of the Lord Jeſus Chriſt*] Χάρις ſhould rather be rendered here by *favour*; for if *grace* be taken for *ſanctifying influences* communicated from Chriſt,—which doubtleſs makes a great part of the idea,—it may be leſs eaſy to diſtinguiſh it from the *communion of the Spirit*. This text hath always been produced with great force in proof of the doctrine of the Trinity. See particularly Dr. Waterland's ſermon on the text. It is with great reaſon that this comprehenſive and inſtructive benediction is pronounced juſt before our aſſemblies for public worſhip are diſmiſſed; and it is certainly very indecent (to uſe the mildeſt term) to ſee many quitting thoſe aſſemblies, or getting themſelves into poſtures of removal, before this ſhort ſentence can be ended. See Numb. vi. 26, 27. Doddridge, and Locke. As the ſermon of Dr. Waterland's referred to above is an excellent and highly-approved compoſition upon the ſubject, and the love of God, and the communion of the Holy Ghoſt, *be* with you all! Amen.

The Second *Epiſtle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

Ver. 14.. Phil. ii. 1.

ject, but extremely ſcarce, I doubt not it will be acceptable to my readers to find it ſubjoined here by way of

REFLECTIONS.

In 2 Cor. xiii. 14. we find firſt, *grace*, as coming from God the Son, *love* as from God the Father, and *communion* as being of the Holy Ghoſt. What theſe three things mean, will be ſhewn when we ſpeak of their diſtinct offices; for we deſign, firſt, to treat of the nature, diſtinction, union, and offices of the three divine Perſons; and ſecondly, to intimate the uſe and importance of theſe great articles of our Chriſtian faith.

I. 1. In the firſt place it is proper to ſay ſomething of the *nature* of each Perſon, that we may the better conceive what kind of Perſons they are. The firſt and moſt general diſtinction of all things is into two kinds, created and uncreated. The nature of a *creature* is, that it comes into being by the order and will of another, and may ceaſe to be whenever the Creator pleaſes. Of this kind are the ſun, moon, ſtars, men, and angels; they are all of a frail and changeable nature; they might ceaſe to be, and ſink into nothing, as from nothing they came, were they not ſupported by a ſuperior hand. Only the three *divine* Perſons,—the Father, the Son, and the Holy Ghoſt, they never can fail or ceaſe. They always were, and always will be: Their property is always to exiſt, from everlaſting to everlaſting, without the help or ſupport of any thing elſe whatever, being indeed the ſtay and ſupport of the whole creation.

Our thoughts are quite loſt, as often as we think of any perſon's exiſting before all beginning, yet we are very certain that ſo it muſt be, or elſe nothing could ever begin to be at all. Whether one only, or more perſons might, or do exiſt in this moſt perfect and incomprehenſible manner, we could never know by our own reaſon alone, unaſſiſted with divine revelation. But ſacred writ ſufficiently aſſures us, that three ſuch Perſons there are; who have been from all eternity, who cannot but be to all eternity; and who are the *Father*, the *Son*, and the *Holy Ghoſt*. And this is, and has been all along, the faith of Chriſt's church founded upon Scripture.

To conceive then rightly of theſe three divine Perſons, we ſhould conſider them as being juſt the reverſe of what creatures are; not frail, mutable, or depending upon any one's pleaſure; not as beginning to be, or capable of ever ceaſing to be; but as being perfect, and unchangeable, all-ſufficient, and independent; without beginning, and without poſſibility of ever coming to an end: And for that reaſon they are all properly *divine*.

2. With reſpect to their *diſtinction*, they are conſtantly repreſented in Scripture as diſtinct from each other. The Father is not the Son, nor is the Holy Ghoſt either of the other two. They are deſcribed, as any other diſtinct perſons are, by different characters and offices; and that ſo very frequently in the New Teſtament, that it were needleſs to inſtance in particulars. The Father is ſaid to *ſend*, the Son to *be ſent*, and the Holy Ghoſt to *proceed*, or *go forth*. The Father is repreſented as one witneſs, the Son as another witneſs;—the Son as *one comforter*, the Holy Ghoſt as *another* comforter, not both as one. The Father is introduced as ſpeaking to the Son; the Son as ſpeaking to the Father; and the Holy Ghoſt as delivering commands from both. Theſe, and a multitude of other particulars, plainly prove their diſtinction one from another; which being analogous to, and nearly reſembling the diſtinction of perſons among rational creatures, we therefore preſume to call it a *perſonal diſtinction*, and to call the ſacred Three, *Three Perſons*.

3 There is alſo an *union*, a very cloſe and inexpreſſible union, among the divine Three; and though Scripture every where repreſents theſe three Perſons as *divine*, and every one, ſingly, *God* and *Lord*; yet the ſame Scriptures do as conſtantly teach that there is but *one God* and *one Lord*: Whence it evidently follows, that theſe Three are but *one God* and *one Lord*.—And if ſuch an imperfect union as that of *man* and *wife* be reaſon ſufficient to make *them twain to be one fleſh*; and if the union of a good man to Chriſt ſhall ſuffice to make them, in a certain ſenſe, *one Spirit*, (1 Cor. vi. 17.) how much more ſhall the incomparably-cloſer, and infinitely-higher union of the three divine Perſons with each other, be ſufficient to denominate them *one God*, and *one Lord?* There is no other union like it, or ſecond to it;—an union of will, preſence, power, glory, and all perfections;—an union ſo inſeparable and unalterable, that no one of the Perſons ever was, or ever could be, without the other two; it being as neceſſary for the Three to *be*, and to *act together*, as to *be at all*; which is the perfection of unity, and the ſtrongeſt conjunction poſſible.

This important doctrine is rendered certain, not only from John x. 30. Rev. xxi. 22. Rev. xxii. 1. 1 Cor. ii. 11. and 1 John v. 7. but from many other places of Scripture. So that the *unity* of *three perſons* in *one godhead* is ſufficiently revealed, as well as their diſtinction: Neither is there any difficulty in admitting that three things may be *three* and *one* in different reſpects; diſtinct enough to be *three*, and yet united enough to be *one*; diſtinct without diviſion, united without confuſion. Theſe, therefore, together, are the *one Lord God* of the Chriſtians, whom we worſhip, and into whom we have been baptized.

4 Having thus conſidered what the divine Perſons are in themſelves, let us next obſerve, what are their *offices* relative to *us*. In our common and excellent church catechiſm, taken from Scripture, we are taught "to believe in God the Father, who *made* us, in God the Son, who *redeemed* us, and in God the Holy Ghoſt, who *ſanctifieth* us:" So that the peculiar *offices* of the three divine Perſons are, to *create*, *redeem*, and *ſanctify*: The Father is God the *Creator*; the Son is God the *Redeemer*; the Holy Ghoſt is God the *Sanctifier*. Which is not to be ſo underſtood, as if neither the Son nor Holy Ghoſt were concerned in *creating*; nor as if neither Father nor Holy Ghoſt were concerned in *redeeming*; nor as if neither Father nor Son were concerned in *ſanctifying*. All the three Perſons concur in every work; all the three together create, redeem, and ſanctify: But, each Perſon is repreſented in Scripture as having his more peculiar province; on account of which peculiarity, over and above what is common to all, one is more emphatically *Creator*, another *Redeemer*, and a third *Sanctifier*. So much as is *common* to all, ſerves to intimate their *union* one with the other; and ſo much as is *peculiar* to any one, in like manner ſerves to keep up the notion of their *diſtinction*.

We may obſerve ſomething of this nature in the words immediately under conſideration: *The grace of our Lord Jeſus Chriſt*: *Grace* is the common gift of the whole Trinity; but yet, here it is peculiarly attributed to Chriſt, as his gift and bleſſing, and denoting the ſpecial grace of *redemption*. The next words are,—*the love of God*; i. e. of God the Father. Now we read of the *love of Chriſt*, and of the *love of the Spirit*; and love is common to the whole Trinity; for *God is love*: But here one particular kind of love is intended;—the love of the Father, in ſending his Son to redeem us, and the Holy Ghoſt to ſanctify our ſouls.

The laſt words are,—*And the communion of the Holy Ghoſt*: Now, there is a *communion* both of the *Father* and the *Son* with every good man; John xiv. 23. Every good man is the temple of the whole Trinity, which has *communion* with him, and abides in him; as is plain from innumerable texts of Scriptures; but in this text before us, one peculiar kind of *communion* appertaining eſpecially to the Holy Ghoſt is ſignified. And upon the whole we may obſerve, that though St. Paul might have indifferently applied *grace*, or *love*, or *communion* to either Father, or Son, or Holy Ghoſt, or to all together; yet he rather choſe to make the characters *ſeveral* and *diſtinct*, to keep up a more lively ſenſe of the diſtinction of perſons and offices.

II. 1. The *importance* and *uſe* of theſe weighty truths may be judged of, *firſt*, from the nature of the thing itſelf: For, if there be really ſuch *three divine Perſons*, as above deſcribed, (and none can doubt of it, that read the Scriptures without prejudice) it muſt have been as neceſſary to let mankind into ſome knowledge of them *all*, as it is that we ſhould have juſt ſentiments of any *one*; for there is no having a right apprehenſion of any one, without knowing what relation he ſtands under to the other two. Farther, if there really be *three divine perſons*, it is as neceſſary that man ſhould be acquainted with it, as it is that he ſhould direct his *worſhip* where it is due, and to whom it belongs, For, if all honour, and glory, and adoration be due to *every* Perſon, as much as to *any*, it was highly requiſite that a creature, made for worſhip as man is, ſhould be inſtructed where and to whom to pay it. To offer it to any *ſingle* Perſon only, when it is claimable by three, is defrauding the other two of their juſt dues, and is not honouring God perfectly, or in full meaſure and proportion.

Add to this, that if man is to be trained up to a knowledge of God here, in order to be admitted to *ſee Him as He is* in the life hereafter, it ſeems highly requiſite that he ſhould know at leaſt *how many*, and *what* Perſons ſtand in that character; that by his acquaintance with them now, in ſuch a meaſure as is proper to his preſent ſtate, he may attract ſuch love and eſteem for them here, as may prepare him for the fuller viſion and fruition of the ſame hereafter.

2. This reaſoning is abundantly confirmed, from the concern which God hath ſhewn to imprint and inculcate upon us this ſo neceſſary and ſaving belief. There is no need to cite here the various texts of Scripture bearing teſtimony to the divinity of the Father, Son, and Holy Ghoſt, and engaging us to place our hope, truſt, and confidence in, and to pay our worſhip to them all: It will be ſufficient for this purpoſe to ſingle out two or three conſiderations, which appear of great force in the argument.

It is obſervable that as ſoon as ever our Lord had given his diſciples commiſſion to form a church, He inſtructs them to *baptize in the name of the Father, the Son, and the Holy Ghoſt*: Matth. xxviii. 19. From whence we may juſtly infer, that faith in theſe three Perſons as *divine*, in oppoſition to all the gods of the Gentiles, was to be the fundamental article of Chriſtianity,—the diſtinguiſhing character of the true religion.

There is another thing remarkable, not ſo obvious perhaps as the former, but no leſs worthy of notice; namely, how purpoſely the whole ſcheme of the divine diſpenſations ſeems calculated, to introduce men gradually into the knowledge of theſe three Perſons. This appears all the way down, from the fall of Adam, to the completion of all by the deſcent of the Holy Ghoſt. One might juſtly wonder why man, created after God's image, ſhould be ſo ſoon ſuffered to fall; and why, after his fall, ſuch a vaſt preparation and ſo long a train ſhould be laid for his recovery; that there ſhould be no way for it, but by means of a *Redeemer*, to mediate and to intercede, to do and to ſuffer for him, to raiſe and reſtore him, and at length to judge him. Why might not the thing have been done in a much ſhorter and eaſier way? Why might not God the Father,—ſo graciouſly diſpoſed towards all his creatures, have *ſingly* had the honour of pardoning, reſtoring, raiſing, and judging mankind? Or, ſuppoſing both the Father and the *Son* joined in the work, why ſhould it be left as it were unfiniſhed, and incomplete, though in the hands of *both*, without the concurrence of the *Holy Ghoſt?*—Can any doubt be made, whether God the *Father ſingly* was able or willing to do all that the Holy Ghoſt has done for us;—to work miracles, to ſhed gifts, to ſanctify man's nature, and to qualify him for the enjoyment of God?—Theſe things muſt appear ſtrange and unaccountable; full of darkneſs and impenetrable myſtery.

But our wonder ceaſes, as ſoon as we conſider that mankind were to be gradually let into the knowledge of *three divine Perſons*, and not one only: That we were to be equally obliged to every one of them, that ſo we might be trained up to place our love, our fear, our truſt in all, and pay acknowledgments ſuitable to their high quality and perfections. This is the reaſon of that long train, and vaſt preparation in man's redemption: And with this view there appears ſo many characters of conſummate wiſdom all the way, that nothing can furniſh us with a more charming and auguſt idea of the divine diſpenſations, from firſt to laſt. Let us conſider but a little our Lord's conduct, when he was going to take leave of his diſciples, and what he ſaid to them upon the occaſion, reſpecting the ſending to them a *Comforter*; (John xvi. 7. and xiv. 16.) and then aſk what is the meaning of all this?—Could the diſciples want any *other Comforter*, when he had told them in the ſame chapter, that He himſelf, and the Father, ſhould *come and make their abode with them*; John xiv. 23. and when he had determined himſelf to *be with them alway, even to the end of the world*; Matth. xxviii. 20? What occaſion could they have for any *other Comforter?* Or what *Comforter* could do more or greater things than the Father or Son could do, by their conſtant preſence with them?—But the reaſon of the whole procedure is very plain and manifeſt. The *Holy Ghoſt*, the third Perſon of the ever-bleſſed Trinity, was to be introduced with advantage, to do as great and ſignal things for mankind as either Father or Son had done; that ſo *He* likewiſe might partake of the ſame divine honours, and ſhare with them in glory; and thus Father, Son, and Holy Ghoſt be acknowledged as *one God, bleſſed for ever.*

In this faith was the church of Chriſt originally founded; in this faith have the renowned martyrs and confeſſors of old lived and died; and in the ſame faith are all the churches of the Chriſtian world inſtructed and edified at this day. Be it therefore our eſpecial care and concern to continue in this faith firm and ſtedfaſt; never to be moved from it by the *diſputers of this world*, who are permitted for a while to gainſay and oppoſe it for a trial and exerciſe to others, and *that they who are approved may be made manifeſt.* May we perſevere in paying all honour, worſhip, and praiſe, to the three bleſſed Perſons of the Godhead: knowing how great and how divine they are, and how ſecurely they may be confided in! And let the intimate *union* they have one with another, put us in mind of that brotherly love and union which ought to prevail amongſt Chriſtians; that ſo we may become as it were *one heart*, and *one ſoul*, knit in and ſtriving together for the faith of the Goſpel, in the unity of the Spirit, and the bond of peace. So may the *grace of our Lord Jeſus Chriſt*, and the *love of God the Father*, and the *communion of the Holy Ghoſt*, be with us all now and for evermore! Amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

CHAP. I.

He wondereth that they have ſo ſoon left him and the goſpel; and pronounceth a malediction on thoſe that preach any other goſpel than he did: he learned the goſpel not of men, but of God: and ſheweth what he was before his calling, and what he did preſently after it.

PAUL an apoſtle, (not of men, neither by man, but by Jeſus Chriſt, and God the Father, who raiſed him from the dead;)

Ver. 1. Ver. 11, 12. Tit. i. 3. Acts ii. 24.

GALATIANS.] The ſubject and deſign of this Epiſtle is much the ſame with that of the Epiſtle to the Romans; but treated in ſomewhat a different manner. The buſineſs of it, ſays Mr. Locke, is to dehort and hinder the Galatians from bringing themſelves under the bondage of the Moſaical law. Dr. Taylor is of opinion, that the two Epiſtles have relation to different ſorts of Jews; that of the *Romans*, to Jews who totally oppoſed and rejected the whole Goſpel, as unneceſſary; this of the *Galatians*, to Jews who, while they believed the Goſpel, urged that a ſubmiſſion to the law of Moſes was at the ſame time neceſſary. But, ſays he, as the principles of thoſe Jews did in ſome things coincide, and their ſentiments were the ſame, with regard to the perpetual obligation of the law of Moſes; ſo there may be an affinity and agreement in the arguments which the Apoſtle advances in confutation of the one and the other. The *Galatians* were deſcended from thoſe *Gauls* who had formerly invaded Greece, and afterwards ſettled in Lower Aſia. St. Paul was the firſt who preached the Goſpel amongſt them; and therefore referring ch. i. 8, 9. to what he had before taught them, he does not in this Epiſtle lay down at large the doctrine of the Goſpel, as he does in that to the *Romans*; for as *they* were converted by others, he did not know how far they were inſtructed in all thoſe particulars, which, on the occaſion of his writing to them, it might be neceſſary for them to underſtand; and therefore, writing to the *Romans*, he ſets before them a large and comprehenſive view of the chief heads of the Chriſtian religion. He alſo ſpeaks with greater freedom and vehemence to the *Galatians* than he does to the *Romans*; to whom, being a ſtranger, he writes not in ſo familiar a ſtile; nor in his reproofs and exhortations uſes ſo much the tone of a maſter. St. Paul firſt preached to the churches in Galatia about the year 51. and in his progreſs through that province, A. D. 54. he had an opportunity of confirming them in the faith which he had planted among them. As the Apoſtle expreſſes his wonder that the *Galatians* were *ſo ſoon* perverted, he muſt have written this Epiſtle not long after his firſt journey; and as there is no hint that he had been with them more than once, it is reaſonable to conclude, that it was written before his ſecond journey, and conſequently not later than A. D. 53. Though the ſubſcription commonly placed at the end of this Epiſtle aſſerts its being written from Rome, yet, allowing the lateſt date aſſigned to it, which fixes it to A. D. 58. this could not be the place from whence he wrote, as St. Paul did not go to Rome till after that period. This ſhews therefore that this ſubſcription, like moſt of the others, is ſpurious. Michaelis thinks that this Epiſtle was written in the year 51, ſoon after St. Paul left the Galatians, and before he departed from Theſſalonica; though others date it about the end of the year 52, or in the very beginning of the year 53, before St. Paul ſet out to go to Jeruſalem by way of Epheſus. The following diſorders had crept into the churches of Galatia: *Firſt*, Some zealots for the Jewiſh conſtitution had very nearly perſuaded the Galatians out of their Chriſtian liberty, and made them willing to ſubmit to circumciſion, and all the ritual obſervances of the Jewiſh church, as neceſſary under the Goſpel. ch. i. 7. iii. 3. iv. 9—21. v. 1—10. *Secondly*, Their diſſentions and diſputes in this matter had raiſed great animoſities among them, to the diſturbance of their peace, and the ſetting them at ſtrife one with another. ch. v. 6—15. The reforming them in theſe *two* points ſeems to be the main buſineſs of this Epiſtle; wherein St. Paul endeavours to eſtabliſh them in a reſolution to ſtand firm in the freedom of the Goſpel, which exempts them from the bondage of the Moſaical law; and labours to reduce them to a ſincere love and affection one of another: concluding with an exhortation to liberality and general benevolence. ch. vi. 1—10. Theſe being the matters about which he had it in his mind to write to them, he ſeems here as if he had finiſhed; but upon mentioning, ver. 11. *how large a letter he had written to them with his own hand*, the former argument concerning circumciſion, which filled and warmed his mind, broke out again into what we find ver. 12 to 17 of the 6th chapter. See Locke, Taylor's Key, p. 110. Michaelis, Lardner, &c.

Chap. I. *Ver.* 1. *Paul an Apoſtle*] The four firſt verſes contain the preface or introduction to this Epiſtle: The general view of it plainly ſhews St. Paul's chief deſign to be, to keep the Galatians from hearkening to thoſe Judaizing ſeducers, who had almoſt perſuaded them to be circumciſed. Theſe *perverters of the Goſpel of Chriſt*, as St. Paul himſelf calls them, ver. 7. had, as may be gathered from ver. 8 and 10. and from ch. v. 11. and other paſſages of this Epiſtle, made the Galatians believe that St. Paul himſelf was for circumciſion. Till he had ſet them right in this matter, and convinced them of the faſhood of this aſperſion, it was in vain for him by other arguments to attempt the re-eſtabliſhing of the Galatians in the Chriſtian liberty, and in that truth which he had preached to them. His firſt endeavour therefore was, to remove this calumny; and to that purpoſe the preſent introduction,—different from what we find in any other of his Epiſtles,—is extremely well adapted. He declares here, at the entrance, very expreſly and emphatically, that he was not ſent by *men*, on their errands; nay, that Chriſt, in ſending him, did not ſo much as convey his apoſtolical power to him by the miniſtry or intervention of any man; but that his commiſſion and inſtructions were all intirely from *God*, and Chriſt himſelf by immediate revelation. This of itſelf was an argument ſufficient to induce them to believe, *firſt*, that what he taught them, when he firſt preached the Goſpel to them, was the truth, and that they ought to adhere firmly to it. *Secondly*, that he changed not his doctrine, whatever might be reported of him. He was Chriſt's choſen officer, and had no dependence on mens opinions, nor regard to their authority or favour in what he preached; and therefore it was not likely that he ſhould preach one thing at one time, and another thing at another.

Not of men] Not ſent by men at their pleaſure, or by their authority; not inſtructed by men what to ſay or do, as we ſee Timothy and Titus were, when ſent by St. Paul; and Judas and Silas, when ſent by the church of Jeruſalem. *Neither by men*; that is, his choice and ſeparation to his miniſtry and apoſtleſhip was ſo wholly an act of God and Chriſt, that there was no intervention of any thing done by any man in the caſe, as there was in the election of Matthias. We may ſee all this explained at large, ver. 10—12, 16, 17. and ch. ii. 6—9. It is with great propriety that the Apoſtle mentions here the reſurrection of Chriſt from the dead, as perfectly agreeable to the main point he had in view, which was, to aſſert the doctrine of juſtification by faith in Chriſt; ſince God declared, by raiſing him from the dead, that he accepted the atonement Chriſt had made, and gave him a diſcharge from any further claim upon him, for the ſatisfaction of his juſtice: and as it is this which is the great foundation of our faith in Chriſt, ſo the Apoſtle ſays elſewhere that he was raiſed again for our juſtification. Rom. ix. 25. Locke, Doddridge, and L'Enfant.

2 And all the brethren which are with me, Unto the churches of Galatia:

3 Grace *be* to you, and peace from God the Father, and *from* our Lord Jeſus Chriſt,

4 Who gave himſelf for our ſins, that he might deliver us from this preſent evil world, according to the will of God and our Father:

5 To whom *be* glory for ever and ever. Amen.

6 I marvel, that ye are ſo ſoon removed from him that called you into the grace of Chriſt, unto another goſpel:

7 Which is not another; but there be ſome that trouble you, and would pervert the goſpel of Chriſt.

8 But though we, or an angel from heaven, preach any other goſpel unto you, than that which we have preached unto you, let him be accurſed.

9 As we ſaid before, ſo ſay I now again, If any *man* preach any other goſpel unto you, than that ye have received, let him be accurſed.

10 For do I now perſuade men, or God? or do I ſeek to pleaſe men? for if I yet pleaſed men, I ſhould not be the ſervant of Chriſt.

Ver. 2. Phil. ii. 22. iv. 21. 1 Cor. xvi. 1.—V. 3. Rom. i. 7. 1 Cor. i. 3. 2 Cor. i. 2. Epheſ. i. 2. Phil. i. 2. Col. i. 2. 1 Theſſ. i. 1. 2 Theſſ. i. 2.—V. 4. Ch. ii. 20. Tit. ii. 14. See Iſai. lxv. 17. Hebr. ii. 5. vi. 5. 1 John v. 19.—V. 7. 2 Cor. xi. 4. Acts xv. 1, 24. Ch. v. 10, 12.—V. 8. 1 Cor. xvi. 22.—V. 9. Deut. iv. 2. xii. 32. Prov. xxx. 6. Rev. xxii. 18.—V. 10. 1 Theſſ. ii. 4. 1 Sam. xxiv. 7. Matth. xxviii. 14. 1 John iii. 9. James iv. 4.

Ver. 2. *And all the brethren*, &c.] Not all believers in general, but thoſe who accompanied St. Paul in his travels, and aſſiſted him in preaching the Goſpel. Such were Timothy, Clement, and others, who are denominated *fellow-labourers* in other places. See Philip. iv. 21, 22. When St. Paul writes to the Chriſtians of any particular city, he generally uſes the ſingular number, *the church*: but the province of Galatia contained ſeveral cities and churches. This was an evident ſeal of his Apoſtleſhip, ſince in Galatia, a ſmall province of the Leſſer Aſia, he had, after no long ſtay amongſt them, planted ſeveral diſtinct churches. It is remarkable, that the Apoſtle does not make uſe of any of the endearing epithets, as the *beloved*, the *ſaints*, the *brethren*, &c. and there might be good reaſon for it. The Galatians had ſuffered his very miſſion to be called in queſtion, without attempting any vindication of it, and had given countenance to doctrines which were ſubverſive of the very foundation of Chriſtianity. See Locke, Wall, and Hammond.

Ver. 3. *Grace be to you*, &c.] Theſe words are both a Chriſtian ſalutation, and an Apoſtolical benediction. As they are a *ſalutation*, they expreſs a wiſh and deſire of the beſt bleſſings in behalf of thoſe ſaluted: From whence we may learn, that religion doth not aboliſh and deſtroy, but ſpiritualize and improve civility, humanity, and common courteſy. The *heathens* wiſhed health to their ſaluted friends; the Jews, *peace*; that is, all manner of good: But the *Chriſtians*, *grace and peace*. Again, the words may be underſtood as an apoſtolical and miniſterial *bleſſing*. The Apoſtles were the patriarchs of the church of the New Teſtament; and as a ſpiritual father, St. Paul here bleſſes his children, wiſhing them firſt *grace*, then *peace*. Peace muſt be ſought after grace, and not expected before it: peace without grace is no peace; there can be no peace with the Creator, no ſanctified peace with the creatures, except we are firſt made partakers of the gracious love and favour of Almighty God, through Jeſus Chriſt. See Calmet and Henry.

Ver. 4. *From this preſent evil world*] "From the vicious cuſtoms and practices of the world." The original is ambiguous: ſome would render it *from the evil of this preſent world*. Mr. Locke argues from 1 Cor. ii. 6, 8. that Αἰὼν ὀυτος ſignifies the *Jewiſh nation*, under the Moſaic conſtitution; and ſuppoſes theſe words to contain an intimation, that God intended to take the Jews themſelves out of it, ſo far was he from any purpoſe of bringing the Gentiles under it. But it is certain that Αἰῶν often ſignifies the ſame with κοσμος, that is, *the world*. See Matth. xiii. 39, 40. 2 Cor. iv. 4. Tit. ii. 12. Tillotſon, Heylin, Locke.

Ver. 6.] We have before obſerved, that St. Paul's firſt endeavour in this Epiſtle was to ſatisfy the Galatians, that the report ſpread of him that he preached circumciſion was falſe. Till this obſtruction which lay in his way was removed, it was to no purpoſe for him to go about to diſſuade them from circumciſion, though that be what he principally aims at in this Epiſtle. To ſhew them that he promoted not circumciſion, he calls their hearkening to thoſe who perſuaded them to be circumciſed their being *removed* from him; and thoſe that ſo perſuaded them, *perverters of the Goſpel of Chriſt*, ver. 6, 7. He further aſſures them, that the Goſpel which he preached every where, was that and that only which he had received by immediate revelation from Chriſt, and no contrivance of man; nor did he vary it to pleaſe men; that would not conſiſt with his being a ſervant of Chriſt, ver. 10. And he expreſſes ſuch a firm adherence to what he had received from Chriſt, and had preached to them, that he pronounces an *anathema* upon himſelf, ver. 8, 9. or any other man, or angel, that ſhould preach any thing elſe to them. To make out this to have been all along his conduct, he gives an account of himſelf for many years backwards, even from the time before his converſion; wherein he ſhews, that from a zealous perſecuting Jew he was made a Chriſtian, and an Apoſtle by immediate revelation; and that having no communication with the Apoſtles, or with the churches of Judea, or any man for ſome years, he had nothing to preach but what he had received by immediate revelation. Nay, when fourteen years after he went up to Jeruſalem, it was by revelation; and when he there communicated the Goſpel which he preached among the Gentiles, Peter, James, and John approved of it, without adding any thing, but admitted him as their Fellow-Apoſtle. So that in all this he was guided by nothing but divine revelation, which he inflexibly adhered to ſo far, that he openly oppoſed St. Peter, for his judaizing at Antioch. All which account of himſelf tends clearly to ſhew, that St. Paul made not the leaſt ſtep towards complying with the Jews in favour of the law; nor did, out of regard to man, deviate from the doctrine he had received by revelation from God, ch. i. 6.—ii. 21. Locke.

That ye are ſo ſoon removed] See the introductory note. *From him that called you into the grace of Chriſt*, might be rendered with equal propriety, *called you by*, or *through the grace of Chriſt*. Theſe words plainly point out St. Paul himſelf. See ch. v. 8. But then one might wonder how he came to uſe theſe words; ſince it would have ſounded better to have ſaid, *Removed from the Goſpel I preached to you, to another goſpel*, than *Removed from me, who preached to you to another goſpel*. But if it be remembered that St. Paul's deſign here is to vindicate himſelf from the aſperſion caſt on him, that he preached circumciſion, nothing could be more ſuitable to that purpoſe than this way of expreſſing himſelf. Mr. Saurin, obſerving that the Galatians were a colony of the Gauls, (i. e. of the ancient inhabitants of France,) ſays, that they have been always reproached with taking impreſſions eaſily, and as eaſily ſuffering them to be effaced. See his Sermons, tom. xi. p. 46. and Locke.

Ver. 7. *Which is not another*] I take the Greek here to ſignify, ſays Mr. Locke, *which is not any thing elſe*; Ὁ ὐκ ἔςιν ἄλλο. The words themſelves, the context, and the buſineſs the Apoſtle is upon, do all concur in this ſenſe. For *firſt*, if Ὁ had referred to εὐαγγέλιον, it would have been more natural to have kept to the word ἕτερον, and not have changed it into ἄλλο. *Secondly*, it can ſcarce be ſuppoſed by any one who reads what St. Paul ſays in the following words of this verſe, and the two adjoining, and in ch. iii. 4. and v. 2—7. that St. Paul ſhould tell them, that what he meant to preſerve them from, *is not another goſpel*. *Thirdly*, it is ſuitable to St. Paul's deſign here to tell them, that to their being removed to another goſpel no body elſe had contributed, but it was wholly owing to thoſe judaizing ſeducers. Dr. Heylin renders this and the preceding verſe as follows: *I wonder you have ſo ſoon deſerted unto another goſpel from me, who called you by the grace of Chriſt; which comes only from this, that there are ſome who perplex your minds, and would ſubvert the Goſpel of Chriſt.*

Ver. 8. *Though we, or an angel from heaven*] Some have imagined, that the Apoſtle uſes this expreſſion as a prophetical prevention againſt crediting the pretences of *Cerinthus* and *Mahomet*, who both pretended to have received their revelations by the miniſtry of an angel. It may likewiſe glance at the manner of giving the law, which, according to the Apoſtle, was by the miniſtration of angels. By *preaching any other goſpel*, he means the preaching any thing as goſpel beſides what he had preached. See Clarke, Calmet, and Henry.

Ver. 9. *Let him be accurſed*] Though we may look upon the repetition of the *anathema* here to be for the adding of force to what he ſays; yet we may obſerve, that by joining himſelf with an angel in the foregoing verſe, he does as good as tell them, that he is not guilty of what deſerves that *anathema*: ſkilfully inſinuating to the Galatians, that they might as well ſuſpect an angel ſhould preach to them a doctrine different from his, i. e. a falſe goſpel, as that he himſelf ſhould; and then in this verſe he lays the anathema wholly and ſolely upon the judaizing ſeducers. See Locke, and on 1 Cor. xvi. 22.

Ver. 10. *Do I now perſuade men*] *Do I now court the favour of men;—or, Do I ingratiate myſelf with men, rather than with God?* Wat. The words *now* and *yet* cannot be underſtood without a reference to ſomething in St. Paul's paſt life. What that was which he had particularly then in his mind, we may ſee by the account he gives of himſelf in what immediately follows; namely, that before his converſion he was employed by *men* in their deſigns, and made it his buſineſs *to pleaſe them*, as may be ſeen Acts ix. 1, 2. But when God called him, he received his commiſſion and inſtructions from Him alone, and immediately entered upon his office, without conſulting any man whatſoever; preaching that and that only which he had received

11 But I certify you, brethren, that the goſpel which was preached of me, is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jeſus Chriſt.

13 For ye have heard of my converſation in time paſt, in the Jews religion, *how* that beyond meaſure I perſecuted the church of God, and waſted it:

14 And profited in the Jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleaſed God, who ſeparated me from my mother's womb, and called *me* by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with fleſh and blood:

17 Neither went I up to Jeruſalem, to them which were apoſtles before me; but I went into Arabia, and returned again unto Damaſcus.

18 Then after three years I went up to Jeruſalem, to ſee Peter, and abode with him fifteen days.

19 But other of the apoſtles ſaw I none, ſave James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judea, which were in Chriſt:

23 But they had heard only, That he which perſecuted us in times paſt, now preacheth the faith which once he deſtroyed.

24 And they glorified God in me.

CHAP. II.

He ſheweth when he went up again to Jeruſalem, and for what purpoſe: that Titus was not circumciſed: and that he reſiſted Peter, and told him the reaſon, why he and others, being Jews, do believe themſelves in Chriſt to be juſtified by faith, and not by works: and that they live not in ſin who are ſo juſtified.

THEN fourteen years after I went up again to Jeruſalem, with Barnabas, and took Titus with me alſo.

Ver. 11. 1 Cor. xv. 1.—V. 12. 1 Cor. xv. 1, 3. Ver. 1. Epheſ. iii. 3.—V. 13. Acts ix. 1. xxii. 4. Acts viii. 3.—V. 14. Gr. *equals in years.* Acts xxii. 3. Jer. ix. 14.—V. 15. Jer. i. 5. Acts xiii. 2. Rom. i. 1.—V. 16. 2 Cor. iv. 6. Acts ix. 15. xxii. 21. Rom. xi. 13. Eph. iii. 8. Matth. xvi. 17. Eph. vi. 12.—V. 18. Acts ix. 26. Or, *returned.*—V. 19. 1 Cor. ix. 5. Mark vi. 3.—V. 20. Rom. ix. 1.—V. 21. Acts ix. 30.—V. 22. 1 Theſſ. ii. 14. Rom. xvi. 7.——V. 1. Acts xv. 2.

ceived from Chriſt; ſo that it would be ſenſeleſs folly in him, and no leſs than the forſaking his Maſter Jeſus Chriſt, if he ſhould *now*, as was reported of him, mix any thing of *man*'s with the pure doctrine of the Goſpel, (which he had received immediately by revelation from Jeſus Chriſt,) to pleaſe the Jews, after he had ſo long preached only that; and to avoid all appearance or pretence of the contrary, had ſo carefully ſhunned all communication with the churches of Judea; and had not, till a good while after his converſion, and that very ſparingly, converſed with any, and thoſe but a few of the Apoſtles themſelves, ſome of whom he openly reproved for their judaizing. This is a plain aſſertion of the divinity of the doctrine which he had preached. Πείθω, tranſlated *perſuade*, is ſometimes uſed for making application to any one to obtain his good-will or friendſhip. Hence, Acts xii. 20. πείσαντες Βλάϛον, is tranſlated, *having made Blaſtus their friend.* The meaning therefore is agreeable to Dr. Waterland's rendering. See 1 Theſſ. ii. 4. Locke, Grotius, and L'Enfant.

Ver. 11. *The Goſpel which was preached of me*] This being ſpoken indefinitely, muſt be underſtood "in general,—every where," and ſo gives us the import of the foregoing verſe. Locke.

Ver. 13. *In the Jews religion*] This does not ſignify the religion originally taught by Moſes, but that which was practiſed among the Jews at this time, and much of it built upon the tradition of the elders. L'Enfant and Grotius.

Ver. 14. *And profited—my equals in,* &c.] *And made proficiency—my cotemporaries of,* &c. MS. and Wat.

Ver. 15. *Who ſeparated me*] See Jer. i. 5. and the hiſtory of this Apoſtle's call, Acts ix. 1, &c.

Ver. 16. *That I might preach him among the heathen*] This was undoubtedly the ſcheme of Providence concerning St. Paul, who has been accordingly diſtinguiſhed by the name of *The Apoſtle of the Gentiles.* Dr. Wells and ſome others underſtand the laſt clauſe of this verſe as if the Apoſtle had ſaid, "Immediately after the recovery of my ſight, without conferring with any man in the world, or ſo much as applying to Ananias himſelf for advice, I retired by divine direction into the deſart of Arabia; where, after ſome time ſpent in devotion, I had a full revelation made to me of the moſt important facts and doctrines of Chriſtianity; [which ſome ſuppoſe to be the rapture referred to, 2 Cor. xii. 3.] and then, after my return from thence, preached at Damaſcus for the firſt time." Mr. Locke too inſiſts, that εὐθέως here does not refer to St. Paul's immediately engaging in the work of the miniſtry, without applying for advice to any man; but to his going into Arabia: But the ſame word is uſed by St. Luke, in his hiſtory of the Acts, who, without taking any notice of St. Paul's departure into Arabia, ſays, that after he recovered ſtrength, he tarried *certain days at Damaſcus, and* (εὐθέως) *immediately preached Chriſt in the ſynagogues,* Acts ix. 19, 20. So that it ſeems moſt probable that after his converſion, St. Paul was ſo well inſtructed in the knowledge of the Goſpel by the revelation that was then made to him, that he *immediately* began, without conſulting any man, to preach the word at Damaſcus, before he went from thence into Arabia: Which is moſt ſuitable to the natural order of the words, and beſt agrees with the account in the Acts of his firſt entering on his miniſtry. *Fleſh and blood* is uſed for *man.* Comp. Epheſians vi. 12. and ſee Wells, Bengelius, and Locke.

Ver. 17. *Neither went I up to Jeruſalem*] What the Apoſtle ſays in this and the preceding, verſe is to evidence to the Galatians the full aſſurance he had of the truth and perfection of the Goſpel, which he had received from Chriſt by immediate revelation; and how little he was diſpoſed to have any regard to the pleaſing of men in preaching it; inſomuch that he did not even communicate or adviſe with any of the Apoſtles about it, to ſee whether they approved it or not. Locke.

Ver. 18. *After three years*] That is, from his converſion. The Apoſtle ſeems to have uſed great caution, to prevent any ſuſpicion that he had gone even to *Peter* for the ſake of inſtruction; for he ſays, firſt, that he went only to *ſee him*, and then that he *abode with him*; but ſays not a word of having been taught by him. See Locke and Grotius.

Ver. 19. *James, the Lord's brother*] He was the ſon of Alpheus and Mary, the ſiſter of the virgin; ſo that he was *couſin-germain* to Jeſus. See on John xiv. 22. and on Mark iii. 18.

Ver. 20. *Before God I lie not*] A revelation of the facts and doctrines of Chriſtianity immediately from Jeſus Chriſt himſelf, without the aſſiſtance of any human teacher, ſo wonderfully agreeing in all its branches with that which Jeſus Chriſt had taught on earth, both before and after his reſurrection, was ſo extraordinary an event, and of ſo great importance to thoſe whom St. Paul viſited, and to whom he wrote, that one cannot wonder he ſhould think proper to aſſert it in ſo ſolemn a manner. We have great reaſon, while we read the atteſtation he has given to the truth of what he ſays, to acknowledge that it is of a piece with the many ſigns and wonders attending both his converſion and his miniſtry. See lord Lyttelton on St. Paul's Converſion.

Ver. 22. *Which were in Chriſt*] That is, "believing in Chriſt." See Rom. xvi. 7. What he takes ſuch particular notice of here, does not tend to the proving that he was a true Apoſtle; but ſerves very well to ſhew, that in what he preached he had no communication with thoſe of his own nation, nor took any care to pleaſe the Jews. Locke.

Ver. 24. *In me*] *On my account.* Doddridge.

Chap. II. *Ver.* 1. *Fourteen years after*] This was the time when he went up to Antioch with the council at Jeruſalem, about the queſtion whether the Gentiles were to be circumciſed. See Acts xv. 4, &c. This is the earlieſt mention we meet with of *Titus*; for he

2 And I went up by revelation, and communicated unto them that goſpel which I preach among the Gentiles; but privately to them which were of reputation, leſt by any means I ſhould run, or had run in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumciſed:

4 And that becauſe of falſe brethren unawares brought in, who came in privily to ſpy out our liberty, which we have in Chriſt Jeſus, that they might bring us into bondage.

5 To whom we gave place by ſubjection, no not for an hour; that the truth of the goſpel might continue with you.

6 But of thoſe, who ſeemed to be ſomewhat (whatſoever they were, it maketh no matter to me: God accepteth no man's perſon:) for they who ſeemed *to be ſomewhat*, in conference added nothing to me:

7 But contrariwiſe, when they ſaw that the goſpel of the uncircumciſion was committed unto me, as *the goſpel* of the circumciſion was unto Peter;

8 (For he that wrought effectually in Peter

Ver. 2. Acts xv. 12. Or, *ſeverally*. Phil. ii. 16. 1 Theſſ. iii. 5.—V. 4. 2 Cor. xi. 26. Ch. iii. 25. Ch. v. 1, 13.—V. 5. Ver. 14. V. 6. Ch. vi. 3. Acts x. 34. Rom. ii. 11. 2 Cor. xii. 11.—V. 7. Acts xiii. 46. Rom. xi. 13. 1 Tim. ii. 7. 2 Tim. i. 11. 1 Theſſ. ii. 4.

is no where mentioned by St. Luke in the *Acts*; and what we read of him in the ſecond Epiſtle to the Corinthians, as well as in the ſecond to Timothy, was later by ſome years. He is here ſaid to have been a *Greek*, (or *Gentile*,) and being born of Gentile parents, was not circumciſed; but where or when he was converted is uncertain; only we may conclude he was converted by St. Paul, from the title he gives him of *his own ſon, after the common faith*. Tit. i. 4. And as he now took Titus with him from Antioch to Jeruſalem, ſo he employed him afterwards on ſeveral occaſions, and appears to have regarded him with great affection and endearment. See Wall, Doddridge, and Witſius.

Ver. 2. *I went up by revelation*] Some ſuppoſe, that this means only that he went up according to the revelation which he mentions as having received, ch. i. 12. But it ſeems rather to be here implied, that in their ſending Paul and Barnabas to Jeruſalem, the church at Antioch were directed by a revelation, made either immediately to Paul himſelf, or to ſome other of the prophets there. The conference which he had in private with the chief of the church of Jeruſalem concerning the Goſpel which he preached among the Gentiles, ſeems not to have been barely concerning the doctrine of their being free from the law of Moſes: that had been openly and warmly diſputed at Antioch, and was known to be the buſineſs they came about to Jeruſalem. But it is probable it was to explain to them the whole doctrine he had received by revelation, by the fullneſs and perfection whereof [for it is ſaid, ver. 6. that in the conference they *added nothing* to it—] and by the miracle he had done in confirmation of it, (ver. 8.) they might ſee and own what he preached to be the truth, and him to be one of themſelves, both by commiſſion and doctrine; as indeed they did. Ἀυτοῖς, *them*, ſignifies thoſe at Jeruſalem: κατ' ἰδίαν δὲ τοῖς δοκȣ̃σι are exegetical, ſhewing the particular manner and perſons, and import, *but privately to the more eminent*. It was ſufficient for his purpoſe to be owned by thoſe of greateſt authority; and ſo we ſee he was by *James, Peter, and John*, ver. 9. and therefore it was ſafeſt and beſt to give an account of the Goſpel he preached in private to *them*, and not publickly to the whole church. St. Paul uſes the word *running* for "*taking pains* in the Goſpel." Comp. Col. ii. 16. The metaphor is probably taken from the Olympic games. He ſeems here to give two reaſons, why at laſt, after *fourteen years*, he communicated to the chief of the Apoſtles at Jeruſalem the Goſpel which he preached to the Gentiles; when, as he ſhews to the Galatians, he had formerly declined all communication with the converted Jews. *Firſt*, he appears to intimate, that he did it *by revelation*. *Secondly*, he gives another reaſon; namely, that if he had not communicated as he did with the leading men there, and ſatisfied them of his doctrine and miſſion, his oppoſers might unſettle the church he had or ſhould plant, by urging, that the Apoſtles knew not what it was that he preached, nor had ever owned it for the Goſpel, or him for an Apoſtle. Of the readineſs of the judaizing ſeducers to take any ſuch advantage againſt him, he had lately an example in the church at Corinth. See Locke and Whitby.

Ver. 3. *Was compelled to be circumciſed*] Ὀυκ ἠναγκάσθη is rightly tranſlated *was not compelled*; a plain evidence to the Galatians, that the circumciſing of the convert Gentiles was no part of the Goſpel which he laid before theſe men of note, as what he preached to the Gentiles; for if it had, Titus muſt have been circumciſed, for no part of his Goſpel was blamed or altered by them. ver. 6. It is difficult to diſcover of what other uſe the mentioning of Titus here can be, than to ſhew to the Galatians that what he preached contained nothing of circumciſing the convert Gentiles. If it were to ſhew that the other Apoſtles and church at Jeruſalem diſpenſed with circumciſion, and other ritual obſervances of the Moſaical law, that was needleſs, as having been ſufficiently declared by their decree, Acts xv. which was made and communicated to the churches before this Epiſtle was written; Acts xvi. 4. Much leſs was this example of Titus of any force to prove that St. Paul was a true Apoſtle, if that were what he was here labouring to juſtify: But conſidering his aim to be the clearing himſelf from a report tha the preached up circumciſion, there could be nothing more to his purpoſe than this inſtance of Titus, whom, uncircumciſed as he was, he took with him to Jeruſalem; uncircumciſed he kept with him there; and uncircumciſed he took back with him when he returned. This was a ſtrong and pertinent inſtance to perſuade the Galatians that the report of his preaching circumciſion was a mere aſperſion. Locke.

Ver. 4. *Into bondage*] What this *bondage* was, ſee Acts xv. 1. v. 10.

Ver. 5. *To whom we gave place*, &c.] The *neither* in the 3d verſe, according to propriety of ſpeech, ought to have an *or* to anſwer it; and accordingly, in this verſe, the ȣ̓δὲ ſhould be ſo rendered, *Neither was Titus compelled—nor did we yield to them a moment*. The point thoſe *falſe brethren* contended for was, that the law of Moſes was to be kept: See Acts xv. 5. St. Paul, who upon other occaſions was ſo condeſcending, that *to the Jews he became as a Jew*, &c. 1 Cor. ix. 19—22. yet when ſubjection to the law was claimed as due in any caſe, he would not yield in the leaſt matter. This appears to be the meaning of the expreſſion, *we gave not place by ſubjection*; for where compliance was deſired of him, upon account of *expediency*, and not of *ſubjection* to the law, we do not find him ſtiff and inflexible, as may be ſeen Acts xxi. 18—26. which was after the writing of this Epiſtle. In the next clauſe of this verſe he gives us the reaſon why he yielded not to thoſe judaizing falſe brethren: it was that the true doctrine which he had preached to the Gentiles, or their freedom from the law might ſtand firm: a convincing argument to the Galatians that he preached not circumciſion. See ver. 14. and ch. iii. 1. Dr. Heylin connects this and the 4th verſe in the following manner; ver. 4. *And as to the falſe brethren, who inſidiouſly crept in to ſpy out our liberty*, &c. ver. 5. *I would not yield to them by ſubjection*, &c. "Much had been done on ſeveral occaſions, ſays this writer, in condeſcenſion to weakneſs, and from the motive of charity; but when things indifferent were required abſolutely, and as a neceſſary ſubjection, then St. Paul reſiſted, as became him."

Ver. 6. *But of thoſe who ſeemed to be ſomewhat*] St. Paul having ſhewn in the preceding verſes what paſſed between the *falſe brethren* and him, now proceeds to ſhew what paſſed between *the chief of the brethren* and himſelf; and therefore ſome introduce the verſe with theſe words: *Thus we behaved ourſelves towards the falſe brethren; but of thoſe*, &c. However the words *who ſeemed to be ſomewhat*, may anſwer the original, they certainly carry to an Engliſh ear a diminiſhing and ironical ſenſe, contrary to the meaning of the Apoſtle, who ſpeaks here of thoſe for whom he had a real eſteem, and who were truly of the firſt rank; for it is plain by what follows, that he means Peter, James, and John. Beſides, οἱ δοκȣ̃ντες being taken in a good ſenſe, ver. 2. and tranſlated *thoſe of reputation*, the ſame mode of expreſſion ſhould have been retained when the ſame term occurs. Every one ſees that there is ſomething to be ſupplied to make up the ſenſe at the beginning of this verſe. Moſt commentators add the words, *I learned nothing*; but this enervates the reaſon ſubjoined at the cloſe of the verſe;—*I learned nothing of them,—for they taught me nothing*: But it is very good reaſoning, and ſuited to his purpoſe to ſay, that it was nothing at all to him how much thoſe great men were formerly in Chriſt's favour; "But as for thoſe who were really men of eminence,—what they were heretofore, it matters not at all to me; God accepts not the perſon of any man, but communicates the Goſpel to whom he pleaſes, as he has done to me by revelation without their help: For in their conference with me, they added nothing to me;—they taught me nothing new, nor had they any thing to object againſt what I preached to the Gentiles." Peter, James, and John, who appear from ver. 9. to be the perſons here ſpoken of, ſeem of all the Apoſtles to have been moſt in eſteem and favour with their Maſter, during his converſation upon earth: "But yet that, ſays St. Paul, is of no moment now to me. The Goſpel which I preach, and which God, who is no reſpecter of perſons, has been pleaſed to commit to me by immediate revelation, is not the leſs true, nor is there any reaſon for me to recede from it in a title: for theſe men of the firſt rank could find nothing to add, alter, or gainſay it." This is ſuitable to St. Paul's deſign here, to let the Galatians ſee, that as he in his carriage had never favoured circumciſion, ſo neither had he any reaſon, by preaching circumciſion, to forſake the doctrine of liberty in the law, which he had preached to them as a part of that Goſpel delivered to him by revelation. See Locke and Doddridge.

Ver. 8. *He that wrought effectually*] This may be underſtood to ſignify both the operation of the Spirit upon the mind of St. Peter to the apoſtleſhip of the circumciſion, the ſame was mighty in me towards the Gentiles:)

9 And when James, Cephas, and John, who ſeemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowſhip; that we *ſhould go* unto the heathen, and they unto the circumciſion.

10 Only *they would* that we ſhould remember the poor; the ſame which I alſo was forward to do.

11 But when Peter was come to Antioch, I withſtood him to the face, becauſe he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and ſeparated himſelf, fearing them which were of the circumciſion.

13 And the other Jews diſſembled likewiſe with him; inſomuch that Barnabas alſo was carried away with their diſſimulation.

14 But when I ſaw that they walked not uprightly, according to the truth of the goſpel, I ſaid unto Peter before *them* all, If thou, being a Jew, liveſt after the manner of Gentiles, and not as do the Jews, why compelleſt thou the Gentiles to live as do the Jews?

15 We *who are* Jews by nature, and not ſinners of the Gentiles,

16 Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt; even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified.

17 But if while we ſeek to be juſtified by Chriſt, we ourſelves alſo are found ſinners, *is* therefore Chriſt the miniſter of ſin? God forbid!

18 For if I build again the things which I deſtroyed, I make myſelf a tranſgreſſor.

Ver. 8. Acts ix. 15. xiii. 2. xxii. 21. Ch. i. 16. Ch. iii. 5.—V. 9. Matth. xvi. 18. Epheſ. ii. 20. Rev. xxi. 14. Rom. i. 5. xii. 3. xv. 15. Epheſ. iii. 8.—V. 10. Acts xxiv. 17. Rom. xv. 25. 1 Cor. xvi. 1. 2 Cor. viii. and ix.—V. 11. Acts xv. 35.—V. 12. Acts x. 28. xi. 3.—V. 14. Ver. 5. 1 Tim. v. 20. Acts x. 28.—V. 15. Acts xv. 10, 11. Matth. ix. 11. Epheſ. ii. 3, 12.—V. 16. Acts xiii. 38. Rom. i. 17. iii. 22, 28. viii. 3. Hebr. vii. 18, 19. Pſ. cxliii. 2. Rom. iii. 20. Ch. iii. 11.—V. 17. 1 John iii. 8, 9.

and St. Paul, in ſending them the one to the Jews, the other to the Gentiles; and alſo the Holy Ghoſt beſtowed on them, whereby they were enabled to do miracles for the confirmation of their doctrine; in neither of which St. Paul, as he ſhews, was inferior, and ſo had as authentic a ſeal of *his* miſſion and doctrine, as *they* had of theirs. Locke. Inſtead of *was mighty*, the MS properly reads, *wrought effectually*.

Ver. 9. *And when James, Cephas, and John,* &c.] *And, being ſenſible of the grace wherewith I am endowed, James, Cephas, and John, who were eſteemed main ſupports of the church in Judea, embraced me and Barnabas, as their aſſociates; and agreed that we ſhould go to the Gentiles, and they to the Jews:* Heylin: who is of opinion with father Hardouin and others, that "*Cephas* here mentioned was, in all probability, a different perſon from *Peter*, juſt before named. *Peter*, *Paul*, *James*, *Cephas*, and *John*, are five different perſons. *Cephas* was one of the ſeventy diſciples, as appears by Euſebius and others; and if *Peter* had been here deſigned by that name, he would have been put firſt as uſual. Now the Vulgate and beſt MSS have *Cephas*, and not *Peter*, in ver. 11, 14. "and ſo the ancients did certainly read it," ſays the learned Pearſon; "for if Πετρος had been the reading in thoſe verſes, there never could have been any diſpute, as there was, whether it was the Apoſtle, or one of the ſeventy diſciples, that Paul withſtood at Antioch." Diſ. 1. *de ſucceſ. prim. epiſc.* *Peter*'s whole character is quite oppoſite to the timid and mean compliances here imputed to *Cephas*: In his natural man he was poſitive even to raſhneſs, and as an Apoſtle he firſt was inſtructed by viſion, that the diſtinction between Jews and Gentiles was at an end. Acts x. He accordingly firſt broke down the pale of Judaiſm, by eating with Cornelius and his family: In Acts xi. he juſtifies his doing ſo by expreſs command from heaven: And Acts xv. preſiding in the aſſembly of the Apoſtles, convened upon this very ſubject, he determined the debate by declaring, that God had put no difference between Jews and Gentiles; and in conſequence of his deciſion letters were written to that effect. There are many other arguments (concludes Dr. Heylin) which I think evince that the Apoſtle *Peter* could not here be meant by Cephas." See F. Hardouin's diſſertation on the ſubject, and Saurin's ſermons, tom. ii. p. 49.

Ver. 10. *That we ſhould remember the poor*] "That we ſhould entreat all believers whom we meet with in our travels, to ſend ſome relief to the Chriſtians in Jeruſalem, who were at this time in great want and diſtreſs."

Ver. 11. *Peter*] This, according to father Hardouin, is to be underſtood of Cephas, and ſo likewiſe, ver. 14. Had St. Peter, or the perſon here underſtood, obſerved the law of Moſes himſelf, St. Paul would not have blamed him for that. What he blamed him for was, his acting as if the Gentiles were obliged to live as did the Jews, in order to their being the people of God, and partakers of the bleſſings and honours of his kingdom. See Taylor, and on Rom. vii. 6.

Ver. 14. *According to the truth of the Goſpel*] That is, "That freedom from the law of Moſes, which was a part of the true doctrine of the Goſpel." In this ſenſe he uſes the word *truth* throughout the Epiſtle; inſiſting on it, that this doctrine of freedom from the law was the true Goſpel. Had this been matter only of private offence, certainly St. Paul would have known that duty required him to expoſtulate with Peter privately upon it, before he referred it to ſuch an aſſembly. But as it was a public affair, in which great numbers were ſo ſenſibly affected, this method was moſt proper. Probably this happened after public worſhip; and it would ſeem the leſs ſurprizing, conſidering the conferences which uſed to be held in the Jewiſh ſynagogues, before the aſſembly was broke up. It has been very juſtly obſerved, that had any impoſture been carrying on, the contention of theſe two great managers would probably have been an occaſion of diſcovering it. See Locke, Jefferys, and Doddridge's Eſſay on Inſpiration.

Ver. 15. *We who are Jews,* &c.] *We Jews, and not Gentiles, by nature ſinners.* Wat. and Elſner. Others underſtand it of Jews by natural deſcent. What the Jews thought of themſelves, in contradiſtinction to the Gentiles, See Rom. ii. 17—23. Dr. Heylin obſerves, that *ſinner* here, and ver. 16, 17. and often elſewhere, ſignifies, "a man in the ſtate of nature, before that application of the merits of Chriſt, which is termed *juſtification*." Chriſt is not the *miniſter of ſin*, (as ver. 17.) to ſave ſuch, while they continue in that ſtate. He ſaves only thoſe, who renouncing themſelves, are reſigned to his Spirit for their purification. Theſe laſt he *juſtifies* from their entrance into ſuch reſignation of themſelves, which is in Scripture called *faith*. See what kind of perſons they are in the ſequel, where St. Paul deſcribes himſelf, and by conſequence all who are in that ſtate.

Ver. 17. *If—we ourſelves alſo are found ſinners*] Thoſe who are under the law, having once tranſgreſſed, remain always ſinners, unalterably ſo, in the eye of the law; which excludes all from juſtification. The Apoſtle in this place argues thus: "We Jews, who are by birth God's holy people, and not, as the profligate Gentiles, abandoned to all manner of pollution and uncleanneſs,—not being, nevertheleſs, able to obtain righteouſneſs by the deeds of the law, have believed in Chriſt, that we might be juſtified by faith in him. But if even *we*, who have betaken ourſelves to Chriſt for juſtification, are ourſelves found to be unjuſtified ſinners, liable ſtill to wrath, as all are under the law, to which we ſubject ourſelves; what deliverance have we from ſin by Chriſt?—None at all: We are as much concluded under ſin and guilt, as if we did not believe in him. So that by joining *him* and *the law* together for juſtification, we ſhut ourſelves out from juſtification, which cannot be had under the law; and we make Chriſt the miniſter of ſin, and not of juſtification;—which God forbid!" Locke; and ſee the *Reflections*.

Ver. 18. *I make myſelf a tranſgreſſor*] M. L'Enfant and others conſider this verſe as a continuation of St. Paul's ſpeech at Antioch, and would render and connect it thus: "On the contrary, ſo far are we from being made ſinners, by neglecting juſtification by the law, that if we taught the neceſſity of its works, we ſhould become tranſgreſſors, in building again the things which we deſtroyed." But if this interpretation was to be admitted, we ſhould not only find it hard to clear up the argument, but muſt ſuppoſe the following verſes likewiſe are part of the ſpeech to St. Peter; which would make them much leſs pertinent and natural, than if we ſuppoſe them the overflowings of St. Paul's devout heart in addreſſing the Galatians. His

ſpeech

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Chriſt: nevertheleſs I live; yet not I, but Chriſt liveth in me: and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me.

21 I do not fruſtrate the grace of God: for if righteouſneſs *come* by the law, then Chriſt is dead in vain.

Ver. 19. Rom. viii. 2. Rom. vi. 14. vii. 4, 6. Rom. vi. 11. 2 Cor. v. 15. 1 Theſſ. v. 10. 1 Pet. iv. 2.—V. 20. Rom. vi. 6. Ch. v. 24. 2 Cor. v. 15. 1 Theſſ. v. 10. 1 Pet. iv. 2. Ch. i. 4. Epheſ. v. 2. Tit. ii. 14.—V. 21. Hebr. vii. 11. See Rom. xi. 6. Ch. v. 4.

ſpeech to St. Peter rather ſeems to have gone no further than the foregoing verſe; and γὰρ is often uſed with ſuch a latitude, that we might take it in the beginning of this verſe to ſignify *now*,—as the MS before me reads it; and ſo conſider St. Paul as ſhewing here, that whatſoever ſome inſinuated to his prejudice, there was no inconſiſtency in his doctrine and practice, with what he had then ſo openly declared. See L'Enfant, Doddridge, and Locke.

Ver. 19. *Through the law*] *By the tenor of the law itſelf.* See ch. iii. 24, 25. iv. 21, &c. Rom. iii. 21. and vi. 14. comp. with vii. 4. What St. Paul ſays here ſeems to imply, that living under the law was to live not acceptably to God;—a ſtrange doctrine certainly to the Jews! and yet it was true now under the Goſpel: For God having put his kingdom in this world wholly under his Son, when he raiſed him from the dead, all who, after that, would be his people in his kingdom, were to live by no other law but the Goſpel, which was now the law of his kingdom; and we ſee that God caſt off the Jews, becauſe, cleaving to their own conſtitution, they *would not have this man to reign over them.* So that what St. Paul ſays here is in effect this: "By believing in Chriſt, I am diſcharged from the Moſaical law, that I may wholly conform myſelf to the rule of the Goſpel; which is now the law to be owned and obſerved by all thoſe, who, as God's people, would live acceptably to him." This appears viſibly to be the Apoſtle's meaning, though the accuſtoming himſelf to *antitheſes* may poſſibly be the reaſon why, after having ſaid, *I am dead to the law*, he expreſſes his putting himſelf under the Goſpel by *living to God.* Locke.

Ver. 20. *I am crucified with Chriſt*] See this explained, Rom. vii. 4. and vi. 2—14. The general meaning of the verſe is, "The whole management of myſelf is conformable to the doctrine of the Goſpel, of juſtification in Chriſt alone, and not by the deeds of the law." This, and the former verſe, ſeem to be ſpoken in oppoſition to St. Peter's owning a ſubjection to the law of Moſes by his *walking*, mentioned ver. 14. Locke.

Ver. 21. *Grace of God*] See ch. i. 6, 7. to which this ſeems here oppoſed: The latter part of this verſe will be found explained in St. Paul's own words, ch. v. 3—6.

REFLECTIONS ON CHAP. II. 17.

One of the greateſt and moſt plauſible objections alledged by unbelievers, againſt the divine inſtitution of the Chriſtian religion, is the ſmallneſs of the influence it may ſeem to have upon the lives and manners of its profeſſors. If God condeſcended to give men an expreſs *revealed law*, and to ſend ſo extraordinary a Perſon as his *own Son* to promulgate that law upon earth; it were natural to expect it ſhould have ſome very viſible and remarkable *effects* in the world, anſwerable to the dignity of the thing itſelf, and worthy of its great Author. They who are bleſſed with ſuch ſingular advantages, *what manner of perſons*, as St. Peter expreſſes it, *ought they to be in all holy converſation and godlineſs!*

"And *are* there then,—will unbelievers be apt to ſay,—are there to be met with in the lives and manners of Chriſtians, any conſiderable diſtinguiſhing characters, whereby to judge that they are really under the influence and peculiar guidance of ſuch a divine Director?—Is there among thoſe who call themſelves Chriſtians, leſs of impiety and profaneneſs towards God, leſs of fraud and injuſtice towards men, than is found among the profeſſors of other religions? Is there not too plainly the ſame boundleſs ambition, the ſame inſatiable covetouſneſs, the ſame voluptuouſneſs and debauchery of manners, to be found among them, as amongſt other men? Nay, have not moreover the pretences even of religion itſelf been the immediate occaſion of the bittereſt animoſities, of the moſt bloody wars, of the moſt inhuman perſecutions?—Have not the greateſt immoralities of all kinds received too plain an encouragement, from the reliance upon a power of repeating continually certain periodical *abſolutions*; and much more from an imagination that the *practices* of a vicious life may be compenſated before God by the obſervance of certain ridiculous ceremonies, and ſuperſtitious commutations?—Laſtly, and beyond all this, hath not even *the grace of God*, as the Apoſtle urges, been itſelf too frequently *turned into wantonneſs?* That is, hath not the fundamental grace of the Goſpel,—the gracious promiſe of pardon upon true repentance and amendment, been itſelf abuſed into an encouragement of wicked living, in a dependance upon the formalities of a death-bed repentance?"

Very great, and very juſt reproaches indeed, are theſe upon many who *profeſs* themſelves to be *followers of Chriſt:* But, that ſuch objections have no concluſive conſequence at all againſt *Chriſtianity itſelf*, is what the Apoſtle, after a very affectionate manner, declares in the words above propoſed for our reflection, and which he cloſes with a generous *God forbid!*—For, *If*, ſays he, *I build again the things which I deſtroyed*, I MAKE MYSELF A TRANSGRESSOR.

We will therefore endeavour to ſhew from his words, 1. "That the wickedneſs of the lives of thoſe who call themſelves Chriſtians, is no argument againſt the truth and excellency of the Chriſtian religion itſelf."

Now, *natural* and *neceſſary cauſes* always and neceſſarily produce effects proportional to their natural powers; ſo that from the degree or quantity of the *effect*, may always certainly be judged the degree of power and efficacy in the *cauſe*. But in *moral cauſes* the caſe is neceſſarily and eſſentially otherwiſe. In *theſe*, how efficacious ſoever the cauſe be, yet the effect always depends upon the *will* of the perſon upon whom the effect is to be wrought, whether the cauſe ſhall at all produce its proper effect, or no.

The *Chriſtian religion* affords men the moſt perfect inſtructions poſſible in the ways of virtue, and arguments infinitely ſtrong to enforce the practice of it. The *effect* of this doctrine upon the lives of men in the primitive times, before worldly corruptions entered into the church, was very great and conſpicuous: And if we underſtand the prophecies rightly, which relate to things yet to come, this effect will be much more remarkable in the latter ages; when the corruptions which now prevail among Chriſtians, ſhall be reformed, and *the earth ſhall be full of the knowledge of the Lord, as the waters cover the* channels of the *ſea*. As things at *preſent* ſtand, there are great numbers of men,—many more than are taken notice of in the noiſe and hurry of the buſy world,—who, upon the foundation of a well-ſettled belief in the Goſpel of Chriſt, go on regularly in the courſe of a virtuous life, with a perpetual uniform ſenſe of God upon their minds, and an aſſured expectation of a future judgement: Nay, and even among thoſe who value themſelves upon deſpiſing the aſſiſtance of revelation, and rely intirely upon their own natural abilities in matter of religion, it is very plain, that the greateſt part of thoſe right notions concerning God and virtue, about which they can now ſo readily and ſo clearly diſcourſe, are really almoſt wholly borrowed from the light of *that revelation* which they are ſo deſirous ſhould be thought intirely needleſs. This, I ſay, is very plain, from the extreme *ignorance* of the *heathen world*, notwithſtanding there are not wanting among them men of excellent natural abilities; and from the *right notions* of God and virtue to be found among *Chriſtians*, in numbers of perſons, even of the loweſt capacities and meaneſt employments, to a degree which few, exceeding few, even of the greateſt philoſophers, were ever able to arrive at. So very different a thing is it to *diſcern* the reaſonableneſs of moral obligations, *after* they have been once clearly *revealed*; and to be able, without any aſſiſtance, to *diſcover* at *firſt* the ſame obligations by the mere ſtrength of nature and reaſon.

But however this be, and ſuppoſing the effect of Chriſtianity in the world had been much ſmaller than it has been, ſtill this would be no argument at all againſt the truth and excellency of the *doctrine* itſelf: Becauſe, as was before obſerved, "in all *moral* cauſes it muſt always depend on the *will* of the perſon upon whom the effect is to be wrought, whether even the moſt powerful cauſe ſhall at all produce its proper effect, or no." When God *himſelf* calls men in the ſtrongeſt and moſt efficacious manner that is conſiſtent with his calling them at all, it is ſtill in their own power not to hearken to that call; not to be in any reſpect the *better*,—nay, to be the *worſe* for it; much worſe than if they *had never known the way of righteouſneſs.* For as, *where no law is, there is no tranſgreſſion*; ſo, on the other hand, and for the ſame reaſon, "where there *is* a law, not obeyed, that law worketh wrath; and ſin, by this commandment, becomes exceeding ſinful." Was therefore the *effect* always to be the meaſure in judging of the goodneſs and excellency of a *cauſe*, the beſt and wiſeſt laws would often, upon account of their very excellency, be the worſt: the *law* of *God* would be chargeable with the malignity of ſin, and *God himſelf* as the real and immediate author of evil. See Rom. vi. 10.

The ſame may in proportion be ſaid concerning *reaſon* itſelf, even the abſolute and neceſſary reaſon of things. But if it be no objection againſt the excellency of *reaſon itſelf*, that it very often is not able to make men act *reaſonably*; and no diminution to the *divine commandments in general*, that they frequently not only fail of reforming mens manners, but even, on the contrary, do moreover make *ſin to become the more exceeding ſinful*; then, for the ſame reaſon, neither againſt the truth and excellency of *Chriſtianity in particular*, can any argument be drawn from the wickedneſs of their lives who profeſs themſelves Chriſtians.

But, *ſecondly*, though the practice of any wickedneſs whatſoever affords no real argument againſt *Chriſtianity itſelf*, yet it is always matter of very great and juſt reproach to the *Profeſſors* of this holy religion; as being the utmoſt contradiction, and the higheſt poſſible inconſiſtency with their profeſſion. Nay, every vice that any Chriſtian is guilty of, tends to defeat every end of the Goſpel of grace, and brings diſhonour upon the name, and upon the religion of Chriſt; For hence unbelievers are confirmed in their infidelity, and ſcoffers are encouraged to make a ſcorn of every thing ſacred. See Rom ii. 24. Ezek. xxvi. 20. It *muſt needs happen*, indeed, corrupt as the nature of mankind is, that ſuch *offences* as theſe *will come*; but *woe be to that*

man,

CHAP. III.

He aſketh what moved them to leave the faith, and depend upon the law. They that believe are juſtified, and bleſſed with Abraham. And this he ſheweth by many reaſons.

O Fooliſh Galatians! who hath bewitched you, that ye ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye ſo fooliſh? having begun in the Spirit, are ye now made perfect by the fleſh?

4 Have ye ſuffered ſo many things in vain? if *it be* yet in vain.

5 He therefore that miniſtereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteouſneſs.

Ver. 1. Ch. v. 7.—V. 2. Acts ii. 38. viii. 15. xv. 8. Epheſ. i. 13. Hebr. vi. 4. Rom. x. 16, 17.—V. 4. 2 John 8. Or, *ſo great.* V. 5. 2 Cor. iii. 8.—V. 6. Gen. xv. 6. Rom. iv. 3. Jam. ii. 23.

man, ſaith our Saviour, *through whom the offence cometh!* Every ſuch perſon, whatever his *profeſſion* may be, is an enemy to Chriſt, and a reproach to his religion.

3. From what has been ſaid, we are led, *thirdly*, to a very plain and eaſy *rule*, by which we may judge of the malignity and dangerouſneſs of any error in matters of religion. In proportion as the error tends to reconcile any vicious practice with the profeſſion of religion; or, as St. Paul expreſſes it, to make *Chriſt the miniſter of ſin*;—in the ſame proportion is the *doctrine* pernicious, and the *teachers* of it juſtly to be deemed corrupt. And this is the reaſon why our Lord, when he warns Chriſtians to beware of *falſe teachers*, who ſhould come to them in *ſheeps cloathing*, but *inwardly were ravening wolves*; gives us this one mark only, by which for ever to diſtinguiſh them:—*By their fruits ye ſhall know them.* All other teſts may poſſibly be deceitful: fair ſpeeches, great learning and abilities, fervent zeal, numbers, authority, ſtrict obſervance of ceremonies,—even worldly auſterities, and the appearances of the moſt devotional piety;—all theſe may poſſibly accompany a very falſe and very wicked religion: But the *fruits* of virtue and true goodneſs, theſe are marks which admit no counterfeit. If the courſe of a man's *life* be virtuous and charitable, and his doctrine leads men towards no ſuperſtition, towards nothing but virtue and juſtice, goodneſs and charity, in expectation of that righteous judgement to come, which the light of nature itſelf gave men reaſon to look for, and which God has now abſolutely aſſured to them by the Goſpel of Chriſt; this is a mark or character, to which nothing has *any ſimilitude* but what is itſelf really and truly *the ſame.*

All other doctrines and pretences of religion may poſſibly be very *conſiſtent* with making *Chriſt* the *miniſter of ſin:* If they be ſo, they are at beſt *uncertain* or *uſeleſs* doctrines; and if they have any direct tendency to encourage and promote this evil, then it is infallibly certain, that they are *falſe* and *pernicious.*

Hence, for inſtance, we may very eaſily know what judgement we ought to frame of thoſe, who at any time ſet themſelves againſt the uſe of *reaſon* in matters of religion, making a principal part of the obedience of the Goſpel to conſiſt, in profeſſing confidently to believe, and in zealouſly contending to maintain certain opinions, of which they have no underſtanding; which is evidently the eaſieſt thing in the world for the wickedeſt and moſt worthleſs of men to do.

By the ſame rule may eaſily be underſtood the true nature and ground of all thoſe inhuman *perſecutions* practiſed by the church of Rome under pretences of religion, in ſuch a manner, as if they thought the deſign of the Son of man's coming was, *not to ſave mens lives*, but *to deſtroy them*; and as if they underſtood that prophecy of his, not concerning an *eventual corruption*, but concerning the real end and intent of his religion;—*Think not that I am come to ſend peace upon earth*; *I came not to ſend peace, but a ſword.*—By the ſame rule likewiſe it is obvious to judge, of what dangerous conſequence muſt be thoſe *confeſſions to the prieſt* and formal abſolutions repeated in a perpetual circle, by which men may for ever be penitents, without ever repenting, and be continually doing penance, without ever amending their lives and manners at all.

Laſtly, By the ſame rule may no leſs plainly be diſcerned, how great and fatal a deluſion it is, which among *proteſtants alſo* has but too generally prevailed, when, confeſſing their ſins to *God* himſelf, in like manner as the Romaniſts do to the *prieſt*, they look upon themſeves as *abſolved of courſe*, and return to the practice of the ſame ſins again; grounding perverſly upon the gracious promiſes of the Goſpel a falſe and deceitful notion of *repentance*, very much like to that of thoſe in the Apoſtle's days, who *continued in ſin, that grace might abound*: a horrible practice,—which is a deſtroying the very nature and neceſſity of virtue; which is the higheſt contempt and mockery of God, turning his very mercy into an encouragement of diſobedience; and which, inſtead of reforming the world, actually corrupts it, and literally makes *Chriſt the miniſter of ſin!*

Chap. III. *Ver.* 1. *O fooliſh Galatians!*] By the account St. Paul has given of himſelf in the foregoing chapters, the Galatians being furniſhed with evidence ſufficient to clear him in their minds from the report of his preaching circumciſion, He comes now, the way being thus opened, directly to oppoſe their being circumciſed, and ſubjecting themſelves to the law. The *firſt* argument he uſes is, "That they received the Holy Ghoſt, and the gifts of miracles by the Goſpel, and not by the law." ver. 1—5. Inſtead of *who hath bewitched you?* ſome would render ἐβάσκανε, *who hath enchanted you?* and others, *who hath envied your happineſs?* The word ſtrongly expreſſes the unreaſonable turn their minds had taken, ſo that one would imagine they had been deprived of the regular uſe even of their natural faculties. *That you ſhould not obey the truth*, means, "That you ſhould not ſtand faſt in the liberty of the Goſpel. See on ch. ii. 14. St. Paul mentions nothing to them here but Chriſt crucified, as knowing that when formerly he had preached Chriſt crucified to them, he had ſhewn them, that by his death on the croſs, believers were ſet free from the law, and the covenant of works was removed, to make way for that of grace. This we may find him inculcating upon his other Gentile converts, Epheſ. ii. 15, 16. Col. ii. 14, 20. and accordingly he tells the Galatians, ch. v. 2, 4. that if by circumciſion they put themſelves under the law, they were fallen from grace, and Chriſt ſhould profit them nothing at all. There is no room to object here, that what St. Paul urges is merely an argument to the paſſions; for in proportion to the affecting ſenſe they had of the love of Chriſt, in ſubmitting to crucifixion for them, would be the rational ſenſe of the obligations they were under to him, to preſerve his Goſpel pure, and his church free and happy. Dr. Waterland leaves out the words, *that you ſhould not obey the truth.* Dr. Heylin renders the laſt clauſe, *You,—to whoſe view the crucifixion of Jeſus Chriſt hath been ſo lively repreſented.* And Muſculus and Bengelius read, *before whoſe eyes Jeſus Chriſt hath been ſet forth crucified among you.* See Locke, Wolfius, and Wetſtein.

Ver. 2. *Received ye the Spirit*, &c.] There is no doubt but that it was on their becoming Chriſtians that they received the Spirit, and therefore that it could not be aſcribed to the law, to which they were ſtrangers till afterwards; but muſt be owing to that faith in which they were inſtructed by the Goſpel, on their embracing Chriſtianity. Nor can it juſtly be objected that they ſtill retained the Chriſtianity by which the Spirit was received; for they were now perverted to a different ſyſtem by their new teachers; and that which Paul had preached at firſt amongſt them was a Chriſtianity, of which Judaiſm made no part. See Doddridge, Wall, and Beza.

Ver. 3. *Spirit—fleſh*] It is a way of ſpeaking very familiar to St. Paul, in oppoſing the law to the Goſpel, to call the law *fleſh*, and the Goſpel *Spirit*; the reaſon whereof is ſufficiently plain to any perſon converſant in his Epiſtles.

Ver. 4. *Have ye ſuffered ſo many things in vain?*] Should it be ſaid, that, notwithſtanding the Galatians were for adding the obſervation of the law to the Goſpel, it would not neceſſarily deſtroy their hopes as Chriſtians, nor deprive them of the reward of that courage which they had hitherto ſhewn in its defence; yet it muſt be allowed, that ſome degree of their reward might be loſt, as it might derogate from their future glory, to have been, through inconſideration and prejudices raſhly admitted, acceſſary to the corruption and conſequent obſtruction of the Goſpel; and alſo that, as much perſecution might be declined by admitting this mixture of Judaiſm, there was reaſon to fear that a regard to their own preſent eaſe and convenience led them to it; (comp. ch. v. 11. and vi. 12.) Which was in a manner cancelling the good effect of their former reſolution; and indeed any thing which looked like a ſinful temporizing, in thoſe who had before been confeſſors for the truth, might occaſion peculiar ſcandal, and endanger many others. See Doddridge, Calmet, and Bengelius.

Ver. 5. *He—that miniſtereth*, &c.] The perſon meant here by *he that miniſtereth*, and ch. i. 6. by *he that called*, is plainly St. Paul himſelf; though, out of modeſty, he declines making uſe of his own name. It was certainly a great diſplay of the divine wiſdom to ſuffer ſuch contentions to ariſe early in the church, as ſhould make it neceſſary for the Apoſtles to appeal to the *miracles* wrought *before* and *upon* thoſe, who were afterwards in ſome degree alienated from them; that future ages might be convinced of the certainty of thoſe miracles as matters of fact, beyond all poſſibility of contradiction. See Locke, and Baxter's Practical Works, vol. ii. p. 118.

Ver. 6.] St. Paul's next argument againſt circumciſion and ſubjection to the law is, "That the children of Abraham, intitled to the inheritance and bleſſing promiſed to Abraham and his ſeed, are ſo

7 Know ye therefore, that they which are of faith, the ſame are the children of Abraham.

8 And the ſcripture foreſeeing that God would juſtify the heathen through faith, preached before the Goſpel unto Abraham, *ſaying*, In thee ſhall all nations be bleſſed.

9 So then they which be of faith, are bleſſed with faithful Abraham.

10 For as many as are of the works of the law, are under the curſe: for it is written, Curſed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is juſtified by the law in the ſight of God, *it is* evident: for, The juſt ſhall live by faith.

12 And the law is not of faith: but, The man that doeth them ſhall live in them.

13 Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, Curſed *is* every one that hangeth on a tree:

14 That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt; that we might receive the promiſe of the Spirit through faith.

15 Brethren, I ſpeak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man diſannulleth, or addeth thereto.

16 Now to Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds, as of many; but as of one, And to thy ſeed; which is Chriſt.

17 And this I ſay, *that* the covenant that was confirmed before of God in Chriſt, the law which was four hundred and thirty

Ver. 7. Or, *imputed.*—V. 7. Rom. iv. 11, 12, 16.—V. 8. See Rom. ix. 17. Ver. 22. Gen. xii. 3. xviii. 18. xxii. 18. Ecclus. xliv. 21. Acts iii. 25.—V. 10. Deut. xxvii. 26.—V. 11. Ch. ii. 16. Hab. ii. 4. Rom. i. 17. Hebr. x. 38.—V. 12. Rom. iv. 4, 5. x. 5, 6. xi. 6. Lev. xviii. 5. Rom. x. 5.—V. 13. Rom. viii. 3. 2 Cor. v. 21. Deut. xxi. 23.—V. 14. Iſai. xxxii. 15. xliv. 3. Jer. xxxi. 33. xxxii. 40. Ezek. xi. 19. xxxvi. 27. Joel ii. 28, 29. Zech. xii. 10.—V. 15. Hebr. ix. 17. Or, *teſtament.*—V. 16. Gen. xvii. 7. Ver. 8. 1 Cor. xii. 12.—V. 17. Exod. xii. 40, 41.

by *faith*, and not by being *under the law*, which brings a curſe upon thoſe who are under it." ver. 6—18. Beza is of opinion, that the 7th verſe ſhould not begin a ſentence, but depend on the foregoing. *As Abraham believed*,—ver. 7. *ye therefore know*, &c.

Ver. 8. *In thee ſhall all nations be bleſſed*] It may perhaps be aſked, "What evidence there is that this promiſe meant the converſion of Jews and Gentiles to Chriſtianity, rather than converting the Gentiles to Judaiſm, and ſo bleſſing them with a participation of the privileges originally granted to the natural ſeed of Abraham?"—But, beſides what the Apoſtle afterwards ſays for clearing up this point, it may be anſwered,—that the Moſaic œconomy was ſo conſtituted, that it could never be *univerſal*; and that when it was conſidered what ſort of a perſon Chriſt in fact was, there would appear reaſon to believe that this promiſe referred to him, even ſeparate from the authority of the Apoſtle in aſſerting it, and how dubious ſoever the ſenſe of the oracle might appear, till it was illuſtrated by the event. See Gen. xii. 3. xviii. 18. xxii. 18. and Bp. Chandler on the Prophecies.

Ver. 10. *The works of the law*] *They of faith*, ver. 9. and they *of the works of the law*, are ſpoken of as two races of men; the one the genuine poſterity of Abraham, heirs of the promiſe, the other not. There is alſo another diviſion in theſe two verſes, of the *bleſſed*, and thoſe *under the curſe*; whereby is meant, ſuch as are in a ſtate of life, or acceptance with God, and ſuch as are expoſed to his wrath, and to death. See Deut. xxx. 19. Dr. Whitby proves, that the law of Adam was attended with a curſe, as well as that of Moſes; and that it is the more general curſe which is here intended, as illuſtrated by what Moſes expreſſed as the ſanction of his inſtitutions. See Locke, Whitby, and Deut. xxvii. 26.

Ver. 11. *The juſt ſhall live by faith*] A diſpute aroſe between St. Paul and the *judaiſing Chriſtians*, concerning what it was which juſtified a man before God, or intitled him to that eternal life brought to light by the Goſpel. *They* held it to be *the works of the law*, believing that the text, Levit. xviii. 5. had a reſpect to the life to come. *St. Paul*, on the contrary, affirms, that it was *faith in Jeſus the Meſſiah*: and thus he argues: *But that no man is juſtified by the law, is evident*; *for The juſt ſhall live by faith*; *and the law is not of faith, but The man that doth them, ſhall live in them*, As much as to ſay, "That no man can obtain life by virtue of the law, is evident from one of your own prophets, Habakkuk, who expreſly holds, that *the juſt ſhall live by faith*. Now by the law no rewards are promiſed to *faith*, but to *works* only;—*The man that* DOTH, (ſays the law, Lev. xviii. 5.) *ſhall* LIVE *in them*." See Rom. i. 17. iii. 28. Heb. ii. 4, and Warburton's Div. Leg. vol. iv. p. 328.

Ver. 12. *And the law is not of faith*] As the Apoſtle ſhews here, that there was no obtaining life by the *law*, without a perfect obedience; *faith*, which is uſed here in oppoſition to it, muſt ſignify a firm belief of the promiſe of God, and acting according to it in a dependance upon Chriſt for righteouſneſs: which is the way of juſtification revealed by the Goſpel. Doddridge.

Ver. 13. *Chriſt hath redeemed us from the curſe of the law*] The curſe of the law, from which Chriſt hath redeemed us, was that which doomed us to eternal miſery; From whence it hath been very plauſibly inferred, that the law of Moſes was eſtabliſhed on the ſanction of future puniſhments. But perhaps it may be ſolidly anſwered, That the Apoſtle, arguing with reſpect to the law of God in general, the breach of which did certainly render men obnoxious to future puniſhments, may mention the circumſtance of the Moſaic law's leaving every preſumptuous offender to die under a curſe, as an intimation of thoſe melancholy proſpects, with regard to futurity, which we muſt grant it certainly gave, even though we ſhould not ſuppoſe that it contained an expreſs threatening of ſuch puniſhments. And further, it is evident, that the courſe of the Apoſtle's argument here implies, that all true believers are redeemed from the curſe, and conſequently that he ſpeaks of a curſe to which all, as ſinners, were liable: whereas the Gentiles, being under no obligation to the Moſaic law at all, could not poſſibly be affected directly by its curſe; nor could indeed be at all affected by it, otherwiſe than in the latitude in which we have explained this paſſage. Chriſt was *made a curſe for us*, by enduring the penalty which our ſins had deſerved; for ſuch was the death which he bore in our ſtead, not only when conſidered as a capital puniſhment, which univerſally implies ſome thing of this kind, but as thus ſtigmatized by the expreſs declaration of the law, Deut. xxi. 23. See Doddridge, Div. Leg. and Peter Whitfield's "Chriſtianity of the New Teſtament."

Ver. 14. *That the bleſſing*, &c.] That *bleſſing*, ver. 8, 9, 14. *juſtification*, ver. 11. *righteouſneſs*, ver. 21. *life*, ver. 11, 12, 21. *inheritance*, ver. 18. and being the *children of God*, ver. 26. are in effect all the ſame on the one ſide; and that *the curſe*, ver. 13. is the direct contrary, on the other ſide, is ſo plain in St. Paul's diſcourſe here, that nobody who reads it with the leaſt attention can be in any doubt. His argument to convince the Galatians that they ought not to be circumciſed, or to ſubmit to the law, on account of their having received the Spirit from him, on embracing the Goſpel which he preached to them, ſtands thus: "The bleſſing promiſed to Abraham and his ſeed, was wholly upon account of faith, ver. 7. There were not *different ſeeds* who ſhould inherit the promiſe,—the one by the works of the law, and the other by faith; for there was but *one ſeed*, which was *Chriſt*, (ver. 16.) and thoſe who ſhould claim in and under him by faith. Amongſt theſe there was no diſtinction of Jew and Gentile: They, and they only who believed, were all one and the ſame true ſeed of Abraham, and heirs according to the promiſe, ver. 28, 29. And therefore the promiſe made to the people of God, of giving them the Spirit under the Goſpel, was performed only to thoſe who believed in Chriſt:—A clear evidence that it was not by putting themſelves under the law, but by faith in Jeſus Chriſt, that they were the people of God, and heirs of the promiſe." It has been obſerved, that the plentiful effuſion of the Holy Spirit of God had been ſo frequently promiſed by the prophets, as the great bleſſing of the *latter day*, that it is here uſed as ſynonimous to *the bleſſing of Abraham*. From whence the great importance of the Spirit may be inferred; ſince the imparting it is repreſented as *the great bleſſing* by which the curſe is removed: And hence it follows, that the withdrawing and with-holding it, is *the great calamity* which falls upon men by their apoſtaſy from God. See Locke, Diodati, and Howe's works, vol. i. p. 237.

Ver. 16. *And to ſeeds*] By *ſeeds* here, ſays Mr. Locke, St. Paul evidently means *thoſe of faith*, and *thoſe of the works of the law*, ſpoken of ver. 9, 10. as two diſtinct *ſeeds* or deſcendants claiming from Abraham. Others underſtand that the promiſes made to Abraham were not appropriated to one line of his deſcendants,—that is to thoſe by Iſaac; but centred in one illuſtrious perſon, with regard to whom the reſt are made partakers of the great bleſſing exhibited in the Abrahamick covenant. Locke, Doddridge, and Burnett's four diſcourſes, p. 66.

Ver. 17. *Four hundred and thirty years after*] The firſt celebrated promiſe was made to Abraham, when he was 75 years old, Gen. xii. 3, 4. and from this date of it, to the birth of Iſaac, when Abrayears after, cannot diſannul, that it ſhould make the promiſe of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promiſe: but God gave *it* to Abraham by promiſe.

19 Wherefore then *ſerveth* the law? It was added becauſe of tranſgreſſions, till the ſeed ſhould come, to whom the promiſe was made; *and it was* ordained by angels in the hand of a mediator.

20 Now a mediator is not *a mediator* of one; but God is one.

21 *Is* the law then againſt the promiſes of God? God forbid: for if there had been a law given which could have given life, verily righteouſneſs ſhould have been by the law.

22 But the ſcripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe.

23 But before faith came, we were kept under the law, ſhut up unto the faith which ſhould afterwards be revealed.

24 Wherefore the law was our ſchool-maſter, *to bring us* unto Chriſt, that we might be juſtified by faith.

25 But after that faith is come, we are no longer under a ſchool-maſter.

26 For ye are all the children of God by faith in Chriſt Jeſus.

27 For as many of you as have been baptized into Chriſt, have put on Chriſt.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Chriſt Jeſus.

Ver. 17. Rom. iv. 13, 14.—V. 18. Rom. viii. 17. Rom. iv. 14.—V. 19. John xv. 22. Rom. iv. 15. v. 20. vii. 8. 1 Tim. i. 9. Acts vii. 53. Deut. v. 5. John i. 17. Acts vii. 38. 1 Tim. ii. 5.—V. 22. Ver. 8. Rom. iii. 9, 19, 23. xi. 32.—V. 24. Rom. x. 4. Acts xiii. 39.—V. 26. John i. 12. Ch. iv. 5.—V. 27. Rom. vi. 3. Rom. xiii. 14.—V. 28. Rom. x. 12. 1 Cor. xii. 13. Col. iii. 11. Epheſ. ii. 14, 15.

ham was 100 years old, Gen. xxi. 5. was 25 years. Iſaac was 60 when Jacob was born; Gen. xxv. 26. Jacob went into Egypt at 130; Gen. xlvii. 9. And the Iſraelites ſojourned there (according to the LXX, Exod. xii. 40.) 215 years; which compleats the number. See Acts vii. 6. Whitby, Calmet, and Bedford.

Ver. 19.] In anſwer to the objection, *To what then ſerveth the law?* the Apoſtle ſhews that the law was not contrary to the promiſe; but ſince all men were guilty of tranſgreſſion, ver. 22. the law was added, to ſhew the Iſraelites the fruit and inevitable conſequence of their ſin, and thereby the neceſſity of betaking themſelves to Chriſt: But, as ſoon as men had received Chriſt, they had attained the end of the law, and ſo were no longer under it. This is a further argument againſt circumciſion. ver. 19—25.

It was added becauſe of tranſgreſſions] "It was added after the promiſe to Abraham was made." As the law given by Moſes neither did nor could diſannul the covenant made with Abraham, to which the Jews undoubtedly had a claim, the deſign of that law muſt therefore have been to engage thoſe of his deſcendants who came under it, to ſee their need of that covenant, and more effectually to recommend the *promiſe* to them. And as the writing of the book of Geneſis gave them a further account of it than tradition had preſerved, the law might be ſaid to be *added* to that account, *becauſe of tranſgreſſions*, as their tranſgreſſions not only of the ceremonial, but alſo of the moral precepts, would appear more exceedingly ſinful and dangerous in proportion to the perſpicuity of theſe precepts, and the aweful ſolemnity with which they were delivered.—That the law was given by *the miniſtration of angels*, is apparent from many paſſages of Scripture; (comp. Pſ. lxviii. 17. Acts vii. 53. and Heb. ii. 2.) Though the *Logos* did undoubtedly preſide amongſt them, and it was in his name that the proclamation was made by the angels, as his heralds and attendants. The *mediator* here meant was *Moſes*, who was particularly authorized by the Jewiſh people, as well as conſtituted by God, to mediate in the affair of receiving the law, which he tranſacted once for all. See Deut. v. 5. Lev. xxvi. 46. where it is ſaid that the law was made between God and the children of Iſrael, by *the hand of Moſes*. See Locke, Doddridge, and the Div. Leg.

Ver. 20. *Now a mediator*, &c.] To underſtand this verſe, we muſt carry in our minds what St. Paul is here doing: And from ver. 17. it is manifeſt, that he is proving that the law could not diſannul the promiſe; and he does it upon this known rule, that a covenant or promiſe once ratified cannot be altered or diſannulled by any other, but by both the parties concerned. Now, ſays he, God is but one of the parties concerned in the promiſe; the Gentiles and Iſraelites together made up the other, ver. 14. But Moſes, at the giving of the law, was a mediator only between the Iſraelites and God, and therefore could not tranſact any thing to the diſannulling the promiſe which was between God and the Iſraelites and Gentiles together, becauſe God was but one of the parties to that covenant; the other, which was the Gentiles as well as Iſraelites, Moſes appeared or tranſacted not for. And ſo what was done at mount Sinai by the mediation of Moſes, could not affect a covenant made between parties, whereof one only was there. How neceſſary it was for St. Paul to add this we ſhall ſee, if we conſider that without it his argument of 430 years diſtance would have been deficient and hardly concluſive. For if both the parties concerned in the promiſe had tranſacted by Moſes the mediator, (as they might, if none but the nation of the Iſraelites had been concerned in the promiſe made by God to Abraham) they might by mutual conſent have altered or ſet aſide the former promiſe, as well four hundred years as four days after. That which hindered it was, that at Moſes' mediation at mount Sinai, God, who was but one of the parties to the promiſe, was preſent. But the other party, Abraham's ſeed, conſiſting of Iſraelites and Gentiles together, was not there. Moſes tranſacted for the nation of the Iſraelites alone; the other nations were not concerned in the covenant made at mount Sinai, as they were in the promiſe made to Abraham and his ſeed, which therefore could not be diſannulled without their conſent: For that both the promiſe to Abraham and his ſeed, and the covenant with Iſrael at mount Sinai, was national, is in itſelf evident. Locke.

Ver. 21. *Which could have given life*] *Which could have put into a ſtate of life.* Ζωοποιῆσαι, ſignifies, *to make alive:* St. Paul conſiders all men here as in a mortal ſtate; and to be put out of that mortal ſtate into a ſtate of life, he calls *being made alive.* He ſays the law could not do this, becauſe it could not confer righteouſneſs. *By the law*, means, *by works*, or obedience to that law, which tended towards righteouſneſs, as well as the promiſe, but was not able to reach to, or confirm it. See Rom. viii. 3. and Locke.

Ver. 22. *All*] Τὰ πάντα is uſed here for *all men.* In Rom. iii. 9, 19. the Apoſtle expreſſes the ſame thing by πάντας, *all men*, and πᾶς ὁ κόσμος, *all the world.* But, ſpeaking in the preſent verſe of the *Jews* in particular, he ſays *We*; meaning thoſe of his own nation, as is evident from ver. 24, 25. *Hath concluded all under ſin*, means, "hath ranked them all together as one guilty race of ſinners." See this proved Rom. i. 18, &c. iii. 9. To the ſame purpoſe of putting both Jews and Gentiles into one ſtate, St. Paul uſes, *Hath ſhut them up all together*, Rom. xi. 32. See Locke. Inſtead of, *under the law*, the MS reads, *by the law.* Dr. Waterland's rendering is,—*We were kept ſhut up under the law, till the future faith ſhould be revealed.*

Ver. 24. *Our ſchool-maſter*] The original does not ſignify a *ſchool-maſter*, but "one who leads or conducts children to ſchool." The ancients generally employed a perſon for this purpoſe; and if the Apoſtle be ſuppoſed to allude to this cuſtom, his reaſoning will appear more plain and concluſive. See the next verſe, and on Romans x. 4.

Ver. 26.] As a further argument to diſſuade them from circumciſion, St. Paul tells the Galatians that by faith in Chriſt, all, whether Jews or Gentiles, are made the children of God; and ſo they ſtood in no need of circumciſion. It may perhaps be objected, "We might have been the children, or the ſons of God, though we had ſtill continued under a ſchool-maſter:" But we ſhould not then have appeared under the character of ſuch, as the Apoſtle argues in the beginning of the next chapter. But perhaps the particle γὰρ may here ſignify *now*, as it does frequently; and ſo it may introduce the following application of the premiſes laid down before in more general terms. See Locke, Doddridge, and Mintert.

Ver. 27. *Have put on Chriſt*] This at firſt ſight may ſeem a very bold metaphor; but if we conſider what St. Paul has ſaid ver. 16 and 26. we ſhall find it admirably adapted to expreſs his thoughts in few words. He ſays, ver. 16. that the *ſeed* to which the promiſe was made *was but one, and that one was Chriſt*; and ver. 26. he declares, that *by faith in Chriſt they all become the ſons of God.* To lead them into an eaſy conception of this, he here tells them, that by taking on them the profeſſion of the Goſpel, they have, as it were, *put on Chriſt.* So that to God now looking on them, there appears nothing but Chriſt. They are, as it were, covered all over with Him, as a man is with the clothes he hath put on; and hence he ſays in the next verſe, that *they are all one in Chriſt*; as if there were but that one Perſon. Locke.

Ver. 28. *There is neither Jew nor Greek*] *Nor Gentile.* MS, and Wat. "All diſtinctions are now put an end to, by this happy union; all are equally accepted in Chriſt Jeſus; and being made one

body

29 And if ye *be* Chriſt's, then are ye Abraham's ſeed, and heirs according to the promiſe.

CHAP. IV.

We were under the law till Chriſt came, as the heir is under his guardian till he be of age. But Chriſt freed us from the law: therefore we are ſervants no longer to it. He remembereth their good will to him, and his to them; and ſheweth that we are the ſons of Abraham by the free woman.

NOW I ſay, *that* the heir, as long as he is a child, differeth nothing from a ſervant, though he be lord of all;

2 But is under tutors and governors, until the time appointed of the father.

3 Even ſo we, when we were children, were in bondage under the elements of the world:

4 But when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of ſons.

6 And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Ver. 29. Gen. xxi. 10, 12. Rom. ix. 7. Hebr. xi. 18. Epheſ. iii. 6.——V. 3. Col. ii. 20. Or, *rudiments.*—V. 4. Mark i. 15. Epheſ. i. 10. John i. 14. Rom. i. 3. Phil. ii. 7. Gen. iii. 15. Iſai. vii. 14. Mic. v. 3. Matth. v. 17.—V. 5. John i. 12. Ch. iii. 26. Eph. i. 5.—V. 6. Rom. viii. 15.

body in him, believers of whatever nation, ſex, or condition, are all cemented in the bonds of holy friendſhip, and animated with the views of the ſame happineſs."

Ver. 29. *And if ye be Chriſt's*] The Clermont copy reads, *And if ye are one in Chriſt Jeſus*; which ſeems more ſuitable to the Apoſtle's argument; for, as he ſays in the preceding verſe, *Ye are all one in Chriſt Jeſus*, the inference in the following words of the Clermont copy is natural: *And if ye are one in Chriſt Jeſus, then are ye Abraham's ſeed*, &c. Our preſent reading, however, may be well juſtified: *If ye be Chriſt's*,—that is, if ye are united by faith to *Him*, who is the promiſed ſeed, *then are ye the true ſeed of Abraham*, and in conſequence of this, heirs according to the promiſe. See Locke, Mill, and Wetſtein.

REFLECTIONS ON CHAP. III.

With what gratitude ſhould we reflect that, through the amazing goodneſs of God, we ſhare in the ſame great privilege with the Galatians, and *have Jeſus Chriſt crucified evidently ſet forth amongſt us.* ver. 1. Let us make the object familiar to our view, and to our hearts; and may we all feel its powerful influence to engage us to obey *the truth*, and to comply with the practical deſign of the Goſpel, ſpite of all the faſcinating enchantments of this vain and deluſive world! May thoſe eſpecially who have *begun in the Spirit*, and perhaps have ſuffered many difficulties already in the cauſe of religion, be concerned that they may not *ſuffer ſo many things in vain*; and after all their pretenſions and hopes, *make an end in the fleſh*, by forſaking that excellent cauſe! ver. 3, 4.

That we may be deemed the children of Abraham, let us be careful to obtain and cultivate the ſame faith with him; that ſo, *believing in God* as he did, and truſting in the promiſed Meſſiah, we may attain that *righteouſneſs*, which it is impoſſible to attain by the *deeds of the law*; that law, which inſiſts upon perfect obedience, and paſſeth ſentence upon every one that has tranſgreſſed it. ver. 6, 7. Nothing can be more important than to endeavour to impreſs our ſouls with this fundamental truth; "That *if we are of the works of the law*, and truſt in theſe for juſtification, *we are under a curſe.*" ver. 10. O that God may graciouſly thunder that curſe into the ears of ſleeping ſinners, and make them ſenſible of their guilt and danger; that as *priſoners of juſtice*, yet in ſome meaſure *priſoners of hope*, they may *flee for refuge to lay hold on the hope ſet before them in the Goſpel!* Zech. ix. 12. Heb. vi. 18.

Nor need we go far for help: No ſooner are we wounded, as it were, in one verſe, than we find proviſion for our healing in *another:* For *Chriſt hath redeemed us from the curſe of the law*, ver. 13. And this in a method never ſufficiently to be admired; even by *making himſelf a ranſom*, yea, and becoming a *curſe for us:* Submitting not only to great infamy and wretchedneſs in his life, but to an ignominious and *accurſed* death, being *ſlain and hanged on a tree.* Acts v. 30. x. 39.

To him let us apply, that the curſe may be removed; and with humble confidence in him, lift up our eyes in chearful expectation, that though by birth we are Gentiles, the *bleſſing of Abraham* will come upon us, and that through faith we *ſhall receive the promiſe* of the Spirit. ver. 14. And what *promiſe* can be more valuable than this? What *bleſſing* more deſirable than to be enlightened, quickened, ſanctified, and comforted by the Spirit of the living God? ver. 11. As the *juſt*, may we *live by faith*; and make it our daily requeſt at the throne of grace, that God will implant and increaſe that divine principle in our hearts; even ſuch a *faith* as ſhall *work by love*, and prove the genuine baſis of ſincere and univerſal obedience.

Rejoicing in thoſe *ſpiritual promiſes* to which all true Chriſtians are now equally intitled, and charging our ſouls with thoſe obligations which neceſſarily attend them, let us look upon ourſelves as the *children of Abraham*, as intitled to the nobleſt of thoſe *promiſes* which God made to that excellent ſaint, even to that great and comprehenſive promiſe, (which is all *the ſalvation*, and *all the deſire* of every true child of Abraham,) namely, *that God will be a God unto us.* Gen. xvii. 7, 8. Let us approve ourſelves his genuine offspring, by imitating his *faith*; and always bear in mind, that having been *baptized into Chriſt*, we have ſo *put on Chriſt*, as to be obliged to *reſemble him* in his temper and character. ver. 26, 27, 29.

If we deſire to ſhare the bleſſings and glories of that *one body*, whereof Chriſt is the great and glorious head, let us not lay a diſproportionate ſtreſs upon any thing, by which one Chriſtian may be diſtinguiſhed from another; but endeavour, as *one in Chriſt Jeſus*, to be *one* in affection and friendſhip to each other: and let thoſe who ſeem to have the greateſt advantages, condeſcend to them who ſeem moſt their inferiors. ver. 28.

Giving up all expectations of life from the *law*, ſince that of Moſes could not give it, let us look for *glory*, *honour*, and *immortality* by the Goſpel; truly thankful for the knowledge we have *of the Mediator of a better covenant* than that in which *Moſes* was appointed to mediate: ver. 20, 21. And as the law was given, not to *diſannul the covenant of promiſe*, but with a view to be ſubſervient to it, and to point out Chriſt; let us apply to Him for *righteouſneſs* and life; and *in Him*—as that one ſeed of Abraham, in whom all the families and nations of believers were to be bleſſed,—let us center our hopes, and be very ſolicitous that by faith we may be united to him, and ſo have a claim under him to all the privileges of the *promiſe.* ver. 16—21.

Thus let us continue to make uſe of the law, not as the foundation of our hope towards God, but as our *ſchool-maſter to bring us to Chriſt*, by the diſcovery it has given of our need of him: and being ſenſible that it hath *ſhut up all under ſin*, from which we cannot be delivered but by the *faith* which the Goſpel hath revealed, may we be led ſo to ſeek the benefit of the promiſe, that being *ſons of God by faith in Chriſt Jeſus*, we may be joyful inheritors of eternal life and bleſſedneſs.

Chap. IV. *Ver.* 1.] The Apoſtle goes on further to prove, that the law was not againſt the promiſe, in that the child is not diſinherited by being under tutors: But his chief deſign is to ſhew, that though both Jews and Gentiles were intended to be the children of God, and heirs ofthe promiſe by faith in Chriſt, yet they both of them were left in bondage; the *Jews* to the law, ver. 3. and the *Gentiles* to falſe gods, ver. 8. till Chriſt in due time came to redeem them both; and therefore it was folly in the Galatians, being redeemed from one bondage, to go backwards, and put themſelves again into a ſtate of bondage, though under a new maſter.

The word Δοῦλος ſignifies properly and ſhould be rendered *bondman* or *bond-ſervant*; and unleſs it be ſo tranſlated, ver. 1, 7, 8. *bondage* in ver. 3, 9. will ſcarce be underſtood by an Engliſh reader; but St. Paul's ſenſe will be loſt to a perſon who by *ſervant* underſtands not one in a ſtate of *bondage.* Locke and Waterland. Bengelius thinks, that this ſhould connect with what precedes, and not begin a new chapter:—*What I mean is, that as long as*, &c.

Ver. 3. *Even ſo we*] It is plain that St. Paul ſpeaks here in the name of the *Jews* or *Jewiſh church*, which, though God's peculiar people, yet was to paſs a *nonage*,—ſo St. Paul calls it,—under the reſtraint and tutelage of the law, and not to receive the poſſeſſion of the promiſed inheritance till Chriſt came. He calls rhe law ϛοιχεῖα τοῦ κόσμου, *elements*, or *rudiments of the world*, becauſe the obſervances and diſcipline of the law, which had reſtraint and bondage enough in it, led them not beyond the things of this world, into the poſſeſſion or ſtate of their ſpiritual and heavenly inheritance. Some obſerve, that the Jewiſh rituals might be called as above, not only on account of the relation which they had to worldly things, by which they were adapted to the low conceptions of children, who are moſt affected with ſenſible objects, and have no taſte for ſpiritual and heavenly things; but alſo becauſe the ſame kind of things had before obtained in the world, and were in uſe among the heathen; though under the Moſaic law they were directed to a better object and end. See Locke, and Warburton's Div. Leg. b. vi. ſect. 3.

Ver. 4, 5. *God ſent forth his Son*] Theſe verſes ſhould be read and underſtood thus: *God ſent forth his Son, made of a woman,* (*made under the law, to redeem them that are under the law*) *that we might receive the adoption of ſons.* Caſtalio, Bengelius, and Hammond.

Ver. 6. *God hath ſent forth the Spirit*, &c.] St. Paul uſes the ſame argument of proving their ſonſhip from having the Spirit, Rom. viii. 16.

7 Wherefore thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God through Chriſt.

8 Howbeit, then when ye knew not God, ye did ſervice unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye deſire again to be in bondage?

10 Ye obſerve days, and months, and times, and years.

11 I am afraid of you, leſt I have beſtowed upon you labour in vain.

12 Brethren, I beſeech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all.

13 Ye know how through infirmity of the fleſh I preached the goſpel unto you at the firſt.

14 And my temptation which was in my fleſh, ye deſpiſed not, nor rejected; but received me as an angel of God, *even* as Chriſt Jeſus.

15 Where is then the bleſſedneſs ye ſpake of? for I bear you record, that if *it had been* poſſible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, becauſe I tell you the truth?

17 They zealouſly affect you, *but* not well; yea, they would exclude you, that ye might affect them.

18 But *it is* good to be zealouſly affected always in a good thing, and not only when I am preſent with you.

Ver. 7. Rom. viii. 16, 17.—V. 8. Epheſ. ii. 12. Rom. i. 25. 1 Cor. xii. 2. Epheſ. ii. 11, 12.—V. 9. 1 Cor. viii. 3. xiii. 12. Col. ii. 20. Or, *back*. Hebr. vii. 18. Or, *rudiments*.—V. 10. Rom. xiv. 5. Col. ii. 16.—V. 11. Ch. ii. 2. 1 Theſſ. iii. 5.—V. 12. 2 Cor. ii. 5.—V. 13. 1 Cor. ii. 3. 2 Cor. xi. 30. Ch. i. 6.—V. 14. Mal. ii. 7. See Zech. xii. 8. Matth. x. 40. John xiii. 20. 1 Theſſ. ii. 13.—V. 15. Or, *What was then?*—V. 16. Ch. ii. 5.—V. 17. Rom. x. 2. 2 Cor. xi. 2. Or, *us*.

16. And he that will read 2 Cor. iv. 17. to v. 6. and Epheſ. i. 11—14. will find, that the Spirit is looked upon as the ſeal and aſſurance of the inheritance of life to thoſe who have received the adoption of ſons, as St. Paul ſpeaks here, ver. 5. The force of the argument ſeems to lie in this, that as he who has the *ſpirit of a man* in him, has an evidence that he is the ſon of *man*; ſo he that hath the *Spirit of God*, has thereby an aſſurance, that he is the Son of *God*. Conformable hereto, it was the opinion of the Jews, that the Spirit of God was given to none but themſelves, they alone being the people or children of God: for God calls the people of Iſrael *his ſon*, Exod. iv. 22, 23. And hence we ſee, that when, to the aſtoniſhment of the Jews, the Spirit was given to the Gentiles, the Jews no longer doubted that the inheritance of eternal life was alſo conferred upon them. comp. Acts x. 44—48. with Acts xi. 15—18. It was not allowed to ſlaves amongſt the Jews to uſe the title of *abba*, *father*, in addreſſing the maſter of the family to which they belonged, or the correſpondent title of *imma*, *mother*, when ſpeaking to the miſtreſs of it. See Locke, Selden, and Wetſtein.

Ver. 7. *And if a ſon, then an heir*, &c.] From the Galatians having received the Spirit, as appears ch. iii. 2. St. Paul argues, that they are the *Sons of God* without the law; conſequently, *heirs* of the *promiſe* without the law: "For, ſays he, ver. 1—6. the Jews themſelves were obliged to be redeemed from the bondage of the law by Jeſus Chriſt, that as ſons they may attain to the inheritance; but you, *Galatians* (he goes on,) have by the Spirit which is given you through the miniſtry of the Goſpel, an evidence that God is your Father; and being *ſons*, are free from the bondage of the law, and *heirs* without it." St. Paul uſes the ſame ſort of reaſoning to the Romans, ch. viii. 14—17.

Ver. 8. *Ye did ſervice unto them*, &c.] *Ye were in bondage unto thoſe which*, &c. MS. and ſee on ver. 1. It is evident here, that though theſe Chriſtians had before their converſion been idolatrous Gentiles, the judaizing teachers were deſirous of ſubjecting them to the yoke of the Moſaic ceremonies.

Ver. 9 *Are known of God*] *Are approved of God.* MS. It has been before obſerved how apt St. Paul is to repeat his words, though ſomething varied in their ſignification: we have here another inſtance of it. Having ſaid, *ye have known God*, he ſubjoins, *or rather are known of him*, in the Hebrew latitude of the word *known*; in which language it ſometimes ſignifies, "knowing with choice and approbation." See Amos iii. 2. 1 Cor. viii. 3. The law is here called *weak*, becauſe it was not able to deliver a man from bondage and death into the glorious liberty of the Sons of God; and it is called *beggarly*, or *poor*, becauſe it kept men in the poor eſtate of pupils, from the full poſſeſſion and enjoyment of the inheritance. ver. 1—3. The Apoſtle makes it matter of aſtoniſhment how they who had been in bondage to falſe gods, having been once ſet free, could endure the thoughts of parting with their liberty; of returning into any ſort of bondage again; much more to a bondage under the weak and wretched external inſtitutions of the Moſaical law, which was not able to make them *ſons*, and inſtate them in the inheritance. For in ver. 7. he expreſly oppoſes *bondage* to *ſonſhip*; ſo that all who are not in the ſtate of *ſonſhip*, are in the ſtate of *bondage*. Πάλιν, *again*, evidently refers here, not to *elements* which the Galatians had never been under hitherto; but to *bondage*, which he tells them, ver. 8. they had been in to falſe gods. See Rom. viii. 3. Heb. vii. 8. Locke, Beza, and Calmet.

Ver. 11. *I am afraid of you*, &c.] There was the greater reaſon for this apprehenſion, as the fixing the time for the Jewiſh feaſts depended upon the great Sanhedrim; ſo that their obſerving them would bring them into ſuch an intercourſe with, and dependance upon that court, as might be greatly to the hazard of their Chriſtianity. See Calmet and Selden.

Ver. 12. *For I am as ye are*] The original words κἀγω ὡς ὑμεῖς are ambiguous, and may either ſignify *I am*, or *I have been*, *as ye are*. Our tranſlation takes them in the former ſenſe, and ſo they muſt expreſs his unanimity with them, which he urges as an argument for their unanimity with him, and affection to him; and this certainly very well ſuits the connection with the ſubſequent part of the verſe. The latter ſenſe, however, ſeems preferable, as more weighty, copious, and ſtriking, and perhaps more natural too: for it is certain that many of them were much prejudiced againſt him, while he was moſt tenderly affected towards them. See ver. 16. ch. i. 6. Locke, and Heylin.

Ver. 14. *My temptation which was in the fleſh*] What this weakneſs and trial in the fleſh was, ſays Mr. Locke, ſince it has not pleaſed the Apoſtle to mention, it is impoſſible for us to know: But it may be remarked here, as an inſtance, once for all, of the unavoidable obſcurity of ſome paſſages in epiſtolary writings, without any fault in the author; for ſome things neceſſary to the underſtanding of what is written, are uſually of courſe and juſtly omitted, becauſe already known by the perſon to whom the letter is written; and it would be often ſuperfluous, and ſometimes very ungraceful *particularly* to mention them. We may, however, juſt obſerve, that this ſeems to be the ſame as the *infirmity of the fleſh*, ver. 13. and it is very probably ſuppoſed by many to be what he ſpeaks of 2 Cor. xii. 7. See alſo 2 Cor. x. 10.

Ver. 15. *Where then is the bleſſedneſs*, &c.] *What benedictions did you then pour out upon me!* Locke: who obſerves, that the context makes this ſenſe of the words ſo neceſſary and viſible, that it is to be wondered how any one could overlook it. Several commentators, however, do not agree with Mr. Locke; but think that by *bleſſedneſs* here, we are to underſtand the ſenſe they had of their own happineſs, in being enlightened by St. Paul in the knowledge of the Goſpel. See Rom. iv. 6, 9. Dr. Waterland renders it, *What*, or *how kind a ſalutation was that of yours! For I bear you witneſs*, &c.

Ver. 17. *They would exclude you*] Some copies and ſeveral expoſitors read *us*, which certainly appears more natural and eaſy; and as there is no doubt but that the Apoſtle refers here to the endeavours uſed by the falſe teachers to alienate their affections from him, it may induce us to prefer this reading:—which is put by our tranſlators in the margin. See Doddridge, Heylin, Mill, and Wetſtein.

Ver. 18. *In a good thing*] That by καλῳ here, he means a *perſon*, and *himſelf*, the ſcope of the context evinces. In the preceding verſes he ſpeaks only of himſelf, and the change of their affection to him ſince he left them. There is no other thing mentioned, as peculiarly deſerving their affection, to which the rule given in this verſe could refer. He had ſaid, ver. 17. *they affect you*, and *that you may affect them.* This is only of perſons, and therefore ζηλοῦσθαι ἐν καλῳ, which immediately follows, may beſt be underſtood of *a perſon*; elſe the following part of the verſe, though joined by the copulative *and*, will make but a broken ſenſe with the preceding. But there can be nothing more coherent than this, which ſeems to be St. Paul's ſenſe: "You were very affectionate to me when I was with you; you are ſince eſtranged from me. It is the artifice of the ſeducers, who have cooled you to me; but if I am *the good man* you took me to be, you will do well to *continue* the warmth of your affection to me, when I am abſent, and not to be well-affected towards me only when I am preſent amongſt you." Though this be his meaning, yet the way he has taken to expreſs it is much more elegant, modeſt, and grace-

19 My little children, of whom I travail in birth again, until Chriſt be formed in you,

20 I deſire to be preſent with you now, and to change my voice; for I ſtand in doubt of you.

21 Tell me, ye that deſire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two ſons, the one by a bond-maid, the other by a free-woman.

23 But he *who was* of the bond-woman, was born after the fleſh; but he of the free-woman *was* by promiſe.

24 Which things are an allegory: for theſe are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and anſwereth to Jeruſalem which now is, and is in bondage with her children.

26 But Jeruſalem which is above, is free, which is the mother of us all.

27 For it is written, Rejoice, *thou* barren, that beareſt not; break forth and cry, thou that travaileſt not: for the deſolate hath many more children than ſhe which hath an huſband.

28 Now we, brethren, as Iſaac was, are the children of promiſe.

29 But, as then he that was born after the fleſh, perſecuted him *that was born* after the Spirit, even ſo *it is* now.

30 Nevertheleſs, what ſaith the ſcripture? Caſt out the bond-woman and her ſon: for the ſon of the bond-woman ſhall not be heir with the ſon of the free-woman.

Ver. 19. 1 Cor. iv. 15. Philem. 10. Jam. i. 18.—V. 20. Or, *I am perplexed for you.*—V. 22. Gen. xvi. 15. Gen. xxi. 2. Hebr. xi. 11.—V. 23. Rom. ix. 7, 8. Or, *teſtaments.* Gr. *Sina.*—V. 25. Or, *is in the ſame rank with.*—V. 26. Iſai. ii. 2. Hebr. xii. 22. Rev. iii. 12. xxi. 2. 10.—V. 27. Iſai. liv. 1.—V. 28. Rom. ix. 8.—V. 29. Gen. xxi. 9. Ch. v. 11. vi. 12.—V. 30. Ch. iii. 8, 22. Gen. xxi. 10, 12. John viii. 35.

ful. Let any one read the original, and he will be fully ſatisfied that it is ſo. Locke. Dr. Waterland connects this with the following verſe thus;—*and not only when I am preſent with you, my little children, of whom,* &c. *until Chriſt be formed in you:* ver. 20. *But I deſire,* &c.

Ver. 20. *And to change my voice*] This ſeems to ſignify the ſpeaking higher or lower; changing the tone of the voice ſuitably to the matter delivered, whether it be advice, commendation, or reproof; for each of theſe have their diſtinct *voices.* St. Paul wiſhes himſelf with them, that he might accommodate himſelf to their preſent condition and circumſtances. Locke. Dr. Heylin underſtands it differently, and tranſlates, *that I might addreſs you in another manner,* (vivâ voce) *for I am in great perplexity upon your account.*

Ver. 21.] The Apoſtle exhorts the Galatians to *ſtand faſt in the liberty with which Chriſt hath made them free;* ſhewing thoſe who are ſo zealous for the law, that if they mind what they read in the law, they will there find, that the *children of the promiſe,* or of the *new Jeruſalem,* were to be *free;* but the children after the *fleſh,* of the earthly Jeruſalem, were to be *in bondage,* to be caſt out, and not have the inheritance. Inſtead of *hear the law,* the Vulgate and ſome MSS have it *read the law.* See Locke and Wetſtein.

Ver. 24. *Which things are an allegory*] The original may be rendered, *Which things are allegorical,* or *have been allegorized.* It ſeems to have been in compliance with the diſpoſition of the Jewiſh Chriſtians, who were fond of allegoric interpretations, that St. Paul, above all the other Apoſtles, uſed that way. He ſeems to intimate as much, when upon the allegory of Abraham's two ſons he argues for the diſcharge of the believing Gentiles from the legal rites. He had in his former chapter offered them ſeveral good reaſons in proof of their liberty, before he comes to this, which he introduces with the preface, "*My little children,* &c." ver. 19, 20. That is, "As I once begot you to Chriſt, ſo again I am in a ſort of travail, till the true doctrine be formed in you. I could wiſh that I were preſent in perſon, that I might learn how to accommodate my arguments beſt to your capacity and liking, as nurſes do their language to froward children; for I am in doubt what words or reaſons will ſuit you, or how I ſhall addreſs you to reclaim you." He goes on, "I will try what an allegory will do. *Tell me, you who deſire,* &c." St. Paul had no intention to prove by this allegory the truth of Chriſtianity to the unbelieving Jews, but to ſhew the Chriſtian exemption from Jewiſh rites, to Jews who profeſſed themſelves Chriſtians. To ſuch perſons his arguments built upon this paſſage in Moſes's writings might be very proper and convincing, becauſe they againſt whom he diſputed approved of this ſort of reaſoning upon Scripture hiſtory, and admitted the general principles upon which this and other allegorical principles were built. They had learned that all things happened to their fathers in a figure, and that things in the law included a myſtery relating to future times. And when an exact coincidence of all the circumſtances in the hiſtory and ſome after-event was made out, it was to *them* a good argument, becauſe it ſuited their genius, and was a method of proof to which they had been accuſtomed. Whether the application of Abraham's two ſons to the two covenants was wholly St. Paul's own, or whether he took it from ſome received *Midraſh,* cannot be certainly determined, under our loſs of the Jewiſh writings. In Philo we ſee this hiſtory allegorized to a moral ſenſe; *Sarah* being put for *virtue* by that author, in his book of allegories; and *Agar,* for that *knowledge of the ſciences* which ought to be ſubſervient to virtue, or elſe to be expelled: and who can ſay that this hiſtory was not allegorized by others in St. Paul's ſenſe? eſpecially as there is an obvious analogy between the *family* of *Abraham,* the father of the faithful, and the *church* of the faithful; which St. Paul might improve, in comparing all the parts of that hiſtory with the ſtate of the preſent Chriſtian and Jewiſh church, to accommodate the whole to the ſubject of their controverſy. Be this as it may, the Galatians could not miſtake him, as if he was about to impoſe a falſe ſenſe of the law upon them, after he had forewarned them in what ſenſe he interpreted that hiſtory. He does not give the leaſt intimation that the words in Geneſis *literally* ſignified the two covenants. On the contrary, he tells them, *theſe things being allegorized,* have this ſenſe. And if they were allegorized, then they were tranſferred from their genuine ſignification to other things illuſtrated in the figure. The hiſtory did not predict, but *figured* the other by unforced accommodation. See Chandler's Defence of Chriſtianity, p. 267, &c. Bp. Chandler's Defence and Vindication, and the writers againſt Collins.

Theſe are the two covenants] That is, "Theſe two perſons, *Hagar* and *Sarah,* may well be conſidered as repreſenting the two covenants, or diſpenſations of the law and the Goſpel. This *Hagar,* I ſay, (ver. 25.) whoſe name ſignifies *a rock,* is a repreſentation of thoſe who are under the law, given from mount Sinai in Arabia; in the deſarts of which the *Hagarenes,* who deſcended from Iſhmael, were ſettled: And it anſwers in the allegory to the preſent ſtate of the earthly Jeruſalem, which, with her children, is in bondage under the law." The particle γὰρ cannot have its *illative* force in ver. 25, ſince it would be very injurious to the Apoſtle to ſuppoſe he meant to argue thus: "Mount Sinai is Agar; for this Agar is mount Sinai." It muſt therefore ſignify the ſame with *I ſay,* and only introduce the repetition of a thought which the Apoſtle was deſirous to inculcate; as it often does elſewhere. To remove the difficulties in the paſſage before us, ſome underſtand and read it thus: *Which things,* ver. 24. concerning the bond and free-woman, *are allegorized* by Iſai. liv. 1. *For theſe* women *are* there *the two covenants; the one* covenant *from mount Sinai, gendering,* or *generating unto bondage;—which is Agar,* ver. 25, (*for* the word *Agar is,* or ſignifies *mount Sinai in Arabia) and ranks in the ſame ſeries* of the allegory *under Jeruſalem which now is, and is in bondage with her children. But the Jeruſalem above is* the *free* woman, *which is the mother of* us;"—Πάντων, *all,* being better omitted, as in ſeveral manuſcripts. See Bentley, Mill, Wetſtein, Markland, and Bowyer's *Conjectures.*

Ver. 26. *Jeruſalem which is above*] Under the name of *Jeruſalem* is underſtood the Goſpel covenant, as will appear from the very etymology of the word; which ſignifies the *ſeeing,* or *poſſeſſing of peace,* or *the peace-maker:* A name highly applicable to the covenant of the Meſſiah, who is ſtiled "The prince of *Salem,* or, of *peace.*" The Apoſtle here refers to the free genius of Chriſtianity; which, when compared with Judaiſm, made it evidently fit, in the illuſtration of this allegory, to conſider the *free-woman,* that is, *Sarah,* as repreſenting the church under this nobler form. The temple of God, and the new Jeruſalem, under the Chriſtian diſpenſation, is the whole collective body, the univerſal church, conſiſting of converts from Jews and Gentiles. See Doddridge, Pierce's Diſſertation, Sharpe's Sermon on the riſe and fall of Jeruſalem, and Sykes on the truth of Chriſtianity, p. 198, &c.

Ver. 29. *Born after the fleſh*] That is, *Iſhmael;* in whoſe birth there was nothing beyond the common courſe of nature. He that was *born after the ſpirit* is *Iſaac;* who was produced as the ſpiritual ſeed, by the eſpecial energy of God's miraculous power. See Gen. xxi. 3. 2 Cor. x. 3.—*Even ſo is it now:* That is, "So the carnal Jews, who are the ſeed of Abraham after the fleſh, abuſe and perſecute us Chriſtians, who are Abraham's ſeed after the ſpirit, becauſe we will not conform to the obſervance of legal ceremonies." The expreſſions, *born after the fleſh,* and *born after the ſpirit,* have in their original brevity, with regard to the whole view wherein St. Paul uſes them, an admirable beauty and force. See Doddridge, Grotius, and Locke.

31 So then, brethren, we are not children of the bond-woman, but of the free.

CHAP. V.

He moveth them to perſiſt in their liberty, and

Ver. 31. John viii. 36. Ch. v. 1, 13.

Ver. 31. *So then, brethren*] The Apoſtle by this allegorical hiſtory ſhews the Galatians, that they who are ſons of *Agar*, i. e. under the Law given at mount Sinai, are in bondage, and intended to be caſt out; the inheritance being deſigned for thoſe only who are the free born ſons of God, under the ſpiritual covenant of the Goſpel. And thereupon he exhorts them in the following words, to preſerve themſelves in that ſtate of freedom; for the exhortation in ver. 1. of the following chapter is ſo evidently grounded on what the Apoſtle has been ſaying here, that it ſhould by all means be connected with it. It is made the cloſe of this chapter in three of Stephens's copies; which ſeems to be much more proper, than to make it the beginning of another chapter. See Locke, Bengelius, and Wetſtein. We ſhall ſubjoin here a few obſervations to prove that the time when Chriſtianity was made known was the fitteſt period poſſible,—by way of

REFLECTIONS ON CHAP. IV. 4.

The goodneſs of God is not only eminently diſplayed in the great and ſignal bleſſings which he hath conferred on mankind; but it may appear likewiſe in the very *time* fixed upon for beſtowing his favours. We all know, from our own experience, that the deferring a benefit, frequently enhances the value of it, and of conſequence heightens our obligation to the benefactor; and that an over-haſty officious act of goodneſs may miſs of that valuable *end* by being the tranſport of a firſt ſentiment, or the effect of inſtinct, which in all probability it would have attained, if it had been more ſlow and deliberate. This reaſoning may well be applied to the argument now under conſideration.

Captious men have been apt to abound in vain inquiries; and among others of a like nature, to aſk this queſtion:—“Why the Chriſtian revelation, if it be really divine, was not communicated ſooner?” To which St. Paul has plainly intimated in the words before us this ſolid and ſufficient anſwer; “That preceding ages of the world were not ſo proper for it; for, *in the fulneſs of time, God ſent forth his Son:* That is, at the time preſcribed and pointed out in the ancient prophecies; not from mere arbitrary pleaſure, but becauſe it was in itſelf the fitteſt.”

Indeed, if the Chriſtian religion was *abſolutely neceſſary*, in the nature of the thing itſelf, to enable mankind to know and practice what it is their indiſpenſable duty to know and practice, we ſhould have had reaſon to conclude, that it muſt have ſubſiſted from the beginning, or as ſoon as this *neceſſity* commenced. But this is not the juſt ſtate of the caſe; becauſe the infinitely wiſe and righteous Governor of the world can require nothing of his creatures, but what he has given them a capacity to perform. The natural conſequence of which is, that every man does his duty, and anſwers the end of that particular ſtation wherein he is placed, who acts up to the light and advantages which he enjoys, whatever they are. Chriſtianity, therefore, was only highly *expedient*, and a ſingular bleſſing, but not, ſtrictly and univerſally, *neceſſary*.

And hence it follows, that we cannot infer either from the wiſdom or goodneſs of God, that he was, in a proper ſenſe, obliged to grant it to the world at all: For, let us ſee how the argument ſtands: “The Chriſtian revelation was a ſignal benefit, and extremely deſirable;—and therefore God was obliged to communicate it.”—But why this concluſion?—Are there not infinite *other* things which, we are apt to imagine, would be of great advantage to particular parts of the creation, that are *never* granted?—And why ſhould it *not* be ſo? Has not the ſupreme Being the abſolute diſpoſal of what is a matter of pure favour? Or do we make no diſtinction between acts of favour, and of juſtice? Surely there is a vaſt difference between them; for the one only *may*, the other *muſt* be performed; The one is *neceſſary* at *all* times, the other may be *proper* at *very few*; or fit to be granted at certain ſeaſons, and not at others.

The granting a revelation, therefore, was not a point of equity, but merely a conſideration of wiſdom. So that at whatever time it ſhould appear to have been moſt likely to anſwer its grand deſign, *that* was, without doubt, the moſt expedient and ſeaſonable for the promulgation of it. We proceed therefore to ſhew,—“That the *time* mentioned by St. Paul, was the fitteſt period for infinite wiſdom to fix upon, becauſe it was the moſt proper for the propagation of Chriſtianity; and that for two reaſons of inconteſtable weight; *Firſt*, that it could be *more* eaſily ſpread from one nation to another; and *ſecondly*, that it might make a larger, and more extenſive progreſs.”

To this end it is proper to remember, that the greateſt part of the known world was now united in one empire, under the Roman power; ſo that the intercourſe between mankind was more univerſal, and travelling to remote nations more eaſy and commodious than it had ever been under any other of the great monarchies. In this period likewiſe the world enjoyed a degree of *peace* and tranquillity, for a long while before unknown; which was another very favourable circumſtance for the propagation and ſettlement of the Goſpel:—For, amidſt the horrors and deſolations of *war*, the minds of men are diſtracted, and their thoughts fluctuating and confuſed. The general attention is engaged by victories and triumphs, or by ſcenes of devaſtation and ruin. The fate of nations is the point to be decided: the principal queſtion depending, which employs ſpeculations and inquiries, hopes and fears, is, “Which ſhall be eſtabliſhed—*liberty* or *ſervitude?*” And it is not to be ſuppoſed, that the generality will be ſedate enough to examine and purſue truth, with diſorder and confuſion all around them. The preachers of *new doctrines* muſt then eſpecially be obnoxious to the ſuſpicions and reſentments of the governing powers; every innovation will be repreſented as in a peculiar degree dangerous, and is likely to be ſuppreſſed by all imaginary methods of craft and violence: not to mention that the communication between countries of oppoſite pretenſions and intereſts being ſhut up, the propagation of true religion can be but imperfect and partial.

Now all theſe inconveniencies which attend a ſtate of war in general, were the real ſituation and ſtate of things for a long time before our bleſſed Saviour's appearance: But, after the moſt polite and flouriſhing parts of the world had for ſeveral centuries been diſquieted and ſhaken by frequent revolutions of empire, and harraſſed with almoſt perpetual wars, in the reign of Auguſtus Cæſar theſe competitions and convulſions ceaſed;—And THEN the *Saviour of the world*, the *prince of peace was born*;—the ſubſtance of whoſe commiſſion was, to aſſert the *glory* of the one eternal God, and promote *peace* among men; that amiable and generous ſpirit of unconfined benevolence, which, if it prevailed, would make cruelty relent, bend ſtubborn pride, and allay the raging heat of ambition.—And it is farther obſervable, that the *peace* which now ſubſiſted, was not only more univerſal, but continued longer than had been often known in the hiſtory of preceding times; by which means, among others, Chriſtianity became more eſtabliſhed, till at length that *Roman power*, which had ſeverely oppreſſed and perſecuted the profeſſors of it, ſubmitted, and owned its authority. Thus then we ſee that our bleſſed Saviour appeared at that period of time beſt fitted for trying, examining, proving, enforcing, and conveying his doctrines to all parts of the world, and to all ſucceeding ages and generations.

Again, one reaſon why his coming was ſo long delayed, was probably in order to juſtify the conduct of God, in his diſpenſations to mankind, and to enable us to anſwer the cavil ſo often urged againſt the *Chriſtian* diſpenſation—“Where was the *neceſſity* of this extraordinary ſtep?—Could nothing leſs than the *Son of God* inform and inſtruct the world, and redeem mankind from their ſins?”

To this the anſwer is now obvious: “All other methods of effecting that purpoſe had been tried, and all found ineffectual.”—When the preaching of Noah for an hundred years together was found utterly fruitleſs for the amendment of the old world,—God deſtroyed it by a flood.—When longevity, and the experience of ages were found only to inſpire mankind with confidence and ſecurity in ſinning, God contracted their lives from period to period, until he reduced them to the preſent pittance.—When the example and influence of Noah, and the recent judgements of God upon the earth, could not reſtrain his ſons from the vanity and evil tendencies of building the city and tower of Babel, God at once, by a ſignal interpoſition, confounded their language and their devices. The terrors of this judgement could ſcarce be abated, before the *ſignal bleſſings* of God upon Abraham, and his *judgements* upon *Sodom*, became an open monition to mankind of divine favour and protection to piety, and vengeance upon wickedneſs. When Egypt began to grow eminent over the other empires of the world, God ſignally interpoſed for the manifeſtation of the true religion, by the miniſtry of *Joſeph*; from whom there is good reaſon to believe, that they learnt, or were renewed at leaſt in the worſhip of the true God, and the duties they owed him. And when this nation became corrupt, through length of time, and the increaſe of power and wealth, God again interpoſed for the deliverance of his people from amongſt them, with a mighty hand, and ſtretched-out arm; to the terror of the whole world, and the manifeſtation of his more immediate providence and dominion over the affairs of men.

From this time his peculiar people ſubſiſted, in the midſt of their enemies, by little leſs than a ſeries of miracles, until they became, under David and Solomon, the greateſt empire of the earth; and then the luſtre and glory of the true religion was amply exhibited to the whole world around them.

As *they* became corrupt, the *Egyptian monarchy* prevailed, and principally upon their ruins;—as they repented, they were redeemed;—and as they returned to their corruptions, they were gradually and proportionably oppreſſed by the ſucceeding monarchies: But ſtill, in each of theſe,—in the Egyptian, Aſſyrian, Babylonian, Perſian, and Grecian, God ſignally interpoſed, by prophets, by miracles, by viſions, and by ſignal judgements from heaven, for the manifeſtation of the true religion;—and laſt of all,—when all theſe mercies, miracles, judgements, deliverances, monitions, viſions failed, and were found ineffectual; when the wiſeſt and the divineſt poets failed; when law-givers, politicians, philoſophers, and prophets proved inſufficient for the inſtruction and amendment of the world;—The *Divine Wiſdom* once more interpoſed, by ſending down THE SON OF GOD from heaven. From all theſe reaſons united, it ſeems therefore clearly evident, that the period when Chriſt ſo came was the fitteſt ſeaſon,—the *fulneſs of time* for ſending a Saviour into the world.

And now, from what we have ſeen with reſpect to the *paſt*, we may extend our view to *future* times. For as the Supreme Being muſt be at liberty to confer favours which could not be *claimed*, and as he has been pleaſed actually to communicate a revelation,—we have ſome ground to hope, that it hereafter *may be*, (though we cannot from hence alone conclude, that it certainly *will be*) more univerſally diffuſed. And if there be any *ſuch future* period, we may juſtly preſume, from what we are convinced was the caſe at the *firſt promulgation* *not to obſerve circumciſion; but rather love, which is the ſum of the law. He reckoneth up the works of the fleſh, and the fruits of the Spirit; and exhorteth to walk in the Spirit.*

STand faſt therefore in the liberty wherewith Chriſt hath made us free, and be not intangled again with the yoke of bondage.

2 Behold, I Paul ſay unto you, that if ye be circumciſed, Chriſt ſhall profit you nothing.

3 For I teſtify again to every man that is circumciſed, that he is a debtor to do the whole law.

4 Chriſt is become of no effect unto you, whoſoever of you are juſtified by the law; ye are fallen from grace.

5 For we, through the Spirit, wait for the hope of righteouſneſs by faith.

6 For in Jeſus Chriſt, neither circumciſion availeth any thing, nor uncircumciſion; but faith which worketh by love.

7 Ye did run well, who did hinder you, that ye ſhould not obey the truth?

8 This perſuaſion *cometh* not of him that calleth you.

9 A little leaven leaveneth the whole lump.

Ver. 1. John viii. 32. Rom. vi. 18. Acts xv. 10. Ch. ii. 4.—V. 2. Acts xv. 1. See Acts xvi. 3.—V. 4. Rom. ix. 31, 32. Hebr. xii. 15.—V. 5. 2 Tim. iv. 8.—V. 6. 1 Cor. vii. 19. Ch. vi. 15. Col. iii. 11. 1 Theſſ. i. 3.—V. 7. 1 Cor. ix. 24. Ch. iii. 1. Or, *who did drive you back?*—V. 8. Ch. i. 6.—V. 9. 1 Cor. v. 6.

mulgation of the Goſpel, "that there will be ſufficient evidence to convince thoughtful inquirers that *this alſo* is the *fitteſt* ſeaſon which could be fixed upon to anſwer the gracious deſign of Providence."

There are ſeveral circumſtances already opened to our view, which demonſtrate, that even *now* Chriſtianity might be ſpread vaſtly farther than it could ever be during the continuance of the Roman empire.—A great part of the globe is planted by colonies of nominal *Chriſtians*, which but a few ages ago was utterly unknown; And beſides the late diſcoveries and ſettlements in America, the commerce and trade of *Chriſtendom* has extended itſelf to very remote *eaſtern* nations, where the Roman arms never penetrated; nay, and where it is probable that the very *name* of heathen Rome, even in the height of its power and ſplendor, was never heard of. Add to this,—the conſiderable modern improvements in *navigation*, which procure us ſo eaſy an acceſs to theſe newly-diſcovered countries;—the *intercourſe* which we are capable of maintaining with the inhabitants, by the help of perſons ſkilled in their ſeveral languages; together with the invention of *printing*,—that moſt effectual method of *improving*, and the eaſieſt of *diſperſing* knowledge:—and all theſe concur to facilitate the propagation of the Goſpel, beyond what could reaſonably be expected in preceding ancient times.

But notwithſtanding all theſe, the critical period for making Chriſtianity the univerſal religion does not ſeem to be yet come. Many obſtacles remain, and ſeveral neceſſary preparations for this great event are ſtill wanting. However, we ourſelves can eaſily imagine a *certain conjuncture*, which would be proper;—a conjuncture which it is far from being extravagant preſumption to believe, may happen, —conſidering the *frequent*, and at ſome times the *ſurpriſing* viciſſitudes and revolutions in the courſe of human affairs.

"For, (to conclude theſe remarks) if the uſe of *printing* became eſtabliſhed, and of conſequence ingenuity and freedom of inquiry gained ground in the vaſt Turkiſh empire,—and both were transferred from thence to other Mahometan ſtates;—and if thoſe *Chriſtians* who are converſant with infidel nations would behave towards them with juſtice and generoſity, and treat them like *men*, and not, as if they were of an inferior ſpecies, like *brutes*, or SLAVES: if they would ceaſe from corrupting the morals of the Mahometan or of the pagan idolater, while they were perſuading him to turn to *their religion*; if they would give ſubſtantial and ſhining proofs that they were not *wholly* intent on worldly gain,—not influenced by a rapacious *ambition*, nor fond of *luxury*, nor devoted to *intemperance*: if, on the contrary, they *honoured* their profeſſion, by the practice of thoſe engaging virtues which the Goſpel inculcates, and were aſſiduous to improve in the minds of thoſe whom they call *Indian ſavages*, exact notions of morality, and to inſtruct them in the principles of *natural* religion, as the firſt ſtep towards their embracing the *Chriſtian*: and if, building on this foundation, they gave only ſuch accounts of *Chriſtianity* as were connected and rational, inſtead of *diſcouraging faith* by unnatural and barbarous repreſentations of the Deity, and *affronting reaſon* by ſenſeleſs and incredible myſteries,—*Then* we might juſtly apprehend, that the time was drawing nigh, when *over* ALL *the earth*, as the prophet hath foretold, *there ſhall be* ONE *Lord, and his* NAME *one*; (Zech. xiv. 9.) or in the language of St. Paul, *when the fulneſs of the Gentiles ſhall come in, and* ALL *Iſrael ſhall be ſaved.* Rom. xi. 25, 26."

Chap. V. *Ver.* 2] It is evident from ver. 11, that the better to prevail with the Galatians to be circumciſed, it had been reported that St. Paul himſelf preached up circumciſion. The Apoſtle, therefore, without taking expreſs notice of this calumny, ch. i. 6.—ii. 21. gives an account of his paſt life in a large train of particulars, which all concur to make ſuch a character of him, as renders it very incredible that he ſhould ever declare for the circumciſion of the Gentile converts, or for their ſubmiſſion to the law. Having thus prepared the minds of the Galatians to give him a fair hearing, as *a fair man*, (ζηλῦσθαι ἐν καλῷ,) he goes on to argue againſt their ſubjecting themſelves to the law: And having eſtabliſhed their freedom from the law by many ſtrong arguments, he comes here, at laſt, openly to take notice of the report that had been raiſed of him, that he preached circumciſion,—and directly confutes it; 1. By poſitively denouncing to them himſelf very ſolemnly, that they who ſuffered themſelves to be circumciſed, put themſelves into a perfect legal ſtate, out of the covenant of grace, and could receive no benefit by Jeſus Chriſt; ver. 2—4. 2. By aſſuring them that he, and thoſe that followed him, expected juſtification only by faith; ver. 5—6. 3. By telling them that he had put them in the right way, and that this new perſuaſion came not from him that converted them to Chriſtianity: ver. 7, 8. 4. By inſinuating to them that they ſhould agree to paſs judgement on him that troubled them with this doctrine: ver. 9, 10. 5. By his being *perſecuted for oppoſing the circumciſion* of the Chriſtians; For this was the great offence which ſtuck with the Jews, even after their converſion: ver. 11. 6. By wiſhing thoſe *cut off*, that trouble them with this doctrine: ver. 12. This will, I doubt not, by whoever weighs it, be found a very ſkilful management of the argumentative part of this Epiſtle; which ends here. For though he begins with ſapping the foundation on which the judaizing ſeducers ſeemed to have laid their main ſtreſs, (viz. the report of his preaching circumciſion) yet he reſerves the direct and open confutation of it to the end; and ſo leaves it with them, that it may have the more forcible and laſting impreſſion on their minds. ver. 2—13. Locke.

Behold] This word is uſed to fix their attention. *I, Paul*;—"I the ſame Paul, who am reported to preach circumciſion,—*teſtify again*, (ver. 3.)—continue my teſtimony, *to every man*; to you, and all men." This very emphatical way of ſpeaking may well be underſtood to have regard to what he takes notice of ver. 11. as being caſt upon him; namely, his preaching circumciſion; and is a very ſignificant vindication of himſelf. *If ye be circumciſed*, means, "If ye ſubmit to circumciſion, and *depend on* that, and the obſervance of the reſt of the Jewiſh rites, for juſtification and ſalvation." It muſt have been allowed that either Judaiſm or Chriſtianity was neceſſary to ſalvation. If Judaiſm had been neceſſary, Chriſtianity could not be ſo; and *vice verſa*. It was plain, therefore, that if the obſervance of circumciſion and other Jewiſh rites was obligatory, all that Chriſt had done and ſuffered would have been of no advantage to them; for, if the ſoul could not repoſe its confidence in Him for ſalvation, its divided regards would be rather an affront, than an act of homage. See Locke, Doddridge, and Grotius.

Ver. 5. *For we*] It is evident from the context that St. Paul here means himſelf; but *we* is a more graceful way of ſpeaking than *I*, though he be vindicating himſelf alone from the imputation of ſetting up circumciſion. See ch. xxxiii. and Locke.

Ver. 6. *Faith, which worketh by love*] There is ſome degree of ambiguity in the original:—Δι᾽ ἀγάπης ἐνεργουμένη. It may be rendered either *which operates*, and *works by love*; or, *which is wrought*, inſpired and perfected *by love*. Some have preferred the latter ſenſe; and have taken occaſion from hence to ſhew, how much charity tends to eſtabliſh and perfect faith: But the former, which is the more uſual ſenſe, appears preferable, and to be authorized by the uſe of the ſame word, Epheſ. iii. 20. and Coloſſ. i. 29. See Doddridge, L'Enfant, and Calmet.

Ver. 7. *Who did hinder you*, &c.] Ἀνέκοψε, rendered *hinder*, is an Olympic expreſſion, anſwerable to the word rendered *ye did run*: And it properly ſignifies, "Coming acroſs the courſe, while a perſon is running in it, in ſuch a manner as to juſtle, and throw him out of the way." See Wolfius, Wetſtein, and Mintert.

Ver. 8. *Of him that calleth you*] He uſed this expreſſion before, ch. i. 6. and in both places means himſelf; and here declares that this πεισμονὴ, whether taken for *perſuaſion*, or for *ſubjection*, (as it may well be in St. Paul's ſtyle, conſidering πείθεσθαι at the end of the foregoing verſe) came not *from him*; for he called them to *liberty* from the law, and not *ſubjection* to it. See ver. 13. His argument runs thus: "You were going on well in the liberty of the Goſpel; who ſtopped you?—*I*, you may be ſure, had no concern in it; for you know that I called you to liberty, and not to ſubjection to the law; and therefore you can by no means ſuppoſe that I ſhould preach up circumciſion." From the two following verſes, it looks as if all the diſorders here complained of aroſe from one man. Locke.

10 I have confidence in you, through the Lord, that ye will be none otherwiſe minded: but he that troubleth you, ſhall bear *his* judgement, whoſoever he be.

11 And I, brethren, if I yet preach circumciſion, why do I yet ſuffer perſecution? then is the offence of the croſs ceaſed.

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty; only *uſe* not liberty for an occaſion to the fleſh, but by love ſerve one another.

14 For all the law is fulfilled in one word, *even* in this; Thou ſhalt love thy neighbour as thyſelf.

15 But if ye bite and devour one another, take heed that ye be not conſumed one of another.

16 *This* I ſay then, Walk in the Spirit, and ye ſhall not fulfil the luſt of the fleſh.

17 For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh; and theſe are contrary the one to the other: ſo that ye cannot do the things that ye would.

18 But if ye be led by the Spirit, ye are not under the law.

19 Now the works of the fleſh are manifeſt, which are *theſe*; Adultery, fornication, uncleanneſs, laſciviouſneſs,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies,

Ver. 10. 2 Cor. ii. 3. viii. 22. Ch. i. 7. 2 Cor. x. 6.—V. 11. Ch. vi. 12. 1 Cor. xv. 30. 1 Cor. i. 23.—V. 12. Joſh. vii. 25. 1 Cor. v. 13. Ch. i. 8, 9. Acts xvii. 6.—V. 13. 1 Cor. viii. 9. 1 Pet. ii. 16. 2 Pet. ii. 19. Jude 4. 1 Cor. ix. 19. Ch. vi. 2.—V. 14. Matth. vii. 12. Jam. ii. 8. Lev. xix. 18. Matth. xxii. 37, 39. Rom. xiii. 8, 9.—V. 16. Rom. vi. 12. viii. 1, 4. xiii. 14. 1 Pet. ii. 11. Or, *fulfil not.*—V. 17. Rom. vii. 23. viii. 6, 7. Rom. vii. 15, 19.—V. 18. Rom. vi. 14. viii. 2.—V. 19. 1 Cor. iii. 3. Eph. v. 3. Col. iii. 5. Jam. iii. 14.

Ver. 10. *Will be none otherwiſe minded*] "Will beware of this leaven, ſo as not to be put into a ferment, nor ſhaken in your liberty, in which you ought to ſtand faſt: And to ſecure it, I doubt not, (ſuch confidence I have in you) will with one accord caſt out him that troubleth you. For, as for me, you may be ſure I am not for circumciſion, in that the Jews continue to perſecute me." This is evidently the Apoſtle's meaning, though not ſpoken out; but managed warily, with a very ſkilful and moving inſinuation: For,—as he ſays himſelf, ch. iv. 20.—he knew not at that diſtance what temper they were in. Κρῖμα, *judgement* here, ſeems to mean expulſion by a church cenſure, *cutting off* from church communion; ſee ver. 12. We ſhall be more inclined to this opinion, if we conſider that the Apoſtle uſes the ſame argument of *a little leaven leavening the whole lump*, 1 Cor. v. 6. where he would perſuade the Corinthians to purge out the fornicator. Some, however, would extend the meaning to the ſolemn account which this troubler of the church's peace ſhould give to God, and to the condemnation he ſhould certainly receive, if he perſiſted in the endeavours he was uſing to ſubvert the truth. See Locke, Doddridge, Calmet, and on 1 Cor. iv. 21.

Ver. 11. *Perſecution*] The *perſecution* St. Paul was ſtill under, was a convincing argument that he was not for circumciſion and ſubjection to the law; for it was from the Jews upon that account, that at this time aroſe all the perſecutions which the Chriſtians ſuffered;—as may be ſeen throughout the hiſtory of the *Acts:* Nor are there wanting clear footſteps of it in ſeveral other places of this Epiſtle: as ch. iii. 4. vi. 12—14. Locke.

Ver. 12. *I would they were even cut off which trouble you*] *Who ſubvert* or *unſettle you.* MS and Wat. It by no means agrees with the gentle genius of Chriſtianity to ſuppoſe, that this Apoſtle, who underſtood it ſo well, and cultivated it ſo much, ſhould mean by this to intimate that he wiſhed theſe troublers *dead*, or that any *bodily evil* were inflicted upon them by human violence. All arguments therefore which are drawn from this text in favour of perſecuting principles, muſt be very inconcluſive; but when we conſider the particular circumſtances in which theſe ſeducing teachers oppoſed the Apoſtle, it will appear, that they very well deſerved that *eccleſiaſtical cenſure*, which he here wiſhes to be pronounced againſt them. Some, following a different reading, render this verſe, *They ought to be cut off*, *and ſhall in reality be cut off*, *who trouble you.* See Le Clerc, Mill, and Wetſtein.

Ver. 13. *Only uſe not your liberty*] From the mention of *liberty*, to which St. Paul tells them they are called under the Goſpel, he takes occaſion to caution them reſpecting the uſe of it, and ſo exhorts them to a ſpiritual or true Chriſtian life; ſhewing the difference and contrariety between that and a carnal life, or a life after the fleſh. ver. 13—26. The word δουλεύετε, rendered *ſerve*, has a greater force in the Greek than our Engliſh word *ſerve* expreſſes, in the common acceptation; for it ſignifies the oppoſite to ἐλευθερία, and ſo the Apoſtle elegantly informs them, that though by the Goſpel they are called to a ſtate of liberty from the law, yet they were ſtill as much bound and ſubjected to their brethren, in all the offices and duties of love and good-will, as if in that reſpect they were their vaſſals and bondmen. Locke.

Ver. 16, 17. *Walk in the Spirit*] That which in theſe verſes he calls *Spirit*, in Rom. vii. 22. he calls *the inward man*; 23. the *law of the mind*; 25. the *mind.* There can be nothing plainer than that the ſtate which St. Paul deſcribes in theſe two verſes is painted by him more at large in the above chapter to the Romans. He ſuppoſes *two principles* in every man; one he calls *fleſh*, the other *Spirit:* though there are other appellations given them, theſe are their moſt common and uſual names in the New Teſtament. By *fleſh*, is meant all thoſe vicious and irregular appetites, inclinations, and habitudes, whereby a man is turned from his obedience to that eternal law of right, the obſervance whereof God always requires, and is pleaſed with. This is very properly called *fleſh*; this *bodily ſtate* being the ſource whence all our deviations from the ſtrait rule of rectitude for the moſt part take their riſe, or elſe ultimately terminate in. On the other ſide, *Spirit* is that part of a man which is endowed with light from God to know and ſee what is righteous, juſt, and good; and which, being conſulted and hearkened to, is always ready to direct and prompt us to that which is good. The *fleſh* then, in the Goſpel language, is that principle which inclines and carries men to ill; the *Spirit*, that principle which dictates what is right, and inclines to good: and as this principle was much weakened and almoſt extinct in the Gentiles, (ſee Epheſ. iv. 17, 21,) he exhorts them to *be renewed in the Spirit of their minds*, ver. 23. to *put off the old man*, i. e. fleſhly corrupt habits, and to *put on the new man*, which he tells them, ver. 24. is *created in righteouſneſs and true holineſs.* This is alſo called *renewing of the mind*, Rom. xii. 2. and *renewing of the inward man*, 2 Cor. iv. 16. which is done by the aſſiſtance of the Spirit of God, Epheſ. iii. 16. Locke. Inſtead of *you ſhall not fulfil*, ver. 16. the MS reads *ye ſhall in no wiſe fulfil*; and ver. 17. inſtead of *ſo that ye cannot do*, &c.—*ſo that you do not whatſoever ye would.*

Ver. 18. *But if ye be led by the Spirit*] "But if ye give yourſelves up to the conduct of the Goſpel by faith in Chriſt, ye are not under the law:" For *they who are led by the Spirit of God*, *are the ſons of God*; and ſo *heirs*, and free, without the law,—as he argues here, ch. iii. and iv. This is plainly the ſenſe of the Apoſtle, who teaches all along, in the former part of this Epiſtle, as well as of that to the Romans, that thoſe who put themſelves under the Goſpel, are not under the law. The queſtion then that remains, is only about the phraſe *led by the Spirit*; with reſpect to which it is eaſy to obſerve, how natural it is for St. Paul, having in the foregoing verſes more than once mentioned the *Spirit*, to continue the ſame word, though ſomewhat varied in the ſenſe. In St. Paul's phraſeology, as the irregularities of appetite, and the dictates of right reaſon are oppoſed, under the titles of *fleſh* and *Spirit*, ſo the *covenant of works*, and the *covenant of Grace*, law and Goſpel, are oppoſed, under the titles of *fleſh* and *Spirit*: In 2 Cor. iii, 6, 8. he calls the Goſpel *Spirit*; and Rom. vii. 5. *in the fleſh*, ſignifies, "in the legal ſtate." But we need go no farther than ch. iii. 3. of this very Epiſtle, to ſee the *law* and the *Goſpel* oppoſed by St. Paul, under the titles of *fleſh* and *Spirit.* The reaſon of thus uſing the word *Spirit* is very apparent in the doctrine of the New Teſtament; which teaches, that thoſe who receive Chriſt by faith, with *him* receive his Spirit, and its aſſiſtance againſt the fleſh. See Rom. viii. 9—11. Accordingly, for the obtaining of ſalvation, St. Paul joins together *belief of the truth*, and *ſanctification of the ſpirit*, 1 Theſſ. ii. 13. and ſo *ſpirit* here may be taken for *the ſpirit of their minds*, but renewed and ſtrengthened by the Spirit of God. See Epheſ. iii. 16. iv. 23. and Locke.

Ver. 19. *Now the works of the fleſh are manifeſt*] If *fleſh* be taken for the irregularities of the appetite,—for that natural corruption which infects the faculties of man, it extends to the mind, as well as to the appetites of the body; and there will be no difficulty in aſcribing each of the particular crimes here enumerated to the *fleſh*, as they all proceed from that corruption, by means of which *even the mind and conſcience is defiled.* Titus i. 15. See Doddridge and Whitby.

Ver. 20. *Witchcraft*] Some would render the word φαρμακεία by *poiſoning*; but ſurely this is comprehended under the word *murders*; nor is there any reaſon to believe the fleſh ſo particularly inclined to this one kind of murder, as that *it* ſhould be ſpecified, rather than any other. It is certain, that on account of the *drugs* made uſe of in ſome ſuppoſed *magical compoſitions*, this word is often uſed to expreſs thoſe practices, in which combinations with inviſible malignant powers were ſo believed and intended; and to which, whether they had

21 Envyings, murders, drunkenneſs, revellings, and ſuch like: of the which I tell you before, as I have alſo told *you* in time paſt, that they which do ſuch things, ſhall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith,

23 Meekneſs, temperance: againſt ſuch there is no law.

24 And they that are Chriſt's, have crucified the fleſh, with the affections and luſts.

25 If we live in the Spirit, let us alſo walk in the Spirit.

26 Let us not be deſirous of vain glory,

Ver. 21. 1 Cor. vi. 9. Eph. v. 5. Col. iii. 6. Rev. xxii. 15.—V. 22. John xv. 2. Eph. v. 9. Col. iii. 12. Rom. xv. 14. 1 Cor. xiii. 7.—V. 23. 1 Tim. i. 9.—V. 24. Rom. vi. 6. Ch. ii. 20. Or, *paſſions*.—V. 25. Rom. viii. 5.—V. 26. Phil. ii. 3.

or had not that real foundation which has generally been ſuppoſed, it is well known the Gentiles, even in the moſt learned nations, were very much addicted. We render the word διχοστασίαι *ſeditions*; but as the original word ſeems more general, ſome would expreſs it more largely by *diviſions of a party ſpirit*, among thoſe who ought to be united in one intereſt and affection. Perhaps, however, by this word the Apoſtle means to point out *diviſions in the ſtate*, as by the next he refers to *diviſions in religion*; *hereſies* in religious communities, by which profeſſing Chriſtians are induced to ſeparate from each other, and to form *ſects*, which inſtead of maintaining true candour and benevolence, renounce and condemn each other. See Locke, Doddridge, Hallett, and Weſton's "Rejection of Chriſtian Miracles," ch. vii.

Ver. 21. *Revellings*] Κῶμοι, or *revellings* among the Greeks, were a diſorderly ſpending of the night in feaſtings, with a licentious indulging to wine, good cheer, muſic, dancing, &c. See Rom. xiii. 13. 1 Pet. iv. 3. and Locke.

Ver. 22. *Faith*] *Fidelity*; which the word πίστις undoubtedly ſignifies in many places. See on Matth. xxiii. 23. So that we may underſtand it of the *faithfulneſs* of *God*, or his *fidelity* to his promiſes, Rom. iii. 3. and where it is applied to *ſervants*, we expreſly render it *fidelity*: Titus ii. 10. And though it generally ſignifies the grace of *faith*, or the *confidence* repoſed in another, yet where we find it joined, as in the place before us, with other moral virtues, it may be rather taken to denote fidelity. See 1 Tim. iv. 12. vi. 11. 2 Tim. ii. 22. iii. 10. and Rev. ii. 19.

Ver. 23. *Againſt ſuch there is no law*] They have ſo manifeſt and evident a goodneſs in them, that they never were forbidden by any human inſtitution. Doddridge.

Ver. 24. *They that are Chriſt's*] Theſe are the ſame with thoſe who are *led by the Spirit*, ver. 18. and are oppoſed to thoſe who *live after the fleſh*; Rom. viii. 13. where it is ſaid, conformably to what we find here, They *through the Spirit mortify the deeds of the body*. That principle in us, from whence ſpring vicious inclinations and actions, is, as we have obſerved above, ſometimes called *the fleſh*, ſometimes *the old man*: The ſubduing and mortifying of this evil principle, ſo that the force and power wherewith it is uſed to rule in us is extinguiſhed, the Apoſtle, by a very engaging accommodation to the death of our Saviour, calls *crucifying the fleſh*; and in Rom. vi. 6. *crucifying the old man*. It is likewiſe called *mortifying the members which are on the earth*; Col. iii. 5. See alſo ii. 11. Epheſ. iv. 2. Rom. viii. 13. and Locke.

Ver. 25. *If we live in the Spirit*, &c.] *Living in the Spirit*, expreſſes in terms nearly reſembling thoſe in Acts xvii. 28. our continual dependance on its influences; and alſo illuſtrates the ſignificancy of the word στοιχῶμεν, in the latter part of the verſe. *Let us walk in the Spirit*,—"in a regular and orderly manner; taking every ſtep according to rule, and under his influence; regulating our whole life and actions by his light and dictates." See Locke, and Howe on the Spirit, vol. i. p. 237.

Ver. 26. *Envying one another*] Whether the *vain-glory* and *envying* here were about their *ſpiritual gifts*, (a fault whereof the *Corinthians* were guilty, as we may ſee at large 1 Cor. xii, xiii, xiv.) or upon any other occaſion, or on any other account, and ſo contained in ver. 15. of this chapter, is not very important to enquire: Either way the ſenſe of the words will be much the ſame; and accordingly this verſe may either end the preſent, or begin the next chapter. See Locke, and Bengelius.

REFLECTIONS ON VERSE 13.

There is not a more valuable bleſſing in human life than *liberty*: *Civil liberty* is the baſis of all ſocial happineſs, and *liberty of conſcience* the only foundation of a rational religion. When this latter is reſtrained, we are treated rather like *brutes* than *men*;—that is, creatures endued with moral powers, and accountable for their actions:—And therefore it is one of the chief excellencies of the Chriſtian religion, and very far from the air and ſpirit of an *impoſture*, that it preſerves the rights of conſcience ſacred and inviolable.

But, becauſe the world is apt to run into *extremes*, the writers of the New Teſtament, like perſons who had a thorough knowledge of human nature, have taken care in this reſpect, as well as in all others, to guard againſt exceſs and irregularity. Thus St. Paul adviſes theſe *Galatians* not to miſtake licentiouſneſs for Chriſtian liberty; or, in other words, not to imagine, that becauſe they were freed from the expenſive and burthenſome obſervances of the Moſaic inſtitution, (which are elegantly deſcribed as a ſtate of *ſervitude*) they were diſcharged likewiſe from moral obligations; which are an eternal and immutable law to all rational beings.

It may not be unſeaſonable, to conſider the ſubject in a light ſuited to the complexion and genius of the preſent age; and to enquire into ſome of the chief abuſes of *free-thinking*; by which it happens that what is really the peculiar honour, and greateſt advantage of our intelligent nature, becomes a reproach to it, and is attended with the moſt injurious conſequences.

1. And *firſt*, Embracing the principle of *liberty*, has ended with many in *infidelity*, or a diſbelief of all religion. It is moſt evident, that infidelity never more abounded than in this age of free enquiry; and that thoſe who are moſt looſe in their ſentiments, with reſpect to the obligations of religion in general, and of Chriſtianity in particular, are in profeſſion, at leaſt, enemies to bigotry and implicit faith. Nay, it may be allowed further, that it is likely they would never have gone ſuch a length as to throw off all religion, if they had continued in a blind attachment to the principles of their education, and to eſtabliſhed and popular opinions.

Whence now can this ariſe?—We, who believe that religion, in all the parts of it, is ſtrictly rational, can never allow that it is the natural conſequence of a *free* and *impartial examination* of it; but muſt ſuppoſe, on the contrary, that the more thoroughly it is conſidered, and the more nicely weighed in the balance of true and unbiaſſed reaſon, it will be the more heartily believed and ſubmitted to. Indeed this melancholy event may be ſufficiently accounted for from other cauſes; and ſhewn not to proceed from a ſuperior underſtanding, or more adequate and enlarged views of things, but from ignorance, ſuperficial enquiry, and even from that prejudice and implicit faith, which the monopolizers of reaſon and free-thinking ſo loudly diſclaim.

It is by no means intended by any thing here advanced, to diſcourage the moſt rational and free examination of all religious principles, be they ever ſo ſacred and venerable, and tranſmitted down with ever ſo much awe and ſolemnity by our forefathers; neither is it deſigned to aſſert, that any man is obliged to receive a revelation, which, upon mature deliberation, appears to be unworthy of God, and repugnant to the reaſon and nature of things. The preſent purpoſe is only to point out briefly ſome *falſe* principles, which are all *an abuſe* of the *true* principle of liberty; and by which, it is highly probable, many of its profeſſed admirers, and zealous eſpouſers, have been led to a diſregard both of revealed and natural religion.

It frequently happens that after men have *rejected* ſome principles, (which before they looked upon as very important, nay, eſſential parts of Chriſtianity) upon being convinced that they have as little foundation in the Chriſtian religion, as in the reaſon of things; yet they ſtill *retain* others, equally repugnant both to reaſon and Scripture. In ſome time they are perſuaded, either by converſation, or reading, or their own inward reflections, that theſe likewiſe are abſurd and irrational; but, inſtead of enquiring, as becomes honeſt ſearchers after truth, take it for granted all the while that they are real doctrines of Chriſtianity. The conſequence of which is, that the *Chriſtian religion itſelf* is rejected as falſe, becauſe ſuch *doctrines*, which are erroneouſly reckoned as parts of it, cannot be true.

But why this concluſion?—May not Chriſtians miſrepreſent the doctrines of the religion which they profeſs? Or is it fit that any religion ſhould be condemned before it is examined, merely by hearſay?—Is this *freedom of thought*, and *rational enquiry?*—Far from it. It is rank prejudice, under the cover of that amiable name; and a prejudice, which, if it was ſuffered to prevail in all caſes, would render it impoſſible for men to form a right judgement of things, and leave no way by which to diſtinguiſh between true and falſe religions.

Again, when men, upon a rational and free enquiry, have found *ſome* of the principles in which they were educated to be falſe; inſtead of reſting here, they draw this moſt unjuſt and unnatural inference,—That the *whole* of religion is deceit and impoſture. Thus they ruſh at once to a concluſion, without having any premiſes to ſupport it, and draw conſequences from things which have no relation to, or connection with each other; and yet, all the while, ſet up *for cloſe reaſoners*, and *free enquirers!* Never, ſurely, was the name of *rational liberty* ſo groſsly abuſed, as by a conduct like this; which at once argues a very ſhallow judgement, great confuſion of thought, and ſtrong prejudice and partiality.

Some, again, ſeem to miſtake *liberty*, for a right to diſpute every thing; and cavil at all religious principles which are commonly received, merely to ſhew that they are free-thinkers. Now it is certain, every one has an undoubted right to debate in his mind upon all principles, before he receives them, whether they are true or falſe; and no wiſe man will take up any opinion implicitly, how powerfully ſoever it may be recommended by great names, and worldly

advantages;

provoking one another, envying one another.

CHAP. VI.

He moveth them to deal mildly with a brother that hath ſlipped, and to bear one another's burden; to be liberal to their teachers, and not weary of well-doing: he ſheweth what they intend that preach circumciſion: he glorieth in nothing, ſave in the croſs of Chriſt.

BRethren, if a man be overtaken in a fault, ye which are ſpiritual reſtore ſuch an one in the ſpirit of meekneſs; conſidering thyſelf, leſt thou alſo be tempted.

2 Bear ye one another's burdens, and ſo fulfil the law of Chriſt.

3 For if a man think himſelf to be ſomething, when he is nothing, he deceiveth himſelf.

4 But let every man prove his own work, and then ſhall he have rejoicing in himſelf alone, and not in another.

5 For every man ſhall bear his own burden.

6 Let him that is taught in the word, communicate unto him that teacheth, in all good things.

Ver. 1. Rom. xiv. 1. xv. 1. Hebr. xii. 13. Or, *although*. 1 Cor. ii. 15. iii. 1. 2 Tim. ii. 25. 1 Cor. vii. 5.—V. 2. Rom. xv. 1. Ch. v. 13. 1 Theſſ. v. 14. John xiii. 34. xv. 12. Jam. ii. 8. 1 John iv. 21.—V. 3. 1 Cor. viii. 2. Ch. ii. 6.—V. 4. 1 Cor. xi. 28. See Luke xviii. 11.—V. 5. 1 Cor. iii. 8.—V. 6. Rom. xv. 27. 1 Cor. ix. 11, 14.

advantages: but it alſo is certain, that diſputing only for the ſake of cavilling, is not an honeſt and ingenuous frame of mind, but humour, pride, and ſingularity. Such men think, perhaps, by this means, to paſs for perſons whoſe underſtandings are enlarged from vulgar prejudices, and who, in their purſuits after knowledge, are under no bias, nor influenced by any conſideration, but the abſtract reaſon and truth of things. And thus, what was at firſt only *vanity*, may by degrees be confirmed and ſettled *infidelity*: For the oppoſition ſuch perſons frequently meet with, will make them more eager in oppoſing, more tenacious of what they have advanced, and more inclined to maintain it; till at length, what they aſſerted and urged only for cavilling ſake, or from the ſpirit of contradiction too natural to eager diſputants, they fancy themſelves obliged in honour to ſtand by, as their own genuine ſentiments.

2. Another abuſe of the principle of *liberty* is this, That it has led many, who have not proceeded ſo far as a downright diſbelief of all religion, to pay little or no regard to *inſtrumental* and *poſitive duties.* Impartial enquirers into things have diſcovered the folly and miſchief of ſuperſtition and enthuſiaſm;—they have ſeen that *reading*, *hearing*, *praying*, &c. can anſwer no valuable purpoſes farther than as they influence men to govern their paſſions, and to behave with juſtice and univerſal benevolence to their fellow-creatures;—and that the placing all religion in inward impulſes, a warm and lively imagination, and heats and raptures of devotion, has been of vaſt diſſervice to the cauſe of ſolid and uſeful virtue: And undoubtedly, ſo far our rational and free enquiries have been of great uſe to us, by teaching us wherein the ſubſtance of true religion conſiſts, and guarding us againſt dangerous errors.

But from hence it has been ſtrangely and inconſiſtently inferred, that the *inſtrumental* duties of piety are not only unneceſſary, but hurtful; and that an *inward* veneration and eſteem of the Deity, improved by frequent ſerious meditation, is ſufficient, without any outward ſtated acts of worſhip, and is all that is fit for us to perform, or our Maker to expect;—an inference, for which there is not the leaſt colour of reaſon, nor can there be any thing more forced and unnatural.

And indeed the ill effects of this notion are but too viſible. For, thoſe who have thus neglected all external religion, have in general been ſo far from improving, that they have rather declined in their zeal for the practice even of moral virtue, in proportion as they have grown remiſs with reſpect to the *ſolemn worſhip* of their Maker, and the *inſtrumental* duties of piety.

3. Freedom of thought, and impartial enquiry into the principles of religion, have alſo been abuſed and perverted in the preſent age, by degenerating into a light, trifling frame of mind, and a humour of treating things ſacred with ridicule. With people who affect this way, *liberty* is nothing elſe but a free bold manner of treating all ſubjects ludicrouſly, and turning them into a jeſt. They have a great inclination to ſhew their *wit*, eſpecially upon points which affords the leaſt room for it; for this diſcovers an *uncommon* genius!—But ſuch empty triflers ought to know, "That there can be no true wit, which has not reaſon for its foundation;—that ridiculing what is in itſelf good, uſeful, and venerable, fixes a certain reproach upon him who attempts it, either as to his *underſtanding* or his *morals*;—that jeſting with things of the higheſt conſequence is folly and madneſs;—that it is an eaſy matter, by miſrepreſenting, to make any thing appear ridiculous; and conſequently, that this talent is as far from being a demonſtration that the perſon who poſſeſſes it is *a wit*, as it is from being an evidence of his *good breeding*, that in violation of all the rules of decency, he banters and treats with ſcurrility that eſtabliſhed religion of his country, for which all around him have a high value and regard."

From what has been ſaid we learn, that there are no things in themſelves ſo excellent, but what are capable of being abuſed; and, be their natural conſequences ever ſo friendly and beneficial to mankind, may be made to produce the moſt miſchievous effects. And yet, as this great and melancholy abuſe is no juſt objection to the wiſdom and goodneſs of the Creator of mankind, ſo neither is it any argument againſt the excellency and uſefulneſs of the things themſelves;—no more than it is an argument againſt the neceſſary *ſupports of life*, that they are frequently abuſed to exceſs and intemperance; or againſt *reaſon* itſelf, that it is ſometimes madly perverted to the purpoſes of vice and immorality. Indeed, ſtrictly ſpeaking, perverting the nature of things, in every inſtance, is nothing elſe but an *abuſe of reaſon*; and therefore if it concludes any thing, it muſt be againſt that *noble faculty*, which is our chief dignity, and only ſuperiority to the animal creation.

Since then this principle of freedom of thought, and an honeſt and impartial examination into the nature and evidence of religious matters, is the ſupreme prerogative of our intelligent being, eſſential to all rational religion, and in a peculiar manner honourable and advantageous to the Chriſtian; let us, notwithſtanding *accidental abuſes*, to which the beſt things are liable, conſtantly aſſert and vindicate it: Ever remembering, that though we are *called to liberty*, both theſe rules have the ſame foundation in *reaſon*, and are of equal authority in the *Chriſtian revelation:—Stand faſt in the liberty wherewith Chriſt hath made you free;—but, Uſe not your liberty for an occaſion to the fleſh.*

Chap. VI. *Ver.* 1. *Brethren*] The Apoſtle here exhorts the ſtronger to gentleneſs and meekneſs towards the weak: "If a man by frailty or ſurpriſe be overtaken in a fault, do you who are eminent in the church for knowledge, practice, and gifts, raiſe him up again, and ſet him right with gentleneſs and meekneſs;—*conſidering thyſelf.*" The ſudden tranſition from the *plural* number to the ſingular adds a great deal of beauty and force to the caution: for it is as if the Apoſtle ſhould have ſaid, "Let every particular perſon among you remember, that *he* alſo may be in danger through his own frailty; and by thus looking to himſelf, he will be induced to behave with greater tenderneſs and benevolence to others." See Locke, Whitby, and Blackwall's Sacred Claſſics, vol. i. p. 133.

Ver. 2. *Bear ye one another's burdens*] "Bear with one another's frailties and infirmities; help to ſupport each other, under the neceſſary burdens and evils of life;—and *ſo fulfil the law of Chriſt.*" See Rom. xv. 1. and 1 Theſſ. v. 14. There were ſome among them very zealous for the law of Moſes: St. Paul here puts them in mind of a law which they were under, and were obliged to obſerve; and he ſhews them how to do it; namely, by helping to bear one another's burdens, and not increaſing their burdens by the obſervance of the Levitical law. Though the Goſpel contains the law of the kingdom of Chriſt, St. Paul doth not any where call it *the law of Chriſt*, but in this place, where he mentions it in oppoſition to thoſe who thought a *law* ſo neceſſary, that they would retain that of Moſes under the Goſpel. See John xiii. 34, 35. xiv. 12. and Locke.

Ver. 4, 5. *Shall he have rejoicing*, &c.] *Shall he have whereof to glory.* MS. So Mr. Locke would tranſlate καύχημα here,—as καυχησωνται is tranſlated in ver. 13. the Apoſtle in both places meaning the ſame thing; namely, *glorying in another*, for having brought him to circumciſion, and other ritual obſervances of the Moſaic law; for thus he ſeems to me to diſcourſe in the verſes before us: "Brethren, there be ſome among you who would bring others under the ritual obſervances of the *Moſaic law*;—a yoke which was too heavy for us and our fathers to bear. They would do much better to eaſe the burdens of the weak; this is ſuitable to the *law of Chriſt*, which they are under, and is the law which they ought ſtrictly to obey. If they think, becauſe of their ſpiritual gifts, that they have power to preſcribe in ſuch matters, I tell them, that they have not, and do but deceive themſelves: let them rather take care of their own particular actions, that they be right, and ſuch as they ought to be; this will give them matter of glorying in themſelves, and not vainly in others, as they do, when they prevail with them to be circumciſed; for every man ſhall be anſwerable for his own actions."

Ver. 6.] St. Paul having laid ſome reſtraint upon the authority and forwardneſs of the teachers and leading men amongſt them, who were, as it ſeems, more ready to impoſe what they ought not on the Galatians, than to keep them forward in the practice of Goſpel obedience, He here takes care of them in reſpect of their maintenance; and exhorts the Galatians to liberality towards them, and in general towards all men, eſpecially Chriſtians. ver. 6—10. The word *communicate* here ſignifies *to give liberally*. *All good things* may imply, not

only

7 Be not deceived; God is not mocked: for whatſoever a man ſoweth, that ſhall he alſo reap.

8 For he that ſoweth to his fleſh, ſhall of the fleſh reap corruption; but he that ſoweth to the Spirit, ſhall of the Spirit reap life everlaſting.

9 And let us not be weary in well-doing: for in due ſeaſon we ſhall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all *men*, eſpecially unto them who are of the houſhold of faith.

11 Ye ſee how large a letter I have written unto you with mine own hand.

12 As many as deſire to make a fair ſhew in the fleſh, they conſtrain you to be circumciſed; only leſt they ſhould ſuffer perſecution for the croſs of Chriſt.

13 For neither they themſelves who are circumciſed keep the law; but deſire to have you circumciſed, that they may glory in your fleſh.

14 But God forbid that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world.

15 For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion; but a new creature.

16 And as many as walk according to

Ver. 7. 1 Cor. vi. 9. Luke xvi. 25. Rom. ii. 6. 2 Cor. ix. 6.—V. 8. Job iv. 8. Rom. viii. 13.—V. 9. 2 Theſſ. iii. 13. Hebr. xii. 3, 5.—V. 10. John xii. 35. 1 Tim. v. 8. 1 Theſſ. v. 15. Epheſ. ii. 19.—V. 12. Ch. ii. 3. Phil. iii. 18. Ch. v. 11.—V. 14. Phil. iii. 7, 8. Or, *whereby*. Rom. vi. 6. Ch. ii. 20.—V. 15. 1 Cor. vii. 19. Ch. v. 6. Col. iii. 11. 2 Cor. v. 17.—V. 16. Pſ. cxxv. 5. Phil. iii. 16.

only maintenance and ſubſiſtence, but likewiſe other branches of benevolence and reſpect. Locke.

Ver. 7. *Be not deceived*] The Apoſtle here, with great propriety and force, expoſes the evaſions ſome would make uſe of to excuſe themſelves from acts of liberality; by which, however they might impoſe on others, they would egregiouſly deceive themſelves, as every circumſtance lies open to an all-ſeeing God, and they aſſuredly ſhould reap accordingly as they ſowed; (a metaphor which he employs elſewhere to excite to liberality, 2 Cor. ix. 6.) the thought whereof muſt ſilence every vain pretence that may be brought againſt ſo plain a duty, and is moſt admirably ſuited to regulate and heighten the proportion, as well as to enforce the practice of it.. Inſtead of πλανᾶσθε, ſome would read πλανᾶτε, "*Do not act the part of deceivers*; it is in vain: *God is not mocked.*" See Conſtantine's Lexicon, and Bowyer's *Conjectures*.

Ver. 10. *Unto them who are of the houſhold of faith*] "To them who are united to us in the bonds of Chriſtian faith and love; and who, on that account, as belonging to one family, and heirs of the ſame hope, have certainly the firſt claim to our regard and aſſiſtance." See Doddridge.

Ver. 11. *Ye ſee how large a letter*, &c.] Theſe words have been taken in a different ſenſe by interpreters both ancient and modern. The Vulgate has it, *with what letters*; Caſtalio, *with how many letters*; Eraſmus, *how large a letter*; and Beza, *how long a letter*; who likewiſe obſerves, that ſome interpreters refer this expreſſion to the *ſublimity* of the Apoſtle's ſentiments, as Hilary; others to the *ſize* of the letters, *which were large*, as Jerome; others to the *deformity* of the characters, as if St. Paul could not write the Greek characters well, as Theophylact and St. Chryſoſtom have both aſſerted. Thus Phavorinus informs us that the Greek word which we have rendered *large*, denotes the ſize and deformity of the characters; and paraphraſes the Apoſtle's words to this effect: "You ſee in what *large* and *ſhapeleſs* characters I have written unto you with mine own hand; as if he had ſaid, *not knowing how to write well or fairly.*" Dr. Whitby remarks, "That St. Paul elſewhere uſes the word ἐπιστολαὶ ſeventeen times, but never γράμματα in ſpeaking of his own Epiſtles. And this inaccuracy in forming Greek characters, may, as he thinks, be the moſt probable account why all his other Epiſtles were written by another hand; though out of his great concern for the Galatians at that time, he choſe to write to them himſelf."—It is plain, however, that the ſacred writers uſe the word γράμματα in the plural number, not only to expreſs the *characters* of a writing, but likewiſe the *writing* itſelf. In St. Luke, the ſuperſcription upon our Saviour's croſs is ſaid to have been written γράμμασι,—*in letters*; where it denotes the different characters. But in John v. 47. it ſignifies a written account, as diſtinguiſhed from a verbal or real relation and diſcourſe. In the Acts it is uſed for a *letter* or *Epiſtle*; and St. Paul applies this word to the whole body of the Scriptures of the Old Teſtament, 2 Tim. iii. 15. Wherefore, thoſe who interpret this paſſage by a metonymy, and take the original word to denote the writing and not the characters, may be juſtified from other inſtances in the New Teſtament, where that word is ſo uſed. Nor is there any impropriety in calling this Epiſtle *a large* or *a long letter*, as in order of time it was written next to thoſe of the Theſſalonians, and is longer than either of them. But if the Greek word be taken in the literal ſenſe, as deſigned to ſignify the *characters*, why muſt the words rendered *a large letter*, ſtand for *deformed* and *ill-ſhapen letters?* Is it not as reaſonable to ſuppoſe, that large and *plain letters* might be intended, in order to prevent any ambiguity or miſunderſtanding in a letter of that importance? And might not the Apoſtle rather chooſe the word γράμματα than ἐπιστολὴ in this place, to intimate as much, and conciliate a greater regard to what he had himſelf written with ſo much care and attention. But which ſoever of theſe ſenſes may be thought the moſt probable, there is certainly no room from this paſſage to admit of the notion that St. Paul not only could not write Greek, but did not underſtand it; and conſequently, that he had not the gift of tongues, and was not inſpired: For it is evident from this Epiſtle, that he could write it in ſuch characters as were at leaſt intelligible, and therefore it is abſurd to ſuppoſe that he did not underſtand it. Beſides, as he was born at Tarſus, a Greek colony, that may be ſaid to have been in a manner his native language. It is true indeed, at the ſame time that he mentions Tarſus *as his birth-place*, he ſays likewiſe, that he was brought up *at Jeruſalem, at the feet of Gamaliel*; but that muſt have been when he was paſt his childhood. Strabo, ſpeaking of Tarſus in his time, ſays, "The inhabitants are ſo addicted to the ſtudy of philoſophy, and the whole circle of the ſciences, that they excel even Athens and Alexandria, and many other places that have been famous for the ſchools of philoſophers and polite literature." Now Strabo muſt have been living when St. Paul was born; ſo that if the ſtudy of philoſophy and the liberal arts was then ſo cultivated at Tarſus, the Greek language muſt have been ſpoken there with a good degree of purity at that time; and therefore to ſuppoſe that St. Paul, even without inſpiration or the gift of tongues, could have been unacquainted with it, muſt be a groundleſs imagination, as it ſeems equally groundleſs to ſuppoſe that he could not write the characters of a language he was ſo well acquainted with. St. Paul mentions his writing *with his own hand*, as an argument of his great regard for the Galatians. And as it was not uſual for him to write his Epiſtles with his own hand, excepting the concluſion, or ſome important ſentence, he might very well ſay, that, in compariſon with his uſual cuſtom, he had written *a very large letter*, and might urge the largeneſs of the letter as a proof of his ſincere regard for their intereſt. See Ward's Diſſert. li. and Locke.

Ver. 12. *Only leſt they ſhould ſuffer perſecution*] This ſeems to open the main ſecret ſpring of that zeal for the Jewiſh ceremonies in ſome who profeſſed themſelves Chriſtians, which occaſioned ſo much uneaſineſs in the apoſtolic churches. The perſecuting edicts of the Jewiſh Sanhedrim, whoſe influence extended to remote ſynagogues, had induced many, who ſecretly believed in Chriſt, to decline an open acknowledgment of him: (John ix. 22. xii. 42. xix. 38.) But afterwards, when a ſcheme aroſe for blending Judaiſm with Chriſtianity, it may be ſuppoſed that this would blunt the edge of perſecution, eſpecially with reſpect to thoſe who urged the Gentile converts to conform to the Jewiſh rites.. St. Jerome obſerves, that Tiberius and Caius Cæſar made laws to authorize the Jews who were diſperſed throughout the Roman empire, to follow the rites of their religion, and the ceremonies tranſmitted from their fathers. *Circumciſed Chriſtians* were therefore, by the pagans, looked upon as *Jews*; while thoſe who made profeſſion of the Goſpel, and were not circumciſed, were violently perſecuted both by pagans and Jews. Nay, the Jews even took the pains to ſend perſons into all countries, to accuſe the Chriſtians of atheiſm and other crimes, to make them as odious as they could, and ſubject them to the cognizance and puniſhment of the civil magiſtrate. To avoid all theſe inconveniences, ſome puſillanimous Chriſtians conformed to the Jewiſh ceremonies; and though they did not chooſe to renounce Chriſtianity, yet they were to all outward appearance the profeſſors of a religion which Chriſtianity was to aboliſh, and with which it was incompatible. See Tillotſon's works, vol. ii. p. 367. Jortin's Diſcourſes, p. 35. and Saurin's Sermons, tom. xi. p. 49, &c.

Ver. 13. *That they may glory in your fleſh*] "May glory in this mark of circumciſion fixed in your fleſh, and boaſt of the many converts to Judaiſm which they have had the intereſt and addreſs to make." See on ver. 4.

Ver. 15. *But a new creature*] Καινὴ κτίσις, *a new creation*;—which ſtrongly expreſſes the greatneſs of the change made in men by Chriſtianity, thoroughly entertained. Tillotſon.

Ver. 16. *And as many as walk*, &c.] St. Paul having aſſerted, in the foregoing verſe, that it is the *new creation* alone which puts men into the kingdom of Chriſt, and into the poſſeſſion of the privileges thereof, this verſe may be underſtood alſo as aſſertory,—*peace ſhall be on them*, rather than as a *prayer*, unleſs there were a verb which expreſſed this rule, peace *be* on them, and mercy, and upon the Iſrael of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jeſus.

18 Brethren, the grace of our Lord Jeſus Chriſt *be* with your ſpirit. Amen.

Unto the Galatians, written from Rome.

Ver. 16. Rom. ii. 29. iv. 12. Ch. iii. 9, 29. Phil. iii. 3.—V. 17. 2 Cor. iv. 10.

preſſed it;—eſpecially conſidering that he writes this Epiſtle to encourage them to refuſe circumciſion.—To which end, the aſſuring them that thoſe who do ſo *ſhall have peace* and *mercy* from God, is of more force than to tell them, he prays that they *may have* peace and mercy. And for the ſame reaſon I underſtand the *Iſrael of God* to be the ſame with *thoſe who walk by this rule*, though joined with them by the copulative και, *and*; which is no very unuſual way of ſpeaking. Locke.

Ver. 17. *I bear in my body*] Achbp. Potter thinks, that the Apoſtle here alludes to the ϛιγματα, or *brands*, with which the Greeks uſed to mark thoſe who were appointed to ſerve in the wars, leſt they ſhould attempt to make their eſcape. Others ſuppoſe, that the reference may be to thoſe marks by which the votaries of particular deities were diſtinguiſhed. Mr. Blackwall conſiders it as an alluſion to an Egyptian cuſtom; according to which, any man's ſervant, who fled to the temple of Hercules, and had the ſacred *brands* or marks of that deity impreſſed upon him, was ſuppoſed to be under his immediate care and protection, and by that to be privileged from all violence and harſh treatment. In this view St. Paul's words are to be underſtood thus: "Let no man, who profeſſes veneration and faith in our common Saviour, give me, his fellow-ſervant, any diſturbance or vexation, in the courſe of my miniſtry, and diſcharge of my duty, ſince I bear in my body his ſacred marks:—The bruiſes and impreſſions of violence and cruelty, which I have received in his glorious ſervice, will be upon me till I go down to the grave; therefore I eſteem myſelf as ſacred, and devoted to my divine Maſter; and may as juſtly claim the civility and charity of all the worſhippers and lovers of the Lord Jeſus in ſincerity, as I firmly hope and depend on the gracious acceptance and protection of our great Lord himſelf." The Ethiopic verſion turns ϛιγματα by *dolorem*, *the pains of Chriſt*; the marks of thoſe ſtripes and wounds received for the ſake of the Goſpel. See Potter's Antiquities, vol. ii. p. 7. Doddridge's "Sermons to young Perſons," Numb. 4. at the beginning; Blackwall's Sacred Claſſics, vol. ii. p. 55. and Herodot. lib. ii. p. 129.

REFLECTIONS ON CHAP. VI.

The exhortations here urged by the Apoſtle cannot be expreſſed in more lively terms, and it is ſcarcely poſſible to preſent them in clearer and plainer language. The great difficulty here, and in other ſuch inſtances is, to bring our hearts to ſubmit to what our underſtandings muſt ſo readily apprehend and approve. Let us earneſtly pray, that God would diffuſe more of his Spirit on all profeſſing Chriſtians; that beholding each other with undiſſembled and fervent *love*, every one may affectionately endeavour to advance the happineſs of all: And inſtead of ſeverely *cenſuring* one another, let us endeavour for mutual reformation, by ſuch exhortations and advices as different circumſtances may require; doing all *in the Spirit of Chriſtian meekneſs*, and in an humble ſenſe of *our own infirmities*. ver. 1, 2.

There is as certain a connection between our conduct here and our ſtate hereafter, as there is between the kind of grain ſown, and the harveſt to be reaped from it. The generality, alas! are *ſowing to the fleſh*, and the *harveſt* to ſuch will be ſhame and corruption: Let us then, for our parts, *ſow to the Spirit*, liberally and largely, and have our fruit unto holineſs, that ſo we may at length inherit *everlaſting life*; and whenever we may be ready to faint under our toil, let us encourage ourſelves and each other with the bleſſed proſpect of that day, when, though the ſeed-time may be attended with *tears*, we ſhall come again rejoicing, and bring with us rich ſheaves of honour and of joy. Pſ. cxxvi. 5, 6. It is in *due ſeaſon*; it is at the time which God hath wiſely appointed, that we ſhall receive this reward of grace; let us then *wait* for it, as we well may, with patience and humility. ver. 7—9.

The day is coming, when *every one ſhall bear his own burden*, and each of us ſhall anſwer for himſelf;—that awful day, when every one ſhall reap the fruit of his own way, and *receive according to that he hath done, whether it be good or bad.* 2 Cor. v. 10. Be it our care, therefore, not to *deceive ourſelves* with a vain imagination, *that we are ſomething, when we are nothing*; and not be ſo ſatisfied to reſt in the good opinion which others have of us, as to *have our rejoicing* in them. Whatſoever duty may be required of us, let us not amuſe ourſelves with trifling excuſes, which never can deceive that God who *is not to be mocked*; but earneſtly ſet ourſelves continually to cultivate true *inward religion*, even that of the *heart*, in the ſight of Him who ſearcheth it: ſo will the teſtimony of our conſcience be a ſource of joy, and we ſhall find that joy ſolid and permanent. ver. 3—7.

Nor, if God bleſs the miniſters of his Goſpel, as the inſtruments of bringing this joy to the ſoul, will it fail being attended with that *readineſs* which the Apoſtle requires, to *communicate to them in all good things*; ver. 6. While, if they underſtand their character and office, there will be in them that moderation and deſire on the one hand, and that zeal and love for ſouls on the other, which will render it a thouſand times more pleaſant to *communicate ſpirituals*, than to *receive temporals*,, even from thoſe who give with the moſt willing mind, and ſo double the gift, whether it be greater or leſs.

What meanneſs is there in thoſe views and objects, in which the generality of mankind are ſo apt to *glory!* How little ſatisfaction can there be in making *proſelytes to a party*, and ſpreading forms and notions, when compared with the joy of promoting true religion in the hearts of men, and thereby advancing the glory of God, and the ſalvation of immortal ſouls! And of what little ſervice will it be to *make a fair appearance*, and to be zealous for the externals of religion, ſo as to gain the applauſe of men, and to have many followers, if at the ſame time we have ſo little veneration *for the croſs of Chriſt* as to be afraid or aſhamed of owning the neceſſity of relying on his *righteouſneſs alone* for juſtification, *leſt we ſhould ſuffer perſecution* upon that account, or be expoſed to the reproaches of the world about us! ver. 12, 13.

May divine grace teach us to eſteem the croſs of Chriſt more highly, and to glory in nothing but our knowledge of it, and our hopes and expectations from it! May we all feel its vital efficacy, to *crucify us to the world, and the world to us*; that we may look upon the *world* but as a thing dead and worthleſs, which neither can afford us any advantage, nor yield any pleaſure to engage our hearts to chooſe it for our portion: ver. 14. Thus, being *crucified* and dead to all things in it, may we be ſo intirely weaned from all affection thereto, as to make it no more our principal deſign and ſtudy to purſue it: but, being indifferent both to its ſmiles and frowns, may we be neither moved by any proſpect of *ſelf-intereſt* on the one hand, nor terrified by the fear of *perſecution* on the other!

Nor let us lay the ſtreſs of our religion on the *name* we bear, or ground the hope of our acceptance on being of this or that denomination of Chriſtians. Let it rather be our chief concern to experience a thorough change of heart and life, and to obtain that renovation of ſoul, that *new creation*, without which, *neither circumciſion nor uncircumciſion can avail any thing*, and with which the one as well as the other will be accepted of God. ver. 15.

It is the written word of God which is *the rule* we are to go by, both in the doctrines and the precepts of it: Let us be careful to *walk according to it*, and regulate our principles and conduct by its ſacred inſtitutes; then will God acknowledge us as *his true Iſrael*, and *mercy and peace* ſhall crown our Chriſtian warfare. ver. 16. And ſurely, how diligently ſoever we obſerve this *rule*, how exactly ſoever we conform to its direction, how much ſoever we may *ſuffer* for our adherence to it, yet ſtill we depend upon *mercy* for the communication of peace, and muſt aſcribe all our hopes of happineſs to pardoning clemency and free grace. May that *grace* ever *be with our ſpirit*, to ſanctify, to quicken, and to chear us; and may we always be ready to maintain the honour of that, which is indeed our very life! Amen.

THE
EPISTLE OF PAUL THE APOSTLE
TO THE
EPHESIANS.

CHAP. I.

After the ſalutation, and thankſgiving for the Epheſians, he treateth of our election, and adoption by grace, which is the true and proper fountain of man's ſalvation. And becauſe the height of this myſtery cannot eaſily be attained unto, he prayeth that they may come to the full knowledge and poſſeſſion thereof in Chriſt.

PAUL, an apoſtle of Jeſus Chriſt, by the will of God, to the ſaints which are at Epheſus, and to the faithful in Chriſt Jeſus:

2 Grace *be* to you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

3 Bleſſed *be* the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly *places* in Chriſt:

Ver. 1. 2 Cor. i. 1. Rom. i. 7. 2 Cor. i. 3. 1 Cor. iv. 17. Ch. vi. 21. Col. i. 2.—V. 2. Gal. i. 3.—V. 3. 2 Cor. i. 3. 1 Pet. i. 3. Or, things, ch. vi. 12.

EPHESIANS.] In the note on Acts xix. 1. we have ſpoke at large concerning *Epheſus.* St. Paul paſſed through it in the year 54, but without making any ſtay: The following year he returned thither again, and ſtayed three years. During his abode there, he compleated a very flouriſhing church of Chriſtians; the firſt foundations of which had been laid by ſome inferior teachers. As Epheſus was frequented by perſons of diſtinction from all parts of Aſia Minor, St. Paul took the opportunity of preaching in the adjacent countries; and the other churches of Aſia were conſidered as the daughters of the church of Epheſus: So that an Epiſtle to the *Epheſians* was in effect an Epiſtle to the other churches of Aſia at the ſame time. St. Paul was carried priſoner to Rome, for the firſt time, in the year 61; and during his confinement there, which was not very cloſe, he wrote the Epiſtles to Philemon, the Coloſſians, the Epheſians, and Philippians: Hence all theſe Epiſtles bear a great reſemblance in their ſtile and manner. Of theſe four Dr. Lardner thinks the Epiſtle to the Epheſians was the firſt written by the Apoſtle, in the ſpring A. D. 61, as ſoon as conveniently could be after his friends at Rome had taken a lodging for him, and he was ſettled in it. This Epiſtle was intended to eſtabliſh the Epheſians in the faith; and for that purpoſe, to give them more exalted views of the love of God, and of the excellency and dignity of Jeſus Chriſt; to ſhew them, that they were ſaved by grace; and that the Gentiles, however wretched they had been once, now enjoyed equal privileges with the Jews; to encourage them by declaring, with what ſteadineſs the Apoſtle himſelf ſuffered for the truth, and with what earneſtneſs he prayed for their eſtabliſhment and perſeverance in it: And finally, to engage them to the practice of thoſe duties, which became them as Chriſtians. The city of Epheſus was diſtinguiſhed by peculiar vices and ſins, which are alluded to in this Epiſtle, and in thoſe to Timothy. *Firſt*, it was the genuine ſeat of the idolatrous worſhip of Diana, who was called Σωτεῖρα, or, "The Saviour-Goddeſs;" in oppoſition to which St. Paul calls the true Deity Σωτὴρ, or, "the Saviour-God," in his firſt Epiſtle to Timothy, ch. i. 1. ii. 3. *Secondly*, the Epheſians were remarkable for the practice of ſuperſtitious acts, Acts xviii. 18, 19. *Thirdly*, they were vain in their dreſs; 1 Tim. ii. 9, 10. *Fourthly*, they were remarkable for lewdneſs and drunkenneſs, and gloried in obſcenity of language: Epheſ. v. Michaelis thinks the Chriſtians of Epheſus were alſo tainted with the errors of the *Eſſenes*; an account of which the reader will find in the introduction of the firſt Epiſtle to Timothy. If it be remembered that the moſt flouriſhing ſects of philoſophers were ſettled in this place, and in its neighbourhood; that Pythagoras was here; that Samos, where he was born, was an iſland of Ionia; and that the followers of Parmenides, Zeno, and Democritus, were to be found there, even in the time of Chryſoſtom; it is not to be doubted that the Apoſtle would make uſe of extraordinary caution in writing; and it is evident that this Epiſtle is full of the ſublimeſt doctrines, and written in a ſtile equal to the nobleneſs of his ſentiments, and the learning of thoſe to whom it was addreſſed. Though this, perhaps, at firſt ſight may render his meaning a little obſcure, yet by the aſſiſtance of the two following Epiſtles,—which were both written while he was in the ſame circumſtances, upon the ſame occaſion, and to the ſame purpoſe;—the ſenſe and doctrine of the Apoſtle here may be ſo clearly ſeen, and ſo perfectly comprehended, that there can be hardly any doubt left about it, to any one who will examine them diligently, and carefully compare them together. See Locke, Lardner, Doddridge, and Michaelis.

Chap. I. *Ver.* 1. *To the faithful in Chriſt Jeſus*] Thoſe who believe in Him as the only Saviour. See on 1 Cor. i. 2. Coloſſ. i. 2. and comp. Coloſſ. ii. 16, 20.

Ver. 3.] The two firſt verſes contain St. Paul's inſcription, or introduction to his Epiſtle; and from hence to ver. 14. he proceeds to thank God for his grace and bounty to the Gentiles; wherein he ſo ſets forth both God's gracious purpoſe of bringing the Gentiles into his kingdom under the Meſſiah, and his actual beſtowing on them bleſſings of all kinds in Jeſus Chriſt, for their compleat reinſtation in that his heavenly kingdom, that there could be nothing ſtronger ſuggeſted to make the Epheſians, and other Gentile converts, give up all thoughts of the law; and that much inferior kingdom of his, eſtabliſhed upon the Moſaic inſtitution, and adapted to a little canton of the earth, and a ſmall tribe of men, as now neceſſary to be retained under this more ſpiritual inſtitution, and celeſtial kingdom elected under Jeſus Chriſt;—a kingdom intended to comprehend men of all nations, and to extend itſelf to the utmoſt bounds of the earth, for the greater honour of God; or, as St. Paul ſpeaks, *to the praiſe of his glory.* Locke.

Bleſſed be the God, &c.] The ſentence before us runs through twelve verſes; a length of period remarkable even in St. Paul's writings, which are frequently obſcure on that account. Under the words *us* and *we*, in this period, the Apoſtle doubtleſs includes the Epheſians to whom he wrote,—the greateſt part of whom were Gentile converts,—as ſharing with *him and the Jewiſh Chriſtians* in their Evangelical privileges; and by thus beginning his Epiſtle with aſcribing thanks to God for his mercies to them, he at once declares his firm perſuaſion of the calling of the Gentiles, and his hearty joy for it. We have often obſerved, that it is frequent with this Apoſtle to make uſe of the ſame words in the ſame ſentence, in a different ſenſe from that in which they occurred before. Thus the word *bleſs*, in the beginning of this verſe, ſignifies to *praiſe*; and in the next ſentence, *to do good*, or, "to confer a bleſſing upon:" And for this reaſon,—that both of them are the effects of a benevolent mind. *All ſpiritual bleſſings* principally refer, not to extraordinary

and

4 According as he hath choſen us in him, before the foundation of the world, that we ſhould be holy, and without blame before him in love:

5 Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will,

6 To the praiſe of the glory of his grace, wherein he hath made us accepted in the Beloved:

7 In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace;

8 Wherein he hath abounded toward us, in all wiſdom and prudence;

9 Having made known unto us the myſtery of his will, according to his good pleaſure, which he hath purpoſed in himſelf:

10 That in the diſpenſation of the fulneſs of times, he might gather together in one all things in Chriſt, both which are in heaven, and which are on earth, *even* in him:

11 In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will:

12 That we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt.

Ver. 4. 2 Tim. i. 9. 1 Pet. i. 20. Luke i. 75. Ch. ii. 10. Col. i. 22.—V. 5. Rom. viii. 29, 30. Rom. viii. 15. Gal. iv. 5.—V. 6. Rom. iii. 24. Matth. iii. 17. John iii. 35. x. 17.—V. 7. Acts xx. 28. Col. i. 14 Hebr. ix. 12. 1 Pet. i. 18. Rom. ix. 23. Ch. ii. 7. iii. 8, 16. Phil. iv. 19.—V. 9. Rom. xvi. 25. Col. i. 26. Ch. iii. 11. 2 Tim. i. 9.—V. 10. Gal. iv. 4. Hebr. i. 2. 1 Pet. i. 20. 1 Cor. xi. 3. Col. i. 20. Gr. *the heavens.*—V. 11. Acts xxvi. 18. Col. i. 12.—V. 12. Ver. 11. James i. 18. Or, *hoped.*

and miraculous gifts, but to the ſanctifying and ſaving graces of the Spirit; ſuch as juſtification by grace,—the adoption of children,—the illumination of the Spirit,—and all the graces of the Chriſtian life: Theſe are *bleſſings in the heavenlies*, ἐν τοῖς ἐπουρανίοις, or *in heavenly things*, as it ſhould be rendered, rather than *places*; as they are things which have a manifeſt relation to heaven, and a tendency to fit us for it. See Doddridge, Whitby, and Locke.

Ver. 4. *In him*] That is, *in Chriſt*. See the preceding verſe, which, together with this, makes up the following ſenſe: "As it was in conſideration of Chriſt alone, that God heretofore, before the foundation of the world, deſigned us Gentiles to be his people; ſo now that the Meſſiah is come, all the bleſſings and benefits we are to receive in his heavenly kingdom, are laid up in him, and to be had only by our faith and dependance on him, without any reſpect to the law, or any other conſideration." The Apoſtle cannot be underſtood to intimate here, that every one of the perſons who belonged to the church of the Epheſians, or elſewhere to other Chriſtian ſocieties, in the bonds of external communion, was by a particular decree of God, perſonally choſen to eternal life; for he could have no evidence that this was the caſe with regard to each, without ſuch a revelation as none we believe ever pretended to, and as would very ill agree with other paſſages relating to the apoſtaſy of ſome, who once made a very forward profeſſion; and with the many exhortations and cautions which every where occur in his writings; or with the declarations which Chriſt had made concerning the final ruin which would in fact attend many who called themſelves Chriſtians, and ſome who bore the higheſt offices in the church, and wrought the moſt extraordinary works. See Matth. vii. 22, 23. Luke xiii. 26, 27. We conclude, therefore, that he ſpeaks of whole ſocieties in general, as conſiſting of *ſaints* and *believers*, becauſe this was the predominant character; and he had reaſon, in the judgement of charity, to believe that the greater part were ſuch. See Philip. i. 7. Nor did he always judge it neceſſary to make exceptions, in reference to a few hypocrites who crept in among them. In this view he ſays of them in general, that whether they were Jews or Gentiles, they were indiſcriminately choſen, not only to thoſe preſent privileges which they all, as profeſſing Chriſtians, enjoyed, but to real holineſs, and everlaſting life. The word rendered *foundation*, is ſpoken of the foundation of a building, and is here applied to the creation of the world. The Jews date their election from Abraham; but in the divine diſpenſations Chriſt was prior to Abraham; and it is declared in other places of the New Teſtament, as well as this, that even before the creation of Adam, the divine mercy had provided a remedy for his fall. *In love*, means, "to all the ſaints," as appears from ver. 15.—comp. alſo Coloſſ. i. 4. *Love* is very often inſiſted on in this Epiſtle; the reaſon of which is, perhaps, to intimate that now, when the *partition wall was broken down*, (ſee ch. ii. 11, 22.) it was of the higheſt importance to cultivate mutual affection, without any regard to the Jewiſh or Gentile character. See Locke, Doddridge, and Whitby.

Ver. 5. *Having predeſtinated us*] It was not by the obſervances of the law, but by faith alone in Jeſus Chriſt, that God *pre-determined* to take the Gentiles into the ſtate of ſonſhip or adoption. This was another particular, for which St. Paul bleſſes God in the name of the Gentiles; the conſideration whereof was fit to raiſe the thoughts of the Epheſians above the law, and keep them in firm adherence to the liberty of the Goſpel. *Adoption*, or *ſonſhip*, belonged only to the Jews, before the coming of the Meſſiah; Rom. ix. 4. for after the nations of the earth had revolted from God, their Lord and Maker, and became ſervants and worſhippers of the devil, God abandoned them to the vaſſalage they had choſen, and owned none of them for his but the Iſraelites, whom he had adopted to be his children and people. See Exod. iv. 22. Jer. xxxi. 9. Luke i. 54. Gen. xvii. 7. *According to the good pleaſure of his will*, is ſpoken here in the ſame ſenſe with what is ſaid Rom. ix. 18, 23, 24. God, under the law, took the nation of Iſrael to be his people, without any merit in them; and ſo it is of his mere good pleaſure, that he even then purpoſed to enlarge his kingdom under the Goſpel, by admitting all, of every nation, to come in and ſubmit themſelves, not to the law of Moſes, but to the rule and dominion of his Son Jeſus Chriſt; and this, as it is ſaid in the next words, *For the praiſe of the glory of his grace.*

Ver. 6. *Wherein he hath made us accepted*] Nothing can be imagined of greater force to raiſe the minds of the Epheſians above the Jewiſh ritual, and to keep them ſteady in the freedom of the Goſpel, than what St. Paul ſays here; namely, that God, before the foundation of the world, freely determined within himſelf to admit the Gentiles into his kingdom, for the manifeſtation of his free grace to all the world; and this only for the ſake of his beloved Son Jeſus Chriſt. Therefore, it was to miſtake or pervert the end of the Goſpel, and to debaſe this glorious diſpenſation, to make it ſubſervient to the Jewiſh ritual, or to ſuppoſe that the law of Moſes was to ſupport, or be ſupported by, the kingdom of the Meſſiah; which was to be of larger extent, and ſettled upon another foundation, whereof the Moſaical inſtitution was but a narrow, faint, and typical repreſentation. Locke.

Ver. 8. *In all wiſdom and prudence*] Having with infinite wiſdom contrived a way to glorify *all his attributes* in the ſalvation of men,—even *thoſe*, who ſeemed to have the moſt different claims; diſpenſing mercy in a way of judgement, and awakening an humble awe and reverence in the ſoul, by the very method which is uſed for granting pardon and peace. See Doddridge, Col. i. 9, 10, 28. and ii. 2, 3.

Ver. 9. *The myſtery of his will*] St. Paul's ſo often terming God's purpoſe of calling the Gentiles *a myſtery*, and ſo emphatically declaring it to be *concealed from ages*, and particularly revealed *to himſelf*, (as we find in this Epiſtle, where it is ſo called five times, and four times in that to the *Coloſſians*) cannot be by chance, or without ſome particular reaſon. The queſtion was, "Whether the converted Gentiles ſhould hearken to the *Jews*,—who would perſuade them it was neceſſary for them to ſubmit to circumciſion and the law,—or to St. *Paul*, who had taught them otherwiſe." Now, there can be nothing of more force to deſtroy the authority of the *Jews* in this caſe, than the ſhewing that they knew nothing of the matter;—that it was a perfect *myſtery* to them, concealed from their knowledge, and made manifeſt in God's good time at the coming of the Meſſiah, and particularly diſcovered to St. Paul by immediate revelation;—to be communicated by him to the Gentiles, who therefore had a reaſon to continue ſtedfaſt to this truth, and not to be led away from the Goſpel which he had taught them. See Locke, and ch. iii. 9.

Ver. 10. *He might gather together*] *He would*, &c. Wat. Ἀνακεφαλαιώσασθαι, rendered *gather together*, properly ſignifies, to *recapitulate*, *recollect*, or *put together the heads of a diſcourſe*, and *to unite again under one head*. Both angels and men were at firſt in harmonious ſubjection to the Son of God, their common Creator; but *man* having broken himſelf off from this ſociety, the Son of man, by his humiliation and ſuffering *recovers* and *reunites* all who believe in him, and in his human nature preſides over the kingdom to which in the world of glory they and his angels belong. No view can be nobler than that which this interpretation preſents. See ch. iii. 10. Col. i. 16, 20. Philip. ii. 10. Doddridge, and Locke.

Ver. 11. *We have obtained an inheritance*] Mr. Locke would render ἐκληρώθημεν, *are become his inheritance*; alluding to Deut. xxxii. 9. and interprets it as referring to the admiſſion of the Gentiles into the church, which is God's heritage. But as *we*, in this and the next verſe, ſeems oppoſed to *you* in the 13th, it muſt probably ſignify the Jews, who firſt truſted in Chriſt, or the body of the Chriſtian church, who were incorporated long before the Epheſians were brought into it. The laſt clauſe of this verſe certainly expreſſes God's taking ſuch methods to anſwer his purpoſe, as he knows will in fact be ſucceſsful; but it does not prove any thing like an overbearing impulſe on men's minds, to determine them in ſuch a manner as to deſtroy the natural freedom of their volitions, and ſo to prevent their being juſtly accountable to God for ſuch actions. See Locke, and Doddridge.

13 In whom ye alſo *truſted*, after that ye heard the word of truth, the goſpel of your ſalvation: in whom alſo, after that ye believed, ye were ſealed with that holy Spirit of promiſe,

14 Which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.

15 Wherefore I alſo, after I heard of your faith in the Lord Jeſus, and love unto all the ſaints,

16 Ceaſe not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the ſpirit of wiſdom and revelation, in the knowledge of him:

18 The eyes of your underſtanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints,

19 And what *is* the exceeding greatneſs of his power to us-ward who believe, according to the working of his mighty power;

20 Which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name

Ver. 13. 2 Cor. i. 22. Ch. iv. 30.—V. 14. 2 Cor. v. 5. Luke xxi. 28. Rom. viii. 23. Ch. iv. 30.—V. 15. Col. i. 4. Philem. 5. V. 16. Rom. i. 9. Phil. i. 3, 4. 1 Theſſ. i. 2. 2 Theſſ. i. 3.—V. 17. John xx. 17. Col. i. 9. Or, *for the acknowledgement.*—V. 19. Ch. iii. 7. Col. ii. 12. Gr. *of the might of his power.*—V. 20. Acts ii. 24. Pſ. cx. 1.—V. 21. Phil. ii. 9. Col. ii. 10. Rom. viii. 38. Col. i. 16. ii. 15.

Ver. 13. *Ye were ſealed*] In Rev. vii. 3. mention is made of God's *ſealing the foreheads* of his ſervants, that they might be known to be his; alluding to the cuſtom of marking the foreheads of ſlaves, by which the purchaſers did in a manner take poſſeſſion of them. So St. Paul here ſays, that God *ſealed with his Spirit* thoſe who *believed* in him, to mark them for his own. See 2 Tim. ii. 19. and Locke.

Ver. 14. *Which is the earneſt*, &c.] "In which Holy Spirit you have a certain pledge and token of your being by ſpecial adoption intitled to the future *inheritance*; to encourage and animate you under all the difficulties of your way, *till* you receive *the* complete *redemption* of the people he hath ſo dearly *purchaſed* for his *poſſeſſion*. To them he hath promiſed everlaſting happineſs, and he will certainly beſtow it upon them in the day of his final appearance, which will at length open with a luſtre that ſhall fully repay ſo long an expectation, and abundantly conduce *to the praiſe of his glory.*" What we render *till the redemption of the purchaſed poſſeſſion*, Dr. Whitby would render, *till the redemption of life:* (See Rom. viii. 23.) and Beza, nearly to the ſame ſenſe, *till the redemption of vindication*; that is, "till we are ſet intirely at liberty, and receive complete deliverance and ſalvation." Dr. Waterland reads it, *until* [*the time of*] *the ſalutary redemption.* The interpretation given in the paraphraſe above ſeems the moſt juſtifiable; underſtanding περιποίησις here for "the people whom Chriſt has purchaſed to be his peculiar property;" which is very agreeable to the ſignification of the word elſewhere. Comp. Mal. iii. 17. LXX. Acts xx. 28. 1 Tim. iii. 13. 1 Pet. ii. 9. and ſee Bos, Bengelius, and Calmet.

Ver. 15.] Having in the foregoing verſes thanked God for the great favours and mercies, which from the beginning he had purpoſed for the Gentiles under the Meſſiah, in ſuch a deſcription of that deſign of the Almighty as was fit to raiſe their thoughts above the law; having taken notice of their ſtanding firm in the faith which he had taught them, and thanked God for it;—the Apoſtle here goes on to intreat of God, that he would enlighten the minds of the Epheſian converts, to ſee fully the great things which were actually done for them, and the glorious eſtate they were in under the Goſpel; of which he gives us ſuch a draught from this verſe to ch. ii. 10. as in every part of it ſhews, that in the kingdom of Chriſt they are ſet far above the Moſaical rites, and enjoy the ſpiritual and incomprehenſible benefits of it, not by the tenour of a few outward ceremonies, but by their faith alone in Jeſus Chriſt, to whom they are united, and of whom they are members; who is exalted to the height of all dignity, dominion, and power, and they with him their head. Locke.

After I heard of your faith] Some have argued from hence, that this Epiſtle, if directed to the Epheſians, muſt have been written before St. Paul's long abode at Epheſus; ſince he would not have ſpoken of their faith as only known by report, if he had not for two years and a half been converſant with them, and ſeen the effects of it. To this it has been anſwered by ſome, that ακουω ſignifies not only to *hear*, but to *underſtand*, by whatever means the knowledge be attained. And others have ſaid, that this Epiſtle was intended not only for the church of Epheſus, but for other Aſian churches in the neighbourhood. But perhaps the eaſieſt and moſt ſolid anſwer is, that as it was now five or ſix years ſince St. Paul quitted Epheſus, he might judge it proper thus to expreſs his complacency on *hearing* that they *continued*, in the midſt of ſo many circumſtances of temptation, to behave in a manner ſo worthy what he had perſonally obſerved amongſt them. See the introductory note on ch. i. Col. i. 4. Philip. i. 3, 27. 1 Theſſ. i. 5, 6. iii. 6. Locke, Doddridge, and Calmet. Inſtead of *faith*, the MS reads *faithfulneſs*.

Ver. 17. *The Father of glory*] An Hebrew expreſſion, which cannot well be changed, ſince it ſignifies his being glorious in himſelf,—the fountain from whence all glory is derived,—and to whom all glory is to be given. In all which ſenſes it may be taken here, where there is nothing that appropriates it in particular to any one of them. *Wiſdom* is evidently uſed in this verſe for "a right conception and underſtanding of the Goſpel." *Revelation* is uſed by St. Paul, not only for immediate inſpiration, but, as it is meant here, and in moſt other places, for ſuch truths, as could not have been found out by human reaſon, but had their firſt diſcovery from revelation; though men afterwards came to the knowledge of thoſe truths by reading them in the ſacred Scripture, where they are ſet down for their information. Locke.

Ver. 18. *The eyes of your underſtanding being enlightened*] *And would give you to have the eyes of your underſtanding enlightened.* Doddridge and Wat. more agreeable to the original.

Ver. 19. *To us-ward*] *Us* here, *you*, ch. ii. 1. and *us* ch. ii. 5. plainly ſignify the ſame; namely, thoſe who, being dead, partook of the energy of that great power which raiſed Chriſt Jeſus; and all thoſe glorious things, which in ver. 18—23, he intimates to them, by praying that they may ſee them, he here, in this verſe, tells us, are beſtowed on them as believers, and not as obſervers of Moſaical rites. The admirable beauty of this paſſage, and the ſtrong emphaſis and force of the expreſſions in the original, can ſcarcely be paralleled in any author, and are ſuperior to what our language can reach. See on this head Blackwall's Sacred Claſſics. vol. i. p. 235. and Bp. Pearſon on the Creed, p. 519. 4to edition.

Ver. 20. *From the dead, and ſet him*, &c.] *From the dead: And he ſet him*, &c. Wat. Inſtead of *heavenly places*, both here and ver. 3. the margin reads *things*, which perhaps will be thought better, (as we have there remarked above,) if we compare the 22d verſe. *He ſet him at his right hand*,—that is, transferred on him his power;—ἐν ἐπουρανίοις, that is, in his heavenly kingdom.—"He ſet him at the head of his heavenly kingdom." See ver. 22. This *kingdom* is called in the Goſpel indifferently the *kingdom of God*, and the *kingdom of heaven*. God had before a kingdom and people in this world; namely, that kingdom which he erected to himſelf, of the *Jews*, ſelected and brought back to himſelf out of the apoſtatized maſs of revolted and rebellious mankind. With this his people he dwelt; among them he had his habitation, and ruled as their king in a peculiar kingdom: and therefore we ſee, that our Saviour calls the Jews *the children of the kingdom*, Math. viii. 12. But that kingdom, though God's, was not yet the *kingdom of heaven*; That came with Chriſt. See Matth. iii. 2. and x. 7. The former was but ἐπίγειος, *of the earth*, compared to this ἐπουράνιος, *heavenly* kingdom, which was to be erected under Jeſus Chriſt; and in this kind of diſtinction our Saviour ſeems to uſe the words *earthly* and *heavenly*, John iii. 12. where, in his diſcourſe with Nicodemus, he tells him, *Unleſs a man were born again, he could not ſee the kingdom of God.* This being *born again* not being underſtood by Nicodemus, Our Lord remonſtrates with him, as being a teacher in Iſrael, yet not underſtanding that which belonged to the Jewiſh conſtitution; wherein to be baptized for admittance into that kingdom was called and counted *to be born again*; and therefore, ſays he, "If having ſpoken to you τὰ ἐπίγεια,—things relating to your own earthly conſtitution,—you comprehend me not, how ſhall you receive what I ſay, if I ſpeak to you τὰ ἐπουράνια, *heavenly things*; that is, purely heavenly:" And according to this, St. Paul's words here and in ver. 10. (*which are in heaven, and which are on earth*; which occur again ch. iii. 15. Col. i. 16, 20.) may perhaps not unfitly be interpreted of the ſpiritual heavenly kingdom of God, and of the earthly one of the Jews; whoſe rites and poſitive inſtitutions St. Paul calls *elements of the world*, Gal. iv. 3. Col. ii. 8, 9. Kingdoms, which were both, at the coming of the Meſſiah, conſolidated into one, and together re-eſtabliſhed under one head, Chriſt Jeſus: For the whole drift of this and the two following chapters is, to declare the union of Jews and Gentiles into one body, under Chriſt, the head of the heavenly kingdom. He that compares ch. ii. 16. with Col. i. 20. in both which places it is evident the Apoſtle ſpeaks of the ſame thing, (namely, God's reconciling both Jews and Gentiles by the croſs of Chriſt,) will be led to think, that *things in heaven*, and *things on earth*, ſignify the people of the one and the other of theſe kingdoms. Locke.

Ver. 21. *All principality*, &c.] Theſe abſtract names are frequently uſed in the New Teſtament, according to the ſtile of the eaſtern languages, that is named, not only in this world, but alſo in that which is to come:

22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

23 Which is his body, the fulneſs of him that filleth all in all.

CHAP. II.

By comparing what we were by nature with what we are by grace, he declareth that we are made for good works; and being brought near by Chriſt, ſhould not live as Gentiles and foreigners in time paſt, but as citizens with the ſaints, and the family of God.

AND you *hath he quickened*, who were dead in treſpaſſes and ſins;

2 Wherein in time paſt ye walked, according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience:

3 Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind; and were by nature the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

Ver. 22. Pſ. viii. 6. 1 Cor. xv. 27. Hebr. ii. 8. Ch. iv. 15, 16.—V. 23. Rom. xii. 5. 1 Cor. xii. 27. Ch. iv. 12. v. 23, 30. Col. i. 18. 1 Cor. xii. 6. Ch. iv. 10. Col. iii. 11.——V. 1. Col. ii. 13.—V. 2. 1 Cor. vi. 11. Ch. iv. 22. Col. iii. 7. Ch. vi. 12. Ch. v. 6. Col. iii. 6.—V. 3. Tit. iii. 3. Gr. *the wills*. Pſ. li. 5. Rom. v. 12, 14.—V. 4. Rom. x. 12.

languages, for "thoſe veſted with power and dominion, &c. and that not only here in earth amongſt men, but in heaven amongſt ſuperior beings;" and ſo are often taken to expreſs ranks and degrees of *angels*. Though they are generally agreed to do ſo here, yet there is no reaſon to exclude *earthly* potentates out of this text, when πάντα, *all*, neceſſarily includes them; for that men in authority are one ſort of *principalities* and *powers* in a Scripture ſenſe, our Saviour's own words ſhew, Luke xii. 11. xx. 2. Beſides, the Apoſtle's chief aim here being to ſatisfy the Epheſians that they were not to be ſubjected to the law of Moſes, and the government of thoſe who ruled by it, but were called to be of the kingdom of the Meſſiah; it is not to be ſoppoſed that here, where he ſpeaks of Chriſt's exaltation to a power and dominion paramount to all other, he ſhould not have an eye to that earthly and inferior government of the Jews, to which it was beneath the ſubjects of ſo glorious a kingdom as that of Chriſt to ſubmit themſelves: And this is further enforced by the next verſe. Locke.

Ver. 23. *Fulneſs*] *Fulneſs* is here taken in a paſſive ſenſe, for "a thing to be filled or compleated;" as appears by the following words, —*of him that filleth all in all.* That is, "It is Chriſt the head, who perfecteth the church, by ſupplying and furniſhing all things to all the members, to make them what they are and ought to be in that body." See ch. v. 18. Col. ii 10. iii. 10, 11. Bp. Sherlocke obſerves upon this paſſage, from ver. 17. "What can be added to this deſcription of power and authority? And yet the Apoſtle, you obſerve, founds all this upon Chriſt's reſurrection, and his exaltation conſequent to it. Then were all things put under his feet, then was he given to be head over the church, and ſet above all principality, and power, and might, and dominion, and every name that is named. The Scripture abounds in evidence of this kind; and I think there is nothing plainer in the Goſpel than that Chriſt Jeſus is *our Lord*, becauſe he hath redeemed us; that he is our *King*, being raiſed by the Father to all power and authority; and that he is our *Mediator* and *Interceſſor*, being ſet down on the right-hand of God in the heavenly places." See his Diſcourſes, vol. iv. p. 62.

Chap. II. *Ver.* 1. *And*] This particle gives us the thread of St. Paul's diſcourſe, which is impoſſible to be underſtood without ſeeing the train of it: Without that view it would be like a rope of gold duſt; all the parts would be excellent and of value, but would ſeem heaped together without order or connection. This *and* here, it is true, ties the parts together, and points out the connection and coherence of St. Paul's diſcourſe; but yet it ſtands ſo far from the verb *ſet*, in ver. 20 of the foregoing chapter, and *quickened* in ver. 5. of this, which are the two verbs it couples together, that it would ſcarce be obſerved or admitted by one unacquainted with St. Paul's ſtile; and therefore it may not be amiſs to lay it in its due light before the reader. In ver. 18, 20. the Apoſtle prays, that the Epheſians may be ſo enlightened, as to ſee the great advantages they received by the Goſpel: Thoſe which he ſpecifies are, 1. What great *hopes* it gave them. 2. What an exceeding *glory* accompanied the inheritance of the ſaints. 3. The mighty *power* exerted by God on their behalf, which bore ſome proportion to that which he employed in the raiſing Chriſt from the dead, and placing him at his right-hand: Upon the mention of which, his mind being full of that glorious image, he lets his pen run into a deſcription of the exaltation of Chriſt, which laſts to the end of the chapter, and then reſumes the thread of his diſcourſe, which runs briefly thus: "I pray God that the eyes of your underſtanding may be enlightened, that you may ſee the exceeding great power of God, which is employed upon us who believe; correſponding [κατὰ τὴν] to that energy wherewith he raiſed Chriſt from the dead, and ſeated him at his right-hand; for ſo likewiſe has he raiſed *you*, who were dead in treſpaſſes and ſins: *Us*, I ſay, who were dead in treſpaſſes and ſins, hath he quickened and raiſed together with Chriſt, and ſeated together with him in his heavenly kingdom." This is the train and connection of his diſcourſe from ch. i. 18 to ch. ii. 5. though it be interrupted by many incident thoughts, which, after his uſual manner, he enlarges upon by the way, and then returns to the main ſubject: For here again we muſt obſerve, that having, in the verſe before us, mentioned their being *dead in treſpaſſes and ſins*, he proceeds to enlarge upon that forlorn eſtate of the *Gentiles* before their converſion; and then comes to what he deſigned, namely, that God, out of his great goodneſs, *quickened*, raiſed, and placed them together with Chriſt in his heavenly kingdom:—In all which it is plain, he had more regard to the *things* he declared to them, than to a nice grammatical *conſtruction* of his *words*. Locke.

Ver. 2. *Wherein in time paſt ye walked*] The Epheſians were remarkable, in the midſt of all their learning, for a moſt abandoned character. They baniſhed Hermodorus merely for his *virtue*; thereby in effect making a law, that every modeſt and temperate man ſhould leave them. The word αἰών, rendered *world*, may be obſerved in the New Teſtament to ſignify the laſting ſtate and conſtitution of things in the great tribes or collections of men, conſidered in reference to the kingdom of God; whereof there were two moſt eminent, and principally intended by the word αἰῶνες, when that is uſed alone; and that is ὁ νῦν αἰών, *this preſent world*, which is taken for that ſtate of the world wherein the children of Iſrael were God's people, and made up his kingdom upon earth; the *Gentiles*, i. e. all the other nations of the world, being in a ſtate of apoſtaſy and revolt from him, the profeſſed vaſſals and ſubjects of the devil, to whom they paid homage; and αἰὼν μελλῶν, *the world to come*,—i. e. the time of the Goſpel, wherein God, by Chriſt, broke down the partition-wall between Jew and Gentile, and opened a way for reconciling the reſt of mankind, and taking the Gentiles again into his kingdom under *Jeſus Chriſt*, under whoſe rule he had put it. The phraſe, *prince of the power of the air*, refers to a Jewiſh notion, that the air was inhabited by evil ſpirits, and intimates, that Satan was inveſted with great power; and conſequently that our Saviour's virtue, which was able to ſtruggle with and conquer him, both in the wilderneſs, and in the garden of Gethſemane, was inconceivably great, and remarkably illuſtrious. The original, which we render *now worketh in the children of diſobedience*, is very ſtrong and emphatical,—both in the denomination it gives to the heathen, as children of rebellion and obſtinacy, who *would yield to no perſuaſion* which would urge them to a better courſe of life (as the etymology of ἀπειθεία imports;) and in the forcible manner in which it expreſſes the influence of Satan over them,—as if they were inſpired and *poſſeſſed* by him; for it is well known the word ἐνεργȣ́μενοι among the ancients ſignified the ſame with *demoniacs*. It might be rendered here, *Even that ſpirit who now operates powerfully in the children of diſobedience.* See Locke, Sharpe, Mede, Doddridge, and Goodwin's Works, vol. i. p. 7.

Ver. 3. *Among whom alſo we*, &c.] The Apoſtle changing the expreſſion from *ye* to *we*, ſeems plainly to declare, that he meant to include himſelf and all other Chriſtians in what he here ſays. See Rom. iii. 9. Inſtead of *the deſires of the fleſh and of the mind*, ſome render the Greek, *the dictates of the fleſh, and of the paſſions*; obſerving that the word θελήματα here made uſe of, expreſſes a kind of *dictatorial power*, and the plural διανοιῶν, which we render *mind*, as it cannot here ſignify its *intellectual powers*, muſt denote the various paſſions, according to the prevalence of which our minds take as it were different colours and forms, and become ſtrangely different from themſelves. Some think, that the meaning of the phraſe, *by nature children*, &c. is only that they were ſo *truly* and *indeed*. But though Dr. Taylor has taken great pains to eſtabliſh this interpretation, it appears much more reaſonable, upon the whole, to underſtand the words of the original apoſtaſy and corruption, in conſequence of which men do, according to the courſe of nature, fall early into perſonal guilt, and ſo become obnoxious to the divine diſpleaſure: And we may venture to affirm, that the word φύσει, *by nature*, ſignifies a natural diſpoſition, and not merely an acquired habit. See Locke, Doddridge, Whitby, Limborch's Theology, lib. iii. cap. 4. and Taylor's "Scripture Doctrine of Original Sin," part ii. p. 114.

Ver. 4. *But God*] This connects the preſent verſe admirably well with that immediately preceding, and makes the parts of that incident diſcourſe cohere; which ending in this verſe, St. Paul, in the beginning of verſe 5, takes up the thread of his general diſcourſe again, as if nothing had come between. See on ver. 1. and Locke.

5 Even when we were dead in ſins, hath quickened us together with Chriſt, (by grace ye are ſaved;)

6 And hath raiſed *us* up together, and made *us* ſit together in heavenly *places* in Chriſt Jeſus:

7 That in the ages to come he might ſhew the exceeding riches of his grace, in *his* kindneſs towards us, through Chriſt Jeſus.

8 For by grace are ye ſaved, through faith; and that not of yourſelves: *it is* the gift of God:

9 Not of works, leſt any man ſhould boaſt.

Ver. 5. Rom. v. 6, 8, 10. Rom. vi. 4, 5. Col. ii. 12, 13. iii. 1, 3. Or, *by* whoſe *grace:* See Acts xv. 11. Tit. iii. 5.—V. 8.
Ver. 5. 2 Tim. i. 9. Rom. iv. 16. Matth. xvi. 17. Rom. x. 14, 15, 17. Ch. i. 19.—V. 9. Rom. iii. 20, 26, 27. iv. 2. ix. 11.
xi. 6. 1 Cor. i. 30, 31. 2 Tim. i. 9. Tit. iii. 5.

Ver. 5. *Even when we were dead*, &c.] "So under the power and dominion of ſin, ſo helpleſs in that ſtate, into which for our apoſtaſy we were delivered up by the juſt judgement of God, that we had no more thought, nor hope, nor ability to get out of it, than men dead and buried have to get out of the grave: (See Coloſſ. ii. 13.) But God *quickened us*;"—that is, by the Spirit given to thoſe who by faith in Chriſt were united to him, became his members, and Sons of God, partaking of the adoption. By which Spirit they were put into a ſtate of life, (ſee Rom. viii. 9—15.) and made capable, if they would, to live to God, and not to obey ſin in the luſts thereof, nor to yield their members inſtruments of ſin unto iniquity; but to give up themſelves to God, as men alive from the dead. See Rom. vi. 11—13. Locke, and concerning the laſt clauſe of this verſe, the *Reflections*.

Ver. 6. *And hath raiſed us up*, &c.] What the Apoſtle here ſays does not merely ſignify our being raiſed to the hope of pardon and glory by the reſurrection and aſcenſion of Chriſt, but ſeems to refer to that union which there is between him and all true believers; by virtue of which they may look on *his* reſurrection, aſcenſion, and glory, as a pledge and ſecurity of ſomething of a ſimilar nature, to be accompliſhed in due time in and upon *them*. Thus we are taught to conſider Chriſt as a public perſon, the elder brother of the family, and the guardian of the younger branches of it, who may, by a very eaſy and beautiful figure, be ſaid to have received their inheritance in him. It is juſtly obſerved by Mr. Locke, that ch. i. 20. and ii. 5, 6. anſwer to each other; but the Apoſtle's mind being filled with theſe grand ideas, and tranſported with love to Chriſt, he lets his pen run looſe to enlarge upon them, though with ſome interruption to the natural conſtruction. See Rom. vi. 1—10. Doddridge, and Locke.

Ver. 8. *Ye are ſaved through faith*] He that reads St. Paul with attention, cannot but obſerve, that, ſpeaking of the Gentiles, he calls their being brought back again from their apoſtaſy into the kingdom of God, their being *ſaved*. Before they were thus brought to be the people of God again under the Meſſiah, they were, as they are here deſcribed, aliens,—enemies,—without hope,—without God, —*dead in treſpaſſes and ſins*; and therefore, when by faith in Chriſt they came to be reconciled, and to be in covenant again with God, and his ſubjects, and liege people, they were in the way of ſalvation; and if they perſevered, could not miſs of attaining it, though they were not yet in actual poſſeſſion. The Apoſtle, whoſe aim it is in this Epiſtle, to give them an high ſenſe of God's extraordinary grace and favour to them, and to raiſe their thoughts above the mean obſervances of the law, ſhews them that there was nothing *in them*, no *deeds* or *works* of theirs, nothing they could do, to prepare and recommend themſelves, which contributed aught to the bringing them into the kingdom of God under the Goſpel; that it was all purely the work of *Grace*, for they were all *dead in treſpaſſes and ſins*, and could not make one ſtep, or the leaſt motion towards it. *Faith*, which alone gained them admittance, and alone opened the kingdom of heaven to believers, was the ſole *gift of God*. *Men*, by their natural faculties, could not attain to it: It is *faith* which is the ſource and beginning of this new life; and the Gentile world, who were without ſenſe, without hope of any ſuch thing, could no more help themſelves, or do any thing to procure it, than a dead man can do any thing to procure himſelf life. It is God here who does all.—By a revelation of that, which they could never diſcover by their own natural faculties, he *beſtows on them* the knowledge of the Meſſiah, and the *faith* of the Goſpel; which, as ſoon as they have received, they are in the kingdom of God, in a new ſtate of life; and being thus quickened by the Spirit, may, as men *alive*, work if they will. Hence St. Paul ſays, Rom. x. 17. that *faith cometh by hearing, and hearing by the word of God*; having in the foregoing verſes declared, that there is no *believing* without *hearing*, and no *hearing without a preacher*, and no *preacher* unleſs he be *ſent*; that is, the good tidings of ſalvation by the Meſſiah, and the doctrine of *faith*, was not, could not be known to any, but thoſe to whom God communicated it by the preaching of his prophets and Apoſtles, to whom he revealed it, and whom he ſent on his errand with this diſcovery. And thus God now *gave faith* to the Epheſians, and the other Gentiles, to whom he *ſent* St. Paul, and others his fellow-labourers, to beſtow on them the knowledge of ſalvation, reconciliation, and reſtoration to his kingdom of the Meſſiah: all which, though revealed by the Spirit of God in the writings of the Old Teſtament, yet the Gentile world was kept wholly ſtrangers from the knowledge of it, by the *ceremonial law of Moſes*, which was the *wall of partition* that kept the Gentiles at a diſtance, aliens, and enemies: This wall God, according to his gracious purpoſe before the erecting it, having *now broken down*, communicated to them the *doctrine of faith*, and admitted them upon their acceptance of it, to all the advantages and privileges of this kingdom: all which was done *of his free grace*, without any merit or procurement of theirs;—*He was found of them who ſought him not, and was made manifeſted to them that aſked not after him.* He that would clearly underſtand this ſecond chapter of the Epheſians, ſhould read carefully with it Rom. x. and 1 Cor. ii. 9—16. where he will ſee, that *faith* is wholly owing to the revelation of the Spirit of God, and the communication of that revelation by men ſent by God, who attained this knowledge, not by the aſſiſtance of their own natural parts, but from the intimation of the Spirit of God. Thus *faith*, we ſee, is the *gift of God*; and with it, when men by baptiſm are admitted into the kingdom of God, comes the Spirit of God, which brings *life* with it: For the attaining this gift of faith, men *do*, and *can do* nothing; *grace* hitherto does all, and *works* are wholly excluded. God himſelf *creates them unto good works*; but when by him they are made *living creatures*, in this *new creation*, it is then expected that, being *quickened*, they ſhould *act*; and from hence forward *works* are required, not as the meritorious *cauſe* of ſalvation, but as a neceſſary indiſpenſable qualification of the ſubjects of God's kingdom under his Son Jeſus Chriſt; it being impoſſible that any one ſhould at the ſame time be a rebel, and a good ſubject too. And though none can be ſubjects of the kingdom of God but thoſe who, continuing in the faith which has once been beſtowed on them, ſincerely endeavour to conform themſelves to the laws of their Lord and Maſter Jeſus Chriſt; and though God gives eternal life to all thoſe, and to thoſe only who do ſo, yet *eternal life* is the *gift of God*, the gift of free *grace*; ſince their works of ſincere obedience afford no manner of title to it, their righteouſneſs is imperfect; that is, they are all unrighteous, and ſo deſerve death; but God gives them life upon the account of *his righteouſneſs*, (ſee Rom. i. 17.) the *righteouſneſs of faith which is by Jeſus Chriſt*, and ſo they are ſtill *ſaved by grace*.

Now, that when God hath, by calling them into the kingdom of his Son, thus quickened men, and they are by his free grace created in Chriſt Jeſus unto good works,—that then works are required of them, is evident from hence, that they are called upon and preſſed (1 Theſſ. ii. 12.) to *walk worthy of God, who hath called them to his kingdom and glory*. And to the ſame purpoſe, ch. iv. 1. Philip. i. 17. Col. i. 10—12. So that of thoſe who are in the kingdom of God, who are actually under the covenant of grace, good works are ſtrictly required, under penalty of the loſs of eternal life. See Rom. vi. 11, 13. viii. 13. Indeed this is the tenor of the whole New Teſtament; the apoſtate heathen world were dead, and were of themſelves in that ſtate not capable of doing any thing to procure their tranſlation into the kingdom of God; that was purely the work of grace: but, when they received the Goſpel, they were then *made alive by faith*, and by the Spirit of God; then they were in a ſtate of life, and working and works were expected of them. Thus grace and works are conſiſtent without any difficulty; and that which hath cauſed the perplexity and ſeeming contradiction, has been mens miſtake concerning the *kingdom of God*. God, in the fulneſs of time, ſet up his kingdom in this world under his Son, into which he admitted all thoſe who believed on him, and received Jeſus the Meſſiah for their Lord. Thus by faith in Jeſus Chriſt men became the people of God, and ſubjects of his kingdom; and being by baptiſm admitted into it, were from henceforth, during their continuance in the faith, and profeſſion of the Goſpel, accounted *ſaints*,—the *beloved of God*,—the *faithful in Chriſt Jeſus*,—the *people of God*,—*ſaved*, &c.—for in theſe terms and the like the Sacred Scripture ſpeaks of them. And indeed, thoſe who were thus tranſlated into the kingdom of the Son of God, were no longer in the dead ſtate of the Gentiles; but having *paſſed from death to life*, were in the ſtate of the living, in the way to eternal life, which they were ſure to attain, if they perſevered in that life which the Goſpel required, viz. faith and ſincere obedience. But yet this was not an actual poſſeſſion of eternal life in the kingdom of God in the world to come; for by apoſtaſy or diſobedience, this, though ſometimes called *ſalvation*, might be forfeited and loſt; whereas he that is once poſſeſſed of the other, hath actually an eternal inheritance in the heavens, which fadeth not away. Theſe two conſiderations of the kingdom of heaven ſome men have confounded, and made one; ſo that a man being brought into the firſt of theſe wholly *by grace without works*, (faith being all that was required to inſtate a man in it) they have concluded, that for the attaining eternal life, or the kingdom of God in the world to come, *faith* alone, and not *good works* are required,—contrary to the expreſs words of Scripture, and the whole tenor of the Goſpel: But yet, not being admitted into that ſtate of life eternal for our good works, it is *by grace* here too that we are *ſaved*, our righteouſneſs after all being imperfect, and we by our ſins liable to condemnation and death. It is *by grace* that we are made partakers of both theſe kingdoms; it is only into the kingdom of God *in this world*, that we are admitted by *faith* alone *without works*; but for our admittance into the other, both faith and obedience are requiſite, in a ſincere endeavour to perform all thoſe duties,—all thoſe *good works* which are incumbent upon us, and come in our way to be performed, from the time of our believing until the hour of death. See Locke and the *Reflections*.

Ver. 9. *Leſt any man*] *That no one.* Wat.

10 For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them.

11 Wherefore remember, that ye *being* in time paſſed Gentiles in the fleſh, who are called Uncircumciſion by that which is called the Circumciſion in the fleſh made by hands;

12 That at that time ye were without Chriſt, being aliens from the commonwealth of Iſrael, and ſtrangers from the covenants of promiſe; having no hope, and without God in the world:

13 But now in Chriſt Jeſus, ye, who ſometimes were far off, are made nigh by the blood of Chriſt.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15 Having aboliſhed in his fleſh the enmity, *even* the law of commandments, *contained* in ordinances, for to make in himſelf, of twain, one new man, *ſo* making peace;

16 And that he might reconcile both unto God in one body by the croſs, having ſlain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

Ver. 10. Pſ. c. 3. Iſai. xix. 25. xxix. 23. John iii. 3, 5. 2 Cor. v. 5, 17. Or, *prepared.*—V. 11. 1 Cor. xii. 2. Ch. v. 8. Col. i. 21. Col. ii. 11.—V. 12. Ch. iv. 18. Col. i. 21. See Ezek. xiii. 9. Rom. ix. 4, 8. Gal. iv. 8.—V. 13. Gal. iii. 29.—V. 14. Mic. v. 5. John xvi. 33. Acts x. 36. John x. 16. Gal. iii. 28.—V. 15. Col. ii. 14. Col. i. 22. 2 Cor. v. 17. Gal. vi. 15.—V. 16. Col. i. 22. Rom. vi. 6. viii. 3. Col. ii. 14. Or, *in himſelf.*—V. 17. Iſai. lvii. 19. Zech. ix. 10. Pſ. cxlviii. 14.

Ver. 10. *We are his workmanſhip*] "In this new ſtate in the kingdom of God, we are, and ought to look upon ourſelves, not as deriving any thing from ourſelves, but as the mere workmanſhip of God, created in Chriſt Jeſus, to the end we ſhould do good works, for which he hath *prepared* and *fitted* us to live in them. It is not by any works of the law, nor in conſideration of our ſubmitting to the Moſaical inſtitution, or having any alliance with the Jewiſh nation, that we Gentiles, more eſpecially, are brought into the kingdom of Chriſt: We are in this entirely the workmanſhip of God; we are as it were *created* therein, framed and fitted by him to the performance of thoſe good works in which we were thenceforth to live; and ſo owe nothing of this our new being, in this new ſtate, to any preparation or fitting we received from the Jewiſh church, or any relation we ſtood in thereunto." That this is the meaning of the *new creation* under the Goſpel is evident from St. Paul's own explanation of it, 2 Cor. v. 16—18. The latter part of the verſe before us is conformable to what he ſays, ver. 5, 6. that thoſe who were dead in treſpaſſes and ſins, God quickened with Chriſt; they being by faith united to him, and partaking of the ſame ſpirit of life, which raiſed him from the dead; whereby, as men brought to life, they were enabled, if they would not reſiſt or quench that Spirit, to live unto God in righteouſneſs and holineſs, as before they were under the abſolute dominion of Satan and their luſts. Locke.

Ver. 11.] From the foregoing doctrine, that God of his free grace, according to his purpoſe from the beginning, had quickened and raiſed the convert Gentiles together with Chriſt, and ſeated them with him in his heavenly kingdom, St. Paul draws this inference to keep them from Judaizing, That though they, as was the ſtate of the heathen world, were heretofore, by being uncircumciſed, ſhut out from the kingdom of God, ſtrangers to the covenants of promiſe, without hope, and without God in the world, yet they were by Chriſt,—who had taken away the ceremonial law, that wall of partition, which kept them in that ſtate of diſtance and oppoſition,—now admitted to be the people of God, without being ſubjected to the law of Moſes; and were with the Jews now created into *one new man*, or body of men; ſo that they were no longer to look on themſelves as aliens, or as more remote from the kingdom of God than the Jews themſelves: ver. 11—22. The terms *circumciſion* and *uncircumciſion*, in the abſtract, are put for perſons circumciſed or uncircumciſed, as in Rom. ii. 26. iii. 30. and iv. 9. See Locke. Dr. Waterland reads the verſe thus: *In time paſt Gentiles (who are called uncircumciſion in the fleſh, by that,* &c.

Ver. 12. *That—ye were without Chriſt*] "Without any knowledge of the Meſſiah, or any expectation of deliverance or ſalvation by him." Though the covenant, for ſubſtance, was one and the ſame, the Apoſtle ſpeaks of it in the plural number, *covenants*, as it was delivered at ſeveral times, with various explications and enlargements, to Abraham, Iſaac, and Jacob, and afterwards to the whole body of the Iſraelites: And as the promiſes it contained centered in the great promiſe of the Meſſiah, and of ſalvation by him, St. Paul therefore ſpeaks of them in the ſingular number, as but one promiſe; which is agreeable to the Scripture ſtyle in other places. Some propoſe to render this paſſage, *Strangers from the covenants,—having no hope of the promiſe.* The Gentiles were *without God in the world*, as they neither knew nor ſerved the true God. It is in this ſenſe that they are here called Ἄθεοι, for there were few of them *Atheiſts* in our ſenſe of the word; i. e. deniers of a ſuperior power, and many of them acknowledged one ſupreme eternal God; but, as St. Paul ſays, Rom. i. 21. *Even when they knew God, they glorified him not as God:* They owned not him alone; but turned from the inviſible God to the worſhip of images, and the falſe gods of their countries. It has been obſerved upon the clauſe of this verſe, *having no hope*, that though a general knowledge and uncertain idea of a future ſtate prevailed amongſt the heathens, yet it is certain that they reaſoned very weakly upon the ſubject; that they had no well-grounded hope of future happineſs, and that they were but very little impreſſed with it: So that they had no deity to which they prayed for eternal life, as the fathers often remonſtrate; and by far the greater part of their moſt learned philoſophers either expreſly denied, in private lectures to their pupils, the doctrine of future rewards and puniſhments, or taught principles quite inconſiſtent with it. See Locke, Whitby, Leland's Neceſſity of Revelation, vol. i. and Div. Leg. vol. ii.

Ver. 13. *Are made nigh by the blood of Chriſt*] There ſeems to be an evident alluſion here to the privilege of thoſe Iſraelites, who were not under any ceremonial pollution, or who were cleanſed from their guilt by the blood of atonement; and ſo had free liberty of entering the temple, and converſing with God: Upon which account they are called, "*A people near unto him*;" Pſ. cxlviii. 14. comp. Exod. xix. 4, 6. Lev. x. 3. Pſ. lxv. 4. and ſee Col. ii. 14.

Ver. 14. *He is our peace*] Mr. Locke would have this to be the ſame with *your peace*, and to be meant of the Gentile converts, of whom the Apoſtle had been ſpeaking juſt before; but it is evident the reconciliation, as well as the enmity was mutual; and the Jews were at leaſt as ſtrongly prejudiced againſt the Gentiles, as the Gentiles againſt the Jews. The Apoſtle therefore, with conſummate propriety, makes uſe of terms which were intended to include all true believers, whether originally belonging to the one or the other. The *middle wall of partition*, or ſeparation, is mentioned in reference to that wall in the temple which was called the *Chel*, and ſeparated the court of the Gentiles from that into which the Jews only were allowed to enter, and of which we have the moſt authentic account in Joſephus. See Jewiſh War, b. v. ch. 5. ſect. 2. and Acts xxi. 28.

Ver. 15. *Having aboliſhed—the enmity*] It was the ritual law of the Jews, which kept them and the Gentiles at an irreconcileable diſtance, ſo that they could come to no terms of a fair correſpondence: the force whereof was ſo great, that even after Chriſt was come, and had put an end to the obligation of that law, yet it was almoſt impoſſible to bring them together; and this was that which in the beginning moſt obſtructed the progreſs of the Goſpel, and diſturbed the Gentile converts. The Apoſtle ſays, that Chriſt aboliſhed that part of the law which conſiſted in poſitive commands and ordinances, that ſo he might *make* or *frame* the *two*, namely, Jews and Gentiles, into *one new* ſociety or body of God's people, in a new conſtitution under himſelf,—ſo *making peace* between them. This appearing to be the Apoſtle's meaning, it may not be amiſs to look into the reaſon why he expreſſes it in this more figurative manner, *To make in himſelf, of twain, one new man*; which being more ſuitable to the ideas he had, was in fewer words more lively and expreſs to his purpoſe. He always has Jeſus Chriſt in his mind, as the *head* of the *church*, which was *his body*; from and by whom alone, by being united to him, the whole body, and every member of it received life, vigour, and ſtrength, and all the benefits of that ſtate: which admirably well ſhews, that whoever were united to this *head*, muſt needs be united to each other; and alſo that all the privileges and advantages they enjoyed were wholly owing to their union with, and adherence to him, their head; which were the two things that he was here inculcating on the convert Gentiles of Epheſus, to ſhew them that now, under the Goſpel, men became the people of God, merely by faith in Jeſus Chriſt, and having him for their head, and not at all by keeping the ritual law of Moſes, which Chriſt had aboliſhed, and ſo had made away for the Jews and Gentiles to become one in him; ſince now faith in him alone united them into one body under that head, without the obſervance of the law; which is the meaning of *ſo making peace.* This note may lead ordinary readers into an underſtanding of St. Paul's ſtile, and, by making them obſerve the *reaſon*, give them an eaſier entrance into the *meaning* of his figurative expreſſions. See Locke.

Ver. 17. *To you who were afar off*, &c.] *To thoſe that were afar off, and to thoſe*, &c. that is, *Gentiles* and *Jews*. See Junius in Wetſtein.

18 For through him we both have acceſs by one Spirit unto the Father.

19 Now therefore ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſhold of God;

20 And are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner-*ſtone*;

21 In whom all the building fitly framed together, groweth unto an holy temple in the Lord:

22 In whom ye alſo are builded together, for an habitation of God through the Spirit.

Ver. 18. Rom. v. 2. Ch. iii. 12. Hebr. iv. 16. x. 19, 20.—V. 19. Phil. iii. 20. Hebr. xii. 22, 23. Gal. vi. 10.—V. 20. 1 Cor. iii. 9, 10. 1 Pet. ii. 4, 5. Matth. xvi. 18. Rev. xxi. 14. Pſ. cxviii. 22. Iſai. xxviii. 16.—V. 21. Ch. iv. 16. 1 Cor. iii. 17. vi. 19. 2 Cor. vi. 16.—V. 22. 1 Pet. ii. 5.

Ver. 18. *We both have acceſs by one Spirit*] The word προσαγωγὴ, which we render *acceſs*, properly refers to the cuſtom of introducing perſons into the preſence of ſome prince, or of any other greatly their ſuperior; in which caſe it is neceſſary they ſhould be uſhered in by one appointed for that purpoſe, to preſerve a becoming decorum. See the *Reflections*.

Ver. 19. *Strangers and foreigners*] If there be any diſtinction between theſe two words, ξένοι and πάροικοι, the latter ſignifies ſomething more than the former, and ſeems plainly to allude to the caſe of *ſojourning ſtrangers* among the Jews, who were not incorporated by complete proſelytiſm into the body of the Jewiſh people, and made, as ſuch proſelytes were, fellow-citizens, with equal privileges: and perhaps, when οἰκεῖοι τοῦ Θεοῦ, *domeſtics of God*, is added, it may have ſome relation to that peculiar nearneſs to God, in which the Jewiſh prieſts ſtood, and refer to that great intimacy of unreſtrained converſe with God, to which we, as Chriſtians, are admitted. In which reſpect our privileges ſeem to reſemble not only thoſe of the *people* praying in the *common court* of Iſrael, but alſo of the *prieſts*, worſhipping in the *houſe* itſelf: Nay, it is elſewhere added, by a figure which ſeems beautifully to riſe even on this, that we *have confidence to enter into the holieſt of all, by the blood of Jeſus*; Heb. x. 19. See Doddridge, Poole, and Calmet.

Ver. 20. *And are built upon the foundation*, &c.] It is obſerved by Lord Shafteſbury, "that the Apoſtle accommodates himſelf to the taſte of the Epheſians, who were extremely fond of *architecture*,—by frequent alluſions to building, and to the majeſty, order, and beauty, of which their temple conſecrated to Diana was ſo celebrated a maſterpiece. See ch. iii. 17, 18. and iv. 16, 29.

Ver. 22. *In whom ye alſo are builded together*] I take the ſenſe of this allegory to be as follows, ſays Mr. Locke. It is plain from the atteſtation of the Apoſtles and prophets, that the Gentiles who believe in Chriſt are thereby made members of his kingdom, united together under him their head into ſuch a well-framed body, wherein each perſon has his proper place, rank, and function, to which he is fitted, that God will accept and delight in them as his people; and live amongſt them as in a well-framed building dedicated to him, whereof the Gentiles make a part; and without any difference put between them, are framed in equality, and promiſcuouſly with believing Jews by the Spirit of God, to be one people, amongſt whom he will dwell, and be their God.

REFLECTIONS ON VER. VIII. AND XVIII.

St. Paul, in the beginning of this chapter, is ſpeaking of the condition in which the Epheſians were before their converſion from a ſtate of heatheniſm to the belief of the Goſpel, and magnifying God's mercy and the exceeding riches of his grace towards them, from the firſt to the eighth verſe; in which he goes on to make them ſenſible of their obligations to God, who had thus *quickened* them *who were dead in ſins*: For *by grace are ye ſaved*; that is, "For it is very fit you ſhould know and conſider, that *it is by* the mere *grace*, or *favour*, or *mercy* of God (as the word ſignifies) that *ye are ſaved through faith*; that ye are put into a method and ſtate of ſafety and ſalvation, by means of your receiving the Goſpel of Jeſus Chriſt. It is his own act, his mere mercy, that you have terms of acceptance offered you, upon your believing in Chriſt. The being ſaved, I ſay, in this method is *by the grace* or mercy *of God*; not *of yourſelves*, that is, by no contrivance or appointment of your own;—not owing to yourſelves; but it is the gift, the free contrivance, and offer of God to you, that ye ſhould be put into this happy ſtate by the Goſpel." This is the meaning of the expreſſion,—and *that not of yourſelves*; not, (as it may ſound in our tranſlation) "*and that faith*, or *believing* is not *of yourſelves*, but intirely the *gift of God*;" (for the word *that*, in the Greek, is of the neuter gender, and ſo cannot eaſily be ſuppoſed to relate to the word *faith* going before:) But, "*that* or *this* whole matter,—*this* your being *ſaved by faith*, this being called into a ſtate of ſalvation by the Goſpel, is *not of yourſelves*, but the gift, the favour, the offer of God, previous to all deſign and thought of your own." Then follow thoſe words, ver. 9. *Not of works, leſt any man ſhould boaſt*: That is, "And as the propoſal of this gracious method of ſalvation was not owing to yourſelves and your contrivance, ſo neither was ſuch a favour merited at the hands of God by any paſt perfection, by any good behaviour of your own preceding it: For, as I have told you already, ver. 1 and 5, you *were dead in treſpaſſes and ſins*, when ye were called to the knowledge of this merciful diſpenſation. And this I add, *Leſt any of you ſhould boaſt*, as if you had deſerved at the hands of Almighty God, by your paſt behaviour, ſo merciful a diſpenſation, ſo gracious a propoſal as is made to you in the Goſpel." And then he goes on to aſſure them farther, that their happy condition is owing intirely to God, who had, without any contrivance or deſert of theirs, ſo ordered affairs by his good providence, that they were now believers in Jeſus Chriſt, and had the offers of ſalvation upon the terms of the Goſpel brought home to them.

This therefore is the manifeſt deſign of the Apoſtle in the text;—To raiſe the gratitude of the Epheſians to Almighty God, and to inſpire them with all poſſible regard to him, by putting them in mind, that they were formerly in an helpleſs and miſerable condition,—dead in ſins, void of the true life of reaſonable creatures; that they had no thought themſelves of ſuch ſalvation as had been offered them by the Chriſtian religion; that they had no merit to engage the Almighty to make them ſuch an offer, and preach to them ſuch a ſtate of reconciliation and ſalvation; that it was of *his grace*, or favour, that they were *ſaved* from their former evil condition of ſin and ignorance, by believing and receiving the Goſpel; for which they were obliged therefore to magnify the exceeding riches of God's mercy towards them in Chriſt, and not to attribute any thing to themſelves, who were before this void of every thing that could be pleaſing to Almighty God, or influence him to ſhew them ſo great and remarkable a kindneſs. "It is *by grace* that ye are delivered from your former miſerable condition; it is an act of grace that ye are *ſaved by faith*, or put into a ſtate of ſalvation by believing the Goſpel; and this *being ſaved* by this method, and by means of this believing, is *not of yourſelves, but* wholly owing to the good-will *of God*, whoſe free offer and *gift* it is."

Having thus guarded againſt any erroneous or pernicious ſenſe, in which Chriſtians may be led to underſtand the paſſage in queſtion, it may not be improper to conſider briefly in what ſenſe it is that Chriſtians can be ſaid to be *ſaved by faith*, or by believing in *Jeſus Chriſt*.

And 1ſt, It may well be ſaid of them, becauſe it is their faith or believing which ſaves them from the guilt of all their ſins committed before this faith; a privilege which peculiarly belonged to the firſt Chriſtians, converted at years of diſcretion from a life of ſin and impurity: And therefore this firſt juſtification is often inculcated by St. Paul in his Epiſtles, and attributed to faith. This particular, however, doth not concern thoſe who have been educated and inſtructed in the knowledge of the Chriſtian religion: The guilty ſinner in thoſe days knew not whither to fly from the guilt of his ſins, till his belief intitled him to this *favour*; which God annexed to it, and which the Apoſtles continually promiſed.

2dly, We may well be ſaid to *be ſaved through faith*, becauſe it is by believing in Chriſt, that we come to know and embrace thoſe terms which are offered by God for our ſalvation and happineſs. He came to ſave us, and by cloſing in with his propoſals we muſt be ſaved: And this we cannot do, without believing him to be ſent of God, and receiving him as ſuch. This, therefore, being abſolutely neceſſary, we may well find ſalvation attributed to this, which is the firſt moving principle towards it; and without which we ſhould not go one ſtep forward in that way to ſalvation, which he came to point out to us. He is *the way, and the truth, and the life*; and without knowing him and believing in him, how ſhould we know the way, or the path to that eternal life, which he came to unfold to us; who otherwiſe muſt have wandered every one after the peculiar imagination and humour of our own hearts?—As *ſalvation*, therefore, comes in the method propoſed by Chriſt, ſo may it well be attributed to the *believing in him*, becauſe that alone can put us into the method propoſed by him.

3dly, Chriſtians are *ſaved by faith*, becauſe it is the foundation of their obedience, and of all their good actions. It is the *tree* which bears that *good fruit*; without which there could be no ſalvation: and conſequently, what is ſo neceſſary, and ſo uſeful to the production of good works, is itſelf intitled to thoſe rewards and happy conſequences which follow them.

In theſe ſenſes, therefore, and on theſe accounts, amongſt others, great things might well be ſaid of faith in the New Teſtament, and ſalvation attributed to it; but the great point in which we are concerned, is, not to be deceived in a matter of ſuch importance; and to that end, not to interpret any one expreſſion of the New Teſtament ſo, as to contradict its plaineſt and moſt repeated declarations.

Let the concluſion, therefore, of this *firſt* head of our *Reflexions* be to this effect:—"*Faith* is an act of the mind, moſt acceptable to God; *faith* in his Son *ſaves us*, as it puts us in the ſecure way to ſalvation, if we be ſincere, and as it is the foundation of all our Chriſtian graces, and of all our beſt, and moſt godlike behaviour. This *faith alone*,—that is, the method propoſed in the Goſpel, without the works of the ceremonial law of Moſes, is ſufficient to ſecure to us our future happineſs: But *faith* alone,—that is, a *belief* in Chriſt, without *obedience* to his laws; an empty unfruitful faith, accompanied with an impenitent life, will condemn us at laſt. We

CHAP. III.

The hidden myſtery, that the Gentiles ſhould be ſaved, was made known to Paul by revelation: and to him was that grace given, that he ſhould preach it: he deſireth them not to faint for his tribulation, and prayeth that they may perceive the great love of Chriſt toward them.

FOR this cauſe, I Paul, the priſoner of Jeſus Chriſt for you Gentiles;

2 If ye have heard of the diſpenſation of the grace of God, which is given me to you-ward:

3 How that by revelation he made known unto me the myſtery (as I wrote afore in few words,

4 Whereby when ye read ye may underſtand my knowledge in the myſtery of Chriſt,)

5 Which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy apoſtles and prophets by the Spirit;

6 That the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt, by the Goſpel:

Ver. 1. Ch. iv. 1. Phil. i. 7, 13, 14, 16. Col. iv. 3. Col. i. 24. 2 Tim. ii. 10.—V. 2. 1 Cor. iv. 1. Ch. iv. 7. Acts ix. 15. xiii. 2. Gal. i. 16.—V. 3. Acts xxii. 17, 21. Gal. i. 12. Rom. xvi. 25. Col. i. 26. Ch. i. 9, 10. Or, *a little before.*—V. 4. 1 Cor. iv. 1. Ch. vi. 19.—V. 5. Acts x. 28. Ch. ii. 20.—V. 6. Gal. iii. 28, 29. Ch. ii. 14. Ch. ii. 15, 16. Gal. iii. 14.

are *ſaved through faith*, or by believing in Chriſt, no otherwiſe than by being *influenced* by it; For faith is required in order to practice. *Faith* is indiſpenſably neceſſary in order to ſalvation; and ſo likewiſe is a good life indiſpenſably neceſſary, in order to ſalvation: or, in other words, a *faith working by love*, and manifeſting itſelf by good works, is that alone which will be of any account to us at the laſt; *for as the body without the ſpirit is dead, ſo faith without works is dead alſo.*"

The words in verſe 18. rightly underſtood, will give us a diſtinct conception of the nature of the Chriſtian religion, as it ſtands diſtinguiſhed from all others, whether natural, or pretending to revelation. All religions pretend to give *acceſs* to God, by inſtructing men in what manner to approach him by prayer and ſupplication; how to pleaſe him, and obtain his favour and protection, by ſuch works as each religion accounts to be holy and acceptable to God; and how to reconcile ourſelves to him, after having offended him by our tranſgreſſions, through ſorrow and repentance, and ſuch other means as have been deviſed and inſtituted as effectual to this end. But the *acceſs* to God which the Goſpel opens to us, is to be had only under the guidance and direction of his Holy Spirit, and in the name, and through the mediation of God's own Son. This *acceſs* is the only one which the Chriſtian religion knows any thing of; for we cannot come to God, but by his Holy Spirit, and through his Son, and this is what no other religion does, or can pretend to.

To give us a diſtinct conception of theſe words, and of the different offices of the Son and the Spirit, we muſt conceive the Spirit of God as always preſent with us, the Son as always in the preſence of the Father. The Spirit dwells with the faithful to guide and direct them, to ſecond and encourage all their good deſires, to help them in overcoming their infirmities: in a word, to labour together with them in the works of their ſalvation, to make their calling and election ſure. The Son of God is at the right-hand of the Majeſty on high; there he is our advocate; he intercedes for us; he receives and offers up our prayers; he obtains for us the remiſſion of our ſins, in virtue of the one oblation which he once made of himſelf upon the croſs, the memorial of which is ever in the ſight of God.

This will teach us what it is to have *acceſs by the Spirit through Chriſt*; for the Spirit abideth with us, he is at our right-hand, and by his happy influence it is that we draw near to Chriſt, and by him approach to the Father. The Son is our High-prieſt, cloathed with majeſty and power, and ſeated at the right-hand of God, able to ſave all who will come to him; through whoſe powerful and always prevailing interceſſion, the way is opened to pardon and reconciliation. The Spirit is our Comforter, given us to dwell and abide with us, to be a new principle of life within us, to quicken our mortal bodies, that, dying to ſin, we may live unto God through holineſs. To draw men to God is the work of the Spirit, who therefore reſides and dwells with men; to reconcile God to man is the work of our high-prieſt, who lives in the glory of God, making continual interceſſion for us.

And now, conſider the calamitous condition of mankind under what view you pleaſe, you will always find a proper remedy provided by the mercy of God. If you reflect upon the holineſs of God, and his hatred of ſin, and begin to fear that he can never be reconciled to ſinners; Take courage; the work is difficult,—but the Son of God has undertaken it; and how great ſoever the diſtance between God and you is, yet through the Son you may have *acceſs unto him.* If ſtill you fear, that all may again be loſt, through your own weakneſs and inability to do good; Even here help is at hand; the Spirit of God is your ſupport, he is the pledge and earneſt of your redemption. See Hoadly's Diſc. ii. ſerm. ix. and Sherlock's Diſc. vol. ii. p. 22.

Chap. III. *Ver.* 1.] This chapter gives a great light to thoſe foregoing, and more clearly opens the deſign of this Epiſtle: for St. Paul here in plain words tells them, that he was by particular favour and appointment ordained a preacher of the doctrine, which was a myſtery till now, being hid from former ages; namely, that the Gentiles ſhould be coheirs with the believing Jews, and making one body or people with them, ſhould be equally partakers of the promiſes under the Meſſiah. Whereupon he exhorts them not to be diſmayed, or to depart in the leaſt from the belief or profeſſion of this truth, upon his being perſecuted and in bonds on that account; for his ſuffering for it, who was the preacher and propagator of it, was ſo far from being a juſt diſcouragement to them from ſtanding firmly in the belief of it, that it ought to be to them a glory, and a confirmation of this eminent truth of the Goſpel which he peculiarly taught: And thereupon he tells them, he makes it his prayer to God that they may be ſtrengthened herein, and be able to comprehend the extent of the love of God in Chriſt; not confined to the Jewiſh nation and conſtitution, as the Jews imagined, but far ſurpaſſing the thoughts of thoſe, who, preſuming on their own knowledge, would confine it to ſuch only as were members of the Jewiſh church, and obſervers of their ceremonies. Locke. We have here again a remarkable inſtance of a length of ſentence: for what begins this chapter is reſumed again, ver. 14. and not ended till the cloſe of chap. iv. 3. To prevent this length of ſentence, Dr. Waterland would read this verſe, *I Paul, am a priſoner*, &c.

Ver. 2. *If ye have heard*] *Since*, or *foraſmuch as ye have heard.* MS, Locke, Doddridge, &c.

Ver. 3. *The myſtery* (*as I wrote before*, &c.] Though St. Peter was by a viſion from God ſent to Cornelius a Gentile, Acts x. yet we do not find that this purpoſe of God's calling the Gentiles to be his people equally with the Jews, without any regard to circumciſion, or the Moſaical rites, was revealed to him, or any other of the Apoſtles, as a doctrine which they were to preach and publiſh in the world; neither indeed was it needful that it ſhould be any part of their commiſſion, to mix that in their meſſage to the Jews, which ſhould make them ſtop their ears, and refuſe to hearken to the other parts of the Goſpel, which they were more concerned to know and be inſtructed in. It may be aſked, "To what purpoſe is that contained in the parentheſis in this and the following verſe concerning himſelf?"—And indeed, without having an eye on the *deſign* of this Epiſtle it is difficult to give an account of it; but *that* being carried in view, there is nothing plainer nor more pertinent and perſuaſive: For what could be of more force to make them ſtand firm in the doctrine he had taught them, of their being exempt from circumciſion, and the obſervances of the law? "If you have heard,—and I aſſure you in my Epiſtle, that this myſtery of the Goſpel was revealed in a particular manner to me from heaven,—the very reading of this is enough to ſatisfy you, that I am well inſtructed in that truth; and that you may ſafely depend upon what I have taught you concerning this point, notwithſtanding I am in priſon for it; which is a thing wherein you ought to glory, ſince I ſuffer for a truth wherein you are ſo nearly concerned." See ch. vi. 19. and Locke.

Ver. 4. *Whereby when ye read*] *By attending to which.* It has been obſerved, that what follows is the higheſt encomium made by the Apoſtle on any of his own writings; and from thence it has been concluded, that this is the richeſt and nobleſt of all the Epiſtles; which it is thought was peculiarly intended to be ſo, to reward the generous zeal of the Epheſians in burning their *curious books*, by a book of *divine knowledge*, incomparably more valuable than any or all of them. See Acts xix. 19. Whitby, and Goodwin's Works, vol. i. p. 2.

Ver. 5. *Which in other ages was not made known*] The following verſe ſo plainly determines this paſſage to the calling of the Gentiles, that there can be no controverſy as to the general ſenſe of it. It was indeed known long before that the Gentiles were to be added to the church; but it was not known that they ſhould be heirs of the ſame inheritance, and partakers of the promiſe of the Spirit. The Jews rather thought of their being ſlaves to them; and leaſt of all did they imagine, that the middle wall of their ceremonies ſhould be broken down, and the Gentiles admitted to the full privileges of God's people, without circumciſion and obedience to the Moſaic law; which the Chriſtian converts among them heard of at firſt with great amazement. See Acts x. 45. xi. 18. Doddridge, and Locke.

Ver. 6. *Partakers of his promiſe*] Namely, of the Spirit. Comp. Gal. iii. 14. Διὰ τοῦ εὐαγγελίου, rendered *by the Goſpel*, ſignifies *in the time of the Goſpel.* See Rom. iv. 11. vii. 5.

7 Whereof I was made a miniſter, according to the gift of the grace of God given unto me, by the effectual working of his power.

8 Unto me, who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt;

9 And to make all *men* ſee, what *is* the fellowſhip of the myſtery, which from the beginning of the world hath been hid in God, who created all things by Jeſus Chriſt:

10 To the intent, that now unto the principalities and powers in heavenly *places* might be known, by the church, the manifold wiſdom of God,

11 According to the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord:

12 In whom we have boldneſs and acceſs with confidence by the faith of him.

13 Wherefore I deſire that ye faint not at my tribulations for you, which is your glory.

14 For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be ſtrengthened with might, by his Spirit in the inner man;

17 That Chriſt may dwell in your hearts by faith; that ye being rooted and grounded in love,

18 May be able to comprehend with all ſaints, what *is* the breadth, and length, and depth, and height;

Ver. 7. Rom. i. 5. Ch. i. 19.—V. 8. 1 Cor. xv. 9. 1 Tim. i. 13, 15. Gal. i. 16. ii. 8. 1 Tim. ii. 7. 2 Tim. i. 11. Ch. i. 7. V. 9. Ver. 3. Ch. i. 9. Rom. xvi. 25. Col. i. 26. Pſ. xxxiii. 6. Col. i. 16. Hebr. i. 2.—V. 10. 1 Pet. i. 12. Rom. viii. 38. Ch. i. 21. 1 Pet. iii. 22. 1 Tim. iii. 16.—V. 11. Ch. i. 9.—V. 12. Ch. ii. 18. Hebr. iv. 16.—V. 13. Acts xiv. 22. Phil. i. 14. 1 Theſſ. iii. 3. Ver. 1.—V. 16. Rom. ix. 23. Ch. i. 7. Phil. iv. 19. Col. i. 27. Ch. vi. 10. Rom. vii. 22. 2 Cor. iv. 16.—V. 17. Col. ii. 7. V. 18. Rom. x. 3, 11, 12.

Ver. 7. *Whereof I was made a miniſter*] Though St. Paul does not in expreſs words deny others to be made miniſters of this doctrine, (for it neither ſuited his modeſty, nor the reſpect he had for the other Apoſtles to do ſo;) yet his expreſſion here will be found ſtrongly to imply it, eſpecially if we read attentively the two following verſes: For this was a neceſſary inſtruction to one who was ſent to convert the Gentiles, though ſuch as were ſent to their brethren the Jews were not appointed to promulgate it. This one *Apoſtle of the Gentiles*, by the ſucceſs of his preaching to the Gentiles, the atteſtation of miracles, and the gift of the Holy Ghoſt, joined to what St. Peter had done by ſpecial direction, in the caſe of Cornelius, would be enough in due ſeaſon to convince the other Apoſtles of this truth, as we may ſee it did, Acts xv. and Gal. ii. 6—9. And of what conſequence, and how much St. Paul thought the preaching of this doctrine his peculiar buſineſs, may be ſeen by what he ſays, ch. vi. 19, 20. where any one may obſerve by the different treatment which he received from the reſt of the Apoſtles,—being in bonds upon that account, that his preaching herein differed from theirs. See Acts xxi. 17, &c. 1 Tim. ii. 9. It is upon the account of his preaching this doctrine, and diſplaying to the world this concealed truth, which he calls every where *a hidden myſtery*, that he gives to what he had preached the diſtinguiſhing title of *my Goſpel*; (Rom. xvi. 25.) in which he is concerned that God ſhould eſtabliſh them. The inſiſting ſo much on this,—that it was the ſpecial favour and commiſſion of God, to him in particular, to preach this doctrine of God's purpoſe of calling the Gentiles to the word,—was not out of vanity or boaſting, but was of great uſe to his preſent purpoſe; as carrying with it a ſtrong reaſon why the Epheſians ſhould rather believe *him*, to whom, as their Apoſtle, it was made manifeſt, and committed to be preached, than *the Jews*, from whom it had been concealed, and kept as a myſtery; and was in itſelf *inſcrutable* by men, though of the beſt natural parts and endowments. See Gal. ii. 8. 1 Cor. xv. 9, 10. and Locke.

Ver. 8. *Who am leſs than the leaſt*] The Apoſtle here makes a new word, which, as grammarians would ſpeak, is the comparative degree of the ſuperlative,—ἐλαχιστοτέρω, which no tranſlation can fully equal, or very happily expreſs. No doubt he refers to what he had been formerly, when he perſecuted the church of God. *The unſearchable riches of Chriſt*, means that abundant treaſure of mercy, grace, and favour, laid up in Jeſus Chriſt, not only for the Jews, but for the whole heathen world; which was beyond the reach of human ſagacity to diſcover, and could be known only by revelation. See Locke, Calmet, and Goodwin.

Ver. 9. *And to make*, &c.] *And ſhould make all men ſee what is the diſpenſation*, &c. Wat. Some would tranſlate the following clauſe, *Which has been hid from the ages*; i. e. from the former ages of the world; but as in ver. 11. it is called *an eternal purpoſe*, and is here ſaid to be *hid in God*, there does not appear to be any need of varying the tranſlation, where the phraſe is the ſame; though to be ſure this interpretation includes the ſenſe of the other. It is evident that here is an alluſion to the burying a treaſure in ſome ſecret place; (comp. Joſh. vii. 21. and Matth. xiii. 44. where the ſame word is uſed;) as there may alſo be in the word ἀνεξιχνίαστοι, ver. 8. which properly ſignifies, *what cannot be traced out*; and it is certain, that though ſomething is now known concerning this glorious myſtery, yet there is an incomparably greater part, concerning which we only know in the general, that it is a rich treaſure; without particularly knowing either what, how much, or where it is. Mr. Locke, in an elaborate note, pleads, as Diodati hath done before him, that the latter clauſe of this verſe refers not to the creation of the world, but to the renovation of it; (ſee ch. ii. 10.) and ſo may be conſidered as an intimation, that God always intended Chriſt ſhould have the honour of forming all things anew; and therefore concealed the myſtery in himſelf, till after Chriſt was come. But the words, if taken in the moſt extenſive ſenſe, contain both a certain and a pertinent truth. See Doddridge, Locke, Diodati, and Wolfius.

Ver. 10. *The principalities*, &c.] The prophecies of the Old Teſtament gave ſtrong intimations, at leaſt, of the intended calling of the Gentiles into the church; and the angels ſeem expreſly to refer to it in what they ſaid to the ſhepherds, and in their anthem at the nativity of Chriſt. Luke ii. 10, 14. We ſuppoſe, therefore, that the Apoſtle here would lead the thoughts of his readers to the ſeries of divine diſpenſations, as gradually opening this great diſcovery, and not merely to what he preached concerning it; though doubtleſs that greatly illuſtrated the ſcheme. Mr. Locke ſeems, rather unnaturally, to explain this clauſe of the *Jewiſh principalities and powers*. See his note.

Ver. 11. *According to the eternal purpoſe*] Mr. Locke would render the Greek, *According to that pre-diſpoſition of the ages*, or *ſeveral diſpenſations which he made in Chriſt Jeſus*; which, by the pre-ordination of God's purpoſe, were all regulated and conſtituted in him: And Dr. Whitby, taking it in the ſame ſenſe, explains it of Chriſt's being promiſed in the firſt age to Adam, typified in the ſecond to the Jews, and in the laſt age preached to all the world. See their notes.

Ver. 12. *In whom we have boldneſs*, &c.] "*Through whom we have freedom of ſpeech* in our approaches to the throne of grace, *and have acceſs with confidence* of being heard, as being aſſured of audience and acceptance *through faith in him.*" See Doddridge, and Heylin.

Ver. 14. *Unto the Father of our Lord Jeſus Chriſt*] In the foregoing chapter, ver. 19. St. Paul tells the Epheſians that now they believe in Chriſt, they are no longer *ſtrangers* and *foreigners*, but *fellow-citizens with the ſaints, and of the houſhold of God:* Here he goes on, and tells them they are of the *family* and *lineage* of God, being jointly with Jeſus Chriſt, who is already in heaven, the ſons of God. Nothing could be of greater force to continue them ſtedfaſt in the doctrine which he had preached to them, and in which he makes it his whole buſineſs here to confirm them; namely, that they needed not be circumciſed, and ſubmit to the law of Moſes, as they were already, by faith in Chriſt, the ſons of God, and of the ſame family with Chriſt himſelf, who was already, by that title, poſſeſſed of his inheritance in glory. Locke.

Ver. 15. *Of whom the whole family*] As Chriſt is the laſt perſon mentioned before the words *of whom*, it ſeems reaſonable to interpret this clauſe as referring to him; though others rather chooſe to underſtand it of *the Father*, who is the principal ſubject of the foregoing ſentence. The word *heaven* may be here taken in a great latitude, for all the regions of happineſs in the inviſible world. The Jewiſh writers call *heaven* the *upper*, and *earth* the *lower family* of God. See L'Enfant, Locke, and Diodati.

Ver. 16. *The riches of his glory*] *His glorious riches:* The glorious abundance of graces which he hath to beſtow. Heylin.

Ver. 18. *The breadth, and length, and depth, and height*] It has often been obſerved that this text is extremely emphatical.—Bodies are well known to have only three dimenſions, *length*, and *breadth*, and *thickneſs*; but the Apoſtle divides this laſt into its depth downwards, and its height upwards, meaſuring from the middle point; and ſo makes uſe of it to expreſs the *depth of miſery*, from which the love of God delivers us; as well as the *height of glory*, to which it exalts us. See Blackwall's Sacred Claſſicks, vol. i. p. 350. and Calmet.

19 And to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God.

20 Now unto him that is able to do exceeding abundantly above all that we aſk or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Chriſt Jeſus, throughout all ages, world without end. Amen.

CHAP. IV.

He exhorteth to unity; *and declareth that God therefore giveth divers gifts unto men*, *that his church might be edified and grow up in Chriſt: he calleth them from the impurity of the Gentiles*, *to put on the new man*, *to caſt off lying*, *and corrupt communication.*

I Therefore, the priſoner of the Lord, beſeech you that ye walk worthy of the vocation wherewith ye are called,

2 With all lowlineſs and meekneſs, with long-ſuffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptiſm,

6 One God and Father of all, who is above all, and through all, and in you all.

7 But unto every one of us is given grace, according to the meaſure of the gift of Chriſt.

8 Wherefore he ſaith, When he aſcended up on high, he led captivity captive, and gave gifts unto men.

9 (Now that he aſcended, what is it but that he alſo deſcended firſt into the lower parts of the earth?

10 He that deſcended, is the ſame alſo that aſcended up far above all heavens, that he might fill all things.)

11 And he gave ſome, apoſtles; and ſome, prophets; and ſome, evangeliſts; and ſome, paſtors, and teachers;

12 For the perfecting of the ſaints, for

Ver. 19. Ch. i. 23.—V. 20. Rom. xvi. 25. Jude 24.——V. 1. Ch. iii. 1. Or, *in the Lord.* Phil. i. 27. Col. i. 10. 1 Theſſ. ii. 12.—V. 2. Col. iii. 12, 13.—V. 3. Col. iii. 14.—V. 4. Rom. xii. 5. 1 Cor. xii. 12, 13. Ch. ii. 16. 1 Cor. xii. 4.—V. 5. 1 Cor. viii. 6. xii. 5. Gal. iii. 27, 28. Hebr. vi. 6.—V. 6. Mal. ii. 10. 1 Cor. viii. 6. xii. 6. Rom. xi. 36.—V. 7. Rom. xii. 6. 1 Cor. xii. 11.—V. 8. Pſ. lxviii. 18. Col. ii. 15. Or, *a multitude of captives.*—V. 9. John iii. 13.—V. 10. Acts ii. 33. Or, *fulfil.*—V. 11. 1 Cor. xii. 28. Acts xxi. 8. 2 Tim. iv. 5. Acts xx. 28. Rom. xii. 7.

Ver. 19. *And to know the love of Chriſt*] There ſeems to be no reaſon why we ſhould confine the interpretation of this text merely to the love of Chriſt in calling the Gentiles. Well may we recollect on this occaſion, all that *love* which Chriſt has diſplayed in redeeming his church out of every nation and kingdom under heaven, Gentiles as well as Jews, from final miſery, and exalting it to eternal glory: And this is ſo remarkable and admirable, that the moſt extenſive explication of this text muſt certainly be the moſt proper. Nor can the phraſe of its *ſurpaſſing knowledge*, merely ſignify its exceeding the Jewiſh diſpenſation, which is ſeldom, if ever, called *knowledge*; but its exceeding our moſt elevated conceptions. By *knowing* is meant our *experiencing*, or *knowing experimentally*; and *to know what paſſeth knowledge*, is a figure called *catachreſis*, which greatly enhances the beauty of the expreſſion. It has been obſerved, that there is in this verſe an alluſion to the temple; expreſſing the Apoſtle's wiſh, that the foundation might be ſo extenſively and deeply laid, that a ſuperſtructure may be raiſed, extending itſelf to ſuch a magnificent length, and breadth, and height, as to be fitted to receive and lodge the ſacred gueſt, that he might dwell, as it were, uncrouded in their hearts; and in this view the train of thought appears truly noble. The phraſe, *fulneſs of God*, means, "ſuch fulneſs as God is wont to beſtow;" i. e. wherein there is nothing wanting to any one, but every one is filled to the utmoſt of his capacity;—a fulneſs of all thoſe gifts which any one ſhall need, and which may be uſeful to him or the church. See Locke, Doddridge, and Franckii *Manuduct. ad Sacr. Scrip.* p. 191.

Ver. 21. *Throughout all ages*, &c.] The original contains one of St. Paul's ſelf-invented, and moſt expreſſive phraſes, which we may defy any verſion fully to expreſs;—*through all the ſucceſſions of an endleſs eternity*, may come ſomething near it; but even this, emphatical as it may ſeem, falls very ſhort of the ſublimity and ſpirit of the original. See Doddridge, and Blackwall's Sacred Claſſicks, vol. i. p. 83.

Chap. IV. *Ver.* 1.] St. Paul having concluded the ſpecial part of his Epiſtle with the foregoing chapter, comes in this, as his manner is, to practical exhortations. He begins with *unity*, *love*, and *concord*; which he preſſes upon them from a conſideration which he makes uſe of in more of his Epiſtles than one; that is, their being all members of one and the ſame body, whereof Chriſt is the head: ver. 1—16. Some have obſerved of this Epiſtle, and of the others which were written by St. Paul in his impriſonment, (namely, thoſe to the *Coloſſians* and *Philippians*, to *Philemon*, and the 2d to *Timothy*) that they are more eſpecially remarkable for their excellence, and diſcover a peculiar ſavour of the things of God; by which it may be ſeen, that, while his ſufferings did abound, his conſolations alſo did much more abound. It is however manifeſt, that this Epiſtle,—as it ſets forth in the *preceding part*, the gracious deſign of God in the Goſpel diſpenſation; and repreſents the benefits and privileges which belong to all the faithful in Chriſt Jeſus, as well Gentiles as Jews,—is caſt into a ſtrain of thankſgivings and prayers, and written as it were all in a rapture, in a ſublime and elevated ſtile, flowing from a mind tranſported with the conſideration of the unſearchable wiſdom and goodneſs of God in the work of redemption, and of the amazing love diſplayed in Chriſt towards the Gentile world. The *remaining* part of it is no leſs admirable, for the engaging manner in which he improves what he had before delivered, urging the duties which became their character with the greateſt tenderneſs, in expreſſions full of love and endearment; adding the ſtrongeſt arguments to enforce them, and making mention of his bonds to recommend the exhortations which he offered to them. The *priſoner of the Lord* ſignifies *for the ſake*, or *on account of the Lord.* See Locke, Doddridge, and Grotius.

Ver. 2. *With long-ſuffering*] As there is no copulative between *meekneſs* and *long-ſuffering*, it ſeems moſt natural to connect the latter with the following clauſe, *with long-ſuffering forbearing one another in love.* And if the exhortation be thus rendered, it will prevent the ſoleciſm, which would ariſe from connecting the word *forbearing* (ἀνεχόμενοι) with ὑμᾶς, *ye*, in the verſe before; to which we ſhould be led by our tranſlation. See Blackwall's Sacred Claſſicks, vol. i. p. 98.

Ver. 6. *And in you all*] *And in us all.* Wat.

Ver. 7. *Is given grace*] "A *different charge*, or office in the church." So χάρις here ſignifies, as appears by the ſequel and other parallel paſſages. The reaſon is, becauſe it is a favour to be ſo choſen for ſuch office and miniſtry; and that choice was in the beginning accompanied with the gift of talents proper to diſcharge it. That their differing in ſome reſpects, though united in ſo many, might not be urged as any plea for ſelf-eſteem, or neglect of others who wanted ſuch diſtinguiſhing advantages, the Apoſtle properly inſiſts upon it, that all is communicated to us by way of free gift, and ſovereign liberality. See Heylin and Doddrige.

Ver. 9, 10. (*Now, that he aſcended*, &c.] St. Paul's argumentation in theſe two verſes is ſkilfully adapted to the main deſign of his Epiſtle. The convert Gentiles were attacked by the unconverted Jews, who were declared enemies to the thoughts of a Meſſiah who ſhould die. St. Paul, to enervate that objection, proves by a paſſage out of the Pſalms (ver. 8.) that he muſt die, and be buried. Beſides the unbelieving Jews, ſeveral of thoſe who were converted to the Goſpel, or at leaſt profeſſed to be ſo, attacked the Gentile converts on the other ſide, perſuading them that they could not be admitted to be the people of God in the kingdom of the Meſſiah, nor receive any advantage by him, unleſs they were circumciſed, and put themſelves wholly under the Jewiſh conſtitution. He had ſaid a great deal in the three firſt chapters to free them from this perplexity; but yet takes occaſion here to offer them a new argument, by telling them, that Chriſt, the ſame Jeſus who died, and was laid in his grave, was exalted to the right-hand of God, above all the heavens, in the higheſt ſtate of dignity and power; that he himſelf, being filled with the fulneſs of God, believers, who were all his members, might receive immediately from him, their head, a fulneſs of gifts and graces, upon no other terms but barely as they were his members. Inſtead of *into the lower parts of the earth*, Dr. Waterland reads, *into theſe lower regions of the earth.* See Locke, and on Pſalm xlviii. 18. Bp. Pearſon on the Creed, p. 229. and Vitring. in Iſai. vol. ii. p. 489.

Ver. 12. *For the perfecting of the ſaints*] *For the fitting out holy perſons*,—*to the edifying*, &c. Wat. and Blackwall.

the work of the miniſtry, for the edifying of the body of Chriſt:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt:

14 That we henceforth be no more children, toſſed to and fro, and carried about with every wind of doctrine, by the ſleight of men, *and* cunning craftineſs whereby they lie in wait to deceive;

15 But, ſpeaking the truth in love, may grow up into him in all things, which is the head, *even* Chriſt:

16 From whom the whole body, fitly joined together, and compacted by that which every joint ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying of itſelf in love.

17 This I ſay therefore, and teſtify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the underſtanding darkened, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſs of their heart:

19 Who, being paſt feeling, have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs.

20 But ye have not ſo learned Chriſt;

21 If ſo be that ye have heard him, and have been taught by him, as the truth is in Jeſus:

22 That ye put off concerning the former converſation the old man, which is corrupt according to the deceitful luſts;

Ver. 12. Ch. i. 23. Col. i. 24.—V. 13. Or, *into the unity.* Col. ii. 3. Or, *age.*—V. 13. Iſai. xxviii. 9. 1 Cor. xiv. 20. Hebr. xiii. 9. Matth. xi. 7.—V. 15. Zech. viii. 16. 1 John iii. 18. Or, *being ſincere.* Ch. i. 22. ii. 21. Col. i. 18.—V. 16. Col. ii. 19. V. 17. 1 Pet. iv. 3. Rom. i. 21.—V. 18. Ch. ii. 12. 1 Theſſ. iv. 5. Rom. i. 21. Or, *hardneſs.*—V. 19. 1 Tim. iv. 2. Rom. i. 24, 26.—V. 22. Col. ii. 11. iii. 8. 1 Pet. ii. 1. Ch. ii. 2, 3. 1 Pet. iv. 3. Rom. vi. 6.

Ver. 13. *The unity of the faith,* &c.] We may obſerve here, that *faith*, and the *knowledge of the Son of God* are the ſame. *Unto a perfect man*, means one who is arrived to the years of diſcretion and maturity, to the full ſtrength of his body, and the exerciſe of his rational faculties. The Apoſtle, in the next phraſe, may poſſibly allude to that ſtandard in the fulneſs or height, which qualified a perſon to ſerve in an army. He carries this alluſion further, applying it to thoſe internal qualifications and graces which fit us to become as it were the reſidence of Chriſt, ſo as to be filled with the moſt glorious tokens of his preſence and favour. Dr. Heylin renders this verſe as follows: *Till we all become united in the faith and knowledge of the Son of God, grow up to maturity, and arrive at the meaſure of perfection to which the fulneſs that is in Chriſt will raiſe.* See v. 10. and ch. iii. 19.

Ver. 14. *By the ſleight of men,* &c.] The word κυϐεία, rendered *ſleight*, properly ſignifies the artifice of thoſe infamous gameſters, who know how to *cog the dice.* The next clauſe may be rendered, *and ſubtlety in every method of deceit.*—Dr. Waterland reads it, *And cunning craftineſs, as to the art* or *method of deceit.* The word rendered *cunning craftineſs* implies all the various degrees of ſubtlety, diſſimulation, and inſidiouſneſs, by which men endeavour to deceive. It is to be hoped that no reader, and particularly none of the *ſacred order*, will fail to obſerve what the Apoſtle ſo plainly aſſerts in the beginning of the next verſe, namely, that it was the deſign of the miniſtry to preſerve peace and charity, as well as orthodoxy, regularity, and diſcipline in the church;—*to maintain the truth in love.* See Doddridge, Grotius, Hammond, and Blackwall.

Ver. 16. *From whom the whole body*] The ſum of this whole figurative diſcourſe is, that Chriſtians, all as members of one body, whereof Chriſt is the head, ſhould each in his proper ſphere, according to the gifts beſtowed upon him, labour with concern and good-will for the benefit and increaſe of the whole, till it be grown up to that fulneſs which is to compleat it in Chriſt Jeſus. This ſenſe of the exhortation carries with it a ſtrong inſinuation (eſpecially if we take in the reſt of the admonitions to the end of the Epiſtle) that the Moſaical obſervances were no part of the buſineſs or character of a Chriſtian, but were wholly to be declined and laid aſide by the ſubjects of Chriſt's kingdom. Locke. The Apoſtle conſiders Chriſt, in the alluſion before us, not only as the head, but likewiſe as the heart of the church; from whence the blood and ſpirits are derived, through many canals and tubes which communicate together, to the extreme parts, where the increaſe and nouriſhment of thoſe parts which want it is produced. Bengelius tranſlates this verſe as follows: *In whom the whole frame, joined together and compacted, receives increaſe of the body from every connection of ſupply, by an operation proportionate to each part or member, for the building up of itſelf in love.* See Grotius and Calmet.

Ver. 17.] From hence to ver. 24. the Apoſtle exhorts the Epheſians wholly to forſake the *former converſation*, in which they had paſſed their lives, whilſt they were Gentiles; and to take up that which became them, and was proper to them, now they were Chriſtians. The *vanity of mind* ſpoken of in this verſe appears from Rom. i. 21, &c. to be the apoſtatiſing of the Gentiles from the true God to idolatry; and in conſequence thereof, to all that profligate way of living which followed thereupon, and is deſcribed in the place referred to by St. Paul. Locke. Inſtead of *other Gentiles*, Dr. Waterland reads *the Gentiles.*

Ver. 18. *Being alienated,* &c.] This alienation was, from owning ſubjection to the true God, and the obſervance of the laws which he had given to thoſe of mankind who continued and profeſſed to be his people. See ch. ii. 12. *The life of God* ſeems to ſignify more than a life preſcribed by God to his people, as ſome underſtand it. It intimates a life conſiſting in a righteous and holy imitation of his perfections, and a conſtant devotedneſs to his ſervice; and perhaps it may alſo intimate its being originally derived from him: (ſee ver. 24.) being alienated in affection as well as in practice from the life of God, that noble principle of true religion, which is indeed the divine life in the ſoul, forming it to the ſervice and imitation of him, by whom it is implanted. Though the laſt clauſe of this verſe may certainly refer to the Gentiles in their unconverted ſtate; yet it is equally true of the natural blindneſs of men in their unregenerate ſtate. If the words rendered *mind*, *underſtanding*, and *heart* are to be diſtinguiſhed, the firſt may ſignify the *mind in general*, comprehending the *underſtanding*, or intellectual faculties; and the *heart* may imply the affections and paſſions, by the irregularity and obſtinacy of which the underſtanding is often obſcured, and led into falſe and irrational judgements. See Locke, Whitby, Chryſoſtom, and Owen.

Ver. 19. *With greedineſs*] Πλεονεξία, rendered *greedineſs*, in its common acceptation, is "The letting looſe our deſires to that which we have no right to by the law of juſtice:" But St. Paul, in ſome of his Epiſtles, uſes it for "intemperate and exorbitant deſires of carnal pleaſures." See ch. v. 3. Col. iii. 5. 1 Theſſ. iv. 5. 1 Cor. v. 10, 11. Thus, the Hebrew word which ſignifies *covetouſneſs*, the LXX tranſlate by μιασμὸς, which denotes *pollution*; and in this ſenſe the Apoſtle uſes the word πλεονεξία here; implying a tranſgreſſion of the bounds not only of virtue and decency, but even of natural appetite. See Rom. i. 29. Locke, Hammond, and Mintert.

Ver. 20. *But ye have not ſo learned Chriſt*] This may perhaps intimate, that there was a manner of learning Chriſt, which might ſeem more conſiſtent with ſuch irregularities; and may glance on ſome teachers, who called themſelves Chriſtians, and yet took very little care to inculcate practical religion. See 2 Tim. iv. 3. and Doddridge.

Ver. 21. *If ſo be,* &c.] *For as much as*, or *ſeeing ye have heard him,* &c. MS. Heylin, and Doddridge. See ch. iii. 2. Beza, Gataker, and others, tranſlate and connect this and the preceding verſe as follows, *But it is not ſo with you*; *you have learned Chriſt*; *for ye have heard of him,* &c.

Ver. 22. *That ye put off,* &c.] The verbs *put off*, *be renewed*, and *put on*, in this and the following verſes, are in the infinitive mood; which ſhews their connection with the preceding words, and that the ſenſe is, "Ye have been inſtructed to put off the old man, to be renewed, to put on, &c." Dr. Waterland gives the following renderings of this verſe, *That, purſuant to your converſion heretofore, you put off,* &c.—*That you put off, conformably to your firſt converſion, the old man,* &c. See Havercamp. Tertull. Apol. p. 7. As particular diſpoſitions of mind are ſometimes expreſſed by particular garments, when a man appears in them, ſo the whole of a good or bad character may be repreſented by a complete dreſs; yea, by the body in which he appears; and vice, alas! being too natural, and getting the firſt poſſeſſion, whereas goodneſs, if it ever ſucceeds at all, is adventitious;—The former may well be called *the old*, and the latter *the new man.* Which oppoſite characters may be ſeen clearly delineated in the following part of this, and in ſeveral other of St. Paul's Epiſtles. Some have explained the *deceitful luſts* ſpoken of in this verſe, of the luſts into which they were led by the artifices of the heathen prieſts, who repreſented them as not diſagreeable to their eſtabliſhed deities; or by the ſophiſtry of their philoſophers, who found out ſo many fallacious excuſes for the groſſeſt vices; but

23 And be renewed in the ſpirit of your mind;

24 And that ye put on the new man, which after God is created in righteouſneſs and true holineſs.

25 Wherefore, putting away lying, ſpeak every man truth with his neighbour: for we are members one of another.

26 Be ye angry, and ſin not: let not the ſun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that ſtole ſteal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good, to the uſe of edifying, that it may miniſter grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are ſealed unto the day of redemption.

31 Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking, be put away from you, with all malice:

32 And be ye kind one to another, ten-

Ver. 23. Rom. xii. 2.—V. 24. Rom. vi. 4. 2 Cor. v. 17. Ch. vi. 11. Col. iii. 10. Ch. ii. 10. Or, *holineſs of truth.*—V. 25. Zech. viii. 16. Rom. xii. 5.—V. 26. Pſ. iv. 4. xxxvii. 8.—V. 27. Jam. iv. 7. 1 Pet. v. 9.—V. 28. Acts xx. 35. 1 Theſſ. iv. 11. 2 Theſſ. iii. 8, 11, 12. Or, *to diſtribute.* Luke iii. 11.—V. 29. Ch. v. 4. Col. iv. 6. Or, *to edify profitably.* Col. iii. 16.—V. 30. Iſai. vii. 13. lxiii. 10. 1 Theſſ. v. 19. Ch. i. 13. Luke xxi. 28. Rom. viii. 23. Ch. i. 14.—V. 31. Col. iii. 8, 19. Tit. iii. 3.—V. 32. 2 Cor. ii. 10. Col. iii. 12, 13.

perhaps it is a more important ſenſe to underſtand theſe *deceitful luſts* of thoſe which generally prevail in the world; which can lead to no rational ſolid happineſs, but delude by vain appearances and fallacious hopes, always ending in ſhame and diſappointment. See Locke, Doddridge, and Whitby.

Ver. 23. *In the ſpirit of your mind*] The word νȣς, *mind*, ſeems here to be put for the whole *ſoul*; and πνευμα, the *Spirit*, for its intellectual and leading faculty, on which the Spirit of God might chiefly operate; yet not excluſive of ſome influence on the *inferior* powers. See 1 Theſſ. v. 23. and on ver. 18.

Ver. 24. *True holineſs*] As this ſtands in a beautiful contraſt to *deceitful luſts*, ver. 22. we may with great propriety retain our verſion; though Archbp. Tillotſon would tranſlate the clauſe, *the holineſs of truth*; which is perfectly agreeable to the original: by *truth* underſtanding the Goſpel, and ſo explaining it of evangelical holineſs, in oppoſition to ſuch mere moral virtues as might be found in an heathen. See his works, vol. ii. p. 349. and Owen on the Spirit, p. 325.

Ver. 25.] After the general exhortation in the foregoing verſes, to renounce the old courſe of life they led when they were heathens, and to become perfectly new men, conformed to the holy rules of the Goſpel,—St. Paul deſcends to particulars; dehorting them from many vices, and preſſing them to the practice of ſeveral important virtues. Τὸ ψεῦδος, rendered *lying*, might be rendered more properly *every lie*; and as *lying* is ſo oppoſite to that ſincerity which becomes a Chriſtian, what is ſaid againſt it may be beſt taken in the moſt extenſive ſenſe. The Apoſtle might poſſibly allude to the doctrine of thoſe heathen moraliſts, who thought that lying might in many caſes be juſtified; as well as to thoſe, who, in order to conciliate the eſteem of the Jews and Gentiles, did not confine themſelves to the rigid truth. See Doddridge, Grotius, and Whitby.

Ver. 26. *Be ye angry, and ſin not*] It is evident that this is not a *command* to be angry, but a *conceſſion* only, with a caution to beware of ſinning in it. Comp. Iſai. viii. 9, 10. Nah. iii. 14, 15. Some would read this interrogatively,—*Are ye angry? yet ſin not.* The next is an Hebrew expreſſion,—uſed to intimate that a thing neceſſary to be done, ſhould not be prolonged or delayed;—and an alluſion to Deut. xxi. 23. to this effect: "If the puniſhments inflicted by the law were not to be extended to the going-down of the ſun, much leſs ſhould private reſentments be extended longer." This was agreeable to the practice of the *Pythagoreans*, who uſed always, if the members of their ſect had any difference with each other, to give tokens of reconciliation before the ſun went down. See Whitby, Limborch's Theology, lib. v. c. 45. Scott's Chriſtian Life, vol. i. p. 326. and the *Reflections.*

Ver. 28. *Let him that ſtole, ſteal no more*] Stealing was a very common vice among the heathens; but, how juſtifiable ſoever the Lacedemonian law relating to it might be, in a political view, it certainly tended to abate the horror which perſons ſhould have of invading, in any reſpect, the property of each other; and to corrupt the minds of youth, by forming them to a ſubtle and knaviſh turn: which, however it might fit them for plundering their enemies in war, would certainly tend to make them bad children, ſervants, and citizens. Inſtead of, *Working with his hands the thing which is good,* Markland would read, *Working with his hands, that he may have good things to give to him,* &c. See Whitby, Rollin's *Belles Lettres,* vol. iii. p. 341, &c. and the *Reflections.*

Ver. 29. *Let no corrupt communication proceed,* &c.] This undoubtedly refers to obſcene talk; which is with great propriety called *corrupt* or *putrid*, as the word σαπρὸς ſignifies, in direct oppoſition to that which is *ſeaſoned with ſalt*; and is recommended, Coloſ. iv. 6. as tending to preſerve from ſuch putrefaction and rottenneſs. *But that which is good,* &c. Dr. Waterland reads, *But if any thing be good, to needful edification:* As if it were intimated, "that if any uſeful thought ariſe, or an occaſion may be fitly taken to graft an edifying remark on any thing which paſſes in converſation, there ſhould be a readineſs to improve it; that ſo every one may furniſh out his quota, without unprofitable or diſagreeable chaſms of ſilence, or the neceſſity of having recourſe to *any thing that is ill*, to prevent them; which, unfortunately, is but too often the caſe." See Doddridge, Grotius, and Calmet.

Ver. 30. *Grieve not the Holy Spirit of God, whereby ye are ſealed*] The original is emphatical, *Grieve not that holy Spirit of God;—whereby ye are ſealed*; i. e. have God's *mark* ſet upon you, that you are his ſervants; a ſecurity to you, that you ſhall be admitted into his kingdom as ſuch, at the day of redemption; i. e. at the day of reſurrection; when you ſhall be put into the actual poſſeſſion of a place in his kingdom, amongſt thoſe who are his, whereof the Spirit is now an earneſt. See ch. i. 14. The term of *ſealing* ſeems to be a metaphor taken from merchants putting ſome *ſeal* or *mark* upon their commodities, by which they may be known to be theirs. One of the ancients ſomewhere ſays, *Delicata res eſt Spiritus Dei*;—"There is, if we may ſo expreſs, a *certain delicacy* in the Spirit of God, which ſhould engage thoſe who deſire his influences, ſolicitouſly to guard againſt every approach to what might be groſly offenſive to him." *The day of redemption*, in the preſent connection, muſt ſignify the reſurrection, as explained above; (ſee Rom. viii. 23.) which is here mentioned with the greateſt propriety, as the time when they, who in conſequence of this *ſealing* ſhall be finally owned as the property of God, will be gathered into his treaſury. See Locke, Doddridge, Hammond, and Grotius.

Ver. 31. *Let all bitterneſs,* &c. *be put away*] "Do not paſſionately reſent every trifle, nor bitterly inveigh, with all the licentiouſneſs and keenneſs of ſatire, againſt thoſe who have greatly injured you: Nor let your anger be noiſy in its language, venting itſelf in clamorous reproaches and abuſive railings; nor be deeply treaſured up in the mind, to wait for opportunities of revenge,—for all theſe things are moſt contrary to the nature of God, the genius of Chriſtianity, and the character of its great Founder." Such is the meaning of this verſe, if we ſuppoſe each word to have a different idea annexed to it; but if they are only ſynonimous terms, the Apoſtle's deſign in amaſſing them together, might be to ſhew, that he would have them be upon their guard againſt all the malevolent paſſions, and thoſe outrages of ſpeech and expreſſion which they tend to produce. The like remark may be applied to many other paſſages of Scripture, and particularly to thoſe where all kinds of lewdneſs are forbidden in ſuch a variety of phraſe and language. See Doddridge, and Grotius.

REFLECTIONS ON CHAP. IV.

If divine grace hath taught us to know *the hope of our calling*, it will ſurely add great weight to the pathetic exhortations of this faithful ſervant and priſoner of Jeſus Chriſt, *to walk worthy of it*, ver. 1. It will teach us that *humility*, *meekneſs*, and *long-ſuffering*, of which our divine Saviour was ſo glorious an example;—an example, which muſt engage us to the exerciſe of that mutual *forbearance*, ſo well ſuiting thoſe whom he hath brought into ſo happy a ſtate. ver. 2.

To incite us hereto, let us reflect, "Do we not all indeed belong to *one body*, however called by different denominations?—Have we not all (ſo far as we are truly called *Chriſtians*) received *one Spirit?* Is there not *one hope of our* common *calling*,—even that of dwelling together in one and the ſame bliſsful world, with God, and with each other? Have we not *one Lord*, even Jeſus Chriſt, to whom we all equally profeſs ſubjection; who hath taught us *one faith*; who hath inſtituted *one baptiſm*, and who hath introduced and conſecrated us to *one God, and Father of all?*—And what then are the conſiderations which ſhould prevail ſo far, as to *divide us*, when compared with ſuch bonds of union as theſe? ver. 4—6.

Let us all, therefore, in the name of this God, *who is over all*, who operates *through all*, and *in us all*; in the name of this one *Saviour* and *one Spirit*,—aweful and endearing names! into which we were all baptized;—let us charge it upon our own ſouls, that we not only do nothing through a factious and uncharitable temper to *divide his church*, but that we ſtudy what we can to *heal its breaches*, and to promote its growth and edification. ver. 16. And let us pray der-hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you.

CHAP. V.

After general exhortations to love, to flee fornication, and all uncleanneſs, not to converſe with the wicked, to walk warily, and to be filled with the Spirit; he deſcendeth to the particular duties: how wives ought to obey their huſbands, and huſbands ought to love their wives, even as Chriſt his church.

BE ye therefore followers of God, as dear children;

2 And walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God for a ſweet-ſmelling ſavour.

3 But fornication, and all uncleanneſs,

Ver. 32. Matth. vi. 14. Mark xi. 25.——Ver. 1. Matth. v. 45. Ch. iv. 32.—V. 2. John xiii. 34. xv. 12. 1 Theſſ. iv. 9. 1 John iii. 23. iv. 21. Gal. ii. 20. Hebr. ix. 14. 2 Cor. ii. 15.—V. 3. Col. iii. 5. 1 Theſſ. iv. 3, &c.

that God would guide and ſucceed our endeavours for that purpoſe, and preſerve our hearts in ſuch a ſituation and temper, that we may ſtand continually willing to give up every temporal intereſt, which may interfere with ſuch a deſign; yea, and even to make our own blood, if ſuch were the will of God, the cement of thoſe wounds, at which a body thus intimately united to Chriſt, has ſo long been bleeding almoſt to death.

Remembering our relation to each other, let us ſpeak the *truth from our hearts*; upon all occaſions treating others with the ſame candour and integrity with which we would ourſelves deſire to be treated. If *anger* riſe, let it be on juſt occaſions, and in due proportion; ver. 26. for it is plain from the New Teſtament that the Chriſtian religion does not abſolutely forbid anger in all circumſtances, and on all occaſions, but only in its extremes. This indeed may fairly be inferred from the verſe before us; for when the Apoſtle exhorts *to be angry and ſin not*, or, in other words, to beware of *ſinful anger*, he gives a clear intimation, that there are certain *ſeaſons* and *degrees*, in which this paſſion is not criminal; that there may be indignities of ſo flagrant a nature, as will be a compleat juſtification of it; and ſome inſtances of ſuch heinous abuſe and injury, that the moſt patient and candid temper, the moſt generous and improved benevolence, cannot paſs by them without diſcovering marks of its reſentment. In like manner we find the Apoſtle, James i. 19. adviſing Chriſtians not to extirpate anger intirely,—but only to be *ſlow to wrath*. To which we may add, that anger is expreſly aſcribed to our Saviour himſelf, who was a pattern of all moral virtues, and eſpecially of gentleneſs and moderation; and chargeable with none of the ſinful imperfections of mankind, with none of the extravagancies of human paſſions. We have the utmoſt reaſon to believe, that every principle which appears to belong to human nature as ſuch, and is not the effect of a high uncommon fermentation of the ſpirits, and a feveriſh heat of blood, may within certain bounds be *lawfully* indulged. This ſeems to be the caſe as to *anger*, which may be deſcribed to be an emotion and diſpleaſure of mind, on an apprehenſion of ſome wrong intended or executed againſt ourſelves, or others for whom we are concerned; and ſuch a reſentment of the injury as excites us to procure the puniſhment of the offender, ſo far as it is neceſſary for ſelf-defence, for our future ſecurity, and to promote the general peace, good order, and welfare of ſociety. Such a ſenſe of injuries not only diſcovers itſelf in all mankind, but tends directly to the public good. The firſt emotion, upon any abuſe or indignity offered, ſeems to be an inſtinct implanted in moſt animals, as well as in men; and nothing plauſible can be urged to prove it our duty to ſuppreſs it, becauſe it cannot be done without altering and new modelling the human frame. Nor is it fit indeed that it ſhould be extirpated, ſince it is adapted to anſwer very valuable purpoſes: for as it is a ſtrong intimation that we think ourſelves wronged, it may juſtly be expected in many caſes that it will prevent the further progreſs of the injury; and that the guilty perſon will put ſome reſtraint upon himſelf, for fear of the conſequences of heightening our anger. The wiſdom of God is therefore eminently diſplayed, in making the marks of this paſſion ſo viſible, that we are not able to conceal it; becauſe it is deſigned as an *immediate check* to rudeneſs and violence. To this may be added, that the firſt emotion is wiſely ordained to ſerve another uſe, and that is, to excite us to repel injuries, in caſes where an immediate reſiſtance is required, by a more warm and vigorous ſelf-defence. As for reſentment of abuſes and wrongs, it is frequently of eminent ſervice to diſcourage inſolence and diſorder, to maintain private right and property, and ſecure to the honeſt and peaceable the advantages of civil life; whereas a tame, unreſenting, unmanly ſubmiſſion under the greateſt provocation, would be treated by perſons of obdurate or arbitrary tempers, or boiſterous paſſions, with ſcorn and contempt. It would probably draw on freſh inſults, ſo that neither virtue nor public happineſs could be ſupported. The warmth and reſentment which we feel on being injured, has a direct tendency to raiſe within us a ſtrong abhorrence of every inſtance of baſe and abuſive conduct; for if we are ſo ſtruck with it in others, when we happen to be affected by it, we muſt naturally condemn it in ourſelves; and there can be no doubt, but that this was one deſign of the God of nature, in making us ſuſceptible of paſſions of this kind.

The words in ver. 28. make up a complete ſenſe, without depending on what goes before, or what follows after. They contain a confirmation and explication of the eighth commandment. For what the Apoſtle enjoins concerning labour and working with our hands, is no more than a neceſſary conſequence of the command, "*Thou ſhalt not ſteal.*" For ſince all men are equal ſharers in the wants and neceſſities of life, and the things which ſhould ſupply theſe wants are unequally divided, ſo that ſome have more than enough, and ſome much leſs; it follows, that the neceſſities of the one muſt be ſupplied from the abundance of the other. Steal you muſt not, and give perhaps you will not. The only way then by which you can come at the things you want, is by purchaſe or exchange; and the only thing a poor man can exchange, is the work and labour of his hands; and therefore it follows, as a conſequence of the law, that, ſince you muſt not ſteal, you muſt work, and purchaſe by your labour and induſtry, the things neceſſary for your ſupport and ſubſiſtence. In all that rich men do, they want the aſſiſtance of the poor; they cannot miniſter to themſelves either in the wants, the conveniencies, or the pleaſures of life: ſo that the poor man has as many ways to ſupport himſelf, as the rich man has wants and deſires; for the wants and deſires of the rich muſt be ſerved by the labours of the poor. But then the rich man has often very wicked deſires, and often delights in ſenſual pleaſures; and though to ſerve the rich be the poor man's maintenance, yet in theſe caſes the poor man muſt not ſerve him; and therefore the Apoſtle adds, that he muſt labour, *working with his hands the thing which is good.* His poverty obliges him to ſerve man, and therefore he muſt work with *his hands*; and his reaſon and religion oblige him to ſerve God, and therefore he muſt work only *the thing which is good.* Labour is the buſineſs and employment of the poor; it is the work which God has given him to do; and therefore a man cannot be ſatisfied in working merely as far as the wants of nature oblige him, and ſpending the reſt of his time idly and wantonly: for if God has enabled him to gain more by his labour than his own wants and the conveniencies of life neceſſary to his ſtation require, he then becomes a debtor to ſuch duties as are incumbent on all to whom God has diſpenſed his gifts liberally. He muſt conſider, that he owes tribute to his Maker for the health that he enjoys; that there are others who want limbs to labour, or ſtrength and underſtanding to arrive at the knowledge of any art or myſtery, whereby to maintain themſelves; and to theſe he is a debtor, out of the abundance of his ſtrength, and health, and knowledge with which God has bleſſed him; and therefore he is obliged to labour, "working with his hands the thing which is good, that he may have to give to him that needeth." See Foſter, Butler, Amory, Doddridge, and Sherlock.

Chap. V. *Ver.* 1. *Be ye therefore*] As this is an inference from the laſt verſe of the preceding chapter, it ought by no means to have been ſeparated from it; and as the Apoſtle is purſuing here the exhortation which he there began, to mutual love and forgiveneſs, and does not finiſh it till the end of the next verſe, it would have been much more proper, that the two firſt verſes of this chapter ſhould have been connected with what goes before, and that the fifth chapter ſhould have begun with verſe 31. of the former. See Locke, Doddridge, and Bengelius. Inſtead of *followers*, Heylin, the MS, and others render μιμηταὶ, *imitators.*

Ver. 2. *An offering*, &c.] Some think that the words προσφορὰ and θυσία are uſed in reference to the *peace-offering* and the *ſin-offering*, as the truth of both is in the ſacrifice of Chriſt, which appeaſed God, and obtains the bleſſings conſequent upon his favour. The words poſſibly are here uſed in conjunction, to expreſs the compleatneſs of the ſacrifice:—*Of a ſweet ſmelling ſavour*, was, in Scripture phraſe, ſuch a ſacrifice as God accepted, and was pleaſed with. See Gen. viii. 21. Locke, and Bates's Harmony of the Divine Attributes, p. 254.

Ver. 3. *And all uncleanneſs or covetouſneſs*] Or *any kind of uncleanneſs, or unſatiable deſire. Inſatiable deſire* is certainly a literal rendering of the Greek word πλεονεξία, which plainly ſignifies the *deſire of having more* of any thing, whatſoever it be. And though the word is commonly uſed for *covetouſneſs*, or an intemperate love of riches; yet the chaſte ſtile of Scriptue makes uſe of it to expreſs the letting looſe of the deſires to irregular venereal pleaſures. The words in connection abundantly prove this to be the ſenſe; for what indecency or unbecomingneſs is it among Chriſtians to *name covetouſneſs?* Πλεονεξία therefore muſt ſignify the title of ſins that are not fit to be named amongſt Chriſtians; ſo that this and the preceding word ſeem not here to be uſed definitively for ſeveral ſorts of ſins, but as two names of the ſame thing, explaining one another; and ſo this verſe will give us a true notion of the word πορνεία in the New Teſtament; the want whereof, and taking it to mean *fornication*, in our Engliſh acceptation of that word, ſeems to have perplexed the meaning of ſeveral paſſages of Sacred Scripture: whereas, taken in that large ſenſe in which ἀκαθαρσία and πλεονεξία ſeem here to expound it, the obſcurity which follows from the uſual notion of the fornication applied to it, will be removed. Some men have been forward to conclude, from the

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or covetouſneſs, let it not be once named amongſt you, as becometh ſaints;

4 Neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient: but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean perſon, nor covetous man who is an idolater, hath any inheritance in the kingdom of Chriſt and of God.

6 Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience.

7 Be not ye therefore partakers with them.

8 For ye were ſometimes darkneſs, but now *are ye* light in the Lord: walk as children of light:

9 (For the fruit of the Spirit *is* in all goodneſs, and righteouſneſs, and truth;)

10 Proving what is acceptable unto the Lord.

11 And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them.

12 For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret.

13 But all things that are reproved, are made manifeſt by the light: for whatſoever doth make manifeſt is light.

14 Wherefore he ſaith, Awake thou that

Ver. 3. 1 Cor. v. 1.—V. 4. Matth. xii. 35. Ch. iv. 29. Rom. i. 28.—V. 5. 1 Cor. vi. 9. Gal. v. 21. Col. iii. 5. 1 Tim. vi. 17. Gal. v. 21.—V. 6. Matth. xxiv. 4. Col. ii. 4, 8, 18. Rom. i. 18. Ch. ii. 2. Or, *unbelief*, Col. iii. 6.—V. 8. Ch. ii. 11. Tit. iii. 3. 2 Cor. iii. 18. 1 Theſſ. v. 5. Luke xvi. 8. John xii. 36.—V. 9. Gal. v. 22.—V. 10. Rom. xii. 2.—V. 11. 1 Cor. v. 9. x. 20. Rom. vi. 21. xiii. 12. Gal. vi. 8.—V. 12. Rom. i. 26.—V. 13. John iii. 20, 21. Hebr. iv. 13. Or, *diſcovered.*—V. 14. Or, *it.* Iſai. lx. 1. Rom. xiii. 11, 12. 1 Cor. xv. 34. 1 Theſſ. v. 6.

Apoſtle's letter to the convert Gentiles at Antioch, Acts xv. 28. wherein they find *fornication* joined with two or three other actions, that *ſimple fornication*, as they call it, was not much diſtant, if at all, from an indifferent action;—whereby they have very much confounded the meaning of the text. The Jews who were converted to the Goſpel could by no means admit, that thoſe of the Gentiles who retained any of the ancient idolatry, though they profeſſed faith in Chriſt, could by any means be received into the communion of the Goſpel, as the people of God under the Meſſiah; and ſo far they were in the right to be perfectly aſſured, that they fully renounced idolatry. The generality inſiſted upon it that they ſhould be circumciſed, and ſo, by ſubmitting to the obſervances of the law, give the ſame proof with proſelytes, that they were perfectly clear from all remains of idolatry. The Apoſtles thought this more than was neceſſary; but the *eating* of *things ſacrificed to idols*, and blood, whether let out of the animal, or contained in it, being ſtrangled, and *fornication*, in the large ſenſe of the word, as it is put for *all ſorts of uncleanneſs*, being the preſumed marks of idolatry to the Jews, theſe they forbade the Gentile converts; thereby to avoid the offence of the Jews, and prevent a ſeparation between the profeſſors of the Goſpel upon this account. This therefore was not given to the convert Gentiles by the Apoſtles of the circumciſion, as a ſtanding rule of morality required by the Goſpel;—if that had been the deſign, it muſt have contained a great many other particulars. What laws of morality they were under, as ſubjects of Jeſus Chriſt, they doubted not but St. Paul their Apoſtle had taught them; all that they inſtructed them in here was neceſſary for them to do, ſo as to be admitted into one fellowſhip and communion with the converts of the Jewiſh nation, who would certainly avoid them, if they found that they made no ſcruple of thoſe things, but practiſed any of them. That fornication, or all ſorts of uncleanneſs, were the conſequence and concomitants of idolatry, we ſee Rom. i. 29. and it is known they were favoured by the heathen worſhip: therefore the practice of thoſe ſins is every where ſet down as the characteriſtical heathen mark of the idolatrous Gentiles, from which abomination the Jews, both by their law, profeſſion, and general practice were ſtrangers: and this was one of thoſe things wherein chiefly God ſevered his people from the idolatrous nations, as may be ſeen Levit. xviii. 20, &c. and hence πλεονεξία uſed for *licentious intemperance* in unlawful and unnatural luſts, is in the New Teſtament called *idolatry*; and πλεονέκτης, ver. 5. a *licentious* or *intemperate perſon*, is called an *idolater*, as this was the ſure and undoubted mark of ſuch a one. See 1 Cor. v. 11. Col. iii. 5. the note on ch. iv. 19. of this Epiſtle, Hammond, and Locke.

Ver. 4. *Nor jeſting*] *Nor lewd diſcourſe.* MS. The full import of the word εὐτραπελία ſeems to be, "lewd turns and ambiguities of expreſſion; indelicate double entendres." Ariſtotle, in his Ethicks, uſing this word, recommends it as what renders converſation agreeable. Dr. Lucas thinks it included *wantonneſs*, *profaneneſs*, and *keenneſs of ſatire.* Some join the next clauſe with it, and render it thus; *Nor jeſting about things which are unbecoming.* See Lucas's "Inquiry after happineſs," vol. iii. p. 207. Blackwall's S. C. vol. i. p. 135. Luther, Schmidius, and Stockius on the word.

Ver. 5. *Nor covetous man*] Nor *laſcivious libertine*, [Locke.] Or *licentious perſon.* See on ver. 3.

Ver. 6. *Let no man deceive you*, &c.] One would gueſs by this, that as there were *Jews*, who would perſuade them, that it was neceſſary for Chriſtians of all denominations to be circumciſed, and obſerve the law of Moſes; ſo there were *others*, who retained ſo much of their ancient heatheniſm, as to endeavour to make them believe, that thoſe venereal abominations and uncleanneſſes were no other than what the Gentiles eſteemed them; that is, actions perfectly indifferent, not offenſive to God, or inconſiſtent with his worſhip, but only a part of the peculiar and poſitive ceremonial law of the Jews, whereby they diſtinguiſhed themſelves from other people, and thought themſelves holier than the reſt of the world; as they did by their diſtinctions of food into clean and unclean,—the actions being in themſelves as indifferent as thoſe meats;—an opinion which the Apoſtle fully confutes in the following words. Locke. See ch. ii. 2. and Col. iii. 6.

Ver. 8. *Ye were ſometimes darkneſs*] St. Paul to expreſs the great darkneſs in which the Gentiles were, call them *darkneſs* itſelf. The kingdom of Satan over the Gentile world was *a kingdom of darkneſs.* See ch. vi. 12. And ſo we find *Jeſus* is pronounced by Simeon, *a light to lighten the Gentiles.* Luke ii. 32. The parentheſis in ver. 9. ſerves to give us the literal ſenſe of all that is here required by the Apoſtle in this *allegorical diſcourſe* of *light.* See Col. i. 12, 13. and Locke. Inſtead of *Spirit* in ver. 9. Dr. Waterland, after ſome few MSS, reads *light.*

Ver. 11. *With the unfruitful works of darkneſs*] It is well known that ἀκάρπος in Greek, and *inutilis* in Latin, are ſometimes uſed to expreſs not only *unprofitable*, but *miſchievous* things; and this is undoubtedly the meaning of the word here. See Rom. i. 28. and vi. 21.

Ver. 12. *It is a ſhame to ſpeak*, &c.] Nothing could be more impure and abominable, than ſome of the religious nocturnal myſteries of the heathens, to which the Apoſtle ſeems here to refer. Bp. Warburton, agreeably to his ſyſtem, aſſerts, that if the lower ſort of myſteries among them were firſt intended by the magiſtrates to impreſs the minds of the people with a belief and ſenſe of future rewards and puniſhments, and the higher ſort of them to inſtruct perſons of more reflection and penetration than the reſt, in the knowledge of the true God, and the other great principles of natural religion, they were long before the Apoſtle's time greatly corrupted, and degraded to the moſt deteſtable purpoſes; ſo that ſome perſons in public characters, by no means remarkable for the purity of their own morals, thought it abſolutely neceſſary, in order to prevent the moſt ſcandalous and profligate diſorders, to prohibit the celebration of them. Monſieur Saurin has obſerved a ſarcaſm in this clauſe ſeldom attended to; as if it were inſinuated here, "They are called αποῤῥητα, *things not to be ſpoken of:* True, ſays the Apoſtle, they are properly ſo! things not *too ſacred*, but *too infamous* to be mentioned." See his Sermons, tom. viii. p. 198. Div. Leg. b. ii. ſect. 4. and Whitby.

Ver. 13. *But all things that are reproved*] See John iii. 20. The Apoſtle's argument here, to keep the Epheſian converts from being miſled by thoſe, who would perſuade them that the Gentile impurities were indifferent actions,—is to ſhew them that they were now better enlightened: To which purpoſe, ver. 5. he tells them, that no ſuch perſon as there deſcribed, hath any inheritance in the kingdom of God, or of Chriſt. This he tells them, ver. 8, &c. was *light*, which they had received from the Goſpel; of which before their converſion they knew nothing, but were in perfect darkneſs and ignorance of it: But now they were better inſtructed, and ſaw the difference; which was a ſign of life; and therefore were bound in duty to follow that light, which they had received from Chriſt, who had raiſed them from among the Gentiles, (who were ſo far dead, as to be wholly inſenſible of the evil courſe and ſtate they were in) and had given them light, and a proſpect into a future ſtate, and a way to attain everlaſting happineſs. Locke.

Ver. 14. *Wherefore he ſaith, Awake*, &c.] "*Wherefore*, when God is ſpeaking in the prophecies of the Old Teſtament, of the calling of the Gentiles, and of the light which they ſhould have by Chriſt, He ſays in effect to thoſe who are yet in darkneſs, though not exactly in theſe words, *Awake thou that ſleepeſt*, &c. And this particularly is the moſt natural import of thoſe well-known words in Iſaiah, ch. lx. 1. *Ariſe, ſhine, for thy light is come, and the glory of the Lord is riſen upon thee.* That is to ſay, the *Meſſiah*, repreſented

by

ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

15 See then that ye walk circumſpectly, not as fools, but as wiſe;

16 Redeeming the time, becauſe the days are evil.

17 Wherefore be ye not unwiſe, but underſtanding what the will of the Lord *is*.

18 And be not drunk with wine, wherein is exceſs; but be filled with the Spirit;

19 Speaking to yourſelves in pſalms, and hymns, and ſpiritual ſongs, ſinging and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father, in the name of our Lord Jeſus Chriſt;

21 Submitting yourſelves one to another in the fear of God.

22 Wives, ſubmit yourſelves unto your own huſbands, as unto the Lord.

23 For the huſband is the head of the wife, even as Chriſt is the head of the church: and he is the Saviour of the body.

24 Therefore, as the church is ſubject unto Chriſt, ſo *let* the wives *be* to their own huſbands in every thing.

25 Huſbands, love your wives, even as Chriſt alſo loved the church, and gave himſelf for it;

26 That he might ſanctify and cleanſe it with the waſhing of water, by the word;

Ver. 14. John v. 25. Rom. vi. 4, 5. Ch. ii. 5. Col. iii. 1.—V. 15. Col. iv. 5.—V. 16. Col. iv. 5. Eccles. xi. 2. John xii. 35. Ch. vi. 13. Gal. vi. 10.—V. 17. Col. iv. 5. Rom. xii. 2. 1 Theſſ. iv. 3.—V. 18. Prov. xx. 1. xxiii. 29. Iſai. v. 11, 22. Luke xxi. 34.—V. 19. 1 Cor. xiv. 26. Col. iii. 16. James v. 13.—V. 20. Pſ. xxxiv. 1. 1 Theſſ. v. 18. Hebr. xiii. 15. 1 Pet. ii. 5. iv. 11. V. 21. 1 Pet. v. 5.—V. 22. 1 Cor. xiv. 34. Col. iii. 18. Tit. ii. 5. 1 Pet. iii. 1. Ch. vi. 5.—V. 23. 1 Cor. xi. 3. Ch. i. 22. iv. 15. Col. i. 18. Ch. i. 23.—V. 24. Col. iii. 20, 22. Tit. ii. 9.—V. 25. Col. iii. 19. 1 Pet. iii. 7. Gal. i. 4. Ver. 2.—V. 26. John iii. 5. Tit. iii. 5. Hebr. x. 22. 1 John v. 6. John xv. 3. xvii. 17.

by *the glory of the Lord*, ſhines in his church; ſhines upon the ſouls of particular perſons: In conſequence of which they ariſe as from the dead, and ſhake off their deep ſleep; they rejoice in the light; they walk in it, and reflect it all around them; ſo that many others are awakened, and transformed by it." See on Iſai. lx. 1. Doddridge, and Saurin's Serm. tom. x. p. 286.

Ver. 16. *Redeeming the time*] Locke, Grotius, and many other commentators, explain this of the caution to be uſed in avoiding perſecution; that ſo they might draw out their time as long as poſſible, and not provoke their enemies to cut them off. See Dan. ii. 8. Col. iv. 5. This interpretation, however, ſeems to expreſs only a ſmall part of that Chriſtian diligence and prudence, to which the Apoſtle meant to direct and exhort us. The word ἐξαγοραζόμενοι, *redeeming*, has a peculiar force; and implies, as the French word *racheter*, and the Engliſh word *redeem* alſo does, The *recovery* and *purchaſing again* what has been loſt. Comp. Gal. iii. 13. iv. 4, 5. "Endeavour to *recover*, and *bring back*, as far as poſſible, the time which has been unhappily loſt and thrown away in the enormities of your heathen life, by diligently making uſe of what remains, and ſtudying to improve it to the beſt and moſt valuable purpoſes; for which you ſhould be careful to embrace the preſent opportunity, becauſe the days we live in are evil; in which we are on every ſide ſurrounded with perſecutions and perils, and God only knows how ſoon our liberty or our life may be taken away." See Doddridge, Barrow, Saurin's Sermons, tom. viii. p. 196. and Stockius. Dr. Heylin reads, *Improving the time*; and he obſerves from Tully, that every hour has its proper duty; *nullum tempus vacare officio poteſt.* When we diſcharge that duty, we *improve*, that is, make the beſt of our time. The motive added is, *becauſe the days are evil:* The frequent diſaſters which happen to us, furniſh materials for the exerciſe of virtue, which is the true improvement of time.

Ver. 17. *Wherefore be ye not unwiſe*] See ver. 10. The Chriſtian prudence is, upon all occaſions, to *conſider what is the will of God.* Our duty varies with our circumſtances; and it is a main point of wiſdom to diſcern what are the duties which correſpond to our preſent circumſtances. Heylin.

Ver. 18. *Be not drunk with wine*] It is highly probable that here may be a particular reference to thoſe diſſolute ceremonies, called the *Bacchanalia*, which were celebrated by the heathens, in honour of their *god of wine.* While theſe rites continued, men and women made it a point of religion to intoxicate themſelves, and ran about the ſtreets, fields, and vineyards, ſinging and ſhouting in a wild and tumultuous manner: In oppoſition to theſe extravagant vociferations, the uſe of devout pſalmody is with great propriety recommended. Plato tells us, that there was hardly a ſober perſon to be found in the whole Attican territories, during the continuance of theſe deteſtable ſolemnities. St. Paul dehorts the Epheſians from the too free uſe of wine, becauſe *therein is exceſs.* The word is ἀσωτία, which may either ſignify *luxury* or *diſſoluteneſs*; implying that drinking is no friend to continency and chaſtity, but gives up the reins to luſt and uncleanneſs,—the vice he had been warning them againſt: Or it may ſignify *intemperance* and *diſorder*; oppoſite to that ſober and prudent demeanor adviſed, in *redeeming the time. Wine* is ſo frequently the cauſe hereof, by the ungrateful abuſe of the bounty of Providence in giving it, that the enormity is repreſented, by a ſtrong and beautiful figure, as contained in the very liquor. See Locke, Doddridge, Calmet, and Mintert.

Ver. 19. *Singing and making melody in your hearts*] "Your hearts and affections correſponding with what is uttered by your mouths; without which no external melody, be it ever ſo exact and harmonious, can be pleaſing to the Lord."

Ver. 20. *Giving thanks always*, &c.] "Giving thanks to God for all the favours he has beſtowed upon you, and even for your afflictions, as occaſions offer for the trial, the illuſtration, and improvement of your virtue." The words rendered *for all things*, are tranſlated by ſome *for all perſons*; and then the meaning will be, "Conſider yourſelves as appointed to return to God the tribute of praiſe due from the whole human race, and addreſs your daily thankſgivings to him, for thoſe bleſſings he is continually ſhowering down on your fellow-chriſtians, and fellow-creatures in general." This is certainly a generous and noble thought, and is ſtrongly expreſſed in that excellent "form of general thankſgiving" in our church liturgy. See Doddridge, Grotius, and Barrow's works, vol. i. p. 257.

Ver. 21. *Submitting yourſelves one to another*] Though this verſe, in grammatical conſtruction, be joined to the foregoing diſcourſe, yet it ought to be looked upon as introductory to what follows, and to be a general rule given to the Epheſians, to ſubmit to thoſe duties which the ſeveral relations they ſtood in to one another required. After this general exhortation to the diſcharge of relative duties, the Apoſtle proceeds to the particular conſideration of the ſeveral relations of huſbands and wives, parents and children, maſters and ſervants; which he might rather chooſe to inſiſt on, as ſome were ready to imagine that Chriſtian converts were releaſed from any further obligation to thoſe who ſtill continued in a ſtate of heatheniſm. The Apoſtle therefore preſſes it upon them to ſhew a due regard to relative duties, in whatever ſtation they were placed; and to remember, that Chriſtian privileges by no means excuſed them from the duties reſulting from natural and civil relations of life, but rather enforced the obligations they were under to obſerve them: and if theſe duties were incumbent upon Chriſtians towards relations of all kinds, even though they bore the character of unbelievers, much more were they engaged to practiſe them toward ſuch, as were related to them not only by the ties of nature, or of civil inſtitution, but alſo by the more endearing bonds of grace. See 1 Cor. vii. 10—24. 1 Tim. vi. 1, 2. Doddridge, and Locke.

Ver. 22. *Wives, ſubmit yourſelves*] It is obſervable, that in the ſeveral exhortations given here to the practice of relative duties, as likewiſe in Coloſſ. iii. 18, &c. the Apoſtle firſt begins with the lower relations of *wives*, and *children*, and *ſervants*, before he proceeds in each of theſe inſtances to thoſe of *huſbands*, and *parents*, and *maſters:* which it is probable he might do, becauſe the duties of inferiors are commonly moſt apt to be objected to; as what are thought moſt difficult to be complied with; and where theſe are faithfully performed, the correſpondent duties of ſuperiors will be more readily attended to, and more effectually ſecured. Some would ſupply the word *church* in the laſt clauſe, as the context ſeems to lead;—*as the church unto the Lord.* See the next verſe, and Bowyer's *Conjectural Emendations.*

Ver. 23. *The huſband is the head of the wife*] It is from the head that the body receives both health and life: St. Paul here pronounces this of *Chriſt*, as the *head of the church*; that by the parallel which he makes uſe of to repreſent the relation between huſband and wife, he may both ſhew the wife the reaſonableneſs of her ſubjection to her huſband, and the duty incumbent on the huſband to cheriſh and preſerve his wife; as we ſee he purſues it in the following verſes. Locke.

Ver. 26. *Cleanſe it with the waſhing of water*] The Apoſtle probably alludes here to the methods taken in eaſtern countries, to purify the virgins who were to be preſented to the royal bed: (comp. Eſth. ii. 3, 9, and 12. and Ezek. xvi. 7—14.) And no doubt proper care was alſo taken to cultivate their minds, and to form them to ſuch knowledge, as might render them more fit to become the dignity intended for them; which was the more neceſſary, as ſome of thoſe who appeared as candidates on ſuch occaſions, were of low birth and education. The purifying of men is aſcribed ſo much throughout the New Teſtament to the *word*, i. e. the *preaching* of the

27 That he might preſent it to himſelf a glorious church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy, and without blemiſh.

28 So ought men to love their wives, as their own bodies. He that loveth his wife, loveth himſelf.

29 For no man ever yet hated his own fleſh; but nouriſheth and cheriſheth it, even as the Lord the church:

30 For we are members of his body, of his fleſh, and of his bones.

31 For this cauſe ſhall a man leave his father and mother, and ſhall be joined unto his wife, and they two ſhall be one fleſh.

32 This is a great myſtery: but I ſpeak concerning Chriſt and the church.

33 Nevertheleſs, let every one of you in particular, ſo love his wife even as himſelf; and the wife *ſee* that ſhe reverence *her* huſband.

CHAP. VI.

The duty of children toward their parents, of ſervants toward their maſters. Our life is a warfare, not only againſt fleſh and blood, but alſo ſpiritual enemies. The compleat armour of a Chriſtian, and how it ought to be uſed. Tychicus is commended.

CHildren, obey your parents in the Lord: for this is right.

2 Honour thy father and mother (which is the firſt commandment with promiſe,)

3 That it may be well with thee, and thou mayeſt live long on the earth.

4 And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are *your* maſters according to the fleſh, with fear and trembling, in ſingleneſs of your heart, as unto Chriſt;

Ver. 27. Cant. iv. 7. Col. i. 22. Ch. i. 4.—V. 30. 1 Cor. vi. 15. xii. 27.—V. 31. Gen. ii. 24. Matth. xix. 5. Mark x. 7. 1 Cor. vi. 16.——V. 1. Col. iii. 20.—V. 2. Exod. xx. 12. Deut. v. 16. xxvii. 16. Ecclus. iii. 8. Matth. xv. 4. Mark vii. 10.—V. 4. Col. iii. 21. Deut. vi. 7, 20. Pſ. lxxviii. 4. Prov. xix. 18.—V. 5. Col. iii. 22. 1 Tim. vi. 1. Tit. ii. 9. 1 Pet. ii. 18. 2 Cor. vii. 15.

the Goſpel, and *baptiſm*, that there needs little to be ſaid to prove it. See John xv. 3. xvii. 17. Rom. vi. 1, &c. 1 Pet. i. 22. Tit. iii. 5. Heb. x. 22. Col. ii. 12, 13. and Locke.

Ver. 27. *That he might preſent it to himſelf*] The Alexandrine and other copies read, *That he himſelf might preſent to himſelf the church, glorious, without ſpot*, &c. And this ſeems more ſuitable to the Apoſtle's meaning; who, to recommend to huſbands love and tenderneſs towards their wives, in imitation of Chriſt's affection to the church, ſhews, that whereas other brides take care to embelliſh and ſet off their perſons, in order to recommend themſelves to their bridegrooms; Chriſt himſelf, at the expence of his own pains and blood, purified and prepared for himſelf his ſpouſe, the church, that he might preſent it to himſelf without ſpot or wrinkle. How bright an idea does this verſe give us of the grand plan and deſign of Chriſtianity;—to bring all the millions of which the church conſiſts to ſuch a ſtate of perfect virtue and glory, that when the penetrating eye of Chriſt, its great and holy Bridegroom, ſhall ſurvey it, there ſhall not be one ſpot, or wrinkle, or any thing like it, in the leaſt to impair its beauty, or offend his ſight! Where is ſuch a ſcheme of thought to be found in the world, but in the New Teſtament, and thoſe who have been taught by it?—See Locke, Doddridge, and Calmet.

Ver. 28. *So ought men*] *So alſo ought huſbands.* Wat. *So alſo*, or, *anſwerably to this, ought men.* MS.

Ver. 30, 31. *For we are members*, &c.] Theſe two verſes mav ſeem to ſtand here diſorderly, ſo as to diſturb the connection, and make the inferences disjointed, and very looſe and inconſiſtent, to any one who more minds the *order* and grammatical *conſtruction* of St. Paul's *words* written down, than the *thoughts* which poſſeſſed his mind when he was writing. It is plain the Apoſtle had here two things in view; the one was, to preſs men to love their wives, by the example of Chriſt's love to his church; and the force of the argument lay in this, that a man and his wife were one fleſh, as Chriſt and his church were one; but this latter being a truth of the greater conſequence of the two, he was as intent on ſettling it upon their minds, though it were but an incident, as the other, which was the argument he was upon: And therefore having ſaid, ver. 29. That *every one nouriſheth and cheriſheth his own fleſh*, as *Chriſt doth the church*, it was natural to ſubjoin the reaſon; viz. Becauſe *we are members of his body, of his fleſh, and of his bones:* This propoſition he took as much care to have believed, as that it was the duty of huſbands to love their wives; and this doctrine of Chriſt and his church being one, when he had ſo ſtrongly aſſerted in the words of Adam concerning *Eve*, Gen. ii. 23. (which he, in his conciſe way of expreſſing himſelf, underſtands both of the wife, and of the church) he goes on with the words in Gen. ii. 24. which makes their being one fleſh a reaſon, why a man was more ſtrictly to be united to his wife, than to his parents, or any other relations. Locke. Inſtead of, *For this cauſe*, ver. 31. ſome would render the Greek, *Anſwerably thereto*, or *on the other hand*. See Matth. xix. 4—7.

Ver. 32. *This is a great myſtery*] It is plain by the foregoing verſes, and by the application of the words in Gen. ii. 23. to Chriſt and the church, that the Apoſtles underſtood ſeveral paſſages in the Old Teſtament in reference to Chriſt, and the Goſpel; which evangelical or ſpiritual ſenſe was not underſtood, till by the aſſiſtance of the Spirit of God, the Apoſtles ſo explained and revealed it. This is that which St. Paul, (as we ſee he does here) calls *myſtery:* He who is deſirous to have a true notion of this matter, ſhould carefully read 1 Cor. ii. where the Apoſtle very particularly explains it. See Locke. Dr. Doddridge paraphraſes the verſe thus: "*This is* indeed *a great myſtery*, which was long unknown, and now it is in ſome meaſure diſcovered, is a matter of much admiration: *But* you will eaſily perceive that in ſaying this, *I ſpeak* not of the union between a man and his wife, but *of* that betwixt *Chriſt and the church:* For, that the Son of God ſhould unite himſelf to a ſociety of mortal men, and regard them as making a part of himſelf, on account of the intimacy with which they are joined to him in a community of Spirit and of intereſt, can never be ſufficiently admired." This ſublime doctrine which had been long concealed, and cannot now be fully comprehended, may with the greateſt propriety be called *a myſtery* in every ſenſe of the word.

Chap. VI. *Ver.* 2. *Which is the firſt commandment with promiſe*] The church of Rome would argue from hence, that the ſecond commandment, which forbids the worſhip of images, having a promiſe added to it, of God's ſhewing mercy to thouſands, in them that love him, and keep his commandments, can be no longer obligatory under the Goſpel; ſince this which relates to honouring of parents, is ſaid to be *the firſt commandment with promiſe.* But it is eaſy to diſcern the fallacy and weakneſs of this argument, as what is annexed to the ſecond commandment apparently relates to the *whole law*, and is a general declaration of the mercy God would ſhew to thoſe who kept, not only that, but all his commandments; while this of which the Apoſtle ſpeaks, is the firſt and only precept of the decalogue, which has a particular promiſe annexed to it peculiar to himſelf. See Calmet, Menochius, and Doddridge.

Ver. 3. *That—thou mayeſt live long*, &c.] It has been obſerved, that the Apoſtle does not ſay *upon the land which the Lord thy God giveth thee*, that he might not encourage a vain hope in the Jews of continuing in the land of Canaan. But when it is conſidered that thoſe to whom he was writing were chiefly Gentile converts, the clauſe would very properly be omitted in this view, as it muſt better ſuit the caſe of the whole church, to expreſs the promiſe in a general way. See Whitby, Doddridge, and Calmet.

Ver. 4. *Ye fathers, provoke not your children*, &c.] "*Ye fathers, be careful not to exaſperate your children*, by an overbearing and tyrannical behaviour; by rigorous ſeverity; leſt by this means you ſhould excite them to ſuch a ſecret indignation, as may make it difficult for them to reſtrain thoſe expreſſions of wrath, which in ſuch a relation would be very indecent; and among other evil conſequences of ſuch a conduct, there is great reaſon alſo to conclude, that it would naturally prejudice them againſt Chriſtianity, and thus would bring upon yourſelves a ſhare in the guilt of their diſobedience, and their ruin." By *the nurture and admonition of the Lord* is meant, "Such a courſe of diſcipline and inſtruction, as properly belongs to a religious education; which ought to be employed in forming them for the Lord, by laying a reſtraint upon the firſt appearances of every vicious paſſion; and nouriſhing them with the words of faith, and of good doctrine." See 1 Tim. iv. 6.

6 Not with eye-ſervice, as men-pleaſers, but as the ſervants of Chriſt, doing the will of God from the heart;

7 With good will doing ſervice, as to the Lord, and not to men:

8 Knowing that whatſoever good thing any man doeth, the ſame ſhall he receive of the Lord, whether *he be* bond, or free.

9 And, ye maſters, do the ſame things unto them, forbearing threatening: knowing that your Maſter alſo is in heaven; neither is there reſpect of perſons with him.

10 Finally, my brethren, be ſtrong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil.

12 For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high *places*.

13 Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all, to ſtand.

14 Stand therefore, having your loins girt about with truth, and having on the breaſt-plate of righteouſneſs;

15 And your feet ſhod with the preparation of the goſpel of peace;

16 Above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked.

17 And take the helmet of ſalvation, and the ſword of the ſpirit, which is the word of God:

18 Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints;

Ver. 6. Col. iii. 22.—V. 7. Col. iii. 23.—V. 8. Rom. ii. 6. 2 Cor. v. 10. Col. iii. 24. Col. iii. 11.—V. 9. Col. iv. 1. Or, *moderating*. Some read, *both your and their maſter*. Wiſd. vi. 7. Ecclus. xxxv. 12. Rom. ii. 11. Col. iii. 25.—V. 10. Ch. i. 19. iii. 16. V. 11. Rom. xiii. 12. 2 Cor. vi. 7. 1 Theſſ. v. 8.—V. 12. Gr. *blood and fleſh*. John xii. 31. xiv. 30. Col. i. 13. Or, *wicked ſpirits*. Or, *heavenly*, as ch. i. 3.—V. 13. 2 Cor. x. 4. Ch. v. 16. Or, *having overcome all*.—V. 14. Iſai. xi. 5. Luke xii. 35. 1 Pet. i. 13. Iſai. lix. 17. 2 Cor. vi. 7. 1 Theſſ. v. 8 —V. 15. Iſai. lii. 7. Rom. x. 15.—V. 16. 1 John v. 4.—V. 17. Iſai. lix. 17. 1 Theſſ. v. 8. Hebr. iv. 12. Rev. i. 16.—V. 18. Luke xviii. 1. Rom. xii. 12. Col. iv. 2. 1 Theſſ. v. 17. Mark xiii. 33.

Ver. 6. *Not with eye-ſervice*] "Not as attending on their buſineſs only while their maſter's eyes are upon them." Grotius takes notice of the great elegance of the *compound words* made uſe of here in the original; which our tranſlators have endeavoured to imitate: But as the Greek abounds more in ſuch compound words than any other language, ſo St. Paul has frequently introduced them in his writings, with a peculiar elegance and beauty. See Grotius, and Blackwall's Sacr. Claſ. vol. i. p. 239.

Ver. 9. *Forbearing threatening*] "Forbearing not only cruel and dangerous blows, but all ſevere and vigorous threatening; and every thing of an over-haſty and tyrannical conduct." Doddridge. Mr. Locke paraphraſes it: "Forbearing the roughneſs even of unneceſſary menaces." Dr. Waterland reads the next clauſe, *Knowing that both their and your Maſter alſo is in heaven*.

Ver. 11. *Put on the whole armour of God*] The word in the original is πανοπλία, *panoply*, which includes *all ſorts of armour*, whether offenſive or defenſive. This the Apoſtle applies to the exerciſe of all thoſe Chriſtian graces, with which we are furniſhed by God, to be made uſe of in his ſtrength, as well to annoy the enemy, as to defend ourſelves; and it appears by the particular deſcription which the Apoſtle here proceeds to give of it, to be a ſuit of armour every way complete, and properly adapted to the defence of every part; with this exception, that none is provided for the *back*; to hint to us, as ſome have obſerved, that we muſt always *face* the enemy, or we ſhall ſoon lie open to his attacks, and have no defence from dangers. The reader will find in Gurnall's "Chriſtian in complete armour," a very large and practical improvement of this portion of Sacred Scripture.

Ver. 12. *Principalities and powers*] Theſe are put here for thoſe revolted angels, who ſtood in oppoſition to the kingdom of God. The *rulers of the darkneſs of this world*, ſeems to mean thoſe who have long uſurped a dominion over the world, and who in the preſent age hold men in the chains of hereditary ſuperſtition and deſtructive errors, which have been delivered down to them through many ſucceeding generations. There is ſomewhat peculiar in the original of the next clauſe, which Mr. Locke paraphraſes "the ſpiritual managers of the oppoſition to the kingdom of God." There is no doubt but it refers to thoſe revolted ſpirits who are continually employed in propagating wickedneſs. Some, however, would render the laſt words ἐν τοῖς ἐπουρανίοις, *about heavenly things*; as ſignifying that we wreſtle with them to ſecure to ourſelves thoſe ſpiritual and eternal bleſſings, of which they would endeavour to deprive us. See Whitby, and Goodwin's Works, vol. i. p. 45.

Ver. 14. *Having your loins girt about*, &c.] It has often been obſerved, that the *military girdle* was not only an ornament, but a defence; as it hid the gaping *joints* of the armour, and kept them cloſe and ſteady, as well as fortified the loins of thoſe who wore it, rendering them more vigorous, and fit for action. The chief difficulty here is to know, whether *truth* refers to the *true principles* of *religion*, or to *integrity* in our *conduct*; and how, on the latter interpretation, to keep it diſtinct *from the breaſt-plate of righteouſneſs*; or, on the former, *from the ſhield of faith*: But perhaps it may rather ſignify ſome *virtue* of the mind, as do all the other parts of the armour enumerated, and then it muſt refer to that uprightneſs and ſincerity of intention, which produces righteouſneſs, or an holy and equitable conduct, as its proper fruit. See Doddridge and Gurnall.

Ver. 15. *Your feet ſhod with the preparation of the Goſpel*] "With that peaceful and benevolent temper which is ſo much recommended by the Goſpel, as an eſſential part of the Chriſtian character; and which, like the *boots* worn by ſoldiers, will bear you unhurt through the many difficulties and trials, which like ſharp-pointed thorns may lie in your way, and dangerouſly obſtruct your progreſs." Mr. Locke underſtands by this, an habitual readineſs to walk in the way of the Goſpel of peace; as if it were intended as a general injunction to obey all its precepts: But it evidently appears to be deſigned in a particular manner to point our the preparation which the Goſpel makes for our defence, by that peaceful temper which it ſo often teaches and inculcates. See Doddridge, Locke, and Gurnall. Dr. Waterland, following Gauſtenius, reads, *with the ſandal of the Goſpel*.

Ver. 16. *Above all*] *Beſides all*. MS. *Over and above all*. Blackw. and Wat. This laſt tranſlation beſt anſwers to the particle ἐπὶ here uſed, and beſt expreſſes the alluſion to *the ſituation of the ſhield*, as covering the other pieces of the armour;—which has here a beautiful propriety, as *truth*, *righteouſneſs*, and *peace*, are ſheltered, as it were by *faith*, from the aſſaults which might otherwiſe overbear them. Many commentators ſuppoſe, that the Apoſtle, in the laſt clauſe of this verſe, *be able to quench*, &c. refers to an ancient cuſtom, ſtill prevailing among the Indians and other barbarous nations, to dip their arrows in the blood and gall of aſps and vipers, and other poiſonous preparations, which fire the blood of thoſe who are wounded with them, occaſion exquiſite pain, and make the leaſt wound mortal. And ſome Greek writers tell us, that it was uſual for ſoldiers to have ſhields made of raw hides, which immediately *quenched them*. It is alſo certain, that ſome arrows were diſcharged with ſo great a velocity, that they fired in their paſſage. If the Apoſtle alludes to theſe, he may mean to hint thoſe furious ſuggeſtions which the wicked-one may ſometimes diſcharge into the mind, like ſo many envenomed arrows or darts, which kindle by the ſwiftneſs of their paſſage. See Goodwin's "Child of Light," p. 101. Raphelius and Gurnall.

Ver. 17. *And take the helmet of ſalvation*] Some would read this, *And for an helmet, the hope of ſalvation*, as it is expreſſed 1 Theſſ. v. 8. And inſtead of *all prayer and ſupplication*, in the next verſe, they would read *with all attention* [προσόχης] *and prayer*. See Bowyer's *Conjectures*.

Ver. 18. *Watching thereunto with all perſeverance*] "Improving the gift of prayer by continual exerciſe, and collecting fit materials for addreſſes to God, by reading, converſation, meditation, &c." See on Philip. iv. 6. and Bp. Wilkins on Prayer, p. 39. Mr. Locke obſerves, that in the foregoing allegory concerning the Chriſtian armour, there is no need curiouſly to explain wherein the peculiar correſpondence between thoſe *pieces of armour* and the ſeveral *virtues* conſiſted; it being ſufficiently plain, upon the whole, what the Apoſtle means, and wherewith he would have believers armed for their welfare.

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the goſpel:

20 For which I am an ambaſſador in bonds: that therein I may ſpeak boldly, as I ought to ſpeak.

21 But that ye alſo may know my affairs, *and* how I do, Tychicus a beloved brother, and faithful miniſter in the Lord, ſhall make known to you all things:

22 Whom I have ſent unto you for the ſame purpoſe, that ye might know our affairs, and that he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith from God the Father, and the Lord Jeſus Chriſt.

24 Grace *be* with all them that love our Lord Jeſus Chriſt in ſincerity. Amen.

Written from Rome unto the Epheſians by Tychicus.

Ver. 19. Acts iv. 29. Col. iv. 3. 2 Theſſ. iii. 1. 2 Cor. iii. 12.—V. 20. 2 Cor. v. 20. Acts xxviii. 20. Ch. iii. 1. Or, *in a chain.* Or, *thereof.*—V. 21. Col. iv. 7. 1 Tim. iv. 12. Tit. iii. 12.—V. 22. Col. iv. 8.—V. 24. Tit. ii. 7. Or, *with incorruption.*

Ver. 19. *And for me, that utterance may be given me*] "*And for me in particular, that I may with freedom and plainneſs of ſpeech preach the word.*" See Locke, and Blackwall, vol. i. p. 145.

Ver. 20. *For which I am an ambaſſador in bonds*] Some would render πρεσβεύω ἐν ἁλύσει, *I grow old in a chain*; comp. Philem. ver. 9. where Παῦλος πρεσβύτης ſignifies *Paul the aged.* But it is certain that the common verſion of this paſſage may be juſtified. As the perſons of ambaſſadors were always ſacred, the Apoſtle ſeems to refer to the outrage which was done to his divine Maſter in this violation of his liberty. See Raphael, Doddridge, and on Acts xii. 4.

Ver. 21. *Tychicus a beloved brother*] He was one of Paul's friends and fellow-labourers, and had been his companion in the laſt interview he had with the elders of Epheſus, when he ſent for them to come to him at Miletus. See Acts xx. 4, 17.

Ver. 24. *In ſincerity*] The Greek word ſignifies *in incorruption*, ἀφθαρσίᾳ. St. Paul cloſes all his Epiſtles with this benediction, *Grace be with you*; but this here is ſo peculiar a way of expreſſing himſelf, that it may give us ſome reaſon to inquire what thoughts ſuggeſted it. It has been remarked more than once, that the chief buſineſs of his Epiſtles is that which fills his mind and guides his pen in his whole diſcourſe. In this to the *Epheſians* he ſets forth the Goſpel as a diſpenſation, ſo much in every thing ſuperior to the law, that it was debaſing, corrupting, and deſtroying the Goſpel, to join circumciſion and the obſervance of the law, as neceſſary to it. Having written this Epiſtle to this end, the ſame thought being ſtill upon his mind, he here, in the concluſion, pronounces favour on *all thoſe who love the Lord Jeſus Chriſt in incorruption*; that is, without mixing or joining any thing with him, in the work of our ſalvation, which may render the Goſpel uſeleſs and ineffectual; for thus he ſays, Gal. v. 2. *If ye be circumciſed, Chriſt ſhall profit you nothing.* But this I ſubmit, ſays Mr. Locke with his uſual candour, to the conſideration of the judicious reader. Accordingly, ſome commentators are of opinion, that the word ἀφθαρσία rather expreſſes that uprightneſs of heart, which is oppoſed to the putting on falſe pretences, and may with great propriety be underſtood, as a general deſcription of a true Chriſtian: and indeed it is manifeſt, that wherever this unfeigned, this inviolable *love to Chriſt* prevails, there will of courſe be all the other eſſential parts of the Chriſtian character.

REFLECTIONS.

The love of our bleſſed Redeemer to his church ought daily to be celebrated with the moſt cordial gratitude, and that infinite condeſcenſion adored, by which he hath been pleaſed to unite us to himſelf in ſuch dear and inſeparable bonds. He is the *Saviour of the body*;—and in how wonderful a manner is he become ſo!—He hath *given himſelf for us*,—hath bought us from ſervitude and miſery, at the expence of his own life, and hath *waſhed us from our ſins in his own blood*, as well as *cleanſed us* in the laver of baptiſmal water; and intending us for the eternal diſplays of his love, as well as for the participation of his glory, he hath *ſanctified us* by his Spirit, and formed us for it by *his word*; and thus is preparing us for that *bleſſed day*, when the whole body of his elect ſhall be brought forth, *as the bride, the Lamb's wife*, to thoſe public eſpouſals, which ſhall have their conſummation in compleat and everlaſting happineſs. ch. v. 23—26.

O that *noble* and *illuſtrious day!* when the eye of Chriſt ſhall ſurvey all the millions of his people, and placing them in his preſence as one with himſelf, ſhall look with full complacency and delight, on all the various members of that *glorious church*, and behold *neither ſpot, nor wrinkle, nor any ſuch thing*; but all comely, fair and lovely; all anſwering that perfect idea which he had formed; that ſcheme which he had laid for raiſing them by perfect holineſs to perfect felicity! ver. 27. In the mean time, let us think with delight on the proofs which he gives of his conſtant love. He *nouriſhes and cheriſhes the church*, and with the moſt affectionate regard is tender of it, as we are *of the members of our own body, of our fleſh, and of our bones.* ver. 29, 30. O that we may have a more ſenſible communion with him, as our great head, and derive more continual influences from the rich fountain of his fulneſs!

For his ſake, let us *love one another*; nor let thoſe who are joined in the *conjugal* relation fail to conſider it in the view here repreſented: Let *huſbands* ſee to it, that their *love* to their *wives* bears ſome reſemblance to that which Chriſt avows and manifeſts to the church; let *wives* pay a *reverence* to their *huſbands*, like that which the *church* is required to pay to *Chriſt*; and let both carefully maintain that *wiſdom* and *ſanctity* in the whole of their behaviour, which may ſuit the relation they bear to each other, in their common *head*, as well as render their intimate *alliance* happy,—which it can never be, but by an union of hearts, as well as of hands. ver. 24, 25, 33. Vain will it be to think of *dividing* their *intereſts*, when their *perſons* are thus *joined* in ſuch a manner, as to become one fleſh. ver. 31. And can there be a ſtronger argument to the moſt tender love?—*He that loveth his wife, loveth himſelf:* ver. 28. She that loveth her huſband, and from love obeys him, loveth herſelf too: and every inſtance of *unkindneſs*, on the one hand or the other, is but arming the members with weapons againſt the head, or employing the *head* in contrivances againſt the *members*.

It is matter of thankful acknowledgment that the Almighty God condeſcends in his word to give us *particular inſtructions*, ſuited to the circumſtances in which we are reſpectively placed. *Children* and *ſervants* are not forgotten. Let them attend to thoſe gracious leſſons which are here given by the ſupreme Parent and Maſter, who while he teaches them, *pleads their cauſe*, and interpoſes his high authority to vindicate them from oppreſſion and abuſe.

Much of the happineſs of ſociety evidently depends on the temper and conduct of thoſe who are placed in theſe *lower relations.* Let *children* therefore learn to be ſubject to their parents, with all dutiful and humble reſpect, from a ſenſe of the reaſonableneſs of the *command*, and of the goodneſs which has annexed ſuch a *promiſe* to it; a promiſe which ſhall ſtill be efficacious, ſo far as long life would be indeed a bleſſing to a pious child. ch. vi. 1—3.

Servants, with all godly *ſimplicity* and uprightneſs of heart, ſhould revere the authority of Chriſt in them that are their *maſters according to the fleſh*; and exerciſe a good conſcience towards them upon all occaſions, not only when *under their eye*, but in their abſence; well knowing that God is always preſent, and always attentive to the conduct of every rational creature, in whatſoever rank. Let them cheriſh that inward *good-will*, and benevolence of heart, which renders every act of *ſervice* uniform and ſteady, and makes it in a degree *obliging*, even when performed by thoſe from whom authority might have extorted it: nor let the certain and important *reward* which will aſſuredly follow every good action, whether great or ſmall,—whether performed by perſons in more elevated or inferior ſtations of life, fail to animate us all to a zealous diligence in well-doing, whatever diſcouragement may at preſent attend us. ver. 5—8.

Thoſe who bear the *ſuperior relations* in life ſhould remember, that the command of a much higher *Parent* and *Lord* requires alſo of them a tender regard to their inferiors. Let *Parents* therefore govern their own paſſions, that they may not terrify and oppreſs the tender ſpirits of their children; or if they are otherwiſe than *tender*, may not *teach them an evil leſſon againſt themſelves*, and by their own example ſtrengthen them in thoſe exceſſes, which may be a diſgrace and detriment to the family; and when age has broken all the vigour of the parents, may *bring down their grey hairs with ſorrow to the grave.* A conſcientious care to *educate* and train them up in the *nurture and admonition of the Lord*, if duly attended to, will teach a better conduct; and the *meekneſs and gentleneſs of Chriſt* will have a happy influence on both. ver. 4.

Again, let the thoughts of that great impartial *Maſter in heaven*, awe maſters upon earth; and the expectation, the certain expectation of giving an account to Him, engage them to make the *yoke of ſervitude*, which God hath been pleaſed to lay on thoſe, who are nevertheleſs their brethren, as light and eaſy as they can; (ver. 9.) chuſing, even when they might *command with authority*, rather to *intreat with love:* Not doing or ſaying any thing unneceſſarily rigorous or ſevere; not *threatening, reviling*, or *reproaching*, but treating their ſervants like thoſe whom they conſider as partakers with them in the *ſame hope*, or whom they earneſtly deſire, by all prudent condeſcenſion and tenderneſs, to lead into the way of ſalvation.

Let the heart of every *Chriſtian ſoldier* be at once awakened and animated by the important *charge* which the Apoſtle, as it were, ſtill ſounds in our ears. ver. 10—18. He knew the weakneſs of the *Chriſtian*, and the dangers of his way; how inſufficient for the ſpiritual

ritual warfare we are in ourſelves, and that our only *ſtrength* is in *the Lord*, and *in the power of his might*, by whom alone we can be kept in ſafety, and may be made even *more than conquerors in all things:* And therefore, pointing us to this, at the ſame time that he ſets forth the difficulty of the combat, and ſounds a charge to the battle; He ſhews us the proviſion made for our defence, and calls us to *put on the complete armour of God*; an armour, which will ſerve for every part; which will ſupply us both with offenſive and defenſive weapons, and help us to withſtand, and even to ſurmount the greateſt oppoſition. Let us ſee to it then, that we both *put on*, and that we uſe it all.

And when we conſider the greatneſs and number of our *enemies*, their reſtleſs and unwearied *malice*, and their inconceivable *ſubtilty*, —have we not enough to engage us in the application of this divine *panoply? Fleſh* and *blood* have too, too frequently worſted us; how then ſhall we ſtand againſt *principalities* and *powers*; againſt *the rulers of the darkneſs of this world*, and *againſt ſpirits of wickedneſs*, who make it ſtill their buſineſs to draw others into that *ſpiritual wickedneſs*, which they were firſt ſo daring as to ſhew *in heavenly places?*

Indeed, it will be impoſſible we ſhould at any time be ſafe from danger, if every direction here given be not diligently attended to; Having ſuch a numerous and mighty hoſt of enemies combined againſt us, we ſhall never be able to withſtand and overcome them, —if the *girdle of truth* be looſened,—if the *breaſt-plate of righteouſneſs* be not put on,—if the *preparation of the Goſpel of peace* do not ſecure our ſteps;—if the *helmet of ſalvation* do not guard our head,—if the *ſhield of faith* be not our defence and ſhelter, and the *ſword of the Spirit* our weapon. And vainly ſhall we labour to obtain *this armour* by any other method, if fervent *prayer and ſupplication in the ſpirit*, under the aids and influences of his grace, be not addreſſed to the *God of heaven*, whoſe work and whoſe gift this celeſtial armour is: So that if ever we would have it, and uſe it aright, let us perſiſt in ſeeking it with holy importunity and *perſeverance*, and the deſired anſwer ſhall not always be denied.

To conclude; let us often contemplate the great Apoſtle St. Paul, as *diſcharging his embaſſy in a chain*, that ſo we may learn to ſubmit to whatever affronts and injuries, whatever hardſhips and ſufferings we may be called to endure, on the account of religion: (ver. 20.) Concerned about nothing ſo much, as that we may *approve our fidelity* in the ſight of God; and, *loving the Lord Jeſus Chriſt in ſincerity*, may be partakers of the bleſſings of *his grace*, with all that have a true affection for him. ver. 23, 24. All that appear to be of ſuch a character, may we ever moſt affectionately love, whatever their particular ſentiments, or forms of worſhip may be; for thus, a ſhare of this *mercy* and *favour*, with all the bleſſed fruits of *peace* and *proſperity*, of *love* and *faith*, ſhall be infallibly our own, and be communicated in a rich abundance to our ſouls, from *God the Father*, and *from the Lord Jeſus Chriſt*. Amen.

THE

EPISTLE OF PAUL THE APOSTLE

TO THE

PHILIPPIANS.

CHAP. I.

He teſtifieth his thankfulneſs to God, and his love toward them, for the fruits of their faith, and fellowſhip in his ſufferings; daily praying to him for their increaſe in grace: he ſheweth what good the faith of Chriſt had received by his troubles at Rome, and how ready he is to glorify Chriſt, either by his life or death: exhorting them to unity, and to fortitude in perſecution.

PAUL and Timotheus, the ſervants of Jeſus Chriſt, to all the ſaints in Chriſt Jeſus which are at Philippi, with the biſhops and deacons:

2 Grace *be* unto you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

3 I thank my God upon every remembrance of you,

4 (Always in every prayer of mine for you all making requeſt with joy,)

5 For your fellowſhip in the goſpel from the firſt day until now;

6 Being confident of this very thing, that he which hath begun a good work in you, will perform *it* until the day of Jeſus Chriſt:

7 Even as it is meet for me to think this of you all, becauſe I have you in my heart; inaſmuch as both in my bonds, and in the defence and confirmation of the goſpel, ye all are partakers of my grace.

8 For God is my record, how greatly I long after you all, in the bowels of Jeſus Chriſt.

Ver. 1. 1 Cor. i. 1.—V. 2. Rom. i. 7. 1 Pet. i. 2.—V. 3. Rom. i. 8. 1 Cor. i. 4. Epheſ. i. 15, 16. Col. i. 3. 1 Theſſ. i. 2. Or, *mention.*—V. 5. Rom. xii. 13.—V. 6. John vi. 29. 1 Theſſ. i. 3. Or, *will finiſh* it. Ver. 10.—V. 7. Or, *you have me in your heart.* Epheſ. iii. 1. 2 Tim. i. 8. Ch. iv. 14. Or, *partakers with me of grace.*—V. 8. Rom. i. 9. Gal. i. 20. Ch. ii. 26.

PHILIPPIANS] Philippi was a city of no great extent in Macedonia, on the borders of Thrace. The Chriſtian religion was firſt planted there about the year 51 by St. Paul, (ſee Acts xvi. 12.) who left St. Luke and Timothy to carry on the work. He afterwards paid them a ſecond viſit; Acts xxi. 6. and it is probable ſaw them afterwards a third time. This Epiſtle was ſent at the ſame time with the preceding, A. D. 62, or 63. The deſign of it is to comfort the Philippians, under the concern they had expreſſed for his impriſonment at Rome; to check a party ſpirit which had crept in among them; and to promote on the contrary an intire union and harmony of affection;—to guard them againſt being ſeduced from the purity of the Chriſtian faith by judaizing teachers; to ſupply them under the trials with which they ſtruggled; and above all, to inſpire them with a concern to adorn their holy profeſſion by the moſt eminent attainments in the divine life. See Grotius, Hammond, Lardner, Michaelis, and Peirce.

Chap. I. *Ver.* 1. *Paul and Timotheus*] This and the following verſe contain the inſcription or introduction of this Epiſtle. St. Paul might chooſe to join *Timothy* with him, as he not only had attended the Apoſtle in his general travels into theſe parts, but had aſſiſted in preaching the Goſpel at Philippi. Comp. Acts xvi. 1, 3, 12. Some have inquired why St. Paul does not ſtile himſelf an *Apoſtle* here, and in his two Epiſtles to the *Theſſalonians*, and in that to *Philemon*, as he does in all the other Epiſtles which bear his name; and have accounted for it by obſerving, That no objection had been made to his character at Theſſalonica or Philippi; and that, having received a preſent from them, he might not ſeem to be burdenſome as an Apoſtle of Chriſt. Perhaps it rather was, becauſe *Timothy* and *Silas*, who were neither of them *Apoſtles*, are joined with him here, and in the Epiſtles to the Theſſalonians. See Doddridge, Peirce, and Whitby.

Ver. 3. *I thank my God*] From hence to verſe 11. the Apoſtle acquaints the Philippians with the ſatiſfaction he had in them, and how much he thanked God upon their account, and what was the matter of his prayers to God for them. Inſtead of, *upon every remembrance of you*, Dr. Heylin reads, *as often as I make mention of you:* and he obſerves, that it was the cuſtom, as well of the Jews as of the Chriſtians, to name in their prayers thoſe for whom they had a great regard: 1 Macc. xii. 11. Epheſ. vi. 18. We retain ſome traces of this in our own public worſhip. Others, however, underſtood the paſſage as referring to the kind remembrance which the Philippians had of St. Paul.

Ver. 4. *Always in every prayer*, &c.] It is not to be ſuppoſed that St. Paul never made any prayer, public or private, wherein he did not expreſly mention the caſe of the *Philippians:* The meaning of the paſſage therefore only is, "Always in every prayer of mine, which I put up for you all, praying with joy; which joy is on account of your fellowſhip, &c."

Ver. 5. *For your fellowſhip*, &c.] *Your contribution to the Goſpel.* Wat. *Your participation in the Goſpel.* MS, Doddridge, and Heylin; who obſerves that the meaning is, "the part you have in the Goſpel;—obeying its precepts, and profiting by the graces which accompany it." See Cor. i. 9. 2 Cor. viii. 4. xiii. 13.

Ver. 6. *Until the day of Jeſus Chriſt*] See ver. 10. The meaning of the clauſe is, "He who hath begun the good work of grace in you, will finiſh it in your ſouls, until he raiſe it to full perfection in the day of Jeſus Chriſt, when he ſhall appear in all his glory."

Ver. 7. *Even as it is meet*, &c.] *As it is juſt in me to be thus affected towards you all; becauſe you have me in your hearts, both in my bonds, and in my defence and confirmation of the Goſpel, being all partakers with me of its grace.* Doddridge. Dr. Heylin renders the verſe more paraphraſtically thus; *And it is but juſt that I ſhould have this opinion of you all, being intimately conſcious as I am of the intereſt you take in the favour God does me, with reſpect to my confinement, and the defence and confirmation of the Goſpel.* See Peirce.

Ver. 8. *God is my record*, &c. "God is my witneſs that I long to ſee you with that peculiar tenderneſs of affection, which nothing but

9 And this I pray, that your love may abound yet more and more in knowledge, and *in* all judgement;

10 That ye may approve things that are excellent; that ye may be ſincere and without offence till the day of Chriſt;

11 Being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt, unto the glory and praiſe of God.

12 But I would ye ſhould underſtand, brethren, that the things *which happened* unto me, have fallen out rather unto the furtherance of the goſpel;

13 So that my bonds in Chriſt are manifeſt in all the palace, and in all other *places*;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to ſpeak the word without fear.

15 Some indeed preach Chriſt even of envy and ſtrife; and ſome alſo of good will:

16 The one preach Chriſt of contention, not ſincerely, ſuppoſing to add affliction to my bonds:

17 But the other of love, knowing that I am ſet for the defence of the goſpel.

18 What then? notwithſtanding every way, whether in pretence, or in truth, Chriſt is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this ſhall turn to my ſalvation through your prayer, and the ſupply of the Spirit of Jeſus Chriſt,

20 According to my earneſt expectation, and *my* hope, that in nothing I ſhall be aſhamed, but *that* with all boldneſs, as always, *ſo* now alſo, Chriſt ſhall be magnified in my body, whether *it be* by life or by death.

21 For to me to live *is* Chriſt, and to die *is* gain.

Ver. 9. 1 Theſſ. iii. 12. Philem. 6. Or, *ſenſe.*—V. 10. Rom. ii. 18. Or, *try.* Or, *differ.* 1 Theſſ. iii. 13. v. 23. 1 Cor. i. 8. V. 11. John xv. 4, 5. Epheſ. ii. 10. John xv. 8. Epheſ. i. 12, 14.—V. 13. Or, *for Chriſt.* Ch. iv. 22. Or, *Cæſar's court.* Or, *to all others.*—V. 15. Ch. ii. 3.—V. 19. 2 Cor. i. 11. Rom. viii. 9.—V. 20. Rom. viii. 19. Rom. v. 5.

theſe bonds of mutual faith and love centering in him can be capable of producing, and which greatly reſemble the compaſſion which Chriſt himſelf feels for thoſe whom his grace hath made the members of his body." *Bowels* is a term which denotes the moſt *intenſe*, *ardent*, and *ſincere affection.* Dr. Heylin renders the verſe, *For God is my witneſs, that I love you all with a truly Chriſtian affection.*

Ver. 9. *In knowledge, and in all judgement*] The former of theſe is explained of ſpeculative, the latter of practical knowledge; but the doctrine between the ideas ſuggeſted by the original would be much better preſerved, by rendering the laſt word αἰσθήσει, *perception*, or *diſcernment.* He wiſhes that they might not only know the principles which recommend candour and benevolence, but feel their influence on their hearts; which daily experience and obſervation ſhews, in ſome great pretenders to this kind of knowledge, is a very different thing. See Doddridge, Heylin, and Peirce.

Ver. 10. *That ye may approve*, &c.] *So as to prove things which differ:*—"To prove by experience, and know by trial, how incomparably excellent the Chriſtian character is beyond any other." See 1 Theſſ. v. 21. and Howe on the Spirit, vol. i. p. 271. Dr. Waterland reads it, *That you may diſcern things that differ.* The word rendered *without offence*, is of doubtful ſignification. Sometimes it implies, "the not *giving offence to others*;" 1 Cor. x. 32. But, conſidering the word *ſincere* with which it is here joined, the Apoſtle's meaning rather ſeems to be, "that they might *do nothing to offend themſelves*," to wound or grieve their own conſciences, but might have ἀπρόσκοπον συνείδησιν, *a conſcience void of offence.* Acts xxiv. 16. Peirce.

Ver. 11. *Being filled*, &c.] "Being filled with all the genuine fruits and effects of righteouſneſs, which are produced by virtue of a living faith in Jeſus Chriſt."

Ver. 12. *But I would ye ſhould underſtand*] The Philippians, from the great affection they bore to St. Paul, being much concerned on account of his preſent ſufferings, he labours from this to the 26th verſe to abate their concern, by repreſenting to them how uſeful his bonds had been to promote and ſpread the Goſpel; how calm and eaſy he was under all his trouble, and how intirely reſigned to the will and ſervice of Chriſt: and withal lets them know, he was verily perſuaded that he ſhould be freed from his bonds, and have another joyful opportunity of viſiting them. Peirce.

Ver. 13. *So that my bonds in Chriſt are manifeſt*] "*So that my bonds in or for Chriſt are manifeſted* and taken notice of *in all the palace* of Cæſar, *and all other places* in and about the city; and have ſeemed ſo remarkable, that many have been excited to inquire, much to their own ſatisfaction and advantage, what there was in this new and unknown religion, which could animate me ſo chearfully to endure hardſhips and perſecution in its defence; for they ſoon traced up my ſufferings to this, as their only cauſe." Mr. Peirce would render this verſe, *So that it is manifeſt, both in the Pretorium and elſewhere, that my bonds are for Chriſt*; that is, "that I ſuffer only for the ſake of Chriſtianity, and not for any real crime." And Dr. Heylin gives nearly the ſame interpretation:—*So that my impriſonment for the ſake of Chriſt is now publickly known at the court, and in all other places.*

Ver. 14. *Waxing confident in my bonds*, &c.] *Encouraged by my bonds, preach the word with greater freedom and intrepidity.* See Heylin and Doddridge.

Ver. 15. *Some indeed preach Chriſt*, &c.] It is very proper here to inquire who theſe preachers were, the rightly ſtating whereof may give ſome light to this Epiſtle. There can be no doubt that they muſt have been profeſſed converts to the Chriſtian religion; for no unconverted Jews or Gentiles would ever give themſelves the trouble to *preach Chriſt*; and in all probability theſe preachers muſt have been converts from Judaiſm; for, *firſt*, by comparing what St. Paul ſays in his other Epiſtles, it appears, that the greateſt oppoſition, diſturbance, or hindrance he met with from any who profeſſed themſelves Chriſtians, was from *them:* nor could he indeed well be oppoſed by any others but Jewiſh converts, or ſuch as were ſeduced by, and fell in with them. *Secondly*, who beſides theſe were likely to endeavour to *add affliction to St. Paul's bonds?*—He continually repreſents the cauſe of his bonds to be his preaching and aſſerting the liberty of the Gentiles. Now they who were moſt diſpleaſed with that conduct, which brought his ſufferings upon him, were likely enough to be moſt forward in endeavouring to aggravate his trouble under them;—and who can they be, but the Jewiſh converts? Peirce.

Ver. 16. *Not ſincerely*] This may refer to the *matter* of their preaching: It was not *ſincere*, pure, and uncorrupted Goſpel; but they adulterated it, by mixing Judaiſm with it; and ſo they perverted the Goſpel of Chriſt. Gal. i. 7. Or it may refer to the *intentions* of the preachers: they acted not ſincerely in what they did; but while they pretended their great end was to *preach Chriſt*, inſtead of that, they made it their chief buſineſs to preach down the Apoſtle, and to leſſen his reputation. The next words ſeem to ſupport the latter ſenſe, as does what he ſays in ver. 18. See Peirce and Doddridge. Dr. Waterland, following a different reading, renders the clauſe, *ſuppoſing to ſtir up affliction*, &c.

Ver. 17. *I am ſet*, &c.] Some would render the word κεῖμαι, *I lie*, i. e. in bonds for the Goſpel, in order to make an Apology for it before Nero; and this they think a more moving conſideration, and one which would ſooner excite love and tenderneſs, than what is expreſſed in our tranſlation;—that he was *ſet*, called, raiſed up, for the defence of the Goſpel. Heylin renders it, *Knowing that I am reduced to this ſtate, for the defence of the Goſpel.*

Ver. 19. *This ſhall turn to my ſalvation*] *My deliverance.* Wat. Mr. Peirce alſo gives the ſame interpretation, and thinks, that as they who preached Chriſt out of *love*, made more friends for the Apoſtle, ſo they who preached him out of *envy*, gave his friends an opportunity of repreſenting his perſecutors as proceeding upon principles of malice. But, as ſuch an event could ſcarcely be ſaid to proceed *from the ſupply of the Spirit of Jeſus Chriſt*, by *ſalvation* may be meant the Apoſtle's eternal happineſs; and his perſuaſion might be, that all the deſigns of his adverſaries againſt him ſhould be ſo over-ruled, that through the ſupplies of the Holy Spirit all ſhould work together for good; and his eternal ſalvation be advanced thereby, through the concurrence and aſſiſtance of their prayers. See Doddridge, Pierce, Pyle, and Grotius.

Ver. 20. *With all boldneſs*] *With all openneſs*, or *in the moſt public manner.* See John vii. 4. and Peirce.

Ver. 21. *To me to live is Chriſt*, &c.] "He is the ſupreme end of life, and I value it only as it is capable of being referred to the purpoſes of his honour; and in conſequence of that, *to die is gain:* for as that temper argues my intereſt in the friendſhip of that Redeemer, who is the Lord of the inviſible, as well as the viſible world, I am well ſatisfied that he will make ample proviſion for my happineſs, when I quit this tranſitory life, and ſurround me with far more important bleſſings than any which I muſt then reſign. Nor is the utility of my death confined to this; it may be inſtrumental towards

22 But if I live in the fleſh, this *is* the fruit of my labour: yet what I ſhall chooſe, I wot not.

23 For I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt; which is far better:

24 Nevertheleſs, to abide in the fleſh *is* more needful for you.

25 And having this confidence, I know that I ſhall abide and continue with you all, for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jeſus Chriſt for me, by my coming to you again.

27 Only let your converſation be as it becometh the Goſpel of Chriſt: that whether I come and ſee you, or elſe be abſent, I may hear of your affairs, that ye ſtand faſt in one ſpirit, with one mind ſtriving together for the faith of the goſpel;

28 And in nothing terrified by your adverſaries: which is to them an evident token of perdition, but to you of ſalvation, and that of God.

29 For unto you it is given in the behalf of Chriſt, not only to believe on him, but alſo to ſuffer for his ſake;

30 Having the ſame conflict which ye ſaw in me, and now hear *to be* in me.

CHAP. II.

He exhorteth them to unity, and to all humbleneſs of mind, by the example of Chriſt's humility and exaltation: to a careful proceeding in the way of ſalvation; that they be as lights to the wicked world, and comforts to him their apoſtle, who is now ready to be offered up to God: he hopeth to ſend Timothy to them, whom he greatly commendeth, as Epaphroditus alſo, whom he preſently ſendeth to them.

IF *there be* therefore any conſolation in Chriſt, if any comfort of love, if any

Ver. 23. 2 Cor. v. 8. 2 Tim. iv. 6.—V. 25. Ch. ii. 24.—V. 26. 2 Cor. i. 14. v. 12.—V. 27. Epheſ. iv. 1. Col. i. 10. 1 Theſſ. ii. 12. iv. 1. Ch. iv. 1. Jude 3.—V. 28. 2 Theſſ. i. 5. Rom. viii. 17. 2 Tim. ii. 11.—V. 29. Acts v. 41. Epheſ. ii. 8.—V. 30. Col. ii. 1. Acts xvi. 19, &c.——V. 1. 2 Cor. xiii. 14.

gaining others over to the religion of Chriſt; ſo that in all caſes, whether I reſpect the honour of Chriſt, or my own eternal condition, *To me to live is Chriſt, and to die is gain.*" Mr. Peirce would render this, *For Chriſt is gain to me, living or dying.* See his note, Doddridge, and Gataker *in Antonin.* lib. ix. ſect. ult.

Ver. 22. *But if I live in the fleſh*] "But if my lot ſhould be to live longer in the fleſh, this magnifying or ſerving Chriſt will be the fruit of my labour, &c." There ſeems to be ſomething emphatical in the Apoſtle's manner of expreſſing himſelf in this and the 24th verſe. It appears to be his intention to ſhew the little value he ſet upon life for its own ſake, and therefore to ſpeak of it by way of contempt and diſparagement: as though he had ſaid, "If I muſt yet live longer in this painful miſerable fleſh." He thought life valuable and important, conſidered with reſpect to Chriſt and his ſervice, as he had ſpoken of it before; but by this variation of his ſtile, or his adding *in the fleſh*, he may be underſtood to hint, that he was not fond of life, as men commonly are; knowing that his life, if continued, muſt, as formerly, be a life of labour and fatigue. This may be further intimated in the next clauſe,—*this is the fruit of my labour*; i. e. "of the great toil wherewith my life will be filled up." Inſtead of *I wot not*, read *I know not*. See Peirce, Beza, and Blackwall's Sacr. Claſ. vol. i. p. 34.

Ver. 23. *For I am in a ſtrait*, &c.] "*For I am*, as it were, *borne two different ways*; *having* on the one hand *a* more earneſt *deſire*, out of regard to my own immediate happineſs, *to be unbound*, to weigh anchor, *and* quitting theſe mortal ſhores, ſet ſail for that happy world, where I ſhall *be* immediately *with Chriſt*;—*which is better beyond all* compariſon and *expreſſion*, with regard to my own private happineſs." The original is very emphatical; and ſeems, according to the turn given in the paraphraſe, to be an alluſion to a ſhip ſtationed at a particular place, and riding at anchor, and at the ſame time likely to be forced to ſea by the violence of the winds: Which gives us a lively repreſentation of the Apoſtle's attachment to his ſituation in the Chriſtian church, and the vehemency of his deſire to weigh anchor, and ſet ſail for the heavenly country;—that he might *be with Chriſt*; An expreſſion, which plainly proves that the ſeparate ſpirits of good men are with Chriſt in ſuch a manner, as that their ſtate is *far better* than while they continue in this preſent world; which a ſtate of *inſenſibility* cannot poſſibly be. Though this does not tend at all to diſprove that large acceſſion of happineſs after the reſurrection, which other Scriptures plainly declare. See 2 Cor. v. 5—10. The original of what we render *far better*, is ſo very emphatical, that it cannot be tranſlated literally; *Better beyond all expreſſion*, in ſome meaſure gives the ſenſe; for indeed the Apoſtle ſeems to labour here for expreſſion, as much as in any part of his writings. See Doddridge, Peirce, Wetſtein, Mill, and Fleming's Chriſtology, vol. iii. p. 530.

Ver. 25. *I know that I ſhall abide*, &c.] "I am perſuaded that I ſhall live yet longer, and have an opportunity of viſiting you all." Probably the Apoſtle had ſome particular revelation whereupon to ground his confidence. It is not by any means to be imagined that he refers to *intimations from the palace* how it ſhould go with him. He muſt have known little of princes and courtiers, eſpecially in Nero's reign, to build ſo confidently on ſuch a foundation. Dr. Heylin, upon the laſt words, *joy of faith*, obſerves, that the preaching of an Apoſtle never fails of producing actual *faith* in minds diſpoſed like thoſe of the Philippians; and experience teaches that ſuch faith is accompanied with joyous ſenſations. It is luminous, and fills the ſoul with a delectable reliſh of truth. Hence, *joy in believing*, &c.

Ver. 27.] From hence to ch. ii. 18. St. Paul preſſes upon the Philippians a perſeverance and unanimity in the faith which he had taught them, notwithſtanding the oppoſition they met with on account of it; and withal, he urges them to be peaceable, and condeſcending to one another, and ready to perform all mutual good offices. This he enforces by various affecting conſiderations, and particularly that of the condeſcenſion of Chriſt, and his bleſſed reward; which he ſpeaks of in very ſtrong and lively terms.

There can be no doubt, that *having their converſation worthy of the Goſpel of Chriſt*, imports in general their living according to the direction of the Goſpel, and anſwerably to the great favour vouchſafed them. See Epheſ. iv. 1. Col. i. 10. 1 Theſſ. ii. 12. iv. 1. But the latter part of this verſe, together with the next, ſhews what he had here principally in view; namely, their continuing ſtedfaſt in the doctrine he had taught them, concerning the liberty which God had granted them as Gentiles. The word rendered, *Let your converſation be*, ſignifies literally, "to behave as denizens of ſome city or corporation." See Peirce, Scott's Chriſtian Life, vol. i. p. 42. and on ch. iii. 20.

Ver. 28. *In nothing terrified*, &c.] It evidently appears from hence, and from ſeveral other paſſages in this Epiſtle, that the Philippians were now in a ſuffering ſtate: Which is a circumſtance to be borne in mind as we go on, as it illuſtrates ſeveral maſterly ſtrokes in the Apoſtle's addreſs to them. "I ſuppoſe, ſays Dr. Heylin, that the ἥτις, in this verſe, refers to πίςις τȣ ἐυαγγελίȣ, *the faith of the Goſpel*, in the verſe above; and that the ſenſe is the ſame as in Rom. i. 18. where it is ſaid that in the Goſpel the wrath of God is revealed againſt all impiety and injuſtice of men, &c. Wherever the Goſpel is preached, it is no indifferent thing, even to thoſe who do not receive it; becauſe it is a warning to them from God, of the danger they incur by diſobedience." See on Epheſ. i. 15.

Ver. 29. *For unto you it is given*, &c.] *For it is granted to you as a favour, on the part of Chriſt.* Doddridge, Heylin, &c. St. Paul very ſkilfully diverts them from viewing perſecution under its moſt frightful appearance, and leads them to conſider it as a gift and an honour conferred upon them. We may obſerve the like in the diſcourſe of another Apoſtle: 1 Pet. iv. 12—16. Some would read from the words in ver. 28. *which is to them*, &c. to the end of the preſent verſe, in a parentheſis, and connect the 30th with the former part of the 28th verſe. See the original, Peirce, and Lardner's Credibil. vol. i. p. 417.

Ver. 30. *Having the ſame conflict*, &c.] "*Having* in a great meaſure *the ſame ſtruggle* with the adverſaries of the Goſpel, who labour to overbear it by brutal violence,—*As ye ſaw* to be *in me*, when I was among you in Philippi, and was ſtripped, and ſcourged, and laid in the dungeon, and in the ſtocks; *and* which you *now hear to be in me* at Rome, whither you know I have been ſent in bonds, as an evil doer; having been obliged to appeal unto Cæſar, for the preſervation of my life." See Doddridge, and Acts xvi. 19, &c.

Chap. II. *Ver.* 1. *If therefore*] This *therefore* ſeems to have a reference to what he had before declared, ch. i. 25, 26. of his willingneſs to continue yet longer in the fleſh for their ſakes; and the connection will ſtand thus: "I am contented, as you may perceive

by

fellowſhip of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be like-minded, having the ſame love, *being* of one accord, of one mind.

3 *Let* nothing *be done* through ſtrife, or vain-glory, but in lowlineſs of mind let each eſteem other better than themſelves.

4 Look not every man on his own things, but every man alſo on the things of others.

5 Let this mind be in you, which was alſo in Chriſt Jeſus:

6 Who being in the form of God, thought it not robbery to be equal with God:

Ver. 2. Rom. xii. 16. xv. 5. 1 Cor. i. 10. Ch. iii. 15. 1 Pet. iii. 8.—V. 3. Ch. i. 15, 16. Rom. xii. 10. 1 Pet. v. 5.—V. 4. 1 Cor. x. 24. xiii. 5.—V. 5. Matth. xi. 29. John xiii. 15. 1 Pet. ii. 21. 1 John ii. 6.—V. 6. John i. 1, 2. xvii. 5. John v. 18.

by what I have ſaid, to abide longer in this wearisome and afflicted eſtate, and to be kept from that happineſs, on which I have fixed my moſt earneſt expectation and deſire; and the reaſon why I am eaſy to continue thus here, is, that I may be ſerviceable to you, in improving your faith, and promoting your joy; and ſince ſuch is my affection to you, do you make me a ſuitable return; and therefore take care to comply with the exhortation I give you, that you may be a comfort and a joy to me. The word παράκλησις is uſed ſometimes to ſignify *exhortation*, and ſometimes *conſolation*; and where the context does not determine the ſenſe, it is doubtful which way it ſhould be underſtood. If it be taken in the former ſignification, the meaning is, *If a Chriſtian exhortation be of any weight with you*; if in the latter, the meaning is, *If Chriſtianity affords any conſolation.* See Peirce, and Heylin.

Ver. 2. *Fulfil ye my joy*] He had told them, ch. i. 25. that his coming again to them would be for the promotion of the *joy of their faith.* Now in theſe words he demands of them a ſuitable return; and that they would by their behaviour *promote his joy.* See Rom. i. 11, 12. Dr Doddridge tranſlates the remaining part of this verſe as follows: *That ye may be unanimous, maintaining the ſame love; having your ſouls joined together, in attending to the one* great *thing.*

Ver. 3. *In lowlineſs of mind,* &c.] It cannot be imagined that St. Paul required Chriſtians of the longeſt ſtanding, and the greateſt eminence in the church, to count themſelves inferior to ſuch as had but juſt entered into it. He certainly can mean no more, than that every one ſhould be lowly and condeſcending, and ready to ſerve the loweſt and meaneſt Chriſtian. This was the temper of St. Paul, 1 Cor. ix. 19. And this was the temper of a greater than he, even our Lord himſelf, who has made his example a rule for us. See Matth. xx. 26—28. and comp. Rom. xii. 10. 1 Pet. v. 5. The Apoſtle in the former verſe exhorts the Philippians to be at peace and unity amongſt themſelves: In this, like a wiſe phyſician, he ſearches to the bottom of the evil which he would cure; and well knowing that pride and vain-glory are the perpetual ſources of ſtrife and contention, he exhorts them to fly from thoſe evils, preſſes them to lowlineſs of mind, and admoniſhes them not to overvalue themſelves, nor undervalue others; but to practiſe humility towards each other. See Peirce, and Sherlock's Diſcourſes, vol. iv. p. 3.

Ver. 4. *Look not every man,* &c.] "Let no one among you be only ſolicitous for his own profit; but let every one deſire, and as he has opportunity further the profit of others." See ver. 21.

Ver. 5. *Let this mind be in you*] *For let this mind.* Wat. *For the ſame temper of mind ought to be in you, which was in Chriſt Jeſus.* Heylin. To ſupport his doctrine, and to enforce obedience to it, the Apoſtle ſets before the Philippians the example of Chriſt, and in lively colours repreſents his great humility: He ſhews them how much he deſcended below himſelf for their ſakes; how truly great he was, and how truly low he made himſelf; by nature, how much higher than the higheſt; by choice, how much lower than the loweſt. It ſhould be obſerved, that in the ſucceeding verſes the Apoſtle points out to us three different ſtates and conditions of Chriſt: The firſt is his ſtate of dignity from which he deſcended, expreſſed in the words, *Who being in the form of God*, ver. 6. The ſecond is, the ſtate of humility to which he deſcended, in theſe words, *He made himſelf of no reputation:* ver. 7. The third is, his ſtate of glory and exaltation, intimated in thoſe words, *Wherefore God hath highly exalted him:* ver. 9. Theſe three ſtates and conditions of Chriſt are eſſential to the Apoſtle's argument; for take away any one of them, and the example which the Apoſtle would propoſe is loſt. For inſtance, if you remove the firſt ſtate, that of his natural dignity and excellence, the ſecond ſtate will be no longer a ſtate of humiliation, nor Chriſt any longer an example of humility: For if he was not better than a ſervant before he was a ſervant, his being a ſervant was his lot and condition, not his choice; it was owing to the order of nature and Providence, and not to his humility; and he was no more humble in being born to be a ſervant, than others who are born to the ſame ſtate. It is implied in the argument, that he was in poſſeſſion of whatever belonged to his ſtate of dignity and excellence, before he underwent any thing that belonged to his ſtate of humiliation: For his voluntarily deſcending from his dignity to a lower and meaner condition, is the very act and real ground and foundation of his humility. It is likewiſe neceſſarily implied in the argument, that he underwent whatever belonged to his ſtate of humiliation, before he enjoyed any thing that belonged to his ſtate of exaltation; becauſe his exaltation was the effect and reward of his humility; and being purchaſed and obtained by his humility, it could not be antecedent to it. Conſequently it neceſſarily follows, that his natural ſtate of dignity, and his acquired ſtate of exaltation, are two perfectly different ſtates; ſince one was evidently antecedent to, the other as evidently conſequent to, his humiliation: From whence it follows, that his being in the form of God, being the dignity he was poſſeſſed of before his humiliation, does not belong to him in virtue of any thing he did or ſuffered, nor is any part of that glory to which he was exalted, or which he received after, or upon account of his ſufferings. See Sherlock's Diſc. vol. iv. p. 4, &c.

Ver. 6. *Who, being in the form of God*] In order to ſet forth the great humility of Chriſt in becoming man, the Apoſtle firſt tells us from how great and glorious a ſtate he deſcended; *he was in the form of God.* The following words, as they ſtand in our tranſlation, go on to deſcribe the excellency of his glory, which was ſo real and tranſcendant a glory, *that he thought it no robbery to be*, i. e. he thought himſelf entitled to be *equal with God.* We ſhall not inſiſt upon this tranſlation, for it is more agreeable to the Apoſtle's argument, and to the language he made uſe of, to ſuppoſe him to intend in theſe words, to expreſs the firſt degree and inſtance of his humility; and that the verſe ſhould be rendered to this effect: "Who, being in the form of God, *was not fond*, or *tenacious of appearing as God*, but made himſelf of no reputation." But which way ſoever of theſe two the text be underſtood, the words rendered *to be equal to God*, will be found to belong to Jeſus Chriſt. If he thought it no robbery to aſſume this equality to God, undoubtedly he was equal: Or if it was the effect of his humility that he did not hold or inſiſt upon his equality with God, then certainly he had ſuch an equality; for where is the humility of not inſiſting on, or not retaining an equality, which never did or could belong to us? Some perſons, in tranſlating theſe words, make uſe of expreſſions purpoſely choſen to exclude Chriſt from the dignity here mentioned; for thus they make the Apoſtle ſpeak: "Who being in the form of God, did not *arrogate*, *aſſume*, or *lay claim to any* equality or likeneſs to God;" but it ſeems that this language bears no analogy to the words in the original, nor can be made to agree with the aim and deſign of the Apoſtle. The expreſſion in the original is metaphorical, and alludes to the eagerneſs and tenaciouſneſs with which men catch and retain the prey, which they are afraid will ſlip out of their hands: But no language knows what it is to *aſſume*, *arrogate*, or lay claim to a prey: A prey is to be caught, to be held faſt; but not to be *aſſumed*, *arrogated*, or *laid claim to.* Beſides, it is evidently St. Paul's deſign to ſet forth the great humility of Chriſt: In order to this, he ſays, he did not *greedily retain* his equality with God; which, ſuppoſing the equality to belong to him, is a very great, the greateſt inſtance of humility; But for any perſon, who has no right or title to ſuch equality, to arrogate or lay claim to it, is pride and madneſs. Whatever therefore is meant by the *being equal to God*, St. Paul evidently ſuppoſes, in his argument, that it did belong to Chriſt before his humiliation, when he was in the form of God. By comparing the ſeveral parts of the Apoſtle's argument together, it may appear that the *form of God*, and the *being equal to God*, are expreſſions that relate to the ſame thing, ſo that he who is poſſeſſed of the firſt has a right to the laſt. The foundation of the Apoſtle's argument is this; that Chriſt, enjoying a more exalted ſtate of glory, was not fond or tenacious of that glory, but made himſelf of no reputation: for this argument being wholly ſpent in ſetting forth the *humility* of Chriſt, there is no occaſion of mentioning any other glory, than that which out of his great humility he laid aſide. The glory therefore which he had, and the glory he laid aſide, are one and the ſame glory,—the glory which belongs to *the form of God.* But further, let us read this and the next verſe together; "Who being in the form of God, did not eagerly inſiſt to be equal with God; but made himſelf of no reputation, or, as the original ſignifies, *he emptied himſelf*, and took on him, &c." The humility of Chriſt conſiſted in changing willingly a glorious for an inglorious condition: the glorious condition which he was poſſeſſed of was the *form of God*; the inglorious condition to which he ſubmitted, was the *form of a ſervant*; when the Apoſtle therefore ſays, *Who being in the form of God, took upon him the form*, &c. he plainly intimates that he obſcured or laid aſide the glory belonging to the form of God, when he took upon him the form of a ſervant. The *form of God* therefore expreſſes all thoſe glories, which Chriſt willingly ſuffered to be hid, in his ſtate of humility. The very ſame thing is expreſſed by the *equality with God*, here mentioned: for it is ſaid that he did not eagerly inſiſt to be equal with God. Now certainly, that which he did not inſiſt to keep, and that which he emptied himſelf of, is one and the ſame thing. If therefore the glories he laid aſide were the *form of God*, and if the glories which he did not inſiſt to keep were his *equality with God*, you muſt neceſſarily ſay, that the form of God, and the equality with God, are one and the ſame. Though what has been ſaid does not diſcover any preciſe notion belonging to each expreſſion, it ſhews evidently that the equality with God did as properly belong to our

7 But made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men:

8 And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs.

9 Wherefore God alſo hath highly exalted him, and given him a name which is above every name:

Ver. 7. Pſ. xxii. 6. Iſai. liii. 3. Dan. ix. 26. Mark ix. 12. Iſai. xlii. 1. xlix. 3, 6. lii. 13. liii. 11. Ezek. xxxiv. 23, 24. Zech. iii. 8. John i. 14. Rom. i. 4. Gal. iv. 4. Hebr. ii. 14, 17. Or, *habit.*—V. 8. Matth. xxvi. 39, 42. John x. 18. Hebr. v. 8.—V. 9. John xvii. 1, 2, 5. Hebr. ii. 9. Epheſ. i. 21. Hebr. i. 4.

Lord before his coming into the world, as the form of God did. Beſides, the form of the argument affords us ſtill further evidence, that St. Paul eſteemed theſe characters to be proper and peculiar to Chriſt, his natural and inherent, not his borrowed glories: for conſider what it is that St. Paul exhorts the Philippians to, ver. 4. "Look not every man to his *own* things, &c." He exhorts them not to look to their own things, but, ſays he, ver. 5. "Let this mind be in you, &c." Then he ſets forth, as his argument requires, how little Chriſt regarded *things belonging to himſelf*; for being in the form of God, he was not eager of appearing equal with God. This form of God therefore, and his equality with God, were certainly thoſe things of his own, which the Apoſtle intended to ſhew that he did not look to. Suppoſe then that the form of God means the glories proper and peculiar to the preſence of God; and to be equal to God ſignifies only to be clothed with equal glories, to appear in his majeſty and power; yet it deſerves to be conſidered, who and what manner of perſon he is to whom the glories do belong, and do ſo belong as to be his *own*. Should God communicate his glories to a creature, yet the glories of God ſo communicated, could in no ſenſe be ſaid to be the creature's *own* glories. Our *own* glories are thoſe only which are proper and peculiar to our nature. See Eſſay on the Trinity, p. 67, &c. Bos Exerc. p. 196, &c. Ellys's *Fortuit. Sacr.* 178, &c. and Burnet on the Art. p. 46.

Ver. 7. But made himſelf of no reputation] *Nevertheleſs he debaſed*, or *emptied himſelf, taking the form of a ſervant, by being made in the likeneſs of men.* Wat. *The form of a ſervant*, in this verſe, is plainly oppoſed to *the form of God:* When he laid aſide the form of God, he took the form of a ſervant. If therefore we can come at the determinate meaning of either of theſe expreſſions, it will certainly lead to the knowledge of the other. The true way to explain this place may be found in Heb. i. 1—7—14. The image which the writer ſeems to have before him, is that of a great houſhold. He conſiders God as the Maſter of the family, the Father of Chriſt, and the Lord and Maker of the univerſe: Chriſt is conſidered as the *Son*, the heir of all things: other beings are the ſervants and attendants belonging to the family. Under this view, it is not hard to know what the Apoſtle means in the paſſage before us, when he ſays Chriſt took upon him the *form of a ſervant.* He was truly the Son of the family, the heir of all things, and had the form and majeſty of his Father; but he deſcended from the glories of his Father, and became like one of the family, ſubmitting to take the form and character of a ſervant upon him. The Apoſtle adds, *being made in the likeneſs of men:* The reaſon and meaning of this addition the Apoſtle will likewiſe teach us, Heb. ii. 16. *Verily he took not on him the nature of angels*, &c. Angels are ſervants as well as men; therefore by ſaying Chriſt took on him the *form of a ſervant*, there was room to ſuppoſe him to have taken the nature of angels: to ſhew therefore what nature he took, the Apoſtle ſays, he took the form of a ſervant in the *likeneſs of men*; that is, in the nature of man. So then, *the form of a ſervant* is a common mark and character of all the creatures of God; the likeneſs here ſpoken of is the peculiar and proper character of each ſpecies. So that the form of a ſervant, and the likeneſs of a man, make a complete and perfect man. He was not only a man in appearance and in likeneſs, but in reality, having the ſame common nature diſtinguiſhed by the ſame ſpecific differences. See Sherlock as above, p. 29—32.

Ver. 8. And being found in faſhion, &c.] It requires ſome attention to the Apoſtle's argument to diſtinguiſh rightly between the *form*, the *likeneſs*, and the *faſhion*, which are all in this place applied to Jeſus Chriſt. In ver. 6, 7. the Apoſtle ſays, "Who being in the form of God, did *not eagerly retain* his equality with God, but *emptied* himſelf." By this equality, which Chriſt did not retain, but emptied himſelf of, we can hardly underſtand any thing elſe, but the divine glories in which he appeared, and which, during the ſtate of his humiliation, he laid aſide. His nature he could not lay aſide; he continued to be the Son of God, though he appeared not like the Son of God; and therefore, the Apoſtle adds, being man, he was *found in faſhion as a man*, appearing in no greater majeſty or glory than what truly belonged to him as man. The faſhion of a man anſwers to the being equal with God; that equality which he laid aſide being nothing elſe but the faſhion, or truly divine and majeſtic appearance of God. The form of God anſwers both to the form of a ſervant, and the likeneſs of men. The form of a ſervant being common to all the different orders of creatures, it did not ſufficiently expreſs what nature Chriſt took upon him; and therefore the addition, *in the likeneſs of men*, was but neceſſary. There are no different order of beings to whom the form of God belongs; and therefore the Apoſtle having told us that Chriſt was in the form of God, there wanted no addition to inform us what kind or manner of being he was: For the form of God belongs to God only. The *faſhion of a man* denotes thoſe diſtinguiſhing characters which belong to a man as ſuch, the true and real appearances of a man. Let us proceed then to conſider what led St. Paul to this expreſſion, and why he might not as well ſay, "*Being man* he humbled himſelf," as "being *found in faſhion of a man*, he humbled, &c." For this we muſt look back to the firſt riſe of the Apoſtle's argument. The perſon here ſpoken of, Jeſus Chriſt, was in the form of God, but *emptied himſelf.* Emptied himſelf of what? Not of his being or nature; but of the glories and majeſties belonging to him. Whatever he was as to nature and eſſence, when he was in the form of God, that he continued to be ſtill, when he became man. But the faſhion, or glories of the form of God, he laid down, and though he continued to be the ſame, yet as to the faſhion or outward dignity and appearance, he was a mere man; being found, as the Apoſtle ſays, *in faſhion as a man.* Had the Apoſtle conceived Chriſt, while here on earth, to have been a mere man only, in what tolerable ſenſe could he ſay of him, *being found in faſhion as a man?* For in what faſhion ſhould a man be found? What need was there of this limitation, unleſs in reality he was ſomething more than a man? But if you conſider the man Jeſus Chriſt to be the ſame perſon who was in the form of God, and who had, accordingly, a right to appear in the majeſty and glory of God; it is proper to aſk, How did he appear on earth? And the Apoſtle's words are a proper anſwer to the queſtion; *He was found in faſhion as a man.* The Apoſtle perhaps had another view in the choice of this expreſſion, with reſpect to what follows; *And became obedient unto death:* For it might well ſeem ſtrange, that any ſhould attempt the life of him, who was himſelf the Lord of life. He became obedient unto death; but how came he to be called to this obedience? Who was the bold man that laid hands upon this God upon earth, and was vain enough to think of compaſſing his death? To which the Apoſtle gives this previous anſwer: *He was found in faſhion as a man*, as ſuch his life was attempted, and he *became obedient unto death.* If you allow the Apoſtle to have had this in view, you muſt needs ſuppoſe that he thought Chriſt more than mortal man, when he is at ſome pains to aſſign a reaſon that could tempt any one to think him liable to death. Let us farther conſider, that the Apoſtle ſays, *He humbled himſelf, and became obedient unto death, the death of the croſs.* Death is common to all mankind, and if to die be humility, in this reſpect all are equally humble. How comes Jeſus Chriſt then to be diſtinguiſhed by this inſtance of humility? How comes that to be humility in him, which in every body elſe is neceſſity? If you ſpeak of mere man, you may as properly ſay, that he is humble in having two legs or arms, as in ſubmitting unto death, ſince both are equally the cauſe and work of nature: And yet you plainly ſee that the Apoſtle reckons it great humility in Chriſt, that he ſubmitted unto death. What manner of perſon then was Chriſt Jeſus, over whom death had no power, but through his own conſent and ſubmiſſion? Mortal he was, or elſe he could not have died; more than mortal he was, or elſe he could not have avoided death; in which caſe, to die had been no humility. You muſt allow that the Apoſtle ſuppoſes him to be more than mere man. Had he, when he became man, ceaſed to be what he was before, death had been but the natural and neceſſary conſequence of the change: but though he was a man, yet, being Lord of all things, it was always in his power to take up his life, and lay it down; for, as St. Paul ſays of thoſe who put Chriſt to death, *they killed the Lord of life*, or Prince of life: Being then, even whilſt on earth, and clothed with human fleſh and blood, the very Lord of life, and upholding all things by his power, he was ſuperior to the neceſſity of human nature, and ſubject to death only, becauſe he choſe to die. To die therefore was humility; to die upon the croſs ſtill greater; ſubmitting to thoſe wretches, who, whilſt they were deſtroying, lived only by his power, who was the Prince of life. It was humility therefore to become man: After he was man, it was humility to die; ſince the powers of life were in his own hand, and he could both lay down his life, and take it up. Sherlock, p. 33—49. Inſtead of, *and became obedient*, Dr. Waterland reads, *by becoming obedient.*

Ver. 9—11. Wherefore God alſo, &c.] In theſe words the Apoſtle ſets before us the exceeding great glory to which God the Father exalted Chriſt, as the end and reward of his great humility and ſufferings; words which diſcover to us the true foundation of the honour, and worſhip, and glory, which the Chriſtian church has ever, and ſtill continues to pay to our bleſſed Lord. There is a difficulty in conceiving how any acceſſion of glory or honour ſhould be made to him, who was, before his coming into the world, *in the form of God*; and yet the Apoſtle's argument ſuppoſes an acceſſion of honour to be made to him upon his exaltation, as the reward of his humility and obedience. God has *more highly exalted him*; (for ſo the original word ſignifies,) *and given him a name above every name.* This glory, therefore, according to the ſtrain of the Apoſtle's reaſoning, ought to be a more excellent glory than the firſt glory; for if God gave him nothing but what he had a right to from the dignity of his own nature, how did he reward his humility? To exalt is to raiſe to a higher ſtation; therefore the glory to which Chriſt was exalted ought to be a greater glory than that which he had before

10 That at the name of Jeſus every knee ſhould bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And that every tongue ſhould confeſs, that Jeſus Chriſt *is* Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my preſence only, but now much more in my abſence; work out your own ſalvation with fear and trembling.

13 For it is God which worketh in you, both to will and to do of *his* good pleaſure.

Ver. 10. Iſai. xlv. 23. Rom. xiv. 11. Rev. v. 13.—V. 11. John xiii. 13.—V. 12. Epheſ. vi. 5.—V. 13. 2 Cor. iii. 5. Hebr. xiii. 21.

his humility. To ſet this matter in a true light we muſt conſider, that the glories of nature, and the glories of office, are very diſtinct glories; the Apoſtle ſays nothing of nature or eſſence, he ſpeaks of the perſon of Jeſus Chriſt, and conſiders him as the ſame perſon in all his different ſtates of glory, humility, and exaltation. The ſame nature which he had, being in the form of God, the ſame he had in his ſtate of humiliation, and now has in his ſtate of exaltation. The Apoſtle's argument does not infer that the natural powers and dignities of Chriſt Jeſus were increaſed, but only that, in conſequence of the redemption, God put all things immediately under him; making him head over all, and conſequently intitled him to that worſhip, and thoſe honours, which were not before paid him. In Matth. xxviii. 18, 19, 20. our Saviour himſelf declares that all power and authority were given him at his reſurrection. There is no doubt but this power is part of the exaltation which St. Paul ſpeaks of, to which God raiſed Chriſt for his ſufferings. Thoſe who pleaſe may ſee more to this purpoſe in Epheſ. i. From Revelations, ch. v. it is plain that the worſhip paid to Chriſt is founded in this; "That he was ſlain, and did by his blood redeem us." The Apoſtle proceeds, *God hath given Chriſt a name above every name,—that every tongue ſhould confeſs*, &c. *Confeſſion* here implies much more than a bare acknowledgement that Chriſt is the Lord. It comprehends thoſe honours, and that worſhip, which thoſe who heartily confeſs him to be the Lord, will naturally and readily pay him. How this confeſſion muſt be made, and from what ground it muſt proceed, the Apoſtle informs us in Rom. x. 8, 9. whence you may collect, that all men are to honour the Lord Jeſus upon this account, becauſe *God hath raiſed him from the dead. Every man muſt honour the Son, even as he honoureth the Father:* This honour paid to the Son muſt proceed from this principle of faith, that you believe God raiſed him from the dead, and made him Lord of all. But all the powers exerciſed by Chriſt, all the honours paid to him are ultimately *referred to God*, the Father of our Lord Jeſus Chriſt. For the honour paid to Chriſt being founded in the power and glory to which he is exalted, the honour paid muſt naturally follow the power and glory to which it relates, and at the laſt terminate in the fountain and origin of the power and glory,—*even God the Father*. By theſe means the peculiar honour of God the Father is ſecured, whilſt we worſhip and adore the Son. If we adore the Son, it is becauſe of the relation to the Father: If we honour our Redeemer, that honour muſt redound to his glory, who was in Chriſt reconciling the world to himſelf: If we apply it to Chriſt as our high-prieſt, at the ſame time we acknowledge *his* glory who anointed him to his office: If we worſhip him who is head of the church, we cannot but adore him who gave Chriſt to be the head of the church: If we fall down before him who has all power and might, at the ſame time do we confeſs the excellency of the Father, who hath given him all power, and put all things in ſubjection under him: So that we cannot honour the Son as we ought to do, but we muſt at the ſame time honour the Father with the honour due to him. Inſtead of *things in heaven*, &c. ver. 10. ſome read, *of celeſtial beings, of thoſe upon, and under the earth:* "Angels, and men, the living and the dead, yea devils themſelves ſhall do homage to Jeſus; who ſhall be ever adored, as the Saviour of his redeemed people, as the head of all holy and happy ſpirits; the ſovereign and uncontroulable Lord of all thoſe, whoſe rebellion againſt him and his heavenly Father, hath made them the worthy objects of perpetual diſpleaſure and puniſhment." See Epheſ. i. 10. Rom. xiv. 9. Rev. i. 18. Sherlock as before, Whitby, Peirce, and Doddridge.

Ver. 12, 13. *Wherefore, my beloved*] If St. Paul's diſcourſe here is read with attention, it will be found, that having diſpatched his argument from the example of Chriſt, he comes now to apply it to the purpoſe for which he brought it; namely, to preſs upon them that kind and friendly temper and behaviour towards one another, mentioned ver. 3—5. This is ſtill more plain, if we obſerve that in ver. 14. he continues his diſcourſe upon this ſubject in the general. See Peirce; who gives a very peculiar interpretation of the preſent paſſage, which we will juſt ſubjoin, referring to his note for the juſtification of it: "Wherefore, my beloved, as you have always obeyed me with the greateſt humility and concern, not only when I have been preſent with you, but more eſpecially ſince I left you, I am the more encouraged to urge upon you by this example of Chriſt, the duty I have recommended to you, of looking to the concerns of others, as well as your own; and of promoting each other's welfare. And you have good reaſon for this, becauſe in ſo doing you comply with the motion of God himſelf, who works in you to be inclined and to act, out of good will; and therefore, take care that you do all ſuch good offices chearfully, without murmurings, &c."—But the following, as it is the more general, ſo does it ſeem by far the more juſt interpretation of this text: "Wherefore, my beloved, as God hath, in the perſon of his Son, thus glorioully rewarded that bright aſſemblage of virtues, for which he was ſo incomparably illuſtrious; and particularly that condeſcenſion, humility, and benevolence, which I have been ſo earneſtly recommending to you; let it be conſidered by you as an engagement to tread in his ſteps, with diligence and reſolution, ſo far as the feeble powers of human nature may admit. And, as juſtice requires me to acknowledge that you have always been obedient to my inſtructions and exhortations, while I have had the pleaſure of being with you, be ſolicitous that not only in my preſence, but now much more in my abſence, (which, though it deprives you of ſome advantages, yet as it is owing to my bonds in your cauſe, ought to increaſe the tenderneſs of your concern for my comfort) you may work out your own ſalvation with great earneſtneſs and aſſiduity; yea, conſidering its infinite importance, with holy *fear and trembling*. I ſay *your own ſalvation*; for that will be moſt effectually ſecured and promoted by the temper I have now been recommending. Seize that happy opportunity of doing it, which divine grace affords; for God is He who worketh in you, both to will and to perform, of his own good pleaſure. You ought therefore to conſider every good affection and purpoſe which ariſes in your heart, as ſuggeſted by his grace, which waits upon you to enable you to bring it into perfection." The original of ver. 13. is very emphatical; for it aſſerts on the one hand, that God is actually or continually operating; and the other, that thus to work in the heart for ſuch noble purpoſes, is the prerogative of God, and an effect worthy of his divine attributes and perfections. Bp. Sherlocke has given us a fine interpretation of this paſſage of Scripture; which he obſerves conſiſts of two parts;—an exhortation, and an argument, by which that exhortation is enforced. The exhortation you have in theſe words, *Work out your ſalvation*, &c. The argument to enforce it follows in the next words: *For it is God which worketh*, &c. an argument which may at firſt ſight ſeem rather to lead to confidence than to fear. For if God be for us, who can be againſt us? or what is there to fear, when we are thus ſupported? The diſciples of the Goſpel had many enemies to encounter with. Now with reſpect to theſe, the argument may furniſh us with great confidence. There is likewiſe a fear which reſpects our friends, and that is, a fear of loſing their favour and aſſiſtance; and the more a man is dependant upon his friends, the greater ought his fear to be of loſing their protection. This fear naturally inſpires us with diligence to obſerve and fulfil the commands of our patrons; and of this fear the Apoſtle ſpeaks in the text; "*Work out*, &c. for it is a work you are no ways ſufficient for of yourſelves, therefore have a care of offending him on whom you entirely depend." That the Apoſtle means this kind of fear may be ſeen by his own way of reaſoning. In the beginning of this chapter, he preſſes humility upon the Philippians from the example of Chriſt, and the great reward he obtained on that account; and, as if humility and fear were the ſame thing, he thus concludes, "Wherefore, my beloved, work out, &c." If we believe God works in us, it will make us humble, becauſe we can do nothing without him; it will likewiſe make us fear and tremble to diſobey him, from whom our ſalvation cometh. That this fear is the fear of offending God, and loſing his favour, is further evident from ver. 14. *Do all things without*, &c. Now, what fear is it that makes men obey chearfully? Not the fear of puniſhment; for who grumble more than ſlaves? But where the fear that poſſeſſes the heart, is the fear of diſobliging a kind friend or beloved maſter upon whom we depend, there fear gives wings to obedience. Ver. 15. ſupplies us with the like argument: the words are theſe; *That ye may be blameleſs, harmleſs*, or, as the margin reads it, *ſincere, the ſons of God*, &c. Now then, the fear which the Apoſtle ſpeaks of is the fear of a ſon; the fear of offending the father he loves; it is a fear which renders obedience blameleſs and ſincere, without rebuke; which no fear can do, but a fear of offending him we love, and him we depend on. The reaſon why we ought to fear, is *becauſe God worketh in us*, &c. To will and to do good, are the terms and conditions of our ſalvation, and therefore from whence we have the power to will and to do, from thence we have the means of ſalvation. Now ſalvation comprehends in it all the good we are capable of enjoying, without which our life is death, and our hope miſery: So that if we depend upon God to work in us both to will and to do, we depend upon him for all that is, or can be valuable to man.—And farther, *God worketh in us of his own good pleaſure:* We have no right or claim to his aſſiſtance; freely he gave, and freely he may take away. All our danger is in loſing the favour of God, and therefore for that muſt be all our fear. But farther, this fear ariſes from a ſenſe of our own inſufficiency; and ſince God does help our weakneſs, it is great reaſon we ſhould love and adore him: So that the fear that ariſes from hence is not in the leaſt degree inconſiſtent with the perfect love of God. That it is of his good pleaſure that he aſſiſts us, is a great evidence of his love to us, and a great argument of our love to him. So that to work

14 Do all things without murmurings, and diſputings:

15 That ye may be blameleſs and harmleſs, the ſons of God, without rebuke, in the midſt of a crooked and perverſe nation, among whom ye ſhine as lights in the world:

16 Holding forth the word of life; that I may rejoice in the day of Chriſt, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the ſacrifice and ſervice of your faith, I joy, and rejoice with you all.

18 For the ſame cauſe alſo do ye joy, and rejoice with me.

19 But I truſt in the Lord Jeſus, to ſend Timotheus ſhortly unto you, that I alſo may be of good comfort, when I know your ſtate.

20 For I have no man like-minded, who will naturally care for your ſtate.

21 For all ſeek their own, not the things which are Jeſus Chriſt's.

22 But ye know the proof of him, that as a ſon with the father, he hath ſerved with me in the goſpel.

23 Him therefore I hope to ſend preſently, ſo ſoon as I ſhall ſee how it will go with me.

24 But I truſt in the Lord, that I alſo myſelf ſhall come ſhortly.

25 Yet I ſuppoſed it neceſſary to ſend to you Epaphroditus, my brother and companion in labour, and fellow-ſoldier, but your meſſenger, and he that miniſtered to my wants.

26 For he longed after you all, and was full of heavineſs, becauſe that ye had heard that he had been ſick.

27 For indeed he was ſick nigh unto death: but God had mercy on him; and not on him only, but on me alſo, leſt I ſhould have ſorrow upon ſorrow.

28 I ſent him therefore the more carefully, that when ye ſee him again, ye may rejoice, and that I may be the leſs ſorrowful.

Ver. 14. 1 Cor. x. 10. 1 Pet. iv. 9.—V. 15. Or, *ſincere.* Matth. v. 45. 1 Pet. ii. 18. Or, *ſhine ye.* Matth. v. 14.—V. 16. 2 Cor. i. 14. 1 Theſſ. ii. 19. Gal. ii. 2. 1 Theſſ. iii. 5.—V. 17. 2 Tim. iv. 6. Gr. *poured forth.* Rom. xv. 16. 2 Cor. vii. 4. Col. i. 24. V. 19. Or, *moreover.* Rom. xvi. 21.—V. 20. Pſ. lv. 13. Or, *ſo dear unto me.*—V. 21. 1 Cor. x. 24, 33. 2 Tim. iv. 10, 16.—V. 22. 1 Cor. iv. 17.—V. 24. Ch. i. 25. Philem. 22.—V. 25. Ch. iv. 18. Philem. 2. 2 Cor. viii. 23. Ch. iv. 18.—V. 26. Ch. i. 8.

out our ſalvation with fear and trembling, is "with the utmoſt care and diligence to ſet ourſelves to perform the will and commands of God, to be diligent to make our calling and election ſure." See Sherlock, vol. ii. diſc. iv. p. 63—79. Peirce, Doddridge, Howe's works, vol. ii. p. 21. and the *Reflections.*

Ver. 15. *As lights in the world*] *As light-houſes*; according to the original word, which alludes to the *buildings* ſo called. The paſſage in this view may be paraphraſed, "Amongſt whom be careful that you ſhine as elevated lights in the dark world about you; that you may direct thoſe who ſail on this dangerous ſea, and ſecure them from ſuffering ſhipwreck on thoſe fatal rocks, which every where lie in their way." See Matth. v. 14, 16. Several of our expoſitors prefer the marginal rendering; *amongſt whom ſhine ye,* &c. See Peirce, Doddridge, and Saurin's Sermons, tom. ix. p. 460. Inſtead of *nation,* Dr. Waterland reads *generation.*

Ver. 16. *Holding forth,* &c.] *Holding faſt—that I may glory.* Wat. and MS.

Ver. 17. *Yea, and if I be offered up,* &c.] The proper import of the word rendered *offered up,* is, "to be *poured forth* as a libation." Almoſt every reader muſt know that as *oil* and *wine* made a part of the proviſions of the table which God had ordained in the Jewiſh ritual, that a proportionable quantity of each ſhould attend every bullock, goat, ram, lamb, or kid, which was preſented at his altar; ſo the heathens likewiſe uſed ſuch libations; and ſometimes they uſed *blood,* mingled with wine, in honour of their idol deities. See Pſ. xvi. 4. The Apoſtle conſiders the faith of the Philippians as an acceptable ſacrifice preſented to God; and if he incurred martyrdom for his zeal to promote it, he might ſpeak of his *blood,* as a *libation poured out,* with great beauty and propriety. One cannot but obſerve the heroic manner in which the Apoſtle here ſpeaks of his ſuffering; which he conſiders as matter of congratulation, rather than of condolance. It brings to mind the behaviour of the brave Athenian mentioned by Plutarch, who returned to Athens from the victorious battle of Marathon, bleeding to death with the wounds he had received in the action; and coming directly to the houſe where the magiſtrates were aſſembled, uttered only theſe two words, χαίρετε, χαίρομεν: "Take your ſhare of our joy;" and immediately dropped down dead at their feet. See Doddridge, Calmet, and Plutarch's *Glor. Athen.* Works, p. 347.

Ver. 19.] St. Paul having declared his readineſs to lay down his life to ſerve the Philippians, (among the other Gentile churches which were in the like circumſtances) ſeems to have apprehended how tenderly they would take his mentioning ſuch a thing to them; and therefore, to prevent their being over much concerned, he here tells them, that however willing he was to die for them, yet he did not expect to do ſo preſently; that he rather thought he ſhould eſcape now, and in a little time be freed from his preſent bonds. And that he might teſtify his earneſt and affectionate care for them, he acquaints them, that he had hopes ſhortly to ſee how his affair was likely to turn out; and that then he ſhould be able to ſpare Timothy, whom he would ſend to them, and from whom he expected a pleaſing account of their good eſtate. He further tells them, that he hoped ſhortly to have an opportunity of viſiting them himſelf; but in the mean time, while he was not at liberty to come himſelf, nor could well ſpare *Timothy,* he thought it neceſſary to ſend back *Epaphroditus* to them, of whom he gives an excellent character, recommending him to their kind and courteous reception. ver. 10—30. Peirce. Inſtead of, *that I may be of good comfort,* the MS reads, *that I may be refreſhed.*

Ver. 20. *No man like-minded*] "*No man of a like diſpoſition*; *who will* ſo *naturally,* with ſuch a generous tenderneſs and concern, *take care of your affairs.*" Some underſtood the words in the ſenſe of our margin; *I have no man ſo dear unto me:* "No man whom I value as myſelf, *as my own ſoul,*—ισόψυχον,—but him." Inſtead of *naturally,* the Syriac and Vulgate read *ſincerely.* See Doddridge, Peirce, and Heylin.

Ver. 21. *For all ſeek their own*] It can hardly be ſuppoſed that St. Paul intended here abſolutely to tax every one of thoſe who were about him, and aſſiſted him in preaching the Goſpel, with an utter neglect of this intereſt of Chriſt, and an entire ſelf-ſeeking. The ȣ̓, which we render *not,* might perhaps better be rendered *rather than,* as it is Matth. ix. 13. He may be underſtood to ſpeak comparatively, and to mean no more than this, That their other preachers were defective in reſolution and courage, being too prone to conſult their own eaſe, and decline ſuch work as was fatiguing and hazardous. The caſe was this; The *intereſt of Chriſt* required at that time, that ſomebody ſhould go to Philippi. St. Paul could not then ſpare Timothy, as is plain from his ſaying, that *he hoped to be able to ſend him:* But nobody elſe cared to undertake the fatigue of the journey, and to riſque ſuch treatment as they knew the Apoſtle had before met with there. This reluctancy he taxes in the preceding verſe, as a *not ſincerely caring* for the concerns of the Philippians; and in this verſe, as a preferring their own concerns to thoſe of Chriſt. Such a temper was very contrary to St. Paul's; who *ſought not his own profit, but the profit of many, that they might be ſaved.* See 1 Cor. x. 33. and Peirce.

Ver. 22. *Ye know the proof*] *The experience.* MS.

Ver. 25. *But your meſſenger,* &c.] *But your Apoſtle, and who is now to act for me with you*; or, *the ready miniſter to the relief of my neceſſities,* by whoſe faithful hand I received that liberal ſupply, which your pious friendſhip ſo chearfully advanced. See Rom. xi. 13. Doddridge, Peirce, and Caſtalio.

Ver. 27. *Sorrow upon ſorrow*] Some think the meaning is, "*Sorrow* for Epaphroditus's death, *upon ſorrow* for his ſickneſs." This may well be allowed, without excluding the other circumſtances of St. Paul's ſituation; for the loſs of ſuch an excellent perſon,—and eſpecially when his attending and ſerving the Apoſtle was the occaſion of it,—muſt have been a great addition both to the ſorrow of his confinement, and to the ſorrow he had from the oppoſition made againſt him by the Judaizers; of the latter of which we find he could not write to the Philippians without weeping. See ch. iii. 18.

Ver. 28. *I ſent him*] *I have ſent him.* Wat. The Vulgate renders the word Σπȣδαιοτέρως, which we tranſlate *the more carefully,* by *feſtinantius,*—the *more ſpeedily*; which ſeems beſt to agree with the Apoſ-

29 Receive him therefore in the Lord with all gladneſs; and hold ſuch in reputation:

30 Becauſe for the work of Chriſt he was nigh unto death, not regarding his life to ſupply your lack of ſervice toward me.

CHAP. III.

He warneth them to beware of the falſe teachers of the circumciſion, ſhewing that himſelf hath greater cauſe than they to truſt in the righteouſneſs of the law: which notwithſtanding he counteth as dung and loſs, to gain Chriſt and his righteouſneſs, therein acknowledging his own imperfection: he exhorteth them to be thus minded, to imitate him, and to decline the ways of carnal chriſtians.

FInally, my brethren, rejoice in the Lord. To write the ſame things to you, to me indeed *is* not grievous, but for you *it is* ſafe.

Ver. 29. Or, *honour ſuch.* 1 Cor. xvi. 18. 1 Theſſ. v. 12. 1 Tim. v. 17.—V. 30. 1 Cor. xvi. 17.——V. 1. 2 Cor. xiii. 11. Ch. iv. 4.

tle's deſign: Nor is it unreaſonable to ſuppoſe that this word ſhould reſpect *time*, ſince all its conjugates frequently do. See Peirce, and Heylin.

Ver. 30. *Not regarding his life*] *Hazarding his life.* Wat. Παραβουλευσάμενος,—expoſing his life to the utmoſt danger; As they did, who took care of people infected with the peſtilence, and who were called *parabolani*, or *parabolarii*; Or as they did, who fought with wild beaſts. The next clauſe may be rendered, *that he might complete* [or *fill up*] *the remainder* [or *reſidue*] *of your beneficence to me*; i. e. ſupply me with your further contributions: See 1 Theſſ. ii. 16. Col. i. 24. 2 Cor. ix. 12. The Apoſtle conſiders them as diſpoſed to have rendered him what ſervice they could in perſon; but not having an opportunity to do it themſelves, Epaphroditus was in this reſpect their proxy and repreſentative. See Peirce, Doddridge, and Calmet.

REFLECTIONS ON VER. 12, 13.

The reader has ſeen in the notes a full, and, as we hope, ſatisfactory explanation of theſe verſes. To what has been ſaid there, it may be proper to ſubjoin upon the ſubject in general, that there is in the language made uſe of to explain the doctrine of grace, ſomething liable to the abuſe of ignorant or crafty men. *We* ſay, that *of ourſelves we can do nothing*; whence *they* conclude, that *we have nothing to do.* *We* ſay, that it is the grace of God which enables us to do every thing; from whence *they* conclude, that every thing muſt be left to the grace of God; and that we need only work ourſelves into a ſtrong perſuaſion that God is at work with us, and may ſit ſtill ourſelves. And this perſuaſion, which is generally mere enthuſiaſm, they dignify with the name of Chriſtian faith.

But, let us try this language in a common caſe, and ſee whether it be ſo hard to be underſtood. Suppoſe a man wanted to move a weight, which required double his ſtrength to move it, would it not be a very proper expreſſion to ſay, Of himſelf he could do nothing? Or would it follow, that if he was offered help, he ſhould ſit ſtill, and not put his own ſtrength to the work? If a friend came to his aſſiſtance, would it not be properly ſaid, that his friend enabled him to do what he did? But would it follow, that his friend did all, and he nothing? This then may ſerve to guard men againſt being miſled by mere ſounds. Let us now proceed to conſider ſome conſequence which may ariſe from the Apoſtle's doctrine and exhortation.

And 1. it is evident, that "The Chriſtian ſtate is not a ſtate of ſecurity;" for, *ſecurity* is inconſiſtent with any kind of *fear and trembling*,—and is indeed a condition which does not call even for care or diligence. In a ſtate of ſecurity, a man cannot even fear for himſelf; for, to be ſure of ſalvation, he muſt be ſure of every thing that is neceſſary to it: and therefore, he muſt either be ſure that he is to have no part himſelf in working out his ſalvation; or, if he is to have any, he muſt be ſure and certain that he ſhall perform it; either of which excludes all manner of fear and trembling. Much leſs can he, who is ſecure of being ſaved, fear being puniſhed: ſo that there is no kind of fear left for him; and the Apoſtle's exhortation will have no meaning in it to ſuch a man:—Work *out your ſalvation with fear and trembling*;—With *fear* of what? ſince nothing is left to be afraid of. And yet, *to be ſure* of our ſalvation has been made by ſome a neceſſary ſign of regeneration and adoption: and hence has proceeded the doctrine "that grace once received can never be loſt;" and if ſo, thoſe who have received grace, can have no reaſon to *fear* and *tremble.* And yet it cannot be denied that the *Philippians* had received grace; ſince from his own teſtimony ch. 1, 7. we learn, that *they had obeyed always*; that *both in his bonds, and in the doctrine and confirmation of the Goſpel, they had been partakers of his grace.* *Grace* then *they* had *received*; what then had they to *fear*,—If grace once received cannot be loſt, that is, if grace gives ſecurity of ſalvation?

To make the Apoſtle therefore conſiſtent with himſelf, we muſt affirm, "That it is his doctrine, that grace may be loſt; and that even thoſe who have made great progreſs in Goſpel obedience, are not ſecure of their ſtate; but muſt labour on, and *work on with fear and trembling*, leſt they *come ſhort of the promiſes* which they have received." And from hence we may comfort and ſupport good Chriſtians, under the many fears and miſgivings of mind which attend them in their ſpiritual warfare. That we *fear*, is no argument of our miſtruſting God: we have reaſon to fear for ourſelves; nor will this fear be taken from us, till we are removed out of this world. Were there any reaſon to think that ſecurity as to our future condition was among the gifts of God's ſpirit to the true Children of Chriſt, then indeed our fears would be matter of diſturbance to us: but ſince the beſt muſt *fear* and *tremble*, why ſhould we diſquiet ourſelves, becauſe we fear for ourſelves? Since not only our preſent condition requires it, but it is even part of our ſecurity to fear, and to labour with care and diligence, which is the bleſſed ſpirit of fear. To fear that God will not perform his promiſes to us, is a wicked fear; but to fear that we may fall ſhort of thoſe promiſes, is a reaſonable fear, our preſent weakneſs conſidered; and it is a ſpur to virtue. And thoſe who would deſire this *thorn in the fleſh* to be removed, may be anſwered in the Lords name, as he anſwered St. Paul, *My grace is ſufficient for you.* You are weak, but the Lord is ſtrong, and *his ſtrength is perfected in weakneſs*: ſo that, if your fear be active and buſy, and ſets you to work for the thing you are afraid of loſing, there is no doubt, but that through Chriſt, you ſhall be enabled to do all things.

2. From hence we may alſo learn what to think of the *works* of Chriſtians. It is the Apoſtle's command, *work out your ſalvation.* Now then, works are neceſſary to ſalvation; and it matters little *in what degree* they are neceſſary, or how they are to be named. If they are neceſſary, you muſt do them; and that is enough to ſecure the practice of virtue and holineſs in the world. And for this reaſon *God works in us*, that we may not only *will* but *do*; that is, bring our good inclinations to perfection: For why does God work in us to will and to do, if *willing* and *doing* are not neceſſary to our redemption? And perhaps the good works of Chriſtians may not deſerve all the hard words which have ſo liberally been beſtowed on them, if we conſider, that they are not the works of *men*, but of *God*; for *He worketh in us to will and to do*: And therefore our good works are the fruits of his ſpirit; and are holy, becauſe they proceed from an holy root,—the power of God dwelling in us.

Laſtly, we may from hence obſerve *in what manner* God works with the faithful. St. Paul makes it an argument for fear and diligence: From whence it is evident that God does not ſo work in us, as to exclude our own care and induſtry, that is, he does not work irreſiſtibly: For, ſuppoſing God to work irreſiſtibly, the wit of man cannot make an argument out of it for private care and diligence. If *God* does every thing in us, whether we will or no, what is left *for us* to do? What have we to fear and tremble for, when God alone has undertaken the whole care and buſineſs of our redemption?

The work of the ſpirit of God upon the hearts of the faithful is to *actuate* and to inſpire them: But to *perform* what is good, is the buſineſs of him who is actuated and inſpired. Now it muſt be allowed, that it is one thing to *give a man power* to act, another to *force* him to act. A man's will is not influenced by his own power. He that has ten times the power to do a thing that I have, is nevertheleſs as free to let it alone as I am—And tho' the grace of God gives us great power and ability to work out our ſalvation, yet the power to will and to work, is no conſtraint either to will or to work. And in this ſenſe the grace of God is a great argument for diligence and care. For if he furniſhes us with power, it behoves us to ſee that we make a right uſe of it.

In a word then, we have the aſſiſtance of God to enable us to work; which is the great reaſon to love and truſt him, ſince he takes this care of us. Our danger now is only from ourſelves; It is in our own power, but in the power of no other creature under Heaven to defeat our hopes. We, only, can rob ourſelves of the aſſiſtance of God, by *doing deſpight to his* holy ſpirit—by not obeying, where it is in our power to obey. Let us then be extremely careful, and watchful over ourſelves, and whilſt we have opportunity ſo graciouſly afforded, *work out our own ſalvation.*

Chap. III. *Ver.* 1. The chief argument of the Epiſtle is contained is this chapter, and chapter iv. to ver. 21. and here it coincides with the main deſign of the Epiſtles to the Epheſians and Coloſſians, which was, to arm the Gentile converts againſt the attempts of ſome, who from the Jews had embraced and made a profeſſion of the Chriſtian religion. Theſe were very zealous to perſuade the Gentiles to ſubmit to the ceremonial law, and mix Judaiſm with Chriſtianity. In order to this end, they ſeem to have made a great boaſting of their being circumciſed, and the law of Moſes. St. Paul had well conſidered the temper of theſe men, and well knew how much advantage ſuch commonly promiſe themſelves from, and too often make of their aſſurance and confidence; and therefore in oppoſing them, he has in ſome meaſure raiſed his ſtile. He very prudently reminds the Philippians that theſe men could not pretend that he ſpoke againſt the

things

2 Beware of dogs, beware of evil-workers, beware of the conciſion.

3 For we are the circumciſion, which worſhip God in the ſpirit, and rejoice in Chriſt Jeſus, and have no confidence in the fleſh:

4 Though I might alſo have confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt in the fleſh, I more:

5 Circumciſed the eighth day, of the ſtock of Iſrael, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Phariſee;

6 Concerning zeal, perſecuting the church; touching the righteouſneſs which is in the law, blameleſs.

7 But what things were gain to me, thoſe I counted loſs for Chriſt.

8 Yea, doubtleſs, and I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the loſs of all things, and do count them but dung, that I may win Chriſt,

9 And be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith:

Ver. 2. Iſai. lvi. 10. Gal. v. 15. 2 Cor. xi. 13. Gal. v. 2.—V. 3. Rom. ii 28, 29. iv. 11, 12. Col. ii. 11. John iv. 23, 24. V. 4. 2 Cor. xi. 18.—V. 5. Gen. xvii. 12. 2 Cor. xi. 22. Rom. xi. 1. Acts xxiii. 6. xxvi. 4, 5.—V. 6. Acts xxii. 3. Gal. i. 13, 14. Acts viii. 3. ix. 1. Rom. x. 5.—V. 7. Matth. xiii. 44—V. 8. Iſai. liii. 11. Jer. ix. 23, 24. John xvii. 3. Col. ii. 2.—V. 9. Rom. x. 5. Rom. i. 17. iii. 21, 22. Gal. ii. 16.

things they ſo much magnified out of envy, ſince he could make as great pretenſions to them as any of the Jews could do, and poſſibly greater than thoſe who were endeavouring to ſeduce them; but that he was convinced they were miſtaken in their opinion of theſe things; and that it was in quite another way,—even by Chriſt, and not the ceremonial law, they were to ſeek for juſtification. And as theſe Judaizers ſeem to have endeavoured to recommend their opinion by their example, he reminds the Philippians of what they could not but know his courſe of life had been; and inſinuates, that upon comparing his own example and theirs together, they might eaſily judge which was moſt worthy their obſervation; and he particularly and expreſly obſerves, that his thoughts and care were taken up about more noble things than theirs; that they were minding *earthly things*, but he *heavenly*; and ſo upon the whole he exhorts them to follow the example he had ſet them, and to continue ſtedfaſt in their adherence to Chriſt. Peirce.

Finally,—Rejoice] Some have apprehended a contraſt with ch. ii. 25, 28. where he tells them he had ſent Epaphroditus, that they might *rejoice at his coming:* As if he had ſaid, "And now I add, that while you are rejoicing in *him*, I would have you rejoice in *the Lord*, diſcerning the interpoſition of Chriſt, in his being preſerved and reſtored to you." In this connection, it might have made the concluſion of the ſecond chapter: It however ſeems more naturally to introduce what follows, thus: "As for what remains, my brethren, let me exhort you, whatever may become of me, or of yourſelves, ſo far as any worldly intereſt and proſpect is concerned, that ye rejoice in the protection and care of the Lord Jeſus Chriſt, and in the promiſes and hopes given us by him. I have already inſiſted upon them with pleaſure; (ch. i. 5, 6, 10, 11, 20, &c. ch. ii. 5, 11.) and to write the ſame things to you, on ſuch a topic, is not grievous to me, while it is both ſafe and neceſſary for you." Some think that the words, *writing the ſame things*, intimate that St. Paul had written a *former Epiſtle* to them, which is now loſt; others ſuppoſe that they refer to what he had *ſaid to them* formerly; and that he only gives ſome hints at theſe larger converſations in the following verſes. See Doddridge, Peirce, Diodati, and Fleming on the Firſt Reſurrection, p. 4.

Ver. 2. *Beware of dogs*] This may very poſſibly be an alluſion to Iſai. lvi. 10—12. Comp. ver. 19. Tit. i. 11, 12. Rom. xvi. 18. Gal. vi. 12, 13. The Jews uſed to call the Gentiles *dogs*, and perhaps St. Paul may uſe this language, when ſpeaking of their proud bigots, by way of retaliation. Comp. Rev. xxii. 15. L'Enfant tells us of a cuſtom at Rome, to chain their dogs at the door of their houſes, and to put an inſcription over them, "Beware of this dog;" to which he ſeems to think theſe words may refer: But it is more natural to interpret St. Paul's expreſſion from the compariſons uſed in the Old Teſtament, rather than from any proverbial ſpeeches among the heathens. *Evil-workers* does not ſo much mean thoſe who *lived wickedly*, as thoſe who worked *fraudulently* and *deceitfully*. By *the conciſion* is meant, "thoſe who rend and divide the church;" See Rom. xvi. 17, 18. They gloried in being the περιτομὴν, *the circumciſion*; which name and character St. Paul will not allow them; but claims it for Chriſtians, in the next word, and calls them the κατατομὴν, or *conciſion*; expreſſing his contempt of their pretences, and cenſure of their practices. See 2 Cor. xi. 13. Doddridge, Peirce, L'Enfant, and Budæi *Comm. Ling. Græc.*

Ver. 3. *We are the circumciſion*] That is, "We have that which was ſignified by circumciſion;" for *that is not circumciſion which is outward in the fleſh, but circumciſion is that of the heart*; *in the ſpirit, and not in the letter.* Rom. ii. 28, 29. To which may be added, that he conſidered baptiſm as the Chriſtian circumciſion, which availed to all the valuable religious purpoſes, that the ancient circumciſion did. See Col. ii. 11. Inſtead of *we rejoice in Chriſt Jeſus*, the Greek ſhould be rendered *we glory*, or *boaſt in Chriſt Jeſus*, whom St. Paul conſidered as the *ſpirit* of the *law*, in contradiſtinction to the *letter* of it. So that the ſum of what he ſays is this: "We are the true circumciſion, who worſhip God by Jeſus Chriſt, and have our whole dependance upon him; and to this it was the deſign of the law to lead men." See Gal. iii. 24. Rom. x. 4. and Peirce.

Ver. 4. *If any man thinketh*, &c.] It can ſcarcely be ſuppoſed, that there were abſolutely none who could pretend to the ſame grounds of *confidence in the fleſh*, which St. Paul here mentions: His expreſſion, therefore, is to be limited to ſuch as he had in view. If there was but one perſon in Philippi, who was endeavouring to ſeduce them, no doubt he here ſpeaks of him; but if there were more, he may be thought to aim at the principal man amongſt them, for he ſeems here to ſpeak only of a ſingle perſon. His meaning therefore is, "If the perſon who attempts to draw you into Judaiſm thinks he has grounds for confidence in the fleſh, I am able to go beyond him in all his pretences." It is uſual with the Apoſtle to ſpeak in ſuch a covert way of this kind of men. See 1 Cor. iii. 10. 2 Cor. x. 7, 11. xi. 4. xii. 16—21.

Ver. 5. *Circumciſed the eighth day*] *Under circumciſion when eight days old.* Piſcator, Homberg, and Wat. It evidently appears that the Jews did not only lay a great deal of ſtreſs on the rite of circumciſion, but on the time of performing it; that is, exactly on the eighth day. The LXX have an addition to Gen. xvii. 14. which is alſo found in the Samaritan Pentateuch:—*The male-child which is not circumciſed on the eighth day, ſhall be cut off from among his people.* This and the following particulars muſt be underſtood as plain evidences, that St. Paul had more reaſon to truſt in the fleſh, than the perſon upon whom he reflects; and therefore it ſeems highly probable, that this perſon was only a proſelyte, and not a Jew by birth. We may collect the ſame from the phraſe *an Hebrew of the Hebrews*; by which he ſeems to mean, that he was not an *Helleniſt Jew*, as probably the perſon who endeavoured to ſeduce them was. Comp. Acts vi. 1. where the *Helleniſts* are contra-diſtinguiſhed from the Hebrews: See alſo Rom. xi. 1. 2 Cor. xi. 22. Acts xxiii. 6. Doddridge, Peirce, and Whitby.

Ver. 6. *Concerning zeal, perſecuting the church*] St. Paul was far from counting this a virtue, or any ſolid ground of confidence towards God: He freely condemns it elſewhere, as a grievous ſin: 1 Cor. xv. 9. 1 Tim. i. 13. All therefore which he can mean here is, that if a zeal for the law were, as the Jews thought it, a ground of confidence, *he* could lay claim to it with abundant propriety; ſince his zeal had been ſo great for it, as to lead him to perſecute Chriſtians, becauſe he thought they diſhonoured it. The *righteouſneſs which is in the law*, both here and in ver. 9. refer to the conformity which he lived in to the *ritual*, or ceremonial part of the Moſaic law. See Peirce, and Calmet.

Ver. 7. *Thoſe I counted loſs for Chriſt*] That is, "I *threw them away*, as mariners do their goods, on which they before ſet a value, leſt they ſhould endanger their lives:" In which ſenſe ζημία is uſed, Acts xxvii. 21. We may obſerve that St. Paul in this and the following verſes carries on an agreeable allegory; in which all the metaphors are taken from *traders* or *merchants*. The firſt metaphors he uſes are *profit* and *loſs:* The next lies in the word *caſt away*; and the laſt in the word *arrive* or *attain*. See Doddridge, Peirce, and Grotius.

Ver. 8. *I count all things but loſs*] *I have thrown away all things*;—"Have willingly parted with all my advantages and expectations from the law; that I might *gain*, or *ſecure Chriſt*." It is not by any means improbable, that a ſentence of excommunication might have been pronounced againſt St. Paul, or at leaſt that his goods might have been confiſcated; as we know other believing Hebrews, though probably no one of them ſo obnoxious to their brethren as *himſelf*, were actually treated. (See Heb. x. 33, 34.) And if this were the caſe, it gives great force to the words, *For whom I have ſuffered*, &c. See Gataker's *Adverſ. Miſcell.* c. 43.

Ver. 9. *And be found in him*] St. Paul is ſpeaking of what ſhould commend him to God. The Jews thought that the ceremonial righteouſneſs would effectually do this; but the Apoſtle was convinced of the contrary; and therefore deſired, that when Chriſt ſhould look upon him, he might not appear to him as a perſon depending upon ſuch

10 That I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death;

11 If by any means I might attain unto the reſurrection of the dead:

12 Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Jeſus.

13 Brethren, I count not myſelf to have apprehended: but *this* one thing *I do*, forgetting thoſe things which are behind, and reaching forth unto thoſe things which are before,

14 I preſs toward the mark, for the prize of the high-calling of God in Chriſt Jeſus.

15 Let us, therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwiſe minded, God ſhall reveal even this unto you.

16 Nevertheleſs, whereto we have already attained, let us walk by the ſame rule, let us mind the ſame thing.

17 Brethren, be followers together of me, and mark them which walk ſo, as ye have us for an enſample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the croſs of Chriſt:

Ver. 10. Rom. vi. 3, 4, 5. 2 Cor. iv. 10, 11. 2 Tim. ii. 11, 12. 1 Pet. iv. 13.—V. 12. 1 Tim. vi. 12. Hebr. xii. 23.—V. 13. Pſ. xlv. 10. Luke ix. 62. 1 Cor. ix. 24, 26. Hebr. vi. 1.—V. 14. Hebr. iii. 1.—V. 15. 1 Cor. ii. 6. xiv. 20.—V. 16. Rom. xii. 16. xv. 5. Gal. vi. 16. Ch. ii. 2.—V. 17. 1 Cor. iv. 16. xi. 1. 1 Theſſ. i. 6. 1 Pet. v. 3.—V. 18. Gal. vi. 12.

a righteouſneſs; but as one who had *put on Chriſt*, and had an intereſt in the benefits obtained by him: i. e. he deſired God ſhould accept him as a Chriſtian, and not as a Jew. See on Rom. xiii. 14. and Gal. iii. 27.

Ver. 10. *And the power of his reſurrection*] The reſurrection of Chriſt is one of the ſtrongeſt confirmations of our holy religion; and therefore yields the greateſt encouragement to the hopes and expectations of Chriſtians. Hence God is ſaid to *have begotten them again to a lively hope, by the reſurrection of Jeſus Chriſt from the dead.* 1 Pet. i. 3. Some may perhaps imagine, that St. Paul had not here a due regard to order in placing his words, becauſe he ſpeaks of his *reſurrection* firſt, and then of his *ſufferings*; but his reaſon for this probably was, becauſe a lively hope, effected by the conſideration of Chriſt's reſurrection, was abſolutely neceſſary to make men willing to be conformed to him in his ſufferings. See Peirce, Grotius, and Sherlock's Sermons, vol. iii. p. 278, &c.

Ver. 11. *If by any means I might attain*, &c.] "That any way, as it ſhall pleaſe him, I may *arrive ſafe* at my deſired haven, the reſurrection of the juſt." Dr. Heylin renders it, *In order to attain to the reſurrection of the dead*; that is, ſays he, the reſurrection of the *juſt*; for the reſurrection of *ſinners* is the *ſecond death*.

Ver. 12. *Not as though I had already*, &c.] The Apoſtle here begins a new allegory; nor is it unuſual with the moſt correct writers to paſs from one allegory to another: but our verſion confounds theſe two allegories by tranſlating both καταντήσω, ver. 11. and ἔλαβον, in the preſent verſe, by the ſame word, *attained.* St. Paul here compares himſelf to a *racer*, and borrows many terms from the Olympic games, as in ſeveral other places of his Epiſtles. The words rendered *apprehend* and *apprehended* are uſed in the ſame *agoniſtical* ſenſe, 1 Cor. ix. 24. His deſign is to ſhew, that he conſidered not himſelf as having already gained the victory, or obtained the prize which is the reward of it,—which the Jewiſh converts ſeem to have fancied of themſelves; but that he was running, and ſtriving, and uſing all proper methods to qualify himſelf for it. Candidates in the Grecian games, eſpecially when they firſt preſented themſelves, were often introduced by ſome perſon of eſtabliſhed reputation, who, at the ſame time that he ſpoke as honourably as might be of his friend, urged him to acquit himſelf with the utmoſt vigour and reſolution;—and it is probable that the latter clauſe of this verſe may allude to that circumſtance: In which view, it expreſſes the ſenſe the Apoſtle had of his obligations to the condeſcenſion and grace of Chriſt, in *purſuing* and *laying hold of him*, while he fled from him, and ſo engaging him to aſpire to the crown of life. See 1 Tim. i. 15, 16. and the note on ver. 15. Dr. Heylin renders the verſe, *For I have not yet attained, nor am I yet arrived at perfection; but I ſtill advance and hold on my courſe, that I may at laſt attain that prize, to the purſuit of which Chriſt has engaged me.*

Ver. 13, 14. *Brethren, I count not myſelf*, &c.] *No, my brethren, I do not imagine that I am yet arrived at the goal; but this one thing I do: Regardleſs of what is behind, and intent only to reach what is before, I preſs forwards to the mark, for the prize to which God has called me from above by Chriſt Jeſus.* Heylin. Mr. Peirce thinks the moſt exact grammatical conſtruction of the words is this, "I preſs after that one thing for which I have been apprehended by Jeſus Chriſt, that I may apprehend or attain it; neglecting the things behind, and ſtretching forward to thoſe before. After this one thing (I ſay) I preſs, according to the aim I have fixed to myſelf, that I may obtain the prize of the high calling, &c." But the conſtruction may be clear enough, by ſupplying (as in our tranſlation) the words *I do*, or *I can ſay*, without the tranſpoſition he would attempt here. The Apoſtle continues his alluſion to the Olympic games, and eſpecially the *foot races*, which made the moſt celebrated part of them; where the prize was placed in a very conſpicuous ſituation, ſo that the competitors might be animated by having it ſtill in their view. Some conſider the word βραβεῖον, ver. 14. as expreſſing the *principal prize*; whereas ſome might come to the goal, and receive lower rewards: As if he had ſaid, "I labour to come in, ſo as to ſecure the greateſt; that is, I aim at being an advanced and exemplary Chriſtian." L'Enfant thinks the Apoſtle compares our Lord in this verſe to thoſe who ſtood on an elevated place at the end of the courſe, calling the racers by their names, and encouraging them, by *holding out the crown*, to exert themſelves with vigour. But, not to inſiſt on the uncertainty of this, it would ſeem at all events more rational to interpret the *high calling*, as alluding to the proclamation by which men were called before the opening of the courſe, to contend for ſuch and ſuch a prize; which anſwers to the general declaration made in the Goſpel of the heavenly prize. See L'Enfant, Dunlope's Serm. vol. ii. p. 331. and Weſt's Diſſert. on the Olympic Games, p. 63.

Ver. 15. *As many as be perfect*] In ver. 12. the Apoſtle ſpeaks of himſelf as *not already perfect*; which is ſaid in oppoſition to the Jews, and the converts from among them, who flattered themſelves, that barely by being under the law they were *made perfect*. Hence he ſpeaks in ſuch a manner to the Galatians, ch. iii. 3. when they were ſeduced by the Judaizers; *Are ye ſo fooliſh? having begun in the ſpirit, are ye now made perfect by the fleſh?* Where, by *the fleſh* he means the ceremonial law. The author of the Epiſtle to the Hebrews diſputes in ſeveral places againſt this vain conceit; ſhewing that *perfection* was not by the Levitical prieſthood, under which the people received the law. ch. vii. 16. That *the law made nothing perfect*; ver. 19. That thoſe ceremonies could not make him who did the ſervice *perfect*, as pertaining to the conſcience; ch. ix. 9. and x. 1. This notion of the Jews naturally led them into ſecurity, and ſuch carleſſneſs of life, as the Apoſtle judged to be moſt dangerous: In oppoſition to them, he ſets forth his own great ſolicitude and diligence in the uſe of all proper means, conſidering himſelf, as not having yet obtained the prize, or as not yet being perfect. This clears the ſeeming inconſiſtence between the 12th and the preſent verſe. The *perfection* ſpoken of in the 12th verſe relates to the *reward*;—with reſpect to which our Saviour himſelf ſays, *the third day I ſhall be perfected*; Luke xiii. 32. And thus the *ſpirits of juſt men* are not *made perfect* till the other world: Heb. xii. 23.—But the *perfection* which St. Paul attributes to himſelf and other good men, in the verſe before us, is a very different thing, and imports the "being arrived to a *maturity of underſtanding* in Chriſtianity,—perfectly initiated into all its holy myſteries." We may juſtly obſerve, that when an expreſſion of this kind is uſed to intimate that the greateſt adepts in Chriſtianity ſhould be labouring after higher improvements, it muſt ſtrongly imply the obligations on thoſe in a lower claſs, to preſs forward. See Heb. v. 13, 14. 1 Cor. ii. 6, xiv. 20. Mr. Peirce connects this and the following verſe thus: "Let us therefore, as many of us as are thoroughly inſtructed in Chriſtianity, mind this,—to walk by the ſame rule, and to be unanimous. *And if you differ in your ſentiments about any thing*, God ſhall reveal it unto you; *except it be ſuch a matter as* he has already fully revealed, and *of which we have attained the knowledge*; wherein you cannot expect any further revelation, if you depart from it."

Ver. 17. *Be followers together of me*] Here the reaſon very plainly appears, why he ſaid ſo much of himſelf in the forgoing verſes; and we may obſerve, that as he was apprehenſive of their danger from theſe Judaizers, he labours effectually to diſcredit them; and ſhews from the difference there was between his converſation and theirs, how much reaſon they had to follow and be directed by *him*, rather than *them*. Comp. 1 Cor. iv. 16, 17. However, to take off the ſeeming oſtentation of his diſcourſe, he joins others with himſelf, as examples to them. Peirce.

Ver. 18. *They are the enemies of the croſs*] That is, "enemies to the doctrine of ſalvation by a dependance upon *Chriſt crucified*:" for while they directed men to ſeek ſalvation by obſerving the ceremonial law, they took them off from depending ſolely on Chriſt crucified, and ſo made the death of Chriſt inſignificant and uſeleſs. See Gal. ii. 21. v. 3, 4. Some however rather underſtand this as referring to their

19 Whoſe end *is* deſtruction, whoſe God *is their* belly, and *whoſe* glory *is* in their ſhame; who mind earthly things.)

20 For our converſation is in heaven; from whence alſo we look for the Saviour, the Lord Jeſus Chriſt:

21 Who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

CHAP. IV.

From particular admonitions, he proceedeth to general exhortations; ſhewing how he rejoiced at their liberality towards him lying in priſon, not ſo much for the ſupply of his own wants, as for the grace of God in them: and ſo concludeth with prayer and ſalutations.

THerefore, my brethren, dearly beloved and longed for, my joy and crown, ſo ſtand faſt in the Lord, *my* dearly beloved.

2 I beſeech Euodias, and I beſeech Syntyche, that they be of the ſame mind in the Lord.

3 And I intreat thee alſo, true yoke-fellow, help thoſe women which laboured with me in the goſpel, with Clement alſo, and *with* other my fellow-labourers, whoſe names *are* in the book of life.

Ver. 19. 2 Cor. xi. 15. Rom. xvi. 18. Hoſ. iv. 7. 2 Cor. xi. 12. Gal. vi. 13. Rom. viii. 5.—V. 20. Epheſ. ii. 6, 19. Col. iii. 1, 3. 1 Cor. i. 7. 1 Theſſ. i. 10. Tit. ii. 13.—V. 21. 1 Cor. xv. 43, 48, 49. Col. iii. 4. 1 John iii. 2. 1 Cor. xv. 26, 27.——V. 1. Ch. i. 8. 2 Cor. i. 14. Ch. ii. 16. 1 Theſſ. ii. 19, 20. Ch. i. 27.—V. 3. Ch. i. 27. Exod. xxxii. 32. Pſ. lxix. 28. Dan. xii. 1. Luke x. 20. Rev. iii. 5. xx. 12. xxi. 27.

their immoral temper, afterwards deſcribed; the end and *deſign of the croſs* being to attract our hearts from earth to heaven, they were *enemies to it*, as being unwilling to comply with that end and deſign. It is to be feared, that many converts from the Gentiles, as well as from the Jews, anſwered this character; and if they did, it was intirely to the Apoſtle's purpoſe to reprove them. See Peirce, Doddridge, and Calmet.

Ver. 19. *Whoſe end is deſtruction*] See 2 Cor. xi. 15. It has been thought that the Apoſtle has an eye here to what he had obſerved of theſe men before, ch. i. 28. and ſo he may be underſtood as if he had ſaid, "Theſe men reckon upon your deſtruction, but they will certainly meet with their own." The next clauſe implies, that however they pretended to act for the ſervice and honour of God, they were ſeeking ſolely their own profit, and proſtituting all things for the promoting a temporal intereſt. Thus they made a god of themſelves, or of *their own belly*. See Rom. xvi. 18. 1 Tim. vi. 5 Tit. i. 11. 2 Cor. xi. 20. St. Paul's aim and behaviour was directly oppoſite; who did all things for the edification of the churches, without ſeeking his own temporal advantage, as he often declares in his Epiſtles, and that with a tacit reflection upon theſe men for their behaviour. By *ſhame* and *earthly things* many commentators underſtand their zealous attachment to the *beggarly elements* of the law, in excluſion of the Goſpel. See Col. iii. 1—3. Perhaps the Apoſtle may refer more generally to their glorying in the indulgence of thoſe earthly and ſenſual paſſions and purſuits, which are *a ſhame* to the rational mind.

Ver. 20. *For our converſation is in heaven*] They who have occaſion to make uſe of this text, commonly attempt to mend our tranſlation, aſſerting that the word πολίτευμα ſhould not be rendered *converſation*, but *citizenſhip*. Thus Beza, the common French tranſlation, and that printed at Mons, have rendered it. Diodati agrees with ours, but puts *citizenſhip* in the margin. The Vulg. Syr. Low Dutch, and Caſtalio render it as we do; and after all that the critics have ſaid upon this matter, our own rendering ſeems preferable to the other. It muſt be confeſſed that the word, being derived from πόλις, a *city*, is often uſed to ſignify ſuch actions as relate to the adminiſtration and government of it; but nothing is more common, than for words in time to be uſed in a laxer and more general ſenſe than their etymology will account for. This is clearly the caſe in the verb πολιτεύεσθαι, which in like manner related at firſt to *a civil adminiſtration*, but was afterwards uſed to ſignify any manner of living and converſing: So it is uſed by St. Paul, ch. i. 27. and ſo Acts xxiii. 1. and in this ſenſe it is alſo applied by the claſſics. Now the rendering in our tranſlation appears beſt for theſe reaſons: 1. As it ſtands here in oppoſition to the foregoing character, and eſpecially the laſt part of it,—*who mind earthly things*. It is moſt agreeable therefore to underſtand him to deſcribe his own character, as one *who minded heavenly things*, or whoſe converſation was about them. 2. This is confirmed by the parallel place, Col. iii. 1, 2. For, *our converſation is in heaven*, will be the ſame as, *we ſeek* or *mind the things above*. 3. This ſuits beſt with his deſign, as he is recommending himſelf to them as an example of *walking*, or of *converſation*, ver. 17. *Be followers together of me, and mark*, or obſerve with attention, *thoſe who walk ſo, as you have us for an example*; and in this 20th verſe he gives a reaſon why they ſhould follow his example,—becauſe it was a very good one; *for our converſation*, that is, *our walking, is in heaven*; and that this 20th verſe is clearly connected with the 17th, appears by the γὰρ, or *for*, at the beginning of it; the 18th and 19th verſes being to be read in a parentheſis. 4. This *converſation in heaven* comprehends briefly all he had ſaid of himſelf, ver. 10—14. and as in thoſe verſes he makes not the leaſt alluſion to a *citizenſhip*, but his whole diſcourſe is concerning the manner of his life and converſation; it is but reaſonable to underſtand him as ſpeaking of that alone in this verſe. See Peirce, Wetſtein, &c.

Ver. 21. *Who ſhall change our vile body*, &c.] As σχῆμα always ſignifies the *habit* or *outward form* of a thing, and not the ſubſtance or outward eſſence of it, it ſeems we are to underſtand the verb μετασχηματίσει here to denote a change only of the form, and not of the ſubſtance of the bodies of the ſaints. Inſtead of *our vile body*, the Greek would be better tranſlated, *our mean, humble, lowly body*: τὸ σῶμα τῆς ταπεινώσεως ἡμῶν: literally *the body of our humiliation*. *Fleſh* and *blood*, in their preſent ſtate, not being fit to inherit the kingdom of God, there is a neceſſity that the bodies of thoſe who ſhall inherit it ſhould undergo a great change; ſuch a change will be made in the bodies of the dead ſaints at the reſurrection, when they ſhall be raiſed incorruptible; but as to the ſaints who ſhall be *alive* at that time, (in whoſe name St. Paul ſeems to ſpeak here, as in 1 Theſſ. iv. 15—17.) ſince they undergo not ſuch a change by the reſurrection, there muſt be ſomewhat equivalent to it; that is, by the mighty power of our Saviour they ſhall undergo ſuch a change, as ſhall in an inſtant qualify them to inherit the kingdom of God. See 1 Cor. xv. 50—54. The bodies of believers, at preſent, and till that change ſhall be made, bear the image of the *firſt Adam*, and are in a low and mean condition; but they ſhall then bear the image of Chriſt, the *laſt* or *ſecond Adam*, who is *the Lord from heaven*; 1 Cor. xv. 45—49. This is expreſſed here by our bodies being conformed to his glorious body: The reaſon of his ſpeaking in this caſe of *Chriſt's ſubduing all things to himſelf*, is to be drawn from 1 Cor. xv. 24—26, 54—57. according to which, death is to be conſidered as *an enemy*, and the laſt enemy to be conquered; and ſo when this is ſubdued, all is ſubdued, and Chriſt will beſtow upon his ſaints a complete victory over it, freeing them for ever from being ſubject and liable to it. See Peirce, Wolfius, Wetſtein, and on the firſt verſe of the next chapter. Inſtead of *working*, the MS reads *energy*.

Chap. IV. *Ver.* 1. *Therefore, my brethren*] There is no more reaſon for making this the beginning of a new chapter, than there would be for disjoining the laſt verſe of 1 Cor. xv, (in a ſenſe exactly parallel to this) from the preceding diſcourſe on the reſurrection, with which it is ſo beautifully and properly connected. The variety of words here uſed by the Apoſtle is remarkable,—*My brethren,—dearly beloved, and longed for;—my joy and crown*; repeating again one of the terms in the end of the verſe, as though he thought he could never apply words enough to expreſs the greatneſs of his love and tenderneſs to them. The word *ſo* refers to his immediately foregoing diſcourſe; "*So ſtand faſt* as I have exhorted you: follow this my example, which I have earneſtly recommended to you; and be accordingly ſolicitous, in ſpite of all the inſinuations of ſuch as would ſeduce you, to perſevere in your dependence on Chriſt, and to preſs after that ſtate of future happineſs, which he will ſhortly beſtow upon his ſaints." But ſince the word may be ſuppoſed to denote a continued and perſevering poſture, it ſeems not unreaſonable to allow, that he may herein have a reſpect to their paſt behaviour, and the ſtedfaſtneſs for which he had before commended them. See Peirce, Doddridge, and Bengelius.

Ver. 3. *True yoke-fellow*] *My genuine aſſociate*. Doddridge, and MS. Heylin reads the clauſe, *I beſeech thee alſo, my faithful partner, to aſſiſt them both, for they aſſiſted me*, &c. Some have ſuppoſed that by σύζυγε, St. Paul means his *wife*; but as the word in the original is maſculine, waving all other arguments, it cannot be taken in that ſenſe. It is probable this was an officer of conſiderable dignity and authority in the church at Philippi, perhaps huſband to one of the pious women here mentioned. As women's *preaching* was ſo expreſly forbidden by St. Paul, we muſt conclude, that it was in ſome other way that theſe good women were helpful to him in the Goſpel; not ſo much by miniſtering to his perſon, though that no doubt they were ready to do as they had opportunity; but by ſuch ſervices as ſuited their ſex and ſtation, and by the intelligence they might give him of the ſtate of religion among their female acquaintance, their children, and other branches of their family. The names of good men are often repreſented *as regiſtered in heaven*; See Malachi iii. 16. Luke x. 20. Heb. xii. 23. Rev. xiii. 18. Where any thing of ſuch a character appeared, it was reaſonable, in the judgement of charity, to hope this with reſpect to the perſons in whom it was found: but we have no reaſon to conclude from the expreſſion before us, that St. Paul had any *particular revelation* with regard to the friends he here mentions, as certainly ordained to ſalvation. See Peirce, Doddridge, Calmet, and Wetſtein.

4 Rejoice in the Lord alway: *and* again I ſay, Rejoice.

5 Let your moderation be known unto all men. The Lord *is* at hand.

6 Be careful for nothing; but in every thing by prayer and ſupplication, with thankſgiving, let your requeſts be made known unto God.

7 And the peace of God, which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus.

8 Finally, brethren, whatſoever things are true, whatſoever things *are* honeſt, whatſoever things *are* juſt, whatſoever things *are* pure, whatſoever things *are* lovely, whatſoever things *are* of good report; if *there be* any virtue, and if *there be* any praiſe, think on theſe things.

9 Thoſe things which ye have both learned and received, and heard and ſeen in me, do: and the God of peace ſhall be with you.

10 But I rejoiced in the Lord greatly, that now at the laſt your care of me hath flouriſhed again; wherein ye were alſo careful, but ye lacked opportunity.

11 Not that I ſpeak in reſpect of want: for I have learned in whatſoever ſtate I am, *therewith* to be content.

12 I know both *how* to be abaſed, and I know *how* to abound: every where, and in all things I am inſtructed, both to be full, and to be hungry, both to abound, and to ſuffer need.

13 I can do all things through Chriſt which ſtrengtheneth me.

14 Notwithſtanding, ye have well done that ye did communicate with my affliction.

15 Now ye Philippians know alſo, that in the beginning of the goſpel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only.

16 For even in Theſſalonica, ye ſent once and again unto my neceſſity.

Ver. 4. Ch. iii. 1. 1 Theſſ. v. 16.—V. 5. Hebr. x. 25. Jam. v. 9. 2 Pet. iii. 8, 9.—V. 6. Pſ. lv. 22. Prov. xvi. 3. Matth. vi. 25. 1 Pet. v. 7.—V. 7. John xiv. 27. Rom. v. 1. Col. iii. 15.—V. 8. Or, *venerable.* 1 Theſſ. v. 22.—V. 9. Ch. iii. 17. Rom. xv. 33. 2 Cor. xiii. 11.—V. 10. 2 Cor. xi. 9. Or, *is revived.*—V. 11. 1 Tim. vi. 8, 9.—V. 12. 1 Cor. iv. 11. 2 Cor. xi. 27.—V. 13. John xv. 5. 2 Cor. xii. 9.—V. 14. Ch. i. 7.—V. 15. 2 Cor. xi. 8, 9.

Ver. 4. *Rejoice in the Lord always*] The Apoſtle in this advice ſeems to have a reſpect to the ſuffering condition, in which it appears by other paſſages in the Epiſtle that he conſidered them. This is confirmed by the ſtrain of his advice in the next verſes. See ch. ii. 18. iii. 1. 1 Theſſ. v. 16.

Ver. 5. *Let your moderation be known*] *Let your meekneſs*, &c.—(v. Wiſd. ii. 9.)—*The Lord is nigh you.* Wat. Both the parts of this verſe ſhew, that St. Paul conſiders the Philippians in a ſtate of perſecution. *Gentleneſs* or *meekneſs*, (which is the import of τὸ ἐπιεικὲς) was peculiarly ſuited hereto, and the *Lord's being at hand*, was a proper motive to excite them to bear their ſufferings with ſuch temper. And as the adverſaries, againſt whom, at leaſt principally, he encourages them, were the Jews, or Judaizing converts, the *Lord's being at hand* may well enough be interpreted of the overthrow which the Lord would ſuddenly bring upon the Jews; which, by the deſtruction of the temple, and the aboliſhing the greateſt part of the Jewiſh ſervice, would in a manner put an end to their conteſt, as well as be a ſignal vengeance taken on the moſt virulent enemies of the Chriſtian cauſe. See Peirce, Grotius, and Calmet.

Ver. 6. *With thankſgiving*] When St. Paul directs them to join thankſgiving with prayer and ſupplication in their ſuffering condition, he appears to have the ſame deſign before noticed; namely, to divert them from the frightful view of perſecution, and to put them in mind, as he does ch. i. 29, 30. that their being called hereunto was a gracious vouchſafement, for which they ought to be thankful. Inſtead of, *be careful for nothing*, it would be more proper to read, with Dr. Heylin, *be ſolicitous for nothing*; "Whatever your danger or wants may be, do not diſtract yourſelves with an anxious care about them."

Ver. 7. *And the peace of God*, &c.] This expreſſion is only found here and Col. iii. 15. In both ſome underſtand it of that *peaceable temper* which God hath commanded; but it ſeems much more eaſy and natural to underſtand it of that *peace* we have *with God.* St. Paul is here arming the Philippians againſt perſecution, nor could any thing be a greater ſupport to them under it, than the peace of God thus underſtood; for the ſenſe of it will make the heavieſt afflictions and preſſures ſit eaſy upon us. *Having peace with God through our Lord Jeſus Chriſt*, we may well *rejoice in hope of the glory of God*, and *glory in tribulations*; nor will our *hope make us aſhamed.* It will be ſo far from it, that it will fill us with boldneſs and reſolution, *when the love of God*, that is, the ſenſe of his love, which is equivalent to *the peace of God,—is ſhed abroad in our hearts:* Rom. v. 1, 2, 3, 5. Indeed, a peaceable and quiet temper will be a ſupport and comfort to a man under his troubles, when he conſiders that he has done nothing to provoke men, and that their fury and wrath againſt him is without cauſe: But this is inconſiderable in compariſon of the ſupport we ſhall have from a ſenſe of God's favour, and his being at peace with us: And the commendation here given of the *peace of God*, that it *paſſeth all underſtanding*, ſeems to ſuit better with this ſenſe than the other. The ſame is, perhaps, confirmed by that clauſe, *through Jeſus Chriſt*; and that, whether it be joined with the *peace of God*, or with the *keeping their hearts and minds.* Finally, the connection here may be thought to lead us to this ſenſe. They were under their troubles to caſt *their care upon God* by *prayer and ſupplication with thankſgiving*; and when they did ſo, the peace of God that paſſeth all underſtanding would *keep their minds*; that is, by guarding againſt diffidence and diſtruſt, and committing themſelves to, and relying upon the favour of God, they would be ſecure of his favour; the ſenſe of which would make them eaſy and happy. See John xiv. 27. 1 Pet. i. 5. Peirce, and Dumont's Sermons, page 307, &c.

Ver. 8. *Finally, my brethren, whatſoever things*, &c.] The reader will find in the *Reflections* a compleat expoſition of this beautiful and comprehenſive paſſage.

Ver. 9. *The God of peace*] So called, on account of his affording us peace with himſelf; as he is called *the God of all grace*, 1 Pet. v. 10. on account of all the favours he beſtows upon us. See Heb. xiii. 20. 1 Theſſ. v. 23.

Ver. 10. *But I rejoiced in the Lord greatly*] The Apoſtle uſes a very ſkilful way here of commending the generoſity of his benefactors; whereby he ſignifies not only that they had done their duty, but that the Lord had favoured them, by ſtirring them up to it; and that they had given him occaſion of much thankfulneſs to the Lord: which ſhews his pious diſpoſition, who in ſuch things took ſpecial notice of the Lord's hand, and kindneſs to him. The original, which we render, *Wherein ye were alſo careful*, is doubtful; and may ſignify, *For whom ye were alſo careful:* Or it may be taken, in the ſenſe of our tranſlators,—*In which matter ye were careful.* St. Chryſoſtom's explanation of the laſt clauſe is,—"But you wanted an ability to ſupply me."

Ver. 11. *Not that I ſpeak in reſpect of want*] *Nor do I ſpeak upon the account of my want.* He had told them in the verſe before, that he rejoiced greatly in the revival of their care for him; and here he prevents their miſtaking the true cauſe of his joy. Caſtalio.

Ver. 12. *I am inſtructed*] "I find myſelf *initiated* as it were into this great myſtery." This is well known to be the peculiar ſenſe of μεμύημαι; and it ſeems as if the Apoſtle, by the choice of this peculiar word, meant to intimate to his Greek readers, how much he eſteemed the good diſpoſitions of mind here ſpoken of, beyond all their boaſted inſtructions, whatever myſteries they might be ſuppoſed to contain. See Doddridge, Grotius, and Stockius.

Ver. 15. *In the beginning of the Goſpel*] That is, when he firſt preached the Goſpel amongſt the Philippians. See ch. i. 5. The next verſe ſhews, that the clauſe *when I departed*, &c. ſhould be rendered *when I was departing*, &e. Theſſalonica was itſelf in Macedonia, and therefore he had not *departed* from Macedonia, when they ſent to him in Theſſalonica; but he was then about to leave that country to preach the Goſpel elſewhere, and ſo needed aſſiſtance in order to it. See Peirce, and Doddridge.

Ver. 16. *Ye ſent once and again*, &c.] It appears by 1 Theſſ. ii. 9. 2 Theſſ. iii. 7—9. that it was not to the liberality of the inhabitants of that city, but chiefly to the labour of his own hands, that St. Paul owed his ſubſiſtence during his abode among them. St. Chryſoſtom remarks judiciouſly upon this place, "That it is a great commendation of the Philippians, that when St. Paul reſided in the metropolis, [Theſſalonica,] he ſhould receive no aſſiſtance from the inhabitants of that city, while generous contributions were made to him from the little city of Philippi."

17 Not becauſe I deſire a gift: but I deſire fruit that may abound to your account.

18 But I have all, and abound: I am full, having received of Epaphroditus the things *which were ſent* from you, an odour of a ſweet ſmell, a ſacrifice acceptable, wellpleaſing to God.

19 But my God ſhall ſupply all your need, according to his riches in glory, by Chriſt Jeſus.

20 Now unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every ſaint in Chriſt Jeſus. The brethren which are with me greet you.

22 All the ſaints ſalute you, chiefly they that are of Cæſar's houſhold.

Ver. 17. Rom. xv. 28. Tit. iii. 14.—V. 18. Or, *I have received all.* Ch. ii. 25. Hebr. xiii. 16. 2 Cor. ix. 12.—V. 19. Pſ. xxiii. 1. 2 Cor. ix. 8. Epheſ. i. 7. iii. 16.—V. 21. Gal. i. 2.—V. 22. Ch. i. 13.

Ver. 19. *But my God ſhall ſupply*] *And my God*, Wat. This is to be underſtood in the nature of a wiſh, or as expreſſive of what was the matter of his prayer for them. Many copies and verſions read it in the optative mood; *and may my God ſupply.* Obſerve further, he ſays not *our God*, but *my God*; becauſe he is ſpeaking of God's recompenſing to them the kindneſs they had ſhewn to him, as his ſervant; it was therefore moſt proper to mention the relation God ſtood in to him, as that would ſecure his regard to thoſe who had done him good. See Peirce, Mill, and Wetſtein.

Ver. 20. *Now unto God and our Father*] *Now unto our God and Father.* Peirce and Doddridge.

Ver. 21. *Salute every ſaint*] The Syriac reads, "every one who has acquired holineſs by Jeſus Chriſt." As *the brethren* here ſtand contradiſtinguiſhed to *the ſaints*, ver. 22. we muſt underſtand the *brethren in office*, or the *miniſters.* Peirce.

REFLECTIONS ON VER. 8.

It would be needleſs to lay down particular rules of morality, directly referred to every poſſible caſe that may happen in human life, ſince the caſes themſelves are almoſt infinite, and continually varying in ſome circumſtance or other: all therefore that can be expected in the moſt improved and complete moral ſyſtem is, that to ſupply the place of this vaſt multiplicity of diſtinct and minute directions, there be certain *general characters*, deſcribing the proper behaviour and duty of men; and that theſe characters have a clear and determinate meaning, and are eaſy to be applied to *particular caſes* by a common capacity.

Now taken thus, St. Paul's words in the verſe above will be found eminently uſeful: They not only ſuppoſe the unalterable difference of good and evil, and give us a noble and perfect ſummary of the whole of virtue and moral goodneſs; but the *marks* therein propoſed, to enable us to judge rightly in all circumſtances, are obvious and infallible.

Every one of theſe branches,—*whatſoever things* are *true*, *honeſt*, *juſt*, *pure*, *lovely*, *and of good report*, deſerve our conſtant and ſtrict regard, conſidered as *general rules*, and are always proper to influence and determine our conduct. By the *things* which are *true*, in this large ſenſe, are meant thoſe habits, and that courſe of life and manners, which are agreeable to the ſtate and original diſpoſition of things in nature; which are ſuitable to our own frame, and the rank and character we ſuſtain in the univerſe, and to the relations we bear, and the various obligations we are under to other beings. Now to aſſert that this is one invariable ſtandard, to which we are obliged to conform, is only aſſerting in other words, that we are all bound to live and act *like ourſelves*, and not like *different beings* from what we really are; and that we are bound to have exactly the ſame conſideration of our fellow-creatures, and to treat them in the ſame manner. And the contrary ſcheme ſuppoſes, that we are at full liberty, upon every ſtart of humour, every impulſe of headſtrong appetite, to violate the ſettled order of the world; and that monſtrous and unnatural characters are equally to be approved, with thoſe which are formed on the ſtricteſt rules of truth and propriety:—all which is directly repugnant to the firſt and plaineſt principles of reaſon.

Secondly, By *whatſoever things are honeſt*, or, as the original word ſignifies, *grave*, *decent*, *venerable*;—are meant things not affected and formal, nor moroſe and ſplenetic, nor recluſe and unſociable; (for theſe are the natural properties of ignorance and craft, of peeviſhneſs and diſcontent, of pride and enthuſiaſm;) but ſuch a conduct as ſprings from ſerious reflection, as argues ſolidity of judgement, and a calm and ſteady temper;—and is therefore *decent*, becauſe becoming the importance and dignity of human nature; and *venerable*, as it both tends to *create*, and *deſerves reſpect.*

From what has been ſaid, it neceſſarily follows, that it muſt be our indiſpenſable duty to adhere conſtantly to *whatſoever things are juſt*;—i. e. in the unreſtrained and general acceptation of the term, *right* and *fit in themſelves*;—and to *whatſoever things are pure*, or which have a direct and certain tendency to perfect our ſuperior intelligent frame; for if things are *right in themſelves*, becauſe they correſpond with the eſtabliſhed ſcheme of the univerſe, with *truth*, and all our ideas of natural order and harmony; and if the ſame *things* are likewiſe *pure*, becauſe they preſerve the comelineſs and honour of human nature uncorrupted and unſullied;—every obligation that lies upon us to conform our actions to the truth of things, muſt of courſe infer an equal degree of obligation to right action; and all the ties by which we are bound to preſerve the complection of our minds and our moral faculties fair and unſpotted, in order to behave with a *decent gravity*, and render human nature *venerable*, muſt alſo be conſidered as ſo many indiſſoluble bonds of duty to cultivate *univerſal purity* of diſpoſitions, affections, and manners.

If, again, there are any *things* in themſelves *lovely*, it can admit of no poſſible diſpute, whether they are the natural and juſt objects of our eſteem and choice. To ſay of characters, that they *are lovely*, and that they *deſerve our love*, is only expreſſing the ſelf-ſame idea by different terms; and to ſay that they *deſerve our love*, and therefore ought to be delighted in; and that becauſe they ought to be delighted in, they ſhould be diligently and conſtantly improved and cultivated;—This again is only laying down a plain principle, and aſſerting the neceſſary conſequences which reſult from it. And was there any being formed with ſuch an original moral depravity, as to have no ſenſe of amiable actions, but a ſtrong and conſtant propenſity to the contrary, it would inſtantly be condemned as the moſt monſtrous production of nature; and even the *atheiſt* himſelf would be apt to lay hold of ſuch an inexplicable prodigy, as an unanſwerable objection againſt the exiſtence of a God, and a wiſe ſuperintending Providence.

Finally, it is alſo a right *general* rule of conduct, *Whatever things are of good report,—think on theſe things.* By which we are not to underſtand thoſe actions which ſuit the taſte and genius of the *country* where we live, and are admired from the force of *education* and *habit*, or becauſe they agree with *opinions* and *prejudices* received from our *anceſtors*;—but ſuch actions only as have *univerſally a good report* in all nations, however diſagreeing in their ſentiments, and cuſtoms, and forms of religion. Whatever is of this kind, it may fairly be preſumed has a ſolid foundation in the common frame of human nature, and that the approbation of it ſprings from *reaſon*, not from the ſtrength of *prepoſſeſſion*, or prejudice, which in every other caſe are infinitely various. Nor indeed can we pretend to account for this agreement of ſentiment and harmony of applauſe with any appearance of reaſon, otherwiſe than by ſuppoſing the intrinſic and immutable excellency of the things themſelves; and that there is one original ſuperior faculty, which, with reſpect to *general rules*, of eternal uſe and importance to *all*, dictates *to all alike*; and is therefore the *light*, the *voice*, the *law of God*, in his creature and ſubject *man.* So that hence we may collect the true ſum of the Apoſtle's advice in the words we are now conſidering; and that is, That we ſteadily attend to, and conſtantly practiſe all thoſe things, which, becauſe they are *in their own nature praiſe-worthy*, are *allowed every where* to be neceſſary branches of a right, decent, and honourable behaviour.

Having thus conſidered the Apoſtle's argument in a *general* view, it may be proper briefly to point out the *particular virtues* more directly included in each of the above characters.

And, 1. It is natural to underſtand him as intending by the *things that are true*, to recommend the virtues of *truth* and *fidelity*; that is, *ſincerity* in all our profeſſions of reverence and duty to *God*, and of reſpect and ſervice to our fellow-creatures;—the being true to our promiſes, contracts, friendſhips, and diſcharging with diligence and care every truſt repoſed in us;—the contrary *vices* to which, are *diſſimulation*, *deceitful compliment*, *lying*, *fraud*, *treachery*,—which are infallible indications of a ſelfiſh and baſe diſpoſition, and the ſource of endleſs confuſion in ſocieties.

2. In the *things* that are *grave*, *decent*, and *venerable*, are particularly included *a calm compoſed temper*, free from the perturbation of exceſſive paſſions;—an uniform and unſhaken reſolution to adhere to the principles of truth and right; and that ſedateneſs and dignity of behaviour, which is the natural reſult of inward regularity, and a *juſt* ſelf-eſteem. To theſe inſtances of manly and *venerable* conduct, are oppoſed a ſlaviſh *ſubjection to appetite*, which renders human nature *deſpicable*;—a *fickle*, *fluctuating temper*, *levity*, *vanity*, and ridiculous *affectation*;—thoſe unguarded *familiarities* which leſſen our weight and influence; and in ſhort, all ſuch deportment as is unſuitable to our peculiar rank and ſtation, and tends to diſgrace it.

3. In the next head are comprehended all the different branches of *juſtice*: The diſtinct offices of juſtice are indeed various, as mens conditions and characters differ; but the general obligation and the general rules are one and the ſame; which may eaſily be reduced to that admirable maxim of our bleſſed Saviour,—the compendium and ſubſtance of all equity; "*Whatſoever ye would that men ſhould do to you*, were they in your circumſtances, and you in theirs, *do ye even ſo to them.*" We may add, that the virtue of *juſtice* is not only the main pillar and ſtrength of ſocieties, but, as it were, the eſſential and *vital ſpirit* by which they ſubſiſt; and that the contrary vices,—viz. *Cenſoriousneſs*, *detraction*, *ſlander*, *undermining* arts, rigorous *oppreſſion*, and *injuries* of every kind, are directly calculated to diſſolve the frame of all governments, to render a regular ſocial life abſolutely impoſſible, and human exiſtence itſelf inſupportable.

23 The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

It was written to the Philippians from Rome, by Epaphroditus.

Ver. 23. Rom. xvi. 24.

4. By the following article, *whatever things are pure*, is chiefly meant the virtues of *continence* and *chaſtity*; oppoſed to which ſtand the infamous ſin of *adultery*, univerſally deteſted and branded; *fornication, ſenſuality*,—actions or diſcourſes offenſive to *modeſty*, which are all known, and fitly deſcribed by the name of *impurities*,—as ſpreading *defilement* and a deadly taint over the ſoul, and thus creating a ſtrong averſion to intellectual and ſpiritual enjoyments, and the divine pleaſures of moral rectitude.

Finally, By *the things* which *are of good report*, if any *particular virtues* are deſigned, thoſe muſt be underſtood which are univerſally celebrated as the marks of a *noble* diſpoſition;—and by the *things which are* amiable and *lovely*, thoſe virtues which have a peculiarly attractive beauty and gracefulneſs;—Such as, a diſintereſted and unconfined *benevolence*, *generoſity*, returning good for evil, *moderation* in affluence and power, *humility* and *condeſcenſion* in high ſtations;—in oppoſition to all *ſelfiſhneſs*, *narrowneſs of heart*, implacable *revenge*,—diſhonouring and corrupting the innocent, to ſatiate a brutal paſſion; *haughtineſs* and *inſolence*, *ingratitude* and *cruelty*. So that from the view above taken, the courſe lies open and plain before us, in which we may *adorn* human nature, and advance it to the higheſt pitch of *moral beauty*; as well as the oppoſite path, which neceſſarily leads to deformity and ſhame.

Thus then we have ſeen, that in *a ſingle paſſage* of the New Teſtament we have a *complete ſyſtem* of morals, as it were in miniature; the natural and unchangeable *foundation of virtue* is clearly aſſerted, wiſely laid, and exhibited in a proper variety of lights: the *characters* are ſo contrived, that they may be conſidered as *general rules*, at the ſame time that they direct our view to almoſt all the *particular branches* of morals: and to render the account as comprehenſive as poſſible, a clauſe is added, in which, by a fair and eaſy interpretation, the peculiar duties of every rank and condition, and the nobleſt refinements and heights of virtue may be ſuppoſed to be inculcated: In ſhort, from the abridgement of its precepts here given by St. Paul, we may reaſonably infer "the *extent*, the *ſublimity*, the *perfection* of that moral goodneſs which the Goſpel of Chriſt requires."

What then remains, but that *if there be any virtue*, and *if there be any praiſe*, we ſhould *think on theſe things*? If *virtue* be a reality, and not an empty fiction; and if there be in nature any juſt ground of praiſe, it muſt of neceſſity be in *ſuch things* as theſe. If there be any good quality of a tranſcendent worth and excellence, and which juſtly intitles thoſe who are poſſeſſed of it to extraordinary honour and applauſe, we ſhould even think it our duty ardently to aſpire after *that*, and count it an highly commendable and virtuous ambition to endeavour to excel in it: *For if we give all diligence that theſe things be in us, and abound, they make us that we ſhall neither be barren, nor unfruitful in the knowledge of our Lord Jeſus Chriſt.* See Foſter's Sermons, vol. 2.

THE
EPISTLE OF PAUL THE APOSTLE
TO THE
COLOSSIANS.

CHAP. I.

After ſalutation, he thanketh God for their faith, confirmeth the doctrine of Epaphras, prayeth further for their increaſe in grace, deſcribeth the true Chriſt, encourageth them to receive Jeſus Chriſt, and commendeth his own miniſtry.

PAUL, an apoſtle of Jeſus Chriſt by the will of God, and Timotheus *our* brother,

2 To the ſaints and faithful brethren in Chriſt, which are at Coloſſe: Grace *be* unto you, and peace from God our Father, and the Lord Jeſus Chriſt.

3 We give thanks to God and the Father of our Lord Jeſus Chriſt, praying always for you;

4 Since we heard of your faith in Chriſt Jeſus, and of the love *which ye have* to all the ſaints;

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the goſpel;

6 Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* alſo in you, ſince the day ye heard *of it*, and knew the grace of God in truth:

7 As ye alſo learned of Epaphras, our dear fellow-ſervant, who is for you a faithful miniſter of Chriſt;

Ver. 2. Epheſ. i. 1. 1 Cor. iv. 17. Epheſ. vi. 21. Gal. i. 3.—V. 3. Epheſ. i. 16. Phil. i. 3. iv. 6.—V. 4. Epheſ. i. 15.—V. 5. 1 Pet. i. 4.—V. 6. Matth. xxiv. 14. Rom. x. 18. Ver. 23. Mark iv. 8. John xv. 16.—V. 7. Ch. iv. 12. Philem. 23. 2 Cor. xi. 23. 1 Tim. iv. 6.

COLOSSIANS] *Coloſſe* was a conſiderable city of *Phrygia*, in Aſia Minor, ſituated at a ſmall diſtance from Laodicea, both which cities were deſtroyed by an earthquake not long after the writing of this Epiſtle. St. Paul himſelf had not been at *Coloſſe* when he wrote it, though he had ſome years before travelled through Phrygia; however Epaphras had founded a Chriſtian church at Coloſſe, and probably in the neighbouring cities of Laodicea and Hierapolis. It is probable that ſome Coloſſians, who had heard St. Paul preach at Epheſus, might be converted by him; and among them *Philemon*, to whom St. Paul addreſſed his Epiſtle ſo entitled. The churches of Coloſſe, Laodicea, and Hierapolis were expoſed to more imminent danger of being ſeduced by falſe teachers, as they had not received the Goſpel immediately from an Apoſtle, but from Epaphras, and as they might queſtion whether Epaphras did not err in ſome reſpects. This occaſioned St. Paul's anxiety for them, and induced him to confirm the doctrine of Epaphras by this Epiſtle, which was written from Rome about the ſame time with the preceding, A. D. 62, or 63. Lardner thinks, that this and the Epiſtle to Philemon were ſent away together by Tychicus and Oneſimus; although that to Philemon was probably delivered firſt. The more immediate occaſion of writing to the Coloſſians was, an Epiſtle St. Paul had received from the Laodiceans, (ſee ch. iv. 16.) which Michaelis thinks contained ſome written queries relating to the doctrines of the Eſſenes, and that this Epiſtle was intended to anſwer them. The Epiſtle to the Coloſſians is ſo like that to the Epheſians, both in language and contents, that the one will greatly illuſtrate the other. See the Introduction of the Epiſtle to the Epheſians, of the 1ſt to Timothy, Lardner, Michaelis, Locke, Peirce, &c.

Ver. 1. *Timotheus our brother*] *Timothy the brother.* Wat.

Ver. 2. *To the ſaints and faithful brethren*] *To the holy and faithful brethren.* They might receive this appellation of *holy*, not only on account of their ſtrong attachment to the purity of the Chriſtian faith, but likewiſe as a ſociety by profeſſion *ſeparated* from the reſt of the world. See on Epheſ. i. 2. Peirce, and Doddridge.

Ver. 3. *To God and the Father*] *To the God and Father.* Pierce, Doddridge, &c. P. Franck has a good obſervation here, which illuſtrates the beauty of many Scriptures, "The order which would ſeem moſt artificial is tranſpoſed, to make the ſenſe plainer. It is not *having heard of your faith I bleſs God*, but *vice verſa.*" The ſame obſervation may be applied to ver. 11. From hence to ver. 13. St. Paul acquaints them with the ſatisfactory account he had received of their faith and love; aſſuring them at the ſame time of the great intereſt they had in both his petitions and thankſgivings. In giving an account hereof, he evidently endeavours to raiſe their ſenſe of the greatneſs of thoſe advantages which they partook of by the Goſpel, which were ſuch as the law could not ſecure to them, and which were in a more large and plentiful manner now diſperſed, being offered to the whole world, and not confined ſo narrowly as under the former œconomy, to the comparatively ſmall nation of the Jews. Hereby he likewiſe ſtirs up their gratitude to God, who had dealt ſo kindly with them, and excites their endeavours to anſwer the obligations he had laid them under. Peirce.

Ver. 4. *Since we heard of your faith*] See on Epheſ. i. 15. and Philip. i. 3—5.

Ver. 5. *For the hope which is laid up*, &c.] There is an ambiguity in the connection of this clauſe. It may either ſignify that the Apoſtle gives thanks for this their hope, (ſuppoſing the 4th verſe to come in as a parentheſis;) or it may more directly refer to the immediately preceding words, and intimate that a partnerſhip in this bleſſed hope cemented the hearts of theſe good men. In either ſenſe the connection is inſtructive; but the former appears moſt natural. See Peirce and Doddridge.

Ver. 6. *In all the world*] "In all the provinces of the Roman empire," as the phraſe often ſignifies. See Rom. x. 18. Dr. Waterland, after ſome MSS, reads the next clauſe, *and bringeth forth fruit, and increaſes, as*, &c. The words *in truth*, at the end of the verſe, may be referred to their *knowledge*; and then it ſhould be rendered, *ſince you truly know the grace of God.* But St. Paul ſeems rather here to mean *the true grace of God*, as the Goſpel is called 1 Pet. v. 12. By the *true grace*, or unmixed Goſpel of God, he probably intends what was chiefly upon his mind,—God's great favour to the Gentiles, in receiving them to be his people, without their ſubmitting to circumciſion, and the Jewiſh law. This he ſeems eſpecially to call the *truth of the Goſpel*, and *the truth.* See Gal. ii. 5, 14. iii. 1. v. 7. Tit. i. 14. Peirce, Clarke, and Grotius.

8 Who alſo declared unto us your love in the Spirit.

9 For this cauſe we alſo, ſince the day we heard *it*, do not ceaſe to pray for you, and to deſire that ye might be filled with the knowledge of his will, in all wiſdom and ſpiritual underſtanding;

10 That ye might walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſing in the knowledge of God;

11 Strengthened with all might according to his glorious power, unto all patience and long-ſuffering with joyfulneſs;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the ſaints in light:

13 Who hath delivered us from the power of darkneſs, and hath tranſlated *us* into the kingdom of his dear Son:

14 In whom we have redemption through his blood, *even* the forgiveneſs of ſins.

15 Who is the image of the inviſible God, the firſt-born of every creature:

Ver. 8. Rom. xv. 30.—V. 9. Epheſ. i. 15. 1 Cor. i. 5. Rom. xii. 2. Epheſ. v. 17.—V. 10. Epheſ. iv. 1. Phil. i. 27. 1 Theſſ. ii. 12. 1 Theſſ. iv. 1.—V. 11. Epheſ. iv. 2.—V. 12. Acts xxvi. 18.—V. 13. Epheſ. vi. 12. Hebr. ii. 14. 1 Pet. ii. 9. Gr. *the Son of his love.*—V. 14. Epheſ. i. 7.—V. 15. 2 Cor. iv. 4. Hebr. i. 3. Rev. iii. 14.

Ver. 8. *Your love in the Spirit*] The Apoſtle's meaning ſeems to be, that their love to him was purely upon a ſpiritual account,—for the ſake of the doctrine he taught; they not having reaſon to love him upon any inferior conſideration, ſince they had never ſeen him. See ch. ii. 1, 5. and Peirce.

Ver. 9. *Since the day we heard it*] Our tranſlators, by inſerting *it*, ſhew that they thought this verſe ſtood connected with ver. 7, 8. whereas thoſe two verſes are rather a parentheſis; and the preſent verſe is to be joined with ver. 6. This ſeems clear from what he ſays,—*That ye might be filled with the knowledge of* His *will*. The αὐτοῦ, *his*, here relates to *God*, mentioned in the end of the 6th verſe, and conſequently the ſenſe is better ſupplied by *theſe things*;—that is, all the good things he had before mentioned concerning them. By comparing the latter part of this verſe with Epheſ. i. 8, 9. it appears, that in both places is meant a comprehenſive view of the will of God; or, as he there calls it, *the myſtery of his will*; namely, his great purpoſe of calling the Gentiles. The *ſpiritual underſtanding* is an underſtanding of ſpiritual things, or ſuch things as were revealed by the Spirit, of which the aforeſaid myſtery was one. He ſeems to mean the ſame thing, Epheſ. i. 17. where he calls it *a revelation*. St. Paul ſhews himſelf very deſirous that the Coloſſians ſhould thoroughly underſtand, and acknowledge this myſtery. See ch. ii. 1, 2. Locke, Peirce, and Grotius.

Ver. 10. *That ye might walk worthy*, &c.] The Apoſtle ſeems here moſt pathetically to propoſe the great ſubject and deſign of this Epiſtle; which was chiefly intended to excite them to a temper and behaviour worthy their Chriſtian character, and which indeed is the leading view in all his writings. Some would render the latter part of this verſe, *Being fruitful and increaſing in every good work*, *for the knowledge of God*; that is, for the acquiring that knowledge for which St. Paul had thanked God before, ver. 6.—that the Goſpel brought forth fruit among the Coloſſians; and it ſeems natural to ſuppoſe, that when he prays here, that *they might bring forth fruit in every good work*, he does not pray barely for what they already did, but for a further increaſe of it. Comp. 1 Theſſ. iv. 1, 10. The words thus underſtood inform us, that a holy converſation is very ſerviceable to diſpoſe men to acquire the knowledge of God. See Grotius, Mill, Wetſtein, and Peirce.

Ver. 12. *Made us meet to be partakers*] The words rendered, *partakers of the inheritance*, literally ſignify, the *proportion of an inheritance*, which falls by lot to each of thoſe among whom it is divided; alluding, as is ſuppoſed, to the manner in which the land of Canaan was divided amongſt the tribes. It may be rendered, *Who hath made us fit for a part in the inheritance of the ſaints in light*;—an expreſſion, which ſome underſtand as referring to the luſtre of the glorified body of the ſaints; who will be clothed after the reſurrection with a viſible lucid glory, reſembling that of the *Shechinah*. See Wolfius, Whitby, and Scott's Chriſtian Life, vol. iii. p. 198.

Ver. 13. *Who hath delivered us*] Some think that the *us* and *we* in theſe verſes refer to the Gentile converts only; but though there is no doubt that the Apoſtle refers to their dark and ſinful ſtate, yet there is no reaſon to believe that he means to exclude himſelf: For when divine grace made him ſenſible of what he had been in his Phariſaical ſtate, while a *blaſphemer*, a *perſecutor* and *injurious*, he muſt certainly have ſeen himſelf to have been under the power of darkneſs; as Chriſt repreſents thoſe of the Jews to have been, who, influenced by the ſpirits of darkneſs, were combined againſt him. See Luke xxii. 53. Peirce, and Doddridge.

Ver. 14.] St. Paul having in the 13th verſe mentioned *God's dear Son*, he here, according to his uſual manner, runs out immediately into a digreſſion concerning him; but it is ſuch a digreſſion as is very much to his main purpoſe; *viz.* to eſtabliſh them in their adherence to Chriſt, and to make them ſenſible how unreaſonable their attempt was, who endeavoured to ſeduce them from him. Nothing could be ſaid more proper for this end, than what he here ſays to ſhew the pre-eminence and headſhip of Chriſt, in all reſpects, even above the angels, whom ſome would have perſuaded them to worſhip; and to ſet forth his tranſcendent excellency, and the greatneſs of the advantages which the Gentiles received by him. Peirce.

Ver. 15. *Who is the image*] Adam is ſaid to have been *made in the image of God*, and dominion given him over the creatures of the earth; by which he became Lord of this lower world. St. Paul in Philip. ii. 6. tells us, that *Chriſt was in the form of God*, which gave him dominion over the works of nature, which had their being, and owe their preſervation to his power. Moſes gives us an account how Adam fell from the dignity in which he was created, and entailed miſery upon his deſcendents through his diſobedience and vain ambition. St. Paul ſays, that Chriſt, through obedience and ſubmiſſion to the will of his Father, has ſet us an example, by which, if *the ſame mind be in us*, we may recover what is loſt. Moſes tells us, that Adam was tempted to eat the forbidden fruit, upon the hopes the tempter gave him, that it would make him *like to God*. He thought it ſuch an advantageous propoſal, that he catched at the opportunity, and eagerly embraced the offer. St. Paul's account is, that Chriſt, who had a right by nature to appear in the majeſty and glory of God, yet voluntarily laid it aſide, and lived and died upon earth, in faſhion as a man. What *Adam* got by his bold attempt, we all know; but *Chriſt*, for a recompence of his obedience, was highly exalted. *Adam* was at beſt a faint image of God; but *Chriſt* was a true, faithful, and ſtrong *image* of the wiſdom, power, and goodneſs of his Father. *Adam* was ſuch an image of God, as the reflection of the ſun is, when ſeen in the water; but Chriſt was ſuch an image of the ſun, as another ſun would be, adorned with equal luſtre and radiance. The Apoſtle deſcribes our Redeemer in this and the following verſes in ſuch lofty terms, as evidently beſpeak him to be a divine perſon; truly and really a God; and conſequently the fitteſt perſon to undertake ſo great and glorious a work as the redemption of a periſhing world. The Father alone is repreſented in the New Teſtament as the *inviſible God*: Chriſt is never repreſented as *inviſible*; and indeed it might ſeem ſtrange if he ſhould, ſince he actually took upon him fleſh, and was ſeen in the world; His being called the *Image of God* in this place, and 2 Cor. iv. 4. implies his being viſible, and that the perfections of God do moſt eminently ſhine in him. It is remarkable how expreſly Philo the Jew, in more places than one, calls the *Logos*, or *Word*, of which he ſpeaks, *The image of God*.

Dr. Hammond obſerves, that the word πρωτότοκος, beſides the ordinary notion of *firſt-born*, (which cannot ſo well here refer to Chriſt's eternal generation, becauſe of that which is added to it,—*the firſt-born of every creature*; which only gives him a precedency before other creatures, and doth not attribute eternity to him) is uſed ſometimes in Scripture for a *lord*, or perſon in power; who hath the privilege of the firſt-born, dominion over all his brethren; and according to this notion, it is uſed commonly in Scripture for a prince, or principal perſon; (ſee Pſ. lxviii. 27.) and amongſt the civilians *the Heir* and the *Lord* are ſynonimous terms. That this is the true ſenſe of the word in this place appears probable for the following reaſons: 1. Becauſe the Apoſtle immediately adds, *for by him were all things created*; ſo that the creation of all things by him, is given as a reaſon for his being πρωτότοκος. Now it is not a good argument, that becauſe he created all things, he was therefore himſelf produced before them; it is ſufficient for that purpoſe, that he had almighty power, and was before them: but it is a very good argument, that becauſe he *created all things*, he ſhould therefore be *Lord*, or *Heir of all things*. 2dly, Becauſe the ſame Apoſtle, Heb. i. 12. hath ſtiled the ſame perſon *Heir of all things*; and probably alluded to the ſame reaſon, when he added, *by whom alſo he made the world*. Thirdly, Becauſe the prophecy in Pſ. lxxxix. confirms this interpretation, and ſhews the true meaning of the word. *He ſhall cry unto me*, *Thou art my Father*, *my God*, *and the rock of my ſalvation*; *alſo I will make thee my firſt-born*,—(in the LXX πρωτότοκος) *higher than the kings of the earth*; But, according to the *Arian* notion, this ſhould have been, *He is* or *was my firſt-born*. See Heb. i. 6. Rev. iii. 14. It may not be amiſs to obſerve, that the word πρωτότοκος hath yet another ſignification, and is applied by Homer, Il. P. to an animal that hath brought forth its firſt young, in which ſenſe it might be applied without any great impropriety to the Creator of all things;—He, who as it were at the firſt birth, by the exertion of his creating power, brought forth all things. The words πασης κτισεως, ſo naturally ſignifying *the whole creation*, (a verſion which gives a much nobler and more determinate ſenſe than *every creature*) at leaſt render this interpretation very remarkable. Dr. Waterland reads *the firſt-born before*, or *born before all the creation*. See Blackwall. S. C. vol. ii. p. 173. Sherlock, vol. iv. diſ. 1. Scott's Chriſtian Life, vol. iii. p. 559. Wallis's Sermon on the Reſurrection, Hammond, Tillotſon, vol. i. ſerm. 43. and "the Doctrine of the Trinity," &c. p. 16.

16 For by him were all things created that are in heaven, and that are in earth, viſible and inviſible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things conſiſt.

18 And he is the head of the body, the church: who is the beginning, the firſt-born from the dead; that in all things he might have the pre-eminence.

19 For it pleaſed *the Father* that in him ſhould all fulneſs dwell;

20 And (having made peace through the blood of his croſs) by him to reconcile all things unto himſelf; by him, *I ſay*, whether *they be* things in earth, or things in heaven.

21 And you, that were ſometime alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled,

22 In the body of his fleſh, through death, to preſent you holy and unblameable, and unreproveable in his ſight:

23 If ye continue in the faith grounded and ſettled, and be not moved away from the hope of the goſpel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a miniſter;

24 Who now rejoice in my ſufferings for you, and fill up that which is behind of the afflictions of Chriſt in my fleſh, for his body's ſake, which is the church:

25 Whereof I am made a miniſter according to the diſpenſation of God, which is given to me for you, to fulfil the word of God;

26 *Even* the myſtery which hath been hid from ages, and from generations, but now is made manifeſt to his ſaints:

27 To whom God would make known what is the riches of the glory of this myſtery among the Gentiles; which is Chriſt in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wiſdom; that we may preſent every man perfect in Chriſt Jeſus:

Ver. 16. John i. 3. 1 Cor. viii. 6. Heb. i. 2. Rom. viii. 38. Epheſ. i. 21. Ch. ii. 10, 15. 1 Pet. iii. 22. Rom. xi. 36. Hebr. ii. 10.—V. 17. John i. 1, 3, 4. 1 Cor. viii. 6.—V. 18. Epheſ. i. 22. 1 Cor. xi. 3. Acts xxvi. 23. 1 Cor. xv. 20, 23. Rev. i. 5. Or, *among all*.—V. 19. John i. 16. iii. 34. Ch. ii. 9.—V. 20. Or, *making peace.* Epheſ. ii. 14, 15. 2 Cor. v. 18. Epheſ. i. 10.—V. 21. Epheſ. ii. 1, 2, 12. Or, *by* your *mind in wicked works.* Tit. i. 15.—V. 22. Epheſ. ii. 15. Luke i. 75. Epheſ. i. 4. v. 27. Tit. ii. 14. V. 23. Epheſ. iii. 17. Rom. x. 18. Ver. 6. Acts i. 17. Ver. 25.—V. 24. 2 Cor. vii. 4. Epheſ. iii. 1, 13. 2 Cor. i. 5, 6. 2 Tim. i. 8. ii. 10. Epheſ. i. 23.—V. 25. Epheſ. iii. 2. Ver. 23. Or, *fully to preach the word of God*, Rom. xv. 19.—V. 26. Rom. xvi. 25. Epheſ. iii. 9. Matth. xiii. 11.—V. 27. 2 Cor. ii. 14. Rom. ix. 23. Epheſ. i. 7. Or, *amongſt you.* 1 Tim. i. 1.—V. 28. Acts xx. 31. 2 Cor. xi. 2. Epheſ. v. 27.

Ver. 16. *Whether they be thrones*, &c.] See on Epheſ. iii. 10. *For him*, at the end of the verſe, means *to be in ſubjection to him.* This is juſtified by what is ſaid ver. 18. *that in all things he might have the pre-eminence*; by which it appears, that when God made all things by Chriſt, he did it with a deſign to rule and diſpoſe of them by him. See Heb. i. 8.

Ver. 17. *And by him all things conſiſt*] This is a new argument, which St. Paul uſes to prove the ſuper-eminent dignity and authority of Chriſt; namely, that as God *made* all things by him, ſo he *upholds* and *preſerves* all things by him too. The ſame is aſſerted Heb. i. 3. where he is ſaid to *uphold all things by the word of his Father's power*; for the author of that Epiſtle ſeems to diſtinguiſh in the ſame verſe αὐτȣ͂, and ἑαυτȣ͂. Peirce.

Ver. 18. *And he is the head of the body*] St. Paul had proved Chriſt's ſuperiority to all the creatures, by his *making* and *ſuſtaining* them; and now, by a third argument, he confirms his full authority over the church; and that is, by God's conſtitution and appointment at his reſurrection. The inſiſting expreſly upon this, was agreeable to his grand deſign, to confirm the Coloſſians in their regard to Chriſt, being apprehenſive that they were in ſome danger of being drawn off from him. The *beginning* here mentioned, (*who is the beginning*) is very different from that ſpoken of before; and yet this beginning, which is his reſurrection, is plainly laid down as a foundation of the principality and headſhip which he holds over the church. He was the *beginning*, with reſpect to the creation of all things, being the *firſt-born of every creature*; He is the beginning and head of the church, being the *firſt-born from the dead*;—the firſt who ever roſe to an endleſs life. 1 Cor. xv. 20, 23. Acts xxvi. 23. Rev. i. 5. Inſtead of Ἀρχὴ, *the beginning*, ſome MSS and copies read Ἀπαρχὴ, *the firſt-fruits: In all things*, means *in all reſpects*; not only as the Maker of all things, but as the Mediator raiſed from the dead. See Peirce, Mill, Grotius, and Sherlock.

Ver. 19. *For it pleaſed*, &c.] *For in him all fulneſs pleaſed to dwell.* Wat. Dr. Heylin renders it, *For it pleaſed the Father that all perfection ſhould dwell in him.* The 9th verſe of the next chapter ſeems clearly to explain this;—"It pleaſed the Father, that the fulneſs of gifts and graces, even all the plenitude of the Godhead, ſhould reſide in him bodily." The word rendered *dwell*, ſignifies a *permanent* and *inſeparable preſence*; not a *temporary* one, like that which the prophets experienced; and it is ſtiled by the fathers *an hypoſtatical union.* See John i. 16. Epheſ. i. 23. Grotius, Beza, and Pierce.

Ver. 20. *And* (*having made peace*, &c.] *And by him to reconcile all things unto the ſame* (*having made peace by the blood of his croſs*) *by him, I ſay*, &c. Wat. Dr. Whitby would render it, *by him to make all things friendly in him, making peace between them by the blood of his croſs.* By *things in earth* and *things in heaven*, ſome underſtand the whole world; the *heavens* and the *earth*, being an Hebrew phraſe for *the world*; In this ſenſe the Apoſtle ſays, 2 Cor. v. 9. *God was in Chriſt reconciling the world unto himſelf.* But if we take the words in their literal ſenſe, they mean that *by him God hath reconciled all things to each other*, *whether things on earth*, i. e. Jews and Gentiles, *or things in heaven*, i. e. celeſtial ſpirits who are now reconciled to fallen man, and incorporated with them into one holy and happy ſociety: For when a breach commenced between God and man, the angels, as faithful ſubjects, muſt join with God againſt rebellious man, and be ready to act as enemies to him, as long as he continued an enemy to God. See Epheſ. i. 10. Whitby, Grotius, and Hammond.

Ver. 22. *In the body of his fleſh*, &c.] That body, or mortal fleſh, which he was pleaſed to aſſume, that he might be capable of ſuffering. See Epheſ. ii. 16. v. 27. and ver. 10. of the preſent chapter.

Ver. 23. *If ye continue in the faith*, &c.] *Since ye continue*, &c. *and are not moved*, &c. St. Paul was perſuaded that the Coloſſians would be *preſented holy* and *unblameable*, *ſince* he ſaw how firm they continued in the faith: He uſes a parallel kind of reaſoning, Philip. i. 6, 7. This rendering ſeems neceſſary, becauſe of the *now* in the next verſe, and becauſe of what he ſays of them, ch. ii. 5. Inſtead of *which was preached*, &c. Dr. Waterland reads, *which has been preached to all the creation under heaven.* See Rom. xvi. 25. Epheſ. iii. 7—9. Peirce, and Locke.

Ver. 24. *And fill up*, &c.] Nothing could be further from the Apoſtle's intention (as is manifeſt from the whole tenor of his writings,) than to intimate that the ſufferings of Chriſt were imperfect, as to that fulneſs of atonement which was neceſſary in order to the juſtification of believers. But he deeply retained in his mind the impreſſion of that firſt leſſon which he had from his Saviour's mouth; namely, that *he was perſecuted in his members:* Acts ix. 4. He therefore conſiders it as the plan of Providence, that a certain meaſure of ſufferings ſhould be endured by this body, of which Chriſt was the head; and he rejoices to think, that what he endured in his own perſon was congruous to that wiſe and gracious king. See Doddridge and Grotius. Inſtead of *the afflictions of Chriſt in my fleſh*, Dr. Waterland reads, *the afflictions for Chriſt*, &c. Comp. Epheſ. iii. 13. Philip. ii. 17, 18.

Ver. 26. *Even the myſtery*, &c.] See Rom. xvi. 25. Epheſ. iii. 9, &c.

Ver. 27. *Which is Chriſt in you, the hope of Glory*] "This rich diſplay of divine grace is all ſummed up in this one word, *That Chriſt is in you the hope of eternal glory.* Being formed by divine grace in your hearts, he brings to you, who were once *without hope, and without God in the world*, (Epheſ. ii. 12.) the bright beamings of this bleſſed proſpect,—even a glorious and holy immortality." See Doddridge and Peirce.

Ver. 28. *Whom we preach*] All this diſcourſe centers in the great view of engaging the Coloſſians to adhere to Chriſtianity; and it is

29 Whereunto I alſo labour, ſtriving according to his working, which worketh in me mightily.

CHAP. II.

He ſtill exhorteth them to be conſtant in Chriſt, to beware of philoſophy, and vain traditions, worſhiping of angels, and legal ceremonies, which are ended in Chriſt.

FOR I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not ſeen my face in the fleſh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full aſſurance of underſtanding, to the acknowledgement of the myſtery of God, and of the Father, and of Chriſt;

3 In whom are hid all the treaſures of wiſdom and knowledge.

4 And this I ſay, leſt any man ſhould beguile you with enticing words.

5 For though I be abſent in the fleſh, yet am I with you in the ſpirit, joying and beholding your order, and the ſtedfaſtneſs of your faith in Chriſt.

6 As ye have therefore received Chriſt Jeſus the Lord, *ſo* walk ye in him:

7 Rooted and built up in him, and ſtabliſhed in the faith, as ye have been taught, abounding therein with thankſgiving.

8 Beware leſt any man ſpoil you through philoſophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Chriſt.

9 For in him dwelleth all the fulneſs of the Godhead bodily.

Ver. 29. Ch. ii. 1.——V. 1. Or, *fear*, or, *care*. Ch. i. 29. Phil. i. 30. 1 Theſſ. ii. 2.—V. 2. 2 Cor. i. 6. Ch. iii. 14. Phil. iii. 8.—V. 3. Or, *Wherein*. 1 Cor. i. 24.—V. 4. Epheſ. v. 6. Ver. 18.—V. 5. 1 Cor. v. 3. 1 Cor. xiv. 40.—V. 6. 1 Theſſ. iv. 1. Jude 3.—V. 7. Epheſ. ii. 21, 22. iii. 17.—V. 8. Jer. xxix. 8. Rom. xvi. 17. Hebr. xiii. 9. Matth. xv. 2. Gal. i. 14. Or, *elements*. Gal. iv. 3, 9. Ver. 20.—V. 9. Ch. i. 19.

pleaſing to obſerve how every verſe, and almoſt every clauſe ſuggeſts more directly or obliquely ſome ſtrong argument to that purpoſe. The word *every man* occurring no leſs than three times in the compaſs of this one verſe, ſhews that St. Paul laid great ſtreſs upon it; and it ſeems plain that he means to expreſs that he made no diſtinction between Jews and Gentiles, but applied himſelf indifferently to both. The meaning of the laſt clauſe is, "I labour that my miniſtry may have that effect upon all my hearers, whether Jews or Gentiles, as that every one of them may appear perfect in the ſight of God." Nor need it ſeem ſtrange that the Apoſtle ſhould ſpeak of this preſenting, as his own act, ſince he uſes a ſomewhat ſimilar expreſſion elſewhere, 2 Cor. xi. 2. *I have eſpouſed you to one huſband, that I might preſent you as a chaſte virgin to Chriſt.* The expreſſion here ſeems uſed in alluſion to the offerings preſented to God under the law, and agrees with his manner of ſpeech, Rom. v. 16. When he ſays *perfect in Chriſt Jeſus*, he hints, that they had not, and could not have this perfection by the Moſaical law. *Chriſt* elſewhere ſignifies *the doctrine* or *laws of Chriſt*. See Epheſ. iv. 20. Heb. xiii. 8. and Peirce.

Ver. 29. *Striving according to his working*, &c.] This may import the many ſigns and wonders which God enabled him to perform for the confirmation of the doctrine he preached; (comp. Gal. ii. 8. 2 Cor. xiii. 3.) or elſe the divine influence upon himſelf, whereby he was excited and enabled with ſuch vaſt diligence, induſtry, and ſucceſs to preach the Goſpel. Comp. Rom. xv. 19. 1 Cor. xv. 10. The next verſe, which, with the two following, ſhould not have been ſeparated from this chapter, leads us rather to prefer the latter of theſe. See Peirce, Doddridge, and the *Reflections* on Philip. ii. 12, 13.

Chap. II. *Ver.* 1. *What great conflict*] The words and metaphors in this and the preceding verſe are taken from the athletic exerciſes in the Grecian games, and expreſs the great ſolicitude, the kind of *agony* St. Paul had upon his mind for them. See 2 Cor. xi. 2. The pains he took to preach the Goſpel, and to aſſert their liberty againſt ſuch as oppoſed; the troubles and difficulties he now underwent upon this account, being actually in bonds for that cauſe; (ch. i. 24. iv. 3.) and the earneſtneſs with which he prayed for them, are all comprehended in this expreſſion. See Doddridge, Peirce, and the Introductory Note. *Have not ſeen my face*, might be rendered, *have not ſeen me in perſon*.

Ver. 2. *Might be comforted*] The original word παρακληθῶσιν ſignifies not only "to have conſolation adminiſtered under affliction," but "to be *exhorted* and *quickened*, excited and animated; and ſo recovered from indolence and irreſolution, as well as dejection." The expreſſion rendered *all riches of the full aſſurance of underſtanding*, or *the richeſt and moſt aſſured underſtanding*, is extremely emphatical; more agreeable to the Hebrew than the Greek idiom; and it is one of the many inſtances of that ſtrong manner of ſpeaking with which the writings of our Apoſtle abound. "The *myſtery* here ſpoken of, ſays Dr. Hevlin, is the ſame as before, at ver. 27. of the laſt chapter. I conceive that it relates to the divine paternity and filiation in us. But as it appears from this verſe that the comprehenſion of that myſtery depends upon a certain diſpoſition of heart, and enlargement of the underſtanding, no expreſſion can convey the knowledge of it, until the requiſite diſpoſitions are produced." Inſtead of *God, and of the Father*, the MS reads *God, even the Father*.

Ver. 3. *Are hid*] The original ſignifies any thing that is *depoſited* or *treaſured up* for future ſervice; and is uſually applied to money. See Epheſ. i. 8. Prov. viii. 9, 10. and Grotius.

Ver. 4. *And this I ſay*] Namely, "That all the treaſures of wiſdom are in Chriſt,—that you may not be impoſed upon by the plauſible argumentations of human philoſophy." See ver. 8. St. Paul comes here directly to treat of that matter which he chiefly deſigned in writing this Epiſtle. Though he was well pleaſed with the Coloſſians continuing hitherto ſo ſteadfaſt in the doctrine he had taught, and in maintaining the liberty they had by Chriſt, and had therefore beſtowed great commendations upon them; yet he was apprehenſive of their being in danger from ſome of the Jewiſh converts, who were endeavouring to ſeduce and corrupt them. The points in which he judged them moſt liable to be deceived, were the pretended obligation of the Gentiles to ſubmit to the Moſaic law, and the Jewiſh traditions, and to yield a *worſhip to angels*; againſt which he cautions them with much earneſtneſs, ſhewing them that they had in Chriſt all they could pretend to ſeek for elſewhere; and that by having recourſe to the law, they forſook the ſubſtance, and embraced ſhadows only. That Chriſt had aboliſhed the obligation to obſerve the law; that they were obliged by their baptiſm to refuſe the ſubmiſſion urged upon them; and that by paying the reſpect to *angels*, which was recommended to them, they in effect renounced *Chriſt* as their head, upon whom alone their hopes ought to depend, as all their ſupplies were derived only from him. His diſcourſe, though ſhort, is admirably adapted to his ſubject, and ſets forth with much magnificence the glorious advantages they had by Chriſt, above what could be expected from the law. See Peirce and Heylin.

Ver. 5. *Yet am I with you in the ſpirit*] As this ſtands oppoſed to *in the fleſh*, it ſeems moſt reaſonable to underſtand it of St. Paul's own ſpirit, and not, as ſome have thought, of the Holy Ghoſt. See 1 Cor. v. 3. 2 Kings v. 26. The word τάξιν, rendered *order*, is a military term, and ſignifies that beautiful *order* and *diſpoſition*, in which an army appears when arrayed for battle.

Ver. 8. *Beware, leſt any man ſpoil you*, &c.] *Make a ſpoil of you.* Wat. "The tradition of men, and the *rudiments*, or rather *ſhadows of the world*, being entirely Jewiſh, ſays Mr. Peirce, the *philoſophy* and *vain deceit* there mentioned, muſt belong entirely to the Jews alſo. For, that *philoſophy* and *vain deceit*, by which St. Paul feared *leſt any one ſhould make a prey of them*, was *after*, or *according* to that *tradition*, and thoſe *elements* or *ſhadows*; and conſequently was uſed by ſuch as were fond of thoſe things." That many of the Jewiſh converts might be acquainted with the heathen philoſophy is eaſy to be believed, ſince this was then common amongſt the Jews, who blended it with their religion; as may be ſeen by many paſſages in Joſephus, and many more in Philo. Theſe converts from Judaiſm St. Paul thought moſt dangerous to thoſe, who from among the Gentiles believed, as we may perceive by many paſſages in his Epiſtles. See Titus i. 10, 14. iii. 9. 1 Tim. i. 4—7. vi. 20. Nay, the chief deſign of the Epiſtles to the *Romans*, *Galatians*, *Epheſians*, *Philippians*, and of this to the *Coloſſians* likewiſe, is to arm them againſt ſuch ſeducers. See Epheſ. iv. 14—16. Others, however, think that the Apoſtle refers to the *vain deceit* of *Gentile*, as well as *Jewiſh philoſophy*. The word rendered *rudiments*, ϛοιχεῖα, may doubtleſs ſignify *ſhadows*, as oppoſed to ſubſtance; ſuch as the Jewiſh ceremonies undoubtedly were. But there may be a peculiar ſpirit in ſpeaking of the boaſted dictates of Pagan philoſophy but as *elements*, or leſſons for children, when compared with the ſublime inſtruction to be received in the ſchool of Chriſt. See Peirce, Doddridge, Pyle, and Grotius.

Ver. 9. *For in him dwelleth all the fulneſs*, &c.] *For in him all the plenitude of the divinity ſubſtantially reſides.* Theſe words contain an evident alluſion to the *Shechinah* in which God dwelt; and ſo ultimately refer to the adorable myſtery of the union of the divine and human natures, in the perſon of the glorious *Emmanuel*; which

makes

10 And ye are complete in him, which is the head of all principality and power:

11 In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh, by the circumciſion of Chriſt:

12 Buried with him in baptiſm, wherein alſo ye are riſen with *him*, through the faith of the operation of God, who hath raiſed him from the dead.

13 And you, being dead in your ſins, and the uncircumciſion of your fleſh, hath he quickened together with him, having forgiven you all treſpaſſes,

14 Blotting out the hand-writing of ordinances that was againſt us; which was contrary to us, and took it out of the way, nailing it to his croſs:

15 *And* having ſpoiled principalities, and powers, he made a ſhew of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat or in drink, or in reſpect of an holy-day, or of the new-moon, or of the ſabbath-*days:*

17 Which are a ſhadow of things to come; but the body *is* of Chriſt.

18 Let no man beguile you of your reward, in a voluntary humility, and worſhipping of angels, intruding into thoſe things which he hath not ſeen, vainly puffed up by his fleſhly mind;

19 And not holding the head, from which all the body by joints and bands having nouriſhment miniſtered, and knit together, increaſeth with the increaſe of God.

20 Wherefore, if ye be dead with Chriſt from the rudiments of the world, why, as

Ver. 9. Ch. i. 19.—V. 10. John i. 16. Epheſ. i. 20. Ch. i. 16.—V. 11. Deut. xxx. 6. Jer. iv. 4. Rom. ii. 29. Phil. iii. 3. Rom. vi. 6. Epheſ. iv. 22. Ch. iii. 8, 9.—V. 12. Rom. vi. 4. Epheſ. i. 19. iii. 7. Acts ii. 24.—V. 13. Epheſ. ii. 1, 5, 6, 11.—V. 14. Epheſ. ii. 15, 16.—V. 15. Gen. iii. 15. Pſ. lxviii. 19. Iſai. liii. 12. Matth. xii. 29. Luke xi. 22. John xii. 31. xvi. 11. Epheſ. iv. 8. Epheſ. vi. 12. Or, *in himſelf*.—V. 16. Or, *for eating and drinking*. Rom. xiv. 3, 10, 13. Or, *in Part*. Gal. iv. 10.—V. 17. Hebr. viii. 5. x. 1.—V. 18. Ver. 4. Or, *judge againſt you*. Gr. *being a voluntary in humility*. Ezek. xiii. 3. 1 Tim. i. 7.—V. 19. Epheſ. iv. 15, 16.—V. 20. Rom. vi. 3, 5. vii. 4, 6. Gal. ii. 19. Ver. 8. Or, *elements*. Gal. iv. 3, 9.

makes him ſuch an object of our hope and confidence, as the *moſt exalted creature*, with the moſt glorious endowments, could never be of himſelf. See Heylin, Doddridge, and Waterland.

Ver. 11. *In whom alſo ye are circumciſed*] St. Paul uſes this argument in oppoſition to thoſe who pleaded for the neceſſity of external circumciſion. He aſſures the Coloſſians, that they had no need of this circumciſion, as they were circumciſed with that kind of circumciſion which the external rite was intended to expreſs; namely, the *putting off the body of the ſins of the fleſh, by the circumciſion of Chriſt*, and initiated by that means into his church, as the members of it formerly were by external circumciſion. See the next verſe, and Rom. ii. 28, 29. Dr. Waterland renders the laſt words of this verſe, *—Body of the fleſh, by the Chriſtian circumciſion.*

Ver. 12. *Buried with him in baptiſm*] *By baptiſm*. MS. This verſe is in purſuance of what is ſaid in the former; namely, to ſhew that the Coloſſians had obtained the true circumciſion by baptiſm, inaſmuch as thereby they made a profeſſion of being dead with Chriſt, and of being raiſed together with him to a new life. Comp. Rom. vi. 4. As this church at Coloſſe was planted earlier than that at Rome, and this Epiſtle was written later than that to the Romans, it more abundantly confirms the *perpetuity of baptiſm*; as it ſuppoſes all to whom it was addreſſed to have been partakers of that ordinance, whether they were or were not deſcended from Chriſtian parents. See Doddridge, Peirce, and Gale's Sermons, vol. ii. p. 202. The reader will obſerve, that the agent ſpoken of in this and the three next verſes, is God the Father.

Ver. 14. *Blotting out the hand writing*, &c.] *Having blotted out, with reſpect to us, the hand writing of* Jewiſh *ordinances* and inſtitutions, *which was contrary to us*, (Acts xv. 10.) *and* had an evident efficacy, either to load us with an heavy burden, or to alienate the hearts of our Jewiſh brethren from us; and therefore he *hath taken it away* from between us, as I may expreſs it, *nailing it to the croſs*; and thereby has cancelled it,—as bonds are uſually cancelled amongſt us,—by being *ſtruck through with a nail*; while he has accompliſhed the purpoſes of the ceremonial law, by that ſacrifice of himſelf; and thereby cauſed the obligation of it to ceaſe." The word χειρόγραφον, rendered *hand writing*, ſignifies *a note of hand*, which acknowledges a debt or duty, and obliges a man to pay it:—The Jews bound themſelves to God by their profeſſion of Judaiſm, not to worſhip any other deity, nor to neglect any divine inſtitution; in conſequence of which they rejected all communion with the Gentiles; and thus *it was againſt them:* It was a *bill* or *obligation*, which always was to be diſcharged, and which ſubjected them to penalties in caſe of non-payment. Among the Jews there were two ways of *cancelling a bond*, or *writing*; one by *blotting*, or *croſſing* it out with a *pen*; another by *ſtriking it through with a nail*, as abovementioned. The *firſt* is done by Chriſt's doctrine, the latter by his crucifixion; expreſſed here by *nailing it to his croſs*. See Hammond, Grotius, Doddridge, and Peirce.

Ver. 15. *And having ſpoiled*, &c.] By *principalities* and *powers* are generally underſtood the fallen angels, our ſpiritual enemies. The Apoſtle alludes to the cuſtom of conquerors, who in their triumphs *made a ſhew of their captives*. See 2 Cor. ii. 14. Epheſ. iv. 8. Inſtead of *in* or *by it*, i. e. the *croſs*, whereby theſe ſpiritual enemies hoped to have triumphed over Chriſt, ſome would read *in* or *by him*; i. e. *Chriſt*. Dr. Whitby obſerves, that Cerinthus and Simon Magus, whoſe doctrines he imagines the Apoſtle is here oppoſing, pretended to deliver men from the power of evil ſpirits, by whom they ſaid the world was made and governed. See Whitby, Peirce, and Wetſtein.

Ver. 16. *Let no man therefore judge you*, &c.] "Since therefore the ceremonial law is thus aboliſhed, and ſince God without it has quickened you Gentiles, who were dead in ſins, and uncircumciſed; *let no man* take upon him to *paſs ſentence upon you*, that you belong not to the church of God, becauſe you do not obſerve the ſame ordinances with themſelves *about meats*, &c." See Rom. xiv. 3.

Ver. 17. *Which are a ſhadow*, &c.] "Which things were only a ſhadow, or type of things that were to come, and which are now actually come; Chriſt being the real and ſubſtantial bleſſing obſcurely ſhadowed forth by them;—and while you retain the ſubſtance, you will have no need of the ſhadow." Peirce.

Ver. 18. *Let no man beguile you*] This verſe is differently underſtood. Dr. Doddridge tranſlates and paraphraſes it as follows: "*Let no one*, therefore, *who may* ever ſo eagerly *deſire it*, or ever ſo artfully attempt it, *deprive you of your* great *prize*,—for which as Chriſtians you contend,—*by an* [*affected*] *humility, and the worſhip of angels*, which ſome Jewiſh zealots, as well as heathen philoſophers, ſo eagerly inculcate; *intruding* officiouſly and preſumptuouſly *into that which he hath not ſeen*; while pretending to tell us wonderful ſecrets, relating to the various ranks, ſubordinations, and offices of theſe angels. This may render a man the admiration of the ignorant and inconſiderate, but it is indeed the reſult of his being *vainly puffed up by his* corrupt and *fleſhly mind*, with the conceit of things which it is impoſſible he ſhould underſtand, and a deſire of introducing novelties into religion." Mr. Peirce's paraphraſe is this: "And ſince Chriſt has thus diveſted principalities and powers, let no man take upon him to *condemn* you, while he pleaſes himſelf with an humility and worſhipping of angels of his own deviſing; bolding prying into, and dictating about matters whereof he knows nothing: and this he is led to by his Jewiſh temper, which puffs him up with vain conceit, that he knows and is fit to judge of every thing." It evidently appears from ſeveral paſſages in Philo, to have been his opinion that *angels* were meſſengers, who preſented our prayers to God, as well as brought down his favours to us. He repreſents this view of the matter as moſt humble and reverential, and there is no doubt but it prevailed amongſt other Jews; ſee Tob. xi. 14. xii. 12, 15. It ſeems much more probable that the Apoſtle refers to this opinion, than to that of Tertullian, who explains it of "worſhip taught by angels," or perſons pretending to receive revelations from them. It is uncertain whether the heathens began ſo early as this to call thoſe celeſtial ſpirits *angels*, whom they before had called *good demons*; but it is evident, that very ſoon after the Apoſtle's days they ſpeak of *angels*, and *archangels*, and recommend the *worſhip of them*, under thoſe names. Bp. Burnet juſtly obſerves, "That if it had been the Apoſtle's intention to give the leaſt encouragement to any religious addreſſes to ſaints and angels, this would have been a very natural occaſion of introducing the ſubject, and adjuſting its proper boundaries. See Burnet on the Articles, p. 225. Jamblic. *de Myſter*. ſect. ii. c. 2. and Wetſtein.

Ver. 20. *Wherefore, if ye be dead with Chriſt*] Mr. Peirce and ſome others have conſidered this as the beginning of a new paragraph, addreſſed particularly to the Jewiſh zealots at Coloſſe; and they plead, in ſupport of this opinion, that the *ſubjection to ordinances* which the Apoſtle here reproves, is inconſiſtent with the applauſes he had before beſtowed on the *Coloſſians*. But it ſeems moſt natural to ſuppoſe

poſe

though living in the world, are ye ſubject to ordinances,

21 (Touch not; taſte not; handle not;

22 Which all are to periſh with the uſing;) after the commandments and doctrines of men?

23 Which things have indeed a ſhew of wiſdom, in will-worſhip and humility, and neglecting of the body, not in any honour to the ſatisfying of the fleſh.

CHAP. III.

He ſheweth where we ſhould ſeek Chriſt; he exhorteth to mortification, to put off the old man, and to put on Chriſt; recommending to charity, humility, and ſeveral other duties.

IF ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Chriſt in God.

4 When Chriſt *who is* our life ſhall appear, then ſhall ye alſo appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry:

6 For which things ſake the wrath of God cometh on the children of diſobedience.

7 In the which ye alſo walked ſome time, when ye lived in them.

8 But now ye alſo put off all theſe; anger, wrath, malice, blaſphemy, filthy communication out of your mouth.

9 Lie not one to another, ſeeing that ye have put off the old man with his deeds;

10 And have put on the new *man*, which is renewed in knowledge, after the image of him that created him;

11 Where there is neither Greek nor Jew, circumciſion nor uncircumciſion, Barbarian, Scythian, bond *nor* free: but Chriſt *is* all, and in all.

Ver. 22. Iſai. xxix. 13. Matth. xv. 9. Tit. i. 14.—V. 23. 1 Tim. iv. 8. Ver. 18. Or, *puniſhing*, or, *not ſparing*.——V. 1. Rom. vi. 5. Epheſ. ii. 6. Ch. ii. 12. Epheſ. i. 20.—V. 2. Or, *mind*.—V. 3. Rom. vi. 2. Gal. ii. 20. Ch. ii. 20.—V. 4. 1 John iii. 2. 1 Cor. xv. 43.—V. 5. Rom. viii. 13. Rom. vi. 13. Epheſ. v. 3. 1 Theſſ. iv. 5. Epheſ. v. 5.—V. 6. Epheſ. v. 6. Rev. xxii. 15. Epheſ. ii. 2.—V. 7. Rom. vii. 5. 1 Cor. vi. 11. Tit. iii. 3.—V. 8. Epheſ. iv. 22. 1 Pet. ii. 1. Epheſ. iv. 29. v. 4.—V. 9. Epheſ. iv. 25. Epheſ. iv. 22, 24.—V. 10. Rom. xii. 2. Epheſ. iv. 23, 24. Epheſ. ii. 10.—V. 11. Rom. x. 12. 1 Cor. xii. 13. Gal. iii. 28. v. 6.

poſe that he addreſſes the ſociety in general, and leaves it to their own conſciences to determine which of them deſerved the cenſure. Inſtead of, *Why are ye ſubject to ordinances?* Peirce reads, *Why do ye ſtill dogmatize?* Τὶ δογματίζεσθε; that is, "require ſuch a compliance as you do, with the injunctions and ritual precepts of the law?"

Ver. 21. *(Touch not*, &c.] "*Touch not* any thing ceremonially unclean: *Taſte not* any food which the law prohibits: *Handle not* any thing by which legal pollutions may be contracted." The quick ſucceſſion of theſe precepts, without any copulative between them, happily expreſſes the eagerneſs with which the ſeducing teachers inculcated theſe things. See Grotius, Whitby, and Hammond.

Ver. 22. *Which all are to periſh with the uſing*] Dr. Doddridge renders and paraphraſes this: "*All which things tend to* the *corruption* of that excellent religion, in which you have the happineſs to be initiated, *by the abuſe* of them." Mr. Peirce, underſtanding the three precepts foregoing as referring entirely to meats and drinks, explains this clauſe, "Which yet were all made by God to be conſumed by our uſe of them." See Beza, Grotius, and Bengelius.

Ver. 23. *A ſhew of wiſdom, in will-worſhip*] "In performing ſome acts of voluntary and uncommanded perfection; in ſhewing a greater *humility* than others pretend to, both in an affectation of virtue, and the worſhipping of angels;—in auſterities and abſtinencies from ſuch things as others enjoy." The two laſt clauſes may be tranſpoſed, as if it had been ſaid, "It is to ſuch a ſatisfying of the fleſh, as does it no real honour;"—A *Meioſis*, to expreſs what is diſhonourable; whereas the higheſt honour of our bodies, is to be the inſtruments of our ſouls in the ſervice of God. It has been obſerved that the word τιμῆ ſignifies *proviſion*, as well as *honour*; and then the ſenſe will be, that though there was no appearance of providing for the fleſh, yet there was a carnal kind of ſatisfaction in theſe affected ſeverities, when proceeding from the principles of vain-glory and ill-nature; which were as contrary to the genius of true religion, as any the groſſeſt ſenſualities that could be imagined. Mr. Peirce gives the verſe a different turn. According to him the Apoſtle's meaning is, "Which things, having indeed a ſhew of wiſdom, in *will-worſhip*, (ver. 18.) and humility, and neglecting of the body, ſerve to the diſhonourably gratifying perſons of a fleſhly or Jewiſh diſpoſition." See his note.

Chap. III. *Ver*. 1. *If ye then be riſen*, &c.] *Since ye then are riſen*. MS. The Apoſtle here proceeds, upon the principles he had laid down, to graft a moſt important practical exhortation on what he had ſaid, different from any he had advanced before; than which nothing could more effectually tend to take them off from thoſe bigotted attachments he was ſo ſolicitous to root out;—A remarkable inſtance of that happy addreſs, which we have ſo often had an opportunity of obſerving. See Doddridge, and the *Reflections* at the end of the chapter.

Ver. 2. *Set your Affection on things above*] The original is *Mind, Regard*: "Prefer and purſue the things that are above:"—Τὰ ἄνω φρονεῖτε.

Ver. 3. *For ye are dead*, &c.] "Dead to the world, its affections and luſts, by the engagement of your baptiſmal covenant." The life of the Chriſtian is repreſented by the next clauſe as an invaluable jewel, and under a double ſecurity *reſerved in heaven*, and *laid up with Chriſt in God*; therefore as ſecure as the abode of Chriſt with the Father, or as the fidelity and immutability of the Father himſelf could make it. See Doddridge, and Davenant.

Ver. 5.] St. Paul having diſpatched the principal deſign of his writing, comes now, according to his uſual manner, to give the Coloſſians ſome rules and directions for their Chriſtian behaviour and converſation. Theſe rules are of four kinds: *Firſt*, Such as concerned themſelves *perſonally*, and their own purity, in abſtaining from ſenſual luſts; ver. 5—7. *Secondly*, Such as concerned them as Chriſtians *in ſociety*, and were to be obſerved by them with regard to, and in converſing with each other; ver. 8—17. *Thirdly*, The duties reſulting from the *ſeveral relations* men ſtand in to each other; ver. 18—ch. iv. 1. *Fourthly*, Such as had reſpect to their *enemies*, among whom they lived; ch. iv. 2—6. Inſtead of *covetouſneſs*, expoſitors in general, after Mr. Locke, render the word πλεονεξια, *inſatiable deſire*, or *licentious intemperance*. See the note on Epheſ. iv. 19.

Ver. 7. *In the which ye alſo walked*] *Amongſt whom ye alſo once walked*, [partaking in all their enormities] *when ye lived among them*. Doddridge. Mr. Peirce paraphraſes the verſe as follows: "Among which children of diſobedience you alſo ſometime had your converſation, when, being unconverted, you lived in the commiſſion of thoſe ſins."

Ver. 8. *Blaſphemy*] *Evil-ſpeaking*. Wat. The original word properly ſignifies *blaſphemy*; but it includes not only impious ſpeeches with regard to God, which is the higheſt degree of malignant language, but all railing and reproachful ſpeeches againſt our brethren. See Matth. xv. 19. Epheſ. iv. 31. By *filthy communication*, *obſcure* and *leud* diſcourſe is generally underſtood. Dr. Whitby explains the original word of *reproachful language*; but the former ſenſe is rather to be preferred, as *reproachful* language ſeems abundantly forbidden in the former article; and as in the parallel Epiſtle to the Epheſians the Apoſtle expreſly forbids ſuch filthy communication. See Epheſ. iv. 29. Whitby, Peirce, and Hammond.

Ver. 11. *Where there is neither Greek*, &c.] *Neither Gentile*, &c. Wat. St. Paul's main deſign in this Epiſtle was to eſtabliſh the Coloſſians in their adherence to the Goſpel myſtery of the calling of the Gentiles, and maintaining their freedom againſt the Jewiſh dogmatizers; and though he had already concluded that matter, yet having it very much at his heart, he takes an occaſion here, in the midſt of quite other things, to drop a word with relation to it. The ſenſe of the verſe is, that in the point of obtaining acceptance with God, our regard muſt be paid ſolely to Chriſt; upon him alone we muſt depend, and not upon the Moſaic law;—That faith in and obedience to Chriſt, are all the terms upon which God inſiſts; and that this is the caſe *in all*, or *among all men*, let them be *Jews*, or let them be Gentiles; of whatever nation, or whatever condition it matters not. Upon theſe terms alone they ſhould be received, without ſubmitting to the ordinances

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel againſt any: even as Chriſt forgave you, ſo alſo *do* ye.

14 And above all theſe things, *put on* charity, which is the bond of perfectneſs.

15 And let the peace of God rule in your hearts, to the which alſo ye are called in one body; and be ye thankful.

16 Let the word of Chriſt dwell in you richly in all wiſdom; teaching and admoniſhing one another in pſalms, and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord.

17 And whatſoever ye do in word or deed, *do* all in the name of the Lord Jeſus, giving thanks to God and the Father by him.

18 Wives, ſubmit yourſelves unto your own huſbands, as it is fit in the Lord.

19 Huſbands, love *your* wives, and be not bitter againſt them.

20 Children, obey *your* parents in all things: for this is well-pleaſing unto the Lord.

21 Fathers, provoke not your children *to anger*, leſt they be diſcouraged.

22 Servants, obey in all things *your* maſters according to the fleſh; not with eye-ſervice, as men-pleaſers, but in ſingleneſs of heart, fearing God:

23 And whatſoever ye do, do it heartily, as to the Lord, and not unto men;

24 Knowing, that of the Lord ye ſhall receive the reward of the inheritance: for ye ſerve the Lord Chriſt.

25 But he that doth wrong, ſhall receive for the wrong which he hath done: and there is no reſpect of perſons.

Ver. 12. Epheſ. iv. 24. 1 Theſſ. i. 4. Epheſ. iv. 2, 32.—V. 13.' Or, *complaint*. Epheſ. iv. 32.—V. 14. 1 Pet. iv. 8. Epheſ. v. 2. Ch. ii. 2. Epheſ. iv. 3.—V. 15. Rom. xiv. 17. Phil. iv. 7. Epheſ. iv. 4.—V. 16. 1 Cor. xiv. 26. Epheſ. v. 19. Ch iv. 6.—V. 17. 1 Cor. x. 31. Rom. i. 8. Epheſ. v. 20. Hebr. xiii. 15.—V. 18. Epheſ. v. 22. Tit. ii. 5. 1 Pet. iii. 1. Epheſ. v. 3.—V. 19. Epheſ. v. 25. 1 Pet. iii. 7. Epheſ. iv. 31.—V. 30. Epheſ. vi. 1. Epheſ. v. 24. Tit. ii. 9.—V. 21. Epheſ. vi. 4.—V. 22. Epheſ. vi. 5, &c. 1 Tim. vi. 1. Tit. ii. 9. 1 Pet. ii. 18. Ver. 20. Philem. 16.—V. 23. Epheſ. vi. 6, 7.—V. 24. Epheſ. vi. 8.—V. 25. Rom. ii. 11. Epheſ. vi. 9. 1 Pet. i. 17. See Deut. x. 17.

ordinances which the Judaizers would gladly obtrude upon them. The Apoſtle ſeems to make uſe of a kind of *climax* in mentioning the *Scythians*, as they were reckoned more barbarous than any barbarous nation. See Grotius and Peirce.

Ver. 12. *Put on therefore, as the elect*, &c.] *As the choſen people*, &c. The exhortation in this verſe is not inconſiſtent with what was ſaid in ver. 10. of their having already *put on the new man*, as the Apoſtle intended here to exhort them to advance more and more in thoſe benevolent diſpoſitions, which did in ſome conſiderable degree already prevail in their hearts.

Ver. 14. *Put on charity*] "*Put on love*, which is the bond of that perfect union that ought to reign in the body of Chriſt, and by which the whole church becomes perfect. See John iv. 12, 18.

Ver. 15. *And let the peace of God rule*, &c.] See Philip. iv. 7. The word βραβευέτω, rendered *rule*, is a term borrowed from the Grecian games, and alludes to the office of the maſter who preſided at thoſe games, deciding all controverſies between the competitors, and determining who ſhould have the preference; in which view the Apoſtle's meaning is, "Let the peace of God always preſide, as the great umpire in your hearts." See Doddridge, Hammond, Beza, and Stockius.

Ver. 16. *Let the word of God dwell in you richly*, &c.] That is, "The Goſpel which you have received;" which the Apoſtle exhorts them to lay up in their hearts, to meditate upon it continually, and to endeavour to improve it wiſely to the beſt purpoſe. But Peirce and others give a different interpretation, as follows: "It would be of good ſervice to prevent the ſins from which I have diſſuaded you, and to promote the love I have recommended, if in your converſing together you would take care that your diſcourſe and talk ſhould be much of Chriſt, in all wiſdom; and that you entertain each other in converſing together in a Chriſtian manner; teaching and admoniſhing, &c." See Epheſ. v. 18—20. Dr. Waterland, after Beza, Schmidius, Bengelius, and Gataker, points the verſe thus: *Let*, &c. *richly: in all wiſdom teaching and admoniſhing one another*; *in pſalms*, &c.

Ver. 20. *Children, obey—in all things*] That is, "Which are lawful, or to which the parental authority extends." This muſt be underſtood with ſome ſuch limitation; and there can be no hurt in ſupplying the ſenſe from ver. 18. with ἐν κυρίῳ, *in the Lord*; and ſo it is expreſſed Epheſ. vi. 1. That is, "as the Lord requires you, and as far as is conſiſtent with your duty to him." See Peirce, Doddridge, &c.

Ver. 23. *Do it heartily*] Ἐκ ψυχῆς, *from the ſpirit*, or "from a ſpiritual principle, and not worldly motives." Heylin.

REFLECTIONS.

How much the *metaphorical* language of Scripture has been miſtaken, and what errors and abſurdities men have fallen into, under pretence of adhering to the literal ſenſe, is well known. The words of the firſt verſe of this chapter are however hardly capable of being ſo abuſed, being a plain inference from what had before been advanced, as is evident from the manner in which they are introduced, "*If ye then be riſen with Chriſt.*" It is plain therefore that they muſt refer to ſomething which had been ſaid of our *reſurrection with* or *in Chriſt*, ſince this concluſion ſuppoſes that doctrine already laid down and eſtabliſhed. To find this connection, we muſt look back to the middle of the foregoing chapter, (ver. 10. &c.) where the doctrine here referred to is plainly declared. *And ye are complete in him*, (that is, in *Chriſt Jeſus*) &c. *and you—hath he quickened together with him, having forgiven you all treſpaſſes*; from whence the inference above drawn naturally follows, *If ye then be riſen with Chriſt*, &c.

The better to explain this inference, it may be neceſſary to conſider the repreſentation which the Scripture makes of the *natural ſtate* of man, and of his *Goſpel ſtate*, on becoming a Chriſtian.

1. The *ſtate of nature* is fully repreſented Epheſ. iv. 17, 18. ii. 2, 3, 12. Rom. vi. 19, 20. to which paſſages the reader may refer. And becauſe the *end of theſe things is death*, therefore this ſtate of ſinful nature is called likewiſe a ſtate *of death*; Epheſ. ii. 1, 5. Whilſt men were thus *dead* to God and to themſelves, they lived only to ſin and unrighteouſneſs; and ſin therefore is ſaid to *reign in them*,—to *have dominion over them*. In this ſtate of corruption, the natural paſſions and affections were but the inſtruments of ſin, in all things ſubſervient; on which account they are ſaid to conſtitute the *body of ſin*; that body, over which ſin, as the ſoul, or active principle, had intire rule and dominion; (See Rom. vi. 6. Col. ii. 11.) and whoſe *members* are deſcribed in the chapter before us, ver. 4. and this body is elſewhere called by our Apoſtle *the body of death*, for the ſame reaſon that the ſtate of ſin is called the *ſtate of death*. Rom. vii. 24.

Now the body, together with the *ſoul*, which is the active principle of life,—the influencer and director of the body, and all its motions, conſtitutes *the man*; From hence therefore, by an eaſy and natural metaphor, thoſe depraved appetites and affections, which are the *inſtruments* or *members of ſin*, and which compoſe the *body of ſin*,—together with the evil principle ruling in us, and directing the affections in the purſuit of all uncleanneſs and iniquity, and which is called *ſin*,—are ſaid in Scripture to be *the old man*; the only man which lived before the regeneration by Chriſt Jeſus. Comp. Rom. vi. 6. Epheſ. iv. 22.

2. This then is the *ſtate of nature*, according to the repreſentation and language of Holy Writ; and it is eaſy to ſee what muſt become of this *old man*, this *man of ſin*, upon the appearance of Chriſt Jeſus, who came to *deſtroy the works of the devil*;—to give life and light to thoſe who ſat in the ſhadow of darkneſs and death: *He* and his works muſt be deſtroyed, to make way for the Spirit of righteouſneſs, and his holy works; and to introduce man to the *ſecond*, or *Goſpel ſtate*.

But thus to deſtroy the old man,—to root out all the corrupt affections of nature, and to implant a new principle of life and holineſs,—to reſtore the decayed image of God,—to give new deſires to the ſoul, new affections to the heart;—what is it, but to new-make the man, and by a ſecond creation to reſtore him to thoſe rights and privileges of the firſt, which were long ſince forfeited by ſin and diſobedience? For this reaſon *the Chriſtian* is ſaid to be a new creature, 2 Cor. v. 17. Gal. vi. 15. Epheſ. ii. 10. iv. 23, 24. Nay, and we are ſaid even to *put on Chriſt*, from the ſimilitude of will and affections between Chriſt and his true members. Gal. iii. 27.

From this account it is eaſy to underſtand the propriety of the

CHAP. IV.

He exhorteth them to be fervent in prayer, to walk wiſely toward them that are not yet come to the true knowledge of Chriſt: he ſaluteth them, and wiſheth them all proſperity.

MAſters, give unto *your* ſervants that which is juſt and equal; knowing that ye alſo have a Maſter in heaven.

2 Continue in prayer, and watch in the ſame with thankſgiving;

3 Withal, praying alſo for us, that God would open unto us a door of utterance, to ſpeak the myſtery of Chriſt, for which I am alſo in bonds;

4 That I may make it manifeſt, as I ought to ſpeak.

5 Walk in wiſdom toward them that are without, redeeming the time.

6 Let your ſpeech *be* alway with grace, ſeaſoned with ſalt, that ye may know how ye ought to anſwer every man.

Ver. 1. Epheſ. vi. 9.—V. 2. Luke xviii. 1. Rom. xii. 12. Epheſ. vi. 18. 1 Theſſ. v. 17.—V. 3. Epheſ. vi. 19. 2 Theſſ. iii. 1. 1 Cor. xvi. 9. 2 Cor. ii. 12. Matth. xiii. 11. 1 Cor. iv. 1. Epheſ. vi. 19. Ch. i. 26. ii. 2.—V. 5. Epheſ. v. 15. 1 Theſſ. iv. 12. Epheſ. v. 16.—V. 6. Ch. iii. 16. Mark ix. 50. 1 Pet. iii. 15.

phraſes uſed to expreſs theſe *two conditions.* Sometimes we read, that we were *dead* before the knowledge of Chriſt: ſometimes that we *died* and were *buried with Chriſt*: again, that we *roſe with Chriſt*, and are *alive in him.* Now to be *dead* before the coming of Chriſt, and yet to *die with Chriſt* after his coming, and yet ſtill to be *alive in him*, may ſeem to be aſſertions inconſiſtent, with reſpect to the *ſame perſon*; but if we take the ſame view of man that the Scripture does, the inconſiſtency will ſoon vaniſh and diſappear.

Man was at firſt created *after the image* and likeneſs *of God*, with a rectitude of mind and will; with inclinations adapted to his true happineſs, and ſubject to the influence and direction of reaſon: but upon his diſobedience, man became a quite *different perſon*; his underſtanding was darkened, his will corrupted, his inclinations diſtorted to the purſuit of evil continually. This change was a real *death* of the man created after the image of God; he could no longer exerciſe any of the functions proper to his life, but lay buried under the ruins of ſin.—And this was the *death of the world*, before the knowledge of Chriſt.

What then was the *life of the world* at the coming of Chriſt?—It was the life of ſin; of the earthly man, made not in the *image of God*, but after the likeneſs of the ſon of diſobedience. To deſtroy this man of ſin Chriſt came into the world; and *they that are Chriſt's have crucified the fleſh, with the affections and luſts:* Gal. v. 24. And thus, with reſpect to the life we had at the coming of Chriſt, which was the life of ſin,—we are ſaid to *die with Chriſt*, and to be *buried with him*, becauſe we renounce that life, and the affections proper to it. Thus *dying to ſin*, we begin to *live again unto God*, and to true holineſs: and this is a *reſurrection* of the man made after the image of God, which before was *dead in treſpaſſes*, and therefore we are ſaid to be made *alive to Chriſt*, and to *riſe together with him.*

But further: this change was what we had not power ſo much as to wiſh for, or deſire for ourſelves: It was undertaken and effected by Chriſt alone: He took our nature and our iniquities upon himſelf, and underwent death in behalf of all. He dying therefore upon the croſs for all, all are ſaid to be crucified with him. See Heb. ii. 9. 2 Cor. v. 14. And the way to attain to the benefits of the death of Chriſt, is, as we learn from St. Paul in his Epiſtle to the Philippians, to be *conformable unto his death.* This conformity conſiſts, as we have ſeen, in dying to ſin, and the affections of it; in putting off the old man, and in putting on the *new man, who is created after righteouſneſs:* and this the Apoſtle ſtiles *being planted in the likeneſs of his death*, and *being planted in the likeneſs of his reſurrection:* Rom. vi. To which likewiſe he plainly refers, ch. viii. 29. and there are many other precepts in Scripture, founded upon this notion of our conformity with Chriſt.

Indeed the very eſſence of Chriſtianity conſiſts in this conformity; and therefore baptiſm, which is our admiſſion to the Goſpel, is nothing elſe but a ſolemn taking this conformity upon ourſelves; ſee Rom. vi. 3, 4. To *walk in newneſs of life* is our conformity to the reſurrection of Chriſt, which was to new life and glory; and as the reſurrection of Chriſt was to perpetual life, never more to be expoſed to death; ſo muſt our firſt reſurrection, according to this pattern, be to perpetual holineſs, and a conſtant freedom from ſin. See Rom. vi. 9, 11, 12.

If we bear in mind the above account of the Scripture language, and the reaſons upon which it is founded, it will be a key to open to us the meaning of many, otherwiſe intricate paſſages of Scripture. For inſtance, we ſhall not be to ſeek when we find mention made of *two deaths*, which we muſt undergo,—and of *two reſurrections*, in which we muſt partake: we ſhall eaſily diſtinguiſh between the natural death of the body, and the death unto ſin;—between the reſurrection to life eternal hereafter, and the reſurrection to holineſs and righteouſneſs in this preſent world. *I am crucified to the world*, ſays St. Paul, *and the world to me.*—*Whoſoever is born of God*, ſays St. John, i. e. whoever is begotten to this new life in Chriſt by the power of God,—*overcometh the world.* Again, St. Paul tells us, that the Spirit of God will *quicken our mortal bodies*, as well as our dead bodies; which is not to be underſtood, without having recourſe to the *firſt reſurrection*, which is to a *new life of holineſs*, and which muſt be the forerunner and introducer of the *ſecond reſurrection* to *glory.* The Apoſtle to the Philippians tells us, that he willingly *ſuffered the loſs of all things*, that he *might know Chriſt, and the power of his reſurrection*; and this he deſired to know, that he *might attain to the reſurrection of the dead.* Phil. iii. 10, 11. where, if we remember what has been ſaid of our being *made conformable* to the death and reſurrection of Chriſt, by riſing to holineſs and righteouſneſs, we ſhall not be at a loſs to underſtand what it is *to know* or feel the *power of Chriſt's reſurrection*; or to underſtand how the *knowing the power* of Chriſt's reſurrection ſhould be a means of *attaining the reſurrection of the dead.*

Such is the power of Chriſt's reſurrection, that thoſe who feel it have (as the Apoſtle informs us, Philip. iii. 20.) their *converſation in heaven*; *whence alſo we look for the Saviour, the Lord Jeſus Chriſt.* This, which St. Paul calls knowing the power of Chriſt's reſurrection, and having our converſation in heaven, the author to the *Hebrews* calls *taſting the powers of the world to come.* ch. vi. 5. The reſurrection is indeed one of the *powers of the world to come*, which all partake in, and taſte of, whoſe mortal bodies are quickened by the Spirit of God. In the verſe after this it is ſaid, that thoſe who fall from their faith, *crucify to themſelves the Son of God afreſh, and put him to open ſhame.* How does he who falls away *crucify Chriſt*, or *put him to open ſhame?*—This cannot be underſtood but by having recourſe to the Scripture repreſentation already explained: but if we remember, that all who are baptized *crucify the old man, with his deeds*; that they *put on the new man, created after holineſs*; that the Apoſtle to the Galatians expreſly ſays, that *as many as are baptized put on Chriſt*; it will readily appear why it is that thoſe who *fall away*, crucify Chriſt afreſh. For, by *receiving* the faith they put on Chriſt, and crucified the old man and his deeds; but if they *deſert* the faith, and return to their former deeds, and again put on the old man, they do then crucify Chriſt again with his deeds, and put him once more to open ſhame.

This notion of the different ſtates and conditions of man,—of the death of the old man,—of a new creature in Chriſt,—runs through the precepts, exhortations, and doctrines of the Goſpel, which cannot be underſtood but with analogy to this notion. We have conſidered already our death, and burial, and reſurrection with Chriſt; but the Apoſtle, in the paſſage now before us, carries the metaphor ſtill one degree higher: *If ye then be riſen*, &c. as if he had ſaid, "It is not enough that ye are riſen from the dead with Chriſt; you muſt alſo aſcend after him into heaven, for there is our life hid in Chriſt; there are your true riches, and thither muſt you go to take care of them. You are dead to the world, and can no longer live to it; your life is ſpiritual and heavenly: as is your life, ſuch muſt be the actions which flow from it,—the inclinations which attend it. Since therefore you are dead to the world, and alive to Chriſt through the Spirit of holineſs, you muſt act like members of Chriſt, and *ſet your affections on things above*, where Chriſt, your life, is aſcended."

Hence it is that St. Paul ſo often exclaims againſt the abſurdity of a Chriſtian's living in ſin. You may juſt as well ſay, that all the actions of life may be performed in the grave, when a man is dead and buried, as ſay that a Chriſtian may continue in ſin: for a Chriſtian has crucified and buried the body of ſin. *How* then, as the Apoſtle cries out, *How ſhall we, who are dead to ſin, continue any longer therein?* Sin is the only poiſon by which the life of Chriſt, which is in us, may be deſtroyed. It is a life which no man can take from us but ourſelves. Thoſe who kill the *body* cannot reach *it:* Not all the powers of darkneſs, ſin only excepted, can ſeparate believers and their Lord; but every unmortified luſt, every unſubdued vice, is a canker that eats into our very vitals, and, if we do not cut them off, will in the end deſtroy us quite. Holineſs is as neceſſary to our ſpiritual life, as eating and drinking are to our natural; and therefore the Apoſtle's concluſion in the text is juſt, *If we be riſen with Chriſt*,—if we live with him, *we muſt ſeek the things which are above, where Chriſt ſitteth on the right-hand of God.* See Bp. Sherlock's Sermons.

Chap. IV. *Ver.* 3. *Praying alſo for us*] Dr. Whitby juſtly obſerves, it is very remarkable that St. Paul, who ſo often and ſo earneſtly intreats the interceſſion of his Chriſtian friends, ſhould never ſpeak of the interceſſion of the virgin Mary, or of departed ſaints or angels, if he believed it a duty to ſeek it.

Ver. 6. *Let your ſpeech be always with grace*] "Always conducted in the moſt mild and courteous, the moſt proper and graceful manner; ſo that it may appear influenced by a governing principle of divine grace, and unfeigned piety in your hearts. Let it in this reſpect be ſo ſeaſoned with the ſalt of heavenly wiſdom, as may render it ſavoury and edifying. In this view, reflect upon things and circumſtances before you ſpeak, that you may not utter any thing which would be raſh and fooliſh, but may know how you ought to anſwer

7 All my ſtate ſhall Tychicus declare unto you, *who is* a beloved brother, and a faithful miniſter, and fellow-ſervant in the Lord:

8 Whom I have ſent unto you for the ſame purpoſe, that he might know your eſtate, and comfort your hearts;

9 With Oneſimus, a faithful and beloved brother, who is one of you. They ſhall make known unto you all things which *are done* here.

10 Ariſtarchus, my fellow-priſoner, ſaluteth you, and Marcus, ſiſter's ſon to Barnabas, (touching whom ye received commandments. If he come unto you, receive him;)

11 And Jeſus, which is called Juſtus, who are of the circumciſion. Theſe only *are my* fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is one of you, a ſervant of Chriſt, ſaluteth you, always labouring fervently for you in prayers, that ye may ſtand perfect, and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.

14 Luke, the beloved phyſician, and Demas greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his houſe.

16 And when this epiſtle is read amongſt you, cauſe that it be read alſo in the church of the Laodiceans; and that ye likewiſe read the epiſtle from Laodicea.

17 And ſay to Archippus, Take heed to the miniſtry which thou haſt received in the Lord, that thou fulfil it.

18 The ſalutation by the hand of me, Paul. Remember my bonds. Grace *be* with you. Amen.

Written from Rome to the Coloſſians by Tychicus and Oneſimus.

Ver. 7. Epheſ. vi. 21.—V. 8. Epheſ. vi. 22.—V. 9. Philem. 10.—V. 10. Acts xix. 29. xxvii. 2. Philem. 24. Acts xv. 37. 2 Tim. iv. 11.—V. 12. Ch. i. 7. Philem. 23. Or, *ſtriving*. Rom. xv. 30. Matth. v. 48. 1 Cor. xiv. 20. Or, *filled*.—V. 14. 2 Tim. iv. 11. 2 Tim. iv. 10.—V. 15. Rom. xvi. 5. 1 Cor. xvi. 19.—V. 16. 1 Theſſ. v. 27.—V. 17. Philem. 2.—V. 18. 1 Cor. xvi. 21. 2 Theſſ. iii. 17. Hebr. xiii. 3.

every one who may queſtion you about your religion and your conduct, in ſuch a manner as may moſt effectually tend to your own ſecurity, and the edification of others." See 1 Pet. iii. 15. Doddridge, and Scott's Chriſtian Life, vol. i. p. 285.

Ver. 7. *All my ſtate ſhall Tychicus declare*] From comparing this verſe with Epheſ. vi. 21, 22. where *Tychicus* is mentioned as ſent by Paul from Rome to Epheſus, which was not very far from Coloſſe, it may be very probably inferred, as we have obſerved, that theſe two Epiſtles to the Epheſians and Coloſſians, which contain many ſimilar paſſages, were witten about the ſame time, and might be ſent together. See the Introductory Notes to theſe Epiſtles. Dr. Waterland, after ſeveral good MSS, reads the latter part of ver. 8. *that ye may know my ſtate, and he may comfort your hearts*. Comp. Epheſ. vi. 22.

Ver. 9. *With Oneſimus*] This verſe makes it poſſible that this Epiſtle, if it was not written, was at leaſt delivered after that to *Philemon*; and that the admirable letter to *him* produced its deſired effect. See the introductory note to *Philemon*.

Ver. 10. *Ariſtarchus*] See Acts xv. 38. xix. 29. xx. 4. *Ariſtarchus* and *Epaphras* are mentioned as *ſaluters* in this Epiſtle, and in that to Philemon, written at the ſame time. But he is here ſaid to be a *priſoner*, and Epaphras not: In that to Philemon, *Epaphras* is called a priſoner, and Ariſtarchus not. One of them is wrong, though it is uncertain which;—unleſs *both* were priſoners. See Wall's Critic Notes. The Ethiopic verſion omits *Ariſtarchus* here; to which Mill accedes, p. 1216. Inſtead of, *Ye received commandments*, &c. Doddridge reads, *Ye have received inſtructions*; and Heylin, *Letters of recommendation*; adding, *If he come, do you give him a kind reception*. See Acts xvii. 15. The original word, rendered *commandments*, has doubtleſs that meaning; but as civility teaches us to eſteem the reaſonable *deſires* of friends, as carrying in them the force of *commands*, though they pretend not to uſe any authority; hence the ſame mode of ſpeech is familiar, not only in ancient, but in modern languages; by which *commands* is uſed for *recommendation*. See Peirce.

Ver. 11. *Theſe only are my fellow-workers*] That is, the only ones of *the circumciſion*; for *Luke* and *Demas* were with him. See the next note.

Ver. 14. *Luke, the beloved phyſician*] From comparing this with ver. 11. where St. Paul ſays he had no fellow-labourer of the circumciſion, but thoſe whom he had named, Lord Barrington concludes, that Luke was a proſelyte of the gate, before he was converted to Chriſtianity; and it may certainly be fairly concluded that he was not a Jew. See the introductory note to St. Luke's Goſpel.

Ver. 16. *The epiſtle from Laodicea*] The epiſtle from Laodicea could not be written by St. Paul from thence, ſince he had never been there; ch. ii. 1. It ſeems probable that it was ſome Epiſtle written to him by ſome of the Laodiceans, giving an account of their own caſe, and that of their neighbours at Coloſſe: And he, judging it to contain ſomething worthy to be conſidered by the Coloſſians, was deſirous that it ſhould be read among them: Or elſe, as others conjecture, he may here mean ſome letter which he had written to thoſe of Laodicea; of which, when the Coloſſians ſent a copy of their letter, the ſame meſſengers were to bring a copy *from Laodicea*. Whatever the letter was, it is loſt; *that* which has appeared in the world being too contemptible a forgery ever to be taken for the writing of St. Paul, by perſons of the leaſt degree of ſenſe and judgement. See Peirce, Grotius, Knatchbul, and Wake's preface to the Apoſtolical Fathers, p. 94.

Ver. 17. *Say to Archippus*, &c.] This ſeems an intimation that Archippus was not ſo diligent and active in the proſecution of his miniſtry as could have been wiſhed. Dr. Heylin ſays, he then performed the paſtoral office amongſt the Coloſſians, inſtead of Epaphras the biſhop, who was detained at Rome.

Ver. 18. *Remember my bonds*] *Remember my tears.* Chryſoſtom; reading δακρυῶν, inſtead of δεσμῶν.

THE
FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
THESSALONIANS.

CHAP. I.

The Theſſalonians are given to underſtand both how mindful of them Saint Paul was at all times in thankſgiving, and prayer; and alſo how well he was perſuaded of the truth and ſincerity of their faith, and converſion to God.

PAUL, and Silvanus, and Timotheus, unto the church of the Theſſalonians, *which is* in God the Father, and *in* the Lord Jeſus Chriſt: Grace *be* unto you, and peace from God our Father, and the Lord Jeſus Chriſt.

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceaſing your work of faith, and labour of love, and patience of hope in our Lord Jeſus Chriſt, in the ſight of God, and our Father;

4 Knowing, brethren beloved, your election of God.

5 For our goſpel came not unto you in word only, but alſo in power, and in the Holy Ghoſt, and in much aſſurance; as ye know what manner of men we were among you, for your ſake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghoſt:

7 So that ye were enſamples to all that believe, in Macedonia and Achaia.

Ver. 1. 2 Cor. i. 19. 2 Theſſ. i. 1. 1 Pet. v. 12. Epheſ. i. 2.—V. 2. Rom. i. 8. Epheſ. i. 16. Philem. 4.—V. 3. Ch. ii. 13. John vi. 29. Gal. v. 6. Jam. ii. 17. Rom. xvi. 6.—V. 4. Or, *beloved of God, your election.* Col. iii. 12. 2 Theſſ. ii. 13.—V. 5. 1 Cor. iv. 20. 2 Cor. vi. 6. Col. ii. 2. Ch. ii. 1, 5, 10, 11.—V. 6. 1 Cor. xi. 1. Phil. iii. 17. 2 Theſſ. iii. 9. Acts v. 41. Hebr. x. 34.

THESSALONIANS.] Theſſalonica was in St. Paul's time the capital of Macedonia; St. Paul had preached the Goſpel there in the year 51. Acts xvii. Some few among the Jews received the Goſpel; but a great multitude of the devout Gentiles became converts to Chriſt: Hence the majority of the church conſiſted of native Heathens, who had formerly been idolaters. The Jews, ever jealous of the admiſſion of the Gentiles to the ſame privileges with themſelves, raiſed ſuch a diſturbance, that St. Paul and Sylvanus were obliged ſuddenly to withdraw. They even purſued him to *Berea:* He left Sylvanus and Timothy there, and withdrew to Athens, ordering them to follow him. Timothy did not long continue at Athens with St. Paul, but was ſent back to Theſſalonica; and when he returned, found St. Paul at Corinth, where he reſided a year and half, and in the former part of that time this Epiſtle was probably written; that is, about A. D. 52. With regard to the ſtate of the church at Theſſalonica, (the knowledge of which is requiſite for the underſtanding theſe two Epiſtles:) *Firſt*, It conſiſted chiefly of Gentiles, and of ſome Jewiſh members. It is probable that the teachers mentioned ch. v. 12. were converts from Judaiſm; at leaſt ſuch Greeks as had before been proſelytes to the Jewiſh religion. *Secondly*, This church being ſtill in its infancy, and oppreſſed by the powerful Jews, required to be eſtabliſhed in the faith: Hence, in the three firſt chapters, St. Paul endeavours to convince the Theſſalonians of the truth and divinity of his Goſpel; both by the imparting miraculous gifts of the Holy Ghoſt, and by his own conduct when amongſt them. *Thirdly*, An error prevailed with reſpect to the doctrine of the laſt judgement. The Theſſalonians, like moſt of the primitive Chriſtians, thought the day of judgement would happen in their time. They imagined that thoſe who lived to ſee it take place, would have great advantage over the deceaſed faithful; which was probably to conſiſt in their entering immediately on the *Millennium:* This error he combats in the 4th chapter. *Fourthly*, Some of this church, who refuſed to ſubject themſeves to the teachers, had at the ſame time given themſelves up to diſorder; and they ſeem to have carried on this unrulineſs, under a pretence of teaching or edifying others. Hence the Apoſtle's admonitions in the 5th chapter. See Lardner, Michaelis, Grotius, Doddridge, &c.

Chap. I. *Ver.* 2.] From hence to ch. iii. 13. we have the chief buſineſs of this Epiſtle; which was to comfort, ſtrengthen, and eſtabliſh the Chriſtians at Theſſalonica, and to perſuade them to perſevere under all the diſcouragements which he their Apoſtle, or they themſelves, might meet with. In his entrance upon this deſign, he gives vent to what lay moſt upon his heart; thanking God for their converſion from idolatry to Chriſtianity, amidſt ſo many diſcouraging circumſtances, and begging of God that they might perſevere; in which he takes all occaſions of ſpeaking well of the Theſſalonians, as indeed he does through all this Epiſtle. See Benſon.

Ver. 3. *Your work of faith*, &c.] *Your faithful work, and loving labour, and patient hope.* Wat. Dr. Mill ſays, that the laſt ſentence of this verſe is wanting in the Syriac and Ethiopic verſions; but if it be retained, we may underſtand it both here and in ch. iii. 9. as the Apoſtle's ſolemn appeal to God for the truth of what he ſays. See 2 Cor. xi. 31. xii. 19. Gal. i. 20. 1 Tim. v. 21. 2 Tim. iv. 1. Mill, Benſon, and Wetſtein.

Ver. 4, 5. *Knowing, brethren beloved*, &c.] This Epiſtle being, as we have obſerved, directed principally to converted idolatrous Gentiles, The deſign of theſe verſes is very evident, if we reflect upon the great controverſy of that time, concerning the admiſſion of the Gentiles into the Chriſtian church, without ſubmitting to any part of the law of Moſes: In which view, the verſes may be thus paraphraſed: "As I have had a full and undoubted revelation immediately from the Lord Jeſus Chriſt, of God's purpoſe to receive you, idolatrous Gentiles, into his church, and as his people, under the Chriſtian diſpenſation; I own you as dearly beloved brethren, and have with pleaſure ſeen this purpoſe of God take effect; *in that our Goſpel*, when it firſt appeared among you, was not an empty ſound, but was attended with the plainneſs and energy of truth; and had alſo the atteſtation of miracles, as well as plenty of ſpiritual gifts." See Locke, and Benſon. Dr. Waterland, inſtead of, *For our Goſpel*, reads, *For that our Goſpel*, &c. Inſtead of, *In power, and in the Holy Ghoſt*, Dr. Heylin reads, *With miracles, and gifts of the Holy Ghoſt.*

Ver. 7. *So that ye were enſamples*] Τύπους, *types*; that is, plans, models, or patterns; and by a metaphor, it is uſed for *an example*, or moral pattern. *Philippi* and *Berea* were in *Macedonia*; *Athens* and

Corinth

8 For from you ſounded out the word of the Lord, not only in Macedonia and Achaia, but alſo in every place your faith to God-ward is ſpread abroad; ſo that we need not to ſpeak any thing.

9 For they themſelves ſhew of us, what manner of entering-in we had unto you, and how ye turned to God from idols, to ſerve the living and true God,

10 And to wait for his Son from heaven, whom he raiſed from the dead; *even* Jeſus, which delivered us from the wrath to come.

Ver. 8. Rom. x. 18. Rom. i. 8.—V. 9. Ch. ii. 1. 1 Cor. xii. 2.—V. 10. Rom. i. 7. Phil. iii. 20. Tit. ii. 13. Acts ii. 24. Matth. iii. 7. Rom. v. 9. Ch. v. 9.

Corinth were in *Achaia*. The Apoſtle mentions theſe parts, as he had juſt been travelling through them, before he came to Corinth. See Benſon, and Doddridge.

Ver. 8. *For from you ſounded out the word*] It was accounted a great honour for any church or city to have the Goſpel go out from thence. Grotius obſerves, that many of the Theſſalonians were merchants, who travelled through all Greece; and therefore ſo ſtrange a piece of news might eaſily ſpread through Macedonia and Achaia, as one was ſo nigh them, and the other had ſuch commerce with them.

Ver. 9. *For they themſelves ſhew of us*] "For even our enemies, as well as the Chriſtians, can tell, and do ſpeak of it, not without wonder and aſtoniſhment, what uncommon gifts we ourſelves had, and communicated unto you, and what an hearty reception we met with on our firſt arrival." See Benſon, and the *Reflections*.

Ver. 10. *Which delivered us*] *Who delivered us*. Wat. and Doddridge.

REFLECTIONS ON VER. 9, 10.

If we conſider the Goſpel in its precepts and morality, is there any doctrine advanced, any duty required, but what reaſon muſt admit and approve, or which it can reject, without doing violence to itſelf? Is there, in this reſpect, any objection againſt the Chriſtian religion, but what is and muſt be equally an objection againſt all natural religion? If we conſider the Goſpel with reſpect to its new doctrines, its articles of belief, we ſhall find them all deſigned to ſupport and encourage true religion, and to preſerve the world from falling again into that confuſion of idolatry and ſuperſtition, which for many ages held it in darkneſs. This might be ſhewn in the ſeveral particulars of the Goſpel diſpenſation; but it may be ſufficient to our preſent purpoſe to conſider thoſe ſpecified in the paſſage before us.

To wait for the Son of God from heaven, ſignifies to continue with patience and well-doing in expectation of the coming of our Saviour and Judge. This ſenſe is compleatly expreſſed Philip. iii. 17, 20, 21. to which we refer. The expectation of *Chriſt's coming* to *judge the world*, is peculiar to Chriſtians; and it is ſupported by the belief of the reſurrection of Chriſt, that great and main point of faith, which the Apoſtles were commiſſioned to teach and eſtabliſh in the church of God. See particularly Acts i. 21, 22. ii. 22, 23, 32. iii. 14, 15. iv. 33. v. 29—32. From which paſſages taken together, it plainly appears how much the Chriſtian religion, conſidered as a diſtinct ſyſtem from natural religion, depends upon the belief of Chriſt's reſurrection. See alſo Acts xvii. 18, 30, 31.

Let us then conſider, whether we are beholden to the Goſpel, and how much, for this new evidence of a life to come; and what there is in this great article of Chriſtian faith, and the doctrines grounded upon it, that any ſober Deiſt, or profeſſor of natural religion can juſtly blame.

Even natural religion pretends to ſupport itſelf upon the expectation of future rewards and puniſhments: It conſiders God as governor and judge of the world. The Chriſtian religion ſtands upon the ſame foundation, and admits for genuine all theſe hopes and fears of nature. Thus far there is no difference; the queſtion is, which brings the beſt proof, and moſt fitted to perſuade the world of this great truth. Natural religion appeals to conſcience, and that ſenſe which all men have of their being accountable for their actions. The Chriſtian religion embraces all this evidence, and whatever elſe can be ſuggeſted by reaſon to render the hopes of futurity probable or certain: and to theſe evidences it adds the expreſs teſtimony and aſſurance of God, given to mankind in the reſurrection of his beloved Son Chriſt Jeſus.

"But what need (it may be ſaid) of this new evidence?—Were not the arguments which natural religion affords ſufficient to ſupport the belief and expectation of a future judgement?—If ſo, to what purpoſe is it to call men from a dependence on their reaſon, and to rely on the evidence of men for the truth of a fact ſo uncommon, and in the nature of it ſo ſurpriſing, as not eaſily to gain admittance to our belief?—A fact, which had we ſeen ourſelves, we might perhaps have ſuſpected the report of our own ſenſes, and cannot therefore eaſily refer ourſelves to the ſenſes of others, in a matter of ſo great moment and conſequence?"

Whoever, in anſwer to this difficulty, endeavours to weaken and enervate the natural arguments for a future ſtate, ſhould ſeem to be very ill employed; to me they appear ſo *convincing*, that I *cannot*, and ſo *amiable*, that I *would not* leſſen the ſincere Chriſtian's opinion of them: but then it is certain that they require more thought and ſpeculation to place them before the mind in their true and ſtrongeſt light, than the generality of mankind are capable of exerciſing; and whether this be ſo or not, is a matter fitter to be determined by the evidence of hiſtory, than by reaſoning upon the caſe. We are very ill judges, under the light we now enjoy, how far the generality of men could go by the mere ſtrength of reaſon, without the aſſiſtances we have. A right notion of God is the foundation of all true religion, and who is there that thinks himſelf obliged to any thing but his own reaſon for this notion?—And yet, if this be the caſe, the world is mightily improved in reaſon theſe laſt ages: for we certainly know many ages paſt, when the true notion of God was hardly to be found in any nation,—commonly to be found in none. Since the publication of the Goſpel the darkneſs has been diſpelled, and reaſon ſees and approves the truths which were before in great meaſure hid from her eyes.

The caſe is the ſame with reſpect to the natural arguments for a future ſtate: the arguments, duly propoſed and conſidered, are of great weight; but yet it is evident they had little weight in the world for many ages together. The natural notion was ſo buried under ſuperſtitious fables and abſurd repreſentations, that it yielded no comfort or ſatisfaction; and was ſo liable to be expoſed and ridiculed for the extravagant repreſentations which attended it, that it afforded no certainty, or even probability, to ſupport the hopes of virtue. The vulgar had no ability to reaſon much on the caſe; and the learned who did, were full of doubts and uncertainties, and found no ſure ground to ſtand on. To remedy this evil, God has propoſed a new evidence to the world: He called his Son from the grave, and ſhewed him before choſen witneſſes for many days; witneſſes, who were ſent into the world to publiſh his reſurrection, as an evidence of a future general reſurrection of all men, and to ſeal the truth of their doctrine with their own blood.

Now as to this evidence, it is in the nature of it the propereſt for the generality of men: It requires no abſtracted reaſonings, no refinements, to ſhew its force. Nay, were the wiſeſt man to chooſe an evidence himſelf of the certainty of a reſurrection, I know not what he could deſire more, than to ſee one riſe from the dead.

As to thoſe who pretend to be real and true Deiſts, I cannot ſee what there is in this evidence to offend them. The main point *we* prove by it, *they* acknowledge to be true; "that God will judge the world." Since then the Chriſtian religion has no private deſign to ſerve by this evidence, but produces it in confirmation of that general ſenſe of nature, which all true religion does admit,—why ſhould it be ſuſpected of deceit?

Beſides, the belief of a future ſtate, ſupported by the evidence of the reſurrection of Chriſt, is applied to no other purpoſes in the Chriſtian religion than every wiſe and good man would deſire it ſhould be applied to, were it a matter to be ſubmitted to his choice. Let us ſee: the Goſpel labours to aſſure us of the certainty of our reſurrection to eternal life; and, not content with the common evidence of reaſon for a future ſtate, has given us a new proof from the very hand and immediate power of God. There is ſuch a concern ſhewn in the Goſpel for fixing and eſtabliſhing this proof, that we may be ſure this proof was provided for the ſake of carrying on the great end and deſign of the Goſpel, whatever it is: ſo that if there be any thing amiſs, any deluſion or deceit in the Goſpel, we may certainly find it leaning upon this article of the reſurrection for its ſupport.

But now what does the Goſpel require of us, in virtue of our belief of this article? Why, nothing but what reaſon and natural religion require of us,—to live ſoberly and righteouſly, in obedience to God, and in love with our brethren. Where is there any ground now for ſuſpicion in the caſe?—Men do not uſe to play tricks, or endeavour to impoſe upon the world for nothing. Shew us then any one uſe made of this article in the Goſpel, but what all ſober-minded men will allow to be a juſt and proper uſe, and we will part with our evidence. But if no ſuch thing can be ſhewn, neither may we ſuſpect any guile or deceit in the evidence calculated to ſerve ſuch noble and worthy purpoſes.

One thing there is in the Scripture account of a future ſtate, which is new,—the deſignation of the man Chriſt Jeſus for judge of the quick and the dead; But this is ſuch a new thing, as is liable to no objections on the part of natural religion: for it is no part of natural religion to maintain, that God muſt do every thing immediately by himſelf, and in his own perſon, without uſing the miniſtry of other beings. This deſignation of Chriſt to be judge of the world is no impeachment of the authority of God: the Son acts by the Father's commiſſion, who hath *given all judgement unto him*. It makes no change in the nature of the judgement: we ſhall anſwer for nothing to Chriſt, but what our reaſon tells us we are accountable for. So that take in all the circumſtances belonging to this article of Chriſtian faith, and yet there is nothing for you to do, nothing for you to expect, but what you are already perſuaded you ought to do and expect, if you are in truth ſo honeſt and ſincere a profeſſor of natural religion as to believe in God, and that he will judge the world in truth and juſtice. *This* difference there is between you and a Chriſtian believer; *You* have ſuch hopes of futurity as reaſon and reflection can furniſh out; the *Chriſtian* has the ſame hopes, and in the ſame degree, but has moreover the expreſs promiſe and teſtimony of God, confirmed by the reſurrection of his only Son, to ſtrengthen his expectations of immortality.—Suppoſe the Chriſtian miſtaken; even then he ſtands upon the ſame ground that you do: ſuppoſe his faith to be well eſta-

CHAP. II.

He ſets forth, in what manner the goſpel was brought and preached to the Theſſalonians, and how they received it. A reaſon is given, both why St. Paul was ſo long abſent from them, and why he was ſo deſirous to ſee them.

FOR yourſelves, brethren, know our entrance in unto you, that it was not in vain;

2 But even after that we had ſuffered before, and were ſhamefully entreated, as ye know, at Philippi, we were bold in our God to ſpeak unto you the goſpel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanneſs, nor in guile:

4 But, as we were allowed of God to be put in truſt with the goſpel, even ſo we ſpeak; not as pleaſing men, but God, which trieth our hearts.

5 For neither at any time uſed we flattering words, as ye know, nor a cloke of covetouſneſs; God *is* witneſs:

6 Nor of men ſought we glory, neither of you, nor yet of others, when we might have been burdenſome, as the apoſtles of Chriſt.

7 But we were gentle among you, even as a nurſe cheriſheth her children:

8 So, being affectionately deſirous of you, we were willing to have imparted unto you, not the goſpel of God only, but alſo our own ſouls; becauſe ye were dear unto us.

9 For ye remember, brethren, our labour and travail: for, labouring night and day, becauſe we would not be chargeable unto any of you, we preached unto you the goſpel of God.

10 Ye *are* witneſſes, and God *alſo*, how holily, and juſtly, and unblameably we behaved ourſelves among you that believe:

11 As ye know, how we exhorted and comforted, and charged every one of you, (as a father *doth* his children;)

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cauſe alſo thank we God without ceaſing, becauſe when ye received the word of God which ye heard of us, ye received *it*, not *as* the word of men, but

Ver. 1. Ch. i. 5, 9.—V. 2. Acts xvi. 22. Ch. i. 5. Acts xvii. 2. Phil. i. 30. Col. ii. 1.—V. 3. 2 Cor. vii. 2.—V. 4. 1 Tim. i. 11, 12. Gal. ii. 7. Tit. i. 3. Gal. i. 10.—V. 5. Acts xx. 33. 2 Cor. ii. 17. iv. 2. vii. 2. xii. 17. Rom. i. 9.—V. 6. John v. 41, 44. xii. 43. 2 Cor. x. 1, 2, 10, 11. Philem. 8, 9. Or, *uſed authority*. 1 Cor. ix. 1, 5, 6. 1 Cor. ix. 2. 2 Theſſ. iii. 9.—V. 7. 1 Cor. ii. 3. 2 Cor. xiii. 4.—V. 8. Rom. i. 11. 2 Cor. xii. 15.—V. 9. Acts xx. 34. 1 Cor. iv. 12. 2 Cor. xi. 9. 2 Theſſ. iii. 8. 2 Cor. xii 13, 14.—V. 10. 2 Cor. vii. 2. 2 Theſſ. iii. 7.—V. 12. Epheſ. iv. 1. Phil. i. 27. Col. i. 10. Ch. iv. 1.—V. 13. Ch. i. 3. Matth. x. 40. Gal. iv. 14. 2 Pet. iii. 2.

bliſhed, he ſtands upon a better, and is able to render to himſelf a better account of the hope that is in him. This is the advantage we draw from this article of faith; an article introduced to ſerve true religion; founded upon an evidence of ſuch force, that it can make its way to every underſtanding, and wants no help from philoſophy to ſupport it.

Thus we ſee how the Goſpel has ſupplied the defect of natural religion in this momentous point: How wiſely this proviſion of the Goſpel was made, let experience bear witneſs: wherever the Goſpel prevails, the hopes of immortality are clear and diſtinct. The preaching the reſurrection of Chriſt conveys to the loweſt member of the church of Chriſt a clear conception of his own future condition.

The reſurrection itſelf was indeed a great and ſtupendous work; but the hand that performed it was greater. No one, who believes that God made all men at firſt, can poſſibly doubt of his power to raiſe them again from the grave.—"Allow, you will ſay, to the power of God all that can be deſired; yet ſtill the reſurrection remains to be proved, as to the fact;"—And proved it is, by the concurrent teſtimony of eye-witneſſes, who have given not only their words, but their very lives, in confirmation of this truth. And ſurely they were in very good earneſt, when they embraced and taught the doctrine upon ſuch hard terms. And methinks no ſerious man ſhould be very hard of belief in this caſe:—Did the article of the reſurrection make any alteration in our notions of God, or of religion; did it bring any new burden upon us of any ſort, it would be no wonder to ſee men very careful how they admitted it. But now, that it requires nothing at our hands but what reaſon and nature requires,—is attended with no burden or expence to us,—pretends only to eſtabliſh and confirm the hopes of nature;—what pretence for being ſo very ſcrupulous?—Admit the article, your hopes are much improved, your duty nothing increaſed: Reject the article, your duty is the ſame, and your hopes much leſs.

How kind a proviſion then has the Goſpel made for our weakneſs! how powerfully has it ſupported the intereſts of true religion, by furniſhing them with ſo plain, yet ſo ſtrong a proof of a future ſtate, and a judgement to be executed in righteouſneſs by the man Chriſt Jeſus, whom God hath raiſed from the dead, and hath ordained to be the judge of all the world!—Let us hold faſt this hope; let this hope be our conſtant encouragement in doing the work of the Lord; and let us do his work chearfully and heartily, knowing for certain *that our labour ſhall not be in vain in the Lord.*

Chap. II. *Ver.* 1.] After the Apoſtle had appealed to the world, he more particularly appeals to the Theſſalonians themſelves, for the abundance of ſpiritual gifts, and miraculous powers he had exerciſed among them, and communicated unto them; how holily he and his companions had behaved themſelves; how far he was from giving any grounds to the moſt critical and jealous obſerver to ſuſpect him of any worldly deſigns from any part of his conduct among them; how tenderly he was concerned for them, and to what purity and holineſs he had urged them, which (as he obſerved with pleaſure) had not been altogether in vain. He here, as elſewhere, frequently expreſſes his juſt reſentment at the behaviour of the unbelieving Jews, and his affectionate concern for the Theſſalonians; taking all the fair occaſions that offered, to ſpeak well of them, and of their conduct. ver. 1—13. Benſon. Inſtead of, *was not in vain*, Dr. Waterland reads, *was not vain*; and Dr. Heylin, *was not without ſucceſs.*

Ver. 2. *With much contention*] Becauſe of the oppoſition exerted againſt us by the perverſe and unbelieving Jews. Acts xvii. 1—9. Dr. Heylin reads, *even under great difficulties.*

Ver. 3. *For our exhortation was not of deceit*] *For our doctrine was not erroneous, nor impure, nor ſuch as could ſeduce you.* Heylin.

Ver. 4. *But as we were allowed,* &c.] *But as we have been approved of God to be intruſted,* &c. Wat.

Ver. 6. *When we might have been burdenſome*] The Apoſtle evidently refers to the right he had of being maintained at their charge. See ver. 9. 2 Cor. xi. 9. 1 Tim. v. 18. and 1 Cor. 9. Dr. Waterland, however, after Vitringa, would render it, *when we could have taken much* [*authority*] *upon us.*

Ver. 7. *But we were gentle,* &c.] "We not only gave up our own juſt rights, but conſidered you as our children, and cheriſhed you in your infant ſtate as an hen cheriſheth her brood under her wings, or as a tender and affectionate mother nurſeth *her own* helpleſs infant." Dr. Heylin renders the verſe, *We treated you with the tenderneſs and condeſcenſion of the nurſing mother cheriſhing her children.*

Ver. 9. *For, labouring night and day,* &c.] What an inſtance of goodneſs and benevolence to mankind! to labour for bread with his own hands, while he ſpent his time in teaching all who would learn truths of the greateſt importance,—how to live virtuouſly, die chearfully, and be happy for ever! Benſon.

Ver. 12. *That ye would walk worthy of God*] How much does the Apoſtle inſiſt upon holineſs of heart and life in all profeſſed Chriſtians! He urged the converted heathens to virtue and purity, from the example of the true God, in whom they now believed, Col. i. 10. and by the great favour which was ſhewn them in their being received into the Chriſtian church; Epheſ. iv. 1. by that purity which the Goſpel in general requires, Rom. viii. 1, &c. and more particularly, by the life and example of our Lord and Saviour; by his death and reſurrection, by his aſcenſion and authority, and by the proſpect of his coming to judgement at the laſt day, as well as of enjoying an endleſs life of holineſs and happineſs in his *glorious kingdom.* See 1 Cor. xi. 1. Heb. xii. 2, 3. and Benſon.

Ver. 13. *But, as it is in truth, the word of God*] That the doctrine was from God, and the Apoſtles only as heralds, meſſengers, and am-

(as it is in truth) the word of God, which effectually worketh alſo in you that believe.

14 For ye, brethren, became followers of the churches of God, which in Judea are in Chriſt Jeſus: for ye alſo have ſuffered like things of your own countrymen, even as they *have* of the Jews:

15 Who both killed the Lord Jeſus, and their own prophets, and have perſecuted us; and they pleaſe not God, and are contrary to all men:

16 Forbidding us to ſpeak to the Gentiles, that they might be ſaved, to fill up their ſins alway: for the wrath is come upon them to the uttermoſt.

17 But we, brethren, being taken from you for a ſhort time, in preſence, not in heart, endeavoured the more abundantly to ſee your face with great deſire.

18 Wherefore we would have come unto you (even I Paul) once and again; but Satan hindered us.

19 For what *is* our hope, or joy, or crown of rejoicing? *are* not even ye, in the preſence of our Lord Jeſus Chriſt at his coming?

20 For ye are our glory and joy.

Ver. 14. Gal. i. 22. Acts xvii. 5, 13. Hebr. x. 34.—V. 15. Acts vii. 52. Matth. xxiii. 34, 37. Luke xiii. 33. Acts vii. 52. Or, *chaſed us out.* Eſth. iii. 8.—V. 16. Acts xiii. 50. xiv. 5, 19. xvii. 5, 13. xviii. 12. xix. 9. Gen. xv. 16. Matth. xxiii. 32. Matth. xxiv. 6, 14.—V. 17. 1 Cor. v. 3. Ch. iii. 10.—V. 18. Rom. i. 13. xv. 22.—V. 19. 2 Cor. i. 14. Phil. iv. 1. Or, *glorying.* Rev. xxii. 12.

and ambaſſadors from God, to publiſh it among men, appears from comparing ch. i. 6. and iv. 8. Matth. x. 40. Gal. iv. 14. 2 Pet. iii. 2. Wherever it is thus eſteemed, the Goſpel muſt neceſſarily have a great influence; where there is a thorough and full conviction that the Apoſtles of our Lord and Saviour were employed by heaven, and that the doctrine itſelf is nothing leſs than a meſſage from the God of ſtrict truth, unſpotted holineſs, unerring wiſdom, and overflowing goodneſs; No wonder that it ſhould influence ſuch as conſidered it in this view readily to renounce their falſe religions, to lay aſide their prejudices and prepoſſeſſions, to embrace it, and live upon its principles, and to forego all temporal things whatever, on the faith of ſo well atteſted a religion, and ſo glorious a proſpect. Benſon.

Ver. 14.] Having before commended them for their ready and chearful reception of the Goſpel, and hinted at their reſolution in ſuffering for the cauſe; he goes on to commend them for their patience and fortitude; ver. 14—16. and then again expreſſes his great affection for the Theſſalonians, and his earneſt deſire to make them another viſit; which he aſſures them he had more than once attempted; but *Satan had* always *hindered him:* By which vehement expreſſion, he again obliquely reflects on the unbelieving Jews: ver. 17—20. St. Paul probably calls the Chriſtian churches in Judea, churches *in Chriſt Jeſus*, as well as *in God*, to diſtinguiſh them from the *Jewiſh* churches, or the ſynagogues in Judea. As to the patience and fortitude of the Chriſtian churches there, ſee Acts xii. and Heb. x. 32—34. How theſe Theſſalonians imitated them, ſee ch. i. 6. Acts xvii. 5, 13. The Jews of *Jeruſalem* had deſired Pilate, a Gentile, to crucify *our Lord*; the Jews of *Theſſalonica* had exaſperated the Gentiles, and even the governors of that city, to perſecute *his Apoſtle* and *diſciples.* From the repreſentation both of the hiſtory of the *Acts*, and the apoſtolic Epiſtles, as well as from other ancient writings, it appears, that moſt of the primitive perſecutions proceeded from the malice and oppoſition of the unbelieving Jews. See Benſon, and Lardner's Credibil. vol. i. p. 226.

Ver. 15. *Who both killed*, &c.] *Who have both killed the Lord Jeſus, and the*, or *his*, *prophets.* Wat. Mill, and Wetſtein. Not only *heathen authors* have given the Jews the character of being an obſtinate prejudiced people, *contrary to all men*; but even their own prophet *Ezekiel*, (ch. iii. 4—9. v. 6.) and *Joſephus* their own hiſtorian. Tacitus, ſpeaking of them, obſerves, that the end of their peculiar rites was to ſeparate them from all other people: From their ſeparation he inferred their *averſion*, or *hatred to all mankind.* In this ſenſe we are to underſtand him and other pagan writers, when they exclaim againſt the Jews, for their peculiar rites. Each nation had its own rites, ſo that *peculiarity* was a circumſtance common to them all. What differenced the Jewiſh rites from all others was, their end; which was, to keep the people from all inter-community with the ſeveral religions of paganiſm, each of which, how different ſoever in their rites, had communion one with another; therefore the pagans thought nothing, but ſuch an unnatural *averſion* as is mentioned above, could induce men to perſevere in rejecting ſo univerſal a principle as inter-community of worſhip. The ſame hiſtorian ſtiles this *hoſtile odium.* St. Paul tells us in what this *hoſtile odium* conſiſted, when, ſpeaking of their obſtinate adherence to the law againſt all the conviction of the Goſpel, he ſays, *They pleaſe not God, and are contrary to all men.* They were not *contrary to all men* in having different rites,—for each nation had rites differing one from another; but in their condemning and reprobating all rites but their own, which, till the coming of *Chriſtianity*, were peculiar to themſelves. See Benſon, Warburton's Div. Leg. pref. to vol. 2. and Elſner's Obſervat. vol. ii. p. 274.

Ver. 16. *Forbidding us to ſpeak*] *Hindering us from ſpeaking.* Wat. Their *filling up* the meaſure of *their ſins* was by murdering our Lord Jeſus Chriſt, and perſecuting his diſciples. This moſt grievous ſin was, in a manner, uniting all the guilt of mankind in one act of diſobedience; and therefore it was to be puniſhed with a moſt grievous and exemplary puniſhment; as if all the temporary puniſhment of ſinners had been deferred till then, and was to have been collected, in order to fall upon their heads with the greater vengeance. The next clauſe might be rendered more properly, *For perfect wrath*, or *complete* and *durable vengeance, is coming upon them.* It is true, a judicial blindneſs had ſeized them; but the remarkable deſtruction was approaching, propheſied of Dan. ix. 27. Matth. xxiv. They returned from their former captivities; but *extreme vengeance*, a laſting divine judgement, has befallen them, ſince their crucifixion of the Lord of life. Above 1700 years have they been diſperſed among the nations, and Jeruſalem is ſtill trodden under foot of the Gentiles; and ſhall be ſo, until the times which God hath appointed for the Gentiles be fulfilled. The deſtruction here referred to was drawing nigh when the Apoſtle wrote this Epiſtle, and actually happened within twenty years after; and it may be obſerved, that in conſequence of this deſtruction, the Jews ſuffered the divine vengeance in various other parts of the earth; particularly under Trajan 460,000 of them were deſtroyed in Egypt and Cyprus, and under Adrian 580,000. See Benſon, Grotius, and Lowman on Rev. vi. 4.

Ver. 17. *Being taken from you*] The original word is very emphatical;—ἀπορφανισθέντες. It is an alluſion to that grief, anxiety, and reluctance of heart, with which dying parents take farewel of their children, when they are juſt going to leave them, helpleſs *orphans*, expoſed to the injuries of the world; or, that ſorrow of heart with which poor deſtitute *orphans* cloſe the eyes of their dying parents. The Apoſtle by this metaphor, in a very lively and tender manner, expreſſes the concern and reluctance wherewith he had parted from his young converts at Theſſalonica; being violently driven away from them by the unbelieving Jews; compelled to leave theſe his ſpiritual children amidſt the moſt reſtleſs and malicious enemies, without the guidance, defence, and ſupport of their father in the Goſpel. Acts xvii. 5, 10. The original, rendered *for a ſhort time*, ſignifies literally, *for an hour's time*;—which is a figurative expreſſion. It was ſeveral years before the Apoſtle returned to them; but his mind was full of the ideas of eternity, which annihilated, as it were, any period of mortal life. See Benſon, Doddridge, Wall, and Whitby. Inſtead of *preſence*, Dr. Waterland and the MS read *perſon.*

Ver. 18. *But Satan hindered us*] When the Hebrews would expreſs any thing remarkably great, they add the name of *God* to it; ſo they call great mountains, the *mountains of God*,—and the like: And thus, when they deſcribe the moſt wicked men, they call them the *miniſters*, *ſervants*, and *children of Satan*, and ſometimes *Satan* himſelf; becauſe they imitate and comply with the temptations of that wicked ſpirit, who is at the head of all apoſtaſy from God, and the moſt remarkable enemy in the univerſe to truth and goodneſs. The unbelieving Jews of Theſſalonica were the perſons intended; and indeed the ſenſe of their extreme malice ſeems to have dwelt ſtrongly on the Apoſtle's mind during the writing of this whole Epiſtle. Benſon.

Ver. 19. *For what is—are not even ye*, &c.] *For what will be—are not alſo ye*, &c. MS.

Ver. 20. *For ye are our glory and joy*] *Ye doubtleſs are*, &c. MS. The Apoſtle expected to know the Theſſalonians again at the day of judgement, and in the other world; and rejoiced in the proſpect of meeting them amongſt the holy and glorified in that day, eſpecially as he had been ſo inſtrumental towards their converſion and ſalvation. From hence we may hope to know our friends in another world; but then, all temporal conſanguinity and relation ſhall ceaſe, and we ſhall rejoice in each other there, only in proportion to the degrees of virtue and holineſs, and as we have here mutually contributed to promote each other's knowledge and charity, piety and virtue. When this animal nature, and thoſe affections and qualities ſuited to this animal ſtate and terreſtrial life ſhall be put off, and we ſhall have qualities and affections fit only for an intellectual ſtate, we ſhall then ſee things in a different light, and our reliſh will be altered; for where rational enjoyments are in their higheſt perfection, rational beings, who have the true taſte, will value each other in an exact proportion to their purity and perfection, knowledge, charity, and holineſs. What a glorious motive ought this to be to *us*, as it was here to St. Paul, to cultivate in ourſelves, and to promote in all

our

CHAP. III.

St. Paul teſtifieth his great love to the Theſſalonians; partly by ſending Timothy unto them to ſtrengthen and comfort them; partly by rejoicing in their well-doing; and partly by praying for them, and deſiring a ſafe coming unto them.

WHerefore, when we could no longer forbear, we thought it good to be left at Athens alone;

2 And ſent Timotheus, our brother, and miniſter of God, and our fellow-labourer in the goſpel of Chriſt, to eſtabliſh you, and to comfort you concerning your faith;

3 That no man ſhould be moved by theſe afflictions: for yourſelves know that we are appointed thereunto.

4 For verily when we were with you, we told you before, that we ſhould ſuffer tribulation; even as it came to paſs, and ye know.

5 For this cauſe when I could no longer forbear, I ſent to know your faith, leſt by ſome means the tempter have tempted you, and our labour be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, deſiring greatly to ſee us, as we alſo *to ſee* you;

7 Therefore, brethren, we were comforted over you, in all our affliction and diſtreſs, by your faith:

8 For now we live, if ye ſtand faſt in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your ſakes before our God!

10 Night and day praying exceedingly that we might ſee your face, and might perfect that which is lacking in your faith.

11 Now God himſelf and our Father, and our Lord Jeſus Chriſt, direct our way unto you!

12 And the Lord make you to increaſe and abound in love one towards another, and towards all *men*, even as we *do* towards you:

13 To the end he may ſtabliſh your hearts unblameable in holineſs before God, even our Father, at the coming of our Lord Jeſus Chriſt with all his ſaints!

CHAP. IV.

He exhorteth them to go forward in all manner of godlineſs, to live holily and juſtly, to love one another, and quietly to follow their own buſineſs; and laſt of all, to moderate their ſorrow for the dead. And to this laſt exhortation is annexed a brief deſcription of the reſurrection, and ſecond coming of Chriſt to judgement.

FUrthermore then, we beſeech you, brethren, and exhort *you* by the Lord Jeſus, that as ye have received of us how ye ought to walk, and to pleaſe God, ſo ye would abound more and more.

Ver. 1. Ver. 5. Acts xvii. 15.—V. 2. Rom. xvi. 21.—V. 3. Epheſ. iii. 13. Acts xiv. 22. 1 Cor. iv. 9. 2 Tim. iii. 12. 1 Pet. ii. 21.—V. 4. Acts xx. 24.—V. 5. Ver. 1. 1 Cor. vii. 5. 2 Cor. xi. 3. Gal. ii. 2. iv. 11. Phil. ii. 16.—V. 6. Acts xviii. 1, 5. Phil. i. 8.—V. 10. Acts xxvi. 7. 2 Tim. i. 3. Rom. i. 10, 11. Ch. ii. 17. 2 Cor. xiii. 9, 11.—V. 11. Or, *guide*. Mark i. 3.—V. 12. Ch. iv. 10. Ch. v. 15. 2 Pet. i. 7.—V. 13. 1 Cor. i. 8. Phil. i. 10. Ch. v. 23. 2 Theſſ. ii. 17. 1 John iii. 20. Jude 14.——V. 1. Or, *requeſt*. Or, *beſeech*. Col. ii. 6. Ch. ii. 12. Col. i. 10.

our friends and acquaintance, knowledge and virtue, goodneſs and charity! This will leave laſting and happy effects, when all earthly relations will be over; and be a pleaſurable reflection to us and them many thouſand ages hence, when it will perhaps be almoſt forgot in what temporary relation we ſtood here one to another, or that there was ever ſuch a thing as this preſent planetary ſyſtem. See Benſon, Price's third Diſſertation, and my Sermon on "Mutual knowledge in a future ſtate."

Chap. III. *Ver.* 1.] The concern which the Apoſtle was under for the ſtedfaſtneſs and perſeverance of the Theſſalonians, had cauſed him to ſend Timothy to them; and the good news which Timothy had brought back was matter of great joy to him. He here tells them, that it is his daily prayer, that God in his providence would remove all obſtacles, and permit him to make them another viſit, that he might further inſtruct and eſtabliſh them in the Chriſtian faith, and in their love to God and man; that they might all meet their Judge with acceptance at the laſt day. See Benſon, Acts xvi. 10. xviii. 5.

Ver. 2. *Our fellow-labourer*] It appears from Acts xvii. 14. that Timothy had been in thoſe parts before, as St. Paul's fellow-labourer; and as, doubtleſs, being known to the Theſſalonians, his coming on this occaſion would be the more agreeable to them. See Doddridge.

Ver. 3. *For yourſelves know*] Here ſeems to be a particular alluſion to Acts ix. 15, 16. xx. 23. What Apoſtles, Prophets, and even common Chriſtians, were to expect in the world, ſee Matth. x. 34—39. xvi. 24. Acts xvii. 5. Rom. viii. 17, 29. Epheſ. iii. 13, &c. &c.

Ver. 6. *But now when Timotheus came*, &c.] This ſhould rather be read, *But now that Timothy is come,—and hath brought,—therefore* (ver. 7.) *we are comforted*. The Apoſtle did not think their *election of God* (ch. i. 4.) ſufficient, without further admonitions from him; or without watching, prayer, and perſeverance in faith and holineſs in them. He intimates that without theſe, all which he and they had yet done would prove in vain. See Waterland, Wall, Heylin, and Benſon.

Ver. 8. *For now we live, if*, &c.] "For now I live indeed, I reliſh and enjoy life, *ſeeing you continue ſtedfaſt* in the profeſſion, faith, and practice of the Chriſtian religion, in which, through the favour of God, I was employed in initiating you." Here is a *pattern* for all the paſtors of the Chriſtian church. It would have deprived this great Apoſtle of much of the ſatisfaction and comfort of his life, to have heard that his converts at Theſſalonica or elſewhere did not perſevere; but it was happineſs, it was comfort, it was *life* worth enjoying, to hear of their ſteadineſs and perſeverance. See Pſ. xxii. 27. Benſon, and Grotius.

Ver. 11. *Direct our way unto you*] This prayer of St. Paul was heard, and his requeſt granted; for he had an opportunity to go over Macedonia again once or twice, and to *give them much exhortation*; Acts xx. 1—3. He then moſt probably perfected what was ſtill wanting in their faith, and rectified or confirmed them as to their practice.

Ver. 13. *The coming of our Lord Jeſus Chriſt*] How often and how ſkilfully doth St. Paul mention the Lord Jeſus Chriſt, and his coming to judgement, to ſupport and animate them both to do and to ſuffer, according to the good and holy and acceptable will of God! Grotius mentions a MS which reads *αγγελῶν*, *angels*, inſtead of *αγιῶν*, *ſaints*. See Dan. vii. 10. Matth. xvi. 27. xxv. 31. Mark viii. 38. When our Lord Jeſus Chriſt comes thus attended, he will preſent all his ſincere and faithful followers to his Father, *unblameable in holineſs*: 1 Cor. i. 8. Philip. i. 10. Theſe are high expreſſions, when uſed of imperfect man; but by the goodneſs of God, and through the mediation of Jeſus Chriſt, the *ſincere* will be treated as honourably as if they had been *blameleſs*; that is, their human frailties will be pitied, and their ſins, which they have repented of and forſaken, will be blotted out by his Father and their Father, his God and their God. Who would not deſire to be thus preſented to *God, even our Father, at the coming of our Lord Jeſus Chriſt*, attended by *all his ſaints*, and all the holy *angels!* See Benſon, and Matth. xxiv. 42. 2 Cor. xi. 2. Epheſ. v. 27. 2 Pet. iii. 14.

Chap. IV. *Ver.* 1.] Having finiſhed the main deſign of this Epiſtle, St. Paul proceeds, according to his uſual cuſtom, to lay down ſeveral practical

2 For ye know what commandments we gave you by the Lord Jeſus.

3 For this is the will of God, *even* your ſanctification, that ye ſhould abſtain from fornication:

4 That every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour;

5 Not in the luſt of concupiſcence, even as the Gentiles which know not God:

6 That no *man* go beyond and defraud his brother in *any* matter: becauſe that the Lord *is* the avenger of all ſuch, as we alſo have forewarned you, and teſtified.

7 For God hath not called us unto uncleanneſs, but unto holineſs.

8 He therefore that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his holy Spirit.

9 But as touching brotherly love, ye need not that I write unto you: for ye yourſelves are taught of God to love one another.

10 And indeed ye do it towards all the brethren, which are in all Macedonia; but we beſeech you, brethren, that ye increaſe more and more;

11 And that ye ſtudy to be quiet, and to do your own buſineſs, and to work with your own hands, (as we commanded you;)

12 That ye may walk honeſtly toward them that are without, and *that* ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are aſleep, that ye ſorrow not even as others, which have no hope.

Ver. 3. Rom. xii. 2. Epheſ. v. 17. Epheſ. v. 27.—V. 4. 1 Cor. vi 18.—V. 5. Epheſ. iv. 17, 18. 1 Cor. xv. 34. Epheſ. iv. 18. V. 6. 1 Cor. vi. 7, &c. 2 Theſſ. i. 8. Or, *oppreſs*, or *over reach*. Or, *in the matter*.—V. 7. Lev. xi. 44. xix. 2. 1 Cor. i. 2.—V. 8. Luke x. 16. Or, *rejecteth*. 1 Cor. vii. 40.—V. 9. Ch. v. 1. Jer. xxxi. 34. John vi. 45. xiv. 26. Hebr. viii. 11. 1 John ii. 20, 27. John xiii. 34. xv. 12. Epheſ. v. 2. 1 Pet. iv. 8.—V. 10. Ch. iii. 12.—V. 11. 2 Theſſ. iii. 11. 1 Pet. iv. 15. 2 Theſſ. iii. 7, 8, 12. V. 12. Col. iv. 5. Or, *of no man*.—V. 13. See Deut. xiv. 1, 2. 2 Sam. xii 20.

practical directions, ſuited to the ſtate of the church to which he writes: And firſt, he exhorts them to an holy life; cautioning them particularly againſt uncleanneſs, to which the idolatrous Gentiles were very much addicted, and that in almoſt all the kinds and degrees of it: and he ſtrengthens his advice by the authority of God, and of the Lord Jeſus Chriſt, and by his own authority, as he was an inſpired Apoſtle; or by their privileges, as they were favoured with ſeveral gifts of the Spirit. *Furthermore then*, is as if he had ſaid, *As to what remains*. Dr. Heylin renders the verſe, *What we have further to add is, to beſeech and exhort you, brethren, by the Lord Jeſus, that as ye have been taught by us how to walk in the ways of piety, you would more and more advance in them.*

Ver. 3. *For this is the will of God*] *For the will of God is, that you ſhould become holy, and abſtain from all impurity.* The word πορνεια, in the original, is commonly rendered *fornication*; but the ſenſe of it is more general, and extends to all acts of uncleanneſs. See Heylin, and the next note. Inſtead of *veſſel*, ver. 4. Dr. Waterland reads *body*.

Ver. 5. *As the Gentiles, who know not God*] The idolatrous Gentiles in general, and thoſe of Theſſalonica in particular, were remarkable for their impurity; and how brutiſh and preternatural the vices of many in the heathen world were, and thoſe not condemned, but practiſed in the worſt inſtances, by their philoſophers, may be ſeen in numbers of ancient Greek and Latin authors. And were thoſe *philoſophers* the fit men to educate youth? to ſhew them the beauty of virtue, and the odiouſneſs of vice?—The repreſentations of the boundleſs and unnatural luſts which their own poets gave the heathens, even of their chief gods, were enough to encourage their votaries in the like enormities: nay, ſuch monſtrous obſcenities became part of their religious worſhip, as Chriſtian and chaſte ears could not even bear to have mentioned. See Epheſians v. 12. What their ſatiriſts, Horace, Juvenal, and Perſius have intimated, and what Suetonius has ſuggeſted as to the emperors themſelves, would make a modeſt perſon bluſh even to read or hear; and when the people, philoſophers, emperors, and gods were ſuch notorious offenders, how exact a picture has the Apoſtle drawn of the heathen world in Rom. i. 21—32. and how much was the Chriſtian revelation wanting, to work a reformation!—Certainly, many profeſſed Chriſtians are but too wicked; but then their religion condemns them; and if we will be juſt to ourſelves, we muſt own, that Chriſtianity hath made us much more knowing and virtuous than the heathens, or than we ourſelves ſhould have been without it. See Benſon, Whitby, and Calmet.

Ver. 6. *That no man go beyond, and defraud,* &c.] *And finally, that no one over-reach and injure his brother in that reſpect*; namely, of adultery or impurity, which the context clearly proves to be meant in this place. See Heylin and Benſon. Inſtead of, *and defraud*, &c. Dr. Waterland reads, *and be inordinate with his brother in the matter.*

Ver. 8. *Deſpiſeth not man, but God*] The Apoſtles alone had the whole ſcheme of the Goſpel revelation immediately from God, and were the great fountains of Chriſtian knowledge, as it related either to faith or practice. They therefore were to be attended to, as truly divine oracles; and he that deſpiſed *them*, deſpiſed that Spirit from whom they had their inſpiration: And if we underſtand it according to the common reading,—that God had given his Holy Spirit to the Apoſtles, and that what they taught was by divine inſpiration, and therefore not to be deſpiſed, we ſhall ſee confirmations of this great truth in Luke x. 16. Acts v. 4. 1 Cor. ii. 10, 12. vii. 40. xi. 23. xv. 1, 3. Gal. i. 11, 12. But a great number of ancient MSS and verſions, inſtead of *unto us*, read *unto you*; intimating, that God had given to the Theſſalonians themſelves his Holy Spirit; that is, his ſupernatural gifts and miraculous powers; and therefore they were obliged to uſe their bodies as temples of the Holy Ghoſt, i. e. in a pure, chaſte, and holy manner. See 1 Cor. vi. 15, 20. 1 Theſſ. v. 19, 23. 1 John iii. 24. Benſon, Mill, Wetſtein, and Doddridge's "Eſſay on the Inſpiration of the Sacred Scriptures."

Ver. 9.] St. Paul here commends them for their love to each other; but generally when he commends them, it is to introduce ſome further advice,—as he does here; for immediately after the commendation, he preſſes them to *abound therein more and more*. ver. 9, 10. There ſeem to have been ſome idle perſons and buſy bodies among the Chriſtians at Theſſalonica, who went about tattling from houſe to houſe, and would not work for a ſubſiſtence, but were burdenſome to their neighbours, and a ſcandal to Chriſtianity. They ſeem to have given the Apoſtle a great deal of trouble and uneaſineſs, as appears not only from ver. 11, 12. but alſo from 2 Theſſ. iii. 6—12. 1 Tim. v. 13. However, to take off the harſhneſs of the reproof in the paſſage before us, he introduces it with the commendation of their love to each other; that they might not be diſcouraged, as if their Apoſtle had intirely condemned their conduct. Comp. 1 Cor. xi. ver. 2, with ver. 17. The phraſe of being *taught of God*, is uſed Iſai. liv. 13. John vi. 44, 45. and alluded to in various other parts of Scripture. The contentions of the heathen gods could never have taught them this brotherly love; but the example and command of the God of love, and of Jeſus the Prince of peace, plainly pointed out this harmony and mutual benevolence, for which the primitive *Chriſtians* were remarkable. See Benſon, and Heb. xiii. 1. 1 Pet. ii. 17. and Philem. ver. 1.

Ver. 11. *That ye ſtudy to be quiet,* &c.] Idleneſs is utterly unbecoming a reaſonable creature, and is not only a great vice itſelf, but the ſeed of many and greater vices. Nothing can be a higher ſcandal to any party or profeſſion, than lazy, pragmatical, officious people, who mind every body's buſineſs but their own. They are a common nuiſance, and ought to be diſcouraged, if the churches would have peace, and recommend religion. But indeed *idleneſs*, in every ſort and degree, ſtands condemned by the Chriſtian inſtitutes. See Acts xx. 34 Rom. Rom. xiii. 13. Epheſ. iv. 28, 29. Col. iv. 5. 2 Theſſ. iii. 7—13. 1 Pet. iv. 15 and Benſon

Ver. 12. *Honeſtly*] *Decently reputably.* Wat. The word rendered *of nothing*, μηδενος, may be tranſlated *of no man*. The Apoſtle bids them *mind their own buſineſs, and work with their own hands*, that they may be in *repute* and *credit* among their heathen neighbours. For a man who cannot maintain himſelf, and is reduced to beggary by idleneſs, is an object of univerſal and juſt contempt. See Wall, Doddridge, and Heylin.

Ver. 13.] The Apoſtle had intimated, ch. iii. 10. that he wanted to make them another viſit at Theſſalonica, in order *to perfect that which was lacking in their faith*. Perhaps what he ſays here was part of what he wanted to teach them, as not having ſeen it proper before to enter into ſuch curious and minute diſcoveries as theſe; namely, whether the *laſt generation* ſhould die at all or no; and whether the dead ſaints ſhould be raiſed before the living were transformed. But, having heard that they ſtill lamented over their dead, like their heathen neighbours, and perhaps that they ſtill hired mourners,—were apt to repine at the Divine Providence,—to lament, and be exceſſively dejected; he here delivers three things, to dry up their tears. 1. He briefly

14 For if we believe that Jeſus died, and roſe again, even ſo them alſo which ſleep in Jeſus will God bring with him.

15 For this we ſay unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, ſhall not prevent them which are aſleep.

16 For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God: and the dead in Chriſt ſhall riſe firſt:

17 Then we which are alive and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air: and ſo ſhall we ever be with the Lord.

18 Wherefore, comfort one another with theſe words.

CHAP. V.

He proceedeth in the former deſcription of Chriſt's coming to judgement, and giveth divers precepts; and ſo concludeth the epiſtle.

BUT of the times and the ſeaſons, brethren, ye have no need that I write unto you.

2 For yourſelves know perfectly that the day of the Lord ſo cometh as a thief in the night.

Ver. 14. 1 Cor. xv. 13. 1 Cor. xv. 18, 23. Ch. iii. 13.—V. 15. 1 Kings xiii. 17, 18. xx. 35. 1 Cor. xv. 51.—V. 16. Matth. xxiv. 31. 2 Theſſ. i. 7. 1 Cor. xv. 52. 1 Cor. xv. 23.—V. 17. 1 Cor. xv. 51. Acts i. 9. Rev. xi. 12. John xii. 26. xiv. 3. xvii. 24. V. 18. Ch. v. 11. Or, *exhort.*——V. 1. Matth. xxiv. 3, 36. Acts i. 7. Ch. iv. 9.—V. 2. Matth. xxiv. 43, 44. 2 Pet. iii. 10. Rev. iii. 3. xvi. 15.

briefly repeats what he had taught already, ſtrongly aſſerting the reſurrection of the pious dead to an eternal life of virtue and happineſs, in conſequence of the reſurrection of our Lord Jeſus Chriſt, and according to his expreſs and repeated promiſes. 2. He makes this new diſcovery,—that the laſt generation ſhould not die at all, but be on a ſudden changed into immortals. And, 3. He adds another new diſcovery, viz. that though the living ſhould not die, but be transformed; yet the dead ſhall firſt be raiſed, and be made glorious, immortal and happy; and ſo in ſome meaſure have the preference and advantage of ſuch as ſhall then be found alive. From all which he concludes, that the Chriſtians ought to leave off their exceſſive lamentations for their deceaſed friends, and no longer imitate their heathen neighbours, who, though they might have ſome obſcure notions and expectations of the immortality of the ſoul, had no ſuch hopes as the Chriſtians of a reſurrection from the dead, and of an eternal life of ſuch holy and glorious enjoyments, in the preſence of the *Lord Jeſus Chriſt, and of the holy angels*, and of all the wiſeſt, worthieſt, and beſt of men, who will be perfect and happy as well as they: ver. 13—18. Cicero ſays, (Tuſcul. Diſp. i. 13.) "Who would lament the death of a friend, unleſs he ſuppoſed him deprived of all the enjoyments of life, and ſenſible of the loſs of them?"—How forcible a remark in the preſent connection! See Benſon, Doddridge, and Saurin's Serm. tom. vi. ſerm. 1.

Ver. 14. *Which ſleep in Jeſus*] The words διὰ τȣ̃ Ἰησȣ̃, which we connect with κοιμηθέντας, and render *ſleep in Jeſus*, may be conſidered as making a ſeparate clauſe; and may imply, that it is by the power and agency of Chriſt that God will bring with him thoſe of his people who are departed out of this life. See ver. 16. 1 Cor. xv. 18. Accordingly Dr. Heylin renders it, *We muſt alſo believe, that God will raiſe up by Jeſus thoſe who are departed*, &c. Archbp. Tillotſon explains the expreſſion here uſed, as appropriate to the *martyrs*, and renders διὰ τȣ̃ Ἰησȣ̃, *for the ſake of Jeſus:* But it cannot be proved that the grief to which the Apoſtle refers related only to ſuch, and the force of the argument plainly reaches further. The ſtate of the pious dead in their graves is not only here, but in many other paſſages of Scripture, deſcribed as a *ſhort ſleep*, compared with that eternal life into which they ſhall awake in the morning of the reſurrection. This 14th verſe ought to be read in a parentheſis, it being a repetition of what the Apoſtle had more fully inſtructed them in before. The reſurrection of Chriſt was the foundation or fact upon which the whole Chriſtian religion was built, and with it the reſurrection of mankind in general, but more eſpecially of the *juſt*, was joined in the cloſeſt connection. This is what the Apoſtle elſewhere ſhews at large; here he only reminds the Theſſalonians of it in a ſhort parentheſis, and paſſes on to the two diſcoveries mentioned in the preceding note. See Matth. ix. 24. John xi. 4—14. Doddridge, Benſon, Tillotſon's Works, vol. ii p. 184. and Lardner's Anſwer to Woolſton, p. 52, 105.

Ver. 15. *By the word of the Lord*] No words can more plainly aſſert, that in what follows St. Paul ſpeaks by an expreſs revelation from Chriſt; and conſequently, there can be no room for any interpretation, which can ſuppoſe him at all miſtaken in any circumſtance of the enſuing account. Now, becauſe here and elſewhere St. Paul ſpeaks in the *firſt perſon plural*, and thereby ſeems to join himſelf with them that would be alive at Chriſt's ſecond coming, when the dead are to be raiſed, and the living transformed,—ſome have too haſtily concluded, that he thought the day of the Lord to be juſt then at hand; and that he, and ſeveral of the Chriſtians of that age, ſhould be of the number of thoſe who ſhould (not *die* and be *raiſed again*, but) be *transformed:* But they are great ſtrangers to St. Paul's ſtile and manner, who have not obſerved in what a latitude he uſes the word *we*; ſometimes thereby meaning *himſelf*, and at other times himſelf and his companions; ſometimes the *Apoſtles*, and at other times the *Chriſtians* in general;—in ſome places the Jewiſh, and in other places the Gentile Chriſtians. Nay, *I*, the firſt perſon ſingular, is uſed Rom. vii. 9. for ſuch as lived between the covenants made with Abraham, and the law's being given by Moſes; and if the word *I* be uſed in ſuch a latitude, much more may the word *we*. Beſides, how often are all Chriſtians conſidered as one church, one family, one kingdom, one city, one building, or the members of one and the ſame body, whether they be in heaven or earth, in what age or nation ſoever they live! Further, to confirm this interpretation, it is evident that St. Paul expected not to eſcape death, but that he ſhould die, and riſe again; 2 Cor. v. 6, 8. Philip. i. 23. iii. 10, 11, &c. And finally, when the Theſſalonians, either by the means of ſome weak or deſigning perſons, were led into this miſtake, St. Paul himſelf wrote them a ſecond Epiſtle; in which he aſſures them, that he did not deſign to ſay any ſuch thing as *that the day of the Lord was at hand*; for a grand apoſtaſy was firſt to happen in the Chriſtian church. See the notes on 2 Theſſ. ii. 1—12. Benſon, Limborch. *Collat.* p. 75. and La Mothe "of Inſpiration," p. 133, &c. Dr. Heylin renders the latter part of this verſe thus: "*That we who remain alive until the coming of the Lord ſhall not enter* [*into bliſs*] *before thoſe who are departed.*

Ver. 16. *With the trump of God*] It was a cuſtom among the ancients to ſummon aſſemblies by the *ſound of a trumpet*; to which cuſtom probably the Apoſtle here alludes. It has generally been inferred from the next clauſe, that good men ſhall riſe before the wicked; and 1 Cor. xv. 23. ſeems to favour it. But this text only aſſerts their riſing before the ſaints who are found alive ſhall be changed. Dr. Heylin renders the verſe, *For as ſoon as the order ſhall be given by the voice of the archangel, and by the trumpet of God, the Lord himſelf ſhall deſcend from heaven; and the dead*, &c.

Ver. 17. *Shall be caught up together with them*, &c.] A cloud conducted by angels was our Lord's triumphal chariot when he aſcended, and ſuch a bright cloud will be his triumphal chariot, or throne of glory, when he comes down as judge on the great day. Acts i. 9, 11. Rev. i. 7. Pſal. lxviii. 17, 18. Dan. vii. 13. And it is here intimated, as if his redeemed alſo were thus to aſcend into glory. See Benſon, Doddridge, and Scott's Chriſtian Life, vol. 3. Dr. Heylin reads this verſe, *After that, ſuch of us as are then alive ſhall, together with them, be taken up into the air, upon the clouds, to meet the Lord; and ſo we ſhall eternally live with him.*

Ver. 18. *With theſe words*] Some MSS add, *of the Spirit.* See Mill, and Wetſtein.

Chap. V. *Ver.* 1.] As the ſubject of the foregoing chapter had led St. Paul to diſcourſe of the reſurrection of the dead, of the transformation of the laſt generation, and of Chriſt's coming to judgement; it would have been very natural for the Theſſalonians to ſay, with our Lord's Apoſtles, *Tell us, when ſhall theſe things be*; and *what ſign* or notice *ſhall we have of Chriſt's coming*, and *of the end of the world.* To obviate ſuch a queſtion, he tells them, that there was no occaſion for them to know the time, for they already knew as much as was ſufficient; namely, that ſuch a day will come; and whenever it does come, will come ſuddenly and ſurpriſingly; and that therefore men ought always to be upon their guard. Death puts an end to our ſtate of trial, and the wicked will fall in the judgement, and the righteous be accepted, whether they be alive at the laſt day, or die and be raiſed again. ver. 1—11. See Benſon, Matth. xxiv. 36. Mark xiii. 32. Acts i. 7.

Ver. 2. *The day of the Lord*] This phraſe may be underſtood either *figuratively*, of Chriſt's coming in judgement upon the Jews, or *literally*, of his coming in glory to judge the world. Sometimes, indeed, it is uſed in the former ſenſe; but it is more generally employed in the latter, by the writers of the New Teſtament; and the context plainly evinces that this latter is the ſenſe in the preſent paſſage. There is a remarkable emphaſis in the next expreſſion: A *thief* comes upon people when they are bound in ſleep; and they awake in amazement and confuſion, being found unarmed, and in an helpleſs poſture. Again, Pangs come upon a woman, ver. 3. when ſhe is eating or drinking, and thinking of nothing leſs than that hour: and here it is ſaid, not that the *day* of the Lord *will come* thus, but that it is actually coming; which increaſes the awefulneſs of the repreſentation. See Bp. Newton on the Prophecies, vol. ii. p. 361. and Blackwall's Sacred Claſſicks, vol. i. p. 209.

3 For when they ſhall ſay, Peace and ſafety; then ſudden deſtruction cometh upon them, as travail upon a woman with child; and they ſhall not eſcape.

4 But ye, brethren, are not in darkneſs, that that day ſhould overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkneſs.

6 Therefore, let us not ſleep, as *do* others; but let us watch, and be ſober.

7 For they that ſleep, ſleep in the night; and they that be drunken, are drunken in the night:

8 But let us who are of the day, be ſober, putting on the breaſt-plate of faith and love; and for an helmet, the hope of ſalvation.

9 For God hath not appointed us to wrath, but to obtain ſalvation by our Lord Jeſus Chriſt,

10 Who died for us; that whether we wake or ſleep, we ſhould live together with him.

11 Wherefore, comfort yourſelves together, and edify one another, even as alſo ye do.

12 And we beſeech you, brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you;

13 And to eſteem them very highly in love, for their work's ſake. *And* be at peace among yourſelves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, ſupport the weak, be patient toward all *men*.

15 See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourſelves, and to all *men*.

16 Rejoice evermore.

17 Pray without ceaſing.

18 In every thing give thanks: for this is the will of God in Chriſt Jeſus concerning you.

19 Quench not the Spirit.

Ver. 3. Luke xvii. 27, 28. xxi. 34, 35. 2 Theſſ. i. 9.—V. 4. Rom. xiii. 12, 13.—V. 5. Epheſ. v. 8.—V. 6. Matth. xxv. 5. Matth. xxiv. 42. xxv. 13. Rom. xiii. 11, 12. 1 Pet. v. 8.—V. 7. Luke xxi. 34, 36. Rom. xiii. 13. 1 Cor. xv. 34. Acts ii. 15.—V. 8. Iſai lix. 17. Epheſ. vi. 14, 16, 17.—V. 9. Rom. ix. 22. Ch. i. 10. 1 Pet. ii. 8. Jude 4.—V. 10. Rom. xiv. 8, 9. 2 Cor. v. 15. V. 11. Ch. iv. 18. Or, *exhort.*—V. 12. 1 Cor. xvi. 18. Phil. ii. 29. Hebr. xiii. 7, 17.—V. 14. Or, *beſeech.* 2 Theſſ. iii. 11, 12. Or, *diſorderly.* Hebr. xii. 12. Rom. xv. 1. Gal. vi. 1, 2.—V. 15. Prov. xvii. 13. xx. 22. xxiv. 29. Matth. v. 39, 44. Rom. xii. 17. 1 Cor. vi. 7. 1 Pet. iii. 9. Gal. vi. 10. Ch. iii. 12.—V. 16. Phil. iv. 4.—V. 17. Luke xviii. 1. Epheſ. vi. 18. Col. iv. 2.—V. 18. Epheſ. v. 20. Col. iii. 17.—V. 19. Epheſ. iv. 30. 2 Tim. i. 6. See 1 Cor. xiv. 30.

Ver. 5. *Ye are all the children of light*] Having compared our Lord's ſudden and unexpected appearance to the coming of a thief in the night, ver. 2. he takes up the compariſon again, ver. 4. and purſues it to ver. 10. calling virtuous and good men the *children of the day*, and *of the light*, and ignorant, idolatrous, and wicked perſons, *children of the night*, and of *darkneſs.* This compariſon is frequently touched upon in the Holy Scriptures, as well as in the heathen poets, with the greateſt juſtneſs and beauty. Wicked men are repreſented as ſkulking about in the night, like beaſts of prey, or like bats and moles, whoſe eyes cannot bear the light. Job xxiv. 13—18. Jer. xlix. 7—10. Matth. viii. 12. On the other hand, good men fear not the light, as their deeds will bear examination. This was the ſtate into which the converts from among the idolatrous Gentiles, had happily and more remarkably emerged. See Rom. xiii. 12—14. Epheſ. v. 7, 8. Col. i. 12, 13. Benſon, Calmet, and Wetſtein.

Ver. 8. *Putting on the breaſt-plate of faith and love*] The alluſion is here changed again, though it naturally grows out of what had been ſaid above; for, having called the time of Chriſt's coming to judgement by the name of *that day*, (ver. 4.) the image ſeems to have dwelt upon St. Paul's mind; and though he calls the Goſpel-diſpenſation *light*, in compariſon of the darkneſs of idolatry, yet the brighteſt light in this world is but darkneſs compared with the light of the everlaſting world: Rom. xiii. 12. 2 Pet. i. 19. And having conſidered the Chriſtians at Theſſalonica as in the darkneſs of the night, and as ſurrounded with enemies, he recommends it to them to be upon their guard, clad in proper armour; [illegible] deſcribing which he alludes to the ancient cuſtom of ſoldiers ſtanding centinel during the ſeveral watches of the night, in armour, eſpecially with the helmet and breaſt-plate. St. Paul had indeed the ſkilful and happy addreſs of uſing figures and ſimilitudes, which would be well underſtood, nay, and be emphatical, in the country and among the perſons to whom he was writing. Thus in his Epiſtle to the *Romans*, he compares virtue and vice to two maſters, who had each of them their *ſlaves*; and dwells for ſome time upon that cuſtom, which was ſo common among the Romans, in order to their apprehending his meaning more clearly. In writing to the *Epheſians*, he uſes the architect ſtile, ch. ii. 20—22. as all Aſia had ſuch ſublime thoughts of the celebrated temple of Diana at *Epheſus*: In writing to the *Hebrew* Chriſtians, he compares Chriſtianity to almoſt the whole Moſaic œconomy, and ſhews how much the Goſpel-diſpenſation excels; So here, in writing to the Theſſalonians of Macedonia, he ſpeaks the very language of that warlike people; and as the Leſſer Aſia was ſo well acquainted with the like cuſtoms, he makes uſe of the ſame alluſion, Epheſ. vi. 10—18. See the notes there, and Benſon.

Ver. 9. *For God hath not appointed us to wrath*] The primary deſign of God in ſending his Son into this world, was *not to condemn the world*, but to *ſave it.* He did not reveal the Goſpel, that men might ſin with the greater aggravation, and ſo be puniſhed the more; but the motive was *love*, and the deſign was *mercy:* And he hath appointed none to wrath, but ſuch as wilfully and obſtinately refuſe to believe, and obey the Goſpel. See Wiſd. i. 12—16. Matth. x. 37—39. Rom. ix. 22. Epheſ. ii. 3. 1 Theſſ. ii. 16. 2 Theſſ. ii. 14. 2 Tim. ii. 20, 21. Hebr. x. 38, 39. and Benſon.

Ver. 10. *Who died for us*] The Apoſtles lay a great ſtreſs upon this,—that Chriſt not only was incarnate, but died alſo to ſave the penitent, believing, and obedient; and therefore he has a juſt claim to our love and obedience. See Rom. v. 6—12. xiv. 8, 9. 1 Cor. vi. 20. *Whether we wake or ſleep*, means, *Whether we live or die*; "Whether we be of the number of thoſe who depart this life before the coming of Chriſt, or of thoſe who ſurvive till that time." The Apoſtle refers to what he had ſaid, ch. iv. 13. See Benſon, and Heylin.

Ver. 11. *Wherefore, comfort yourſelves together*] He had uſed this expreſſion, ch. iv. 18. All that he has ſaid ſince, concerning the time of Chriſt's coming, and the neceſſity of preparing for it, is to be looked upon as a parentheſis or digreſſion, though an exceeding proper and uſeful one: And here, by his uſing this expreſſion again, he ſhews that he is returning to where he left off, and cloſing this part of his Epiſtle.

Ver. 12.] In a church which had been ſo lately planted, and that in the midſt of ſo much confuſion and oppoſition, it is no wonder that there ſhould be ſeveral diſorders. Among other things, they did not carry it with a proper deference and reſpect to ſuch as *preſided over them as a church*, inſtructing, directing, and admoniſhing them; and particularly they ſeem to have refuſed a compliance with ſuch of their directions, as concerned the regulating of their public worſhip. The Apoſtle therefore exhorts them to a due regard to theſe in ver. 12, 13. after which, he concludes his Epiſtle with practical directions; ſome of them ſuited only to a church where many of them had extraordinary ſpiritual gifts, though other of the directions are ſuited to all Chriſtians. Dr. Heylin reads this verſe, *Who labour in the miniſtry, who preſide over you in the Lord, and inſtruct you.* See Benſon, Vitring. *de Vet. Synag.* p. 727. Barrington's *Miſcell. Sacr.* vol. i. p. 81. Mill, Wetſtein, and Heb. xiii. 17.

Ver. 14. *Them that are unruly*] Dr. Heylin, with the margin, renders the original ἀτάκτους, by *diſorderly.* It is a military term, expreſſing the character of ſoldiers, who keep not their *ranks*, and will not know their colours.

Ver. 16. *Rejoice evermore*] The original may expreſs the form of a ſalutation; as if he had ſaid, "May you always be proſperous and happy!" But as they are put among ſo many other ſhort exhortations, our verſion ſeems preferable. Some MSS add,—*in the Lord.* See Mill, and Wetſtein.

Ver. 17. *Pray without ceaſing*] That is, "at all proper ſeaſons." So the *burnt offering* preſented every morning and evening is called *perpetual*; Lev. vi. 20. Comp. Luke xxiv. 53. Acts ii. 46, 47. and John xviii. 20.

Ver. 19. *Quench not the Spirit*] This has generally been expounded as referring to the gifts of the Spirit; the exerciſe of which, in

themſelves

20 Deſpiſe not propheſyings.

21 Prove all things; hold faſt that which is good.

22 Abſtain from all appearance of evil.

23 And the very God of peace ſanctify you wholly: and *I pray God* your whole ſpirit, and ſoul, and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.

24 Faithful *is* he that calleth you, who alſo will do *it*.

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiſs.

27 I charge you by the Lord, that this epiſtle be read unto all the holy brethren.

Ver. 20. 1 Cor. xiv. 30, 39.—V. 21. 1 Cor. ii. 11, 15. 1 John iv. 1.—V. 22. Phil. iv. 8.—V. 23. Phil. iv. 9. Ch. iii. 13.—V. 24. 1 Cor. i. 9. x. 13. 2 Theſſ. iii. 3.—V. 26. Rom. xvi. 16.—V. 27. Or, *adjure*. Col. iv. 10. 2 Theſſ. iii. 14.

themſelves or others, ſhould not be hindered. See 1 Tim. iv. 14. 1 Cor. xiv. 39. The phraſe here uſed, *σβέννυτε*, *quench*, or *extinguiſh*, according to ſome, has a reference to the deſcent of the Spirit, as in flames of fire; as may alſo the word *ἀναζωπυρεῖν*, 2 Tim. i. 6. The extenſive meaning of the words may be thus expreſſed: "Extinguiſh not ſpiritual gifts in others, by preventing them from the exerciſe of them in the ſolemn aſſembly; nor extinguiſh them in yourſelves, by pride, idleneſs, abſenting from the ſolemn aſſembly, or the diſorderly exerciſe of them there; much leſs by wickedneſs, or apoſtaſy from the Chriſtian religion. No, rather *ſtir up the gifts which were given you by the laying on of my hands:* Allow others in their turns to exerciſe their gifts, and by reading, meditation, prayer, and praiſe, by frequenting the ſolemn aſſembly, and by ſuch an uſe of your ſpiritual gifts there, as may turn moſt to the edification of others, together with a ſteady perſeverance in faith and charity, and an holy Chriſtian converſation;—by theſe means ſtir up and improve your ſpiritual gifts, until that holy religion which they atteſt, purify your own hearts and lives, and blaze ſo bright, as to give light to all around you." See Doddridge, Benſon, Barrington, and Calmet.

Ver. 20. Deſpiſe not propheſyings] By *propheſying*, here we are not to underſtand barely a *foretelling future events*, but a *preaching by immediate inſpiration*; that is, ſpeaking what tended to inſtruct or eſtabliſh, convert or confirm, reprove or comfort mankind, in matters relating either to faith or practice. See 1 Cor. xiv. 3, 4. If we had only this one of all St. Paul's Epiſtles, we ſhould not perhaps have been able to underſtand the reaſon and deſign of this ſhort direction; though the *Theſſalonians* might eaſily underſtand it, from their thorough knowledge of the ſtate of their own church: But in writing to other churches, which probably were more guilty of the ſame fault, he has opened his mind more fully. He is thought to have referred to their contentions about the exerciſe of *ſpiritual gifts* in the church at Philippi. Philip. ii. 2—14. See on Rom. xii. 6. But he does evidently refer to ſuch contentions, Rom. xii. 3—6. and yet more evidently 1 Cor. xii. xiii xiv. where he treats of this ſubject at large; ſhewing them that *propheſying* was the moſt valuable of all the ſpiritual gifts that were among them, as conducing moſt to edification. See the notes there, Benſon, and Doddridge.

Ver. 21. Prove all things, &c.] Though they were not to *deſpiſe propheſyings*, yet they were not to receive every thing which might be ſo called; but to *prove* and *examine* all things that went under that name. Nor were they to ſtop here; But, when they had ſeparated them, or could diſtinguiſh between them, they were to reject the evil, and hold faſt the good. Theſe three verſes (20, 21, 22.) ought to have been joined together, and then the connection would have been more evident. This direction was given not only to ſuch as preſided among them, but unto all the Chriſtians at Theſſalonica in general. Comp. 1 John iv. 1. Though in the preſent times we have no *propheſying*, or ſpeaking by immediate inſpiration; yet as we find ſeveral, which are pretended to be revelations from God, it is the buſineſs of every particular perſon to examine, as far as he hath ability and opportunity; and upon a careful ſearch and examination, joined with the practice of virtue, and frequent fervent prayer, he may diſtinguiſh the good from the evil, and ought to adhere to the former only. That God is able to diſcover his mind and will to us, as well as we are able to do ſo one to another, ſeems highly reaſonable; and that he ſhould do ſo, when men are in ſuch circumſtances, as that ſo univerſal a reformation could not be expected any other way, is very agreeable to our notions of the divine wiſdom and goodneſs. Upon ſuch accounts we enquire after a *revelation*. And whatever carries the plaineſt traces of reaſon and virtue in it, whatever appears upon ſearch to be moſt worthy of God, and moſt exactly ſuited to the ſtate of man; that, of all that are offered to us as *divine revelations*, ought to be embraced: Upon ſuch accounts we reject the *Alcoran*, and receive the *Bible:* And though miracles may be performed to rouſe the attention of mankind, and make them enquire into any doctrine; yet they cannot prove falſhood to be true, even ſuppoſing that God ſhould permit them to be performed upon ſuch an occaſion, which it is natural to think he will hardly do: But miracles may make truth ſtrike deeper, and be more regarded. As we have both *reaſon* and *revelation*, whereby to *try* doctrines, we have no need of infallible living guides and judges: For, though *teaching* be highly proper, and will ever be ſo for the bulk of mankind, *reaſon* and *Scripture* are ſufficient for every man to try doctrines by, if he will but make uſe of that liberty of private judgement, which the Scriptures of the New Teſtament do ſo abundantly aſſert for him. See Philip. i. 9, 10. What a glorious freedom of thought does the Apoſtle recommend in the verſe before us! And how contemptible in his account was a blind implicit faith! May all Chriſtians allow ſuch freedom to each other, and to all mankind, as well as *ſtand faſt* themſelves *in that liberty, wherewith Chriſt has made them free!* Acts xvii. 11.

Ver. 23. And the very God of peace] The Apoſtle here calls him the *God of peace*, becauſe, ver. 12—15. he had been exhorting to peace. Upon the ſame account he calls him the *God of love and peace*, 2 Cor. xiii. 11. and there, as well as here, purſues the ſame thought, by recommending the *holy kiſs* of charity. See Rom. xv. 4, 5, 12, 13. and 1 Theſſ. iii. 13. It is likely enough that the Theſſalonians were uſed to divide the *man* into *ſpirit*, *ſoul*, and *body*, (as this was the doctrine of the Pythagoreans, Platoniſts, and Stoics) taking the ψυχὴ for the *ſenſual ſoul*, or the lower faculties; and the πνεῦμα for the *rational ſoul*, or the ſuperior faculties: and theſe two they uſed to ſpeak of as two diſtinct ſouls, or rather as a *ſoul* and a *ſpirit*. Some would render Ὁλόκληρον ὑμῶν, *your whole conſtitution*, *ſpirit*, *ſoul*, &c. Dr. Heylin has it, *May every part of you*, *your ſpirit*, &c. See Vitring. *Obſervat.* lib. iii. c. 4. Hallet on Scripture, vol. i. p. 39. and Bp. Browne's Procedure of the Underſtanding, b. ii. ch. 10.

Ver. 27. I charge you by the Lord] This was in the nature of a ſolemn *oath*, which the Apoſtle upon occaſion uſed himſelf, and by which he here obliges the Theſſalonians. See Joſhua vi. 26. 1 Sam. xiv. 24. Matth. xxvi. 63, 64. St. Paul was not for having the Scriptures locked up from the common people, nor did he recommend it to them firſt to read a ſyſtem of divinity, drawn up by uninſpired and fallible men. See Col. iv. 16. How eaſy was it for the primitive Chriſtians to diſtinguiſh St. Paul's genuine Epiſtles from any counterfeit ones, when he ſent them to the ſeveral churches by approved perſons, and commonly by ſome of his own companions and attendants, when he ordered them to be read publickly upon the receipt of them, and took care to affix his name, wrote in ſome peculiar diſtinguiſhing manner, or with ſome very particular mark annexed to it! and if the fact was once aſcertained, how eaſy was it to admit it to poſterity! See on Philem. ver. 19. and Benſon.

REFLECTIONS ON CHAP. V.

Since we continually ſee ſo many around us *ſuddenly* ſurprized into the eternal world, and fixed in that ſtate in which judgement will find them, it ſhould render us very careful that *the day of the Lord may not overtake us as a thief*, but that we maintain a continual *watch*. How many are at this hour ſpeaking *peace and ſafety* to themſelves, over whoſe heads inſtantaneous *deſtruction* is hovering; ſuch a deſtruction that they ſhall never be able to *eſcape*, never able to recover from it! ver. 2—4.

Let us endeavour to awaken ourſelves and each other. Are we not indeed all *children of the day?* Let us then rouſe ourſelves, and uſe the *light*, that by it we may diſpatch our labours, and favoured by it, be guarded againſt the moſt ſudden attacks of our ſpiritual enemies. Let us be *ſober and vigilant*, *leſt our adverſary*, *the devil*, break in upon us by *ſurprize*; which the unexpected weapons wherewith he attacks us may render yet more dangerous. ver. 5, 6.

Our own armour is deſcribed, and provided, if we ſeek it from the magazine of God. Let *faith* and *love* ever defend our *breaſt*; let the *hope of ſalvation* cover our head. Let us adore the divine clemency and mercy, that we are not *appointed unto wrath*, but enjoy the views of ſuch a ſalvation, to be obtained by Jeſus Chriſt. As he hath done *his* part to procure it for us, having *died* for this important purpoſe, be it our care to exert ourſelves in our proper ſphere for ſecuring it, that *we may lay hold on eternal life*. ver. 8—10. Then may we be happily indifferent to life or to death:—While we continue in the body,—when that is ſleeping in the grave, and our ſouls remain in the inviſible world,—and when our ſleeping duſt ſhall be rouſed, and both ſoul and body live in unremitting vigour and energy, beyond the need of that repoſe which is now ſo neceſſary;—ſtill, in each of theſe different ſtates, we *ſhall live with him*; and he will make the progreſſion of the ſoul from one ſtate of *being* to another, its progreſſion to ſtages of increaſing holineſs and joy. In the perſuaſion of this, let us *comfort*, *exhort*, *and edify each other*; and we ſhall feel the energy of the exhortations we give, and the ſweetneſs of the conſolations we adminiſter. ver. 11.

What a variety of excellent inſtructions does the ſhort cloſe of this chapter contain! yea, how much is expreſſed in ſome of its ſhorteſt ſentences;—but how hard is it for our degenerate hearts to learn theſe leſſons, which ſo few words are ſufficient to expreſs! (ver. 16, &c.)—This habitual *joy* in God,—this conſtant *diſpoſition to prayer*,—this *grateful* temper, which upon every call may overflow in *thankſgiving*,—this *abſtinence from all appearance of evil!* "Bleſſed Lord, we need a better ſpirit than our own, to teach us theſe things! May *thy grace be with us*, and may none of us *quench thy Spirit*, nor *deſpiſe* thoſe *ordinances*, which, by his heavenly communications, he

28 The grace of our Lord Jeſus Chriſt *be* with you. Amen.

The firſt *epiſtle* unto the Theſſalonians was written from Athens.

Ver. 28. Rom. xvi. 20.

ſo often vouchſafes to own! O may we endeavour, by the daily importunity of prayer, to engage more of his efficacious and purifying influences, to *ſanctify the whole frame* of our nature, our *ſpirits*, and *ſouls*, and *bodies*; ſo ſhall we underſtand and chooſe, ſo ſhall we love and delight in things divine, and maintain that conſtant command over our appetites of fleſh and blood, as to be continually fit for the *appearance* of thy dear Son, and more like what we hope we ſhall be, when preſented *before the preſence of his glory*."

To promote this, let us *watch over each other* in the Lord: May Chriſtian ſocieties preſerve a regular diſcipline, with a due mixture of zeal and tenderneſs; May the friendſhip of private perſons be rendered mutually ſubſervient to religious improvement, and a due regard be ever paid to thoſe who *labour among them*, and *preſide over them in the Lord*. ver. 12. They will not require a blind ſubmiſſion to their dictates, if they rightly underſtand the Goſpel they are to teach: They will allow, they will encourage, they will urge their hearers to *prove all things*, which even the *Apoſtles* themſelves, with all their plenitude of *inſpiration*, did not think it beneath them to do. But they who thus candidly inquire, and are determined to *hold faſt what is truly good*, knowing how excellent an office the *miniſtry* is; knowing how much the edification of the church depends upon it, will *eſteem thoſe* who bear it *very highly in love*, *for their work's ſake*; and, in whatever inſtances they may be conſtrained by what they judge to be the evidence of truth, to differ from their brethren, or even from their teachers,—will be ſolicitous to maintain harmony and love in the ſociety to which they belong, as it becomes *them* to do, who are the diſciples of that *wiſdom from above*, which hath taught them inſeparably to connect their regards to *purity* and *peace*. ver. 13, 23.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

CHAP. I.

Saint Paul certifieth them of the good opinion which he had of their faith, love, and patience; and therewithal uſeth divers reaſons for the comforting them in perſecution; whereof the chiefeſt is taken from the righteous judgement of God.

PAUL, and Silvanus, and Timotheus, Unto the church of the Theſſalonians, in God our Father, and the Lord Jeſus Chriſt:

2 Grace unto you, and peace from God our Father, and the Lord Jeſus Chriſt.

3 We are bound to thank God always for you, brethren, as it is meet, becauſe that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth:

4 So that we ourſelves glory in you in the churches of God, for your patience and faith in all your perſecutions and tribulations that ye endure:

5 *Which is* a manifeſt token of the righteous judgement of God, that ye may be counted worthy of the kingdom of God, for which ye alſo ſuffer:

6 Seeing *it is* a righteous thing with God to recompence tribulation to them that trouble you;

7 And to you who are troubled, reſt with us, when the Lord Jeſus ſhall be revealed from heaven, with his mighty angels,

8 In flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt:

9 Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power,

Ver. 1. 2 Cor. i. 19. 1 Theſſ. i. 1.—V. 2. 1 Cor. i. 3.—V. 3. 1 Theſſ. i. 2, 3. Ch. ii. 13.—V. 4. 2 Cor. vii. 14. ix. 2. 1 Theſſ. ii. 19. 1 Theſſ. ii. 14.—V. 5. Phil. i. 28. 1 Theſſ. ii. 14.—V. 7. Rev. xiv. 13. 1 Theſſ. iv. 16. Gr. *the angels of his power*.—V. 8. 2 Pet. iii. 7. Jude 14. Or, *yielding*. 1 Theſſ. iv. 5. Rom. ii. 8.—V. 9. Phil. iii. 19. 2 Pet. iii. 7. Deut. xxxiii. 2. Iſai. ii. 19. Ch. ii. 8.

II. THESSALONIANS.] It is probable that this Epiſtle was written from the ſame place with, and not long after the firſt. This ſeems the more likely, as Timothy, and Sylvanus, or Silas, are mentioned as being ſtill with them. The general deſign of this Epiſtle, like the former, was to eſtabliſh the Theſſalonians in the faith of the Goſpel; to comfort them under the ſufferings to which they were expoſed; to rectify ſome miſtakes into which they had fallen, concerning the general reſurrection and final judgement,—from ch. iv. 13, &c. of the former Epiſtle; and to direct them in the exerciſe of ſalutary diſcipline to ſome, who had been guilty of great irregularities in the church. Though this is the ſhorteſt of all St. Paul's Epiſtles to the *churches*, it is not inferior to any of them in ſublimity of ſentiment, or warmth of expreſſion. The remarkable prophecy of *the man of ſin*, as explained in the courſe of our notes, will be found a ſtrong and undeniable argument of the reality of the Apoſtle's inſpiration. See Benſon, Hammond, Elſner, Lardner, &c.

Chap. I. *ver.* 3. *We are bound to thank God*, &c.] From hence to the end of this chapter the Apoſtle repeats the ſubſtance and main deſign of the firſt Epiſtle; which was, to confirm them in Chriſtianity, and in their patient ſuffering for it: And the great argument he here makes uſe of is, that the Lord Jeſus Chriſt would come as an univerſal judge, and that then he would puniſh *their enemies* and perſecutors, and make *them* happy. The Chriſtians at Theſſalonica ſeem to have been remarkable for their patience and ſteadfaſtneſs, as well as for their mutual love and affection. See ver. 4, 5. 1 Theſſ. i. 3, 6—10. ii. 14. iv. 9, 10. and Benſon.

Ver. 4. *So that we ourſelves glory*] Compare ver. 11. with this verſe, and you will find, that here is an inſtance of his commending them, in order to encourage and more effectually perſuade them ſtill to be advancing. Such inſtances may be found 1 Theſſ. i. 3—10. and ii. 19, 20. 2 Cor. vii. 14, &c. From this text it is worth while to obſerve the Apoſtle's ſkilful and happy addreſs: He raiſed the emulation of other churches, by commending the Theſſalonians; and he again quickens the Theſſalonians, by acquainting them how much he had praiſed them in other churches. See Benſon and Calmet.

Ver. 5. *Which is a manifeſt token*] Many ancient verſions and writers read εἰς ἔνδειγμα, *for a diſplay*, which will better connect this with the preceding verſe. So Rom. iii. 25.—εἰς ἔνδειξιν, the *judgement of God*; or, which is the ſame, the exerciſe of his juſtice, has a double object;—in good men for their purification, and in bad men for their puniſhment. Perſecution inflicted and ſuffered, furniſhes both theſe objects reſpectively. Perhaps the word rendered *manifeſt token* or *diſplay*, may further imply, that the ſufferings of good men, and the triumphant propriety of their perſecuting enemies, ſhould not only terminate in ſuch a diſplay of divine vengeance; but that theſe ſeeming irregularities do even now declare, that there ſhall be ſuch a day of retribution. See Heylin, Doddridge, Mill, and Wetſtein.

Ver. 6, 7. *Seeing it is a righteous thing with God*, &c.] *Becauſe*, &c. MS. *His juſtice is equally concerned to afflict thoſe in their turns who have afflicted you*; ver. 7. *and to grant to you who have been afflicted Repoſe with us*, &c. Heylin. *With his mighty angels*, ſhould be joined to the next clauſe;—*his mighty angels in flaming fire*; or, "who will make a flaming fire;" as Pſ. civ. 3, 4. See Benſon.

Ver. 9. *From the preſence of the Lord*] This phraſe expreſſes not only that they ſhall be expelled from that joy and glory which reigns in the preſence of Chriſt, but that his preſence ſhall appear active in the infliction of their puniſhment; ſo that they ſhall as it were be blaſted by the lightning of his eye. The original is very emphatical: "Who ſhall ſuffer puniſhment,—everlaſting deſtruction from the face of the Lord." *From the glory of his power* means, *from his glorious power*. See Benſon, and Bp. Hopkins's Works, p. 370.

10 When he ſhall come to be glorified in his ſaints, and to be admired in all them that believe (becauſe our teſtimony among you was believed) in that day.

11 Wherefore alſo we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleaſure of *his* goodneſs, and the work of faith with power:

12 That the name of our Lord Jeſus Chriſt may be glorified in you, and ye in him, according to the grace of our God, and of the Lord Jeſus Chriſt.

CHAP. II.

He willeth them to continue ſtedfaſt in the truth received; ſheweth that there ſhall be a departure from the faith, and a diſcovery of antichriſt, before the day of the Lord come: and thereupon repeateth his former exhortation, and prayeth for them.

NOW we beſeech you, brethren, by the coming of our Lord Jeſus Chriſt, and *by* our gathering together unto him,

2 That ye be not ſoon ſhaken in mind, or be troubled, neither by ſpirit, nor by word, nor by letter, as from us, as that the day of Chriſt is at hand.

3 Let no man deceive you by any means: for *that day ſhall not come* except there come a falling-away firſt, and that man of ſin be revealed, the ſon of perdition:

4 Who oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped; ſo that he as God ſitteth in the temple of God, ſhewing himſelf that he is God.

5 Remember ye not, that when I was yet with you, I told you theſe things?

6 And now ye know what with-holdeth, that he might be revealed in his time.

Ver. 10. Pſ. lxxxix. 7. Pſ. lxviii. 35.—V. 11. Or, *vouchſafe.*—V. 12. 1 Pet. i. 7. iv. 14.——V. 1. 1 Theſſ. iv. 16. 1 Theſſ. iv. 17.—V. 2. Matth. xxiv. 4. Epheſ. v. 6. 1 John iv. 1.—V. 3. Matth. xxiv. 4. 1 Tim. iv. 1. Dan. vii. 25. 1 John ii. 18. Rev. xiii. 11. See 1 Mac. ii. 48, 62. John xvii. 12.—V. 4. Iſai. xiv. 13. Ezek. xxviii. 2, 3, 6, 9. Dan. xi. 36. 1 Cor. viii. 5. Or, *holdeth.*

Ver. 10. *To be admired,* &c.] This ſtrongly implies, not only that the ſaints themſelves ſhall admire at what he does for them, ſo far above all their conceptions and expectations; but that it ſhall reflect an admirable glory upon our Redeemer, in the judgement of all who ſhall be ſpectators of it. Dr. Waterland, after Elſner and Grotius, reads the next clauſe, *Becauſe our teſtimony concerning you will be approved—πιςευθησεται, in that day;* or *ſhall have been verified,* or *ratified upon you.* Dr. Heylin reads it, *For what we have teſtified and declared to you ſhall be verified in that day.*

Ver. 11. *That our God would count you worthy*] *Would make,* or *render you worthy,* &c. MS. Heylin, Doddridge. Inſtead of *the good pleaſure of his goodneſs,* Blackwall would render the original εὐδοκίαν ἀγαθωσύνης, the *benevolence of his goodneſs;* and obſerves, that it is the ſhorteſt and moſt charming repreſentation any where to be found, of that infinite goodneſs which paſſes all expreſſion, but was never ſo happily and properly expreſſed as here. The word εὐδοκία ſeems at once to imply, that it is ſovereign pleaſure, and alſo that God feels as it were a ſecret complacency in the diſplay of it. See Blackwall's Sacred Claſſics, vol. i. p. 242.

Chap. II. *Ver.* 1, 2. *Now we beſeech you, brethren, by the coming,* &c.] *As concerning the coming,* &c. Wat. and MS. Dr. Heylin has it, *Now, with reſpect to the coming,* &c. *and our being aſſembled with him,—I deſire, brethren,* ver. 2. *that you would not inconſiderately change your ſentiments, and be alarmed by any revelation, or diſcourſe, or letter, as from us, as if the day of Chriſt were to come immediately.* Michaelis thinks, that the ſecond verſe relates to ſome Epiſtles forged in St. Paul's name, to propagate the notion above referred to; and to certain calculations and falſe prophecies applied to the ſame purpoſe. The Bp. of Briſtol obſerves, in agreement with the above tranſlations, that the prepoſition which is tranſlated *by,* ought rather to be tranſlated *concerning,* as it ſignifies in Rom. ix. 27. 2 Cor. i. 7. viii. 23, 24. beſides other places of Scripture, and as it does in other authors. "Now we beſeech you, brethren, *concerning* the coming, &c." For he doth not beſeech them *by the coming of Chriſt,* but the coming of Chriſt is the ſubject of which he is treating; and it is in relation to this ſubject that he deſires them not to be diſturbed or affrighted, neither by revelation, nor by meſſage, nor by letter, as from him, as if the day of Chriſt's coming was at hand. The phraſe of the *coming of Chriſt* muſt be taken literally for his coming in glory to judge the world, as the context will evince beyond contradiction. It is uſed in this ſenſe in the former Epiſtle. From 1 Theſſ. iv. 13, &c. v. 1, 2. ſome had inferred, that the end of the world was now approaching, and the day of Chriſt was at hand: the Apoſtle ſets himſelf in this place to rectify that miſtake; and it is with reference to this *coming of Chriſt* that he beſeeches the Theſſalonians not to be ſhaken from their ſtedfaſtneſs, nor to be troubled and terrified, as if it was now at hand. Nothing then can be more evident and undeniable, than that the coming of Chriſt here intended, is his ſecond coming in glory to judge the world; and of this ſecond coming the Apoſtle had ſpoken before, ch. i. 6, 7, 8, 9, 10. It was a point of great importance for the Theſſalonians not to be miſtaken in this particular, becauſe if they were taught to believe that the coming of Chriſt was at hand, and he ſhould not come according to their expectation, they might be ſtaggered in their faith; and finding part of their creed to be falſe, might be haſty enough to conclude that the whole was ſo. The Apoſtle therefore cautions them in the ſtrongeſt manner againſt this deluſion, and aſſures them, that other memorable events will take place before the coming of the Lord. Newton's Diſſert. on the Proph. vol. ii. p. 360—365.

Ver. 3, 4. *For that day ſhall not come, except,* &c.] "The day of Chriſt ſhall not come, except there come the apoſtaſy firſt." The apoſtaſy here deſcribed is plainly not of a civil, but of a religious nature; not a revolt from the government, but a defection from the true religion and worſhip. In the original it is *the apoſtaſy,* with an article to give it an emphaſis. The article being added, ſignifies "that famous and before-predicted apoſtaſy." So likewiſe is *the man of ſin,* with the like article, and the like emphaſis. If then the notion of *the man of ſin* be derived from any ancient prophet, it muſt be derived from Dan. vii. 25. and ix. 36. Any man may be ſatisfied that St. Paul alluded to Daniel's deſcription, becauſe he hath not only borrowed the ſame ideas, but hath even adopted ſome of the phraſes and expreſſions. The *man of ſin* may ſignify either a ſingle man, or a ſucceſſion of men: A ſucceſſion of men being meant in Daniel, it it is probable that the ſame was intended here alſo. It is the more probable, becauſe a ſingle man appears hardly ſufficient for the work here aſſigned; and it is agreeable to the phraſeology of Scripture, and eſpecially to that of the prophets, to ſpeak of a body, or number of men under the character of one. Thus *a king,* Dan. vii. 8. Rev. xvii. is uſed for a ſucceſſion of kings. The *man of ſin* ſeems to be expreſſed from Dan. vii. 24. according to the Greek tranſlation, *he ſhall exceed in evil all that went before him;* and he may fulfil the character, either by promoting wickedneſs in general, or by advancing *idolatry* in particular, as the word *ſin* frequently ſignifies in Scripture. The *ſon of perdition* is alſo the denomination of the traitor Judas, John xvii. 12. which implies, that *the man of ſin* ſhould be, like Judas, a falſe apoſtle; like him betray Chriſt, and like him be devoted to deſtruction. *Who oppoſeth,* &c. is manifeſtly copied from Daniel, *He ſhall exalt himſelf,* &c. The features exactly reſemble each other:—*He oppoſeth and exalteth himſelf above all;* or, according to the Greek, "*above every one that is called god,* or, *that is worſhipped.*" The Greek word for *worſhipped,* is σεϐασμα, alluding to the Greek title of the Roman emperors, σεϐαςος, which ſignifies *auguſt,* or *venerable.*" He ſhall oppoſe,—for the prophets ſpeak of things future, as preſent;—he ſhall oppoſe and exalt himſelf not only above inferior magiſtrates (who are ſometimes called *gods* in holy writ,) but even above the greateſt emperors, and ſhall arrogate to himſelf divine honours:—*So that he as god ſitteth in the temple,* &c." By the *temple of God,* the Apoſtle could not well mean the temple of Jeruſalem, becauſe that, he knew, would be totally deſtroyed within a few years. After the death of Chriſt, the temple of Jeruſalem is never called by the Apoſtles *the temple of God;* and if at any time they make mention of *the houſe* or *temple of God,* they mean the church in general, or every particular believer. Whoever will conſult 1 Cor. iii. 16, 17. 2 Cor. vi. 16. 1 Tim. iii. 15. Rev. iii. 12. will want no examples to prove, that under the Goſpel diſpenſation *the temple of God* is the church of Chriſt: and the *man of ſin's ſitting,* implies his ruling and preſiding there; and *ſitting there as God,* implies his claiming divine authority, in things ſpiritual as well as temporal; and *ſhewing himſelf that he is God,* implies his doing it with oſtentation. See Newton as above, p. 365—370.

Ver. 5, 6, 7. *Remember ye not,* &c.] The Apoſtle thought it a part of his duty, as he made it a part of his preaching and doctrine, to forewarn his new converts of the grand apoſtaſy that would infeſt the church, even while he was at Theſſalonica. From theſe verſes it appears, that the man of ſin was not then revealed: *His time* was

not

7 For the myſtery of iniquity doth already work: only he who now letteth, *will let*, until he be taken out of the way.

8 And then ſhall that wicked be revealed, whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall deſtroy with the brightneſs of his coming:

9 *Even him* whoſe coming is after the working of Satan, with all power, and ſigns, and lying wonders,

10 And with all deceivableneſs of unrighteouſneſs in them that periſh; becauſe they received not the love of the truth, that they might be ſaved.

11 And for this cauſe God ſhall ſend them ſtrong deluſion, that they ſhould believe a lie:

12 That they all might be damned who believed not the truth, but had pleaſure in unrighteouſneſs.

Ver. 7. 1 John iv. 3.—V. 8. Dan. vii. 10, 11. Iſai. xi. 4. Hoſ. vi. 5. Rev. ii. 16. xix. 15, 20, 21. Ch. i. 8, 9. Hebr. x. 27.—V. 9. Epheſ. ii. 2. Rev. xviii. 23. See Deut. xiii. 1. Matth. xxiv. 24. Rev. xiii. 13.—V. 10. 2 Cor. ii. 15. iv. 3.—V. 11. Rom. i. 24, &c. See 1 Kings xxii. 22. Ezek. xiv. 9. 1 Tim. iv. 1.

not yet come, or the ſeaſon of his manifeſtation. *The myſtery of iniquity was* indeed *already working*;—the ſeeds of corruption were ſown; but they were not grown up to maturity. The *man of ſin* was yet hardly conceived in the womb; it muſt be ſome time before he could be brought forth. There was ſome obſtacle that hindered his appearing: What this was we cannot determine with abſolute certainty at ſo great a diſtance of time; but, if we may rely upon the concurrent teſtimony of the fathers, it was the Roman empire. Moſt probably it was ſomewhat relating to the higher powers, becauſe the Apoſtle obſerves ſuch caution: He mentioned it in diſcourſe, but would not commit it to writing. See ver. 15. and Newton as before, p. 370—372.

Ver. 8. *Then ſhall that Wicked be revealed*, &c.] When the obſtacle mentioned in the preceding verſe ſhould be removed, *then ſhall that Wicked*, &c. Nothing can be plainer than that *the Lawleſs*, (ὁ ανομος) as the Greek ſignifies,—*The wicked one* here mentioned, and *the man of ſin*, muſt be one and the ſame perſon. The Apoſtle was ſpeaking before of what *hindered* that he ſhould *be revealed*, and would continue to hinder, till it was taken away; "and then *the wicked one*, &c." Not that he ſhould be conſumed immediately after he was revealed; but the Apoſtle, to comfort the Theſſalonians, no ſooner mentions his revelation, than he foretels alſo his deſtruction, even before he deſcribes his other qualifications. His other qualifications ſhould have been deſcribed firſt in order of time; but the Apoſtle haſtens to what was firſt and warmeſt in his thoughts and wiſhes, "*Whom the Lord ſhall conſume*, &c." If theſe two clauſes refer to two diſtinct and different events, the meaning manifeſtly is, That the Lord Jeſus ſhall gradually conſume him with the free preaching and publication of his word; and ſhall utterly deſtroy him at his ſecond coming in the glory of his Father, with all his holy angels. If theſe two clauſes relate to one and the ſame event, it is a pleonaſm very uſual in the ſacred, as well as other oriental writings; and the purport plainly is, That the Lord Jeſus ſhall deſtroy him with the greateſt facility, *when he ſhall be revealed from heaven*; as the Apoſtle has expreſſed it in the preceding chapter, ver. 7, 8. See as before, p. 372. The MS reads the laſt clauſe of ver. 7. *Only there is that with-holdeth as yet, until he be*, &c.

Ver. 9—12. *Whoſe coming is after*, &c.] The Apoſtle was eager to foretel the deſtruction of the man of ſin; and for this purpoſe having broken in upon his ſubject, he now returns to it again, and deſcribes the other qualifications by which this *wicked one* ſhould advance and eſtabliſh himſelf in the world. He ſhould riſe to credit and authority by the moſt diabolical methods; ſhould pretend to ſupernatural powers, and boaſt of revelations, viſions, and miracles, falſe in themſelves, and applied to promote falſe doctrines; ver. 9. He ſhould likewiſe practiſe all other wicked arts of deceit; ſhould be guilty of the moſt impious frauds and impoſitions upon mankind; but ſhould prevail only among thoſe who are deſtitute of a ſincere affection for the truth, whereby they might attain eternal ſalvation: ver. 10. And indeed, it is a juſt and righteous judgement of God, to give *them* over to vanities and lies in this world, and to condemnation in the next, who have no regard for truth and virtue, but delight in falſhood and wickedneſs: ver. 11, 12.

Upon this ſurvey there appears little room to doubt of the genuine ſenſe and meaning of the paſſage. The Theſſalonians (as we have ſeen from ſome expreſſions in the former Epiſtle,) were alarmed, as if the end of the world was at hand. The Apoſtle, to correct their miſtakes, and diſſipate their fears, aſſures them, that a great apoſtaſy or defection of the Chriſtians from the true faith and worſhip muſt happen, before the coming of Chriſt. This apoſtaſy all the concurrent marks and characters will juſtify us in charging upon the church of Rome. The true Chriſtian worſhip is, the worſhip of *the one only God, through the one only Mediator, the man Chriſt Jeſus*; and from this worſhip the church of Rome hath notoriouſly departed, by ſubſtituting other mediators, and invocating and adoring ſaints and angels. Nothing is apoſtaſy, if idolatry be not: And are not the members of the church of Rome guilty of idolatry in the worſhip of images, in the adoration of the hoſt, in the invocation of angels and ſaints, and in the oblation of prayers and praiſes to the Virgin Mary, as much or more than to God bleſſed for ever? This is the grand corruption of the Chriſtian church; this is *The apoſtaſy*, as it is emphatically called, and deſerves to be called; which was not only predicted by St. Paul, but by the prophet Daniel likewiſe. If the apoſtaſy be rightly charged upon the church of Rome, it follows of conſequence, that *the man of ſin* is the Pope; not meaning any Pope in particular, but *the Pope* in general, as the chief head and ſupporter of this apoſtaſy. He is properly *the man of ſin*, not only on account of the ſcandalous lives of many Popes, but by reaſon of their moſt ſcandalous doctrines and principles; diſpenſing with the moſt neceſſary duties, and granting, or rather ſelling, pardons and indulgences to the moſt abominable crimes. Or if by *ſin* be meant *idolatry* particularly, as in the Old Teſtament, it is evident how he hath perverted the worſhip of God to ſuperſtition and idolatry of the groſſeſt kind. He alſo, like the falſe Apoſtle Judas, is the *ſon of perdition*; whether actively, as being the cauſe of deſtruction to others, or paſſively, as being devoted to deſtruction himſelf. *He oppoſeth*;—he is the great adverſary to God and man; perſecuting and deſtroying by *croiſadoes*, inquiſitions, and maſſacres, thoſe Chriſtians who prefer the word of God to the authority of men. The *heathen emperor* of Rome may have ſlain his thouſands of innocent Chriſtians; but the *Chriſtian biſhop* of Rome has ſlain his ten thouſands. *He exalteth himſelf above all that is called God, or is worſhipped*; not only above inferior magiſtrates, but likewiſe above biſhops and primates; not only above biſhops and primates, but likewiſe above kings and emperors; depoſing ſome, obliging them to kiſs his toe, to hold his ſtirrup, treading even upon the neck of a King, and kicking off the imperial crown with his foot; nay, not only above kings and emperors, but likewiſe above Chriſt and God himſelf;—*making even the word of God of none effect by his traditions*; forbidding what God hath commanded; as marriage, the uſe of the Scriptures, &c.—and alſo commanding or allowing what God hath forbidden; as idolatry, perſecution, &c. *So that he, as God, ſitteth in the temple of God*, &c. He is therefore in profeſſion a Chriſtian, and a Chriſtian biſhop: *His ſitting in the temple of God*, plainly implies his having a ſeat, or *cathedra*, in the Chriſtian church: And he ſitteth there *as God*, eſpecially at his inauguration, when he ſitteth upon the high altar in St. Peter's church, and maketh the table of the Lord his footſtool, and in that poſition receiveth adoration. At all times he exerciſeth divine authority in the church,—*ſhewing himſelf that he is God*; affecting divine titles, and aſſerting that his decrees are of the ſame or greater authority than the word of God. So that the pope is evidently, according to the titles given him in the public decretals, "The God upon earth;" at leaſt, there is no one like him, *who exalteth himſelf above every God*; no one like him, *who ſitteth as God in the temple of God, ſhewing himſelf that he is God*. The foundations of popery were laid in the Apoſtle's days, but the ſuperſtructure was raiſed by degrees, and ſeveral ages paſſed before the building was completed, and the *man of ſin revealed* in full perfection. The tradition that generally prevailed was, that *what hindered* was the Roman empire: This tradition might have been derived even from the Apoſtle himſelf; and therefore the primitive Chriſtians, in the public offices of the church, prayed for its peace and welfare, as knowing that when the Roman empire ſhould be diſſolved and broken into pieces, the empire of the *man of ſin* would be raiſed upon its ruins. In the ſame proportion as the power of the empire decreaſed, the authority of the church increaſed, and the latter at the expence and ruin of the former; till at length, the Pope grew up above all, and *the wicked*, or *lawleſs one*, was fully manifeſted and revealed. His coming is *after the energy of Satan*, &c. and doth it require any particular proof, that the pretenſions of the Pope, and the corruptions of the church of Rome, are all ſupported and authorized by feigned viſions and miracles, by pious frauds, and impoſitions of every kind?—But how much ſoever *the man of ſin* may be exalted, and how long ſoever he may reign, yet at laſt, *the Lord ſhall conſume him*, &c. This is partly taken from Iſai. xi. 4. [*And with the breath of his lips ſhall he ſlay the wicked one*;] where the Jews put an emphaſis upon the words *the wicked one*, as appears from the Chaldee, which renders it, "He ſhall deſtroy the *wicked Roman*." If the two clauſes (as ſaid in the note on ver. 8.) relate to two different events, the meaning is, "That the Lord Jeſus ſhall gradually conſume him with the free preaching of the Goſpel, and ſhall utterly deſtroy him at his ſecond coming in the glory of the Father." The former began to take effect at the reformation, and the latter will be accompliſhed in God's appointed time. The *man of ſin* is now upon the decline, and he will be totally aboliſhed when Chriſt ſhall come in judgement. Juſtin Martyr, Tertullian, Origen, Lactantius, Cyril of Jeruſalem, Ambroſe, Hilary, Jerome, Auguſtine, and Chryſoſtom, give much the ſame interpretation that hath here been given of the whole paſſage; And it muſt be owned, that this is the genuine meaning of the Apoſtle; that this only is conſiſtent with the context; that every other interpretation is forced and unnatural; that this is liable to no material objection; that it coincides perfectly with

13 But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit, and belief of the truth:

14 Whereunto he called you by our goſpel, to the obtaining of the glory of our Lord Jeſus Chriſt.

15 Therefore, brethren, ſtand faſt, and hold the traditions which ye have been taught, whether by word, or our epiſtle.

16 Now our Lord Jeſus Chriſt himſelf, and God even our Father, which hath loved us, and hath given *us* everlaſting conſolation, and good hope through grace,

17 Comfort your hearts, and ſtabliſh you in every good word and work.

CHAP. III.

He craveth their prayers for himſelf, teſtifieth what confidence he hath in them, maketh requeſt to God in their behalf, giveth them divers precepts, eſpecially to ſhun idleneſs and ill company; and laſt of all, concludeth with prayer and ſalutation.

Finally, brethren, pray for us, that the word of the Lord may have *free* courſe, and be glorified even as *it is* with you:

2 And that we may be delivered from unreaſonable and wicked men: for all *men* have not faith.

3 But the Lord is faithful, who ſhall ſtabliſh you, and keep *you* from evil.

4. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Chriſt.

6 Now we command you, brethren, in the name of our Lord Jeſus Chriſt, that ye withdraw yourſelves from every brother that walketh diſorderly, and not after the tradition which he received of us.

7 For yourſelves know how ye ought to follow us: for we behaved not ourſelves diſorderly among you,

8 Neither did we eat any man's bread for nought; but wrought with labour and travel night and day, that we might not be chargeable to any of you:

9 Not becauſe we have not power, but to make ourſelves an enſample unto you to follow us.

Ver. 13. Ch. i. 3. 1 Theſſ. i. 4. Epheſ. i. 4. Luke i. 75. 1 Pet. i. 2.—V. 14. John xvii. 22.—V. 15. Ch. iii. 6.—V. 16. Ch. i. 1, 2.—V. 17. 1 Cor. i. 8. 1 Theſſ. iii. 13.——V. 1. Epheſ. vi. 19. Col. iv. 3. Gr. *may run.*—V. 2. Rom. xv. 31. Gr. *abſurd.* V. 3. 1 Cor. i. 9. 1 Theſſ. v. 24. John xvii. 15.—V. 4. 2 Cor. vii. 16.—V. 5. Or, *the patience of Chriſt.*—V. 6. Rom. xvi. 17. Ver. 14. 2 John 10. 1 Cor. v. 11. 1 Theſſ. iv. 11. Ver. 11, 12, 14. Ch. ii. 15.—V. 7. 1 Cor. iv. 16. xi. 1. 1 Theſſ. i. 6, 7. 1 Theſſ. ii. 10.—V. 8. Acts xviii. 3. xx. 34. 2 Cor. xi. 9. 1 Theſſ. ii. 9.—V. 9. 1 Cor. ix. 6. 1 Theſſ. ii. 6. Ver. 7.

Daniel; that it is agreeable to the tradition of the primitive church, and that it hath exactly been fulfilled in all particulars;—which cannot be ſaid of any other interpretation whatever. Such a prophecy as this is an illuſtrious proof of divine revelation, and an excellent antidote to the poiſon of popery. See Newton, 373—424. and the notes on 1 Tim. iv. Inſtead of, *in them that periſh*, ver. 10. the MS reads, *to them*, &c.

Ver. 13. *We are bound to give thanks*, &c.] All that the Apoſtle had ſaid from ch. i. 4. to this place was gently introduced, as if it had been only a digreſſion; and having, as it were by the bye, inſinuated what he chiefly intended to ſay, he winds up his diſcourſe with the greateſt propriety; and as returning to ch. i. 4. thanks God again for the faith and ſtedfaſtneſs of the Theſſalonians, which would end in their ſalvation, though ſo many would be led away and periſh in the general apoſtaſy. Hereby he ſoftened the many terrible things which he had ſaid of the man of ſin, &c. and intimated in the moſt admirable and opportune manner, that all would not prove apoſtates; and peculiarly his Theſſalonian converts would eſcape ſuch deluſions, and the condemnation that would follow. *From the beginning*, is generally interpreted of the beginning of the Chriſtian diſpenſation. See Benſon and Heylin.

Ver. 15. *The traditions*] This probably refers to the prophecy concerning the *man of ſin* in the preceding verſes, and to the explication which the Apoſtle had given of ſome particulars reſpecting it by word of mouth. See Benſon's Diſſert. 2. concerning the *man of ſin.*

Chap. III. *Ver.* 1.] The Apoſtle now proceeds to the cloſe of his Epiſtle; and as he had ſo often and ſo ardently prayed for them, he here begs their prayers for him and his fellow-labourers in the Goſpel; and as having upon his mind a continual ſenſe of their diſtreſſes, he again intimates, that under all their diſcouragements they ought to remember, that though ſo many of mankind would prove *faithleſs*, the Lord Jeſus Chriſt would prove *faithful:* and they ought to imitate, obey, and depend upon him, as well as patiently to wait for his ſecond coming. ver. 1—5. Inſtead of *finally*, Dr. Waterland reads *furthermore*; and inſtead of *may have free courſe*, ſome render the word τρέχῃ, *may run:* and they think that this and the next words allude to the applauſe given to thoſe who made a ſpeedy progreſs in the *races*, which conſtituted ſo important a part of the Grecian games.

Ver. 2. *Unreaſonable*] 'Ατόποι, *abſurd, contumacious perſons*, who are not to be fixed by any principles, and whom no *topics* can work upon. Some ſuppoſe that the unbelieving Jews are here meant. By *faith*, in this verſe, ſome underſtand a principle of honeſty, which may encourage a confidence to be repoſed; but it ſeems rather to mean that upright and candid diſpoſition, which would engage men to receive the teſtimony of the Apoſtles. See Wilkins's Natural Religion, p. 34. and Howe "of the Spirit." vol. ii. p. 192.

Ver. 5. *From evil*] 'Απὸ τȣ̃ πονηρȣ̃; *from the evil one.* MS. The Hebrews commonly ſpeak of the *devil*, as the ſource and author of all evil; and of *God*, as the author of all good: and when they would deſcribe any great evil in a moſt emphatical manner, they mention the apoſtate himſelf. See on 1 Theſſ. ii. 18. Matth. vi. 13. John xvii. 15. 1 John v. 18, 19. and Benſon.

Ver. 4. *And we have confidence*, &c.] "We have that opinion of you, as Chriſtians, that you will perſevere in duty, and that the things which we have recommended, you both practiſe already, and will continue to practiſe." See ch. ii. 15. 2 Cor. vii. 16. and Benſon.

Ver. 5. *Into the patient waiting for Chriſt*] 'Υπομονὴν τȣ̃ Χριςȣ̃, may either ſignify *Chriſtian patience*, or that patience with which Chriſt himſelf ſuffered the many injuries and afflictions through which he paſſed. Doddridge.

Ver. 6.] St. Paul, 1 Theſſ. iv. 11, 12. had ordered the *idle* perſons among them to work and maintain themſelves in a creditable manner. As his directions had not been complied with, but inſtead of reforming, they were rather grown worſe, he here repeats what he had there ſaid; rebuking with more ſeverity ſuch idle and officious perſons as were a ſcandal to Chriſtianity, and troubleſome in civil ſociety. Benſon.

Ver. 7. *For we behaved not ourſelves diſorderly*, &c.] Οὐκ ἠτακτήσαμεν, *we did not go out of our rank*; an alluſion to ſoldiers ſtanding or marching in their proper *ranks*, out of which it is a great irregularity to depart, in the leaſt degree. The expreſſion *night and day*, in the next verſe, may poſſibly mean only *continually:* however, it ſeems to intimate that the Apoſtle was ſometimes obliged to ſit up part of the night at his buſineſs as a tent-maker, that he might have the day at leiſure, to preach to thoſe who came to him for religious inſtruction. Benſon and Doddridge.

Ver. 9. *Not becauſe we have not power*] St. Paul would not here leave room for any perſon to inſinuate, as we find his enemies did at Corinth, 1 Cor. ix. 1, &c. that he knew himſelf not to be an Apoſtle of Jeſus Chriſt, and therefore he abſtained from taking or demanding any thing from their church, merely for want of ſuch an apoſtolic power; but, ſo heartily concerned was he to ſpread Chriſtianity, and ſo cautious and prudent in order to do it in the moſt effectual manner, that he refuſed a maintenance, in the rich city of Corinth, 10 For even when we were with you, this we commanded you, that if any would not work, neither ſhould he eat.

11 For we hear that there are ſome which walk among you diſorderly, working not at all, but are buſy-bodies.

12 Now them that are ſuch we command, and exhort by our Lord Jeſus Chriſt, that with quietneſs they work, and eat their own bread.

13 But ye, brethren, be not weary in well-doing.

14 And if any man obey not our word by this epiſtle, note that man, and have no company with him, that he may be aſhamed:

15 Yet count *him* not as an enemy, but admoniſh *him* as a brother.

16 Now the Lord of peace himſelf give you peace always, by all means. The Lord *be* with you all.

17 The ſalutation of Paul with mine own hand, which is the token in every epiſtle: ſo I write.

Ver. 10. Gen. iii. 19. 1 Theſſ. iv. 11.—V. 11. Ver. 6. 1 Theſſ. iv. 11. 1 Tim. v. 13. 1 Pet. iv. 15.—V. 12. 1 Theſſ. iv. 11. Epheſ. iv. 28.—V. 13. Gal. vi. 9. Or, *faint not.*—V. 14. Or, *ſignify that man by an epiſtle.* Matth. xviii. 17. 1 Cor. v. 9, 11. Ver. 6. V. 15. 1 Theſſ. v. 14. Tit. iii. 10.—V. 16. Rom. xv. 33.—V. 17. 1 Cor. xvi. 21. Col. iv. 18.

rinth, and thereby prevented the falſe apoſtle's demanding any thing under the pretence of his example; and by maintaining himſelf at Theſſalonica, he prevented the idle Chriſtian brethren there from pleading the example of their great Apoſtle, in defence of their idleneſs. Benſon.

Ver. 10. *That if any would not work*, &c.] This ſentence occurs in many of the Jewiſh writings, and ſeems to have been proverbial: and both our Lord and his Apoſtles frequently adopted thoſe proverbs or ſayings which were in general uſe. See Grotius and Wetſtein.

Ver. 11. *Working not at all, but are buſy bodies*] The original is, *Not working, but going about as buſy bodies:* not only *idle*, but *officious*; vices, which frequently accompany each other.

Ver. 12. *And eat their own bread*] That which they have earned themſelves. Therefore Dr. Heylin renders it, *and earn their bread by labour.*

Ver. 13. *Be not weary in well-doing*] *Faint not*, nor be diſcouraged *while* you are engaged in a courſe of *well-doing:* Though ſome may abuſe your liberality, be not deterred thereby from works of charity. See Gal. vi. 9. and Diodati.

Ver. 14. *And if any man obey not*, &c.] Whether the *Apoſtles* had any particular orders from the Lord in ſuch a caſe as this, or knew from the light of nature and the general ſcheme of Chriſtianity, that idleneſs, like every other vice, deſerved reproof, is not very material: but however that be, *they* were only perſons who gave commandments or orders immediately *from the Lord.* Others, even Evangeliſts and prophets, received commandments *from the Apoſtles*, and delivered them to the world. 2 Tim. ii. 2. iii. 14. Some would render this verſe, *If any man obey not our word, ſignify* or *take notice of him by your Epiſtle to me,—that he may be reclaimed by ſhame.* See Eraſmus, Caſtalio, Grotius, Bengelius, &c.

Ver. 16. *By all means*] Some MSS read ἐν παντὶ τόπῳ, *in every place.* As it follows διὰ παντὸς, it ſeems to be the true reading, and to anſwer to the common phraſe *ſemper & ubique*; "always, and every where." Dr. Heylin renders the clauſe, *Grant you continual peace in all reſpects.*

Ver. 17. *Which is the token in every Epiſtle*] It has been concluded from this and ſome other paſſages, that St. Paul not being very familiarly uſed to Greek characters, and perhaps to ſave time, (every moment of which he knew how to eſtimate,) uſed to dictate to ſome ready ſcribe,—poſſibly ſometimes while his hands were employed in the labours of his occupation; and this may account for ſome ſmall inaccuracies of ſtile, at which little minds have been offended, and which ſome, who ſeem to carry their ſcrupuloſity to an exceſs, have been over ſolicitous to vindicate; but which they who read with any thing like the temper of the writer, will eaſily know how to excuſe. What was hinted before in this Epiſtle, ch. ii. 2. may be an intimation,—as we obſerved,—that ſome *fictitious letters* were early written in his name, by which St. Paul might be induced to add this *token*, with his own hand. See Doddridge, and the *Reflections* on the Epiſtle to *Philemon.*

REFLECTIONS ON CHAP. II. AND III.

With humble reverence let us behold the depths of the divine counſels and judgements: God hath been pleaſed to ſuffer the craft of Satan to diſplay itſelf, in reducing from his allegiance a great part of the Chriſtian world; Yet has he *taken the wiſe in his own craftineſs*, ſo far, as to make that very *apoſtaſy* from Chriſtianity, an additional proof of its divine original. ch. ii. 3. Who, that had only examined the genius of that holy religion, could have imagined that ſuch *a myſtery of iniquity* ſhould have ariſen in it, and that *man of ſin* have been *revealed?* ver. 7. Surely, when the particulars of the deſcription come to be compared with the accompliſhment, it may ſeem owing to ſome judicial infatuation, that men of deep policy and great penetration, with this very paſſage of Scripture in their hands, ſhould have ſuffered the marks of *antichriſt* to be ſo very apparent, even, in many inſtances, beyond what might have ſeemed abſolutely neceſſary for eſtabliſhing that ſecular kingdom which they ſought; Particularly that the *pope*, on high days, ſhould ſet himſelf on a *high throne*, in the *temple of God*, to be there ſolemnly adored, and ſhould have permitted his paraſites ſo expreſſly to boaſt *that he is God*, and to give him, in ſome of their licenſed and authorized works, divine titles! ver. 4.

The ſcandalous and extravagant pretences which the followers of the papacy have made to *miracles*,—exceeding in number, and ſome of them in marvellous circumſtances, thoſe of Chriſt and his Apoſtles,—plainly diſplay the *energy of Satan*, that father of frauds, whether pious or impious. ver. 9. And the moſt incredible *lies*, which they have by ſolemn and irrevocable acts made eſſential to their faith, ſhew the *ſtrength of deluſion*, beyond what could have been imagined, had not fact led us into the theory. ver. 11. How dreadful is it to think of ſome of thoſe expreſſions which the *Spirit* itſelf uſes, when ſpeaking of theſe *artificers of deceit!*—That they ſhould be *abandoned by God to believe a lie*; that *they may all be damned, who have pleaſure in unrighteouſneſs*;—that they might bring upon themſelves eternal aggravated damnation! ver. 12.

Who would not tremble, who would not grieve, for ſo many of *our fellow-creatures*, yea of thoſe, who, degenerate as their form of Chriſtianity is, we muſt yet call our *fellow-chriſtians*, who are thus diſhonoured, enſlaved, endangered?—The Lord grant that they may not be utterly undone!—Let them *deſpiſe* us; let them, by moſt ſolemn *execrations*, annually repeated, devote us to deſtruction, and prepare againſt us all the inſtruments of it in their power; yet ſtill we will *pray for them.* God grant that they may *recover themſelves out of the ſnare of the devil, who are led captive by him at his pleaſure!* 2 Tim. ii. 26. Let us recommend to divine compaſſion the ſouls drawn after artful and wicked leaders, in the ſimplicity of their hearts; and take comfort in this thought,—That the time is coming, *when the Lord ſhall deſtroy this ſon of perdition with the breath of his mouth, and the brightneſs of his coming.* ver. 8. May the remnant of God's people among them take the alarm, and *come out from them* in time, and *be ſeparate*, that they may not be *partakers with them in their plagues*, Rev. xviii. 4.

How wiſely and happily does the Apoſtle unite the views of the grace of God, and the duties of men, while he repreſents our *choice of ſalvation* in a light ſo worthy of God,—ſince this ſalvation is ſtill to be obtained *through ſanctification of the Spirit, and belief of the truth.* ver. 13. Our ſpirits muſt be ſanctified by the operation of the divine Spirit: The truth muſt be not only ſpeculatively, but powerfully, and *practically believed*, or all our hopes will be vain.—But ſurely, were it poſſible that ſalvation could any other way be obtained, it would be leſs deſirable, or rather that which did not imply a ſanctified ſpirit, and an heart open to receive and obey the truth, would not deſerve the name of *ſalvation.*

Bleſſed be God, who in this view hath *called us to obtain* ſalvation and *glory by Jeſus Chriſt*, even *God our Father, who hath loved us.* From him do theſe *everlaſting conſolations* flow: It is by his bleſſed and gracious operation, we are *ſtrengthened and eſtabliſhed in every good word and work.* ver. 14—ch. iii. 3. His *fidelity* ſtands engaged to do it, if we humbly commit ourſelves to him, and wait upon him. The prayers of the Apoſtles, dictated no doubt from above, concur with the promiſes to encourage our hopes, that he will *direct our hearts into the love of God, and the patience of Chriſt.* ver. 5. On the exerciſe of that love, and that patience, doth the happineſs of life chiefly depend. Too ready are our weak hearts to wander from it, and to faint under the difficulties which lie in our way. Let us then call on him to preſerve and maintain the graces he hath implanted, that they may be exerted with growing vigour and conſtancy even unto the end.

Unreaſonable and wicked men will naturally oppoſe the progreſs of the Goſpel, which has ſo powerful a tendency to promote holineſs and comfort; and as there are thoſe who *have not faith*, they will be ready to labour its deſtruction: But when the *prayers* of Chriſtians are frequently engaged, that *the word of God may run and be glorified*, there is great reaſon to hope, that much of their perverſe oppoſition may be over-ruled to the moſt contrary purpoſes; ſo *that the wrath of man ſhall praiſe him, and the remainder of that wrath be reſtrained.* Pſ. lxxvi. 10.

May the *grace of our Lord Jeſus Chriſt*, given in a richer abundance to his *churches*, animate and engage them to maintain that *diſcipline*, which is ſo neceſſary to his honour, and to their own comfort and edification. ver. 18. We can hardly ſay which is moſt to be lamented, 18 The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

The ſecond *epiſtle* to the Theſſalonians was written from Athens.

Ver. 18. Rom. xvi. 24.

mented,—the neglect of the *thing*, or the abuſe of the *name*. It never could be the deſign of the wiſe *legiſlator* of the church, that *ſecular terrors* ſhould be preſſed into his ſervice; that fines, impriſonments, and civil incapacities ſhould be the reſult of cenſures paſſed in his peaceful and benevolent name. Irregularities in thoſe who call themſelves his *followers*, are indeed to be obſerved and diſcountenanced: offenders are to be *admoniſhed*, and if lighter admonitions ſucceed not, they are to be *avoided*; (ver. 6.) but ſtill in a view of recovering them by an ingenuous ſhame, (if any remainder of it be left in their hearts) from thoſe practices, which, if connived at, would ſoon become the ſhame of the *ſociety*. ver. 14. Thus far therefore let us reſolutely carry our cenſures, and declining that *familiar converſe* with thoſe who are ſo ſeparated, which might lead them to think we *privately* diſregarded theſe cenſures, which had in *public* ſo awful a form; yet at the ſame time, let us not treat them *as enemies*, or as thoſe of whoſe recovery we have no hope; but remember the tenderneſs of *brotherly love*, amidſt all the ſevereſt breaches of brotherly reproof; and the common tie of *humanity* to thoſe, whom we are commanded to regard only as *heathens*, or as *publicans*. ver. 15.

May every profeſſed diſciple of Jeſus be cautious to avoid and diſcourage that *ſloth* and *petulance*, which would make men *buſy in other people's matters*, while they are quite negligent of their own. Let us remember the example of the Apoſtle, and be ſolicitous to *eat our own bread*. (ver. 8—12.) So ſhall we be moſt likely to enjoy inward peace and ſatisfaction of mind, and find that reliſh in the poſſeſſion of a little, which the largeſt ſupplies would not give to them, who are conſcious to themſelves of ſloth or diſhoneſty.

Some worthleſs people there have always been, in every ſtation of life, and under all religious profeſſion;—ſome idle drones, ready to abuſe the bounty of others, better than themſelves; yet let not us from hence ſeek a mean excuſe, for refuſing to ſuch as really ſtand in need, acts of liberality and charity: *Let us not be weary in well-doing*; (ver. 13.) The time of reſt and reward will come; while we are waiting for it, the preſence of the *Lord of peace* may be expected, if we take care to adorn his religion by the uſefulneſs as well as the meekneſs of our behaviour, in this world of miſery and provocation, through which he hath *appointed us to paſs*, and through which he hath *himſelf* condeſcended to *paſs before us*, to make our way ſafe, and our exit happy!

THE
FIRST EPISTLE OF PAUL THE APOSTLE
TO
TIMOTHY.

CHAP. I.

Timothy is put in mind of the charge which was given unto him by Paul, at his going to Macedonia. Of the right uſe and end of the law. Of Saint Paul's calling to be an apoſtle: and of Hymeneus and Alexander.

PAUL, an apoſtle of Jeſus Chriſt, by the commandment of God our Saviour, and Lord Jeſus Chriſt, *which is* our hope:

2 Unto Timothy, *my* own ſon in the faith: Grace, mercy, *and* peace from God our Father, and Jeſus Chriſt our Lord.

3 As I beſought thee to abide ſtill at Epheſus, when I went into Macedonia, that thou mighteſt charge ſome that they teach no other doctrine,

4 Neither give heed to fables, and endleſs genealogies, which miniſter queſtions, rather than godly edifying which is in faith: *ſo do.*

5 Now the end of the commandment is charity, out of a pure heart, and *of* a good conſcience, and *of* faith unfeigned:

6 From which ſome having ſwerved, have turned aſide unto vain jangling;

7 Deſiring to be teachers of the law: un-

Ver. 1. Acts ix. 15. Ch. ii. 3. iv. 10. Tit. i. 3. Col. i. 27.—V. 2. Acts xvi. 1. 1 Cor. iv. 17. 1 Theſſ. iii. 2. Tit. i. 4. Gal. i. 3. 2 Tim. i. 2. 1 Pet. i. 2.—V. 3. Acts xx. 1, 3. Phil. ii. 24. Gal. i. 6, 7. Ch. vi. 3.—V. 4. Ch. iv. 7. vi. 4, 20. 2 Tim. ii. 16, 23. Tit. i. 14. iii. 9. Ch. vi. 4.—V. 5. Rom. xiii. 8, 10. Gal. v. 14. 2 Tim. ii. 22.—V. 6. Or, *not aiming at.* Ch. vi. 4, 20.

I. TIMOTHY.] We have an account of *Timothy* in the Acts xvi. 1, 3. and in other parts of the New Teſtament; from which he appears to have been a youth of the moſt excellent qualities, and the almoſt conſtant companion of St. Paul. This firſt Epiſtle to him is by ſome dated A. D. 65. but by others, on better grounds, about A. D. 56, or 58. at the time of St. Paul's journey to Macedonia, Acts xx. 1. The place where it was written is not certainly agreed on, though it is likely St. Paul was either in Macedonia, or near it. Being obliged to retire from Epheſus earlier than he intended, on account of the inſurrection raiſed by Demetrius, he left Timothy behind him, to reſtore perfect order in the church, to fill the eccleſiaſtical offices, and to withſtand falſe teachers. As ſome of the Epheſians would not obey him, and others attempted to force themſelves upon him as biſhops and miniſters, St. Paul wrote this Epiſtle, which he might lay before them as his commiſſion; ſo that it is as much to the Epheſians as to Timothy. See ver. 3, 18. ch. iv. 6, 12, 13. v. 23. Michaelis thinks, that this Epiſtle, and thoſe to the Epheſians and Coloſſians were levelled againſt certain errors prevalent among them, which the *Eſſenes*, a Jewiſh ſect, had borrowed from eaſtern philoſophers. They held, 1. That God was ſurrounded by demons or angels, who were mediators with God, and therefore to be worſhipped. 2. That the ſoul is defiled by the body; that all bodily enjoyments hurt the ſoul, which they believed to be immortal; though they ſeem to have denied the reſurrection of the body, as it would only render the ſoul ſinful, by being reunited to it. 3. That there was a great myſtery in numbers, particularly in the number *ſeven*; they therefore attributed a natural holineſs to the ſeventh or ſabbath-day, which they obſerved more ſtrictly than other Jews. They ſpent their time chiefly in contemplation; abſtained from marriage, and every gratification of the ſenſes; uſed waſhings, and thought it ſinful to touch certain things; regarded wine as poiſon, &c. In oppoſition to theſe, St. Paul in the three Epiſtles above-mentioned, ſhews the ſuperiority of Chriſt to the angels, and warns Chriſtians againſt worſhipping them; cenſures the obſervation of legal ſabbaths; rebukes thoſe who forbad marriage, and who delivered commandments of men concerning meats, and prohibited them. He permits Timothy to drink wine, blames thoſe who neglect the proper nouriſhment of their bodies, and enjoins bodily exerciſe. He cautions againſt a philoſophy which teaches all theſe things, and againſt perſons who aſſume an extraordinary appearance of wiſdom and virtue; and he delivers *Hymeneus* over to Satan, becauſe he pretended that there was no reſurrection of the dead. Michaelis further thinks, that the errors of the *Eſſenes* had found their way into theſe churches through *Apollos*, who was of Alexandria, in the neighbourhood of which the Eſſenes prevailed; as alſo through the *twelve Chriſtians* mentioned Acts xix. who appear but imperfectly acquainted with the Chriſtian doctrine. He conjectures, that the *vagabond Jews, exorciſts*, were of this ſect. See Michaelis, Benſon, Lardner, and Whitby.

Ver. 1. *Commandment of—Chriſt, which is our hope*] *Appointment of—Chriſt, our hope.* Wat.

Ver. 2. *My own ſon,* &c.] It is not certain from the hiſtory that Timothy was converted by St. Paul: See Acts xvi. 1, 2. It ſeems therefore that he calls him *his ſon*, to expreſs the parental affection he had for him, and the complacency he found in that aſſiſtance which he had received from him in the work of the miniſtry, and in the filial reverence and affection which this excellent young miniſter expreſſed to him. Nor can we doubt but Timothy had received much confirmation in Chriſtianity from the Apoſtle. See Doddridge and Benſon. Inſtead of *God our Father*, Dr. Waterland reads *God the Father.*

Ver. 3. *As I beſought thee to abide*] *As I beſought thee, abide,* &c. See Caſtalio and Knatchbul.

Ver. 4. *Neither give heed to fables,* &c.] Nothing can be conceived more monſtrous and abſurd than the *fables* with which the Jewiſh Rabbis are filled. It is probable this wild romantic humour might in ſome meaſure prevail as early as the Apoſtle's days, and may be referred to here. The Jewiſh Chriſtians valued themſelves very much upon their deſcent from Abraham and the prophets, though poſſibly ſome of them could hardly make out the whole genealogy; but if they could have done it ever ſo exactly, Chriſtians were to regard no man according to the fleſh, nor to reject or deſpiſe the Gentile Chriſtians, for want of ſuch a genealogy or extraction. Holineſs and charity were chiefly to be looked after in a Chriſtian: he who had theſe, had all that was truly valuable; and he who wanted them, was of no account in the ſight of God. Inſtead of *edifying which is in faith*, Dr. Waterland reads, *the diſpenſation of God, which is in faith:* and puts the whole from ver. 5, to 18. in a parentheſis.

Ver. 5. *Now the end of the commandment,* &c.] "*The ſum* and great end of the Chriſtian doctrine, or of the Goſpel, is love, &c." See 1 Theſſ. v. 10. Philem. 20.

Ver. 7. *Deſiring to be teachers of the law*] The Goſpel alone was too ſimple a thing for the judaizing Chriſtians; and their partiality for derſtanding neither what they ſay, nor whereof they affirm.

8 But we know that the law *is* good, if a man uſe it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawleſs and diſobedient, for the ungodly and for ſinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manſlayers,

10 For whoremongers, for them that defile themſelves with mankind, for menſtealers, for liars, for perjured perſons, and if there be any other thing that is contrary to ſound doctrine;

11 According to the glorious goſpel of the bleſſed God, which was committed to my truſt.

12 And I thank Chriſt Jeſus our Lord, who hath enabled me, for that he counted me faithful, putting me into the miniſtry;

13 Who was before a blaſphemer, and a perſecutor, and injurious. But I obtained mercy, becauſe I did *it* ignorantly in unbelief:

14 And the grace of our Lord was exceeding abundant, with faith and love which is in Chriſt Jeſus.

15 This *is* a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners; of whom I am chief.

16 Howbeit, for this cauſe I obtained mercy, that in me firſt Jeſus Chriſt might ſhew forth all long-ſuffering, for a pattern to them which ſhould hereafter believe on him to life everlaſting.

17 Now unto the King eternal, immortal, inviſible, the only wiſe God, *be* honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, ſon Timothy, according to the prophecies which went before on thee, that thou by them mighteſt war a good warfare;

19 Holding faith, and a good conſcience; which ſome having put away, concerning faith have made ſhipwreck:

20 Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaſpheme.

Ver. 8. Rom. vii. 12.—V. 9. Gal. iii. 19. v. 23.—V. 10. Ch. vi. 3. 2 Tim. iv. 3. Tit. i. 9. ii. 1.—V. 11. Ch. vi. 15. Gal. ii. 7. 1 Theſſ. ii. 4. Tit. i. 3.—V. 12. 1 Cor. vii. 25.—V. 13. Acts viii. 3. ix. 1. 1 Cor. xv. 9. Phil. iii. 6. John ix. 39, 41. Acts iii. 17.—V. 14. Rom. v. 20. 1 Cor. xv. 10. 2 Tim. i. 13. Luke vii. 47.—V. 15. Ch. iii. 1. Matth. ix. 13. Mark ii. 17. Luke v. 32. xix. 10. 1 John iii. 5.—V. 16. 2 Cor. iv. 1. Acts xiii. 39.—V. 17. Pſ. x. 16. cxlv. 13. Ch. vi. 15, 16. Rom. xvi. 27. 1 Chron. xxix. 11.—V. 18. Ch. vi. 14, 20. 2 Tim. ii. 2. Ecclus. xlvi. 1. Ch. iv. 14. Ch. vi. 12. 2 Tim. iv. 7.—V. 19. Ch. iii. 9. Ch. vi. 9.—V. 20. 2 Tim. ii. 17. 2 Tim. iv. 14. 1 Cor. v. 5.

the law of Moſes was ſo very great, that they did not only continue to obſerve it all, even the ceremonial part themſelves, (though they had embraced the profeſſion of Chriſtianity,) but they would have taught it to the Gentile converts, and impoſed it upon them; though they underſtood not the grand deſign of the law, with reſpect to the Jews, much leſs the freedom of the Gentile converts from any ſubjection to it. *The law was given becauſe of tranſgreſſions*, or to reſtrain the Jews from idolatry and other vices, and to prepare them for the reception of the Meſſiah and his Goſpel; when therefore the Goſpel was come, there was no longer any occaſion for that ſevere tutor. Νομοδιδάσκαλος means a *doctor of the law*, a *rabbi*, or father. See Luke v. 17. Acts v. 34. Benſon and Stockius.

Ver. 8. *If a man uſe it lawfully*] This plainly intimates, that there were ſome who abuſed the law, borrowing a pretence from it to condemn ſome of the beſt of men, and to ſubvert the Goſpel: and whereas ſome had repreſented St. Paul as an enemy to the law, he here denies and diſproves the charge. The deſign of the Moſaic law was to direct the conduct of thoſe to whom it was given, and to humble them under a ſenſe of their ſin; but it could not be intended to ſave them by a perfect conformity to it, which was το ἀδύνατον, *what the law could not do*. Rom. viii. 3. Doddridge, and Benſon.

Ver. 9. *Knowing this*, &c.] The Apoſtle's thought ſeems to be this, "That *a law*, in the general,—(for there is no *article*, as in ver. 8. to determine or confine it to the *Jewiſh law*)—is chiefly intended to reſtrain men from actions injurious to the public: What it ſays, therefore, chiefly relates to crimes, and their puniſhments; but the genius of Chriſtianity is ſo ſublime, and the character of Chriſtians in the general [at that time] ſo good, that there is no need of inſiſting on legal ſentences denounced againſt ſuch enormities, in order to keep them in the courſe of their duty." The Apoſtle ſeems here to have had the ſame thought that is expreſſed in the common maxim, *Ex malis moribus naſcuntur bonæ leges*. See Doddridge, Grotius, and Benſon.

Ver. 10. *And if there be any other thing*, &c.] That was *ſound doctrine*, in St. Paul's account, which condemned wicked practices, and promoted holineſs; that, therefore, muſt be *unſound doctrine* which encourages wicked practices: Here then is a proper teſt or ſtandard, given by an Apoſtle, by which to judge of the ſoundneſs or unſoundneſs of any doctrine. Benſon. Dr. Waterland reads, *To the ſound doctrine*, (ver. 11.) *which is according*, &c.

Ver. 12. *Who hath enabled me*] "Who hath qualified me with ſo many, and ſuch extraordinary ſpiritual gifts and miraculous powers, to enable me for ſo great and uſeful an undertaking." See Benſon, and Acts i. 8. Doddridge renders it, "*Who hath ſtrengthened me* for the arduous duties of ſuch a calling."

Ver. 13. *Who was before a blaſphemer*] St. Paul had the greater reaſon to acknowledge this gift, as he had not only ſpoken evil of Chriſt himſelf, but encouraged, and even compelled others to do ſo: If St. Paul had an opportunity of knowing more than ſome others, (ſee Luke xxiii. 34.) yet perhaps he might not have been preſent on the ſpot when any of Chriſt's miracles were performed, as Chriſt ſpent but little time at Jeruſalem, and St Paul was then a ſcholar at Gamaliel's feet. The popular cry was ſo ſtrongly againſt Chriſt, and the Phariſees and rulers treated him with ſo much contempt, were ſo full of malignity againſt him, and ſo ready to advance the moſt ſlanderous reports in prejudice of his character, that it is the leſs to be wondered at that this raſh, zealous youth, was borne down by the torrent. Yet we ſee how far he was from thinking all this, and whatever could be added to it, a ſufficient excuſe: Inſtead of inſinuating with ſome, that the miracle wrought for his converſion to Chriſtianity was a reward for his extraordinary ſincerity and virtue, while a Jewiſh zealot, he ſpeaks of himſelf as one of the greateſt ſinners upon earth; and thereby ſhews (by the way) how much guilt a man may contract, without acting directly contrary to the convictions of his mind, if he has neglected an impartial care in forming his principles of action. However, let us in juſtice obſerve, that a man of ſincerity, though at preſent in ſome very great error, is far more likely to be reclaimed, and to find mercy, than ſuch as are inſincere and malicious oppoſers of truth and goodneſs. See Doddridge, Benſon, and Lord Lyttelton's "Obſervations on St. Paul's converſion."

Ver. 14. *With faith and love*] When he was a bigotted Jew, he had no *love* to the Chriſtians, or to the Gentiles; but *love* ſoon followed *faith in Chriſt Jeſus:* The benevolent ſpirit of Chriſtianity ſweetened his temper, and altered his conduct.

Ver. 15. *Of whom I am chief*] *Firſt*. Wat. As diſtance diminiſhes objects to the ſight, and nearneſs magnifies them, ſo to holy men their own faults appear greater than thoſe of others; and truth is not injured by expreſſions which humility ſuggeſts, becauſe they ſpeak their real ſentiments. See Heylin, and Bp. Stillingfleet's Sermons, p. 452.

Ver. 17. *Unto the King eternal*, &c.] *King of the world*, or, *of angels*. Wat. It has been thought that in giving ſuch titles to the true God here, St. Paul might poſſibly glance at the abſurdity of idolatrous Epheſus, in worſhipping ſuch a viſible corruptible image, as that of Diana. What ſeems to confirm this, is, that σοφῷ, *wiſe*, is wanting in ſome of the beſt MSS and verſions. So that then the Apoſtle plainly intimated, that God is God alone, and there is none beſides him. See Benſon, Mill, and Wetſtein.

Ver. 18. *According to the prophecies*, &c.] "That, according to the predictions made concerning you, you may, as they foretold, exert yourſelf with ſucceſs in this conflict." Heylin. See ch. iv. 14.

Ver. 19. *Holding faith and a good conſcience*] "*Retaining* the great principles of the Chriſtian *faith*, *and* with it the exerciſe of *a good conſcience*." See the *Reflections*.

Ver. 20. *Of whom is Hymeneus and Alexander*] Probably this *Alexander*

CHAP. II.

That it is meet to pray and give thanks for all men, and the reaſon why. How women ſhould be attired: they are not permitted to teach:

ander is the perſon mentioned Acts xix. 33. who might become worſe and worſe after St. Paul's departure from Epheſus, emboldened thereto by his abſence: So that the Apoſtle might now be determined to *deliver him up to Satan*; that is,—according to the extraordinary apoſtolic power with which God had inveſted him for ſuch purpoſes,—to inflict upon him certain pains and evils which might poſſibly reclaim him. See 2 Tim. ii. 17, 18. iv. 14. It has been very well obſerved, that when the Apoſtles mention the names of apoſtates, and cenſure them with ſuch freedom and ſeverity, it affords a plain argument, that they knew themſelves to be intirely out of their power; for if they had been conſcious of any thing to be feared from their diſcovery, they would doubtleſs have endeavoured to manage them more artfully, that they might not provoke them to the uttermoſt. See Reynolds's "Letter to a Deiſt," p. 256. Doddridge, Wall, and Benſon.

REFLECTIONS, ON FAITH, AND A GOOD CONSCIENCE. Ver. 19.

I. The *firſt* point towards eſtabliſhing Chriſtianity in the heart, is ſeriouſly to conſider the ſtrong evidences of the *Chriſtian* FAITH; evidences ſo ſtrong, that he would be deemed a madman who was not determined by much leſs in his ſecular affairs. If any one ſhould go about to diſprove the conqueſts of *Alexander*, he would be thought, doubtleſs, not in his own mind; and yet there are much ſtronger proofs for the reality of the miracles recorded in Scripture, and particularly in the New Teſtament, than there are for the victories of *Alexander*, or even for the *being* of ſuch a man.

For *one* who has been made a proſelyte to Deiſm by reading, thinking, and ſtudy, there are *multitudes* who become ſo, by converſation with thoſe, who have no way of keeping themſelves in countenance, but by diſcountenancing religion.

And what wonder is it, that perſons ſhould be *laughed out* of religion, who never *reaſoned* themſelves *into it*?—A man in his younger years muſt be well diſpoſed, and of a ſerious thinking turn, to converſe at large, and yet continue a Chriſtian: but if he be of a ſerious turn, and impartially weigh the numerous proofs for it, he cannot but continue a Chriſtian. For "Chriſtianity has too many and ſtrong appearances of truth, for any who deliberately and unbiaſſedly attend to them, to believe it an impoſture: It has been *ſifted as wheat*: and the conſequence is, that ſome few trifling conſiderations, which had been formerly alledged in favour of it, have been ſet aſide, *like the chaff, which the wind ſcattereth away from the face of the earth*: But its ſolid and ſubſtantial arguments, like the *good ſeed*, fall not to the ground, but remain firm, without any debaſing mixture."

To reject Chriſtianity, becauſe of the difficulties with which its doctrines are attended, is to reject it as *falſe*, for that which ſeems to be an argument of its *truth*. *Chriſtianity*,—ſuppoſing its truth,—is a *revelation from God*: a revelation from God muſt contain ſomething of the nature, will, and counſels of God, as far as they relate to us: Now the will, counſels, and nature of an infinite Being muſt be in a great meaſure unſearchable and incomprehenſible by beings of ſuch a ſcanty pittance of underſtanding as we have;—that is, they muſt be incumbered with inſuperable difficulties. To object *difficulties* therefore againſt Chriſtianity, is to make that an argument againſt its truth, which Chriſtianity, *ſuppoſing it true*, muſt in the nature of things be attended with. The united force of unbelievers has never been able to invalidate the ſeveral arguments that have been brought to prove the truth of revelation: and while theſe prove it to be true, difficulties cannot alter the nature of things. They cannot make that to be falſe, for the truth of which we have forcible proofs.

Abſolute certainty indeed *is in heaven*, and *we are upon earth*; but there is ſuch a degree of *moral* certainty, as is ſufficient to overbalance all doubts. We know every *objection* againſt Chriſtianity as well as the objectors themſelves, and there is not the leaſt ſhadow of a *demonſtration* againſt it; but the *reaſons* for it are ſo ſtrong, that though they do not amount to a ſtrict demonſtration, they make near approaches to it.

It is certain, the firmneſs of our aſſent does not depend ſo much on *outward evidences*, be they never ſo forcible, as on the *inward frame* and bent of the mind. In matters of belief, where there *is* a *moral* certainty, any wrong affection may ſo far blind even a thinking man, that he ſhall not have a *through* and *determined conviction* of the truth; But he cannot ſhut out or ſuppreſs the evidences for it ſo intirely, as not to have a *general diſtruſt*, an *implicit ſuſpicion*, that he is in the wrong: which general diſtruſt is the cauſe that he is ſo unwilling to look into a book, which is written with great ſtrength of reaſon on the other ſide, leſt he ſhould let in the enemy-truth to diſturb his repoſe.

Again, ſome perſons, who have travelled early into countries where Popery is eſtabliſhed, have had ſenſe enough, in their younger years, to ſee through the groſs impoſitions which are there practiſed upon the vulgar; but not being able to ſeparate *religion itſelf* from the undue *mixtures* blended with it, they have unhappily contracted an averſion for all religion in general: They have aſſociated with the idea of religion all thoſe numerous tricks and fopperies which have paſſed there under its ſacred cover. And thus the offenſive impreſſions which have been given us of *religion* (as of *learning*, or any thing elſe) in our tender years, before our minds come to a ſteadineſs and conſiſtency,—like thoſe marks made on the body of an animal in its mother's womb,—are ſeldom or never eraſed; but we carry them with us to the grave.

To confirm ſuch impreſſions, a man may have *bad books* induſtriouſly thrown in his way, and he may have an imagination apt to ſtartle at difficulties *new to him*; but if he has a turn for ſolid thinking and reaſoning, let ſuch a man bring his mind cloſe to the difficulty, and take a near view of it on every ſide,—and he will find that what ſtartled it at a diſtance, was only ſome idle trifle, which fancy had dreſſed up in a formidable ſhape. Infidelity, in theſe latter days, can only go round and round in an eternal circle, without advancing one ſtep further;—of which numerous inſtances might be given, both in the paſt and preſent times. It produces no *new forces*; it only brings thoſe again into the *field*, which have been ſo often baffled, maimed and diſabled, that in pity they ought to be diſmiſſed and diſcharged from further ſervice.

But, ſuppoſing a man's abilities ſo very ſlender, that he cannot perceive the truth of an hiſtorical fact well atteſted; yet one thing he may be ſure of,—that it is much better for the good of the whole, that mankind ſhould abide by ſuch a written Rule of faith and practice as the *Chriſtian*, than that every one, in low as well as high life, ſhould be left to collect a religion for themſelves, juſt as their ignorance, paſſions, and prejudices may miſlead them: this ſcheme, (which is that of *infidelity*,) would evidently be deſtructive of the general happineſs of mankind,—conſequently, diſagreeable to *his will* who wiſhes the happineſs of the world; and therefore, contrary to truth.

II. Let us now, from a *right Faith*, proceed to what is, or ought to be, the conſequence of it; a *good* LIFE;—which the Apoſtle includes under the large idea of a *good conſcience*.

A *good life* is not one ſolitary virtue, however glaring; it is the combination of all the moral and ſpiritual graces: Juſt as light and whiteneſs is not one ſingle colour and ray; it is the compoſition of all the colours and rays blended together.

1. Our firſt leading duty is *piety to God*;—which takes in *all religious duties*, whether moral or poſitive;—knowing this, (enough for *us* to know) that an all-wiſe Being can enjoin no duty, but for wiſe ends; and an all-good Being can command no performance, but for our good.

Yet, let not our piety break out in ſudden, ſhort, interrupted flaſhes; let it rather ſhine on, in one continued ſteady day. Have not juſt religion enough to make you uneaſy; but enough to give you ſolid ſatisfaction, and a well-grounded aſſurance:—The genuine *fruits* of ſincere Chriſtianity are *love*, *joy*, *peace*. Give God *all* you can;—give him *your heart*;—for that *is all*: and then, inſtead of contenting yourſelf with thinking how holy and how charitable you would be, if you had *ſuch a fortune*, or were in *ſuch a ſtation*; you will never be eaſy, till you are as holy and charitable as it is poſſible for you to be, in *whatever ſtation* you are, or *whatever fortune* you poſſeſs. Thus let your *piety to God* be joined with what ought to be inſeparable from it,

2. *Charity to man.* By *charity* I do not mean only *almsgiving*;—*that* is only one branch of it,—one outward *expreſſion* of this duty; but I mean, "the moſt liberal ſentiments, and the moſt enlarged affections towards all mankind." A charitable man will endeavour to ſee every thing through the mirror of good nature, which mends and beautifies all objects, without altering any:—Far from *ſurmiſing evil* where there is *none*, he will rather *think no evil*, where there really *is*; (1 Cor. xiii. 5.) judging it better to err through a good-natured credulity, than through an undiſtinguiſhing ſuſpicion; Becauſe, a good-natured credulity will only expoſe him to ſome *temporal* inconveniencies; but an undiſtinguiſhing ſuſpicion will beget in him a ſettled uneaſineſs, jealouſy, hatred, and the whole train of black paſſions; which will render his ſoul as dark as that hell, into which they will at laſt irrevocably ſink him. In ſhort, true Charity is to deteſt nothing but vice, and to deſpiſe nothing but contracted illiberal notions, which would confine God's favour, and moſt certainly limit our affections within a narrow circle.

From charitable and benevolent *thoughts*, the tranſition is unavoidable to charitable *actions*: For, wherever there is a ſolid fund of goodneſs in the heart, it will, under every diſadvantage of circumſtances, exert itſelf in acts of ſubſtantial kindneſs. The man who has a hearty, determinate will to be charitable, will ſeldom put men off with the mere will for the deed: For a ſincere deſire to do good, implies ſome uneaſineſs till the thing be done; and uneaſineſs ſets the mind at work, and puts it upon the ſtretch to find out a thouſand ways and means of obliging, which will ever eſcape the unconcerned, the indifferent, and the unfeeling.

The moſt proper objects of bounty are the neceſſitous; and amongſt the variety of neceſſitous objects none have a better title to our compaſſion than thoſe, who, after having taſted the ſweets of plenty, are, by ſome undeſerved calamity, obliged, without charitable relief, to drag out the remainder of life in miſery and woe: who little thought they ſhould aſk their bread of any, but of their God; and who, after a life led in affluence, *cannot dig*, and *are aſhamed to beg*. And theſe are to be relieved in ſuch an endearing manner,—with ſuch a *beauty of holineſs*, that at the ſame time that their wants are ſupplied, their confuſion of face may be prevented.

3. The *laſt* duty we ſhall inſiſt on, (and which indeed will engage men to the performance of every other) is frequent *ſelf-examination*, or *ſelf-reflection*.

He never *knew* himſelf rightly, who never *ſuſpected* himſelf. We ſeldom *have* that *charity* which *covers a multitude of faults* in our *neighbours*; and we much ſeldomer *want* that *ſelf-love*, which *covers a multitude of faults* in *ourſelves*. The truth is, the bulk of mankind do not reflect upon what they do: Did they but take a ſurvey of

every

They ſhall be ſaved, notwithſtanding the teſtimonies of God's wrath, in child-birth, if they continue in faith.

I Exhort therefore, that firſt of all, ſupplications, prayers, interceſſions, *and* giving of thanks, be made for all men;

2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godlineſs and honeſty.

3 For this *is* good and acceptable in the ſight of God our Saviour;

4 Who will have all men to be ſaved, and to come unto the knowledge of the truth.

5 For *there is* one God, and one mediator between God and men, the man Chriſt Jeſus;

6 Who gave himſelf a ranſom for all, to be teſtified in due time.

7 Whereunto I am ordained a preacher, and an apoſtle (I ſpeak the truth in Chriſt, *and* lie not;) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

Ver. 1. Or, *deſire.*—V. 2. Jer. xxix. 7. Rom. xiii. 1. Or, *eminent place.*—V. 3. Ch. i. 1.—V. 4. Ezek. xviii. 23. Tit. ii. 11. 2 Pet. iii. 9. John xvii. 3. Rom. iii. 29. x. 12. 2 Tim. ii. 25.—V. 5. Hebr. ix. 15.—V. 6. Matth. xx. 28. 1 Cor. i. 6. 2 Theſſ. i. 10. Or, *a teſtimony.* Epheſ. i. 9. iii. 5.—V. 7. 2 Tim. i. 11. Rom. ix. 1. Rom. xi. 13. xv. 16. Gal. i. 16.—V. 8. Mal. i. 11. John iv. 21. Iſai. i. 15.

every thing that paſſed, there could not be ſo many unkind things ſaid or done, and ſo many kind ones omitted by thoſe, who yet are not void of a ſenſe of religion; nor, could men ſo conſtantly allow themſelves in the practice of what they conſtantly condemn. Without ſelf-reflection, a man may have *every* vice under the ſun, without knowing he has *any*; provided he has it not in a *high* degree.

Are we, then, as apprehenſive of a miſtake in duty,—as cautious not to take wrong meaſures,—as vigilant and circumſpect in our grand concernment,—our *eternal welfare*,—as we ſhould be in caſes on which our *life* and *fortune* here depended?—If we are, we ſhall ſeldom act amiſs: If we are not, we ſhew that a worldly temper prevails more with us, than the hopes of God's favour, and the deſire of ſalvation.—Many excellent books are written, many divine admonitions are continually ſounding in our ears, with all the ſtrength of reaſoning, and beauty of eloquence, to perſuade us to,—What?—One would think it ſhould be ſomething *ſeemingly hurtful* and *diſadvantageous* to us:—No, quite the contrary.—It is only to perſuade us,—what one would think is no difficult matter, and yet is the moſt difficult of all; "That we would not make ourſelves eternally miſerable;—that we would endeavour after eternal happineſs!" Alas! for one that periſhes for want of knowing his duty, what numbers are there loſt for ever, for want of ſeriouſly conſidering it, and laying it to heart!—"If there be *not another world*, there is ſcarce any thing worth living for *here:* But *if there be*,—our main concern, ſurely, in *this*, is to fit ourſelves for *that*."

Chap. II. *Ver.* 1.] The *Jews*, and *Judaizing Chriſtians*, were very apt to confine their charity to their own nation, and had little or none for the uncircumciſed Gentiles: They were likewiſe very apt to be mutinous and ſeditious, and to deſpiſe all kings and civil governors, but ſuch as were of their own race and nation. In direct oppoſition to ſuch a factious and uncharitable ſpirit, the Apoſtle orders *Chriſtians*, that, according to the benevolent ſpirit of the Goſpel, they ſhould *pray for all men:* For kings eſpecially, and ſuch as are in power and authority, in any city or country; that under them the Chriſtians might live in peace and tranquillity, and ſpend their time in a virtuous, prudent, and pious manner. *This* God hath by the Goſpel plainly manifeſted to be acceptable to him; for he hath thereby declared himſelf to be the God not only of the Jews, but alſo of the Gentiles; and *would have all men to be ſaved*, and to that end to embrace the Goſpel. Another argument is, that *there is* alſo *one* and the ſame *Mediator* between God, and men of all nations,—*the man Chriſt Jeſus*; who laid down his life as a ranſom for all, and appointed St. Paul to declare all this, even to the Gentiles. ver. 1—7. Benſon.

Ver. 4. *Who will have all men to be ſaved*] It is here aſſerted by an inſpired Apoſtle, that God deſireth the ſalvation of all men; and in order to their being capable of higher degrees of glory and happineſs, would have them embrace the Goſpel, and become members of his preparatory kingdom. This is a pleaſing thought, and cannot but be highly grateful to all benevolent perſons: And if it ſhould be enquired, "Why then are not all men ſaved?—Is not God infinite in power? Cannot he effect what he deſires?"—The proper anſwer would be, that God is undoubtedly infinite in power, and therefore able to do whatſoever he pleaſes; but, that his manner of dealing with *reaſonable* creatures, and with the *inanimate* part of the creation, is very different; becauſe the ſtate of the creatures themſelves is very different. In the *natural*, or *inanimate* world, God by his mighty power effecteth whatever he deſireth; and therein he acts according to the nature of inanimate things, which are entirely paſſive: But, ſhould he act after the ſame manner with *rational creatures*, whom he hath endowed with underſtanding, free choice, and active powers, He would deſtroy their make; and treat them like, what they are not, mere inanimate and paſſive creatures;—a thing which infinite wiſdom can never do. Should he attempt to *force* ſinners to become penitent and virtuous; the very force would deſtroy the nature and value of their virtue, and render it as improper to reward them, as it would be to reward a clock for going right, when all the wheels, and ſprings, and weights, were in their due order and ſituation. This does not hinder but that God may in ſome manner or meaſure aſſiſt men: And if he ſincerely deſire the ſalvation of all, it is neceſſary that a wiſe and good God ſhould either in creation, or by interpoſition, grant unto all men what is ſufficient and abſolutely neceſſary to ſalvation; without which, indeed, it is not eaſy to ſee how the wicked, who finally periſh, can be left without excuſe. But when he deals with reaſonable creatures agreeably to their natures, and leaves men in this ſtate of trial to the uſe or abuſe of their human agency, and reaſonable powers and faculties; it is not difficult to account for the periſhing of ſuch multitudes, even though God would have all men to be ſaved. He has granted *reaſon* to mankind in general, and unto many a *revelation* alſo: whereby he lays before them the rules of life, and the motives to repentance and holineſs; and they deſtroy themſelves, by abuſing the goodneſs of God, and going on in thoſe very courſes by which he *declares* they will at laſt come to ruin and deſtruction. The declaration of the divine benevolence to all mankind, is here ſubjoined as a reaſon why the Chriſtians were to pray for all men: If God was ready to *ſave them*, ſurely they ought to be ready to *pray for them*. But it was alſo peculiarly deſigned as an oblique reproof of the Judaizing Chriſtians, for their bigotry to their own nation, and their contempt of the Gentile Chriſtians, or Gentiles in general. St. Paul here lets them know, that God judgeth otherwiſe, and therefore *they* ought to do ſo. *He* makes no diſtinction under the Goſpel between Jew and Gentile; and *they* ought to imitate the divine benevolence. See Benſon, and Doddridge. Inſtead of *knowledge of the truth*, the MS reads *acknowledgement*.

Ver. 5. *The man Chriſt Jeſus*] Though the union of the divine nature with the human qualified Chriſt for the office of *Mediator*, yet it ſeems plain from the words before us, that it is in his *human* nature we are to conſider him as diſcharging it. The *idol mediators* in the church of Rome are hereby evidently condemned. God hath appointed only *one Mediator* between himſelf and mankind; and men have no right to appoint more.

Ver. 6. *Who gave himſelf*] That is, chearfully and willingly. See John x. 18. *For all*, is added for the ſame reaſon as *all men* in ver. 4. *To be teſtified in due time*, is, according to the Greek, *a teſtimony to his own times*. So it ſtands oppoſed to *a ranſom for all*. Jeſus Chriſt is called *a faithful witneſs*, Rev. i. 5. and is ſaid to have *witneſſed before Pilate a good confeſſion*; 1 Tim. vi. 13. Some would connect this with the next verſe, thus;—*A ranſom for all:* A doctrine *to be borne witneſs to in due time*; *of which I am appointed a preacher*, &c. See Caſtalio, Bengelius, Benſon, and 2 Tim. i. 11.

Ver. 7. *I ſpeak the truth in Chriſt, and lie not*] St. Paul uſes ſuch ſolemnity in aſſerting this doctrine, as the Jews were ſo much averſe to it, and were ready to charge his preaching the Goſpel among the Gentiles either upon the want of a due regard to his own nation, or ſome view of avarice or ambition; looking upon the Gentiles as the moſt deteſtable creatures, and probably growing more inveterate againſt them in proportion to the degree in which they were compelled to permit them to dwell in their own holy land, and often to aſſociate with them. *In faith and verity*, is read very properly by Dr. Heylin, *in true faith*.

Ver. 8.] The Apoſtle here, *firſt*, returns to ſpeak concerning the duty of *prayer*, and orders that the *men* offer up the public prayers. *Secondly*, He lets them know, that they might pray acceptably in one place as well as another, and need not confine their public worſhip either to the temple at Jeruſalem, or to the ſynagogue, as the Jews and judaizing Chriſtians probably would have inſinuated. *Thirdly*, He obſerves, that Chriſtian *women* ſhould rather count *good works* their ornaments, than *finery* and *gay dreſſes*; and he introduces this advice, as if he meant to caution them againſt ſuch dreſs, more eſpecially when they appeared at public worſhip. *Fourthly*, That not only the public prayers were to be offered up by the *men*, but that they alſo were to teach the Chriſtian doctrine, and that the women ought not to *teach*, but to *learn in ſilence*; for that the man was firſt created, and the woman for the man; and the woman firſt tranſgreſſed in eating

9 In like manner alſo, that women adorn themſelves in modeſt apparel, with ſhamefacedneſs and ſobriety; not with broidered hair, or gold, or pearls, or coſtly array,

10 But (which becometh women profeſſing godlineſs) with good works.

11 Let the woman learn in ſilence, with all ſubjection.

12 But I ſuffer not a woman to teach, nor to uſurp authority over the man, but to be in ſilence.

13 For Adam was firſt formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the tranſgreſſion.

15 Notwithſtanding, ſhe ſhall be ſaved in child-bearing, if they continue in faith and charity, and holineſs, with ſobriety.

CHAP. III.

How biſhops, and deacons, and their wives, ſhould be qualified; and to what end Saint Paul wrote to Timothy of theſe things. Of the church, and the bleſſed truth therein taught and profeſſed.

THIS *is* a true ſaying, If a man deſire the office of a biſhop, he deſireth a good work.

2 A biſhop then muſt be blameleſs, the huſband of one wife, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach;

3 Not given to wine, no ſtriker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One that ruleth well his own houſe, having his children in ſubjection with all gravity;

Ver. 9. 1 Pet. iii. 3. Or, *plaited.*—V. 10. 1 Pet. iii. 4.—V. 12. 1 Cor. xiv. 34. Epheſ. v. 24.—V. 13. Gen. i. 27. ii. 18. 1 Cor. xi. 8, 9.—V. 14. Gen. iii. 6. 2 Cor. xi. 3.——V. 1. Ch. i. 15. Acts xx. 28. Epheſ. iv. 12.—V. 2. Tit. i. 6, &c. Ch. v. 9. Or, *modeſt.* 2 Tim. ii. 24.—V. 3. Tit. i. 7. Or, *not ready to quarrel, and offer wrong, as one in wine.* 2 Tim. ii. 24. 1 Pet. v. 2. 2 Tim. ii. 24.—V. 4. Tit. i. 6.

the forbidden fruit, and then prevailed with the man to eat of it too; though the Apoſtle ſoftens this by adding, that the curſe denounced upon the woman for that tranſgreſſion ſhall be greatly mitigated, if ſhe behave piouſly and prudently. ver. 8—15. *Pray*, here means, "perform the public offices of devotion." *I require therefore, that in all our aſſemblies the men pray.* The *lifting up of the hands* in prayer was a very ancient cuſtom. See Exod. xvii. 11. Pſ. cxxxiv. 2. cxli. 2. Iſai. i. 15. Lam. iii. 41. The expreſſion of *holy hands* may allude to the cuſtom of waſhing their hands before ſolemn prayer, which has prevailed not only among the Jews, but among heathens and Mahometans; that they might hereby expreſs their deſire of inward purity: and the caution againſt *wrath* might be more ſuitable, as the many injuries which the Chriſtians received from their perſecutors might tempt them to ſome imprecations againſt them, not agreeable to the gentle and benign genius of their religion. The Apoſtle might likewiſe have a view to thoſe *imprecatory prayers* which the Jews made uſe of againſt the Chriſtians,—of which ſome *forms* are ſtill extant in their ritual. In this ſenſe the Apoſtle may be underſtood as endeavouring to reſtrain all Chriſtians from copying ſo unſocial a temper. Some would render χωρὶς διαλογισμȣ, *without debate*, *diſputing*, or *contention*; but the common interpretation ſeems preferable, as it ſuggeſts another very important thought, different from that inferred by the word *wrath*; namely, the abſolute neceſſity of *faith* in prayer. See Doddridge, Heylin, and Benſon.

Ver. 9, 10. *In like manner alſo*] It is commonly ſuppoſed, that this relates to what was to be attended to in their aſſemblies. Some, however, refer it to the charge which the Apoſtle had given to Timothy with ſuch ſolemnity, ch. i. 18. Dr. Heylin reads the verſes thus: *And alſo that the women* [*in your aſſemblies*] *be dreſſed decently, adorning themſelves with baſhfulneſs and ſobriety*; *not with broidered hair*, &c. ver. 10. *but with good works, as it becometh women profeſſing Piety*; i. e. the Chriſtian religion. The Apoſtle often uſes *piety* or *godlineſs*, as ſynonimous with *Chriſtianity*. See ver. 2. Eſtius obſerves, that this diſcourſe concludes with yet ſtronger force againſt all foppery in *men*. Dr. Waterland reads,—*in decent apparel, with modeſty and ſobriety*, &c.

Ver. 12. *I ſuffer not a woman to teach*] The Apoſtle muſt be underſtood as limiting this reſtraint to public aſſemblies; and as excepting thoſe caſes, when they were under divine inſpiration. See 1 Cor. xi. 5. xiv. 35. and Grotius.

Ver. 13. *Adam was firſt formed*] It is plain the Apoſtle does not mean to put the whole of his argument upon the priority of the man's creation in point of *time*; for on that principle the birds and beaſts would have the pre-eminence even of Adam; but he refers only to the human ſpecies, and to the regard which God expreſſed for the eaſe and comfort of man, by making the woman to be his helpmate and companion. So that it is the ſame thought, in fewer words, which is expreſſed more largely, 1 Cor. xi. 8, 9. *The man was not created for the woman, but the woman for the man.* See Doddridge and Calmet.

Ver. 14. *And Adam was not deceived*] *Not firſt deceived.* The Apoſtle hereby ſeems to intimate, that the tempter choſe to make his firſt attack on the woman, as being, even in her original and moſt glorious ſtate, the *inferior*, and conſequently leſs fit in future life to take the lead in important affairs. The verſe may be paraphraſed thus: "It is further to be recollected, that at the fatal entrance of ſin into the world, Adam was not immediately deceived by the fraud of the ſerpent; but that artful ſeducer choſe to begin his attack on the woman; who, being deceived by him, was firſt in the tranſgreſſion, and prevailed upon Adam by her ſolicitations to offend. Now it ſhould be an humbling conſideration to all her daughters, that their ſex was ſo greatly concerned in the introduction of guilt and miſery, and make them leſs forward in attempting to be guides to others, after ſuch a miſcarriage." See Doddridge, Diodati, and Whitby.

Ver. 15. *Notwithſtanding, ſhe ſhall be ſaved in child-bearing*] Many and various are the interpretations of this obſcure paſſage. Mr. Locke underſtands it of being carried ſafely through child-bearing; which ſenſe Dr. Whitby endeavours to illuſtrate at large. See on Rom. vii. 5. 1 Cor. iii. 15. Dr. Benſon obſerves, "Having intimated that the man was ſuperior by creation, and the ſubjection of the woman increaſed by the fall, the Apoſtle here declares, that if the Chriſtian women continued in holineſs and charity, the curſe pronounced upon the fall, Gen. iii. 16. would be removed or mitigated." Inſtead of *in child-bearing*, ſome render the Greek, *by child-birth*; namely, by the birth of the Meſſiah; an interpretation, which Dr. Doddridge adopts, "as, on attentive deliberation, the moſt probable." His paraphraſe is as follows: "*Yet*, let them not be deſpiſed or upbraided on this account; conſidering, on the other ſide, that *ſhe* was alſo happily inſtrumental in producing the great promiſed ſeed, (Gen. iii. 15.) who was derived from a woman without any human father; and ſo they *ſhall be ſaved*, as I may ſay, *by child-birth*, if there be a ſuitable readineſs not only to profeſs, but to obey the Goſpel:—*if they continue*, &c." See Harris on the Meſſiah, p. 54. Dr. Waterland cloſes this verſe with the words beginning the next chapter; *This is a faithful ſaying.*

Chap. III. *Ver.* 1. In the foregoing chapter the Apoſtle had ordered, that the *men* ſhould offer up the public prayers, and that the women were not to ſpeak in the church. He now declares how honourable and important the office of a biſhop is, and what ought to be the qualifications of the men who were admitted to that office; which are virtue and prudence, an unſpotted character, and an *aptneſs to teach*: ver. 1—7. Inſtead of *a good work*, Heylin reads *an excellent office.*

Ver. 2. *A biſhop, then, muſt be blameleſs*] With reſpect to his moral character, the prieſts under the law were to be without bodily infirmities; Lev. xxi. 16, &c. The biſhops in the Chriſtian church are to be of unblemiſhed hearts and lives: Tit. i. 6, 7.—*the huſband of one wife*; that is, "one who hath not cauſeleſly divorced his wife, and married another;" much leſs ought he to have more than one wife at a time. See ver. 12. Some underſtand the Apoſtle here as prohibiting *ſecond marriages* in the clergy; but the interpretation above given appears the moſt juſt and reaſonable. Which way ſoever the ſentence be interpreted, it plainly condemns the practice of the church of Rome, which allows not biſhops or clergy to marry at all: Surely that can never be conſiſtent with a biſhop's *being the huſband of one wife.*—We have, in the courſe of this commentary, frequently obſerved, that in the eaſtern country there were few houſes of publick entertainment; and therefore, though *hoſpitality* is at all times highly commendable, there was the more neceſſity that the houſes of *biſhops* ſhould be famed for it, and always open to ſuch as travelled about in order to ſpread the Goſpel. Inſtead of *vigilant, ſober*, Dr. Waterland reads, *ſober*, *prudent.*

Ver. 3. *No ſtriker*, &c.] Dr. Waterland, following ſome ancient MSS, reads this, *No ſtriker, but meek*; *not quarrelſome, but patient*, &c. Inſtead of *no ſtriker*, Dr. Heylin reads, *not violent*;—not a lover of contention, or one who has ſo little government of himſelf, as paſſionately to fly out againſt others.

Ver. 4, 5. *One that ruleth well his own houſe*] One that was *a good* προϊςάμενος, preſident, *over his own family*, was to be ὁ ἐπίσκοπος, an *inſpector* or *biſhop* over the church of God. Confucius, directing princes to take care of their families, has a ſaying parallel to this before

5 (For if a man know not how to rule his own houſe, how ſhall he take care of the church of God?)

6 Not a novice, leſt being lifted up with pride, he fall into the condemnation of the devil.

7 Moreover, he muſt have a good report of them which are without; leſt he fall into reproach, and the ſnare of the devil.

8 Likewiſe *muſt* the deacons *be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre,

9 Holding the myſtery of the faith in a pure conſcience.

10 And let theſe alſo firſt be proved; then let them uſe the office of a deacon, being *found* blameleſs.

11 Even ſo *muſt their* wives *be* grave, not ſlanderers, ſober, faithful in all things.

12 Let the deacons be the huſbands of one wife, ruling their children, and their own houſes well.

13 For they that have uſed the office of a deacon well, purchaſe to themſelves a good degree, and great boldneſs in the faith, which is in Chriſt Jeſus.

14 Theſe things write I unto thee, hoping to come unto thee ſhortly:

15 But if I tarry long, that thou mayeſt know how thou oughteſt to behave thyſelf in the houſe of God, which is the church of the living God, the pillar and ground of the truth.

16 And without controverſy, great is the myſtery of godlineſs: God was manifeſt in the fleſh, juſtified in the Spirit, ſeen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

CHAP. IV.

He foretelleth that in the latter times there ſhall

Ver. 6. Or, *one newly come to the faith.* Iſai. xiv. 12.—V. 7. Acts xxii. 12. 1 Cor. v. 12. Ch. vi. 9. 2 Tim. ii. 26.—V. 8. Acts vi. 3.—V. 9. Ch. i. 19.—V. 11. Tit. ii. 3.—V. 13. See Matth. xxv. 21. Or, *miniſtered.*—V. 15. 2 Tim. ii. 20. Or, *ſtay.*—V. 16. John i. 14. 1 John i. 2. Gr. *manifeſted.* Rom. i. 4. 1 Pet. iii. 18. Matth. xxviii. 2. Mark xvi. 5. Luke xxiv. 4. John xx. 12. Epheſ. iii. 10. 1 Pet. i. 12. Epheſ. iii. 5, 6. Col. i. 27. Col. i. 23. Luke xxiv. 51. Acts i. 9.

fore us: "It is impoſſible that he who knows not how to govern and reform *his own family*, ſhould rightly govern and reform a *people.*" See his *Morals*, p. 38.

Ver. 6. *Not a novice*] Μὴ νεόφυτον; "*Not one lately engrafted* into the Chriſtian church." He had ſaid before, ver. 2. that a *biſhop* ought to be one who is *apt to teach*, and conſequently he muſt have taught for ſome time as an *elder*, or one of the firſt converts in that church, whereby his aptneſs to teach might appear. Here he declareth againſt one lately baptized;—conſequently he muſt remain ſome time a private Chriſtian, before he could be admitted to be a biſhop. See 1 Theſſ. v. 12. What St. Paul here orders as to a *biſhop*, had been obſerved in a remarkable manner as to himſelf: for he was eight or nine years a Chriſtian, and an inferior prophet, before he was admitted to be an Apoſtle; and the other Apoſtles attended upon our Lord ſome time, before they received their apoſtolical qualifications and commiſſion. Inſtead of *the devil*, ſome would render the Greek, both here and in ver. 7. *the accuſer*; not underſtanding it of *the devil*, but of any man or woman who watched for the faults of Chriſtians, and was ready to accuſe them. The word evidently has this ſignification, ver. 11. and is very properly rendered *ſlanderers.* See John vi. 70. Others, however, think the ſenſe given in our verſion the moſt natural; and it is eaſy to ſee (they obſerve) that Satan might graft many dangerous temptations not only on the man's pride, but on the evil report which he might have incurred by any ſcandal before he entered on the miniſtry; either attempting to draw him to the commiſſion of former evils, from an apprehenſion that he had very little reputation to loſe by a new fall; or weakening his hands in efforts of uſefulneſs, by a fear, that the remembrance of thoſe paſt irregularities would render his attempts leſs effectual:—thoughts worthy the conſideration of all who deſign themſelves for the miniſtry; and eſpecially to be recollected, when perſons who have been remarkably profligate, are deſirous of undertaking it, or returning to it. See Benſon, Doddridge, Queſnell, and Reynolds's "Queries of the Angelic World," p. 13, &c.

Ver. 7. *Leſt he fall into reproach*, &c.] Leſt the unbelieving Jews or Gentiles being able to blaſt his reputation, he fall into the reproach and ſnare of the accuſer, for the bad life he led before his converſion. "For the Chriſtian church will flouriſh or decay very much, according to the character or behaviour of its biſhops or paſtors." See 1 Theſſ. iv. 12. Benſon and Heylin.

Ver. 8.] The Apoſtle goes on to deſcribe the qualifications of a *deacon.* Such particulars as are mentioned, are much the ſame with thoſe required in a *biſhop*; only he does not mention ſo many things under this head, and particularly he ſays nothing about their being *apt to teach.* He alſo intimates, that their wives ought to be virtuous and prudent; and declares, that when the diaconate is faithfully diſcharged, it is by no means a contemptible office. ver. 8, 13. In the three laſt verſes, he gives this reaſon why he was ſo minute in his directions; namely, that the Chriſtian revelation was ſo grand and important, ſo remarkable in itſelf, and ſo well atteſted, that Timothy could never be too well inſtructed how to behave himſelf, and promote this doctrine; and as he did not know whether he could return himſelf ſo ſoon as he hoped, it was not improper to write this Epiſtle. Benſon.

Ver. 9. *Holding the myſtery of the faith*, &c.] The *deacons* were to be ſuch as held the myſtery of the pure and unmixed Chriſtian faith, and that held it in a good conſcience, and would be ready openly to profeſs it: men of integrity, and of charity towards both Gentile and Jewiſh Chriſtians, and who were not for impoſing upon the one or the other. See Gal. ii. 2. Epheſ. i. 9. and iii. 1—11.

Ver. 10. *Let them uſe the office*] *Let them exerciſe*, &c. MS.

Ver. 11. *Even ſo muſt their wives be grave*] There was as much reaſon that this ſhould extend to the wives of *biſhops* alſo; and as he begins the next verſe with *let the deacons*, i. e. as well as the biſhops, *be the huſbands of one wife*,—perhaps he might ſo deſign it. Theſe *wives* were not to *ſlander any body*, and eſpecially not to blaſt the characters of the *poor* to their huſbands, and ſo cut them off from the charitable relief of the Chriſtian church. Thoſe perſons who are addicted to the vice of *ſlander* will do well ſeriouſly to reflect upon the title which they bear in God's word; that is, διαβόλους, *devils.* See on ver. 6. The *deacons* themſelves are required, ver. 8. not to be ſordidly covetous; and here their wives are ordered to be *faithful in all things.* Might not theſe orders be given, to prevent their embezzling the public money? See Acts vi. 1, &c. Benſon and Queſnell.

Ver. 13. *Purchaſe to themſelves a good degree*] *Acquire for themſelves an honourable degree*, [that of prieſt or biſhop] *and great aſſurance in preaching the Chriſtian faith.* Heylin. The Apoſtle alludes here to the practice of electing the *deacons* from the beſt among the laity; the *prieſts* or elders from the beſt among the deacons; and the rulers or *biſhops* from the beſt among the *prieſts* or elders.—Where the unbelieving Jews were ſo virulent, and the Gentiles ſo much exaſperated by Demetrius and his company, there was a neceſſity for great boldneſs and fortitude; eſpecially in the officers of the Chriſtian church, who are generally the firſt expoſed to perſecution. See Grotius, Heylin, and Benſon.

Ver. 15. *The houſe of God, which is the church*, &c.] The MS renders this, *that thou, who art the ground and pillar of the truth, mighteſt know how thou oughteſt to behave thyſelf in the church of God*;—which is after Dr. Benſon. Dr. Doddridge obſerves, that though many good critics refer this deſcriptive clauſe to Timothy, agreeably to that figure by which St. Peter is called *a pillar.* Gal. ii. 9. (compare Rev. iii. 12.) yet he thinks, had this been the conſtruction, the accuſative caſe would have been uſed to agree with σε, underſtood, and therefore he chooſes to read the ſentence as follows: "That ſo the whole ſyſtem of Evangelical truth may be conſidered as reſting on this *pillar and baſis*, (as ἑδραίωμα may ſignify;) *that thou mayeſt know how it becomes thee to converſe in the houſe of God, which is the church of the living God, the pillar and ground of the truth:* ver. 16. *And confeſſedly, great is the myſtery of godlineſs, namely*, what follows; *that God was manifeſted*, &c.—Bengelius and others underſtand the paſſage nearly in the ſame manner. See Gataker's *Adverſaria*, p. 378. Witſius, Whitby, and Dr. Clark's Sermons, ſerm. 10. Why the Apoſtle here uſes the architect ſtile in writing to the Epheſians, will eaſily appear to any one who recollects the grandeur of Diana's temple amongſt them. See on 1 Theſſ. v. 8.

Ver. 16. *God was manifeſt in the fleſh*, &c.] Concerning this text, ſee Wetſtein, Mill, Bentley's Phileleuth. Lips. p. i. p. 82. Pierce on Philip. ii. 9. and Sir Iſaac Newton's Letter to Le Clerc. Inſtead of *angels*, ſome would read *meſſengers*; and others ἀποστόλοις, *apoſtles*; and they obſerve, that it is difficult to underſtand what is meant by our Lord's being *ſeen by the* holy *angels*; but what his being *ſeen by the apoſtles* meaneth, is very evident from the following texts: John i. 14. Acts x. 39. xli. 1. John i. 1. See Mede's Works, p. 637.

be a departure from the faith. And to the end that Timothy might not fail in doing his duty, he furniſheth him with divers precepts belonging thereto.

NOW the Spirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, and doctrines of devils;

2 Speaking lies in hypocriſy; having their conſcience ſeared with a hot iron;

3 Forbidding to marry, *and commanding* to abſtain from meats, which God hath

Ver. 1. 2 Theſſ. ii. 3. 2 Tim. iii. 1. 2 Pet. iii. 3. 1 John ii. 18. Jude 18. 1 Pet. i. 20. Rev. xvi. 14. Dan. xi. 35, 37, 38. Rev. x. 20.—V. 2. Epheſ. iv. 19.

Chap. IV. *Ver.* 1.] St. Paul here propheſies of the apoſtaſy which was to happen in the latter times, and mentions their grand error, namely, *holding the doctrines of demons*; which doctrine was to be propagated by the notorious hypocriſy and impudence of liars, and of ſuch as would forbid marriage, and enjoin Chriſtians to abſtain from ſome ſorts of food. This prophecy is introduced in ſuch a manner, as might ſhew Timothy how much the judaizing Chriſtians made way for that grand apoſtaſy, and that he might warn them that *the myſtery of iniquity was then working.*—Againſt all tendencies to ſuch an apoſtaſy, Timothy was faithfully to caution the church at Epheſus, and to inculcate on them perpetually, that the virtue and piety of the Chriſtian life were the only things acceptable to God under the Goſpel. For the inſiſting on this ſo ſtrenuouſly, in oppoſition to the unbelieving Jews and Gentiles, and the judaizing Chriſtians, the Apoſtle himſelf had been reproached and perſecuted, ſo often, and to ſo great a degree. ver. 1, 2, 11. and Benſon.

Ver. 1, 2. *Now the Spirit*, &c.] This paſſage perhaps would be better tranſlated, *But the Spirit ſpeaketh expreſly.* He had before been ſpeaking of the *myſtery of godlineſs*, ch. iii. 5. and now he proceeds to ſpeak of the *myſtery of iniquity*, in oppoſition to it: *But the Spirit*, &c. I. The firſt thing to be conſidered is, the apoſtaſy here predicted, "Some ſhall depart, or rather *apoſtatize* from the faith." An *apoſtaſy from the faith* may be total or partial; either when we renounce the whole, or when we deny ſome principal and eſſential article of it. It is not every error, or every hereſy that is apoſtaſy from the faith: It is a revolt in a principal and eſſential article, when we worſhip God by any image or repreſentation, or when we worſhip other beings beſides God, and pray unto other mediators beſides *the one Mediator between God and men, the man Chriſt Jeſus.* This is the very eſſence of Chriſtian worſhip, to worſhip the one true God, through the one true Chriſt; and to worſhip any other god, or any other mediator, is apoſtaſy, and rebellion againſt God and againſt Chriſt. Such is the nature of *apoſtaſy from the faith*;—and it is implied, that this apoſtaſy ſhould be general, and affect great numbers. For though it be ſaid only *ſome ſhall apoſtatize*; yet, by *ſome*, in this place, *many* are underſtood. The original word frequently ſignifies a *multitude*, and there are abundant inſtances in Scripture where it is uſed in that ſenſe, as the reader will perceive from John vi. 64, 66. Rom. xi. 17. 1 Cor. x. 5, 6. This apoſtaſy may be general and extenſive, and include *many*, but not *all*. II. It is more particularly ſhewn wherein the apoſtaſy ſhould conſiſt, in the following words: *Giving heed to ſeducing ſpirits, and doctrines of devils*; or rather, "Giving heed to *erroneous* ſpirits, and doctrines *concerning demons.*" *Spirits* ſeem to be much the ſame in ſenſe as *doctrines*; the latter word may be conſidered as explanatory of the former; and *error* ſometimes ſignifying *idolatry*, *erroneous doctrines* may comprehend *idolatrous* as well as *falſe doctrines.* But it is ſtill further added for explanation, that theſe doctrines ſhould be *doctrines of devils*, or *of demons*; where the genitive caſe is not to be taken actively, as if demons were the authors of theſe doctrines; but paſſively, as if demons were the ſubject of theſe doctrines. In Jer. x. 8. Acts xiii. 12. Heb. vi. 2. the genitive caſe is uſed in this manner; and by the ſame conſtruction *doctrines of demons*, are doctrines *about* or *concerning demons.* This is therefore a prophecy, that the idolatrous theology of demons profeſſed by the Gentiles ſhould be revived among Chriſtians. *Demons*, according to the theology of the Gentiles, were middle powers between the gods and mortal men, and were regarded as mediators and agents between the gods and men. Of theſe demons there were accounted two kinds; one kind were the ſouls of men, deified or canonized after death; the other kind were ſuch as had never been the ſouls of men, nor ever dwelt in mortal bodies. Theſe latter demons may be paralleled with angels, as the former may with canonized ſaints; and as we Chriſtians believe there are good and evil angels, ſo did the Gentiles that there were good and evil demons. It appears then, as if the doctrines of demons which prevailed ſo long in the heathen world, were to be revived and eſtabliſhed in the Chriſtian church: and is not the worſhip of ſaints and angels now in all reſpects the ſame, that the worſhip of demons was in former times? The name is only different, the thing is identically the ſame. The heathens looked upon their demons as mediators and interceſſors between God and men: and are not the ſaints and angels regarded in the ſame light by many profeſſed Chriſtians? The promoters of this worſhip were ſenſible that it was the ſame, and that the one ſucceeded the other; and as the worſhip is the ſame, ſo likewiſe is it performed with the ſame ceremonies. Nay, the very ſame temples, the very ſame altars, the very ſame images, which once were conſecrated to Jupiter and the other demons, are now re-conſecrated to the virgin Mary and other ſaints. The very ſame titles and inſcriptions are aſcribed to both; the very ſame prodigies and miracles are related of theſe as of thoſe. In ſhort, the whole almoſt of paganiſm is converted and applied to popery; the one is manifeſtly formed upon the ſame plan and principles as the other. III. Such an *apoſtaſy* as this of reviving the *doctrines of demons*, and worſhipping the dead, was not likely to take place immediately; it ſhould prevail and proſper *in the latter days.* The phraſe of the *latter times* or *days*, or *the laſt times* or *days*, ſignifies any time yet to come; but denotes more particularly the times of Chriſtianity. The times of Chriſtianity may properly be called the *latter times* or *days*, or the *laſt times* or *days*, becauſe it is the laſt of all God's revelations to mankind. See Heb. i. 1, 2. 1 Pet. i. 20. IV. Another remarkable peculiarity of this prophecy is, the ſolemn and emphatic manner in which it is delivered;—*The Spirit ſpeaketh expreſly.* By the *Spirit* is meant the Holy Spirit of God, which inſpired the prophets and Apoſtles. The *Spirit's ſpeaking expreſly*, may ſignify his ſpeaking preciſely and certainly, not obſcurely and involvedly, as he is wont to ſpeak in the prophets; or it may be ſaid, that *the Spirit ſpeaketh expreſly* what he ſpeaketh in expreſs words in ſome place or other of divine writ: and the Spirit hath ſpoken the ſame thing in expreſs words before, in the prophecy of Daniel. Daniel hath foretold in expreſs words the worſhip of new demons or demi-gods, Dan. xi. 38. The *Mahuzzim* of Daniel are the ſame as the *demons* of St. Paul; gods protectors, or ſaints protectors, defenders and guardians of mankind. This therefore is a prophecy, not dictated merely by private ſuggeſtion and inſpiration, but taken out of the written word. It is a prophecy not only of St. Paul's, but of Daniel's too, or rather of Daniel, confirmed and approved by St. Paul. V. The Apoſtle proceeds, ver. 2. to deſcribe by what means and by what perſons this apoſtaſy ſhould be propagated and eſtabliſhed in the world: *Speaking lies in hypocriſy*, &c. or rather, "*Through* the hypocriſy of *liars*, having their conſcience, &c." for the prepoſition rendered *in* does frequently ſignify *by* or *through*. *Liars* too, or *ſpeaking lies*, cannot poſſibly be joined with the original word rendered *ſome* and that rendered *giving heed*; becauſe they are in the nominative caſe, and this is in the genitive. Neither can it well be joined in conſtruction with the word rendered *devils* or *demons*; for how can *demons* or *devils* be ſaid *to ſpeak lies in hypocriſy*, and *to have their conſcience ſeared?* It is plain then, that the great apoſtaſy of the latter times was to prevail *through the hypocriſy of liars*, &c. And hath not the great idolatry of Chriſtians, and the worſhip of the dead particularly, been diffuſed and advanced in the world by ſuch inſtruments and agents; by fabulous books forged under the names of the Apoſtles and ſaints; by fabulous legends of their lives, by fabulous miracles aſcribed to their reliques; by fabulous dreams and revelations, and even fabulous ſaints, who never exiſted but in imagination? See Newton on the Prophecies, diſc. xxiii. vol. 2.

Ver. 3. *Forbidding to marry*, &c.] VI. This is a farther character of the promoters of this apoſtaſy: The ſame hypocritical liars, who ſhould promote the worſhip of demons, ſhould alſo prohibit lawful marriage. The monks were the firſt who brought a ſingle life into repute; they were the firſt alſo who revived and promoted the worſhip of demons. One of the primary and moſt eſſential laws and conſtitutions of all monks, is the profeſſion of a ſingle life; and it is equally clear that the monks had the principal ſhare in promoting the worſhip of the dead. The monks then were the principal promoters of the worſhip of the dead in former times; and who are the great patrons and advocates of the ſame worſhip now? Are not their legitimate ſucceſſors and deſcendants, the monks, and prieſts, and biſhops, of the church of Rome? And do not they alſo profeſs and recommend a ſingle life, as well as the worſhip of ſaints and angels? Thus have the worſhip of demons, and the prohibition of marriage, conſtantly gone hand in hand together; and as they who maintain the one, maintain the other, ſo it is no leſs remarkable, that they who diſclaim the one, diſclaim the other. VII. The laſt mark and character of theſe men is, *commanding to abſtain from meats*, &c. The ſame lying hypocrites, who ſhould promote the worſhip of demons, ſhould not only prohibit lawful marriage, but likewiſe impoſe unneceſſary abſtinence from meats: And theſe two, as indeed it is fit they ſhould, uſually go together as conſtituent parts of the ſame hypocriſy. It is as much the law of all monks to abſtain from meats, as from marriage. Some never eat any fleſh; others only certain kinds on certain days. Frequent faſts are the rule and boaſt of their orders. So lived the monks of the ancient church; ſo live with leſs ſtrictneſs, perhaps, but with greater oſtentation, the monks and friars of the church of Rome; and theſe have been the principal propagators and defenders of the worſhip of the dead, both in former and in latter times. The worſhip of the dead, is indeed ſo monſtrouſly abſurd, as well as impious, that there was hardly any probability of its ever prevailing in the world, but by hypocriſy and lies; but that theſe particular ſorts of hypocriſy,—celibacy, under pretence of chaſtity,—and abſtinence, under pretence of devotion,—ſhould be employed for this purpoſe, the Spirit of God alone could foreſee and foretel. There is no neceſſary connection between the worſhip of the dead, and *forbidding to marry*, and *commanding to abſtain from meats*; and yet it is certain, that the great advocates of this worſhip have, by their pretended purity and mortification, procured the greater reverence to their perſons, and the readier reception to their doctrines; but this idle, popiſh, monkiſh abſtinence, created to be receiving with thankſgiving of them which believe and know the truth.

4 For every creature of God *is* good, and nothing to be refuſed, if it be received with thankſgiving:

5 For it is ſanctified by the word of God, and prayer.

6 If thou put the brethren in remembrance of theſe things, thou ſhalt be a good miniſter of Jeſus Chriſt, nouriſhed up in the words of faith, and of good doctrine, whereunto thou haſt attained.

7 But refuſe profane and old wives fables, and exerciſe thyſelf *rather* unto godlineſs.

8 For bodily exerciſe profiteth little: but godlineſs is profitable unto all things, having promiſe of the life that now is, and of that which is to come.

9 This *is* a faithful ſaying, and worthy of all acceptation.

10 For therefore we both labour, and ſuffer reproach, becauſe we truſt in the living God, who is the Saviour of all men, ſpecially of thoſe that believe.

11 Theſe things command and teach.

12 Let no man deſpiſe thy youth; but be thou an example of the believers, in word, in converſation, in charity, in ſpirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the preſbytery.

15 Meditate upon theſe things; give thyſelf wholly to them; that thy profiting may appear to all.

Ver. 3. Gen. i. 30. ix. 3. Rom. xiv. 6. 1 Cor. x. 30.—V. 4. Rom. xiv. 14, 20. 1 Cor. x. 25. Tit. i. 15.—V. 6. 2 Tim. iii. 14, 15.—V. 7. Ch. i. 4. vi. 20. Tit. i. 14. Hebr. v. 14.—V. 8. Col. ii. 23. Or, *for a little time.* Ch. vi. 6. Matth. vi. 33. Mark x. 30. Ch. vi. 17.—V. 9. Ch. i. 15.—V. 10. Pſ. xxxvi. 6. cvii. 10, &c.—V. 11. Ch. vi. 2.—V. 12. 1 Cor. xvi. 11. Tit. ii. 15. Tit. ii. 7. 1 Pet. v. 3.—V. 14. 2 Tim. i. 6. Ch. i. 18. Acts vi. 6. Ch. v. 22. 2 Tim. i. 6.—V. 15. Or, *in all things.*

is as unworthy of a *Chriſtian*, as it is unnatural to a *man*; it is perverting the purpoſe of nature, and *commanding to abſtain from meats, which God hath created to be received with thankſgiving by believers, and them who know the truth.* The Apoſtle, therefore, approves and ſanctifies the religious cuſtom of bleſſing God at our meals; as our Saviour, when he was to diſtribute the loaves and the fiſhes, *looked up to heaven, and bleſſed, and brake it:* And what can be ſaid of thoſe, who have their tables ſpread with the moſt plentiful gifts of God, and yet conſtantly ſit down, and riſe up again, without ſuffering ſo much as one thought of the Giver to intrude upon them? It is but a thought, it is but a glimpſe of devotion; and can *they*, who refuſe even that, be thought to believe or know the truth? Man is free to partake of all the good creatures of God; but *thankſgiving* is the neceſſary condition. See ver. 4, 5. The Apoſtle proceeds to ſay, that it is the duty of the miniſters of the Goſpel to preſs and inculcate *theſe things.* ver. 6. All that is preached up of ſuch abſtinence and mortification, as above ſpecified, with all the legends of the ſaints, were no better *than profane and old wives fables,*—like Rabbinical dreams and traditions. *Godlineſs* is the only thing which will truly avail us here and hereafter. ver. 7, 8. See Bp. Newton as above, Mede's Works, p. 666. Archbp. Tillotſon's works, vol. ii. p. 53. Mann's Critical Notes on Scripture, p. 92. Mill, and Wetſtein.

Ver. 8. *For bodily exerciſe profiteth little*] The Apoſtle, ver. 7. had ſaid, *Exerciſe thyſelf*, as applied to a Chriſtian life; and therefore he here uſes the word *exerciſe*, as applied to bodily labour; and by calling it *bodily exerciſe*, he leads our thoughts either to the labours of the *Eſſenes*, according to the rules and inſtitutions of their ſect, or to the *agoniſtic games*, of which Mr. Weſt has given ſo entertaining and uſeful an account in the diſſertation prefixed to his Pindar. Poſſibly the exerciſe preparatory to thoſe games might here be more particularly alluded to. By the practice of *godlineſs*, Timothy was to prepare himſelf for the life to come; juſt as the combatants, by repeated bodily exerciſe, prepared for obtaining the victory in thoſe games. *Godlineſs*, under the New Teſtament diſpenſation, has no particular promiſe of health, or reputation, or wealth, or any other individual worldly bleſſing, though in its natural conſequences it bears a moſt friendly aſpect upon all; but it has the promiſe of comfort and happineſs in general,—And that declaration of Chriſt, that the good man ſhall receive an hundred fold, even in the midſt of perſecution, if ſuch ſhould be his lot, Mark x. 30. might alone be ſufficient to vindicate the Apoſtle in his aſſertion. The law, however, certainly contains promiſes of temporal bleſſings to godlineſs; ſo that the aſſertion of the Apoſtle is ſtrictly true, when referred both to the Old and New Teſtament. See Benſon, Whitby, Doddridge, and the Divine Legation, book v. ſect. 6.

Ver. 9. *This is a faithful ſaying*] St. Paul has uſed this expreſſion four times; 1 Tim. i. 15. 2 Tim. ii. 11. Titus iii. 8. and here. They were all matters of certain truth and great importance; and the Apoſtle uſed the expreſſion to call up men's attention to them, as things of great conſequence. Concerning the moſt important of them he has added, as here, that it is worthy of univerſal acceptation. The intereſting truth to which he here calls upon all men to attend, is, *That Godlineſs is profitable*, &c. The three grand principles of religion are,—a God,—a Providence,—and a future ſtate. Without theſe religion could not ſubſiſt; and the Apoſtle in the next verſe plainly intimates, that theſe principles were his ſupport under afflictions; animating him to zeal and diligence in active ſervice. Benſon.

Ver. 10. *Who is the Saviour of all men*, &c.] This ſeems a title parallel to that in Job vii. 20. *Preſerver of men:* But he is eſpecially the *Saviour* of believers, as he extends to them the nobleſt and moſt important deliverance; reſerving for them the moſt invaluable bleſſings of a future ſtate, and guiding them ſafely to it, through all the dangers of this life. Thoſe who enjoy the advantages of the Chriſtian revelation, in the purity of it, may certainly with equal diligence excel others in knowledge and virtue; and conſequently, may be qualified and prepared for higher felicity, or a more exalted ſtation: And may we not hence form a notion of the Chriſtian heaven;—namely, as a more exalted ſtate of happineſs, in proportion to the ſuperior knowledge, piety, and virtue of a Chriſtian? See Doddridge, and Benſon.

Ver. 11. *Command*] *Give in charge.* Wat. See ch. i. 3, 5, 18.

Ver. 12. *Let no man deſpiſe thy youth*] St. Paul here gives Timothy directions concerning his own conduct, eſpecially as he was yet a young man, and had ſuch difficulties upon his hands. He adviſes him to take a great deal of care how he behaved both in public and private, and particularly that he gave himſelf entirely to the work of the miniſtry. ver. 12—16. St. Paul wrote in a popular ſtile; and therefore uſes many words to the ſame purpoſe, to expreſs the thing more vehemently. However, if any deſire to diſtinguiſh, they may refer *in word* to his ſpeech, and *in converſation* to his behaviour. See 1 Pet. i. 15. *In charity*, may poſſibly refer more eſpecially to that *love* which they owed the Gentile Chriſtians. The words rendered *in ſpirit*, are not found in ſeveral ancient MSS. If they are retained, we muſt underſtand by them the temper, or diſpoſition of mind;—"In a candid, yet zealous ſpirit." See Benſon, Mill, and Wetſtein.

Ver. 13. *To reading, to exhortation*, &c.] It was the cuſtom in the ſynagogue to *read* a portion of the Scriptures of the Old Teſtament; and after that to inſtruct the people in the meaning of it, and to give them ſome uſeful *exhortations.* Timothy was to do ſo in the ſchool of Tyrannus, as well as read the Scriptures privately for his own improvement.

Ver. 14. *Neglect not the gift*] "Of the Holy Spirit;"—Particularly in his miraculous efficacy. Benſon would render and underſtand this verſe, as parallel to ch. i. 18. "Neglect not the gift of the Holy Spirit which is in you; which was conferred upon you after (or according to) ſome prophecy or prophecies that went before concerning you." It was *according to prophecy* that Paul and Barnabas were ſet apart at Antioch, to the work unto which God had called them. See Acts xiii. 2. xx. 28. Doddridge underſtands and paraphraſes the verſe thus: "*Neglect not*, by proper and ſtrenuous exerciſe, to rouſe and cultivate *that gift* of God's Holy Spirit *which is in thee*; *which was given thee* in a large and ſenſible effuſion, on that ever-memorable day, when thou wert ſet apart to thy ſacred office *by* the miniſtration of thoſe who had the gift of *prophecy*, by which they were enabled and excited to tell ſomething extraordinary concerning thee; *with* ſuch a token of eſpecial preſence did God honour *the impoſition of the hands of the preſbytery.*" As this text, to ſay the leaſt, ſtrongly implies that Timothy was adorned with ſome ſupernatural gifts; ſo it likewiſe proves, that the degree in which ſuch favours were continued, did very much depend on the diligence and fidelity with which they were cultivated by the perſon who had received them. See particularly the *Reflections* on 2 Tim. iv. 13.

Ver. 15. *Meditate upon theſe things*] The word Μελέτα is uſed to denote all the preparatory exerciſes of mind or body made uſe of by thoſe who were deſirous of excelling in any art or ſcience.

St,

16 Take heed unto thyſelf, and unto thy doctrine; continue in them: for in doing this, thou ſhalt both ſave thyſelf, and them that hear thee.

CHAP. V.

Rules to be obſerved in reproving. Of widows. Of elders. A precept for Timothy's health. Some men's ſins go before unto judgement, and ſome men's follow after.

Rebuke not an elder, but entreat *him* as a father; *and* the younger men as brethren;

2 The elder women as mothers; the younger as ſiſters, with all purity.

3 Honour widows, that are widows indeed.

4 But if any widow have children or nephews, let them learn firſt to ſhew piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now ſhe that is a widow indeed, and deſolate, truſteth in God, and continueth in ſupplications and prayers night and day:

6 But ſhe that liveth in pleaſure, is dead while ſhe liveth.

7 And theſe things give in charge, that they may be blameleſs.

8 But if any provide not for his own, and ſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe than an infidel.

9 Let not a widow be taken into the number, under threeſcore years old, having been the wife of one man,

Ver. 16. Ezek. xxxiii. 9. Rom. xi. 14. 1 Cor. ix. 22. Jam. v. 20.——V. 1. Lev. xix. 32.—V. 3. Ver. 5, 16.—V. 4. Or, *kindneſs.* See Gen. xlv. 10, 11. Matth. xv. 4. Epheſ. vi. 1, 2.—V. 5. 1 Cor. vii. 32. Luke ii. 37. xviii. 1. Acts xxvi. 7.—V. 6. James v. 5. Or, *delicately.*—V. 8. Gal. vi. 10. Or, *kindred.* 2 Tim. iii. 5. Tit. i. 16. Matth. xviii. 17.—V. 9. Or, *choſen.* Luke ii. 36. Ch. iii. 2.

St. Paul therefore recommends it to Timothy, by proper previous exerciſes to qualify himſelf for excelling in the diſcharge of the work of an Evangeliſt: "Make theſe things your daily care and ſtudy." See 1 Theſſ. ii. 5. They who had the gifts of the Spirit in a ſupernatural manner, were to *read* and *ſtudy*, as well as to *teach others*; thus they *ſtirred up the gift that was in them*, which by negligence they would have quenched. Surely then, as ſpiritual gifts are wholly ceaſed in the church, the paſtors of it now-a-days have much more reaſon to *read* and to *ſtudy*. The *Hebrew*, in which the Old Teſtament, and the *Greek*, in which the New is written, are now dead languages; and the idioms of ſpeech, the hiſtory and cuſtoms, &c. are very different from ours; which render learning and diligence abſolutely neceſſary to ſuch as would teach others the true, pure, and primitive Chriſtianity. See Benſon, and Wetſtein.

Ver. 16. *Take heed unto thyſelf*] As Timothy's taking heed to *himſelf*, and to his teaching others, and perſevering therein, were neceſſary to his own ſalvation, ſo it was neceſſary in thoſe who were inſtructed by him, that *they* ſhould take heed unto themſelves, practice the duties of the Chriſtian life, and perſevere therein; otherwiſe it was not in Timothy's power to *ſave them.* It ſeems a natural obſervation here, that the ſalvation of others may accidentally have ſome influence upon a man's own ſalvation; as the better thoſe about him are, the more advantage he has for religious improvement; the fewer hindrances from duty, and temptations to ſin: And the argument for imitation is much ſtrengthened, when it comes from a perſon placed in an inferior ſtation; from whom, therefore, leſs might be expected in that view, than from ourſelves. But certainly, the thought chiefly referred to here, is, the neceſſity of acting faithfully in the miniſtry, in order to being intitled to the divine promiſe of ſalvation; in which perſons who betray ſo important a truſt can have no part. See Doddridge, and Benſon.

Chap. V. *Ver.* 1] Having adviſed Timothy to diligence in teaching others, the Apoſtle proceeds to point out ſome rules of prudence in order to his teaching with ſucceſs; namely, that he ſhould behave with a filial reſpect towards the aged, and with mildneſs and affability towards younger perſons. ver. 1—2. He next gives directions concerning the *widows*, who were to be maintained by the church's charity, and to diſcharge the office of *deaconeſſes.* The ſum of what he ſaith upon this head is, that private Chriſtians ought every one of them to maintain their own near relations, if they are able: but if any widow have no near relations able to maintain her, then the church is to take care of her, and to place her among the deaconeſſes; provided ſhe has been a pious woman, and continues to be ſo. But none were to be admitted under *ſixty years* of age; for the younger women, by being reſtrained from marrying again among the Chriſtians, would be in danger of throwing off Chriſtianity, or of behaving ſo, as to bring ſome ſcandal upon it. The Apoſtle therefore adviſes, that none of *them* ſhould be admitted into the number of the deaconeſſes, whom the church was to maintain, and of whom it was expected that they ſhould continue in that ſtation. ver. 3—16. The word πρεσβυτέρῳ—rendered *an elder*—is not an *elder in the church*, as the ſame word ſignifies, ver. 17, 19. for it is here oppoſed to νεωτέρους, the *younger men*; as the *elder women*, in the next verſe, are oppoſed to the younger women. Dr. Heylin reads, *an aged man.* See the *Reflections* on *Philemon.*

Ver. 3. *Honour widows*] To *honour* here, ſignifies to *maintain*, as is evident from the context, from ver. 17. and other paſſages of Scripture: "Reſpect and maintain the *widows*, who are (what that word importeth) really χήρας, that is, *bereaved* and deſolate."

Ver. 4. *Nephews*] *Grand-children.* Wat.

Ver. 5. *Night and day*] That is, *continually*; morning and evening, and on every proper occaſion, whether by night or by day. See 1 Theſſ. v. 17.

Ver. 6. *But ſhe that liveth in pleaſure*] The Jews had a common ſaying among them, "that wicked men, whilſt they live, are to be reckoned among the dead." The Pythagoreans built empty tombs for thoſe who had revolted from philoſophy; and it was reckoned a beautiful thought in Pythagoras, and other ancient heathens, "that a *worthleſs man* is a *dead man.*" That the ſame thought is not as much admired in St. Paul (with whom it is very frequent) can proceed from nothing but an unreaſonable partiality for what is of *heathen* extraction, and an ungenerous contempt of what is *Jewiſh* or *Chriſtian*: however, Grotius ſuſpects that Pythagoras received this obſervation from the people of the eaſt, and more particularly from the Jews. The word σπαταλῶσα, which we may render *living in pleaſure*, [in *wantonneſs* and *ſenſuality*] properly ſignifies *faring deliciouſly*, and expreſly refers to drinking ſtrong and coſtly liquors. See Druſius, Grotius, Benſon, and Div. Leg. b. ii. ſect. 4.

Ver. 7. *That they may be blameleſs*] Some would refer this to the *widows*; but the gender of the word ἀνεπίληπτοι rather favours our referring it either to the deacons, or to Timothy's hearers in general; ſince it is certain that widows were not the only perſons who, in ſo luxurious a city as Epheſus, were in danger of falling into ſuch ſenſualities as he had been warning them againſt. See Doddridge and Calmet.

Ver. 8. *For his own*, &c.] That is, "for his own relations, and his own domeſtics;—thoſe of his own family:" *Denying the faith*, is here, according to St. Paul, leading a wicked life, or living and acting contrary to the moral law, which is adopted in the Chriſtian law. Suppoſe the man of whom the Apoſtle is here ſpeaking, to have believed every article of the creed; yet, as long as he provided not for his own family, St. Paul declares, that ſuch an one had thereby *denied the faith*; and was ſo much worſe than one guilty of error in ſpeculation, as to be *worſe even than an infidel* himſelf: for the heathens were ſenſible of the reaſonableneſs and neceſſity of taking care of their near relations. Others have interpreted the paſſage thus: "Every ſuch Chriſtian is in effect *an apoſtate*, (as *denying the faith* ſeems to import,) and that is worſe than being an infidel, becauſe the former ſins againſt greater light and obligations." See Benſon, Whitby, and Fleetwood on Relative Duties, diſc. 5.

Ver. 9. *Be taken into the number*] *Be put upon the liſt*, is the preciſe ſignification of καταλεγέσθω. Surely none can imagine that the Apoſtle meant to confine the charity of the church to widows of ſuch an age, and who had all theſe characters. We muſt therefore conclude, that he ſpeaks of thoſe who bore the office of *deaconeſſes*, who were probably entruſted with the care of entertaining Chriſtian ſtrangers, whether miniſters or others; and perhaps of entertaining ſome poor children, who might be maintained by the alms of the church: and it might be very proper on many accounts, and for very obvious reaſons, that this office ſhould be committed only to perſons of an advanced age, and ſuch as had laid aſide all thoughts of marrying again. It is evident that they who had practiſed hoſpitality themſelves in their more proſperous days, would be particularly fit for one part of this office, and peculiarly worthy of the countenance which this office gave, and of the truſt which it implied. We find that *theſe widows* were to be ſuch as had been *the wife of one man:* It is very certain that ſecond marriages in the general are not condemned by Chriſtianity; and it would be a great objection againſt it if they were. The Apoſtle expreſly adviſes the younger widows to *marry again*, ver, 14. and it would ſeem very hard to exclude them afterwards from this office, (how fit ſoever they might be for it on other accounts,) merely becauſe they had done ſo. The meaning of the expreſſion may be, "one who has chaſtely confined herſelf to one huſband, while in the married relation:" For it is certain that it was never uſual among the Jews, or the Greeks, to admit women to have more than one huſband at once. See the note ch. iii. 2. Benſon, Schmidius, Bengelius, Doddridge, and Bowyer's *Conjectures.*

10 Well reported of for good works; if ſhe have brought up children, if ſhe have lodged ſtrangers, if ſhe have waſhed the ſaints feet, if ſhe have relieved the afflicted, if ſhe have diligently followed every good work.

11 But the younger widows, refuſe: for when they have begun to wax wanton againſt Chriſt, they will marry;

12 Having damnation, becauſe they have caſt off their firſt faith.

13 And withal they learn *to be* idle, wandering about from houſe to houſe; and not only idle, but tatlers alſo, and buſy-bodies, ſpeaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the houſe, give none occaſion to the adverſary to ſpeak reproachfully.

15 For ſome are already turned aſide after Satan.

16 If any man or woman that believeth, have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well, be counted worthy of double honour; eſpecially they who labour in the word and doctrine.

18 For the ſcripture ſaith, Thou ſhalt not muzzle the ox that treadeth out the corn: And, The labourer *is* worthy of his reward.

19 Againſt an elder receive not an accuſation, but before two or three witneſſes.

20 Them that ſin, rebuke before all, that others alſo may fear.

21 I charge *thee* before God, and the Lord Jeſus Chriſt, and the elect angels, that thou obſerve theſe things, without preferring one before another, doing nothing by partiality.

22 Lay hands ſuddenly on no man, neither be partaker of other men's ſins: keep thyſelf pure.

23 Drink no longer water, but uſe a little wine, for thy ſtomach's ſake, and thine often infirmities.

24 Some men's ſins are open beforehand, going before to judgement; and ſome *men* they follow after.

25 Likewiſe alſo the good works *of ſome* are manifeſt before-hand; and they that are otherwiſe cannot be hid.

CHAP. VI.

Of the duty of ſervants. Not to have fellowſhip with new-fangled teachers. Godlineſs is great gain, and love of money the root of all evil. What Timothy is to flee, and what

Ver. 10. Hebr. xiii. 2. 1 Pet. iv. 9. Gen. xviii. 4. xix. 2. Luke vii. 38, 44.—V. 14. 1 Cor. vii. 9. Tit. ii. 8. Gr. *for their railing.*—V. 16. Ver. 3, 5.—V. 17. Rom. xii. 8. 1 Cor. ix. 10, 14. Gal. vi. 6. Phil. ii. 29. 1 Theſſ. v. 12, 13. Acts xxviii. 10. V. 18. Deut. xxv. 4. 1 Cor. ix. 9. Lev. xix. 13. Deut. xxiv. 14. Matth. x. 10. Luke x. 7.—V. 19. Or, *under.* Deut. xix. 15. V. 20. Gal. ii. 14. Deut. xiii. 11.—V. 21. Ch. vi. 13. 2 Tim. ii. 14. iv. 1. Or, *without prejudice.*—V. 22. Acts vi. 6. xiii. 3. Ch. iv. 14. 2 Tim. i. 6. 2 John 11.—V. 23. Pſ. civ. 15.—V. 24. Gal. v. 19.

Ver. 10. *If ſhe have waſhed the ſaints feet*] It was an uſual piece of civility, as well as a great refreſhment in the eaſtern countries, to waſh a perſon's feet, or to take care that it ſhould be done for him. See Gen. xviii. 4. xix. 2. Luke vii. 38, 44. John xiii. 5, 14, 15.

Ver. 11. *When they have begun to wax wanton againſt Chriſt*] Καταστρηνιάσωσι is a ſtrong expreſſion, which cannot be exactly rendered into Engliſh. When theſe widows grew negligent of their proper duty, ſenſual affections might prevail upon them; and their credit among *Chriſtians* being hurt by ſuch an unbecoming conduct, it is very probable they might often be forced to take up with *heathen huſbands*, and ſo be led to apoſtatize from Chriſtianity. See Stockius, Mintert, and Wolſius.

Ver. 12. *Having damnation*, &c.] *Wherein they are much to be condemned, becauſe they violate their former engagement.* Heylin.

Ver. 13. *And withal—to be idle*, &c.] *And moreover, being idle, they get a habit of rambling fom houſe to houſe, and are not only idle, but triflers*, φλύαροι:—a word derived from φλύειν, which ſignifies the noiſemade by water, when it is ready to boil over; and ſo well expreſſes the inward *fermentation* (if we may ſo ſpeak) in the minds of theſe trifling people, which they vented by unprofitable diſcourſes. See Heylin, Raphelius, Heinſius, and Caſtalio.

Ver. 17. *Let the elders*, &c.] The Apoſtle proceeds to give directions concerning *elders*, and that under three heads: *Firſt*, with reſpect to the proviſion which the church was to make for them, eſpecially for the diligent among them. *Secondly*, with reſpect to Timothy's reproving them, which was not to be done but upon good evidence; and if well atteſted, it was to be done publickly, for a warning to others. This being an ungrateful work, he charges it upon Timothy in the moſt ſolemn manner. And then, *thirdly*, with reſpect to Timothy's ordaining of elders, he adviſes that it be done upon mature and deliberate conſideration; and particularly upon a full inquiry into their characters. In the midſt of theſe faithful and wiſe admonitions, he drops ſome brief directions concerning Timothy's health, as conſidering his life of great importance to the Chriſtian church. ver. 17—25. By *elders* here, are meant ſuch who *bore office* in the Chriſtian church; and perhaps theſe here ſpecified were the *firſt fruits* or firſt converts in the Chriſtian church at Epheſus. The Apoſtle exhorts that they ſhould be *counted worthy of double honour*, i. e. ſhou'd be maintained in a liberal and reſpectful manner. Dr. Heylin renders the verſe, *Let the prieſts who diſcharge their office well, be conſidered as perſons who deſerve an ample recompence; eſpecially thoſe who are employed in preaching and teaching.* See Benſon, Lightfoot, and Limborch.

Ver. 18. *The labourer is worthy of his reward*] This paſſage occurs no where in the New Teſtament, except here and Luke x. 7. St. Luke was the companion of St. Paul, and wrote his Goſpel, as it were, under the inſpection and guidance of that Apoſtle; inſomuch that ſome of the ancients have applied that Goſpel to St. Paul, and called it *his Goſpel.* See Benſon, and Seed's Sermons, vol. ii. p. 292.

Ver. 20. *Them that ſin, rebuke*] This was according to the cuſtom of the ſynagogue. See Vitring. *de Vet. Synag.* p. 729.

Ver. 21. *And the elect angels*] That is, "Thoſe *angels* who having kept their ſtations, when ſo many of their fellows were ſeduced by Satan, are now confirmed in a ſtate of immutable felicity, and ſhall attend our common Lord to the awful judgement of the great day." Mede interprets this of the *ſeven archangels* choſen by God to the greateſt nearneſs to him, and higheſt honours in the court of heaven;—in reference to the manner of eaſtern courts. See his works, p. 42.

Ver. 22. *Lay hands ſuddenly on no man*] "*Suddenly and raſhly*, before his character and qualifications have been fully examined, and thoroughly approved." See Raphelius, and Bp. Hoadly of Epiſcopacy, p. 392.

Ver. 23. *Drink no longer water*] One cannot forbear reflecting here how very temperate Timothy muſt have been, to need an advice of this kind, which amounts to no more than mingling a little wine with his water: And what is ſaid of his many infirmities, compared with the Apoſtle's exhortation to him to be inſtant in preaching the word, may certainly teach us, that every weakneſs of conſtitution is not to be acquieſced in, as an excuſe for not going on with the miniſtry; though, doubtleſs, great allowances are to be made for bodily infirmities, and life itſelf may often depend upon ſeaſonable interruptions of public labour. Sir Norton Knatchbul, obſerving that the connection is ſo broken between the 22d and 24th verſes by the inſertion of the advice in this verſe, conjectures, that St. Paul might write it in the margin, by way of poſtſcript, and that it was introduced into the text by the miſtake of ſome early tranſcriber. The 24th and 25th verſes contain reaſons for being cautious in *ordination*, mentioned ver. 22. See Doddridge, Heylin, Wetſtein, and Calmet.

Ver. 24. *Some—are open beforehand*, &c.] *Are notorious, going before to judgement, and ſome men's follow after.* Wat.

to follow; and whereof to admoniſh the rich. To keep the purity of true doctrine, and to avoid profane janglings.

LET as many ſervants as are under the yoke, count their own maſters worthy of all honour; that the name of God, and *his* doctrine, be not blaſphemed.

2 And they that have believing maſters, let them not deſpiſe *them*, becauſe they are brethren; but rather do *them* ſervice, becauſe they are faithful and beloved, partakers of the benefit. Theſe things teach and exhort.

3 If any man teach otherwiſe, and conſent not to wholſome words, *even* the words of our Lord Jeſus Chriſt, and to the doctrine which is according to godlineſs;

4 He is proud, knowing nothing, but doating about queſtions and ſtrifes of words, whereof cometh envy, ſtriſe, railings, evil ſurmiſings,

5 Perverſe diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is godlineſs: from ſuch withdraw thyſelf.

6 But godlineſs with contentment is great gain:

7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out:

8 And having food and raiment let us be therewith content.

9 But they that will be rich, fall into temptation, and a ſnare, and *into* many fooliſh and hurtful luſts, which drown men in deſtruction and perdition.

10 For the love of money is the root of all evil: which while ſome coveted after, they have erred from the faith, and pierced themſelves through with many ſorrows.

11 But thou, O man of God, flee theſe things; and follow after righteouſneſs, godlineſs, faith, love, patience, meekneſs.

12 Fight the good fight of faith; lay hold on eternal life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes.

13 I give thee charge in the ſight of God, who quickeneth all things, and *before* Chriſt Jeſus, who before Pontius Pilate witneſſed a good confeſſion;

Ver. 1. Epheſ. vi. 5. Col. iii. 22. 1 Pet. ii. 18. Tit. ii. 5, 8.—V. 2. Col. iv. 1. Or, *believing*. Ch. iv. 11.—V. 3. Ch. i. 3. Ch. i. 10. 2 Tim. i. 13. Tit. i. 9. Tit. i. 1.—V. 4. Or, *a fool*. 1 Cor. viii. 2. Or, *ſick*. 2 Tim. ii. 23. Tit. iii. 9.—V. 5. 1 Cor. xi. 16. Or, *Gallings one of another*. 2 Tim. iii. 8. Tit. i. 11. 2 Pet. ii. 3. 2 Tim. iii. 5.—V. 6. Prov. xv. 16.—V. 7. Job i. 21. Pſ. xlix. 17. Eccleſ. v. 15.—V. 8. Heb. xiii. 5.—V. 9. Prov. xv. 27. xx. 21. xxviii. 20. Matth. xiii. 22. James v. 1. Ch. iii. 7. Ch. i. 19.—V. 10. Or, *been ſeduced*.—V. 11. 2 Tim. ii. 22. 2 Tim. iii. 17.—V. 12. 1 Cor. ix. 25, 26. Ch. i. 18. 2 Tim. iv. 7. Phil. iii. 12, 14. Ver. 19. Hebr. xiii. 23.—V. 13. Ch. v. 21. Deut. xxxii. 39. 1 Sam. ii. 6. Matth. xxvii. 11. John xviii. 37. Or, *profeſſion*.

Chap. VI. *Ver.* 1. Whether the law, "that the Jews ſhould none of them remain ſlaves for life, without their own conſent," (Exod. xxi. 2—6.) might give occaſion to introduce ſomething like it into the Chriſtian church, or whatever gave riſe to it, it appears, that the Judaizers abſolved men from civil duties, and would have increaſed their party, by drawing ſlaves into the Chriſtian church, under the notion of their being thereby rendered freed men: In oppoſition to which the Apoſtle enjoins ſlaves to continue to reſpect, and faithfully to ſerve *their own maſters*, whether Chriſtians or not, unleſs they could obtain their freedom in a fair and legal manner. Timothy was to warn the Judaizers not to teach differently from the Apoſtle in this particular, nor in any other to gratify the humours of their hearers, merely to enrich themſelves. ver. 1—16. That this diſcourſe was levelled againſt ſuch falſe teachers, appears not only from the beginning of ver. 3. but alſo from ver. 10, 11. where he dehorts Timothy from following their example. It may be proper to obſerve, that though *no Jew* was obliged to remain a ſlave for life without his own conſent, yet the *Jews* might retain *heathen ſlaves*, and tranſmit them from generation to generation. Lev. xxv. 44—46. *Slavery*, therefore, in all caſes was not judged unlawful; not even ſlavery *for life*. Slaves, upon embracing Chriſtianity, became the ſervants and people of God; but they were not thereupon to be ſet free upon the year of jubilee, if their maſters had bought them for life: for the *Chriſtian* law is not a national law, as the *Jewiſh* law was: as to civil duties or privileges, it meddles not with them: what belongs to religion concerns the *Chriſtian*; but civil rights and injuries concern the *man*, as a member of civil ſociety, not as a member of the Chriſtian church. Chriſtianity might indeed make ſlaves more faithful and conſcientious, or ſweeten the temper of a maſter, and make him more benevolent and ready to treat his ſlave with humanity, or to grant him his freedom; but concerning particular civil rights or duties, Chriſtianity meddleth not. See on Philem. ver. 14. Locke, Benſon, and Calmet.

Ver. 2. *Becauſe they are faithful and beloved*, &c.] *Becauſe they who partake of their good ſervice are faithful and beloved.* Wat. Dr. Heylin reads, *But ſerve them better, becauſe they are Chriſtians, and to be loved, as partakers of the ſame advantages.* See the Syriac verſion, Kuſter, and Wetſtein.

Ver. 3. *And conſent not to wholeſome words*] Dr. Bentley ſuppoſes, that the original reading was not προσέρχεται, but προσέχεται, or rather προσέχει; *adhere*, or *give heed to*. See ch. i. 4. and Phileleutherus Lipſienſis, p. 72.

Ver. 4. *But doting about queſtions*] *But raving on queſtions.* MS. The original word ſeems to expreſs the effect of a diſeaſe upon the mind. See Bp. Wilkins's Sermons, p. 73. Dr. Heylin reads, *Knows nothing, but has the diſeaſe of diſputation, and controverſy about words.*

Ver. 5. *Suppoſing that gain is godlineſs*] *That godlineſs is gain.* Peirce. *Who conſider piety as a means to enrich themſelves.* Heylin. Compare Philip. iii. 19. Dr. Waterland, after many good MSS, leaves out the laſt clauſe.

Ver. 6. *But godlineſs with contentment*, &c.] *Piety, indeed, with contentment, is great riches.* Heylin. Diodati thinks αὐτάρκεια here ſignifies a *competency*; but it gives a much nobler ſenſe, to ſuppoſe the Apoſtle intimates that *contentment* will attend *piety*, as its inſeparable companion; and conſequently, that the pious man will be happy, whatever his circumſtances may be, and even much more ſo than any accumulation of worldly wealth can make him.

Ver. 10. *Have pierced themſelves through*, &c.] "Have felt long and incurable pains, by the numerous wounds they have given to their own conſciences, as it were, on every ſide." The original word περιέπειραν is very emphatical, and properly ſignifies, "*They have ſtabbed themſelves*, as it were, *from head to feet*, ſo as to be all covered with wounds." And this indeed happily expreſſes the innumerable outrages done to conſcience by thoſe madmen, who have taken up the fatal reſolution, that they will at all adventures be rich. See Mintert, Leigh, and Doddridge.

Ver. 12. *Fight the good fight of faith*] *Strive generouſly for the faith; ſecure to yourſelf eternal life*, &c. St. Paul, Heb. xiii. 22. ſays, that Timothy was *ſet at liberty*; whence we may conclude, that he had been put in priſon, on account of the faith, and on that occaſion made the *profeſſion* ſpoken of in this verſe;—and the rather, becauſe the *profeſſion* of Chriſt before Pilate is mentioned in the following verſe. Heylin. Doddridge reads, *Maintain the good combat of faith*; and obſerves very juſtly, that theſe and the following words are plainly agoniſtical, and refer to the eagerneſs with which they who contended in the Grecian games *ſtruggled* for and *laid hold* of the crown; and the degree to which the preſence of *many ſpectators*, or, as the Apoſtle elſewhere ſpeaks, the *clouds of witneſſes*, animated them in their conteſts for it. See Lardner's Sermons, p. 270.

Ver. 13. *Who quickeneth all things*] This ſeems a very ſuitable, though oblique intimation, that ſhould Timothy, after the example of his great Lord, ſacrifice his life to the honour of his profeſſion, God, who raiſed up Chriſt from the dead, was equally able to raiſe *him*; and this is moſt fully expreſſed and urged, 2 Tim. ii. 8—11. The next clauſe refers to John xviii. 37. Chriſt's *confeſſion* before the Jewiſh high-prieſt, when interrogated upon oath, was rather more expreſs; but this *before Pilate* was more dangerous; as his owning himſelf a King, was the ſole pretenſion likely to expoſe him to the reſentment of the Roman governor, who had the ſupreme power of life and death. It is perhaps called *a good confeſſion*; not only as in itſelf noble and generous, but as all our hopes of ſalvation and happineſs are built upon the truth of it. See Doddridge, Benſon, and Calmet.

14 That thou keep *this* commandment without ſpot, unrebukeable, until the appearing of our Lord Jeſus Chriſt:

15 Which in his times he ſhall ſhew, *who is* the bleſſed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath ſeen, nor can ſee: to whom *be* honour and power everlaſting. Amen.

17 Charge them that are rich in this world, that they be not high-minded, nor truſt in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to diſtribute, willing to communicate;

19 Laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy truſt, avoiding profane *and* vain babblings, and oppoſitions of ſcience, falſely ſo called:

21 Which ſome profeſſing, have erred concerning the faith. Grace *be* with thee. Amen.

The firſt to Timothy was written from Laodicea, which is the chiefeſt city of Phrygia Pacatiana.

Ver. 14. Phil. i. 6, 10. 1 Theſſ. iii. 13. v. 23.—V. 15. Ch. i. 11, 17. Rev. xvii. 14. xix. 16.—V. 16. Ch. i. 17. Exod. xxxiii. 20. Rev. i. 6.—V. 17. Job xxxi. 24. Pſ. lxii. 10. Mark x. 24. Gr. *the uncertainty of riches.*—V. 18. Luke xii. 21. Ch. v. 10. James ii. 5. Or, *ſociable.* Gal. vi. 6.—V. 19. Matth. vi. 20. Luke xii. 33. xvi. 9. Ver. 12.—V. 20. 2 Tim. i. 14. Rev. iii. 3. Ch. i. 4, 6. iv. 7. 2 Tim. ii. 16, 23.—V. 21. 2 Tim. ii. 18.

Ver. 16. *Whom no man hath ſeen, nor can ſee*] This might be an alluſion either to the *eaſtern courts*, where the people were not admitted into the royal preſence, or to behold the face of their king; Or, to the *inacceſſible light* and *glory* in which God dwelt *in the Holy of Holies*:—or perhaps, to both. See Exod. xxxiii. 20. 1 John iv. 12, 20.

Ver. 17.] As the Apoſtle had given directions concerning ſome of the judaizing Chriſtians, who attempted to enrich themſelves by preaching the Goſpel in a diſhoneſt manner, he here gives directions concerning ſuch Chriſtians, as were already poſſeſſed of riches; namely, that they ſhould not be proud and ſelfiſh, but pious, and humble towards God; generous, and ready to do good to their fellow-creatures; that when they had done with all the poſſeſſions and concerns of the preſent life, they might have ſatisfaction in the review, and be bleſſed with greater, and more durable poſſeſſions. ver. 17—19. And that he might leave Timothy with the ſtrongeſt impreſſions of the folly and wickedneſs of the judaizing Chriſtians, he concludes, as he had begun, with charging Timothy to adhere to the true and ſimple Chriſtian doctrine, and to reject all Jewiſh mixtures. ver. 20, 21. Some would read the beginning of the preſent verſe, *Charge them that are rich, not to be high-minded in this world,—but to truſt in God*; thus preſerving the oppoſition between the two parts of the ſentence. See 1 Cor. iii. 18. Benſon, and Bowyer's *Conjectures.*

Ver. 18. *Rich in good works*, &c.] If the phraſes in this verſe have a different ſignification, the following expoſition of Archbp. Sharpe's may perhaps be as ſatisfactory as any other. "Let them endeavour, in the general, to *do good*;—not only now and then, in ſome ſcanty proportion, but *frequently*, *conſtantly*, and *abundantly*; not only with their time, labour, and intereſt, but by diſtributing of their ſubſtance too: And this as freely, as if it were a common ſtock, to which all had a right." See his Sermons, vol. i. p. 136.

Ver. 19. *A good foundation*] As *laying up in ſtore a good foundation* is a very diſcordant metaphor, ſome, inſtead of ϑεμέλιον, would read κειμήλιον, *a treaſure*; or ϑέμα λίαν καλὸν, *a very good depoſit.* Perhaps the Apoſtle alluded to an expreſſion in the book of *Tobit*, where he preſſes men to give alms in proportion to what they have, by this motive; *For thou treaſureſt up for thyſelf a good treaſure*, or *depoſit*,—ϑέμα—*againſt the day of neceſſity.* Now ϑέμα might either be the original reading here, or ϑεμέλιον, uſed as a word of the ſame import; the latter of which is preferable, as there is no MS to countenance the former. See on 2 Tim. ii. 19. Le Clerc, Benſon, Petit *Var. Lect.* cap. xi. Mill, Wetſtein, and the *Reflections.*

Ver. 21. *Concerning the faith*] See ch. i. 5, 6. By *faith* here is probably meant true Chriſtianity, free from Jewiſh mixtures. This may perhaps be one reaſon, why Chriſtianity is called *faith*, and the Jewiſh religion the *law*, or *works*; viz. becauſe the primary duty required of Chriſtians is, to *believe* in God, and particularly in that moſt perfect revelation of his will, which he hath made in the *Goſpel.* Whereas, what the judaizing Chriſtians contended for, St. Paul called ſimply the *law*, and *works*, without any other addition or diſtinction. He, therefore, that believeth the Chriſtian doctrine, doth not depart from the *faith*; though he doth not obſerve the works of the law of Moſes. But, if he do not obſerve and do the works which the Chriſtian religion requires, he hath erred from the faith, and cannot be juſtified by his *faith*; but is declared by the Apoſtle to *be worſe than an infidel.* See ch. v. 8. and Benſon.

REFLECTIONS ON VER. 17—19.

Duty and *intereſt* are the two great ſprings of human actions. *Duty* ſtands enforced by reaſon, and *intereſt* by ſelf-love: And where both theſe concur, it ſhould ſeem that nothing can withſtand them. Both are propoſed in the paſſage before us, which enjoins alms-giving as our *duty*, and recommends it as our *intereſt.*

I. As to the *firſt* there can be no doubt, when we conſider from whom, and to what end we have received our riches. Many, who have ſucceeded to their wealth by inheritance, look no farther, but intent only upon enjoying it, regard not whence, nor why it comes to them; not conſidering, that all an *hereditary right* implies, is, that God gave their anceſtors the goods which they now poſſeſs, and provided for them, even perhaps before they were born. Others, who have got an eſtate by their labour, or care, or ſkill, think it ſufficiently earned by the pains they have taken: They make no grateful return for the bleſſing of Providence upon their endeavours, but keep, or ſpend their riches, as what they have an abſolute right to uſe at pleaſure, without any reflexion upon the account they are to give of them. To ſuch, the admonition of Moſes is very ſeaſonable; Deut. viii. *Beware that thou forget not the Lord thy God,—and ſay in thine heart, My power, and the might of my hand, hath gotten me this wealth. But thou ſhalt remember the Lord thy God*; *for it is he that giveth thee power to get wealth.* So David acknowledged, when he made the coſtly oblations recorded in the firſt book of Chronicles, *Thine, O Lord, is the greatneſs and the power,—for all that is in the heaven, and in the earth, is thine: Both riches and honour come of thee,—all things come of thee*; *and of* THINE OWN *have we given unto thee.* Ch. xxix. 11, 12, 14.

As therefore riches are the gift of God, we ſhould conſider wherefore he beſtows them.—Are they given to maintain ſloth, to equip vanity, or to pamper luxury?—Are they given for covetouſneſs to hoard, or for prodigality to ſquander? No; for they are the gifts of God, and, as his gifts, intended for our good; for the exerciſe of virtue; to furniſh liberality, to make us the inſtruments of his mercy, the channels through which his proviſion for the poor ſhould paſs, and to enrich *us* with good works in its way to the relief of their indigence.

The different ranks of rich and poor are, in the intention of Providence, an occaſion of uniting men together: The ſuperfluity on one part ſuits the wants on the other, and ſhould be a proviſion for it: They fit like indentures, where the redundancy fills up the vacancy:—*They meet together*, as Solomon expreſſes it, Prov. xxii. 2. *The rich and the poor meet together*; *the Lord is the Maker of them all.* He made them thus anſwering to each other, that exceſs might ſupply defect, and reduce things to an equality; ſo as to leave no where an uſeleſs abundance, or an helpleſs indigence. The ſuperfluities, therefore, of the rich, are the proviſion appointed for the poor; they are their juſt due, and we *defraud* them in refuſing it. Ecclus. iv. 1, 3. Such then is our obligation to this *duty:* It is a part of juſtice, which requires it as an indiſpenſable debt;—and eternal priſons are prepare for thoſe who refuſe payment. See Matth. xxv. 30, 41, 46.

II. To the motive of duty we may add that of *intereſt*; for ſelf-love is ſo predominant a principle, that to engage men to what is their intereſt, it may be ſufficient to ſhew that it is their intereſt. Our *intereſt* may be conſidered with regard to the *preſent life*, or to the *future.* I ſhall ſpeak *firſt* of our intereſt in *this* life:

And by *intereſt* I mean, that which contributes moſt to our preſent happineſs. This one would think ſhould be ſufficiently underſtood, and yet nothing is more miſtaken; for the greateſt part of mankind, who are in mean circumſtances, think that a good eſtate would gratify all their deſires; and that if *fortune* (as they call it) would but make them *rich*, they would make themſelves *happy.* But thoſe who are rich know the contrary: They know that the mind of man may continue reſtleſs and wretched, in the moſt ſplendid circumſtances of wealth and power;—that wants may multiply faſter than the means to gratify them; and as poverty has its hardſhips and inconveniences, ſo riches too bring with them their troubles, anxieties, and temptations,

tations, which ſorely afflict their poſſeſſors, and often render them more miſerable than thoſe, whom poverty and daily labour have ranked in the loweſt ſtations.

But are not they then ſenſible whence the evil proceeds?—Are they not aware, or will they not confeſs, that it ariſes from the abuſe of riches *to their own hurt?* Does not their *reaſon* repreſent to ſuch men, that they are themſelves the authors of their miſery?—But why then do they not follow that reaſon's dictates?—Alas! it is becauſe "men who have not a principle of religion, have not the ſtrength to follow their reaſon." They are ſlaves to their appetites and paſſions;—they "are tied and bound with the chain of their ſins;"—they have forſaken God, and are forſaken by him: they will not be governed by God; and therefore he gives them up to their own miſmanagement, on purpoſe to reclaim them by that miſery which they bring on themſelves.

Thus the rich have their trials in their worldly poſſeſſions, which *are not their own*, but lent them for a time, that by the liberal diſtribution of them, they may be qualified for thoſe divine favours, which would reſtore them to themſeves, to contentment, and to peace. And hence appear the beauty and force of thoſe words of our Lord, Luke xv. 12. *If ye have not been faithful in that which is another's*, [not *man*'s, but God's. See the note on the place] *who will give you that which is your own?* Intimating, "that thoſe who are unfaithful in the adminiſtration of his *temporal gifts*, (which are but a truſt,) forfeit his *ſpiritual graces*; whereby he would give us *that which is our own*, by reſtoring us to the poſſeſſion, and conſequently the *enjoyment of ourſelves*;—which contains the whole of our *intereſt* with regard to the *preſent* life."

2. As to our intereſt in the *future* life, our Lord has in that reſpect declared the *danger* of *riches*, with the difficulties of a *rich man*'s being ſaved, ſo poſitively, and with ſuch emphaſis, as ſhould juſtly alarm thoſe of us who find ourſelves in plentiful circumſtances, and make us heedfully examine where this danger lies, that we may eſcape it. Comp. Luke xviii. 24, 25. Now riches may be conſidered with relation to the acquiſition, poſſeſſion, and uſe; in which three reſpects they are too often *dangerous*. 1. In the *acquiſition* they are dangerous, when obtained not only by fraud or oppoſition, but alſo by ſuch vehement care and ſolicitude as withdraws our affections from God. 2. They are dangerous in the *poſſeſſion*, when hoarded by covetouſneſs. And, 3. dangerous in the uſe, when they are ſpent in vanity and luxury. Every rich man muſt incur one at leaſt of theſe dangers, if he does not expend a due proportion of his wealth to the relief and comfort of his poorer brethren.

As to the *firſt* of them,—the *acquiſition* of wealth, it is notorious that the ordinary ways of getting an eſtate are too often indirect, or in plain terms, unjuſt. Now if that injuſtice be not repented of, it is *impoſſible for ſuch a rich man to enter into the kingdom of heaven*; and if it be repented of, then reſtitution is a neceſſary conſequence. For to repent of an action, implies to wiſh it not done, and conſequently, to undo it to the utmoſt of our power; i. e. to reſtore the unjuſt gains we are poſſeſſed of:—But oftentimes we cannot find the proper owners; and in that caſe, the only remedy is, to refund what has hitherto been wrongfully detained, in ſome work of charity.

The *ſecond* abuſe of riches, which renders them ſo dangerous, is in the *poſſeſſion* by covetouſneſs. *Covetouſneſs* is a vice which no man owns, and few have the ſenſe or ingenuity to diſcover in themſelves; but there is a ſure mark to know it by, and ſuch as may ſerve to undeceive thoſe who moſt deceive themſelves. The rich man, who is not *rich in good works*, who is not *ready to give, and glad to diſtribute*, upon proper occaſions, is certainly *covetous*; and his conſcience will convince him that he is ſo, if he will but conſult it ſincerely, and in the preſence of God.

The *third* miſchief of riches is, when they miniſter to *pride* or *luxury*. Every uncharitable rich man comes under this head, or the former: He either ſpends or lays up the portion which belongs to the poor, and is equally guilty of defrauding them, whether it be by *avarice* or *prodigality*. Many reconcile theſe vices, making the one provide for the other; making covetouſneſs the ſteward for luxury. He was of this character, whoſe fooliſh ſoliloquy is recorded in the Goſpel, where it is ſaid that he thus beſpoke his ſoul: *Soul, thou haſt much goods laid up for many years; take thine eaſe, eat, drink, and be merry. But God ſaid unto him, Thou fool! this night ſhall thy ſoul be required of thee,—then whoſe ſhall thoſe things be which thou haſt provided?—So is he that layeth up treaſure for himſelf, and is not rich towards God!* So are all uncharitable rich men,—and ſuch ſhall be their puniſhment?

In the 25th chapter of St. Matthew's Goſpel, we have from our Lord himſelf the moſt expreſs and fearful declaration upon this ſubject. He there makes the damnation and miſery of uncharitable rich men an article of faith, and ſpecifies the very words of the ſentence which ſhall then be paſſed upon them: *Depart from me, ye curſed!* &c. In which ſentence he names not their *other* vices, but mentions only their uncharitableneſs, as the conſummation of all the reſt; and as what finally excludes *thoſe* from all pretenſions to the mercy of *God*, *who* have ſhewed none to their *brethren*.

Thus then we have ſeen that alms-giving and benevolence to the poor is our *duty* and our *intereſt*. Every man is to judge for himſelf who are the proper objects whereon to exert it; and the ineſtimable bleſſings annexed to this noble exerciſe, are clearly pointed out by the God of love in his ſacred word. Be it then our care, in obedience to our Lord's injunction, *To make ourſelves friends with the mammon of unrighteouſneſs, that when we fail, they may receive us into everlaſting habitations.*

THE
SECOND EPISTLE OF PAUL THE APOSTLE
TO
TIMOTHY.

CHAP. I.

Paul's love to Timothy, and the unfeigned faith which was in Timothy himſelf, his mother, and grandmother: he is exhorted to ſtir up the gift of God which was in him, to be ſtedfaſt and patient in perſecution, and to perſiſt in the form and truth of that doctrine which he had learned of him. Phygellus and Hermogenes, and ſuch like are noted, and Oneſiphorus is highly commended.

PAUL, an apoſtle of Jeſus Chriſt by the will of God, according to the promiſe of life, which is in Chriſt Jeſus,

2 To Timothy, *my* dearly beloved ſon: Grace, mercy, *and* peace from God the Father, and Chriſt Jeſus our Lord.

3 I thank God, whom I ſerve from *my* forefathers with pure conſcience, that without ceaſing I have remembrance of thee in my prayers night and day;

4 Greatly deſiring to ſee thee, being mindful of thy tears, that I may be filled with joy:

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt firſt in thy grandmother Lois, and thy mother Eunice; and I am perſuaded that in thee alſo.

Ver. 2. 1 Tim. i. 2.—V. 3. Rom. i. 8. Epheſ. i. 16. Acts xxii. 3. xxiii. 1. xxiv. 14. Rom. i. 9. 1 Theſſ. i. 2. iii. 10.—V. 5. 1 Tim. i. 5. iv. 6. Acts xvi. 1.

II. TIMOTHY] It is commonly ſuppoſed that this Epiſtle was written during St. Paul's laſt impriſonment at Rome, not very long before he ſealed the truth with his blood, (ch. iv, 6—18.) about the year of our Lord 66, or 67. That Timothy was at Epheſus, or in Leſſer Aſia, when this Epiſtle was ſent to him, appears from the frequent mention in it of perſons reſiding at Epheſus. The falſe teachers, who had before thrown this church into confuſion, grew worſe and worſe every day; inſomuch that *Hymeneus* and *Philetus*, two Epheſian heretics, now denied the *reſurrection of the dead.* They were led into this error by a diſpute about words: at firſt they only annexed improper ſignifications to the word *reſurrection*, till at laſt they denied the thing; pretending that the reſurrection of the dead was only a reſurrection from the death of ſin, and ſo was already paſt. This error was probably derived from the eaſtern philoſophy, which placed the origin of ſin in the body. The Apoſtle's chief deſign in this Epiſtle ſeems to have been to prepare Timothy for thoſe ſufferings to which he foreſaw he would be expoſed; to forewarn him of the apoſtaſy and corruption which had already begun, and would continue to advance in the church; and at the ſame time to animate him by his own example, and from the motives which the Goſpel furniſhes, to the moſt vigorous and reſolute diſcharge of every part of the ſacred function, to which he had been called. St. Paul appears throughout this Epiſtle, to have felt a ſtrong conviction of the truth of thoſe principles which he had embraced, and to glory in the ſufferings he had endured in the ſupport of them; triumphing in the full aſſurance of being approved by his great Maſter, and of receiving at his hands a crown of diſtinguiſhed luſtre. A behaviour like this, in one who had ſo conſiderable a ſhare in eſtabliſhing the Chriſtian religion, and expected in a ſhort time to ſeal his teſtimony with his blood, muſt be allowed a ſtrong confirmation of the truth of thoſe facts on which our faith depends; that the Apoſtle himſelf was ſincere in what he profeſſed to believe; and that as he could not poſſibly be deceived himſelf, ſo he could have no deſign to deceive others. See Lardner, Michaelis, Benſon, Doddridge, &c.

Ver. 3.] St. Paul, in what follows, ſeems to intimate, that the Judaizers were not only aſhamed of him in his preſent ſufferings, but gloried over him; ſo far were they themſelves from being willing to ſuffer for righteouſneſs ſake. And as the danger in which the Apoſtle then was might probably make too deep an impreſſion upon the mind of Timothy, and of other Chriſtians, he takes occaſion frequently to intimate, that he himſelf is neither afraid nor aſhamed, notwithſtanding his preſent diſtreſs and danger; and he hoped that Timothy would herein imitate him, and perſevere in oppoſing the Judaizers, even more ſtrenuouſly that when the Apoſtle was at liberty to aſſiſt him. Many had gone off to the Judaizers; but labour and patience under ſufferings was the way to glory and victory: Cowardice, and a regard to preſent eaſe, was the way for men to miſs of the glorious reward of eternal life. By ſuch arguments the Apoſtle preſſed Timothy to live piouſly; to continue in his fidelity, and in charity with all true Chriſtians; to preach the pure Goſpel doctrine, and to ſuffer for it with patience and meekneſs: but not by any means to be aſhamed of it, or betray it. ver. 3.—ch. ii. 26. We may obſerve, that as St. Paul had been calumniated by the Jews as an apoſtate from the religion of his forefathers, he therefore declares the contrary here, as he does frequently elſewhere. See Benſon and Heylin.

Ver. 4. *Greatly deſiring to ſee you*] The intenſe thinking about a ſon, who had endeared himſelf to his father in the Goſpel by a filial anxiety of heart, and many tears; who had ſuffered in all his afflictions, as well as rejoiced in his joy; muſt raiſe the moſt tender ſentiments in the Apoſtle's mind, and make him, though in a priſon, long to ſee and embrace him, that he might give him his dying charge, and devolve the work of preaching and defending the Goſpel upon him, before he left the world. One may ſee in the very expreſſions, the tenderneſs of his ſentiments under thoſe affecting circumſtances, and that he wrote with tears in his eyes, as well as a parental anxiety in his heart. Benſon.

Ver. 5. *In thy grandmother Lois,* &c.] This is one *internal mark* of the genuineneſs of this Epiſtle: for we find, Acts xvi. 1. that Timothy was of Jewiſh deſcent by his mother's ſide, but not by his father's. This, and many other ſuch minute particulars could not all of them have been exactly hit upon, if the writers of the New Teſtament had not been in thoſe very circumſtances, in which we ſuppoſe them to have been, when they wrote the ſeveral books aſcribed to them. Perhaps the Apoſtle, in reckoning up the pious anceſtors of the pious Evangeliſt, might have ſome reference to the ſecond commandment: for God will have mercy upon thouſands of generations of them that love him, and keep his commandments. See Benſon and Calmet.

6 Wherefore I put thee in remembrance, that thou ſtir up the gift of God, which is in thee by the putting on of my hands.

7 For God hath not given us the ſpirit of fear; but of power, and of love, and of a ſound mind.

8 Be not thou therefore aſhamed of the teſtimony of our Lord, nor of me his priſoner: but be thou partaker of the afflictions of the goſpel, according to the power of God;

9 Who hath ſaved us, and called *us* with an holy calling, not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus, before the world began,

10 But is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed death, and hath brought life and immortality to light, through the goſpel:

11 Whereunto I am appointed a preacher, and an apoſtle, and a teacher of the Gentiles.

12 For the which cauſe I alſo ſuffer theſe things: nevertheleſs, I am not aſhamed: for I know whom I have believed, and am perſuaded that he is able to keep that which I have committed unto him againſt that day.

13 Hold faſt the form of ſound words, which thou haſt heard of me, in faith and love which is in Chriſt Jeſus.

14 That good thing which was committed unto thee, keep, by the Holy Ghoſt which dwelleth in us.

15 This thou knoweſt, that all they which are in Aſia be turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the houſe of Oneſiphorus; for he oft refreſhed me; and was not aſhamed of my chain.

Ver. 6. 1 Theſſ. v. 19. 1 Tim. iv. 14.—V. 7. Rom. viii. 15.—V. 8. Rom. i. 16. 1 Tim. ii. 6. Phil. i. 7. Col. i. 24.—V. 9. Tit. iii. 4. Rom. iii. 20. ix. 11. Tit. iii. 5. Rom. viii. 28. Rom. xvi. 25. Epheſ. i. 4. iii. 11. Tit. i. 2. 1 Pet. i. 20.—V. 10. Rom. xvi. 26. Col. i. 26. 1 Cor. xv. 54, 55. Hebr. ii. 14.—V. 11. Acts ix. 15. 1 Tim. ii. 7.—V. 12. Epheſ. iii. 1. 1 Pet. iv. 19. Or, *truſted*. 1 Tim. vi. 20. Ch. iv. 8.—V. 13. Ch. iii. 14. Rom. ii. 20. vi. 17. Tit. i. 9. 1 Tim. i. 14.—V. 14. 1 Tim. vi. 20. V. 15. Ch. iv. 10, 16.—V. 16. Ch. iv. 19. Acts xxviii. 20. Epheſ. vi. 20.

Ver. 6. *Stir up the gift of God*, &c.] Ἀναζωπυρεῖν properly ſignifies *to blow* or *ſtir up a fire*, when it is almoſt dead, or doth not burn ſufficiently. Poſſibly there might be ſome danger, leſt the fierce and zealous oppoſition of the Judaizers, and the perſecution which the Apoſtle and his faithful adherents were then under, ſhould damp Timothy's zeal, and cauſe him to let the ſacred fire lie under embers. See 1 Theſſ. v. 19. 1 Tim. iv. 14. Benſon, Raphelius, and Mintert.

Ver. 7. *God hath not given us the ſpirit of fear*] St. Paul hath frequent references in his Epiſtles to the terror which accompanied the giving of the law from mount Sinai, and intimates that the judaizing Chriſtians, who were ſo fond of the legal diſpenſation, were of a legal ſpirit;—a ſlaviſh ſpirit of bondage and fear, as if they had the thunder of mount Sinai ſtill in their ears: men of intimidated and mean ſpirits, who were afraid of ſuffering for their religion. But he takes care to point out the freedom and fortitude, the love and diſcretion of the true Chriſtian Spirit; and indeed *diſcretion*, *love*, and fortitude ſhould always go hand in hand. See Benſon, Grotius, Doddridge. Inſtead of *fear—power*, Dr. Waterland reads, *cowardlineſs—courage*.

Ver. 8. *The teſtimony of our Lord*] That is, " The Goſpel itſelf; and more particularly the freedom of the Gentile converts from all ſubjection to the law of Moſes. *His priſoner*, means, " *Priſoner on his account*, or *for his ſake*. Heylin reads, *Be not then aſhamed of the Goſpel of our Lord, nor of me who am a priſoner upon his account.*

Ver. 9. *Purpoſe and grace, which was given us*, &c.] This grace may be ſaid to be *given us in Chriſt Jeſus, before the world began*; as the Father ſtipulated with him, through his hand, as well as for his ſake, to give us that grace which we now actually receive. See Whitby, and Doddridge.

Ver. 10. *But is now made manifeſt*] The controverſies which have been raiſed upon this text are well known; the learned Biſhop of Glouceſter, in particular, having urged it as an undeniable proof, that the doctrine of *life* and *immortality* having been *brought to light through the Goſpel*, was of conſequence kept hid, and out of ſight, till the preaching of the Goſpel: While the no-leſs learned Bp. Sherlock aſſerts, that to bring life and immortality to light, ſignifies to *illuſtrate*, and *make plain*, (φωτίζειν,) this great doctrine of religion; to diſpel the doubts and uncertainties in which it is involved, and to give evident proof and demonſtration to the world of a future life and immortality. The reader will find much on the ſubject in the works of theſe writers, with an elaborate defence of Bp. Warburton's opinion, in the "Critical Enquiry into the opinions of the ancient philoſophers;" and of Bp. Sherlock's opinion, in "Dr. Parry's Defence of the Bp. of London."

I am pleaſed to take the firſt poſſible opportunity, not only to quote, but to recommend to my readers, the new *Greek* and *Engliſh Lexicon* to the New Teſtament, *by* my ingenious friend *Mr. Parkhurſt*; which appears to be compiled with as much judgement as labour; and to be a work no leſs uſeful, than it was wanting. Under the word φωτίζω he obſerves, that it ſignifies " to *bring to light*," and occurs 1 Cor. iv. 5. and in the preſent text; where, ſays he, the Apoſtle ſpeaks of the *grace* or *favour*, which was given or *promiſed* (ſee Tit. i. 2.) *to us in Chriſt Jeſus before eternal ages:* φανερωθεῖσαν δὲ νῦν; *but is now made manifeſt*, διὰ τῆς ἐπιφανείας, *by the appearance, of our Saviour Jeſus Chriſt*, (comp. 1 Tim. iii. 16. 1 Pet. i. 19, 20.) *who hath* actually *overcome death*; namely, by his death; (Heb. ii. 14.) *and hath brought life and incorruption to light by the Goſpel:* That is, not the *doctrine*, but the *thing*. Chriſt, by *actually riſing* from the dead, and cauſing this important *fact*, as fulfilled in and by him, to be publiſhed by the Goſpel; (ſee 1 Cor. xv. 1, 4.) having *manifeſted*, or exemplified *in his own perſon* that life and *incorruption*, which ſhall be the happy lot of all true believers. See 1 Cor. xv. 42, 50—55. So when St. John, 1 Ep. i. 2. ſays, in terms very ſimilar to thoſe of St. Paul, that ἡ ζωὴ ἐφανερώθη, *the life was manifeſted*, he does not refer to the *doctrine* of a future or eternal life; but to that which he had *ſeen with his eyes*, *which he had looked upon, and his hands had handled*; even the *incarnate word*, as is evident from the context. The word φωτίσαντος here uſed, is not (as too many have unhappily imagined) in this paſſage oppoſed to the *obſcurity* of the *doctrine* of life and immortality, before the coming of Chriſt; but plainly to God's preceding *purpoſe*, or *promiſe* of what was afterwards *really fulfilled* in our Redeemer, as a pledge of what ſhould likewiſe be accompliſhed in all thoſe that are *His*. See 1 Cor. xv. 23. The reader will obſerve, that the Apoſtle's term is not Ἀθανασίαν, *immortality*, but Ἀφθαρσίαν, *incorruption*; as referring to the *reſurrection of the body*. Comp. Acts xiii. 34—37. and ſee the *Reflections*.

Ver. 12. *That which I have committed unto him*] Philo and Joſephus have many paſſages, in which both the *ſoul* and the *law* are, in different views, called Παραθήκη, *the depoſitum of God*. The *ſoul*, as it is ſaid, is to be returned into the hands of God, and committed to his care at death; and this, they tell us, may be done more chearfully, in proportion to the degree in which care has been taken, to maintain the honour of his law with due fidelity. Dr. Bentley, underſtanding the *Goſpel*, by the *depoſit*, would read the clauſe thus, *That you will be able to keep what I have delivered unto you until that day*; but it ſeems much more natural and reaſonable to underſtand the Apoſtle as ſpeaking of his *own ſoul*. In the 14th verſe he ſpeaks of the *Goſpel* in his uſual manner, applying the phraſe he had employed in this verſe in a different ſenſe. See 1 Tim. vi. 14. Whitby, Benſon, and Wetſtein.

Ver. 13. *Hold faſt the form of ſound words*] *Hold faſt in faith and love*, &c. *the form of ſound words*, &c. Bengelius. *Retain well the idea of ſalutary doctrine which you have learned of me, concerning Chriſtian faith and charity.* Heylin. Ὑποτύπωσις, rendered *form*, ſignifies ſometimes the ſame with τύπος; that is, a *plan*, *model*, or *pattern:* In which ſenſe it may be underſtood here. See Rom. vi. 17. And ſurely, none can expreſs the mind and will of God in ſounder words, or more apt phraſes than the Apoſtles, who were under the immediate and extraordinary illumination of the Spirit. *Sound words* ſignify the pure Goſpel doctrine, delivered in the plain ſimple manner of the Apoſtles; and that as it leads men to a pious virtuous life, and does not lay the chief ſtreſs upon ceremonies, and external things. See Benſon, Barrington, Wetſtein, and Archbp. Tillotſon's Works, vol. ii. p. 38.

Ver. 15. *That all they which are in Aſia be turned away*] Hereby was the prophecy fulfilled, Acts xx. 29, 30. The *Aſiaticks* were infamous for their cowardice and effeminacy. St. Paul, it has been thought, alludes to their behaviour at *Rome*, ch. iv. 16. of which Timothy might have been informed by travellers; but the text plainly intimates, that they were perſons who were ſtill in *Aſia*. The Apoſtle poſſibly mentions *Phygellus* and *Hermogenes* as known to Timothy, or as having diſtinguiſhed themſelves by their profeſſion; ſo that there was particular reaſon to expect a different conduct from them. See Whitby, Benſon, and Calmet.

17 But when he was in Rome, he ſought me out very diligently, and found *me.*

18 The Lord grant unto him that he may find mercy of the Lord in that day. And in how many things he miniſtered unto me at Epheſus, thou knoweſt very well.

CHAP. II.

He is exhorted again to conſtancy and perſeverance, and to do the duty of a faithful ſervant of the Lord, in dividing the word aright, and ſhunning profane and vain babblings. Of Hymeneus and Philetus. The foundation of the Lord is ſure. He is taught

Ver. 18. *The Lord grant unto him,* &c.] This is a common *Hebraiſm.* See Gen. i. 26, 27. ix. 6, 16. xix. 24. Iſai. viii. 18. 1 Cor. i. 7, 8. Some by *the Lord* firſt mentioned would underſtand our Lord Jeſus Chriſt; and refer *of the Lord* to God the Father.

REFLECTIONS ON VER. 10.

From the paſſage before us, we are naturally led as well to conſider the evidence which mankind had for the doctrine of immortality *before* the coming of Chriſt, and the evidence which the Goſpel *now* affords; as to ſhew where the former evidence failed, and how it is ſupplied by the latter.

I. Now, not to take up time in a minute examination of the ſeveral arguments for the ſoul's immortality, which are to be found in heathen writers, we may obſerve, that the doctrine hath obtained common conſent, and that common conſent is the voice and law of nature.

A belief and perſuaſion of the certainty of a future life aroſe from the common ſenſe men have of the difference of good and evil, and of every man's being accountable for the things done in this world; which account not being taken in this world,—as the leaſt degree of obſervation will enable men to ſee,—they concluded, or rather they *felt* from the very force of reaſon and conſcience, that there was an account to be given hereafter. Such an internal argument as this, which ſprings up in the heart, and from the heart of every man, has a weight in it greater than all the reaſonings of philoſophy put together; and will tie men down, if not to hope for, yet at leaſt to fear a future immortality; either of which is the ſilent *voice of nature,* teſtifying the reality of a life to come.

As to ſuch as imagine that the notion of a future life aroſe from the deſcriptions and inventions of poets,—They may juſt as well ſuppoſe that eating and drinking had the ſame original; and that men had never thought of it, but for the fine feaſts and entertainments which are deſcribed in ſuch writers. The *poets* were the *papiſts of antiquity,* who corrupted the genuine ſentiments of nature, and obſcured the light of reaſon, by introducing the wild conceits of folly and ſuperſtition; and when once they had grafted the ſlips of ſuperſtition upon the ſtock of nature, they throve ſo faſt, and grew ſo rank, that the natural branches were even ſtarved by the luxuriancy of this wild olive.—But ſtill the root was natural, though the fruit was wild. All that nature teaches is, "that there is a future life, diſtinguiſhed into different ſtates of happineſs and miſery, in which men will be rewarded or puniſhed, according as they have purſued or neglected the rules of virtue and honour." And this notion prevailed where the fables of Greece had never been heard of; and wicked men felt in themſelves the fear of the wrath which is to come, though they had never ſo much as learned the name of *Tantalus,* or *Siſyphus,* or any other ſufferer in the poet's ſcene of hell.

The natural evidence then of *life* and *immortality* ſtands equally clear of the inventions of poetry, and the ſubtilties and refinements of philoſophy; and though it be allied to both, yet it aroſe from neither. The *poets* found men in poſſeſſion of the doctrine of a future ſtate of rewards and puniſhments: Upon this foundation they went to work, and the plain draught of nature was almoſt hid under the ſhades and colours with which they endeavoured to beautify and adorn it. The *philoſophers* found the ſame perſuaſion in themſelves and others; and,—as their profeſſion led them,—ſought out for phyſical reaſons to ſupport the cauſe. How far any or all of theſe inquiries into nature have ſucceeded, is another queſtion. As to the preſent point, it is plain that the natural *evidence* is not concerned in their ſucceſs, whatever it is: for the natural evidence is prior to their inquiries, and ſtands upon another footing,—upon the common ſenſe and apprehenſion of mankind: and though the ſchools may determine the ſoul to be *fire,* or *air,* or *harmony,* or whatever elſe they pleaſe;—yet ſtill nature will make every man feel, that the grave cannot ſecure him from appearing before the great tribunal, to which he is accountable.

The ſenſe of *nature* alone would have directed all men aright; but *philoſophy* has miſguided many. Cicero, one of the beſt judges of antiquity, tells us plainly, "that the reaſon why many rejected the belief of the ſoul's immortality was, becauſe they could not form a conception of an unbodied ſoul." So that *infidelity* is of no older a date than *philoſophy*; and a future ſtate was not doubted of, till men had puzzled and confounded themſelves in their ſearch after the phyſical reaſon of the ſoul's immortality; and, *profeſſing themſelves wiſe, became fools.*

The *vulgar* of ancient times ſpoke of men after death juſt in the ſame manner as they did of men on earth; and the great philoſopher juſt mentioned obſerves, that the "common error," as he calls it, ſo far prevailed, that "they ſuppoſed ſuch things could not be tranſacted in the future world, which could neither be done, nor conceived to be done, without bodies." So great was the force of nature,—ever ſuggeſting to them that men ſhould live again,—that they continued to imagine men with bodies in another life, having no other notion or conception of *men.*

But with the *learned* nothing was held to be more abſurd, than to think of having bodies again in another ſtate:—and yet they knew that the true foundation of immortality was laid in this point, That the ſame individuals ſhould continue. The natural conſequence, therefore, from theſe principles was, to exclude the *body* from being any part of the man: and all who aſſerted an immortality, it is thought, agreed in this notion. The Platoniſts undoubtedly did, and Cicero has every where declared it to be his opinion: *Tu habeto,* ſays he, *Te non eſſe mortalem, ſed Corpus: nec enim is es quem forma iſta declarat; ſed mens cujuſque is eſt quiſque.* "It is not *you,* but *your body,* which is mortal: for you are not what you appear to be; but it is *the mind* which is the *man.*"—And hence the Corporealiſts rejected the opinion of *immortality*; for ſince it was univerſally agreed among the learned, that all that was corporeal in man died, *they,* who had no notion of any thing elſe, neceſſarily concluded that the whole man died.

From this view we may judge how the cauſe of *immortality* ſtood, and what difficulties attended it, upon the foot of natural religion;—But it may be worth inquiry, how nature comes to be thus defective in this material point. Did not God intend men originally for religious creatures?—And if he did, is it not reaſonable to expect an original and conſiſtent ſcheme of religion?—which yet, in the point now before us ſeems to be wanting. The account of this we cannot learn from reaſon or nature; but in the *Sacred Hiſtory* the fact is cleared beyond diſpute.

The abſurdity, upon the common notion of immortality, ariſes from the diſſolution of the body at death; and the great difficulty upon the foot of nature is, how to preſerve the individuals for judgement, which are evidently deſtroyed by death. Now if this death was really a breach of the ſtate of nature, it is no wonder it ſhould be a difficulty in the religion of nature; for the *religion* of nature was moſt certainly adapted to the *ſtate* of nature: And the wiſe man tells us, (Wiſd. i. 13—16.) that *God made not death: for he created all things that they might have being; and the generations of the world were healthful, and there is no poiſon of deſtruction in them, nor the kingdom of death upon earth; For righteouſneſs is immortal: But ungodly men, with their works and words, called it to them.* If *immortality* was the condition of the creation; if *death* came in as a ſurpriſe upon nature; no wonder if ſhe ſtands mute and aſtoniſhed at the fatal change, and ſeems neither willing to part with her hopes of immortality, nor yet able to maintain them. God made man immortal, and gave him conſiſtent hopes and fears: man made himſelf mortal by ſin. Muſt not then thoſe hopes, which were conſiſtent hopes upon the foot of immortality, become very abſurd, when joined to a ſtate of mortality?—And thus the coming in of death obſcured the hopes of immortality.

II. If we conſider how our Saviour has enlightened this doctrine, it will appear that he has removed the difficulty at which nature ſtumbled. As death was no part of the *ſtate* of nature, ſo the difficulties ariſing from it were not provided for in the *religion* of nature. To remove theſe was the proper work of revelation: Theſe our Lord has effectually cleared by his Goſpel, and ſhewn us, that the body may and ſhall be united to the ſpirit, in the day of the Lord, ſo that the complete man ſhall ſtand before the great tribunal, to receive a juſt recompence of reward for the things done in the body. This account is given us in the paſſage now under conſideration. If the *aboliſhing of death* was the *bringing to light of life and immortality,* it is plain that the *coming in* of death was that which darkened nature in this great point of religion.

There are two things (as we learn from our Saviour's anſwer to the Sadduces, Matth. xxii. 29.) neceſſary to confirm us in the belief of a reſurrection to come; namely, the knowledge of the *power* of God, and of the *will* of God: *Do ye not err,* ſays our Lord, *becauſe ye know not the Scriptures, neither the power of God?* The Scriptures contain the revelation of the will of God; and therefore it ſhould ſeem that the words are to be underſtood as if he had ſaid, "Ye err, not knowing the will of God, and the power of God." If we are ſatisfied in theſe two points,—that God both *can* and *will* raiſe from the dead, we ſhall want nothing to aſſure us of the certainty of a reſurrection. The *power* of God we may learn from reaſon and nature:—for what ſhould make us doubt but that He, who at the firſt formed man out of duſt and aſhes into a living ſoul, ſhould be able to call him into life again, out of the ſame ſtate? But the Goſpel has declared both his will and his power, which he confirmed in the raiſing his own Son from the grave; and better evidence we could not have for the poſſibility and certainty of a reſurrection.

This evidence of the Goſpel has reinſtated nature in all her hopes, confirmed her right to immortality, and taught her to triumph over death and the grave, which ſeemed before to be unmoveable bars to all her expectations. This has reſtored religion, which had before hardly one ſound foot to ſtand on; and made our faith and our reaſon conſiſtent, which were before at too great a diſtance. Nature indeed taught us to hope for immortality; but it was in ſpite of ſenſe and experience,—till the great Prince of our peace *appeared, who brought light and immortality to light through his Goſpel.*

whereof to beware, and what to follow after; and in what ſort the ſervant of the Lord ought to behave himſelf.

THOU, therefore, my ſon, be ſtrong in the grace that is in Chriſt Jeſus.

2 And the things that thou haſt heard of me among many witneſſes, the ſame commit thou to faithful men, who ſhall be able to teach others alſo.

3 Thou therefore endure hardneſs, as a good ſoldier of Jeſus Chriſt.

4 No man that warreth entangleth himſelf with the affairs of *this* life; that he may pleaſe him who hath choſen him to be a ſoldier.

5 And if a man alſo ſtrive for maſteries, *yet* is he not crowned, except he ſtrive lawfully.

6 The huſbandman that laboureth, muſt be firſt partaker of the fruits.

7 Conſider what I ſay; and the Lord give thee underſtanding in all things.

8 Remember that Jeſus Chriſt, of the ſeed of David, was raiſed from the dead, according to my goſpel:

9 Wherein I ſuffer trouble as an evil-doer, *even* unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elect's ſakes, that they may alſo obtain the ſalvation which is in Chriſt Jeſus, with eternal glory.

11 *It is* a faithful ſaying: For if we be dead with *him*, we ſhall alſo live with *him:*

12 If we ſuffer, we ſhall alſo reign with *him:* if we deny *him*, he alſo will deny us:

13 If we believe not, *yet* he abideth faithful: he cannot deny himſelf.

14 Of theſe things put *them* in remembrance; charging *them* before the Lord, that they ſtrive not about words, to no profit, *but* to the ſubverting of the hearers.

15 Study to ſhew thyſelf approved unto God, a workman that needeth not to be aſhamed, rightly dividing the word of truth.

Ver. 2. Ch. i. 13. iii. 14. Or, *by*. 1 Tim. i. 18. 1 Tim. iii. 2. Tit. i. 9.—V. 3. Ch. i. 8. iv. 5. 1 Tim. i. 18.—V. 4. 1 Cor. ix. 25.—V. 5. 1 Cor. ix. 25.—V. 6. 1 Cor. ix. 10. Or, *The huſbandman labouring firſt, muſt be partaker of the fruits.*—V. 8. Rom. i. 3, 4. Acts ii. 30. Rom. ii. 16.—V. 9. Epheſ. iii. 1. Phil. i. 7. Col. iv. 3, 18.—V. 10. Epheſ. iii. 13. Col. i. 24.—V. 11. 1 Tim. i. 15. Rom. vi. 5, 8. 2 Cor. iv. 10.—V. 12. Rom. viii. 17. 1 Pet. iv. 13. Numb. xxiii. 19. Matth. x. 33. Mark viii. 38.—V. 13. Rom. iii. 3. ix. 6. Numb. xxiii. 19.—V. 14. 1 Tim. v. 21. vi. 13. Ch. iv. 1. 1 Tim. vi. 4.

Chap. II. *Ver.* 2. *And the things that thou haſt heard of me*] The *Apoſtles* alone had the whole ſcheme of the Chriſtian revelation from our *Lord Jeſus Chriſt.* The *Prophets*, Evangeliſts, and Elders, as well as other Chriſtians, learned it from the *Apoſtles*; who, it is plain from hence, as well as from ch. i. 14. and the *Revelation* of St. John, expected that Chriſtianity would continue in the world after their deceaſe, and deſired and ordered that there ſhould be a ſucceſſion of men to teach it. See Benſon, and Clement's *Epiſt. ad Cor.* ſect. 44.

Ver. 4. *No man that warreth entangleth himſelf*, &c.] The Roman ſoldiers were not ſuffered to be tutors to any perſon, curators of another man's eſtate, proctors for other men's cauſes, or to undertake huſbandry or merchandize. See Grotius.

Ver. 5. *If a man alſo ſtrive for maſteries*] *And if a man combat in the publick games, he is not crowned, unleſs he has obſerved the rules preſcribed.* Heylin. If in the Grecian games they contended according to the rules preſcribed, and came off conquerors, they were honoured with a crown of *parſley*, *laurel*, or *bays:* In like manner, if Timothy diveſted himſelf of the inordinate love of temporal things, and contended according to the Chriſtian rules, he was at laſt to attain an incorruptible crown of glory. See Benſon, and Weſt's Diſſertation.

Ver. 6. *The huſbandman that laboureth*, &c.] *The huſbandman muſt firſt labour, to partake of the fruits.* See Heylin, and Bowyer's *Conjectures.*

Ver. 7. *Give thee underſtanding in all things*] *Grant you induſtry in all things.* Caſtalio. Some read, *Conſider what I ſay, for* [if you do ſo] *the Lord will give you underſtanding in all things.* Others connect *all things* with the next verſe;—*In all things remember Jeſus Chriſt,—raiſed from the dead*, &c. See Battier, *Muſ. Brem.* ii. p. 186.

Ver. 8. *According to my Goſpel*] That is, "The Goſpel which I have preached." St. Paul ſeems to ſay, *My Goſpel*, by way of emphaſis, in oppoſition to the falſe goſpel, delivered by Hymeneus and Philetus; who perhaps preached, *That the reſurrection was paſt:* Therefore the Apoſtle calls upon Timothy, *To remember Jeſus Chriſt, of the ſeed of David, raiſed from the dead:*—The true Meſſiah, lineally deſcended from David; who, like David, endured a variety of ſufferings; but, being raiſed from the dead, affords a thouſand arguments to his followers to ſupport their ſufferings like him, in confident hope of the ſame reſurrection. See Benſon, and Doddridge.

Ver. 9. *Wherein*] *For which.* Heylin, and Whitby.

Ver. 10. *For the elects ſake*] By *the elect*, St. Paul here ſeems more particularly to mean the *Gentile converts*; for *He* ſuffered as the Apoſtle of the Gentiles; and he often intimates, that unleſs he had ſo laboured and ſuffered, and they perſevered in virtue and piety, both he and they would have miſſed of ſalvation and eternal glory. See 1 Theſſ. iii. 5. Comp. with 1 Theſſ. xiv. and Hallet's Notes, page 142.

Ver. 11. *It is a faithful ſaying*] Some refer theſe words to the concluding clauſe of the former verſe; but it ſeems much more reaſonable to connect them with what follows; as, generally ſpeaking, this phraſe is introductory to the weighty ſentence it is intended to confirm. Heylin reads, *This is a certain truth*; *if we die with him*, &c. Archbp. Tillotſon thinks, that this was a celebrated ſaying among Chriſtians, which was either derived by tradition from Chriſt, or ſome of his Apoſtles: And it had ſo powerful a tendency to keep them ſteady to their religion, that it is no wonder it was in frequent uſe. See his works, vol. ii. p. 175.

Ver. 13. *If we believe not*] *If we are unfaithful,—yet he continues faithful*; [as well in his threatnings as in his promiſes] *he cannot contradict himſelf.* Heylin. A man may be *unfaithful*, by denying the Chriſtian religion, or rejecting it; by corrupting it, or mingling another doctrine with it; or, by living unworthy of it. If *we* ſhould prove *unfaithful* any of theſe ways, yet *Chriſt is faithful*, and muſt diſown us, as being none of his diſciples. The *unfaithfulneſs* here ſpoken of, ſeems to have been, denying the Chriſtian religion in time of perſecution, in order to avoid ſuffering. See Benſon, and Doddridge.

Ver. 14. *Charging them before the Lord*] There is a moſt aweful ſolemnity in this charge; which plainly ſhews the great folly and miſchief of ſtriving about little controverſies: And it would be well if all the miniſters of Chriſt were deeply affected with a ſenſe of this, "leſt what they profeſs to hold moſt ſacred, be itſelf torn in pieces, while they are ſtruggling about its fringes." Archbp. Leighton.

Ver. 15. *Rightly dividing the word of truth*] The Vulgate, no doubt, has given in general the true ſenſe of this expreſſion, by rendering it, *Rectè tractantem verbum veritatis*; "rightly *handling* the *word of truth:* But it is not ſo eaſy to determine, whence in particular the *metaphorical* word 'Ορθοτομοῦντα, *cutting aright*, or *ſtraight*, is taken. Some ſuppoſe it alludes to the *cutting up*, and *dividing* the ſacrifices by the Levitical prieſts; others, to the *dividing* and *diſpenſing* food at a table, or to the diſtribution made by a *ſteward*, in delivering out to each perſon under his care ſuch things, as his office and their neceſſities required. Comp. Luke xii. 42. Price refers it to the *exact cutting*, or *poliſhing* of ſtone or marble. Chryſoſtom, Theophylact, and Œcumenius explain it of *cutting off* all ſuperfluous and uſeleſs matter in preaching God's word, (as curriers do, in ſkins they are preparing for uſe; comp. ver. 16.) but Theodoret thinks it is a metaphor taken from huſbandmen. "We commend, ſays he, even thoſe huſbandmen who *cut ſtraight* furrows: So, that preacher is worthy of praiſe, who *follows the rule of the divine oracles.*" And to this laſt interpretation I muſt confeſs myſelf moſt inclined,—becauſe our bleſſed Lord himſelf illuſtrates the duty of a miniſter of his Goſpel by a ſimilar alluſion, Luke ix. 62.—becauſe St. Paul had juſt before called Timothy Εργατην; which, though applied to other workmen, properly ſignifies *an huſbandman*;—and alſo becauſe ορθοτομειν in the LXX ſignifies to *cut*, or *make ſtraight*, in the only two paſſages of that verſion where it occurs; namely, Prov. iii. 6. xi. 5. To all which we may add, that though it may be doubted whether the verb ορθοτομειν be ever in the Greek writers applied to *huſbandmen's plowing*, yet in Theocritus, Idyll. x. l. 2. we have ωγμον αγειν ορθον, —*to draw*, or *make a ſtraight furrow.*" See Parkhurſt on the verb Ορθοτομεω.

16 But ſhun profane and vain babblings: for they will increaſe unto more ungodlineſs.

17 And their word will eat as doth a canker: of whom is Hymeneus and Philetus;

18 Who concerning the truth have erred, ſaying, that the reſurrection is paſt already; and overthrow the faith of ſome.

19 Nevertheleſs, the foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth them that are his. And, Let every one that nameth the name of Chriſt depart from iniquity.

20 But in a great houſe there are not only veſſels of gold, and of ſilver, but alſo of wood, and of earth; and ſome to honour, and ſome to diſhonour.

21 If a man therefore purge himſelf from theſe, he ſhall be a veſſel unto honour, ſanctified and meet for the maſter's uſe, *and* prepared unto every good work.

22 Flee alſo youthful luſts: but follow righteouſneſs, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But fooliſh and unlearned queſtions avoid, knowing that they do gender ſtrifes.

24 And the ſervant of the Lord muſt not ſtrive; but be gentle unto all *men*, apt to teach, patient,

25 In meekneſs inſtructing thoſe that oppoſe themſelves; if God peradventure will give them repentance, to the acknowledging of the truth;

26 And that they may recover themſelves out of the ſnare of the devil, who are taken captive by him at his will.

CHAP. III.

He advertiſeth him of the times to come, deſcribeth the enemies of the truth, propoundeth unto him his own example, and commendeth the holy ſcriptures.

THIS know alſo, that in the laſt days perilous times ſhall come.

Ver. 16. 1 Tim. vi. 20.—V. 17. Or, *gangrene*. 1 Tim. i. 20.—V. 18. 1 Tim. vi. 21.—V. 19. Matth. xxiv. 24. 1 John ii. 19. Or, *ſteady*. John x. 14, 27. See Numb. xvi. 5.—V. 20. 1 Tim. iii. 15. Rom. ix. 21.—V. 21. See Iſai. lii. 11. Ch. iii. 17.—V. 22. 1 Tim. vi. 11. Acts ix. 14. 1 Tim. i. 5.—V. 23. 1 Tim. i. 4. iv. 7. Tit. iii. 9.—V. 24. Tit. iii. 2. 1 Tim. iii. 2. Tit. i. 9. Or, *forbearing*.—V. 25. Gal. vi. 1. Acts viii. 22. 1 Tim. ii. 4. Ch. iii. 7.—V. 26. Gr. *awake*. 1 Tim. iii. 7. Gr. *taken alive*.——V. 1. 1 Tim. iv. 1. 2 Pet. iii. 3. Jude 18.

Ver. 17, 18. *Of whom is Hymeneus and Philetus*] Among the various conjectures concerning the opinion of *Hymeneus* and *Philetus*, it ſeems moſt probable that they had ſo far contended about words, as to aſſert that the *reſurrection* was to be underſtood in a ſpiritual or figurative ſenſe; or that it was the ſame with *regeneration*,—being born of God, or *proſelytiſm*, and ſo *paſt* at baptiſm. We do not ſuppoſe that Marcion, or the *Gnoſtics*, were ſo early as this; but perhaps they received their opinions from the Judaizers, and therefore, it may illuſtrate what is here ſaid, to mention what is aſcribed to them. Marcion's opinion was, "We muſt not believe a reſurrection of the fleſh, but of the ſoul." The Gnoſtics underſtood both death and the reſurrection in the ſpiritual or figurative ſenſe, and therefore their dogma was, that the reſurrection from the dead is nothing more than acknowledging the truth which they delivered. See Benſon, and Div. Leg. b. iii. ſect. 4. Inſtead of *overthrow*, Dr. Waterland reads *overthrown*.

Ver. 19. *Nevertheleſs, the foundation*, &c.] The word עיקר, *oiker*, which originally ſignifies a *foundation*, has ſometimes been applied by the Hebrews to an *article of faith*; ſometimes to a covenant, bill of contract, bond or obligation. St. Paul has more than once uſed Greek words in the ſame latitude with the Hebrew, as he ſeems to have done here. Indeed Grotius, who took θεμέλιος for "the foundation of a building," interprets, "the *ſeal* of an inſcription upon the foundation-ſtone," and refers to Zech. iii. 9. iv. 10. Upon which Archbp. Tillotſon has very juſtly obſerved, that in the words of this text the Apoſtle declares to us the terms of the covenant between God and man; for the word θεμέλιος, which is here tranſlated *foundation*, according to the uſual ſignification, is likewiſe (as learned men have obſerved) ſometimes uſed for an *inſtrument of contract*, whereby two parties obliged themſelves mutually to each other: and this notion of the word agrees very well with what follows, concerning the *ſeal* affixed to it, which is very ſuitable to a *covenant*, but not at all to a *foundation*. It is true, indeed, as Grotius has obſerved, there uſed anciently to be inſcriptions on foundation-ſtones; and the word σφραγις, which we render *a ſeal*, may likewiſe ſignify an *inſcription*;—and then the ſenſe will be very current, thus: *The foundation of God ſtandeth ſure, having this inſcription.* But it is to be conſidered, that though σφραγις may ſignify an *inſcription*, yet it is only an inſcription *upon a ſeal*; which has no relation to a foundation, but is very proper to a *covenant*, or mutual obligation; and accordingly, the ſeal affixed to this inſtrument or covenant between God and man, is, in alluſion to the cuſtom of thoſe countries, ſaid to have an inſcription on both ſides: On God's *part* there is this impreſs or inſcription, *The Lord knoweth them that are his*; that is, "God will own and reward thoſe that are faithful to him:" And on *our* part,—*Let every one that nameth the name of Chriſt depart from iniquity.* See 1 Tim. vi. 19. Numb. xvi. 5, 27. Mede's Works, p. 82. Whitby, Tillotſon's Works, vol. i. ſerm. 7. at the beginning, and the *Obſervations* on Sacred Scripture, p. 427. Dr. Waterland reads and points the verſe thus: *But a firm foundation of God ſtandeth, having this ſeal: The Lord knoweth them that are his, and let every one*, &c.

Ver. 21. *If a man therefore purge himſelf from theſe*, &c.] The meaning ſeems to be, that Timothy and other Chriſtians were carefully to avoid the faults of the Judaizers, keeping themſelves pure and clean from their corrupt doctrines and practices, and exerting themſelves to promote the true Goſpel of Chriſt; and then, inſtead of being veſſels merely uſeful in *ſome* capacity, they would be *veſſels unto honour*, fitted for the uſe of the maſter of the family, the greateſt and moſt honourable perſon there. God is the great maſter of this *large houſe*, ver. 20. and good men who exert themſelves are, like the conſecrated veſſels in the temple, fitted for his uſe and ſervice. See Benſon, and Clarke's Sermons, vol. x. ſerm. 4.

Ver. 22. *Flee alſo youthful luſts*] "Flee from all occaſions of exciting or gratifying the paſſions of youth; whether, on the one hand, the love of ſenſual pleaſure; or, on the other, raſhneſs, contention, pride, and vain-glory, to which young perſons are peculiarly obnoxious." Theſe are *youthful paſſions*, of the danger of which ſome heady young men, who may value themſelves for their freedom from other ſcandals, ſeem to think but little; yet it is plain from the oppoſition between this and the latter part of the verſe, that they were particularly in St. Paul's mind, when he gave this caution. See Doddridge.

Ver. 26. *And that they may recover themſelves*] *And that they may awaken out of the ſnare of the devil, who have been taken captive by him at his pleaſure.* In order to underſtand the beautiful image before us, it is proper to obſerve, that the word Ἀνανήψωσιν properly ſignifies, "to awake from a deep ſleep, or from a fit of intoxication;" and refers to an artifice of fowlers, to ſcatter ſeeds impregnated with ſome drugs, intended to lay birds aſleep, that they might draw the net over them with the greater ſecurity. See Doddridge and Elſner. Some, however, read and connect this verſe with the foregoing: *God, peradventure, will give them repentance,—that they may recover themſelves to his will, out of the ſnare of the devil, having being taken captive by him.* See Piſcator, Bengelius, Benſon, &c.

Chap. III. *Ver.* 1. *This know alſo*] What follows is thought by ſome to contain part of the prophecy concerning the grand apoſtaſy which was to happen in the latter times. If we keep our eye too cloſely upon the place, and conſider what is here ſaid alone, and without comparing it with what St. Paul had ſaid and written to Timothy before, we ſhall perhaps doubt whether this refers to any other time than that in which the Apoſtle wrote; or at the furtheſt, to the time which was immediately to ſucceed. But if we enlarge our view, and take in the whole compaſs of what he hath ſaid about the great apoſtaſy, and endeavour to put ourſelves in the ſituation in which the Apoſtle and the Evangeliſt then were, we ſhall poſſibly ſee things in a very different light: See 2 Theſſ. ii. 7. 1 Tim. iv. 1, &c. From a compariſon of which places it will appear, that he is here propheſying of the ſame grand apoſtaſy as there foretold. Beſides, he never ſays that this prophecy concerning the dreadful times which were to come, was then fulfilled; but on the contrary, ver. 13. he ſhews that the *myſtery of iniquity was then* only *beginning to work*, and that wicked men and impoſtors would grow ſtill worſe, deceiving others as well as themſelves: and in ch. iv. 3, 4. after he had bid Timothy uſe his utmoſt diligence, he intimates, that there was ſtill a future

2 For men ſhall be lovers of their ownſelves, covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthankful, unholy,

3 Without natural affection, truce-breakers, falſe accuſers, incontinent, fierce, deſpiſers of thoſe that are good,

4 Traitors, heady, high-minded, lovers of pleaſures more than lovers of God;

5 Having a form of godlineſs, but denying the power thereof: from ſuch turn away.

6 For of this ſort are they which creep into houſes, and lead captive ſilly women laden with ſins, led away with divers luſts.

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withſtood Moſes, ſo do theſe alſo reſiſt the truth: men of corrupt minds, reprobate concerning the faith.

9 But they ſhall proceed no further: for their folly ſhall be manifeſt unto all *men*, as their's alſo was.

10 But thou haſt fully known my doctrine, manner of life, purpoſe, faith, longſuffering, charity, patience,

11 Perſecutions, afflictions which came unto me at Antioch, at Iconium, at Lyſtra; what perſecutions I endured: but out of them all the Lord delivered me.

12 Yea, and all that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution.

13 But evil men and ſeducers ſhall wax worſe and worſe, deceiving, and being deceived.

14 But continue thou in the things which thou haſt learned, and haſt been aſſured of, knowing of whom thou haſt learned *them*;

15 And that from a child thou haſt known the holy ſcriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus.

16 All ſcripture *is* given by inſpiration of God, and *is* profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs:

Ver. 3. Rom. i. 31. Or, *makebates.*—V. 5. 1 Tim. v. 8. Tit. i. 16. 2 Theſſ. iii. 6. Ch. ii. 16, 23.—V. 6. Matth. xxiii. 14. Tit. i. 11. 2 John 10.—V. 8. Exod. vii. 11. 1 Tim. vi. 5. Tit. i. 16. Or, *of no judgement.*—V. 10. 1 Tim. iv. 6. Or, *thou haſt been a diligent follower of.*—V. 11. Acts xiii. 50. Acts xiv. 2, 5, 19. Pſ. xxxiv. 19. 2 Cor. i. 10. Ch. iv. 7.—V. 12. Pſ. xxxiv. 19. Acts xiv. 22. 1 Theſſ. iii. 3.—V. 13. 2 Theſſ. ii. 11.—V. 14. Ch. ii. 2.—V. 16. 2 Pet. i. 20, 21. Rom. xv. 4.

time, when men would not endure ſound doctrine; and charges Timothy to do what he could to prevent any ſteps towards that amazing ſcene of wickedneſs. See Benſon, Whitby, and Vitring. *Obſerv. Sacr.* lib. iv. c. 7.

Ver. 3. *Without natural affection*] Στοργη is that natural affection which even the brute creatures as well as men manifeſt, in cheriſhing, feeding, and taking care of their young ones; and ἄστοργοι ſignifies perſons diveſted of that natural tenderneſs. The Apoſtle does not mean that God would not implant ſuch a principle in thoſe apoſtates, as well as in other men; but that they would, by their cruelty and other wickedneſs, do all they could to root out ſuch a good diſpoſition, though naturally implanted in them; or at leaſt they would refuſe to act as ſuch a principle would dictate. The word ἄσπονδοι, rendered *truce-breakers*, ſignifies not only *implacable*, but *treacherous* perſons; and may be applied to men, who, when once offended, will come to no *treaty* of reconciliation;—and alſo to thoſe, who will not think themſelves bound by ſuch *treaties*, when they may anſwer any purpoſes of their own by a violation of them. See Benſon, Doddridge, and Parkhurſt on the word Ἄσπονδος.

Ver. 4. *Traitors*] *Treacherous.* Wat.

Ver. 6. *For of this ſort are they*, &c.] Some begin this verſe with the laſt clauſe of the preceding. The word rendered *creep*, ἐνδύνοντες, ſignifies to *inſinuate*, or *ſlide in*, like ſnakes. Dr. Waterland reads, *who dive into families.* This and the next verſe contain a lively deſcription of the practices of the monks and friars, and other religious orders in the church of Rome, who creep into houſes, and by auricular confeſſion, and many other wicked arts, not only dive into the ſecrets of families, but, under the form and pretence of extraordinary ſanctity, delude and corrupt their votaries. See Benſon and Doddridge.

Ver. 8. *As Jannes and Jambres*] Jannes and Jambres are not mentioned Exod. vii. nor any where elſe in the Old Teſtament; but their names are ſaid to be mentioned, though with ſome variety as to the ſpelling, in both the Talmuds, and in the Targum of Jonathan on Exod. vii. 11. It is remarkable that the former of them is mentioned together with Moſes by Pliny, and both of them by Numenius the philoſopher, (quoted by Euſebius) as celebrated magicians. The Jews affirmed them to have been princes of Pharaoh's magicians, and greatly to have reſiſted Moſes. See Plin. *Nat. Hiſt.* l. 30. c. 1. and Euſeb. lib. ix. c. 8.

Ver. 9. *But they ſhall proceed no further*] Some MSS and printed copies read, *not very much further*, or *not to the furtheſt*; which will eaſily reconcile this with what is afterwards ſaid of their *growing worſe and worſe*; ver. 13. and of their *word eating as a gangrene*, ch. ii. 17. Mill, Wetſtein, and Diodati.

Ver. 10. *But thou haſt fully known*] Having in the preceding verſes deſcribed the apoſtates of the laſt days, and ſhewn how much the wicked Judaizers made way for that apoſtaſy, the Apoſtle here, by way of oppoſition, propoſes his own example and doctrine, that Timothy might obſerve and follow them: To incite him to which, he appeals to his many and great ſufferings, as proofs of his ſincerity; and he not only intimates that Timothy had been inſtructed by one who had ſufficient atteſtations to his apoſtolic character, but that the true Chriſtian revelation was agreeable to the Scriptures of the Old Teſtament, with which Timothy had been acquainted from his infancy, and which might ſtill be profitably read, if carefully compared with, and made ſubſervient to the true Chriſtian revelation. In this view the ſtudy of them would not lead him aſide, as it did the Judaizers, but would help to make him a more proper and perfect inſtructor of mankind in the Chriſtian religion. Benſon.

Ver. 12. *Yea, and all that will live godly*, &c.] This may import ſomething peculiar in the godlineſs to be exerciſed by Chriſtians, as being agreeable to the revelation of Chriſt, animated by his example, and dependant on his Spirit for aſſiſtance, and his atonement for acceptance with God:—Important topics, upon which all who deſire to obtain and promote godlineſs ought to dwell much. See Evans's "Chriſtian Temper," vol. i. p. 192.

Ver. 13. *Seducers*] Γόητες properly ſignifies *ſorcerers*, *magicians*, jugglers, witches, or enchanters. Jannes and Jambres were evidently ſuch; impoſtors, who endeavoured to vend a falſe religion for a true one, and to ſupport it by their incantations. This ſeems to confirm Dr. Clarke's account of the ſorcery and witchcraft mentioned in Scripture; namely, that they ſignify the ſubſtituting unrighteous tricks, and counterfeit goodneſs, inſtead of real virtue and true piety. See his Sermons, vol. vi. p. 352.

Ver. 14. *Knowing of whom thou haſt learned*] Meaning himſelf, but modeſtly declining to ſay ſo. Timothy was to continue in theſe things, becauſe he knew of whom he had learned them,—namely of a true Apoſtle; and that they were agreeable to the Scriptures of the Old Teſtament, with which he had been acquainted from his infancy, through the inſtructions of his grandmother and mother, who were both Jeweſſes. See ch. i. 5. and Benſon.

Ver. 16. *All Scripture is given by inſpiration of God*] The Scriptures with which Timothy had been acquainted from his infancy were evidently thoſe of the Old Teſtament; for none of the books of the New Teſtament were then committed to writing. The ſame thing ſeems plainly to be intended here by *all Scripture*, which, in the preceding verſe, is called *the Sacred Scripture*, and which St. Paul aſſerts to be divinely inſpired. The Old Teſtament revelations were not final, but preparatory to the New Teſtament; and therefore the Scriptures of the Old Teſtament are here repreſented as able to *make* Timothy wiſe unto ſalvation, through faith which is in Chriſt Jeſus. There is, however, no reaſon to confine St. Paul's aſſertion, that *all Scripture is given by inſpiration of God*, to the Old Teſtament. Bp. Warburton well obſerves, that if in the Moſaic diſpenſation the written rule was *given by inſpiration of God*, where the church was conducted in every ſtep at firſt by oracular reſponſes, and afterwards by a long ſeries and continued ſucceſſion of prophets; and all this under an *extraordinary* adminiſtration of Providence, ſuch as might well ſeem to ſuperſede the neceſſity of ſcriptural inſpiration; how confidently may we conclude that the ſame divine goodneſs would give the *infallible guide* of an inſpired Scripture to the Chriſtian

church,

17 That the man of God may be perfect, thoroughly furniſhed unto all good works.

CHAP. IV.

He exhorteth him to do his duty with all care and diligence; certifieth him of the nearneſs of his death; willeth him to come ſpeedily unto him, and to bring Marcus with him, and certain things which he wrote for; warneth him to beware of Alexander the ſmith; informeth him what had befallen at his firſt anſwering; and ſoon after concludeth.

I Charge *thee* therefore before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead at his appearing, and his kingdom;

2 Preach the word; be inſtant in ſeaſon, out of ſeaſon; reprove, rebuke, exhort with all long-ſuffering and doctrine.

3 For the time will come when they will not endure ſound doctrine; but after their own luſts ſhall they heap to themſelves teachers, having itching ears;

4 And they ſhall turn away *their* ears from the truth, and ſhall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangeliſt, make full proof of thy miniſtry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finiſhed *my* courſe, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteouſneſs, which the Lord, the righteous Judge, ſhall give me at that day: and not to me only, but unto all them alſo that love his appearing.

Ver. 17. 1 Tim. vi. 11. Or, *perfected.* Ch. ii. 21.——V. 1. 1 Tim. vi. 13. Ch. ii. 14. Acts x. 42.—V. 3. Ch. iii. 1. 1 Tim. i. 10. Ch. iii. 6.—V. 4. 1 Tim. i. 4. iv. 7.—V. 5. Ch. i. 8. ii. 3. Acts xxi. 8. Epheſ. iv. 11. Or, *fulfil.*—V. 6. Phil. ii. 17. See 2 Pet. i. 14.—V. 7. 1 Cor. ix. 24, 25. Phil. iii. 14. 1 Tim. vi. 12. Hebr. xii. 1.—V. 8. James i. 12. 1 Pet. v. 4. Ch. i. 12.

church, where the miraculous influence of the Holy Spirit is ſuppoſed to have ceaſed with the apoſtolic ages, and where the adminiſtration of Providence is only *ordinary?* Nor can it be ſaid that what Paul predicates of *Scripture* muſt be confined to the *law*, (whoſe very name indeed implies inſpiration) and what is prefatory to it; ſince the largeneſs of his term, *all Scripture*, extends to the whole canon of the Old Teſtament, as then received by the two churches. And this general expreſſion was the more expedient, as the *hiſtoric* writings did not, either by their nature, like the *prophetic*, or by their name, like the *legal*, neceſſarily imply their coming immediately from God. The canonical books of the Old Teſtament therefore being inſpired, reaſon directs us to expect the ſame quality in the New: And as in the *Old*, amongſt ſeveral occaſional writings, there was the fundamental record, or the *great charter* of the Pentateuch; and in the volumes of the prophets, the oracular predictions of the future fortunes of the church, to the *firſt* coming of the Meſſiah; ſo, in the *New*, there is, beſides the occaſional Epiſtles, the authentic record or *great charter* of the Goſpel-covenant; and in the Revelations of St. John, the ſame divine predictions continued, to the *ſecond* coming of the Saviour of the world. We may venture to ſay, that the general propoſition which affirms that *all Scripture is given by inſpiration of God*, neceſſarily includes the Scriptures in queſtion; what it predicates of *all Scripture* taking in the *New* as well as the Old; as well that which was to be written, as that which was already collected into a canon. For the term *Scripture*, as the context leads us to underſtand it, is general, and means a religious rule, perfect in its direction for the conduct of human life in belief and practice, it being under this idea that St. Paul recommends the Scripture to Timothy. The aſſertion therefore is univerſal, and amounts to this, "That *divine inſpiration* is an eſſential quality of every *Scripture*, which conſtitutes the *law* or rule of a religion coming from God." On the whole then we conclude, that *all the Scriptures of the New Teſtament were given by the inſpiration of God.* And thus the prophetic promiſe of our bleſſed Maſter, that *the Comforter ſhould abide with us for ever*, was eminently fulfilled. The Scriptures are fitted for *doctrine*, as laying down the moſt fundamental rules of religion, and every neceſſary truth; for *reproof* or *conviction*, as guarding us from all pernicious errors, and ſhewing us the turpitude of vice; for *correction*, as affording the ſtrongeſt arguments for amendment; and for *inſtruction in righteouſneſs*, as not only recommending virtue in general, but likewiſe exciting us to a continual progreſs in virtuous habits. See Warburton's Doctrine of the Spirit, b. i. ch. 5. ſect. 24. p. 24, 25, 27, 28. Clarke, and Doddridge.

Ver. 17. *That the man of God may be perfect*] "That every Chriſtian, but eſpecially every Chriſtian miniſter, may be fully inſtructed how, from his own opinions, to regulate his own practice, and how to perſuade others to do the ſame." See Clarke and Benſon.

Chap. IV. *Ver.* 1.] In the preceding chapter the Apoſtle had been comparing his own life, doctrines, labours, and ſufferings with thoſe of the Judaizers, and putting Timothy in mind what advantages he had enjoyed, in order to qualify him for the work of an Evangeliſt. He here goes on to charge him to be faithful, in proportion to his opportunities and abilities, as he hoped for mercy at the great day; as he would do his utmoſt to prevent all approaches toward the grand apoſtaſy, and becauſe the Apoſtle himſelf was in ſo near a proſpect of martyrdom. As to this laſt argument, St. Paul enlarges upon it, and ſhews, that he neither repented of what he had done, nor was he afraid of what was to come; but looked back with pleaſure upon his paſt labours, and forward with joy and triumph to the reward, which he expected from his gracious and faithful Judge. ver. 1—8. and Benſon.

Ver. 2. *In ſeaſon—out of ſeaſon*] That is, "in the ſtated ſeaſon of religious aſſemblies; and out of that ſeaſon, when occaſional Providences may give thee an opportunity: yea, carry it into thy private converſation, in the intervals of private labour." See Doddridge and Benſon.

Ver. 3. *For the time will come*] This is another hint of the introduction of the grand apoſtaſy, and it has been verified to an amazing degree. That is *ſound doctrine* which promotes an holy life: It is the love of vice which renders men averſe to *ſound doctrine*, and puts them upon following ſuch teachers, as will gratify their humours and inclinations, and pleaſe their ears and fancies, without attacking or condemning their falſe opinions, or corrupt practices. See Benſon, and Slater's "Original Draught, &c." p. 126. Inſtead of *ſhall*, here and in the next verſe, Dr. Waterland reads *will.*

Ver. 5. *Endure afflictions*] The heathens aſcribed the patience and ſtedfaſtneſs of the Chriſtians, in the midſt of perſecution, to mere obſtinacy; but none of mankind ever had ſtronger reaſons for what they did, or better principles to go upon, when they encountered danger and death with ſuch fortitude and intrepidity of mind. Inſtead of *make full proof of thy miniſtry*, ſome would read *Accompliſh*, or *fill up* all the branches of *thy miniſtry.* See Grotius, and Gataker in Marc. Antonin. p. 319.

Ver. 6. *I am ready to be offered*] The original is very emphatical: —*For I am already poured out as a libation.* So St. Peter foreſaw his approaching martyrdom, 2 Ep. i. 14. St. Paul uſes the word σπένδομαι in the ſame ſenſe, Philip. ii. 17. It ſeems to be an alluſion to the cuſtom of pouring wine upon the head of the victim, juſt before it was offered up to God; and that wine ſo poured out was uſually called a *libation.* The Apoſtle here intimates, that his blood was as it were already like one of thoſe libations, which, when it was poured out, could not be gathered up again. Thus he ſpeaks of his approaching martyrdom as of a thing ſure and already done, and paſt recalling; intimating, that it would certainly happen, whenever he ſhould come to make his *ſecond apology.* His miniſtry was a ſacrifice, and when the wine was poured out, the ſacrifice was finiſhed. In this manner he hints that his miniſtry was juſt come to an end, and he could no more aſſiſt Timothy in ſpreading and ſupporting the true Goſpel of Chriſt. See Gataker's *Adverſaria*, p. 322. Benſon, Blackwall, and Parkhurſt on the verb Σπένδομαι.

Ver. 7. *I have fought a good fight*, &c.] *I have maintained the good combat, I have finiſhed my race*, &c. The Apoſtle here again alludes to the *Agoniſtic games.* See 1 Tim. vi. 12. Two of the expreſſions in this verſe are Agoniſtic terms, and the third is perhaps an alluſion to the citizen who was faithful as a magiſtrate, or in any public ſtation, upon whom the Greeks uſed to beſtow a crown for his *fidelity* and public uſefulneſs. Unleſs this be admitted, the Apoſtle ſtarts from his figurative and beautiful repreſentation in that expreſſion, *I have kept the faith*; to which nevertheleſs he returns in the next verſe, and carries it on throughout: But if this ſenſe be admitted, the 8th verſe follows with great propriety; for then the Apoſtle does in effect ſay, that he expected a crown upon both accounts,—as a *victor* in the Agoniſtic games, and as a *citizen* who had been faithful in a public ſtation, and eminently uſeful to mankind. See Benſon, Weſt's Diſſertation, and Calmet.

Ver. 8. *Henceforth there is laid up for me a crown*, &c.] St. Paul here repreſents the great Judge, who had been witneſs to all his behaviour, 9 Do thy diligence to come ſhortly unto me:

10 For Demas hath forſaken me, having loved this preſent world, and is departed unto Theſſalonica; Creſcens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee; for he is profitable to me for the miniſtry.

12 And Tychicus have I ſent to Epheſus.

13 The cloke that I left at Troas with Carpus, when thou comeſt, bring *with thee*, and the books, *but* eſpecially the parchments.

14 Alexander the copper-ſmith did me much evil: the Lord reward him according to his works.

15 Of whom be thou ware alſo; for he hath greatly withſtood our words.

16 At my firſt anſwer no man ſtood with me, but all *men* forſook me: *I pray God* that it may not be laid to their charge.

17 Notwithſtanding, the Lord ſtood with me, and ſtrengthened me; that by me the

Ver. 10. Col. iv. 14. Philem. 24.—V. 11. See ch. i. 15. Col. iv. 14. Acts xv. 37. Col. iv. 10.—V. 12. Acts xx. 4. Epheſ. vi. 21. Col. iv. 7. Tit. iii. 12.—V. 14. 1 Tim. i. 20. Pſ. xxviii. 4. Rev. xviii. 6.—V. 15. Or, *our preaching*.—V. 16. Ch. i. 15. V. 17. Matth. x. 19.

viour, with a crown in his hand, which he will beſtow upon him as the reward of his faithfulneſs, and of his coming off victor: and that the time of his beſtowing it will be *in that day*; that is, the great day of judgement; when he will reward all the faithful and victorious; for ſo the phraſe *that day* generally ſignifies throughout the New Teſtament. See 1 Theſſ. iv. 14.

Ver. 9.] After Timothy had ſettled affairs where he was, the Apoſtle orders him to repair to him with all ſpeed; for all his other companions, except Luke, were gone away from him. Timothy was to make Troas in his way to Rome, and to receive from Carpus ſeveral things which the Apoſtle had left behind him; and he was to beware of *Alexander*, as one of the moſt dangerous Judaizers. ver. 9—15. He then acquaints Timothy, that he had made *one apology*, probably before Nero, or his præfect, and was in proſpect of a ſecond: That when he made his firſt apology, all his companions had forſaken him; notwithſtanding which he undauntedly made known what he had ſo long preached, and eſcaped with his life for that time, though he did not expect to eſcape when he ſhould be called to make another apology. However, he was perſuaded that he ſhould do nothing unbecoming his character. ver. 16—18. He then ſends ſalutations, repeats his injunctions to Timothy to come to him with all ſpeed, and concludes with his uſual benediction. ver. 19—22. Benſon.

Ver. 10. *Having loved this preſent world*] If we conſider St. Paul's preſent ſituation, we ſhall be inclined to believe that *Demas* was influenced to this conduct by a *love* to the *preſent life*, or *world*, not to any principles of the *Judaizers*; by a dread of perſecution, and the fear of a violent death:—Such as the Apoſtle himſelf was in danger of, and ſuch as he ſhortly after actually ſuffered. So eminent was the danger of ſtanding by the Apoſtle, or appearing with or for him, that when he made his firſt apology all the Chriſtians forſook him: About that time it was that *Demas*, out of a ſenſe of the impending danger, and an exceſſive love of this preſent life, or from an unwillingneſs to die a martyr with the Apoſtle, left Rome, and went to Theſſalonica, where he might be out of danger, when the Apoſtle thought he ſhould have gone elſewhere; or rather, perhaps, have ſtayed and run all hazards with him, in defence of the glorious Goſpel of Chriſt. However, though Demas forſook the Apoſtle, it does not appear that he forſook the Chriſtian religion. See Philem. ver. 24. Col. iv. 14. Benſon, and Grotius.

Ver. 11. *Take Mark, and bring him with thee*] This is a proof that St. Paul and St. Mark were reconciled again, though the behaviour of the latter had formerly occaſioned their ſeparation: Acts xv. 39. The great value which St. Paul retained for St. Mark, even till the laſt, is here expreſſed in clear and ſtrong terms; for this was written not long before the Apoſtle's martyrdom, when almoſt all his companions had forſaken him, and yet he ſpeaks moſt affectionately of St. Mark, as one who would not deſert him, but be peculiarly ſerviceable to him in his preſent ſituation, and greatly promote the Goſpel. See Philem. ver. 24. and Benſon.

Ver. 13. *The cloak that I left at Troas*, &c.] Τὸν φαιλόνην. This word is variouſly ſpelled, and has various meanings. Gataker looks upon it to be a Latin word græciſed. Some underſtand it to ſignify a *bag*, or *book-caſe*; and the joining *books* and *parchments* with it, ſay they, makes it probable that this was the ſenſe in which St. Paul here uſed it: And, in confirmation hereof, it is obſerved that the Syriac, which is accounted one of the moſt ancient verſions, has rendered the word an *houſe*, or *repoſitory for writings*; meaning, that it is either a *box*, *bag*, or *portmanteau*, wherein books and writings were depoſited. Chryſoſtom, however, Œcumenius, and others, interpret it ενδυμα, a *garment*; "And this, ſays Parkhurſt, ſeems the moſt probable ſenſe of the word, becauſe the Apoſtle, in the ſame ſentence, diſtinctly mentions both his *books* and *parchments*. Heſychius remarks that φελλωνης, *or* φελλονης, is a *Cretan* word, ſignifying a *waiſtcoat*, or under *garment*; and it ſeems ultimately deducible from the Hebrew פלה, *peleh*, to *ſever*, or *ſeparate* our bodies; namely, from the ſurrounding air; whence alſo the Greek φελλος, the *bark* of a tree, for a like reaſon." Βιβλια, rendered *books*, is a diminutive, and may denote *leſſer books*. Μεμβρανας is a Latin word, and ſignifies, as we have rendered it, *parchment*, or *vellum*, which is ſaid to have been invented at *Pergamos*; whence it is called in Latin *Pergamenum*: And hence the French name *parchemin*, and our Engliſh *parchment*. The books of the ancients were of two forms; one ſort they rolled up, and called *volumina*, volumes, *à volvendo*. Theſe were uſually, perhaps, of parchment; the other ſort do not appear to have been rolled up; and were probably made of the *papyrus*, or great *Egyptian ruſh*. See Benſon, Wetſtein, Parkhurſt, and the *Reflections*.

Ver. 14. *Alexander the copper-ſmith*, &c.] Dr. Lightfoot obſerves, that *delivering a perſon over to Satan* was a phraſe well known among the Jews, and that it meant more than *excommunication*; even the delivering men over by miracle to *diſeaſes* or *death*. The Apoſtle, ſome years before this, had *delivered over* Alexander *unto Satan*; 1 Tim. i. 20. But the puniſhment ſo inflicted had not reclaimed him; and if Alexander was incorrigible, the Apoſtle might juſtly denounce ſome greater curſe upon him, or rather foretel his future and final puniſhment; for the Alexandrian MS reads ἀποδωσει, *will reward him*; which reading is very probably genuine, as it is confirmed by ſix other MSS, with the Syriac, the Vulgate, and ſome of the Fathers. Theophylact ſays, "That ἀποδωη is put for ἀποδωσει; for it is rather a *prophecy*, than an *imprecation*." But, whether this be conſidered as a prediction or a petition, there is not in it the leaſt degree of revenge: For the Apoſtle leaves it to the great ſearcher of hearts, to determine what Alexander's *works* had been, and what the principle was from which they had proceeded; and then he *foretels*, or *petitions*, that God would reward him, according as God himſelf knew his works had been: Which was really no other than foretelling, that the God and Judge of the earth will do right, or praying him to do ſo. See on the next verſe, Benſon, Wetſtein, Morris's Sermons, i. iv. vii. and Hallett's notes, vol. ii. p. 267.

Ver. 16. *At my firſt anſwer*] *Apology*, or *defence*. Heylin, Waterland, Doddridge, &c. Upon our Lord's being apprehended, *all his diſciples forſook him, and fled*;—and yet he forgave, and interceded for them. When St. Paul became a Chriſtian, he put off his fierce and perſecuting ſpirit; and after that, the charitable and benign Spirit of our Lord manifeſted itſelf in him to the very laſt;—as appears among other inſtances from the benevolent prayer in this verſe; which, it is remarkable, was the very prayer of the dying Stephen, Acts vii. 60. We may alſo further obſerve, that this Apoſtle had, upon ſome occaſions, the gift of diſcerning the ſpirits of men; and could perhaps thereby know, that what *Alexander* did was out of malice; but that what his companions had done was out of *fear of ſuffering*, rather than averſion to the truth;—a thing, to which human frailty often hath expoſed, and may again expoſe good men: He therefore ſpeaks very differently of them. But this will not warrant any man, who is deſtitute of apoſtolic authority, and of the gift of diſcerning ſpirits, to denounce or foretel the like evil to any man whatever. Many circumſtances make it extraordinary that St. Paul ſhould have been deſerted by the Chriſtians at Rome in this extremity: When he wrote his Epiſtle to the church there,—which muſt have been ten years before this,—he ſpeaks of their faith as celebrated through the world: He ſalutes a vaſt number of illuſtrious perſons by name, and mentions many of them as his particular friends; and we may be aſſured, that during the *two years* he ſpent there, in his *own hired houſe*, the number, and probably the zeal of Chriſtian converts, would be greatly increaſed. See Philip. i. 12—14. iv. 22. We are ready then to ſay, How was it poſſible he ſhould be thus forſaken?—But there is a material circumſtance, ſeldom taken notice of in this connection, which accounts in a great meaſure for what might otherwiſe appear ſo ſtrange. Clement, the companion of St. Paul, informs us, that he ſuffered martyrdom *under the governors*; i. e. when Nero was gone into Greece, and had left the government of the city to *Tigellinus* and *Sabinus*, præfects of the prætorian guard, and that monſter *Helius Cæſarianus*. If this be allowed, it fixes the death of Paul to A. D. 66 or 67. But the cruel perſecution which Nero had raiſed againſt the Chriſtians at Rome, was at leaſt two years before this. It is poſſible, therefore, that many of the excellent perſons referred to above, might have ſuffered death for their religion, or, according to our Lord's advice, Matth. x. 23. have retired to a diſtance from Rome. The *Aſiatic* Chriſtians, who came with St. Paul, acted a mean part in deſerting him as the other Chriſtians of the place did. See Benſon, L'Enfant, Doddridge, and Pearſon.

Ver. 17. *Might be fully known*] Πληροφορηθῆ,—*might be carried on with confidence*. It was a glorious teſtimony to the honour of Chriſtianity, preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord ſhall deliver me from every evil work, and will preſerve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

19 Salute Priſca and Aquila, and the houſhold of Oneſiphorus.

20 Eraſtus abode at Corinth: but Trophimus have I left at Miletum ſick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

Ver. 17. Pſ. xxii. 21.—V. 19. Acts xviii. 2. 2 Tim. i. 16.—V. 20. Acts xix. 22. Acts xx. 4. xxi. 29.

tianity, that the Apoſtle could thus courageouſly maintain it, when all his friends forſook him, and his enemies were ſo fiercely raging againſt him. By the *lion*, the Apoſtle (according to many commentators) means the emperor Nero; whom, it is remarkable, Seneca calls by the ſame name. But, ſince Clement ſays that he ſuffered martyrdom *under the governors*, (ſee on ver. 16.) ſome think it more probable, that by the *lion* the Apoſtle intended *Helius*; who was, if poſſible, more ſavage than his maſter, and whom Nero had at this time left with an abſolute authority in Rome during his abſence in Greece. The Sacred Scriptures frequently repreſent idolatrous, bigoted, and cruel princes, under this image. Comp. Amos v. 19. Jer. ii. 30. Joel i. 6. Nahum ii. 12. The Apoſtle may allude here to the circumſtance in Dan. vi. 22. See apocryphal Eſther, ch. xiv. 13. Pſ. xxxv. 17. lvi. 5. Benſon, Doddridge, Calmet, Wetſtein, Parkhurſt on Λέων, and Echard's Eccleſiaſtical Hiſtory, A. D. 67 and 68.

Ver. 18. *And the Lord ſhall deliver me*] "I do not indeed expect to be delivered, when I am called upon to make my ſecond apology: But I am perſuaded that the Lord will deliver me from every *evil work*; from all miſbehaviour unworthy his ſacred miniſtry; and that he will bring me ſafe unto his heavenly kingdom." See Benſon and Heylin.

Ver. 19. *Salute Priſca and Aquila*] She is called *Priſcilla*, Acts xviii. 2, 26. Rom. xvi. 3. and many MSS read Priſcilla here.

Ver. 20. *Trophimus—left at Miletum ſick*] It has been very juſtly argued from this text, that a power of working miracles did not *always* reſide in the Apoſtles; and indeed if it had, one can hardly imagine, that any good or uſeful man would have been ſick, and have died under their notice, which would have been quite inconſiſtent with the ſcheme of Providence. Timothy's *frequent infirmities* afford a farther argument to the ſame purpoſe. Comp. Acts viii. 21.—But ſuch good men as theſe did not need the miraculous cure of their own diſtempers, to confirm their faith in the Goſpel. See Doddridge and Grotius.

Ver. 21. *Pudens, and Linus, and Claudia*] What ſome have ſaid concerning *Pudens*'s being of the ſenatorial order, and *Claudia*'s being a Britiſh lady who was converted by St. Paul, and ſent the Goſpel firſt into England, does not ſeem ſufficiently ſupported. Martial ſpeaks of them as young perſons at that time. lib. xiv. epigr. 13. *Linus* is ſaid by the ancients to have been afterwards the firſt biſhop of Rome. When the Apoſtle ſays, ver. 11. that *Luke only was with him*, he muſt be underſtood to ſpeak of his companions and fellow-labourers in the Goſpel: For here is an intimation that there were Chriſtian brethren ſtill at Rome, and that the whole church there was not intirely diſperſed and broken up; and when he ſays, ver. 16. that at his firſt apology they all forſook him, we are not to ſuppoſe that all the Chriſtians then left the city, but that none of them ſtood by him, or appeared with him before the præfect. See Benſon and Calmet.

REFLECTIONS ON VER. 13.

The Sacred Writings being penned by holy perſons, either intirely and immediately inſpired, or directed and aſſiſted by the divine Spirit in what they wrote, have nothing in them frivolous or uſeleſs; nothing but what may yield us profitable matter of inſtruction, if rightly underſtood: ſo that the ſeemingly very little things in them are many times, upon farther ſearch and conſideration, found to be of no little uſe.

Such is the portion of Scripture now before us; from whence we may naturally deduce the following obſervations, no leſs pleaſing than edifying to the attentive reader.

1. And firſt we may remark the poverty and mean eſtate of the Apoſtle St. Paul. "Behold, ſays Eraſmus on the place, behold the Apoſtle's goods and moveables;—a poor *cloak* to keep him from the weather, and a few books;" Hence he himſelf often takes notice of his own poverty, as 1 Cor. iv. 11, 12. Acts xx. 34. and in various other places. This was a ſingular deſign of Providence towards the Apoſtles in general, who are all of them kept in a poor and mean, yea, in a moſt afflicted and miſerable condition, as St. Paul obſerves, 1 Cor. iv. 9—13. hereby fully to convince the world of their ſincerity in preaching the Goſpel; that they ſought not themſelves, or their own eaſe or advantage, but were content, for the propagation of the ſacred miniſtry, to endure the greateſt extremities; and that their only aim was the advancement of that truth, which with ſo great a loſs and hazard to themſelves they conſtantly publiſhed to the world.

2. From the paſſage in queſtion we may obſerve, ſecondly, "that even the inſpired miniſters of God did not ſo wholly depend upon divine inſpiration, but that they made uſe alſo of the ordinary helps and means,—ſuch as reading of books, with ſtudy and meditation on them, for their aſſiſtance in the diſcharge of their office."

St. Paul, the pupil of Gamaliel, had his *books*, which he had read, and his *manuſcripts* too,—his collections of notes, moſt probably,—which he found to be uſeful to him, and therefore gives Timothy a ſpecial charge to convey them ſafely to him. Nay, and he elſewhere exhorts this his ſon Timothy to the ſame courſe of reading and ſtudy: *Till I come*, ſays he, *give attention to reading, to exhortation, to doctrine: neglect not the gift which is in thee*, &c.—*meditate on theſe things*; *give thyſelf wholly to them, that thy profiting may appear unto all.* 1 Tim. iv. 13—15. Whence it is very remarkable, 1. That the exhortation is to *Timothy*;—a man placed by the Apoſtles biſhop at Epheſus, the metropolis of Aſia Minor;—a man eſpecially beloved of the great Apoſtle;—a man marked out long before by *prophecy*, as one who ſhould prove a very eminent and excellent perſon; (1 Tim. i. 18.)—nay more,—a man endowed with extraordinary *gifts* and abilities, conferred on him in his ordination. *This man* St. Paul exhorts to *reading* and *meditation*, for the better diſcharge of his office. 2. The *order* of the Apoſtle's admonition is obſerveable: *Give attendance to reading*, &c. To *reading*, before *exhortation* or *doctrine:* He is adviſed to be himſelf firſt a well read and learned divine, that he might be the better able to inſtruct others. 3. The emphatical words uſed by the Apoſtle are very ſtriking; he adviſeth Timothy not only to *read* and *ſtudy*, that he might be able to *exhort* and *teach* with effect, but preſſeth him to give *attendance* to reading;—not to *neglect* the ſupernatural *gift* beſtowed on him; to *meditate* on what he read and learned, and to *give himſelf wholly* to theſe things. All which phraſes plainly ſignify the greateſt induſtry and diligence to be uſed by him in reading and ſtudy, and the other exerciſes there mentioned.

The ſame thing is evidently intended by our Apoſtle, 2 Tim. i. 6. where he admoniſheth Timothy to *ſtir up the gift of God* within him;—to *rekindle* and *cheriſh* that divine fire, which would otherwiſe go out and die in its own aſhes, unleſs blown up and animated by a ſupply of fewel.

And thus the *gifts of God* in men,—even the *extraordinary gifts*, ſuch as Timothy had, will ſoon decay, and be extinguiſhed in the *aſhes* as it were of their ſloth and negligence, unleſs they receive continual refreſhment and repair from diligent reading, ſtudy, and prayer; and (we may add) a charitable uſe and exerciſe of thoſe gifts for the good of others. Accordingly, it has been judiciouſly ſuppoſed, that the Apoſtle, ſpeaking of gifts more immediately communicated from above, alludes to the *fire of the altar* under the *law*, which firſt came down from heaven, but was afterwards to be preſerved and maintained by the prieſts with a conſtant ſupply of wood, and their continual care in cheriſhing it. Comp. Lev. vi. 12, 13. with ch. ix. 24.

This is ſufficient to ſhew us the practice of the divinely-inſpired perſons under the *New Teſtament*; and we may further remark, that the holy prophets under the *Old Teſtament* took the ſame courſe: not depending ſo wholly upon immediate revelation and inſpiration from God, as to think all endeavour on their own part needleſs; for we read of colleges and incorporated ſocieties, conſiſting of prophets and their *ſons*, ſcholars, and diſciples; the one receiving inſtructions from the other, juſt as in the colleges of our univerſities. See 1 Sam. x. 10. xix. 20. 2 Kings ii. 3, 7, 15. iv. 38. and comp. Deut. xxxiii. 3. with Acts xxii. 3. and Dan. ix. 2.

3. Theſe conſiderations may amply ſerve to expoſe *their* folly, who renounce all books and book learning, as needleſs and of no uſe to them, and bid defiance to ſtudy and reading; ſuch would do well to conſider, that the Spirit of God, even in the times of extraordinary diſpenſation, was never given to any but the diligent and induſtrious, and ſuch as did their beſt to attain divine wiſdom, not only by praying for it, but alſo by reading and ſtudying the books and writings of the wiſe men who were before them. Let them conſider, that the Spirit of God never dwelt with the ſlothful or lazy, or with thoſe who, preſuming on its inſpiration, neglected the uſe of thoſe ordinary means of obtaining knowledge which Providence afforded them. The divine aſſiſtance and human induſtry always went together hand in hand; and the doctrine that aims to ſeparate and divide them, merits the ſevereſt cenſure: And yet thus many of the people are deceived, and love to be ſo; running often they know not whither, to hear they know not who, and to learn they know not what.

Till the minds of men are better informed, and poſſeſſed with a righter notion of things, it is hardly poſſible they ſhould ever be brought to any regular ſober religion, or arrive at any ſtability in principle. Popery, it is well known, was born and bred in ignorant and unlearned ages: as ſoon as learning revived, popery began to decline; till at laſt the happy reformation enſued which we now enjoy: and if ever learning run to decay again, we muſt expect to relapſe into popery, or ſomething elſe as bad, or worſe.

4. Hence likewiſe all miniſters of the Goſpel may learn their duty,—diligently to read and ſtudy the *Holy Scriptures* in the firſt place, and next to them the books of learned and good men, who have ex-

22 The Lord Jeſus Chriſt *be* with thy ſpirit. Grace *be* with you. Amen.

The ſecond *epiſtle* unto Timotheus, ordained the firſt biſhop of the church of the Epheſians, was written from Rome, when Paul was brought before Nero the ſecond time.

Ver. 22. Gal. vi. 18.—Gr. *Cæſar Nero*, or, *the emperor Nero.*

erted their abilities in explaining them; and whatever other books they can procure, that may be any way uſeful to them in their miniſtry. The learned and judicious Eſtius has a note upon the text in queſtion very applicable to this purpoſe: "Let biſhops and prieſts, ſays he, learn from hence, what great need they have of continual reading and ſtudy, how great ſoever their proficiency may already be; ſeeing St. Paul, who had been taught the myſteries of religion by our Lord Chriſt himſelf, and had now for a long time exerciſed the office of an Apoſtle, had ſtill occaſion to make uſe of books."—And indeed, when we conſider how ſtrict a charge he here gives Timothy, and that the inſpired prophets under the Old Teſtament thought the ſame exerciſes neceſſary for themſelves, how can *we* venture (weak and feeble, the beſt of us, compared with them) either through *pride* to ſcorn and reject, or out of ſloth and indolence to wave and neglect thoſe helps? No ſenſible ſerious man will ever regard the clamours of fanatics, ſhould they exclaim never ſo loudly, "that if we *ſtudy* for what we do, we do it not by the Spirit;"—unleſs it could be ſhewn that the aſſiſtance of the Spirit and human induſtry were inconſiſtent with, and repugnant to each other. On the contrary, we may reſt aſſured, from what has been ſaid, that the Spirit of God will help none but the ſtudious and induſtrious. Let us therefore *give all attention* to reading and ſtudy, and addict ourſelves aſſiduouſly to theſe exerciſes, with daily prayer to God for his bleſſing on them, that our proficiency may appear unto all men, to his glory and the general good.

Laſtly, This may ſerve alſo to inſtruct Lay-Chriſtians of every rank in *their duty*, diligently to conſult the Sacred Scriptures, and thoſe other good books with which the Providence of God hath furniſhed them, in order to their inſtruction in matters of religion. It is the peculiar happineſs of our nation to be amply ſupplied with theſe helps to divine knowledge: and if the prophets of old, if the miniſters of Chriſt,—nay, if the Apoſtles themſelves have thought reading and ſtudy uſeful to them, can any ſerious private Chriſtian conceive, that *he* has no need at all of it? It is true, more time and pains in thoſe exerciſes is required of the *miniſters* of religion than of others; but none are exempted and excuſed from the duty, becauſe all men are bound to be wiſe unto ſalvation, and to be ſo requires no ſmall pains and induſtry. *Miniſters* are to read, that they may be able to teach; and the *people* are to read, that they may be capable of learning, or being taught; for unleſs there be a concurrent induſtry in the teacher and the diſciple, the one teacheth in vain, becauſe the other will never learn.

It becomes the part therefore of every good man daily to read the Holy Scriptures, and thoſe other good books which he has, or can procure, that may help him to underſtand the volumes of truth; and if any cannot read himſelf, to get ſome relation, friend, or neighbour to read to him; and they muſt be very uncharitable indeed who will deny that aſſiſtance. They who cannot *read*, are concerned to double their diligence in *hearing*; in a more careful attendance on all the means and opportunities of inſtruction that ſhall be offered them in public; and in aſking and ſeeking after inſtruction from their miniſters in private; adding their daily and moſt earneſt prayers to God for the aſſiſtance of his Holy Spirit in the uſe of thoſe means, and encouraging themſelves with that divine promiſe, James i. 5. *If any of you lack wiſdom, let him aſk of God, who giveth to all men liberally, and upbraideth not; and it ſhall be given him.*

In a word, let none think or imagine divine wiſdom or knowledge ſo cheap a thing, as to be obtained without labour and diligence: The fruits of the tree of life are not to be plucked by indolent and careleſs hands. What can be a ſtronger call to application and induſtry! Let us remember, that it is worth all our while and pains to learn the right way to heaven: for if we miſs it, we are undone for ever!

THE EPISTLE OF PAUL

TO

TITUS.

CHAP. I.

For what end Titus was left in Crete. How they that are to be choſen miniſters ought to be qualified. The mouths of evil teachers to be ſtopped: and what manner of men they be.

PAUL, a ſervant of God, and an apoſtle of Jeſus Chriſt, according to the faith of God's elect, and the acknowledging of the truth, which is after godlineſs;

2 In hope of eternal life, which God, that cannot lie, promiſed before the world began;

3 But hath in due times manifeſted his word through preaching, which is committed unto me, according to the commandment of God our Saviour;

4 To Titus, *mine* own ſon after the common faith: Grace, mercy, *and* peace from God the Father, and the Lord Jeſus Chriſt our Saviour.

5 For this cauſe left I thee in Crete, that thou ſhouldeſt ſet in order the things that

Ver. 1. 1 Tim. iii. 16. vi. 3.—V. 2. Or, *For.* Numb. xxiii. 19. Rom. xvi. 25. 2 Tim. i. 9, 10. 1 Pet. i. 20.—V. 3. 2 Tim. i. 10. 1 Theſſ. ii. 4. 1 Tim. i. 11. 1 Tim. i. 1. ii. 3. iv. 10.—V. 4. 2 Cor. ii. 13. vii. 14. viii. 6, 16. Gal. ii. 3. 1 Tim. i. 2. 2 Cor. iv. 13. 2 Pet. i. 1.—V. 5. 1 Cor. xi. 34.

TITUS.] This may be called "An Epiſtle to the *Cretans*;" for the Apoſtle meant not ſo much to inſtruct Titus, as to furniſh him with a rule to lay before the *Cretans*, to which he might appeal, whenever unworthy and unqualified perſons attempted to intrude into the epiſcopal office. Titus was a Greek, and probably owed his converſion to St. Paul; who, fourteen years after, took him with him to Jeruſalem, to the great council held there, in the year 49. And as Titus was of Gentile parents, St. Paul would not ſuffer him to be circumciſed, that he might not abridge the liberty of the Gentile converts. Some years after St. Paul diſpatched him to Corinth, to bring him an account of the ſtate of that church, and afterwards ſent him thither again, to haſten the collection for the poor Chriſtians in Judea. After this, we hear no more of him till he is mentioned in this Epiſtle, as having been with St. Paul in Crete. This Epiſtle, according to Dr. Lardner, was written towards the end of the year 56, while St. Paul was in Macedonia, or near it. But Michaelis and others think it was more probably written in St. Paul's laſt progreſs through the Aſiatic churches, between his firſt and ſecond impriſonment at Rome; though they are not able to determine the preciſe year. Titus had been left at Crete, to ſettle the church which St. Paul had probably eſtabliſhed there in his firſt journey to Rome, and afterwards: Acts xxvii. 8. Titus i. 5. The churches in Crete had not hitherto any biſhops and miniſters; Titus was to appoint them; but he was to be upon his guard againſt ſome of the circumciſion, who aſpired to eccleſiaſtical offices. The iſland of Crete was the parent of Roman and Greek idolatry; and the Cretans ſo far excelled other nations in inventing gods, that they were called *the* LIARS. They were alſo diſtinguiſhed for unnatural vices, and a ſpirit of ſedition. The Cretan converts to Chriſtianity were indeed obliged to forſake idolatry, and the worſhip of images; but as the Cretans were Egyptians by deſcent, and had long intermixed the whims of Egyptian philoſophy with Judaiſm, and embraced Chriſtianity very early, no church was in greater danger of adopting the abſurd and heathen genealogies of God, of his only-begotten Son, and of the *Eones*: Hence St. Paul warns them againſt theſe errors, as well as againſt thoſe of the judaizing teachers, who endeavoured to corrupt the purity of the Goſpel. See Lardner, Michaelis, Benſon, and Calmet.

Chap. I. *Ver.* 1. *Paul, a ſervant of God*] This is the only Epiſtle of St. Paul, wherein he begins with calling himſelf a *ſervant*, or *ſlave*, devoted for ever to the ſervice of God: And as it was not written to Titus alone, but for the benefit of all who profeſſed Chriſtianity in Crete; (more eſpecially of all the Gentile Chriſtians there) by calling himſelf ſo, he might perhaps intend to oppoſe the Judaizers; they thought thoſe two characters, of a *ſervant of God*, and an *Apoſtle of Jeſus Chriſt* to the Gentiles, were inconſiſtent, and repreſented St. Paul as no better than an apoſtate from the true God, on account of his receiving into the church the uncircumciſed Gentiles. He therefore lets them know, that though he was an Apoſtle of the Gentiles, and declared their entire freedom from the law of Moſes; yet he ſtill adhered to the true God, the God of the Jews, as much as any of them, or of the unbelieving Jews; and that he had been accounted ſo faithful, as that our Lord Jeſus Chriſt had illuminated him with the Goſpel doctrine, and honoured him with the apoſtolate of the Gentile world. *According to the faith*, would be rendered more properly, *for the faith*; i. e. for promoting the faith of Chriſtians; who, under the Meſſiah, are the elect people of God. Dr. Heylin well expreſſes the meaning of the paſſage,—*To preach the faith of God's elect, and make known the truth, as it promotes piety.*

Ver. 2. *Before the world began*] Πρὸ χρόνων αἰωνίων, *before the ſecular ages*; or before the giving of the law of Moſes. God had promiſed the Goſpel, in an obſcure manner, to the patriarchs before Abraham; but to him it was promiſed more explicitly. Now that promiſe to Abraham, was *before the ſecular times*;—the jubilees under the law, and conſequently, before the diſtinction of the world into Jews and Gentiles. But what the God, who cannot lie or break his word, had promiſed ſo long before to Abraham, the law of Moſes, which intervened, could not diſannul. See on Rom. xvi. 25. Gal. iii. 17, 20. Locke, Benſon, and Rymer's Revealed Religion, p. 49. Others underſtand this expreſſion, *before the world began*, as referring to God's covenant and engagements with his Son, for the redemption of mankind, under the character of their Surety and Redeemer. See Grotius, Hammond, and Doddridge. Dr. Waterland reads, *before ancient times.*

Ver. 3. *In due times*] *In his own proper times.* See 1 Tim. ii. 6. Gal. iv. 4. Epheſ. i. 10. ii. 7. In this the Apoſtle might probably allude to the prophecies, and particularly to the celebrated prophecy of Daniel, concerning the ſeventy weeks; ch. ix. 24. Inſtead of *commandment*, Dr. Waterland reads *appointment*. Dr. Benſon, upon the 4th verſe, obſerving that the words *mercy* and *the Lord* are omitted in ſome MSS, makes this remark, which deſerves much attention. "It is not very material, ſays he, as to the ſenſe, whether theſe words be left out or retained; and indeed, I have found this obſervation to hold good concerning moſt of the various readings: That is, it is of little or no moment, as to the ſenſe and connection, whether you receive or reject them." See Dr. Bentley's Phileleutherus Lipſienſis.

Ver. 5.] Before he proceeds to the principal deſign of this Epiſtle, the Apoſtle briefly reminds Titus of his leaving him in Crete, to ſettle the churches which he had planted there, and to ordain elders in every city, to be biſhops over the ſeveral churches. After this he deſcribes the characters of ſuch as he was to *ordain*; namely, that they ſhould be men of integrity, and of an unſpotted reputation; and particularly ſuch as underſtood the liberty of the Gentile Chriſtians, and that would oppoſe the Judaizers; who were bad men, and very induſtrious in making proſelytes. ver. 5—16. It is well known that the word πόλις, rendered *city*, frequently ſignifies a *coun-*

are wanting, and ordain elders in every city, as I had appointed thee.

6 If any be blameleſs, the huſband of one wife, having faithful children, not accuſed of riot, or unruly:

7 For a biſhop muſt be blameleſs, as the ſteward of God; not ſelf-willed, not ſoon angry, not given to wine, no ſtriker, not given to filthy lucre;

8 But a lover of hoſpitality, a lover of good men, ſober, juſt, holy, temperate;

9 Holding faſt the faithful word, as he hath been taught, that he may be able by ſound doctrine, both to exhort and to convince the gain-ſayers.

10 For there are many unruly and vain talkers and deceivers, eſpecially they of the circumciſion:

11 Whoſe mouths muſt be ſtopped, who ſubvert whole houſes, teaching things which they ought not, for filthy lucre's ſake.

12 One of themſelves, *even* a prophet of their own, ſaid, The Cretans *are* alway liars, evil beaſts, ſlow bellies.

13 This witneſs is true. Wherefore rebuke them ſharply, that they may be ſound in the faith;

14 Not giving heed to Jewiſh fables, and commandments of men, that turn from the truth.

15 Unto the pure all things *are* pure: but unto them that are defiled, and unbelieving, *is* nothing pure; but even their mind and conſcience is defiled.

16 They profeſs that they know God; but in works they deny *him*, being abominable, and diſobedient, and unto every good work reprobate.

Ver. 5. Or, *left undone.* Acts xiv. 23.—V. 6. 1 Tim. iii. 2, &c. 1 Tim. iii. 10. 1 Tim. iii. 4, 12.—V. 7. 1 Cor. iv. 1, 2. Lev. x. 9. 1 Tim. iii. 8. 1 Pet. v. 2.—V. 8. 1 Tim. iii. 2. Or, *good things.*—V. 9. 1 Tim. i. 10. vi. 3. 2 Tim. i. 13. ii. 2. iv. 3. Ch. ii. 1. Or, *in teaching.* 1 Tim. i. 10. vi. 3.—V. 10. 1 Tim. i. 6.—V. 11. Matth. xxiii. 14. 2 Tim. iii. 6. 1 Tim. vi. 5.—V. 12. Acts xvii. 28.—V. 13. 2 Cor. xiii. 10.—V. 14. 1 Tim. i. 4. iv. 7. Matth. xv. 9. Col. ii. 22—V. 15. Luke xi. 39, 40, 41. Rom. xiv. 14, 20. 1 Cor. vi. 12. x. 23, 25. 1 Tim. iv. 3, 4. Rom. xiv. 23.—V. 16. 2 Tim. iii. 5. Jude 4. Rom. i. 28. 2 Tim. iii. 8. Or, *void of judgement.*

try town only, and ſometimes a *village.* Crete had formerly been famous for having an *hundred cities*; but Pliny, who wrote not long after the ſending this Epiſtle to Titus, found only *forty cities* there, and the bare memory of ſixty more; and moſt of theſe forty called cities, were little better than villages. Strabo ſays, that Crete had many cities, but only three of any great note. Whence we may conclude, that thoſe *cities* or *towns*, in which the Apoſtle had planted churches, and in which Titus was to ordain biſhops, were poſſibly moſt of them no bigger than our country towns; and that ſome of them did not exceed our larger villages. See Benſon, and Lightfoot's Works, p. 333.

Ver. 6. *Having faithful children*] *Having believing children* This is mentioned with great propriety; for if a man were not careful to inſtruct his children in the principles of Chriſtianity, there would be great reaſon to doubt whether he were hearty in the belief of it himſelf; and if a man had only unbelieving children in his houſe, i. e. ſuch as were ſo obſtinate, that they could not be brought to embrace Chriſtianity, by any of the arguments which could be laid before them, in that age of miracles, it would be a great diſcouragement, and in ſome circumſtances a great hindrance to him, from purſuing the duties of a Chriſtian elder, or biſhop;—and thoſe evils into which ſuch obſtinate infidel children might fall, would very probably bring a reproach upon the family, which might in a degree hurt the character of him who preſided in it. See Doddridge, 2 Tim. ii. 24, 26. and 1 Tim. iii. 1, &c.

Ver. 7. *Not ſelf-willed*] 'Αυθάδη: Pleaſed with himſelf, and deſpiſing others; ſupercilious, haughty, inſolent, ſurly. This vice, in our ordinary converſation, is directly oppoſed to affability, courteſy. See Raphelius, Wetſtein, and Parkhurſt on the word.

Ver. 8. *Sober*] *Prudent.* Wat.

Ver. 10. *For there are many unruly*, &c.] St. Paul had his eye from the beginning of the Epiſtle all along, upon the perſons whom he deſcribes in this, and the following verſes. This cloſe and excellent writer never loſes ſight of his ſubject; but he proceeds ſo gradually to ſpeak plainly, that *we* may loſe ſight of it, if we do not attend very carefully. See 1 Tim. i. 6, 7.

Ver. 12. *One of themſelves—a prophet of their own*] Epimenides, whoſe words St. Paul here quotes, is ſaid by Diogenes Laertius to have been a great favourite of the gods; but Ariſtotle ſays, he never foretold any future event: Which is a plain argument, that the word *prophet* is ſometimes uſed in a large ſenſe for one, who is ſuppoſed by the perſon applying the title to him, to be *an inſtructor of men in divine things*, from whom the will of the deity may be learned. Indeed the words *poet* and *prophet* were often uſed promiſcuouſly by the Greeks and Romans; perhaps, becauſe their poets pretended to be inſpired, and were by ſome believed to be ſo: See Acts xvii. 28. From this, as well as other places, it appears, that St. Paul had read the Greek poets; probably in his younger days he was brought up in the ſchools of Tarſus, before he went to Jeruſalem, to ſit at the feet of Gamaliel; and even after he was an inſpired Apoſtle, he did not think that he acted out of character, when, as Apoſtle of the Gentiles, he quoted their poets. Perhaps it might have been, in ſome views, more proper to have tranſlated the Greek verſe before us in ſuch a manner, that it might have read as a verſe in Engliſh:

"Falſe Cretans! ſavage beaſts, with bellies ſlow."

The poet here ſeems to ſuggeſt a remarkable contraſt, to ſhew what a mixture there was of *fierceneſs* and *luxury* in the character of the Cretans. Savage beaſts are generally active and nimble; but theſe men, while they had the fury of lions and tygers, indulged themſelves ſo much in the moſt ſordid idleneſs and intemperance, that they grew *all belly* as it were, and, like a breed of ſwine, common in the eaſtern countries, which were often ſo burdened with fat, that they could hardly move. As for their proneneſs to falſhood, it is well known, that Κρητίζειν, "to talk like a Cretan," was a proverb for *lying*; as Κορινθιάζειν, "to live like a Corinthian," was for a luxurious and *debauched life*; and it is remarkable, that Polybius ſcarce ever mentions the Cretans without ſome ſevere cenſure. Bp. Warburton accounts for the origin of this character of the Cretans in the following manner: "I ſuppoſe the view was enlarged, and the Cretans were called *liars* upon more accounts in St. Paul's time; but the *riſe* of this proverb ſeems to have been this: While the other Greeks, in their leſſer myſteries, concealed the origin of the gods, who were dead mortals raiſed to divine honour, for public benefits done to their country, or to mankind; the Cretans proclaimed this to all the world, by ſhewing the tomb of *Jupiter* himſelf, and boaſting that "the father of gods and men" was a native of that country. This ſo exaſperated all Greece againſt them, that they called them as here, *eternal liars.* Thus Lucan, (lib. 8.)

Tam mendax, magni tumulo, quam Creta Tonantis;

And ſo Callimachus, in his hymn to Jupiter, with a variety of other authors. The reaſon why they were ſo exaſperated at the Cretans for publiſhing this, ſeems to have been the affront it gave to the worſhippers of idols, or the publiſhing what the politic protectors of the myſteries would have kept ſecret." See Div. Leg. vol. i. p. 159. my notes on Callimachus's Hymn to Jupiter, p. 3. and Spanheim; Eraſmus's Proverbs, p. 642. Hammond, and Raphelius.

Ver. 13. *Sharply*] 'Αποτόμως;—*with a cutting ſeverity.* The word is an alluſion to a ſurgeon's cutting away the dead fleſh, and that even to the quick. We are to obſerve, that the Apoſtle ſpeaks here of reproving *vice*, not error. Timothy is exhorted to *rebuke with all long-ſuffering*; 2 Tim. iv. 2. and we may remark, that there is a degree of long-ſuffering and gentleneſs, very conſiſtent with all that ſeverity which faithfulneſs requires: which is not that of boiſterous paſſion, ill-nature, and ſcurrility, but of meek, though reſolute zeal for God, and friendſhip to the offender; which yet will not be ſilenced by trifling excuſes, nor fail ſeriouſly to repreſent the fatal conſequences which may attend the evil reproved. See Benſon, Doddridge, and Beza.

Ver. 15. *Unto the pure all things are pure*] "I know theſe judaizing teachers value themſelves highly upon the diſtinctions of food, which they inculcate as of ſo great importance to purity: but they are much miſtaken. Unto Chriſtians who are pure and upright, all ſorts of meat are clean and pure; but unto thoſe who are polluted with vice, and who, though they underſtand the liberty of Chriſtians, are *unfaithful*,—ἀπίστοις,—and would impoſe upon Chriſtians the rituals of the Jewiſh law;—unto ſuch, I ſay, nothing is clean and pure; but even their underſtanding and conſcience is defiled, which ought to be their guide and director." See Doddridge, Benſon, and Wetſtein.

Ver. 16. *They profeſs that they know God*] This was their grand pretence,

CHAP. II.

Directions given unto Titus, both for his doctrine and life. Of the duty of ſervants, and in general of all Chriſtians.

BUT ſpeak thou the things which become ſound doctrine;

2 That the aged men be ſober, grave, temperate, ſound in faith, in charity, in patience.

3 The aged women likewiſe, that *they be* in behaviour as becometh holineſs; not falſe accuſers, not given to much wine, teachers of good things;

4 That they may teach the young women to be ſober, to love their huſbands, to love their children,

5 *To be* diſcreet, chaſte, keepers at home, good, obedient to their own huſbands, that the word of God be not blaſphemed.

6 Young men, likewiſe, exhort to be ſober-minded.

7 In all things ſhewing thyſelf a pattern of good works: in doctrine *ſhewing* uncorruptneſs, gravity, ſincerity,

8 Sound ſpeech, that cannot be condemned; that he that is of the contrary part may be aſhamed, having no evil thing to ſay of you.

9 *Exhort* ſervants to be obedient unto their own maſters, *and* to pleaſe *them* well in all things; not anſwering again;

10 Not purloining, but ſhewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth ſalvation, hath appeared to all men,

12 Teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world;

13 Looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt;

Ver. 1. 1 Tim. i. 10. vi. 3. 2 Tim. i. 13. Ch. i. 9.—V. 2. Or, *vigilant.*—V. 3. 1 Tim. ii. 9. 1 Pet. iii. 3. Or, *holy women.* Or, *makebates.*—V. 4. Or, *wiſe.* 1 Tim. v. 14.—V. 5. 1 Cor. xiv. 34. Epheſ. v. 22. Col. iii. 18. 1 Pet. iii. 1. Rom. ii. 24. 1 Tim. vi. 1.—V. 6. Or, *diſcreet.*—V. 7. 1 Tim. iv. 12. Epheſ. vi. 24.—V. 8. 1 Tim. vi. 3. 1 Tim. v. 14. 1 Pet. ii. 12, 15. iii. 16. 2 Theſſ. iii. 14.—V. 9. Epheſ. vi. 5. Col. iii. 20, 22. 1 Tim. vi. 1, 2. 1 Pet. ii. 18. Epheſ. v. 24. Or, *gain-ſaying.*—V. 11. Ch. iii. 4. Or, *that bringeth ſalvation to all men, hath appeared.* 1 Tim. ii. 4.—V. 12. Col. i. 22. 1 John ii. 16.—V. 13. 1 Cor. i. 7. Phil. iii. 20.

tence for teaching Chriſtianity, and oppoſing St. Paul; namely, that they beſt underſtood the true God, and the revelation of his mind and will in the Goſpel, as well as under the law; but at the ſame time pride and covetouſneſs, and other vices animated and influenced them. See Rom. ii. 17, &c. iii. 10—19. 2 Cor. xi. 13—15. Jude 4, 16, and Benſon. Inſtead of *reprobate*, Dr. Waterland reads *infatuated*, *undiſcerning*, *inexpert*, *inſenſible*.

Chap. II. *Ver.* 1.] In this chapter the Apoſtle ſhews Titus what he himſelf was to teach, as he had ſhewn him in the preceding chapter, what the *biſhops* ſhould teach, whom he was to ordain; and it will throw a great deal of light on this, as well as on the laſt chapter, to conſider his inſtructions as oppoſed to the doctrines of the judaizing Chriſtians. *Firſt*, inſtead of laying the chief ſtreſs upon the obſervation of the Jewiſh ceremonies, fables, genealogies, and traditions, Titus was to teach perſons of all ages, and both ſexes, to lay the greateſt ſtreſs upon real virtue and ſubſtantial piety; and to animate them to the practice of ſuch things by his own example. *Secondly*, in oppoſition to the Judaizers, who would have ſet ſlaves at liberty upon their embracing the Chriſtian religion, Titus was to preſs ſlaves to continue with their maſters, and to ſerve them more faithfully than ever, that they might not bring ſcandal but honour to their religion. *Thirdly*, the judaizing Chriſtians appear to have inſinuated, that ſuch as continued uncircumciſed, and perhaps ſuch alſo as continued in perpetual ſlavery, were not, could not be the people of God, even under the Meſſiah; whereſore, they were not ſo intent upon bringing them to obſerve the moral and the Chriſtian law. Titus, on the contrary, was to teach them that the Goſpel is equally offered to all, Gentiles or Jews, bondmen or free; and that ſo great a light appeared, not to make men punctual in the obſervation of *ceremonies*, but of things that are of eternal unalterable obligation;—ſobriety, juſtice, and piety: and that it doth not, like the law of Moſes, promiſe temporal bleſſings to the obedient, as the greateſt rewards, but glory and happineſs, when Chriſt ſhall appear as univerſal judge; who died, not that men might live in ſin, or neglect the duties of life, but to *redeem us from all iniquity*, &c. ver. 14. Theſe were the things which Titus was to teach the Chriſtians. See Benſon and Michaelis.

Ver. 2. *Sober*] *Prudent.* Wat.

Ver. 3. *In behaviour as becometh holineſs*] *That they behave with ſanctity of manners.* Heylin. [*Exhort*] *to that ſteadineſs which becometh ſaints.* Doddridge. See 1 Tim. ii. 9. 1 Pet. iii. 3—5. and the *Obſervations*, p. 396.

Ver. 5. *Keepers at home*] *Careful of the houſe.* Wat. Οἰκουργούς, according to Elſner, ſignifies not only *keeping at home*, but *an attentive looker after domeſtic affairs.* Heſychius explains it by "one who takes care of the things belonging to the houſe, and keeps them." Some would join the next epithet with this, and read *good houſekeepers.* Phidias, the famous Grecian ſtatuary, is ſaid to have made Venus treading upon a tortoiſe, the emblem of a good houſewife, becauſe a tortoiſe never leaves its houſe. *That the word of God be not blaſphemed*, means, "that they may give no occaſion by their behaviour for any reproach to be caſt upon that Chriſtianity which they profeſs." Heylin reads it, *So that religion may not be reproached on their account.* See Elſner, Wetſtein, Benſon, and Plutarch *in Precept. Commun.*

Ver. 7. *In doctrine ſhewing uncorruptneſs*, &c.] The ſenſe would be more emphatical, if inſtead of ἀδιαφθορίαν, we read δι' ἀφθορίαν, *in doctrine, by integrity.* See Camerius, Mills, and Wetſtein.

Ver. 10. *Not purloining*] *Not privately defrauding* or *embezzling*,—Μη νοσφιζομενους: which properly ſignifies *keeping back part of the worth of any thing*, and is uſed in the caſe of Ananias's ſecreting a part, where the whole was pretended to be returned, Acts v. 2, 3. *Servants*, at leaſt among the heathens, might probably do this, when employed by their maſters to vend commodities; and indeed fraudulent practices were ſo common among perſons of their rank, that *fur*, in the Latin language, is uſed both for a *ſervant* and a *thief.* See Doddridge and Wetſtein.

Ver. 11, 12. *For the grace of God—hath appeared*, &c.] Χαρις properly ſignifies *favour*, and in the Sacred Writings expreſſes the free and unmerited goodneſs of God, in ſending his only begotten Son to declare his will, and to redeem us from our iniquities by his death. Sometimes the *effects* of this wonderful kindneſs of God,—as the extraordinary gifts of the Holy Ghoſt,—are called *grace*; and ſometimes the *Goſpel* itſelf is expreſſed by this ſame word; (Col. i. 6.) in which ſenſe it is to be underſtood in the paſſage before us: When the Apoſtle ſays that the *Goſpel*, or the grace of God manifeſted in the Goſpel, *hath appeared*, hath *riſen*, or *ſhined* out to all men, he alludes to the appearance of the heavenly bodies, and the brightneſs and glory with which they ſhine upon the world. Our bleſſed Lord is himſelf compared to *a light ſhining in darkneſs*, John i. 5. and the Apoſtles are ſpoken of under the ſame image, Matth. v. 14. The original of the 11th verſe appeared ambiguous to our tranſlators; for though they render it in the text *the grace of God—hath appeared to all men*, (according to which they may be underſtood of the Goſpel's being preached not only unto Jews, but to men of all nations, and of all ranks and orders in life;) yet they have given a different turn to the words in their *marginal reading*, which is,—*the grace of God that bringeth ſalvation to all men, hath appeared:* and as the original will very well admit of this ſenſe, ſo it is certainly agreeable to the other Scriptures, and to the gracious purpoſe of God, which is well expreſſed by St. Paul, 1 Tim. ii. 4. This *grace of God*, which offers ſalvation to all men, of every rank and degree, does not however diſengage any from the obligations they are under to live well; but teaches us that *denying ungodlineſs*, &c. which words contain a brief ſummary of the whole Chriſtian practice. By *ungodlineſs*, we may underſtand atheiſm and irreligion, blaſphemy, perjury, profane curſing and ſwearing, contempt of God, a want of due reverence to him, neglect of his worſhip, judging hardly, or ſpeaking diſreſpectfully of his providence,—diſobedience to his will. By *worldly luſts* may be underſtood thoſe other vices of mankind, which are called the works of the fleſh; (Gal. v. 19, &c.)—Every thing contrary to the *ſobriety* and *righteouſneſs* recommended in the next ſentence; the former of which conſiſts in the right government of our natural appetites and paſſions, while the latter comprehends all the duties which we owe to our neighbours. *Godlineſs* or *piety* conſiſts in that high veneration, and thoſe juſt conceptions we ſhould entertain of the Supreme Being, expreſſed by prayer and thankſgiving, by loving and fearing him, putting our truſt in him, and ſubmitting to him in all events. See Benſon, Wetſtein, and Morris's Sermons, vol. i. p. 294, &c.

Ver. 13. *And the glorious appearing*] *Even the glorious appearing of our great God and Saviour.* Wat. We may obſerve, in ſupport of this verſion, which is perfectly agreeable to the original, that we never

14 Who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works.

15 Theſe things ſpeak and exhort, and rebuke with all authority. Let no man deſpiſe thee.

CHAP. III.

Titus is yet further directed by Paul, both concerning the things he ſhould teach, and not teach: he is willed alſo to reject obſtinate hereticks: which done, he appointeth him both time and place, wherein he ſhould come unto him; and ſo concludeth.

PUT them in mind to be ſubject to principalities and powers, to obey magiſtrates, to be ready to every good work,

2 To ſpeak evil of no man, to be no brawlers, *but* gentle, ſhewing all meekneſs unto all men.

3 For we ourſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hateful, *and* hating one another.

4 But after that the kindneſs and love of God our Saviour toward man appeared,

5 Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the Holy Ghoſt;

Ver. 14. Gal. i. 4. ii. 20. 1 Tim. ii. 6. Hebr. ix. 14: Exod. xv. 16. xix. 5. Epheſ. ii. 10.—V. 15. 1 Tim. iv. 12.—V. 1. Rom. xiii. 1. 1 Pet. ii. 13.—V. 2. 2 Tim. ii. 24, 25.—V. 3. 1 Cor. vi. 11. Epheſ. ii. 1. Col. iii. 7. 1 Pet. iv. 3.—V. 4. Ch. ii. 11. Or, *pity*.—V. 5. Rom. iii. 20. ix. 11. xi. 6. Epheſ. ii. 4, 9. 2 Tim. i. 9. John iii. 3, 5. Epheſ. v. 26.

ver read in Scripture of the appearance of God the Father; and conſequently we have in this text as ſtrong a proof as poſſible of the true divinity of Jeſus Chriſt. See 2 Pet. i. 1. and Jones's Catholic Doctrine of the Trinity, c. i. 13.

Ver. 14. *A peculiar people*] The word περιȣσιον, rendered *peculiar*, does not appear to have been uſed by any of the ancient profane writers. The LXX ſeem firſt to have framed it, in order to expreſs the Hebrew סגלה, *Segleh*, a *peculium*, a peculiar treaſure or property. "Λαὸς περιȣσιος ſignifies a *ſupernumerary people*, a people wherein God had a ſuperlative property and intereſt, above and beſides his common intereſt in all the nations of the world," ſays the learned Joſ. Mede, p. 125. The *Jews* were formerly God's *peculiar people*; his peculiar people under the Goſpel are the *Chriſtians*: they are diſtinguiſhed or ſeparated from the world by their being devoted to Chriſt, who died as well as lived to render them holy, in order to their being finally and perfectly happy. All Chriſtians are the peculiar people of God under the Goſpel; but perhaps the Apoſtle of the Gentiles, in writing to a Gentile Evangeliſt, among Gentile churches, might have here a more particular reference to the Gentile Chriſtians, who had not formerly been the people of God, and whom the Judaizers would ſtill have excluded from that number, unleſs they would ſubmit to their impoſitions. It ſhould be obſerved particularly with what ſtrength and emphaſis the Apoſtle ſpeaks throughout theſe verſes of the abſolute neceſſity of good works, of a life of holineſs and purity; and when our Lord and his Apoſtles have laid ſuch a ſtreſs upon good works, and have frequently declared them indiſpenſably neceſſary to ſalvation, none who profeſs Chriſtianity can neglect the practice of them, without the extreme peril of their ſouls; and none who profeſs to be teachers of that Chriſtianity can ſpeak of them with contempt or indifference, without bringing a grievous offence upon the faith of Chriſt: and woe be to them by whom ſuch offence cometh! See 1 Pet. ii. 9. Benſon, Wolfius, Suicer, and Parkhurſt on the word περιȣσιος.

Chap. III. *Ver.* 1. The *Jews* were commonly of a ſeditious, rebellious ſpirit, eſpecially about the time when this Epiſtle was written; and it was with great reluctance that they obeyed any civil governors, but thoſe of their own nation. The *Judaizing Chriſtians* were too apt to imitate them, and to retain this factious ſpirit; which they would have infuſed into the Gentile Chriſtians, and have taught them to have had as ſovereign a contempt for men of other religions, as they had themſelves. In oppoſition to which, Titus was to teach the Chriſtians to pay the moſt ſtrict obedience to their civil governors, and to be of a benign ſpirit to all men; even to men of different nations, ſects, and religion: And to enforce this, St. Paul is thought to have urged his own example, ver. 3. *He* had been formerly as furious a perſecutor of the Chriſtians, and as bigotted a Jew, as any of the unbelieving Jews, or Judaizing Chriſtians could be; but ſince he had embraced Chriſtianity, he had enlarged his charity, and ſaw clearly the reaſonableneſs of loving, and doing good to all men, of whatever faith or profeſſion. Titus was to be perpetually inculcating upon the Chriſtians this temper and behaviour, as infinitely preferable to a regard for Jewiſh genealogies, traditions, and ceremonies: And he was not only to teach this himſelf, but was alſo informed, that ſuch of the Jewiſh Chriſtians as made factions and parties, and propagated their impoſitions, were hereticks; and as ſuch the Chriſtians were to regard them, and to hold no familiar ſociety with them. See 1 Tim. ii. 1—4. Rom. xiii. 1, 7. Locke, Benſon, and Sherlock's Diſcourſes, vol. iv. ſerm. 13.

Ver. 2. *To ſpeak evil*, &c.] *To revile*, or *calumniate no man*; *not to be quarrelſome*, or *contentious*. Wat. Heylin, Doddridge, and MS. See Barrow's Works, vol. i. p. 162.

Ver. 3. *For we ourſelves alſo*] That St. Paul, like many other authors, frequently ſpeaks of himſelf in the firſt perſon plural, is well known to all who have attended to his phraſeology, and to the courſe of theſe annotations. That he is ſpeaking here of himſelf among others, has been the opinion of many commentators, both ancient and modern; nor does there ſeem to be any reaſon in the world, why St. Paul ſhould exclude himſelf from the number of thoſe, who were by nature ſinners; on the contrary, he is at all times ready to avow the dark and ſinful ſtate he was in, before his converſion by the grace of Chriſt; and there are thoſe who think that what is ſaid in the 6th verſe particularly marks out St. Paul. "I have no doubt, ſays Dr. Doddridge, that when the Apoſtle wrote this, he had ſuch ſublime views of the purity of God's law, and the imperfection of his own beſt obedience, how capable ſoever of being juſtified before men, that he could apply what he here wrote to much of his own character, while an enemy to Chriſtianity." We may obſerve, that the words rendered *luſts* and *pleaſures*, often ſignify only an intenſe deſire, and any thing that is grateful or agreeable: In which view they more ſtrongly mark out Saul's character before his converſion. He had been guilty of following his own pleaſure or inclination, and gratifying his intenſe deſires in perſecuting the Chriſtians, for which he reckoned himſelf as a great ſinner before his converſion, and the leaſt of all ſaints after his converſion. Inſtead of αλληλȣς, *one another*, the Ethiopic verſion reads αδελφȣς, the *brethren*, that is, *the Chriſtians*; which, if this reading could be allowed, ſtrongly expreſſes Saul's temper of mind before his converſion. See Benſon, Doddridge, Lardner, and Gataker on *Antonin.* p. 286.

Ver. 4. *God our Saviour*] It is obſervable that God *the Father* is here called *our Saviour*; to intimate, that it was his paternal love to us, which engaged him to appoint his Son to redeem us, and to perform for us all thoſe important offices, by which he accompliſhes our ſalvation. See Doddridge, Wolfius, and Calmet.

Ver. 5. *By the waſhing of regeneration*] The word λȣτρον, rendered *waſhing*, is interpreted by many, of a *laver*, or *veſſel* to waſh in; though λȣτηρ is the word more commonly uſed in that ſenſe: and therefore ſome prefer our tranſlation of *waſhing*; by which is meant the *water* in which one is waſhed. Παλίγγενεσία, *regeneration*, or *new birth*, is uſed only here and Matth. xix. 28. where ſee the note. In the preſent text, by *regeneration* Chriſtian baptiſm appears to be meant; hence it is called *the waſhing of regeneration*: In which expreſſion the Apoſtle ſeems to allude to what Ananias had ſaid to him upon his converſion to Chriſtianity; *And now, why tarrieſt thou? Ariſe, and be baptized, and waſh away thy ſins, calling on the name of the Lord.* Acts xxii. 16. comp. Epheſ. v. 26. Ezek. xxxvi. 25. In the Scripture we never read of an *unregenerate Chriſtian*, nor could they have been called ſo, in any other ſenſe than we ſay, a *covetous*, *drunken*, or *lewd Chriſtian*, and the like: But, when we interpret *regeneration* of Chriſtian baptiſm, we do not mean that every Chriſtian by *baptiſm* was, or is, actually rendered pure and holy; but that they were thereby ſet apart for purity and holineſs, and were obliged in future to be pure and holy. So he that was circumciſed was not thereby made holy, but was ſet apart to be holy; and obliged to keep the whole Jewiſh law. Baptized Chriſtians were to conſider themſelves, like perſons dead to all their old relations, and born into a new family: As ſuch, they were to quit their former irreligions and bad habits; all their ſins and vices whatever; and to live in conformity to the laws of the new family, into which they had lately come. See Coloſſ. iii. 9—11. 1 Pet. iii. 21. The Apoſtle adds, *And the renewing*, or *renovation of the Holy Spirit*; by his ſanctifying influences purifying our ſouls, and perfecting the new life in us. We may obſerve, that the miraculous or extraordinary gifts were alſo ſanctifying influences of the Spirit; for no knowledge or evidence was imparted, but with a view to render men holy. St. Paul was to improve the inward illumination which he received from the Spirit, not only to the inſtructing and converting others, but alſo to the renewing of his own mind and life. Thoſe who received the knowledge and evidence of Chriſtianity from him or his writings, were to improve that knowledge to the *renewing of their minds*; Rom. xii. 2. Col. iii. 10. As all that knowledge and evidence proceeded from the Spirit, they might either of them, in a large ſenſe of the phraſe, be called, *The renovation of the Holy Spirit.* See Mede, Benſon, Taylor's Key to the Apoſtolic Writings, ſect. 81. and in Waterland's Sermons, "The Summary View of *Juſtification.*"—vol. i. p. 23.

6 Which he ſhed on us abundantly, through Jeſus Chriſt our Saviour;

7 That being juſtified by his grace, we ſhould be made heirs, according to the hope of eternal life.

8 *This is* a faithful ſaying, and theſe things I will that thou affirm conſtantly, that they which have believed in God, might be careful to maintain good works. Theſe things are good and profitable unto men.

9 But avoid fooliſh queſtions, and genealogies, and contentions, and ſtrivings about the law; for they are unprofitable and vain.

10 A man that is an heretick, after the firſt and ſecond admonition, reject;

11 Knowing that he that is ſuch, is ſubverted, and ſinneth, being condemned of himſelf.

12 When I ſhall ſend Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let our's alſo learn to maintain good works, for neceſſary uſes, that they be not unfruitful.

Ver. 6. Ezek. xxxvi. 25. Acts ii. 33. Rom. v. 5. Gr. *richly.*—V. 7. Rom. iii. 24. Ch. ii. 11. Rom. viii. 23, 24.—V. 8. 1 Tim. i. 15. Ver. 14.—V. 9. 1 Tim. i. 4. 2 Tim. ii. 23. 2 Tim. ii. 14.—V. 10. 2 Cor. xiii. 2. Matth. xviii. 17. Rom. xvi. 17. 2 Theſſ. iii. 6, 14. 2 John 10.—V. 11. Acts xiii. 46.—V. 12. Acts xx. 4. 2 Tim. iv. 12.—V. 13. Acts xviii. 24.—V. 14. Ver. 8. Or, *profeſs honeſt trades.* Rom. xv. 28. Phil. i. 11. iv. 17. 2 Pet. i. 8.

Ver. 6. *Which he ſhed on us abundantly*] We obſerved on ver. 3. that theſe words have been explained as referring to St. Paul alone, and the effuſion of the Holy Spirit upon him, to qualify him for his extraordinary office; but as there is no kind of need to exclude others from this text, ſo we may obſerve, that thus underſtood, it would make the text quite foreign to the purpoſe for which it is introduced; namely, of diſſuading from ſevere and uncharitable cenſures. See Doddridge, and Benſon.

Ver. 7. *That, being juſtified by his grace*] Upon men's firſt believing, or embracing the profeſſion of the Chriſtian faith by baptiſm, they were *juſtified by grace*, or *free favour*, from all their paſt ſins; and put into a ſtate, in which if they perſevered, they might hope for eternal life. This was the *initial*, or *firſt juſtification*, which was and could be only by faith;—the *ſecond*, or *final juſtification* at the laſt day, muſt be by good works built upon the foundation of this faith, and not by faith only. See Taylor's Key, the next note, Hallet's Notes, vol. iii. p. 304. and 1 Theſſ. i. 5, 6. 1 Pet. iv. 14.

Ver. 8. *This is a faithful ſaying*] "But, though we are put into a ſtate of juſtification, merely by grace, or through the divine favour, this is a matter of certain truth and great importance; and concerning theſe things, I order that you ſtrenuouſly inſiſt upon it, that they who have believed in God, as he has revealed himſelf in the Goſpel, ſhould be very careful to *ſtand up for good works*:"—That is, all actions that are good in their own nature, or enjoined by the Chriſtian law; our duty towards God, our neighbour, and ourſelves. Theſe *good* and excellent *works* the Chriſtians were to *maintain* and *ſtand up for*; to *defend* them, as it were, from whatever might tend to make themſelves remiſs in the performance of them. Nothing can more exactly ſuit the connection: The Judaizers made no account of good works; they repreſented them as of little or no moment, compared with believing, as they ſaid, about Jewiſh *fables*, the *endleſs genealogies*, or generations of the Eons; the perpetuity of the Moſaic law, and its being obligatory upon the Gentiles, as well as Jewiſh Chriſtians. (See ver. 9.) Hence the Apoſtle, in contradiction to ſuch vain and unprofitable jargon, enjoins Titus, ch. ii. 1, &c. to teach things which became *ſound doctrine*; namely, that all perſons ſhould practiſe good works; (ſee alſo ver. 14.) And here again he ſtrongly inculcates the ſame important truths. It deſerves great regard, that St. Paul accounted this a matter of the utmoſt moment; and ordered Titus not to urge *good works* now and then, or as a thing by the bye; but to be *conſtantly*, or with all his might, *affirming*, that Chriſtians ought to maintain *good works*. See on ch. ii. 14. *Good works*, elſewhere repreſented as neceſſary to ſalvation, are here repreſented as amiable and excellent in themſelves, and greatly uſeful and profitable unto mankind; ſo they are called καλα εργα, *beautiful works*. Theſe, therefore, are the things which the miniſters of Chriſt are to *affirm conſtantly*, or ſtrenuouſly, and to inculcate above all things. Surely the preachers of the Chriſtian doctrine now-a-days cannot form themſelves upon a better model than that of St. Paul; and how much would it conduce to make the practice of virtue and piety univerſal, and promote all rational and ſocial happineſs, if this were their conſtant, their prevailing purſuit! How great a bleſſing would the miniſters of the Goſpel then be to the world, and what infinitely ſuperior ſatisfaction would they experience in their own conſciences, than thoſe who preach Chriſt of contention, or make the Goſpel a ſtalking-horſe for baſe, worldly, and political deſigns! See Benſon, Doddridge, Whitby, and Parkhurſt on the word προϊστημι.

Ver. 10. *A man that is an heretic*, &c.] The word Αἱρεσις, from αἱρεω, to *chooſe*, ſignifies a *ſect*; i. e. a *form*, or *mode* of religious worſhip, diſcipline, or opinion, which any one chooſes, follows, and profeſſes; or, the *perſons* who follow ſuch form or mode. See Acts v. 17. xv. 5. xxiv. 5. xxvi. 5. xxviii. 22. Joſephus calls the ſeveral ſects of the Phariſees, Sadducees, &c. Αἱρεσεις, in the ſame manner as St. Luke; (See Antiq. lib. xiii. c. v. ſect. 9.) and ſo it is applied by St. Paul (1 Cor. xi. 19. Gal. v. 20.) for a ſect among Chriſtians, reſembling thoſe among the Jews and heathens;—a ſeparation from the communion of other Chriſtians: And by St. *Peter* it ſeems to be uſed in the ſenſe of *electing*, eſpouſing, or defending ſome fundamental error, concerning Chriſtian doctrine, whether of faith or practice. 2 Pet. ii. 1. "For I define *hereſy*, ſays Dr. Waterland, not merely a miſtake of judgement, though in fundamentals, but *eſpouſing* ſuch erroneous judgement: either teaching or diſſeminating it, or openly ſupporting or aſſiſting thoſe who do." Hence Αἱρετικος, an *heretic*, is a man who *chooſes* and *eſpouſes* ſome *fundamental error*, concerning the Chriſtian doctrine; "Not every one that miſtakes in judgement,—though in matters of great importance, in points fundamental;—but he who openly eſpouſes ſuch fundamental errors, I take to be *an heretic*, ſays Dr. Waterland, in the true and full Scripture notion of the word;"—A definition, very agreeable to that excellent ſaying of St. Auſtin, *Errare poſſum, hæreticus eſſe nolo.* St. Paul orders Timothy, *after the firſt and ſecond admonition, to reject*, or, as Dr. Heylin well expreſſes it, to *have nothing to do with*, to *refuſe* all kind of notice or concern, with reſpect to a perſon of this character; *knowing that he who is ſuch*, that is, *continues* ſuch after two admonitions, *is* now *without excuſe*;—αυτοκατακριτος;—and, as it were, *paſſes ſentence upon himſelf*; either as voluntarily cutting himſelf off from the church by an open revolt, or, as rendering himſelf incapable of the privileges and bleſſings belonging to it, by renouncing its faith: Which, in a juſt conſtruction, is *judging* or declaring himſelf unworthy of the bleſſings tendered. See Acts xiii. 49. and Waterland's "Importance of the doctrine of the Trinity," p. 114 to 120. Thoſe who are not ſatisfied with the preſent interpretation of this much-controverted paſſage, will find abundant matter to employ their ſpeculations, in the writings of Foſter, Stebbing, Hallet, and others on the ſubject. Dr. Benſon obſerves well, that St. Paul does not ſay to Timothy, "After the firſt and ſecond admonition, *impriſon* the heretic; teize him with artful, ſly, inſinuating examinations; or put him to the torture, to make him confeſs; and then, if he will not recant, roaſt him in a ſlow and lingering fire, as an heretic convict:" Such rules never proceeded from the Apoſtles of our Lord, but from the ſynagogue of Satan; who themſelves anſwer to the apoſtolic deſcription of *heretics*, whilſt many of thoſe whom they condemn as heretics, have the marks of being the faithful followers of Chriſt, and members of his true church. "Exciting the rage of the populace, or awakening the zeal of the civil magiſtrate; inflicting bodily pains and penalties, confiſcating poſſeſſions, or uſing men's names and perſons ill, becauſe of their thinking for themſelves, or chooſing to worſhip God according to their own conſciences,—has never yet been found the way to enlighten men's underſtandings, or to make them better Chriſtians, or honeſter men."

Ver. 12.] The Apoſtle proceeds to order Titus to come to him, when the perſon ſhould arrive, whom he would ſend to releaſe him; and in the mean time to ſend *Zenas* or *Apollos* to him; but, as full of the grand ſubject of the Epiſtle, he bids Titus put the Gentile Chriſtians in Crete upon providing what was proper for their journey, as a proof of the influence which true Chriſtianity had upon them; and which was to be ſhewn, not by idle notions, or empty ceremonies, but by works ſubſtantially beneficial and good. ver. 12. to the end. There were towns in ſeveral countries, of the name of *Nicopolis*; but this was moſt probably in Epirus. It was called *Nicopolis*, or, "the city of victory," becauſe it was built in memory of the victory which Auguſtus obtained over Anthony at Actium. It appears from the laſt clauſe of this verſe, that St. Paul was now at liberty; and from all circumſtances it ſeems moſt probable that this Epiſtle was written between his firſt and ſecond impriſonment. See Benſon, L'Enfant, and Craddock.

Ver. 13. *Bring Zenas*, &c.] St. Paul, moſt likely, knew that *Zenas* and *Apollos* were to paſs through, or touch upon the iſland; and therefore he ordered Titus, σπουδαιως προπεμψαι, to *conduct them along with all care*; or, to furniſh them with proviſions, to help them to proceed comfortably in their journey. See on 3 John, ver. 6. As Νομικος is the word made uſe of, Matth. xxii. 35. and as *Zenas* is here mentioned with *Apollos*; it ſeems more probable that he was a Jewiſh, than a Roman lawyer. See Benſon, Heylin, and Wolfius.

Ver. 14. *And let ours alſo learn*, &c.] "*Let our brethren learn* (as I

ſaid

15 All that are with me ſalute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

It was written to Titus, ordained the firſt biſhop of the church of the Cretans, from Nicopolis of Macedonia.

ſaid ver. 8.) *to be foremoſt in the practice of good works upon needful occaſions*; particularly to aſſiſt ſuch Chriſtian brethren, who travel about to preach the pure Goſpel of Chriſt; *that they may not be unfruitful*, and act as if they had learned nothing but barren ſpeculations from that religion, which is ſo well calculated to inſpire and animate every ſentiment of benevolence and generoſity." See Heylin, Doddridge, and Benſon.

Ver. 15. *Grace be with you all. Amen.*] This ſalutation ſhews, that though the Epiſtle was directed and ſent to Titus, it was intended for the benefit of *all* the true Chriſtians in Crete. See the introductory note to this Epiſtle, and on 2 Pet. iii. 18.

REFLECTIONS ON THE EPISTLE TO TITUS.

Never let it be forgotten, by any who call themſelves Chriſtians, that the *faith of God's elect* is the *acknowledgement of the truth which is after godlineſs*, ch. i. 1. Never let the great deſign of Chriſtianity be loſt, in an eager contention for any of its appendages, or any of its parts: Yet, alas! how often has it, in particular inſtances, been wounded almoſt to death, in a furious attempt to reſcue it, and that ſometimes perhaps from only an imaginary danger! That we may be more ſenſible of its vital influence, may we ever retain the *hope* of that *eternal life*, which it propoſes, as the great end of all our purſuits; even of that life *which God, who cannot lie, hath promiſed*; (ver. 2.) and rejoice to think, that ſo immenſe a ſuperſtructure has ſo firm, ſo divine a foundation; nor let us ever give it up for any thing that a flattering world, always ready to engage, and ſlow to perform, can promiſe.

How very thankful ſhould we be for the proviſion God hath made for the *manifeſtation of his word through preaching*, and for his goodneſs, in raiſing up faithful paſtors to his church: overſeers in every age, who have been *blameleſs*, *ſober*, *juſt*, *holy*, and *temperate*. Such may all be, who appear under that ſacred character! able by their doctrine to *inſtruct*, by their reaſoning to *convince*, by their practice to *edify*; ever ſolicitous that they may not neglect their paſtoral ſervices; that they may not lord it proudly over their brethren; that they may not be tranſported by furious paſſions, or miſguided by raſh concluſions, or perverted by low intereſts, and the greedineſs of filthy lucre; but that they may approve themſelves the faithful ſtewards of God, and promote the good order of his houſe; and, far as their influence can reach, the happineſs of every member of his family. ver. 3—9.

In order to this, let them look well to their own houſes, that nothing may be wanting on their part to make their children tractable, faithful, and ſober, ver. 6. And let the children of miniſters conſider the obligations they are under, to cultivate a *teachable* ſpirit, and to maintain the ſtricteſt decency in their whole deportment; as remembering the ſuperior advantages they may be ſuppoſed to enjoy for *religious* improvement, and how much a miniſter's reputation and uſefulneſs depend upon the regularity of his family.

While we are reading the word of God, we ſhould attentively obſerve what characters are adorned with honour, and what are branded with infamy. It is melancholy to think, that any nation, though ever ſo ſmall, ever ſo remote, ever ſo deſtitute of cultivation and inſtruction, ſhould deſerve the characters which Epimenides gives of the *Cretans*, and which St. Paul found reaſon to confirm; (ver. 12.) and that *luxury* and *fraud*, *ideneſs* and *fury*, diſſonant as they may ſeem, ſhould be their governing inclinations. Sad diſtempers in the minds of men! but how peculiarly lamentable, when they prevail among *profeſſing Chriſtians!*—for among thoſe that are Chriſtians *indeed*, they cannot poſſibly prevail. Yet ſurely, there are not a few, even in *Britain*, with all its advantages, who, while *profeſſing to know God*, and *Chriſt Jeſus* his Son, in *works deny them.* ver. 16. Such are *abominable* in proportion to the degree in which they are *diſobedient*; and, as they are *reprobate to every good work* now, muſt expect to be rejected with abhorrence at laſt by that God, whoſe name they have blaſphemed, and whoſe Son they have diſhonoured.

To remedy, and if poſſible to prevent ſuch evils, the *miniſters of Chriſt* ſhould be conſtantly applying themſelves in ſuitable *exhortations* and *charges* to all with whom they are concerned. Let them apply to the *aged* and the *young*, and let the aged of both ſexes uſe that authority which their further progreſs in life may give, to enforce upon the riſing generation ſuitable leſſons of wiſdom and piety; that ſo *prudence* and *charity*, *œconomy* and *ſweetneſs of temper*, and a *ſubjection* to their *huſbands*, formed on love and on religion, may be the character of *young wives*; and that they may join to it that very important duty, of a pious care in the education of thoſe children whom God may give them. May the *ſobriety* of *young men* encourage a hope that they will preſide over their families in the fear of God, and repay the goodneſs of ſuch amiable conſorts: And may the *teachers*, whether in public or private life, be themſelves examples of the *virtues* they inculcate; that they who ſtudy to aſperſe Chriſtianity may find themſelves ſilenced, till their *ſhame* turns into a worthier affection, till their *ſilence* breaks forth into praiſe, and, imbibing the like principles, they feel them productive of the like virtues. ch. ii. 2—6.

The word of God hardly affords a more inſtructive and comprehenſive *ſummary* of the *Goſpel*, than that which is contained ver. 11—14. It gives us a view of the nature of the diſpenſation, as a *doctrine of Grace*, and at the ſame time, a doctrine *according to Godlineſs.* It hath *appeared to all men*, and it bringeth them *ſalvation*, by inculcating the moſt ſalutary leſſons which man can receive; teaching us to *deny ungodlineſs and worldly luſts*, how preſſing ſoever their ſolicitations may be; and to live *ſoberly*, *righteouſly*, and *godly* in this preſent tranſitory world. It inſtructs us in all the branches of our duty, to *God*, *ourſelves*, and our *fellow Chriſtians*, and guides us to uniform and complete goodneſs. As we are ſlow of heart to attend to ſuch inſtructions, it inforces them with *motives* the moſt generous and the moſt animating: It repreſents to us, as it were in a prophetic union, *that bleſſed hope*, even *the glorious appearance of the great God and our Saviour Jeſus Chriſt*; when he ſhall come with everlaſting bleſſings in his hands, to reward all his faithful people; and with all the terrors of divine vengeance, to be poured forth upon all who have rejected the authority of his Goſpel. And ſurely, if this view cannot prevail upon us, as his *peculiar people*, *zealous of good works*, to conſecrate ourſelves to God, and to engage with vigour in his ſervice, we muſt be utterly inſenſible, and worthy of the ſevereſt puniſhment.

Let theſe leſſons therefore every where be *taught with all authority*, (ver. 15.) and addreſſed at once to the meaneſt, and to the greateſt of mankind; that they may join in a pious care to *adorn in all things the doctrine* of ſuch a *Saviour*, and to ſecure their *ſhare* in ſuch a ſalvation. See ver. 10.

The remembrance of the *irregularities* with which we ourſelves were once chargeable, of that ſinful and miſerable ſtate in which we once were, ſhould make us candid to others, and ſilence our ſevere *cenſures* againſt them. ch. iii. 2. Let us rather, with the Apoſtle, humbly adore that grace, which has now made a difference between *us* and thoſe who are ſtill *fooliſh* and *diſobedient*, wandering in the paths of vice, and enſlaved to *divers luſts and paſſions*. Let the kindneſs, the *philanthropy* of God, be daily celebrated and adored by us; of God, who hath ſaved us, not by the righteouſneſs of our works, but by his own rich and overflowing mercy; who hath juſtified us by his free grace in Chriſt, and thereby made us heirs, according to the hope of eternal life. Nor let us ever forget how much we are indebted to the regenerating and renewing influences of the Holy Ghoſt, ſhed abroad upon us richly by Jeſus Chriſt our Saviour. May it waſh and purify our ſouls more and more from every ſtain of ſin, and inſpire us with a pious ardour to honour our profeſſion by a holy life! Having profeſſed our belief in God, may we carefully practiſe all the virtues of the Chriſtian character; for *theſe things are* indeed *good and profitable to men:*—guarding at the ſame time againſt all thoſe airy curioſities, and abſtruſe ſpeculations, which on the contrary are *unprofitable* and *vain*. ver. 3—9.

How greatly is it to be wiſhed, that all the churches of Chriſt were delivered from ſuch factious members and teachers, as would depart from the infallible rule of truth laid down in the word of God, and *ſubvert the faith once delivered to the ſaints*;—introducing, inſtead of it, the *doctrines of men*, and teaching things which tend to alienate the minds of Chriſtians from the Goſpel, and from each other, in order to ſet up their own authority, and promote a private ſecular intereſt! We ought undoubtedly to be cautious how we paſs ſuch a cenſure on particular perſons, without clear and evident proof; but when ſuch proof ariſes, and the perſons in queſtion appear to be the *turbulent and pernicious heretics* that St. Paul deſcribes, ver. 10. it were to be wiſhed they might always meet with the treatment which *he* recommends. They ought firſt to be plainly and ſeriouſly *admoniſhed*; and if repeated admonitions are rejected, it is the duty of the wiſer and ſounder parts of Chriſtian churches to *expel* them; that ſo they may be leſs capable of doing miſchief, and that the *gangrene* of ſuch pernicious principles may not ſpread to the diſgrace and ruin of the churches to which they belong.

But, let us ever remember, *this* is all the remedy which the ſacred Scriptures ſuggeſt or furniſh out to us: and they who, to the *ſolemn cenſure* of diſturbed and injured churches, add any *corporal* ſeverities, or *civil* penalties whatſoever,—or take up weapons which Chriſt hath never put into their hands, may very probably do more miſchief in the church, and in the world, than the moſt erroneous of thoſe againſt whom they would arm their terrors.

THE EPISTLE OF PAUL TO PHILEMON.

He rejoiceth to hear of the faith and love of Philemon: whom he deſireth to forgive his ſervant Oneſimus, and lovingly to receive him again.

PAUL, a priſoner of Jeſus Chriſt, and Timothy *our* brother, unto Philemon our dearly beloved, and fellow-labourer,

2 And to *our* beloved Apphia, and Ar-

Ver. 1. Epheſ. iii. 1. iv. 1. ver. 9. 2 Tim. i. 8. Phil. ii. 25.—V. 2. Col. iv. 17. Phil. ii. 25. Rom. xvi. 5.

PHILEMON] Seems to have been a ſubſtantial man at Coloſſe, who had a ſpacious houſe, in which a part of the Chriſtian church aſſembled, and in which travelling Chriſtians were entertained. The want of public *inns* among the ancients made this hoſpitality needful, and it was particularly enjoined upon Chriſtians to receive one another hoſpitably; but, as every individual was not in a condition to entertain Chriſtian ſtrangers, the churches ſeem to have appointed one or more of their principal members for this purpoſe; Rom. xvi. 22. This was the office of *deacons*; ſo that *Philemon* had an office in the church, and indeed he is by ſome of the ancients intitled, "Biſhop of Coloſſe." Whatever his *miniſterial* office was, St. Paul calls him his *fellow-labourer*. His ſon *Archippus*, to whom this Epiſtle is alſo addreſſed, had juſt before been deacon in the church of Coloſſe, Col. iv. 17. He is accordingly mentioned with honour by St. Paul, who not only ſtiles him his *fellow-labourer*, like his father, but alſo his *fellow-ſoldier*. Philemon is thought to have been one of St. Paul's firſt fruits of the church of Epheſus, and not to have been converted, like the reſt, by Epaphras, but by St. Paul himſelf; having probably come to Epheſus while St. Paul was there, ver. 19. This Epiſtle was written from Rome at the ſame time with the Epiſtles to the Coloſſians, Philippians, &c. about A. D. 62 or 63. The occaſion of it was this: Oneſimus, Philemon's ſlave, had robbed him, and fled to Rome; there St. Paul meeting with him, converted him to the Chriſtian faith; and having kept him ſome time, to be ſatisfied of his reformation, ſends him back to his maſter with this letter; which has always been admired for its delicacy of ſentiment and maſterly addreſs, and may be conſidered as a fine model of epiſtolary writing. Some have called this a *private letter*, and would not have it inſerted among the apoſtolic Epiſtles; but, ſuppoſe this was only a private letter, nothing gives one a better idea of a man's character, than his letters to his private friends; and in this letter we have the picture of a wiſe and good man, and a zealous, generous friend; who knew how to *condeſcend to men of low eſtate*, and promote their temporal and ſpiritual welfare. But there is no reaſon for looking at this as a mere *private letter*; for it was all *written with the Apoſtle's own hand*, (ver. 19.) which was much more than that which he called *the token in all his Epiſtles*, 2 Theſſ. iii. 17. It was received by the primitive Chriſtians as a part of Sacred Scripture, and accordingly read in the churches: Beſides, the argument is not mean, nor any part of the Epiſtle unworthy the great Apoſtle of the Gentiles. Whoever carefully reads it, will diſcern a great number of the doctrines and precepts of Chriſtianity expreſſed or inſinuated: For inſtance, *firſt*, in the religious view, or upon a ſpiritual account, all Chriſtians are upon a level: Oneſimus the *ſlave*, upon becoming a Chriſtian, is the Apoſtle's dear ſon, and Philemon's brother. *Secondly*, Chriſtianity makes no alteration in men's civil affairs: By Chriſtian baptiſm a ſlave did not become a freed-man: His temporal eſtate and condition was ſtill the ſame. *Thirdly*, Servants ſhould not be taken or retained from their own maſters, without their maſter's conſent: ver. 13, 14. *Fourthly*, We ſhould love, and do good unto all men; we ſhould not contemn perſons of low eſtate, nor diſdain to help the meaneſt ſlave, when it is in our power. *Fifthly*, We ſhould not utterly deſpair of thoſe who are wicked, but ſhould uſe our beſt endeavours to reclaim them: Though Oneſimus had wronged his maſter, and run away from him, the Apoſtle attempted his converſion, among others, and ſucceeded. *Sixthly*, Reſtitution is due, where an injury has been done, unleſs the injured party freely forgive; ver. 18. *Seventhly*, We ſhould be grateful to our benefactors: This St. Paul touches upon very gently; ver. 19. *Eighthly*, We ſhould forgive the penitent, and be heartily reconciled to them. *Ninthly*, The Apoſtle's example teacheth us, to do all we can to make up quarrels and differences, and reconcile thoſe who are at variance. *Tenthly*, A wiſe man chooſes ſometimes to addreſs in a ſoft and obliging manner, even in caſes where there is an authority to command: ver. 8, 9. *Eleventhly*, The biſhops and paſtors of the Chriſtian church, and all teachers of religion, have here the moſt animating example ſet before them, to induce them to have a moſt tender regard to the ſouls of men, of all ranks and conditions; and to endeavour to convert a *ſlave*, as well as the rich, and great, and honourable of the earth. He who diſdained to teach a ſlave, a fugitive, and a thief, but preached the doctrine of ſalvation to *him*, and took pains with him, till he had reſtored him to his maſter an honeſt worthy man; How diſintereſted muſt *he* have been? To whom would not *he* condeſcend?—Or whoſe ſalvation and happineſs would *he* not endeavour to promote?—Would to God there was the ſame ſpirit in all the teachers of Chriſtianity, at all times, and in all places! *Twelfthly*, Here is a moſt glorious proof of the good effects of Chriſtianity, where it is rightly underſtood, and ſincerely embraced: It transforms a worthleſs ſlave and thief, into a pious, virtuous, amiable, and uſeful man; makes him not only happier and better in himſelf, but a better ſervant, and better in all relations and circumſtances whatſoever.—Shall an Epiſtle, ſo full of uſeful and excellent inſtructions, be rejected for its brevity; or becauſe the occaſion required that it ſhould be written concerning one particular perſon, or addreſſed to a private man?—Men would do well to examine it carefully, before they reject it, or ſpeak of it ſlightly. See on ver. 25. and the *Reflections*, Lardner, Benſon, Michaelis, and Bp. Smallridge's Sermons.

Ver. 1. *Paul, a priſoner*, &c.] St. Paul intimates, ver. 8, 9. that he choſe to lay aſide all his apoſtolic authority, and to beg it as a favour of Philemon to be reconciled to Oneſimus; and, in order to touch and melt the heart of Philemon, he begins with ſtiling himſelf a priſoner of Jeſus Chriſt. This affable and condeſcending manner of addreſs muſt be owned to be more agreeable and engaging than that of authority and command. The Apoſtle might here call Timothy *the brother*, and not his *ſon*, as he does elſewhere, to add weight and dignity to his character, and thereby render his name of more moment in behalf of Oneſimus. Whoever contributed any way towards helping forward the Goſpel, were called the Apoſtle's *fellow-labourers*, whether men or women. See ver. 24. Benſon, Locke, and on 2 Cor. i. 1.

Ver. 2. *Apphia*] This was a Roman name. St. Paul writes it *Apphia*, after the Hebrew manner; the Romans wrote it *Appia*. She is conjectured by ſome of the fathers, and aſſerted by others, to have been the *wife* of Philemon; and as ſhe is mentioned next to Philemon, and before *Archippus*, who was a miniſter in the church at Coloſſe, the conjecture ſeems not improbable. By the Apoſtle's ſtiling her *ſiſter* (according to the ſeveral ancient copies and verſions) or *the beloved*, according to the common reading, ſhe appears to have been a Chriſtian; and it is moſt likely that ſhe was addreſſed, in order to engage her intereſt in behalf of Oneſimus, with a view to whoſe affair the whole Epiſtle was evidently written. *Archippus* has been generally thought to be Philemon's *ſon*; probably he was one of St. Paul's aſſiſtants, who had ſome gifts of the Spirit, and had devoted himſelf very much to the work of the miniſtry in Coloſſe. *They* might have been called *fellow-ſoldiers* with the Apoſtles, who with them *fought the good fight of faith*; for the Chriſtian life is a warfare; But the Apoſtle ſeems to have uſed the phraſe for "ſuch as in thoſe times of perſecution took pains to preach and ſpread the Chriſtian religion," Philip. ii. 25. 1 Tim. i. 18. 2 Tim. ii. 3, 4. By the *church* in Philemon's houſe, the Apoſtle ſeems to have meant his whole family, who were Chriſtians, and united together in Chriſt's worſhip. See Rom. xvi. 5. 1 Cor. xvi. 19.

chippus our fellow-ſoldier, and to the church in thy houſe:

3 Grace to you, and peace from God our Father, and the Lord Jeſus Chriſt.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou haſt toward the Lord Jeſus, and toward all ſaints;

6 That the communication of thy faith may become effectual, by the acknowledging of every good thing, which is in you in Chriſt Jeſus.

7 For we have great joy and conſolation in thy love, becauſe the bowels of the ſaints are refreſhed by thee, brother,

8 Wherefore, though I might be much bold in Chriſt, to enjoin thee that which is convenient,

9 Yet for love's ſake, I rather beſeech *thee*, being ſuch an one as Paul the aged, and now alſo a priſoner of Jeſus Chriſt.

10 I beſeech thee for my ſon Oneſimus, whom I have begotten in my bonds:

11 Which in time paſt was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have ſent again: thou

Ver. 4. Epheſ. i. 16. 1 Theſſ. i. 2. 2 Theſſ. i. 3.—V. 5. Epheſ. i. 15. Col. i. 4.—V. 6. Phil. i. 9.—V. 7. 2 Tim. i. 16.—V. 8. 1 Theſſ. ii. 6.—V. 9. Ver. 1.—V. 10. Col. iv. 9. 1 Cor. iv. 15. Gal. iv. 19.

Ver. 4.] The Apoſtle does not proceed immediately to the main ſubject of the Epiſtle; but, after the uſual ſalutations, comes nearer to the point; with the moſt admirable addreſs thanking God that Philemon had been as generous and kind already, and had done as much in other inſtances, as he was now going to requeſt of him. He urges the benevolent and good man by his own paſt example; as if he had ſaid, "Only continue to act like yourſelf, and then you will do all that I am now going to deſire of you." This was certainly a moſt grateful and inſinuating way of pointing out to Philemon his duty, and the moſt proper and beautiful introduction to this particular requeſt: ver. 4—7. and Benſon.

Ver. 5. *Hearing of thy love and faith*] St. Paul had only *heard* of Philemon's faith, and conſequently had not converted him himſelf. The words in the original ſtand as they are placed in our verſion; but their proper rendering is, *Hearing of the faith which thou haſt towards the Lord Jeſus, and of thy love to all the ſaints*,—all Chriſtians. There are many inſtances of ſuch tranſpoſitions in the New Teſtament. See particularly Whitby on the place, and Blackwall's Sacred Claſſ. vol. i. p. 87.

Ver. 6. *That the communication of thy faith*] *How that—is become—good thing, which is in us.* Wat. Ver. 5, according to Bengelius, &c. would be clearer in a parentheſis, that this verſe might connect with ver. 4. Inſtead of ενεργης, *effectual*, ſome propoſe to read εναργης: *That the participation of thy faith may become evident—towards* or *to the glory of Chriſt Jeſus*. Dr. Benſon underſtands and paraphraſes the verſe thus, "So that your partaking of the faith has been efficacious, by the acknowledgment of every good man among you who believes in Chriſt Jeſus;" and he obſerves, "what greatly confirms this interpretation is, that it preſerves the connection not only between ver. 5, 6. but alſo between ver. 6, 7. for if St. Paul commended Philemon for making his *faith* known by his *works*, ver. 6. it very naturally follows, *For we have much joy and conſolation in your love, becauſe*, &c which would not ſo naturally follow a prayer or petition that Philemon's faith might be made manifeſt by his works."

Ver. 8.] After this preparation, the Apoſtle comes to the main ſubject of his Epiſtle, which was to requeſt Philemon to take Oneſimus into his favour, family, and ſervice again. The main argument which he urges is, that he had converted Oneſimus to the Chriſtian religion, who having ſincerely repented, would prove another ſort of ſervant than he had formerly been: Such ſoftneſs of expreſſion, warmth of affection, and elegance of addreſs are here made uſe of, as deſerve the higheſt approbation. See Benſon and Smallridge.

Ver. 9. *Paul the aged*] *The ambaſſador.* Wat. It is generally agreed that this Epiſtle was written about the year of Chriſt 63; and if we ſuppoſe Paul to have been twenty-four years old when Stephen was ſtoned, which is conſiſtent with his being called a *young man*;—that being about the year 34, (for we have not *data* ſufficient abſolutely to determine the *exact* time,) he would be now fifty-three; and conſidering how much his conſtitution would probably be impaired by his fatigues and ſufferings, before that time he might properly enough call himſelf πρεσβυτης,—*one advanced in age*, though not an old man. Dr. Whitby indeed ſays, we are *young* till forty, and not properly *aged* till after ſixty; and concludes that he might be about thirty-four at the death of Stephen, and ſixty-three at the date of this Epiſtle. However, as St. Paul never calls himſelf the *aged*, or refers to his age, upon any account elſewhere; as he uſes the phraſe an *ambaſſador in bonds*, Epheſ. vi. 20.—an Epiſtle written about the ſame time with this,—the conjecture of Dr. Bentley, approved by many learned expoſitors, and followed by Dr. Waterland in his interpretation, ſeems the moſt probable; reading πρεσβευτης an *ambaſſador*. See alſo 2 Cor. v. 20. Upon this interpretation let us attend a little to the force of the argument contained in the preſent verſe. It is as if the Apoſtle had ſaid, "I am become an humble petitioner;—and conſider with yourſelf who it is that begs this favour: It is *Paul*;—a name which once ſounded pleaſing in your ears, and a perſon for whom you profeſſed an high regard; that very perſon, who has travelled many a hundred miles by ſea and by land, through numberleſs difficulties, and much ill treatment for his attempts, to make men wiſe and good: To whom you, *Philemon*, as well as many thouſands, owe the ſalvation of their ſouls, and whoſe very name might carry in it the force of many arguments. The perſon who now humbly petitions you, is one who might addreſs you in a different manner: He has been illuminated with abundance of revelations from heaven, favoured with the power of working numerous, great, and beneficial miracles, and by the laying on of his hands is able to communicate ſpiritual gifts, or miraculous powers unto others. He has been ſent out among the nations, has baffled the wiſdom of the world, has prevailed againſt the eloquence of the orators, and has overturned the ſchemes of the heathen philoſophers, and Jewiſh Scribes and Rabbis: He has made numerous converts, both among Jews and Gentiles, turning men from ignorance, ſuperſtition, idolatry, and vice, to knowledge, piety, virtue, and happineſs. He bears a commiſſion of a ſublime nature, and of the utmoſt importance to the welfare of mankind, and he carries his credentials along with him: He is an *ambaſſador for Chriſt*, as *though God did beſeech you by him*; and he *prays* you, in *Chriſt's ſtead*, *be you reconciled* to Oneſimus again. Permit me alſo to add another circumſtance, which with all human perſons, and more eſpecially with all good Chriſtians, muſt have great weight; The *ambaſſador* is now alſo the *priſoner* of Jeſus Chriſt. I have been almoſt two years in the cuſtody of a ſoldier, and often chained to him; confined to a diſagreeable companion, and very much in his power, and at his mercy. Inquire now at Rome for tbe ambaſſador of Jeſus Chriſt,—you will find him in cuſtody, like a criminal; though really wearing that chain only for preaching the Goſpel, eſpecially among you Gentiles. And finally, conſider Him whoſe ambaſſador and priſoner I am; my commiſſion is from a perſon of higheſt dignity, for whoſe ſake I can endure a priſon, and joyfully wear this chain; and I am perſuaded that your regard to him is not ſmall, nor will you ſuffer an ambaſſador and priſoner of Chriſt to petition in vain." Almoſt every word carries in it the force of an argument; Philemon's love to the perſon of Paul,—his regard for his high office and dignity, as the ambaſſador of Chriſt,—his love and chearful obedience to the Lord Jeſus himſelf, are all touched upon in this ſhort ſentence. See Benſon, Whitby, Doddridge, Ward, Bentley, and Wetſtein.

Ver. 10. *I beſeech thee for my ſon Oneſimus*] The order of the original words is this: *I intreat thee for a ſon of mine, whom I have begotten in my bonds,—Oneſimus.* Thus the mind is kept in an agreeable ſuſpenſe; and it muſt have affected Philemon in ſuch a manner, as to render it impoſſible for him to withſtand an intreaty, propoſed with ſo much delicacy and modeſty. See Doddridge and Benſon.

Ver. 11. *To thee unprofitable, but now profitable*, &c.] It has been often and juſtly obſerved, that it was ſtrange Oneſimus, who had been ſo wicked in the pious family of Philemon, amidſt all the religious opportunities he enjoyed there, ſhould meet with converſion in his rambles at Rome. Inſtances have often happened, ſomewhat of a ſimilar nature; but it is very unjuſtifiable, and may probably be fatal, for any to preſume on the like extraordinary interpoſitions of Providence and grace in their favour. The word *Oneſimus* is generally known to ſignify *profitable*, and *Oneſiphorus* is much of the ſame import: they were names which might perhaps have been given to ſlaves by way of good omen, expreſſing expectation that they would bring advantage to their maſters; and it is very evident that St. Paul refers to the etymology of the word. See Doddridge, Benſon, and Wolfius.

Ver. 12. *Mine own bowels*] There are a number of paſſages in th ancient Greek and Latin writers, where children are called the *bow* of their parents. Obſerve how the Apoſtle riſes in his expreſſions In ver. 10. it was, *my ſon Oneſimus:* here it is *mine own bowels*, o "my moſt dearly and tenderly-beloved ſon;" and ver. 17. it is, *my ſelf*, or *my very ſelf.* There is that in Chriſtianity which ſo far throw down diſtinctions, as to ſet all good men upon a level; for they a equally intitled to the privileges of the Chriſtian church here, and t ſalvation hereafter. A ſlave, upon becoming a good Chriſtian, is th *ſon*, the *friend*, the *brother*, the *bowels*, and the very *ſoul* or *ſelf* of th great Apoſtle of the Gentiles: Such an alteration does the Goſp make in ſpirituals, while it deſtroys not the civil diſtinctions among men. How graceful is the Apoſtle's manner of condeſcenſion! H had before laid aſide all his Apoſtolic authority, and intreated Philemon as a ſuppliant: He now humbles himſelf to a level wi Oneſimu therefore receive him, that is mine own bowels:

13 Whom I would have retained with me, that in thy ſtead he might have miniſtered unto me in the bonds of the goſpel.

14 But without thy mind would I do nothing; that thy benefit ſhould not be as it were of neceſſity, but willingly.

15 For perhaps he therefore departed for a ſeaſon, that thou ſhouldeſt receive him for ever;

16 Not now as a ſervant, but above a ſervant, a brother beloved, ſpecially to me, but how much more unto thee, both in the fleſh, and in the Lord?

17 If thou count me therefore a partner, receive him as myſelf.

18 If he hath wronged thee, or oweth *thee* aught, put that on mine account;

19 I Paul have written *it* with mine own hand, I will repay it: albeit, I do not ſay to thee how thou oweſt unto me even thine own ſelf beſides.

20 Yea, brother, let me have joy of thee in the Lord: refreſh my bowels in the Lord.

21 Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt alſo do more than I ſay.

22 But withal prepare me alſo a lodging:

Ver. 13. 1 Cor. xvi. 17. Phil. ii. 30.—V. 14. 2 Cor. ix. 7.—V. 16. Col. iii. 22.—V. 17. 2 Cor. viii. 23.—V. 21. 2 Cor. vii. 16.

Oneſimus, to exalt Oneſimus's character, and to intimate the worthineſs of the perſon for whom he was petitioning. With what zeal and ardent affection doth he ſerve his friend! How ſkilfully and ſtrenuouſly doth he plead his cauſe! adding motive to motive, though in the moſt conciſe and elegant manner, like one who was unwilling to take a denial. Scipio Gentilis has endeavoured to ſhew, that this Epiſtle has ſeveral of the beauties which ſhine in Demoſthenes and Tully, and which Ariſtotle and Longinus have admired and celebrated in the ancient poets and orators. See Benſon, Pricæus, and Le Clerc.

Ver. 13. *In the bonds of the Goſpel*] This is the fourth time that Paul has, in this ſhort Epiſtle, put Philemon in mind of his bonds; He touches them a fifth time, ver. 23. And whoever will be at the pains to compare the places in which he has mentioned thoſe bonds, and other afflictions, will find that he hath always done ſo with a propriety, which marks out his great penetration and judgement. See particularly Acts xxvi. 29. 2 Cor. xi. 23. Epheſ. iv. 1. vi. 20. Philip. i. 7. 2 Tim. ii. 8, &c.

Ver. 14. *That thy benefit*] That is, "Thy *goodneſs* to Oneſimus, in readily pardoning him, and treating him kindly for the future."

Ver. 15. *For perhaps he therefore departed*] As ver. 13, 14. were thrown in by way of parentheſis, this 15th verſe ought to be connected with ver. 12. As the event had been ſo happy, St. Paul aſcribes it to God: Oneſimus deſigned no ſuch thing by his flight; Philemon did not ſend him to Rome for that purpoſe, and Paul had not ſent to Coloſſe for him: There was no human contrivance to accompliſh ſo great and good an event; but God, in the courſe of his wiſe providence, had ſo ordered it, that Oneſimus's going to Rome had been the happy occaſion of his becoming a Chriſtian. Philemon, therefore, could not be angry at ſuch an event, unleſs he had a mind to quarrel with Divine Providence, the progreſs of the Goſpel, the repentance and welfare of Oneſimus, and what would in the end prove his own advantage. Thus the patriarch Joſeph aſcribed his going into Egypt to Divine Providence, though it had been occaſioned by the treachery and malice of his brethren. See Gen. xlv. 5. l. 20. It may not be improper to attend to the Apoſtle's ſoft and tender manner of expreſſing this: *Perhaps*—he ſpeaks a little dubiouſly: He was unwilling to pry into the ſecret views of Providence; but the event ſeemed to juſtify ſuch a conſtruction. Ἐχωρίσθη we have tranſlated *he departed*;—which is ſofter than to have ſaid, he *abſconded*, or *run away*, like a criminal; but the Greek word ſignifies *he was ſeparated*; which is much ſofter, and transfers the action to another; as if it had not been *Oneſimus*'s own act and deed, but he had been paſſive therein. The over-ruling Providence of God had ſeparated him from his maſter, for great and good purpoſes, as the event had already manifeſted, and would further make appear. Again, that ſeparation had been but of very ſhort continuance; πρὸς ὥραν, *for an hour*; for ſo ſhort a ſpace, that he could ſcarcely be accounted a fugitive; eſpecially as he had returned voluntarily, and ſo much improved. He was ſeparated from his maſter for an hour, that *he might receive him again for ever*. In which words St. Paul promiſes, in effect, that Oneſimus would not run away any more: He was fully perſuaded of the ſincerity of his repentance, and that he would behave well for the time to come. See Exod. xxi. 2, 6. Deut. xv. 17. Lev. xxv. 46. and Benſon.

Ver. 16 *Not now as a ſervant*] Δοῦλον ſhould have been tranſlated *a ſlave*. Slaves were then bought and ſold, like cattle, in the market; and the deſcendants of ſuch ſlaves were born ſlaves: they did not receive wages, nor could they at their pleaſure hire themſelves to other maſters, but were looked upon as their maſters goods and poſſeſſions. Chriſtianity, as we have often obſerved, does not alter mens civil obligations or privileges; but it ſhould be obſerved, that the buying and ſelling men for ſlaves is quite another matter, and one which much concerns thoſe who are engaged in it, very ſeriouſly to conſider: and it is with great pleaſure, that on this occaſion I refer to Mr. Granville Sharpe's late humane and benevolent treatiſe on the ſubject, intitled, "A Repreſentation of the Injuſtice and dangerous Tendency of tolerating Slavery."

Ver. 17. *If thou count me therefore a partner*] "*If, therefore, thou eſteemeſt me* as *a* friend and *companion* in Chriſt." L'Enfant tranſlates it, "I conjure thee, therefore, by all that is common between us, receive him as myſelf." But the main thought which prevailed in the Apoſtle's mind, ſeems to have been the participation they both had in the bleſſings of the Goſpel, which was the deareſt bond of their friendſhip. The Apoſtle petitions like one quite in earneſt. See on ver. 12. Chriſtian friendſhip is not like the friendſhips of this world, which are often confederacies in vice, or leagues in pleaſure: It is founded on truth, piety, and extenſive virtue, and is therefore the warmeſt, ſinccreſt, and moſt durable friendſhip; not inconſiſtent, but accompanied with benevolence to all mankind. How unjuſtly the Chriſtian religion has been repreſented as defective, in no where recommending friendſhip, ſee (among other writers) Foſter's Sermons, vol. i. ſerm. 3.

Ver. 18. *If he hath wronged thee*] Here is a plain confirmation of the doctrine of reſtitution. Where any perſon has injured another, he is obliged by the laws of God and conſcience to make reparation as far as he is able, even where the law of the land may not compel him to do ſo; unleſs the injured party freely forgive him. We may here again obſerve how cautiouſly the Apoſtle proceeds: He would not mention the theſt, or robbery, till he had prepared the way by ſaying a number of kind things of Oneſimus; and then, when he comes to touch upon it, how ſoft is his language! He does not call it *theſt*, or robbery, but *wronging* or *injuring* him in ſome reſpect; or, *owing him ſome money*; which laſt is the language in caſe of a debt honourably contracted. Obſerve further, the Apoſtle does not abſolutely aſſert, that Oneſimus *had* done Philemon any injury, or owed him money; but *if it was ſo*: And finally, we may compare the Apoſtle's circumſtances with thoſe of Philemon. The Apoſtle was a *priſoner*; Philemon at full eaſe and liberty: The Apoſtle poor; Philemon moſt probably maſter of a plentiful eſtate; who was much more likely to have beſtowed ſomething upon the Apoſtle, than to have taken any thing from him. But St. Paul would ſave ſomething out of the kindneſs and charity of his friends, while he was a priſoner, or work with his own hands when he was ſet at liberty, to raiſe the money, rather than reſtitution ſhould not be made, if Philemon ſhould inſiſt upon it. See Benſon, and Smallridge.

Ver. 19. *I Paul have written it with mine own hand*] The Apoſtle ſeems commonly to have dictated, and another perſon to have wrote down what he ſaid; or to have written a copy, and another tranſcribed it; (ſee 2 Theſſ. iii. 17. 2 Pet. iii. 1.) but he probably wrote all this letter with his own hand; not only to engage to make reſtitution, if demanded, but to let Philemon ſee how much he intereſted himſelf in this affair. He directly promiſes to make reſtitution; but in an oblique manner only inſinuates his own claim upon Philemon. It is probable St. Paul did not convert Philemon immediately, but by ſome of his aſſiſtants; but, as the Apoſtle had brought the Goſpel into Aſia Minor, Philemon's converſion to Chriſtianity was owing to him; and therefore he might juſtly ſay, that Philemon owed to him *even his own ſelf*, or *his very ſoul*. How great an obligation has he expreſſed in theſe few words! See Benſon, and Raphelius.

Ver. 20. *Yea, brother*] *I pray thee, brother.* Wat. The word Ἀναπαυσόν, rendered *refreſh*, is very emphatical; it literally ſignifies to *appeaſe*, or *quiet*; which ſtrongly intimates the emotion which the Apoſtle felt, through the ardour of his concern for Oneſimus, and ſeems to repreſent the eagerneſs of his deſire for his re-eſtabliſhment in Philemon's family, by the appetite of hunger. Comp. ver. 7. where the ſame word is uſed, and ſeems to be referred to here with peculiar beauty and propriety. See Doddridge, Stockius, Matth. x. 40, &c. and xxv. 40, 45.

Ver. 21. *In thy obedience*] Ὑπακοῇ frequently ſignifies *obedience*. Here it muſt be underſtood for *compliance*, inaſmuch as the Apoſtle had declared, ver. 8, 9. he could have commanded, but choſe rather to intreat.

Ver. 22. *But withal prepare me*, &c.] The Apoſtle's deſiring Philemon to prepare him a lodging, ſhews that he had expectations of being for I truſt that through your prayers I ſhall be given unto you.

23 There ſalute thee Epaphras, my fellow-priſoner in Chriſt Jeſus;

24 Marcus, Ariſtarchus, Demas, Lucas, my fellow-labourers.

25 The grace of our Lord Jeſus Chriſt *be* with your ſpirit. Amen.

Written from Rome to Philemon, by Oneſimus, a ſervant.

Ver. 22. Phil. i. 25. ii. 24. 2 Cor. i. 11.—V. 23. Col. i. 7. iv. 12.—V. 24. Acts xii. 12. Acts xix. 29. Col. iv. 14.—V. 25. 2 Tim. iv. 22.

being ſet at liberty, and that then he deſigned them a viſit at Coloſſe: It may alſo lead us to conclude, that this Epiſtle was written not long before the Apoſtle was ſet at liberty from his firſt confinement at Rome, mentioned Acts xxviii. 30. See alſo Philip. ii. 24. We have obſerved in the *introductory note*, that as Philemon was a rich man, his houſe appears to have been a place of entertainment for the Chriſtians who travelled that way; and therefore St. Paul deſired to have a lodging among the reſt: But the principal view ſeems to have been, not only to tell Philemon the agreeable news, that he was likely to have ſuch a gueſt, but to put him upon conſidering how he could ſee the Apoſtle's face, if he denied his reaſonable and earneſt requeſt for Oneſimus. See Theodoret, Acts xii. 5, &c. and Benſon's "Letter on Prayer."

Ver. 25. *Be with your ſpirit*] Ὑμων, *your*, is in the plural number, and denotes not Philemon's ſpirit only, but that of his whole family alſo, or all the perſons addreſſed in the beginning of the Epiſtle. See 1 Theſſ. v. 28. We have frequently hinted at the excellence of this Epiſtle; which muſt be allowed a maſter-piece in its kind, conſidered as a merely human compoſition: But, fully to confirm our remark, we could wiſh the reader to compare it with an Epiſtle of Pliny, which ſeems to have been written on a ſimilar occaſion:—lib. ix. ep. 21. which, though penned by one, univerſally allowed to excel in the epiſtolary ſtile, and though it has undoubtedly many beauties, yet muſt be acknowledged by every impartial reader to be greatly inferior to this animated compoſition of our Apoſtle. See Benſon, Doddridge, and Bp. Smallridge.

REFLECTIONS ON ST. PAUL'S CHARACTER, MORE PARTICULARLY AS DEDUCED FROM THIS EPISTLE.

That any antient writing was written by the author to whom it is commonly aſcribed, can be known no other way than by the internal marks and characters, or by external ceremonies. The internal characters muſt be deduced from the authentick hiſtory of the perſon, or his authentick writings. That the *Acts* of the Apoſtles were written by St. Luke, and contain a true hiſtory, is univerſally allowed: That moſt, or all of the other Epiſtles which are aſcribed to St. Paul, are his true and genuine writings, may be fully proved from the hiſtory of him in the *Acts*, and from the teſtimonies of the ancient fathers;—the only arguments by which ſuch a fact is capable of being proved: Indeed the authenticity of moſt of them is not called in queſtion. And, ſuppoſing the Acts of the Apoſtles, and St. Paul's *other* Epiſtles to be genuine, we may obſerve internal marks of the genuineneſs of this Epiſtle to *Philemon*; for, every circumſtance agrees with the ſtate of things when that Apoſtle was under his firſt confinement at Rome; and the thoughts, ſtyle, and manner of this Epiſtle, are very much the ſame with thoſe of his other Epiſtles.

This being premiſed, we may obſerve,

I. That if this Epiſtle be St. Paul's, and he was of ſuch ſagacity and addreſs, as the author of this Epiſtle muſt have evidently been; then every candid and unprejudiced perſon will readily allow, that he was no looſe, incoherent writer, nor any wild and enthuſiaſtic viſionary; but will rather be apt to think, that if the language in which St. Paul wrote, the circumſtances and cuſtoms to which he alludes, the ſcope of his diſcourſe, and the ſubject which he is purſuing, were thoroughly underſtood, we ſhould ſee as much beauty, aptneſs, and propriety, in all his Epiſtles, as are viſible in this ſhort Epiſtle to Philemon.

A man of ſo much ſenſe and ſagacity, addreſs and penetration, was not, could not poſſibly be deluded; eſpecially as to plain facts, to which he often appeals, as clear proofs of his divine miſſion; and that even in Epiſtles written to churches, where he had many and malicious enemies. Could not a man of capacity much inferior to St. Paul's, know certainly whether he was able to work miracles or no? Whether he could, or could not, ſpeak a variety of languages, which he had never ſtudied to acquire; or interpret what others ſpoke in ſuch languages? Whether he had, or had not the power of puniſhing bold and daring offenders? Whether he could, or could not communicate ſome ſpiritual gifts and miraculous powers unto other Chriſtians, by the laying on of his hands?—Could a man write ſuch an Epiſtle as this before us, and at the ſame time be ſo groſly and palpably impoſed upon, as to plain and notorious facts?—This would be a caſe without parallel; and is contrary to all common ſenſe, reaſon, and experience.

Amidſt all the warmth and affection wherewith he addreſſes *Philemon*, and all the pious and devout ſentiments which are intermingled with the addreſs, are there any traces of enthuſiaſtic ravings? Any thing that would in the leaſt betray him to have been a fanciful, weak, and credulous perſon? From the more cloſe conſideration of his ſkilful and inſinuating manner of addreſs, and the propriety of his language and behaviour towards the perſons with whom he had to do, it would ſeem, that the anti-revelationiſts have been apt to look upon the Apoſtle St. Paul, as an artful, cunning man, who knew the world, and could make the beſt of any cauſe; and that, in one word, he was much more likely to deceive others, than to be impoſed on himſelf, ſo notoriouſly, and in ſuch plain and obvious facts.

II. But, to take away all jealouſy and ſuſpicion of his having had any intention to impoſe upon mankind, let us obſerve, *ſecondly*, that the great Apoſtle of the Gentiles gave many clear and unqueſtionable proofs of his honeſty and integrity; and that as he was not an *enthuſiaſt*, ſo neither was he an *impoſtor*.

The religion which he ſpread recommends the pureſt virtue; and one would not readily ſuſpect a man of any ſiniſter view, in taking pains to inculcate principles which promote virtue and righteouſneſs in the earth: By the doctrine which he taught, he was doomed to durable and moſt exquiſite puniſhment in another world, if he was an impoſtor. *Mahomet* calculated his doctrine to ſuit his own practice; and it would be a ſtrange thing for any man to condemn himſelf by an impoſture of his own contriving and publiſhing.

Again; how diſintereſted were the Apoſtle's views! What had he to expect in this world. He ſays very juſtly, concerning himſelf, and other perſecuted Chriſtians, *If in this life only we have hope in Chriſt, we are of all men moſt miſerable.* An artful, cunning deceiver, has ſome temporal advantage in view; but what could St. Paul propoſe to himſelf? Or what had he for all his travels and fatigues, his long labours and unwearied endeavours to inſtruct and reform mankind? He was converted, from one of the moſt fierce and active enemies of Chriſtianity, to become one of its warmeſt advocates. What end could he propoſe in ſo great a change?—He knew very well that the leading men of the Jewiſh people would look upon him as a vile apoſtate: He had been educated under one of their greateſt rabbis, and ſtood fair for advancement among them, whilſt he continued a zealous Jew, and perſecuted the Chriſtans. But from the moment he became a Chriſtian, he expoſed himſelf to the enmity and malice of his countrymen and former friends; who, from that time, perſecuted him with the moſt bitter, unrelenting zeal, and often attempted to take away his life.

Though the Romans, who then governed the world, were as moderate towards perſons of different ſects and religions as moſt nations, yet their governors were commonly jealous of all changes and innovations in matters of religion, and were in particular for diſcouraging the authors of new ſects, and the ringleaders of any new religion. And what could a man propoſe to himſelf, by preaching the Goſpel of a crucified Jeſus in ſuch a ſtate of things?—The heathen *prieſts*, and all that belonged to the temples of their idols, or were any way employed about them, would zealouſly oppoſe every attempt to overthrow their idolatry. The *philoſophers* would argue againſt the man who ſhould ſet up a ſyſtem in oppoſition to theirs; or, with inſolence and the utmoſt contempt, enquire, *What will this babbler ſay?*—The *poets* would uſe all their wit and ſatire againſt ſuch an attempt to reform the world. The *orators* would harangue, and make uſe of their perſuaſive arts, to oppoſe the man, who ſhould endeavour to do what, with all their eloquence, they had hitherto been unable to effect.

The *Judaizers* alſo (a numerous, powerful, zealous, and active body among the Chriſtians) looked upon St. Paul's attempt with jealouſy and diſlike, and ran about from place to place, fiercely to oppoſe him, and overturn all his labours. The *men of vice*, who were determined to go on in their evil ways, would all in general malign ſo zealous and potent a reformer, and be very apt to ſpeak againſt and perſecute him: So that if the *Apoſtle of the Gentiles* ſought the friendſhip of this world, he took a very wrong method to attain it. The ſame may be ſaid as to his purſuit of riches or temporal pleaſures. And ſuppoſe he had not foreſeen the hunger and cold, the nakedneſs and buffetings, the ſlights and affronts, the chains and impriſonments, the ſcourgings and ſtonings, and other diſagreeable and cruel treatment, to which ſuch an attempt did actually expoſe him; yet one would have thought, that ten or twelve years might have been ſufficient to have convinced him, and that he could have had no great heart to have proceeded forward about twenty years more, after ſo many diſcouragements, and ſuch fierce oppoſition from almoſt every quarter.

Or, can we ſuppoſe that vain-glory, and an affectation of ſingularity could carry him ſo great a length, in propagating what he knew to be an impoſture?—Do but read the brief accounts which he himſelf has given of his own ſufferings, 1 Cor. iv. 9, 13. 2 Cor. xi. 23, &c. and you muſt ſuppoſe the man to have had a ſtrange and unaccountable love of vain-glory, who having already experienced ſuch treatment, and foreſeen that it was the treatment to which ſuch an attempt was every where likely to expoſe him, (comp. Acts xx. 22—24.) would yet ſtill go on to publiſh what he himſelf knew to be falſe; yea, ſteadily to perſevere, and even triumph in his proſpects, though he ſaw nothing before him in this world but dangers and death. Had not the Apoſtles of our Lord and Saviour the principle of ſelf-preſervation? or were they of a different make from the reſt of mankind? Would not a man of ſenſe and virtue, and of ſuch benevolence as the author of the above Epiſtle appears to have been, either never have engaged in any impoſture; or, if by any means he had been drawn in, would he not eaſily have diſcovered, and honeſtly have confeſſed ſuch a notorious cheat; and rather have ſought glory from his ſingular integrity, and concern for truth and the general good?—But ſuppoſe that St. Paul's doctrine was true, that it was revealed to him, and he had a commiſſion from heaven to publiſh it; then the attempt to ſpread it in ſuch a way ought not to be deemed vain-glory, or any criminal ſingularity.

When our Apoſtle was ſcourged, or ſtoned till he was left for dead in one place, he went to another with all his bruiſes and ſores upon him, and there began again to preach the Chriſtian doctrine as zealouſly, as if he had every where met with all poſſible encouragement. See Acts xiv. 19, &c. xvi. 22, &c. 1 Theſſ. ii. 2. From the cloſe conſideration of his zeal and unwearied diligence amidſt ſuch fierce oppoſition, and ſo much cruel treatment, (without duly conſidering at the ſame time the reſt of his character and conduct) the anti-revelationiſts have been led to ſuppoſe him a weak zealot, a warm enthuſiaſtic viſionary, who needleſly expoſed himſelf, as not knowing the world, or having ſtudied mankind. So natural it is for men to run into extremes, when they conſider things only in one view! Accordingly, they have played between theſe two hypotheſes: Sometimes repreſenting the Apoſtles of our Lord as *artful impoſtors*, and at other times as *honeſt enthuſiaſts*. Theſe are certainly very different and inconſiſtent repreſentations. For a man who is really an *enthuſiaſt*, and believes himſelf illuminated or inſpired without his being ſo, is not an *impoſtor* for declaring *that* he believes ſo: And whoever pretends to inſpiration, when he knows very well that he is not inſpired, cannot be an *enthuſiaſt*, but muſt be a downright *impoſtor*.

It were to be wiſhed, that the enemies of revelation would fairly debate with us one or both of theſe hypotheſes, and ſtand or fall by the ſuperior evidence; but to ſhift from the one to the other, when they are pinched with an argument, is an unfair and ſhameful method of proceeding, and not acting like the lovers of truth and of virtue.

From the *firſt* of theſe obſervations then it appears very evident, that St. Paul was not, could not poſſibly be, deluded himſelf; and from the *ſecond*, that he cannot be ſuppoſed to have attempted to delude others. And if theſe things be true, Chriſtianity is doubtleſs a revelation of the mind and will of God, deſigned to promote the perfection and happineſs of men, and, as ſuch, ought to be embraced, and relied, and acted upon: nor is it every objection which may be ſtarted, though it may have ſome ſubtilty or difficulty in it, that ſhould or can ſhake our foundations, when ſuch poſitive and direct proof is laid before us.

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

CHAP. I.

Chriſt, in theſe laſt times coming to us from the Father, is preferred above the angels, both in perſon and office.

GOD, who at ſundry times, and in divers manners, ſpake in time paſt unto the fathers by the prophets,

2 Hath in theſe laſt days ſpoken unto us by *his* Son, whom he hath appointed heir of all things, by whom alſo he made the worlds;

3 Who, being the brightneſs of *his* glory, and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high;

Ver. 1. Numb. xii. 6, 8.—V. 2. Deut. iv. 30. Gal. iv. 4. Epheſ. i. 10. John xv. 15. Pſ. ii. 8. Matth. xxi. 38. John i. 3. 1 Cor. viii. 6. Col. i. 16.—V. 3. Wiſd. vii. 26. 2 Cor. iv. 4. Col. i. 15. John i. 4. Col. i. 17. Rev. iv. 11. Ch. ix. 12, 14, 26. Pſ. cx. 1. Epheſ. i. 20. Ch. x. 12.

HEBREWS] This Apoſtolic letter is now, after the point has been fully diſcuſſed by ancients and moderns, generally allowed to be the genuine work of St. Paul. Some of the ancients thought, that he wrote it originally in the Hebrew or Syriac language, out of which it was tranſlated by ſome apoſtolical perſon; but ſeveral eminent critics among the moderns ſeem clearly to have confuted this notion, and to have proved that our preſent Greek copy is the original. St. Paul, contrary to his uſual cuſtom, did not prefix his name to this Epiſtle, for this obvious reaſon, that he might not too early awaken the prejudices which the Jewiſh converts had conceived againſt him, and which might have led them to throw it aſide unperuſed. Beſides, as he was peculiarly the Apoſtle of the *uncircumciſion*, he could not properly addreſs the Hebrews as *their* Apoſtle. It is generally thought to have been written towards the end, or ſoon after St. Paul's impriſonment at Rome, A. D. 63. to the converted Jews of Paleſtine, here called *Hebrews*, as diſtinguiſhed from the *Helleniſts*, or foreign Jews. A ſevere perſecution had deprived them of the Apoſtle St. James, and rendered many wavering in the faith: To recover ſome, and confirm others, appears to have been the great purport of this Epiſtle. As the zealous defenders of the Moſaic law would naturally inſiſt on the divine authority of Moſes, on the majeſty and glory attending the promulgation of his law by the miniſtry of angels, and on the great privileges it afforded thoſe who adhered to it; the Apoſtle ſhews, *firſt*, that in all thoſe ſeveral articles, the Goſpel had an infinite ſuperiority over the law. This topic he purſues from ch. i to xi. and the reader will find a proper *analyſis* in the following obſervations, which there is no need to inſert here. The Apoſtle having, in the firſt place, obviated the inſinuations and objections of the Jews, proceeds, for the ſatisfaction and eſtabliſhment of the believing Hebrews, *ſecondly*, to prepare and fortify their minds againſt the ſtorm of perſecution, which in part had already befallen them, and was likely to continue, and be often renewed. He reminds them of thoſe extremities they had endured, and of the fatal effects which would attend their apoſtaſy; (ch. x. 26, &c. to the end:) calling to their remembrance the eminent examples of faith and fortitude exhibited by holy men of old: ch. xi, to xii. 2. Having thus finiſhed the argumentative part of the Epiſtle, he applies the whole, by exhorting the Hebrew Chriſtians to patience, peace, and holineſs: Cautioning them againſt ſecular views, and ſenſual gratifications, by laying before them the incomprehenſible excellence of the bleſſings introduced by the Goſpel, which even the Jewiſh œconomy, glorious and magnificent as it was, did by no means equal; exhorting them to brotherly affection, purity, compaſſion, dependance on the divine care, ſteadfaſtneſs in the profeſſion of the truth, a life of thankfulneſs to God, and benevolence to man. He concludes with recommending their pious miniſters to their particular regard, intreating their prayers, ſaluting them, and pronouncing on them a ſolemn benediction. The reader will find a full deſcription of every thing reſpecting this Epiſtle in Lardner's *Credibility*, Michaelis, the Introductions of Owen, Pierce, Sykes, Whitby, &c. and in Bp. Gibſon's Paſtoral Letters, p. 210, &c.

Ver. 1.] The deſign of the author of this Epiſtle being, as we have obſerved, to ſhew the excellence of the Chriſtian covenant above that of the Jews in every reſpect; and that the Jews had no other advantage in or by their law, which Chriſtians had not equally, if not ſuperior, by the law of Chriſt.—He begins by giving an account of the dignity of the perſon of Chriſt; and intending to ſhew how vaſtly he was to be preferred to any of thoſe meſſengers from God whom they moſt highly valued, He here looks back to his original character, which was antecedent to his incarnation; and then inſenſibly proceeds to conſider his advancement above the angels at his reſurrection. ver. 1—14. See Peirce, Doddridge, and Sykes.

At ſundry times, and in divers manners] Πολυμερῶς ſignifies *in many parts*, or *parcels*, and refers to the parcels by which God's will was delivered, in oppoſition to a complete revelation: and this was done in *various manners*; namely, by dreams, viſions, *urim*, prophets, voices, ſigns.

Ver. 2. *Hath in theſe laſt days*] The days of the Meſſiah; ſo called, becauſe they are foretold as to be under the *fourth* or *laſt* kingdom, mentioned by Daniel, ch. ii. 44. *By his Son*, muſt here mean emphatically, "By his Son, as incarnate, and appearing in the human nature;" nor can any argument be gathered from hence, that God ſpoke not by the miniſtration of the *Logos*, or ſecond perſon, before; but only, that he ſpoke not in ſo clear and expreſs a manner. The word *heir* ſignifies properly "one who hath a right to ſucceed to what another has in poſſeſſion, after his death;" but this cannot be the meaning of the word in this place, as it is impoſſible for the God and Father of all to die; and therefore it is uſed in the ſenſe of *poſſeſſor* or *lord*, as the ancient claſſics and lawyers uſe it: And thus it implies the ſame with what our Saviour ſays, Matth. xxviii. 18. *All power is given to me in heaven and earth.* See Gal. iv. 1. Acts ii. 36. Our author here lays down the aſſertion he undertakes to prove, namely, that God had conſtituted his Son Jeſus *Heir* or *Lord* of all things. Having mentioned this, he juſt gives a hint or two of the greatneſs of his character, and then returns to his main aſſertion, purſuing it cloſely in the latter part of the chapter, and ſhewing that the angels themſelves, the higheſt order of beings, are not only greatly inferior to him, but ſubject to his juriſdiction. The word αἰῶνας, rendered *worlds*, ſignifies *ages*; and, ſo underſtood, the paſſage may be read, *By whom alſo he conſtituted* or *appointed the ages*;—the ſeveral diſpenſations of his church, and providential kingdom. See Epheſ. iii. 11. However, the ſenſe in which our tranſlators have rendered it, is not only literally true, but perfectly agreeable to St. Paul's doctrine. See ch. xi. 3. and comp. Col. i. 15—17. which bears a great reſemblance with the preſent place. See Locke, Peirce, Sykes, and Owen.

Ver. 3. *Who being the brightneſs*, &c.] *Who being a beam of his gl*

4 Being made ſo much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels ſaid he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he ſhall be to me a Son?

6 And again, when he bringeth in the Firſt-begotten into the world, he ſaith, And let all the angels of God worſhip him.

7 And of the angels he ſaith, Who maketh his angels ſpirits, and his miniſters a flame of fire.

8 But unto the Son *he ſaith*, Thy throne, O God, *is* for ever and ever: a ſceptre of righteouſneſs *is* the ſceptre of thy kingdom.

9 Thou haſt loved righteouſneſs, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladneſs above thy fellows.

10 And, Thou, Lord, in the beginning haſt laid the foundation of the earth: and the heavens are the works of thine hands.

11 They ſhall periſh: but thou remaineſt: and they all ſhall wax old as doth a garment;

12 And as a veſture ſhalt thou fold them up, and they ſhall be changed: but thou art the ſame, and thy years ſhall not fail.

13 But to which of the angels ſaid he at any time, Sit on my right hand, until I make thine enemies thy footſtool?

14 Are they not all miniſtering ſpirits,

Ver. 4. Epheſ. i. 21. Phil. ii. 9, 10.—V. 5. Pſ. ii. 7. Acts xiii. 33. Ch. v. 5. 2 Sam. vii. 14. 1 Chron. xxii. 10. Pſ. lxxxix. 26, 27.—V. 6. Or, *When he bringeth again.* Rom. viii. 29. Deut. xxxii. 43. LXX. Pſ. xcvii. 7.—V. 7. Gr. *unto.* Pſ. civ. 4.—V. 8. Pſ. xlv. 6, 7. Gr. *rightneſs*, or, *ſtraightneſs.*—V. 10. Pſ. cii. 25, &c.—V. 11. Iſai. xxxiv. 4. li. 6. 2 Pet. iii. 7, 10.—V. 13. Pſ. cx. 1, Matth. xxii. 44. Ch. x. 12. Ver. 3.—V. 14. Pſ. xxxiv. 7. xci. 11. ciii. 20, 21. Dan. vii. 10. Matth. xviii. 10.

and the expreſs image of his ſubſtance. Wat. Απαύγασμὰ, which we render *brightneſs*, ſignifies that ſplendor or ray which proceeds from a luminous body. The words therefore repreſent the Father as *Light*, which is agreeable to other places of Scripture: See 1 John i. 5. But, to raiſe their thoughts of the matter, the Apoſtle ſets forth this Light, by which he deſcribes the Father, under the title of *Glory*; the deſign of which is, to expreſs the purity, perfection, and luſtre of all his attributes. Suitably to this account of God the Father, he repreſents the Son, as a ſplendor or ray derived or proceeding from the Father: And as the *beams* or *rays* cannot be ſeparated from the *ſun*, that great fund of light, ſo neither can the nature and the glory of the divine Son be ſeparated from that of the Father: He is "Light of light, very God of very God." The word χαρακτὴρ, rendered *expreſs image*, ſignifies an engraved or impreſſed mark,—an *impreſs*, and is a moſt emphatical word, ſince nothing can be more exactly and minutely repreſented, than by its impreſs on wax or metal. "Chriſt (ſays Leigh) anſwers to the divine perfections, as the impreſſion of the wax does to the engraving of the ſeal." It is obſervable that Philo calls the *Logos* χαρακτὴρ και εικων Θεȣ. The word Ὑποστάσις ſignifies *ſubſiſtence*, *exiſtence*; or, as the Greek fathers, even before the council of Nice, frequently applied the word, "a diſtinct *perſon* in the Godhead." Comp. Col. i. 15. *Upholding all things by the word of his power* ſeems plainly to expreſs, that as the Son *gave* being to all the creatures, ſo he *maintains* them all in being. The ſame thing ſeems deſigned, Col. i. 17,—*By him all things conſiſt.* In both places the ſame works are attributed to him. See Matth. xi. 27. xxviii. 18. John iii. 35. xiii. 3. *His power* is generally ſuppoſed to refer to the power of *his Father.*—*When he had by himſelf purged our ſins*, refers to the expiation of our ſins by his death; nor can there be any queſtion that our author refers to the death of Chriſt, conſidering what is here ſaid to have followed immediately upon his purging our ſins,—that he *ſat down at the right-hand of the Majeſty on high.* The words *by himſelf* are very expreſſive: For, as (ch. ix. 12, 26.) Chriſt is ſpoken of as making expiation by himſelf, and his own blood, and not by the blood of bulls and of goats, ſo here it ſeems to be intended, that Chriſt alone, without any aſſiſtance or concurrence of angels, or any other beings, made a perfect expiation of our ſins. See Iſai. lxiii. 3. 1 Pet. iii. 22. Epheſ. i. 20. Parkhurſt on the word Απαυγασμα, and Sherlock's Diſc. vol. iv. p. 11, &c.

Ver. 4. *Being made ſo much better than the angels*] *Being ſo much better.* Wat. *Being made ſo much ſuperior to*, or *more excellent than the angels*, *by how much he hath obtained a more excellent name than they.* Κεκληρονόμηκεν, ſignifies to *obtain*, or *be in poſſeſſion of*; without taking in the notion of *inheritance.* See ver. 2. Chriſt is called the *Son of God*; a name, which implies peculiar love and affection in the parent, and ſuperiority over the family in which he is. Chriſt, therefore, as being the Son of God, is ſuperior to angels, and is veſted with an authority which they have not; and has a right and title to dominion, to which they have no pretenſion; nor is any one of them ever dignified with that name. Some conſider this as immediately referring to Chriſt's authority and dignity, as Mediator; with which he was inveſted, when he ſat down on the right hand of glory after his reſurrection. See Sykes, Heylin, and Peirce.

Ver. 5. *For to which of the angels ſaid he*, &c.] The word *for*, ſhews that the ſacred writer is here proceeding to his proofs. All the texts that are alledged by him, are to be conſidered as brought upon this deſign; to ſhew that Chriſt at his reſurrection was conſtituted ſuperior to the angels. This amounted to a full proof, both according to the nature of things, and the notions which the Jews entertained of the angels: For, it being certainly true, and believed to be ſo by the Hebrews, that the angels are greatly ſuperior in their nature to other creatures; it muſt of neceſſity follow, that as he is ſuperior to *them*, he muſt be ſuperior to all *below them:* And ſince the higheſt order of creatures was made ſubject to him, it might reaſonably be ſuppoſed that the others were ſo too. Beſides, as the Hebrews gloried in the revelations which had been made to them by angels, and were apt, upon that account, to ſet light by Chriſt; nothing could be more pertinent to the general deſign of the Epiſtle, than the diſcourſe here upon this argument. Thus far Mr. Peirce; whom ſee. We may obſerve, that the paſſages quoted in this chapter muſt refer to Chriſt in their original ſenſe, and in the ſtricteſt propriety of interpretation; otherwiſe the argument will be entirely inconcluſive: For, it might be replied, that ſuppoſing theſe paſſages to be applicable to Chriſt, they will not prove *him* to be ſuperior to the angels, ſince they originally relate to David and others, confeſſedly inferior to thoſe celeſtial ſpirits. We refer to the paſſages in the margin, and our notes upon them in the former part of this commentary; and alſo to the note on Acts xiii. 33.

Ver. 6. *And let all the angels of God worſhip him*] In proof of the ſuperiority of Chriſt over the angels, the Apoſtle ſhews, that he was not only the *Son* of God, while even the higheſt of them were but ſervants; but that he was the object of their adoration and *worſhip.* It is matter of doubt, whence the quotation in this verſe is taken; Some apprehending from Deut. 32. 43. and others from Pſ. xcvii. 7. which ſeems the moſt probable. See the notes on that pſalm. Inſtead of *Spirits*, in the next verſe, Doddridge, Waterland, and others, read *winds.* "He who rules the winds and the lightnings, has his angels under equal command; and employs them with the ſtrength of winds, and the rapidity of lightning in his ſervice." However noble and lofty this deſcription of the angels is, it falls very ſhort of what was before ſaid, and what is immediately added in the next verſes, concerning the *Son:* And in this view, the quotation was very much to our author's purpoſe. See Sherlock, vol. iv. p. 31. and Peirce.

Ver. 9. *Thou haſt loved righteouſneſs*, &c.] This refers to that unparalleled inſtance of the love of moral rectitude, which Chriſt hath given in becoming a ſacrifice for ſin; by his atonement doing more, than hath ever been done by any other intelligent and rational agent, towards diſplaying his love of righteouſneſs, and his hatred of iniquity. See Philip. ii. 8, 9. Inſtead of *fellows*, the MS reads *aſſociates.* The correſpondent Hebrew word to Μετόχοι, ſays Parkhurſt, ſignifies *aſſociates*; by whom are meant, "all men who believe on Chriſt." The word properly expreſſes "thoſe who *partake together*;" *brethren,—joint-heirs.* See ch. ii. 11, &c. Rom. viii. 17. The force of this quotation lies in proving, that while the *angels* are but *miniſtering ſpirits*, (ver. 7, 14.) the *Son* is inveſted with regal power, and ſovereign authority. Inſtead of, *Therefore God, even thy God*, it has been propoſed to read, *Therefore, O God, thy God hath*, &c. See the preceding verſe.

Ver. 11. *Thou remaineſt*] Dr. Waterland reads, *Thou ſhalt remain.* But our tranſlation is evidently right; not only as correſponding with *thou art the ſame*, in the next verſe, but as finely and emphatically expreſſing the unchangeableneſs of Chriſt's divine nature.

Ver. 12. *Shalt thou fold them up*] *Shalt thou change them*; Waterland; reading αλλαξεις, with many MSS. In this verſe, and the two preceding, the Apoſtle quotes the paſſages here found, to prove the immutability of Chriſt's nature, and conſequently his ſuperiority over the angels.

Ver. 13. *But to which of the angels*] *And further, to which*; Heylin; Which appears a very juſt interpretation, as this quotation from the 110th pſalm does not appear to have any connection with, or dependance upon thoſe in the preceding verſes.

Ver. 14. *Are they not all miniſtering ſpirits*] "I aſked, To which of the angels ſaid God at any time, *Sit on my right hand, until I make thine enemies thy footſtool?*"—And I am well ſatisfied that no paſſage can be alledged, wherein God is ever repreſented as uſing ſuch lanſent forth to miniſter for them who ſhall be heirs of ſalvation?

CHAP. II.

We ought to be obedient to Chriſt Jeſus, and that becauſe he vouchſafed to take our nature upon him, as it was neceſſary.

THerefore we ought to give the more earneſt heed to the things which we have heard, leſt at any time we ſhould let *them* ſlip.

2 For if the word ſpoken by angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward;

3 How ſhall we eſcape, if we neglect ſo great ſalvation, which at the firſt began to be ſpoken by the Lord, *and* was confirmed unto us by them that heard *him*;

4 God alſo bearing them witneſs, both with ſigns and wonders, and with divers miracles, and gifts of the Holy Ghoſt, according to his own will?

5 For unto the angels hath he not put in ſubjection the world to come, whereof we ſpeak.

Ver. 1. Gr. *run out as leaking veſſels.*—V. 2. Deut. xxxiii. 2. Pſ. lxviii. 17. Acts vii. 53. Gal. iii. 19. Deut. xxvii. 26.—V. 3. Ch. xii. 25. Matth. iv. 17. Mark i. 14. Luke i. 2.—V. 4. Mark xvi. 20. Acts xiv. 3. Acts ii. 22. Or, *diſtributions.* 1 Cor. xii. 4, 7, 11.—V. 5. Ch. vi. 5. 2 Pet. iii. 13.

guage to, or concerning any of them. The deſcription given of them is of a very different nature; and, inſtead of being ſet out as exalted to ſuch an high ſtate of dignity and authority, as *ſitting at God's right hand*; they are repreſented as *miniſtering ſpirits*, whoſe proper poſture is ſtanding, and not ſitting." See 1 Kings xxii. 19. Zach. iii. 5, 7. iv. 14. vi. 5. and ch. ii. 5. Bp. Sherlock obſerves, that the image which the writer ſeems to have before him in this chapter, is that of a great houſhold. He conſiders God as the *Pater-familias*, the Father of Chriſt, and the Lord and Maker of the univerſe. Chriſt is conſidered as the *Filius-familias*, the *Son*, the *Heir of all things*, as he ſtiles him. Other beings are the *ſervants* and attendants of different orders belonging to the family; and thoſe of the higheſt order, are ſo far from being inveſted with extraordinary dominion over men, that they are *ſent forth* by the command of their great ſovereign to *ſerve* and aſſiſt *them*. All which differences here pointed out, between the Son of God and angels, ſhew us the high regard which is to be paid to one, who has power, dignity, and dominion ſo much ſuperior to the others. By the phraſe, *Who ſhall be heirs of ſalvation*, ſeveral commentators ſuppoſe that the ſacred writer has a particular reference to the Gentiles, who were to be made fellow-heirs with the Jews, and partakers of the promiſe in Chriſt by the Goſpel. See Epheſ. iii. 6, Peirce, Sykes, and Sherlock as above, p. 31.

Chap. II. *Ver.* 1.] Having eſtabliſhed the ſuperiority of Chriſt to the angels, in the foregoing chapter, the ſacred writer here makes a digreſſion; practically applying what he had ſaid, to the great deſign of this Epiſtle; namely, to preſs upon the Hebrews a ſtedfaſt adherence to Chriſt, and a continuance in the religion which he had taught: ver. 1—4. Bengelius very properly joins theſe four verſes to the former chapter. *The things which we have heard*, means the Goſpel; the *great ſalvation* publiſhed by Chriſt; ver. 3. Nothing can be more evidently weak, than the argument drawn from hence to prove that St. Paul was not the author of this Epiſtle, becauſe it was not by *hearing* only that he received the Goſpel. It is to be conſidered that he ſpeaks in the name of all to whom he was writing, as well as in his own, to render his inſtruction the more unexceptionable, and the more forcible;—a method not unuſual with him. See Epheſ. ii. 3. Tit. iii. 3. Beſides, to *hear* any thing, ſignifies in general to be *inſtructed* in it. Παραῤῥυῶμεν, rendered, *we ſhould let them ſlip*, ſignifies properly, *we ſhould fall off*, or *fall away*; namely, from the true religion, and ſaving grace. In the LXX this verb anſwers to the Hebrew לז, *lez*, to *decline*,—*depart*, Prov. iii. 21. where what in the Hebrew is, *let them not depart from thine eyes*, that verſion renders, Μη παραῤῥύῃς, *decline not*, or *fall not off from them*; the tranſlators applying that to the *perſon*, which the original does to the *thing*. Our tranſlators read in the margin, *Leſt at any time we ſhould run out, as leaky veſſels*; referring to the metaphorical etymology of the word. See Peirce, Wolfius, Elſner, and Parkhurſt on the word Παραῤῥεω.

Ver. 2. *For, if the word ſpoken by angels*] See Acts vii. 53. Gal. iii. 19. Mr. Mede conjectures, with great probability, that the notion of the Jewiſh doctors, followed by St. Stephen and our Apoſtle,—"That the law was given by angels," had its beginning from a paſſage in Deut. xxxiii. 2. which ſee: And if the law was given by *angels* to *Moſes*, (though the *Logos* might preſide amongſt them on that ſolemn occaſion) but what was delivered to *us*, was given by the *Son* himſelf; If in the one caſe, he made uſe of his miniſters to give his commands, but in the other, he acts himſelf in perſon; The argument of the Apoſtle is ſtrictly juſt, that we ought to give the greater heed to what is delivered by the greateſt perſonage. Inſtead of, *was ſtedfaſt*, Dr. Heylin reads, *was fully executed*. The threats denounced in the law were all put in execution exactly and rigidly, and every tranſgreſſion, and every act of diſobedience, (even ſuch ſeemingly trifling crimes as gathering a few ſticks on the ſabbath, &c.) were puniſhed with death: Numb. xv. 35. See Mede's works, p. 344. Whitby, Sykes, and Owen.

Ver. 3. *How ſhall we eſcape*, &c!] "We Jews, who, if we neglect the offer made by Chriſt, muſt continue ſtill under the law, and in courſe under the curſe of it;" Gal. iii. 10. v. 2, 4. The *Jews* had no reaſon to imagine that God would remit the puniſhments threatened in the law, if they reſolved to adhere to it, and would not embrace the condition of faith offered: For the law had never been repealed, but continued in its original force; nor would deſuetude make it of no force, if the law-maker would put it into execution. By *ſalvation* here is underſtood, the *doctrine* of ſalvation;—the *Goſpel*; and as this ſtands oppoſed to the *word ſpoken by angels*, it ſeems natural to underſtand it of the word or doctrine publiſhed by Chriſt: and all the expreſſions here uſed, of Chriſt's *beginning to ſpeak it*,—of *men's hearing it*,—of its being *confirmed*, and that God *atteſted* it,—lead us to underſtand the place in the ſenſe given. This doctrine of *ſalvation*, is ſaid to be *begun to be ſpoken by Chriſt*, becauſe there were ſome things which belonged to the Goſpel,—as the reſurrection and aſcenſion of Chriſt, and the pouring out of the Spirit,—which were to be more fully publiſhed by his Apoſtles after his death. *Confirmed to us*, ſignifies properly, *to our times*; to the times in which the Apoſtle lived: And the ſenſe appears to be, "They who heard Chriſt himſelf preaching, have continued confirming the truth of what he preached to us Hebrews, even to this time; having the gifts of the Holy Ghoſt, various in their kinds, as God has been pleaſed to grant them to them. It would have been, not εἰς ἡμᾶς, but ἡμῖν, had the author of this Epiſtle intended to ſay, That he himſelf learned the Goſpel from thoſe who had heard Chriſt; nor would St. Paul have ſaid, that the Goſpel was confirmed to *him* by them that heard Chriſt; ſince elſewhere he declares, he *had it not of men, neither by man, but by Jeſus Chriſt*. Gal. i. 1. Suppoſing now St. Paul to have written this Epiſtle A. D. 67. he then ſays, that thoſe who had heard Chriſt continued uniformly and conſtantly to atteſt what he had ſaid, from that time to this; that is, for upwards of thirty years. They who from this expreſſion would argue, that St. Paul was not the author of this Epiſtle, miſtake the meaning of the phraſe here uſed; which does not relate to the *perſon* writing, but to the *time* when he wrote. They who had heard Chriſt himſelf, had confirmed, even to this time, ſteadily and conſiſtently, what they had heard from our Lord himſelf. See Whitby, Sykes, and Peirce.

Ver. 5.] Two things were eſpecially matter of offence and ſcandal to the Hebrews, with reſpect to our bleſſed Saviour and his Goſpel. *Firſt*, The mean and ſuffering condition in which he appeared here in the world; which did not ſeem to conſiſt with the account before given, of his being ſo far above the *angels*. *Second*, The undertaking of Chriſt for the Gentiles, and the receiving them upon equal terms with the Jews; an intimation of which, it is thought, we have in the laſt verſe of the foregoing chapter, with which the preſent verſe ſtands connected,—the four firſt verſes of this chapter being a practical digreſſion. To take off both theſe objections is thought to be the principal deſign of what follows in this chapter: Wherein our author ſhews, that the Jews had no reaſon to be offended upon either account; the ſuffering condition of our Lord, for only a little time, being ordered for wiſe and important reaſons, and for the general good of the ſeed of Abraham: And the Gentiles being now by faith become the ſeed of Abraham, it was but reaſonable they ſhould ſhare in the ſame advantages with the Meſſiah, as the *Jews* themſelves did. To avoid, as much as poſſible, the irritating or giving offence to the Jews, he forbears expreſly to mention the Gentiles, and ſpeaks of them only in a covert manner; which however carries in it a ſufficient vindication of the method which God had taken, under the diſpenſation of the Goſpel: And having given a noble deſcription of the Meſſiah, he recommends him to the conſideration of the Hebrews, ch. iii. 2. Peirce.

For unto the angels] "*Angels*, as I told you, are only miniſtering ſpirits; and though the law was given by them, yet in the preſent diſpenſation they have nothing to do: For it is the Son of God, the appointed *Lord of all things*, who has the dominion over, and the direction of the preſent diſpenſation; and who is the giver of that ſalvation of which we ſpeak, and not *angels*, to whom we are not ſubjected."—The Meſſiah was propheſied of as *the Father of the age to come*, according to the Alexandrian copy of Iſai. ix. 6. Chriſt then, being the *Father of the age*, or *Father of the future age*, the Apoſtle tells us, that God had not put the world to come, (i. e. the age of the Meſſiah, comprehending the preſent ſtate of his kingdom, and the *time of recompence of reward*) under the Διαταγην, *the diſpoſition of angels*, but under the direction and dominion of the Son himſelf. See Epheſ. i. 10. Sykes, Owen, and Barrow's Works, vol. ii. page 202.

6 But one in a certain place teſtified, ſaying, What is man, that thou art mindful of him? or the ſon of man, that thou viſiteſt him?

7 Thou madeſt him a little lower than the angels; thou crownedſt him with glory and honour, and didſt ſet him over the works of thy hands:

8 Thou haſt put all things in ſubjection under his feet. For in that he put all in ſubjection under him, he left nothing *that is* not put under him. But now we ſee not yet all things put under him.

9 But we ſee Jeſus, who was made a little lower than the angels, for the ſuffering of death crowned with glory and honour; that he by the grace of God ſhould taſte death for every man.

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many ſons unto glory, to make the captain of their ſalvation perfect through ſufferings.

11 For both he that ſanctifieth, and they who are ſanctified, *are* all of one. For which cauſe he is not aſhamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midſt of the church will I ſing praiſe unto thee.

13 And again, I will put my truſt in him. And again, Behold, I, and the children which God hath given me.

14 Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame; that through death he might deſtroy him that had the power of death, that is, the devil;

15 And deliver them who, through fear of death, were all their life-time ſubject to bondage.

16 For verily he took not on him *the na-*

Ver. 6. Pſ. viii. 4, &c.—V. 7. Or, *a little while inferior to.*—V. 8. 1 Cor. xv. 27. Epheſ. i. 22. Ch. i. 13. 1 Cor. xv. 25.—V. 9. Phil. ii. 7, 8, 9. Or, *by.* Acts ii. 33. John xii. 32. Rom. v. 18.—V. 10. Rom. xi. 36. Acts iii. 15. v. 31. Luke xiii. 32. Ch. v. 9. V. 11. Ch. x. 10, 14. Acts xvii. 26.—V. 12. Pſ. xxii. 22, 25.—V. 13. Pſ. xviii. 2. Iſai. viii. 18.—V. 14. John i. 14. Phil. ii. 7. 1 Cor. xv. 54, 55. Col. ii. 15. 2 Tim. i. 10.—V. 15. Rom. viii. 15.—V. 16. Gr. *he taketh not hold of angels, but of the ſeed of Abraham he taketh hold.*

Ver. 6—9. *But one, in a certain place,* &c.] "Nor think it ſtrange, that a man ſhould be inveſted with ſuch extraordinary power; for, as the Pſalmiſt ſays of man in general, that he is *Lord of all the creation*; that, low and mean, and helpleſs in ten thouſand inſtances, as he ſeems to be, yet *all things* are in general ſubject to him: This, I ſay, is now literally and eminently true in the caſe of Jeſus Chriſt. *What is man,* ſays the Pſalmiſt, *that thou art mindful of him; or the ſon of man, that thou viſiteſt him?—Thou madeſt him lower than angels,* and yet *thou haſt crowned him with great glory,* in that *thou haſt given him dominion over the works of thine hands.* But then, when the Pſalmiſt ſaid, that *God had put all things in ſubjection* under *man,* it is plain theſe words are not to be taken too rigidly: for the moon and the ſtars, and many others things, the work of God's hands, are not in ſubjection to man. You are not therefore to underſtand theſe words abſolutely and ſtrictly of man in the general; but we ſee how all this is literally verified in *Jeſus,* ver. 9. who, by becoming man, that he might ſuffer death, was, for a ſhort time, made lower and meaner than the angels; and becauſe he ſuffered death, he was *crowned with glory and honour,* and obtained all power in heaven and earth. He was made man, I ſay, and thus for a ſhort time lower than the angels, *that by the grace of God,* and to ſhew his exceeding kindneſs for us, he *might taſte death for every man.*" See 1 Cor. xv. 25—27. Gen. i, 26. *A little,*—βραχυ τι,—may ſignify either littleneſs of the *thing,* or ſhortneſs of the time; and in both theſe reſpects Chriſt, while upon earth, was inferior to the angels. The Pſalmiſt ſpeaks of *man*'s being inferior to the angels, as certainly man is a creature of a lower rank or claſs than angels are; and whilſt our Saviour was incarnate, he was ſo much inferior to them, that they were ſent to ſtrengthen him: But *then* Chriſt was inferior to them only for a ſhort time, during only his incarnate ſtate. He had a glory with his Father, of which he emptied himſelf to become *man*; and then, as the reward of his ſufferings, he received his kingdom, all things being ſubjected to him. So that it was properly but a *little while,* or for ſome *ſhort time,* that he was as other men are, *made lower than the angels.* See John xvii. 5. Philip. ii. 6—10. Heb. xii. 2. To *taſte death,* is *to die:* and to taſte death for *all,* or *every man,* is to die for the benefit of all mankind, both Jew and Gentile. Now our Lord condeſcended to taſte death for all, and the grace and kindneſs of God was by that means diſplayed to mankind in a moſt extraordinary manner, as the Apoſtle explains it in the following verſes. See Sykes and Owen.

Ver. 10—15. *For it became him,* &c.] Very different are the explanations given of this paſſage; that which appears to me the plaineſt and leaſt exceptionable is as follows: ver. 10. "Such has been the conduct of God in the great affair of our redemption, and the beauty and harmony of it will be apparent in proportion to the degree in which it is examined: *For* though the Jews dream of a temporal Meſſiah, as a ſcheme conducive to the divine glory, *it well became him,*—it was expedient that, in order to act worthy of himſelf, he ſhould take this method; He, *for whom are all things, and by whom are all things*; that glorious Being, who is the firſt cauſe and laſt end of all,—*in* purſuit of the great and important deſign he had formed, of *conducting many,* whom he is pleaſed to adopt as his *ſons, to* the poſſeſſion of that inheritance of *glory* intended for them;—*to make* and conſtitute Jeſus, his firſt-begotten and beſt-beloved Son, *the* leader and *prince* of their ſalvation, and to make him *perfect,* or completely fit for the full execution of his office, *by* a long train of various and extreme *ſufferings,* whereby he was as it were ſolemnly conſecrated to it.—ver. 11. *Now,* in conſequence of this appointment, Jeſus, *the* great *ſanctifier,* who engages and conſecrates men to the ſervice of God, *and they who are ſanctified* (i. e. conſecrated and introduced to God with ſuch acceptance) *are all of one* family, all the deſcendants of Adam, and in a ſenſe the ſeed of Abraham; *for which cauſe he is not aſhamed to call them,* whom he thus redeems, and preſents to the divine favour, his *brethren:* ver. 12. *Saying,*—in the perſon of David, who repreſented the Meſſiah in his ſufferings and exaltation,—*I will declare thy name to my brethren, in the midſt of the church will I praiſe thee.* ver. 13. *And again,* ſpeaking as a mortal man, expoſed to ſuch exerciſes of faith in trials and difficulties, as others were, he ſays in a pſalm which ſets forth his triumph over his enemies, *I will truſt in him,* as other good men have done in all ages; *and again* elſewhere, in the perſon of Iſaiah, *Behold I, and the children which my God hath given me,* are for ſigns and for wonders. ver. 14. *Seeing then* thoſe whom he repreſents in one place and another, as *the children* of the ſame family with himſelf, *were partakers of fleſh and blood, he himſelf in like manner participated of them, that* thereby becoming capable of thoſe ſufferings, to which, without ſuch an union with fleſh, this divine ſanctifier could not have been obnoxious, *he might by* his own voluntary and meritorious *death aboliſh and depoſe him, who* by divine permiſſion *had the empire of death,* and led it in his train, when he made his firſt invaſion on mankind;—*that is, the devil,* the great artificer of miſchief and deſtruction; at the beginning the murderer of the human race; who ſtill ſeems to triumph in the ſpread of mortality, which is his work, and who may often, by God's righteous permiſſion, be the executioner of it. ver. 15. But Chriſt, the great prince of mercy *and* life, graciouſly interpoſed, that he *might deliver thoſe* miſerable captives of Satan,—mankind in general, and the dark and idolatrous Gentiles in particular, *who, through fear of death, were,* or juſtly might have been, *all their life-time obnoxious to bondage:* Having nothing to expect, in conſequence of it,—if they rightly underſtood their ſtate,—but future miſery; whereas now, changing their Lord, they have happily changed their condition; and are, as many as have believed in him, the heirs of eternal life." See Doddridge, Peirce, &c. and a full confirmation of the great truths advanced in theſe verſes, in Owen's large and practical Expoſition of them.

Ver. 16. *For verily he took not on him,* &c.] The verſion of the margin is here to be preferred, wherewith the Vulg. agrees. The word ἐπιλαμβάνεται is uſed ſeveral times in the New Teſtament with a genitive caſe, as in this place, and always in the ſenſe of *taking hold.* See ch. viii. 9. Matth. xiv. 31. Mark viii. 23. Luke ix. 47. 1 Tim. vi. 12, 19. The Apoſtle's reaſoning ſtands thus: "Chriſt took part in fleſh and blood, becauſe his deſign was *to lay hold of,* that is, to ſave, the ſeed of Abraham, and not the angels; and upon that account it was highly requiſite, that he ſhould be made like unto the ſeed of Abraham, his brethren in ſufferings; in order to which, it was neceſſary for him to take part with them in fleſh and blood; ver. 17." It may be here aſked, why the Apoſtle ſhould ſay, that Chriſt came to help the *ſeed of Abraham,* and not the ſeed of *Adam?* The reaſon is, he was writing to perſons zealous of the law, and who could not bear the notion of the Gentiles being admitted to equal privileges with themſelves. Therefore, under the words *the ſeed of Abraham,* (which, in St. Paul's language, implied *all that were of faith,* *ture of* angels; but he took on him the ſeed of Abraham.

17 Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high-prieſt, in things *pertaining* to God, to make reconciliation for the ſins of the people.

18 For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.

CHAP. III.

Chriſt is more worthy than Moſes: therefore if we believe not in him, we ſhall be more worthy of puniſhment than hard hearted Iſrael.

WHerefore, holy brethren, partakers of the heavenly calling, conſider the Apoſtle and High-prieſt of our profeſſion, Chriſt Jeſus;

2 Who was faithful to him that appointed him, as alſo Moſes *was faithful* in all his houſe.

3 For this *man* was counted worthy of more glory than Moſes, inaſmuch as he who hath builded the houſe, hath more honour than the houſe.

4 For every houſe is builded by ſome man; but he that built all things *is* God.

5 And Moſes verily *was* faithful in all his houſe as a ſervant, for a teſtimony of thoſe things which were to be ſpoken after;

6 But Chriſt as a Son over his own houſe; whoſe houſe are we, if we hold faſt the confidence, and the rejoicing of the hope firm unto the end.

Ver. 17. Phil. ii. 7. Ch. iv. 15. v. 1, 2.——V. 1. Phil. iii. 14. Rom. xv. 8. Ch. iv. 14. vi. 20. viii. 1. ix. 11.—V. 2. Gr. *made*, 1 Sam. xii. 6. Numb. xii. 7.—V. 3. Zech. vi. 12. Matth. xvi. 18.—V. 4. Epheſ. ii. 10.—V. 6. 1 Cor. iii. 16. vi. 19. 2 Cor. vi. 16. Epheſ. ii. 21, 22. 1 Tim. iii. 15. 1 Pet. ii. 5. Ver. 14. Matth. xxiv. 13. Rom. v. 2. Ch. vi. 11.

faith, be they of what nation ſoever,) he artfully, and without giving offence to the Hebrews, expreſſes the full truth. Abraham was the *father of all them that believe*, Rom. iv. 11. and in this ſenſe is the expreſſion here uſed, to take in all that were *helped* by Chriſt, whether they were Jews or Gentiles. See Peirce, Hammond, Sykes, and Owen.

Ver. 17. *Wherefore in all things*, &c.] In taking fleſh and blood, in ſufferings, in death; for the next clauſe, ſee Rom. viii. 3. Philip. ii. 7. The following words may be rendered, *that he might be merciful, and a faithful high-prieſt*;—*merciful*, in that being tempted, he is able to ſuccour them that are tempted; *and a faithful high-prieſt in things relative to God*;—in doing all ſuch things as God had appointed him; particularly in doing the office of a prieſt, by making a full atonement for the ſins of the people. Concerning his *fidelity*, ſee ch. iii. 1, 2, &c. 1 John ii. 2. Rom. iii. 25.

Ver. 18. *For in that he himſelf hath ſuffered*, &c.] "*For* whereinſoever he himſelf ſuffered when he was tried, he muſt be the more inclined and willing to help thoſe who are tried." This verſe perhaps might be better tranſlated, and give a fuller view of the connection of the diſcourſe, thus: *For wherein* [or, *in that which*] *he himſelf hath ſuffered, being tried, he is able*, &c. Our author ſeems to have his eye upon what he had ſaid in the verſe before, that it *behoved him to be made like to his brethren in all things*. And why *in all things?*—Becauſe in whatever trials and ſufferings he was made like unto them, he would be more effectually engaged to pity and ſuccour them, and ſo to act the part of a merciful and faithful high-prieſt for them. It is plain, from the whole tenor of the diſcourſe, that the Apoſtle does not ſpeak barely of a power and ſtrength to ſuccour, but of an inclination and readineſs to do it; andtherefore δυναται ſhould not be rendered *he is able*, but *he can*, or *is inclined*. Sufferings naturally diſpoſe perſons to be compaſſionate, and it is of that our author here ſpeaks, as may be further confirmed by what he adds on his reſuming the ſubject, after a long digreſſion: See ch. iv. 15. v. 2. and Peirce.

Chap. III. *Ver.* 1.] The ſacred writer having compared Chriſt with the *angels*, in whom, as the meſſengers of God to their anceſtors, the Jews uſed to boaſt, and that not without cauſe; and having argued how much ſuperior Chriſt is to *them*, he takes occaſion from the mention made of Moſes, ver. 2. in a long digreſſion, to make a compariſon between Chriſt and Moſes, in being whoſe diſciples the Jews exceedingly truſted, and highly valued themſelves on that account. He had given a hint before, that Chriſt was ſuperior to all the old prophets who had been ſent to the Jews, inaſmuch as God had reſerved the laſt, fulleſt, and moſt noble diſcoveries of his will to be made known by him; and he who had *ſpoken to the fathers by the prophets*, had now, *in theſe laſt days*, *ſpoken unto us by his Son.* ch. i. 1. Now none of the old prophets were equal to Moſes, (Deut. xxxiv. 10, 12.) nor was any one of them in ſo great eſteem with the Jews: If therefore he proved that Chriſt was preferable to Moſes, the neceſſary conſequence muſt be, that Chriſt excelled all the prophets. Nor could the Jews avoid this conſequence, upon their own principles. Beſides, nothing could better ſuit his deſign of eſtabliſhing the Hebrews in their Chriſtian profeſſion, in which they were very apt to waver, from the great regard they paid to the old law, than to compare together the two authors and publiſhers of thoſe two religions. Having done this from ver. 3 to 6. the author borrows an example from what befel the Iſraelites ſoon after the publication of the law by Moſes, and the ſeverity with which God puniſhed their unbelief, after he had done ſo much for them, and made them a promiſe of, and was actually conducting them to a *reſt*; thereby diſſuading them from a like unbelief, with reference to Chriſt: arguing at the ſame time, that in caſe of their believing and being ſteadfaſt in their profeſſion, they had as certain an aſſurance of obtaining a happy reſt, as the Iſraelites had. ch. iii. 1. to iv. 13.

Holy brethren may refer to what he ſaid of thoſe who were *ſanctified* in Chriſt. ch. ii. 11. *Partakers of the heavenly calling* ſignifies, "Partakers of the call given us in the Goſpel to purſue immortality and glory." See ver. 14. The word *Apoſtle* is, by way of eminence, put for "one *ſent* of God;" and our Saviour has frequently, in St. John's Goſpel, ſpoken of himſelf as *ſent* by the Father. St. Paul therefore exhorts the Hebrews to *conſider Chriſt*, who was higher than the angels;—who was, for our ſakes, made lower than they for a ſhort time, but has obtained a more excellent name than they: who was *ſent* by God into the world, and ſo ſent, as to *taſte death.* "Conſider him in theſe capacities, and add to them, that he was our high-prieſt, and entered into the holy of holies for us, removing all obſtacles to our eternal happineſs, and then judge if he be not ſuperior to Moſes. *Moſes* was ſent into Egypt, to redeem the children of Iſrael; *Jeſus* was ſent to redeem mankind: But then he was not only thus the *Apoſtle*, but he was likewiſe the *high-prieſt of our profeſſion*; and in conſequence, not only much ſuperior to Moſes, but to Aaron too; as will ſoon appear." See Peirce, Sykes, and Doddridge.

Ver. 2. *That appointed him*] Τῳ ϖοιήσαντι: "To him who *made* him the Apoſtle and High Prieſt of our profeſſion." In the ſame manner as *who maketh his angels ſpirits*, &c. ch. i. 7. The word frequently ſignifies what our tranſlators have rendered it,—*appoint*, or *conſtitute.* See Mark iii. 14. Heylin reads, *who conſtituted him* [*in that office*]. The next words are taken from Numb. xii. 7. The word houſe is uſed, not only for a *building*, but for ſuch as dwell in it;—a *family*, a *people:* And as God is ſaid to *dwell* among the children of Iſrael, hence they are called his *houſe*; that is, his *ſervants*, his people. When the Apoſtle ſays *his houſe*, he does not mean Moſes's, but *his* houſe who appointed Moſes; that is, *God's houſe.* See Sykes, Peirce, and Owen.

Ver. 3, 4. *For this man was counted worthy*, &c.] *For this* [*Jeſus*]. Wat. The word κατασκευάσας, according to ſome, ſhould be rendered, not *built*, but *ordered*, or *governed*, as the word *houſe* ſignifies not a *building*, but a *family:* And as the word *man* is not in the original (ver. 4.) they would render the clauſe, *For every houſe* or *family hath ſome orderer or governor*,—referring the whole to Chriſt, as planning out and directing the Moſaic diſpenſation. Dr. Calamy has inferred from hence the *ſupreme Deity of Chriſt*, in conſequence of his being the Creator of all things: and indeed it does not ſeem eaſy to make out the Apoſtle's concluſion, or to find any true force in his argument, if we do not underſtand the laſt clauſe of the fourth verſe, as ſpoken of Jeſus Chriſt. See Calamy on the Trinity, p. 44. Pyle, Whitby, and Hammond.

Ver. 5. *And Moſes verily was faithful*, &c.] Moſes did nothing but under the direction and government of a ſuperior, and acted merely as a ſervant under a maſter in the houſe, or church, or family of God: He was faithful even to his declaration of thoſe things, which were afterwards more particularly ſpoken of. He declared that one ſhould ariſe like himſelf, to whom they were to hearken. By *teſtimony* is meant a truth publiſhed or declared: Moſes therefore did not ſpeak of himſelf, as if he were the perſon in whom the promiſe made to Abraham, Iſaac, and Jacob was to be fulfilled; but he was *faithful as a ſervant*, to teſtify what he was told of his Maſter; namely, that Chriſt was to come, and to be obeyed, when it ſhould pleaſe God to ſend him. He faithfully delivered the will of his Maſter, ſo far as God was pleaſed to convey the knowledge of ſuch a perſon to him; but a much greater information was granted to them that came after, who deſcribed the manner, the times, and circumſtances of his appearance. See Acts xxvi. 22. Luke xxiv. 44. John v. 46, 47.

Ver. 6. *But Chriſt as a Son over his own houſe*, &c.] Over the church; in which, as Heir or Lord of all things, he hath not only a truſt and

office,

7 Wherefore, as the Holy Ghoſt ſaith, To-day, if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderneſs:

9 When your fathers tempted me, proved me, and ſaw my works forty years.

10 Wherefore I was grieved with that generation, and ſaid, They do alway err in *their* heart; and they have not known my ways.

11 So I ſware in my wrath, They ſhall not enter into my reſt.

12 Take heed, brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily while it is called, To-day; leſt any of you be hardened through the deceitfulneſs of ſin.

14 For we are made partakers of Chriſt, if we hold the beginning of our confidence ſtedfaſt unto the end;

15 While it is ſaid, To-day, if ye will hear his voice, harden not your hearts, as in the provocation.

16 For ſome, when they had heard, did provoke: howbeit, not all that came out of Egypt by Moſes.

17 But with whom was he grieved forty years? *was it* not with them that had ſinned, whoſe carcaſes fell in the wilderneſs?

Ver. 7. Ver. 15. Pſ. xcv. 7. Ch. iv. 7.—V. 11. Gr. *If they ſhall enter.*—V. 14. Ver. 6.—V. 15. Ver. 7.—V. 17. Numb. xiv. 22, 29, &c. xxvi. 65. Jude 5.

office, but alſo a property. See ver. 4. Some would read and underſtand this, *over His houſe*; that is, *God*'s houſe. Inſtead of *the confidence*, ſome read, *our freedom of profeſſion*; and others, *the liberty*, i. e. of acceſs to God. See ch. iv. 16. ch. x. 19, 35. In all which places the word παῤῥησίαν, ſays Sykes, ſhould be rendered *liberty*. The Jews were all abſolutely prohibited from entering into the *holy of holies*, (the high-prieſt only excepted, and *he* having this reſtraint laid upon him, that he could enter it but once a year,) and therefore they could have no acceſs to the throne of Grace: But now the true holy of holies was opened to all, through Chriſt, and all Chriſtians might have free acceſs to the throne of God. And this freedom, without any reſtraint, was the παῤῥησία, *the liberty*, which they might uſe without any fear of death or harm for entering within the veil. In this place then of this Epiſtle παῤῥησία is the liberty of acceſs to the throne of God;—an advantage which no Chriſtian is to give up. It is an acceſs to the Lord and Maſter of his houſe; not by any others, as mediators in the family, but by and through the Son alone. *The rejoicing of the hope*, means the open avowal of the hope which we have of a future reward. This is the thing openly to be profeſſed, and ſteadily to be adhered to, even to the end. See ch. x. 23, 26, 27, 31.

Ver. 7—9. *Wherefore*, &c.] "We are the people of God, if we continue ſtedfaſt: wherefore, let me adviſe you, and exhort you, in the words of the inſpired Pſalmiſt, To day if ye will hear his voice harden not your hearts, and be not ſtubborn and diſobedient, as were our fathers at Maſſah and Meribah in the wilderneſs; (Exod. xvii. 2—7.) when they tempted God, and tried how far his power and goodneſs would extend." The reaſoning throughout this Epiſtle is in general taken from the ſtate of the children of Iſrael in the wilderneſs, and from what was done and ſaid there; and the compariſon is run betwixt Chriſt and Moſes;—Chriſt and the high-prieſt;—the ſacrifice of Chriſt, and the ſacrifices then and there appointed;—the wilderneſs in which the Jews wandered, and the preſent life of Chriſtians;—the land of Canaan, and the ſtate of happineſs or *reſt*, to which we are called by Chriſt. The people of God are called out of the world, as the Iſraelites were out of Egypt: The people of God at preſent are going as it were through the wilderneſs, towards their reſt in heaven, juſt as the children of Iſrael were marching through the wilderneſs to Canaan.—As this was the plan of the Apoſtle, he ſpeaks about the tabernacle, and the Jewiſh worſhip, as at that time; and does not ſo much as mention the temple, except poſſibly in one place; or the ſtate of things at the time when he was writing. His deſign was to ſhew that *Jeſus Chriſt*, and what he did, were much more excellent, and much more advantageous, than what *Moſes* was and did. The ſuperior dignity of the perſon of Chriſt was ſhewn in ch. i. The reaſon of his condeſcenſion to become incarnate in ch. ii. His ſuperiority to Moſes, in the preſent chapter: In further proof of which he proceeds to ſhew, that the *reſt* promiſed by Chriſt to his people, is much ſuperior, and more excellent than that which Moſes propoſed to the children of Iſrael; from whence his inference is as ſtrong as poſſible, that the Hebrews ought to adhere ſtedfaſtly to the word preached by Chriſt, if they deſired to obtain that more excellent and glorious *reſt*. Mr. Peirce obſerves, that the *wherefore*, at the beginning of ver. 7. connects with the beginning of ver. 12. *Wherefore, take heed, brethren, leſt*, &c. and that the citation from the 95th pſalm, which comes between, is to be read in a parentheſis.—Having cited that pſalm, the author dilates upon it, and applies it to his purpoſe, in the following part of this, and the beginning of the next chapter. Inſtead of *when*, ver. 9. Dr. Waterland reads *where*.

Ver. 11. *My reſt*] *Canaan* is ſo called, as they repoſed there, after the labours of a long war, as well as the fatigues of a tedious march; and perhaps, as entering upon a courſe of ſtated worſhip, it might appear as a kind of ſabbath-keeping. The word *my* is here added, both becauſe God was the cauſe of this *reſt*, and becauſe the ark, which was ſuppoſed to be the place of his reſidence, ceaſed to be carried about. Under theſe images, David Kimchi ſuppoſed that the ſigns of the Meſſiah were adumbrated. See Doddridge, and Grotius.

Ver. 12. *From the living God*] Whoſe *houſe* they are ſaid to be, ver. 6. He is called *living*, as being ever one and the ſame; and therefore he muſt be always equally offended with the ſame ſins.

Ver. 13. *While it is called To-day*] That is, "As long as you can uſe this expreſſion;—every day.—Exhort and encourage one another every day, to a ſteady perſeverance in duty; and do this as often as the day comes, leſt any of you grow careleſs, &c." Sykes. Dr. Doddridge explains it, "While you are under this diſpenſation of grace." Perhaps the meaning only may be, "While you have it in your power; while your life is ſpared;—*for the night cometh, when no man can work.*"

Ver. 14. *For we are made partakers*, &c.] "For the benefits we have from Chriſt, and that eternal ſalvation, even our reſt, which he hath promiſed to us, are only to be had upon the condition, that we hold firm and unſhaken our dependance, hope, and confidence, quite through our lives." To be partakers of Chriſt, is to be made ſharers with others, either of the doctrines taught by Chriſt in the Goſpel, or of the benefits and advantages which are promiſed by, and to be obtained through him. See ver. 1. ch. vi. 4. Col. i. 12. Epheſ. iii. 6. Upon comparing the latter part of this verſe with the laſt clauſe of ver. 6. the ſenſe ſeems to be the ſame. So that here is expreſſed the condition of our being made partakers of Chriſt: As though he had ſaid, "It is with good reaſon I urge ye to uſe ſuch care every day; for the exhortation in the pſalm, in effect, does the ſame: There being no day, in which it is not to be underſtood as ſpeaking to men in this manner, *To-day if ye will hear his voice, harden not your hearts.* It will not ſuffice us, that at our firſt converſion to Chriſtianity we made a good profeſſion of our *confidence in Chriſt*; but this confidence muſt be maintained *every day*, to the end of our lives. The neglect of it any day may have a ſad conſequence, beginning ſuch an hardneſs of heart, as through the deceitfulneſs of ſin may ſo increaſe, that we may loſe our part in Chriſt." What the Apoſtle juſt mentions here, he proſecutes at large, ch. x. 23—39. and ch. xi. throughout. See Sykes, Peirce, and Wetſtein.

Ver. 15. *While it is ſaid To-day*] *Foraſmuch*, &c. MS. The 14th verſe ſeems to be a parentheſis, and the 15th is thus to be joined to the 13th: *Exhort one another daily, while it is called To-day, leſt any of you ſhould be hardened*, &c.—"Exhort one another, I adviſe, by or from its being ſaid, *To-day if ye will hear*, &c." Thus, as in ver. 13. he had expreſſed the *time* when this mutual exhortation ſhould be uſed,—*while it is called to-day*; and the *end* of it,—*leſt any ſhould be hardened*, &c. ſo in this verſe he declares the ground upon which their mutual exhortation was to be built; namely, its being ſaid, *To-day if ye will hear his voice, harden not your hearts.* Thus underſtood, the preſent verſe agrees with the 13th: For, as there he cautions them againſt being hardened, ſo here he ſets down the words of the text, which ſhews the danger there was of it; by which conſideration they were to excite and ſtir up each other. See Pſ. xlii. 3. Ezek. xxxvi. 20. in the LXX; Peirce, Bengelius, and Doddridge.

Ver. 16. *For ſome, when they had heard, did provoke*] The reaſoning is thus: "Do you every day exhort one another to ſtedfaſtneſs in the faith; omit no opportunity of doing ſo: Do not delay, or put it off; for you ſee in fact, that ſome when they had heard, yet obſtinately provoked: Take care that you be not like them, either in ſinning, or in ſuffering." The author ſpeaks of this tranſaction with tenderneſs, ſaying only, that *ſome of them did provoke*, but not *all*; although among the adult there were only two exceptions, Caleb and Joſhua; who, in ſuch a vaſt multitude, were next to none at all. Nor was it neceſſary for our author to ſet forth a caſe ſo well known in the harſheſt manner: Their own reflection would ſupply what might ſeem wanting, and bring the matter home upon them; who might learn by this example, that the vaſtneſs of the multitude of unbelievers would be no excuſe for thoſe who now believed not in Chriſt; nor would the ſmallneſs of the number of thoſe who now believed in him, cauſe them to be overlooked, or to fail of obtaining the promiſed reſt. See Sykes, Peirce, and Bp. Fell.

18 And to whom ſware he that they ſhould not enter into his reſt, but to them that believed not?

19 So we ſee that they could not enter in, becauſe of unbelief.

CHAP. IV.

The reſt of Chriſtians is attained by faith. The power of God's word. By our High-prieſt Jeſus, the Son of God, ſubject to infirmities, but not to ſin, we muſt and may go boldly to the throne of grace.

LET us therefore fear, leſt, a promiſe being left *us* of entering into his reſt, any of you ſhould ſeem to come ſhort of it.

2 For unto us was the goſpel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.

3 For we which have believed do enter into reſt, as he ſaid, As I have ſworn in my wrath, If they ſhall enter into my reſt: although the works were finiſhed from the foundation of the world.

4 For he ſpake in a certain place of the ſeventh *day* on this wiſe, And God did reſt the ſeventh day from all his works.

5 And in this *place* again, If they ſhall enter into my reſt.

6 Seeing therefore it remaineth that ſome muſt enter therein, and they to whom it was firſt preached, entered not in, becauſe of unbelief:

7 Again, he limiteth a certain day, ſaying in David, To-day, after ſo long a time; as it is ſaid, To-day if ye will hear his voice, harden not your hearts.

8 For if Jeſus had given them reſt, then would he not afterward have ſpoken of another day.

9 There remaineth therefore a reſt to the people of God.

10 For he that is entered into his reſt, he alſo hath ceaſed from his own works, as God *did* from his.

Ver. 18. Numb. xiv. 30. Deut. i. 34, 35.——V. 2. Gr, *the word of hearing.* Or, *becauſe they were not united by faith to.*—V. 3. Pſ. xcv. 11.—V. 4. Gen. ii. 2. Exod. xxxi. 17.—V. 6. Or, *the Goſpel was firſt preached.*—V. 7. Pſ. xcv. 7. Ch. iii. 7.—V. 8. That is, *Joſhua.*—V. 9. Or, *keeping of a ſabbath.*

Ver. 18. *Who believed not?*] *Who obeyed not?* Wat.

Ver. 19. *So then we ſee*, &c.] "*And thus we ſee*, and it is as clear as poſſible, that the reaſon why *they could not enter into* the place deſigned for their reſt, after their wandering in the wilderneſs, was *becauſe of* their *unbelief* and diſobedience. See Sykes," and Whitby.

Chap. IV. *Ver.* 1. *Let us therefore fear*, &c.] The promiſe of God's *reſt*, ſignifies ſuch a reſt as his is; namely, a ſtate of peace and enjoyment, and freedom from labour. When a reſt was promiſed to the children of Iſrael, it was a freedom from the uneaſineſſes and dangers of the wilderneſs; God's reſt, when promiſed to Chriſtians, is a freedom from troubles, in a ſtate of eternal happineſs. A promiſe then of this ſort being made to us, we are to take care, not to neglect or deſpiſe, but to pay all due regard to it. Inſtead of *any of you*, υμῶν, ſome copies read *any of us*; and their authority ſeems evidently confirmed by the connection. See Sykes, Mill, and Wetſtein.

Ver. 2. *Unto us was the Goſpel preached*, &c.] *For we are made partakers of the good tidings, as they alſo were: But the word which they heard, did not profit them*, &c. The children of Iſrael had a promiſe of reſt made to them; and ſo have we, as well as they. The word *Goſpel*, ſignifies properly, as we have often obſerved, *good news*, or *good tidings*; which is the meaning of the word εὐηγγελισμένοι here: But as that term is now appropriated by cuſtom to the particular good tidings of Chriſt, it renders this paſſage very obſcure, to call the *good tidings of a reſt*, the *Goſpel*. The meaning is, "We Chriſtians have had the joyful tidings of God's reſt, or a ſtate of happineſs, in a ceſſation from all our labours, preached to us, as well as the children of Iſrael had to them." The laſt clauſe might be rendered more properly, *Being not through faith mixed with* (i. e. digeſted and turned into nouriſhment, as it were, by) *thoſe who heard it. Faith* is here conſidered as the means by which the word of God is thus incorporated in the hearers. See ch. iii. 16. Sykes, Peirce, and Wolſius.

Ver. 3. *For we who have believed*, &c.] This ſtands connected with the former part of the preceding verſe: "Unto us was the good tidings of a reſt preached, as well as unto them: *For all we who have believed*,—or, *all who do believe, do enter into reſt.*" Faith is the way by which men muſt expect to enter into whatever reſt God promiſes in one age or another. The reſt which was preached to them of old, *they*, for want of faith, and for acting diſobediently, did not enter into; as appears from the declaration of God,—*So I ſware in my wrath, they ſhall not enter into my reſt:* But that reſt which is preached to *us*, is a far ſuperior and advantageous reſt; even ſuch a reſt as God himſelf entered into, when his works were finiſhed at the creation of the world; and conſequently it is quite different from that which was ſpoken of the children of Iſrael in the wilderneſs. It is not therefore the land of Canaan which is eminently called *my reſt*, but a ſtate where there is to be no more labour, nor ſorrow; Rev. vii. 16, 17. Καὶ τοι does not in this place ſignify *although*, but *for indeed*, or *for*; and the true meaning is, "All we that believe are to enter into God's reſt; not that which the children of Iſrael entered into, and was then called *my reſt*, but that which was eminently ſo called; that which was ſo called when the world was made." There are then two different things ſpoken of under the terms of *my reſt:* the one, that at the end of the creation, when God's works were finiſhed; the other, when the Iſraelites entered Canaan. This latter is but a trifle, compared with the former: for that of which we have the good news, ſignifies a ſtate of perfect happineſs and repoſe from all labour and burdenſome fatigue; and this is the ſtate into which all who believe and obey are to enter. See Sykes and Owen.

Ver. 4. *For he ſpake in a certain place*, &c.] The ſupplemental nominative caſe here is Γραφη, the *Scripture*, not *he:* or it is to be underſtood imperſonally, as in other citations in this Epiſtle,—*It is ſaid concerning the ſeventh day.* It was not cuſtomary for the Jews, when they quoted Scripture, to mention the book or chapter; for they were ſo familiar with the ſacred writings from their infancy, that they knew where to find any paſſage as ſoon as they heard it. See Sykes and Grotius.

Ver. 6. *Seeing therefore it remaineth*, &c.] The difficulty here is, how does it appear, from the paſſages cited, that any were to enter into God's reſt? That the incredulous and diſobedient children of Iſrael were not to enter into Canaan, the place of their reſt, appears, becauſe God had declared that that generation ſhould not enter into it. But whence does it appear that any were to enter into that *reſt* eminently ſo called?—The reaſoning is this: 1. There is ſuch a *reſt of God:* This is proved from what the Scripture ſaith, *God reſted the ſeventh day from all his works.* 2. That reſt which is ſpoken of, and into which the children of Iſrael did enter, was not that reſt of God; but though it was called his reſt, yet it was not deſigned to be a ceſſation from all labour, but only from the labour in the wilderneſs. Since then the reſt of God remained unpoſſeſſed, notwithſtanding Joſhua gave the people under his charge poſſeſſion of Canaan, and we are invited ſtill to come into the reſt of God, there muſt be ſuch a ſtate to and for the people of God. Inſtead of *muſt enter*, Dr. Waterland reads *do enter*; and inſtead of *they to whom it was firſt preached*, Doddridge and others read, *they to whom the good tidings were at firſt declared*; as in ver. 2.

Ver. 7. *Again, he limiteth a certain day*] "The Scripture mentions *God's reſt* again, with a ſtrong exhortation to the people in David's days; and he gives a ſtrong encouragement to them not to harden their hearts: and even ſo many years after Moſes was dead, he uſes the expreſſion *to-day*; which implies preſent time, and a reſt different from that of Canaan, and what the faithful even then were to enjoy." Dr. Heylin renders this and the next verſe more clearly thus: *He again determines a certain time, called To-day; ſaying by David, ſo long after the words recited, To-day, ſince you heard his voice, harden not your hearts.* ver. 8. *For if Joſhua had given them reſt, David would not afterwards have ſpoken of another day.* "The land of Canaan cannot be the true reſt promiſed by God, becauſe David ſpeaks of a reſt as ſtill future, and to be acquired by ſuch as were ready and willing, in his time, to hearken to the voice of God."

Ver. 9. *There remaineth therefore a reſt*] The word hitherto uſed for *reſt* had been καταπαυσιν, *ceſſation from labour:* Here a new term is introduced σαββατισμὸς, ſuch a reſt as was proper to the ſeventh day, on which God reſted. The Apoſtle had ſaid, ver. 6. that the reſt of God was left unpoſſeſſed; that generation which Joſhua led into

11 Let us labour therefore to enter into that reſt, leſt any man fall after the ſame example of unbelief.

12 For the word of God *is* quick, and powerful, and ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow, and *is* a diſcerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifeſt in his ſight: but all things *are* naked, and opened unto the eyes of Him with whom we have to do.

14 Seeing then that we have a great High-prieſt, that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt *our* profeſſion.

15 For we have not an high-prieſt which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, *yet* without ſin.

Ver. 11. Or, *diſobedience.*—V. 12. 2 Cor. x. 4, 5. Prov. v. 4. Rev. i. 16. ii. 16. 1 Cor. xiv. 24.—V. 13. Pſ. xxxiii. 13, 14. xc. 8. cxxxix. 11, 12. Job xxxiv. 21.—V. 14. Ch. iii. 1. Ch. vii. 26. ix. 12, 24. Ch. x. 23.—V. 15. Ch. ii. 18. Luke xxii. 28. 2 Cor. v. 21.

Canaan did not take poſſeſſion of God's reſt; for God, four hundred and fifty years afterwards, ſpeaks of his reſt as ſtill to be entered into; therefore *his reſt* ſtill remained for the people of God.—All that is here ſaid is, to urge the Hebrews to continue ſteadfaſt in their faith, by proving to them that the reſt of God preached to us by Chriſt is more advantageous, and much ſuperior to that which was promiſed by Moſes. It was a ſtate of perfect happineſs, peace, quietneſs in heaven: It was ſuch a ceſſation from labour, as God himſelf enjoyed after the creation. This reſt therefore ought to be the great object of our care, the grand point to be adhered to; and the principle by which it is to be attained, is a faith firm and ſure. See Sykes, Peirce, and Whitby.

Ver. 10. *Hath ceaſed*] *Hath reſted.* Wat.

Ver. 12, 13. *For the word of God is quick*, &c.] "The word of God, which promiſed to the faithful an entrance into God's reſt in David's time, and now to us, is not a thing which died, or was forgotten, as ſoon as it was uttered; but it continues one and the ſame to all generations. It is Ζῶν, *quick*, or *living*. So Iſaiah ſays, *The word of our God ſhall ſtand for ever.* ch. xl. 8. comp. ch. li. 6. lv. 11. 1 Eſdr. iv. 38. John iii. 34. 1 Pet. i. 23.—And *powerful*, ἐνεργὴς, *efficacious*, active; ſufficient, if it be not actually hindered, to produce its effects;—*effectual:* Philem. 6. See 2 Cor. x. 4. 1 Theſſ. ii. 13. —*And ſharper than any two-edged ſword*, τομώτερος ὑπὲρ,—*more cutting than:* The word of God penetrates deeper into a man than any ſword; it enters into the very *ſoul* and *ſpirit*, into all our ſenſations, paſſions, appetites; nay, to our very thoughts, and ſits as judge of the moſt ſecret intentions, contrivances, ſentiments of the heart. Phocylides has an expreſſion very ſimilar to our author, where he ſays of reaſon, "That it is a weapon which penetrates deeper into a man than a ſword." See Iſai. xl. 4. Epheſ. vi. 17. Rev. i. 16. ii. 16.—*Piercing even to the dividing aſunder of ſoul and ſpirit.* When the *ſoul* is thus diſtinguiſhed from the *ſpirit*, by the former is meant that inferior faculty, by which we think of and deſire what concerns the preſent being and welfare. By *ſpirit* is meant a ſuperior power, by which we prefer future things to preſent; by which we are directed to purſue truth and right above all things, and even to deſpiſe what is agreeable to our preſent ſtate, if it ſtands in competition with, or is prejudicial to future happineſs. See 1 Theſſ. v. 23. Some have thought, that by the expreſſion before us is implied, that the word of God is able to bring death, as in the caſe of Ananias and Sapphira: For, ſay they, if the *ſoul* and *ſpirit*, or the *joints* and *marrow* are ſeparated one from another, it is impoſſible that life can remain. But perhaps the meaning of the latter clauſe may rather be, "It can divide the joints, and divide the marrow; i. e. enter irreſiſtibly into the ſoul, and produce perhaps ſome ſentiment, which it would not willingly have received; and ſometimes diſcover and puniſh ſecret as well as open wickedneſs." Mr. Peirce obſerves, that our author has been evidently arguing from a tremendous judgement of God upon the ancient Iſraelites, the anceſtors of thoſe to whom his Epiſtle is directed; and in this verſe, to preſs upon them that care and diligence he had been recommending, he ſets before them the efficacy and virtue of the word of God, connecting this verſe with the former, by a *for* in the beginning of it: and therefore it is natural to ſuppoſe, that what he ſays of the word of God may have a relation to ſomewhat remarkable in that ſore puniſhment of which he had been ſpeaking; particularly to the deſtruction of the people by lightning, or fire from heaven. See Lev. x. 1—5. Numb. xi. 1—3. xvi. 35. Pſ. lxxviii. 21. All the expreſſions, in this view, will receive an additional force; for nothing is more quick and living, more powerful and irreſiſtible, ſharp and piercing than lightning. If this idea is admitted, the meaning of the laſt clauſe in this verſe will be, "That the word of God is a judge, to cenſure and puniſh the evil thoughts and intents of the heart:" And this brings the matter home to the exhortation with which our author began, ch. iii. 12, 13. For, under whatever diſguiſe they might conceal themſelves, yet, from ſuch tremendous judgements as God executed upon their fathers, they might learn to judge as Moſes did, Numb. xxxii. 23. *If ye will not do ſo, ye have ſinned againſt the Lord, and be ſure your ſin will find you out.* See Hammond, Whitby, Sykes, and Peirce.

Ver. 13. *Nor is there any creature*, &c.] It has been greatly debated amongſt commentators, whether theſe two verſes are to be underſtood of *Chriſt*, the divine *Logos*, or of the Goſpel and Scripture revelation. The interpretation given of the preceding verſe, ſhews the idea we have of it. But the ſacred writer by the preſent verſe ſeems evidently to underſtand the *word* as accompanied with the divine efficacy of the ſpeaker, to whom he here plainly turns his diſcourſe. *In his ſight*, and *with whom we have to do*, evidently mean the great author of that word, whoſe almighty power and univerſal knowledge gives to the word the efficacy above aſſigned to it. The words rendered *naked* and *opened*, are generally explained as metaphorical, and taken from ſacrifices. Τραχηλιζομαι, ſays Parkhurſt, ſignifies to be *manifeſted* and *open* to the eyes of the beholder, as a perſon would be whoſe *neck* was forcibly *bent back*, and his face *expoſed* like thoſe criminals mentioned by Pliny in his panegyric: of whom one might *deſuper intueri ſupina ora retortaſque cervices*; and in this view I apprehend, with Elſner, Alberti, and Wolfius, the word is to be underſtood in this only paſſage of the New Teſtament where it occurs. So Heſychius,—with his eye no doubt on the preſent text,—explains τετραχηλισμένα by πεφανερωμενα, *manifeſted*; and Caſtalio excellently renders it by *reſupina*; Eraſmus by *reſupinata.* Many expoſitors have, after Chryſoſtom, taken the word for a metaphorical term, referring to ſacrifical victims; and ſome have explained it as denoting not only *ſtripped of the ſkin*, but *ſplit* in two, down the *neck and back-bone*, ſo as to lay open the inward parts to view. But of this expoſition it ſeems ſufficient to obſerve, with Elſner, that it neither agrees with the derivation of the word, nor is confirmed by the uſe of any ancient Greek writer. The laſt clauſe πρὸς ὃν ἡμῖν ὁ λόγος, may either ſignify, as in our tranſlation, *with whom we have to do*, or *to whom we muſt give an account*, or *concerning whom we are ſpeaking.* The phraſe is ſomewhat unuſual, which way ſoever it be rendered. See Parkhurſt on the word Τραχηλιζομαι, Elſner, Wolfius, and Caſtalio.

Ver. 14.] The Apoſtle having finiſhed the digreſſion about the *reſt* of God, and having ſhewn, what he always keeps in view, the ſuperior advantage of what is to be had by Chriſt, above what was to be had in or by the law; he returns to what he had been ſaying, ch. ii. 17. iii. 1. Chriſt has been proved ſuperior to Moſes; and the *reſt* he promiſed ſuperior to that of Canaan: He now proceeds to treat of Chriſt as our *High-prieſt*, ſtill with a view of ſhewing his ſuperiority to the Jewiſh high-prieſt; and having mentioned what were the peculiar qualifications requiſite in a high-prieſt, he proceeds to ſhew that Jeſus had, in an eminent manner, all thoſe qualifications; that he was equal to Aaron, in that which was peculiar to Aaron; after which, he proves him to be ſuperior to Aaron in many reſpects, in ch. vii. See ch. iv. 14. to v. 11.

Seeing then] The expreſſions in this verſe bear a manifeſt relation to what the ſacred writer had ſaid in the two firſt chapters, and the beginning of the third, as will immediately appear to any reader who will be at the trouble of comparing them. *Paſſed into the heavens*, is literally, (as Dr. Waterland renders it) *paſſed through the heavens*; to the higheſt heavens, or the heaven of heavens, that he might ſit at the right hand of the Majeſty on high; ch. i. 3. It is ſaid of John Baptiſt, that he *confeſſed and denied not, but confeſſed, I am not the Chriſt.* John i. 20. That is, "He openly profeſſed this truth." Hence, becauſe at baptiſm every convert declared openly his aſſent to the truth of Chriſtianity, it was called in general Ὁμολογία, *profeſſion.* Hence too, when difficulties have ariſen, and good men have ſteadily perſevered in the faith, they are ſaid to *profeſs a good profeſſion:* 1 Tim. vi. 12. See Peirce, Sykes, and Owen.

Ver. 15. *Who cannot be touched with the feeling*, &c.] *With a fellow-feeling*, &c. Wat. See ch. x. 34. The Greek of the next clauſe is literally, *but in all things tempted according to a likeneſs*; i. e. with *us.* Comp. ch. ii. 17, 18. He underwent the trial of ſufferings, and of death itſelf, juſt as we do.—*Yet without ſin*;—we have added the word *yet* in our verſion. The temptations or trials here mentioned are of perſecutions and afflictions: Chriſt underwent all theſe, and even death itſelf; and he ſtood firm, and went through them all, without any falling away from the truth, or doing any thing amiſs: —We, therefore, ſhould act with the like reſolution. Or the meaning may be, (which ſeems more natural) that we ſhould hold faſt our profeſſion, becauſe we have an high-prieſt who knows how to *ſympathize* with us, and will be the more inclined to favour us, ſince, though he was without ſin, yet he was perfected through ſufferings. ch. ii. 10. One further deſign of the ſacred writer, in mentioning this circumſtance, might be, to ſhew how vaſtly preferable Chriſt, the High-prieſt of our profeſſion, is to the ancient high-prieſts; inaſmuch as they were ſubject themſelves to ſin, and therefore had occaſion to offer for their own ſins, as well as thoſe of the people. See ch. v. 3. vii. 26. 1 John ii. 1, 2. Whitby, Sykes, and Peirce.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

CHAP. V.

The authority and honour of our Saviour's prieſthood: negligence in the knowledge thereof is reproved.

FOR every high-prieſt taken from among men, is ordained for men in things *pertaining* to God, that he may offer both gifts and ſacrifices for ſins:

2 Who can have compaſſion on the ignorant, and on them that are out of the way; for that he himſelf alſo is compaſſed with infirmity:

3 And by reaſon hereof he ought, as for the people, ſo alſo for himſelf, to offer for ſins.

4 And no man taketh this honour unto himſelf, but he that is called of God, as *was* Aaron:

5 So alſo Chriſt glorified not himſelf, to be made an high-prieſt; but he that ſaid unto him, Thou art my Son, to-day have I begotten thee.

6 As he ſaith alſo in another *place*, Thou *art* a prieſt for ever after the order of Melchiſedec;

7 Who in the days of his fleſh, when he had offered up prayers and ſupplications, with ſtrong crying and tears, unto him that was able to ſave him from death, and was heard, in that he feared;

Ver. 16. Epheſ. ii. 18. iii. 12. Ch. x. 19, 21, 22.——V. 1. Ch. viii. 3. Ch. ii. 17. Ch. viii. 3, 4. ix. 9. xi. 4.—V. 2. Ch. ii. 18. iv. 15. Or, *can reaſonably bear with.* Ch. vii. 28.—V. 3. Lev. ix. 7. xvi. 6, 16, 17. Ch. vii. 27.—V. 4. 2 Chron. xxvi. 18. John iii. 27. Exod. xxviii. 1. 1 Chron. xxiii. 13.—V. 5. John viii. 54. Pſ. ii. 7. Ch. i. 5.—V. 6. Pſ. cx. 4. Ch. vii. 17.—V. 7. Matth. xxvi. 39, 42, 44. xxvii. 46, 50. John xvii. 1. Pſ. xxii. 1. Matth. xxvi. 53. Mark xiv. 36. Or, *for his piety.* Matth. xxvi. 37. Mark xiv. 33. Luke xxii. 43. John xii. 27.

Ver. 16. *To the throne of grace*] That throne on which God, who hath ſhewn us ſo great favour through Jeſus Chriſt, ſits. "Let us come, not fearful or diſtruſtful, nor under any concern or anxiety, but with freedom and boldneſs, to this throne of God the Father, through our great High-prieſt, who ſtands ready to make interceſſion for us, that *we may obtain mercy*; that all our ſins,—not only thoſe committed before our converſion, but likewiſe thoſe of which we may be guilty afterwards,—may through his infinite merits be forgiven us: *And that we may find favour, to have help whenever it is wanted*; ſeaſonable, opportune help, if at any time we ſhould fall into ſeaſons of perſecution, or any other great difficulties and diſtreſſes." Though the rule given us in this verſe is never in any caſe improper to be obſerved, yet the ſcope of the writer ſhews at what he more eſpecially aims. He conſiders the Hebrews as compaſſed with infirmity, and as violently tempted by perſecution to apoſtatize from their holy profeſſion; in which circumſtances help was moſt neceſſary and *ſeaſonable* to them. Hence he encourages them to come freely to the throne of grace for it, and to expect it through this great High-prieſt, as the effect of grace and favour, and not of their own deſert. See Sykes, Peirce, and Whitby.

Chap. V. *Ver.* 1. *For every high-prieſt*] This ſtands connected with the preceding verſe, *Let us come boldly to the throne of grace,*—*for that*, or *becauſe every high-prieſt—is ordained*, *that he may offer*, &c. as that laſt verſe of the former chapter is in conſequence of what is ſaid ver. 14. Here the character and office of an high-prieſt are both mentioned;—that he is to offer *gifts and ſacrifices for ſins*; that *he can have compaſſion on others*, ver. 2. That he muſt *ſacrifice for himſelf*, ver. 3. That he muſt be peculiarly *appointed* to this dignity *by God*, ver. 4. Theſe are the offices of every high-prieſt *taken from among men*; and theſe are ſo expreſly laid down, that the Apoſtle might the more clearly ſhew the ſuperiority of Chriſt to the Jewiſh high-prieſt in each of theſe reſpects. From whence the concluſion is plain, *Let us hold faſt our profeſſion.*

The firſt character is, *Every high-prieſt taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and ſacrifices for ſin.* This is the office of an high-prieſt *taken from among men*; and in this, Chriſt, who was not taken from among men, acted as the high-prieſt did. What is meant by *ordained for men in things pertaining to God*, will be eaſily underſtood from Exod. xviii. 19. *Be thou for the people to God-ward*, or, "in things pertaining to God;" *that thou mayeſt bring their cauſes unto God.* See the LXX. The high-prieſt was a mediator for the people, tranſacting their affairs which had a relation to God: for example, he was, in virtue of his office, to offer gifts and ſacrifices unto God, and thus to reſtore all friendſhip which had been broken between them. How our Saviour did this, is treated more at large, ch. ix. 24—28. Here no more need be ſaid, than that our Saviour appeared in the true *holy of holies*, in the preſence of God for us; and there offered himſelf, having done the will of his Father in all things, for the purifying us from ſin. However ver. 4, 5. and the ſcope of the Epiſtle may ſuggeſt to us, that a principal regard is here had to the high-prieſts of the houſe of Aaron; yet the expreſſion, *Every high-prieſt taken from among men*, is ſo general, that it may well comprehend any others who were not of that order; ſuch as Melchiſedech, and perhaps Noah, Job, and others. Further, theſe high-prieſts who are ſaid to be *taken from among men*, are thereby diſtinguiſhed from our great High-prieſt Jeſus Chriſt. They were mere men; but Chriſt, though he was a man, was much more, being the Son of God. Comp. ch. vii. 28. Exod. xxviii. 1. Sykes, and Peirce.

Ver. 2. *Who can have compaſſion*] *Due compaſſion.* Wat. and Heylin. Μετριοπαθεῖν ſignifies "to treat with moderation and gentleneſs." See the margin. The ſentence is, that however thoſe high-prieſts might be offended and diſpleaſed with ſuch who were *ignorant and out of the way*,—who wandered or ſinned more through ignorance than wilfulneſs;—yet they had reaſon to moderate their anger, and not be rigorous towards them, conſidering their own circumſtances;—that they themſelves *were compaſſed about with infirmity:* as of the ſame nature, ſo liable to the ſame miſtakes and frailties. See Peirce, Doddridge, and Wetſtein.

Ver. 3. *And by reaſon hereof*] "By reaſon of this infirmity, common to him and all mankind, he is obliged for himſelf, as well as for the people, to offer ſacrifice for ſins." Here again is a great diſſimilitude of circumſtances between the high-prieſt *taken from among men*, and *our* High-prieſt: For, though *they* have ſins for which they are obliged to offer ſacrifice, yet *Chriſt* had none: And in this a remarkably ſuperior dignity appears in our Lord, that he was *without ſin*, ch. iv. 15. and conſequently did not, could not, offer for any ſins of his own. See Lev. iv. 3. xvi. 32. xxi. 10. and ch. vii. 27.

Ver. 4. *But he that is called of God*] *Called of God* means a particular deſignation or appointment to the dignity of High-prieſt; ſuch a one as Aaron had, Exod. xxx. 30. They therefore miſapply this text, who would argue from it the neceſſity of a peculiar appointment made by man to the adminiſtration of an office in the Chriſtian church. How right ſoever ſuch deſignations may be, as they certainly are, this text has no relation to ſuch matters; but is only intended to prove, that Chriſt was as eminently, and as clearly deſigned and appointed by God to be an High-prieſt as Aaron was. In this reſpect then, an equality of Chriſt to Aaron is proved: afterwards the ſuperiority of Chriſt, even in this reſpect, will be ſhewn. See Sykes, and Spencer *de Leg. Heb.* lib. i. ch. 8.

Ver. 5. *So alſo, Chriſt glorified not himſelf*] *So likewiſe Chriſt did not take the honour to himſelf of being an High-prieſt.* "He did not of himſelf aſſume that dignity, but was expreſly appointed to it by Him, who declared concerning him, that he was his Son." See Heylin, and Doddridge.

Ver. 6. *As he ſaith alſo in another place*] The explication of this follows in ch. vii. The Apoſtle had quoted from the *ſecond pſalm* in the preceding verſe; when therefore it follows, *as he ſaith alſo in another*, it ſeems more natural to ſupply the word *pſalm*, than *place*.

Ver. 7. *In the days of his fleſh*] *During the time he was in the fleſh*, or *incarnate*; made lower than the angels, that through death he might deſtroy him that had the power of death. ch. ii. 14. The alluſion in the next clauſe is to the prayers of our Saviour, which he made in the *garden* to God, to *remove that cup from him.* See on Matth. xxvi. 39. Luke xxii. 49. There is no mention any where of our Saviour's tears but in this place, except upon his raiſing Lazarus from the dead, John xi. 35. and on his laſt view of Jeruſalem, Luke xix. 41. See alſo Matth. xxvii. 50. The laſt clauſe is variouſly interpreted. There is the ſame difference in general, ſays Dr. Sykes, between ἀκουσθεὶς, and εἰσακουσθεὶς, the word here uſed, as between *ſacrificare* and *litare.* Ακουσθεις ſignifies, *being heard*; the other ſignifies being ſo heard, as to have the requeſt granted. The words ἀπὸ τῆς εὐλαβείας, mean not, *in that he feared*, but, as it is in the Vulgate, *pro reverentiâ*; by reaſon of that reverence and ſubmiſſion which was paid by the Son to his Father. So our margin has it, *for his piety.* The ſenſe is, "That Chriſt, when he prayed to God in the manner he did, by reaſon of that reverential regard he had to his Father in all his conduct, was heard." Thus Sykes, with whom Heylin, Bp. Fell, and many others agree. See ch. xii. 28. But Whitby, whom Doddridge and others follow, underſtands it, that he was heard in being delivered from that which he particularly feared; and which threw him into ſuch an agony in the garden, that he ſweat

8 Though he were a Son, yet learned he obedience, by the things which he ſuffered;

9 And being made perfect, he became the author of eternal ſalvation unto all them that obey him;

10 Called of God an high prieſt after the order of Melchiſedec.

11 Of whom we have many things to ſay, and hard to be uttered, ſeeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the firſt principles of the oracles of God; and are become ſuch as have need of milk, and not of ſtrong meat.

13 For every one that uſeth milk, *is* unſkilful in the word of righteouſneſs: for he is a babe.

14 But ſtrong meat belongeth to them that are of full age, *even* thoſe who by reaſon of uſe have their ſenſes exerciſed to diſcern both good and evil.

CHAP. VI.

He exhorteth not to fall back from the faith, but to be ſtedfaſt, diligent, and patient to wait upon God, becauſe God is moſt ſure in his promiſe.

Ver. 8. Phil. ii. 8 —V. 9. Ch. ii. 10.—V. 10. Ch. vi. 20.—V. 11. Matth. xiii. 15.—V. 12. 1 Cor. iii. 1, 2, 3.—V. 13. Gr. *hath no experience.* 1 Cor. xiv. 20. Epheſ. iv. 14.—V. 14. Or, *perfect.* Or, *of an habit*, or *perfection.* Iſai. vii. 15.

drops of blood. There is another method of interpreting this, which is that followed by the Syriac verſion; namely, by joining the words 'Απὸ τῆς ἐυλαϐειας with the 8th verſe:—*and was heard* [ſo as to have his requeſt granted]; ver. 8. *though he were a Son, yet through his piety he learned obedience from what he ſuffered.*

Ver. 8. *Though he were a Son*] *Notwithſtanding his being a Son, he learned obedience by that ſevere diſcipline he underwent.* The connection of this and the preceding verſe ſeems to ſtand thus: "Jeſus offered up prayers unto him, who was able to ſave him from death; and he was heard too, by reaſon of the reverence and regard he ſhewed to his Father in all things; and he was accordingly rewarded. Yet notwithſtanding his being a Son,—the only beloved Son,—he learned obedience by going through a ſtate of ſufferings: His patient and chearful ſubmiſſion was continually improved by every trial." See Sykes. Peirce obſerves, that it ſeems very improper that our author ſhould ſpeak of Chriſt's learning to obey by his ſufferings, as though he had been unaccuſtomed to obedience before his ſufferings: This therefore, ſays he, muſt be underſtood agreeably to the ſcope of the diſcourſe; wherein the author is deſigning to ſhew, that Chriſt acquired a ſympathy with us, and ſo was well qualified to be an high-prieſt for us. If we look back to ch. iv. 14, 15. we find he there ſpeaks of our high-prieſt as the Son of God, who could be touched with the feeling of our infirmities, being tried in all things like as we are, yet without ſin. This made a vaſt difference between him and the prieſts under the law, who might be moved to a compaſſion towards their brethren, by conſidering their own ſinful infirmities; ver. 2, 3. Now Chriſt not being capable of being moved to compaſſion by this, (being himſelf always perfectly free from ſin,) the ſacred writer ſeems here to ſuggeſt, that he was yet as effectually moved to it another way, even by his own ſufferings, in the courſe of his obedience; and eſpecially when he became obedient unto death, even the death of the croſs. The ſenſe of the place therefore I take to be this, That by his ſufferings he learned how difficult obedience was; and by this means was as effectually engaged to pity and ſuccour *us*, as the high-prieſts of old were to pity and act in behalf of the people, from the experience they had of their own ſtrength and infirmity.

Ver. 9. *Being made perfect*] *Being conſecrated.* MS. (See ch. ii. 10.) Conſecrated by ſufferings to his office, and fully qualified for the diſcharge of it. He became the ἄιτιος, the *cauſer*, the *agent*, by whom any thing is brought about or done: Chriſt was the agent by whom all that ſubmitted to him were brought to God, and intitled to eternal life. See Tillotſon's Works, vol. i. p. 200. Jackſon's Works, vol. ii. p. 943. Owen, Sykes, and Parkhurſt on the word Τελειοω.

Ver. 10. *Called of God*, &c.] Not καλέμενος, as ver. 4. but προσαγορευθεὶς, having the title of high-prieſt given him of God. He was not *called* to his office, as Aaron was, but he was ſomething more; and, which ſhews a ſuperior honour, he was *ſaluted* with that title by God himſelf. Juſt as προσαγορευειν αυτοκρατορα is "to *ſalute* or proclaim any one emperor." *Called after the order of Melchiſedech* means, that Chriſt was called to be an high-prieſt after the order of Melchiſedech, not by having a ſeries of ſucceſſors, nor by having his title founded upon any lineal deſcent; but as acting in his office, without dependance upon, or attachment to any particular family. See Sykes and Owen.

Ver. 11. *Of whom*] That is, *Melchiſedech:* "Of whom we have *much to ſay*, and *hard to be interpreted*, ſo as to make you comprehend it, *ſeeing you are* νωθροὶ, *remiſs*, *careleſs*;—have little or no deſire to hear, or learn, or toattend to whatyouhear." See Ecclus. iv. 29.ch. xi. 12. Dr. Heylin reads the verſe, *We have many things to ſay upon this ſubject; things which it is difficult to render intelligible to you, becauſe you are not in a diſpoſition to apprehend them.* The mention made of Chriſt's being *an high-prieſt after the order of Melchiſedech* naturally led to the ſaying ſomewhat concerning that perſon, and his order of prieſthood. This our author intended, and accordingly he hath done it, ch. vii. But before he comes to that part of his diſcourſe, he makes a large digreſſion, from hence to ch. vi. 20. At the end of which he brings in again the mention of Chriſt being made an high-prieſt after the order of Melchiſedech; and ſo both handſomely concludes his digreſſion, and introduces the account he gives of Melchiſedech in the 7th chapter. The deſign of this digreſſion ſeems to be, *firſt*, to reprove the Hebrews for their not attending to, and not better underſtanding the things ſpoken of in the Old Teſtament: His reproof being brought in upon occaſion of their not underſtanding what was ſpoken concerning Melchiſedech, ſeems to fix this as the ground of the reproof, and ſo may ſerve in ſome meaſure a sa key to a good part of the preſent diſcourſe. This is very pertinent to the grand aim of the Epiſtle; for a thorough acquaintance with the Old Teſtament would have been very uſeful to eſtabliſh them in their adherence to Chriſt. *Secondly*, another deſign of this digreſſion ſeems to be, to warn the Hebrews of that to which they were very prone,—to doat upon the legal inſtitutions; by reaſon whereof they were apt to be indifferent to Chriſt, and to quit their hope in him, and the profeſſion of his religion: For this cauſe the ſacred writer ſets before them their danger in the moſt lively and moving terms. He however qualifies his reproof by the commendation he gives of ſome of them, for their paſt behaviour, for which he encourages them to expect a reward from God. But he wiſhes the ſame might be made general, and that they would all of them guard againſt ſloth and negligence, and preſs after perfection; imitating the faith and patience of other good men, and particularly of *Abraham*; for whom they had the higheſt veneration, and whoſe example was therefore likely to have the greateſt effect upon them. See Peirce, Sykes, and Owen.

Ver. 12. *For when for the time*, &c.] The doctrines of Chriſt had been ſo long taught among the Jews, that they could not but underſtand the Scriptures of the prophets, unleſs they were extremely careleſs and negligent. What the *firſt principles*, or the *very elements of the oracles of God* were, appears from the next chapter; ver. 1, 2. namely, the plaineſt and cleareſt principles and doctrines contained in the divine revelation. "You have, ſays the Apoſtle, need even of thoſe to be laid before you, rather than the deep things of Chriſt; i. e. the doctrines which are ſuited to thoſe which are perfect:" Hereby referring to what he elſewhere calls *the wiſdom of God in a myſtery*;—the means uſed by God to reconcile the world to himſelf,—the forgiveneſs of ſins, and the like; all which, in the next verſe, is called *the word of righteouſneſs.* See on 1 Cor. iii. 1, 2.

Ver. 13. *In the word of righteouſneſs*] Every one who is unacquainted with the word of righteouſneſs is here called *a babe.* The thing intended is, that whoſoever is ignorant of *the righteouſneſs of God without the law, which is witneſſed by the law and the prophets, even the righteouſneſs of God which is by faith in Chriſt Jeſus, unto all and upon all that believe*, is only fit to be begun with, and to be taught the firſt elements of the oracles of God. This is ſometimes called *the righteouſneſs of God*, Rom. iii. 22. ſometimes *the righteouſneſs which is of faith*, Rom. ix. 30. *The word of righteouſneſs* means, the doctrine of our being treated as righteous, in conſequence of our faith in Chriſt. See Rom. iii. 24. 2 Cor. v. 19. It is called the *righteouſneſs of God*, as it is the method he has taken wherein to treat mankind; and as faith is the thing required, as a means of his grace, it is *the righteouſneſs of faith*, or *by faith:* And it is called abſolutely the *word of righteouſneſs*, as it is the great principle of the Goſpel of Chriſt. See Sykes, L'Enfant, Owen, and Peirce.

Ver. 14. *Them that are of full age*] Τελείων. So, *we ſpeak wiſdom to them that are* perfect, τοις τελειοις. See the note on 1 Cor. ii. 6. Thoſe therefore who are here called *of full age*, are the ſame as thoſe, who, by examination or information, are fully acquainted with the myſteries of the Goſpel, or the great deſign of God in the diſpenſation of the Meſſiah;—who have by uſe and exerciſe been able to trace out what is good or evil, true or falſe. The expreſſion of *having the ſenſes exerciſed*, &c. ſeems only to refer to the metaphor he had uſed before; and to mean, that they were not ſtill *children*, who were incapable of doing this. It ſeems plainly borrowed from the Hebrew manner of deſcribing children. See Deut. i. 39. Iſai. vii. 15, 16. Jonah iv. 11. The author might perhaps deſign, by thus enlarging, to keep them the longer attentive to the cenſure he paſſes upon them. Inſtead of *by reaſon of uſe*, &c. Heylin reads, *by long practice and exerciſe have their ſenſes improved, for the diſcernment both of good and evil.*

THerefore, leaving the principles of the doctrine of Chriſt, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God,

2 Of the doctrine of baptiſms, and of laying on of hands, and of reſurrection of the dead, and of eternal judgement.

3 And this will we do, if God permit.

4 For *it is* impoſſible for thoſe who were once enlightened, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt,

5 And have taſted the good word of God, and the powers of the world to come,

6 If they ſhall fall away, to renew them again unto repentance; ſeeing they crucify to themſelves the Son of God afreſh, and put *him* to an open ſhame.

Ver. 1. Phil. iii. 13, 14. Ch. v. 12. Or, *the word of the beginning of Chriſt.* Ch. ix. 14.—V. 2. Acts xix. 4, 5. Acts viii. 14, 15, 16, 17.—V. 3. Acts xviii. 21.—V. 4. Matth. xii. 31, 32. Ch. x. 26. 2 Pet. ii. 21. 1 John v. 16. Ch. x. 32. John iv. 10.—V. 5. Ch. ii. 5.

Chap. VI. *Ver.* 1. *Therefore, leaving the principles*] "Laying aſide the doctrines which were taught you when ye were firſt initiated into Chriſtianity." The Apoſtle means what in the preceding chapter were called the *elements* or *firſt principles* of the oracles of God, ver. 12.—*Let us go on to perfection*, τελειότητα; "*To* that ſtate of knowledge and practice, to which the following doctrines are deſigned to lead; ſearching with induſtry and diligence what the word of God hath taught concerning Chriſt." The τελειοι, *perfect*, are expoſed to *babes in Chriſt*. See ch. v. 12. The *foundation* means, the doctrines taught men at firſt, in order to baptiſm into Chriſt. So St. Paul, *As a wiſe maſter-builder, I have laid the foundation*; 1 Cor. iii. 10. and in the next verſe, *Other foundation can no man lay, than that is laid, which is, Jeſus Chriſt.*—*Dead works* are no where mentioned but in this Epiſtle, in the preſent verſe, and ch. ix. 14. St. James indeed ſpeaks of faith without works as dead, ch. ii. 17, &c. by which he means, that it is uſeleſs to him who has it; but here dead works are ſuch as are not only uſeleſs and unprofitable, but as lead to death. They are ſuch as God will puniſh with death. All ſin expoſes men to God's juſtice, and *the wages of ſin is death.* Rom. vi. 23. Therefore one of the firſt principles taught to all who were inſtructed in Chriſtianity was, that they were to abſtain from the violation of the rules of everlaſting righteouſneſs, in order to the enjoyment of everlaſting life. See Sykes, Whitby, and Owen. Pierce underſtands all in this and the following verſe, as referring to the *Jewiſh doctrines*, which might be conſidered as the elements of the *Chriſtian.*

Ver. 2. *The doctrine of baptiſms*] Dr. Sykes and many others think the reaſon why the ſacred writer ſpeaks of *baptiſms* in the plural number to be this: He writes to the Hebrews, who had not only ſeveral ſorts of baptiſms enjoined in and by the law, but who had had John, whom all looked upon and acknowledged, baptizing into the belief of one who was to come after him, and into a baptiſm of repentance. When a Jew was converted, he was baptized into the profeſſion of Jeſus's being the Meſſiah, he already believing in the other great preparative doctrines. When John made uſe of the rite of baptiſm to all ſuch as became believers in the Meſſiah, who was ſoon to appear, he declared repentance to be neceſſary, in order to obtain remiſſion of ſins from God: After this, our Saviour coming, declared the ſame, and baptized diſciples in his own name, as being the Meſſiah himſelf actually come. When a Jewiſh diſciple therefore was to be baptized, he was to be inſtructed in the difference between the Jewiſh and Chriſtian baptiſms; and hence the Apoſtle ſpeaks here of the *doctrine of baptiſms.* Lord Barrington underſtands this of the baptiſm of water, and the effuſion of the Holy Spirit, by which the firſt diſciples among the Jews, and the firſt converts among the devout and idolatrous Gentiles were initiated. He alſo explains the *laying on of hands*, as referring to the immediate communication of the ſpiritual gifts by means of the Apoſtles. Theſe he thinks were *firſt principles*, as *baptiſm* was the firſt entrance into the church, and *laying on of hands* the great evidence of it; and ſo faith and repentance are the ſubſtance of Chriſtianity, and a *reſurrection* and *eternal judgement* the great motives leading men to embrace it. *Of laying on of hands* muſt be underſtood as if he had ſaid, what was the *uſe* and *purport* of this practice; for anciently they were wont to lay on hands as ſoon as the perſons were baptized, to give them the holy Ghoſt; Acts viii. 17. xix. 5, 6. Sometimes they uſed this ceremony to appoint perſons to offices; Acts vi. 6. xiii. 3. ſometimes to heal, as Acts ix. 12, 17. This cuſtom then being ſo variouſly applied to ſuch different purpoſes, it was explained to the perſon to be initiated by baptiſm. See Sykes, and Barrington's Miſcel. Eſſay ii. p. 116.

Ver. 3. *And this will we do, if God permit*] That is, "We will go on to teach thoſe doctrines, with which a perfect Chriſtian ought to be well acquainted;" this verſe being in connection with the firſt clauſe of the firſt verſe: And accordingly, the Apoſtle goes on to repreſent Chriſtianity in its higheſt beauty, uſefulneſs, and glory. The next clauſe, *If God permit*, ſeems to have this force; "If God will give me an opportunity, and I am not prevented by your apoſtatizing from Chriſtianity, before my Epiſtle comes to your hands." When this verſe is thus underſtood, the connection of it with the immediately following verſes is admirably good, though otherwiſe very obſcure; for by thoſe verſes he ſhews in what caſe he thought God would not permit him, or give him an opportunity for this, or reaſon to expect ſucceſs in his attempt.

Ver. 4. *For it is impoſſible*, &c.] "For your apoſtaſy would put an end to my expectation of doing any good upon you; it being impoſſible for thoſe who have been once thoroughly enlightened in the faith, &c." It is thought by ſome that we ought to ſoften the term *impoſſible*, and underſtand no more by it than this; that it is extremely difficult. But this interpretation may well be called in queſtion, ſince, when our author ſpeaks of the ſame caſe, without uſing the word here rendered *impoſſible*, he deſcribes it in terms equivalent; ſetting it forth as deſperate and remedileſs; ch. x. 26, &c. Beſides, if the foregoing connection be allowed, his diſcourſe ſuppoſes that God, in ſuffering men to fall into the ſin here mentioned, did not leave room to his Apoſtles to attempt their recovery: And withal, the circumſtances of the ſin were ſo peculiar, that we need not wonder that it ſhould be as remarkably diſtinguiſhed in its dreadful conſequences. See the end of the note on ver. 6. There can be no doubt that Juſtin Martyr, and ſome other very ancient writers of the Chriſtian church, uſed to ſpeak of baptiſm, and the baptized, under the terms *illumination*, *enlightened*, and the like; whence many have thought that they took it from the age of the Apoſtles themſelves, and therefore explained the term both here and ch. x. 32. concerning baptiſm. The *apoſtolical conſtitutions*, lib. viii. cap. 7. and ſome later authors, uſe the word to ſignify ſuch as were preparing for baptiſm, having not yet received it; and if we ſuppoſe the term here, and ch. x. 32. to be uſed in the ſame ſenſe, it ſhould ſeem that there it does not preciſely refer to baptiſm, but is to be explained from ver. 26. to ſignify thoſe who had received the knowledge of the truth. See Epheſ. i. 18. iii. 9. 2 Cor. iv. 4, 6. *The gift of God*, ſays St. Paul, (Rom. vi. 23.) *is eternal life, through Jeſus Chriſt our Lord*; and in order to that, remiſſion of our paſt ſins is *given unto us* by God,—δωρεὰν, *gratis*; Rom. iii. 24. To *taſte* this *gift*, is to perceive, to be ſenſible of the truth of ſuch gift of God. Perhaps the word *taſted*, both here and in the next verſe, is uſed by our author with a particular regard to the metaphor he had uſed before of *food*, or *ſtrong meat.* To be convinced of the gift of life eternal, through Jeſus Chriſt, is one of the ſtrongeſt motives that can be urged, to make any one hold faſt his profeſſion. It may ſeem by the next expreſſion as if every one who had embraced the *firſt principles* of Chriſt, or had been baptized into his religion, had been partaker of ſome or other gift of the Holy Ghoſt; and in a large ſenſe this may be admitted to be true: But if it be imagined that every Chriſtian enjoyed ſome or other of the extraordinary gifts of the Spirit,—ſuch as healing the ſick, caſting out devils, ſpeaking with tongues, and the like; this ſeems more than fairly can be inferred from the preſent text. For though, in ſome places, to *partake of*, ſignifies, to have a portion or ſhare with others in common; (ſee ch. ii. 14. iii. 1, 14.) yet, if a perſon were convinced of the truth of the Goſpel by a careful ſtudy of the Scriptures, or by ſeeing himſelf, or being fully ſatisfied of, the miraculous powers and aſſiſtances of the firſt preachers of the Goſpel, he might properly enough be ſaid to be *a partaker of the Holy Ghoſt:* And this, moſt probably, was the caſe of many in thoſe early days. However, if the Apoſtle be thought to ſpeak of ſuch as actually had the extraordinary gifts of the Holy Ghoſt, and yet, through fear of ſufferings, or any other violent temptation, fell away from Chriſtianity, his reaſoning is ſtill ſtronger; and the improbability of bringing ſuch back from the truth is ſtill the greater. See Sykes, Whitby, and Peirce. Inſtead of *were once enlightened*,—*were made partakers*, Dr. Waterland reads, *have been*, &c. &c.

Ver. 5. *Taſted the good word of God*] In general, this *good* or *comfortable word*, muſt mean the Goſpel; which they might well be ſaid to have *taſted*, who heard it when it began to be publiſhed, and when it was in the moſt ſatisfactory manner confirmed by unqueſtionable and glorious miracles. By *the powers of the world to come*, are meant, "the powerful or miraculous works of the Chriſtian age;" *God bearing them witneſs both with ſigns and wonders, and with diverſe miracles, and gifts of the Holy Ghoſt*, ch. ii. 4. The *world to come*, or rather, *the age to come*, ſignifies the age of the Meſſiah; which was to laſt till the final conſummation of all things: It is the ſame with the *world to come*, ch. ii. 5. They who not only ſaw thoſe great miracles whereby Chriſtianity was confirmed, but were themſelves impowered to work them, could not deſire fuller evidence of the truth of it. See Sykes, Peirce, and Whitby.

Ver. 6. *If they ſhall fall away*] *And are fallen away.* Wat. Two things are here to be obſerved; *Firſt*, that he ſpeaks of ſuch only as *fell away* or *apoſtatized* from the very *profeſſion* of Chriſtianity. This appears from what he preſently adds, to ſet forth the aggravation of their guilt,—that *they crucify to themſelves the Son of God afreſh, and put him to an open ſhame.* It is therefore very unreaſonable, for perſons to give way to deſpair themſelves, or to drive others to it, by applying this text to other, and even the groſſeſt ſins, when it only and ſingly relates to the caſe of abſolute apoſtaſy. *Secondly*, As the

7 For the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dreſſed, receiveth bleſſing from God:

8 But that which beareth thorns and briars *is* rejected, and *is* nigh unto curſing; whoſe end *is* to be burned.

9 But, beloved, we are perſuaded better things of you, and things that accompany ſalvation, though we thus ſpeak.

10 For God *is* not unrighteous, to forget your work and labour of love, which ye have ſhewed toward his name, in that ye have miniſtered to the ſaints, and do miniſter.

11 And we deſire, that every one of you do ſhew the ſame diligence, to the full aſſurance of hope unto the end:

12 That ye be not ſlothful, but followers of them, who through faith and patience inherit the promiſes.

13 For when God made promiſe to Abraham, becauſe he could ſwear by no greater, he ſware by himſelf,

14 Saying, Surely bleſſing I will bleſs thee, and multiplying I will multiply thee.

15 And ſo after he had patiently endured, he obtained the promiſe.

16 For men verily ſwear by the greater:

Ver. 7. Or, *for.*—V. 10. Prov. xiv. 31. Matth. x. 42. xxv. 40. John xiii. 20. Rom. iii. 4. 2 Theſſ. i. 6, 7. 1 Theſſ. i. 3. V. 11. Ch. iii. 6, 14. Col. ii. 2.—V. 13. Gen. xxii. 16, 17.

ſame thing is ſpoken of again, ch. x. 26, &c. it cannot be improper to compare the two places together, in order to a complete underſtanding of the writer's deſign; and therefore from the other place we may explain this if: *If they ſhall* ἑκουσίως, WILFULLY *fall away.* We may obſerve further, that the word παραπεσόντας here uſed, not only ſignifies *falling away*, but "all ſinning;" that is, all *departing from* the rule which ought to have been followed: And accordingly the ſubſtantive παράπτωμα is commonly uſed for *treſpaſs* or *lapſe*. Here it ſignifies a total falling away from Chriſt; *deſerting the brethren*, and withdrawing from religion in times of difficulty;—crimes hinted at toward the cloſe of this Epiſtle. To *renew them to repentance*, means, to convince them again of the truth, and bring them afreſh to change their minds, and repent of their wickedneſs in forſaking Chriſt. See Col. iii. 10. Some would read here, *If they ſhall again fall back*, or relapſe to their old religion, it is impoſſible *to renew them again to repentance.* The Apoſtle adds, *ſeeing they crucify to themſelves*, &c. That is, "They treat Chriſt, as if they thought he deſerved the ſentence executed upon him; and thus they expoſe him to an open ſhame, and act as if they thought he deſerved to be treated as he was." It may be enquired, why our author ſpeaks ſo ſeverely of the condition of ſuch apoſtates. Now the reaſon of this may be taken, partly from the nature of the evidence which they rejected; The fulleſt and cleareſt evidence which God ever deſigned to give of the truth of Chriſtianity, were the miraculous operations of the Spirit; and when men were not only eye-witneſſes of theſe miracles, but were likewiſe themſelves empowered by the Spirit to work them, and yet after all rejected this evidence, they could have no further or higher evidence whereby they ſhould be convinced; ſo that their caſe muſt in that reſpect appear deſperate. This might alſo be partly owing to their putting themſelves out of the way of conviction: If they could not ſee enough to ſettle them in the Chriſtian religion, while they made a profeſſion of it, much leſs were they likely to meet with any thing new, to convince and reclaim them, when they had taken up an oppoſite profeſſion, and joined themſelves with the inveterate enemies of Chriſtianity. And finally, this may be reſolved into the righteous judgement of God againſt ſuch men, for the heinous aggravated wickedneſs of which they are guilty. If where men have not had the advantage of this higheſt evidence, (which ſeems to be the caſe referred to 2 Theſſ. ii. 10.) but barely have not received the love of the truth that they might be ſaved; God may juſtly ſend them *ſtrong deluſion, that they ſhould believe a lie*; and therefore there muſt certainly be much ſtronger reaſon for ſuch a judicial proceeding of God againſt thoſe who apoſtatized in the apoſtolick age, ſeeing their ſin was ſo very great: And our author grounds this ſevere ſentence upon the greatneſs of their ſin, becauſe they crucified the Son of God afreſh, and put him to an open ſhame. And in the other place, becauſe *they do deſpight unto the Spirit of grace.* See Peirce, Sykes, Limborch, Tillotſon, vol. ii. p. 485. Hopkins's Works, p. 520. and Parkhurſt on the word Παραπίπτω.

Ver. 7. For the earth which drinketh in the rain] By this compariſon the manner of the Apoſtle's reaſoning appears evident: Thoſe who have been once *inlightened*, and *have taſted the heavenly gift*, &c. are ſteadily to perſevere in their duties, and are juſt like good ſoils, which being well watered, conſtantly bring forth good fruit, and are very juſtly ſaid to be bleſſed by God. See Gen. xxvii. 27. On the other hand, thoſe who fall away totally, or lapſe into great ſin, are fitly compared to barren and unfruitful lands, which produce nothing, or what is worſe than nothing,—*briars and thorns.* This is a ſtate exceedingly bad, which is at preſent, and will finally be more ſo, *curſed by God.* See John xv. 6. Matth. xiii. 40—42. Iſai. xxiv. 5, 6. Jer. xvii. 5, 6. Whitby and Sykes.

Ver. 9. But, beloved, &c.] This is very like St. Paul's way of cloſing and ſoftening any thing he had ſaid which ſounded terrible and dreadful. See for examples, 2 Theſſ. ii. 13. Epheſ. iv. 20. Rom. viii 9. We may learn from Philip. i. 6. the ground of the perſuaſion which he here ſpeaks of.

Ver. 10. And labour of love] What the *love* was which they ſhewed, he more fully declares ch. x. 33, 34. and a very ſkilful way he takes here to commend the kindneſs they had ſhewn him, by repreſenting it as done out of reſpect to God himſelf. See Philip. iv. 18. and Wetſtein.

Ver. 11. And we deſire] "*But we deſire that every one of you would ſhew the ſame diligence* which many among you have done, and continue to do." By the proceeding mentioned in the former verſe, a *hope* was to be obtained, according to God's promiſe; and the more diligent they were in that proceeding, the more aſſured and certain would their hope be. But without this their hope was not likely to hold out unto the end, as our author was very ſolicitous it ſhould. The firmneſs and continuance of our hope depends upon our perſevering care and diligence in the diſcharge of our duty. *Unto the end* ſignifies to the end of our lives. See ch. iii. 6, 14. Some would underſtand ἐλπὶς here to ſignify the *object* rather than the *virtue* of *hope*. Thus it is uſed, ver. 18. Acts xxviii. 20. Thus *Jeſus Chriſt* is ſaid to be *our hope*, 1 Tim. i. 1. and to be the *hope of glory*, Col. i. 27. If this be admitted, the ſenſe will be, "That you may every one of you ſhew the ſame diligence to the end of your lives; that you may be fully perſuaded and conſtantly own Jeſus to be the Chriſt, the hope of Iſrael." See ch. x. 23. The word πληροφορία, rendered *full aſſurance*, whatever it is applied to, whether it be *faith, hope*, or *underſtanding*, implies ſuch a fulneſs, as leads a man to act readily and determinately upon it. See ch. x. 22. Col. ii. 2. 1 Theſſ. i. 5. Owen, Peirce, and Sykes.

Ver. 12. But followers of them, &c.] He means ſuch good Chriſtians as had perſevered in their profeſſion of Chriſt, as well as ſuch other faithful believers as had lived in a juſt expectation of his coming, and were now in poſſeſſion of the promiſes made to Abraham, which were fully accompliſhed. The Apoſtle therefore encourages the Hebrews to be imitators of thoſe who had gone before them in faith and hope, ſince they now ſaw the promiſes all made good, and thoſe who believed in Chriſt in poſſeſſion of that which had been ſo long expected. Mr. Peirce explains this of the *Gentiles* who were converted to Chriſtianity. If it be intended as a hint to ſtir up the Jews to emulation, as he ſuppoſes, it is certainly a very obſcure one; for, comparatively, it is a low ſenſe in which Chriſtians, in this imperfect ſtate, can be ſaid to *inherit the promiſes.* "I rather think, ſays Doddridge, it refers to all good men departed out of our world, whether in former or latter days, and under whatever diſpenſation they died." Taking it in this view, it will be, as ſeveral have obſerved, an argument againſt the ſoul's continuing in a ſtate of ſleep during the intermediate period between death and the reſurrection.

Ver. 13. For when God made promiſe, &c.] It is plain that ſomething is to be ſupplied, in order to connect what is here ſaid about Abraham, and the oath made to him, with what the Apoſtle is ſaying; And what that is, is ſufficiently clear from ver. 20. where he ſpeaks of our Saviour as having *entered into heaven for us*, and having promiſed that to us. We then that believe in Chriſt, who hath promiſed us eternal life, muſt wait with patience, and not give over acting as we ought, through apprehenſion that God will not perform his promiſe made by Chriſt, though we think it long; for what God has promiſed, he will certainly perform. As *Abraham* therefore, after patient waiting, did at laſt obtain what was promiſed him, ſo likewiſe ſhall *we*, if *we faint not.* The reaſoning then ſtands thus; "Imitate them, who through faith and patience inherit the promiſes; and in particular imitate Abraham, to whom God made a promiſe, which was not inſtantly to be accompliſhed. He patiently waited, and he was aſſured that what was promiſed ſhould be made good. It was indeed a promiſe made, and bound with an oath, that thoſe who were concerned in it might be the more certain that it would be made good; and they were in full hope, that all which was ſaid would be made good. So likewiſe *we* may be certain, that his promiſes given to us will be made good, ſince Chriſt our forerunner is gone to take poſſeſſion of heaven for us." The Apoſtle, in his Epiſtle to the Galations, has argued juſt in the ſame manner. ch. iii. 15, 16, 29. Whence we learn, that all the world was to be *bleſſed* through *Abraham's ſeed*; that is, through the Meſſiah, Jeſus Chriſt. We then who believe in Chriſt, are the perſons bleſſed through him, and are to receive what is promiſed by him. See Sykes.

and an oath for confirmation *is* to them an end of all ſtrife.

17 Wherein God, willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, confirmed *it* by an oath:

18 That by two immutable things, in which *it was* impoſſible for God to lie, we might have a ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us:

19 Which *hope* we have as an anchor of the ſoul, both ſure and ſtedfaſt, and which entereth into that within the veil,

20 Whither the forerunner is for us entered, *even* Jeſus, made an high prieſt for ever after the order of Melchiſedec.

CHAP. VII.

Chriſt Jeſus is a prieſt after the order of Melchiſedech, and ſo, far more excellent than the prieſts of Aaron's order.

FOR this Melchiſedec king of Salem, prieſt of the moſt high God, who met Abraham returning from the ſlaughter of the kings, and bleſſed him;

2 To whom alſo Abraham gave a tenth part of all; firſt being by interpretation King of righteouſneſs, and after that alſo King of Salem, which is King of peace;

3 Without father, without mother, without deſcent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a prieſt continually.

Ver. 16. Exod. xxii. 11.—V. 17. Gr. *interpoſed himſelf by an oath.*—V. 19. Ch. ix. 7.—V. 20. Ch. ix. 24. Ch. iii. 1. vii. 17. V. 1. Gen. xiv. 18, &c.—V. 3. Gr. *without pedigree.*

Ver. 17. *Wherein*] *Wherefore*, or *therefore: on which account.* Heylin, Doddridge, MS. The word rendered *confirmed*, ἐμεσίτευσεν, ſignifies properly, as in the margin, *interpoſed*; and ſo it is rendered in many verſions.

Ver. 18. *That by two immutable things*] Namely, a promiſe and an oath; in either of which it was impoſſible for God to fail or diſappoint; and much leſs when a matter ſtood confirmed by both. See on ver. 11. Dr. Heylin obſerves, that the word παράκλησιν, rendered *conſolation*, ſignifies both *conſolation* and *incitement*; and he obſerves, that the words in the next clauſe are figurative, yet clear, and highly inſtructive to thoſe whom they concerned; namely, they who have renounced the world, and its vain intereſts, and place all their happineſs in being totally conformed to the will of God. The *hope* that this will one day be accompliſhed in them, is the *refuge* to which they neceſſarily fly: For without hope the mind can have no reſt; and theſe perſons having withdrawn their hopes from ſecular intereſts, the hope of ſalvation, (i. e. conformity to the divine will) is their only refuge. A firm adherence to this hope keeps them ſteadfaſt in the boiſterous ſea of temptations wherewith they are agitated; for ſo the metaphor is continued in the next verſe: *Which hope we have as an anchor of the ſoul, both ſure and ſteadfaſt*, &c.

Ver. 19, 20. *Which entereth into that within the veil*] The Apoſtle means, that the hope ſet before us is not limited to any thing temporal or preſent, but reaches to heaven and heavenly things; which he compares to the *holy of holies*, that part of the tabernacle which was behind, or within the ſecond veil. Comp. ch. ix. 3. *Into which* (ver. 20.) *Jeſus is entered.* See ch. ix. 24. The ſacred writer here aſſigns a very material difference between the high-prieſt's entering within the earthly ſanctuary, and Jeſus our high-prieſt's entering within the heavenly ſanctuary. The Aaronical high-prieſts did not enter the ſanctuary as forerunners of the people, who were utterly debarred an entrance into it at any time: But Jeſus is entered for us as a forerunner, and who will take care that we ſhall come after him into it. See Sykes, Peirce, and Wolfius.

Chap. VII. *Ver.* 1. The Apoſtle having mentioned two or three times before, that Chriſt was *a prieſt after the order of Melchiſedech*, he now comes to give an account of this great perſonage, and to prove that he was greater than their foreſather Abraham. From hence he argues, that if a prieſt was to ariſe of the ſame ſort and order with Melchiſedech, he muſt be of an order ſuperior to the preſent Aaronical prieſthood, and conſequently, that the Levitical prieſthood muſt be changed. Now Chriſt being a prieſt of this ſuperior order, the Hebrews ought not any longer to adhere to the Levitical prieſthood, nor to the Moſaical diſpenſation, but to that of Chriſt, which was prior and ſuperior to it. ver. 1—10. The prieſthood of the order of Melchiſedech being ſhewn to be ſuperior, and of an higher nature than the Aaronical prieſthood, the Apoſtle ſhews further, that there ought to be a change made in the preſent, in order to obtain the advantages of that more excellent prieſthood: and accordingly, that which Chriſt has introduced and exerciſes is juſt ſuch a prieſthood as that of Melchiſedech was. It is unchangeable, and leads to perfection, and conſequently it is beſt fitted to anſwer all the ends of a prieſthood. The Apoſtle embelliſhes his diſcourſe by a great variety of inſtances and allegations, very much tending to eſtabliſh the Hebrews in their adherence to Chriſt, eſpecially after he had in ſuch tremendous terms repreſented the danger of apoſtatizing from him in the foregoing chapter, ver. 11—28.

For this Melchiſedech] The Apoſtle had ſpoken of an high-prieſt after the order of Melchiſedech thrice before, ch. v. 6, 10. vi. 20. and he had hinted, that *he had many things to ſay of him, and hard to be underſtood*; all therefore which has been ſaid in the preceding chapter is a digreſſion; from which he now returns, in order to explain what he meant by *ſtrong meat.* He had proved before that Chriſt was far more excellent than Moſes; that he was as properly called of God an high-prieſt as was Aaron; and that the Chriſtian *reſt* was that promiſed to the Jews: and now he undertakes to ſhew the dignity and excellence of the Chriſtian high-prieſt to be ſuperior to, and greater than that of Aaron, or the Levitical high-prieſts. The topics by which he proves this are, that the ſame prieſt now abideth always, and does not die, as the Aaronical prieſts do; and that he has no ſins of his own to offer for, as they had. Before he enters into this, Melchiſedech and Chriſt are compared together, as being like each other in ſeveral circumſtances. Both were kings of peace and righteouſneſs, and neither of them deduced their right to their reſpective prieſthood for any ſucceſſion: Both of them exerciſed the office of bleſſing, as prieſts, and neither of them deriving from parentage their office, it follows, that no objection can be raiſed againſt the prieſthood of the one, which does not equally lie againſt the prieſthood of the other. See Sykes, Peirce, Burnett's Four Diſcourſes, p. 69. Taylor's Syſtem, p. 215. and the notes on Gen. xiv. 18, &c.

Ver. 2. *To whom alſo Abraham gave*, &c.] Great as Abraham was, yet he gave tithes to, and was bleſſed by Melchiſedech; and in conſequence this prieſt was greater than Abraham; for without diſpute, he who receiveth the bleſſing is inferior to him who giveth it. See ver. 7. *Mechi* ſignifies *king*, and *Sedech*, *righteouſneſs.* See "The Caſe of Abraham and Melchiſedech conſidered."

Ver. 3. *Without father, without mother*] No more is intended by this, in the opinion of many expoſitors, than to obſerve, that the father or mother of Melchiſedech are no where mentioned, nor are they pretended to be known; nor is any hint of his family taken notice of in the Scriptures which ſpeak of him. He was indeed *king of Salem*;—whether by that word be meant Jeruſalem, as the Jews and ancient fathers commonly underſtood it; or as St. Jerome contends, a village near Scythopolis, where the ruins of a palace, ſuppoſed to have been his, were ſhewn. But it is no where ſaid from whom he deſcended, nor who his parents were; or that he was of any line or family to which prieſthood was annexed, as was the caſe of the Aaronical prieſts. As we know nothing of his birth or death, his parentage or pedigree (for he is ſaid to be ἀγενεαλόγητος, *without genealogy*,—not enrolled among the prieſts) it is certain that no particular ſucceſſion was neceſſary either to conſtitute him a prieſt, or to continue him in that office: for had that been at all neceſſary, ſomething of that ſort would have been mentioned. The next clauſe [having *neither beginning of days, nor end of life*] is expreſſed for the ſame reaſon as the former words, in oppoſition to the Levitical prieſts, who were obliged to be of a certain age before they were admitted to miniſter, and diſmiſſed the ſervice at a certain age again. Numb. iv. 35—47. Had this been mentioned with any other view than to ſhew that ſucceſſion was unneceſſary to one who acted upon the foot that Melchiſedech did, the Apoſtle would not have ſaid, *having neither beginning of days, nor end of life*, but would have mentioned ſome period for beginning or ending his miniſtry; but deſigning only to ſhew that ſucceſſion was not in the prieſthood of Melchiſedech, he obſerves, that neither beginning nor end is mentioned at all; and conſequently that the Melchiſedechian prieſthood had this advantage over the Aaronical, as not being liable to change. It is ſaid further, that he was *made like unto the Son of God*, and the next words ſhew in what reſpect: not as without father, or without mother, but as being a prieſt, without deriving that office by way of ſucceſſion. Liſts of genealogies were always kept among the Jews, that it might appear how every one was deſcended: nor could any one be admitted to act as a prieſt, unleſs he could prove his deſcent, not only from the tribe of Levi, but from the family of Aaron: But Melchiſedech was a prieſt of God, like the Son of God in this reſpect, who had no genealogy from which his privilege of acting in the ſacerdotal office was derived. Nor is there any mention of any alteration or change of his office by death, nor any ſucceſſors to him ſpecified; therefore thoſe that are prieſts as he was, abide prieſts for ever. Some would read this laſt clauſe, *like unto the Son of God, who abideth a prieſt continually*;

4 Now conſider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the ſpoils.

5 And verily, they that are of the ſons of Levi, who receive the office of the prieſthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they came out of the loins of Abraham:

6 But he whoſe deſcent is not counted from them, received tithes of Abraham, and bleſſed him that had the promiſes.

7 And without all contradiction, the leſs is bleſſed of the better.

8 And here men that die receive tithes; but there he *receiveth them*, of whom it is witneſſed that he liveth.

9 And as I may ſo ſay, Levi alſo who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchiſedec met him.

11 If therefore perfection were by the Levitical prieſthood, (for under it the people received the law,) what further need *was there* that another prieſt ſhould riſe after the order of Melchiſedec, and not be called after the order of Aaron?

12 For the prieſthood being changed, there is made of neceſſity a change alſo of the law.

13 For he of whom theſe things are ſpoken pertaineth to another tribe, of which no man gave attendance at the altar.

Ver. 4. Gen. xiv. 20.—V. 5. Numb. xviii. 21, 26.—V. 6. Or, *pedigree.* Rom. iv. 13. Gal. iii. 16.—V. 11. Gal. ii. 21. Ver. 18, 19. Ch. viii. 7.

and Bp. Burnet would tranſpoſe it thus: *But he was a prieſt of God, for ever made like unto the Son of God.* See his Four Diſcourſes, p. 69, &c. and for a further defence of the interpretation above given, Sykes, Peirce, Elſner, Harris on the Meſſiah, p. 269. Calmet, Whitby, &c. It is but juſt, however, to obſerve, that other interpretations are given; many ſuppoſing that by Melchiſedech Chriſt himſelf is meant: and therefore, as ſome verb muſt be underſtood in the firſt ſentence of the firſt verſe, they propoſe to read, *For this perſon* [namely Jeſus] *is Melchiſedech*, &c. The ingenious author of "The Doctrine of the Trinity, deduced by the Light of reaſon, &c." makes uſe of this paſſage to prove, that the divine Word is underived, and urges it as a ſtrong teſtimony againſt the doctrine of the eternal generation of the *Word.* "It is undoubtedly, ſays he, the Apoſtle's deſign in this place to draw a parallel between Melchiſedech and the *Word*, as far as he could do it in any, though in a different ſenſe of the expreſſion; So that, becauſe in the book of Geneſis there is no mention of Melchiſedech's father, or mother, or pedigree, or birth, he compares him to the Son of God, who before his incarnation really had no father, nor mother, nor deſcent, nor beginning of days, nor will for the future have any end of life. Foraſmuch as the *Word* is here ſaid to be *without father*, this text overthrows to the very foundation the doctrine of eternal generation, or of any generation prior to the incarnation. Indeed, had it only been ſaid that he had *no beginning of days*, that alone would have been abundantly ſufficient, as implying the other; and becauſe he is called the *Son of God*, and at the ſame time ſaid to be *without father*; this ſhews that the appellation of *Son* is to be taken, proleptically at leaſt, in reſpect of all the particulars except the laſt; and the paſſage affords a ſtrong additional proof, that the *Word* became the *Son of God* by virtue of his incarnation only." The reader will find much more on the ſame ſubject, well deſerving a very ſerious attention, in the 71ſt and following pages of the ſame pamphlet.

Ver. 4. *Now conſider how great this man was*] *How great he,—this perſon, was.* Wat. and Heylin. "He was ſuperior to Abraham, for he *bleſſed him*; and he was ſuperior to Levi, or any ſon of his, ſince, (if I may be allowed ſo to ſay) *they paid tythes in Abraham*;" ver. 9. This is a ſevere ſtroke upon the Jews, not only as it proves the ſuperior dignity of Chriſt above the Aaronical prieſthood, but ſhews alſo that God had of old a people among the Gentiles, and that there was a perſon among them ſuperior to Abraham himſelf. See Sykes, and Doddridge.

Ver. 5. *To take tythes*, &c.] *According to the law, to take tythes of the people*, that is, *of their brethren.* Wat. Our author's deſign is to magnify the prieſthood of Melchiſedech; in order whereto he magnifies the dignity of the Levitical prieſthood, and then ſhews that the other of Melchiſedech was to be preferred to it. Thus ſtands his argument: "It was a great honour conferred on the Levitical prieſthood, that they were empowered to receive tythes of the whole nation who were their brethren; and this honour appears yet the greater, when it is conſidered that theſe their brethren came out of the loins of Abraham, the friend of God; for whom, and whoſe poſterity, God had a particular regard, as appears by his promiſes; and who, therefore, it might be expected, ſhould be exempted from ſuch a burden. But Melchiſedech appears to have had a yet much more honourable prieſthood, becauſe he received tythes of one who was not of his brethren, even of Abraham himſelf,—which ſhews him to be greater than Abraham,—and with a prieſtly authority bleſſed him: And hereby, in effect, he received tythes of Abraham's poſterity, even of Levi, and that tribe which deſcended from him. This gives a ſatisfactory account of the word *although*, which at the firſt reading ſeems obſcure. See Peirce.

Ver. 6. *But he whoſe deſcent is not counted from them*] This ſufficiently explains what is meant in the preceding verſes by Melchiſedech's being ſaid to be *without father or mother:* His *deſcent* or *genealogy* was not derived either from Abraham's line, or from any other; but, ſuch as he was, he exerciſed the prieſtly office, and *bleſſed him that had the promiſes.* Sykes.

Ver. 7. *The leſs is bleſſed of the better*] *The inferior is bleſſed of the ſuperior.* MS.

Ver. 8. *And here men that die*, &c.] *Here*, [according to the law] *men that die take tythes*; *but there*, [in the caſe of Melchiſedech] *he, of whom it is witneſſed that he liveth.* As to the ſingle point of taking tythes, the caſe was the ſame both with the Levitical prieſts and with Melchiſedech: But the difference here conſidered is that of men who *die*, and of one of whom *it is witneſſed that he liveth.* Men that die have their ſucceſſors, to whom tythes are regularly and conſtantly paid; but Melchiſedech is not ſaid to have any ſucceſſor, but himſelf to continue a prieſt for ever. So much then as a prieſthood for ever is ſuperior to a ſucceſſive prieſthood, ſo much muſt that of Melchiſedech excel that of Aaron. See Sykes, and Peirce.

Ver. 9. *And as I may ſay*] Elſner is of opinion, that this ſhould be tranſlated, *to ſay the truth*; alledging that it is not agreeable to the reſpect we owe to the Apoſtle's character, to ſuppoſe that he inſerted thoſe words as an apology for an aſſertion, in itſelf not ſtrictly juſt and exact; and he produces ſome paſſages out of the claſſicks to vindicate this verſion. But ſee Grotius, and Raphelius. Inſtead of *Levi alſo*, Dr. Waterland reads, *Even Levi.*

Ver. 11. *If therefore perfection*, &c.] *Now if perfection had been.* MS. The Levitical prieſthood was appointed, when the law was given to the Jews; and it was of uſe, as by it remiſſion of ſuch ſins was obtained, as were obſtructive to the happineſs which was promiſed to that people. But, could perfection have been had by the prieſthood appointed under the law, or had that been the deſign of it, the Scriptures would have had no occaſion to mention another prieſt: And yet we find in David's time, 400 years after the giving of that law, which was received under the Levitical prieſthood, mention is made of a *prieſt after the order of Melchiſedech*, who was to continue for ever. Why ſhould this new prieſt be mentioned at all? Or why be ſaid to be *after the order of Melchiſedech?* or why not after the order eſtabliſhed, if that had been intended to bring men to perfection? The truth is, the prieſthood of the law was deſigned for a particular purpoſe during the law, and not to give remiſſion of all ſins, or to bring men to perfect happineſs. See ch. ix. 9. x. 1. Sykes, Peirce, and Elſner.

Ver. 12. *For the prieſthood being changed*] Another prieſt ariſing, there muſt be a change of the prieſthood; but how does it follow that there muſt be a *change of the law?* For though the prieſthood admitted an alteration, might not the law, as to other points, have continued the ſame? The truth is, ſo much of the law concerns the prieſthood immediately,—all their ſacrifices, oblations, purifications, their great day of atonement, and in ſhort all their temple ſervice,—that, ſuppoſing theſe to have been aboliſhed or ſet aſide, their *law* itſelf might properly be ſaid to be *changed.* But there is a ſtill juſter reaſon for this inference of the Apoſtle: The law had promiſed temporal bleſſings to its obſervers, and had denounced as ſevere curſes on ſuch as diſobeyed it; and as there could not, in the nature of things, but be frequent lapſes and deviations from obedience, a prieſthood was appointed, and a method of expiation by means thereof, to reſtore the offenders to what they had no right to, but by obedience. If therefore the prieſthood was changed, the means of atonement were taken away; and the promiſes annexed only to obedience, or to propitiation, were void, or of no effect at all; and in conſequence, the law itſelf was inſignificant and uſeleſs, and muſt be either changed or aboliſhed quite, the end of it in this reſpect being wholly loſt. See Sykes, the next note, and on ver. 16.

Ver. 13. *For he of whom theſe things are ſpoken*] Namely, the Chriſt, who was to be of the order of Melchiſedech. This is another reaſon why the law was to be changed; for the prieſthood being deſigned, not to be in the tribe of Levi, to which the law of Moſes had abſolutely and entirely fixed it, the change of the prieſthood to

14 For *it is* evident that our Lord ſprang out of Judah; of which tribe Moſes ſpake nothing concerning prieſthood,

15 And it is yet far more evident: for that after the ſimilitude of Melchiſedec there ariſeth another prieſt,

16 Who is made, not after the law of a carnal commandment, but after the power of an endleſs life.

17 For he teſtifieth, Thou *art* a prieſt for ever after the order of Melchiſedec.

18 For there is verily a diſannulling of the commandment going before, for the weakneſs and unprofitableneſs thereof.

19 For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.

20 And inaſmuch as not without an oath *he was made prieſt*:

21 (For thoſe prieſts were made without an oath; but this with an oath, by him that ſaid unto him, The Lord ſware and will not repent, Thou *art* a prieſt for ever after the order of Melchiſedec:)

22 By ſo much was Jeſus made a ſurety of a better teſtament.

23 And they truly were many prieſts, becauſe they were not ſuffered to continue, by reaſon of death:

24 But this *man*, becauſe he continueth ever, hath an unchangeable prieſthood.

25 Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

26 For ſuch an high prieſt became us, *who is* holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens;

27 Who needeth not daily, as thoſe high

Ver. 14. Matth. i. 3. Luke iii. 33.—V. 17. Pſ. cx. 4. Ch. v. 6.—V. 18. Gal iv. 9.—V. 19. Acts xiii. 39. Rom. viii. 3. Gal. ii. 16. Or, *but* it was *the bringing in*. Epheſ. ii. 18. iii. 12. Ch. iv. 16.—V. 21. Or, *without ſwearing of an oath*. Pſ. cx. 4.—V. 22. Ch. viii. 6. ix. 15.—V. 24. Or, *which paſſeth not from one to another*.—V. 25. Or, *evermore*. Rom. viii. 34. Ch. ix. 24. 1 John ii. 1. V. 26. Epheſ. i. 20.—V. 26. Lev. ix. 7. xvi. 6. Ch. v. 3.

one of another tribe muſt neceſſarily make a change in the law. Now Chriſt being the perſon all along deſigned to be this new prieſt, and he deſcending from Judah, the law itſelf, confining all its precepts to prieſts of the family of Abraham, muſt of conſequence be changed. See Sykes, and Doddridge.

Ver. 14. *That our Lord ſprang out of Judah*] It may be worth remembering here that Juſtin Martyr, Tertullian, and Chryſoſtom, refer to the table made at the taxation in proof of this; and it may be conſidered whether the Apoſtle does not inſinuate the ſame reference. Undoubtedly he would not have ſpoken with ſuch confidence, if it had not been generally allowed. Moſes ſpake nothing *concerning prieſthood*, as belonging or relating to that tribe of Judah. See Barrow's Works, vol. ii. p. 188. Doddridge, and Sykes.

Ver. 15—17. *And it is yet far more evident*] "And, independant on all genealogical controverſy which the moſt ingenious malice could urge concerning Mary's family, it is yet more abundantly manifeſt that the law muſt be changed, from the leaſt attention to that Scripture alone, ſo frequently mentioned, *That*, or *Inaſmuch as* another prieſt ariſeth, according to the ſimilitude of Melchiſedech. For, let the prieſthood be in any tribe, it can continue according to the legal eſtabliſhment only for the natural life of a man; and then proviſion is made for a ſucceſſor: But the prieſthood, according to the ſimilitude of Melchiſedech, admits of no ſuch thing as ſucceſſion, but is for an indiſſoluble life. A *carnal commandment* here is oppoſed to a power of living for ever; a carnal commandment therefore is a law that concerneth the fleſh which dies; whereas a prieſthood for ever does not depend upon fleſh, which, in the common courſe of things, ſoon comes to an end. The Apoſtle, therefore, is not ſpeaking of the law as enjoining ſacrifices, or any other external worſhip; but of the neceſſity of the law of Moſes being changed, ſince a prieſt was to ariſe of a quite different ſort, who was to live for ever;—as he infers from the words of the Pſalmiſt, *Thou art a prieſt* FOR EVER, &c. See Sykes, Whitby, and Peirce. Dr. Heylin renders the 16th and 17th verſes thus: *Who is not eſtabliſhed according to the law of a carnal ſucceſſion, but according to the power he has to live for ever: As the Scripture teſtifieth in theſe words, Thou art a prieſt for ever*, &c.

Ver. 18, 19. *For there is verily a diſannulling*] "*For there is an abrogation of the former commandment*, concerning the Levitical prieſthood, *upon account of the weakneſs and unprofitableneſs of it: For the law made nothing perfect*, and conſequently could not make the prieſthood ſo, or confer thoſe advantages which were to be expected by that office; *but there is the bringing-in of a better hope*, by a more perfect prieſt, *through which we* Chriſtians *draw nigh to God.*" See ver. 25. Eſtius, Peirce, and Bengelius.

Ver. 20—22. *And inaſmuch*, &c.] If theſe verſes were tranſpoſed, the ſenſe would be more intelligible. Ver. 22. *Moreover, Jeſus is made the ſurety*, or *ſponſor of a covenant ſo much more excellent than the former*, (ver. 20.) *As he was eſtabliſhed in the prieſthood with an oath.* Ver. 21. *For thoſe other prieſts were eſtabliſhed without an oath*, &c. The Apoſtle produces here another argument to prove the ſuperior excellence of the new covenant above the law of Moſes; or rather, the ſuperior dignity of the prieſthood of Chriſt, above that of the Levitical prieſthood. The reaſoning is this; "The more ſolemn and awful the manner is, in which any one is appointed to his office, the more important is the office: Now God engaged himſelf by oath, in conſtituting Chriſt a prieſt; which he did not in the caſe of making the Levitical prieſts. And then, as to the covenant itſelf, that covenant is the beſt which is moſt ſolemnly engaged in by the party who makes it: But the covenant made by Jeſus was more ſolemnly engaged in than the covenant made by Moſes; therefore it was a *better covenant*. *The man Chriſt Jeſus was the Mediator between God and man*, 1 Tim. ii. 5. Here he is called the *ſurety*, *ſponſor*, or *engager*, that the conditions ſhall be obſerved by him from whom they were brought. If God then enters into a covenant, and promiſes eternal life upon the conditions of faith and repentance, or obedience to the law now given, and ſends his Son to offer the terms, and to ratify them by all ſuch means as might confirm them, and aſſure mankind of God's gracious diſpoſition to them; and if we find by comparing what is contained in the Old Teſtament, that God had ſworn by himſelf that he would raiſe up ſuch a perſon;—one cannot but infer that the Chriſtian diſpenſation is more excellent than that, which was given or made without theſe ſolemnities. See Heylin, Sykes, Peirce, and Owen.

Ver. 23, 24. *And they truly were made prieſts*] *And as to thoſe prieſts, there were many of them eſtabliſhed ſucceſſively, becauſe death prevented their continuance*; ver. 24. *But he, eternal as he is, hath a prieſthood, which cannot be transferred to others.* By means of his continuance for ever, our High-prieſt exerciſeth an unchangeable prieſthood; ἀπαράβατον; a prieſthood which *paſſeth not from one to another*. See Heylin, Sykes, and Wolfius.

Ver. 25. *Wherefore*, &c.] *Whence*, or *on which account*, *he is able to ſave*, εἰς τὸ παντελὲς, *completely*, *perfectly*. The Apoſtle is ſpeaking of a complete and perfect ſalvation, which is to laſt for ever, in oppoſition to what the Levitical prieſts could give by an annual expiation, which extended no further than the law promiſed. Chriſt *living for ever* himſelf, could *ſave for ever them that come to God through him*. The word ἐντυγχάνειν, rendered to *make interceſſion*, ſignifies to *go to*, to *meet*, to *converſe with* any one. When it is ἐντυγχάνειν ὑπὲρ, it ſignifies *to ſpeak for* any one; as ἐντυγχάνειν κατὰ is to *ſpeak againſt* any one. Chriſt therefore ever living, and being in heaven in the preſence of God, can at all times interpoſe for us, and not as the Jewiſh high-prieſts, who had acceſs to God's preſence but once a year. St. Paul has made uſe of this ſame expreſſion, Rom. viii. 34. We may obſerve further, that it is not only for the *preſent* generation of men who came into the Goſpel, that our Saviour could intercede,—as it was only the offenders of the preſent year that the Jewiſh high-prieſt could expiate;—but it was for *future* generations, as well as preſent, that he could intercede, becauſe *he continueth for ever*, and is able to ſave to the uttermoſt all that come to God through Him.

Ver. 26, 28. *For ſuch an High-prieſt became us*] "*For ſuch an High-prieſt ſuited us*,—was proper for us,—*as was* perfectly *holy*; that is, in a life quite pure; free from all ſin, unpolluted."—The high-prieſt who was polluted under the Moſaic law could not officiate. *Separate from ſinners:* Our Saviour converſed freely with ſinners; Matth. ix. 10—13. and he profeſſed it to be his buſineſs to bring them to repentance, by inſtructing them in their duty: But then he did not partake with them in their ſins;—*He did no ſin:* 1 Pet. ii. 22. He kept himſelf ſeparate from them in all ſuch acts, as gave men the denomination of ſinners.—*Made higher than the heavens*, is a ſublime expreſſion, which ſeems to be taken from Pſ. cxiii. 4, 6. and implies that our bleſſed Lord was in his nature ſuperior to the nobleſt angels, and conſequently an high-prieſt infinitely preferable to the Jewiſh high-prieſts; nay, even to Aaron himſelf. See ch. viii. 1. Inſtead of *daily*, ver. 27. Dr. Waterland reads, *every day of expiation*; for the high-prieſt did not offer ſacrifice himſelf in perſon every day, but the ordinary prieſts did this in their courſes. Beſides,

the

prieſts, to offer up ſacrifice, firſt for his own ſins, and then for the people's: for this he did once, when he offered up himſelf.

28 For the law maketh men high prieſts which have infirmity; but the word of the oath, which was ſince the law, *maketh* the Son, who is conſecrated for evermore.

CHAP. VIII.

By the eternal prieſthood of Chriſt, the Levitical prieſthood of Aaron is aboliſhed; and the temporal covenant with the fathers, by the eternal covenant of the goſpel.

NOW of the things which we have ſpoken, *this is* the ſum: We have ſuch an high prieſt, who is ſet on the right hand of the throne of the Majeſty in the heavens;

2 A miniſter of the ſanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high prieſt is ordained to offer gifts and ſacrifices: wherefore *it is* of neceſſity that this man have ſomewhat alſo to offer.

4 For if he were on earth, he ſhould not be a prieſt, ſeeing that there are prieſts that offer gifts according to the law:

5 Who ſerve unto the example and ſhadow of heavenly things, as Moſes was admoniſhed of God, when he was about to make the tabernacle. For, See (ſaith he) *that* thou make all things according to the pattern ſhewed to thee in the mount.

6 But now hath he obtained a more excellent miniſtry, by how much alſo he is the mediator of a better covenant, which was eſtabliſhed upon better promiſes.

Ver. 27. Ch. ix. 12, 28. x. 12.—V. 28. Ch. v. 1, 2. Ch. ii. 10. v. 9. Gr. *perfected.*——V. 1. Ch. i. 3. x. 12. xii. 2.—V. 2. Or, *of holy things.* Ch. ix. 8, 12, 24. Ch. ix. 11.—V. 3. Ch. v. 1. Epheſ. v. 2. Ch. ix. 14.—V. 4. Or, *they are prieſts.*—V. 5. Col. ii. 17. Ch. x. 1. Exod. xxv. 40. Acts vii. 44.—V. 6. 2 Cor. iii. 6. Ch. vii. 22. Or, *teſtament.*

the Apoſtle is ſpeaking of high-prieſts as acting in the courſe of the anniverſary expiation; and his argument is, that our High-prieſt being *made higher than the heavens*, has no occaſion continually to offer ſacrifice, firſt for his own ſins, and then for the people's ſins; for this latter he did once for all, when he offered up himſelf a ſpotleſs and acceptable ſacrifice to God. The word ἐφάπαξ, *once* or *free for all*, is clearly ſet in oppoſition to *once every year*; and therefore the conſtruction ſhould ſeem moſt natural, that as the high-prieſt was obliged to repeat every year his oblation, Chriſt had no occaſion to repeat his at all; but he did what was neceſſary once for all, when he offered up himſelf. The pronoun *this* is not to be extended to the whole of what is ſaid in the former part of this verſe, but only to the words *for the people's ſins*; for he himſelf was without ſin, and therefore could not offer for his own ſins, as the high-prieſt was obliged to do. Conſider how the Apoſtle's argument ſtands in theſe two verſes. He here aſſerts two things, which Chriſt had no need to do, though they were done by the Jewiſh high-prieſts; *firſt*, to offer ſacrifice from time to time for his own ſins,—for he was *holy, harmleſs*, &c. and, *ſecondly*, to offer ſacrifice from time to time for the ſins of the people. The reaſon and evidence of the former he declares in ver. 28. *for the law*, &c. The *for* here muſt connect this with ſomething that went before, which cannot be the laſt clauſe of ver. 27. it muſt therefore (as indeed the nature of the argument ſhews) relate to his not needing to offer ſacrifice for his own ſins; for it is an aſſertion that he had none. The law made thoſe high-prieſts *who have* ſinful *infirmity*, and conſequently need to offer ſacrifice for it; *but the word of the oath which was in* David's time, and ſo *ſince the giving* of the *law*, *maketh the Son* an High-prieſt, *who is perfected for evermore*, living for ever in heaven, and who muſt conſequently be for ever free from all infirmities. This connection ſeems very clear, and the clauſe *for this he did once*, *when he offered up himſelf*, ſhould be read in a parentheſis; for our author deſigning to treat again of his offering for the ſins of the people, paſſes it over more ſlightly: (See ch. ix. 12. x. 10—14.) And when he ſays, *this he did once*, *This* refers intirely to the neareſt antecedent;—the offering for the ſins of the people. And as the word τετελειωμένον ſtands oppoſed to *having infirmity*, (—i. e. ſinful infirmity, for which there was need to offer ſacrifice,) it is much better rendered *perfected*, as in the margin,—or free from all infirmities; and the expreſſion, in this view, is nervous and ſtrong,—*the Son who hath been perfected for ever*; that is, "who is and was from all eternity the ſame divine, perfect, and holy perſon." See Sykes, Peirce, Grotius, Wolfius, and Blackwall's S. C. vol. i. p. 241. Inſtead of *which was ſince the law*, ver. 28, the MS before me reads, *which reaches beyond the law*.

Chap. VIII. *Ver.* 1] Our author here ſums up what he had been ſpeaking at large before, and reduces his argument into a ſhort compaſs; that as a ſecond form or order of prieſthood was appointed by God, the firſt muſt have been liable to exception. There muſt have been ſome good reaſon why God ſhould alter what he once had fixed; and as he knew all along his own deſigns, it is plain that he intended to aboliſh the Aaronical prieſthood, and to ſet up another in its place. ver. i. 13. See on ver. 7. Sykes, and Pierce.

Ver. 2. *A miniſter of the ſanctuary*] Τῶν ἁγίων, *of holy things*, which ſeems preferable. In the next clauſe he ſpeaks of *the holy places*; and from that clauſe we are to borrow the word ἀληθινῶν, and to underſtand him as Chriſt's being a Miniſter of the *true holy things*, and of the *true*, that is, the *heavenly ſanctuary*. See ver. 5. ch. ix. 1, 11, 24. John i. 14. ii. 19. and Peirce.

Ver. 3. *For every high-prieſt is ordained*] Is *conſtituted*, or *appointed*, *that he may offer gifts and ſacrifices to God*; and conſequently *Jeſus*, being an High-prieſt, muſt have ſomething that he muſt offer: what that is, we are told, ch. ix. 12, 26. Whatever it was which God was pleaſed to appoint for the remiſſion of ſins, That is, and could not but be, ſufficient for that purpoſe. Now Chriſt having performed all that God required, he appeared in his preſence, where he ever liveth, as our all-ſufficient High-prieſt, to make interceſſion for thoſe who come to God by him. See the next note.

Ver. 4, 5. *For if he were on earth*] "*But*, we may obſerve by the way, that if *he were* always to continue *on earth*, *he could not*, in any conſiſtence with the Jewiſh inſtitutions, *have been a prieſt*, to officiate at the temple of God in Jeruſalem; *as there are* already a certain order of *prieſts* there, *who offer* the *gifts* of the people *according to the law*; and it is exactly ſettled that none of any other family ſhould have acceſs to theſe ſervices; nor would it have been agreeable to the divine purpoſes that Jeſus ſhould by extraordinary diſpenſation have interfered with their peculiar functions. ver. 5. Theſe he left intirely to thoſe prieſts *who perform divine ſervice to* an œconomy, which contains only *the example and ſhadow of celeſtial things*; *as Moſes was charged by the oracle, when he was about to finiſh the tabernacle*; *for See, ſaid it, that thou make all things according to the model ſhewn thee upon the mountain*; leſt an error which may ſeem to thee ſmall, ſhould become more material than thou art aware. Now this exactneſs was required, in ſpecial regard to the typical repreſentations couched under theſe ordinances, the particulars of which Moſes himſelf did not perfectly underſtand." The great argument againſt Chriſt's performing any ſacerdotal acts upon earth, and conſequently againſt the reaſonableneſs of conſidering his death as a ſacrifice, (though the Scripture expreſly declares it was ſo) hath been drawn from the 4th verſe. But the ſenſe of the words given above, which undermines all ſuch arguments, can alone be maintained as the true one; ſince it is plain that under the Jewiſh œconomy, though none but a *prieſt* ever miniſtered as ſuch in the tabernacle, yet ſacrifices were offered by ſpecial divine appointment by ſome, and by prophets, &c. who were not of that order; and being ſo offered, were accordingly accepted. The word ὑποδείγματι, rendered *example*, ver. 5. is rendered by Dr. Barrow by the very expreſſive word *ſubindication*. See Doddridge, Raphelius, Wetſtein, and Barrow's Works, vol. ii. p. 205. From a more accurate review of this paſſage, the connection of the Apoſtle's reaſoning ſeems to be this; "We have an High-prieſt ſeated on the right-hand of God in heaven, who is firſt a Miniſter of the true holy things; and ſecondly, of the true holy tabernacle. With reſpect to the firſt, the *holy things*, it was neceſſary that he ſhould be a miniſter of theſe, becauſe (ver. 3.) every high-prieſt is conſtituted for the very purpoſe of offering theſe holy things,—gifts and ſacrifices. And in the next place, with reſpect to his being a miniſter of the *true tabernacle*; namely, that in heaven, this alſo is equally neceſſary, becauſe, ver. 4. if he were on earth, he could not be a prieſt officiating in the earthly ſanctuary, as not being of the order and family of Aaron."

Ver. 6. *But now hath he obtained a more excellent miniſtry*] This *now* ſeems to depend on ver. 1. Now that he is *ſet on the right-hand of the throne*, &c. The *more excellent miniſtry* is that which is more excellent than that of the high-prieſts under the law, who performed divine ſervice to the exemplifying and ſhadowing forth the heavenly things, or great realities performed by Chriſt. The covenant of Moſes was a covenant which contained the promiſes of a long life and plenty in the land of Canaan; the covenant made by Chriſt, or

7 For if that firſt *covenant* had been faultleſs, then ſhould no place have been ſought for the ſecond.

8 For finding fault with them, he ſaith, Behold, the days come (ſaith the Lord) when I will make a new covenant with the houſe of Iſrael, and with the houſe of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; becauſe they continued not in my covenant, and I regarded them not, ſaith the Lord.

10 For this *is* the covenant that I will make with the houſe of Iſrael after thoſe days, ſaith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they ſhall be to me a people:

11 And they ſhall not teach every man his neighbour, and every man his brother, ſaying, Know the Lord: for all ſhall know me, from the leaſt to the greateſt.

12 For I will be merciful to their unrighteouſneſs, and their ſins and their iniquities will I remember no more.

13 In that he ſaith, A new *covenant*, he hath made the firſt old. Now that which decayeth and waxeth old, *is* ready to vaniſh away.

CHAP. IX.

The rites and bloody ſacrifices of the law, far inferior to the dignity and perfection of the blood and ſacrifice of Chriſt.

THEN, verily, the firſt *covenant* had alſo ordinances of divine ſervice, and a worldly ſanctuary.

Ver. 8. Jer. xxxi. 31, 32, 33, 34.—V. 10. Gr. *give*. Or, *upon*. Zech. viii. 8.—V. 11. John vi. 45. 1 John ii. 27.—V. 13. 2 Cor. v. 17.——V. 1. Or, *ceremonies*.

brought from God, and offered to the world by him, was a covenant by which God engaged himſelf to grant immortal life in heaven to all who obeyed the conditions of it. Now as the engagement of a grant of immortal life is better than the engagement for a preſent life only, ſo the covenant which offers better terms muſt *be* a better covenant; and the Mediator of the *better covenant* is moſt to be preferred. See ch. vii. 16. The new covenant was eſtabliſhed upon ſo much better promiſes, as the promiſe of eternal life, with perfect felicity in heaven, is better than that of long life with temporal felicity on earth. The will of God promulged to mankind, with a promiſe or ſanction of eternal life to be beſtowed on all that would obſerve it, is properly a law; when therefore theſe promiſes are thus annexed to the covenant of Chriſt, they are juſtly ſaid to be eſtabliſhed by law. See Sykes, ch. ix. 15. 1 Tim. ii. 5.

Ver. 7.] Mr. Peirce is of opinion, that what follows, to the end of this chapter, is a digreſſion, or an argument brought in by our author incidentally upon his having ſaid that Chriſt had obtained a more excellent miniſtry than the prieſts under the law. It was a natural inference, that if his miniſtry was more excellent than theirs, the covenant of which *he* was Mediator was more excellent than that under which *they* miniſtered. But the thing being of great importance to his ſubject, he does not content himſelf with the bare mention of the inference, but expatiates in the diſtinct proof and confirmation of it; ſhewing that God, during that covenant, ſpoke of it as very defective, and of another more perfect, which was to ſucceed it.—It will not be very eaſy to account for the οὖν, *then*, in the firſt verſe of the next chapter, or indeed for the connection of his diſcourſe therewith, allowing ſuch a digreſſion as is here ſuppoſed; for that verſe connects very well with what precedes this ſuppoſed deſign, but not ſo well, it is apprehended, with the digreſſion itſelf. See Peirce.

If that firſt covenant had been faultleſs] Ἄμεμπτος, *irreprehenſible*, without *juſt ground of complaint*. Whatever was *hard to be borne*, (Acts xv. 10.) hard to comply with, as certainly the law of Moſes was on many accounts, might reaſonably be complained of; not perhaps as faulty, but as being very heavy, or very inconvenient and troubleſome. It might likewiſe be complained of as *imperfect*, as it did not convey all thoſe advantages which a reaſonable agent might expect. Whilſt the children of Iſrael were in the wilderneſs, and the ſervice was performed in the tabernacle, it was not ſo very difficult or inconvenient to the people to bring their ſacrifices to it, or to appear before the Lord; but when they came to be ſettled in the land of Canaan, thoſe who lived in the remoter cities found it very inconvenient to repair to the temple thrice a year at leaſt, or to go up as oft as they were obliged to ſacrifice, or to do that which called them to that one place, where their oblations were to be made. The people therefore might reaſonably complain of this attendance, not as a *fault*, or a wrong thing, but as a *burden*, and very troubleſome, and for their not obtaining perfection by it. There was, no doubt, room for complaint; and as the prophets had expreſly mentioned a *new covenant* to be made with the houſe of Iſrael, and with the houſe of Judah, that is, with the ſpiritual Iſrael, the true *ſeed of Abraham*, (Rom. ix. 7.) not according to the covenant made with their fathers in the day that God had brought them out of Egypt; the Apoſtle argues that the time of this new covenent was come; and ſince it is ſo expreſly called a *new* one, the former may well be conſidered as *old*, declining, drawing to an end; ver. 13. See Sykes and Owen. Inſtead of *had been faultleſs*, Dr. Heylin reads, *had not been imperfect*.

Ver. 8. *For, finding fault with them*] The people had ſome reaſon to complain of the burden they were under, and God had too much reaſon to complain on his part. God complains of them;—*Becauſe they continued not in my covenant,—and I regarded them not, ſaith the Lord.* A new covenant, therefore, was neceſſary, in which nothing ſhould be required, but what was ſelf-evident, and of which no one could violate any articles, but he ſhould find himſelf inſtantly ſelf-condemned. Grotius, and ſeveral others, would read the firſt clauſe, "*For, finding fault*, that is, with the firſt covenant, *he ſaith to them*, that is, to the Jews who were under that covenant, &c." For, they obſerve, he is not here proving that the *Jews* were defective, but that the *covenant* was ſo. Inſtead of, *I regarded them not*, which is after the LXX, the Hebrew of Jer. xxxi. 32. reads, *Though I was a huſband to them*. Peirce thinks that the LXX in their copy read געלתי, *golti*, or בחלתי, *bechelti*, inſtead of בָעלתי, *bôlti*; in either of which there is only the variation of a ſingle letter; and this will juſtify the tranſlation here given. Dr. Whitby remarks, that the word בעל, *bôl*, may ſignify to *deſpiſe*, *refuſe*, and *nauſeate*; and Dr. Pococke maintains that the word is capable of ſuch a tranſlation, as it now ſtands in the original: But as to the purport of the citation, it is of little conſequence which way this paſſage is read; for if it be, *They continued not in my covenant, though I took care of them, and was an huſband to them*; or *they continued not in my covenant, and I took no care of them*, or *I regarded them not*,—the ſenſe is good, and the uſe which the Apoſtle makes of the prophet's words is equally the ſame. See on Jer. xxxi. 31, &c. Raphelius, Peirce, Whitby, Sykes, &c.

Ver. 10—12.] Mr. Peirce is of opinion, that this new covenant to be made with the houſe of Iſrael and of Judah was to be national; conſequently, is ſtill future, and is to take place at the reſtoration of the Jews; when, as St. Paul ſays, *All Iſrael ſhall be ſaved.* And if the time here ſpoken of be that in which the Jews ſhall be converted to the Chriſtian faith, this covenant muſt for ſubſtance be the ſame with the Goſpel covenant; however, it is here conſidered as then made nationally with the Jews. In this view he thinks, as the bleſſing here promiſed is national, it can hardly be ſuppoſed that the whole nation, to a man, ſhould become ſincerely good, and internally holy; and therefore he thinks that all intended by the 10th verſe is, *firſt*, that the whole nation of the Jews ſhall receive and make profeſſion of the Chriſtian religion, and become again God's people, and ſtand in a viſible covenant relation to him. See on Rom. xi. 26. *Secondly*, That true holineſs and godlineſs ſhall then become more general and prevailing than ever, through the abundant effuſion of the Holy Spirit. See 2 Cor. iii. 3—6. Ezek. xxxvi. 26, 27. Iſai. lix. 21. Zech. xii. 10. Nor can it be imagined that the common methods of inſtruction, and particularly of educating youth, will then be laid aſide, and all be done by an immediate inſpiration. The expreſſions therefore uſed, ver. 11. muſt be underſtood not abſolutely, but comparatively; and hereby is intended the vaſt increaſe there ſhall be among them, of the true knowledge of God. We meet with ſeveral paſſages of the like nature in the Holy Scriptures, and in all other authors. See Iſai. xliii. 18, 19. Jer. xvi. 14, 15. xxiii. 7, 8. Matth. ix. 13.

Ver. 13. *He hath made the firſt old*] St. Paul calls the Jewiſh law, *weak and beggarly elements*; and our author, ch. vii. 18. ſays, *There is a diſannulling of that commandment, for the weakneſs and unprofitableneſs thereof.* Agreeably to this, he here ſpeaks of it as *waxing old*, in which caſe things become weak and uſeleſs; and ſo are *ready to be* laid aſide, or *put out of ſight*. So it is with an *old garment*, as he uſes that ſimilitude, ch. i. 11. or with men worn out with old age, who are juſt dropping into the grave: Whichever alluſion he might intend, they ſeem to be in the right who think that he here refers to the ſpeedy deſtruction of the temple at Jeruſalem, whereby an end was put to the far greater part of the ſervice preſcribed by the law of Moſes. See Peirce, Sykes, and Doddridge.

Chap. IX. *Ver.* 1.] Our author having finiſhed the digreſſion from ver. 7. in the laſt chapter, returns to what he was upon before in the former part of that chapter; with which his diſcourſe in the

2 For there was a tabernacle made; the firſt wherein *was* the candleſtick, and the table, and the ſhew-bread; which is called the ſanctuary.

3 And after the ſecond veil, the tabernacle which is called the Holieſt of all;

4 Which had the golden cenſer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory ſhadowing the mercy-ſeat; of which we cannot now ſpeak particularly.

6 Now when theſe things were thus ordained, the prieſt went always into the firſt tabernacle, accompliſhing the ſervice *of God:*

7 But into the ſecond *went* the high-prieſt alone once every year, not without blood, which he offered for himſelf, and *for* the errors of the people:

8 The Holy Ghoſt this ſignifying, that the way into the holieſt of all, was not yet made manifeſt, while as the firſt tabernacle was yet ſtanding:

9 Which *was* a figure for the time then preſent, in which were offered both gifts

Ver. 2. Exod. xl. Exod. xxvi. 35. Exod. xxv. 30. Lev. xxiv. 5, 6. Or, *holy.*—V. 3. Exod. xxvi. 31. Ch. vi. 19.—V. 4. Exod. xxv. 10. xxvi. 33. Exod. xvi. 33, 34. Numb. xvii. 10. Exod. xxv. 23. Deut. x. 2, 5. 1 Kings viii. 9. 2 Chron. v. 10.—V. 5. Exod. xxv. 18, 22.—V. 6. Numb. xxviii. 3.—V. 7. Exod. xxx. 10. Lev. xvi. 2, 15, 34. Ver. 25.—V. 8. Ch. x. 19, 20. John xiv. 6.

beginning of the preſent, muſt be underſtood to be connected. He had aſſerted that Chriſt, our High-prieſt, is a miniſter of the true ſanctuary, which was pitched by God, and not man; ch. viii. 2. in compariſon of whom the High-prieſt under the law ſerved but the example and ſhadow of heavenly things; upon which he concludes that Chriſt had obtained a more excellent miniſtry than they; ver. 6. This he purſues in the chapter before us, ver. 1—14. wherein he argues the ſuperior excellence of the tabernacle in which Chriſt miniſters, and ſhews from the nature of the Moſaic ſervices, that they prefigured a more perfect ſervice, which was to take place after the diſſolution of the firſt tabernacle; and withal, he magnifies the atonement which Chriſt made by his own blood, when he entered into the heavenly tabernacle, above that which was made by the high-prieſt once a year, when he entered into the holy of holies.

Our tranſlators ſupply the word *covenant*, whereas moſt copies read σκηνὴ, *tabernacle*; it is, however, certain that many copies omit that word. In ch. viii. 7. the writer had ſaid, that *if the firſt covenant had been faultleſs, then ſhould no place have been ſought for the ſecond:* From whence to the end of the chapter he proves, that a place was ſought for a ſecond covenant. He then begins this chapter with recurring to the proof of his firſt propoſition, that the firſt covenant was not faultleſs. *For* THAT *firſt*, Ἡ πρώτη ἡ καινὴ, (namely, διαθήκη) *had ordinances*, &c. This reading is a conjecture of Mr. Markland's, which is confirmed in Wetſtein. The word rendered *ordinances*, δικαιώματα, ſeems to relate wholly to the offices of the prieſts, and what they did in the ſanctuary. The word *worldly*, is to be conſidered in oppoſition to *heavenly*, ch. viii. 5. See Peirce, Whitby, Wetſtein, and Markland on Lyſias, p. 437.

Ver. 2. *For there was a tabernacle*, &c.] Concerning the tabernacle and its furniture we refer to the notes on that ſubject in Exodus.

Ver. 3. *The holieſt of all*] *The holy of holies.* Wat.

Ver. 4. *Which had the golden cenſer*] There is always a difficulty ſtarted here; "Whence is it that the holy of holies is ſaid to have this *golden cenſer*, as part of the things depoſited in it, whereas Moſes mentions only the ark, the pot of manna, Aaron's rod, the two tables of the law, laid up *in* or *near* the ark, the propitiatory, or cover of the ark, and the cherubims?" This difficulty has been increaſed from the obſervation that is made 1 Kings viii. 9. *There was nothing in the ark ſave the two tables of ſtone which Moſes put there in Horeb:* Comp. 2 Chron. v. 10. But let it be obſerved, that the Apoſtle is ſpeaking of what was put into the holy of holies by Moſes, and not of what was placed there by Solomon in after times: Nor is it any objection to what the Apoſtle ſays, that all thoſe things which Moſes put there were not replaced when Solomon built his temple. His profeſſed deſign is, to ſpeak of the tabernacle in the wilderneſs, not of the temple in Jeruſalem; and therefore he is concerned only with the furniture of the holy of holies, as it was in the days of Moſes. Now it is true that in the books of Moſes, no mention is made of this golden cenſer, as depoſited *within the veil*, and thence to be taken out on the great day of expiation; yet, ſuppoſing it to be put *within the veil*, within eaſy reach, ſo that the prieſt could take it, without going within the veil to get at it,—this would anſwer all that the Apoſtle ſays. It is certain that the high-prieſt was not allowed to enter into the holy of holies *but with a cenſer*, or *diſh of burning coals from off the altar before the Lord*; and he was obliged to *put incenſe upon the fire, that the cloud of the incenſe might cover the mercy-ſeat, that he die not.* Lev. xvi. 12, 13. He could not therefore enter into the holy of holies without incenſing it; and he muſt have this golden cenſer to put the incenſe on. It lay, therefore, moſt probably, behind the curtain, and within the high-prieſt's reach, without his entering the place to get at it. Now this *golden cenſer*, &c. were all κοσμικὰ, *utenſils*, or *furniture*, ſuited to the cuſtoms and practices of this world. It matters little to enquire, whether all theſe things were laid up *in* the ark, or whether they were put in proper places *near* the ark,—as the Greek which we render *wherein* will well expreſs;—*by which*, or *near which*, or *where*;—i. e. in the tabernacle. They made up the furniture of the holy of holies, and they were all made of gold, and ſtone, and wood; juſt as the goods of this world are;—and this is what the Apoſtle was to ſhew. See Numb. xvii. 10. Sykes, Heylin, Peirce, and Owen.

Ver. 5. *And over it the cherubims*] That theſe things were ſhadows, emblems, and patterns of heavenly things, ſeems paſt a doubt, from what we meet with in this Epiſtle; nor does it appear difficult to underſtand of what the mercy-ſeat was an emblem, ſince St. Paul expreſly ſpeaks of Chriſt under that notion, Rom. iii. 25. *Whom God hath ſet forth as a propitiatory*, or *mercy-ſeat.* The *cherubims* muſt have over-ſhadowed this mercy-ſeat, or covered it, ſince their wings joined together over the middle of it. Theſe *cherubims* are commonly, ſays Peirce, and I think with good reaſon, thought to be ſenſible repreſentations of angels; and they are called *cherubims of glory*, not barely upon account of the matter or formation of them, but as they were emblems of that *Shechinah*, or glorious preſence of God, which uſed to be afforded by the intervention of angels, and which certainly attended the ark, and the mercy-ſeat in the tabernable. See the paſſages in the margin, and on Ezekiel, ch. i. The next clauſe has been thought by ſome to refer to the cherubim only; but Dr. Heylin ſeems to have given the juſt interpretation of it; *Concerning all which things we are not at this time to give a more diſtinct account*; ἐκ ἔςι:—"There is no need for us to ſpeak diſtinctly reſpecting each of them, either on account of the argument which we are upon; or for your information, who are Hebrews, and well acquainted with them."

Ver. 6. *Now when*, &c.] *Now theſe things being thus ordered, the prieſts go always*, &c. *accompliſhing divine ſervice.* Wat. and MS. The common prieſts went every day into the outward tabernacle, to light the lamps, to burn the incenſe, or to put, at the appointed times, the ſhew-bread upon the table: The doing theſe, and ſuch like acts, is called *accompliſhing the ſervice of God.* The lamps were to be lighted every evening, and the prieſt was to burn incenſe every morning and evening: See Exod. xxx. 7, 8.

Ver. 7. *Went—offered*] *Goeth—offereth*] Wat. Ἀγνοημάτων, rendered *errors*, ſignifies *ſins of error*, or *ignorance.* Reſpecting the day of expiation, ſee Lev. xvi.

Ver. 8. *The Holy Ghoſt this ſignifying*, &c.] "*The Holy Ghoſt manifeſting*, δηλοῦντος, *plainly ſhewing this:* Not intimating, but clearly pointing it out,—*that the way of the holies*, (or *into the holy of holies*) *was not open to all, whilſt the firſt tabernacle ſtood.*" By the *firſt tabernacle*, the Apoſtle does not mean that part of the tabernacle which he called the *firſt tabernacle*, in the ſecond verſe; but he means the tabernacle as it was firſt ordered in the wilderneſs, long before Solomon built the temple. The Holy Ghoſt plainly manifeſted, that the way into the holy of holies was not free or open to all: There was not permiſſion to all to enter into it; ſince none but the high-prieſt alone, and he but once a year, was allowed to enter into it. The Apoſtle had obſerved, that the holy of holies in the tabernacle, like the outward part of it, was all κοσμικὸν, *worldly*; that is, furniſhed only with ſuch things as were ſuited to this world, and not to make the worſhippers perfect as to conſcience. The Holy Ghoſt plainly ſhewed, that a true internal worſhip, ſuch as would render every particular perſon happy for ever, was not the deſign of the law; for one man alone having acceſs to the holy of holies, and officiating alone, offering blood for his own, and the ſins of the people, plainly manifeſts that every body elſe was excluded that privilege. Had the deſign of the law been eternal happineſs in heaven, the plan of the inſtitution would have been different: But, as it concerned only legal crimes and temporal bleſſings, and a political ſcheme of things for the time preſent, the way into the holieſt of all, or the means by which all might be made perfect, was not yet made manifeſt; but was reſerved to the times of the Meſſiah. See ch. vii. 19. Sykes, and Grotius. The words, *the Holy Ghoſt this ſignifying*, ſeem to me not to refer to the preſent verſe only, but to the whole which follows, as the ſpiritual explication of the legal ceremonies referred to in the preceding part of the chapter.

Ver. 9. *Which was a figure*, &c.] *Which figure belongs to the preſent time; in which are offered both gifts and ſacrifices, that cannot make him who does the ſervice perfect*, &c. Wat. By the *preſent time*, according to this tranſlation, many commentators underſtand the preſent time of the temple ſervice: "What the Holy Ghoſt pointed out from the conſtruction of the tabernacle, and only the high-prieſt's entrance into it, holds equally now under the temple at this preſent and ſacrifices, that could not make him that did the ſervice perfect, as pertaining to the conſcience,

10 *Which ſtood* only in meats and drinks, and divers waſhings, and carnal ordinances, impoſed *on them* until the time of reformation.

11 But Chriſt, being come an high-prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to ſay, not of this building,

12 Neither by the blood of goats and calves, but by his own blood, entered in once into the holy place, having obtained eternal redemption *for us.*

13 For if the blood of bulls, and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh,

14 How much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God?

15 And for this cauſe he is a mediator of the new teſtament, that by means of death, for the redemption of the tranſgreſſions *that were* under the firſt teſtament, they which are called might receive the promiſe of eternal inheritance.

Ver. 9. Ch. vii. 18. x. 1.—V. 10. Lev. xi. 2. Numb. xix. 7, &c. Or, *rites*, or *ceremonies.*—V. 11. Ch. iii. 1. Ch. viii. 2.—V. 12. Acts xx. 28. Epheſ. i. 7. 1 Pet. i. 19. Rev. i. 5. v. 9. Zech. iii. 9. Ver. 26, 28. Dan. ix. 24.—V. 13. Lev. xvi. 14, 16. Numb. xix. 2, 17, &c.—V. 14. 1 Pet. i. 19. 1 John i. 7. Rev. i. 5. Rom. i. 4. Epheſ. v. 2. Or, *fault.* Ch. x. 22. Ch. vi. 1. Luke i. 74. 1 Pet. iv. 2.—V. 15. 1 Tim. ii. 5. Ch. vii. 22. viii. 6. Rom. v. 6. 1 Pet. iii. 18.

time; in which gifts and ſacrifices are offered daily." Doddridge, however, and others, give the paſſage a different turn; underſtanding it, not as referring merely to the *temple*, but that the conſtitution before deſcribed, was a figurative repreſentation of the *Chriſtian diſpenſation*, which, at the time when the Apoſtle wrote, was diſplayed in all its glory: In which view, we read and tranſlate as follows;—"*Which is* only *a* kind of allegorical *figure* and parable, referring to the glorious diſplays of the preſent time; *in which*, nevertheleſs, there is hitherto a continuance of the temple ſervice; ſo that *gifts and ſacrifices are* ſtill *offered*, *which* yet, in the nature of things, *are not able to make the perſon who performs the ſervice perfect, with reſpect to the conſcience*; as they refer not to the real expiation of guilt, but only to the averting ſome temporal evils, which the law denounced on tranſgreſſions." This in a few words expreſſes what ſeems to be of the greateſt importance for underſtanding the Moſaick ſacrifices; which is, that they were never intended to expiate offences to ſuch a degree, as to deliver the ſinner from the final judgement of God, in another world; but merely to make his peace with the government under which he then was, and to furniſh him with a pardon pleadable againſt any proſecution which might be commenced againſt him in their courts of juſtice, or any excluſion from the privilege of drawing near to God, as one externally at peace with him in the ſolemnities of his temple worſhip. See Doddridge, Sykes, and Owen. Expoſitors have perplexed themſelves greatly with reſpect to the conſtruction of this and the next verſe; which however appears to me exceeding plain. The Apoſtle's reaſoning ſeems to be this: "By what we have mentioned in the foregoing verſes, the Holy Ghoſt plainly denoted what follows; ver. 8. namely, that the way into the holy of holies was not made manifeſt while the firſt tabernacle continued; which is *a figure*, a viſible type and emblem even to the preſent time: At which time the ſame kind of gifts and ſacrifices are offered in the temple, as were heretofore offered in the tabernacle; and which, neither then nor now, are able to make perfect, as to the conſcience, him that miniſtereth only in meats or drinks;—Τὸν λατρεύοντα μόνον ἐπὶ βρώμασι." This is a natural and eaſy conſtruction of the words, and the 9th and 10th verſes muſt otherwiſe appear as a tautology, the Apoſtle having before ſaid the ſame thing; unleſs we underſtand him as here ſpeaking of the temple ſervice, which it ſeems extremely proper for his argument to aſſert, as of the ſame import and ſignification with the tabernacle ſervice. *Until the time of reformation*, means the time of the Meſſiah, when all things ſhould be ſet right. See Acts iii. 19. and ch. xi. 19.

Ver. 11. *But Chriſt being come*, &c.] The Apoſtle here begins to ſet forth the ſuperiority of our High-prieſt, by ſhewing that he has no concern with mundane, ſecular, worldly matters, but is wholly engaged with *future good things* for his people. Chriſt did not paſs into the holy of holies, as the Jewiſh high-prieſt, nor indeed did he paſs through any tabernacle made with hands; but he went into *a greater and more perfect tabernacle*,—even into heaven itſelf. The high-prieſt was wont to paſs *through* the outward part of the temple, in order to get into the holy of holies. Chriſt went into the true holy of holies *through* a more excellent and perfect tabernacle; namely, his body; not made according to the ordinary conſtitution of the human nature, but through a body born of a virgin, and therefore *not of this building*. See ch. x. 20. He did not uſe a golden cenſer, or any worldly inſtruments; nor did he enter by means of the *blood of goats and calves*, but *by means of* [διὰ,] his own blood; and *he entered once for all into the true holy of holies:* nor was this done to obtain an annual remiſſion of ſins, but an *eternal redemption:* nor has he occaſion often to repeat or renew what he has done; but, once for all, he has accompliſhed for ever all that he aimed at. See Sykes, Peirce, and Owen. Inſtead of *good things to come*, μελλοντῶν, it has been propoſed to read, *good things which are to continue*; in oppoſition to the ordinances, which were temporary. Comp. Col. ii. 17. and ſee Mangey's *Philo-Judæus*, tom. i. p. 107.

Ver. 12. *Neither by the blood of goats*, &c.] Mr. Peirce paraphraſes and connects this and the preceding verſe as follows: "But Chriſt, an High-prieſt of good things to be afterwards beſtowed, being come, through a greater and more perfect tabernacle, which was not, as the Jewiſh tabernacle, made with hands, or faſhioned by men; being come (I ſay) to the holy of holies, he entered once thereinto, not indeed with the blood of goats and calves, as the high-prieſts did,—having attained eternal redemption." St. Paul tells us what we are to underſtand by *redemption*, Epheſ. i. 7. *In whom we have redemption through his blood, even the forgiveneſs of ſins.* Comp. Col. i. 14. This he attributes to the blood of Chriſt; as does St. Peter alſo, 1 Pet. i. 18, 19. And in like manner our author here ſpeaks of it as obtained by the blood of Chriſt, as an expiatory ſacrifice. See ver. 14. The reaſon why he here calls this an *eternal redemption* is, in order to ſhew that his entering into the holy place as our High-prieſt, needed not to be more than once: It being of that complete virtue as perfectly to expiate all the ſins of all who ſhould believe in and obey him, to the end of the world, there could be no occaſion for its ever being repeated. Bp. Pearſon infers from this verſe, that Chriſt entered or aſcended only once for all into heaven, and not again and again, as the Socinians pretend. See his Explanation of the Creed, p. 109.

Ver. 13, 14. *For if the blood of bulls and of goats*] The legal impurities debarred the Jews from an attendance upon the public ſervice; they were freed from theſe by the ſacrifices, waſhings, and ſprinklings appointed by the Moſaic law, which are called *carnal ordinances*, ver. 10. and ſo became qualified again for the public worſhip; and of this our author ſpeaks under the notion of ſanctification. That this ſanctification or purifying is to be conſidered with reſpect to the divine ſervice, appears from the 14th verſe, which is in immediate connection with this, and wherein he repreſents the advantage we have by the blood of Chriſt; namely, to be qualified and privileged to ſerve the living God. Many underſtand the words *eternal Spirit* of the *Logos*, or divine nature of our Lord; and this ſeems indeed moſt agreeable to the nature of our author's argument, ſince he is ſetting forth the intrinſic worth and excellence of his offering; though it muſt be owned that a good ſenſe may be given of the words, when they are interpreted of *the Holy Spirit.* Bp. Fell ſo underſtands them, and particularly mentions Chriſt's being conceived, proclaimed, anointed for working miracles, and at laſt voluntarily laying down and taking up his life *by the Spirit*; and in this view many receive the preſent text as a full teſtimony to the eternity, and conſequently the divinity of the Holy Spirit. Chriſt is here ſaid to have *offered himſelf:* He was to go through life and death too; He was to do his Father's will upon earth; and when he had done all this, He was to offer himſelf, free from ſpot or fault in every reſpect. If his blood only had been mentioned, it would ſignify no more than his dying, as was determined of him; but the offering himſelf implies the whole of his life and death too, in all his undertaking for man, from his condeſcenſion to become incarnate to his aſcenſion to heaven. *Dead works* evidently mean *ſins.* See ch. vi. 1. The *blood of Chriſt* is ſaid to *purge or purify* from theſe, as it makes atonement for, or obtains the forgiveneſs of them; the conſequence of which is, that the conſcience is hereby freed from the diſtreſſing ſenſe of guilt, and a perſon acquires a freedom in the ſervice of God. The *conſcience* is here mentioned, to ſhew the great difference in the effects of the blood of Chriſt, and of the legal purifications; that whereas the latter only purified the *fleſh*, the former purified the *mind* and *conſcience.* The reaſon why our author ſpeaks of God here as the *living God* ſeems to be, that he might the more plainly intimate the neceſſity of the conſcience being purged from dead works, in order to the ſerving him; ſince, conſidering him as the God of life and Almighty power, guilt on the conſcience would affright men from his ſervice. See Peirce, Sykes, Fell, and Owen.

Ver. 15.] What follows in this chapter ſeems to be in a good meaſure a digreſſion, though a moſt pertinent and uſeful one. Having, in what goes before, by comparing the ancient tabernacles and the ſervice

16 For where a teſtament *is*, there muſt alſo of neceſſity be the death of the teſtator.

17 For a teſtament *is* of force after men are dead: otherwiſe it is of no ſtrength at all whilſt the teſtator liveth.

Ver. 16. Or, *be brought in.*—V. 17. Gal. iii. 15.

ſervice thereof with Chriſt, ſhewn the weakneſs of it, he returns to this topic in the beginning of the next chapter; but here, upon having aſſerted the great virtue of the blood of Chriſt, he enlarged, in order to ſhew how neceſſary the ſhedding of his blood was, partly upon the account of his office as Mediator, partly upon the nature of God's covenant with men, as appears by what was done under the firſt covenant. He argues, from the different natures of the things to be purified with ſacrifices, that the blood of a more excellent ſacrifice was neceſſary under the ſecond, than under the firſt; and in the four laſt verſes he has a reſpect to what he had before ſaid, of Chriſt dying, and entering into the holy of holies but once; proving this to have been every way ſufficient.

And for this cauſe] *And by that* [*blood,*] *He is the Mediator of the new covenant, that death being provided for the redemption*, &c. Wat. and Chapman, Euſeb. vol. ii. p. 338. Dr. Waterland's reading ſeems unexceptionably juſt; Dr. Sykes underſtands it in the ſame manner, and thus paraphraſes the verſe: "And beſides, through this blood Chriſt is become the Mediator of the new covenant, and acts as ſuch between God and man; ſo that as death intervened under the firſt covenant, in order to ratify that, and to ſecure the engagement to deliver from or pardon the tranſgreſſions which were under it; in like manner, under the ſecond covenant, there was to be an intervention of death: that they who were called might receive the promiſe of eternal inheritance." The word Διαθηκη has throughout this Epiſtle been hitherto truly rendered *covenant*, and ſo it ſhould have been here. The Hebrew word ברית *berith* invariably ſignifies a *covenant*; and our author plainly had this in his eye. See ver. 18—20. Beſides, a *teſtament* has no Mediator belonging to it, as a covenant has; and therefore "the Mediator of a teſtament" is an improper, perhaps an unintelligible expreſſion. See the next verſe. The Apoſtle in the preſent verſe gives this reaſon why Chriſt was the Mediator of a new covenant through his blood; namely, becauſe as by the intervention of death aſſurance was made or given that tranſgreſſions under the firſt covenant ſhould be pardoned; ſo likewiſe, under the ſecond covenant, by means of death, the heirs of promiſe ſhould have aſſurance that their ſins ſhould be remitted, and they intitled to an everlaſting inheritance. There is a general likeneſs or ſimilitude in the two great ſcenes of God's providence. There was death in the firſt covenant, in order to the eſtabliſhing of that law which gave aſſurance that their ſins of ignorance ſhould be forgiven; and that they ſhould, if they would conform to what was commanded, enjoy a preſent temporal poſſeſſion. There was likewiſe death in the ſecond covenant, to eſtabliſh that, and to give aſſurance that thoſe with whom that was made ſhould enjoy a future and eternal inheritance. It was expedient that Chriſt ſhould be made man, or be partaker of fleſh and blood, that *through death he might deſtroy him that had the power of death.* ch. ii. 14. The God-man Chriſt therefore was Mediator through his blood, that as death intervened for the freeing men from tranſgreſſions, and giving them a preſent enjoyment in the land of Canaan under the firſt covenant; in like manner, under the ſecond covenant, they who are called to an everlaſting inheritance may, by the intervening of death, receive aſſurance of the pardon of their ſins, and of happineſs in heaven. How far the atonement of Chriſt for the ſin of the world may extend, it is not for us to ſay; but it is certain there is not any intimation any where that the death of Chriſt was for the redemption of ſins under the firſt covenant, as the words of this verſe are uſually interpreted to expreſs. Thus rendered, after what has been ſaid, they will appear more intelligible; *And through this blood He is the Mediator of the new covenant; that death having intervened for the redemption* or *pardon of tranſgreſſions under the firſt covenant, they who are the called of the eternal inheritance might receive the promiſe*, or abſolute aſſurance of it, by means of this covenant in blood. *For where there is a covenant*, &c. ver. 16.

Ver. 16. *For where a teſtament is*, &c.] "For where a covenant is engaged in, as was done in the old law,—to make it firm and binding, there muſt be neceſſarily ſomething done, which implies the death of the covenanting party, (for this was the uſage and cuſtom of all covenants): It muſt be what implies, that the party imprecates upon himſelf death, if he violates the covenant." Nothing can be more foreign to our author's ſubject than to ſpeak of *teſtaments* and *teſtators*, as he is made to do in this and the next verſe, and then to return again, ver. 18. to the ſubject of *covenants*, upon which he had been treating in this and the foregoing chapter: But let us conſider what was the fact, that we may underſtand, or at leaſt get ſome light into this very difficult portion of Scripture. A covenant is propoſed by God to mankind by a Mediator, Jeſus Chriſt; wherein a promiſe of an eternal inheritance is made to man, provided he is ready and willing to comply with the conditions laid before him: There had been a covenant made by God to the Jewiſh nation, which engaged to them a preſent temporal happineſs in the land of Canaan, provided they obſerved the law given to them. Here then a *ſecond covenant* is propoſed by God, not offering a preſent, but a future good; not a temporal, but an eternal happineſs: It is a covenant offered by God,—a Being omnipotent, immortal, uncontroulable,—to a ſeries of beings weak, frail, infirm, but capable of ſubſiſting after death. Chriſt is not the party that enters into covenant, but he is the Mediator between the parties covenanting. God is the party on one ſide, and he offers peace; man is ὁ διαθεμενος, the party with whom *the covenant is made*; who is to accept the conditions, and to perform what he is obliged to do. Chriſt is the perſon who acts between God and man, and brings the conditions of our reconciliation. What now is there that will ſhew the validity of this covenant, or that it ſhall continue obligatory, or that it ſhall not be voided by either party?—Juſt the ſame means, as when the firſt covenant was eſtabliſhed; and as then the firſt covenant was eſtabliſhed by blood, ſo here too a like method was taken to eſtabliſh this. It was neceſſary therefore, in this caſe, that ſomething ſhould be done and producible, which implied the death of the party covenanting, that is, of man;—to ſignify or repreſent what he deſired might happen to him, in caſe he broke the covenant. Whenever therefore death intervenes, in order to eſtabliſh any covenant, the parties are ſuppoſed to wiſh, that the violater of the covenant may be put to death, as the animal or perſon before them was. Here then the Apoſtle argues thus: "Where a covenant is made valid and irrevocable, it is neceſſary that it ſhould be eſtabliſhed by death, or the intervening of death; which repreſents or ſignifies,—"Thus may it happen to the perſon who violates the covenant." There muſt be ſuch a ſign or mark of validity producible, or capableof being brought,—ἀνάγκη φέρεσθαι,—or elſe the whole tranſaction might be deemed not obligatory; *For where a covenant is, it is neceſſary that the death of the party covenanting ſhould be brought in view, or made to paſs before Him.* For this ſenſe of the word φέρετε, ſee John xviii 29. and Sykes. Dr. Doddridge renders this verſe, *For where a covenant is, it neceſſary imports the death of that by which the covenant is confirmed.* Mr. Peirce would render the laſt clauſe, *The death of that ſacrifice, which is appointed by God to pacify.* He brings a remarkable inſtance from Appian, where διαθεμενος ſignifies *pacifier*, and ſays the ſcope of the writer requires that it ſhould be ſo tranſlated here; and accordingly, in the next verſe, he renders it, *The pacifier can do nothing, as long as he liveth.* "But I think, ſays Doddridge, if διαθεμενος be rendered *he by whom it is confirmed*, the argument will be clearer; yet I confeſs conſiderable difficulties attend both theſe interpretations, though the connection with what follows appears eaſier upon that which I have given." See Whitby. Elſner has ſhewn that the word φέρεσθαι is uſed in a *forenſic* ſenſe, for what is produced and proved, or made apparent in a court of judicature. Accordingly Dr. Waterland renders it, *There muſt alſo be proof of the death*, &c. See the next note.

Ver. 17. *For a teſtament is of force*, &c.] *For a covenant made where death is, is valid.* Where any perſon or thing is put to death, or where death intervenes in any ſhape, it makes the covenant there engaged in as valid as it can be made. Neither of the parties engaging can withdraw, becauſe they have, in the moſt ſolemn manner, obliged themſelves to ſtand by the conditions, and are ſuppoſed to imprecate upon themſelves, "So ſhall it be done to him who breaks this engagement." *But it is of no force at all, while the covenanting party liveth:* The covenant is not binding till ſomething is done, and may be produced as an evidence [φέρεται], that the contracting party conſents to forfeit life if he offends; the covenant is not made till death, or what is made to ſignify the death of the covenanted party, happens; for till this is done, the contracting party is ſaid *to live*; i. e. not to be obnoxious to death, to which he would have been obliged, if he did not obſerve the covenant. Thus the covenant of God by Chriſt was valid, when his death happened, by which the law was eſtabliſhed, and which made it irrevocable; juſt as the death of the ſacrifice under the firſt covenant made that irrevocable. But then, before his death intervened, the covenant he offered was not of force; nothing appearing to ſhew that the parties covenanting had agreed or conſented to ſuch covenant. Should it be ſaid that the words are ὅτι ζῇ ὁ διαθέμενος,—*whilſt the party engaging in covenant liveth,*—it is true: But the Apoſtle, though he ſpeaks in general terms in this place, as if all covenants were attended with death, yet muſt be underſtood as limiting his reaſoning to the point in view; namely, the method of eſtabliſhing covenants by blood, wherein there was a ſuppoſed imprecation, as before obſerved, "So let it be done to him that breaks the covenant!" When the death of any thing intervened for this purpoſe, it was eaſy to adduce that as an evidence of the contract: But when nothing was done, from whence the obligation of the contracting party could be made to appear, the covenant was of no effect at all. This I take to be the meaning of the preſent difficult paſſage, ſays Dr. Sykes, which I ſubmit to the reader's judgement. Dr. Doddridge paraphraſes and tranſlates the verſe thus: "For you know that ſacrifical rites have ever attended the moſt celebrated covenants which God hath made with man; ſo that I may ſay, *a covenant is confirmed over the dead, ſo that it does not avail*, nor has any force at all; *while He*, or rather *that which is confirmed, liveth.*" See his tranſlation of the 16th verſe. It may be proper to remark, that Parkhurſt is of opinion that Διαθηκη ſhould be rendered, when referring to God's tranſactions with man, not *a covenant*, but an *inſtitution*, or *diſpenſation*. The word ſignifies, ſays Junius, neither a *teſtament* nor a *covenant*, nor an agreement; but, as the import of the word ſimply requires, a *diſpoſition* or *inſtitution* of God: and in this view our Engliſh word *diſpenſation* ſeems very happily to anſwer it; and thus the diſpenſation of faith, and free juſtification, of which Chriſt is the Mediator, is called *new*, in reſpect of the *old* or *Sinaitical* one, of which Moſes was the mediator. See his Lexicon on the words Βεβαιος and Διαθηκη. The Apoſtle having, in theſe verſes, 18 Whereupon, neither the firſt *teſtament* was dedicated without blood:

19 For when Moſes had ſpoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and ſcarlet wool, and hyſſop, and ſprinkled both the book, and all the people,

20 Saying, This *is* the blood of the teſtament which God hath enjoined unto you.

21 Moreover, he ſprinkled likewiſe with blood both the tabernacle, and all the veſſels of the miniſtry.

22 And almoſt all things are by the law purged with blood; and without ſhedding of blood is no remiſſion.

23 *It was* therefore neceſſary that the patterns of things in the heavens ſhould be purified with theſe; but the heavenly things themſelves with better ſacrifices than theſe.

24 For Chriſt is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itſelf, now to appear in the preſence of God for us:

25 Nor yet that he ſhould offer himſelf often, as the high-prieſt entereth into the holy place every year, with blood of others:

26 For then muſt he often have ſuffered ſince the foundation of the world: but now once, in the end of the world, hath he appeared to put away ſin by the ſacrifice of himſelf.

Ver. 18. Exod. xxiv. 6, &c. Or, *purified.*—V. 19. Exod. xxiv. 5, 6. Lev. xvi. 14, 15, 18. Or, *purple.*—V. 20. Exod. xxiv. 8. Matth. xxvi. 28.—V. 21. Exod. xxix. 12, 36. Lev. viii. 15. xvi. 14, 16.—V. 22. Lev. xvii. 11.—V. 24. Ch. vi. 20. Ch. viii. 2. Rom. viii. 34. Ch. vii. 25. 1 John ii. 1.—V. 25. Ver. 7.—V. 26. Ver. 12. 1 Pet. iii. 18. 1 Cor. x. 11. Epheſ. i. 10.

verſes, ſpoken of the nature of covenants or diſpenſations in the general, proceeds, in what follows, to apply it to the Moſaical and Chriſtian inſtitutions; ſhewing, that as Moſes, the mediator of the covenant between God and the Jewiſh people, ratified the covenant by the blood of the ſacrifices; ſo Jeſus Chriſt, the Mediator between God and all mankind, ratified the Chriſtian covenant, *by the ſacrifice of himſelf*, (ver. 26.) the great antitype of all the ſacrifices ſlain under the law; *himſelf*, as the deſtined victim, paying the penalty due on man's part for the broken covenant, and, as the great High-prieſt, entering into the preſence of God, once for all, with that atoning blood which he had ſhed for us. ver. 24.

Ver. 18. *Whereupon, neither the firſt teſtament*, &c.] *Whence, neither was the firſt covenant originally tranſacted*, or *made without blood:* See Doddridge and Sykes.

Ver. 19. *For when Moſes had ſpoken every precept*] *Every precept of the law to all the people, he took*, &c. Wat. Moſes, in his account of this tranſaction, Lev. xvi. does not mention all the circumſtances ſpoken of in this verſe; probably St. Paul received them from tradition: Ceremonies of a ſimilar kind are preſcribed, Lev. xiv. 4—6, 49—52. as in *cleanſing the leper*; and it is highly probable that the ſprinkling the blood of the ſin-offering might be done in this method. The blood was mixed with water, to preſerve it from coagulating; and perhaps to this the mixture of ſacramental wine with water, which pretty ſoon prevailed in the primitive church, might have ſome intended reference. Owen is of opinion, that the ceremony here referred to was conſtantly performed on the day of atonement: It is certain, however, that it is not expreſly preſcribed in the account given us of the ritual of that day. As no mention is made by Moſes of his ſprinkling the book, Grotius thinks that the paſſage may be conſtrued thus: *He took the blood with the water, and ſcarlet wool, and hyſſop, and the book itſelf, and ſprinkled all the people.* See his note, Doddridge, and Sykes.

Ver. 20. *Saying, This is the blood of the teſtament*] *Of the covenant*; i. e. the blood by which the covenant between God and this people is ratified and confirmed. Our bleſſed Saviour ſeems to have had the paſſage of Moſes here referred to in view, when he gave to his diſciples the cup in his laſt ſupper: *This*, ſaid he, *is my blood*, even that *of the new covenant*, *which is ſhed for many*, *for the remiſſion of ſins*; Matth. xxvi. 28. Our author, in the words before us, follows neither the Hebrew nor the LXX; but only gives the ſenſe of what he found in the Old Teſtament, as he does in many other parts of this Epiſtle. It is undeniably plain from hence, (if there wanted further proof,) that he uſes the word διαθηκη for *a covenant*, and not for a *teſtament*; not only from the Hebrew ברית, *berith*, which he here tranſlates, but from the thing itſelf, the old law having nothing of the nature of a teſtament in it.

Ver. 22. *And almoſt all things are purged by blood*] Some things by the law were *purified* or *cleanſed* with water only: Exod. xix. 10. Lev. xvi. 28. others were purified with the water of ſeparation; Numb. xix. 9, 11, &c. other things were cleanſed by fire, (Numb. xxxi. 22, 23.) and by the water of ſeparation jointly; but, generally ſpeaking, all things were purified by blood; and therefore the Apoſtle makes uſe of the word *almoſt*. The laſt clauſe was a proverbial ſaying, which is to be met with in the Jeruſalem Talmud; and it appears from Lev. v. 11, 13. that this clauſe alſo is to be underſtood with the exception above given: "In general, without ſhedding of blood there is no forgiveneſs." This paſſage appears to be a certain proof that the *ſin-offerings* were not merely tokens of *friendſhip reſtored* between God and the offender; but that the blood was looked upon as the *conſideration* on which the pardon was granted; being an acknowledgment on the part of the offender, that he had deſerved death, if God had been ſtrict to mark offences. See Owen, Peirce, and Doddridge.

Ver. 20. *It was therefore neceſſary*] The ſenſe ſtands thus: "It was neceſſary that theſe patterns of heavenly things, ch. viii. 5. ſhould be purified with theſe ſacrifices of calves and goats, &c. but as the heavenly things themſelves are unſpeakably more noble and excellent, ſo if they are to be purified by ſacrifices, they muſt be more excellent and noble than thoſe legal ſacrifices were. Such a ſacrifice is Chriſt, who, though but once offered, effectually anſwers this purpoſe." It ſeems that our author, from ſpeaking thus in the plural number in this verſe, takes occaſion, in the four laſt verſes, to ſhew that this one ſacrifice of Chriſt was all that was needful; whereby he in a manner guarded againſt that ill uſe which ſome, notwithſtanding his caution, have made of his word. It may perhaps ſeem ſtrange, that *celeſtial things* ſhould be ſpoken of, as needing to be purified and cleanſed; but it is to be conſidered, that as the ſacred dwelling and the veſſels were eſteemed to be polluted by the Iſraelites, who in various degrees had acceſs to them, ſo heaven would have been as it were polluted by the entrance of ſuch ſinners as went into it, had not the blood of Chriſt intervened. See Peirce, Fell, Sykes, and Owen.

Ver. 24. *For Chriſt is not entered into the holy places*, &c.] The Apoſtle here purſues his grand point, which was to ſhew the ſuperiority and preference of the Chriſtian covenant above that of the Jews. The ſacrifice of Chriſt is more valuable than their ſacrifices; the place into which Chriſt entered is much preferable to that into which their high-prieſthood entered: The one was made with hands; the other the work of God: the *Jewiſh tabernacle*, a copy or *pattern* only; the *Chriſtian*, an original: the Jewiſh tabernacle made like to things ſhewn in the mount; the Chriſtian tabernacle, to the heavens themſelves. See Sykes, Peirce, and Parkhurſt on the word Αντιτυπα; which ſeems to be here rightly tranſlated *figures*, and to mean the ſame as υποδειγματα, *patterns*, in the preceding verſe.

Ver. 25. *Nor yet*] *Not, indeed.* See ver. 12. There is an ellipſis in this place, to be ſupplied from ver. 23. thus: "Nor indeed was it neceſſary that he ſhould often offer himſelf." *With blood of others* means, the blood of *bulls* and of *goats*; and is rendered much more agreeably to the original by Dr. Heylin, *with other blood than his own:*—ἐν αἵματι ἀλλοτρίῳ.

Ver. 26. *For then muſt he often have ſuffered*] Nothing is here ſaid relative to the extent of Chriſt's ſufferings to the ages antecedent to his coming into the world: But what the Apoſtle deſigned was, to ſhew the difference between the high-prieſt's offering once every year, and Chriſt's offering once for all;—that, had frequent oblation been neceſſary, then Chriſt muſt have offered himſelf often ſince the foundation of the world. But, inſtead of frequent oblation, there was no occaſion that he ſhould ſuffer more than once, in order to obtain the end deſigned; ſo that here are two points in which the ſuperior advantage of Chriſt is evident: *Firſt*, whereas the high-prieſt took away the ſins of the Jews only, and offered ſacrifice in order to remove their offences; Chriſt took away the ſins of all mankind. *Secondly*, whereas the high-prieſt was obliged to do his office annually, and ſacrificed annually calves and goats; Chriſt did his office fully and compleatly, by one oblation of himſelf once offered. It is added, *But now once, at the end*, or *completion of the ages.*—*He hath appeared*, or *is manifeſted.* It is not *at the end of the world*, but at the completion of certain periods of time, appointed for certain purpoſes by the divine Providence. There was an antediluvian age, a patriarchal age, and an age during which the law of Moſes was to continue: there were alſo four ages deſcribed in the prophet Daniel, under diſtinct periods, by a ſucceſſion of four kingdoms, during the laſt of which the Son of man was to appear: Each of theſe was properly an Αἰῶν. Chriſt therefore came not at the *end of the world*, for that is not yet ended; but at *the end of the ages* which God had appointed for certain purpoſes previous to the coming of the Meſſiah. See ch. i. 2. xi. 13. It is no great matter whether the word ἀθέτησις is rendered by *putting away*, or *deſtruction*, or *laying aſide*, or *rejecting*,—

27 And as it is appointed unto men once to die, but after this the judgement:

28 So Chriſt was once offered to bear the ſins of many; and unto them that look for him ſhall he appear the ſecond time, without ſin, unto ſalvation.

CHAP. X.

The weakneſs of the law-ſacrifices. The ſacrifice of Chriſt's body once offered, for ever hath taken away ſins. An exhortation to hold faſt the faith, with patience and thankſgiving.

FOR the law having a ſhadow of good things to come, *and* not the very image of the things, can never with thoſe ſacrifices which they offered year by year continually, make the comers thereunto perfect.

2 For then would they not have ceaſed to be offered? becauſe that the worſhippers once purged, ſhould have had no more conſcience of ſins.

3 But in thoſe *ſacrifices there is* a remembrance again *made* of ſins every year.

4 For *it is* not poſſible that the blood of bulls and of goats ſhould take away ſins.

5 Wherefore, when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not, but a body haſt thou prepared me:

Ver. 28. Rom. vi. 10. 1 Pet. iii. 18. 1 Pet. ii. 24. Matth. xxvi. 28. Rom. v. 15. 1 John iii. 5.——V. 1. Col. ii. 17. Ch. viii. 5. ix. 23. Ch. ix. 9. Ver. 14.—V. 2. Or, *they would have ceaſed to be offered, becauſe, &c.*—V. 4. Ch. ix. 13.—V. 5. Pſ. xl. 6,&c. Iſai. i. 11. Jer. vi. 20. Amos v. 21. Or, *thou haſt fitted me.*

to all which this term is applied: Here it ſignifies to *annul*, or *make void.* Dr. Heylin renders it *to expiate.* See Sykes, Mede, and Harris's Diſcourſes on the Meſſiah, p. 252.

Ver. 27. *And as it is appointed unto men once to die*] Our author had ſeveral times aſſerted, that Chriſt was made like unto us in all things; and this conſideration he ſeems to alledge in this place, in order to clear up what he ſays of Chriſt's only *dying once.* By dying once, he ſubmits to the condition which *they* were in for whom he died; but being freed from death, he has no more occaſion than they to die any more. See Peirce.

Ver. 28. *So Chriſt was once offered*] The compariſon here uſed is this: "Whereas all men die once, and after this there is to be a judgement for them; ſo Chriſt died once, and having offered himſelf, even to bear away the ſins of many, he too, as well as all others, ſhall appear a ſecond time, but *without ſin*, or, *bearing away ſin*, as a Judge and Rewarder of them who have lived in expectation of him." As to the phraſeology, the deſign of the Apoſtle is, to repreſent what our Saviour did for us; and this he does under the character or image of the *ſcape-goat.* The *ſcape-goat* was to be *preſented before God*, Lev. xvi. 7. and then the ſins of the people were to be put upon the head of it; ver. 21. and the goat was to *take*, and *bear* upon him all their iniquities into a land uninhabited, ver. 22. In like manner our Saviour, *once offered* to God, *ſhall take* upon him *our ſins*, (λη̃ψεται,) and ſhall *bear*, or *carry them away.* Our ſins ſhall no more be imputed to us, or to any that believe in Chriſt, than the ſins of the Jews were to be imputed to them, after the great day of expiation was over; nor could our ſins hinder our eternal happineſs, more than their breach of the law could be imputed to them to hinder their temporal happineſs, after their ſins were thus borne away. See Matth. xxvi. 28. Rom. viii. 3. Limborch thinks that in the latter part of this verſe there is an alluſion to the high-prieſt's coming out to bleſs the people who were waiting for him in the temple, when the great day of atonement was over; and as he then appeared in his golden garments, whereas before he had officiated in the plain dreſs of a common prieſt; and as the trumpet of the jubilee on that year ſounded to proclaim the commencement of that happy period, There is not perhaps an image which can enter into the mind of man, more ſuitable to convey the grand idea which the Apoſtle intended to convey by it, than this would be to a Jew, who well knew the grand ſolemnity to which it referred. Dr. Heylin renders the laſt clauſe of this verſe very well, *Shall appear the ſecond time without ſin*, [or *without an offering for ſin.* Wat. and Blackwall.] *for the ſalvation of thoſe who wait for him.* See Sykes, Limborch, Wolfius, Beza, and Pyle.

Chap. X. *Ver.* 1.] Our author having finiſhed his digreſſion here, returns to what he was upon: His deſign was to prove from the nature of the ſervice under the law, that it was not ſufficient to perfect the worſhippers with reſpect to the conſcience, and therefore could be ſuppoſed to be preſcribed only for a limited time. See ch. ix. 1—10. and eſpecially the three laſt of thoſe verſes. Hereupon he argued the far greater dignity and virtue of the high-prieſthood of Chriſt, ver. 11—14. He now goes on again with the ſame deſign, proving the inefficacy of the legal ſacrifices, from the nature of the law, which had only a ſhadow of good things; from the preſcribed frequent repetition of the ſacrifices themſelves; and from the ſmall worth of them, which ſhewed they were not what God principally aimed at. This he confirms by the teſtimony of the Pſalmiſt; from whence alſo he infers, that they were required, till Chriſt ſhould become our High-prieſt, and by his one offering perfect them that are ſanctified. This he further confirms by the teſtimony of Jeremiah before cited, which ſpake of God's remembring the ſins and iniquities of his people no more, when once the new covenant took place; which ſhews that after that there could be no occaſion for any further offering for ſin. ver. 1—18. Peirce.

For the law having a ſhadow] The *for* in this verſe ſeems to connect the diſcourſe here with the former part of the foregoing chapter; wherein our author ſpeaks of the earthly or worldly ſanctuary, or holy of holies under the law, as a figure, ver. 9. Nor need we confine the connection merely to what is there ſaid; but refer it more generally to what he has ſpoken in any part of his Epiſtle before concerning this matter; as particularly ch. viii. 5. ix. 23, 24. The word εἰκονα, rendered *image*, ſeems from the tenor of the Apoſtle's argument to be uſed for the *eſſential*, or *ſubſtantial form* of a thing; i. e. for the very thing itſelf; as oppoſed to its σκὶα, *ſhadow*, or *delineation.* So it is paralleled to σῶμα, the *body*, or *ſubſtance*, which the Apoſtle elſewhere oppoſes in like manner to its σκὶα, or *ſhadow*, Col. ii. 17. Accordingly the Syriac verſion explains εἰκονα by *the ſubſtance*; and Chryſoſtom by *the truth*, or *reality*, as oppoſed to types or emblems. Cicero has uſed almoſt the ſame expreſſion with our author; "Nos veri juris germanæque juſtitiæ ſolidam et expreſſam effigiem nullum tenemus; umbra et imaginibus utimur." See *De Offic.* lib. iii. c. 17. "We have no perfect and expreſs image of true and native juſtice; but are obliged to make uſe of the ſhadow and picture of it." The Apoſtle is going to ſhew the imperfection of the law, that it neither could by the frame of it, nor had it in its deſign, to bring men to perfection; that the good things it promiſed were but a ſhadow of the great realities promiſed by Chriſt; the verieſt *ſketch* or *outlines*, in compariſon of the perfect and exact *picture.* Dr. Heylin obſerves here, upon the word *image*, that it does not ſignify what repreſents, but the original or model repreſented by the ſhadows. The Apoſtle, ſays he, ſeems to refer to ch. viii. 5. The ſacrifices offered on the day of atonement, being by far the moſt ſolemn of any of the expiatory kind among the Jews, are mentioned in this verſe with the utmoſt propriety. Heylin renders the laſt words, *Render thoſe perfect who approach the altar*; and Waterland reads, *Which they offered year by year, make the comers thereunto perfect for ever.* See Wolfius, Peirce, Wetſtein, Suicer, and Parkhurſt on the word Εἰκὼν.

Ver. 2. *For then would they not have ceaſed to be offered?*] Many copies read this without the interrogation, *For then they would have ceaſed to be offered.* The ſenſe is the ſame; but the true reading ſeems to be with the interrogation. The reaſoning of the Apoſtle here is this: "If the yearly ſacrifices could make men perfect, or bring them to heaven, or even give them a title to that ſtate, there could be no occaſion for ſuch continual repetition of them: For if men were once entitled to perfection, the yearly repetition of that which gave them their title would do no more than what was done already; namely, give them a title to perfection;—juſt like baptiſm amongſt Chriſtians. A man baptized is initiated into Chriſt; and were this rite to be repeated every day or every year, it would ſtill be no more than an initiatory rite. Juſt ſo the yearly atonement would have given men a title to a ſtate of perfection in heaven, had it been deſigned for ſuch a purpoſe; but as it was inſtituted only to procure the preſent good things of life, things which annually are given by God, there was a neceſſity that thoſe ſacrifices ſhould be annually repeated; whereas, had the law intended to have given perfection, or life in heaven, one oblation had been ſufficient for that." The next verſe is rendered more plainly thus: *But in them* [in *thoſe ſacrifices*] *there is a yearly commemoration of ſins.* See Lev. xvi. 21. Sykes, Wetſtein, and Peirce.

Ver. 4. *For it is not poſſible*, &c.] "And indeed the reaſon of this is plain: For it is in the nature of things impoſſible, that the blood of bulls and of goats ſhould on the whole take away ſins, or make a real atonement to God, as the great governor of the world, for the moral guilt of any tranſgreſſion; though it may by divine appointment purify from legal defilements, and put a ſtop to any further proſecution which might proceed in Jewiſh courts, or any ſuch extraordinary judgement, as the peculiar ſtate of things among that people would otherwiſe require." See Doddridge, and Peirce.

Ver. 5 *Wherefore, when he cometh into the world*] The following paſſage is a citation from Pſ. xl. and the uſe of it plainly enough leads us to underſtand the words as uttered in the perſon of the Meſſiah; which is agreeable to other places in the Pſalms. Indeed, un-

6 In burnt-offerings and *ſacrifices* for ſin thou haſt had no pleaſure.

7 Then ſaid I, Lo, I come (In the volume of the book it is written of me,) to do thy will, O God.

8 Above, when he ſaid, Sacrifice, and offering, and burnt-offerings, and *offering* for ſin thou wouldeſt not, neither hadſt pleaſure *therein* (which are offered by the law;)

9 Then ſaid he, Lo, I come to do thy will, O God. He taketh away the firſt, that he may eſtabliſh the ſecond.

10 By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once *for all.*

11 And every prieſt ſtandeth daily miniſtering and offering oftentimes the ſame ſacrifices, which can never take away ſins:

12 But this man, after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footſtool.

14 For by one offering he hath perfected for ever them that are ſanctified.

15 *Whereof* the Holy Ghoſt alſo is a witneſs to us: for after that he had ſaid before,

16 This *is* the covenant that I will make with them after thoſe days, ſaith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17 And their ſins and iniquities will I remember no more.

18 Now, where remiſſion of theſe *is*, *there is* no more offering for ſin,

19 Having therefore, brethren, boldneſs to enter into the holieſt by the blood of Jeſus,

20 By a new and living way which he

Ver. 10. John xvii. 19. Ch. ix. 12.—V. 12. Ch. i. 3.—V. 13. Pſ. cx. 1. 1 Cor. xv. 25. Ch. i. 13.—V. 14. Ver. 1.—V. 16. Jer. xxxi. 33, 34. Ch. viii. 10, 12.—V. 17. Some copies have, *Then he ſaid, And their.*—V. 19. Rom. v. 2. Epheſ. ii. 18. iii. 12. Or, *liberty.* Ch. ix. 8, 12.

leſs we underſtand the words in this view, the citation muſt not only appear impertinent, but the proof urged to be none at all. But ſee the notes on that Pſalm, Peirce, Elſner, and Saurin's Sermons, tom. ii. p. 17, &c.

Ver. 7. *In the volume of the book*] That is, *in the Pentateuch*; the only book containing prophecies of Chriſt, written before David's time; As if he had ſaid, "I rejoice that I am regiſtered in thy book as thy ſervant." This is the ſenſe given by Bp. Fell. On the whole I think, ſays Dr. Doddridge, the Apoſtle argues ſo plainly from this text, that it proves the pſalm to which he refers to be a literal prophecy of the Meſſiah: And conſequently the 12th verſe of it, which affords the only material argument againſt this interpretation, muſt either be explained of thoſe *iniquities*, which though not properly Chriſt's own, were laid upon him, or rather thoſe *calamities* which he bore for the expiation of ſin.

Ver. 8. *By the law*] *According to the law.* MS.

Ver. 9, 10. *He taketh away the firſt*] "In the forecited paſſage, by ſaying *Sacrifices*, &c. thou wouldeſt not have, nor didſt take any pleaſure in them, which are offered according to the law, and conſequently were, in a ſenſe, agreeable to the will of God, who required them, but not as expiatory: He adds, Then ſaid I, Behold I come to do thy will, O God! He aboliſheth the former will and preſcription of God, concerning legal ſacrifices, that he may eſtabliſh the latter, concerning the ſacrifice of himſelf; the great and all-ſufficient propitiation; by the which latter will of God (ver. 10.) we are cleanſed from our guilt, through the offering once of the body of Jeſus Chriſt." See Peirce, Hammond, and Whitby.

Ver. 11. *And every prieſt ſtandeth*, &c.] "And this agrees with what I obſerved before to be the property of a true and effectual atonement: For, indeed, every prieſt of the Moſaick law ſtandeth daily miniſtering, and offering the ſame ſacrifices often; which, as appears from that very circumſtance of the repetition of them, can never avail to take away the guilt of ſins. But He, our Lord Jeſus, having offered, &c. ver. 12." See Doddridge. Some underſtand this verſe as referring to the miniſtration of the high-prieſt *on the day of atonement*: And in this view the MS and Dr. Waterland read, *And every high-prieſt ſtandeth every day of expiation.*

Ver. 14. *For by one offering*, &c.] "For by that one offering up of himſelf, concerning which we have been ſpeaking, he hath for ever perfected them who are ſanctified by it, and on whom its blood is as it were ſprinkled; and hath rendered all believers perfectly acceptable to God, and made effectual proviſion for raiſing them to a ſtate of complete holineſs, felicity, and glory." Doddridge. Peirce explains it thus: "Since by his one offering he hath made an expiation, which avails perpetually to render all thoſe who partake of the virtue of it completely qualified for the worſhip of God." Dr. Heylin's verſion is, "*For by one ſingle oblation, he has for ever accompliſhed all that is to be done for thoſe whom he ſanctifies.* (ver. 15.) *And of this the Holy Ghoſt aſſures us, fully atteſting what has been ſaid.*"

Ver. 17. *And their ſins*, &c.] *He then adds, And their ſins.* So it is read in ſome copies; and the words are neceſſary to ſupply the ellipſis, as the author's ſenſe is imperfect without them.

Ver. 18. *Now where remiſſion of ſins is*] The inference here drawn depends upon the preceding words cited from the prophet. See Jer. xxxi. 33, 34. The Apoſtle quotes here only what was neceſſary to his purpoſe, in order to make good his inference; that where there is forgiveneſs of iniquity, and a promiſe not to remember ſins any more, there can be no occaſion for any further oblation for ſins. See Sykes

Ver. 19, 20.] The *argumentative* part of this Epiſtle being now finiſhed, and the great point fully proved,—that the legal ſacrifices could never make atonement for ſins, though ever ſo often repeated, and particularly thoſe which were offered yearly by the high-prieſt on the great day of expiation; but that Chriſt had fully and effectually done this, by his once offering up himſelf;—The Apoſtle here proceeds to the *practical* application, which is inferred from the foregoing diſcourſe. The great point here urged is that which manifeſtly runs through the whole Epiſtle; namely, that upon this account Chriſtians ſhould be ſteadfaſt in their profeſſion, and their dependance on Chriſt, without expecting to obtain by the legal ſacrifices that advantage which could only be had by Chriſt. In treating of this, our author takes occaſion to ſet forth in the moſt awful terms the danger of apoſtaſy; which was a caution very needful for the Jewiſh converts, who above all others were very prone to it. However, ſuitable to the tenderneſs wherewith he treats them on a like occaſion, (ch. vi. 9, 10.) he ſoftens the ſevere things he utters, by mixing ſome commendations of them, in order that he might give them the leſs offence. There is another thing which he ſeems to have had in his eye, and which may be perceived by thoſe who read the remainder of this chapter with a cloſe attention, (though eaſily miſſed by careleſs and haſty readers, as being only obſcurely hinted by our author, that he might not diſguſt the Hebrews:) and that is, that ſince the forgiveneſs of ſins appeared to be obtained, not by the legal ſacrifices, but by the ſacrifice of Chriſt; the *Gentiles*, who had nothing to do with the former, were now upon the ſame terms with the *Jews*, and ſo the ſame privileges and advantages equally belonged to both, and therefore they ſhould both cordially unite in uſing them: And though the caution was moſt neceſſary for the Hebrews, who were apter to quarrel with the Gentiles, than the Gentiles with them, yet, that he might not take off from the edge of his caution where it was moſt needful, he ſpeaks of their *exciting one another* mutually to their duty, and particularly the duty of love to each other, together with the good fruit which would be produced thereby. See Peirce.

Having therefore, brethren] *Therefore, brethren, ſince we have by the blood of Jeſus a full liberty to enter into the ſanctuary.* Heylin. The *ſanctuary*, or *holieſt* muſt here mean the true heavens. The *boldneſs* or liberty we have for an entrance into heaven, is grounded upon Chriſt's taking away our ſins by his blood, they being the things which debarred men's entrance before. See ver. 14. The alluſion is to the manner of the high-prieſt's entering in the holy of holies. The natural order of the words in theſe verſes is this: *Having therefore liberty granted us for the entrance into the holy of holies by the blood of Chriſt, which entrance he hath conſecrated for us,—a way lately open and living, through the veil, that is, his fleſh.* A *living way* is a way to life; a way to eternal life, which Chriſt has lately opened or made for all. Dr. Owen obſerves, that the blood of other ſacrifices was to be uſed immediately upon its effuſion, for if it were cold and congealed, it was of no uſe to be offered or ſprinkled; but the blood of Chriſt is as it were always warm, having the ſame Spirit of life and ſanctification moving in it; ſo that the way of approach by it is ſaid to be ζῶσα καὶ πρόσφατος, *living*, yet (putting it for Chriſt, who is the *way*) always as it were newly ſlain. As the high-prieſt could not enter into the holy of holies without blood, We, to whom the true holy of holies is now opened, muſt enter by the blood of Chriſt; and as the high-prieſt could not paſs to the holy of holies without entering through the veil, ſo Chriſt could not paſs into heaven as our High-prieſt, till he had taken human fleſh in his way, and till it had been as it were put aſide by death. See Matth. xxvii. 51. Peirce, Sykes, and Owen.

hath conſecrated for us, through the veil, that is to ſay, his fleſh;

21 And *having* an high-prieſt over the houſe of God;

22 Let us draw near with a true heart, in full aſſurance of faith; having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water.

23 Let us hold faſt the profeſſion of our faith without wavering, (for he *is* faithful that promiſed;)

24 And let us conſider one another to provoke unto love, and to good works:

25 Not forſaking the aſſembling of ourſelves together, as the manner of ſome *is*; but exhorting *one another:* and ſo much the more, as ye ſee the day approaching.

26 For if we ſin wilfully after that we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins;

27 But a certain fearful looking-for of judgement, and fiery indignation, which ſhall devour the adverſaries.

28 He that deſpiſed Moſes' law died without mercy, under two or three witneſſes:

29 Of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath troden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was ſanctified, an unholy thing, and hath done deſpite unto the Spirit of grace?

30 For we know him that hath ſaid, Vengeance *belongeth* unto me, I will recompenſe, ſaith the Lord. And again, The Lord ſhall judge his people.

Ver. 20. Or, *new made.* Ch. ix. 3.—V. 21. Ch. iv. 14, 16.—V. 22. Epheſ. iii. 12. James i. 6. 1 John iii. 21. Ch. ix. 14. Ezek. xxxvi. 25.—V. 23. Ch. iv. 14. 1 Cor. i 9. 1 Theſſ. v. 24.—V. 25. Acts ii. 42. Rom. xiii. 11. Phil. iv. 5. 2 Pet. iii. 9, 11, 14. V. 26. Numb. xv. 30. Ch. vi. 4. 2 Pet. ii. 20, 21.—V. 27. Ezek. xxxvi. 5. Zeph. i. 18. iii. 8. 2 Theſſ. i. 8.—V. 28. Deut. xvii. 2, 6. xix. 15. Matth. xviii. 16. John viii. 17. 2 Cor. xiii. 1.—V. 29. 1 Cor. xi. 29. Ch. xiii. 20.—V. 30. Deut. xxxii. 35. Rom. xii. 19. Deut. xxxii. 36. Pſ. l. 4.

Ver. 21. *And having an High-prieſt over the houſe of God*] That is, over all that name the name of Chriſt, and *hold faſt the confidence, and the rejoicing of the hope firm unto the end*; ch. iii. 6. Our High-prieſt is the Son of God, the appointed Heir of all things, Lord of all; therefore we have the ſtrongeſt motives to hold faſt our profeſſion that can be laid before us.

Ver. 22. *Let us draw near*, &c.] Namely, to that place to which we may have free acceſs, and to which we are ſo graciouſly invited: *With a true heart*,—uprightly, ſincerely, without any diſſimulation or feigned piety: In *full aſſurance of faith*; in a full conviction of mind that Jeſus is the Chriſt, and of the conſequences of that great and important truth which hath been ſo fully explained. See ch. vi. 11. Col. ii. 2. 2 Theſſ. i. 5. This Epiſtle being written to the *Hebrews*, they eaſily underſtood what was alluded to in the two next clauſes. When the covenant was made in Horeb, Moſes took the blood, and *ſprinkled it on the people*, &c. See Exod. xxiv. 8. By this ceremony the people were obliged to pay obedience to that law. In the caſe of the leper, and the leprous houſe, he and it were to be ſprinkled ſeven times, in order to be cleanſed: Lev. xiv. 7, 51. Here therefore the Apoſtle, by *having our hearts ſprinkled from an evil conſcience*, means, "having them cleanſed from all conſciouſneſs of evil," and being fully ſenſible of our obligation to become obedient to the will of Chriſt. It has no relation to what St. Peter ſpeaks of, —*the ſprinkling of the blood of Jeſus*; (1 Pet. i. 2.) but to the *Jewiſh* ſprinkling: And ſo the *waſhing with pure water* does not refer to Chriſtian baptiſm, but to the Jewiſh baptiſms, in order to their being cleanſed. When Aaron was to go into the holy of holies, he was firſt to waſh his fleſh with water, Lev. xvi. 4, 24. ſo was the leper to waſh himſelf in water,—*that he may be clean.* Lev. xiv. 8. And ſo it was in caſes of other uncleanneſſes: the perſons were obliged to bathe themſelves in *water*; Lev. xv. 6, 27. in *running water.* ver. 13. It is in alluſion to theſe cuſtoms that the Apoſtle made uſe of the words *pure*, or *clear water*; meaning that we ſhould keep ourſelves free and unſpotted from ſin. See Sykes and Owen.

Ver. 23. *The profeſſion of our faith*] *Of our hope.* So it is in all our copies but one. See ch. vi. 18, 19. This profeſſion is to be held ἀκλινῆ, *without ſwerving* or bending from it; as ſome did, ver. 25. and others were likely to do, conſidering the perſecutions they underwent. ver. 33, 34. The laſt clauſe of this verſe confirms the above reading; *Hold faſt your hope,—for he is faithful*, and to be depended on, *who hath promiſed* an eternal inheritance to them, who *by patient continuance in well-doing, ſeek for glory, honour, and immortality.* See Wetſtein, Mills, and Sykes.

Ver. 25. *Not forſaking the aſſembling of ourſelves*] *Not failing to aſſemble*, &c. MS. The word ἐπισυναγωγη, rendered *aſſembling together*, is uſed but once more in the New Teſtament, and there it ſignifies the gathering together unto Chriſt at the day of judgement, or our being gathered to him at that time; but here it ſeems rather to refer to public meetings or congregations of Chriſtians. The Apoſtle exhorts the Hebrews to frequent ſuch voluntary aſſemblies; not to fail making the right uſe of them, by *comforting* one another under their afflictions, and *encouraging* one another to ſteadineſs and perſeverance; and to raiſe in each other the more alacrity and readineſs in ſuch mutual good offices, as *they ſaw the day approaching.* They knew that the day of Chriſt's final judgement being certainly future, came nearer and nearer; and from what Chriſt had ſaid concerning the deſtruction of Jeruſalem, as to happen during the lives of ſome who had been preſent with him, about thirty years before the date of this Epiſtle, (comp. Matth. xvi. 28.) they might infer, that that *day* was now near, though they might not have been able to trace it up to its cauſes, or to calculate the exact time. See Owen and Sykes.

Ver. 26. *For if we ſin wilfully*] "For if we ſin wilfully after we have received the knowledge of the truth; if we break through our obligatians to act as the diſciples of Chriſt, apoſtatize from the faith, or are afraid or aſhamed openly to profeſs that faith,—there remaineth no ſin-offering that we can offer for our ſins; for all ſuch are put an end to by the one oblation of Chriſt; nor will he offer himſelf a ſecond time for thoſe, who ſhew no regard to what he hath already done for them." The emphaſis of the Apoſtle's argument muſt lead us to interpret this of apoſtaſy from Chriſtianity. See ch. vii. 4—6. 2 Pet. ii. 20, 21. To comprehend the full ſtrength of the argument, we muſt remember what has been before fully proved; that the legal ſacrifices, upon which the Jews were ſo prone to depend, could not poſſibly make an atonement for ſin, and conſequently no reaſonable hope could be left the Jews by reaſon of them. There was no other ſacrifice which could avail for ſins, but the ſacrifice of Chriſt; and therefore, if they had no part in *that*, there could remain *no other* ſacrifice for them. Now that ſuch wilful apoſtates could have no part in the ſacrifice of Chriſt, and therefore muſt be left in the moſt deplorable and remedileſs condition, is what he further argues in the following verſes. We may obſerve further, that the laſt clauſe of this verſe plainly intimates, that God will not pardon ſin without ſome ſacrifice or ſatisfaction, elſe the argument would be inconcluſive. See Peirce, Diodati, and Bates's Harmony, p. 293.

Ver. 27. *But a certain fearful looking-for*, &c.] *A certain frightful* or formidable *expectation of condemnation* ariſing from the ſenſe of juſtice in God, and the fitneſs of puniſhment to ſin: *And fiery indignation*, πυρὸς ζῆλος, *zeal of fire*; ſuch a diſpoſition to puniſh the adverſaries or enemies of the Goſpel, as may be called *a zeal for fire*; i. e. a thorough diſpoſition and reſolution to puniſh them moſt ſeverely. See Sykes.

Ver. 28. *He that deſpiſed Moſes' law*] That is, *who apoſtatized* from it, as by idolatry, or ſuch other violations of the law, as implied a total rejection of it. See Numb. xv. 30, 31. ch. ii. 2. and Heylin. Perhaps the Apoſtle rather means here, a contempt or neglect of the law, or diſobedience to it in any point whatever. See Numb. xv. 35. xxxv. 30. Deut. xiii. 29.

Ver. 29. *Who hath troden under foot*, &c.] *Treading under foot*, in general, is a mark of contempt, or of ſetting no value upon what is ſo treated. Hence it is applied to ſignify deſpiſing or not valuing the law of Chriſt. The next clauſe means, "And has looked upon the blood of Chriſt, wherewith he was ſeparated from the world, admitted into covenant with God, and made one of his peculiar people, as a thing of no value or conſequence; but as *common*, and not ſeparated or deſigned for any peculiar ſacred purpoſe." Chriſt's blood was ſhed to make us a ſeparate people from the world, holy, zealous of good works: *Holy* and *common*, or *pure* and *common*, in the Greek, are oppoſed to each other. A man is ſanctified, or made *holy*, when he is brought into covenant with God, by being *ſeparated* from the world. He is deemed *impure*, *unholy*, *common*, *profane*, when he is not in covenant with God. Such a treatment of the blood of Chriſt as above deſcribed, offers the moſt contemptuous injury to the Spirit of grace, by whoſe miraculous and ſaving operations the truth of the Goſpel is demonſtrated to ſuch a degree, that the higheſt blaſphemy againſt him muſt virtually be expreſſed by ſuch a conduct as we here ſuppoſe. See Sykes, Peirce, Owen, Doddridge, and Hoadley on Epiſcopacy, p. 453.

Ver. 30. *For we know him that hath ſaid*] Namely, Moſes: See Deut. xxxii. 35. It may be inquired how this paſſage is here applied to thoſe who profeſs themſelves Chriſtians, ſince in Deuteronomy it evidently relates to the idolatrous Gentile adverſaries of Iſrael? The anſwer is eaſy; for, beſides that ſuch as apoſtatized from the Chriſtian

31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly whilſt ye were made a gazing-ſtock, both by reproaches and afflictions; and partly whilſt ye became companions of them that were ſo uſed.

34 For ye had compaſſion of me in my bonds, and took joyfully the ſpoiling of your goods, knowing in yourſelves that ye have in heaven a better and an enduring ſubſtance.

35 Caſt not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience; that after ye have done the will of God, ye might receive the promiſe.

37 For yet a little while, and He that ſhall come will come, and will not tarry.

38 Now the juſt ſhall live by faith: but if *any man* draw back, my ſoul ſhall have no pleaſure in him.

39 But we are not of them who draw back unto perdition; but of them that believe, to the ſaving of the ſoul.

CHAP. XI.

What faith is. Without faith we cannot pleaſe God. The worthy fruits thereof in the fathers of old time.

NOW faith is the ſubſtance of things hoped for, the evidence of things not ſeen.

Ver. 32. Gal. iii. 4. 2 John 8. Ch. vi. 4. Phil. i. 29. Col. ii. 1.—V. 33. 1 Cor. iv. 9. Phil. i. 7. iv. 14.—V. 39. Acts v. 41. James i. 2. Or, *that ye have in yourſelves*, or *for yourſelves*. Matth. vi. 20. xix. 21. Luke xii. 33. 1 Tim. vi. 19.—V. 35. Matth. x. 32.—V. 37. Luke xviii. 8. 2 Pet. iii. 9. Hab. ii. 3, 4.—V. 38. Rom. i. 17. Gal. iii. 11.——V. 1. Or, *ground*, or *confidence*. Rom. viii. 24, 25. 2 Cor. v. 7.

religion declared themſelves to be avowed enemies to the inſtitutions of God by Jeſus Chriſt, (which were much more ſacred and important than thoſe by Moſes.) Beſides *that*, the aſſertion,—that *vengeance belongeth to God*, &c. is to be conſidered as a general maxim, and therefore equally applicable in all caſes, wherein vengeance and a penal recompence is due. The next words may be taken either from the above-quoted places in Deuteronomy, or from Pſ. cxxxv. 14. where we have exactly the ſame words; and their force may be this, " That if the Lord will vindicate and avenge the injury done to his choſen people, he will much more ſeverely animadvert upon thoſe injuries, which are offered to his Spirit and his church." See Peirce, Cradock, and Raphelius.

Ver. 31. *It is a fearful thing*, &c.] *To fall into the hands of God*, imports the being puniſhed more immediately by him, 2 Sam. xxiv. 14. 1 Chron. xxi. 13. though in thoſe places God is ſpoken of as a God graciouſly correcting; whereas here he is conſidered as a righteous and angry judge, taking vengeance on his adverſaries: and his being the *living God*, or the God who lives and can take vengeance for ever, may juſtly add to the conſideration of the terribleneſs of his vengeance. See Matth. x. 28. This verſe ſeems to refer to the juſt puniſhments inflicted by men for the breach of the Moſaic law, and to the unrighteous perſecutions which Chriſtians endured from their enemies: And it appears to be our author's deſign to put them in mind, that the divine vengeance was incomparably more terrible than both. See Peirce.

Ver. 32. *After ye were illuminated*] The Hebrews to whom this Epiſtle was addreſſed were Chriſtian converts, long ſince illuminated, (ch. v. 12. vi. 4.) had ſuffered great perſecutions, and ſeem not yet to be free from them. What were the particular perſecutions hinted at, we are not poſitively told; but the words *former days* imply a ſeries of troubles which they had met with, and moſt probably very many inſults from private perſons. The words *a great fight*, *conteſt*, or *conflict* of *afflictions*, (αθλησιν) alludes to the athletic conteſts in the Grecian and Roman games, eſpecially thoſe of the gladiators, and gives us an high idea of their courage and bravery. By this term, ſays Theophylact, he declared their courage and bravery; and doubtleſs, when he was encouraging them to hold out by their own example, it was very proper for him to chooſe a word, which carried with it praiſe and commendation. See Diodati, Peirce, and Sykes.

Ver. 33. *While ye were made a gazing-ſtock*] *While ye were openly expoſed, as upon a theatre.* St. Paul's expreſſion, 1 Cor. iv. 9. is, " *we are made* θεατρον, *a ſpectacle*, as if we were expoſed upon a theatre." Here it is θεατριζομενοι, *openly expoſed as upon a theatre:* It is the ſame image expreſſed by the ſame word in effect, in both Epiſtles; which ſeems plainly to point out the ſame author to both. Dr. Heylin renders the next clauſe, *one part of you being expoſed—while the other ſympathized with them, as the companions of thoſe who were ſo abuſed.* There was a *communion*, a fellow-feeling of the evils which the brethren underwent.

Ver. 34. *For ye had compaſſion of me*, &c.] *For ye had a fellow-feeling with thoſe in bonds*, &c.] Wat. It is certain that the reading which Dr. Waterland follows is confirmed by the beſt MSS. If that which our tranſlators follow were the true reading of the place, there could be no room left to doubt that St. Paul was the author of this Epiſtle. We may obſerve, that our author having mentioned two things, ver. 33. to ſet forth the ſufferings of the Hebrews, proceeds in this verſe to give a proof of both; but does not proceed in the order wherein he had before placed them. The firſt clauſe of ver. 34. relating to the latter in ver. 33. and in like manner the laſt clauſe in ver. 34. is a proof of the firſt in ver. 33. Some render the latter part of the preſent verſe thus: *Knowing that you yourſelves have in heaven*, &c.

Ver. 35. *Caſt not away therefore your confidence*] *Your free profeſſion*, MS. " Do not caſt away, on the contrary, hold faſt that liberty, that freedom of acceſs (παῤῥησιαν) which is granted you to enter into the holy of holies." See ch. iii. 6. and ver. 19. of this chapter.

Ver. 36. *For ye have need of patience*] " You have need of ſteady perſeverance, or of *holding out to the end*." See Rev. ii. 10, 17, 26. iii. 3, 11.

Ver. 37. *For yet a little while*] Some would render the Greek, which is emphatical,—*a little, a very little time*,—μικρὸν ὅσον ὅσον. It has been obſerved that Ὁ ἐρχόμενος, *the Comer*, is given to the Meſſiah. See Matth. xi. 3. and Hab. ii. 3, &c. The Hebrews were to wait with patience and perſeverance, that they might receive the promiſe of an eternal inheritance. They were to hold out for ſome time, be it more or leſs; and He that is to come, will come, and will not delay his coming beyond the time appointed. See ver. 25.

Ver. 38. *Now the juſt ſhall live by faith*] Dr. Sykes is of opinion, that this ſentence would ſtand better connected with the preceding words, if a full ſtop were not put after the word *tarry*, but the whole were read in one continued ſentence: " He that ſhall come will come at the time appointed; and thoſe who are *juſt*, from and by their faith in Chriſt, ſhall live." In many copies of this Epiſtle it is, as in the prophet, *the juſt ſhall live in* my *faith*; but the moſt natural reading is that which our tranſlators follow. St. Paul has, throughout the Epiſtles to the Romans and Galatians, ſhewn that we are juſtified by faith: Rom. v. 1, 21. Gal. iii. 11—23. Thoſe then who believe in Chriſt are to receive the gift of God, which is eternal life. Rom. vi. 23. There is nothing for *any man* in the next clauſe, it ſhould be, *If he*, namely, the *juſt man*, the perſon of whom he is ſpeaking, *draw back:* " If, in times of difficulty, the *juſt man by faith* apoſtatize from the faith whereby he was juſtified, *my ſoul*, *ſaith God*, *ſhall have no pleaſure in him*; but I ſhall rather hate him, and caſt him off."—" But we are not, (continues the Apoſtle, ver. 39.) of thoſe, who through fear and cowardice draw back, and renounce our profeſſion,—a wickedneſs which muſt end in deſtruction; But we are men of faith, real believers in Chriſt, who are juſtified by that faith which terminates in the gain of the ſoul." As the one was to lead to the deſtruction, the *loſs* of the ſoul; the other was to lead to the acquiſition, or *gain* of the ſoul. See 1 Theſſ. v. 3. Sykes, Owen, and Avery.

Chap. XI. *Ver.* 1. The Apoſtle having ſaid that the *juſt by faith ſhall live*, and that perſeverance in the faith avails to the ſalvation of the ſoul; he proceeds to prove this point by various inſtances of good men, who upon the account of their faith had received a teſtimony from God, that they were accepted of him, and made heirs of eternal ſalvation. This catalogue of believers he cloſes with the inſtance of our Lord Jeſus Chriſt, whoſe perfect faith was rewarded with a ſeat at the right hand of the throne of God. Concerning many of the believers mentioned in this catalogue, the Apoſtle takes particular notice, that they were ſeverely perſecuted for righteouſneſs ſake; and yet that they perſevered in their faith and patience to the end, and ſo became heirs of eternal life. By theſe noble examples he endeavours to encourage and excite the Hebrew Chriſtians to retain their faith and patience under their ſufferings, in expectation of the promiſed reward; and it is reaſonable to ſuppoſe that he ſpeaks here of God's accepting and rewarding men upon the account of their faith, with a view to perſuade the Hebrews, that the Gentiles might be accepted upon the account of their faith, without ſubmitting to the law of Moſes. Ch. xi. 1.—xii. 3. See Avery, and Sykes.

Ver. 1, 2. *Now faith is the ſubſtance*, &c.] Theſe verſes may be paraphraſed thus: " As I have now obſerved, that faith avails to the ſalvation

2 For by it the elders obtained a good report.

3 Through faith we underſtand that the worlds were framed by the word of God, ſo that things which are ſeen, were not made of things which do appear.

4 By faith Abel offered unto God a more excellent ſacrifice than Cain, by which he obtained witneſs, that he was righteous, God teſtifying of his gifts: and by it he being dead, yet ſpeaketh.

5 By faith Enoch was tranſlated, that he ſhould not ſee death; and was not found, becauſe God had tranſlated him: for before his tranſlation he had this teſtimony, that he pleaſed God.

6 But without faith *it is* impoſſible to pleaſe *him*. For he that cometh to God, muſt believe that he is, and *that* he is a rewarder of them that diligently ſeek him.

7 By faith Noah, being warned of God of things not ſeen as yet, moved with fear, prepared an ark to the ſaving of his houſe; by the which he condemned the world, and became heir of the righteouſneſs which is by faith.

Ver. 2. Ver. 39.—V. 3. Gen. i. 1. Pſ. xxxiii. 6. John i. 3. Ch. i. 2. 2 Pet. iii. 5.—V. 4. Gen. iv. 4.—V. 4. Gen. iv. 10. Matth. xxiii. 35. Ch. xii. 24. Or, *is yet ſpoken of.*—V. 5. Gen. v. 24. Wiſd. iv. 10. Ecclus. xliv. 16. xlix. 14.—V. 7. Gen. vi. 13. Ecclus. xliv. 17. Or, *being wary.* 1 Pet. iii. 20. Rom. iii. 22. iv. 13. Phil. iii. 9.

ſalvation of the ſoul, and intend in the next place largely to prove it; it cannot but be proper here to acquaint you what that Faith is, of which I ſpeak. It is ſuch a firm perſuaſion, as gives, as it were, a ſubſtance or preſent exiſtence to the good things which we hope for, and which are not yet in being; and as engages us to depend upon the truth of unſeen things, as really as upon ocular demonſtration. That this faith will avail to the ſalvation of the ſoul is evident, becauſe the Scripture has teſtified, that on the account of this faith, the famous men who lived long ago were acceptable to God." By the deſcription of faith, ver. 1. the Apoſtle ſhews what that Faith is, which he ſaid ch. x. ver. 39. will avail to the ſaving of the ſoul. It is not ſuch a wavering and uncertain notion, as wicked men may have, which does not lead them to act conformably to what they profeſs to believe: But it is ſuch a real and firm perſuaſion of the truth of divine revelation, as puts a man in the ſame temper and diſpoſition of mind as demonſtration or eye-ſight would do. Inſtead of *the ſubſtance*, Dr. Waterland reads *a full aſſurance*; and inſtead of *confidence*, the MS has it *conviction.*

Ver. 3. *Through faith we underſtand*, &c.] *By faith we underſtand that the worlds were adjuſted by the word of God*, and the ſeveral revolutions of them directed by the operations of his ſecret providence; *as* the whole univerſe was at firſt created by his power, wiſdom, and goodneſs, and *the things which are ſeen were not made of things which do appear.* It is certain that no viſible cauſe could produce theſe things, which would be in effect to ſuppoſe them to have produced themſelves: We therefore by faith refer them to a divine inviſible original." See Doddridge, and Pearſon on the creed, p. 58. Others would render the latter clauſe, *To the end that the things which are ſeen, may not have been of things which do appear.* That which was done in order to accompliſh this end or purpoſe, was God's acquainting us in his revelation, that he made the worlds, and all the creatures, by his word. If he had not made them by his mere word of command, it might have been thought they were made out of ſome pre-exiſtent matter. But, to prevent any ſuſpicion of this, he aſſures us, that he made them by his mere word of command; ſo that this paſſage of the Apoſtle may be underſtood as a proof, that there was no ſuch thing as eternal and ſelf-exiſtent matter. Since the time of the creation, many of the things which are ſeen, are made out of the things which do appear, as all the works of men; which *they* cannot, and God does not, make by a mere word or command: But in the beginning it was very different: The firſt matter out of which all material things are formed, was created by the mere word or command of God, which ſpoke it into being. Whether God ſpoke this creating word immediately with his own voice, or elſe by his Son, makes no difference in this caſe; ſtill it is true, as the Apoſtle here ſays, that the Scripture hath taken notice, that God made the creatures at firſt by his word, *For this end*,—That it might be inferred from thence, they were originally made out of nothing, and not formed out of any ſelf-exiſting matter. The Apoſtle, before he would begin his catalogue of believers, choſe to mention this as an inſtance of faith in things unſeen, becauſe the Bible begins with mentioning this event. It well illuſtrates his account of *faith* laid down in the firſt verſe, where he deſcribes it to be *the evidence*, or proof *of things not ſeen:* It illuſtrates, likewiſe, what he advanced in the ſecond verſe; for when he ſays, *by faith We underſtand*, it is natural to think he means, "All we, believers, from the beginning of the world;" for, a belief of this truth, was one part of that faith which rendered them acceptable to God, and procured them an intereſt in his favour. What he ſays in this verſe is ſtill the more pertinent to his purpoſe, becauſe it very agreeably introduces what he ſays next, concerning *Abel* and his faith; the almoſt only article of which, over and above what natural religion taught him, was, that God made the world by his word: And when he was about to mention Abel's faith, it was very proper firſt to take notice of ſome article of faith or other, which could not, in the proper ſenſe of the word, be demonſtrated, but could only be known by divine revelation. See Avery, and Owen.

Ver. 4. *Abel offered*, &c.] The divine original of ſacrifice ſeems not only ſtrongly inſinuated, but plainly demonſtrable from this place. It has been inferred from the words πλείονα θυσίαν,—which may be rendered *a greater*, or *fuller ſacrifice*,—that Cain contented himſelf with preſenting only the *mincha*,—a bread offering without a victim; whereas Abel ſacrificed both; and by preſenting a lamb, ſhewed his faith in the great ſacrifice of the lamb of God. There can be no doubt from the words of the ſacred writer, that in whatever Abel's ſacrifice conſiſted, it was his faith which gave its excellence to it. For the next clauſe, ſee Gen. iv. 4. It is added, *And by it* (his faith) *he being dead yet ſpeaketh:* Recommending to us in all ages, that believing regard to the great atonement which *he* expreſſed by bringing an animal ſacrifice, while *Cain* contented himſelf with the fruits of the earth; and though Abel became the early victim of Cain's rage, yet that circumſtance, in conjunction with the declaration he received of the divine acceptance and favour, is very inſtructive, in that it affords ſo powerful an evidence of a future ſtate. And as his blood cried to God for vengeance againſt his murderer, (Gen. iv. 10, 11.) ſo it warns others, in all ages, that the innocent and righteous blood of God's ſervants will cry to him for vengeance againſt them that ſhed it. See 1 John iii. 11, 12. Kennicott's Diſſertation "On the Oblations of Cain and Abel." p. 107. and Saurin's Sermons, tom. ix. p. 54.

Ver. 5. *And was not found*] "Any longer among the inhabitants of this lower world." The circumſtances of Enoch's tranſlation are not mentioned; but ſome have thought this to intimate, that he was privately tranſlated, and ſought for as Elijah afterwards was. See 2 Kings ii. 17. and the paſſages in the margin.

Ver. 6. *But without faith it is impoſſible to pleaſe him*] This verſe is added by the Apoſtle, to make out his reaſoning in that which precedes. He had there ſaid that God tranſlated Enoch without dying, on account of his faith. The proof alledged in that verſe was only this, that Moſes ſays *He pleaſed God:* Still it remained to be proved that his pleaſing God was an evidence that he had faith. To prove this the Apoſtle here adds, that it is impoſſible to pleaſe him without faith. The argument now is full and convincing, and ſtands thus: "The Scripture ſays, that Enoch pleaſed God, and that on this account God tranſlated him: But this his pleaſing God is a demonſtration of his faith, ſince without faith he could not have pleaſed him; conſequently, he was tranſlated upon account of his faith." The Apoſtle adds the next clauſe, *For he that cometh*, &c. to prove his firſt poſition in this verſe, and it is very obvious that the proof is good. The word rendered *cometh*, προσερχόμενον, according to Raphelius, ſignifies, the coming to God by prayer; and it is uſed in ch. x. 1, 22. xii. 22, 23. for approaching to God in any act of divine worſhip: He therefore juſtly obſerves, that it may here be taken in a larger ſenſe, and refer to that ſteady courſe of piety and virtue, which is implied in *pleaſing God*, or *walking with him.* We may juſt obſerve further, that what the Apoſtle ſays in this verſe illuſtrates the account he gave of faith, ver. 1. The believing *that God is*, is a faith of *ſomething unſeen*, and inviſible; Rom. i. 20. and the believing that he will, in another world, be *the Rewarder of them that diligently ſeek him*, is a faith of *ſomething hoped for*, which is yet at a diſtance.

Ver. 7. *Moved with fear*] This inſtance is fully to the Apoſtle's purpoſe; becauſe it is evident, from what Noah actually did, that he had a real faith in the being and revelations of God. His faith in God's threatening an univerſal deluge *moved his fear*,—ἐυλαβεια, his *religious fear*, and reverential regard to God,—(ch. xii. 28.) ſo ſtrongly, that it actually influenced him to prepare a method for the ſaving himſelf from the deſtruction which was coming upon mankind. His faith was truly the *evidence*, or *conviction of things unſeen:* He was, in his day, a *preacher of righteouſneſs*, while all the world about him were grown deſperately wicked. When he warned them of the univerſal deluge, they would not believe his prediction; therefore the flood came and ſwept them all away. *Noah's faith* then *condemned* the unbelievers, in the ſame ſenſe as every good man's virtues and exhortations condemn ſuch, as will not attend to and imitate him. The unbelievers were condemned by Noah, as he carefully avoided their practice, which he juſtly looked upon to be evil, and as their ſins were aggravated upon the account of his repeated admonitions. See Titus iii. 11. 1 Pet. iii. 20. By this ſame faith he became an heir of that righteouſneſs which is by faith; that is,

though

8 By faith Abraham, when he was called to go out into a place which he ſhould after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he ſojourned in the land of promiſe, as *in* a ſtrange country, dwelling in tabernacles with Iſaac and Jacob, the heirs with him of the ſame promiſe:

10 For he looked for a city which hath foundations, whoſe builder and maker *is* God.

11 Through faith alſo Sara herſelf received ſtrength to conceive ſeed, and was delivered of a child when ſhe was paſt age, becauſe ſhe judged him faithful who had promiſed.

12 Therefore ſprang there even of one, and him as good as dead, *ſo many* as the ſtars of the ſky in multitude, and as the ſand which is by the ſea-ſhore innumerable.

13 Theſe all died in faith, not having received the promiſes, but having ſeen them afar off, and were perſuaded of *them*, and embraced *them*, and confeſſed that they were ſtrangers and pilgrims on the earth.

14 For they that ſay ſuch things, declare plainly that they ſeek a country.

15 And truly if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned:

16 But now they deſire a better *country*, that is, an heavenly: wherefore God is not aſhamed to be called their God: for he hath prepared for them a city.

Ver. 8. Gen. xii. 1, 4.—V. 10. Ch. xii. 22. xiii. 14. Ch. iii. 4. Rev. xxi. 2.—V. 11. Gen. xvii. 19. xxi. 2. See Luke i. 36. V. 12. Rom. iv. 19. Gen. xxii. 17. Rom. iv. 18.—V. 13. Gr. *according to faith.* Ver. 27. Gen. xxiii. 4. xlvii. 9. 1 Chron. xxix. 15. Pſ. xxxix. 12. cxix. 19. 1 Pet. i. 17. ii. 11.—V. 14. Ch. xiii. 14.—V. 16. Exod. iii. 6. Matth. xxii. 32. Acts vii. 32. Phil. iii. 20. Ch. xiii. 14.

Though his good works were not perfect, and ſo he could not be juſtified as one abſolutely innocent, yet by his faith he acquired a title to juſtification, and became heir of eternal life, which is promiſed as a reward of faith and ſincere obedience. And when the Apoſtle ſays, that by faith Noah *became heir of the righteouſneſs which is by faith*, he is not guilty of any tautology; but plainly means that Noah, by his own perſonal faith, became heir of the righteouſneſs which is reckoned to every one who has faith, or, to every believer. Bp. Cumberland obſerves, that Noah is the firſt to whom the name of *righteous man* is applied in Scripture. See his *Orig. Gentium.* p. 418. Owen, Avery, and Bp. Wilkins's "Eſſay towards a real character and philoſophical language," p. 162, &c.

Ver. 8. *By faith Abraham*, &c.] Abraham was called to go into a land which God promiſed to ſhew him. What land that was, did not appear till after he had travelled to Canaan; when God aſſured him *that* was the land which he deſigned to give him; ſo that he went out from his father's houſe, purely upon the principle of faith in God, *not knowing whither he went.* Sykes.

Ver. 9. *By faith he ſojourned*, &c.] Abraham went from Meſopotamia at the command of God, and came to Haran, where he dwelt: Thence he removed to the land of Canaan, and travelled to the ſouth weſt parts of it, where he *lived in tents.* Παροίκειν εἰς τὴν γῆν, is not the ſame as ἐν τῇ γῇ; but implies his ſojourning all along, before he got to Canaan, *even till he came to it*, as well as in it: So that this expreſſion ſhews a continued act of truſt in God, from his firſt ſetting out from Meſopotamia to Haran, and from thence to Canaan; as *a ſtrange land*, ἀλλοτρίαν, ſignifies a land in which he had no property or claim of right, and in which conſequently he dwelt in tents; the proprietors of any ſettlement generally erecting houſes and other buildings, which indicate the land to be their property, and their poſſeſſion to be permanent. It is plain from the account of the lives of Iſaac and Jacob, that Jacob was born fifteen years before Abraham died; and the oracle given to Iſaac before the birth of his children, would ſufficiently intimate to Abraham, that he was the heir of the promiſe. See Sykes, Doddridge, and Peters on Job, p. 272, &c. and 282.

Ver. 10. *For he looked for a city*, &c.] "He had dwelt in Canaan, I ſay, as in a ſtrange country; for he expected, according to God's promiſe, to dwell in the city of the heavenly Jeruſalem, which is not removed from place to place, like a tent, but has ſolid and unſhaken foundations; the builder or maker of which city is God himſelf, who can preſerve it for ever." The grounds of Abraham's expecting to dwell in an eternal ſtate of bleſſedneſs in the heavenly Jeruſalem, do not appear to have been any arguments ſuggeſted by natural reaſon, but the expreſs promiſe of God; for his *faith* here mentioned, is his faith in divine revelations, as faith ſignifies throughout the chapter. All that he expected in another world, is promiſed in God's covenant with Abraham to *be his God.* There is a ſtrong and beautiful contraſt between the expreſſion in this verſe, and that of *dwelling in tabernacles* in the preceding verſe: *Tents* or *tabernacles* have no *foundations*; the buildings of a *city* have. See ver. 16. and Avery.

Ver. 11. *Becauſe ſhe judged him faithful who had promiſed*] It may ſeem a difficulty, that the Apoſtle ſhould here tell us that Sarah *judged him faithful who had promiſed*, whereas in the hiſtory ſhe ſeems not to have credited what was promiſed, but *laughed within herſelf*; Gen. xviii. 12—15. But the anſwer is: *Firſt*, ſuppoſing that ſhe did not believe the poſſibility of her having a child at that time of life, yet if ſhe afterwards believed, as there ſeems no doubt ſhe did, upon the more full declaration of the divine meſſenger, it fully anſwers the deſign of the Apoſtle. But, *ſecondly*, *to laugh* here may ſignify, not to treat a matter with ſcorn, but to be highly pleaſed. When Abraham was promiſed a child by Sarah, he *fell upon his face, and laughed.* Gen. xvii. 16. Not that he diſbelieved the promiſe, but was highly pleaſed with it, ver. 17. Abraham's laughing was no objection to his faith; why then ſhould it be made any to Sarah's? The truth is, Sarah was highly pleaſed,—ſo pleaſed, that ſhe broke out into an *open laughter*, as the word שחק, *ſhechek*, ſignifies; and in commemoration of which ſhe named her ſon *Iſaac.* When the angel taxed her with her laughter, ſhe denied it, becauſe ſhe was afraid; not that ſhe was not much pleaſed with the promiſe, or that ſhe did not believe what was ſaid unto her. Sykes, and Avery.

Ver. 12. *And him as good as dead*] Our tranſlators have not expreſſed the full ſenſe of the Greek, which ought to be rendered, *And him dead as to theſe things*; that is, as to the being a father. Upon this a difficulty has been moved, how the Apoſtle, and Moſes before him, could ſpeak of Abraham as being paſt age, and repreſent it as a miracle, that Abraham ſhould have a ſon by Sarah, when he is thought to have had children by Keturah many years afterwards? In anſwer to which, Mr. Avery ſeems fully to have proved that the hiſtory of Abraham's marrying Keturah is not ſet in the exact chronological order of narration. He ſeems to have married her before he came into Canaan, and ſo before he took Hagar, when he was young enough to be a father in a natural way. That he married her long before Sarah's death, and that the hiſtory of his marrying her is by Moſes placed out of the chronological order, is demonſtrable from the account he gives of her children, grandchildren, and great-grandchildren, as being born in Abraham's life-time. Many ſimilar inſtances of Facts mentioned by Moſes out of the exact chronological order of the hiſtory, are obſervable in his writings. See Avery, and Hallett's Obſervations.

Ver. 13. *Theſe all died in faith*] Dr. Heylin, in his verſion, changes the order of the words, but the ſenſe is thereby made more diſtinct: *Theſe all died without receiving the good things promiſed; but by faith they ſaw them, and believed them, and ſaluted them at a diſtance; profeſſing that they were ſtrangers and pilgrims on the earth.*

Ver. 14. *Declare plainly that they ſeek a country*] This tranſlation by no means comes up to the ſpirit and beauty of the original. The word πατρίδα, (derived from πατὴρ, *a father*,) does not ſignify a *country*, in general, but ſuch a country as a *man's father* dwells in, and poſſeſſes as rightfully his own; and wherein conſequently his children have a right to dwell with him. This their *father's own country*, is oppoſed to a *ſtrange* or *foreign country*, ver. 9. wherein they looked upon themſelves as *ſtrangers*, ſojourners, pilgrims, or travellers; ver. 13. Their father's country, and what therefore thoſe obedient children of God might in a ſenſe call their native country, or their proper home, is the bleſſed place where God their father will dwell with them for ever; even the city of the heavenly Jeruſalem. See Rev. xx. 2, 3. xxii. 3—5. Avery, Doddridge, and Owen.

Ver. 16. *But now they deſire a better country*] This made them carry their thoughts ſtill further; and ſince they did not enjoy Canaan, nor ſee how Canaan could anſwer their expectations, they *deſired* and expected *a better country*, that is, *an heavenly.* They had opportunity enough of returning to their own country, had they thought that the promiſes made to them were to be fulfilled in that country; but ſince they were perſuaded of the truth of what was promiſed, and did ſo ſincerely embrace it, and yet declared themſelves ſtrangers and ſojourners here, they muſt expect a better country, i. e. an heavenly, in which they might receive their reward. They knew that God cannot lie or deceive; they knew that God is a rewarder of them that ſeek him; and yet Abraham, and Iſaac, and Jacob, notwithſtanding the particular promiſes made to them, received nothing here, which could be called a reward. They had not any poſſeſſion in Canaan; no, *not a place to ſet a foot on*, that they could call their own;

17 By faith Abraham, when he was tried, offered up Iſaac: and he that had received the promiſes, offered up his only-begotten *ſon:*

18 Of whom it was ſaid, That in Iſaac ſhall thy ſeed be called:

19 Accounting that God was able to raiſe *him* up, even from the dead; from whence alſo he received him in a figure.

20 By faith Iſaac bleſſed Jacob and Eſau concerning things to come.

21 By faith Jacob, when he was dying, bleſſed both the ſons of Joſeph; and worſhipped, *leaning* upon the top of his ſtaff.

22 By faith Joſeph, when he died, made mention of the departing of the children of Iſrael; and gave commandment concerning his bones.

23 By faith Moſes, when he was born, was hid three months of his parents, becauſe they ſaw *he was* a proper child; and they were not afraid of the king's commandment.

24 By faith Moſes, when he was come to years, refuſed to be called the ſon of Pharaoh's daughter;

25 Chooſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon;

Ver. 17. Gen. xxii. 1, 9. James ii. 21.—V. 18. Or, *Ta.* Gen. xxi. 12. Rom. ix. 7.—V. 19. Rom. iv. 17, 19, 21.—V. 20. Gen. xxvii. 27, 39.—V. 21. Gen. xlviii. 5, 16, 20. Gen. xlvii. 31.—V. 22. Gen. l. 24, 25. Or, *remembered.*—V. 23. Exod. ii. 2. Acts vii. 20. Exod. i. 16, 22.—V. 24. Exod. ii. 10, 11.—V. 25. Pſ. lxxxiv. 10.

own. Acts vii. 5. Could any thing be more natural, than to turn their thoughts upon ſome place very different from that they lived in?—A better place of abode, wherein they might be made happy? None of them met with any ſuch place here, and therefore they expected and deſired a *heavenly city*, — a place of ſure reward; and they had the more reaſon to expect this, becauſe God called himſelf their God:—*Wherefore God does not make them aſhamed, in being called their God.* Had they had abſolutely no *reward*, it would have been matter of ſhame and folly in them to have called God *their God:* For why ſhould He have been called *their Goa*, more than any one's elſe, if no diſtinction was made betwixt them and others, or no good was done to them more than to any one elſe? It may be ſaid, that their reward, or the good things promiſed them, were all things of this world; (ſee Gen. xii. 3.) but to be called any one's *God*, or *exceeding rich reward*, muſt imply ſome advantages or privileges more than thoſe worldly ones, and which others had not in common with them. There was therefore ſomething more than the things of this world promiſed by God to Abraham, when he was pleaſed to call himſelf the *God of Abraham.* It is added, *for he hath prepared them a city.* Neither Abraham, nor Iſaac, nor Jacob had any place in Canaan which they could claim as their own, except a burying-place bought with their money; and if their poſterity four hundred years afterwards had poſſeſſion of Canaan, yet the patriarchs themſelves were no more than travellers, and lived in tents: To be therefore their *God*, or their *exceeding great reward*, muſt imply ſomething which did not happen to them upon earth; therefore it was ſomething in a future ſtate, which they expected, and really believed that they ſhould have. See Sykes, Peirce, and Owen.

Ver. 17. *By faith Abraham—offered up Iſaac*] See the paſſages in the margin. It is the office of hiſtory to aſſign the cauſes of the facts related. In thoſe facts therefore which have ſeveral cauſes, of which the principal cannot be conveniently told, the inferior come in properly to take its place. Thus, though it be very evident that the principal deſign of the command was to reveal to Abraham, by action, inſtead of words, the redemption of mankind; yet as this was a favour of a very high nature, and conferred on Abraham at his earneſt requeſt, it was but fit he ſhould approve himſelf worthy of it by ſome proportionable trial, agreeable to what we find in Scripture to be God's way of dealing with his faithful ſervants. On this account, therefore, God was pleaſed, by the very manner in which this myſtery was revealed, to *tempt* or try Abraham. Where the making the *favour* itſelf the *trial* of his deſerving it, hath all the ſuperior elegance and beauty, which is to be conceived in the diſpenſations of divine wiſdom only. Now, as the principal reaſon of the command could not be conveniently told by the hiſtorian, this inferior one of the *trial* is aſſigned by him, and the Apoſtle from him, with great truth and propriety. And it is to be obſerved, that the very manner of recording this reaſon ſhews it to be indeed what has been ſuggeſted, an inferior one. For it is not ſaid that God gave this command to try Abraham, which expreſſes a principal reaſon; but that in giving the command God did try him, which at moſt implies an inferior one. See Div. Leg. b. vi. ſect. 5. p. 419. vol. 3. 3d edit.

Ver. 19. *Accounting that God*, &c.] *Reaſoning, that God*, &c. Doddridge. Archbp. Tillotſon obſerves, that Abraham's faith was in this reſpect the more admirable, as, ſo far as we can learn, there never had been one ſingle inſtance of a reſurrection from the dead, in or before the days of Abraham; "whoſe will, ſays Heylin, made a full oblation of his ſon; his obedience was conſummate, and his heart, if we may ſo ſpeak, was at all the expence of ſacrifice." The word παραϐολῃ, rendered *figure*, is literally a *parable*, a mode of information either by *words* or *actions*, which conſiſts in putting one thing for another. Now in a writer who regarded this commanded action as a repreſentative information of the redemption of mankind, nothing could be more fine or eaſy than this expreſſion. For though Abraham did not indeed receive Iſaac reſtored to life after a real diſſolution, yet the ſon being in this action to repreſent Chriſt ſuffering death for the ſins of the world, when the father brought him ſafe from mount Moriah after three days, (during which the ſon was in a ſtate of condemnation to death) the father plainly received him under the character of Chriſt's repreſentative, as reſtored from the dead. For as his being brought to the mount, his being bound, and laid on the altar, figured the ſufferings and death of Chriſt; ſo his being taken from thence alive, as properly figured Chriſt's reſurrection from the dead. With the higheſt propriety therefore and elegance of ſpeech, might Abraham be ſaid to receive Iſaac from the dead in a *parable* or repreſentation. See Div. Leg. b. vi. ſect. 5. p. 430. vol. iv. 3d edit. ch. ix. 9. and Parkhurſt on the word Παραϐολη.

Ver. 20. *By faith Iſaac bleſſed Jacob and Eſau*] He was perſuaded that God would one way or other make good his promiſes to them, though he could not certainly tell how, and was miſtaken in the perſon. Some read this, *By faith concerning things to come, Iſaac bleſſed Jacob.* See Doddridge, Sykes, and Peirce.

Ver. 21. *By faith Jacob, when he was dying*, &c.] He bleſſed each of them particularly. Moſes tells us, that he ſtrengthened himſelf, and ſat upon the bed on that occaſion, Gen. xlvii. 31. xlviii. 2. when Jacob was ſick, it was told Joſeph, and he went to him, and carried his two ſons with him; and Jacob exerted himſelf, *and ſat upon the bed*, and bleſſed the children, and made them his own. It was no doubt in this laſt illneſs that he laid the obligation upon his ſon Joſeph not to bury him in Egypt, and even made him ſwear not to do it. And upon this occaſion it is ſaid, *that Iſrael bowed himſelf upon his bed's head:* Suppoſing him lying along, with his head on his pillow, in this recumbent poſture, when Joſeph brought his children to him, He raiſed himſelf up, and laid his hands upon them. The LXX, and from their verſion the Apoſtle, have interpreted this paſſage of Moſes, as if the patriarch *leaned on his ſtaff* whilſt he was bleſſing the ſons of Joſeph, and giving thanks to God. It is of no conſequence, nor does any thing depend upon it, which way ſoever we underſtand this matter; only it may be obſerved, that the ſame Hebrew word, without the vowels, ſignifies *a bed*, and *a ſtaff.* See the note on Gen. xlvii. 31. Sykes, Hallett, and Wolfius.

Ver. 22. *By faith Joſeph, when he died*] *When he was dying.* See Gen. l. 24. Joſeph ſhewed the reality of his faith by ordering his bones to be carried into Canaan, when the Iſraelites ſhould depart thither. This proves that he fully depended upon the divine revelation, and ſo was a proper inſtance for the Apoſtle to produce in this place.

Ver. 23. *By faith Moſes*, &c.] The inſtance of faith here, is that of *Moſes's parents.* It is not improbable that Moſes's father knew what had been promiſed to Abraham. Gen. xv. 13, 16. Now reckon by the generations, and by the ſeries of years paſſed from the covenant with Abraham, and it is plain that the time of ſervitude was then drawing towards its end. Moſes's parents therefore, believing the promiſes made to Abraham, and ſeeing the infant a *comely, fine child*, they concealed his birth, and did not make away with him, as Pharaoh had commanded. However, the hiſtory itſelf takes no notice of any other reaſon for their preſerving the child, but only his exceeding comelineſs or fairneſs. See Acts vii. 20.

Ver. 24. *When he was come to years*] St. Stephen, from an ancient tradition of the Jews, informs us, that Moſes was *forty years* old when he left the Egyptian court, and went to take his fate among the Iſraelites; Acts vii. 23. At this age the Apoſtle might well ſay he was *come to years*, or *was become great*, as the expreſſion in the original may be literally rendered; which is borrowed from the LXX verſion of Exod. ii. 11. and which is common among Greek authors, to expreſs the time of manhood. See Peirce and Sykes.

Ver. 25. *Chooſing rather to ſuffer affliction*] Three months after Moſes was born, he was expoſed in a bed of bulruſhes on the river Nile. Pharaoh's daughter coming by, and gueſſing it to be one of the Hebrew children, committed him to the care of a nurſe of that nation. As he grew up, Pharaoh's daughter had him educated, and adopted him for her own ſon: and Pharaoh, having no male child, deſigned him for the heir of his kingdom. Thus arrived to maturity of age, 26 Eſteeming the reproach of Chriſt greater riches than the treaſures of Egypt: for he had reſpect unto the recompenſe of the reward.

27 By faith he forſook Egypt, not fearing the wrath of the king: for he endured, as ſeeing Him who is inviſible.

28 Through faith he kept the paſſover, and the ſprinkling of blood, leſt he that deſtroyed the firſt-born, ſhould touch them.

29 By faith they paſſed through the Red-ſea, as by dry *land:* which the Egyptians eſſaying to do, were drowned.

30 By faith the walls of Jericho fell down, after they were compaſſed about ſeven days.

31 By faith the harlot Rahab periſhed not with them that believed not, when ſhe had received the ſpies with peace.

32 And what ſhall I more ſay? for the time would fail me to tell of Gedeon, and *of* Barak, and *of* Samſon, and *of* Jephthae; *of* David alſo and Samuel, and *of* the prophets:

33 Who through faith ſubdued kingdoms, wrought righteouſneſs, obtained promiſes, ſtopped the mouths of lions,

34 Quenched the violence of fire, eſcaped the edge of the ſword; out of weakneſs were made ſtrong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raiſed to life again: and others were tortured, not accepting deliverance; that they might obtain a better reſurrection.

36 And others had trial of *cruel* mock-

Ver. 26. Ch. xiii. 13. Or, *for Chriſt.*—V. 27. Exod. x. 28, 29. xiii. 17, 18. Ver. 13.—V. 28. Exod. xii. 21, &c.—V. 29. Exod. xiv. 22.—V. 30. Joſh. vi. 20.—V. 31. Joſh. vi. 23. Jam. ii. 25. Or, *that were diſobedient.* Joſh. ii. 1.—V. 32. Judg. vi. 11. Judg. iv. 6. Judg. xiii. 24. Judg. xi. 1. xii. 7. 1 Sam. xvi. 13. xvii. 45. 1 Sam. i. 20. xii. 20.—V. 33. Judg. xiv. 5, 6. 1 Sam. xvii. 34, 35. Dan. vi. 22.—V. 34. Dan. iii. 25. 1 Sam. xx. 1. 1 Kings xix. 3. 2 Kings vi. 16. 2 Kings xx. 7. Job xlii. 10. Pſ. vi. 8. V. 35. 1 Kings xvii. 22. 2 Kings iv. 35. 2 Macc. vi. 19, 28. vii. 7, &c. Acts xxii. 25.—V. 36. 2 Macc. vii. 1, 7.

brought up in a manner which kindles the fires of ambition, and ſurrounded with dignities and honours, he deliberately refuſed to be the adopted ſon of Pharaoh's daughter, and to ſucceed to ſo opulent a kingdom. The Egyptians he knew, from what had happened to Joſeph, were ſo ſtrongly bigotted to idolatry, that they would not be perſuaded to quit it: and unleſs he complied with the national religion, he was certain that he could not poſſeſs the throne. He nobly rejected the offer; he not only rejected this offer, but likewiſe choſe to ſuffer with the Hebrews, a circumſtance which illuſtrates his character. For, had he refuſed the kingdom, and choſen the quiet condition of a ſubject, in the middle vale of life, his ſelf-denial had not been ſo great; and it is very rare to find a man that would chuſe rather to be oppreſſed and perſecuted, than to receive honour, and to command reverence. See Tillotſon's Works, vol. ii. p. 19. fol. and Bp. Smalridge's Sermons, p. 233.

Ver. 26. *Eſteeming the reproach of Chriſt*] This ſignifies "reproach ſuffered for the ſake of Chriſt," as *the marks of the Lord Jeſus* are the marks of the ſtripes which were borne for the ſake of Jeſus. See Gal. vi. 17. Dumont ſuppoſes, that the Iſraelites expected deliverance by the Meſſiah, and that the Egyptians inſulted them on that account; ſee ch. xiii. 13. and Dumont's Sermons, p. 151, &c. *The recompence of reward* could not be *temporal grandeur*, which he might have had with much greater ſecurity and advantage in Egypt;—nor the *poſſeſſion of Canaan*, which he never ſaw: It muſt therefore be the eternal inheritance, which was diſcovered to him by the principle here ſo largely deſcribed and recommended.

Ver. 27. *By faith he forſook Egypt*] The hiſtory here referred to by the Apoſtle, is that of the Iſraelites going out of Egypt under the conduct of Moſes; at which time it is evident Moſes had ſtrong faith, and no fear. See Exod. xiv. 13, 14. "Moſes, not afraid of the king's wrath or threats, Exod. x. 28, 29. ἐκαρτέρησε, *perſevered*, and *ſtrengthened himſelf*, as if the inviſible Being, who governs all, had been immediately preſent to his ſight." See Peters on Job, p. 385. and Green on Habakkuk, p. 16.

Ver. 28. *Through faith he kept the paſſover*] That is, through faith in the promiſe recorded Exod. xii. 12—23.

Ver. 29. *By faith they paſſed through the Red Sea*] Mr. Saurin obſerves, with his uſual delicacy, that ſince it very evidently appears, that of thoſe who paſſed through the ſea, there were *ſome* with whom *God was not well pleaſed*, (1 Cor. x. 5.) we cannot infer that *all* the perſons afterwards mentioned by name, as inſtances of *faith*, were, upon the whole, in ſuch a ſtate of acceptance with him, as to be intitled to his *everlaſting favour*. See his Sermons, tom. ii. p. 47.

Ver. 30. *By faith the walls of Jericho fell down*] The faith which the Apoſtle here commends was the faith not only of Joſhua, but alſo of all the pious prieſts, and of all the religious people. They believed God, that if they, according to his directions, did march round Jericho for ſeven days together, blow the trumpets, and ſhout, the walls of it would thereupon fall to the ground. This their faith was perfectly rational, becauſe the promiſe of the miracle was made by God; to whoſe infinite power, and not to the probability of the means, they were to look for the accompliſhment of it. See Hallett and Owen.

Ver. 31. *By faith the harlot Rahab*] She believed in the God of Iſrael, who had done ſo great things for his people; and therefore ſhe entertained the ſpies who were ſent to ſearch the land. See on Joſhua ii. 10, 11. and Hallett.

Ver. 23. *Wrought righteouſneſs*] We have the ſame expreſſion uſed by St. Peter, Acts x. 35. *In every nation, he that feareth God, and worketh righteouſneſs:* The meaning does not ſeem to be, in either place, merely that men did thoſe actions which were required by the law of God, but that, though theſe good men could not attain to public virtue in this life, yet they did arrive at ſuch a confirmed degree of faith, as enabled them ſincerely to do the will of God, and ſo intitled them to the juſtification promiſed in the covenant of grace: By their faith they wrought out for themſelves an evangelical righteouſneſs acceptable to God. See James i. 20. Our author, in this place, does not ſpeak of the general character common to all believers, but has two or three particular perſons in his eye, of whom this may be ſaid in an eſpecial manner: as it is of others, that *they ſubdued kingdoms*, or *ſtopped the mouths of lions*, &c. The perſons referred to are Abraham and Phinehas, of whom the Scripture expreſly ſays, that *their faith was imputed to them for righteouſneſs:* Gen. xv. 6. Pſ. cvi. 31. while the Old Teſtament does not expreſly ſay this of any other. See Hallett and Doddridge.

Ver. 34. *Out of weakneſs were made ſtrong*] *Weakneſs* is a general word, which implies ſickneſs and ill habit of body, or want of power and ſtrength to reſiſt a ſuperior force. If the former of theſe be intended, Hezekiah may be the perſon in view. If it ſignifies, as it naturally may, an inability to reſiſt enemies, through a ſmallneſs of power, (as when a few have been attacked by much ſuperior numbers, or ſmall armies have engaged and been enabled to overcome greater forces,) we have inſtances in Joſhua, ch. xi. Judges iv. and vii. The laſt expreſſion is not a very uſual one;—*turned to flight the encampments of ſtrangers:* The meaning is, "They have attacked armies encamped, and have put them to flight." Probably the alluſion is to Jonathan's attacking the Philiſtines garriſon, 1 Sam. xiv. 13—15. and to Gideon's attacking the camp of the Midianites, Judges vii. 19. See alſo 2 Sam. v. 9—25. Eſtius, Whitby, and Sykes.

Ver. 35. *Women received their dead, raiſed to life again*] *By a reſurrection*; by a reſtoration to life. What kind of puniſhment, or rather cruel uſage is alluded to in the next clauſe, or whether the word be uſed as a general term for *torturing* and putting to extremity of pain, may be hard to ſay: But as here are ſeveral particular kinds of cruelty mentioned, it ſeems probable that this is one of that ſort. They appear to interpret the word very naturally, who underſtand it of *beating with clubs* till the miſerable man dies. The word indeed is uſed in a more extended ſenſe, for *putting to death* in any violent manner, without taking in the idea of being beaten to death with clubs: But in this place it ſeems to be uſed in its proper place. The hiſtory of Eleazar is plainly alluded to, who is ſaid to have come of his own accord, ἐπὶ τὸ τυμπανον, which we render, *to the torment.* 2 Macc. vi. 19, 28. It is certain that he is ſaid to have *been ready to die with ſtripes*, and *that he endured ſore pains in body by being beaten*; but by *ſtripes* we are not to imagine him ready to die from the effects of whips or thongs, or ſuch ſort of ſmall inſtruments, but ταῖς πληγαῖς, with *bruiſes*, ſuch as ariſe from being ſtricken with a great *ſtick* or *club*. ver. 30. And when it is ſaid that he came of his own accord *to the τυμπανον*, it means that he came voluntarily to the ſuffering of this baſtinading. It is well known that this puniſhment is ſtill uſed in the eaſt, and is common among the Turks at this day. See 2 Macc. viii. 11, 14. xxiii. 29. By a *better reſurrection* ſome underſtand, a reſurrection far better than that deliverance which their perſecutors might offer them: while others ſuppoſe that the oppoſition lies between the reſurrection to eternal life, which theſe martyrs expected, and the reſurrection of the dead children to life in this world, mentioned in the firſt clauſe of the verſe. See Sykes, Hammond, Shaw's Travels, p. 253. Scott's Chriſtian Life, vol. v. p. 208. and Parkhurſt on the word Τυμπανίζω.

Ver. 36. *Trial of cruel mockings*] There can be no doubt but that theſe mockings were *cruel*; but there was no occaſion for our tranſlators to add this word to the text. See 2 Kings ii. 23. Gen. xxi. 9. comp. with Gal. iv. 29. and 2 Chron. xxxvi. 16.

ings and ſcourgings, yea, moreover, of bonds and impriſonment.

37 They were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the ſword: they wandered about in ſheep-ſkins, and goat-ſkins; being deſtitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deſarts, and *in* mountains, and *in* dens and caves of the earth!

39 And theſe all, having obtained a good report through faith, received not the promiſe:

40 God having provided ſome better thing for us, that they without us ſhould not be made perfect.

CHAP. XII.

An exhortation to conſtant faith, patience, and godlineſs. A commendation of the new teſtament above the old.

WHerefore, ſeeing we alſo are compaſſed about with ſo great a cloud of witneſſes, let us lay aſide every weight, and the ſin which doth ſo eaſily beſet *us*, and let us run with patience the race that is ſet before us,

2 Looking unto Jeſus, the author and finiſher of *our* faith; who, for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God.

3 For conſider him that endured ſuch contradiction of ſinners againſt himſelf, leſt ye be wearied, and faint in your minds.

4 Ye have not yet reſiſted unto blood, ſtriving againſt ſin.

Ver. 36. Jer. xx. 2.—V. 37. 1 Kings. xxi. 13. 2 Kings i. 8. Matth. iii. 4. Zech. xiii. 4.—V. 38. 1 Kings xviii. 4.—V. 39. Ver. 2.—V. 40. Or, *foreſeen.* Ch. vii. 22. viii. 6.——V. 1. 1 Pet. ii. 1, 2. 1 Cor. ix. 24. Phil. iii. 13, 14. Rom. xii. 12. Ch. x. 36. Or, *beginner.* Luke xxiv. 26. Phil. ii. 8, &c. 1 Pet. i. 11. Pſ. cx. 1. Ch. i. 3, 13. viii. 1.—V. 4. Ch. x. 33, 34.

Ver. 37. *They were ſtoned*, &c.] Every one ſees that ſeveral ſorts of death are ſpecified in the beginning of this verſe; and it is a natural and obvious difficulty, "How comes the word ἐπειράσθησαν, *they were tempted*, ſo improperly in this place? eſpecially as our author had mentioned *temptation* or *trial* in the preceding verſe, and is ſpeaking here of the various kinds of death to which good men had been expoſed." Some therefore have imagined, that it ſhould be ἐπυρώθησαν, which they would have to ſignify, *were roaſted with fire*; but the word is hardly ever uſed in that ſenſe. Gataker chuſes to read it, ἐπρήσθησαν, *were burned alive*; and Sykes ἐπυρίσθησαν, *were delivered to the fire*; referring to the ſtory of the *ſeven brethren*, the firſt of whom was ordered to be brought to the fire. 2 Macc. vii. 5. Many commentators omit the word. The LXX, in the caſe of Elijah, tranſlate the word, which we render *mantle*, by μηλωτῃ, a *ſheep-ſkin.* That *ſheep-ſkins*, and *goat-ſkins*, or at leaſt the ſkins of ſome animal, were frequently worn by the ancient prophets, is intimated Zech. xiii. 4. The ſacred writer having already ſpoken of the variety of torments which good men through faith had undergone, goes on to ſpeak of other ſorts of evils which they had endured; and he uſes a word in concluſion, of a larger ſignification than what *torments* implies; namely, that they underwent all ſorts of evils; κακουχούμενοι. See Prideaux's Connections, vol. i. p. 29. Calmet, Albert, Wetſtein, and Parkhurſt on the word Μηλωτη.

Ver. 39, 40. *And theſe all, having obtained*, &c.] "All theſe heroes, in different ages, were ſupported under their reſpective trials, ſevere and extreme as they were, by the exerciſe of a firm and lively faith in the fidelity of God, and the inviſible rewards and glories of a future ſtate: And it was by this, that, having obtained a good report, they perſevered to the end: But they did not receive the full accompliſhment of the promiſe made to their fathers; nor have they yet arrived to the full and complete enjoyment, which faith taught them to expect; God having, according to the counſels of his infinite wiſdom provided ſomething ſtill better for us in the Goſpel revelation; that ſo the beauty of his conduct and adminiſtration might be the more apparent, and that they without us might not be made perfect, but all might end with the greateſt dignity and propriety, in bringing all his children together, to the full conſummation of their hopes in Chriſt Jeſus his Son, at the time of his final and triumphant appearance." See Acts xiii. 32. Doddridge, Wolfius, and Avery.

Chap. XII. *Ver.* 1. *Wherefore, ſeeing*] The word *alſo* in this verſe ſhould by all means be expunged. The connection is this: "*Seeing* therefore, we Chriſtians are, as it were, ſurrounded with this great number of believers, as the ſpectators and witneſſes of our conduct, who at the ſame time encourage us to follow the example of their faith and patience, that we may be hereafter rewarded with them; Let us lay aſide every thing that would hinder us, &c." The word *witneſſes* refers to the Olympic race; where perſons not only ſtood in great crowds to obſerve the conteſt, but many were appointed to ſtand at the goal or mark, to obſerve who reached it firſt, and give evidence in favour of the conqueror, who obtained the crown according to their teſtimony. Preſerving this alluſion, the words *laying aſide every weight*, or *incumbrance*, will need no further illuſtration. We muſt not underſtand by the word Ὄγκος, rendered *weight*, any particular vice, ſuch as *pride*, *vanity*, *ambition*, or whatever may elate us (which this term ſometimes ſignifies); but any thing, and every thing which is burdenſome to a Chriſtian in acting ſteadily and uniformly, according to the will of our Lord: And conſequently the word *ſin* is to be underſtood, not as ſpoken of any one ſin, but as of every ſin which is apt to *get round us*, and *entangle us*, and thus to hinder us in our courſe;—εὐπερίστατον. "This is a very difficult word, ſays Parkhurſt, being found in no Greek writer before the time of the Apoſtles. After examining various interpretations of it, both ancient and modern, I acquieſce (ſays he) in St. Chryſoſtom's expoſition;—*which eaſily encompaſſes*, or *ſurrounds us.* The particular ſin here meant by the Apoſtle appears to be, a diſpoſition to relinquiſh or diſſemble the Goſpel, through fear of ſuffering. See the following verſes, and ch. iii. 6—14. vi. 11, 12. x. 23, 25, 36—39. It ſeems very probable, that in this epithet the Apoſtle alludes to the *long flowing garments* of the ancients, which, if not put off in running a race, would cling about their legs, and impede their courſe." See Wetſtein, Doddridge, Sykes, and Diodati.

Ver. 2. *The author and finiſher of our faith*] *The captain and perfecter*, &c. Wat. and MS. It is not ſaid *of our faith*, but only τῆς πιστεως, *of the faith*, or *faith* in general: So that the *captain*, or *leader of faith*, is one who leads the way in faith; encouraging others to follow in that principle: And then the *finiſher*, or *perfecter*, muſt be one who has *gone through*, and *brought to perfection faith*; one, who by ſhewing what may be accompliſhed or done by the practice of faith, has done and borne all that can be done, in conſequence of that principle. The word ἀφορῶντες, *looking*, properly ſignifies, our taking off our regard to other things, that we may fix them upon Chriſt. Some have thought that Chriſt is called the *author and finiſher of our faith*, in alluſion to the judges of the games, ver. 1. who ſet laws before the contenders, whereby they were to govern themſelves, and then adjudged the crowns to the conquerors. Thus Chriſt eaſes us of our burdens, animates our faintneſs, retards the progreſs of our enemies, and will at length ſet upon our heads that beautiful diadem, which he hath purchaſed with his own blood. Dr. Heylin, and ſeveral others, render the next clauſe, *Who, inſtead of the joy that lay before him*,—meaning the honour and happineſs he might have enjoyed in the preſent world; but προκειμένης has ſo evident a reference to the firſt verſe, that it renders this interpretation very unlikely: Beſides, the word ἀντι may well ſignify *ſet againſt* that joy; and then the meaning will be, that he deſpiſed the ſhame of the croſs, *in compariſon* of the joy ſet before him. Nor can we imagine any love more diſintereſted than that, which ſhould make his recovering ſinners to God and happineſs the great joy of his heart; and, in ſubſerviency to the divine glory, the great motive of his actions and ſufferings. See Sykes, Owen, Doddridge, and Dunlope's Sermons, vol. i. p. 309.

Ver. 3. *Conſider him*] The original word ἀναλογίσασθε is very emphatical: It is a metaphor taken from arithmetical and geometrical propoſitions; ſo that it ſignifies the great accuracy and exactneſs, with which they ſhould conſider the Author and Finiſher of their faith, and eſpecially the analogy between his caſe and their own, See Sykes, Doddridge, and Schmidius.

Ver. 4.] Our author having encouraged the Hebrews, by the examples of others, who had patiently ſuffered for truth and virtue, eſpecially of Chriſt; now adds, that as they were not yet called out to ſuffer to the death, they ought to look on their ſufferings as chaſtiſements of a father's hand, and patiently endure them for two reaſons; both becauſe every father corrects his children, and becauſe God always deſigned to promote their welfare by chaſtiſing them. If others did not faint, when they ſuffered to the death in the cauſe of truth and virtue, much leſs ſhould the Hebrew Chriſtians faint, when they were not *called to reſiſt unto blood*, or to lay down their lives for the Goſpel. ver. 4—13.

Ye have not yet reſiſted, &c.] "Your caſe, bad as it may ſeem to you, does not come up to that of your Saviour. You have not yet reſiſted in the conteſts for Chriſt's religion ſo far as to loſe your lives. Though wicked men have troubled you, and you have endured much ſtruggling, in oppoſing their wickedneſs, yet hitherto your lives are ſafe." Several commentators have obſerved, that there are many Agoniſtical terms in this context. The paſſage before us may allude to

5 And ye have forgotten the exhortation which ſpeaketh unto you as unto children, My ſon, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth.

7 If ye endure chaſtening, God dealeth with you as with ſons; for what ſon is he whom the father chaſteneth not?

8 But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards, and not ſons.

9 Furthermore, we have had fathers of our fleſh, which corrected us, and we gave *them* reverence: ſhall we not much rather be in ſubjection unto the Father of ſpirits, and live?

10 For they verily for a few days chaſtened *us*, after their own pleaſure; but he for our profit, that we might be partakers of his holineſs.

11 Now no chaſtening for the preſent ſeemeth to be joyous, but grievous: nevertheleſs, afterward it yieldeth the peaceable fruit of righteouſneſs, unto them which are exerciſed thereby.

12 Wherefore, lift up the hands which hang down, and the feeble knees;

13 And make ſtraight paths for your feet, leſt that which is lame be turned out of the way; but let it rather be healed.

14 Follow peace with all *men*, and holineſs, without which no man ſhall ſee the Lord:

15 Looking diligently, leſt any man fail of the grace of God; leſt any root of bitterneſs ſpringing up, trouble *you*, and thereby many be defiled;

16 Leſt there *be* any fornicator, or profane perſon, as Eſau, who for one morſel of meat ſold his birth-right.

Ver. 5. Job v. 17. Prov. iii. 11.—V. 6. Rev. iii. 19.—V. 8. Pſ. lxxiii. 15. 1 Pet. v. 9.—V. 9. Numb. xvi. 22. xxvii. 16. Eccleſ. xii. 7. Iſai. lvii. 16. Zech. xii. 1.—V. 10. Or, as ſeemed *good*, or *meet* to them.—V. 11. James iii. 18.—V. 12. Job iv. 3, 4. Iſai. xxxv. 3. See Ecclus. xxv. 23.—V. 13. Or, *even*. Gal. vi. 1.—V. 14. Rom. xii. 18. 2 Tim. ii. 22. Matth. v. 8.—V: 15. 2 Cor. vi. 1. Gal. v. 4. Or, *fall from*. Deut. xxix. 18. Ch. iii. 12.—V. 16. Epheſ. v. 3. Col. iii. 5. Gen. xxv. 33.

the boxers, who fought erect, with their hands ſtretched out, and were often not only beſmeared with blood, but ſometimes killed by the blows of the *ceſtus*. Dr. Waterland and the MS read this and the next verſe interrogatively. See Whitby, Pyle, Hallett, and Saurin's Sermons, tom. ix. p. 90.

Ver. 6. *For whom the Lord loveth*, &c.] There ſeemeth to be a beautiful gradation in theſe words: To *receive*, here ſignifies to have a particular regard for. Comp. Iſai. xlii. 1. in the LXX, and ſee Prov. iii. 11, 12.

Ver. 8. *Then are ye baſtards, and not ſons*] The meaning is, "No due care is taken of you; no concern is ſhewn about your welfare."

Ver. 9. *Furthermore, we have had fathers*, &c.] *Now if, when we have had—we gave*, &c. MS. The awful, yet tender inſinuation at the end of the verſe, of the terrible conſequences of rebellion againſt the Father of Spirits, (in which there is an alluſion to the capital puniſhment to be inflicted on a diſobedient child, Deut. xxi. 18.) is very remarkable; and an inſtance of the Apoſtle's forcible manner of ſuggeſting the moſt weighty thought, ſometimes in an oblique way, and in very few words. Some would read this verſe too, interrogatively: *Have we then had fathers in the fleſh*, &c. *and reverenced them?* &c. See Beza, Albert, and Fell. Inſtead of *fathers of the fleſh*, and *father of Spirits*, Dr. Waterland reads *fleſhly fathers*, and *our ſpiritual Father*.

Ver 10. *For a few days*] *For a ſhort time*; during our childhood, *They kept us under diſcipline, as they thought moſt proper* The phraſe *for a few days*, may be applied both to our earthly parents, and our heavenly Father; and it contains a beautiful and comfortable intimation, that this whole life, when compared with our future being, is but *as a few days*: Indeed, infinitely leſs than the days of childhood to thoſe of the longeſt life of man upon earth. For the laſt clauſe, ſee 1 Pet. i. 15, 16. 1 John iii. 2. Doddridge, and Sykes.

Ver. 11. *It yieldeth the peaceable fruit*, &c.] *The agreeable fruit.* Wat. "Though at firſt all chaſtening is matter of ſorrow, and not of joy, yet afterwards it produces quiet of mind, and ſuch inward peace, in the progreſs of virtue and goodneſs, as abundantly compenſates the grief at firſt felt by thoſe who are *exerciſed thereby*; γεγυμνασμένοις;—not only *corrected*, but inſtructed and edified; ſetting themſelves to ſearch out the proper leſſons, which afflictive diſpenſations are intended to teach." As it is plain from this word that the Apoſtle alludes to the Grecian games, poſſibly by the *peaceable fruits of righteouſneſs*, he may refer to the crowns of *olive* given to the victors in the Olympic races, which was an emblem of peace. See Sykes, Bos, and Wolfius.

Ver. 12. *Wherefore, lift up the hands*, &c.] The connection of theſe words in Iſai. lv. 3. leads us to underſtand them of aſſiſtance given to others; but this muſt by neceſſary conſequence ſuppoſe a care to exert ourſelves with vigour and reſolution. It is certain that theſe are likewiſe Agoniſtick phraſes: Dr. Heylin renders the verſe, *Invigorate then your hands, which are remiſs, and your knees, which are feeble.* "It is a proverbial phraſe, ſays he, importing the renewed force with which a man is animated, when he makes a firm and ſolemn reſolution." See Vitringa.

Ver. 13 *And make ſtraight paths*, &c.] Some would render this, *And make the rough paths ſmooth for your feet; that a limb may not be put out, but rather healed.* See S. Battier, and Bowyer's *Conjectures.* Dr. Heylin reads the verſe ſomewhat ſimilar to the above emendation. *Make even paths for your feet, that the lame ancle may not be ſprained, but on the contrary recover ſtrength*; that is, ſays he, "Order your courſe of life ſo, as to avoid the occaſions of ſin; thoſe eſpecially, wherein you are more liable to relapſe, either by conſtitutional infirmity, or evil habit before indulged." Such dangerous occaſions are ſpoken of as *offendicula*, ſtumbling-blocks in our way;—the metaphor is continued in the ſequel, which inſtructs the ſincere penitent in a matter of great moment, and very pertinent to what was ſaid juſt before of making freſh reſolutions, &c. It alſo coincides with the important admonition in the beginning of this chapter, that we ſhould *caſt aſide every weight*, &c.

Ver. 14.] The ſacred writer now proceeds to exhort the Hebrew Chriſtians to the exerciſe of univerſal peace with believing Gentiles, as well as the believing Jews, and to the practice of holineſs, that ſo they might not fail of an intereſt in the favour and mercy of God, revealed in the Goſpel. He ſets home this exhortation, by obſerving, that they were not now called to the profeſſion and privileges of Judaiſm, but of Chriſtianity; and that therefore they ought to live in peace with all Chriſtians, and to receive the uncircumciſed believers into their communion in a peaceable manner, and to keep themſelves intereſted in the favour of God, by the practice of ſincere and univerſal holineſs. Under the deſcription which the Apoſtle here gives of Judaiſm and Chriſtianity, he particularly takes notice of thoſe differences between them, which ſhew that the law ſpoke nothing but terror, while the Goſpel reveals the divine grace; and that the privileges and ſocieties to which the Goſpel calls us, oblige us to be holy and peaceable, as a neceſſary condition of our enjoying God in the world to come. ver. 14—29. Hallet, and Sykes.

Ver. 15. *Looking diligently*, &c.] *Watching carefully:* Looking not only to your ownſelves, but to the behaviour of all others. Dr. Waterland renders the next clauſe, *Leſt there be any root of bitterneſs ſpringing up with gall*; reading ενχολῆ with Grotius, Mills, &c. But there ſeems no reaſon for altering the text, to make it conformable to Deut. xxix. 18. ſince the Apoſtle does not cite that text; but only uſes ſo much of the language of it as was to his preſent purpoſe. He might therefore in this caſe alter, add, or leave out as he ſaw fit. In this way do all Chriſtians unblameably mingle ſome expreſſions of the Scripture among their own, with ſome variation of words. See Whitby, Hallett, and Wetſtein.

Ver. 16. *Leſt there be any fornicator*] We muſt not imagine that the Apoſtle here mentions Eſau as an example of the crime of fornication; for nothing appears in the hiſtory to ſhew that Eſau was more guilty of this ſin than was Jacob, or any one elſe, who in thoſe days had many wives: Nor is he any where charged with this crime. The word πόρνος, by the way, would more properly be rendered *whoremonger*. Eſau is called a *profane perſon*, becauſe, as a prophetic bleſſing went with the birthright, there was a profane contempt of it in the infamous bargain here referred to: and as an immoderate eagerneſs in the gratification of appetite would naturally imply a contempt of ſpiritual and divine bleſſings, to be ſacrificed to ſuch gratifications; it was properly expreſſed by *profaneneſs*. Inſtead of *one morſel*, the Greek is more properly rendered by Dr. Waterland *one meſs*, and by Dr. Heylin *a ſingle meal*. The Apoſtle keeps in view the point of our not falling from the grace of God; which if any man do, it may be no more in his power to retrieve it, than it was in Eſau's to recover the bleſſing which he had deſpiſed. See the next note.

17 For ye know how that afterward, when he would have inherited the bleſſing, he was rejected: for he found no place of repentance, though he ſought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackneſs, and darkneſs, and tempeſt,

19 And the ſound of a trumpet, and the voice of words; which *voice* they that heard, intreated that the word ſhould not be ſpoken to them any more:

20 (For they could not endure that which was commanded, And if ſo much as a beaſt touch the mountain, it ſhall be ſtoned, or thruſt through with a dart:

21 And ſo terrible was the ſight, *that* Moſes ſaid, I exceedingly fear and quake:)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels,

23 To the general aſſembly and church of the firſt-born, which are written in heaven, and to God the Judge of all, and to the ſpirits of juſt men made perfect,

24 And to Jeſus, the mediator of the new covenant, and to the blood of ſprinkling, that ſpeaketh better things than *that of* Abel.

25 See that ye refuſe not him that ſpeaketh. For if they eſcaped not, who refuſed him that ſpake on earth, much more *ſhall not* we *eſcape*, if we turn away from him that *ſpeaketh* from heaven:

26 Whoſe voice then ſhook the earth: but now he hath promiſed, ſaying, Yet once more I ſhake not the earth only, but alſo heaven.

Ver. 17. Gen. xxvii. 36, 38. Ch. vi. 6. Or, *way to change his mind.*—V. 18. Exod. xix. 12, 18, 19.—V. 19. Exod. xx. 19. Deut. v. 5, 25. xviii. 16.—V. 20. Exod. xix. 13.—V. 21. Exod. xix. 16.—V. 22. Gal. iv. 26. Rev. iii. 12. xxi. 2, 10. Phil. iii. 20. Jude 14.—V. 23. Luke x. 20. Phil. iv. 3. Or, *enrolled.* Phil. iii. 12.—V. 24. Ch. viii. 6. ix. 15. Or, *teſtament.* Exod. xxiv. 8, Ch. x. 22. 1 Pet. i. 2. Gen. iv. 10. Ch. xi. 4.—V. 25. Ch. ii. 2. iii. 17. x. 28.—V. 26. Exod. xix. 18. Hag. ii. 6.

Ver. 17. *For ye know*] *And you know that afterwards, when he was deſirous to inherit the benediction, he was judged unworthy of it; nor could he find any way to change the mind* of Iſaac, *although he ſought it earneſtly, and with tears.* Heylin. Dr. Waterland reads the laſt clauſe, *For he found no place for recantation,* [in Iſaac] *though he begged it earneſtly,* &c. See Gen. xxvii. 33.

Ver. 18. *For ye are not come,* &c.] What here follows is aſſigned as a reaſon to confirm the preceding advice; namely, that they ſhould *follow peace with all men,* and continue in the grace of God: ver. 14, 15. The motive hereto is briefly this: "Becauſe you are not come to Sinai, but to Sion. You muſt maintain peace with, and receive to your communion, not only your brother Jews, but alſo the uncircumciſed believers; becauſe you are not come, as your anceſtors once came, to mount Sinai, where the law was given to none but the Jews; but you are come to mount Sion, to which all believers pertain." When the Apoſtle exhorted them not to fall from the grace, or favour of God, ver. 15. he thereby repreſented the Goſpel, as the diſpenſation of the grace of God. He now ſets himſelf to prove this, by obſerving, that the law ſpoke nothing but terror, ver. 18—21. whereas the Goſpel diſcovers abundant grace, particularly a Mediator,—his atoning blood,—the happineſs of heaven, and the eternal glories of the New Jeruſalem: (ver. 22—24.) and every thing the Apoſtle ſays concerning theſe two different ſtates, will be found to anſwer one or other, and often both of his purpoſes; namely, to excite the Hebrews to follow peace with all men, and to continue in the grace of God. Inſtead of *the mount that might be touched,* Dr. Heylin reads very properly, *to a palpable mountain:* For the Apoſtle does not mean that it was lawful or allowed that the Iſraelites ſhould touch this mountain, while the law was giving; (for, he obſerves, this was forbidden, ver. 20.) but that it was a real, material, earthly mountain, which was in itſelf capable of being touched or felt; while mount Sion is a ſpiritual thing which cannot be touched. See Hallett, Doddridge, and Owen.

Ver. 21. *That Moſes ſaid, I exceedingly fear and quake*] This circumſtance is not recorded in the Moſaic hiſtory. Some imagine that the Apoſtle received it by divine revelation, and others reſolve it into a tradition, the truth of which his inſpiration enabled him to diſtinguiſh. Be it as it may, this is certain, that the Apoſtle muſt have had ſufficient authority for aſſerting it, or he would not have mentioned it in an Epiſtle to the Hebrews; who had the greateſt veneration for the character and honour of Moſes, and who therefore would have been vehemently enraged with the Apoſtle, if he had falſely accuſed Moſes of this fear.

Ver. 22. *But ye are come unto mount Sion,* &c.] There ſeems to be throughout this whole period a reference to the manifeſtation which God made of himſelf upon mount Sion, as being milder than that upon mount Sinai; and the heavenly ſociety with which Chriſtians are incorporated, is conſidered as reſembling the former; (i. e. mount Sion,) in thoſe circumſtances in which it was more amicable than the latter. Sion was the city of God: In the temple which ſtood there cherubims were the ornaments of the walls, both in the holy and moſt holy place, to ſignify the preſence of thoſe myriads of angels, which attended at the giving of the law, and are preſent in the true heavens. *There* (in the city of Sion) was a general aſſembly and congregation of the *prieſts,* who were ſubſtituted *inſtead of the firſt-born*; catalogues of whoſe names were *written* and kept; *There* was God, as the ſupreme *Judge* of controverſies, giving forth his oracles; the High-prieſt was the *Mediator* between God and Iſrael; and the *blood of ſprinkling* was daily uſed. See Doddridge, and Hallett.

Ver. 23. *To the general aſſembly*] Πανηγύρις properly ſignifies a ſtated convention upon ſome joyful and feſtival occaſion; particularly it is applied to the concourſe at the Olympic games: In which view it expreſſes a very elegant and lively oppoſition to the caſe of the Iſraelites; who were ſtruck with a general terror, when they were convened before mount Sinai. The firſt-born are all ſuch as inherit the birthright; i. e. all believers: Comp. ver. 16. with Numb. iii. 40. Luke x. 20. Rev. xx. 12—15. The words, *of all,* are thought to have a peculiar emphaſis here; implying that God will judge all mankind, both Jews and Gentiles. (See Rom. iii. 30.) From whence the inference is eaſy, that we ought to *follow peace with all men,* and to receive to communion all ſuch as God will juſtify. The *ſpirits of juſt men made perfect,* means the ſouls of ſuch as enjoy complete happineſs in heaven. We are ſaid to be *come to theſe,* that is, to have joined ourſelves to them, by our coming into the Chriſtian diſpenſation, and laying ourſelves under a particular obligation to continue ſteady and firm in our adherence to this diſpenſation; the particulars of which the Apoſtle deſcribes in theſe verſes. See Hallett, Albert, Sykes, and Watts's "Death and Heaven," p. 72.

Ver. 24. *To the blood of ſprinkling*] We who have joined ourſelves to Chriſt, have engaged ourſelves to adhere to the blood of Chriſt, offered by him, either as our High-prieſt in heaven, or as ratifying the covenant of which he is the Mediator; blood, which though ſhed by wicked hands, yet has a quite different tendency from that of righteous Abel: For Abel's blood cried unto God from the ground for vengeance, and the conſequence was, that Cain was *hid from God's face*; whereas the blood of Chriſt ſpeaks goodneſs and favour, comfort and peace, and the enjoyment of God's preſence for ever. See Sykes, Hallett, and Wetſtein.

Ver. 25. *See that ye refuſe not him that ſpeaketh.*] That is, Jeſus, the Mediator of the new covenant. Dr. Sykes paraphraſes the verſe well, thus: "Look to it, therefore, and ſee that you do not, as your fathers did, refuſe to attend to Him who hath now ſpoken to you [by this gracious diſpenſation]; For if every tranſgreſſion received a juſt recompence of reward, and your fathers were ſo ſeverely treated, who refuſed to regard him that ſpake to them from Mount Sinai, how much more may *we* expect to be puniſhed, if we pay no regard to Him who came down from heaven,—even the Son of God, who in theſe laſt days hath ſpoken to us from the Father." See ch. ii. 2, 3, John iii. 13.

Ver. 26. *Whoſe voice then ſhook the earth*] The perſon who ſpoke *on earth, and from heaven,* is ſuppoſed to be the ſame great *Meſſenger of the covenant*; in which view the argument of the Apoſtle is taken from the different manner of ſpeaking: His ſpeaking on earth being accompanied with earthly ſigns and circumſtances; whereas his ſpeaking from heaven means, his coming down from heaven, appearing in an human perſon, and declaring heavenly things, more glorious than the law. The *ſpeaking* here mentioned muſt refer to the alterations made in the conſtitution of religion; and be conſidered not as introductory to, but conſequent upon the coming of the Meſſiah. The original word for *ſhaken,* εσαλευσε, is very elegant and expreſſive; it being a metaphor taken from ſhips at anchor, which, though they are ſecured from being driven away, yet are in a fluctuating ſituation, and toſſed up and down within a certain compaſs, by the force of the winds and waves. See Doddridge, Peirce, Bos, and Wetſtein.

27 And this *word*, Yet once more, ſignifieth the removing of thoſe things that are ſhaken, as of things that are made, that thoſe things which cannot be ſhaken may remain.

28 Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may ſerve God acceptably, with reverence and godly fear:

29 For our God *is* a conſuming fire.

CHAP. XIII.

Divers admonitions, as to charity, to honeſt life, to avoid covetouſneſs, to regard God's preachers, to take heed of ſtrange doctrines, to confeſs Chriſt, to give alms, to obey governors, and to pray for the apoſtle. The concluſion.

LET brotherly love continue.

2 Be not forgetful to entertain ſtrangers: for thereby ſome have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; *and* them which ſuffer adverſity, as being yourſelves alſo in the body.

4 Marriage *is* honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge.

5 *Let your* converſation *be* without covetouſneſs; *and be* content with ſuch things as ye have. For he hath ſaid, I will never leave thee, nor forſake thee.

6 So that we may boldly ſay, the Lord *is* my helper, and I will not fear what man ſhall do unto me.

7 Remember them which have the rule over you, who have ſpoken unto you the word of God: whoſe faith follow, conſidering the end of their converſation:

8 Jeſus Chriſt, the ſame yeſterday, and to-day, and for ever.

9 Be not carried about with divers and ſtrange doctrines. For *it is* a good thing that

Ver. 27. Pſ. cii. 26. Matth. xxiv. 35. 2 Pet. iii. 10. Rev. xxi. 1. Or, *may be ſhaken.*—V. 28. Or, *let us hold faſt.*—V. 29. Exod. xxiv. 17. Deut. iv. 24. ix. 3.——V. 1. Rom. xii. 10. 1 Pet. i. 22. ii. 17. iv. 8.—V. 2. Rom. xii. 13. 1 Pet. iv. 9. Gen. xviii. 3. xix. 2.—V. 3. Matth. xxv. 36. Rom. xii. 15. 1 Cor. xii. 26.—V. 5. Matth. vi. 25, 34. Phil. iv. 11, 12. 1 Tim. vi. 6, 8. Deut. xxxi. 6, 8. Joſh. i. 5. 1 Chron. xxviii. 20.—V. 6. Pſ. lvi. 4, 11, 12. cxviii. 6.—V. 7. Ver. 17. Or, *are the guides.*—V. 8. John viii. 58. Ch. i. 12. Rev. i. 4.—V. 9. Epheſ. iv. 14. v. 6. 1 John iv. 1.

Ver. 27. *And this word, Yet once more,* &c.] "*And* it is evident that *this expreſſion, Yet once more*, or, For the *laſt* time, not only *ſignifies the removal* and change *of the things* there ſaid to be *ſhaken*,—(that is, of the ordinances of Moſes,) *as of things which were made and conſtituted* only for a time; but alſo ſtrongly intimates, that he would introduce thereby a diſpenſation to be changed no more; *that the thing not to be ſhaken* any more *might* be ſet up and *remain* fixed on a perpetual baſis; even that eternal kingdom of righteouſneſs and peace, which God hath eſtabliſhed by Chriſt Jeſus his Son." See Exod. xix. 18. Hag. ii. 6, 7. Dr. Waterland's reading is,—*Signifieth that the mutable things, as having been made, ſhall be aboliſhed; to the end that the things which are immutable may remain for ever.*

Ver. 28, 29. *Wherefore, we receiving a kingdom,* &c.] "*As therefore we have received* ſuch *an unſhaken kingdom*, which ſhall never be removed to make way for any different eſtabliſhment, and which gives us the aſſurance of a reign in eternal glory; *Let us* ſee to it, that we *have grace, whereby we may ſerve God*, from whom we receive it, *in an acceptable manner.*—As that grace is ſo freely offered to us in the Goſpel, let us not be ſo wanting to ourſelves as to fall ſhort of it: and while we feel our hearts inſpired with all that gratitude and confidence which ſuit the genius of ſo merciful a diſpenſation, let them be attempered *with* a becoming mixture of *reverence and pious fear*; that we may not, by an unworthy abuſe of the Goſpel, deprive ourſelves of its invaluable bleſſings, and ſin beyond all poſſibility of further remedy: *For*, though *our God* manifeſts himſelf in the beams of ſuch mild majeſty, He *is* ſtill poſſeſſed of that tremendous power, which was ſo awfully diſplayed at Mount Sinai, and will break forth as *a conſuming fire* againſt all thoſe who preſumptuouſly violate his laws, and deſpiſe his Goſpel." See ch. iv. 16. Deut. iv. 23, 24. Doddridge, Pierce, and Owen. Inſtead of *let us have grace*, Dr. Waterland, Heylin, Sykes, &c. read, *let us give thanks.* Comp. Luke xvii. 7. 2 Tim. i. 3.

Chap. XIII. *Ver.* 1.] After ſeveral exhortations to the practice of particular virtues, the Apoſtle again puts them in mind of the advantage they had in and by Chriſt; exhorts them to ſteadineſs, notwithſtanding the dangers to which they were expoſed; and ſhews, that thoſe who continued under the law, and refuſed to accept Jeſus, could not pretend to have God as their God, or to be in a ſtate of friendſhip with him, or to receive any advantage from Chriſt, though he came to ſave mankind from ſin. See Sykes.

Let brotherly love continue.] By this exhortation the Apoſtle plainly implies, that they did already love their Chriſtian brethren; accordingly, he commended them before, (ch. vi. 10.) for their miniſtering to the ſaints: Very conſiſtently with this, he exhorted them (ch. xii. 14.) to *follow peace with all men*, which implies, that they were defective as to this duty of charity towards the Gentile Chriſtians. There is a difference between φιλαδελφιά, *brotherly love*, and αγαπη, *charity*, or love in the general; according to what St. Peter ſays, 2 Ep. i. 7.—*add to brotherly love, charity. Brotherly love* ſignifies mens loving thoſe whom they eſteem to be their brethren, anſwerably to that relation; but αγαπη expreſſes the love which men bear to ſuch alſo as they do not own to be their brethren, thoſe who are not of the ſame religion,—and even to enemies. Dr. Heylin reads, *Let brotherly love ever remain*; and he obſerves, that in the progreſs of religion there is a viciſitude of ſtates, of which the Apoſtle had juſt before treated: But whatever our inferior ſtate be, *brotherly love* is an invariable duty.

Ver. 2. *Be not forgetful,* &c.] The Apoſtle ſeems to refer to the reception given to angels by Abraham and Lot. See Gen. xviii. and xix. and Millar's "Propagation of Chriſtianity," vol. ii. p. 217. Inſtead of *unawares*, ſome read *unknowingly*, or *without knowing it.*

Ver. 4. *Marriage is honourable in all*] *Let marriage be held in eſteem by all.* So many critics would render this clauſe, as the context, in their judgement, ſhews that the paſſage is exhortatory. The connection, however, of the latter clauſe, introduced by the particle *but*, is thought by others ſufficient to vindicate our verſion. Some copies, however, inſtead of δὲ read γαρ:—*For whoremongers*, &c. See Mills and Wetſtein.

Ver. 5. *Be content with ſuch things as you have*] The reaſon here given why there ſhould be no diſcontent at the various croſs accidents of life is, *for he hath ſaid, I will never leave thee, nor forſake thee*; which was an aſſurance given to Joſhua. See Deut. xxxi. 8. Joſh. i. 5. The Apoſtle had juſt before proved, that the kingdom ſet up by Chriſt was *not to be ſhaken*; therefore, in the language ſpoken to Joſhua, it was true that *God would never leave it, nor forſake it*, till all was fulfilled. The conſequence of which is, that his Providence extends to every member of his kingdom; that every one may depend upon it; and every one may ſay with the Pſalmiſt, *The Lord is my helper*. And as to the particular topic for contentedneſs in the preſent ſtation, this is founded on the nature of God, and the government of the world; and the words ſpoken to Joſhua are properly applicable to us all, That we ought to caſt all our care upon him, who is ſufficient to guard us from all harm; or, if we do ſuffer here, will fully recompenſe us hereafter. The application of a particular promiſe to ſuch general purpoſes opens a noble hint for the improvement of the Old Teſtament, upon this great and ſolid principle, That God, who is no reſpecter of perſons, intends that expreſſions of his favour to this or that eminently good man, ſhould be uſed for the encouragement of all others of the like character. See Sykes, Doddridge, and Owen.

Ver. 7. *Remember them who have the rule*] *Who have had the rule.* Waterland, from Bp. Loyd; who thinks that this may refer to *James the Apoſtle*, and to James commonly called the firſt biſhop of Jeruſalem, both of whom had been put to death there before this Epiſtle was written. See his Funeral Sermon for Bp. Wilkins, p. 7, 8. Dr. Heylin renders this and the next verſe as follows: *Remember thoſe who have been your ſpiritual guides, and preached to you the word of God; conſider well how they ended their lives, and imitate their faith: Jeſus Chriſt is ſtill the ſame; what he was yeſterday, he is to-day, and ſhall be through all ages.* "Several of the perſons here referred to (ſays he) died martyrs, as may be ſeen in Theodoret upon the place. What Jeſus Chriſt had been to *them* in the time paſt, ſupporting them in their trials, the ſame he would be to the *Hebrews* in the time then preſent; and the ſame he will be to thoſe who ſerve him, through all ages, with an undiminiſhed energy."

Ver. 9, 10. *Be not carried about,* &c.] *Be not ſeduced, or led away.* Heylin. The connection of this verſe is thus: "Remember the

faithful

the heart be eſtabliſhed with grace, not with meats, which have not profited them that have been occupied therein.

10 We have an altar, whereof they have no right to eat which ſerve the tabernacle.

11 For the bodies of thoſe beaſts, whoſe blood is brought into the ſanctuary by the high prieſt for ſin, are burned without the camp.

12 Wherefore Jeſus alſo, that he might ſanctify the people with his own blood, ſuffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 For here have we no continuing city, but we ſeek one to come.

15 By him therefore let us offer the ſacrifice of praiſe to God continually, that is, the fruit of *our* lips, giving thanks to his name.

16 But to do good, and to communicate, forget not: for with ſuch ſacrifices God is well pleaſed.

17 Obey them that have the rule over you, and ſubmit yourſelves: for they watch for your ſouls, as they that muſt give account: that they may do it with joy, and not with grief: for that *is* unprofitable for you.

18 Pray for us: for we truſt we have a good conſcience, in all things willing to live honeſtly.

19 But I beſeech you the rather to do

Ver. 9. Rom. xiv. 17. Col. ii. 16. 1 Tim. iv. 3.—V. 10. 1 Cor. x. 18.—V. 11. Exod. xxix. 14. Lev. iv. 11, 12, 21. vi. 30 xvi. 27. Numb. xix. 3.—V. 12. John xix. 17, 18. Acts vii. 58.—V. 13. Ch. xi. 26.—V. 14. Mic. ii. 10. Phil. iii. 20. Ch. xi. 10, 16.—V. 15. Epheſ. v. 20. 1 Pet. ii. 5. Lev. vii. 12. Pſ. l. 14, 23. lxix. 30, 31. cvii. 22. Hoſ. xiv. 2. Gr. *confeſſing to.*—V. 16. 2 Cor. ix. 12. Phil. iv. 18.—V. 17. Phil. ii. 29. 1 Theſſ. v. 12. 1 Tim. v. 17. Ver. 7. Or, *guide.* Ezek. iii. 17. xxxiii. 2, 7. V. 18. Acts xxiii. 1.—V. 19. Philemon 22.

faithful paſtors you have had, and the end and object of that faith which they have taught,—the eternal and immutable power and grace of Jeſus Chriſt; and, in this view, ſee to it that you be not led away by ſuch doctrines relating to Chriſtianity as are different from what your deceaſed paſtors taught you, and are new and ſtrange among Chriſtians; as "that there is no virtue in meats offered in the Jewiſh altar:" For it is better that the heart ſhould be eſtabliſhed in the grace of the Goſpel, than in a regard to ſuch *meats*; inaſmuch as they who have paid a regard to them, have not thereby received any advantage (See Acts xv. 13, &c.). Nor let them boaſt (ver. 10.) of their having an altar at Jeruſalem, whereof no Gentile has a right to partake: for we have, what is at leaſt as good as this,—an altar, of which the Jewiſh prieſts who ſerve the tabernacle have no right to eat; that is, their Jewiſh worſhip gives them no intereſt in the ſacrifice of Chriſt."

Ver. 11, 12. *For the bodies of thoſe beaſts*, &c.] The connection of theſe words with the foregoing ſeems to be this. The thing to be proved, ver. 10. is, that the Jewiſh prieſts have no right by the law to partake of the Chriſtian altar. The reaſon of which is, becauſe the ſacrifice offered upon the Chriſtian altar of the croſs was offered without the gates of Jeruſalem; which ſhews that it was of the ſame nature with the old propitiatory ſacrifices, whoſe bodies were ordered to be burned without the camp; of which therefore it was unlawſul and impoſſible for the Jewiſh prieſts to partake: ſo that the law which forbad them to eat of propitiatory ſacrifices, denied them a right to partake of the propitiatory ſacrifice of Chriſt: From all which it is to be inferred, that they ſhould forſake the law, and become Chriſtians, and have their hearts eſtabliſhed in grace, not in meats. The prieſts who ſerved the tabernacle were allowed to partake of ſome ſacrifices which were offered within the tabernacle; (Lev. vi. 26.) but they had no right to partake of thoſe ſacrifices which were propitiatory, as appears from the order given relating to the ſervice of the great day of propitiation, to which the Apoſtle here undoubtedly refers;—*The bullock for the ſin-offering, and the goat for the ſin-offering, whoſe blood was brought in to make atonement in the holy place, ſhall one carry forth without the camp; and they ſhall burn in the fire their ſkins, and their fleſh, and their dung.* Lev. xvi. 27. As therefore the prieſts had no right, according to the law, to partake of expiatory ſacrifices, the law could not give them any right to partake of Chriſt's ſacrifice, which is of the ſame expiatory kind figured and repreſented by them, as appears from his ſuffering without the gates of Jeruſalem, in conformity to their being burnt without the camp. The Apoſtle ſpeaks of theſe things in the language of Moſes, in whoſe days there was no temple built for the Jewiſh worſhip. He deſcribes the people as living in a camp in the wilderneſs, only becauſe he had reſpect to the words of Moſes juſt quoted, which he recites almoſt verbatim. As, during the time of the tabernacle in the wilderneſs, the bodies of theſe ſacrifices were to be burnt without the camp; ſo when the temple was built at Jeruſalem, the bodies of thoſe ſin-offerings were burnt without the gates of Jeruſalem; for which reaſon Jeſus was to ſuffer, as he actually did, without the gate of the ſame city. Luke xxiii. 33. See Hallet, Doddridge, and Owen.

Ver. 13. *Let us go therefore*] This practical concluſion is drawn from the words immediately preceding the Apoſtle's argument, and may be thus expreſſed: "Since, as I ſaid, Jeſus ſuffered without the gate of Jeruſalem, as a propitiatory ſacrifice to atone for the ſins of all mankind, and to conſecrate them as a peculiar people unto God, Let us go forth out of Jeruſalem to him, and not think ourſelves any longer obliged to obſerve the ceremonies and worſhip of the Jewiſh temple of Jeruſalem; but let us adhere to Chriſt alone, and patiently bear the reproach of truſting in a crucified Saviour, as He bore the reproach of crucifixion." See ch. xi. 26. and the next note.

Ver. 14. *For here we have no continuing city*] When the Apoſtle ſaid, *Let us go forth unto him without the camp*, he ſpeaks as if we were in our wilderneſs ſtate, travelling towards the place of our reſt. In the wilderneſs the *Jews* were obliged to dwell in tents, and had no fixed place of abode; *We* who believe in Chriſt are but ſtrangers here, travelling to the heavenly Jeruſalem. See Sykes.

Ver. 15. *By him therefore*, &c.] "Since Jeſus therefore hath ſuffered, that he might redeem the people with his blood, let us apply ourſelves to God, through him, as the Mediator, and continually offer the ſacrifice of praiſe to God through his mediation: not the Jewiſh ſacrifices of the fruits of the earth, of the flocks and herds, but the fruit of our lips; giving thanks to his name. Beſides this ſacrifice of praiſe, let us alſo offer the ſacrifice of good works, &c. ver. 16." As the Apoſtle was now writing to the Jews, he choſe to ſpeak of Chriſtian duties and privileges in Jewiſh language, in order to convince them, that Chriſtianity has all the advantages of which the Jewiſh church uſed to boaſt. As they had an altar, ſo have we; As they had an High-prieſt, through whoſe hands their ſacrifices became acceptable to God, (which they would not have been, if they had been offered to God immediately by their own hands;) ſo we alſo have a great high-prieſt, who, as the Mediator between God and man, offers up our ſacrifices of prayer and praiſe to God; who accepts theſe our ſacrifices at Chriſt's hand, though he would not accept them, if we ſhould offer them up immediately to God, without a Mediator. The Apoſtle here alſo teaches us the true form and method of Chriſtian worſhip, which is, to offer up our prayers to God, through Jeſus Chriſt the Mediator;—as the Apoſtle ſays we muſt do continually, and as the precepts and examples recorded in the New Teſtament univerſally teach us. See Hallet, Sykes, and on Hoſea xiv. 2.

Ver. 17. *Obey them that have the rule over you*] *Obey your ſpiritual guides, and ſubmit to them; that as they are vigilant over your ſouls, for which they are accountable, they may diſcharge their office with alacrity, and not with deſpondence, which would be to your prejudice.* When a miniſter, zealous for thoſe under his care, is diſcouraged by their apparent non-proficiency, That damps his ſpirits, and abates the vigour with which he would exert himſelf upon more probable hopes of ſucceſs. Heylin. See ver. 7. From the preſent verſe, Hallett obſerves, we may form this general rule, ſuited to all ages; namely, that where paſtors, in all reſpects, behave themſelves as Chriſtians; where they are qualified with ſufficient gifts, and faithfully perform the duties of their paſtoral office; where they do not *lord it over God's heritage*, but are examples of all virtue to the flock, and heartily labour to promote the ſalvation of their people, under a lively apprehenſion that they muſt hereafter give a ſtrict account of their management to the great Shepherd, who will either reward or puniſh them, accordingly as they promote, or hinder the ſalvation of thoſe ſouls, for whom he died:—Where paſtors act in this manner, the people are bound to *obey them*; that is, to hearken to their good advice, to ſubmit to their juſt reproofs, as to men, who, like parents, have a right to exhort and reprove them: And no one who at all conſiders things, can think it any manner of evil or hardſhip to ſubmit to paſtors of ſuch a character, by attending to their good and friendly admonitions, and doing the things which are neceſſary to their own eternal ſalvation.

Ver. 18. *For we truſt we have good conſcience*] *For we are confident that we have a good conſcience, determined in all things to behave honourably.* It is reaſonable to think that the Apoſtle particularly meant, that he took care to act up to the rules of the apoſtolical office he had received, labouring to promote the ſalvation both of Jews and Gentiles; wherefore the Hebrews ſhould not diſregard him, upon the account of his labouring to convert the Gentiles, as ſome of the Jews were apt to do; for he could not honeſtly diſcharge his office without this: They therefore ſhould pray God to give him good ſucceſs. See Doddridge, Hallett, and Heylin.

Ver. 19. *But I beſeech you the rather to do this*] i. e. *To pray for me:* From what the Apoſtle ſays in theſe two verſes, it is evident that the Hebrews knew who was the author of this Epiſtle; and that

his

this, that I may be reſtored to you the ſooner.

20 Now the God of peace, that brought again from the dead our Lord Jeſus, that great Shepherd of the ſheep, through the blood of the everlaſting covenant,

21 Make you perfect in every good work to do his will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt; to whom *be* glory for ever and ever. Amen.

22 And I beſeech you, brethren, ſuffer the word of exhortation; for I have written a letter unto you in few words.

23 Know ye, that *our* brother Timothy is ſet at liberty; with whom, if he come ſhortly, I will ſee you.

24 Salute all them that have the rule over you, and all the ſaints. They of Italy ſalute you.

25 Grace *be* with you all. Amen.

Written to the Hebrews from Italy, by Timothy.

Ver. 20. Rom. xv. 33. Acts ii. 24. Iſai. xl. 11. Ezek. xxxiv. 23. John x. 11. 1 Pet. ii. 25. v. 4. Zech. ix. 11. Ch. x. 22. Or, *teſtament*.—V. 21. Phil. ii. 13. 1 Pet. v. 10. Or, *doing*. Rev. i. 6.—V. 22. 1 Pet. v. 12.—V. 23. 1 Tim. vi. 12.

his deſign in not ſetting his name, could not be to conceal himſelf from them: What his deſign herein was, we cannot pretend to aſſert. He would have them pray that ſucceſs might attend his miniſtry where he now was, that he might ſooner be at leiſure to come to them. The caſe was probably the ſame as he deſcribes, Rom. xv. 20—24.

Ver. 20. *Now the God of peace*, &c.] The Gentile world is commonly deſcribed as at enmity with God and his kingdom; as alienated from him, and in a ſtate of rebellion againſt him; and God was in Chriſt reconciling the world unto himſelf, and by Chriſt offering to them the terms of reconciliation. Hence he is ſtiled, *the God of peace*, Rom. xv. 33. xvi. 20. 2 Cor. xiii. 11. Philip. iv. 9. The Jews too, coming into Chriſt, and being juſtified by faith, were reconciled to God: From this gracious condeſcenſion in God to all mankind, he is alſo juſtly called *the God of peace*. The next clauſe may be rendered, *That Shepherd of the ſheep, great by the blood of the everlaſting covenant*; or it may be underſtood, as we render it, *That great Shepherd of the ſheep*, [whom he has redeemed] *by the blood of the everlaſting covenant*. But the former ſeems moſt natural. See Sykes, Hallett, and Heylin.

Ver. 21. *Make you perfect*] May the God of peace *ſuit you to*; (καταρτίσαι) *make you ready to do every good work*. Hence it comes to ſignify to *join perfectly*, to *finiſh*, to *complete*, to bring to perfection any thing. "God, in his good providence, ſo ordering and diſpoſing things, that you may do what is well-pleaſing in his ſight." See Epheſ. iii. 16, 17. Philip. ii. 13. Col. i. 11.—*Through Jeſus Chriſt*. They had the opportunity, through the Goſpel of Chriſt, to work out their own ſalvation; and the wiſh is, that God would ſo direct and govern things, as to let them always have opportunity of doing what was acceptable in his ſight. See Sykes, and Owen.

Ver. 22. *Suffer the word of exhortation*] *Take in good part the exhortation I here ſend, which is but a brief one.* The Apoſtle ſeems to have concluded his Epiſtle in the preceding verſe, and to add theſe words by way of poſtſcript. He begs them to accept what he had written, with kindneſs, on account of the importance of the ſubject, and the conciſeneſs of the manner; informs them, with ſome degree of exultation, of Timothy's being ſet at liberty; propoſes to come with him to ſee them; ſends his ſalutations to all of them, and wiſhes them an increaſe of grace, in a manner like that obſervable in St. Paul's former Epiſtles, and which is an authenticating proof, that this Epiſtle likewiſe came from him. We may alſo infer the ſame from the appellation of *our brother*, given to *Timothy* in the next verſe; which is peculiar to St. Paul. See Col. i. 1. 2 Cor. i. 1. 1 Theſſ. ii. 2. Philemon, ver. 1. He is often ſpoken of in other places as a *fellow-labourer* with St. Paul, but taken notice of by no other of the Apoſtles: From whence it is natural to conclude, that as St. Paul mentions him in every one of his Epiſtles except thoſe to the Galatians, and to Titus; the mentioning him in this Epiſtle to the Hebrews is a good concurring circumſtance, that St. Paul was the true author of it. See Heylin, Hallett, and Owen.

REFLECTIONS ON CHAP. XIII.

While from a view of the Epiſtle before us, we conſider, as entirely abrogated, the many ceremonies and expenſive *ſacrifices* of the *Moſaic law*; let it be an additional encouragement to every *Chriſtian*, to abound more and more in thoſe of *brotherly love*, unfeigned benevolence, and real charity; rejoicing that the God of our lives, who gives us all we are, and all we enjoy, will condeſcend to regard our humble oblations. Nor let our brethren in Chriſt forget to diſplay that diſtinguiſhing affection which ſuits the relation in which we ſtand to them: And in whatever bonds of affliction they may be bound, let us endeavour to make their fetters ſit lighter upon them, by every thing which our compaſſionate aſſiſtance can do for that purpoſe; *conſidering ourſelves as in the body*. ver. 1—3.

That we may be thus ready to all ſuch kind offices, be it our care to ſubdue the *love of money* in our hearts, *which is the root of all evil*. ver. 5. May we learn, (and oh! that divine grace may effectually teach us) to moderate our deſires; to be contented with what Providence allots us, whether more or leſs; and to *truſt in God* as to the ſupply of our future wants. Well may we not only *truſt*, but even *boaſt* in him, when we conſider in how endearing a manner he hath declared, with ſuch reiterated promiſes, that he *will never leave us*; that *he will not, yea, he will not forſake us*. Surely, the language of the moſt chearful and courageous faith well correſponds to that of ſo gracious, and ſoul-reviving a promiſe. Let *faith* then put a reality into it, or rather glory in that certain reality, which there cannot but be in every promiſe; eſpecially as *Jeſus Chriſt*, in whom this, and all the promiſes, are confirmed to us, is the *ſame yeſterday, to-day, and for ever*. ver. 5, 6, 8.

And let this thought ſupport us, under thoſe breaches which may be made on the church by *death*. Chriſt ever lives to guard and protect it, and to maintain thoſe great truths, which in every age have been the joy and confidence of his people. Be our attachment to him therefore preſerved inviolable, and the purity of our ſouls unſpoted; nor let us ever fear to ſhare in *His reproach*, in whoſe glory we have ſuch a ſecurity of ſharing; but chearfully *go*, as it were, *out of the camp* to him, who ſuffered crucifixion for us *without the gates* of the city. ver. 9—12. Were we called to endure *martyrdom* for his ſake, he would only lead us out of a mean and precarious tabernacle; for we have here no continuing city: But then, he will conduct us, if we are found faithful to him, to a city ſo *durable*, that its *foundations* are elſewhere repreſented by rocks of ſolid *gems*; ſo glorious, that its *pavements* are deſcribed as of *gold*, and its gates of *pearl*. May our faith be daily beholding it as near, and may we feel every day more of its attractive influence, to render us ſuperior to all that earth can promiſe, and to all which it can threaten, while we are paſſing thither. Under his guardianſhip, let us daily be *offering the ſacrifice of praiſe,—the fruit of our lips, giving thanks to his name*; as well knowing that while we are on our journey to the new Jeruſalem, no mountain can be ſo ſteep and rugged, no valley ſo deep and gloomy, as not to admit of the ſons of Sion. ver. 14, 15.

Let thoſe, whom God in his providence hath called to *preſide over* the ſouls of others, remember to watch over them with a becoming diligence, conſidering that an impartial account will ſhortly be required;—conſidering, that if they do not properly conduct themſelves in this imporrant office, *Their blood*, who *periſh* by their neglect, muſt be *required at their hands*; and let the people committed to their care be concerned that the faithful ſervants of Chriſt may diſcharge their office *with joy, and not with grief*; that they may not from time to time be ſent with groanings and with tears to the preſence of their great Maſter, to lament the obſtinacy, perverſeneſs, and rebellion of thoſe, over whom God hath made them *watchmen* and *ſhepherds*. The grief indeed would now ſenſibly affect the *miniſter*; yet, on the whole, as he would be to God a *ſweet ſavour* in Chriſt, in them that periſh, as well as in them that believe, the greateſt detriment would fall on *thoſe* who have made ſuch ungrateful returns to the divine goodneſs, and to *their* fidelity. ver. 17.

That all other duties may be more regularly and properly diſcharged, it well behoves private Chriſtians to pray earneſtly for their miniſters; for thoſe eſpecially, who make it apparent that they deſire to *maintain always a good conſcience*; and that, whatever ſacrifices they may be called to make to it, they are *determined in all things to live reputably* and honourably; ſo that the *miniſtry may not be blamed*, but rather the Chriſtian profeſſion in general adorned and dignified. And God grant that none but perſons of ſuch a character may be introduced into the *miniſtry*, or ſupported and countenanced in it! ver. 18.

Let *paſtors and people* be often looking to Him, who is the *great Shepherd of the ſheep*, and whoſe relation to the flock is eſtabliſhed on *the blood of the everlaſting covenant*. ver. 20. Ever may the thoughts of that *blood* engage us to regard him with all due veneration and love; Ever may we be looking to *him*, who, through this bleſſed Saviour, appears as the *God of peace*, for every bleſſing we reſpectively need!

We all need his gracious influence to implant in us the firſt principles of the divine life; and we need theſe principles to *make us perfect to do his will*, and to *work in us thoſe things*, which may render us more completely *pleaſing in his ſight*. Let therefore an humble dependance on his grace be daily maintained and zealouſly expreſſed; conſidering of how great importance it is to be *acceptable in the ſight of God*, and to *approve* ourſelves at all times *to him*.

To this bleſſed and important end, may *grace be with us all*,—and continue with us, from the firſt entrance on the Chriſtian life, through the whole courſe of it, till finally it *preſent us blameleſs in the preſence of his glory with exceeding joy*, through *Jeſus Chriſt* our Lord; *to whom be glory for ever and ever. Amen!*

THE
GENERAL EPISTLE OF JAMES.

CHAP. I.

We are to rejoice under the croſs, to aſk wiſdom of God, and in our trials not to impute our weakneſs or ſins unto him; but rather to hearken to the word, to meditate upon it, and to act accordingly: otherwiſe men may ſeem, but never can be, truly religious.

JAMES, a ſervant of God, and of the Lord Jeſus Chriſt, to the twelve tribes which are ſcatered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations;

3 Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wiſdom, let him aſk of God, that giveth to all *men* liberally, and upbraideth not; and it ſhall be given him.

Ver. 1. Tit. i. 1. Acts xxvi. 7. Deut. xxxii. 26. John vii. 35. Acts viii. 1. 1 Pet. i. 1.—V. 2. Matth. v. 12. Acts v. 41. Hebr. x. 34. 1 Pet. i. 6.—V. 3. Rom. v. 3.—V. 5. Prov. ii. 3. Matth. vii. 7. xxi. 22. Mark xi. 24. Luke xi. 9. John xiv. 13. xv. 7. xvi. 26. Jer. xxix. 12. 1 John v. 14.

JAMES.] This Epiſtle and the ſix following ones are ſtiled *catholic* or *general*, probably becauſe moſt of them are inſcribed not to particular perſons, but to the Gentile or Jewiſh converts diſperſed over the whole world; and they are of the nature of circular letters. It muſt be confeſſed, that this Epiſtle, and ſome others which follow, were not received ſo early as the reſt; but for this plain reaſon, that they were written either to particular perſons, or to the Jewiſh converts diſperſed in ſeveral countries, or to the Chriſtians in general. As the ſatisfaction to be given to particular churches that they were genuine, depended upon the ſight of the originals, and upon the evidence of thoſe who carried them, and of thoſe who received them; it is manifeſt that this ſatisfaction might be had much more readily, when it was known to what church any particular Epiſtle was directed, where the originals remained, and when both the meſſenger, and they to whom it was directed might be ſpoken with, than it could be had, where Epiſtles were directed to Chriſtians in general, diſperſed throughout the Roman empire, and while it remained uncertain in what particular country or city either the originals, or the evidence of their being ſo, were to be met with. The not receiving theſe ſo early and univerſally as the reſt, is an argument in their favour; is an argument of the care which the primitive churches took to be thoroughly ſatisfied, that what they admitted was really written by perſons divinely inſpired: And the receiving them ſo univerſally, after the moſt exact and moſt ſcrupulous examination, is as good an argument of the authenticity of the Epiſtles themſelves, and of the ſatisfaction which the primitive churches received, as can be deſired. This Epiſtle of St. James, though queſtioned at firſt by ſome, was, notwithſtanding, read in *very many* churches. Two particular reaſons may be aſſigned, why it ſhould ever be ſuſpected as ſpurious by ſome, as doubtful by others, and not ſooner received by *all*. *Firſt*, That though it is expreſſed under the name of James, yet, there being more perſons of that name ſpoken of in the New Teſtament, a diſpute aroſe, to which of them it ought to be aſcribed; and this might have been carried ſo high by the diſputants in favour of their particular perſon, as to convince the oppoſite party from certain circumſtances in the Epiſtle itſelf, that it could not be written by him; and this perſuaſion might at length decline to a ſuſpicion that it was ſpurious. The *ſecond* reaſon for queſtioning the authenticity of this Epiſtle was, that what the writer ſays of the neceſſity of *works* to juſtify men in the ſight of God, ſeemed to contradict what St. Paul had delivered in the Epiſtle to the Romans concerning juſtification by *faith alone*. But as theſe doubts vaniſhed in particular churches, and it appeared that St. Paul and St. James were ſo far from contradicting each other, that the one meant the no-neceſſity of obſerving the ceremonial law, and the other the no-neceſſity of obſerving the moral law; the one, that *works*, of what kind ſoever, *without faith*, are ineffectual to ſalvation; and the other, that *faith without works* cannot ſave; no ſcruple was made of putting this Epiſtle upon a level with the others in point of authority. Euſebius ſays, "that not *many* of the ancients mentioned it;" and their ſilence is already accounted for. But St. Jerome tells us, that it obtained authority by degrees; and we find it currently cited, like other Scriptures, by the fathers of the fourth century, and particularly by Jerome himſelf. As this Epiſtle plainly intimates that the deſtruction of Jeruſalem was near, which happened A. D. 70, this Epiſtle could not be written by James the Elder, who was beheaded by Herod, A. D. 44. Nor were any large number of Jewiſh Chriſtians diſperſed, nor were the Jewiſh Chriſtians ſunk into any remarkable degeneracy, ſo early as his death. Hence we may conclude, that it was written about A. D. 60. by *James the Leſs*, called the brother or kinſman of our bleſſed Lord. This James chiefly dwelt at Jeruſalem; and as he preſided over the churches of Judea, to the inhabitants of which he had limited his perſonal labours, he endeavours in this Epiſtle to extend his ſervices to the Jewiſh Chriſtians who were diſperſed in more diſtant regions. For this end the Apoſtle confines himſelf particularly to theſe two points; to correct thoſe errors into which the Jewiſh converts had fallen; and to eſtabliſh the faith, and animate the hope of ſincere believers, both under their preſent and approaching ſufferings. Theſe are both treated jointly or diſtinctly, in a free epiſtolary manner. This Epiſtle is placed before thoſe of St. Peter, becauſe James was the firſt biſhop, and becauſe it is more general than the Epiſtles of St. Peter. See Gibſon's Paſt. Let. p. 278, &c. Grotius, Hammond, Doddridge, Lardner, Michaelis, and the *Remarks* at the end of ch. ii.

Chap. I. *Ver.* 1. *To the twelve tribes*, &c.] It is well known that the Jews were diſperſed abroad, and to be found in great multitudes, in almoſt all parts of the world, as well at the time of writing this Epiſtle, as at preſent. It ſeems to be plainly deducible from this paſſage, that no intire tribes were loſt in the captivity. The number of thoſe who came back was regiſtered in the books of Ezra and Nehemiah; *twelve goats were offered for a ſin-offering for all Iſrael, according to the number of the tribes of Iſrael.* See Ezra vi. 17. viii. 35. Whitby, Lardner's Credib. vol. i. p. 223. and Sharpe's Sermon "on the Riſe and Fall of Jeruſalem," p. 55, &c.

Ver. 2. *Count it all joy*] Under the law, great temporal bleſſings were promiſed to the people of God, as long as they continued obedient, and terrible afflictions threatened if they were diſobedient: But they expected even better things under the Meſſiah; there was great occaſion therefore to ſet the Jewiſh Chriſtians right in this particular; for they were deeply tinctured with the national prejudices, and could not eaſily be reconciled to ſuffer for righteouſneſs ſake; eſpecially now the Meſſiah was come, and they continued to believe in and obey him. *Temptations* are here put for *trials* and afflictions. The Jewiſh Chriſtians about this time ſeem to have endured many hardſhips and perſecutions, through the enmity of the unbelieving Jews. See Benſon and Grotius.

Ver. 3. *The trying of your faith worketh patience*] *Produceth patience.* Heylin and MS. By *faith* ſeems to be meant their Chriſtianity; and if ſo, Δοκιμιον will not ſignify *trial*, but *proof*, or *evidence*; which is the ſenſe of the word in other authors: But ſtill, as it denotes a proof given by trial, the meaning will be, "That proof or evidence which you give, (by undergoing trials or afflictions,) of your ſincere adherence to the Chriſtian faith, worketh patience." Perſons are frequently uncertain as to their own ſincerity and ſteadfaſtneſs, till they come to be tried. See Benſon, Wolfius, Wetſtein, and Parkhurſt on the word Δοκίμιον. Dr. Heylin tranſlates the next verſe much more elegantly thus: *Perſiſt then in that patience, till it hath had its full effect, that you may be perfectly accompliſhed, wanting nothing.*

Ver. 5. *If any of you lack wiſdom*] That is, the wiſdom to know the value of ſufferings, and how neceſſary they are to try and exerciſe, and conſequently to improve us in virtue. Dr. Benſon paraphraſes the verſe very well thus: "But if any of you ſhould be deficient in wiſdom, 6 But let him aſk in faith, nothing wavering. For he that wavereth is like a wave of the ſea, driven with the wind, and toſſed.

7 For let not that man think that he ſhall receive any thing of the Lord.

8 A double-minded man *is* unſtable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: becauſe as the flower of the graſs he ſhall paſs away.

11 For the ſun is *no ſooner* riſen with a burning heat, *but* it withereth the graſs, and the flower thereof falleth, and the grace of the faſhion of it periſheth: ſo alſo ſhall the rich man fade away in his ways.

12 Bleſſed *is* the man that endureth temptation: for when he is tried, he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.

13 Let no man ſay when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.

14 But every man is tempted, when he is drawn away of his own luſt, and enticed.

15 Then when luſt hath conceived, it bringeth forth ſin: and ſin, when it is finiſhed, bringeth forth death.

16 Do not err, my beloved brethren.

Ver. 6. Mark xi. 24. 1 Tim. ii. 8.—V. 8. Ch. iv. 8.—V. 9. Or, *glory.*—V. 10. Job xiv. 2. Pſ. ciii. 15. Iſai. xl. 6. 1 Cor. vii. 31. 1 Pet. i. 24. 1 John ii. 17.—V. 12. Job v. 17. Prov. iii. 11, 12. Hebr. xii. 5. Rev. iii. 19. 1 Cor. ix. 25. 2 Tim. iv. 8. Ch. ii. 5. 1 Pet. v. 4. Rev. ii. 10. Matth. x. 22. xix. 28, 29. Ch. ii. 5.—V. 13. Or, *evils.*

or at a loſs what method to take, or how to behave in a time of ſuch general diſtreſs and perplexity, let him addreſs himſelf by fervent prayer unto that gracious God, who is ſo ready to beſtow liberally and bountifully on all men, and upbraideth no penitent perſon with his former, abuſed favours. And whoever ſeeketh wiſdom in that way, may be ſatisfied that he ſhall obtain it: for there is no manner of reaſon to call in queſtion either the wiſdom, the goodneſs, or the power of God."

Ver. 6. *Let him aſk in faith*] It deſerves to be inquired, "whether wiſdom how to behave under perſecution was not beſtowed (in that firſt age, and while Chriſtianity was in its tender ſtate) as one of the extraordinary gifts of the Spirit?"—And if ſo, they might very juſtly be blamed, who doubted either concerning the power or willingneſs of God, to grant them ſuch extraordinary direction, after he had wrought ſo many and ſuch great miracles among them:—But in this place there is no evidence of the Apoſtle's blaming them: It is a direction to them how to behave, and not a reproof. If we compare the expreſſion in this place with what we find elſewhere concerning the Chriſtians firmly believing that God would do wonders and work miracles upon their prayers, and particularly that whether they were called before the Jewiſh or heathen tribunals, he would give them ſuch wiſdom, as all their adverſaries ſhould not be able to gainſay or reſiſt; the abovementioned inquiry will not be thought groundleſs. See Matth. x. 19, 20. xxi. 21, 22. Mark xi. 24. Luke xi. 10—13. There does not appear any reaſon from this text to conclude, that we ſhall be heard in any particular requeſt, if we be *ſtrongly perſuaded* in our own minds that we ſhall be heard. See Benſon. Dr. Heylin obſerves, that the word διακρινόμενος, rendered *wavering*, ſignifies *judging otherwiſe.* He who prays for *wiſdom*, ſeems to judge it moſt deſirable; but if he wilfully purſues things inconſiſtent with it, he *judges otherwiſe:—Sapientia prima eſt ſtultitia caruiſſe.* Wiſdom cannot be attained, but at the expence of all our follies: If we do not heartily renounce theſe, we do not heartily deſire wiſdom; which, in the event, muſt prove the abolition of them. Moreover, he who deſires the end, muſt deſire, or at leaſt fully acquieſce in the neceſſary means; elſe he is *double-minded*, ver. 8. He would, and he would not.

Ver. 8. *A double-minded man is unſtable*] "He, whoſe ſchemes are divided between God and the world, and who cannot chearfully and reſolutely commit himſelf, in confidence of divine ſupport, to be led whitherſoever Providence ſhall pleaſe, is unſettled in all his ways: He will perpetually be running into inconſiſtencies of conduct; and thoſe imperfect and undetermined impreſſions of religion which he feels, will ſerve rather to perplex and torment, than to guide and ſecure him." Doddridge.

Ver. 9, 10. *Let the brother of low degree rejoice,* &c.] *Glory in his exaltation,* or, *when he is exalted.* Heylin. We are ſaid to *glory*, or *boaſt* of a thing, when we value ourſelves upon it, as advantageous to us. Now, it is notorious, that, in the Chriſtian ſyſtem, a ſtate of ſuffering diſpenſed by Providence is a moſt advantageous ſchool of virtue. On the other hand, if a true Chriſtian be in worldly proſperity, he will be well aware how tranſitory that ſtate is; and, far from confiding in it, he will feed his thoughts with the certainty of his approaching humiliation;—in death, at leaſt, with all the mortifying circumſtances that attend it. Accepting theſe, with a total reſignation to the divine will, he glories in the hope, that he ſhall one day complete his ſacrifice.

Ver. 11. *For the ſun is no ſooner riſen,* &c.] *For the ſun ariſeth with burning heat; it withereth the graſs; the flower thereof falleth; and all the beauty of its colour periſheth: Even ſo ſhall the rich man fade away in his courſe;*—πορείαις αὐτοῦ;—in all the projects and purſuits in which he has been immerſed. See Heylin, Mills, and Wetſtein.

Ver. 12. *Bleſſed is the man that endureth temptation*] *Happy is the man who perſevereth under temptation,* or *trial*; *for, being approved, he ſhall receive,* &c. Waterland, Heylin, Benſon, &c.

Ver. 13.] St. James had ſaid ſo much about the benefit of temptations, or trials, that he thought it neceſſary to guard his readers againſt ſo dangerous a miſtake, as that of making God the author of ſin; or aſcribing *temptations* to him, as they ſignify "a ſeducing men to what is evil:" In that ſenſe they proceed not from God, but from the luſts of men, which if complied with, end in *death*, inſtead of bringing men to a *crown of life.* Though, therefore, trials may be aſcribed to God; yet *temptation*, in the bad ſenſe of the word, cannot by any means be aſcribed to him. Sin and death proceed from the luſts and wickedneſs of men; but God is not the author of evil: On the contrary, He is, like the ſun in the firmament, an univerſal Benefactor, and the Author of all that is good: Nay, he infinitely excels the ſun, as not being ſubject to any change or variation.—The Jewiſh converts were by the divine benignity brought firſt into the Chriſtian church; they therefore had peculiar reaſon to aſcribe goodneſs unto God, and to obey readily the precepts of the Goſpel: governing their paſſions, bridling their tongues, manifeſting their meekneſs and charity, and doing every thing which the Chriſtian religion requires. Ver. 13—27. and Benſon.

Let no man ſay—I am tempted of God] See on Gen. xxii. 1. Exod. xv. 25. xvi. 4. Deut. viii. 2. There are two ſenſes of the word *temptation*, ſays Dr. Heylin, according to the different ends propoſed; the one for *trial*, the other for ſeduction: This laſt is here intended. As God, by virtue of his boundleſs knowledge and almighty power, is *incapable of being tempted by evils*, ſo likewiſe he is of ſuch perfect rectitude and benevolence, that he tempteth not any man; i. e. draws him not deſignedly into ſin, nor lays him, in any imaginable circumſtances, under a moral neceſſity of committing it." See Benſon, and Amory's Sermons, p. 302.

Ver. 14. *When he is drawn away of his own luſt,* &c.] "Drawn out of the water, and taken with the bait;" ἐξελκόμενος καὶ δελεαζόμενος: In both theſe words there is an alluſion to the *catching a fiſh with a bait*; and *luſts*, or ſenſual pleaſures, are here repreſented as the bait with which wicked men are caught. Grotius obſerves, that the beſt Greek authors have uſed this phraſe, "To be enſnared by the belly, and by fair words." Plato ſaid, "That pleaſure is the bait of evil;" To which Cicero alludes, when he ſays, "The divine Plato calls pleaſure the bait of evil, becauſe men are taken with it, as fiſhes are taken with a hook;—*ut hamo piſces.*" The Apoſtle here mentions the true cauſe of multitudes becoming ſinners. God hath formed men with various inclinations, which, under the direction and reſtraint of reaſon, are ſubſervient to human virtue and happineſs; but which, to thoſe who will not exert the neceſſary caution and reſolution to keep them under government, prove ſucceſsful tempters to ſin, and fruitful cauſes of miſery. Every man is tempted, when he is allured by his own luſts and evil paſſions, and enſnared by appearances of pleaſure; the deceitfulneſs of which, his reaſon would have readily ſhewn him, had he conſulted it. And in ver. 12. St. James ſuggeſts the reaſon, why a moſt wiſe, holy, and good God, gave men ſuch inclinations, and placed them in ſuch circumſtances, as might prove occaſions of their being vicious and miſerable: *Bleſſed is the man who endureth temptation,* &c. See Amory as above, Stanhope's Thomas à Kempis, p. 22. Grotius, Wetſtein, and Benſon.

Ver. 15. *Then when luſt hath conceived,* &c.] Ἐπιθυμία, *luſt* or *concupiſcence* is here repreſented as an harlot, alluring the ſimple man to her embraces. (See Prov. vii. 6, &c. Eccleſ. vii. 26.) Upon which ſhe conceives and brings forth ſin; and when ſin is *grown up,*—brought to her full ſtature and perfection, ſhe is repreſented as following the ſame lewd courſes with the ſame man; and the iſſue which ſhe brings forth from that inceſtuous mixture, is *death:* For, according to this fine metaphorical genealogy, *concupiſcence* is the mother of ſin, and ſin is the mother of death. Milton ſeems evidently to have had his eye upon this paſſage, in his famous allegorical deſcription of ſin and death; Par. Loſt, book ii. l. 727, &c.

Ver. 16. *Do not err,* &c.] *Be not deceived.* Wat. and MS. The Alexandrian MS adds, *therefore*;—*Therefore be not deceived*; repreſenting what follows as an inference from what went before.

17 Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning.

18 Of his own will begat he us with the word of truth, that we ſhould be a kind of firſt-fruits of his creatures.

19 Wherefore, my beloved brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath:

20 For the wrath of man worketh not the righteouſneſs of God.

21 Wherefore lay apart all filthineſs, and ſuperfluity of naughtineſs, and receive with meekneſs the engrafted word, which is able to ſave your ſouls.

22 But be ye doers of the word, and not hearers only, deceiving your own ſelves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glaſs:

24 For he beholdeth himſelf, and goeth his way, and ſtraightway forgetteth what manner of man he was.

25 But whoſo looketh into the perfect law of liberty, and continueth *therein*; he being not a forgetful hearer, but a doer of the work, this man ſhall be bleſſed in his deed.

Ver. 17. John iii. 27. 1 Cor. iv. 7. Mal. iii. 6.—V. 18. John i. 13. iii. 3. 1 Cor. iv. 15. 1 Pet. i. 23. Epheſ. i. 12. Jer. ii. 3. Rev. xiv. 4.—V. 19. Eccleſ. v. 1. Prov. xvii. 27. Eccleſ. vii. 9.—V. 21. Col. iii. 8. 1 Pet. ii. 1.—V. 22. Matth. vii. 21. Luke xi. 28. Rom. ii. 13.—V. 23. Luke vi. 47, &c. See ch. ii. 14, &c.—V. 25. 2 Cor. iii. 18. Ch. ii. 12. John xiii. 17. Or, *doing*.

Ver. 17. *Every good gift*, &c.] The firſt part of this verſe is in the Greek an *hexameter*, and poſſibly was quoted by St. James from ſome of the Greek poets. See Acts xvii. 28. 1 Cor. xv. 33. Tit. i. 12. *Father* in this verſe ſignifies *author*, or cauſe. Comp. Gen. iv. 20. Heb. xii. 9. The *Father of Lights* is here uſed agreeably to the aſtronomical metaphor which follows;—*with whom there is no deviation, or tropical ſhadow:* Light invariable, without any interpoſing ſhade; which is lengthened or ſhortened by the different diſtance of the ſun. "There is in theſe words, ſays Amory, an alluſion to the heavenly bodies, and the benefits which we derive from them. The ſun, moon, and ſtars, are greatly beneficial by their light, warmth, and influences, but not always beneficial: They riſe and ſet to us; are ſometimes nearer, at others more diſtant; ſometimes eclipſed, and often clouded. But the divine benignity is not ſubject to any ſuch variations; it is always equally near, and equally communicative of its influences to proper objects; nor can any thing interpoſe between it and them: It is not the fluſh of good humour, which may be ſpent; It is not a great, but limited treaſury, which may be exhauſted by large, but continued communications; nor is it a diſpoſition which can be wearied out and altered, by the follies and vices of men. As God is ever unerringly wiſe, and unchangeably happy; as his power is infinite, and he is raiſed above the poſſibility of want or ſuffering, he will certainly always chooſe to do, what his wiſdom determines beſt to be done; and as he ever deems the happineſs of his creatures to be the worthieſt end, he will certainly be always diſpoſed and delighted to promote that beſt end. The infinite communications of good, which he hath made already, inſtead of cauſing us to fear that his goodneſs may be exhauſted, ſerve to prove it infinite, and therefore inexhauſtible: They give, and they will give his rational creatures, to eternity, the moſt ſubſtantial reaſons to expect from their Creator, all that can be expected from a Being infinitely wiſe, powerful, and benevolent." See his Sermons, p. 278. Bos, Albert, and Markland.

Ver. 18 *A kind of firſt-fruits*, &c.] More excellent than others, and in a peculiar manner ſeparated and conſecrated to him from among the reſt of mankind. By κτισματων, *creatures*, the Apoſtle here means *the new creation*, which was effected by Jeſus Chriſt, (comp. Rom. viii. 19.) and he ſeems to allude by the expreſſion to Jer. ii. 3. See alſo Rom. xi. 16. xvi. 5. As in ver. 15. we have the genealogy of *ſin* and *death*, in this verſe is the genealogy of Chriſtian life and happineſs.

Ver. 19. *Swift to hear, ſlow to ſpeak*] Agreeably to this direction of the Apoſtles, and the ſentiments of the wiſeſt of the Jews, the ancient philoſophers have taken notice, that men have *two ears*, and but one tongue; that they ſhould hear more than they ſpeak: as alſo that the ears are continually open, ever ready to receive inſtruction; while the tongue is ſurrounded by a double row of teeth, to hedge it in, and keep it within proper bounds. But what the Apoſtle ſeems peculiarly to refer to, was the temper of the Jews at this time, from which the Jewiſh Chriſtians were not entirely free; that is, they were exceedingly impatient in hearing others, even when they were vindicating the ways of God; but very apt to aſſume authority to themſelves, and to ſet up for doctors, rabbis, and teachers of others. See ch. iii. 1. Rom. ii. 17, &c. Whereas it was their duty rather to be ſwift to hear the Apoſtles, and ſuch as were beſt acquainted with the nature of God and of Chriſtianity; and ſlow to ſpeak of ſuch things themſelves, eſpecially before they had made themſelves thorough maſters of them. See Grotius, Wetſtein, Michaelis, and Benſon.

Ver. 20. *For the wrath of man worketh not*, &c.] Many Chriſtians ſeem either to have diſbelieved this, or to have forgot it; for how often have they attempted to bring others over, to what they have apprehended to be the truth of doctrine, or the right manner of worſhip, by uſing them ill, if they were not convinced, or did not readily comply?—whereas the wrath of one man can never enlighten the mind of another; it is reaſon and argument that muſt convince mens judgements, and bring them over to our ſentiments. If we have power, our *wrath* may make them atheiſts and hypocrites, and force them to profeſs what they do not believe; and ſo produce ſin and unrighteouſneſs, inſtead of that righteouſneſs which God requires. For religion is a matter of pure choice, and is not, cannot be acceptable to God, unleſs the heart and the tongue go together. Beſides, the uſual progreſs of wrath and ungovernable zeal, ought to deter all conſcientious perſons from the firſt beginnings of it; for he that will be angry at another becauſe he differs from him, will be in great danger of ſpeaking againſt him, and blaſting his character; and, as one ſtep commonly leads on to another, when he cannot overcome by arguments, the next thing will be to cruſh his adverſary's opinion by force, if he either have power to do it himſelf, or can prevail upon the magiſtrate or the multitude to aid and aſſiſt him. All the perſecutions in the Chriſtian church have ariſen in this manner; for, when leſſer evils were inſufficient for the conviction of obſtinate hereticks, it was neceſſary, upon the ſame principles, to have recourſe to perſecution. The reader will find abundant proof hereof by referring to almoſt any century of Moſheim's Eccleſiaſtical Hiſtory. See Benſon.

Ver. 21. *Superfluity of naughtineſs*] *Vicious ſuperfluity*; namely, of worldly cares or deſires: Theſe, if allowed in the mind, will, as weeds, choke up the *good ſeed*; which is the ſame as the *engrafted word*, immediately following. The word of God, is frequently compared to a *ſeed*, or plant; particularly 1 Pet. i. 23. 1 John iii. 9.—In which ſenſe it is here ſaid to be ἔμφυτος, *engrafted*, or *implanted* in their minds. Miniſters are ſaid φυτευειν, to *plant* this word, 1 Cor. iii. 6—8. *which bringeth forth fruit:* Col. i. 6. Mark iv. 7, 8. Further, as in the Greek writers ἔμφυτον frequently denotes what is innate or natural, and ſometimes what is thoroughly implanted or fixed in the mind; ſo here it implies, that the heavenly doctrine not only enters into the ears, but is ſo implanted in the ſoul, as to become, as it were, a ſecond nature. There ſeems in the expreſſion, *ſuperfluity of naughtineſs*, to be a plain alluſion to the foreſkin, which was cut off as ſuperfluous in circumciſion; by which the Jews were directed to the circumciſion of the heart, or the cutting off the ſuperfluous exceſs of all their appetites and paſſions. Nothing could in a more emphatical manner expreſs to the Jewiſh Chriſtians, the neceſſity of mens diveſting themſelves of exorbitant paſſions and wicked inclinations, in order to their attending to, and receiving the pure truths of Chriſtianity, eſpecially thoſe relating to the diſplays of the goodneſs of God to man. *Meekneſs* in this verſe ſtands oppoſed to *wrath*, condemned in ver. 19, 20. See Whitby, Elſner, Raphelius, Benſon, and Parkhurſt on the word Εμφυτος.

Ver. 22. *Hearers only, deceiving*, &c.] The Jews did indeed place much of their religion in going up at proper times to the ſynagogue to hear the law read; and there may poſſibly be an alluſion to that diſpoſition. The exact ſignification of παραλογιζόμενοι, rendered *deceiving*, is, "*impoſing upon* any, by a *ſophiſtical* ſhew of argument;" and here it is uſed with great propriety. The Jews have a proverb, "That he who hears the law, and does not practiſe it, is like a man who ploughs and ſows, but never reaps. See Superville's Sermons, vol. iv. p. 124. and Wetſtein.

Ver. 23. *Like a man beholding his natural face*, &c.] By way of oppoſition to the moral temper and diſpoſition of his mind;—which he is to view in the glaſs of the Goſpel, and carefully regulate thereby; ver. 25. Perhaps they pretended, that *Abraham believed*, and *that was counted unto him for righteouſneſs*; and therefore there was no occaſion that they ſhould be *doers* of the word, ſeeing they believed it, and were very ready to *hear* it. See ch. ii. 14, &c. Benſon, and Michaelis.

Ver. 25. *But whoſo looketh*, &c.] Ὁ δε παρακύψας: *He that hath bowed his head*, or *ſtooped down*, more curiouſly to pry into any thing. The word is uſed concerning the diſciples bowing down curiouſly and intenſely to pry into our Lord's ſepulchre, Luke xxiv. 12. John xx. 5, 11. But the image which the Apoſtle ſeems here to have had before his mind, moſt probably is the ſame with that expreſſed 1 Pet. i. 12.—*Which things the angels deſired to look into*; παρακύψαι: In which expreſſion there is a moſt plain reference to the poſture of the *two cherubims* which ſtood over the ark of the covenant in the Jewiſh temple. See Exod. xxv. 20. St. James repreſents a zealous and ſincere Chriſtian as looking into the Goſpel, and ſearching curiouſly

26 If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

27 Pure religion, and undefiled before God and the Father, is this; To viſit the fatherleſs and widows in their affliction, *and* to keep himſelf unſpotted from the world.

CHAP. II.

It is not agreeable to Chriſt's profeſſion, to regard the rich, and deſpiſe the poor brethren: rather we are to be loving and merciful; and not to boaſt of faith, where no deeds are: which is but a dead faith, the faith of devils, not of Abraham, and Rahab.

MY brethren, have not the faith of our Lord Jeſus Chriſt, *the Lord* of glory, with reſpect of perſons.

2 For, if there come unto your aſſembly a man with a gold ring, in goodly apparel, and there come in alſo a poor man in vile raiment;

3 And ye have reſpect to him that weareth the gay clothing, and ſay unto him, Sit thou here in a good place; and ſay to the poor, Stand thou there, or ſit here under my footſtool:

Ver. 26. Pſ. xxxiv. 13. xxxix. 1. 1 Pet. iii. 10.—V. 27. Matth. xxv. 36. 1 John v. 18.——V. 1. 1 Cor. ii. 8. Lev. xix. 15. Deut. i. 17. xvi. 19. Prov. xxiv. 23. Matth. xxii. 16. Ver. 9.—V. 2. Gr. *ſynagogue*.—V. 3. Or, *well*, or, *ſeemly*.

into it, that he may underſtand it, and live accordingly; looking, in the ſame diligent and careful manner, as the cherubims were repreſented bowing down and looking into the ark: and this by way of oppoſition to the careleſs Chriſtian, who is like a man that takes a tranſient view of his face in a mirror, and preſently forgets what he ſaw, and turns his thoughts to ſomething elſe. The happy effects of ſuch a careful looking into the glaſs or mirror of the Goſpel are beautifully repreſented, 2 Cor. iii. 18. By calling the Goſpel a *perfect law*, St. James ſeems to have inſinuated to the Jewiſh Chriſtians, that there was no neceſſity for them to add the obſervation of the law of Moſes to that of the Chriſtian law; the Chriſtian law being perfect of itſelf, and without that addition: and by calling it the *law of liberty*, he ſeems alſo to have tranſiently hinted, that the ceremonial law was aboliſhed by the coming of Chriſt, or that the Chriſtian religion had ſet them free from any further obligation to that law. But theſe were ungrateful truths, againſt which they were ſo much prejudiced, that he could only inſinuate them in a brief and diſtinct manner, unleſs he had an inclination to defeat the end of his writing to them. There is indeed another reaſon which may be alledged for the Apoſtle's expreſſion in this place; namely, that as the law was ſo burdenſome a ſervice, and treated men with ſuch rigour, it produced a ſpirit of bondage; whereas the eaſy ſervice and mild treatment of the Goſpel produces a ſpirit of love and filial freedom. This is a ſubject which St. Paul hath frequently touched upon in his Epiſtles.

Ver. 26. *And bridleth not his tongue*] *Not bridling his tongue, but deceiving his heart*. Bp. Butler. As if the Apoſtle had ſaid, "It is impoſſible that any man ſhould ſo much as *ſeem to be religious*, if he does not at leaſt think that he bridles his tongue; but if he deceive himſelf in this important branch of religion, he is deceived in the whole of it." And indeed, ſo many ſins of the tongue are committed, without any apprehenſion of their being evil, that this caution, and this remark for the explication of it, are of great importance; conſidering how little many zealots ſeem to be aware of the great evil of bitterly reproaching their brethren, upon account of their religious differences; a ſin, which the Apoſtle ſeems to have had particularly in his view. See Butler's Sermons, p. 58. Doddridge and Michaelis.

Ver. 27. *Pure religion*] By ϑρησκεία, *religion*, is often meant the worſhip of God; but here it evidently takes in a larger compaſs; namely that men *viſit the fatherleſs*, &c. To act right, from a regard to the reaſon and fitneſs of things, is *virtue*, properly ſo called. To cultivate the very ſame right temper, and do the ſame right actions from a regard to the will of God, is *piety* or *religion*. If we act right, from a regard to the will of God, as diſcoverable by reaſon, that is, natural religion; if we act right from a regard to the will of God, as revealed in the Goſpel; that is, Chriſtianity, or the Chriſtian religion; and it is this laſt of which St. James ſpeaks here, and which he calls *pure religion, and undefiled before God and the Father*. Archbp. Tillotſon has obſerved, that in the word ἀμίαντος, rendered *undefiled*, there ſeems to be an alluſion to the excellence of a *precious ſtone*, which conſiſts much in its being clear, and without a flaw or cloud; and ſurely no gem is ſo precious or ornamental as the amiable temper here deſcribed. The word ἐπισκέπτεσθαι, rendered *to viſit*, properly ſignifies, "to take the overſight of;" and may import, entering into meaſures for their ſubſiſtence, as well as ſometimes going to them, and converſing with them in their diſtreſſes. See Matth. xxv. 36. Benſon, Doddridge, and Tillotſon's Works, vol. ii. p. 581.

Chap. II. *Ver.* 1.] The Apoſtle here blames them for judging well or ill of a man, becauſe of his dreſs or outward circumſtances in this world; and upon that account making a very great difference between the rich and poor ſtranger, who came into their religious aſſemblies: whereas there was ſome reaſon to ſuſpect, that a rich man came as a ſpy, and that a poor man came with a better view. However, a ſincere good-will towards all mankind, whether rich or poor, is the duty of every Chriſtian; and if he does not cheriſh this temper, he acts contrary to the rules of his religion, and caſts contempt upon the ſacred authority, which eſtabliſhed that part, as well as the reſt of the Chriſtian law; and he muſt expect to ſuffer accordingly for ſuch contempt. Ver. 1—13.

Have not the faith, &c.] *Faith* is often, in the New Teſtament, put for the *doctrine of faith*, or the Chriſtian religion: The Syriac verſion reads the clauſe, *the faith of glory*, or *the glorious faith of our Lord Jeſus Chriſt*. Partiality, or a ſhewing reſpect of perſons in judgement, is condemned, Exod. xxiii. 2, 3. &c. and it is condemned in general, and the contrary virtue recommended, Job xxxiv. 17—19. Matth. xxii. 16. But here it is condemned with a different and particular view, as will appear from the ſubſequent notes. Chriſtianity requires us to love, and to do good to all men, far as we have opportunity and ability: and, upon a religious account, equally to love the equally virtuous and well-diſpoſed. All reſpect of perſons, therefore, muſt be inconſiſtent with this benevolent and charitable religion; for, by *reſpect of perſons*, is meant a prefering men in our eſteem, not for their ſuperior knowledge, piety, virtue, or uſefulneſs; but for their riches, their peculiar relation to us, or upon ſome other as unreaſonable motive. See Benſon.

Ver. 2. *Unto your aſſembly*] According to the original, it is *into your ſynagogue*. By a *ſynagogue* was generally meant the place where the Jews uſed to aſſemble for prayer, reading the Scriptures, and other acts of religious worſhip; and as the perſons to whom St. James wrote were Jewiſh Chriſtians, and uſed to that name, he here calls the place where the Chriſtians aſſembled for their religious worſhip by the name of a *ſynagogue*. It has been pretty generally ſuppoſed, that the *rich* and the *poor man*, ſpoken of in this verſe, were both Chriſtians; whereas there is no clear evidence in the text of their being ſuch. There is a plain intimation that ſtrangers uſed ſometimes to come into the religious aſſemblies of the Chriſtians; (ſee 1 Cor. xiv. 23, 25.) and St. James ſeems to inſinuate, that the perſons of whom he here ſpeaks were not yet Chriſtians, by ſaying (ver. 5.) that God had choſen the poor of this world to become rich in faith, and heirs of his kingdom: thereby intimating, that the Chriſtians to whom he wrote ſhould endeavour to proſelyte the poor, as well as the rich; and yet more plainly, ver. 6, 7. where he repreſents the rich men as oppoſing the Chriſtians by their power, as dragging them before the heathen tribunals, and as blaſpheming the name of Chriſt. Surely ſuch ſort of *rich men* were not profeſſed Chriſtians; and yet it is one of them whom he here ſuppoſes to come into the Chriſtian aſſembly, during the time of divine worſhip. The word χρυσοδακτύλιος, rendered *with a gold ring*, might have been rendered very properly, *having his fingers adorned with gold rings*. Thoſe who valued themſelves upon the richneſs and luxury of their dreſs, were accuſtomed to deck their fingers with a conſiderable number of coſtly and valuable rings, frequently wearing ſeveral upon one finger. Inſtead of *in goodly apparel*, Dr. Heylin reads, *in a ſplendid dreſs*. See Benſon, Brennius, Hallet, and Albert.

Ver. 3. *Sit thou here in a good place*] In the ſynagogues of the Jews, their elders had the higheſt places, and the people had the lower, according to their ranks and orders. Hence it was that our Saviour condemned the Scribes or Jewiſh doctors for loving the *higheſt ſeats* at *ſynagogues*, as well as at *feaſts*. Matth. xxiii. 26. The Chriſtians, in proceſs of time, grew, like the Jews, very curious about the different ranks and orders of ſeats in their churches; aſſigning one for the biſhop, others for the elders, ſome for the young men, others for the married women, and others again for the widows and virgins: and they appointed *deacons* to place the men in due order, and deaconeſſes to ſeat the women; for it was thought a very great crime for any perſon to be found ſitting out of his place. We do not ſuppoſe that the Chriſtians to whom St. James wrote had gone that length; but very probably they had higher ſeats for the biſhops and deacons, than for the reſt of the congregation; and being Jewiſh Chriſtians, they might be for imitating in ſome meaſure the models and cuſtoms of the ſynagogue. There is, however, no reaſon to infer, from the place before us, that the rich and the poor ought always to have equal honour: Even in places of public worſhip, different ſeats may, without any crime, be appointed for different perſons, according to their ranks and circumſtances; for Chriſtianity doth not throw down all diſtinction of perſons, or ſet men upon a level

4 Are ye not then partial in yourſelves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God choſen the poor of this world rich in faith, and heirs of the kingdom which he hath promiſed to them that love him?

6 But ye have deſpiſed the poor. Do not rich men oppreſs you, and draw you before the judgement-ſeats?

7 Do not they blaſpheme that worthy name, by the which ye are called?

8 If ye fulfil the royal law, according to the Scripture, Thou ſhalt love thy neighbour as thyſelf, ye do well:

9 But if ye have reſpect to perſons, ye commit ſin, and are convinced of the law as tranſgreſſors.

10 For whoſoever ſhall keep the whole law, and yet offend in one *point*, he is guilty of all.

11 For he that ſaid, Do not commit adultery, ſaid alſo, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſor of the law.

12 So ſpeak ye, and ſo do, as they that ſhall be judged by the law of liberty.

13 For he ſhall have judgement without mercy, that hath ſhewed no mercy; and mercy rejoiceth againſt judgement.

14 What *doth it* profit, my brethren,

Ver. 5. John vii. 48. 1 Cor. i. 26, 28. Luke xii. 21. 1 Tim. vi. 18. Rev. ii. 9. Or, *that.* Exod. xx. 6. 1 Sam. ii. 30. Prov. viii. 17. Matth. v. 3. Ch. i. 12.—V. 6. 1 Cor. xi. 22. Ch. v. 6.—V. 8. Lev. xix. 18. Matth. xxii. 39. Rom. xiii. 9. Gal. vi. 2.—V. 9. Ver. 1.—V. 10 Deut. xxvii. 26. Matth. v. 19. Gal. iii. 10.—V. 11. Or, *that* law *which ſaid.* Exod. xx. 13, 14.—V. 12. Ch. i. 25. V. 13. Matth. vi. 15. xviii. 35. xxv. 41, 42. 1 John iv. 17, 18. Or, *glorieth.*—V. 14. Matth. vii. 26. Ch. i. 23.

level in their temporal capacities; neither does it enjoin any thing rude or indecent, but teaches us to render honour to whom honour is due. The crime which St. James is here condemning was, not that they treated a rich man with reſpect, when he came into one of their religious aſſemblies; but that they at the ſame time treated the poor man with contempt, and ſhewed a concern to proſelyte the rich man only, while they neglected the converſion of the poor man; and did not, comparatively ſpeaking, eſteem *his* ſalvation of any importance, merely becauſe he was a poor man. See Luke iv. 18. vii. 22. Rom. i. 14. Col. iii. 11. and Benſon.

Ver. 4. *Are ye not partial*] *And diſtinguiſh not in yourſelves, you even become judges who reaſon ill.* The verb διακρίνομαι is of a middle ſignification, and ſignifies *to make a difference* or diſtinction between one thing or perſon, and another. Oecumenius explains the laſt clauſe of this verſe, "You are become unjuſt judges, who act wickedly, from a reſpect of perſons." See Beza, Benſon, and Heylin.

Ver. 5. *Hath not God choſen the poor*, &c.] Chriſtianity was not ſpread by the power or contrivance of courtiers and great men, or to advance a ſecular intereſt; but the God and Father of all choſe this method to reform the many, and it had that effect upon the teachable and well-diſpoſed; but ſuch as had ſet their hearts upon the riches and grandeur of this world were none of that number. No ellipſis is more common than that of the verb *to be*; it ſeems omitted here, and if inſerted, will make the ſenſe more plain:—*choſen the poor of this world to be rich in faith.* See Benſon, Bos, and Albert.

Ver. 7. *Worthy*] *Honourable.*

Ver 8—11. *If ye fulfil the royal law*] The whole of the Apoſtle's argument depends upon the notion common to the writers of the New Teſtament, That *love is the fulfilling of the law.* St. James conſiders the whole duty of man to man as contained in one law, namely, *Thou ſhalt love thy neighbour as thyſelf:* and then he argues rightly, ver. 10. *He who offends in one point, is guilty of the whole law:* for whether it be theft, or murder, or adultery, that you commit, it matters not; for any of theſe crimes is inconſiſtent with the law, which contains, and is the whole, *Thou ſhalt love thy neighbour*, &c. But read the Apoſtle's own words. In ver. 8. he obſerves, *If ye fulfil the royal law, according to the Scripture*, &c. Where firſt you are to obſerve, that he calls this the *royal law*, not becauſe given by Chriſt the King, for all laws are in that ſenſe royal; but becauſe it is the firſt ſupreme law, from which all others proceed, as diſtinct branches, and by which they muſt all be governed. Secondly, you muſt take notice what ſtreſs the Apoſtle lays upon their *fulfilling* this royal law. *If ye fulfil the royal law,—ye do well:* that is, "if you attend to it in all inſtances, ſo as not to offend againſt it in any caſe, ye then will do well." The Apoſtle proceeds, ver. 9. *But if ye have reſpect to perſons, ye commit ſin*, &c. The law mentioned in this verſe, is the ſame law that was mentioned before; that is, the royal law. "If, ſays he, you have any partial regards, you will not then fulfil the law of love, but will be found tranſgreſſors of that law; *for*, as it follows, ver. 10. *whoſoever ſhall keep the whole law*, &c." In this verſe he conſiders the royal law, *Thou ſhalt love thy neighbour as thyſelf*, as the whole law; and all particular commandments, as points of that law. And what he ſays amounts to this: "Whatever regard you may have to the law of loving your neighbours, which all profeſs to walk by, yet aſſure yourſelves you cannot keep that law, if you offend againſt any one rule of charity; for every ſuch ſingle offence is a breach of that whole law, *Thou ſhalt love thy neighbour*, &c." In ver. 11. he gives the reaſon of his aſſertion, *For he that ſaid, do not commit*, &c. The words in the original, here tranſlated *for he that ſaid*, are of doubtful interpretation. The ſenſe followed by interpreters and tranſlators has miſled people in the underſtanding of this whole paſſage. Inſtead of *for he that ſaid*, it ſhould be rendered, *for the law which ſaid*, &c. The place thus rendered, contains a clear reaſon of what went before. "If, you offend in any point of charity or duty, you become a tranſgreſſor of this whole law, *Thou ſhalt love thy neighbour as thyſelf.* For this law of loving thy neighbour, which ſays, *Do not commit adultery*, ſays likewiſe to thee, *Do not kill.*" And now if you go on to the latter part of the verſe, you will find it exactly ſuited to the whole thread of the diſcourſe which went before: for thus it follows, *Now if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſor of the law;*" that is, of that general law of loving thy neighbour, which ſaid as well to thee, *Thou ſhalt not kill*, as *Thou ſhalt not commit adultery.* How this royal law ſpeaks to us in the language of all particular laws and precepts, is eaſily underſtood, and is diſtinctly explained by St. Paul, Rom. xiii. 9. As to the different verſion of ver. 11. of this chapter, which is here propoſed, our own tranſlators plainly ſaw the propriety of it, and have given that verſion in the margin of the Bible. This place in St. James being thus underſtood and explained, there is no occaſion for any niceties or diſtinctions to ſupport the reaſon and equity of his doctrine, or to ſhew how a man, by offending againſt one law, may be guilty of all; ſince this aſſertion will no longer be found to be part of the Apoſtle's doctrine. What he teaches is plainly this: The great and fundamental law of the Goſpel is, *Thou ſhalt love thy neighbour as thyſelf.* The force of this all ſee, and all acknowledge; and whilſt they pretend to be Chriſtians, all muſt pretend at leaſt to obey it. But, ſays he, whoever in any manner offends, injures, or oppreſſes his brother, it matters not in what way, whether it be by undue and partial preference of one to another, by contempt or ſlander, by theft, adultery, or murder; whoever, I ſay, in any of theſe inſtances ſins againſt his brother, will be found to be a tranſgreſſor againſt this great, this vital principle of religion, *Thou ſhalt love thy neighbour*, &c. For this reaſon he tells them, the way to do well was *to fulfil the royal law*, that is, to obſerve all points of it; becauſe no point could be tranſgreſſed, but the tranſgreſſor muſt be found guilty of the whole law, which is a general law of love, extending to all points. There is nothing hard in this ſenſe, nothing but what any man may ſee the reaſon of: for certainly, to injure our neighbour in any way makes us guilty of a breach of the law, which commands us to love our neighbour; for one injurious action is as inconſiſtent with love as another; and, in this reſpect, injurious actions have no difference; for they are all equally inconſiſtent with the great law. See Sherlock's Diſc. xiii. p. 347. vol. 1.

Ver. 12. *So ſpeak ye, and ſo do*] Notwithſtanding the mercy which in the Goſpel is promiſed to the penitent, yet our words and actions will both be brought into judgement; and as they have been prevailingly virtuous or vicious, ſhall we be juſtified or condemned. See Matth. v. 22. xii. 34—37. and on ch. i. 25.

Ver. 13. *For he ſhall have judgement without mercy*] "Notwithſtanding you are under the gracious diſpenſation of the Goſpel, and will find acceptance with God, if you are ſincerely pious and charitable; yet there is ſo very great a ſtreſs laid upon mercy and charity in the religion of Chriſt, that he will certainly be condemned without mercy, who hath not ſhewn mercy and compaſſion towards his fellow-creatures. But he who hath been kind and beneficent to others, (as well as ſincerely holy in the reſt of his conduct) towards him the mercy of God will be liberally extended; intirely freeing *him* from, and triumphing over the condemning ſentence of the law, when he ſhall appear before his righteous judge." Some MSS read the laſt clauſe, *And let mercy rejoice againſt*, or *glory over judgement.* See Beza, Tremellius, Wetſtein, and Benſon.

Ver. 14.] The *Jews* retained the higheſt reverence for their law, and would adhere to it as the method of juſtification or acceptance with God, even after the coming of the Goſpel of Chriſt. Whereas the Apoſtles aſſured them, that *faith*, or the Goſpel method, was the only way in which they could hope for acceptance. Some of the *Jewiſh* Chriſtians, hearing *faith* extolled ſo much above the law, ſeem to have miſtaken, or wilfully miſrepreſented the deſign of the Apoſtles, as if by *faith* they had meant no more than a *bare aſſent to the truth of Chriſtianity*; and that if men believed the doctrine, there was no neceſſity for obeying the commands of *Chriſt:* But that they were freed from all virtuous and religious works whatever, as well as from the works of the ceremonial or Jewiſh law; and that ſuch a faith, or though a man ſay he hath faith, and have not works? can faith ſave him?

15 If a brother or ſiſter be naked, and be deſtitute of daily food;

16 And one of you ſay unto them, Depart in peace, be *ye* warmed, and filled; notwithſtanding, ye give them not thoſe things which are needful to the body; what *doth it* profit?

17 Even ſo faith, if it hath not works, is dead, being alone.

18 Yea, a man may ſay, Thou haſt faith, and I have works: ſhew me thy faith without thy works, and I will ſhew thee my faith by my works.

19 Thou believeſt that there is one God; thou doeſt well. The devils alſo believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father juſtified by works, when he had offered Iſaac his ſon upon the altar?

22 Seeſt thou how faith wrought with his works, and by works was faith made perfect?

23 And the ſcripture was fulfilled which ſaith, Abraham believed God, and it was imputed unto him for righteouſneſs: and he was called the Friend of God.

Ver. 15. See Luke iii. 11.—V. 16. 1 John iii. 18.—V. 17. Gr. *by itſelf.*—V. 18. Some copies read, *by thy works.* Ch. iii. 13. V. 19. Mark i. 24.—V. 21. Gen. xxii. 9, 12.—V. 22. Or, *Thou ſeeſt.* Hebr. xi. 17.—V. 23. Gen. xv. 6. Rom. iv. 3. Gal. iii. 6. 2 Chron. xx. 7. Iſai. xli. 8.

mere aſſent to the truth of the Chriſtian religion, was ſufficient to juſtify and ſave them. To prevent the ſpreading of ſuch a doctrine, and the many unhappy conſequences which it would have drawn after it, St. James had, in the preceding chapter, inſiſted upon their being *doers of the word*, as well as hearers of it; upon their bridling their tongues, and upon their relieving the fatherleſs and widows in their diſtreſſes, unleſs they would render all their pretences to religion vain. In the beginning of the preſent chapter he condemns *reſpect of perſons*; and in ver. 13. points out the neceſſity of mercy towards men, in all ſuch as hope for mercy with God. But now he proceeds to inſiſt more particularly upon the neceſſity of an holy life; and in the moſt expreſs manner aſſures them, that as charity to the poor doth not conſiſt in giving them good words only, without affording them ſome relief, ſo *faith* in the Chriſtian doctrine, without an holy life, ought not to be looked upon as the *true Chriſtian faith*; that the ſaying "we have faith," and actually believing or aſſenting to the truth, is doing no more than the wicked demons, who not only believe, but tremble;—that the only way of manifeſting that we have *true faith*, is to ſhew it by our pious and *holy lives*: That in ſuch a way the great patriarch *Abraham* was juſtified; for he not only aſſented to the truths which he had received from God, but manifeſted his faith in God, by performing ſuch works as he commanded him; by which means he obtained that honourable title of *The friend of God.* In like manner *Rahab* not only believed that God would beſtow the Land of Canaan upon the Iſraelites, but ſhe manifeſted that faith by her kindneſs to the ſpies which they ſent to view the country; and thereupon ſhe was delivered from the common deſtruction, and taken into the number of that choſen people. From all which the Apoſtle concludes, that as a lifeleſs carcaſe is not a man, ſo the *faith* which does not produce *good works*, is only the dead carcaſe of faith, and not the genuine Chriſtian faith. ver. 14—26. See Benſon.

What doth it profit, my brethren] In the preceding verſes he had enjoined them ſo to ſpeak and act, as they who were to be judged by the Goſpel, or the law of liberty; intimating that they ſhould be condemned if they did not. He now further enforces that injunction by aſking them, "What can it ſignify for a man to pretend to hold the Chriſtian faith in the greateſt ſoundneſs and purity, and yet neglect the practice of good works? Is it poſſible that ſuch a fruitleſs faith ſhould juſtify and ſave?"—I am ſurpriſed, ſays Dr. Doddridge, at the immenſe pains which commentators have taken to reconcile St. Paul and St. James, and the many hppotheſes they have formed for that purpoſe; whereas to me nothing is more evident, than that the ideas which they affix to the words *faith* and *works* are intirely different. St. *James*, by the word *faith*, means ſimply an *aſſent* to the *truth* of the Goſpel, or of religious principles, without determining whether that aſſent be or be not effectual; and then declares, that in caſe this aſſent does not produce good works, that is, the ſolid virtues of the heart and life, it cannot be accepted by God: whereas St. *Paul*, by the word *faith*, means a *cordial* and *vital aſſent* to divine truth, which influences the heart to an holy temper; and, according to the gracious terms of the Goſpel, intitles a man to divine acceptance, without any regard at all to the Moſaic law, and previous to the production of any of thoſe good works which will naturally be the fruit of it. See Benſon, and the Remarks at the end of this chapter.

Ver. 17. *Even ſo faith, if it hath not works*, &c.] See the preceding note. St. Paul (ſays Dr. Heylin) had uſed the term *faith* as it was underſtood in the Jewiſh ſchools; (and ſtill in our own ſchools, where it is ſaid, "Objectum formale Fidei, eſt veritas prima:") and as our Lord often uſed it, particularly when he reproached the Phariſees with their neglect of it, though a principal point of their own law: But ſome Chriſtian converts ſoon let go the primitive ſenſe of the word, and meant by it only an *hiſtorical belief* of the Goſpel. St. *James*, judiciouſly avoiding to diſpute about words, uſes the term in the ſignification which they gave it;—and this perhaps is the reaſon why here, when he propoſes the ſubject, he ſays not "what advantage is it for a man to *have faith*, if he has not works;" but "what advantage is it for a man to *ſay that he has faith*, &c?"—And then, to ſhew the abſurdity of ſuppoſing that there could be a ſalutary faith without good works, he puts a parallel caſe in the duty of charity; ver. 15, 16. We may, and we ſometimes do call a dead corpſe *a man*; but very improperly: and as the carcaſe differs from a living man, ſo the nominal faith differs from that which is real and ſalutary.

Ver. 18. *Shew me thy faith*, &c.] Some MSS and verſions give the following different interpretation of this part of the verſe: *Shew me thy faith by thy works, and I*, &c. That is, "Let us, without quarrelling about different explications of faith, make it manifeſt to each other, that our profeſſion is truly ſolid, by its ſubſtantial effects upon our tempers and lives." But the reading which our verſion follows is not only the reading of ver. 20. but is ſupported by very good authority, and ſeems more agreeable to the context.

Ver. 19. *Thou believeſt that there is one God*] All that is ſaid from this place to ver. 23. is by way of anſwer to the inquiry made ver. 18. namely, which was the way to manifeſt that a man had true faith;—by words and actions. See Mill and Wetſtein.

Ver. 20. *O vain man!*] The word Κενὲ anſwers to the Syriac word *Raca*, Matth. v. 22. which is there condemned, when it proceeded from unjuſt anger, and was uſed by way of inſult and reproach; but here it is uſed out of compaſſion and good will to the perſon, and as a grave and juſt reproof of a very dangerous error. Some of the ſame words or actions may be right or wrong, according to the temper of mind, or the principles or views from which they proceed. See Benſon.

Ver. 21. *Was not Abraham our father juſtified*] St. James uſes the very words and phraſes which St. Paul had uſed Rom. iii. 20, &c. Gal. ii. 16. and iii. 11. And he likewiſe pitches upon the very ſame inſtance; that is, of the patriarch *Abraham*, and quotes the paſſage from Gen. xv. 6. as St. Paul had done. Do not theſe things give great confirmation to the opinion of the ancients, that St. James wrote this Epiſtle to rectify the miſtakes of ſuch as had miſinterpreted the Epiſtles of St. Paul, concerning the doctrine of juſtification by faith?—But of this ſee more at the end of the chapter. Abraham did not actually ſacrifice his ſon, but his readineſs to do ſo, was looked upon by Almighty God as if he had actually done it. And in all caſes, what we would do, if permitted, is regarded by God as if we actually did it. Then it is, and then only, that he accepts the will for the deed. See Benſon, Bp. Bull's *Harmonia*, and Rotherham on Faith.

Ver. 22. *By works was faith made perfect*] Faith is not perfect, without producing good works, wherever there is an opportunity for it, after men have believed: But, in ſuch inſtances as that of the thief upon the croſs, there was no opportunity for manifeſting his faith by a pious virtuous life, becauſe he died ſo ſoon after he firſt believed. However, ſuch inſtances are very uncommon, and not like the caſe of Chriſtians in general. See the *Reflections* on Luke xxiii.

Ver. 23. *And the Scripture was fulfilled*, &c.] The paſſage here referred to is recorded Gen. xv. 6. and is there applied to Abraham's firm truſt in the promiſe of God, concerning a ſon and heir. Now that was about fifty years before his binding Iſaac as a victim upon the altar; (Gen. xxii. 9, &c.) by which act of obedience St. James here intimates, that the paſſage mentioned Gen. xv. 6. was fulfilled; not that that paſſage was a prophecy, or prediction of this event, but that the words which were then uſed concerning the faith of Abraham, were now, in a higher ſenſe, applicable to that patriarch; becauſe he had now fully demonſtrated his faith, by a moſt ſignal act of obedience. The Jews uſed this, or the like expreſſion, that *ſuch* or ſuch a *Scripture was fulfiled*, in a very great latitude. Sometimes, indeed, they underſtood by it an accompliſhment of a prediction in the ſtrict and primary ſenſe; but very frequently they intended no more by it than to ſay, that a ſimilar event happened; that there was a very remarkable agreement in particular circumſtances between former and later things, that a general rule or ſaying

24 Ye ſee then how that by works a man is juſtified, and not by faith only.

25 Likewiſe alſo, was not Rahab the harlot juſtified by works, when ſhe had received the meſſengers, and had ſent them out another way?

26 For, as the body without the ſpirit is dead, ſo faith without works is dead alſo.

Ver. 25. Joſh. ii. 1. Hebr. xi. 31.—V. 26. Or, *breath.*

ing was applicable to a particular caſe: And finally, they often uſed ſuch expreſſions, when they meant no more than that the words of Holy Scripture, or of ſome ancient prophet, might be aptly accommodated to the caſe in hand, or were very proper to expreſs their preſent meaning. This text itſelf is ſufficient to ſhew us, that they did not always intend by it the accompliſhment of a prophecy: But there are many other paſſages, both in the New Teſtament, and in other Jewiſh writers, to confirm this interpretation. See Benſon, and on Rom. x. 13.

Ver. 24. *Ye ſee then,* &c.] "From all which you may plainly ſee, that a man is juſtified by ſuch good works as flow from faith, and not by ſuch a faith as is *alone,* and deſtitute of good works. See on ver. 14.

Ver. 25. *Was not Rahab—juſtified by works*] It ought to be obſerved, that *Rahab* is not here celebrated for "lying to the government, and betraying her country to its moſt cruel enemies," as ſome have objected. With reſpect to *lies,* they are every where condemned in the Holy Scriptures, and truth is repreſented as ſacred and inviolable: And as to the *inhabitants* of her country, they were devoted to deſtruction becauſe of their idolatry, and other great vices; and her diſcovering the ſpies, would not have prevented *their* ruin. The lie which Rahab told is not to be vindicated; but was a crime partly owing to her fear, and perhaps partly to her being educated among a looſe and idolatrous people. What ſhe is here commended for is her faith, her ready renouncing of idolatry, and acknowledging the true God; and her acting in conſequence of that faith, in a manner which ſhe apprehended moſt agreeable to the divine will. Whatever Rahab once was, ſhe ſeems afterwards to have behaved very virtuouſly. See Joſhua ii. 1, &c. particularly ver. 9, 10, 11. and Benſon.

Ver. 26. *For as the body,* &c.] "If you take away philoſophy from human life, (ſays Maximus Tyrius) you take away that which animates, inſpires, and preſerves it; juſt as if you take away the ſoul from the body, you deſtroy the body." See his 11th diſſertation, and Wetſtein.

REMARKS ON VERSE 14, &c.

When our firſt parents were created, God gave them a law for the rule of their conduct, which was the moral law; together with a poſitive command to abſtain from the fruit of one ſingle tree, in paradiſe, in token of their ſubjection to God, and as an acknowledgement that they held all they had by grant from Him. Upon a perfect and entire conformity to theſe laws, our firſt parents were to have continual life and innocence:—That was the *original conſtitution of innocence.*

It is well known that our firſt parents broke that original law: After which God, in great mercy, propoſed another way of attaining to righteouſneſs; with terms as much ſuited to the ſtate of fallen man, as the terms of the firſt conſtitution were to man in a ſtate of innocence. To our firſt parents, and their more immediate deſcendants, God gave intimations that he deſigned to ſhew mercy: But of the terms on which he would do it, we have the moſt clear diſcovery, which remains on record in the Old Teſtament, Gen. xv. 6. where it is ſaid of *Abraham,* That *he believed in the Lord,* and *that God accounted it* (or that faith of his) *unto him for righteouſneſs.*

Now the faith of Abraham, thus *accounted to him,* was not only a firm aſſent to the truths which God vouchſafed to reveal to him, but alſo the foundation or principle of an habitual obedience; as appears from various parts of his conduct: And by ſuch a faith men were taught, after the example of Abraham, to ſeek for righteouſneſs, or juſtification before God. This is commonly, and very juſtly called, *The covenant of grace,* or *favour*; for herein hath God manifeſted great grace or favour unto fallen men; in that he hath promiſed, upon their faith, and ſincere, though imperfect obedience, to deliver them from the ſentence of condemnation, as if they had been entirely innocent.

But beſides that covenant of grace which God ſo explicitly made with Abraham, and with all his ſpiritual ſeed; (that is, with all ſuch perſons as would imitate his faith and obedience, whether they were his natural deſcendants or not;) beſides, *that covenant* with Abraham,—About 430 years after God entered into another and peculiar covenant, with a branch of his deſcendants; namely, with the one ſingle nation of Iſrael; which, from the *place* where it was given, is called the *Hebrew,* or *Sinai covenant*; and, from the eminent *perſon* who was chiefly employed about it, it is called *the Moſaic covenant,* or *the law of Moſes.* In that *Sinai* covenant the original conſtitution of innocence is again revived: Only, inſtead of the poſitive command, not to eat of the fruit of one tree in paradiſe, God gave the Iſraelites ſeveral laws about rites and ceremonies, to preſerve them from the ſpreading contagion of idolatry.

As the original conſtitution is there renewed, the terms of juſtification by the *Moſaic covenant* are expreſſed in like phraſes with the terms of that original law of innocence, which was given to our firſt parents in paradiſe; "Do this, and live; but diſobey, and die: *For curſed is every one that continueth not in all things which are written in the book of the law, to do them.*" By that means the Iſraelites were continually put in mind of the law of innocence, as the ſtandard of that perfection to which men ſhould aſpire, and according to which they who perfectly obeyed, would have attained to righteouſneſs and life. But as none of them came up to the terms of juſtification, according to that covenant of works, the ſeverity of the law would naturally lead them to have recourſe to ſome milder and eaſier method of juſtification.

Such was the patriarchal, or Abrahamic covenant;—and of the ſame kind alſo is the Goſpel covenant: For which reaſon, St. Paul intimates *that Chriſt was the end of the law for righteouſneſs, unto every one that believed,* or ſincerely embraced, or complied with his religion: And that *before faith* (or the Goſpel) *came,* the Jews *were kept under the law*; *ſhut up,* as it were, in cloſe cuſtody, *that they might have deliverance by* the clearer revelation of the *faith, which was afterwards to be* made. Wherefore, *the law was their ſchoolmaſter,* or like a ſevere tutor to children during their minority, *to drive them to Chriſt,* or to make them long for the more liberal and manly diſpenſation of the Goſpel, which is ſo well ſuited to perſons of riper age; *that they might be juſtified by faith,* or in the ſame way Abraham was juſtified.

The covenant, then, made with Abraham, was the ſame in ſubſtance with the Goſpel covenant: St. Paul often, and with great earneſtneſs, aſſerts it, as particularly Rom. iv. 22, &c. Gal. iii. 6, &c. to which we refer. And thus we have a ſummary view of the two methods of juſtification, or of attaining to righteouſneſs, and conſequently to life and happineſs: The one was by innocence, and a full meaſure of good works; the other by faith and ſincerity, or a prevailing, though imperfect obedience.

When Chriſt and his Apoſtles came abroad, preaching the glad tidings of the Goſpel, they made the moſt ample diſcovery of the latter of theſe two methods of attaining to righteouſneſs, and acceptance with God: But the unbelieving *Jews,* notwithſtanding that radiant light, againſt which they ſhut their eyes, continued, through criminal prejudices, to be *ignorant of God's righteouſneſs,* or averſe to the method of juſtification revealed in the Goſpel: And therefore, *they went about to eſtabliſh their own righteouſneſs,* by a conformity to the law of Moſes, (though it condemned all wilful offenders to death without mercy;) *and would not ſubmit themſelves to the righteouſneſs of God,* or to that method of attaining to righteouſneſs, diſcovered by the Chriſtian revelation. And the *Judaizing* Chriſtians, though they had embraced the Goſpel, yet looked upon it as inſufficient, without the additional obſervance of the law. They therefore were perpetually diſturbing the Gentile converts, by inſiſting upon it "That they were obliged to be circumciſed, and to obſerve the whole law of Moſes, or elſe they could not be ſaved." In oppoſition to thoſe *Judaizers,* and their miſtaken ſentiments, St. Paul wrote to the Gentile Chriſtians, to aſſure them, "That *by the works of the law, no fleſh could be juſtified before God*; for by *the law was the knowledge of ſin,* and of the penalty annexed to it; but it contained no promiſe of mercy to offenders: But *now the righteouſneſs of God,* or his moſt gracious method of juſtifying mankind, is *made manifeſt, being atteſted to, both by the law and the prophets*; even *the righteouſneſs of God which is by faith in Chriſt Jeſus*; a method common to all that believe, whether they were formerly Jews or Gentiles: For all were ſinners; they all ſtood in need of mercy, or of ſuch a gracious method of acceptance."

From all which, and more to the ſame purpoſe, the Apoſtle concludes, (Rom. iii. 28, &c.) *that a man is juſtified by faith, without the works of the law*; and Rom. iv. 1, &c. he ſhews, that this was the method in which Abraham was juſtified, when *he believed God,* and his *faith* was *accounted unto him for righteouſneſs*: For Abraham was not juſtified by perfect innocence, but by favour; and that, not becauſe of his obſervance of the ritual part of the law; for it was *before he was circumciſed* that his faith was accounted to him for righteouſneſs: And therefore the Gentile Chriſtians might hope, without circumciſion, and a ſubjection to the law of Moſes, to be accepted of God, as Abraham was.

By reaſon of the diſturbance which the Judaizers had made in the churches of Galatia, St. Paul has ſaid a great deal to the ſame purpoſe in his Epiſtle to the *Galatians.* See particularly ch. ii. 15, &c. and compare Acts xiii. 38, 39. And in the *third* chapter of the ſame Epiſtle,—after having argued in the ſame manner as he does in his Epiſtle to the *Romans,* concerning Abraham's faith being accounted to him for righteouſneſs, and inferred from thence, that all believers are the children of Abraham, and will finally be bleſſed together with him;—he ſhews the Gentile Chriſtians how dangerous it would be for them to have recourſe to the law of Moſes for juſtification, when the Goſpel had propoſed a method ſo much better.

Now theſe are the very paſſages in St. *Paul's* Epiſtles, which have been thought inconſiſtent with what is aſſerted in the preſent chapter by St. *James.* But in order to ſee the more clearly that here is no inconſiſtency between them, let us conſider what St. Paul meant by the various phraſes which he uſes on this head.

By the *law,* or *works,* or *works of the law,* then, I think it evident that St. Paul meant the *law of Moſes,* or the *works of that law*; and by *faith,* or the *faith of Chriſt,* it ſeems as plain that he meant the *Goſpel,* or the *Chriſtian revelation* in general: Thus Rom. i. 5.

CHAP. III.

We are not raſhly or arrogantly to reprove others: but rather to bridle the tongue; a little member, but a powerful inſtrument of much good, and great harm. They who are truly wiſe, are mild, and peaceable, without envying, and ſtrife.

MY brethren, be not many maſters, knowing that we ſhall receive the greater condemnation.

Ver. 1. Matth. xxiii. 8. Rom. ii. 20, 21. Luke vi. 37. Or, *judgement.*

and xvi. 26. he intimates, that he *had received his apoſtleſhip for the obedience of faith among all nations*; i. e. that all nations might be led thereby to obey his Goſpel. And, becauſe obedience is required, he calls it the *law of faith.* Rom. iii. 27. See alſo Gal. i. 23. and iii. 2, 5, 23.

The reaſon why he thus calls the Goſpel by the name of *faith*, ſeems to be, becauſe *faith* is the firſt ſtep to men's becoming Chriſtians,—and the root of an holy life, or the principle from which they are afterwards to act. It is, therefore, no more than putting a principal part for the whole; which is an uſual figure of ſpeech among all writers, and what men generally and eaſily underſtand. There are many other places in the New Teſtament, where *faith* is put for the Chriſtian religion; but the above paſſages are taken out of the two Epiſtles to the *Romans* and *Galatians* only, becauſe they contain the paſſages which we would endeavour to reconcile with what is here aſſerted by St. James.

By *righteouſneſs* or *juſtification* is meant, "A ſtanding right in the favour of God, or a being treated as righteous by him, when God is conſidered as a Law-giver and Judge." If any man were perfectly innocent, he would be juſtified by *works*; and that alone would, in the ſcriptural ſenſe, be to be juſtified by *merit*, or according to *deſert.* He who hath tranſgreſſed, muſt be juſtified by *grace* or *favour*, if he be juſtified at all: And his juſtification is otherwiſe called the *pardon*, or *remiſſion of his ſins.* The perſons to whom St. Paul aſſures us ſuch favours will be granted, are ſuch as *believe*; that is, ſuch as embrace the Goſpel. The *Judaizing Chriſtians* repreſented that as inſufficient, without the additional obſervation of the law of Moſes; and were perpetually diſturbing the Gentile converts by inſiſting upon it, that they were obliged to be circumciſed, and to obſerve the whole law of Moſes, or elſe they could not be ſaved. In oppoſition to theſe *Judaizers*, St. Paul wrote to the *Gentile* Chriſtians, to aſſure them, "That *by the works of the law, no fleſh could be juſtified before God*; becauſe the law contained no promiſe of mercy even to penitent offenders; but that a man is *juſtified by faith, without the works of the law*, and that *Jews* and *Gentiles* muſt all be juſtified in this method."

It has been ſuppoſed that St. Paul gained his point, and fully convinced the *Gentile* churches in general that the Goſpel was ſufficient, without the addition of the law of Moſes: ſo that the *Judaizers* could no longer make any impreſſion upon them by preaching up that doctrine, and attempting to impoſe upon them the obſervation of the Jewiſh law. But when the Judaizers could no longer ſucceed in that particular, then they gave a moſt perverſe turn to St. Paul's words; pretending that he required *faith*, or a bare aſſent to the Chriſtian doctrine *alone*, without any good works, and held ſuch a faith to be ſufficient for juſtification and ſalvation. It has alſo been thought, that all the *Catholic Epiſtles* were written with this, as the principal view; namely, to clear up St. Paul's doctrine of *juſtification by faith, without the works of the law*, in ſuch a manner, as to ſhew that he meant no more than to exclude the works of the law of Moſes, but not the works of the Chriſtian law; for by faith it is evident that St. Paul underſtood the Goſpel, or the whole Chriſtian religion. Whenever therefore he ſpeaks of mens being juſtified *by faith*, the meaning is, that they would be juſtified by embracing and complying with the Chriſtian religion, or by ſuch a faith as is the principle of an holy and virtuous life:—and there is no queſtion but ſuch a faith in the Chriſtian revelation will juſtify and ſave us, though we do not obſerve the works of the *law of Moſes.* But *faith* in the Chriſtian revelation will neither juſtify nor ſave us, unleſs we *do the works* required by that *revelation*; that is, Unleſs we lead a holy Chriſtian life, as well as believe the Chriſtian religion to be true, we have no reaſon, from any thing ſaid in the New Teſtament, to expect either to be juſtified or ſaved.

It is very true, St. *Paul*, in many places of his Epiſtles, condemns the Gentile Chriſtians for paying any regard to the works of the *ceremonial law*, ſince the coming of the Goſpel, which is a much more excellent diſpenſation. But though he ſpeaks with ſo much contempt of the *ceremonial law*, ſince the promulgation of the Goſpel, yet no man can ſhew a ſingle text, in all the writings of St. Paul, where he ſpeaks with contempt or diſregard concerning *Chriſtian good works*, or the virtues of a pious and holy life.

In the paſſages above conſidered he intimates, that a man may be ſaved upon complying with the Chriſtian revelation, though he does not obſerve the works of the law of *Moſes*:—and this is nothing different from what St. James has aſſerted in the whole paſſage before us. Nay, that we may be ſaved upon complying with the Chriſtian revelation, and cannot be ſaved without ſuch a compliance, how well ſoever we may be ſatisfied of the truth of the Chriſtian religion,—is the very thing which St. James intended by ſaying, "*That faith without works is dead*; that *Abraham*'s faith co-operated with his works, *and by works his faith was rendered perfect*; that a man is juſtified by works, *and not by faith only*; and finally, that *as the body without works is dead, ſo faith without works is dead alſo.*"

And if St. Paul, in any thing he hath ſaid, had a contrary meaning, that great Apoſtle of the *Gentiles* ought to be reconciled with himſelf, and the different paſſages in his Epiſtles would need to be made conſiſtent with each other: for he has in numberleſs paſſages repreſented an *holy life* as that *without which no man can ſee the Lord*; and that Jeſus Chriſt will be *the author of an eternal ſalvation* unto none but ſuch as *obey his commands.* Nay, even in theſe Epiſtles to the *Romans* and *Galatians*, where he has ſaid ſo much of *juſtification by faith, without the works of the law*, he has likewiſe moſt expreſly aſſured Chriſtian believers, that *if they lived after the fleſh, they ſhould die*; *but if through the ſpirit they mortified the deeds of the body, they ſhould live*; (Rom. viii. 13.) and therefore with great propriety he charged them to avoid the works of the fleſh, becauſe *they who were guilty of ſuch things ſhould not inherit the kingdom of God.* Gal. v. 16.—In how many places, and with what affection and earneſtneſs doth he exhort Chriſtians to abſtain from ſin, and the very *appearance of evil*, and to *perfect holineſs in the fear of God*, if they deſired or expected to be juſtified before the Judge at his coming? aſſuring them, that they and all mankind muſt *ſtand* before the judgement ſeat of Chriſt, and finally receive rewards or puniſhments, *according to the things done in the body, whether good or evil*: and that then there would be *no condemnation unto ſuch as are in Chriſt Jeſus*, (that is, unto profeſſed Chriſtians,) provided *they walked not after the fleſh, but after the Spirit.*

Thus then we have offered what appears to be the true ſolution of a principal difficulty, and have ſhewn the right manner of reconciling what St. *Paul* hath ſaid concerning *juſtification by faith*, with what St. James has above aſſerted concerning *juſtification by works.*

But there are other paſſages in St. Paul's Epiſtles which have been frequently miſinterpreted, and conſequently have helped to lead Chriſtians into a miſtake concerning the deſign of that Apoſtle; and to look upon St. James's aſſertion as hardly, if at all, conſiſtent with the doctrine of St. Paul; namely, "what he has often touched upon, concerning *God's juſtifying the ungodly*; and juſtifying them, *not becauſe of any works of righteouſneſs which they had done*, but *by his free grace*, mere mercy and undeſerved goodneſs;—of his *quickening them, when they were dead in treſpaſſes and ſins*;—of his reconciling them to himſelf, when they were ſinners and enemies; and of his *ſaving them by grace, through faith*, which was *not owing to* any thing in *themſelves*, but to *the free gift of God*;—*not of works*, leſt any man ſhould boaſt." Theſe, and ſome other like paſſages have been often miſunderſtood, and ſo have helped to deceive the unwary; though, when rightly interpreted, they are eaſily reconcileable, both with this part of St. James's Epiſtle, and with all the other parts of the writings of St. Paul.

When the Apoſtles firſt publiſhed the Goſpel, they found the world exceedingly wicked. St. Paul's deſcription of the ſtate of the *heathens*, Rom. i. and of the ſtate of the *Jews*, Rom. ii. and iii. was not aggravated in the leaſt beyond the truth, but was a too juſt repreſentation of their caſe. Vice and corruption generally prevailed, and there was great need of a reformation; in order to effect which, it was highly requiſite that ſuch great criminals ſhould have aſſurance of mercy, upon their reforming.

The Apoſtles of our Lord could give them that aſſurance by divine revelation: and they accordingly declared, that all their ſins committed before baptiſm would be waſhed away; and that, upon their firſt believing, they would be juſtified by grace, or extraordinary favour, through the redemption which was in Chriſt Jeſus, through whom they had acceſs, by faith, unto that grace or *favour with God* in which Chriſtians ſtood, and upon which account they had good reaſon to *rejoice in hope of the glory of God.* But, notwithſtanding this *firſt* or *initial juſtification* was by faith, or upon their firſt believing, (that is, by *faith alone, without any works* of righteouſneſs, which they had done before their converſion to Chriſtianity; I ſay, notwithſtanding they by faith alone entered into a juſtified ſtate;)—yet if they would continue in that happy ſtate, or attain to the *ſecond*, the *final juſtification*; (that is, if they would be accepted to mercy, in that day, when every one ſhall receive according to the deeds done in the body,) then, as the ſame Apoſtle aſſured them, they muſt live holy lives, ſuch as the Chriſtian faith led them to, and the Chriſtian precepts enjoined:—otherwiſe their faith would not be accounted unto them for righteouſneſs.

Now as St. *James*, in this chapter, ſpeaks only concerning the *ſecond*, that is, the continued or *final juſtification* of ſuch as were already Chriſtians, it is not in the leaſt inconſiſtent with ſuch paſſages in the Epiſtles of St. Paul, as ſpeak of the *Jews* or *heathens* being juſtified *by faith* upon their firſt believing, and that *without any works of righteouſneſs which they had done*, antecedent to their embracing the Chriſtian religion. Nay, St. Paul himſelf, when he ſpeaks of mens being *judged*, plainly declares, that every one ſhall receive according to his actions; and therefore evidently ſuppoſes, that no man will finally be juſtified, unleſs to his *faith* he alſo adds an *holy life*, and brings forth the *fruits of righteouſneſs, unto the praiſe and glory of God.*

Chap. III. *Ver.* 1.] The Jewiſh Chriſtians are here cautioned againſt a fault, of which many of them ſeem to have been guilty; namely, an affecting the authority of doctors, and ſevere cenſors in the Chriſtian church; though their ſkill in the Chriſtian doctrine was

but

2 For in many things we offend all. If any man offend not in word, the ſame *is* a perfect man, *and* able alſo to bridle the whole body.

3 Behold, we put bits in the horſes mouths, that they may obey us; and we turn about their whole body.

4 Behold alſo the ſhips, which though *they be* ſo great, and *are* driven of fierce winds, yet are they turned about with a very ſmall helm, whitherſoever the governor liſteth.

5 Even ſo the tongue is a little member, and boaſteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue *is* a fire, a world of iniquity: ſo is the tongue amongſt our members, that it defileth the whole body, and ſetteth on fire the courſe of nature; and it is ſet on fire of hell.

7 For every kind of beaſts, and of birds, and of ſerpents, and of things in the ſea, is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; *it is* an unruly evil, full of deadly poiſon.

9 Therewith bleſs we God, even the Father; and therewith curſe we men, which are made after the ſimilitude of God.

10 Out of the ſame mouth proceedeth bleſſing and curſing. My brethren, theſe things ought not ſo to be.

Ver. 2. 1 Kings viii. 46. 2 Chron. vi. 36. Prov. xx. 9. Eccleſ. vii. 20. 1 John i. 8. Pſ. xxxiv. 13. Ecclus. xiv. 1. xix. 16. xxv. 8. Ch. i. 26. Matth. xii. 37.—V. 3. Pſ. xxxii. 9.—V. 5. Prov. xii. 18. xv. 2. Pſ. xii. 3. lxxiii. 8, 9. Or, *wood.*—V. 6. Matth. xv. 11, 18, 19. Mark vii. 15, 20, 23. Gr, *wheel.*—V. 7. Gr. *nature.* Gr. *nature of man.*—V. 9. Gen. i. 26.

but ſmall, and their ſpeech and behaviour was paſſionate and unguarded. They were therefore much more likely to blow up the church into a flame, than wiſely to govern, and ſucceſsfully teach and inſtruct it. The Apoſtle intimates how hard it is to reſtrain the tongue of a man, who hath not been uſed to ſpeak with ſufficient guard and caution; harder than to manage an horſe, ſteer a ſhip, or tame a wild beaſt: and yet how unſeemly muſt it be for the ſame tongue to bleſs God, and to curſe men! ver. 1—12. Having cautioned them againſt the abuſe of the *tongue*, the Apoſtle now goes further, even to the very root of that evil, and warns them againſt envy and malice in their *hearts*; aſſuring them that meekneſs, peace, and beneficence proceed from heaven; but envy and contention are the offspring of hell. ver. 13—18. Benſon.

Be not many maſters] *Many teachers.* Wat. Διδασκαλος among the Jews commonly ſignified the ſame with *Rabbi*, a title of which the Scribes and Phariſees were exceeding fond, as it ſignifies the principal of a ſchool, head of a ſect, or author of a doctrine. Matth. xxiii. 7. But in *that* ſenſe no Chriſtians are to deſire the title, much leſs to aſſume the thing thereby intended; for Chriſt alone is our Maſter, or the Author of the doctrine which we are to embrace. But the word is here uſed in a more general ſenſe, and the verſe may be thus paraphraſed: "Give me leave, *my brethren*, to caution you againſt another evil, which I have ſeen ſome reaſon to apprehend; and to preſs you that you *be not many teachers*; that none of you raſhly undertake the office of teachers, into which many are ready to intrude themſelves, without due qualifications, or a regular call: But I would urge you to be cautious againſt ſuch an aſſuming diſpoſition, as *knowing that we* who bear that office muſt expect that we *ſhall undergo greater* and ſtricter *judgement* than others in a more private ſtation of life." See Doddridge, Benſon, and Bp. Bull's Sermons, vol. i. p. 223, &c.

Ver. 2. *We offend all*] This is a metaphor taken from perſons who walk careleſly, or upon ſlippery or uneven ground: *We trip.* "As the general courſe of life is called a *way*, (ſays Dr. Barrow,) and particular actions *ſteps*; ſo going on in a regular courſe of right action, is *walking uprightly*; and acting amiſs, *tripping or ſtumbling.*" As it is certain that a man, whoſe words are inoffenſive, may have ſome imperfections, we ſee in how limited a ſenſe the word *perfect* is to be taken. Indeed Chriſtians are often called perfect, upon account of their great knowledge, or extraordinary holineſs, by way of oppoſition to novices, who have made but little progreſs in either. By the *body* in this verſe, Grotius would underſtand the Chriſtian church; which is indeed ſo termed 1 Cor. xii. 20, 25, 27. Epheſ. iv. 12, 16. Col. i. 18. and that ſenſe would exceedingly well ſuit the context; for, ver. 1. they are warned againſt affecting, too many of them, to be teachers in the Chriſtian church; and in this verſe, He *who offendeth not in word* is declared *able to bridle the whole body*; i. e. according to Grotius, to govern the whole church, in which he has the office of a *teacher*. But to this interpretation it may be objected, *firſt*, That the word *body*, when it ſtands alone, is very often uſed for the ſenſible affections and paſſions; but no where for the Chriſtian church, without ſome additional word or ſentence, to intimate its being uſed in that ſenſe. *Secondly*, Χαλιναγωγεῖν is never uſed in the New Teſtament for the government of Chriſtian churches. *Thirdly*, The tongue is called a *member*, ver. 5. and the other members are taken notice of, ver. 6. by which the Apoſtle ſeems plainly to allude to the *whole body* mentioned in this verſe. *Fourthly*, The compariſons which follow ſeem to carry it the other way; particularly that expreſſed ver. 6. where the tongue among the members is compared to fire among combuſtible materials; and ὅλον τὸ σῶμα ſeems there to be uſed for the *whole human body*. Beſides, it is capable of a very good interpretation, if underſtood literally; and it is probable that St. James deſigned that they ſhould draw this conſeqnence from it; namely, that if any man can govern his own bodily appetites, he is moſt fit to be a teacher, and to preſide in a Chriſtian church. See Barrow's works, vol. i. p. 129. Grotius, Benſon, and Heylin.

Ver. 4. *Whitherſoever the governor liſteth*] *Whitherſoever the action of the pilot directs.* Heylin. *Whitherſoever the ſteerſman pleaſeth.* Doddridge; who remarks, "I know not how to expreſs in Engliſh the force of Ὁρμὴ τοῦ εὐθύνοντος, which admirably repreſents the *impetuoſity* with which, in a ſtorm, a man at the helm, on a critical occaſion, turns his hand."

Ver. 5. *And boaſteth great things*] Though μεγαλαυχεῖν ſignifies *to boaſt great things*; yet here, to anſwer the two preceding compariſons, it muſt ſignify that the tongue, though a ſmall member, *can do great things*; juſt as a ſmall bridle can curb a great horſe, and a ſmall helm ſteer a large ſhip. Many critics join this firſt clauſe of the 5th verſe to the 4th, and read the 5th thus: *Behold how great a quantity of materials a little fire kindleth!* ver. 6. *and the tongue is a fire*, &c.

Ver. 6. *And the tongue*, &c.] *And the tongue is a fire: A falſe ornament is the tongue among our members, defiling the whole body, and ſetting on fire the courſe of nature; and it is ſet on fire by hell.* Wat. Dr. Waterland's tranſlation of *falſe ornament* is after Elſner, who ſuppoſes that the original refers to thoſe ſpecious colourings, by which vicious men endeavour to excuſe or conceal their criminal conduct: but the tranſlation appears too ſingular to be admitted. St. James ſeems to have called the tongue of man *a world of iniquity*, in the ſame ſenſe that we ſay "a world of riches,"—"a ſea of trouble,"—"an ocean of delights." So Milton, in his Paradiſe Loſt, ſpeaks of "an univerſe of death," and "a world of woe," The word rendered *courſe* is τροχὸν, and the paſſage ſhould be rendered, *and ſets on fire the wheel* or *courſe of our life*. The preſent life of man is here compared to a wheel, which is put in motion at our birth, and runs ſwiftly till death puts a ſtop to it. By the rapidity of its motion, the tongue ſets this wheel in a flame, which ſometimes deſtroys the whole machine. One of the ancient heathen poets compares human life to a *wheel*;

> "For, like a chariot-wheel, our life rolls on:"

Thus beautifully pointing out the continual tendency of human life to its final period. The Syriac verſion has rendered the laſt clauſe, *and it will itſelf be burned in the fire*; intimating the puniſhment which men who have uſed their tongues wickedly muſt undergo; but as the falſe *wiſdom*, ver. 15. is called *deviliſh*, the common interpretation ſeems preferable. What the Apoſtle here ſays of the tongue's being inflamed by the fire of hell, is like what the poets have ſaid concerning wicked mens being agitated by the tortures of the furies. See Elſner, Albert, Bos, Wetſtein, Benſon, and Parkhurſt on the word Τροχος.

Ver. 7, 8. *Tamed—tame*] *Subdued—ſubdue.* MS. Inſtead of *ſerpents*, Dr. Waterland reads *creeping things*; and Doddridge *reptiles*. Good men have governed their own tongues; otherwiſe their *religion* would have been in *vain*; ch. i. 26. The compariſons mentioned in the context have led ſome to interpret the words thus: "That it is difficult for one man to ſubdue the tongue of another; more difficult, than it would be for him to ſubdue a wild beaſt." But the Apoſtle ſeems to ſpeak of every man's governing his own tongue; and he could not look upon that as utterly impoſſible; for his whole deſign was to perſuade Chriſtians to govern their tongues. He doth indeed repreſent it as a very difficult thing, in order to ſtir them up to a greater care and diligence: But if men could not poſſibly govern their tongues, the evils which ſhould ariſe from thence could not be their faults. Ἀκατάσχετον, rendered *unruly*, is a metaphor taken from beaſts that are with difficulty kept within bounds, by walls, or by hedges or ditches. See Benſon, Heylin, and Wolfius.

Ver. 10. *Out of the ſame mouth proceedeth*, &c.] If the Apoſtle had any reference to the *doctors* or *teachers* in the Chriſtian church, who, as the *mouth of the people*, moſt commonly offered up the publick prayers and praiſes to God, his reproof was the more ſevere; becauſe it muſt have been the moſt unſeemly thing for *them*, who in ſo public and ſolemn a manner *bleſſed God*, with the ſame mouth to *curſe* and revile *men*; to anathematize them as heretics and blaſphemers, or conſign them over to eternal damnation, becauſe they did not happen to think juſt as *they* did. Benſon.

11 Doth a fountain ſend forth at the ſame place ſweet *water* and bitter?

12 Can the fig-tree, my brethren, bear olive-berries? either a vine figs? ſo *can* no fountain both yield ſalt water and freſh.

13 Who *is* a wiſe man, and endued with knowledge amongſt you? let him ſhew out of a good converſation his works with meekneſs of wiſdom.

14 But if ye have bitter envying and ſtriſe in your hearts, glory not, and lie not againſt the truth.

15 This wiſdom deſcendeth not from above; but *is* earthly, ſenſual, deviliſh.

16 For where envying and ſtrife *is*, there *is* confuſion, and every evil work.

17 But the wiſdom that is from above is firſt pure, then peaceable, gentle, *and* eaſy to be intreated, full of mercy and good fruits, without partiality, and without hypocriſy.

18 And the fruit of righteouſneſs is ſown in peace of them that make peace.

Ver. 11. Or, *hole.*—V. 13. Gal. vi. 4. Ch. ii. 18. Ch. i. 21.—V. 14. Rom. xiii. 13. Rom. ii. 17, 23.—V. 15. Ch. i. 17. Or, *natural*, Jude 19.—V. 16. 1 Cor. iii. 3. Gal. v. 20. Gr. *tumult*, or *unquietneſs.*—V. 17. 1 Cor. ii. 6, 7. Or, *without wrangling.* 1 John iii. 18.—V. 18. Prov. xi. 18. Hoſ. x. 12. Matth. v. 9. Phil. i. 11. Hebr. xii. 11.

Ver. 12. *So can no fountain both yield*, &c.] The reading of ſeveral ancient MSS and verſions is, *So neither can ſalt water yield freſh*; which is approved by ſome of the moſt celebrated criticks, and makes this a different compariſon from that in ver. 11. By filtration, or its being drawn up into clouds, and falling in rain, freſh water may be drawn from ſalt water, but you cannot draw up freſh water directly out of a ſalt fountain, or from the ſea: And this laſt is evidently the Apoſtle's meaning. See Benſon, Calmet, and Wetſtein.

Ver. 13. *Who is a wiſe man*, &c.] *Who is a wiſe and knowing man*, &c. Wat. "I have adviſed you, (ver. 1.) not to be too forward in aſſuming to yourſelves the office of *doctors* or *teachers*; but whoever among you pretends to extraordinary wiſdom, and remarkable ſkill in the Chriſtian doctrine, let ſuch a one manifeſt his wiſdom by his pious liſe, and excellent converſation, rather than by any boaſting pretenſions to uncommon knowledge: and let him behave with meekneſs towards others; for that is a much better proof of wiſdom, than an ambitious, moroſe, or uncharitable behaviour." A Jewiſh Chriſtian, gaping after an eccleſiaſtical office, might object, that he had ſuch wiſdom as is required in a doctor, or teacher; therefore he ought to be choſen a biſhop: To this the Apoſtle anſwers, that the moſt evident proof of wiſdom is to be gathered from meekneſs; in which if ſuch a man was wanting, his extolling his own wiſdom was of ſmall account: that the ſwelling and dictatorial ſpeech of a windy doctor or teacher, is unworthy the name of wiſdom; when he loudly calls others hereticks, and without a ſufficient cauſe pronounces his anathema upon them, to the great grief of wiſer and more moderate men. Clement, biſhop of Rome, in his Epiſtle to the Corinthians, (ſection 38.) has a paſſage very like this of St. James; "Let the wiſe man ſhew forth his wiſdom, not by words, but by good works." See Benſon, Michaelis, and Wetſtein.

Ver. 14. *But if ye have bitter envying*, &c.] *But if ye have a bitter zeal, and the ſpirit of controverſy in your hearts.* They who have been converſant in what is called *polemick divinity*, will need no comment upon this verſe. Heylin.

Ver. 15. *This wiſdom deſcendeth not from above*, &c.] *This is not the wiſdom that deſcendeth from above.* MS. "For, whatever pretences ſuch a perſon may make, (ver. 14.) to a greater knowledge, or a ſounder faith than others, this fierce zeal and love of ſtriſe is not the wiſdom which deſcends from heaven; but it is produced upon earth, ariſing from an exceſſive regard to the *preſent world*, and proceeds not from the rational ſoul of man, but from a too great indulgence of the ſenſual appetites: and it reſembles the temper of demons,—thoſe wicked ſpirits; for wherever there is ſuch a ſort of zeal, wherever ſuch a ſpirit of ſtrife and animoſity is the root, the fruit which it yields muſt be irregularity, tumult, and almoſt every unchriſtian and deſtructive practice." St. James here calls the falſe wiſdom of wicked men ψυχικὴ, *animal*, or *ſenſual:* It proceeded not from their rational powers, nor from the Spirit of God; but from a criminal indulgence of the ſenſual appetites and paſſions: It is in other places called *the fleſh*, and condemned under that image. See Rom. viii. 5, 7. xiii. 14. 1 Cor. ii. 14. Gal. v. 19, 21. 1 Theſſ. v. 23. Jude 19. Dr. Bates ſuppoſes, that the three epithets in this verſe refer to the three grand temptations of the world, *avarice*, *pleaſure*, and *ambition*; the firſt of which is *earthly*, the ſecond *ſenſual*, the third *diabolical*, being the ſin by which the devils fell. See his works, p. 339, Benſon, and Knatchbull.

Ver. 17. *But the wiſdom that is from above*] For the explication of this verſe, we refer to the *Reflections*, from Bp. Sherlocke, at the end of the chapter.

Ver. 18. *The fruit of righteouſneſs is ſown in peace*] "The word σπείρεται, rendered *is ſown*, imports, ſays Parkhurſt, the labour, attention, or pains employed upon any thing, whence are produced fruits or effects good or bad:" In which ſenſe it muſt be underſtood in this place; as *to ſow fruit* does not appear a very intelligible expreſſion. The purport of this verſe, ſays Dr. Heylin, is to ſhew what effect might be expected from a teacher endowed with the heavenly wiſdom juſt before mentioned. Such a one would have learned virtue, before he took upon him to teach it; and as the *fruits* of one harveſt are the *ſeeds* from which another is to be produced, ſo he, being full of thoſe virtuous ſentiments, which are the product of his own advanced ſtate, the fruits of righteouſneſs in himſelf will efficaciouſly ſow the ſeed of virtue in minds rightly diſpoſed to receive it. Now the right diſpoſition on both ſides,—in the teacher, and thoſe who are taught,—is that internal peace, and total ſilence of the paſſions, without which the ſtill voice of wiſdom cannot be heard."

REFLECTIONS ON VER. 17.

The Scriptures aſcribe to the Spirit of God a twofold operation, in the work of the Goſpel. The *firſt* is that of ſupplying motives of credibility, and proper means to eſtabliſh the doctrine of faith. The *ſecond* is the affording aſſiſtance and ſtrength to all, who undertake the conditions of the Goſpel, to perform them, and to render a ſervice worthy of the Goſpel, and acceptable to our God and Saviour.—It is the laſt of theſe we propoſe now to conſider, from the paſſage in queſtion.

The *wiſdom* there mentioned is deſcribed to be the *wiſdom which is from above*; that is, which is given or communicated from above: In ch. i. 5, 6. the Apoſtle inſtructs us *how* to obtain it; even by *faith*, as in ver. 17. he ſhews us upon what ground his advice ſtands, namely, the immutability of God; Paſſages, which do ſufficiently ſhew that the wiſdom we are encouraged to aſk for, is no other than the grace promiſed under the Goſpel; for the declaration of God's purpoſe to give this wiſdom, (which is no where to be found but in the Goſpel) muſt be ſuppoſed, before the *immutability* of his purpoſe can be alledged as a ground of hope, and aſſurance to obtain the good gift by the *prayer of faith.*

By the word *wiſdom* then, here uſed, we muſt underſtand The grace of God promiſed in the Goſpel, and conſidered as the governing principle in the diſciples of Chriſt; that principle of holineſs, by which they are enabled to *mortify the deeds of the fleſh*; to do *no ſin*, and to *live unto righteouſneſs*; elſewhere ſpoken of as the *Spirit of Chriſt dwelling in them*, and *quickening their mortal bodies*; and deſcribed as ſo neceſſary to a Chriſtian, that St. Paul, in his Epiſtle to the *Romans*, hath affirmed, *If any man have not the Spirit of Chriſt, he is none of his.*

The *fruits* here aſcribed to this wiſdom are all moral qualifications: *It is pure*, *peaceable*, *gentle*, &c. Of the *learning* and *knowledge* which proceed from it we read nothing. The knowledge of myſteries and things ſacred, may be reckoned among the extraordinary gifts of the ſpirit, and are mentioned as ſuch by St. Paul, 1 Cor. xiii. 1, &c. But he ſpeaks of them as not neceſſarily inferring *charity*, and conſequently as diſtinct gifts from that grace or *wiſdom* which *is pure, and peaceable*, *and full of mercy.*

The gifts of the Spirit, conſidered with reſpect to their Author, and the motives inducing him to beſtow them, are properly ſtiled *the grace of God*; for, *of his own will begat he us with the word of truth*, and of his own will it is that he enableth us to run the courſe which is ſet before us. But, conſidered with reſpect to their influence on the receiver, they are by St. James ſtiled *wiſdom*; as correcting the depravity of nature, and enabling men to *become wiſe unto ſalvation.*

The gifts of God are free, and he beſtoweth them as beſt ſeemeth his wiſdom. If he gives to one more liberally than to another, yet he who receives leaſt has reaſon to be thankful, and no reaſon to demand an account of God of the unequal diſtribution of his favour. Were the gifts, therefore, of the Spirit to be conſidered as ſpecial favours only granted to ſome, we ſhould not be obliged by the terms of our religion, to render an account of God's proceedings herein. But the promiſe of the Spirit being general to all Chriſtians, and repreſented in Scripture as the purchaſe of Chriſt's obedience to the will of his Father, and as a principle of new life in the ſoul; it is evident that we cannot account for our being Chriſtians, without ſhewing a reaſon for the neceſſity of grace to render our hopes and aſſurances of ſalvation effectual.

This is a point in which there is an eſſential difference between the Goſpel, and mere Natural Religion; and it is conſequent to another point of difference relating to the condition of mankind before the Goſpel. If men were in that ſtate of original purity in which God muſt, in juſtice to his divine attributes, be ſuppoſed to have made them, it will be hard to ſay what grace was wanting, to enable them to attain the end of their creation. If they have fallen from that ſtate, and contracted a corruption not to be cured by natural means, it will be hard for any man to diſpute againſt the grace of God,

CHAP. IV.

We are to ſtrive againſt covetouſneſs, intemperance, pride, detraction and raſh judgement of others: and not to be confident in the good ſucceſs of worldly buſineſs; but, mindful ever of the uncertainty of this life, to commit ourſelves and all our affairs to God's providence.

FROM whence *come* wars and fightings among you? *come they* not hence, *even* of your luſts, that war in your members?

Ver. 1. Or, *brawlings.* Or, *pleaſures:* So ver. 3. Rom. vii. 23. Gal. v. 17. 1 Pet. ii. 11.

God, without having a reaſon to produce, that ſhall render it impoſſible or improper for God to redeem the world. For, the fall of man ſuppoſed, it is more reaſonable to think,—becauſe it is far more honourable to God,—that he ſhould deſtroy the power of ſin, by communicating a new principle of holineſs, in order to the ſalvation of the world, than that he ſhould honour ſin ſo far, as to render ſinners both glorious and immortal. Since then there can be no redemption, but either by deſtroying ſin, or by granting happineſs to ſinners, *unreformed* ſinners; it is eaſy to judge which method is moſt ſuitable to the wiſdom of God, who *is of purer eyes than to behold iniquity.*

It will be one means of ſhewing the neceſſity of grace, to ſhew the effects aſcribed to it in Scripture; for the Spirit of God is certainly given for the ſake of thoſe effects which were to be produced by it in true believers: But he that can prove that the ſame effects generally are, or may be attained by the mere ſtrength of Nature, will give the beſt argument againſt the neceſſity of Grace, in order to ſalvation. For, if men are naturally inclined to virtue and holineſs, they will not want grace to make them ſo. But this has never yet been the caſe; and, if we may judge of thoſe who ſhall be after us, by ourſelves, and by thoſe who have lived before us, this never will be the caſe.

Now the *works of the Spirit* are deſcribed to us in many places of Scripture. They are here ſet forth by St. James, under the image of that wiſdom which is *firſt pure, then peaceable, gentle,* &c. The Apoſtle in Gal. v. 22. reckoning up the fruits of the Spirit, declares them to be *love, joy, peace, long ſuffering, gentleneſs, goodneſs, faith, meekneſs;* and, continuing his account, he adds, *And they that are Chriſt's, have crucified the fleſh, with the affections and luſts.*

Were the manners of any people to be deſcribed in this language, there is not one ſo little acquainted with human nature, but that he would ſuſpect the truth of the relation. Where muſt we go, to the eaſt, or to the weſt, to find a people *pure* and *peaceable*; *full of mercy* and *good works*; *without partiality,* and *without hypocriſy,—crucifying the fleſh,* and the *affections and luſts thereof?* No hiſtory yet has preſented us with ſuch an idea of mankind. But now, if we look into the account which the ſame St. Paul gives of the *works of the fleſh,* we ſhall find too great a correſpondence between them, and the hiſtorical accounts of all nations: They are, *Adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like.* Theſe works we know where to find, and are ſure of not miſtaking, in what country ſoever we ſeek them. You ſee at once the difference between the works of nature and of grace: And tell me, was it a work unworthy of God to ſend his Spirit to make the difference? If we think it not yet ſo ſufficiently made, as to anſwer the pretenſions of the Goſpel, yet we muſt own that here is a work worthy of God to undertake; and that if we have not the Spirit already to produce theſe effects, it were much to be wiſhed that we had: So that natural reaſon ſhall be forced to give this teſtimony to the Goſpel, that the help it propoſes is the thing in the world moſt to be deſired; moſt honourable for God to give, and moſt advantageous for man to receive.

If it be aſked, what evidence we have to ſhew that we have received this promiſe of the Goſpel;—it were well indeed, if we had more evidence than we have, and if every man *naming the name of Chriſt,* were a living teſtimony of the Spirit of God working in him. And yet we truſt we have enough to ſhew that the promiſes of God are not in vain, The Spirit is given to be a principle of religion, and not of force or mechaniſm: Conſequently, it muſt be maintained to be conſiſtent with the freedom of man's will, without the ſuppoſition of which it is impoſſible to have any notion of religion: And if many, who by their profeſſion of Chriſtianity are intitled to the promiſe of the Spirit, do ſhew no ſigns of the power of God working in them, they will be ſo many proofs indeed, that the grace of God is not irreſiſtible: But no better argument can be drawn from *their* caſe, to ſhew that the pretences to Grace are mere fiction, than may be drawn from the *unreaſonable* actions of the generality of men, to ſhew that *Reaſon* itſelf is a fiction, and that there is no ſuch governing principle in mankind.

That the dictates of reaſon are juſt and right St. Paul acknowledges, Rom. vii. 22—24. But right as they are, we gain little by them, but the conviction and knowledge of ſin and guilt; for there is another principle *in the members,* warring againſt this principle of reaſon, or *law of the mind,* which brings us under the ſlavery of ſin. (See ver. 25. of that chapter, and ch. viii. 1, 2.) Hence we find the Apoſtle founding the neceſſity of grace, not in this, "That we want reaſon to ſhew us the difference between good and evil, and to direct us in our duty;" but in this, "That the light of reaſon is too weak a reſtraint upon the inclinations to evil, which are become natural to man." Theſe inclinations overpowering reaſon, bring in the *ſlavery of ſin and death:* We become ſlaves by departing from the law of reaſon; we are freed from ſlavery by grace: *Grace* therefore is given to reſtore us to the obedience of *reaſon:* And ſo far is it from being an objection to the reality of grace, that the works of grace are works of reaſon; that the very beſt evidence we can have that the grace of God dwelleth in us, is, that we live up to the pure and ſincere dictates of reaſon. And upon this ſtate of the caſe it appears, that the evidence which Chriſtians can offer to themſelves and others, that the Spirit of God is in them, muſt ariſe from their works of love and obedience;—a rule, abſolutely laid down by our bleſſed Lord and his Apoſtle. See Matth. vii. 16—20. 1 John v. 3. John xv. 5, &c.

Unbelievers may have many objections to make againſt the operations of the Holy Spirit, which need not affect or diſturb the faith and hope of a Chriſtian: but when they object to us the *want of evidence* in the *works* of Chriſtians, they raiſe a difficulty, which every believer is bound to anſwer for himſelf, or to quit his pretenſions to the hopes and promiſes of the Goſpel. The confidence of ſome, that *they have the Spirit of God,* though they have nothing but their own confidence to alledge in proof of it, is a conceit unknown to the churches of God: The Goſpel is a ſtranger to it, and it was taught in ſome other ſchool than that of Chriſt.

If we would know whether the Spirit of Chriſt be in us of a truth, we have a plain rule in the place before us to examine ourſelves by. St. James ſpeaks of two ſorts of wiſdom: the one (ver. 15) *earthly, ſenſual, deviliſh;* whoſe fruits (ver. 16.) are *envying, ſtrife, confuſion, and every evil werk:* the other heavenly, which is *pure and peaceable,* &c. Now it is no hard matter for a man to know to which claſs he belongs: the characters are bold, and eaſily diſtinguiſhed: the difference is ſo great between confuſion and *peace,* ſtrife and *gentleneſs,* envy and *mercy,* every *evil work* and every good work, that we cannot eaſily miſtake in applying theſe marks. Search we therefore our own hearts, for thence muſt come the ſolution whether the Spirit of Chriſt dwell in us or no. How the Spirit cometh, or how it goeth, we know not: our Saviour, John iii. 8. compares its influence to the *blowing of the wind.* How the new birth or regeneration is performed, *He* only can tell who performs it; but the *effects* of it every man may ſee: they are as diſcernable as the noiſe of the winds, though in their cauſe and ſpring as ſecret, and altogether as far removed from human ſight.

As the *fruits* of the Spirit are the only evidence we can have of the Spirit, ſo the end of giving the Spirit is the producing theſe good fruits. *Sanctification, regeneration,* and all other terms by which the operations of the Spirit in believers are denoted, ſignify to us that the Spirit is given to redeem us from ſin, and to render us a people acceptable to God, zealous of good works. And ſurely it is no ſmall commendation of the Goſpel, that the things in it which ſeem moſt myſterious, have the plaineſt uſe, and are introduced to promote ſuch ends, as muſt appear to the moſt prejudiced mind to be honourable to God, and advantageous to mankind. We are offered, upon the terms of the Goſpel, the gifts of the Holy Ghoſt: in virtue of this offer, we are called to holineſs and obedience. What contrivance or deſign have we to expect? If any thing is to be gained by our being virtuous, the advantage will be all our own. Nay, ſuppoſing that we are deceived into goodneſs; yet, for *us* at leaſt, it will be an happy deceit, and ſurely no unhappy one for the reſt of the world. For who will ſuffer by mens becoming *gentle* and *peaceable?* Whom ſhall *we harm,* if we be *followers of that which is good?*—If there were more of this Spirit in the world, it would be a much happier place than it is; for the *ſtrife* and *confuſion,* and all the miſeries which we ſee and hear, have their riſe from that wiſdom only, which is *earthly, ſenſual, deviliſh.*

From what has been ſaid, therefore, ariſes this plain concluſion: That the true way of judging whether the *Spirit of God* be in us, is to conſider *our own* deeds. Righteouſneſs and holineſs are the only certain marks of regeneration. Other diſtinctions, which men have invented, are rather marks of their ſpiritual pride, and of their ſeparation from the body of Chriſtians, than of their union with Chriſt the head. Let us therefore take heed that we adorn the faith with ſuch a meekneſs and quietneſs of Spirit, as that we may have the comfort and conſolation of knowing that we have not believed in vain. See Bp. Sherlocke, vol. iii. diſc. 12.

Chap. IV. *Ver.* 1.] In the concluſion of the foregoing chapter, the Apoſtle had recommended the wiſdom from above, as producing the happieſt effects, and particularly *peace* and love: upon which he takes occaſion to aſk them, from whence ſprung their contentions, and other extravagant and wicked deſires, which they harboured in their breaſts;—Not from heaven, but from their own luſts; which, when indulged, produced very unhappy effects, ſuch as quarrelling, envy, pride, and covetouſneſs, a neglect of prayer, or a praying with wrong views, an inordinate love of the preſent world, and a diſregard of the favour of God, and the happineſs of another world. All theſe vices therefore he very juſtly condemns, and recommends the contrary virtues, ver. 1—10. After which he cautions them, ver. 11, 12. againſt cenſure and detraction; letting them know, that it was taking

2 Ye luſt, and have not: ye kill, and deſire to have, and cannot obtain: ye fight and war, yet ye have not, becauſe ye aſk not.

3 Ye aſk, and receive not, becauſe ye aſk amiſs, that ye may conſume it upon your luſts.

4 Ye adulterers, and adultereſſes, know ye not that the friendſhip of the world is enmity with God? whoſoever therefore will be a friend of the world, is the enemy of God.

5 Do ye think that the ſcripture ſaith in vain, The ſpirit that dwelleth in us luſteth to envy?

6 But he giveth more grace. Wherefore he ſaith, God reſiſteth the proud, but giveth grace unto the humble.

7 Submit yourſelves therefore to God. Reſiſt the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanſe *your* hands, ye ſinners; and purify *your* hearts, ye double-minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heavineſs.

Ver. 2. Or, *envy.*—V. 3. Job xxvii. 9. xxxv. 12. Pſ. xviii. 41. Iſai. i. 15. Jer. xi. 11. Zech. vii. 13. Pſ. lxvi. 18. 1 John iii. 22. v. 14. Or, *pleaſures.*—V. 4. Pſ. lxxiii. 27. 1 John ii. 15. John xv. 19. xvii. 14. Gal. i. 10.—V. 5. See Gen. vi. 5. viii. 21. Numb. xi. 29. Prov. xxi. 10. Or, *enviouſly.*—V. 6. Pſ. cxxxviii. 6. Prov. iii. 34. 1 Pet. v. 5.—V. 7. Epheſ. iv. 27. 1 Pet. v. 9. V. 8. 2 Chron. xv. 2. Iſai. i. 16. Ch. i. 8.—V. 9. Matth. v. 4.

too much upon them, and was in effect a cenſuring the Chriſtian law, which forbade ſuch things, as well as diſpleaſing to Chriſt, who is our only Lawgiver and Judge. Herein he ſeems to have had a particular reference to the cenſorious ſpirit of the zealous Jewiſh Chriſtians, who thought and ſpoke very hard things of ſuch of their Chriſtian brethren as did not continue ſtrictly to obſerve the ceremonial law. After this the ſacred writer reproves thoſe who preſumed too much upon the preſent life, and had not a due regard to their own frailty and mortality, and to their being conſtantly at the diſpoſal of the providence of God. ver. 13—17. and Benſon.

Whence come wars and fightings among you? The contentious ſpirit of the Jews was very apparent, and drew on them ſpeedy deſtruction. Plato ſays, "Nothing but the body, and its luſts and appetites, kindle ſeditions, quarrels, and war in the world;" But Blackwall obſerves, that the ſentiment is here expreſſed with greater vivacity, and another beautiful metaphor is added,—*your luſts, which war in your members*; intimating, that there is a ſtate of civil war in the ſoul, either between the ſenſual inclinations and conſcience, or between one luſt and another. See his Sacred Claſſics, vol. i. p. 212. Dr. Benſon is of opinion, that St. James could intend no reference to the unbelieving Jews at this time in their diſperſions; but that what he here condemned was the quarrels and contentions which too frequently happened among the *Jewiſh* Chriſtians, and which were very unbecoming the meek and pacific religion they had embraced. What may confirm this is, that in the verſes which immediately precede, the Apoſtle had mentioned the *wiſdom from above*, which brought forth nothing but peace and harmony; and upon that he very juſtly inquires, "Whence then muſt your quarrels and contentions proceed, as the *wiſdom from above* brings forth ſuch different fruits?" To which he himſelf replies,—"Not from the rational part of your nature, nor from the Spirit of God, but from your luſts;" the very principle which, ch. iii. 15. he had called The wiſdom from beneath, which was *ſenſual*, or proceeding from the lower appetites. If the Apoſtle's ſenſe had been carried on without any diviſion into chapters and verſes, this connection would more clearly have appeared. The words rendered *wars and fightings*, are very often uſed for *ſtrife and contention*. See Grotius, Pricæus, and Wetſtein.

Ver. 2. *Ye kill, and deſire to have*] Eraſmus, and ſeveral others after him, for φονεύετε, *ye kill*, read φθονεῖτε, *ye envy*; the word, ver. 5. is φθόνον, and the vice there condemned is plainly *envy*; and whoever attends to it will find, that there is all along a connection between this verſe and that; the ſame crime being ſpoken of and condemned in both places. Beſides, if we read φθονεῖτε, *ye envy*, ζηλοῦτε will very properly follow, and the ſignification will riſe higher. "You not only *envy* others, but have a *covetous deſire* to obtain what they poſſeſs, or a *zeal* to be equal to them, or advanced above them, in wealth, dignity, or other agreeable circumſtances, without regard to the end, or the means." In behalf of this reading we may obſerve further, that it is ſcarce to be ſuppoſed that St. James would, in ſo tranſient a manner, have condemned ſo flagrant a crime as murder, which was aggravated with the circumſtance of being done out of covetouſneſs. Here is but one ſingle word from whence any ſuch crime can be fixed on the Chriſtians; and if that was the word which the Apoſtle made uſe of, they muſt have committed many murders; for he does not ſpeak of any thing unuſual, but of what was a common crime among them: and yet (which is of great moment) the whole context and ſcope of the paſſage has not another word about murder, but is all a condemnation of covetouſneſs, pride, envy, and contention. Thus much may be ſaid in behalf of the reading propoſed,—*ye envy:* But if, after all, any perſon be unwilling to admit of an interpretation, which, we muſt acknowledge as a conſiderable objection, is not ſupported by any of the ancient MSS, we muſt take the word φονεύετε, *ye kill*, in a ſofter ſenſe. As *wars* and *fightings*, in the firſt verſe, are interpreted *quarrels and contentions*, ſo here *ye kill, and deſire to have*, may be interpreted, "Ye are ready to murder and uſe violence, like the Jewiſh zealots, that you may ſatisfy your covetous deſires." The *thought* or *inclination* to murder may poſſibly here be called *murder*; in the ſame ſenſe as St. John ſays, *Whoever hateth his brother is a murderer.* 1 John iii. 15. And in this ſenſe Dr. Heylin underſtands and renders the verſe, *You are full of deſires, but you have not what you deſire: you deſtroy with hatred and envy, but cannot get what you would have: you contend and ſtrive, but without ſucceſs, becauſe you aſk not.* It may be proper juſt to obſerve, that in ſome of the ancient MSS there is no more than the beginning and end of this ſecond verſe, which they join thus: *Ye deſire and have not, becauſe ye aſk not.* Whoever approves of that reading need not be at any pains to interpret this difficult paſſage. See Eraſmus, Beza, Schmidius, Wetſtein, and Benſon.

Ver. 4. *Ye adulterers and adultereſſes*] Great wickedneſs, and eſpecially *idolatry* amongſt the Jews, is often repreſented as *adultery*. What follows in this verſe ſhews, that by adultery St. James meant *ſpiritual idolatry*, or a love of the world more than of God. See Matth. vi. 24. xii. 30. Luke xii. 15, &c. The word καθίςαται ſignifies properly *is adjudged*; and there is a conſiderable emphaſis in the expreſſion: "It is declared and adjudged beyond controverſy, that he is an enemy to God." See Raphelius, and Barrow's Works, vol. i. p. 228.

Ver. 5, 6, *Do ye think*, &c.] *Think you that the Scripture vainly ſays it out of envy? The Spirit dwelling in us, loves* [*us*] *intirely*, (ver. 6.) *and ſhews us the more abundant favour: wherefore he ſaith, God oppoſeth the proud, but ſheweth favour to the humble.* Wat. Dr. Benſon paraphraſes the paſſage as follows: "Do you think that the Scripture ſpeaketh in vain, or without a very good reaſon, when it condemns ſuch a worldly temper?—No, *that* you cannot rationally ſuppoſe. Do you imagine that the Spirit of God, which dwells in us Chriſtians, leadeth us to covetouſneſs, pride, or envy? No, by no means. On the contrary, (ver. 6.) unto ſuch as follow his guidance and direction, and excel in love, humility, and moderation as to the things of this world, he ſheweth greater favour. Wherefore the Scripture ſaith, *God ſetteth himſelf*, as it were, *in battle array*, to oppoſe the proud and envious, but ſheweth favour unto ſuch as are humble and obedient. (See Prov. iii. 34.)" And this interpretation he would ſupport in the following manner: The Apoſtle had aſked one queſtion, ver. 4. *Know ye not that the love of this world is enmity to God?* To that queſtion he himſelf gave no anſwer, but left it to them to ſupply the anſwer, as moſt plain and obvious: and in ver. 5. we ſuppoſe him to aſk two queſtions,—giving no expreſs anſwer to either; but, as is very uſual with poets and orators, leaving his readers to ſupply the anſwers themſelves. In the *firſt* queſtion there ſeems to be an ellipſis, which, if it was ſupplied, would run thus: "Do you think that the Scripture ſpeaketh in vain, or without reaſon, *when it condemns this worldly temper?*—The anſwer, if expreſſed, would have been οὐδαμῶς, *by no means.* The ſecond queſtion is, "Doth the Spirit which dwelleth in us luſt to envy?" The anſwer, if expreſſed, would be the ſame again; *by no means.* And then the adverſative δὲ, *but*, which we find in the next ſentence, ſtands very right. See Whitby, Doddridge, Wolfius, and on Numb. xi. 26.

Ver. 7. *Submit yourſelves*] "*Subject yourſelves therefore to God*, and being liſted in his army, keep the rank which he hath aſſigned you." Thus much is implied by the word ὑποτάγητε. See Doddridge and Elſner.

Ver. 8. *Draw nigh to God*] This ſeems to be an alluſion to the manner in which the Jews in general, or rather the prieſts drew nigh to God, by going to the temple, while the *Shechinah*, the glorious emblem of the divine preſence, was there. Chriſtians may all of them now draw nigh to God, as an *holy nation*, and a *royal prieſthood.* 1 Pet. ii. 9. By *clean hands* the Scriptures generally mean "hands not polluted with any vice or great wickedneſs." Both the ancient Jews and heathens uſed to *waſh their hands* before they went to ſacrifice, or to religious worſhip, as the Jews do to this day, before they go into the ſynagogue to worſhip: and to this cuſtom the Apoſtle ſeems to allude in this verſe. See Pſ. xxiv. 4. Matth. xxvii. 24. 1 Tim. ii. 8. and Benſon.

Ver. 9. *Be afflicted, and mourn*, &c.] We may and ought to rejoice in the Lord, that is, in the practice of the duties of the Chriſtian life, and in the proſpect of the happineſs which is promiſed in the Goſpel; but in pride and envy, voluptiouſneſs or covetouſneſs, we may not rejoice. The having been guilty of ſuch things ought

to

10 Humble yourſelves in the ſight of the Lord, and he ſhall lift you up.

11 Speak not evil one of another, Brethren. He that ſpeaketh evil of *his* brother, and judgeth *his* brother, ſpeaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one law-giver, who is able to ſave, and to deſtroy. Who art thou that judgeſt another?

13 Go to now, ye that ſay, To-day or to-morrow we will go into ſuch a city, and continue there a year, and buy and ſell, and get gain:

14 Whereas ye know not what *ſhall be* on the morrow. For what *is* your life? It is even a vapour that appeareth for a little time, and then vaniſheth away.

15 For that ye *ought* to ſay, If the Lord will, we ſhall live, and do this, or that.

16 But now ye rejoice in your boaſtings: all ſuch rejoicing is evil.

17 Therefore, to him that knoweth to do good, and doeth it not, to him it is ſin.

CHAP. V.

Wicked rich men are to fear God's vengeance. We ought to be patient in afflictions, after the example of the prophets, and Job; to forbear ſwearing; to pray in adverſity, to ſing in proſperity; to acknowledge mutually our ſeveral faults, to pray one for another, and to reduce a ſtraying brother to the truth.

GO to now, ye rich men, weep and howl for your miſeries that ſhall come upon *you*.

Ver. 10. Luke xiv, 11. xviii. 14. 1 Pet. v. 6.—V. 11. Matth. vii. 1. Luke vi. 37. Rom. ii. 1. 1 Cor. iv. 5.—V. 12. Rom. xiv. 4. V. 13. Prov. xxvii. 1. Luke xii. 18.—V. 14. Or, *For it is.* Job vii. 7. Pſ. cii. 3. Ch. i. 10.—V. 15. Acts xviii. 21. 1 Cor. iv. 19. V. 16. 1 Cor. v. 6.—V. 17. Luke xii. 47. John ix. 41. xv. 22. Rom. i. 20, 21, 32. ii. 17, 18, 23.——V. 1. Prov. xi. 28. Luke vi. 24. 1 Tim. vi. 9.

to humble us, and make us mourn. This is the Apoſtle's advice in this place; and it ſeems to have been given with a particular regard to the vices condemned ver. 3, &c. See alſo ch. v. 1, &c. Κατήφειαν, rendered *heavineſs*, ſignifies that dejected look which is obſervable in perſons overwhelmed with ſhame, and confuſion of face; when their countenance is caſt down, their eyes fixed on the ground, and both their face and poſture expreſs the moſt exquiſite ſhame and ſorrow. See Parkhurſt on the word; Wiſd. xvii. 4. Luke xviii. 3. Wolfius, Wetſtein, and Benſon.

Ver. 10. *And he ſhall lift you up*] It is poſſible the Apoſtle might have an immediate reference in this place to the deliverance which God would in a few years grant to the Chriſtians, when the unbelieving Jews, their perſecutors, ſhould be deſtroyed by the Romans: though by their *exaltation*, the felicity of the future ſtate ſeems rather intended. Benſon.

Ver. 11. *Speak not evil,* &c.] *Speak not againſt one another,—he that ſpeaketh againſt his brother, or,* &c. Wat. St. James here returns to what he had touched upon, ch. iii. 9—16. though he ſeems to have in this place a more confined view; particularly referring to the zeal, which the more forward Jewiſh converts expreſſed againſt ſuch Chriſtians, as thought themſelves releaſed from all obligation to the ceremonial law. However, the paſſage may be underſtood in a more extenſive ſenſe, as cenſure and detraction are criminal in all caſes. By the *law* in this place we underſtand *the law of Chriſt,* which is ſo called, Gal. vi. 2. St. James calls it *the perfect law of liberty,* (ch. i. 25. ii. 12.) and in the next verſe Chriſt is called our *law-giver*; ſee alſo Rom. xiii. 8. What it is to *judge* or *condemn* a divine *law,* ſee Gen. iii. 4, 5. Ezek. xviii. 25. Rom. vii. 7. That the Chriſtian law condemns all cenſure and reviling, is plain from Matth. vii. 1, &c. Luke vi. 37. and various other places; and that the zealous *Jewiſh* converts ſeverely cenſured, and often ſpoke againſt ſuch Chriſtians as would not obſerve the ceremonial law, (though Chriſt and his Apoſtles required no ſuch thing) appears abundantly from the *Acts* of the Apoſtles, and their Epiſtles. See Benſon, Whitby, and Wetſtein.

Ver. 12. *There is one Law-giver*] Dr. Waterland, after ſeveral MSS, reads, *There is one Law-giver and Judge.* Dr. Bentley would cloſe the laſt verſe with the words, *Thou art not a doer of the law,* and begin the preſent, *But there is one Judge,—the Law-giver.* Chriſt is here called the *Law-giver,* moſt probably in oppoſition to thoſe, who were ſo fond of the law given by Moſes, and ſo ſevere in cenſuring thoſe who did not obſerve that law. Neither the Biſhop of Rome, nor any ſingle man or ſynod, have any power to make religious laws, which ſhall be binding upon the conſciences of Chriſtians; to aſſure ſuch of ſalvation as ſhall obſerve them, or to ſentence ſuch as will not obſerve them to everlaſting perdition. There is only *one Law-giver and Judge*; that is, Chriſt; who is himſelf inveſted with ſufficient power, and who hath not delegated that power to any weak, paſſionate, or fallible man. His laws are in the New Teſtament; and whoever adds to them, or takes from them, does ſo far detract from the only law-giver in the Chriſtian church. Dr. Heylin renders this verſe, *There is but one Legiſlator, who hath power to abſolve or condemn. Who are you, that uſurp his office by judging your neighbour?* See Grotius, Beza, Michaelis, Wetſtein, Albert, and Benſon.

Ver. 13. *We will go into ſuch a city*] That is, to *Rome* or *Alexandria, Tyre* or *Sydon, Corinth or Epheſus*; according to the countries into which the Jewiſh Chriſtians were diſperſed, or the trades they carried on. The next verſe ought to be read in a parentheſis, as an incidental thought; which came in very properly, when he was reproving them for building too much upon this precarious life. Without the parentheſis, the 13th and 15th verſes join very well: "You ſay ſo and ſo;—*Inſtead of which you ought to ſay,* &c." See Wolſius, and Benſon.

Ver. 15. *For that ye ought to ſay*] *Inſtead of which you ought to ſay, If the Lord will, and we ſhall live, we will do this, or that.* Pious men had ſuch a tacit ſenſe of their dependance upon God, when they did not expreſs it in words: So ought we to underſtand Rom. xv. 28. 1 Cor. xvi. 5. Indeed the having in our minds ſuch a regard to the providence of God, and a due ſenſe of our own frailty and mortality, is of much more moment than the outwardly expreſſing it; though, no doubt, the outward expreſſion is in many caſes highly proper, as it may put us in mind not to extend our views in this world too far, for fear the grave lie between us and our diſtant hopes. See Wetſtein, Benſon, and Hallett.

Ver. 16. *But now ye rejoice,* &c.] *But you, on the contrary, glory in your boaſting projects,*—(reſpecting the gain they were to make by their traffick, ver. 13.)—*you take pleaſure in this confident and arrogant manner of talking.* See 1 John ii. 16. Heylin, and Doddridge.

Ver. 17. *Therefore, to Him that knoweth to do good,* &c.] "Perhaps ſome of you, who ſo much value yourſelves for your uncommon wiſdom and knowledge, may object and ſay, Theſe are plain obvious truths, and what we knew ſo well before, that there was no occaſion to ſpeak of them. But, in anſwer to ſuch an objection I would obſerve, that I have now carefully put you in mind of theſe things; and therefore, if you do not practiſe accordingly, you will be the more criminal. *For he who knows what is good and excellent,* and at the ſame time doth not practice accordingly, his ſin is aggravated, and his puniſhment will not be ſmall." Some MSS leave out ποιεῖν, *to do,* which Grotius thinks ſhould be omitted. See Matth. xi. 20, &c. Luke xii. 47. John ix. 41. xiii. 17. xv. 22, 24. Benſon, Grotius, Mill, and Wetſtein.

Chap. V. *Ver.* 1.] The firſt ſix verſes of this chapter have been looked upon as an addreſs to the unbelieving Jews, among whom the Chriſtians lived in their diſperſions, and by whom they were perſecuted; but it does not ſeem very likely that the Apoſtle ſhould write to the unbelieving Jews, or think that they would (at leaſt many of them) read his Epiſtle, or regard his threatenings and admonitions. Let us, therefore, try if we cannot hit upon ſome more probable ſolution. It is evident that this Epiſtle is written in a ſublime ſtile, and abounds with lively images, beautiful ſimilitudes, and other ſtrong figures. Why may not we then look upon theſe ſix verſes as a remarkable inſtance of this kind?—The Apoſtle ſeems to have addreſſed the whole Epiſtle to one ſort of perſons, namely, Jewiſh Chriſtians; whom all along he ſtiles *brethren,* and *beloved brethren,*—the uſual compellation among Chriſtians at that time: And one would not, without an abſolute neceſſity, ſuppoſe that in theſe few verſes he interrupts the thread of his diſcourſe by writing to another ſort of perſons; namely, the rich, *unbelieving Jews*; becauſe that would be a method of proceeding ſcarcely to be met with in any conſiſtent writer. But there appears nothing to hinder us from ſuppoſing that theſe ſix verſes are introduced in a figurative manner; that is, by way of apoſtrophé. There is a beautiful apoſtrophé to this purpoſe, Rev. xviii. 20. and the ſpeaking by way of apoſtrophé is not only uſual with the ſacred writers, (ſee Deut. xxxii. 1. Jer. xxii. 29. 1 Cor. xv. 55.) but alſo with the beſt Greek and Roman writers: And the Apoſtle ſeems to have introduced it

2 Your riches are corrupted, and your garments are moth-eaten.

3 Your gold and ſilver is cankered; and the ruſt of them ſhall be a witneſs againſt you, and ſhall eat your fleſh as it were fire. Ye have heaped treaſure together for the laſt days.

4 Behold, the hire of the labourers, who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped, are entered into the ears of the Lord of ſabaoth.

5 Ye have lived in pleaſure on the earth, and been wanton; ye have nouriſhed your hearts, as in the day of ſlaughter.

6 Ye have condemned *and* killed the juſt; *and* he doth not reſiſt you.

Ver. 2. Mal. iii. 2. Matth. vi, 20.—V. 3. Rom. ii. 5.—V. 4. Lev. xix. 13. Mal. iii. 5. Ecclus. xxxiv. 21, 22. Deut. xxiv. 15.
V. 5. Luke xvi. 19, 25. 1 Tim. v. 6.—V. 6. Ch. ii. 6.

here, that by this image he might give the greater force to thoſe arguments which he was about to offer, for the ſupport and encouragement of the Jewiſh Chriſtians, who were at that time in a ſtate of perſecution. For after he had, in this lively manner, ſet before them the much heavier calamities which were hanging over the heads of their greateſt enemies and moſt violent perſecutors, and juſt ready to fall upon them, He then finiſhes the apoſtrophé; and addreſſing himſelf directly to the Jewiſh Chriſtians, ſays with the greateſt propriety, *Be ye patient therefore, unto the coming of the Lord*, &c. That is, in other words, "Be patient, brethren; becauſe the deſtruction of your enemies, and your deliverance approacheth ſwiftly." Ver. 1—11. Benſon, and Heylin.

Go to now, ye rich men] From the *Acts* of the Apoſtles, and many paſſages in the Epiſtles, the Jews appear to have been the principal perſecutors of the Chriſtians, not only in Judea, but in very diſtant places; and when their own city and nation were laid in ruins, one would naturally expect, that a people who had ſuch a ſovereign contempt for the reſt of mankind, and who were conſequently under an almoſt univerſal odium, ſhould be ill treated in their diſperſions. See ch. i. ver. 1. Inſtead of, *That ſhall come upon you*, Dr. Waterland and Heylin read, *That are coming upon you.* Whoever carefully reads Joſephus's hiſtory, will find, that many of the Jews, from various countries, went up to the great feſtivals, and periſhed in the ſiege and deſtruction of Jeruſalem; that the rich were many of them expoſed to a ſure and more ſpeedy deſtruction, becauſe of their riches, whilſt the poor eſcaped, becauſe of their poverty; and that the Jews in Judea did not ſuffer alone, but in ſeveral diſtant cities and countries they were haraſſed and plundered, and put to a variety of cruel deaths. If St. James was in Judea, or at Jeruſalem, when he wrote this Epiſtle, as is very probable, he might ſee ſeveral of the ſigns and forerunners of the deſtruction of that city and nation, which he had heard Chriſt mention: and the approaching deſtruction of his own kindred and nation, muſt needs have greatly affected him; eſpecially as he foreſaw how much it would affect the Jews in general in their ſeveral diſperſions. See Jer. iv. 8. Joel i. 5, 13. Mic. i. 8. Zach. xi. 2. Euſeb. Hiſt. lib. iii. c. 5. Joſeph. Bell. Jud. lib. iv. ſect. 19. lib. v. ſect. 20, 30. Benſon, Grotius, and Wetſtein.

Ver. 2. *Your riches are corrupted*] By *riches* here are very probably meant their *ſtores* of corn, wine, oil, and other periſhing goods, which they uſed to lay up in great abundance: See ver. 4. and Luke xii. 16—19. Dr. Heylin reads it, *your ſtores*. Another thing which confirms this conjecture is, that the word σέσηπε, which we render *corrupted*, ſignifies any thing's being putrified by being kept too long,—like the *manna*, Exod. xvi. 20. Such riches as *gold*, *ſilver*, &c. afterwards mentioned, are not liable to a putrefaction of this kind. We have heretofore obſerved, that the rich amongſt the ancients uſed to have many *changes of garments* ready made up, as many, or more ſometimes, as would ſerve them all their lives; and thoſe they kept by them, as a conſiderable part of their poſſeſſions: The Apoſtle alludes to this, when he ſays, *Your garments are moth-eaten*. See Benſon, and the note on Matth. xxii. 11.

Ver. 3. *Ye have heaped treaſure together*] *Ye have treaſured it up* [i. e. fire] *for the laſt days*. Wat. The literal, and moſt exact tranſlation of the words, as they ſtand in our copies, is, *Ye have heaped up treaſure in the laſt days*; which rendering leads us to the true interpretation of them. By *the laſt days*, we underſtand the end of the Jewiſh ſtate; when the temple, city, and polity were to be all deſtroyed together, and the Romans would ſpoil them of all their poſſeſſions. Daniel's *four monarchies* are, according to Mede, the grand calendar in holy Scripture, to which the mention of times and ſeaſons in the New Teſtament ought in general to be referred. Theſe four monarchies were to ſucceed each other: That was the *long line of time*; and under the laſt, (that is, the Roman monarchy) the kingdom of God was to be erected: The ſeventy weeks propheſied of, Dan. ix. 24. were to be a *ſhorter* line of time *cut out* of the longer line. And the *laſt days* mentioned here, and in the parallel paſſages of the New Teſtament, were the concluſion of the ſeventy weeks, or ſhorter line of time; when the city and ſanctuary, or temple, were to be deſtroyed with an utter deſolation. See 1 Tim. iv. 1. Heaping up treaſures when that deſolation was approaching, could turn to no account, becauſe they had very little or no time to enjoy them; for the rich Jews in their diſperſions did many of them ſhare the ſame fate with thoſe in Judea and Jeruſalem. See Mede, Benſon, Beza, Hammond, and Junius.

Ver 4. *Which is of you kept back by fraud*] This was one of their wicked methods of heaping up riches; they were not only covetous and uncharitable, but alſo unjuſt: The phraſe, *crieth*, &c. ſeems to be taken from the cuſtoms of the eaſtern people, who, when they have ſuffered an injury, go to the judge with an horrible clamour, to require vengeance; which loud clamour they repeat with great vehemence, if the judge ſeems ſlow to wrath and puniſhment; and the ſame cuſtom prevailed in the dark and feudal ages of Chriſtianity. Thoſe ſins are ſaid to *cry unto heaven*, which ſo affect the guilty, as to ſeem with a loud voice to require vengeance from the Deity. It is an obſervation of the Hebrews, "that when God judgeth his creatures, he is called *Aleim*, GOD; when he doeth mercy unto the world, he is called *Jehovah*; but when he warreth againſt the wicked, he is called *Sabaoth*, the *Lord of Hoſts*;"—the laſt part of which rule holds in this place. See Michaelis, Ainſworth, Sir John Chardin's Travels into Perſia, tom. ii. p. 299. and Dr. Robertſon's Hiſtory of Charles V. vol. i. p. 307. Inſtead of the *Cries of them which have reaped*, Dr. Waterland reads, *The cries of them who have got in your harveſt.*

Ver. 6. *Ye have lived in pleaſure*, &c.] *Ye have paſſed your lives in luxury and voluptuouſneſs*; *ye have ſatiated yourſelves* [every day] *as on a day of ſacrifice.* So Dr. Heylin, with whom many agree; but Wolfius has alledged, that in the LXX the phraſe ἐν ἡμέρᾳ σφαγῆς is never uſed for a *day of ſacrifice*, or *feaſting*; but for a *day of ſlaughter.* He therefore would underſtand the Apoſtle as ſaying, "That theſe rich wicked Jews luxuriouſly indulged themſelves, as it were, on the very day when they themſelves were to be ſlain; as if they had fatted themſelves for worms or birds of prey." But then it ſhould have been *againſt*, not *in the day of ſlaughter*; for it is not uſual to feed even fat cattle on the day *in which* they are to be ſlain; and it is well known that at their high feſtivals, or when they offered their euchariſtical ſacrifices, the Jews uſed to fare ſumptuouſly, and devote the day to feaſting and joy. They uſed to feaſt upon their ſacrifices, as did the heathens alſo, and afterwards, very often, drink to exceſs. How juſtly was their luxury condemned, when the rich perſons here addreſſed pampered themſelves every day, as other perſons uſed commonly to do on the day of an high ſacrifice and feſtival;—while notwithſtanding their plenty, they neglected the poor, and hoarded up riches to ſpend luxuriouſly upon themſelves! See Mills, Wolfius, Michaelis, and Benſon.

Vor. 6. *Ye have condemned and killed the Juſt*] This great vice is reproved, 1 Kings xxi. 13, &c. Wiſd. ii. 6—20. Acts iii. 15. By τὸν Δίκαιον, *the Juſt*, ſome underſtand our Lord Jeſus Chriſt, who is ſo termed, Acts iii. 14. and in other places. Him the Jews murdered, and *he did not reſiſt them*; and they did it at the time of a great feſtival, when their hearts were elevated with high living and jollity, for which crime particularly wrath was now ſwiftly coming upon them. All theſe things may be alledged in favour of that interpretation;—But I ſcarce think, ſays Benſon, that the Apoſtle did here refer to the crucifixion of our Lord: for it was chiefly the Jeruſalem Jews, and not they of the diſperſions, who were his murderers; and how often is the ſingular number put for the plural.—I ſhould therefore chooſe to interpret this text of any of the Chriſtians put to death by means of the Jews, who were diſperſed among the nations. Our Saviour propheſied that his diſciples ſhould meet with ſuch treatment; and St. Paul confeſſed that, while he was a Jew, he had perſecuted ſome of the Chriſtians to death. Some of the Jews likewiſe of the diſperſions were the occaſion of ſtoning St. Paul himſelf, till *they thought he had been dead.* It may poſſibly be ſome confirmation that by *the Juſt* is meant, not our Lord, but his diſciples; that in ch. ii. 6. rich men are repreſented as then continuing to oppreſs the Chriſtians by their power, and as dragging them before the heathen tribunals to condemn them: and none were more forward to do this than the unbelieving Jews. Dr. Bentley, by a very ingenious conjecture, propoſes to read, inſtead of *He doth not reſiſt you,*—*The Lord reſiſts*, oppoſes, or ſets himſelf againſt *you:* for ſo St. *James* had ſaid before, ch. iv. 6. and St. *Peter*, (1 Ep. v. 5.) from Prov. iii. 34. This connection would make the reading more evident, and the ſame with that in St. Peter; but there is neither MS, verſion, or any of the fathers to ſupport it. Suppoſe we read the ſentence by way of queſtion,—would it not bring it to the ſenſe for which Dr. Bentley contends?—*You have killed the Juſt Man: doth not He* (that is, the Lord) *ſet himſelf againſt you for your ſo doing?*—and then ver. 7. connects very well with ver. 6. For, as the Lord ſet himſelf as it were in battle array againſt their enemies, the Apoſtle with great propriety exhorts the Chriſtians, *Be ye patient, therefore, brethren, unto the coming of the Lord.* Thus far Benſon. See Bentley's *Phileleutherus Lips.* part i. p. 74. Michaelis hath propoſed a method of ſupporting the common interpretation; namely, by ſupplying the relative ὃς, *who*;—*who doth not reſiſt you.* His reaſons are, *firſt*, That it was uſual with the Hebrews, and much more with the Arabs, to omit the pronoun relative; which, among the Europeans, is particularly common with the

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the huſbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye alſo patient; ſtabliſh your hearts: for the coming of the Lord draweth nigh.

9 Grudge not one againſt another, brethren, leſt ye be condemned: Behold, the Judge ſtandeth before the door.

10 Take, my brethren, the prophets, who have ſpoken in the name of the Lord, for an example of ſuffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have ſeen the end of the Lord: that the Lord is very pitiful, and of tender mercy.

12 But, above all things, my brethren, Swear not; neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea; and *your* nay, nay; leſt ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him ſing pſalms.

14 Is any ſick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

Ver. 7. Or, *Be long patient*, or, *Suffer with long patience.* Deut. xi. 14. Zech. x. 1.—V. 8. Phil. iv. 5.—V. 9. Ch. iv. 11. Or, *Groan*, or, *grieve not.* Matth. xxiv. 33. 1 Cor. iv. 5.—V. 11. Matth. v. 10, 11. Job i. 21, 22. Job xlii. 10. Numb. xiv. 18. Pſ. ciii. 8.—V. 12. Matth. v. 34.—V. 13. Epheſ. v. 19. Col. iii. 16.—V. 14. Mark vi. 13. xvi. 18.

the Engliſh. *Secondly*, It was the greateſt reproach to kill the innocent, who did not ſo much as *reſiſt*. And then, from commending the Juſt Man, who had patiently reſigned his life, the Apoſtle proceeds to recommend patience to the ſurviving Chriſtians, from the conſideration of all that he had ſaid. Ver. 1—6.

Ver. 7. *Brethren*] It would have been exceeding ſtrange if the Chriſtians had condemned and killed any of their own number: what is ſaid therefore, ver. 6. as well as ſeveral other things, prove that ver. 1—6. is an apoſtrophé to the *unbelieving Jews*; who were wicked themſelves, and perſecuted the Chriſtians, but were to come to a ſpeedy and exemplary deſtruction. His beginning this exhortation with *Brethren*, and recommending patience to them, from the conſideration of the approaching deſtruction of their rich and potent adverſaries, ſeems a plain intimation that the Apoſtle is turning his addreſs to the Chriſtians, to whom, in the preceding verſes, he had not been ſpeaking directly; for they were in a ſuffering ſtate, and were not themſelves the perſecutors of others. See ch. ii. 6, 7. the paſſages in the margin, Benſon, Mill, and Michaelis.

Ver. 8. *For the coming of the Lord draweth near*] The Apoſtle by this phraſe ſeems plainly to mean, the coming of the Romans to deſtroy or carry away captive the Jewiſh nation: for what God in his providence promiſeth, he himſelf is very often ſaid to do. See Matth. xxiv. 27, 33. Mark xiii. 29. Luke xxi. 20. Indeed it may be aſked, What other *coming of the Lord* was then *drawing nigh*, or in what other ſenſe the Judge could be then ſaid to be *even at the door*, ver. 9? Is it not intimated, ver. 1. that very great evils were juſt ready to fall upon the rich Jews? That they would ſpeedily be puniſhed for their covetouſneſs and luxury, and particularly for their perſecuting the Chriſtians?—And it was about a year after the writing of this Epiſtle that the Jewiſh wars actually broke out, which ended in the deſtruction of the Jewiſh nation. Well therefore might it now be ſaid, that *the coming of the Lord drew nigh.* This was a very proper motive by which to excite the Chriſtians to patience; for the *Jews* were their principal perſecutors, and their deſtruction approached ſwiftly. Œcumenius, Benſon, and Grotius.

Ver. 9. *Grudge not*, &c.] Μὴ στενάζετε, *groan not*, from anger or envy; *complain not.* Impatience towards each other is here condemned, as impatience under the treatment which they met with from their enemies and perſecutors is condemned in the preceding verſe; and the *Judge* might be at *the door*, ready to condemn the guilty among the Chriſtians, as well as to avenge them of their adverſaries. See Benſon, Michaelis, and Whitby.

Ver. 10. *Take, my brethren, the prophets*, &c.] "You may think that your preſent calamities are great and heavy, and ſo indeed they are; but your caſe is not ſingular; (Lam. i. 12.) Others have ſuffered as much before you, and thoſe ſome of the moſt eminent and holy men. Learn therefore, from their example, to ſuffer ill uſage with patience." Inſtead of *patience*, the MS reads *conſtancy.*

Ver. 11. *Behold, we count them happy which endure*] "Do we look upon them as forſaken of God, becauſe they were perſecuted for righteouſneſs ſake? Or will any wiſe perſon ſay, that their ſufferings were any token of the divine diſpleaſure?—On the contrary, behold we applaud ſuch martyrs and confeſſors, and *pronounce thoſe happy, who have* bravely *endured* the greateſt injuries which tyrants and perſecutors could inflict, rather than part with their integrity." The Apoſtle ſpeaks of this not only as his own judgement, but that of all Chriſtians who judged right, and underſtood the nature of things. And it is indeed a judgement in which all Chriſtians ſhould be agreed. Μακαρίζειν ſignifies *to pronounce* or *account others bleſſed*; but the Papiſts, to countenance their practice of beatifying, or *making ſaints* in the church, have tranſlated this text,—*Behold, we beatify thoſe who have ſuffered with conſtancy.* See 3 John, ver. 5. Benſon, Grotius, Mill, and Beza.

Ver. 12. *But above all things—ſwear not*] Some conſider this verſe as joined to what goes before, to intimate that they were to beware of *impatience*, and particularly as it would lead them into raſh and profane ſwearing, as men in a paſſion are more apt to ſwear. The δὲ, *but*, favours this connection; though as δὲ is often uſed by way of tranſition only, and this has ſo much the air of a general rule, it may well be conſidered as ſuch, and as diſtinct from the reſt. They were not to ſwear profanely at any time, either in affliction or proſperity; and accordingly the Apoſtle here condemns the vice in general. When he ſays, *Above*, or *before all things*, *ſwear not*, it is not to be ſuppoſed that he reckons this as the greateſt of all crimes; but he condemns it in an earneſt manner, as one very great fault, to which the Jews were remarkably addicted, and as a bad habit which required much care and attention to ſhake it off. See what has been ſaid on this ſubject, Matth. v. 33—37. Inſtead of ὑπὸ κρίσιν, *into condemnation*, ſome copies read εἰς ὑπόκρισιν, *into hypocriſy*; which reading ſome have eſpouſed, and interpreted the text, as if ſwearing would lead them into diſſimulation and lies. They who ſwear frequently, will be apt ſometimes to ſwear falſely. This, however, does not ſeem to be the true ſenſe of the place; for ſeveral MSS and verſions of great authority read as we do: and the Apoſtle appears here to aſſure them, that ſwearers fall under condemnation; alluding either to what he himſelf had ſaid, ver. 9. of their being condemned, as the judge was already at the door; or to the threatening, in the cloſe of the third commandment, that *the Lord will not hold him guiltleſs who taketh his name in vain:* intimating, that the Chriſtian law condemned that vice, as well as the Jewiſh law. See Ecclus. xxiii. 9—16. Benſon, and Wetſtein.

Ver. 13. *Is any among you afflicted*, &c.] Theſe two directions concerning prayer when they were afflicted, and praiſe when they were eaſy and chearful, ſeem to refer to private devotion, and not to their public worſhip: for if one perſon was afflicted, and another quite eaſy, what might ſuit one, would, according to this rule of the Apoſtle, have been unfit for the other: Accordingly it is put in the ſingular number.

Ver. 14.] In the firſt age of Chriſtianity, the gifts of the Spirit, and the power of working miracles were very common. It appears too, that when the Chriſtians behaved very unbecoming their character and profeſſion, God ſent down ſome diſeaſes upon them, as a puniſhment for thoſe particular ſins. Such of them as laboured under ſickneſs or other bodily diſorders on that account, are here adviſed to ſend for the elders of the Chriſtian church, who had generally the power of miraculouſly healing diſeaſes; that upon the repentance of the ſick perſon, and the inſpired prayer of the elders, ſuch diſeaſes might be cured, as a proof that the ſins which had occaſioned them were remitted. As the repentance of the guilty was neceſſary to their remiſſion, he moſt earneſtly recommends it to all the Chriſtians, to bring any brother who had ſtrayed, into the right way again; that they might be the inſtruments of ſaving him from death, and procuring his remiſſion. ver. 14—20. and Benſon.

Is any ſick, &c?] Ἀσθενεῖν does not always ſignify "to labour under a mortal diſeaſe," though it appears to do ſo in this place; for it ſeems to be ſuppoſed of the ſick perſon, concerning whom the Apoſtle is here ſpeaking, that he would have died of that particular diſorder, unleſs his death had been prevented by a miraculous cure. Who the *elders* were, ſee on 1 Tim. v. 17. *Let them pray over him*, ſays the Apoſtle, *having anointed him with oil.* In the former part of this direction there ſeems to be an alluſion to the laying on of hands, which was uſed ſometimes in the working of miraculous cures, according to our Lord's order, Mark xvi. 18. The *elders* were firſt to anoint the ſick perſon with oil, and afterwards to lay their hands upon him, and pray for his miraculous cure and recovery. When our Lord firſt ſent out his Apoſtles, we find they *anointed with oil many ſick perſons, and healed them*; Mark vi. 13. At other times, thoſe who worked miracles *laid their hands on the* perſons whom they cured. Acts ix. 17. And together with laying on of hands they joined *prayer.* Acts xxviii. 8. And finally, at other times they uſed no external rites, but only ſpoke ſome words. The *anointing with oil*,—the *laying on of hands*,—the *making their ſhadow paſs over*, and the like, were none of them the cauſes or means of the cure, but only the external ſigns, to denote that the miracle was performed in teſtimony of their miſſion and doctrine. For the ſame reaſon our Lord

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15 And the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up; and if he have committed ſins, they ſhall be forgiven him.

16 Confeſs *your* faults one to another, and pray one for another, that ye may be healed: The effectual fervant prayer of a righteous man availeth much.

17 Elias was a man ſubject to like paſſions as we are, and he prayed earneſtly that it might not rain: and it rained not on the earth by the ſpace of three years and ſix months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

Ver. 15. Iſai. xxxiii. 24.—V. 16. Pſ. x. 17. xxxiv. 15. cxlv. 18. Prov. xv. 29. xxviii. 9. John ix. 31. 1 John iii. 22.—V. 17. Acts xiv. 15. 1 Kings xvii. 1. Or, *in his prayer*. Luke iv. 25.—V. 18. 1 Kings xviii. 42, 45.—V. 19. Matth. xviii. 15.

put his finger into the ears of a deaf man, whom he miraculouſly cured; and touched the tongue of one that was dumb, when he gave him the power of ſpeech; and put clay on the eyes of one that was blind, when he reſtored him to his ſight. Theſe were none of them cauſes of the cures, but ſigns and intimations of Jeſus's doing them; and that they were not caſual things, or done in the common courſe of Providence; but by an extraordinary and miraculous power, and as clear atteſtations to the divine miſſion and doctrine of him who did them.

It may with propriety be obſerved upon the paſſage before us, that one of the greateſt abuſes of the Chriſtian doctrine hath ariſen from applying what was peculiar to *ſome* perſons and caſes, to *all* Chriſtians in general. What though many or moſt of the things in this Epiſtle be applicable to us, or other Chriſtians in later ages,—will it thence follow, that every thing ought to be ſo applied? In the ſame Goſpel or Epiſtle, nay, ſometimes in the ſame Chapter, we find ſome rules and directions peculiar to the perſons who could work miracles, and others common to all Chriſtians; we ought therefore always to uſe our reaſon in interpreting Scripture, and from the nature of the thing determine which are peculiar directions, and which are general rules, and ſtanding precepts. We may, indeed, from the abundance of paſſages in the New Teſtament which ſpeak of the miraculous gifts, gather the many and clear evidences which muſt have attended the firſt planting the Chriſtian religion; and from thence we may very juſtly conclude, that our religion is true, well grounded, and divine: But we ought not to regard any thing as a rule and direction for us to obſerve, unleſs it agrees to our circumſtances, as well as to the circumſtances of the perſons to whom it was firſt and more immediately addreſſed. This general obſervation is applicable to many points in divinity; but is made at preſent with a view to the caſe before us; and becauſe the church of Rome hath repreſented this anointing of perſons with oil in the name of the Lord as a ſtanding ordinance in the Chriſtian church, which they have termed "The ſacrament of *extreme unction*," and which they would ſupport from the words of the Apoſtle in this text. But they have miſapplied the Apoſtle's direction more ways than one: for, *firſt*, according to St. James, the ſick perſon was to be anointed in proſpect of a cure; whereas *they* anoint perſons in the agonies of death, and when there is no proſpect of their recovery. *Secondly*, The anointing which the Apoſtle here ſpeaks of, was in order to a miraculous cure of ſome great bodily diſorder; whereas *they* pretend that they do it to cleanſe the ſoul of the dying perſon from the remainders of ſin, and to remove what would obſtruct its paſſage into heaven. *Thirdly*, The anointing with oil was not conſtantly uſed in working miraculous cures upon ſick perſons; whereas *they* are for applying their *extreme unction* to all Chriſtians in their laſt moments. See Benſon, Stillingfleet, and Tillotſon.

Ver. 15. *The prayer of faith ſhall ſave*, &c.] By the *prayer of faith* muſt here be underſtood, A prayer proceeding from a firm perſuaſion of mind, that God would aſſiſt them miraculouſly to cure the diſeaſed perſon. Neither the Apoſtles, elders, nor any other of the Chriſtians could work miracles, but when the Spirit ſaw proper, and by an impulſe intimated as much to them. For that reaſon we find *ſtrangers* were ſometimes healed, whilſt ſome of the *Chriſtians* continued to labour under ſickneſs, and other great bodily diſorders. Philip. ii. 26, 27. 1 Tim. v. 23. 2 Tim. iv. 20. But when they had the *prayer of faith*, they might with aſſurance proceed to work a miracle; and ſuch miraculous cures, though worked upon Chriſtians, were very likely means to convert Jews or heathens, as well as to confirm and eſtabliſh in their moſt holy faith ſuch as had already believed. The phraſe *ſhall* or *will ſave the ſick*, means "will prevail with God to cure the diſeaſed perſon." See Gen. xx. 7. The ſalvation here ſpoken of was not *eternal* ſalvation, but a miraculous *ſaving from*, or curing of ſome particular *bodily* diſorder:—and ſo it is explained in the next verſe, *Pray for one another, that ye may be healed.* It is not here ſaid that the anointing with oil, or the laying on of hands would cure them; nor is it intimated that the elders of *themſelves* could effect the cure: but, upon the prayer of faith *the Lord will raiſe him up*, the miracle being carefully aſcribed to the power of our Lord Jeſus Chriſt. Καὶ, rendered *and if*, in the next clauſe, might be rendered more properly *although*; for the Apoſtle does not ſpeak of it as a dubious thing, whether ſuch a perſon had committed ſin or not, but ſeems evidently to go all along upon the ſuppoſition of his having committed ſome one or more great crimes, which had occaſioned that particular diſorder. See Deut. xxviii. 15—27. John ix. 2. 1 Cor. xi. 29—32. 1 John v. 16, 17. His *ſins being forgiven* him, ſignifies the taking away that particular diſeaſe, which had been inflicted upon him as a puniſhment for ſome particular crime or crimes: and when ſinners are forgiven all their ſins in general, it means, that they are abſolved from that puniſhment, to which by their guilt they were liable. The popiſh doctrine of the neceſſity of Abſolution by a prieſt, in order to the remiſſion of the ſins of private perſons, and their obtaining eternal ſalvation, hath no more foundation here, than their fictitious ſacrament of Extreme Unction. See on 1 Cor. xii. 9. Benſon, Scott, and Doddridge.

Ver. 16. *Confeſs your faults*, &c.] *Confeſs therefore your faults*, &c. See Mills, and Wetſtein. They were to make a confeſſion of thoſe particular ſins, which had drawn down ſome remarkable diſeaſes upon them, as a token of the divine diſpleaſure for their irregular, unchriſtian conduct. Their ſending for the elders of the church, plainly ſuppoſes that they had faith to be healed; and the confeſſion of their ſins, which they are here ordered to make, as plainly ſuppoſes they were penitent: for, unleſs they repented of thoſe particular ſins, which had occaſioned the diſorders under which they laboured, it does not appear that they obtained a miraculous cure. The confeſſion was to be made by a ſick perſon, in order to his being cured; not by a perſon in health, in order to his obtaining eternal ſalvation: And it was to be made to the elders, or to any other Chriſtians who had the power of miraculouſly curing diſeaſes, that they might pray for the pardon of thoſe particular crimes, and that the penitent might be releaſed from the puniſhment under which he had fallen. From theſe conſiderations it appears, that the popiſh doctrine of *auricular confeſſion* hath as little foundation here, as their ſacrament of *extreme unction*, and the neceſſity of *ſacerdotal abſolution*, in order to the remiſſion of ſins. They would build ſeveral of their novel doctrines on the concluding part of this Epiſtle; but they are like caſtles in the air, without any foundation or ſupport. From this direction of the Apoſtle, *Confeſs your faults*, &c. they have introduced the neceſſity of private Chriſtians *confeſſing* all their ſins *to a prieſt*, that they may obtain his authoritative abſolution, and may be aſſured of being fully pardoned. By this means, they have brought the people into a blind ſubjection to, and ſlaviſh dependance upon the clergy; by this means they have inticed women to lewdneſs, and taught vice to the innocent; have dived into the ſecrets of families and cities, of courts and kingdoms; have betrayed princes and ſtates, as well as private perſons, and done infinite miſchief in the world: whereas, according to this direction of the Apoſtle, the ſame perſons are here ordered to *confeſs their faults one to another*, who in the next ſentence are ordered to *pray one for another*. The prieſt ought therefore to confeſs to the people, and deſire *their prayers* and abſolution, as well as the people to the prieſt, in order to have *his* prayers and abſolution; for it is ſaid, *Confeſs your faults one to another, and pray one for another.* See Benſon, Heylin, Grotius, and Hammond.

The effectual fervent prayer, &c.] *The prayer of a righteous man under the divine impulſe avails much.* Wat. The word ἐνεργουμένη ſignifies, "wrought by the energy of the Spirit." The Apoſtle, ſays Benſon, means a prayer wrought in a man by the Spirit of God, or which proceeded from a prophetic impulſe, and by which he knew what ſucceſs he ſhould have; as plainly appears from what is ſaid in the preceding notes, concerning the miraculous cures which were effected upon ſuch a prayer, and likewiſe from what is afterwards ſaid concerning the prayer of Elijah. See Epheſ. iii. 20. Col. i. 29. 1 Cor. xii. 11. and Bp. Hopkins's works, p. 749.

Ver. 17. *Elias was a man ſubject to like paſſions*, &c.] Ὁμοιοπαθὴς, *A man of a like frail and mortal compoſition*; liable to the evils and afflictions of life, and ſubject to death, as well as other men: And his ſaying in this place that Elijah was *frail and mortal like other men*, ſeems to have been in order to anticipate an enquiry like that recorded, Ecclus. xlviii. 3, 4. "*Elijah* (they might have ſaid) was an extraordinary prophet; and at laſt tranſlated without dying; whereas *we* are only frail men; Why therefore ſhould we expect ſuch favours as were granted to *him?*" To obviate ſuch a plea, the Apoſtle takes notice, that *Elijah* was a *man* only, and not an angel; liable to many calamities, and naturally mortal, like other men; though by the extraordinary favour of God, he was actually tranſlated: And as he was only a weak mortal man, it was not to be thought that he worked his miracles of himſelf. They proceeded from a divine power, and were effected in anſwer to his prayer to God. *Upon the earth*, would more properly be rendered, *Upon the land*; i. e. of Judea. See on Luke iv. 25. and Morris's Sermons on 1 Kings xvii. 1.

Ver. 19. *If any of you do err from the truth*] The Chriſtian revelation is often called *truth*, as containing the moſt important truths, ſuch as lead men to virtue and happineſs. That manner of life which the Goſpel preſcribes, is here compared to a plain *path*; and ſuch as departed from it into the crooked paths of vice, were carefully to be

20 Let him know, that he which converteth the ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitde of ſins.

Ver. 20. Rom. xi. 14. 1 Cor. ix. 22. 1 Tim. iv. 16. Prov. x. 12. 1 Pet. iv. 8.

brought into the right way again, by the friendly admonitions and good example of thoſe who had not wandered out of the way. See Gal. vi. 1. 2 Tim. ii. 24, 25.

Ver. 20. *From the error of his way*] This ſeems to be the ſame which is called the *committing of ſin*; ver. 15. for the perſon erring is here called *a ſinner*, and deſcribed as having fallen into ſome great irregularities. A man may *err from the truth*, either by apoſtaſy from the Chriſtian religion, or by a wicked life, and embracing ſuch corrupt doctrines as will adminiſter to and ſupport his vices. 1 Tim. vi. 3, &c. Tit. i. 1. In this text it cannot ſignify *apoſtaſy* from the Chriſtian religion, but ſome other crime committed by a profeſſing Chriſtian; for he is called τις ἐν ὑμῖν, *one among you*; i. e. one who had not caſt off the Chriſtian profeſſion, though he had acted in an high degree contrary to it, in ſome part of his practice. They ſeem to have had no hopes of ſuch as apoſtatized from Chriſtianity. See Heb. vi. 4, &c. x. 26, &c. *The ſoul* is often put for the *man*: man, through ſin, is ſubject to death: ſuch as are converted, are ſaved from it. Σώσει here, *ſhall ſave*, appears to have the ſame ſignification that it has ver. 15. and the meaning of *ſaving his ſoul from death*, is explained 1 John v. 16. It is evidently the ſoul of the man who was *converted* or *reclaimed*, which is here ſaid to be *ſaved*; and *his ſins*, which are here ſaid to be *covered*. The phraſe of *covering ſin* is found Pſ. xxxii. 1. Prov. x. 12. 1 Cor. xiii. 7. and it is uſed for one man's kindly *overlooking* the faults of another; 1 Pet. iv. 8. It is here to be underſtood of God's not taking any notice of the faults of the Chriſtians, ſo as to puniſh them: After they had repented of and forſaken them, they were no more regarded, than if they had been covered up and hid from the view of God. The ſame thing is to be underſtood by the phraſes made uſe of Pſ. ciii. 12. Iſai. xxxviii. 17. xliii. 25. Mic. vii. 18. Though by reclaiming a ſinner from the error of his way, we may prevent his being puniſhed, and ſo *cover his ſins*; yet that will not cover any of our own ſins, in which we perſiſt impenitently. If we ourſelves indeed be thoroughly penitent, or habitually virtuous, we may, by converting others, increaſe our own reward; Dan. xii. 3. but converting others will not *cover* any of thoſe ſins, which we ourſelves have not repented of and forſaken. See Benſon, Atterbury's Sermons, vol. i. p. 46, &c. and Scott's Chriſtian Life, vol. i. p. 368.

THE
FIRST EPISTLE GENERAL OF PETER.

CHAP. I.

He bleſſeth God for his manifold ſpiritual graces, ſhewing that the ſalvation in Chriſt is no news, but a thing propheſied of old: and exhorteth them accordingly to a godly converſation, foraſmuch as they are now born anew by the word of God.

PETER an apoſtle of Jeſus Chriſt, to the ſtrangers ſcattered throughout Pontus, Galatia, Cappadocia, Aſia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through ſanctification of the Spirit unto obedience, and ſprinkling of the blood of Jeſus Chriſt: Grace unto you, and peace *be* multiplied.

Ver. 1. John vii. 35. Jam. i. 1.—V. 2. Rom. viii. 29. 2 Theſſ. ii. 13. Hebr. xii. 24. Rom. i. 7. 2 Pet. i. 2.

I. PETER.] This apoſtolic letter is probably addreſſed to ſuch Gentiles as had forſaken idolatry, and believed in the true God, without having been circumciſed, and who afterwards became *Chriſtians*; ſuch as Cornelius the centurion;—that is, Chriſtians from among the proſelytes, *elect*, or declared to be ſuch *through ſanctification of the Spirit*. The whole Epiſtle abounds in aſſurances that theſe converts were regenerate, and become children of God, without Levitical ſacrifices, merely through Chriſt. It was written from a city called by St. Peter *Babylon*; This ſome think to be Babylon in Aſſyria, which, though demoliſhed, might poſſibly have ſome few Chriſtians in its neighbourhood. However, the generality, both ancients and moderns, ſuppoſe it to have been a figurative name for *Rome*: But Michaelis finding, with ſome other learned writers, great reaſon to doubt whether St. Peter ever was at Rome, propoſes it as a query whether Jeruſalem might not be ſhadowed out under that name. He alſo thinks, that the Epiſtle was written ſo early as the year 49, ſoon after the great council held there; but the more received opinion is, that it was written much later, either in the year 63 or 64, or at lateſt 65. St. Peter's chief deſign is to confirm the doctrine of St. Paul, which the falſe teachers pretended he was oppoſing; and to aſſure the proſelytes that they ſtood in the true grace of God. With this view he calls them *elect*, and mentions that they had been declared ſuch by the effuſion of the Holy Ghoſt upon them. He aſſures them that they were regenerate without circumciſion, merely through the Goſpel and reſurrection of Chriſt; and that their ſufferings were no argument of their being under the diſpleaſure of God, as the Jews imagined. He recommends it to them to hope for grace to the end, and teſtifies that they were not redeemed by the paſchal lamb, but through Chriſt, whom God had pre-ordained for this purpoſe before the foundation of the world. It is natural to obſerve, from a general view of this Epiſtle of St. Peter, that all the principles of our holy religion as repreſented in it are perfectly conſiſtent with the analogy of faith, and with the whole tenor of the New Teſtament; that they are directly levelled againſt all manner of corrupt affections, and immoral practices, as well as urged in the light of motives to all thoſe virtues and graces, in which our conformity to God and the true glory of our nature conſiſts; and (which if it were the only circumſtance that could be pleaded, would exalt our religion to an infinite ſuperiority above the inſtitutions of the moſt renowned heathen philoſophers and lawgivers, and, in connection with its amazing progreſs, is a demonſtration of its divine original)—Chriſtians are here inſtructed to encounter outrageous violence and perſecution only with the hallowed weapons of patience, meekneſs, and charity; and to ſilence the cavils, and blaſt the machinations of their own and their Maſter's bittereſt enemies, with the luſtre of a pure and holy life, and the fervor of a generous and invincible benevolence. How amiable, how elevated, how divine, how worthy of all acceptation is the religion of Jeſus! in delineating, as we have ſeen, the grand and eſſential branches of which, St. Peter and St. Paul, notwithſtanding their contentions about things of inferior moment, or of a perſonal and private nature, are perfectly conſiſtent and harmonious. See Michaelis, Lardner, Barrington, Benſon, and Doddridge.

Chap. I. *Ver.* 1. *To the ſtrangers ſcattered*, &c.] "To thoſe Chriſtians whom Providence has diſperſed through various countries, and whom divine grace has taught to conſider themſelves, wherever they dwell, as ſtrangers and ſojourners on earth." By *Aſia*, in this verſe, is not to be underſtood what is now commonly meant by Aſia; i. e. a fourth part of the world; but *Aſia Propria*, or Proconſular Aſia; in which ſtood the city of Epheſus, and ſome few of the neighbouring towns mentioned in the *Acts of the Apoſtles*, and in the *Revelation*. In this confined ſenſe of the word *Aſia* muſt be underſtood, *Acts* ii. 9. xvi. 6. xix. 10, 31. Rev. i. 4, 11. See Mills, Lardner, Wotton's *Miſna*, vol. i. p. 309. and Lightfoot's Works, vol. ii. p. 205.

Ver. 2. *Elect according to the foreknowledge*, &c.] Dr. Heylin reads this verſe, *Whom God the Father, according to his foreknowledge, has elected and ſanctified by the Spirit, that they ſhould obey Jeſus Chriſt, and be ſprinkled with his blood.* And he obſerves, that as the Chriſtian church ſucceeded to the Jewiſh, it has the ſame titles of *elect* and *ſanc-*

3 Bleſſed *be* the God and Father of our Lord Jeſus Chriſt, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in heaven for you,

5 Who are kept by the power of God through faith unto ſalvation, ready to be revealed in the laſt time.

6 Wherein ye greatly rejoice, though now for a ſeaſon (if need be) ye are in heavineſs through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that periſheth, though it be tried with fire, might be found unto praiſe, and honour, and glory at the appearing of Jeſus Chriſt:

8 Whom having not ſeen, ye love; in whom, though now ye ſee *him* not, yet believing, ye rejoice with joy unſpeakable, and full of glory:

9 Receiving the end of your faith, *even* the ſalvation of *your* ſouls.

10 Of which ſalvation the prophets have enquired, and ſearched diligently, who propheſied of the grace *that ſhould come* unto you:

Ver. 3. 2 Cor. i. 3. Epheſ. i. 3. Gr. *much.* John iii. 3, 5. Jam. i. 18. 1 Cor. xv. 20.—V. 4. Ch. v. 4. Col. i. 5. Or, *for us.* V. 5. John x. 28, 29. xvii. 11, 12, 15. Jude 1.—V. 6. Matth. v. 12. Ch. iv. 13. 2 Cor. iv. 17. Jam. i. 2.—V. 7. Jam. i. 3. Ch. Ch. iv. 12. Prov. xvii. 3. Zech. xiii. 9. Rom. ii. 7, 10. 2 Theſſ. i. 7—12.—V. 8. 1 John iv. 20. John xx. 29. 2 Cor. v. 7. Hebr. xi. 1, 27.—V. 10. Gen. xlix. 10. Dan. ii. 44. Hag. ii. 7. Zech. vi. 12. Matth. xiii. 17. Luke x. 24.

tified; that is, conſecrated to God, being ſeparated from the reſt of the world by the peculiar illumination of the Holy Spirit. The ſource of their redemption by Jeſus Chriſt was the love of God the Father, who deſigned, many ages before the coming of Chriſt, not only to call the Jews, but alſo to take unto himſelf a choſen people from among the Gentiles. It was not owing to the *merit* of thoſe *Gentiles*, or granted as a reward for their works of righteouſneſs antecedent to their converſion, that the Goſpel was ſent amongſt them; but to the *foreknowledge* and *love* of *God the Father*. By the phraſe the *ſprinkling of the blood* the Apoſtle may refer to the Jewiſh ceremony of ſprinkling the blood of the ſacrifices upon the people; whereby they were not only entered into covenant with God, but likewiſe obtained remiſſion of their ſins. Some obſerve, that it could ſcarce be ſaid that the ſaints are *elected to the ſprinkling of the blood of Chriſt*; and therefore, by a conjectural reading, they would render it, *elected by the ſanctification of the Spirit unto obedience, and by the aſperſion of the blood of Chriſt*; but, taking the word *ſprinkling* in the native ſenſe, the ſaints ſeem as much elected to *it* as to obedience;—*elected, that they may obey*, and *beſprinkled with the blood of Jeſus Chriſt*,—as Caſtalio renders it. See Hammond, Grotius, Benſon, and Markland.

Ver. 3. *Who—hath begotten us again*, &c.] "Who—hath regenerated us as his children to the hope of life and immortality; of which he hath given us a remarkable pledge and confirmation, by the reſurrection of Jeſus Chriſt from the dead." The law of Moſes condemned all offenders to death without mercy: the Goſpel promiſes pardon, and life, or immortality, to all penitent perſons. The Jews were under the law before the Goſpel came: as to the heathens, they *were, through fear of death, all their life-time ſubject to bondage.* Though there were among them ſome confuſed notions, and pretty general expectations of a life after death; yet their hopes were very faint and languid, in compariſon of what Chriſtians may have. How great reaſon is there to bleſs God, the Father of our Lord Jeſus Chriſt, who hath raiſed us to the hope of immortality; brought to light a future ſtate in ſo clear and expreſs a manner, and given us ſuch a pledge and ſeal of its truth, as revealed in the Goſpel, by the reſurrection of his ſon! See Benſon.

Ver. 4. *To an inheritance*] St. Peter had ſpoken of the *hope of life*. ver. 3. He now explains what he meant by that *life*; even the greateſt felicity that can be enjoyed, which he compares to an inheritance, or large eſtate, a thing moſt generally eſteemed here upon earth. But there is alſo a further alluſion; for parents beget their children to the hopes of living and enjoying their eſtates or inheritance after them; *God* had regenerated theſe Gentile Chriſtians to the hope of a firmer and more durable inheritance: For mortal men in general are born to a ſhort-lived inheritance; the pious are regenerated to one that is everlaſting, and not only everlaſting, but *undefiled*;—one neither gotten nor detained by any wicked methods, nor ſhall perſons *polluted* with vice have any ſhare in it. See Rev. xxi. 27. The inheritance of wicked men, or the land where they dwell, is ſaid to be defiled by their own ſins; to which perhaps there may be an alluſion here. It is added, *which withereth not away*;—ſo the word ἀμάραντον properly ſignifies. Temporal poſſeſſions are ſoon loſt; all the *glory* of them *withereth like graſs*; (James i. 11.) but the future inheritance of the ſaints ſhall not remove from one perſon or family to another; it is *no fading inheritance.* Men loſe it not while they live, neither ſhall they ever die and leave it to their heirs. See Benſon, Doddridge, Mills, and Wetſtein.

Ver. 5. *Who are kept by the power of God*] The word φρουρουμένους, which we tranſlate *kept*, is very ſtrong and expreſſive: it does not mean being kept after any manner, but with the moſt conſtant and vigilant care; as a tower or a city is watched by a military garriſon, which keeps guard day and night, and plants the greateſt number of centinels where the place is weakeſt, or there is moſt danger. Such is the watchful care of God over his people: as long as they continue faithful, nothing ſhall be able to hurt them; no enemies or perſecutors can deprive them of their reward. *Through faith*,—διὰ πίστεως would be read moſt properly *during faith*; and the verſe may be paraphraſed thus: "who, as long as you ſteadily adhere to the Chriſtian faith, are guarded and defended by the mighty power of God, and preſerved unto that ſalvation or eternal happineſs, which is *prepared*, and will certainly be revealed at laſt; i. e. at the end of the world:" for at the general conflagration, or when the preſent ſtate of things comes to an end, then ſhall the great and final ſalvation be revealed. In ſpeaking of the *laſt time*, poſſibly St. Peter might allude to Daniel xii. 9, 13. See John vi. 39. xi. 24. Doddridge, Benſon, and Blackwall's Sac. Claſſ. vol. i. p. 196.

Ver. 6.] St. Peter here begins to ſpeak of their perſecutions and ſufferings, which he enters upon with great tenderneſs and addreſs, and endeavours to reconcile their minds to them by many and various arguments. *Firſt*, he intimates that ſuch afflictions would ſoon be over. *Secondly*, that they were neceſſary, or at leaſt highly proper, in order to purify and refine their minds. *Thirdly*, that if their Chriſtian faith could bear the furnace of afflictions, it was more valuable than the fineſt gold, and all worldly treaſures. *Fourthly*, that their ſufferings would meet with a moſt ample reward at Chriſt's ſecond coming. *Fifthly*, that as they loved Chriſt, and believed in him, though they had never ſeen him, they would at laſt rejoice with ineffable joy, when they received, as the reward of their faith, the ſalvation of their ſouls. And *Sixthly*, that the ancient prophets had made a ſtrict and diligent inquiry about that ſalvation; even thoſe very prophets who had propheſied of the Gentiles being favoured with the Goſpel;—to reveal which, God had lately poured out the Spirit, and ſent the Apoſtles not only to the Jews, but alſo to the Gentiles. ver. 6—12. Having alledged thus much to ſupport them under their perſecutions and troubles, he goes on to exhort them by all means to avoid their former way of living, and to practiſe the virtues of the Chriſtian life, as they were obliged by their profeſſion. ver. 13—ch. ii. 3.

Wherein ye greatly rejoice] "Upon which account you greatly rejoice, though now for a ſhort time, as it is fitting, you are diſtreſſed by diverſe temptations." Heylin, and the Syriac verſion. See James i. 2. Matth. v. 4. and ch. iv. 12, 14. of this Epiſtle.

Ver. 7. *That the trial of your faith*] The Syriac verſion, in order to connect this with the preceding verſe, adds the words *which paſs upon you*; that is, "although you are at this time in a ſmall degree afflicted by various trials, which paſs upon you, or happen to you, that the making proof of your faith, being more precious than mens making proof of gold which periſhes, &c." Though *gold* loſes nothing in the furnace, yet it will by length of time wear away, or be affected with ruſt, though not ſo ſoon as ſome other metals; and it will at fartheſt periſh in the general conflagration: But *faith* will then ſtand the trial, and come out brighter and more glorious." Some would read this, *That the trial of your faith, being more precious than gold and ſilver which had been tried in the fire.* Afflictions are to mens faith, what the furnace is to gold; that is, to try whether it is proof or no; and if it be proof, purify, refine, make it brighter and more valuable. St. Peter therefore has, with great propriety, called a ſevere perſecution πυρώσις, a *fiery trial.* ch. iv. 12. See Job xxiii. 10, Benſon, Wetſtein, and Mill.

Ver. 8. *Whom having not ſeen*] *Not known.* Wat. It is very poſſible that, among theſe diſperſed Chriſtians, there might have been ſome who had viſited Jeruſalem while Chriſt was there, and might have *ſeen* or converſed with him; and in this view Dr. Waterland's verſion may be admitted. However, as the greater part had not ſeeen him, our verſion may well be retained; St. Peter ſpeaking, according to the uſual apoſtolical manner, as if they all had not. Thus he ſpeaks of them all as loving Chriſt; though there might be ſome among them, who were deſtitute both of this divine principle, and of that *joy* which he ſpeaks of as δεδοξασμένη, *wrought up even to glory.* See John xx. 29. 2 Cor. v. 6, 7. Heb. xi. 1, 27. Wetſtein, Benſon, and Doddridge.

Ver. 9. *Receiving the end of your faith*, &c.] *Becauſe you ſhall attain the ſalvation of your ſouls, as the recompence of your faith.* Κομιζόμαι ſignifies, "To receive as a recompence." See Parkhurſt.

Ver. 10. *Of which ſalvation the prophets*] The Goſpel was not fully revealed to the Jews before the coming of Chriſt. Something of

the

11 Searching what, or what manner of time the Spirit of Chriſt which was in them did ſignify, when it teſtified beforehand the ſufferings of Chriſt, and the glory that ſhould follow.

12 Unto whom it was revealed, that not unto themſelves, but unto us, they did miniſter the things which are now reported unto you, by them that have preached the goſpel unto you, with the Holy Ghoſt ſent down from heaven; which things the angels deſire to look into.

13 Wherefore, gird up the loins of your mind, be ſober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jeſus Chriſt;

14 As obedient children, not faſhioning yourſelves according to the former luſts, in your ignorance:

15 But as he which hath called you is holy, ſo be ye holy in all manner of converſation;

16 Becauſe it is written, Be ye holy; for I am holy.

17 And if ye call on the Father, who, without reſpect of perſons, judgeth according to every man's work, paſs the time of your ſojourning here in fear:

18 Foraſmuch as ye know that ye were not redeemed with corruptible things, *as* ſilver and gold, from your vain converſation *received* by tradition from your fathers;

19 But with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot:

20 Who verily was fore-ordained before the foundation of the world, but was manifeſt in theſe laſt times for you;

Ver. 11. Ch. iii. 9. 2 Pet. i. 21 Pſ. xxii. 6. Iſai. liii. 3, &c. Luke xxiv. 26.—V. 12. Dan. ix. 24. xii. 9, 13. Hebr. xi. 13, 39, 40. Acts ii. 4. Exod. xxv. 20. Dan. viii. 13. xii. 5, 6. Epheſ. iii. 10.—V. 13. Luke xii. 35. Epheſ. vi. 14. Luke xxi. 34. Rom. xiii. 13. 1 Theſſ. v. 6. Gr. *perfectly.*—V. 14. Rom. xii. 2. Acts xvii. 30.—V. 16. Lev. xi. 44. xix. 2. xx. 7.—V. 17. Deut. x. 17. Acts x. 34. Rom. ii. 11. 2 Cor. vii. 1. Phil. ii. 12. 2 Cor. v. 6. Hebr. xi. 13.—V. 18. 1 Cor. vi. 20. vii. 23. Ezek. xx. 18.—V. 19. Hebr. ix. 12, 14. Rev. v. 9. Exod. xii. 5. John i. 29, 36. 1 Cor. v. 7.—V. 20. Rom. iii. 25. xvi. 25, 26. Col. i. 26. 2 Tim. i. 10. Tit. i. 2. Rev. xiii. 8. Gal. iv. 4. Epheſ. i. 10. Hebr. i. 2.

the nature of the Goſpel in general, and of that grand event, the converſion of the Gentiles, was revealed unto them; upon which, they were very deſirous to have found out all that concerned it, and would have been very glad to have lived to ſee that happy time, when their predictions ſhould be accompliſhed. That Daniel underſtood not the full meaning of his own prophecies, ſee Dan. viii. 15, &c. xii. 8, 9. It is evident that the ancient prophets had ſome views of a greater ſalvation than that of being ſaved out of the hands of their enemies when they conquered Canaan, and got poſſeſſion of that good land, the Land of Promiſe. To that ſalvation, (eſpecially that ſpoken of by Daniel) St. Peter ſeems here to allude. By *grace* or *favour* in this verſe, we underſtand the favour of having the Goſpel preached unto them, and being admitted to the privileges of Chriſtians; the elect people of God under the Meſſiah. By χάρις, *grace*, in the New Teſtament, is often meant the Goſpel, or the Chriſtian religion. See Grotius, Benſon, and Whitby.

Ver. 11. *The Spirit of Chriſt*] It is well worthy our notice that the *Spirit* which dictated to the prophets, is called *the Spirit of Chriſt*; which both proves his exiſtence before his incarnation, and illuſtrates the full view he himſelf had of all he was to do and ſuffer under the character of our Redeemer. The Apoſtle in diſcourſing ſo largely concerning the prophets, ſeems to have a ſpecial reference to the converted Jews, who would enter more thoroughly into this part of his reaſoning, than the converted Gentiles. It has been with great propriety obſerved, that if the prophets and righteous men of old, to whom the word of God came, did not clearly underſtand the things they foretold, but employed themſelves in ſearching and examining the prophetical teſtimonies of the Spirit which was in them; it is evident that the prophecies themſelves were obſcure: And for good reaſon they were ſo; becauſe they were not delivered ſo much for *their* ſakes, as for the ſakes of thoſe who lived in the times when they were accompliſhed. See Sherlock on Prophecy, diſc. 2. and Fleming's Chriſtology, vol. i. p. 185.

Ver. 12. *Unto whom it was revealed*] Many of the things foretold by the ancient prophets did evidently relate to diſtant times, and many of them to the coming of Chriſt, and the numerous converſion of the Jews and Gentiles to his religion. St. Peter very properly mentions it, to the honour of Chriſtians, that the ancient prophets *miniſtered not unto themſelves, but unto Them:* And it was a great confirmation to their faith to compare the prediction and event, and obſerve their harmony. Inſtead of *unto us*, many MSS read, and, as it ſeems, with great propriety, *unto you*. *Which are now reported unto you*, implies, "Which are now clearly and faithfully laid before you, by the Apoſtles and Chriſtian prophets, who have been intruſted with preaching the Goſpel unto you:" Dr. Waterland reads, *Which have been now declared*, &c. The Apoſtles had the Goſpels committed to them as a *depoſitum*, and they, in the moſt clear and upright manner, publiſhed it to others, juſt as they had received it from God. See Acts xiv. 27. xv. 4. Rom. xv. 21. 1 John i. 5. By uſing the phraſe, *Thoſe that have preached the Goſpel unto you*, St. Peter ſeems to ſpeak of theſe Chriſtians, not as his own converts, but as converted by others; probably they had been converted by St. Paul and his aſſiſtants. Inſtead of, *With the Holy Ghoſt*, Dr. Waterland reads, *Through the Holy Ghoſt*. St. Peter here plainly alludes to the prophecy, Joel ii. 28, 29. which he himſelf declared to be accompliſhed, Acts ii. 16, &c. The Apoſtles evidently laid claim to the Spirit of God, as their infallible guide in things which concerned the Chriſtian doctrine; and did actually underſtand and plant Chriſtianity, by the ſame Spirit which had inſpired the ancient prophets: But they never pretended to be infallible, and impeccable in their other conduct; neither was there any occaſion that they ſhould be ſo. Doddridge paraphraſes the laſt clauſe of the verſe thus: "And indeed, the doctrines *which* they preach are *things* of ſo great excellence and importance, as to be well worthy *the* regard of *angels*, as well as men. And accordingly, as the images of the cherubim on the mercy-ſeat ſeem to bow down, to look upon the tables of the law, laid up in the ark; ſo thoſe celeſtial ſpirits do, from their heavenly abode, *deſire* to *bend down to contemplate* ſuch a glorious diſplay of divine wiſdom and goodneſs." See James i. 25. Benſon, Le Clerc, Saurin's Diſſertations, vol. ii. p. 266. and Blackwall's Sac. Claſſ. vol. i. p. 431.

Ver. 13. *Gird up the loins of your mind*] The Apoſtle ſeems here to allude to the precept which he had heard from our Lord, Luke xii. 35, &c. which is the more probable, from his immediately adding the words νηφοντες τελείως,—*being conſtantly upon the watch*. The meaning is, that Chriſtians are to endeavour to have their minds in ſuch a frame for the coming of Chriſt, as ſervants have their bodies for their maſter's coming to his marriage feaſt, when he is to entertain his friends in the moſt agreeable manner. See 1 Kings xviii. 46. Luke xvii. 8. and Shaw's Travels, p. 290.

Ver. 14. *As obedient children*] *As children of obedience*; an uſual Hebraiſm, by which perſons are called the *children* of that, to which they are addicted or devoted. "*Obedience*, ſays Dr. Heylin, is a ſure ground of hope: To expect ſalvation without it, is not hope, but preſumption." What the *former luſts* were, ſee ch. iv. 3. Their conformity to them is here expreſſed by a very emphatical word; συσχηματιζόμενοι; which ſignifies, "Such a conformity as a medal or image has to the mould, in which it was formed or caſt." Our tranſlation has well expreſſed this alluſion; *not faſhioning yourſelves*. Comp. Rom. vi. 17.

Ver. 15. *As he which hath called you*, &c.] The gods which the heathens worſhipped had a very bad moral character, and the imitation of them rendered their worſhippers worſe than they would otherwiſe have been. But nothing can lead to higher degrees of virtue and purity, than imitating the true God, who hath bleſſed us with the Chriſtian revelation, and who is there repreſented as a Being of the moſt perfect moral character. See 2 Cor. vii. 1. Auguſt. *de Civ. Dei*, lib. ii. c. 7. Benſon, Mills, and the *Reflections*.

Ver. 17. *And if ye call on the Father*] *And ſince you invoke him as your Father, who impartially judges every man according to his actions, Live in a continual awe of him, while you ſojourn here below*; ver. 18. *Conſidering that you were redeemed from the vain manner of life which you learned of your earthly parents, not by ſuch periſhable things as ſilver and gold*; Heylin: who obſerves that *religious fear*, or a continual awe of God, rightly concurs with *hope* to ſupport us in temptation. See ver. 14. Some think there is an alluſion in the words *corruptable things, ſilver and gold*, to the Lamb which made an atonement; and was bought at the common expence, furniſhed by the contribution of the *half ſhekel*, as an atonement for their ſouls. See Exod. xxx. 11, &c. and Well's geography, vol. i. p. 275.

Ver. 20. *Who verily was fore-ordained*] All the former diſpenſations, from the beginning of the world, ſeem to have been carried on with a view to the coming of Chriſt, under whom was to be the concluding diſpenſation; and in this view, the Bible takes in a large and extenſive plan. What our tranſlation has rendered *fore-ordained*, properly ſignifies *fore-known*; and ſeems to relate to the predictions

21 Who by him do believe in God that raiſed him up from the dead, and gave him glory, that your faith and hope might be in God.

22 Seeing ye have purified your ſouls in obeying the truth through the Spirit, unto unfeigned love of the brethren; *ſee that ye* love one another with a pure heart fervently:

23 Being born again, not of corruptible ſeed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all fleſh *is* as graſs, and all the glory of man, as the flower of graſs. The graſs withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the goſpel is preached unto you.

Ver. 21. Acts ii. 24. Phil. ii. 9.—V. 22. Acts xv. 9. Rom. xii. 10. 1 Tim. i. 5. Hebr. xiii. 1. Ch. ii. 17.—V. 23. John i. 13. iii. 5. Jam. i. 18. 1 John iii. 9.—V. 24. Or, *For that.* Iſai. xl. 6. Jam. i. 10.—V. 25. Iſai. xl. 8. Luke xvi. 17.

of the ancient prophets concerning the coming of Chriſt, together with his ſufferings and death mentioned in the preceding verſe; or, rather, to God's foreſeeing, before this world was created, that the conſequence of his Son's coming amongſt men, with ſuch a view, and in ſuch circumſtances, would end in his undergoing a violent death; and yet, though he foreſaw that event, he did not therefore forbear ſending him. See Epheſ. i. 4. John xvii. 24. Mede's works, p 655. Whitby, and Benſon.

Ver. 21. *Who by him do believe*] *Who by him,*—by his means,—or on his account,—*do truſt in God.* The expreſſion is remarkable; and the meaning ſeems to be, that Chriſtians, who before their converſion were ignorant of the true God, learnt his Being and Providence from the great fact of Chriſt's reſurrection, and the power with which God inveſted him, on his aſcenſion into heaven. See Hallett's notes, vol. i. p. 58.

Ver. 22, 23. *Seeing ye have purified your ſouls*] *When through the Spirit ye have purified your hearts, by obeying the truth, ſo that you are become capable of fraternal affection without diſguiſe, See that you love one another with a clean heart fervently,* or *intenſely*; ver. 23. *As perſons who are regenerated, not of corruptible ſeed, but of that which is incorruptible; even the efficacious and eternal word of God*; Heylin: who obſerves that the ground of fraternal affection among Chriſtians, is their regeneration by the ſame divine principle. St. Peter here ſays, that they had *purified their ſouls from ſin*, and attained to greater degrees of virtue and piety, by *obeying the truth*; i. e. by obeying the Goſpel: For *Truth* is above fifty times in the New Teſtament put for the *Goſpel*, which contains the moſt clear and important truths. The *love of the brethren*, is the love of Chriſtians: In human friendſhip there is ſometimes a mixture of hypocriſy; but Chriſtians love one another *unfeignedly*, or without hypocriſy. They love one another for their virtue and piety, and *from a pure heart*; not out of merely-temporal views, but from views the moſt generous and diſintereſted. See 2 Cor. vi. 6. Gomarus obſerves, that the word ἐκτενῶς, *fervently*, or *intenſely*, is a metaphor taken from a *bow-ſtring*, or the ſtrings of a *muſical inſtrument*; for, as a bow-ſtring when it is *intenſe*, or ſtretched to a proper degree, ſends out the arrow with more force, and to a greater diſtance; and the muſical chord, when it is intenſe, or ſtretched to its proper degree, gives a more clear ſound, and is heard better and by more perſons; ſo Chriſtian charity, the greater and more intenſe it is, exerts itſelf further, and wider, and is of more univerſal advantage. To promote this charity is one principal deſign of the Chriſtian revelation. See ch. iv. 8. The reaſon why we ſhould love all the Chriſtian brotherhood out of a pure heart intenſely, is given in ver. 23. becauſe by being born again, we become brethren of the ſame family, and children of the ſame immortal Father. As deſcending from mortal parents, we are born to die like graſs, or flowers, which ſoon wither away; but our being born again by the Goſpel, is a very different thing from a plant or animal's being produced by the ſeed of another plant or animal, and hath very different effects: For the firſt renders us mortal, but the latter immortal. Chriſtians are in ſome places repreſented, as *born again by the Spirit*; but in other places, as here, they are ſaid to be regenerated by *the word of God*, or the *everlaſting Goſpel*, Rev. xiv. 6. The two phraſes come to much the ſame; for by the Spirit the Goſpel was revealed, and confirmed by many of his miraculous operations; and when men are born again, there are no new revelations made to them by the Spirit; but they are born again by the word of God, as it was at firſt preached by men, under the immediate inſpiration of the Spirit, and is now contained in the Sacred Scriptures. See Titus iii. 5. Benſon, Whitby, and Calmet.

Ver. 24. *For all fleſh is graſs,* &c.] *Fleſh* is often, by a common figure, put for *man:* But perhaps the Apoſtle here uſed the word to intimate that he meant the *body* of man, frail and ſhort-lived like the tender herb; by way of oppoſition to the *ſoul*, which he conſidered as incorruptible. *All the glory of man*, means every thing wherein men pride themſelves, or which renders them admired or illuſtrious; —beauty, ſtrength, learning, eloquence, titles, riches, and honours: All theſe are only like a fair *flower*, which looks beautifully for a little while, but ſoon fades and withers away. See James i. 10, 11. Hom. Iliad. l. 146, &c. and Iſai. xl. 6—8. the place from whence St. Peter quoted theſe words. Inſtead of *glory of man*, the MS reads *glory thereof.* See Whitby.

Ver. 25. *The word of the Lord endureth for ever*] The *word* of God was ſaid to be *incorruptible*, to be *alive*, and to *endure for ever*, becauſe it teaches men the way to life; or if complied with, begins a life of happineſs which will never end: "which is the ſeed or principle of a ſpiritual and incorruptible, of a glorious and happy life, which will endure for ever." See John iii. 36. v. 24, &c. vi. 27, 63. Rom. viii. 6. 1 John ii. 17. The connection of St. Peter's diſcourſe in theſe verſes is as follows: "Though you by your natural birth are born mortal, and in conſequence thereof, muſt fade away like graſs or flowers; yet, by being born again into the family of Chriſt, or the Chriſtian brotherhood, (ver. 22, 23.) by the immortalizing ſeed of the word of God, you are born to an immortal life of glory and happineſs: and the Goſpel is that word of God, which will render you immortal; namely, that Goſpel which I preach unto you." See Whitby, Wetſtein, Benſon, and Hunt's Serm. on ver. 24, 25.

REFLECTIONS ON VER. 15, 16.

Notwithſtanding the natural proneneſs of mankind to ſuperſtition, and the ſtrong bent which is in all corrupt minds to endeavour to make amends, by formal and external ſervices, for the want of true virtue and holineſs of life; yet, even in the *heathen* world itſelf, under the bare light of nature alone, the beſt and wiſeſt men were ſenſible of this great truth, "That the moſt acceptable ſervice which could be paid to God, was to endeavour to become *like him*, by a righteous temper and diſpoſition of mind. The *revelation* which God hath been pleaſed to make to us of himſelf in Scripture, does every where confirm this notion; and almoſt the whole deſign, both of the ancient prophets under the law, and of all our Saviour's diſcourſes in the Goſpel, is to eſtabliſh the ſame doctrine: *As he who hath called you is holy, ſo be ye holy in all manner of converſation.*

In this view then, a few remarks on the *obligations* we are under to imitate the God whom we worſhip,—and on the true *extent* and proper *limitations* of the duty, cannot fail to be uſeful to the reader.

I. Now the chief *obligation* we are under to imitate the God whom we worſhip, is founded on that *difference of moral good and evil*, which in the nature of things is eternally, eſſentially, and unchangeably neceſſary; with regard to this difference, the *will of God*, who can never err, is invariably determined to do always what, upon the whole, is beſt and fitteſt to be done. This is the ground and foundation of all *his own actions* in the government of the univerſe.

Now the ſame intrinſic excellence of *right* and *good*, which always determines the will of *God himſelf*, ought alſo in proportion to govern the actions of all *other rational* beings, according to the degree of their *knowledge* of what is right, and of their *power* to perform it. This is indeed an original obligation, founded in *nature* itſelf, requiring us to *imitate* what it *neceſſitates* us to *admire*; and this obligation is confirmed by the light of reaſon, teaching us, that the *imitation of God*, as it is moſt fit in *itſelf*, ſo it cannot but be likewiſe moſt acceptable unto *him*, and agreeable to his will: for the ſame *abſolute perfection* of the divine nature, which makes us certain that God muſt *himſelf* be infinitely holy, juſt, and good, makes it equally certain that he cannot poſſibly approve iniquity in others: and the ſame beauty, excellency, and importance of the rules of righteouſneſs, with regard to which God is always pleaſed to make thoſe rules the meaſure of all *his own* actions, neceſſarily prove, that it muſt likewiſe be his will that all his rational creatures ſhould make them proportionably the meaſure of *theirs.* Even among *men*, there is no father, but in thoſe things which he eſteems his own excellencies, deſires and expects to be imitated by his children: How much more then is it neceſſary that God,—who has the tendereſt concern for all his creatures, and who is infinitely far from being ſubject to ſuch paſſions and variableneſs as *frail men* are,—ſhould deſire to be imitated by his creatures in thoſe perfections, which are the foundation of his own unchangeable happineſs.

Thus, for inſtance, if God is himſelf eſſentially of infinite *holineſs* and *purity*, it plainly follows, that it is impoſſible but he muſt likewiſe be *of purer eyes than to behold*, with approbation, any manner of *impurity* or *immorality* in his creatures; (Hab. i. 23.) and conſequently it muſt needs be his *will*, that they ſhould all (according to the meaſure of their frail and finite nature) be *holy, as He is holy.*

If God be *himſelf* a Being of infinite juſtice and righteouſneſs, truth and goodneſs, it cannot but be his *will*, that all *reaſonable* creatures, whom he hath *created in his own image*, and endued with excellent faculties to enable them to diſtinguiſh between good and evil, ſhould imitate him in the exerciſe of thoſe divine perfections, by confirming all their actions to the eternal, unalterable law of righteouſneſs; and by mutual love and benevolence, permit and aſſiſt each other to enjoy the various effects and bleſſings of his univerſal goodneſs.

CHAP. II.

He dehorteth them from the breach of charity; ſhewing that Chriſt is the foundation whereon they are built: he beſeecheth them alſo to abſtain from fleſhly luſts, and to be obedient to magiſtrates; and teacheth ſervants how to obey their maſters, patiently ſuffering for well-doing, after the example of Chriſt.

WHerefore, laying aſide all malice, and all guile, and hypocriſies, and envies, and all evil-ſpeakings,

(Ver. 1. Epheſ. iv. 22, 25. Col. iii. 8. Hebr. xii. 1. Jam. i. 21. Ch. iv. 2.

If God is himſelf infinitely *merciful* and *compaſſionate*; if he evidently bears long with men, before he puniſhes them for their wickedneſs, and often freely forgives them his *ten thouſand talents*;—it muſt neceſſarily be *his will*, that they ſhould forgive one another their *hundred pence*; *ſhould be merciful* one to another, as *He is merciful* to all; and *have compaſſion* each *on his fellow-ſervants, even as God hath pity on them.*

Again, if *love* towards God be an obvious and principal duty of natural religion, in thoſe who believe God to be the ſupreme good, it follows of neceſſity that *imitation* of Him alſo muſt equally be a duty of indiſpenſable obligation. For God being eſſential goodneſs, righteouſneſs, and truth, can no otherwiſe have *love* expreſſed towards him from his creatures, than by their *loving* and imitating thoſe virtues in *their* practice, which in *his* nature are eſſential perfections. *Love of God*, in any other ſenſe than this, is nothing elſe but unintelligible enthuſiaſm.

Laſtly, If *happineſs* is man's chief end, and if *perfect happineſs* is, in the divine nature, in eſſential conjunction with perfect holineſs and goodneſs; it neceſſarily follows, that ſo far only can any creature become like God in the enjoyment of *happineſs*, as he is firſt made like him in the participation of goodneſs.

Theſe are the *obligations* we are under to imitate the God whom we worſhip, drawn from a conſideration of the nature of things, and of the will of God, as made known by the light of *reaſon*, and moſt clearly expreſſed and enforced by *revelation* in Holy Scripture.

II. With reſpect to the true *extent* and proper *limitations* of this duty, it is very evident,

1ſt. That all *imitation of God* muſt be underſtood to be an imitation of his *moral* attributes only, and not of his *natural* ones: In the exerciſe of his ſupreme *power* we cannot imitate him; in the extent of his unerring *knowledge* we *cannot attain* to any ſimilitude with him: (Pſ. cxxxix. 6.) We cannot at all *thunder with a voice like him*; (Job xl. 9.) nor are we able to ſearch out or comprehend any the leaſt part of the depth of his unfathomable *wiſdom:* But, his *holineſs* and *goodneſs*, his *juſtice*, *righteouſneſs*, and *truth*, his *mercy* and *compaſſion*;—*theſe* are things which we *can underſtand*; in theſe *things* we *can imitate* him; nay, we *cannot approve ourſelves to him* as obedient children, unleſs we *do* imitate *him* therein. This then is the *firſt* neceſſary *limitation* of this duty of imitating God;—it muſt always be underſtood to be an imitation of thoſe *moral* perfections only, whereof he hath *ſet us an example, that we ſhould follow his ſteps.*

But 2dly, Even in theſe *moral* excellencies it is evident, that it muſt neceſſarily mean an imitation of *likeneſs* only, and not of *equality*. One would think there could be no great need of this obſervation; and yet ſome enthuſiaſts there have been, who have vainly boaſted themſelves to be altogether without ſin! and, being puffed up with ſpiritual pride, and thinking themſelves above the duties of what they call *common morality*, have, by a neglect of true virtue, *fallen into the ſnare and condemnation of the devil.* Of this kind there ſeem to have been ſome in St. John's time, againſt whom he directs his diſcourſe in his firſt Epiſtle, (ch. i. 8.) *If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us.*

But, in our preſent *age*, men are apt to run much rather into the contrary extreme; not pretending to a perfection *above* what is human, but neglecting to endeavour after what is their *duty* to obtain. They have heard, that God is a Being of infinite holineſs; that *he chargeth even his angels with folly*, and the *heavens are not pure in his ſight*; and therefore they think frail *man* may be excuſed from attempting to imitate him at all:—But this is a wicked and profane ſuggeſtion. For though indeed the goodneſs of ſuch imperfect creatures as *we* are, can be but of a very mean and low degree; yet *in* that proportion and degree we are indiſpenſably bound to follow after it. The light of a *ſtar*, though it bears no proportion to the glorious beauty of the *ſun*; yet *light* it is nevertheleſs, and directly contrary to *darkneſs:* ſo the virtues of *angels* and *men*, though they bear no proportion to the adorable perfections of God, yet in their proper meaſure and degree they reſemble them, as being of the ſame nature and kind; oppoſite and contrary to wickedneſs, juſt as every degree of *light* is contrary to *darkneſs*. This the Apoſtle has aptly expreſſed, Epheſ. v. 1. by the ſimilitude of a *child* learning to imitate the virtues of a wiſe and an affectionate parent;—*Be ye therefore followers of God*, ſaith he, as *dear children.*

Thirdly, But though our imitation of the moral perfections of God is always to be underſtood with theſe great limitations, as ſignifying an imitation of *likeneſs* only, and not of *equality*, ſuitable to the weak nature of ſuch imperfect and fallible creatures; yet ought we alſo to conſider, that even in the *degrees* of goodneſs it is our duty *continually to improve*, if we would at all anſwer the apoſtolic precept in queſtion, *Be ye holy, for I am holy.* A perfect and moſt complete example is ſet before us to imitate, that, aiming always at what is moſt excellent, we may grow continually, and make a perpetual progreſs in the ways of virtue; and though we can never come up to the pattern of our divine Exemplar, yet by ſuch imitation as our frail and mortal nature is capable of, we may attain to what St. Paul expreſſes, and be *made partakers of* the divine nature: which participation of true holineſs, after *the image of him who created us*, is truly and in a proper ſenſe the *comparative* perfection of our *human* nature, as *abſolute* perfection is the perfection of the *divine.*

From what has been ſaid, therefore, we may reaſonably deduce ſome very uſeful *obſervations*, for the direction of our Chriſtian conduct.

And, *firſt*,—If true religion conſiſts in the imitation of God, and all imitation of God is of neceſſity confined to his *moral* perfections only; it evidently follows, that moral virtue is the chief end of religion, and that to place the main ſtreſs of religion in any thing beſides true virtue, is enthuſiaſm or ſuperſtition. When our Saviour gave his Apoſtles *power over unclean ſpirits*, he thought it neceſſary to add at the ſame time the following caution, Luke x. 20. *Notwithſtanding rejoice not in this, that the Spirits are ſubject unto you; but rather rejoice becauſe your names are written in heaven*; that is, "becauſe your repentance and obedience are acceptable to God:" (for ſo, in Scripture phraſe, they who *keep the commandments of God* are ſaid to be *written in the book of life*, (comp. Rev. xiii. 8.) and thoſe who *ſin* againſt him, he threatens that he will *blot out of his book*, (Exod. xxxii. 33.) Again, in his deſcription of the day of judgement, *many*, ſays our Saviour, *will ſay unto me in that day, Lord, Lord, have we not propheſied in thy name, and in thy name caſt out devils, and in thy name done many wonderful works?—And then will I profeſs unto them, I never knew you; depart from me, ye that work iniquity*; that is, "all ye who have lived viciouſly and immorally." And in like manner St. Paul argues, 1 Cor. xiii. 1. *Though I ſpeak with the tongues of men and angels, and though I have the gift of* prophecy, *and underſtand all* myſteries, *and all* knowledge; *and though I have all* faith, *ſo that I could remove mountains, and have not* charity, (i. e. univerſal *benevolence* and *love*)—*it profiteth me nothing.* How many rulers of this world are ſtrangely guilty of this error, when they affect rather to be like God in *power*, which is *not* an imitable attribute; than in *goodneſs*, wherein alone it is their glory to be like him!

Secondly, If true religion conſiſts in the imitation of God, and if that which is imitable in God be his moral perfections; hence it follows neceſſarily, that *moral excellencies* are of the ſame kind in God as in men: For otherwiſe if, (as ſome have imagined, in order to maintain unintelligible doctrines) *juſtice*, *goodneſs*, *truth*, and the like, in *God*, do not anſwer our common and natural notions of thoſe virtues, but are of a kind quite different and inconceivable by us, how could men be obliged to imitate they knew not what? Or how could it become poſſible in any ſenſe to *be holy, as God is holy*, if it could not be underſtood by us, *what* holineſs is? The truth therefore plainly manifeſts itſelf: as light is light, *whereſoever*, or in what *degree* ſoever it appears, and has no communication with darkneſs; ſo goodneſs, in *whomſoever*, and in what *degree* ſoever it be found, ſtill always carries along with it the ſame idea of goodneſs, and has no communication or fellowſhip with wickedneſs.

Laſtly, From hence it appears of how great importance it is to *men* to frame to themſelves right and worthy notions of *God:* For ſuch as are the conceptions which men have of the *object of their worſhip*, ſuch alſo will proportionably be *their own behaviour and practice*. The *Gentiles*, who worſhipped *vile* and *impure deities*, were *themſelves* accordingly *given up to work all uncleanneſs with greedineſs*. The *Jews*, when they fell from the worſhip of the true God, to ſerve the idols and images of really or fictitiouſly *cruel demons*, were *themſelves* accordingly diveſted of humanity, and ſacrificed even their own children to Moloch. And among *Chriſtians* likewiſe, it is too ſad and true an obſervation, that in proportion as they have departed from the ſimplicity of the Goſpel, and feigned to themſelves either *ridiculous* or *wicked* notions of the infinitely wiſe and good God; ſo has *their* religion accordingly been changed, either into a ridiculous, or into a barbarous and cruel ſuperſtition. The only poſſible remedy for which evil is, to adhere ſteadfaſtly and immoveably to the natural and unchangeable notions of *truth*, *righteouſneſs*, and *holineſs* in *God*, and the indiſpenſable neceſſity of true righteouſneſs and holineſs among men. See Dr. Clarke, vol. ii. ſerm. 8.

Chap. II. *Ver.* 1, 2. *Wherefore, laying aſide all malice,* &c.] *Wherefore renouncing all ill-nature, all fraud and diſſimulation, envy and detraction,* (ver. 2.) *thirſt as new-born children for the pure milk of the word, that thereby you may thrive, and grow up to ſalvation.* Heylin; who obſerves, that this refers to ver. 22, and 23. of the preceding chapter; as thus: "Since your regeneration from the ſame divine principle obliges you to mutual love as brethren,—therefore renounce all that is incompatible with it, and, as new-born children, thirſt, &c." The laſt clauſe of ver. 2. *and grown up to ſalvation*, is not in ſome printed Greek copies; but, beſides the authorities which favour this reading, the ſenſe manifeſtly juſtifies it, becauſe *ſalvation* is the principal ſubject of the chapter foregoing; and it is evident that the Apoſtle is here applying what he had there advanced: By *regeneration* the ſpiritual life commences, and by *ſalvation* it is conſummated.—A new chapter ſhould certainly not have begun in this place. See Wolfius and Elſner.

2 As new-born babes deſire the ſincere milk of the word, that ye may grow thereby:

3 If ſo be ye have taſted that the Lord *is* gracious.

4 To whom coming, *as unto* a living ſtone, diſallowed indeed of men, but choſen of God, *and* precious,

5 Ye alſo, as lively ſtones, are built up a ſpiritual houſe, an holy prieſthood, to offer up ſpiritual ſacrifices, acceptable to God by Jeſus Chriſt.

6 Wherefore alſo it is contained in the ſcripture, Behold, I lay in Sion a chief corner-ſtone, elect, precious: and he that believeth on Him ſhall not be confounded.

7 Unto you therefore which believe, *he is* precious: but unto them which be diſobedient, The ſtone which the builders diſallowed, the ſame is made the head of the corner;

8 And a ſtone of ſtumbling, and a rock of offence, *even to them* which ſtumble at the word, being diſobedient: whereunto alſo they were appointed.

Ver. 3. Pſ. xxxiv. 8.—V. 4. Pſ. cxviii. 22.—V. 5. Epheſ. ii. 21, 22. Or, *be ye built*. Hebr. iii. 6. Iſai. lxi. 6. lxvi. 21. Ver. 9. Hoſ. xiv. 2. Mal. i. 11. Rom. xii. 1. Hebr. xiii. 15, 16. Ch. iv. 11.—V. 6. Iſai. xxviii. 16. Rom. ix. 33.—V. 7. Or, *an honour*. Pſ. cxviii. 22. Matth. xxi. 42. Acts iv. 11.—V. 8. Iſai. viii. 14. Luke ii. 34. Rom. ix. 33. 1 Cor. i. 23. Exod. ix. 16. Rom. ix. 22. 1 Theſſ. v. 9. Jude 4.

Ver. 3. *If ſo be ye have taſted*] "And I am ſatisfied that ye will do ſo, *ſeeing you have* already *taſted* how ſweet and pleaſant the Goſpel is, or know by experience *that the Lord is gracious*." This is an evident alluſion to Pſ. xxxiv. 8. The word εἴπερ is properly rendered *ſeeing*, or *ſince*; for the Apoſtle did not intend to expreſs any doubt about them, but encouraged them to *deſire the ſincere milk of the word*, the ſweetneſs of which they had already taſted. In the ſame manner he exhorted them to mutual love, ch. i. 22. from their having already loved one another. Grotius has obſerved, that the verb γεύσασθαι ſignifies not to *taſte lightly*, but to have the *experience* of any thing. Dr. Heylin connects this verſe with what follows: *Since you have taſted that the Lord is gracious*, (ver. 4.) *apply yourſelves to Him, who is the living ſtone*, &c.

Ver. 4.] The Apoſtle further points out to thoſe converts their duty; he likewiſe takes notice of the honours and privileges to which Chriſtianity had exalted them, and the reproach aud puniſhment due to ſuch as rejected the Goſpel; particularly the unbelieving Jews, who, by the former revelations which God had vouchſafed to grant them, might have been the beſt prepared for the reception of the Meſſiah and his religion. ver. 4—10. He then exhorts them to abſtain from ſenſuality and debauchery, and to live in that pure and virtuous manner, which would be moſt likely to recommend their religion to their heathen neighbours; and with the ſame view he exhorts them to behave as good members of civil ſociety, and particularly as good ſubjects to the civil magiſtrate. ver. 11—17. See Benſon.

Ver. 4, 5. *To whom coming, as to a living ſtone*, &c.] *As unto the living ſtone*, &c. MS and Wat. By *coming unto Chriſt* is meant the joining oneſelf to him as a part of this ſpiritual building, or embracing his religion. The reaſon why St. Peter compares Jeſus Chriſt to *a ſtone* was, becauſe he had his eye upon thoſe paſſages of the Old Teſtament which he quotes in the following verſes. Plants and animals are alive, as long as there is a proper communication of nouriſhment through their ſeveral veſſels; ſo likewiſe *rocks* and *ſtones* are ſaid to be *alive*, as long as they are not cut out of the quarry, but continue to partake of that nouriſhment which circulates from vein to vein; ſo long as they grow to them, and have the moſt cloſe and firm union. Milton, however, has an image, which may further illuſtrate this of St. Peter's,—where the building of *Pandæmonium* is deſcribed;

"Anon, out of the earth a fabric huge
Roſe, like an exhalation; with the ſound
Of dulcet ſymphonies, and voices ſweet:
Built like a temple; where pilaſters round
Were ſet, and Doric pillars overlaid
With golden architrave. Par. Loſt, b. i. l. 710."

For though the *ſtone* here ſpoken of is ſuppoſed to be now in the building, or at the foundation of it, yet it is repreſented as *ſtill alive*; and therefore, in much the ſame way with the image in Milton, St. Peter intended to ſignify, that from a *living ſtone* at the foundation a temple grows, and that it all partakes of ſuch common nouriſhment as circulates through the living rock. By ſuch means it has the moſt intimate union, and is rendered one firm and compact building. See Epheſ. ii. 20, &c. The image, Dan. ii. 34, 35, 45. is ſomewhat different; but ſo far it agrees with this, as that the *ſtone cut out of the mountain without the hands of men* is there ſuppoſed to be ſtill a *living* ſtone, and to grow up itſelf into a great mountain. *Diſallowed of men*, means "*rejected* of the chief prieſts, ſcribes, and elders, the rulers of the Jews, who were looked upon as maſter builders in Iſrael." Inſtead of *lively ſtones*, ver. 5. we ſhould certainly read *living ſtones*, as ver. 4. the word being the ſame. The Jews uſed to call themſelves *the temple of the Lord*, becauſe they worſhipped at that temple. The Chriſtian church is here called a ſpiritual houſe, not as deriving that title from their worſhipping in the temple at Jeruſalem, in which the Jews ſo much boaſted: That was indeed called the *houſe of God*; but it was a lifeleſs building, compared with this ſpiritual houſe, of which Jeſus Chriſt is the foundation, and Chriſtians themſelves the ſuperſtructure. 1 Tim. iii. 15. Grotius has obſerved, that among the Hebrews the Levites uſed to be called the *ſtones to the temple*; but this appellation is here applied to all Chriſtians. When all Chriſt's diſciples are repreſented as *living ſtones*, which ought to be united into one ſpiritual houſe or temple, it may put us in mind of that harmony and concord which is requiſite to fit Chriſtians into one well-united and compleat ſociety. Several of the ancient MSS read εἰς,—*for an holy prieſthood*. Having, in the foregoing ſentence. compared them to the houſe or temple of God, here the Apoſtle riſes ſomewhat higher, and compares them to the prieſts of the family of Aaron, who were appointed to miniſter in the temple. The *Jews* gloried in ſuch an holy and magnificent building as the temple, and in their chief prieſts and other ſacred perſons of the tribe of Levi, who were appointed to perform the temple ſervice; *Chriſtians* have among them what is equal or ſuperior to both. In Iſrael there was only a part of one tribe appointed to be prieſts, and it was unlawful for the reſt of the tribe, or for any perſon of any other of the tribes to exerciſe the prieſt's office; nor could the prieſts offer ſacrifices in any place but the temple: But under the Goſpel, not the clergy only, but all Chriſtians are repreſented as an holy prieſthood, who are obliged to offer up the ſpiritual ſacrifices of prayer and praiſe, and who may offer them as acceptably in one place as another. See ver. 9. The ſanctity of this prieſthood does not ariſe from their being anointed with oil, or any ſolemn inſtalment; neither does it conſiſt in robes and veſtments, or in their obſervation of rites and ceremonies; but in faith and charity, in their holy and righteous lives, in their piety towards God, good-will to men, and wiſe government of themſelves, particularly of their paſſions and appetites. This is the true ſanctity wherewith all Chriſtians ſhould be cloathed, as Aaron and his ſons were with the holy garments, which were *for glory and for beauty*. Exod. xxviii. 2. Heb. xiii. 15. The alluſion to the temple naturally led the Apoſtle to think of the *prieſts*; and from the prieſts it was an eaſy tranſition to the *ſacrifices* which they offered in the temple; and ſo to the ſpiritual ſacrifices of prayer, praiſe, and obedience, which are all acceptable to God by Jeſus Chriſt, who is the *great High-prieſt over the houſe of God*, and whoſe interceſſion alone can recommend to the Father ſuch imperfect ſervices as ours. See Epheſ. v. 2. Benſon, Grotius, and Sharpe "on the Fall, &c. of Jeruſalem," p. 59, &c.

Ver. 6. *Wherefore it is contained*, &c.] Inſtead of περιέχει, *contains*, ſome read περιέχεται, *is contained*. See Junius, and Acts viii. 32. in the Greek. St. Peter has given us the ſenſe of Iſai. xxviii. 16. but not exactly the words, either according to the Hebrew or the LXX; which was a common way of quoting among the ancients. See the notes on Iſaiah, and Pococke's Miſcellaneous Notes, *in portam Moſis*. c. 1. p. 10.

Ver. 7. *He is precious*] *Is this honour*,—ἡ τιμὴ: That is, "of being built upon that ſure foundation, for which you will have no reaſon to be aſhamed." In uſing the word τιμὴ, St. Peter ſeems to have alluded to the word ἔντιμος, *precious* or *honourable*, which he had made uſe of, ver. 4, and 6. But to thoſe who reject it, belongs the reproach of the Pſalmiſt, *The ſtone*, &c. This paſſage is alſo quoted Matth. xxi. 42. and Acts iv. 11. The plain meaning of it, as applied to Chriſt, muſt be, that though the leading men of the Jewiſh nation rejected and ſlew him; yet God raiſed him from the dead, and exalted him to univerſal dominion. When important practical truths are revealed with ſufficient evidence, to believe and obey them is faith or faithfulneſs; to reject them is infidelity and diſobedience. See Œcumenius, Benſon, Grotius, and the next note.

Ver. 8. *And a ſtone of ſtumbling*, &c.] We render this verſe as if it were one continued ſentence; but thus violence is done to the text, and the Apoſtle's ſenſe is thrown into obſcurity and diſorder; which is reſtored by putting a full ſtop after *offence*, and beginning a new ſentence thus: *They ſtumble at the word*. For, obſerve, the Apoſtle runs a double antitheſis between believers and unbelievers: *To you who believe*, ſaith he, *it is precious*; to them who *believe not*, and are *diſobedient*, *the ſtone which the builders rejected*, &c. ver. 7. *They ſtumble at the word*; (ver. 8.)—*but You are a choſen people*, &c. ver. 9. The paſſage before us is taken from Iſai. viii. 14, 15. and is quoted by St. Paul, Rom. ix. 33. This is a quite different image from the laſt; for Chriſt is not here compared to a *foundation* or

9 But ye *are* a choſen generation, a royal prieſthood, an holy nation, a peculiar people; that ye ſhould ſhew forth the praiſes of him, who hath called you out of darkneſs into his marvellous light:

10 Which in time paſt *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beſeech *you* as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul;

12 Having your converſation honeſt among the Gentiles: that whereas they ſpeak againſt you as evil-doers, they may by *your* good works which they ſhall behold, glorify God in the day of viſitation.

13 Submit yourſelves to every ordinance of man, for the Lord's ſake: whether it be to the king, as ſupreme;

14 Or unto governors, as unto them that are ſent by him, for the puniſhment of evil-doers, and for the praiſe of them that do well.

Ver. 9. Exod. xix. 5, 6. Rev. i. 6. v. 10. Or, *a purchaſed people.* Or, *virtues.* Epheſ. v. 8. Col. i. 13.—V. 10. Hoſ. i. 9, 10. ii. 23. Rom. ix. 25.—V. 11. 1 Chron. xxix. 15. Pſ. xxxix. 12. cxix. 19. Hebr. xi. 13. Ch. i. 17. Rom. xiii. 14. Gal. v. 16. Jam. iv. 1.—V. 12. 2 Cor. viii. 21. Tit. ii. 8. Ch. iii. 16. Or, *wherein.* Matth. v. 16. Luke xix. 44.—V. 13. Rom. xiii. 1. Tit. iii. 1. V. 14. Rom. xiii. 4. Rom. xiii. 3.

orner ſtone; but to a hard ſtone or rock in the courſe or highway, againſt which men are apt to ſtumble and fall; and the ſwifter they move, or the more heedleſs they are, the more is their danger of hurting or deſtroying themſelves. We are not to underſtand the laſt clauſe of this verſe, as if theſe perſons were *appointed* of God to reject or obey the Goſpel; for how then could it be ſaid that God *would have all men to be ſaved, and to come to the knowledge of the truth?* 1 Tim. ii. 4. If God appointed the unbelief of the Jewiſh nation, or of any particular perſons, then their unbelief and rejection of the Goſpel, was complying with the will and appointment of God; and conſequently could not be ſin, or deſerve puniſhment. From theſe and the like conſiderations it is evident, that St. Peter is not here ſpeaking of their being appointed unto unbelief or diſobedience, but unto the puniſhment which their unbelief and diſobedience deſerved. They were unbelievers of whom he was ſpeaking; perſons, who voluntarily and wickedly rejected the Goſpel, and refuſed to obey its laws; and therefore it was appointed, that Chriſt ſhould be to them *a ſtumbling-block*, or *a rock*, againſt which they ſhould daſh themſelves to their own deſtruction. Quere, whether the *ſtumbling* and *falling* unto which they were appointed, may not be underſtood of the deſtruction of Jeruſalem, and the calamities which came upon the Jewiſh nation, for diſobeying the word of the Goſpel, and crucifying the Lord of Life? See Taylor's "Key to the *Romans*, p. 71. Glaſſius, and Benſon. Dr. Heylin tranſlates theſe two verſes: *To you therefore who believe, he is precious; but with regard to thoſe who are diſobedient, this ſame ſtone, (which the builders had rejected, and which is made the head of the corner)* ver. 8. *becomes a ſtone of ſtumbling, and a Rock of offence, even to thoſe who reſiſt the word by their diſobedience; to which alſo they were abandoned.* "The public tranſlation, ſays he, has *whereunto they were appointed*; which does not imply any abſolute *decree*, with regard to thoſe perſons, but only the general one againſt all that are diſobedient: For, 1 Theſſ. v. 9. we read, *God hath not appointed us unto wrath, but to obtain ſalvation*; and yet they might incur wrath, as the tenor of that Epiſtle, and indeed of all the Scriptures demonſtrates."

Ver. 9. *But ye are a choſen generation*] Such names and titles were formerly given to the whole Jewiſh nation, and are in the New Teſtament applied to Chriſtians in general. The whole people of the Jews, good and bad, were called God's *choſen*, and not thoſe only, who might be ſuppoſed *elected* to eternal life. The next title is applied to the whole nation of Iſrael, Exod. xix. 6. According to the Hebrew it is *a kingdom of prieſts*; but the Chaldee paraphraſe has it, *kings and prieſts*, as it is Rev. i. 6. v. 10. and there is an alluſion to it, Rev. xx. 6. St. Peter has followed the verſion of the LXX. Some take the phraſe to ſignify, that Chriſtians are as *kings* to reign with Chriſt, and as *prieſts* to offer up ſpiritual ſacrifices: but probably it imports no more than the dignity of the Chriſtian character; or that, on a religious account, the diſciples of Jeſus excel the reſt of mankind, as much as the dignity of *kings* and *prieſts* is ſuperior to other men. Very likely there may be an alluſion to the ancient cuſtom, when the ſame perſon was both *king* and *prieſt:*

> Rex Anius, *Rex* idem hominum, Phœbique *Sacerdos.*

In the Aſmonean family, the ſame perſons were both high-prieſts and kings.—Chriſtians are next called *an holy nation*; that is, "A ſociety or body of people taken from among the reſt of mankind, and ſet apart unto the Lord; or ſeparated from a common to an holy uſe." This is an alluſion to the ſtate of the Jews, who were alſo called *an holy people*, or *nation:* See Exod. xix. 6. and comp. John xvii. 19. Epheſ. v. 26, 27. The Jews were taken from an idolatrous and wicked world, to be *a nation holy unto the Lord*; not that they were all actually and perſonally holy, but they were ſet apart for that purpoſe. In like manner, when Chriſtians are ſtiled *an holy nation*, it does not imply that every particular Chriſtian actually leads an holy life; but they are all ſeparated unto the ſervice of God, and unto ſuch an holy life as the Chriſtian religion requires. It is added,—*A peculiar people*, Λαὸς εἰς περιποίησιν; *a people for an acquiſition or purchaſe*; that is, "a people acquired and purchaſed to himſelf in a peculiar manner." So the LXX, in Mal. iii. 17. *They ſhall be to me* εἰς περιποίησιν, *for an acquiſition:* where περιποίησιν anſwers to the Hebrew סגלה *ſeglé*; a *peculium*, a peculiar property. See Epheſ. i. 14. Tit. ii. 14. Perhaps the *Engliſh* reader will have the beſt idea of this phraſe, if he underſtands it of "a people redeemed from ignorance and vice, and favoured with peculiar privileges for knowledge and holineſs." As to the word ἀρετὰς, which we have rendered *praiſes*, ſee on 2 Pet. i. 5. It ſeems here to denote thoſe perfections of God, his wiſdom, power, and goodneſs, which he had manifeſted, in calling the Gentile Chriſtians out of their former ſtate of darkneſs, into the marvellous light of the Goſpel; and God's diſplaying thoſe perfections for their benefit, was his greateſt praiſe and glory. St. Peter ſeems to have had an eye to Iſai. xliii. 20, 21. which in the LXX runs thus: *My choſen generation*, ὃν περιεποιησάμην, *whom I have purchaſed as my peculiar people, to ſhew forth my praiſes.* Iſrael was to celebrate their deliverance out of Egypt; and when they were redeemed, they actually ſung a *ſong of praiſe*; Exod. xv. In like manner, thoſe who were redeemed from a ſtate of ignorance and vice, brought into the Chriſtian church, and taken to be God's *peculiar people*, were to ſhew forth the praiſes of *him*, who had granted them ſuch favour: Epheſ. i. 3, 6, &c. In deſcribing the bleſſings of Chriſtianity by *coming out of darkneſs into light*, St. Peter perhaps alluded to ſuch paſſages of Scripture as have the ſame idea. See Iſai. xlii. 6, 7. lx. 1—3. The *cloud of glory* was a *marvellous light* to the Iſraelites in their paſſage through the wilderneſs: *Chriſtianity* is a more excellent light to guide *us* through the wilderneſs of this world, to a better country,—that is, *an heavenly.* See Benſon, Locke, Whitby, and Parkhurſt on the word Περιποίησις.

Ver. 10. *Now the people of God*] *Now a people*, &c. See Hoſ. ii. 23. which, though it may relate to the Iſraelites after their rejection, may certainly be accommodated with the utmoſt propriety to the Gentiles.

Ver. 11. *Dearly beloved*, &c.] See the *Reflections.*

Ver. 12. *Having your converſation honeſt*] Καλὴν does not ſignify barely being *honeſt*, or doing juſtice between man and man; but *good*, *virtuous*, or *amiable*; and refers to men's whole *behaviour.* Theſe Chriſtians lived among the Gentiles, or in heathen countries, and were more narrowly watched and obſerved, becauſe of their difference in matters of religion. Many were the calumnies which the heathens raiſed againſt the Chriſtians. St. Peter, therefore, with great propriety, exhorted them to behave well, that they might give no ground for the enemy to reproach them, and at the ſame time recommend their religion by their innocent and holy lives. Some, before ἐκ τῶν καλῶν ἔργων would ſupply τουτο, *this*; and others, another word to make the ſenſe complete and eaſy. After ἐποπτεύσαντες ſome would place υμας, *you*, or ταυτα, *theſe.* That is, *When they have attentively looked upon you*, or upon theſe *good works of yours, they may glorify God*, &c. The *Jews* did not behave well among the Gentiles, but were almoſt every where deteſted; the *Chriſtians* were hitherto commonly reputed a *ſect* of the *Jews:* There was therefore great reaſon to exhort the Chriſtians to diſtinguiſh themſelves; that their lives, upon the moſt narrow ſcrutiny, might appear to be formed by other rules, and might turn the detraction of their enemies into eſteem and praiſe. By *the day of viſitation*, ſome underſtand "The ſeaſon in which the Goſpel is preached among them; whereby they are *viſited* with the offers of pardon and ſalvation:" But others, with more propriety, underſtand that ſignal time, when God deſigned to *viſit* the nation of the Jews for their many and great ſins,—particularly for murdering our Lord, and perſecuting his diſciples; and when, the Jews periſhing with ſuch an exemplary deſtruction, the perſevering Chriſtians ſhould eſcape in ſo remarkable a manner, as to lead attentive Heathens to *glorify God* for delivering perſons, whoſe lives upon a careful examination were found very much to excel. See Benſon, Grotius, and Doddridge.

Ver. 13, 14. *Submit yourſelves to every ordinance*, &c.] See on Rom. xiii. 1, &c. This Epiſtle is directed to the ſtrangers ſcattered throughout divers countries; for in the ninth year of the emperor Claudius, the *Jews* (under which name the Chriſtians were comprehended, as is plain from Acts xviii.) were baniſhed Rome for tumults and ſeditions occaſioned by their diſputes. This baniſhment is mentioned by Suetonius, and the writer of the Acts. St. Peter therefore in this Epiſtle, was neceſſarily to mention and preſs *obedience*, the want of which had occaſioned their preſent diſtreſs. Thus

15 For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men:

16 As free, and not uſing *your* liberty for a cloke of maliciouſneſs, but as the ſervants of God.

17 Honour all *men*. Love the brotherhood. Fear God. Honour the king.

18 Servants, *be* ſubject to *your* maſters with all fear; not only to the good and gentle, but alſo to the froward.

19 For this *is* thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully.

20 For what glory *is it*, if when ye be buffeted for your faults, ye ſhall take it pa-

Ver. 15. Tit. ii. 8.—V. 16. Gal. v. 1, 13. Gr. *having*. 1 Cor. vii. 22.—V. 17. Rom. xii. 10. Phil. ii. 3. Or, *Eſteem*. Ch. i. 22. Matth. xxii. 21.—V. 18. Epheſ. vi. 5. Col. iii. 22. Tit. ii. 9.—V. 19. Or, *thank*. Matth. v. 10. Rom. xiii. 5. Ch. iii. 14.—V. 20. Ch. iii. 14. iv. 14, 15.

then he exhorts his ſcattered flock, ver. 11, 12. *Dearly beloved, I beſeech you, as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles; that whereas they ſpeak againſt you as evil doers*; that is, as diſobedient ſubjects; *they may, by your good works which they behold, glorify God in the day of viſitation.* Then follows the general precept; *Submit yourſelves to every ordinance of man for the Lord's ſake; whether it be to the king, or to governors*, &c. How St. Peter's original words came to be rendered *every ordinance of man*, is not eaſy to be underſtood. Κτίσις, rendered *ordinance*, ſignifies ſometimes *a creature*, and the adjective ἀνθρωπίνῃ joined with it, ſignifies *human*, which we have rendered *of man:* accordingly St. Peter's doctrine is plain; "Submit yourſelves to *every human creature*; or *to every man*, for the Lord's ſake." And that this is St. Peter's true meaning will appear from the whole tenor of his diſcourſe. It is uſual with the beſt writers to ſet down the doctrine in general words, and then to deduce particulars: This is St. Peter's method in the place before us: "Submit, ſays he, yourſelves to every human creature." This is the general point. He immediately deſcends to particulars: He begins with the king, as ſupreme; goes from him to governors appointed by him: ver. 18. he comes to ſervants; when he has done with them, he goes to wives. All theſe particulars are included in the general rule. The expreſſion of *doing well* is appropriated both by St. Paul and St. Peter, to denote the good of *obedience*, in oppoſition to the evil ſpirit which ſet all government at nought. The promiſe made to obedience is in theſe words, *Thou ſhalt have praiſe of the ſame.* What is meant by *praiſe*, may be underſtood by conſidering, that as it is oppoſed to *puniſhment*, it muſt denote *protection* and *encouragement*, which are the only proper rewards which good ſubjects can expect from their governors; and ſo it ſignifies in the place before us. The Roman governors had the power of life and death in ſuch provinces as thoſe mentioned ch. i. 1. and therefore there is the exacteſt propriety in the ſtile. If we further compare St. Peter and St. Paul together, and conſider the ſubject they were upon, we ſhall find it neceſſary to take the expreſſion of *doing well* in the reſtrained ſenſe abovementioned: For what other *good* could they mean, conſiſtently with their argument and ſubject? For the only *evil thing* which they had to contend with, was an oppoſition to all government in general; the good therefore they would recommend was neceſſarily ſubmiſſion in general. In the ſame reſtrained ſenſe St. Peter uſes theſe expreſſions, ver. 12, 15, 20. We meet with the ſame word again, ch. iii 5. where St. Peter having mentioned the duty of ſubmiſſion which Sarah paid to Abraham, exhorts wives to follow her example, whoſe daughters they were; which he explains, by *being in ſubjection to their own huſbands:* ſo that there can be no doubt of the uſe of the word in this place. See Sherlock, diſc. xiii. vol. 4. and Lardner's Credib. part i. p. 149, &c.

Ver. 15. *Ye may put to ſilence*] *Ye may bridle-in.* MS. The original, φιμοῦν, is uſed for putting on a *muzzle*, as the ancients uſed to do upon *oxen*, *horſes*, and *mules*, as well as upon dogs. Fierce calumniators and zealous perſecutors, who were unacquainted with the Chriſtian doctrine, and not poſſeſſed of the meek and benign Spirit of Chriſt, were not improperly conſidered as *animals*, which upon ſome occaſions required to be *muzzled*. By the *fooliſh men* here ſpoken of, Whitby underſtands the *heathen*; who might be ready fooliſhly to judge of Chriſtians by the behaviour of the turbulent Jews; and ſo might repreſent them as a people naturally averſe from ſubjection to kings, as Joſephus ſays of his own nation.

Ver. 16. *As free*] The Gentiles, by becoming Chriſtians, were freed from the bondage of ſin; they were likewiſe free from ſubjection to the Moſaic law; they were become the *Lord's people*, and *freemen*. Such privileges might poſſibly have exalted their minds, ſo as to have made them look upon it as an indignity to obey heathen magiſtrates. St. Peter therefore recommends a due ſubjection to the heathen emperor, and ſuch as ruled under him; notwithſtanding they were the Lord's people and freemen, and ought to behave as ſuch. Κακία generally ſignifies *malice*, ſometimes *wickedneſs* in general; but here it ſeems to be underſtood of *ſedition* or *rebellion*. Ἐπικάλυμμα does not ſignify a *cloak*, but any *covering*. Beza thinks that it is here an alluſion to the ancient cuſtom of ſlaves who had been manumitted, walking about with a cap upon their heads. Theſe Gentiles, by becoming *Chriſtians*, had been lately made *the Lord's freedmen*; but they were not to make the *cap of freedom* a pretence for ſedition and rebellion. Joſephus has in many places taken notice of the Jews rebelling againſt the Romans under this very pretence, that they were *a free people.* See John viii. 33. It was their attempt to throw off ſubjection to the Romans which brought on their deſtruction; and that war, it is probable, was now actually begun. The *Chriſtians* were *free*; but it was not inconſiſtent with their Chriſtian liberty to obey civil magiſtrates, whether ſupreme or ſubordinate. They were not free from the *law of nature and nations*, any more than from the *law of Chriſt*;—in this reſpect *the ſervants of God.* That the freedom of Chriſtians was ſuch as was conſiſtent with their being the *ſervants of God*, is intimated alſo Rom. vi. 16—22. 1 Cor. vii. 22. When, upon embracing the Goſpel, they were bleſſed with Chriſtian liberty, they were thereby laid under ſtricter obligations to render honour and tribute to whom they were due; though to whom they were due the Goſpel determines not abſolutely, but leaves that to be determined by the law of nature and nations. See Beza, Benſon, Grotius, Leighton. Dr. Heylin obſerves upon this and the preceding verſe, "It is wrong not to ſtop the mouth of calumny, when that can be done by a prudent innocence. I ſuppoſe therefore the meaning of ver. 16. to be, "Free as you are from human regards, and under no reſtraint upon what men ſay of you,—for you know they are *ignorant* and *fooliſh*,—yet you muſt not make this notion of Chriſtian liberty a cloak or pretence for neglecting to obviate, as far as you can, their perverſe cenſures by a diſcreet behaviour: Free as you are from men, yet you are the *ſervants of God*; and his ſervice obliges you to give no needleſs offence."

Ver. 17. *Fear God*] See Prov. xxiv. 21. Perhaps no finer or ſtronger inſtances of the laconic ſtile are to be found, than in this place. It is remarkable that they are required to *honour the emperor*, though ſo great a perſecutor, and of ſo abandoned a character as *Nero* himſelf. But St. Peter. did not mean that they ſhould obey any of his wicked and unlawful injunctions; (Acts v. 29.) that they ſhould betray their country, or give up any of their juſt rights and privileges, when they could preſerve them. He only intimated that Chriſtianity altered nothing in their civil rights or duties; and therefore, under that pretence of their being the Lord's people, and the diſciples of Jeſus, they were not to preſume that they had any new or civil rights or immunities granted them. See Doddridge, Benſon, and Calmet.

Ver. 18.] To the *poor* the *Goſpel was preached*; and many of the inferior ſort, who were free from the incumbrance of riches, and the prejudices of the learned and mighty, embraced Chriſtianity. Among the reſt many *ſervants* or *ſlaves* became the diſciples of Jeſus; for the Goſpel was calculated for an univerſal bleſſing. The behaviour of thoſe ſervants or ſlaves towards their maſters was very likely to give a good or bad idea of Chriſtianity. St. Peter was anxious for their behaving well, and earneſtly recommends to them a prudent conduct, as St. Paul had often done with the like view. Ver. 18—25.

Servants] Οἰκέται ſignifies *domeſtic ſervants* in general, whether *hired ſervants* or *ſlaves*; but the Apoſtle ſeems to reſtrict it to *ſlaves*, (and to mean thoſe. whom St. Paul hath called Δοῦλοι, Epheſ. vi. 5. Col. iii. 22. 1 Tim. vi. 1.) by his uſing the word Δεσπόται for *maſters*; that is, ſuch maſters as had an abſolute right and property in their ſervants. Some would underſtand the words *with all fear*, of the fear of God; but it ſeems rather to mean that fear and reſpect which was due to their maſters. The like admonition is thus expreſſed in the Epiſtle of *Barnabas*, c. 19. "Be ye ſubject unto the Lord, and unto inferior maſters, as the repreſentatives of God, with reverence and fear." See Benſon and Wetſtein.

Ver, 19. *For this is thankworthy*] *Graceful.* MS and Doddridge.

Ver. 20. *For what glory is it*, &c.] It may be ſaid, "Is it no glory for a man who hath done a fault to take his puniſhment patiently?—Would not reſiſtance or clamour, nay even murmuring or impatience in ſuch a caſe be wrong? And conſequently, muſt not patience and ſubmiſſion be a virtue? When God puniſhes us for our ſins, is not our patience unto Him *a ſacrifice of a ſweet ſmelling ſavour!* And in proportion, the patience of a ſlave, when juſtly puniſhed by his maſter, muſt have been preferable to the contray behaviour, and in ſome degree praiſe-worthy." To take away this difficulty ſome obſerve, that ὑπομενεῖτε, in the firſt clauſe of the verſe, ſignifies the bare *ſuffering*, and does not imply any patience in the ſufferer; as it muſt be underſtood Heb. xii. 7. But thus the ſame word is made to have different meanings in the ſame verſe. The more probable ſolution therefore is, that St. Peter is not here ſpeaking abſolutely, but comparatively; that is, "There is very little glory or praiſe in a guilty man's ſuffering patiently the due reward of his deed; in compariſon of an innocent perſon's ſuffering patiently, and out of a conſcientious regard to the will of God, ſuch injurious treatment as he may meet with among men." The Syriac verſion renders the laſt clauſe of this verſe, *Then ſhall your reward* or *praiſe with God excel or abound:* Intimating, that it is in ſome degree praiſe-worthy, to ſuffer with patience ſuch puniſhment as men have deſerved; but not to be compared with the much greater virtue, of ſuffering patiently ſuch injuries as they have not deſerved.

tiently? but if when ye do well, and ſuffer *for it*, ye take it patiently, this *is* acceptable with God.

21 For even hereunto were ye called: becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps:

22 Who did no ſin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again: when he ſuffered, he threatened not; but committed *himſelf* to him that judgeth righteouſly:

24 Who his own ſelf bare our ſins in his own body on the tree, that we being dead to ſin, ſhould live unto righteouſneſs: by whoſe ſtripes ye were healed.

25 For ye were as ſheep going aſtray; but are now returned unto the Shepherd and Biſhop of your ſouls.

Ver. 20. Or, *thank*.—V. 21. Matth. xvi. 24. 1 Theſſ. iii. 3. Ch. iii. 18. Some read, *for you*. John xiii. 15.—V. 22. Iſai. liii. 9. 2 Cor. v. 21.—V. 23. Matth. xxvii. 39. John viii. 48, 49. Or, *committed* his cauſe.—V. 24. Iſai. liii. 4, 5, 6. Matth. viii. 17. Hebr. ix. 28. Or, *to*. Rom. vi. 2, 11. vii. 6. Iſai. liii. 5.—V. 25. Iſai. liii. 6. Ezek. xxxiv. 23. xxxvii. 24. John x. 11, 16. Hebr. xiii. 20.

ſerved. The emperor Antoninus quotes it as an excellent ſaying of Antiſthenes, "That it is truly royal to do good, and to be reproached. See Benſon, Le Clerc, Doddridge, and Wetſtein.

Ver. 21. *For even hereunto were ye called*] That is, "You were called to ſuffer for righteouſneſs ſake, when ye became the diſciples of Jeſus." See Matth. v. 10, &c. xvi. 24, &c. *Becauſe Chriſt alſo ſuffered for us:* that is, for us Chriſtians in general, Jews or Gentiles, bond or free. Some MSS read: *For you—leaving you—that you.* It is obſervable, that upon the mention of the name of Chriſt, the Apoſtle falls into a noble and animated digreſſion to the end of the chapter; afterwards he continues to purſue his exhortation to relative duties. Ὑπογραμμὸν, rendered *example*, ſignifies "the exact model of any curious or regular work;" here it ſignifies that exact pattern of holineſs which Chriſt hath ſet his diſciples, that they may copy after it. The example of our Lord is recommended John xiii. 15. Philip. ii. 5. 1 John ii. 6. But in what are we to imitate him? Not in all his actions; not in walking upon the water, commanding the winds and waves, miraculouſly curing all manner of diſeaſes, or raiſing the dead; no, nor in making laws for his church, drawing up doctrines or articles of faith, or laying down rules of worſhip, terms of miniſterial or Chriſtian communion, or precepts concerning practice. This ſeems to be the clue whereby we may be led to diſtinguiſh between what is imitable in the example of Chriſt, and what is not ſo; namely, "What the rules of right reaſon and Chriſtianity have made our duty, in ſuch things the example of our Lord ought to excite us to the practice." For the example of Chriſt alone hath not made any thing our duty, which is not ſo upon ſome other account; or, in other words, his example is not ſo properly a rule of duty, as an alluring motive to the practice of what is our duty. Piety, benevolence, and ſelf-government are the three grand branches of our duty; and in all theſe we ought to ſet our Lord's pattern before us, and copy after it. And in no particular have we more occaſion for ſuch an example, than in a patient *ſuffering for righteouſneſs ſake*; the virtue here particularly recommended. The phraſe *that you might tread in his ſteps*, is a very ſtrong and lively figure, to denote how cloſely and carefully Chriſtians ſhould imitate the example of their Lord. See Rom. iv. 12. 2 Cor. xii. 18. Benſon, Taylor, and Poole.

Ver. 22. *Neither was guile*, &c.] In the Eaſtern languages, *righteouſneſs* and *truth* are put one for another; and ſo are *wickedneſs* and *falſehood*, or *deceit*. By *guile* therefore we may here underſtand *wickedneſs* in general, but more eſpecially *lying* and *deceit*; for in this ſentence the Apoſtle might perhaps have a particular regard to ſervants, who were apt to take refuge in lies and deceit, to ſave themſelves from being puniſhed. If they remembered Chriſt's example, there would, upon ſuch occaſions, be *no guile found in their mouths.* See Benſon, Poole, and Le Clerc.

Ver. 23. *Who, when he was reviled*, &c.] Our Lord, during the courſe of his teaching and miniſtry, pronounced dreadful woes and denunciations againſt the wicked and hypocritical Scribes and Phariſees: but when he came to *ſuffer*, he forbore, leſt his denunciations ſhould be thought to proceed, not from a love of truth and righteouſneſs, but from anger and hatred, and reſentment of the cruel uſage which he met with. Railing and reproachful language are commonly found moſt among the lower people, and ſlaves were very likely to fall into ſuch indecent ſpeeches, eſpecially when they could ſhelter themſelves under the examples of their maſters: but Chriſtianity was to refine the behaviour of Chriſtian ſlaves, and the meek example of their great Maſter to lead them to a more decent behaviour. Chriſt, amidſt all the barbarous treatment which he ſuffered, never uttered one impatient or *threatening* word:—It has been known, that ſlaves have *threatened*, when they have been affronted, and have not only vowed, but taken the moſt dire revenge. See a remarkable inſtance in the *Guardian*, Nº. 37.—Chriſtian ſlaves are here taught, by the example of their Lord, not to indulge ſuch a ſpirit of paſſion or rancour. Inſtead of, *that judgeth righteouſly*, Dr. Heylin, after ſome MSS, the Vulgate, and St. Cyprian, reads, *who judged unjuſtly*; meaning Pilate. "And I think, ſays he, the context requires that we ſhould ſo read, becauſe all the argument turns upon *ſuffering unjuſtly.*" It ſeems of no great moment which way we determine; for both readings are true, namely, that Jeſus committed his cauſe unto God, and with patience ſuffered Pilate to judge him. This therefore may be looked upon as one of thoſe many thouſand different readings, which will not alter one article of faith, or rule of practice, if you read one way or the other. See Benſon, Mill, Wetſtein, and Bentley's *Phileleutherus Lipſienſis.*

Ver. 24. *Who his own ſelf bare our ſins*, &c.] There ſeems to be a very remarkable juſtneſs in this addreſs of the Apoſtle to the Chriſtian ſlaves. We have already taken notice of ſeveral alluſions to their circumſtances, and may we not here obſerve another? *Crucifixion* was the death which was then uſually inflicted on ſlaves, and here our Lord is ſaid to have *borne our ſins on the tree.* A ſlave was called *furcifer*, and St. Peter might perhaps allude to the manner of executing them, and alleviating their hard condition, by intimating that Chriſt ſubmitted to ſuch a death on their account. We learn from Horace, lib. i. ep. 16. ver. 46. that ſlaves were liable to undergo both *ſtripes* and *crucifixion*. *Being dead to ſin*, means the ſame as *ſin's being dead to us*; the relation between ſin and us being diſſolved by the death of one of the parties. See Rom. vii. 4. Doddridge, after Beza and Schmidius, reads, *that we being freed from ſins*, that is, from the *guilt* and *puniſhment* of them. Μώλωψ, rendered *ſtripes*, properly ſignifies that blackneſs and blueneſs which is occaſioned by ſtripes or blows; but it is uſed figuratively for any grief or pain. This paſſage is taken from Iſai. liii. 5. and with great propriety applied to ſuch Chriſtians as were *ſlaves*, who often received *ſtripes* from paſſionate and cruel maſters. To comfort them under ſuch treatment, and lead them to patience, St. Peter told them, that *by Chriſt's ſtripes they were healed*; intimating, that if they, by the conſideration of Chriſt's ſufferings, were rendered meek and patient, pious and virtuous; if they were induced to leave off their ſins, and live unto righteouſneſs, then they ſhould be pardoned, and healed of all their ſpiritual diſeaſes; and at laſt be gainers by ſuch ſtripes as they had endured for Chriſt's ſake, or becauſe of their obedience to him. Cradock ſuppoſes the meaning of this clauſe to be, as if the Apoſtle had ſaid, "The blood of Chriſt, by which your ſouls are ſaved, may be a ſufficient balm for thoſe wounds and bruiſes, which your cruel maſters may inflict upon you; that is, it may ſo delight your minds as to raiſe you above an undue regard to and concern about ſuch corporal ſufferings." See Apoſtol. Hiſt. p. 407.

Ver. 27. *Biſhop of your ſouls*] The word Ἐπίσκοπος, here tranſlated *biſhop*, ſignifies "an overſeer or inſpector of any perſon or buſineſs;" and it is added to the word *ſhepherd*, to ſtrengthen the expreſſion concerning Chriſt's fidelity and watchfulneſs over his people. See Iſai. xl. 1, 11. liii. 6. Luke xv. 4. and Benſon.

REFLECTIONS ON VER. 11.

The Apoſtle, in the paſſage before us, enforces his exhortation to *abſtain from fleſhly luſts* by two conſiderations, which are nearly allied to each other: *I beſeech you*, ſays he, to abſtain *from them*, firſt, becauſe you *are ſtrangers and pilgrims*; and, ſecondly, becauſe *they war againſt the ſoul:* Theſe are conſiderations of no mean importance, and ſhall therefore be laid down in a plain and comprehenſive manner. And,

I. We are called upon to remember, that we *are ſtrangers and pilgrims* here upon earth, and conſequently that we have a better and a dearer intereſt in another country, which ought by no means to be neglected for the ſake of the low and mean enjoyments which this world affords. Now whoever allows the principle, muſt needs allow the conſequence: If we are *related to two worlds*; if this *preſent world* be in all reſpects inconſiderable, compared to the *other*; no reaſon can juſtify or excuſe us in ſacrificing our intereſt in the *other world* to the allurements and temptations to be met with in *this*.

This being allowed, leads us to an inquiry worthy of all the pains we can beſtow upon it; "How far we may purſue the pleaſures of this life, conſiſtently with our hopes and expectations of a better?" Some enjoyments there are, not below the care of a wiſe and good man in this world, though he forgets not that he is related to another. Such are the pleaſures of the mind, ariſing from the exerciſe of reaſon; ſuch, in a lower degree, are the pleaſures which our ſenſes furniſh, while uſed within the bounds of temperance, and ſo reſtrained, as not to be prejudicial to ourſelves and others. Whenever our appetites become ſo much too ſtrong for our reaſon, as to carry us into offences in either of theſe reſpects, then it is,

II. That our *fleſhly luſts do war againſt the ſoul.* If we violate the laws of juſtice and equity, to make way for the gratification of our paſſions; or, if we render ourſelves incapable of diſcharging the duties of religion and morality, we wound our own ſouls, and for the ſake of momentary pleaſures, expoſe ourſelves to death eternal!

Now, was there no difference between *abſtaining* and *not abſtaining from fleſhly luſts*; was the man who gives a looſe to his paſſions, and

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He teacheth the duty of wives and huſbands to each other; exhorting all men to unity and love, and to ſuffer perſecution: he declareth alſo the benefits of Chriſt toward the old world.

Likewiſe, ye wives, *be* in ſubjection to your own huſbands; that if any obey not the word, they alſo may without the word be won by the converſation of the wives,

Ver. 1. 1 Cor. xiv. 34. Epheſ. v. 22. Col. iii. 18. Tit. ii. 5. 1 Cor. vii. 16. Matth. xviii. 15. 1 Cor. ix. 19—22.

indulges them to the utmoſt, in as fair a way of happineſs as *he* who governs and limits them on every ſide by the rules of equity and juſtice,—the command given by St. Peter to *abſtain*, would be merely arbitrary, and void of any reaſon to ſupport it. But the caſe is not ſo: ſenſual enjoyments have a natural tendency to debaſe the mind, to render it incapable of diſcharging its proper functions, and unworthy of the happineſs to which it is ordained: *fleſhly luſts* do *war againſt the ſoul:* For this reaſon we are commanded to *abſtain from them*; and therefore we ought ſo to abſtain, though the command had never intervened.

If then we conſider wherein the dignity of man conſiſts, and what are the means put into his hands to render himſelf happy, we ſhall have a ſufficiently clear proſpect of the ill effects of ſenſual luſts, and ſee how truly they *war againſt the ſoul.*

If our *paſſions* are to govern us, and the office of human *reaſon* is only to be ſubſervient, and to furniſh means and opportunities of gratifying the carnal deſires, it will be very difficult to account for the wiſdom of God, in making ſuch a creature as man, or to ſhew wherein the peculiar *dignity of man* conſiſts. If we have no higher purpoſes to ſerve than the *brute creatures*, why have we more underſtanding than they? We ſee that *they* do not want more reaſon than they have to follow their appetites: they move regularly as they are moved, and purſue conſtantly the path marked out by nature. It would be well if we could ſay as much for ſome ſenſual *men:* but they are ten times more miſchievous to the world than they could poſſibly be, if they had only *appetites*, and no *reaſon*; for appetites, unaſſiſted by a power of contriving, could be guilty of no treachery, no breach of truſt, no ſchemes to over-reach, defraud, and undo multitudes, and the various other wickedneſſes, of which ſenſual worldly men are and will be daily guilty, ſo long as their reaſon is employed to promote the ends of their paſſions. So that, conſidering the caſe with reſpect to *this world only*, the ſenſual man is a more miſchievous, and more odious creature, and a greater reproach to his Maker than any of the brutes; which he may perhaps *deſpiſe*, but ought indeed to envy, for being irrational.

Whether we look into the paſt ages, or the preſent, we ſhall want no inſtances of the pernicious effects of paſſion, aſſiſted by a corrupt and depraved reaſon: the miſeries which men bring upon themſelves and others, are derived from this bitter fountain; and will be found, upon a fair computation, to make nine parts in ten of all the evils felt and complained of by the world. *From whence come wars and fightings among you?* ſaid St. James, *come they not hence—even of your luſts which war in your members?* He might have added to his catalogue various other iniquities, and repeated the ſame queſtion and anſwer to them all: For alas! whence proceed *jealouſies*, *ſuſpicions*,—the violations of friendſhip,—the diſcord and ruin of private families?—Whence come *murder*, *violence*, *oppreſſion?* Are theſe the works of that *reaſon* which is given us by God? No, but they are the works of ſenſual appetites, and of a reaſon made the ſlave of ſenſuality. In ſhort, ſo effectually do *ſenſual luſts war againſt the ſoul*, that it would be better for the world, and not worſe for the ſenſualiſt, if he had *no ſoul* at all.

But more particularly let us conſider, that the only part of man capable of improvement is the *ſoul:* It is little or nothing we can do for the body, and if we could no more, it would be little worth. The affections which have their ſeat there, can yield us no honour: they are capable of no improvement; the higher they riſe, the more deſpicable we grow: they can yield us neither profit nor credit, but only when we conquer and ſubdue them. If therefore we have any ambition of being better than we are in any reſpect, either in this world or in the next, we muſt cultivate the mind, the only part of us capable of improvement.

The excellency of a rational creature conſiſts in *knowledge* and in *virtue*,—one the foundation of the other: theſe are the things after which we ought to labour; but *ſenſual luſts* are great impediments to our improvement in either of theſe, and do therefore, properly ſpeaking, *war againſt the ſoul.*

1. As to *knowledge*, the beſt and moſt uſeful part of it is the knowledge of ourſelves; of the relation we ſtand in to God and to our fellow-creatures, and of the duties and obligations ariſing from that relation. Now this knowledge is ſuch an enemy to ſenſual luſts, that a ſenſual man will be very much indiſpoſed to receive it. It is ſelf-condemnation to him to admit the principles of this knowledge; and therefore his reaſon, as long as it continues in the ſervice of his paſſions, will be employed to diſcredit ſuch a knowledge, and if poſſible to ſubvert the principles on which it ſtands. Take out of the compoſition of a man the inclination to ſenſual pleaſures, and he muſt needs rejoice to hear of another life, in which he may be for ever *happy:* But the ſenſual man ſees nothing that ſuch a future ſtate can afford him, but *miſery* and *deſtruction*; therefore he ſhuts his eyes againſt the light, and places a guard over his mind, to ſecure it from ſuch unwelcome thoughts. He *hopes*, he *believes*, at laſt he comes to *demonſtrate*, that ſouls, and ſpirits, and future ſtates are mere idle dreams,—the invention either of fools or of politicians.

2. Again, *virtue* and morality are the diſtinguiſhing characters of rational beings; but theſe will always be loſt where the appetites have dominion over reaſon.

In all caſes where our thoughts are confined to ourſelves, and we aim at no other end than our own intereſt or pleaſure, we act upon a principle deſtructive of moral virtue. The ability we have of extending our views beyond ourſelves, and conſidering what is fit, proper and reaſonable with regard to others, is the foundation of morality. Now the ſenſual man labours ſolely in the gratification of his own paſſions,—has no other end than to ſerve himſelf, nay, the worſt part of himſelf, in all his actions: This makes him overlook what is due to others, and to caſt behind him all regards to juſtice, equity, and compaſſion, in the eagerneſs to obtain the object of his deſires. Hence it is that the *covetous man* is apt to defraud all with whom he deals, to betray the truſt committed to him, and to make a prey of the widow and the orphan, unhappily placed under his protection: Hence it is that the *ambitious man* lays all waſte about him, fills the world with blood, violence, and rapine, and ſacrificeth his country, friends, and relations to his inordinate deſire of power: Hence it is that the *luſtful man* breaks the bonds of friendſhip and hoſpitality, and entails diſhonour and reproach upon the man who loves *him* beſt: Hence it is that he lieth in wait to betray unguarded innocence, and is content, for the ſake of his *ruling paſſion*, to bring ſhame and reproach, bitter remorſe of conſcience, and all the evils of life, upon a hapleſs fellow-creature! It is the eſſence of *morality* to bound the deſires within the limits of reaſon, juſtice, and equity. It is not the having or the exerciſing great power, that makes an *ambitious man*;—a *king* may be as virtuous as any of his ſubjects: But, it is the getting and uſing it unjuſtly. It is not much wealth that denominates a man *covetous*; but it is the method of obtaining and employing riches that conſtitutes his odious character: And for the other caſe above-mentioned, we have the alarming reſolution of it in the words of an inſpired Apoſtle: *Marriage is honourable in all men, and the bed undefiled; but whoremongers and adulterers God will judge!*

It is plain from theſe inſtances how effectually *ſenſual luſts* do *war againſt the ſoul*, by extinguiſhing the force of natural conſcience, and not leaving a man reaſon and religion enough to repent of his iniquities. The whole mind grows ſenſual by degrees, and loſes all reliſh for ſerious thought and reflection; it contracts an hardneſs by long acquaintance with ſin, and is armed with a brutal infatuation, which *neither feareth God, nor regardeth man.* Thus he ſpends the poor remains of life with very little ſenſe, and yet often with much ſecret dread and inward horror of religion! His ſins have outlived his conſcience, to all good or uſeful purpoſe, and left him without either will or power to turn to God.

One hope, one hope only remains to the ſenſual man with reſpect to futurity, and a ſad one it is,—That he may die at laſt like *the beaſts that periſh!* But nature, reaſon, religion deny him even this comfort, and with united voice proclaim, *That God hath appointed a day, in which he will judge the world in righteouſneſs; when ſinners ſhall be turned into hell, and all the people who forget* and diſobey the Almighty. When that day comes, and he ſhall ſtand trembling before the throne of judgement, with all his ſins about him,—with every injured perſon ready to accuſe and demand juſtice againſt him; it is much eaſier to imagine his miſery and diſtreſs, than for any words to deſcribe them.

Thus then we have briefly taken a view of the ſenſual man's condition,—the ſlave to thoſe *fleſhly luſts which war againſt the ſoul.* In *this world*, his paſſions find ſo much employment for his reaſon, that he is excluded from the improvements peculiar to a rational being, and which, through the grace of an atoning Saviour, might recommend him to the favour of his God. With reſpect to his *fellow-creatures*, he is void of morality, and of humanity; with reſpect to *God*, he is void of religion. He has a body worn out by ſin, and a mind hardened againſt it. In his youth, he ſtrives to forget his Creator; in his old age, he cannot remember him, or wiſh to do ſo. He dies, fuller of ſins than of years, and goes down with heavineſs to the grave: His iniquities follow him, and will riſe up with him again, when God calls him to appear and anſwer for himſelf! and then will his luſts and appetites, and all the ſins which attended on them, ſtand up in judgement againſt him, and ſink his ſoul into everlaſting ſorrows. The ſum therefore of his ſad account is this: "The ſenſual man has his portion of enjoyment in *this world* with the brutes; and in the *next*, his puniſhment with wicked ſpirits." This is the war which the luſts of the fleſh wage againſt the ſoul. What wiſe man then will not fly, as for his life, from enemies like theſe?—Enemies, which have power not only to *deſtroy the body*, but to *caſt both body and ſoul into hell?* See Sherlock, vol. ii. diſc. 9.

Chap. III. *Ver.* 1.] St. Peter had exhorted them all, in general, ch. ii. 11, 12. to behave in ſuch a manner as to recommend their religion: With the ſame view he had adviſed them, ver. 13—17 to behave well towards the civil magiſtate, and towards all mankind. Ver. 18 to 25. he had directed ſuch Chriſtians as were *ſlaves*, to carry it well to their own maſters. He *here* exhorts *huſbands* and *wives* to behave with a proper regard and affection to each other, that

2 While they behold your chaſte converſation *coupled* with fear;

3 Whoſe adorning, let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet ſpirit, which is in the ſight of God of great price.

5 For after this manner in the old time, the holy women alſo, who truſted in God, adorned themſelves, being in ſubjection unto their own huſbands;

6 Even as Sarah obeyed Abraham, calling him Lord: whoſe daughters ye are as long as ye do well, and are not afraid with any amazement.

7 Likewiſe, ye huſbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker veſſel, and as being heirs together of the grace of life; that your prayers be not hindered.

8 Finally, *be ye* all of one mind, having compaſſion one of another; love as brethren; *be* pitiful, *be* courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwiſe, bleſſing; knowing that ye are thereunto called, that ye ſhould inherit a bleſſing.

10 For he that will love life, and ſee good days, let him refrain his tongue from evil, and his lips that they ſpeak no guile.

Ver. 2. Ch. ii. 12.—V. 3. 1 Tim. ii. 9. Tit. ii. 3.—V. 4. Pſ. xlv. 13. Rom. ii. 29. vii. 22. 2 Cor. iv. 16.—V. 6. Gen. xviii. 12. Gr. *children*—V. 7. 1 Cor. vii. 3. Epheſ. v. 25. Col. iii. 19. 1 Cor. xii. 23. 1 Theſſ. iv. 4. See Job xlii. 8. Matth. v. 23, 24. xviii. 19.—V. 8. Rom. xii. 16. xv. 5. Phil. iii. 16. Or, *loving to the brethren.*—V. 9. Prov. xvii. 13. xx. 22. Matth. v. 39. Rom. xii. 17. 1 Theſſ. v. 15. Matth. xxv. 34.—V. 10. Pſ. xxxiv. 12, &c.

that they alſo might adorn the Chriſtian religion, and recommend it to the eſteem of all around them. ver. 1—7. After this he goes on to give ſome general directions, which concerned all Chriſtians; exhorting them to mutual affection and concord, and to a kind treatment of all men, even their enemies and perſecutors, as the moſt likely way to ſoften them, and to obtain the divine approbation. ver. 8—13.

They alſo may, without the word, be won, &c.] That is, without having the Goſpel further preached unto them. Some imprudent perſons, by their buſy zeal to bring over their neareſt relations, might perhaps be perpetually talking of Chriſtianity, ſo as to render them ſtill more averſe to it; and the unbelieving huſbands would very likely ſcorn to be taught their religion by their wives. St. Peter, therefore, hath with great wiſdom intimated, that the ſilent force and powerful perſuaſion of good examples, would do much more, than a great deal of talk about religion. Though they held their peace, their virtues would ſpeak for them: Their chaſtity, modeſty, humility, obedience, care of their families and ſubſtance, and the like, would not only recommend ſuch wives, but that excellent religion alſo, which they had lately embraced, and which had rendered them ſuch: And indeed, in all times and places, the way to recommend religion, is not ſo much to talk of it, as to live according to one's profeſſion. See Benſon, and Junius.

Ver. 2. *While they behold your chaſte converſation*] Dr. Heylin's tranſlation here, though not literal, ſeems well to expreſs the ſenſe of the ſacred writer: *While they behold your purity of manners, and the reſpect you have for them.* Inſtead of *coupled with fear*, Dr. Waterland and the MS read *joined.*

Ver. 3. *Whoſe adorning, let it not be,* &c.] This is not to be interpreted as abſolutely prohibiting the ornaments of dreſs, but only the making theſe things our chief concern. Comp. John vi. 27. with 1 Tim. v. 8. Plutarch quotes a paſſage from Crates, in which he obſerves, in words greatly reſembling theſe; "That neither gold, nor emeralds, nor pearls, give grace or ornaments to a woman; but all thoſe things which clearly expreſs and ſet off her gravity, regularity, and modeſty." But St. Peter's precept is enriched with a variety of much more noble and agreeable thoughts; eſpecially when recommending virtue, as the ornament of the *hidden man*, incorruptible, and precious in the ſight of God, the trueſt Judge of beauty and perfection. The author of the *Obſervations on Sacred Scripture*, remarks, that *plaiting the hair* is a way of adorning themſelves, which was practiſed in the eaſt anciently, and ſtill continues to be the common uſage of thoſe countries. Dr. Shaw ſpeaks of it as now uſed in Barbary; and ſays, the Mooriſh ladies all affect this way of diſpoſing of their hair. The editor of the *Ruins of Palmyra* found that it anciently obtained there; for they diſcovered mummies in the Palmyrene ſepulchres, embalmed after the ancient Egyptian manner; by which means the bodies were in ſuch a ſtate of preſervation, that among other fragments which they carried off with them, was the *hair* of a female, *plaited* exactly after the manner commonly uſed by the Arabian women at this time. As this then was a general way of dreſſing themſelves, and ſtill continues to be ſo in the eaſt, and at the ſame time appears as little contradictory to the laws of decency and frugality as any thing belonging to female dreſs; the abſolute prohibition of a practice ſo general and ſo innocent, would ſavour more of the ſpirit of ſuperſtition, than of an Apoſtle. St. Peter's words therefore will eaſily admit of another interpretation. That the female diſciples of Chriſt ſhould make their adorning conſiſt in a *meek* and *quiet ſpirit, which is in the ſight of God of great value, rather than in plaiting of the hair, wearing of gold,* or putting on any of the ornaments of eaſtern dreſs; for there is no abſolute prohibition of theſe external ornaments. See the *Obſervations*, p. 397. To what this author has remarked we may add, that the Hebrews commonly expreſſed *comparative* precepts in a *poſitive* manner. See Hoſea vi. 6. Matth. vi. 34. John vi. 27. and many other texts.

Ver. 4. *But let it be the hidden man,* &c.] *But in the unſeen qualities of the mind; in that which is not tranſitory; even a meek and quiet ſpirit, which, in the ſight of God, is highly eſtimable.* Heylin.

Ver. 6. *And are not afraid with any amazement*] That is, according to ſome, "Are not by any means diſcouraged from ſo doing." Dr. Heylin renders it, *And do not deſpond in any terror.* I here underſtand, ſays he, the *labour* emphatically ſo called, and peculiar to the ſex; a ſeaſon, which requires great reſignation, with reliance upon Almighty God: And in that view, I ſuppoſe, it had been ſaid juſt before of the holy women of former times, that *they truſted in God*; which is a diſpoſition greatly to be deſired, in the pains and perils of childbirth.

Ver. 7. *Ye huſbands, dwell with them according to knowledge*] *Ye men that are married, behave prudently.* Wat. In ſuch a manner as becomes thoſe, who have been inſtructed in that great ſyſtem of wiſdom and duty,—the Goſpel of Chriſt. Some render the next clauſe, *Allotting an honourable ſubſiſtance to the wife.* It is to be remembered that many of the Chriſtians were perſons of low rank in life; which might make ſuch a precept, of maintaining their wives decently, and not ſubjecting them to harder labour than they could bear, (which they might be tempted to do from their indigent circumſtances) exceeding proper. The ſenſe of the word τιμὴ, as ſignifying *ſubſiſtance*, or *maintenance*, is confirmed by 1 Tim. v 17. Several ancient MSS read, *And as unto the fellow-heirs*; as ſignifying that the *women* were fellow-heirs of that happy immortality, of which the *men* were heirs. This connection of the words helps us to a plain and excellent reaſon, why the men were to pay them honour: For, as they were to treat them with diſcretion, becauſe they were of the *weak* and *tender ſex*; ſo they were to treat them with honour, as they were the *fellow-heirs* with them of that glorious immortality promiſed in the Goſpel. *That your prayers be not hindered*, is generally underſtood to mean, "That your praying together, may not be prevented or interrupted." As the Jewiſh evening and morning ſacrifice was called the continual burnt-offering, ſo Chriſtians were commanded to *pray without ceaſing*; i. e. morning and evening, every day. Now quarrels and contentions, or any thing which breaks in upon the tranquility, peace, and harmony which ought to ſubſiſt in families, and eſpecially between a man and his wife, would be very likely to interrupt their daily prayers, or greatly diſcompoſe and unfit them for their ſocial and Chriſtian worſhip of God. Dr. Heylin renders this verſe, *Likewiſe, ye huſbands, cohabit with your wives according to diſcretion; paying them the reſpect that is due to the weaker ſex, and conſidering them as heirs with you of the grace of life; that there may be no impediment to your prayers.*

Ver. 9. *Knowing that ye are thereunto called*] "As knowing that ye are called into the Chriſtian church, that you might return good for evil, and in conſequence of that, inherit a bleſſing." Heylin renders the clauſe, *For ye know that your vocation obliges you to this, that you yourſelves may enjoy the benediction of God.*

Ver. 10. *For he that will love life*] *He that would enjoy life.* Heylin. See Pſ. xxxiv. 12. The Apoſtle here urges in favour of the virtue which he recommends, that by theſe the comforts of life will be ſecured; ver. 10, 11. the favour of God engaged, ver. 12. and the malice of men, in a great meaſure diſarmed, ver. 13, &c.—Three arguments of very great weight and importance. This paſſage ſeems to be brought in to anticipate an objection, which would very naturally ariſe in their minds: "Our patience under injuries, they might ſay,—and eſpecially our returning good for evil,—will rather invite injuries, than leſſen them; and when men ſee that they can trample upon us with impunity, nay, to their own advantage, they will be the more ready to do ſo: and the conſequence will be, that

they

11 Let him eſchew evil, and do good; let him ſeek peace, and enſue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers; but the face of the Lord *is* againſt them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 But and if ye ſuffer for righteouſneſs ſake, happy *are ye:* and be not afraid of their terror, neither be troubled;

15 But ſanctify the Lord God in your hearts: and *be* ready always to *give* an anſwer to every man that aſketh you a reaſon of the hope that is in you, with meekneſs and fear:

16 Having a good conſcience; that whereas they ſpeak evil of you, as of evil-doers, they may be aſhamed that falſely accuſe your good converſation in Chriſt.

17 For *it is* better, if the will of God be ſo, that ye ſuffer for well-doing, than for evil-doing.

18 For Chriſt alſo hath once ſuffered for

Ver. 11. Pſ. xxxvii. 27. Iſai. i. 16. 3 John 11.—V. 12. Gr. *upon.*—V. 13. Tobit xii. 7.—V. 14. Matth. v. 10, 11, 12. Ch. ii. 19. iv. 14. Iſai. viii. 12, 13. Jer. i. 8.—V. 15. Pſ. cxix. 46. Acts iv. 8. Col. iv. 6. Or, *reverence.*—V. 16. Ch. ii. 12.—V. 18. Rom. v. 6. Heb. ix. 26, 28. Ch. ii. 21.

they will eſcape, and *we* ſhall periſh." To this St. Peter replies, that meekneſs and patience, a virtuous and peaceable life, are the way for Chriſtians to be preſerved, and to eſcape numberleſs evils; for God approves of ſuch as behave in that manner, and mankind in general are diſpoſed to treat them kindly. See Benſon, Glaſſius, and Whitby.

Ver. 12 *Is againſt them*] *Upon*, or *over them*; as it is ſaid in the firſt clauſe; Επι, *upon*, or *over the righteous.*

Ver. 13. *And who is he that will harm you*, &c.] This is in the nature of a proverb, or general truth, which is not without exceptions; for there have been ſuch times and places, wherein thoſe who *would live godly in Chriſt Jeſus* could not eſcape *perſecution.* 2 Tim. iii. 12. And therefore many of the righteous, notwithſtanding all their care to give no offence, and to practice what was good, have been obliged to paſs through much tribulation, in order to enter into the kingdom of God; and ſome perſecutors, and tyrannical men, have been of ſo cruel a diſpoſition, as that no meekneſs, patience, or goodneſs of the pious could ſoften them. However, it is the moſt likely way to ſoften the hearts of one's enemies, to be ſtedfaſt in patience and goodneſs, and to abound in a meek and peaceable behaviour. The generality of mankind are affected with ſuch a conduct; though ſome few have arrived to ſo great a pitch of cruelty and hardneſs of heart, as not to be moved thereby. See Grotius, Mills, and Benſon. Dr. Waterland, after a different reading, renders the laſt clauſe, *If ye be zealots*, or *zealous*, &c.

Ver. 14.] The Apoſtle in the laſt verſe had ſtrongly inſinuated, that no man would harm the followers of that which is good; but, as the Chriſtians were ſtill perſecuted, or in danger of it, St. Peter here adds, that if, after all their care to behave inoffenſively, they ſhould ſuffer even for their goodneſs. They had no reaſon to be dejected; for their reward would be great; and to ſuffer for well-doing was likewiſe following the example of Chriſt, who ſuffered death though he was guilty of no crime, nay, was always doing good: For even in former ages, he inſpired Noah to preach to that wicked generation which periſhed in the flood; though few of them were reclaimed: And he now had granted men the light of the Goſpel, though many perſecuted his diſciples, and few, comparatively ſpeaking, accepted the offers of mercy. Ver. 14—22. and Benſon.

Be not afraid, &c.] Theſe words are taken by St. Peter from the LXX of Iſai. viii. 12. and accommodated to his preſent purpoſe. As the Jews of old were to rely on God, and not to make a confederacy with the king of Aſſyria, or fear the threats of the two kings of Syria and Iſrael; ſo theſe perſecuted Chriſtians were not to fall in with any of the idolatrous or wicked cuſtoms of their perſecutors, whether heathens or Jews, but ſteadily to truſt in God, and adhere to the pure Chriſtian religion. Though the Jews ſhould accuſe them, and drag them before the heathen tribunals; though the heathen magiſtrates ſhould condemn them to pay fines, or ſuffer confiſcation of goods, proſcriptions, impriſonment, baniſhment, or even death itſelf, yet they were not to be ſo far afraid of all their threats or ill uſage, as to forſake Chriſtianity, or to commit any thing wicked, any thing unworthy of the Chriſtian character. See Philip. i. 28. Benſon, and Mede's works, p. 9.

Ver. 15. *But ſanctify the Lord God*] *The Lord Chriſt.* Wat. Grotius thinks that to *ſanctify God* means here, *to give thanks to*, or *glorify him*; that is, in a time of perſecution; as ſome of the martyrs gave thanks to God when they heard the ſentence of condemnation. See Acts v. 41. But in general it may be ſaid, that *ſanctifying God*, is behaving towards him as convinced that he is a holy God, who loves truth and integrity; who will reward the righteous, if they perſevere, but puniſh all ſuch as apoſtatize. Inſtead of, *To give an anſwer*, the MS reads, *To make an apology.* *Of the hope that is in you* means, their hope of a reſurrection, and happy immortality; for the ſake of which, they were to endure all manner of perſecution and evil treatment, and even to ſacrifice their lives. For this ſome would be apt to ridicule them, and others would be curious to know, what grounds they had for ſo ſurpriſing an expectation; eſpecially as they, from ſuch a proſpect, expoſed themſelves to many temporal evils: (Acts xxvi. 6—8.) For this conduct, and that hope which was the foundation of it, they were to be ever ready to give a reaſon; for every part of Chriſtianity is agreeable to right reaſon, and therefore capable of *a rational apology* and juſt defence. Some would underſtand the laſt words, of the *heathen magiſtrates*, or other perſons who ſhould *aſk* the Chriſtians *a reaſon of the hope that was in them*; as the Chriſtians had not been obliged to anſwer, but when the Jews or heathens demanded an account of them with *meekneſs and fear.* It ſeems, however, very unlikely that the heathen magiſtrates ſhould commonly examine the Chriſtians with ſo much mildneſs and reſpect; and therefore it is more probable that this *meekneſs* and *fear* related to the conduct of *Chriſtians*, in making an apology; or that it was a deſcription of the temper of mind with which they were to apologize, rather than what they were to expect in thoſe *to whom* they were to make their apology. If any perſon deſired them to aſſign a reaſon of the hope that was in them, they were to give one; but in a ſoft and gentle manner, with meekneſs, and fear of offending any perſon; leſt they ſhould thereby ſtir up a perſecution againſt the Chriſtians, or prejudice any againſt the Goſpel. Nothing can more become the profeſſors of the ſimple and meek religion of Jeſus, than reverence and modeſty towards their ſuperiors, lenity and mildneſs to all men, and a fear of offending any. As to thoſe who have no reaſon to aſſign for their opinions, they will be very apt to fall into a paſſion, to calumniate ſuch as oppoſe them, and frequently to manifeſt an intemperate zeal; but, they would do well to remember, that *the wrath of man worketh not the righteouſneſs of God*; James i. 20. See Benſon, Wetſtein, and Bentley.

Ver. 16. *A good conſcience*] This is the *breaſt-plate of righteouſneſs.* Epheſ. vi. 14.

——— Hic murus aheneus eſto,
Nil conſcire ſibi———

Says Horace. See Prov. xxviii. 1. He that would apologize for the Chriſtian religion, ought firſt to lead a good life, or be a good Chriſtian himſelf; this will enable him to defend Chriſtianity with courage, and to ſpeak with invincible force: But a wicked man hurts Chriſtianity more by his own life, than he can help it by the fineſt apology. *Conſcience* is the human underſtanding employed about moral or religious trurhs: the *having a good conſcience* is, leading a good life, or uprightly ſpeaking and acting, according to what a man's conſcience dictates. The order of the conſtruction of the next words ſeems to be this: *That they who calumniate your good converſation in Chriſt, may be aſhamed* upon that very account, *that they ſpeak againſt you, as againſt wicked perſons.* All ſober Jews and heathens muſt needs have looked upon them as calumniators, who accuſed the Chriſtians of ſedition or groſs immorality, when, by their innocent lives and patient ſufferings, it appeared how excellent their religion was, and how groundleſs ſuch accuſations. "I think this paſſage, ſays Doddridge, remarkably illuſtrated by the ſtrain of that Epiſtle of Pliny, in which he gives an account of his own conduct in perſecuting the Chriſtians; by which it plainly appears that he was *aſhamed* of what the laws required, when he conſidered how inoffenſive their behaviour was."

Ver. 17. *For it is better, if the will of God be ſo*] It is a great crime in him who inflicts miſery, that he doth it to the innocent, and not to ſuch as deſerve it. It is not better for *him*, that thoſe whom he treats with ſeverity ſuffer for their goodneſs; but it is better for the *perſons who ſuffer*, that they ſuffer innocently. See ver. 14. ch. ii. 19, 20. The leſſer evil is univerſally eſteemed as the greater good; and in this view, it is better to ſuffer perſecution, or any temporal evil, in compariſon of the durable and more intenſe ſufferings of wicked men and apoſtates in a future ſtate. Virtue and piety are in themſelves preferable to vice and wickedneſs; and as a reſurrection to eternal life would be the ſure conſequence of their ſuffering for righteouſneſs ſake, and their rewards were to be greater, in proportion to their ſufferings; upon theſe accounts it was unqueſtionably better, much better to ſuffer for well-doing, than for evil-doing. Grotius here takes notice of that fine ſaying of Socrates, when he was unjuſtly condemned to die: "He who ſuffereth for evil deeds, hath no hope of reward; but he that ſuffereth for God, hath the greateſt." See Benſon and Grotius.

Ver. 18 *Being put to death in the fleſh*, &c.] By the *fleſh*, in which our Lord was put to death, is generally underſtood *his body*, which was nailed to the croſs till he expired. As to *the Spirit* by which he was *brought to life*, there are four opinions. (1.) Some underſtand, ſins, the juſt for the unjuſt, that he might bring us to God, being put to death in the fleſh, but quickened by the Spirit:

19 By which alſo he went and preached unto the ſpirits in priſon;

20 Which ſometime were diſobedient when once the long-ſuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight ſouls, were ſaved by water.

21 The like figure whereunto *even* baptiſm doth alſo now ſave us (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt:

22 Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made ſubject unto him.

Ver. 18. Rom. i. 4. 2 Cor. xiii. 4. 2 Col. i. 21, 22.—V. 19. Ch. i. 12. iv. 6.—V. 20. Gen. vi. 3, 13. Hebr. xi. 7. Gen. vii. 7. viii. 18. 2 Pet. ii. 5.—V. 21. Epheſ. v. 26. Tit. iii. 5. Rom. x. 10.—V. 22. Pſ. cx. 1. Epheſ. i. 20, 21. Rom. viii. 38.

by the *Spirit*, the human ſoul of Chriſt, which they reckon to have been a diſtinct thing from the *Logos*. But it ſeems very unlikely that the *ſoul of Chriſt* ſhould either *go* and *preach* unto thoſe that were diſobedient, *in the days of Noah*, or *raiſe his own body from the dead*:—not to mention ſome other objections againſt this notion concerning the *ſoul of Chriſt*, which might be alledged. (2.) Others, by the word *Spirit* in this place, would underſtand the *Logos*, which they look upon as *the ſoul of Chriſt*, which exiſted before his incarnation, and therefore *might preach* unto thoſe who were diſobedient in the days of Noah, as well as *raiſe the body of Chriſt* from the dead. To ſupport this interpretation it hath been alledged, that the article τῷ (commonly prefixed when it denotes the *Holy Spirit*) is not found before πνεύματι in ſome of the ancient MSS; and therefore they would render the words, *He was put to death in the fleſh, but quickened by a Spirit*, [or *his Spirit*]; and look upon this text as parallel to Rom. i. 3, 4. where the article is wanting; and where it is ſaid that *Chriſt was of the ſeed of David, according to the fleſh*; *but declared*, or clearly pointed out and determined, to *be the Son of God with power, according to a* SPIRIT *of holineſs, by the reſurrection of the dead*. Now by a *Spirit of holineſs* there mentioned, they underſtand the *Logos*, and ſuppoſe that Jeſus Chriſt raiſed himſelf from the dead; which, as he intimated, he had power to do. (Comp. John ii. 19. v. 21, 26. x. 18.) But the article (for inſtance) before νόμος, is ſometimes expreſſed, and ſometimes underſtood, even when it evidently means *the law of Moſes*: and the ſame obſervation will hold in other caſes; ſo that no great ſtreſs can be laid upon reading the word πνευματι, *Spirit*, in this place, with or without the article. However, the greateſt number of MSS here retain the article, though two or three have it not; which might perhaps be owing merely to the omiſſion of tranſcribers. (3.) By *the Spirit* in this place ſome underſtand the *power of God*: This certainly is, in ſome texts of the New Teſtament, the meaning of the word *Spirit*; but then it is evident the word hath many more ſignifications, and there is no neceſſity to underſtand it here in this ſenſe; Nay, there ſeem to be reaſons for interpreting it otherwiſe in this place; which will have weight with thoſe who think *the Holy Spirit* a different perſon from *the Father* and *the Son*. For, (4.) By the *Spirit*, in the preſent paſſage, may poſſibly be meant, *the holy and ever-bleſſed Spirit of God*.

Againſt this it is objected, that "Chriſt is no where ſaid to have been raiſed from the dead by the Holy Spirit." But in anſwer to this, let the following things be obſerved: In Luke i. 35. the angel ſaid unto the virgin Mary, *The Holy Spirit ſhall come upon thee*, and the *power of the Moſt High ſhall overſhadow thee: therefore that Holy thing which ſhall be born of thee, ſhall be called the Son of God*: And the reaſon why that extraordinary work is aſcribed both to the *Holy Spirit*, and to the *power of God*, ſeems to be, becauſe whatever God doth by his *Spirit*, is immediately and in effect an act of his own *power*. (See Matth. xii. 28. John xiv. 10. Acts ii. 22. and Comp. 1 Cor. iii. 1, 17. Epheſ. iii. 19) From theſe and the like conſiderations, perhaps, the expreſſion 1 Tim. iii. 16. (*juſtified in* or *by the ſpirit*) as well as the place before us, may be underſtood as aſſerting, "that Jeſus Chriſt was raiſed from the dead by *the Holy Spirit of God*;" that Spirit which had prepared a body for him, which enabled him to work miracles, and even to raiſe other perſons from the dead. See Heb. ix. 14.

Ver. 19. *By which alſo he went*, &c.] *By which Spirit alſo he, going, preached unto the ſpirits in priſon*. That is, our Lord, *by the Spirit*, inſpired Noah, and thereby conſtituted him a preacher of righteouſneſs unto thoſe who were diſobedient in that age. See Gen. vi. 3, &c. The inſpiration of the prophets ſeems every where to be aſcribed to the *Holy Spirit of God*, which is the principal reaſon for our underſtanding τῷ Πνεύματι, *the Spirit*, in that ſenſe, ver 18. That our Lord imparted *the Spirit* unto the Old Teſtament prophets, ſee ch. i. 11. and as he had *glory with the Father before the world was*; as by him *God made the world*, and ſeems to have governed his church and people in the early ages; he might have power to impart the Spirit unto Noah and other prophets, before his coming in the fleſh. The word *going*, may be either looked upon as redundant,—as that and other like words are, in the Scriptures and other authors;—or as God is repreſented as doing what he did by his Spirit in the prophets, (Neh. ix. 30. Iſai. xlviii. 16. Zech. vii. 12.) ſo our Lord is repreſented as *coming* (or *going*) and doing what others did, in his name, and by that *Spirit* which they had received from him, And in like manner he may here again be repreſented as *going*, and preaching to that wicked generation, which periſhed in the flood; becauſe he gave the Spirit to Noah, and thereby inſpired him to preach to them. He *preached* by that *preacher of righteouſneſs*, in whom was *his Spirit, which then ſtreve with man*. Comp. 2 Pet. ii. 5. with Gen. vi. 3. Benſon. For the full explication of this paſſage, ſee the *Remarks* at the end.

Ver. 20. *Were ſaved by Water*] Some would tranſlate the words Δι' ὕδατος, *in*, or *amidſt the water*; others, with our tranſlation, *by water*: That is, the water which deſtroyed the reſt of mankind, lifted up the ark, and whereby Noah and his family were ſaved. Doddridge, after Raphelius, would render it, *were carried ſafely through the water*. See the next note.

Ver. 21. *The like figure whereunto*, &c.] *And that which is the antitype, even baptiſm, doth alſo now ſave us* (*not the putting off the filth of the fleſh, but the anſwer of a good conſcience*) *to God, by*, &c. Sir Norton Knatchbul would join the words δι' ὕδατος, ver. 20. to the beginning of this verſe, and would have us read thus: *By water alſo, baptiſm, which is the antitype, doth now ſave us*. For this he alledges, that the prepoſition διὰ will then have its uſual and proper ſignification: and as to the trajection of the words, he endeavours to confirm it by other like inſtances, both from the Scriptures, and ſome of the beſt Greek writers. Τύπος, ſtrictly ſpeaking, ſignifies a *type*, or *original model*; and Ἀντίτυπον, the *copy* which is made after that *model*; but here it ſeems to ſignify no more than ſome *ſimilitude* or *reſemblance* in the two things compared. It may be inquired, "What are the two things compared? and wherein does the *reſemblance* lie? That is, Is the water of *baptiſm* compared to the waters of the flood? or baptiſm itſelf compared to Noah's ark? or the being ſaved by baptiſm, to the being ſaved in the ark?"—The laſt appears to have been St. Peter's deſign; namely, that the ſalvation by the *ark*, in this particular, reſembled our ſalvation by *Chriſtian baptiſm*: For as thoſe righteous perſons, Noah and his family, were ſaved in the ark from periſhing by the deluge; ſo Chriſtian baptiſm, if accompanied with righteouſneſs, or a good conſcience, will, through the reſurrection of Jeſus Chriſt, ſave Chriſtians from periſhing with the wicked world. Inſtead of *the anſwer*, the original ſhould rather have been rendered the *interrogation* or *ſtipulation of a good conſcience*; for the word ἐπερώτημα ſignifies a queſtion rather than an anſwer; and ἐπερώτησις is, according to the gloſſators, a ſtipulation: but here it muſt ſignify the ſame with what is uſually called a *re-ſtipulation*; that is, not what *he* does who *aſks the queſtion*, or demands the conſent of another to a covenant; but the promiſe, or anſwer of *him, who is examined*, and gives his conſent to the covenant. The alluſion here ſeems to be, to the queſtions put to the perſon who was going to be baptized,—and the anſwers he made, or the engagements which he then came under. See Acts viii. 37, &c. Now this ſtipulation, or engaging in the Chriſtian covenant with a good conſcience, was a much more important part of baptiſm, than the mere waſhing the body with water. The inward purity, the purity of mind, which is ſignified by the external waſhing with water, is the principal thing in God's account: And accordingly Juſtin Martyr ſays, "What ſignifies that baptiſm which cleanſeth the fleſh only? Let your *ſoul* be baptized (or cleanſed) from wrath, covetouſneſs, envy, and hatred, and behold, your *body* is clean." The Syriac has thus rendered the words: *Not when ye waſh your bodies from pollution, but when ye confeſs God with a pure conſcience*. St. Peter had obſerved, ver. 18. that Jeſus Chriſt *being put to death in the fleſh, was brought to life again by the Spirit*; and he ſeems here to refer to what he had ſaid there: and by ſpeaking of the reſurrection and the glory of Chriſt, he means not only to repreſent him as the object of our confidence, but likewiſe to intimate, that if we imitate him in his courageous fidelity, we may hope to partake with him in his glory. See Hammond, Le Clerc, Grotius, Benſon, Mill, Leighton, and Barrow's Works, vol. i. p. 355.

Ver. 22. *Angels*, &c.] The Scripture repreſents all things as put in ſubjection to Chriſt by his Father. Now if Chriſt was advanced to the right-hand of God, and the moſt exalted creatures, even *angels* of all ranks and orders, made ſubject to him, they would eaſy conclude, that all inferior things muſt be under his power and government; and that *He*, who hath the whole creation at his diſpoſal, could undoubtedly raiſe them from the dead, and make them perfectly and for ever happy. And this is the very thing which St. Peter would have them collect from what he hath ſaid in theſe two laſt verſes. See Heb. vii. 25. and Benſon.

REMARKS ON VER. 19, &c.

As this is generally looked upon to be one of the moſt obſcure places of Holy Scripture, it may deſerve a diſtinct conſideration. It

CHAP. IV.

He exhorteth them to ceaſe from ſin by the example of Chriſt, and the conſideration of the general end that now approacheth; and comforteth them againſt perſecution.

is introduced, ver. 17, 18. upon the occaſion of the perſecutions of the Chriſtians at that time: and Chriſt's example is therein propoſed to their imitation, who not only ſuffered death, but who was raiſed again, and exalted to glory;—as *they* might expect, if they ſuffered with him.

It would be no eaſy matter to reckon up all the interpretations of the 19th verſe, which have been alledged in various ages, and by different churches and perſons; and indeed many of them are ſo wild and extravagant, that they would but divert the reader, inſtead of inſtructing him. However, it will be proper to mention ſome of the principal of them, becauſe, as ſeveral of them frequently occur, it is reaſonable to guard againſt them.

And 1. From this text many of the *ancient fathers* gathered, that the *ſoul of Chriſt* actually went down to *hell*, or *hades*; that is, among the Spirits of men departed out of this life;—though they differed greatly about the *end* of Chriſt's going thither. Several of them underſtood, by *hell*, or *hades*, the general receptacle of ſouls; which, as they reckoned, was divided into two parts, that on the right-hand for the good, and that on the left for the wicked. And the moſt prevailing opinion, in the latter ages of the church, and eſpecially among the *ſchoolmen*, ſeems to have been, that the ſoul of our Lord, during the interval between his death and reſurrection, went down to the place where the *ſpirits* of the faithful were detained as in a priſon; and that he diſſolved the power which detained them, and tranſlated them to heaven, the ſtate of tranſcendent glory and felicity. According to them, *hades* included not only *paradiſe*, or Abraham's boſom, and the ſtate of the damned, but the famous *limbus patrum*, or the place where the ſouls of the patriarchs were ſuppoſed to be ſhut up, till Chriſt, at his death, went and releaſed them.

2. The article in the *Apoſtle's creed* of "Chriſt's deſcending into hell," hath been in part founded on this text: and ſome of the fathers underſtood St. Peter as here intimating, that the ſoul of our Saviour, between his death and reſurrection, went down into *hell*, or the place of torments, to preach the Goſpel to the *ſpirits* of men which were there, to deliver them from their miſeries which they endured, and tranſlate them to a place of glory and happineſs. Some few pretended to ſay, that *hell* was thereby intirely emptied of the ſouls of men;—but they were deemed heretics. The orthodox opinion was, that ſuch only as were thought moſt worthy, or ſuch as believed, were admitted to mercy; and that many were accounted worthy, did believe, and were thereupon actually delivered.

3. The church of Rome would from hence prove, not only the *limbus patrum*, already mentioned, but alſo their favourite and gainful notion of purgatory; alledging, "that the *ſoul of Chriſt* deſcended into hell, while his body lay in the grave; but that he did not thereby deliver any deſtined to damnation in the loweſt hell, or any that died utterly impenitent; but only releaſed ſeveral out of the place of pains and miſeries there, which (as they ſay) cannot be any other place than that which they call *purgatory*," and which they deſcribe as a fire, to puniſh men for a ſeaſon, or to purify thoſe who had repented imperfectly, or were not ſufficiently purified before death. And they ſuppoſe, that thoſe to whom Chriſt is here ſaid to have gone and preached, were the *antediluvians*, who, in the days of Noah, were diſobedient, while the ark was preparing; but repenting at the hour of death, they were thruſt down, not to the place of the damned, but to a ſort of *limbus*, or priſon; there to wait with the other patriarchs for the coming of Chriſt, that he might deliver them from thence, and bring them to heaven.

4. Several *Proteſtants* have thought, that the ſoul of Chriſt deſcended into hell, to triumph over Satan and all the powers below, within their own dominions; but as this opinion was grounded principally on other texts, (ſuch as Epheſ. iv. 8—10. Col. ii. 15.) we ſhall here ſay little more about it.

5. *Calvin* and ſome others have ſuppoſed, that by the *ſpirits in priſon* were to be underſtood pious men under the Old Teſtament, who were dead, and whoſe ſouls were gone to paradiſe, or heaven; but who from thence, as from a *watch-tower* (ἐν φυλακῆ, *in ſpeculâ*) earneſtly looked for the coming of Chriſt, or the ſalvation promiſed by or through him; being detained in ſafe and honourable cuſtody unto that advent.

6. Some underſtand, by the *ſpirits in priſon*, the *Jews* in our Saviour's days, who were in bondage to the Moſaic rites, or to inveterate prejudice and vice. Others, the *Gentiles* in the days of the Apoſtles, who were in bondage to falſe gods, bound in the chains of ſin, and impriſoned in idolatry, ignorance, and vice; ſitting as it were in darkneſs and the ſhadow of death; (comp. Iſai. ix. 2. xlii. 6, 7. xlix. 9. lx. 1, &c. Matth. iv. 16. Luke i. 79.) And they ſuppoſe that our Saviour or his Apoſtles preached to them, to ſet them at liberty, who had been detained in ſuch a bondage.

7. Others again have thought, that the *Logos*, from the fall of man to the flood, had reſided in a glorious manner before the entrance of paradiſe, or the garden of Eden; that the earthly paradiſe was deſtroyed by the flood; that then the cloud of glory, the emblem of his preſence, moved into the ark; that the ark was *in priſon*; and that the *ſpirits in priſon* were *Noah's family*, who, during the flood, were ſhut up in the ark, as in a priſon or ſafe cuſtody;—that they had been diſobedient all the while Noah was building the ark, notwithſtanding *Noah*'s preaching to them; but that in the ark the *Logos* preached to them from the cloud of glory, and converted them, or rendered them obedient unto God. (See Lord Barrington's Eſſay, diſſert. iii. 2d edit.) To confirm this, it may be alledged, that by *the Spirit* here, ſeems to be meant *Chriſt's own Spirit*, by way of oppoſition to *the fleſh*; that is, *Chriſt's body*,—which is the antitheſis, Rom. i. 3, 4.

8. Le Clerc underſtands, by *ſpirits that keep guard*, the *angels*, which *watch* over men, as we are told they do, Pſ. xci. 11. The ſame are called *watchers*, Dan. iv. 13.—עירים *oirim*,—which he thinks may properly be rendered οἱ ἐν φυλακῆ. And his interpretation is, "That *the Spirit* by which Chriſt was raiſed, means the *divinity* which was afterwards in him, but which was with God before Abraham was, and in the beginning of all things. That by that Spirit he went with the *ſpirits that keep watch*, (or attended with a guard of angels,) and preached unto thoſe who were then diſobedient; that is, he admoniſhed Noah, and commanded him to call to repentance that wicked age which lived before the flood.

Now, concerning theſe ſolutions, it may be obſerved, that as to the ſoul of Chriſt going down to *hades* or *hell*, and carrying from thence the ſouls of the pious patriarchs into heaven, or the ſouls of the damned out of hell, or ſuch as were imperfectly purified in this life out of *purgatory*; or, going to triumph over Satan and his legions in the ſtate of torments;—they are all mere fictions, without any ſolid ſupport, either from Reaſon or Scripture. St. Peter hath indeed mentioned our Lord's *preaching to the Spirits in priſon*; but ſays not one word of his delivering any from thence; of his tranſlating them to a ſtate of glory and happineſs; or triumphing over them in a ſtate of miſery.

Again, by the *Spirits in priſon*, cannot here be meant pious men in general, under the Old Teſtament; becauſe it is ſaid in the next verſe, that they were *diſobedient formerly*; that is, in the days of Noah, &c. whereas moſt of the Old Teſtament ſaints were habitually *obedient*, and but a very few of them lived *in the days of Noah*. So, likewiſe, it may be obſerved, concerning the *Jews* in the days of Chriſt, or the *Jews* and *Gentiles* in the days of the Apoſtles, that they were not diſobedient in the days of Noah, nor did they ſo much as live at that time.

Perhaps it may be alledged, "That St. Peter may compare the unbelieving and wicked race which periſhed in the flood, with the wicked Jews or heathens, who, in the time of Chriſt's miniſtry upon earth, or in the days of his Apoſtles were captivated to vice, or bound with the chains and fetters of their ſins." In anſwer to which it might be acknowledged, that St. Peter might very properly have made ſuch a compariſon; and perhaps he had ſuch a deſign. But then, the perſons who were *diſobedient in the days of Noah, while the ark was preparing*, are expreſly mentioned: Which words are not applicable to the *Jews* in our Saviour's time; or to the *Jews* or *Gentiles*, in the days of the Apoſtles.

As to the *ſeventh* ſolution, one would ſcarce conclude, from the hiſtory in Geneſis, that Noah's family were diſobedient all the while that the ark was preparing; that they were converted in the ark; or that the *Logos* preached, or ſo much as reſided in the ark: And St. Peter does not ſeem to have had any new revelation upon this point, but merely to have referred to the Moſaic hiſtory. Beſides, the ark is no where called a *priſon*, nor is it the uſual phraſeology of Scripture to call *living men* by the name of *ſpirits*; whereas the word is often applied unto the dead, or to men after they are dead. See Eccleſ. iii. 21. viii. 8. xii. 7. Luke xxiii. 46. Acts vii. 59. Heb. xii. 23. And, finally, as to *Le Clerc's* ſolution, there ought to have been σὺν, or μετὰ, before τοῖς πνεύμασι, in order to our rendering it, *He went with the ſpirits that keep guard*;—and ſome clear and evident teſtimonies ſhould have been alledged, to ſhew that πνεύματα ἐν φυλακῆ ſignify *guardian ſpirits*, or the ſame thing with πνεύματα ἃ φυλάττουσι, the *ſpirits that keep guard*, or *watch over mankind*: For, *ſpirits in cuſtody*, and *ſpirits that keep watch*, are in very different circumſtances; and of the ſpirits that are *in cuſtody* St. Peter ſeems to be here ſpeaking.

Having rejected theſe ſolutions, we would propoſe that which ſeems to be the true interpretation; namely, that by the *ſpirits in priſon* we may underſtand ſuch perſons, as are now in the cuſtody of death; and ſhut up, as it were, in a priſon; where they are reſerved unto the judgement of the laſt day: But unto whom Chriſt formerly preached, by the Spirit, that is, in the days of Noah, when thoſe wicked perſons lived here upon earth. For he inſpired Noah, that preacher of righteouſneſs, to preach repentance unto that wicked generation, all the while the ark was preparing. But, they continued impenitent, and therefore periſhed in the flood: When a few perſons, viz. righteous Noah and his family, were ſaved in the ark; And if we have that, which is principally intended by Chriſtian baptiſm,—the ſtipulation of a good conſcience towards God, we ſhall be ſaved by the reſurrection of Jeſus Chriſt, when the wicked world ſhall inevitably periſh.

Dr. Fulke hath quoted the *venerable Bede*, as giving the ſenſe of the text in words to the following purpoſe: "He, who, in our time coming in the fleſh, preached the way of life to the world; even he himſelf came before the flood, and preached to them who were then unbelievers, and lived carnally. For even he, by his Holy Spirit, was in Noah, and the reſt of the holy men who were at that time; and by their good converſation preached to the wicked men of that age, that they might be converted to better manners." This interpretation Dr. Fulke doubted not but that Bede took from the more ancient fathers.

To make out this interpretation, let the following things be carefully obſerved. The word *ſpirits*, as has been remarked, is commonly

FOraſmuch then as Chriſt hath ſuffered for us in the fleſh, arm yourſelves likewiſe with the ſame mind: for he that hath ſuffereth in the fleſh hath ceaſed from ſin;

2 That he no longer ſhould live the reſt of *his* time in the fleſh, to the luſts of men, but to the will of God.

3 For the time paſt of our life may ſuffice us to have wrought the will of the Gentiles, when we walked in laſciviouſneſs, luſts, exceſs of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it ſtrange that ye run not with them to the ſame exceſs of riot, ſpeaking evil of *you*.

Ver. 1. Ch. iii. 18. Rom. vi. 7.—V. 2. Rom. xiv. 7. Ch. ii. 1. Gal. ii. 20. John i. 13. Jam. i. 18.—V. 3. Ezek. xliv. 6. xlv. 9. Acts xvii. 30. Epheſ. iv. 17. Tit. iii. 3.—V. 4. Acts xiii. 45. xviii. 6.

monly applied, not to living men, but to men after they are dead: And Plato (towards the concluſion of his famous dialogue, intitled *Gorgias*) terms the place, where wicked men are detained after death, τὸ δεσμωτήριον, *the priſon*, which they call *Tartarus*;—and afterwards he ſpeaks of wicked men deceaſed, as ἐν Ἅδου—ἐν δεσμωτηρίῳ,—in *Hades*, in *Priſon*. Elſner hath quoted Ariſtotle, as uſing the phraſe ἐν φυλακῇ εἶναι, *to be in priſon*, concerning the dead. For when Evœſus Syrus had hanged ſome of the *Satraps*, who were about to revolt, he ordered it to be told to their friends, *that they were in priſon*,—ὅτι ἐν φυλακῇ εἰσιν. But he uſed the word equivocally: For, though he meant they were dead, yet he deſigned that their friends ſhould think they were in *priſon*; and accordingly they gave money to ranſom them; which, when he had received, he brought them out *dead*. What therefore he ſaid amounted to this,—"That they were *in cuſtody*;" whereby he meant, that they were in the cuſtody of death. But he would not add πνεύματα, *ſpirits*, ἐν Ἅδου, *in Hades*, or any like words, becauſe that would have made his meaning clear, which he intended ſhould be obſcure.

The perſons here ſpoken of are termed *ſpirits in priſon*; that is, which are *now* in priſon; though they formerly lived in bodies upon earth, and were diſobedient in the days of Noah, all the while the ark was preparing. We find the word φυλακή, *a priſon*, uſed concerning wicked ſpirits, Rev. xviii. 2. xx. 7. and the ſame word is applied to wicked men after they are dead. The Syriac verſion has rendered the words thus; *He preached unto theſe ſouls which were* (or *are*) *detained in Sheol*, or *Hades*; that is, to wicked men, who are now *ſpirits*, confined in their proper place, in the ſtate of the dead.

Our bleſſed Saviour cautioned wicked men to repent before death, leſt they ſhould be caſt into priſon; Matth. v. 25. xviii. 30. Luke xii. 58. And St. Peter ſeems here to be ſpeaking of that priſon, in which the ſpirits of wicked men are detained in ſafe cuſtody; *reſerved unto the judgement of the laſt day*; as it is ſaid of the fallen angels, 2 Pet. ii. 4, 5. Jude, ver. 6. And to ſpeak in this manner of thoſe who periſhed in the flood, was entirely agreeable to the ſentiments of the *Jews*, as well as of the Chriſtians: For Dr. Lightfoot quotes one of the ancient Jews as ſaying, "The generation of the flood have no portion in the world to come; neither ſhall they ſtand in the judgement, &c." See his works, vol. i. p. 336.

To conclude; If this part of the preſent Epiſtle be looked upon as a digreſſion, it was a very pertinent one, and a carrying on the grand view of the Epiſtle; which was, to encourage the Chriſtians to bear perſecution with patience and fortitude, and ſtill continue to do good. For Chriſt, their Lord and Maſter, did ſo, and perſevered unto the death; but he roſe again, and was amply rewarded: In like manner the *Chriſtians* alſo, after ſuffering with him, might expect, at laſt, to be glorified together with him. Nay, farther; Chriſt was always doing good, and particularly endeavouring to render men pious and virtuous: For, he inſpired Noah, and ſent him to preach unto the *antediluvians*, who are now dead; and the effect was much the ſame with his own preaching in perſon, or by his Apoſtles afterwards; that is, ſome believed, but others were diſobedient. It may be aſked, "And what became of them?" The anſwer is, "The righteous few were ſaved in the ark: The numerous diſobedient, who had rejected the admonitions of Noah for an hundred and twenty years, all periſhed in the flood." And the event will again be analogous; for the unbelieving world muſt periſh. But, as righteous *Noah* and *his family* were ſaved *in the ark*, ſo they who are baptized with the true Chriſtian *baptiſm*, (which is not a mere *putting away of the filth of the fleſh*, but the *ſtipulation of a good conſcience towards God*,) will finally be ſaved, in conſequence of the reſurrection of Jeſus Chriſt, who is *gone into heaven*, and is placed at *the right hand of God*; *angels, and authorities, and powers, being made ſubject unto him*: ver. 22.

An interpretation like the above, ſo eaſy in itſelf, and which exhibits a moral ſo noble, ſeems to deſerve a very great regard.

Chap. IV. *Ver.* 1. Having told them, ch. iii. 17. that if it was the will of God that they ſhould ſuffer, it was better to ſuffer for well-doing than for wickedneſs; and having enforced it by the example of Chriſt, who ſuffered death for others, but is now exalted to glory; The ſacred writer here returns to the ſame ſubject; recommending it to them to imitate Chriſt in his holineſs, as well as his ſufferings. And to prevent the bad effects of the reproach which was thrown upon them by their old acquaintance, who continued in idolatry and vice, he puts them in mind of a righteous judgement to come; when they ſhould be rewarded, and their enemies puniſhed. ver. 1—6. From the conſideration of the approaching deſtruction of the Jewiſh ſtate and nation, the Apoſtle exhorts the Chriſtians to ſobriety, watchfulneſs, and frequent prayer; he likewiſe recommends mutual love, hoſpitality, and a right uſe of their ſpiritual gifts; ver. 7—11. Benſon.

Foraſmuch then, &c.] "I have already obſerved, that Chriſt ſuffered, though he was perfectly innocent: As therefore Chriſt, your great Lord and Maſter, hath ſuffered for you in the fleſh, do you alſo wear the ſame thought, *as armour*; (Epheſ. vi. 11.) namely, that you ought to ſuffer for the truth, if called thereunto: For it is rationally to be ſuppoſed, that he, who hath upon this account ſuffered in the fleſh, hath ceaſed from leading a wicked life, and is reſolved to live, during the reſidue of his abode in the fleſh, not in conformity to the luſts of men, but to the will of God." Ver. 2. and Benſon. Dr. Bentley would read theſe verſes thus; *As Chriſt hath ſuffered for us in the fleſh, arm yourſelves with the ſame mind*; *for he that ſuffered in the fleſh, hath died for our ſins*, ver. 2. *that we ſhould no longer live in the fleſh*, &c.

Ver. 3. *For the time paſt of our life*, &c.] Dr. Waterland omits the words *of our life*. St. Peter did not mean that it is lawful for men to ſatiate themſelves with vice, and that they need not leave it off till they are weary of it; but he ſtirs up thoſe to whom he wrote to care and diligence; for the future, in the practice of holineſs; from the conſideration of their having lived ſo long in the vices of the heathens. It would have been a ſhame for them, now that they were better inſtructed, to have continued in, or returned any more to, ſuch abominable practices: Their future lives were to be conſecrated unto the true God. Many MSS and Fathers either omit the word *us*, or read *you*; both are preferable to the preſent reading: For though the Apoſtle might have joined himſelf with thoſe Chriſtians who had been idolatrous Gentiles,—(as St. Paul, the Apoſtle of the Gentiles, hath frequently done)—yet that does not ſeem to have been in St. Peter's manner; and he himſelf had never been guilty of the vices mentioned in this verſe, and particularly of *idolatry*, though the *Gentile Chriſtians* had formerly been guilty of ſuch things; as the whole current of the Apoſtle's diſcourſe intimates: Nor would their old acquaintance who continued heathens, have been ſo much aſtoniſhed at their not continuing to *run with them the ſame exceſs of riot*, if they had never run with them at all. St. Peter, therefore, deſigned to intimate, that the Chriſtians to whom he wrote, had once been guilty of ſuch idolatrous and wicked practices, though he himſelf does not appear to have been at any time guilty of ſuch great crimes. Dr. Heylin reads it, *For the time paſt of your life may ſuffice*,—and Dr. Waterland reads the next clauſe, *Having walked in laſciviouſneſs*, &c. There is no reaſon to interpret the word *idolatries* in a *figurative* ſenſe, more than any other of the vices mentioned in this verſe: On the contrary St. Peter, by calling their idolatries *abominable*, ſeems to lay a particular emphaſis upon this laſt expreſſion; ſo as to make one ready to ſuſpect, that thoſe Chriſtians had once been guilty of ſome of the moſt cruel, lewd, and debauched of the rites of the idolatrous heathens. Some think that St. Peter joined the vices mentioned in this verſe with *abominable idolatries*, becauſe the heathens were guilty of ſuch horrible exceſſes, even in their religious worſhip. Surely Chriſtianity was a great bleſſing to mankind, in delivering them from ſuch abominations! See Whitby, Le Clerc, Benſon, and Sykes.

Ver. 4. *Wherein they think it ſtrange*, &c.] In the Syriac the words run thus: *And behold now, they are amazed and blaſpheme* (or, *rail againſt*) *you, becauſe you do not grow wanton with them in the ſame intemperance as formerly.* Ἐν ᾧ, *wherein*, or *in which*, refers to the *will of the Gentiles*, ver. 3. The word ξενίζονται, rendered *they think it ſtrange*, properly ſignifies, *they are ſtrangers*; but it appears that many Greek writers uſed it for being aſtoniſhed, or ſtanding in admiration of a thing, as new, abſurd, or ſurpriſing: And accordingly it is ſo rendered in ſome of the ancient verſions and fathers. Indeed the alluſion is fine, and what obtains is many languages, to expreſs men's admiring or wondering, as ſtrangers do, at the cuſtoms and manners of a people in a foreign country. Thus in England, we ſay that "Such a thing is *very ſtrange*," when we mean it is very *ſurpriſing*, or very different from what we have known, expected, or been uſed to. Their idolatrous neighbours and acquaintance had formerly looked upon theſe Gentile Chriſtians, as of the ſame country and religion; but now, they regarded them as ſtrangers, or as a people whoſe conduct was new, ſtrange, and ſurpriſing. See ver. 12. Acts xvii. 20. and 2 Macc. ix. 6. Poſſibly St. Peter, in the word συντρεχόντων, *running*, might allude to the orgies of *Bacchus*; in which his worſhippers *ran forward*, like perſons agitated by the furies, and with the vehemence and tranſport of madmen, ruſhed together to the commiſſion of the moſt abominable wickedneſs. The word ἀνάχυσις, rendered *exceſs*, hath various ſignifications. It is uſed for a *puddle* or ſink of waters, and here may be applied metaphorically, for a ſink or gulph of vice. It is uſed elſe-

5 Who ſhall give account to him that is ready to judge the quick and the dead.

6 For, for this cauſe was the goſpel preached alſo to them that are dead, that they might be judged according to men in the fleſh, but live according to God in the ſpirit.

7 But the end of all things is at hand: be ye therefore ſober, and watch unto prayer.

8 And above all things have fervent charity among yourſelves; for charity ſhall cover the multitude of ſins.

9 Uſe hoſpitality one to another without grudging.

10 As every man hath received the gift, *even ſo* miniſter the ſame one to another, as good ſtewards of the manifold grace of God.

11 If any man ſpeak, *let him ſpeak* as the oracles of God; if any man miniſter, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jeſus Chriſt; to whom be praiſe and dominion for ever and ever. Amen.

12 Beloved, think it not ſtrange concerning the fiery trial, which is to try you, as though ſome ſtrange thing happened unto you:

Ver. 5. Acts x. 42. 1 Cor. xv. 51, 52.—V. 6. Ch. iii. 19.—V. 7. Matth. xxiv. 13, 14. Rom. xiii. 12. Phil. iv. 5. 2 Pet. iii. 9, 11. Matth. xxvi. 41. Col. iv. 2. Ch. v. 8.—V. 8. Col. iii. 14. Prov. x. 12. Jam. v. 20. Or, *will.*—V. 9. Rom. xii. 13. Hebr. xiii. 2. Phil. ii. 14.—V. 10. Rom. xii. 6. Mátth. xxv. 14. Luke xii. 42. 1 Cor. iv. 1, 2. Tit. i. 7. 1 Cor. xii. 4. Epheſ. iv. 11. V. 11. Rom. xii. 6, 7, 8. 1 Cor. iii. 10. Epheſ. v. 20. Ch. ii. 5. 1 Tim. vi. 16.—V. 12. 1 Cor. iii. 13. Ch. i. 7.

where for ſloth, effeminacy, confuſion, prodigality, exceſs, or profuſion; in which laſt ſenſe Archbp. Leighton underſtands it. Ἀσωτία ſignifies riot, luxury, prodigality, or a lewd and diſſolute life: See Prov. xxviii. 7. St. Peter hath joined theſe two words to expreſs the aſtoniſhing wickedneſs and debauchery of the heathens, and that even in their religious worſhip. He adds, that on this account they *railed*, or *ſpoke evil of them:* They railed at them as unſocial, and deſerters of the ſacred temples. Converts from vice, or from another religion, are more expoſed to the ridicule and inſults of their old companions than others; and indeed, it was no ſmall trial to the primitive Chriſtians, when they were accuſed as moroſe and unſocial, and of different manners from the reſt of mankind. There was great occaſion for reſolution and fortitude in thoſe who adhered to Chriſtianity; as they dared to diſſent from the reſt of their neighbours, in matters of religion. But neither this, nor any other temptation, was to make them depart from truth, or practice wickedneſs: Though Chriſtianity was a ſect every where ſpoken againſt; yet to the judgement of men, they were to oppoſe the judgement of Chriſt, who is *fully prepared to judge the quick and the dead*; ver. 5. That is, according to ſome, "Such as continue dead in treſpaſſes and ſins; and ſuch as have been quickened together with Chriſt, unto a new and holy life." See Raphelius, Elſner, Benſon, Grotius, and Hammond.

Ver. 6. For, for this cauſe was the Goſpel preached] "For to this purpoſe hath the Goſpel been preached, not only unto ſuch as were Jews by nature, or the holy and elect people of God, but unto ſinners of the Gentiles; or, unto ſuch alſo as were dead in treſpaſſes and ſins; that they might be juſtly condemned, who continue to walk according to men in the fleſh; but that they might live, or be raiſed to an happy immortality, who walk according to the ſpiritual and reaſonable part of their nature: For that will lead them to obey the rules of the Goſpel, which God hath revealed by his Spirit." See Benſon, Whitby, and Saurin's Diſſertations, vol. i. p. 112.

Ver. 7. But the end of all things is at hand] That is, of all things relating to the Jewiſh temple, city, and nation:—An event, which ſo ſtrongly corroborated the prophecies, and was on many accounts ſo alarming in itſelf, and ſo confirmatory of the Chriſtian religion, that we cannot wonder the ſacred writers dwell ſo often upon it. The advice which St. Peter gives, in conſequence of this event, is the very ſame with that which our Saviour had given his diſciples, upon the like occaſion; (Luke xxi. 34—36.) In oppoſition to the *fleſhly luſts* of the heathens, hinted at ver. 6. and mentioned expreſly ver. 2, 3, 4. the Chriſtians are exhorted to be *ſober*, or *temperate*; and in oppoſition to the ſtupor and ſecurity of the unbelieving Jews, they were to *watch unto prayer*; that they might not be involved in the like calamities with the unbelieving Jews and apoſtate Chriſtians. See Mills, and Benſon.

Ver. 8. And above all things, have fervent charity] See on James v. 12. Leſt they ſhould imagine that the *ſobriety* and *prayer* recommended in the preceding verſe were all that was required of them, St. Peter here inculcates mutual love, as a principal part of their duty. They were to make conſcience of all the duties of the Chriſtian life, but to lay the greateſt ſtreſs upon the moſt important; and this, both in the idea of St. Peter and St. Paul, is *love.* Comp. 1 Cor. xiii. 13. Inſtead of *charity*, as we have frequently obſerved, the word ἀγάπη ſhould be rendered *love. Have fervent love*; *for love will cover* (or *covers*, Wat.) *a multitude of ſins.* See Prov. x. 12. 1 Cor. xiii. 7. and the *Reflections.*

Ver. 9. Uſe hoſpitality, &c.] We have had frequent occaſion to remark the neceſſity and importance of hoſpitality, for the want of inns in the eaſtern world. Dr. Robertſon, ſpeaking of the little intercourſe between nations during the middle ages of Chriſtianity, obſerves as a proof hereof, "that there were no *inns*, or houſes of entertainment, for the reception of travellers during thoſe ages. Among people (ſays he) whoſe manners are ſimple, and who are ſeldom viſited by ſtrangers, hoſpitality is a virtue of the firſt rank. This duty of *hoſpitality* was ſo neceſſary in that ſtate of ſociety which took place during the middle ages, that it was not conſidered as one of thoſe virtues which men may practiſe or not, according to the temper of their minds, and the generoſity of their hearts: hoſpitality was enforced by ſtatutes, and they who neglected this duty, were liable to puniſhment. The laws of the *Slavi* were remarkably vigorous: they ordained, that the moveables of an inhoſpitable perſon ſhould be confiſcated, and his houſe burned. They were even ſo ſolicitous for the entertainment of ſtrangers, that they permitted the landlord to ſteal for the ſupport of his gueſt. In conſequence of theſe laws, or of that ſtate of ſociety which made it proper to enact them, hoſpitality abounded, while the intercourſe among men was inconſiderable, and ſecured the ſtranger a kind reception under every roof where he choſe to take ſhelter. This too proves clearly that the intercourſe among men was rare; for as ſoon as this increaſed, what was a pleaſure became a burden, and the entertaining of travellers was converted into a branch of commerce." See his Hiſtory of Charles V. vol. i. p. 326.

Ver. 10. Received the gift] By χάρισμα, *gift*, we are not here to underſtand *riches*, or temporal poſſeſſions, or any natural or acquired endowments of body or mind, but the gift of the Holy Spirit, whereby the Chriſtians of that age were inſpired to *preach*, pray, ſing pſalms, and carry on the public worſhip, or manage the affairs of the Chriſtian church with wiſdom and ſucceſs. See 1 Tim. iv. 14. By the *manifold* or *various grace of God* we may underſtand, that great diverſity of gifts, which all proceeded from one and the ſame Spirit, and which were all of pure grace, or free favour; for none of the Chriſtians could demand any of them by any claim of juſtice, or as a debt due to him. Now every one of thoſe gifts was to be made uſe of, not for the private advantage or honour of the perſons upon whom they were beſtowed, but for the glory of God, and the public good of mankind; and more particularly of the Chriſtian church, that the Chriſtians might promote knowledge and piety in each other. See Rom. xii. 6, &c. Titus i. 7. and Benſon.

Ver. 11. If any man ſpeak, &c.] St. Peter having, in the preceding verſe, ſpoken of the gift of the Holy Ghoſt, which was then diſtributed among the Chriſtians in great diverſity,—and recommended it to every one to make uſe of his own ſpiritual gift for the good of the church,—in this verſe he deſcends to particulars; and inſtances in the two offices of a *paſtor* or teacher, and a *deacon*, who were very commonly, in that age, not only choſen by the direction of the Spirit, but who likewiſe had extraordinary helps from God, to direct and aſſiſt them in the diſcharge of their particular office. Perhaps St. Peter, by uſing the word λόγια, *oracles*, might allude to the *high-prieſt's* conſulting the oracle by *Urim and Thummim.* When he inquired in that manner, the divine oracle gave anſwers to the children of Iſrael, and that oracle, in the LXX, is frequently called λόγιον. The inſpired teacher in the Chriſtian church was to ſpeak as giving anſwers to the people, as uttering divine oracles, or as teaching the word of God, not of men. The original of *if any man miniſter*, might be rendered, *if any man officiate* or *ſerve as a deacon*, *let him*, &c. See Acts vi. 2. Benſon and Grotius.

Ver. 12.] St. Peter here returns to what he had often touched upon in this Epiſtle; namely, to exhort the Chriſtians to behave with patience and integrity, under their preſent ſevere perſecution. To which purpoſe he uſes the following arguments: *Firſt*, He inſinuates that it was not a ſtrange or unuſual thing, for the people of God to be perſecuted: *Secondly*, Though they ſuffered here as Chriſt did, they ſhould hereafter be glorified with him: *Thirdly*, Beſides the proſpect of that future glory, they had at preſent the Spirit of God for their ſupport and comfort: *Fourthly*, That it was an honour for any one of them to ſuffer, not as a malefactor, but as a Chriſtian. *Fifthly*, Though afflictions began with the Chriſtians, yet the weight of the ſtorm would fall upon the unbelievers. From theſe conſiderations he exhorted them to perſevere in their duty, and truſt all events with God. ver. 12—19.

13 But rejoice, inaſmuch as ye are partakers of Chriſt's ſufferings; that when his glory ſhall be revealed, ye may be glad alſo with exceeding joy.

14 If ye be reproached for the name of Chriſt, happy *are ye*; for the ſpirit of glory and of God reſteth upon you. On their part he is evil ſpoken of, but on your part he is glorified.

15 But let none of you ſuffer as a murderer, or *as* a thief, or *as* an evil-doer, or as a buſy-body in other mens matters.

16 Yet if *any man ſuffer* as a Chriſtian, let him not be aſhamed; but let him glorify God on this behalf.

17 For the time *is come*, that judgement muſt begin at the houſe of God: and if *it* firſt *begin* at us, what ſhall the end *be* of them, that obey not the goſpel of God?

18 And if the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear?

19 Wherefore, let them that ſuffer according to the will of God, commit the keeping of their ſouls *to him* in well-doing, as unto a faithful Creator.

Ver. 13. Acts v. 41. Jam. i. 2. 2 Cor. iv. 10. Col. i. 24. 2 Tim. ii. 10. Rev. i. 9. Ch. i. 5, 6.—V. 14. Matth. v. 11. Ch. ii. 20. iii. 14.—V. 15. Ch. ii. 20. 1 Theſſ. iv. 11.—V. 17. Iſai. x. 12. Jer. xxv. 29. xlix. 12. Mal. iii. 5. Luke xxiii. 31. Luke x. 12, 14.—V. 18. Prov. xi. 31. Luke xxiii. 31.—V. 19. Pſ. xxxi. 5. Luke xxiii. 46. 2 Tim. i. 12.

Think it not ſtrange, &c.] See on ver. 4. By ſerious and frequent meditations Chriſtians ſhould be prepared for the croſs, and then they would not think perſecution a ſtrange thing: it would not then terrify or ſurprize them ſo much. See ch. i. 6. ii. 21. 1 Theſſ. iii. 3, 4. By πυρωσις, *fire* or *burning*, is meant that *trial* as it were *by fire*, or that hot and fiery perſecution of the Chriſtians, which had then proceeded chiefly from the unbelieving Jews. The image is the ſame here as in ch. i, 7. where ſee the note. This may help to explain Matth. xxiv. 7, 8, 9. For this *fiery trial* was a literal and exact accompliſhment of that part of our Lord's prophecy, *then ſhall they deliver you up to be afflicted*, &c. This fiery perſecution happened only for a *trial* of the Chriſtians. It was not to burn them up, or a fire kindled to their deſtruction; but it was to prove them, whether they would conceal or deny the truth; whether they would give up Chriſtianity, or continue true to their profeſſion. See Grotius, Hammond, and Benſon.

Ver. 13. *But rejoice, inaſmuch*, &c.] *But, in proportion to your partaking the ſufferings of Chriſt, rejoice, that at the revelation of his glory, you may rejoice with exceeding great joy.* Chriſt will not always be concealed from the eyes of men: there is a time coming, when he will make himſelf conſpicuous to all, and be revealed from heaven, as the univerſal judge, with the greateſt glory, and moſt divine majeſty. See 1 Cor. i. 7, Grotius, and Benſon.

Ver. 14. *For the Spirit of glory and of God reſteth upon you*] The Venetian reading is, *The Spirit of honour, and of glory, and divine power, even the Spirit of God, reſteth upon you.* The meaning ſeems to be, in general, "You ſhall have the Spirit of God in a very glorious manner, to ſupport you, in proportion to the trials which you are called to bear; and this will ſpread a glory round you, even though you may be treated in the moſt infamous manner, as the vileſt of malefactors;"—which we know was the caſe with ſeveral of the primitive Chriſtians. Many would read, *The Spirit of God's glory reſteth upon you.* See Iſai. xi. 2. John xiv. 16, 17 xvii. 22. Acts i. 8. ii. 3. and comp. Exod. xl. 35. Several MSS and verſions omit the laſt ſentence of this verſe. See Beza, Wall, Mill, Wetſtein, and Lardner.

Ver. 15. *But let none of you ſufferer as a murderer*, &c.] *Let not therefore any of you ſuffer as a murderer, or a thief, or a malefactor*; *or as one who buſily affects the government of other men*, or the magiſtrate's office. See ch. ii. 20, &c. and the *Apoſtolic Conſtitutions*, b. v. c. 2. Dr. Lardner has well obſerved, "That ἀλλοτριοεπίσκοπος cannot here ſignify merely "a prying into the concerns of private families;" which could not be ranked with ſuch crimes as are here mentioned, nor expoſe a man to the puniſhment of the civil magiſtrate: But it may ſignify a man who preſumes to inſpect or direct the affairs of others; perhaps who aſpires to public authority;—a temper which ſhewed itſelf much among the Jews, particularly at *Alexandria* and *Ceſarea*, and which would naturally give great offence to the Romans, and make them very dangerous enemies. If therefore any thing of this kind might appear amongſt Chriſtians, it would be of particular bad conſequence in thoſe times." See his Credibil. part i. p. 442. Some are for leaving the word out, with the Syriac; and an ingenious anonymous critic hath propoſed, inſtead of it, to read ἀλλοτριοεπίκλοπος, *a pourloiner of another man's property.*

Ver. 16. *Let him not be aſhamed*] There is no ſhame in ſuffering, unleſs it be for ſome crime: To be a *Chriſtian*, and to ſuffer for being ſo, is an honour. Grotius's remark on the words is this: "If a man was not to be aſhamed to die with *Phocion*, how much leſs to die for Chriſt!" It was ſometimes deemed a ſufficient accuſation of the primitive *Chriſtians*, that "they were the diſciples of Jeſus;" and upon that account alone many of them ſuffered death: But what a glorious thing was it thus to die, when their bittereſt adverſaries had no crime to lay to their charge, nothing to object againſt them, but that they were *Chriſtians!* See Grotius, Benſon, and Mill.

Ver. 17. *For the time is come*, &c.] Ὁ καιρὸς, *the time*; the ſignal *time* propheſied of, Matth. xxiv. 9, 21, 22. Mark xiii. 12, 13. John vi. 2, &c. By τὸ κρίμα, *judgement*, ſeems here to be meant the particular diſtreſs which was to happen before Jeruſalem ſhould be utterly deſtroyed. The *Chriſtians* were to expect to feel ſome of the firſt effects of that general calamity: It was to *begin with them*, as our Saviour had plainly propheſied in the text already referred to. It was God's way of old, to begin with ſending calamities on his own people; and indeed a ſtate of trial ſeems highly proper, before a ſtate of recompence. See ch. i. 6. The preſent verſe looks like an alluſion to Ezek. ix. 6. comp. Jer. xxv 29. By *us* here ſeems to be meant the Chriſtians of that age, whether formerly Jews or Gentiles; for they appear now to have been perſecuted generally every where. See ch. v. 9. *They who obey not the Goſpel of God*, is a proper deſcription of the unbelieving Jews: They were not chargeable with idolatry; they acknowledged and worſhipped the true God; but they rejected the Goſpel which God revealed by his Son;—and therefore they came to ſo dreadful an end. See Theſſ. ii. 14—16. Whoever compares the accounts in the Scriptures, or ancient fathers, concerning the perſecutions which befel the Chriſtians about this time, with the ſufferings of the Jews as related by Joſephus, will eaſily ſee, that the diſtreſs only *began* with the Chriſtians, and was light, compared with what afterwards fell upon the Jews; for, when Jeruſalem was deſtroyed, the Chriſtians eſcaped with their lives, and enjoyed more peace and tranquillity than they had done before. God delivered *Noah* in the time of the flood, *Lot* out of Sodom, and the *Chriſtians* at the deſtruction of Jeruſalem. See Benſon, Grotius, Doddridge, and the next note.

Ver. 18. *And if the righteous*, &c.] St. Peter having, in the preceding verſe, compared the caſe of the Chriſtians with that of the unbelieving Jews, he intimated, that the approaching calamities were only to *begin at the houſe of God*; but the *end*, the weight of the ſtorm, would fall upon the unbelieving *Jews*, becauſe of their refuſal of the Goſpel. But in this verſe he ſeems to have enlarged his view, and to have compared the preſent caſe of faithful Chriſtians, to the caſe of the idolatrous and wicked world at the laſt day, as he had already done, ver. 5. The verſe before us is taken from Prov. xi. 31. according to the LXX. The Apoſtle ſeems to have quoted the words, not by way of proof, but as alluding to that ancient proverb, and accommodating the words of the Wiſe King to his preſent ſubject. The word *ſcarcely*, or *with great difficulty*, muſt allude to the difficulties ariſing to good men in their Chriſtian courſe, from the dangerous ſnares and temptations of ſin and the world. St. Peter has put it by way of queſtion, *Where ſhall the ungodly and the ſinner appear?* In which he alludes to an earthly court of judicature, where the innocent, or ſuch as are ſure of pardon, may appear with courage and chearfulneſs; but the guilty are afraid and unwilling to appear at all. The turn of the expreſſion in the original is very lively: *The ungodly and the ſinner,—where ſhall he appear?*—It ſeems as if the Apoſtle were ſolicitous to lead the ſinner to conſider where he ſhould hide his head, ſince wherever he was, he would find God immediately appearing againſt him as an irreſiſtible enemy. This he might ſay, by way of warning to perſecutors, and to encourage Chriſtians to hope that God would vindicate their cauſe, and preſerve them from turning aſide to crooked paths. See Grotius, Wolfius, Benſon, and Doddridge.

Ver. 19. *According to the will of God*] That is, "According to his permiſſion, ſuffering as *Chriſtians*, not as *evil-doers*: ver. 15." The *ſoul*, by an Hebraiſm, is often put for the whole man; but here it may be underſtood of his higheſt concerns, and future and everlaſting welfare. See Pſ. xxxi. 5. Eccles, xii. 7. Luke xxiii. 46. When they ſuffered for righteouſneſs ſake, they were to commit their *ſouls* or *lives* unto God, *as unto a faithful Creator*. This was another argument for patience; their ſuffering was not only agreeable to the will of God, conſidered as their *Governor* or *Judge*; but God was alſo their *Creator*, and all beings have naturally a concern for their own productions. Wiſd. xi. 24, &c. But, beſides his being their *Creator*, he is likewiſe *faithful*, that is, true to his promiſes, and may be depended upon, as one of ſufficient power, wiſdom, and goodneſs, to make all things conduce to the good of the pious, and particularly to raiſe them to an happy immortality. This promiſe he had made to them in the Goſpel, and they might truſt him for the performance. By *well-doing*, ſome would underſtand, "a kind treatment of their enemies and perſecutors;" which behaviour is unqueſtionably the duty of Chriſtians when perſecuted: But St. Peter ſeems to have uſed the word here in a more extenſive ſenſe, as intending to exhort them to a good behaviour in general. If they had been *malefactors*, and ſuffered as ſuch, they could not have rationally *committed their*

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He exhorteth the elders to feed their flocks: the younger to obey; and all, to be ſober, watchful, and conſtant in the faith; and to reſiſt the cruel adverſary, the devil.

ſouls unto God, as unto a faithful Creator: whereas ſuch as make it their ſtudy to obey him, may confide in him in the greateſt diſtreſs. He will ſupport them in trouble, or deliver them from it; at death he will receive their ſpirits; and at the laſt day he will raiſe them again, and make them happy for ever. Benſon.

REFLECTIONS ON VER. 8.

The exhortation before us plainly ſhews how highly St. Peter eſteemed the great virtue of *Charity*; and informs us at the ſame time, that it is the perfection of a Chriſtian, the very life and ſoul of all other duties, which, without this, are empty performances, and of no value in the ſight of God. *Above all things, have fervent charity among yourſelves.*

Whatever we are to underſtand by the Apoſtle's affirmation, that this *charity ſhall cover a multitude of ſins*, it ſeems evident that this great promiſe or effect muſt be aſcribed to that virtue only, which he meant to expreſs in the text; and if we apply it to any thing elſe, we abuſe his authority, and deceive ourſelves. We will therefore confine the preſent Reflections to three inquiries. *Firſt*, What is that *fervant charity*, which the Apoſtle ſo earneſtly recommends? *Secondly*, What is the true meaning of his affirmation concerning it, *That it ſhall cover the multitude of ſins?* And, *Thirdly*, What encouragement we have to expect, that by *charity* we may *cover our own ſins*.

I. As to the firſt, we briefly obſerve from the language here uſed, that he is not recommending any particular acts of duty. *Love*, *αγαπη*, (here rendered *charity*) is a principle or good habit of mind from which many duties flow; but it does not denote any one kind of duty more than another. It is a general beneficence of mind towards each other, which influences the whole conduct: and this muſt be conſtant and regular; not ſubject to the efforts of paſſion and reſentment. It muſt preſide with a ſuperiority over all the deſires of the heart; that neither wantonneſs and luſt, nor anger and revenge, nor covetouſneſs and ambition may carry us aſide from the paths of righteouſneſs and equity in our dealings one with another.

This deſcription diſtinguiſhes the virtue meant in the Goſpel from what the world means by *good-nature.* The latter has frequently ſomething that wants to be corrected in the very principles of it; ſometimes it is an agreeable and eaſy weakneſs of mind, or an indolence and careleſſneſs with reſpect to perſons and things: But *charity* is "reaſon made perfect by grace." It is a beneficence which ariſes from a contemplation of the world, from a knowledge of the great Creator, and the relation we bear to him, and to our fellow-creatures. It is that reaſon, into which all duties owing from man to man are ultimately reſolved;—and when we chuſe to ſay in a word what is the character, the temper, or the duty of a diſciple of the Goſpel, *Charity*, or *uninterrupted love*, is the only word that can adequately expreſs our meaning.

II. It remains then that we conſider in what ſenſe the Apoſtle's aſſertion is to be underſtood, that this *charity ſhall cover the multitude of ſins.*

To *cover ſins*, ſignifies to *excuſe* them; to exempt them from wrath and puniſhment. In any other ſenſe, it is impoſſible for ſins to be *covered* in the ſight of God, who cannot be deceived, or ſo over-delighted with the good we do, as not to ſee and note our evil actions. With reſpect to the judgement of *men*, the expreſſion will bear a ſtronger expoſition. For whether we conſider the charitable perſon as judging of other mens ſins, it may very well be that his charity may incline him to think much better of ſinners than they deſerve; or whether we conſider others judging of the charitable perſon's offences, it is natural enough for men to be ſo charmed with the goodneſs and excellency of charity, as not to ſee, or not to attend to, the defects that appear in ſo good company. Which of theſe two expoſitions ought to prevail, depends on a further inquiry. Nor is this the only one neceſſary to fix the determinate meaning of the preſent paſſage; for we muſt alſo conſider of whoſe ſins the Apoſtle ſpeaks; whether he means to affirm that charity ſhall cover the charitable perſon's offences, or the offences of other people.

1. Now, firſt, there are good reaſons to be aſſigned, for limiting the aſſertion concerning charity to the *judgement of men. Hatred*, ſays Solomon, *ſtirreth up ſtrifes; but love covereth all ſins.* Where the *covering of ſins* being oppoſed to *ſtirring up ſtrifes*, the meaning muſt be, that as *hatred* perpetually begets animoſities and reſentments, ſo *love* allays theſe intemperate heats, and inclines men to overlook and forgive the offences of each other. In this place therefore it is evident that *love* is ſaid to *cover all ſins* with regard to the judgement that men make of each other's offences: and the expreſſion in St. Peter being ſo much the ſame with this of Solomon, it is very probable he borrowed it from thence, and applied it in ſupport of his general precept, *Have fervent charity among yourſelves.*

Beſides, the expreſſion uſed by the Apoſtle, *the multitude of ſins*, leads to this interpretation: When our Saviour exhorted his diſciples to *forgive men their treſpaſſes*, St. Peter himſelf puts the queſtion to him, *Lord, how oft ſhall my brother ſin againſt me, and I forgive him? Until ſeven times?* Our Lord anſwered, *I ſay not unto thee, until ſeven times, but until ſeventy times ſeven.* From whence St. Peter could not but learn, that it was the property of *charity* to *cover the multitude of* our brother's *ſins*; to forgive him not only when he offended againſt us *ſeven times*, but even when he tranſgreſſed *ſeventy times ſeven:* a large number;—and the larger, becauſe it is not ſet down to mark the preciſe number of offences which charity may forgive; but rather to denote, that there is no number which Charity ought not to forgive.

Moreover, it is much more reaſonable to think, that a truly charitable man ſhould meet with a *multitude of ſins* in *other people* for the exerciſe of his charity, than that he ſhould have a multitude of *his own* to cover. We meet with no ſuch deſcription of charity in holy writ, as may lead us to imagine that it is conſiſtent with a multitude of ſins. The Apoſtle to the Romans informs us, that *charity* or *love*, is *the fulfilling of the law:* and it proceeds, as he further acquaints us in his Epiſtle to Timothy, *out of a pure heart, and of a good conſcience, and of faith unfeigned.* Now how can the multitude of ſins, ſpoken of in the verſe before us, be conſiſtent with the *fulfilling of the law?* How can it be ſuppoſed to dwell in a *pure heart?*—to be joined with a *good conſcience?* and to have fellowſhip with *faith unfeigned?*—So that, conſidering how incompatible theſe things are, the hopes which ſome men conceive of compounding their ſins by means of *charity*, are in great danger of being overthrown by this plain concluſion: "That where there is *charity*, there will not be a *multitude* of ſins; and where there is a multitude of ſins, there can be hardly any true charity to hide them."

2. But, *ſecondly*, there may be reaſons for expounding St. Peter's words of the *judgement of God*, and yet the aſſertion may ſtill relate to the ſins of others, and not thoſe of the charitable perſon. Here it will perhaps be aſked, "May one man's ſins be covered in the ſight of God by another man's charity?" We anſwer, Yes; and in this ſenſe the expreſſion of St. Peter is applied by St. James: *Brethren, if any of you do err from the truth, and one convert him, let him know, that he who converteth the ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins.* Where it is evident, that the ſins to be *hidden* or *covered*, are the ſins of the *ſoul to be ſaved from death*; that is, of the perſon converted,—and not the ſins of the converter: and the doing ſo great a good to a brother as the *ſaving his ſoul, and hiding the multitude of his ſins*, is propoſed as an incitement to every charitable perſon to labour the converſion of a ſinner. In ſhort, were we to go through the ſeveral works of *charity*, and conſider it as inſtructing the ignorant, encouraging the weak, rebuking the preſumptuous, and giving an helping hand to our labour of love, it would appear in many inſtances how inſtrumental charity is in *covering the ſins of others.* But we haſten to the

III. And laſt inquiry, namely, What encouragement we have from reaſon and Scripture to expect, that by charity we may alſo cover *our own ſins?*

In the verſe before the preſent paſſage the Apoſtle gives us warning, that *the end of all things is at hand:* To this ſolemn notice he ſubjoins a proper exhortation, *Be ye therefore ſober, and watch unto prayer; and above all things have fervent charity among yourſelves; for charity ſhall cover the multitude of ſins.* Theſe things laid together, create a preſumption that the Apoſtle might mean to inſtruct each man how to cover *his own ſins*, and to prevent the ill effects naturally to be feared from them, when the *end of all things ſhould come.* And indeed, when we think of a judgement hereafter, of *whoſe ſins* do we think, or for whoſe offences do we tremble, but our own?—When the preachers of the Goſpel warn us of the great day of the Lord, it is a ſtrong call to repentance,—and for whoſe ſins but his own? Since therefore the Apoſtle calls upon us to uſe the beſt means to cover the multitude of ſins, in expectation of the great change that is *at hand*,—whoſe ſins can we more naturally think on, than our own? And if this be indeed the caſe, then is charity recommended to us as a proper means to cover or excuſe *our own ſins* in the ſight of God.

But to prevent any miſtakes in ſo momentous a concern to ourſelves, it will not be improper to lay a few obſervations before the reader, which may help to ſet this matter in a clear light.

And, 1. We muſt not ſo expound the words of St. Peter, as to wreſt them, and other like paſſages, to the ſervice of our inclinations, and make them contradict the general terms of pardon and reconciliation propoſed in the Goſpel of our Saviour. It has been ſeen that they are capable of divers interpretations; and therefore they cannot be ſo ſtrong in any one ſenſe, as to controul the meaning of more plain and expreſs declarations of holy writ; nor can we reaſonably imagine, that the ſacred writers forgot or neglected to acquaint us with our beſt advantage, and left it to a ſingle expreſſion in an Epiſtle of St. Peter, to inform us of ſomething more beneficial to us, than the general terms of the Goſpel do contain.

Nor, 2dly, muſt we ſo expound this or any other paſſage of Scripture, as to raiſe up a doctrine reproachful to God, or inconſiſtent with his attributes of holineſs and juſtice. There is nothing more reproachful to God, than to deal with him as if we would purchaſe pardon or an indulgence at his hands; as if we could compound ſins with him, and bargain for ſo many acts of charity, in lieu of ſo many acts of extortion and oppreſſion, which we either have been, or intend to be engaged in. Let us reflect, that with the Almighty dwelleth truth and juſtice, and in the court of heaven there is no commutation for iniquity; no excuſe for it, but forſaking it; no pardon for it, but by renouncing it. *Go, and ſin no more,* was our Lord's injunction to the woman taken in adultery. We ſee here the condition of pardon for ſin;—ſo eſſential a condition, that no indulgence, no charter can be good, which wants this clauſe.

Under theſe limitations, then, let us in concluſion conſider, how far we may apply this ſovereign remedy of charity to our own ſins.

We may conſider thoſe ſins as paſt and preſent: With reſpect to our paſt ſins, it is out of our power to recall them; with reſpect to

THE elders which are among you I exhort, who am alſo an elder, and a witneſs of the ſufferings of Chriſt, and alſo a partaker of the glory that ſhall be revealed:

2 Feed the flock of God which is among you, taking the overſight *thereof* not by conſtraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over *God's* heritage, but being enſamples to the flock.

4 And when the chief Shepherd ſhall appear, ye ſhall receive a crown of glory that fadeth not away.

5 Likewiſe, ye younger, ſubmit yourſelves unto the elder. Yea, all *of you* be ſubject one to another, and be clothed with humility: for God reſiſteth the proud, and giveth grace to the humble.

6 Humble yourſelves therefore under the mighty hand of God, that he may exalt you in due time:

Ver. 1. Philem. 9. Luke xxiv. 48. Rom. viii. 17, 18. Rev. i. 9.—V. 2. Acts xx. 28. Or, *as much as in you is.* 1 Tim. iii. 3, 8. Tit. i. 7.—V. 3. Or, *over-ruling*. Matth. xx. 25, 26. 1 Cor. iii. 5. 2 Cor. i. 24. Pſ. xxxiii. 12. lxxiv. 2. Phil. iii. 17. 2 Theſſ. iii. 9. 1 Tim. iv. 12. Tit. ii. 7.—V. 4. Hebr. xiii. 20. 1 Cor. ix. 25.—V. 5. Rom. xii. 10. Jam. iv. 6.—V. 6. Jam. iv. 10.

our preſent, it is in our power, and will ever be our duty to forſake them;—To begin with the latter:

Nothing can diſpenſe with the obligation to forſake our preſent ſins, thus placed in our power: We muſt not pretend to balance our good and evil together, and fondly imagine, that our virtues do ſo far exceed our iniquities, that we may ſafely enjoy them. Our Saviour tells us, *That when we have done our utmoſt, we muſt ſay We are unprofitable ſervants:* Every pretence therefore to merit or counterbalance, once allowed, as it muſt render repentance unneceſſary, would vacate the terms of the Goſpel; and by ſetting up one new remedy for ſin, render ineffectual all that ever nature or revelation preſcribed.

As to our *paſt ſins*; it is not in our power to recall them: Here therefore the goodneſs of God in Jeſus Chriſt hath provided a bleſſed remedy, that we may not periſh everlaſtingly: This then is the only caſe in which we have any encouragement to ſeek for a cover for our ſins;—repentance and amendment of life are the remedy provided; and ſince charity is the perfection of the law, to forſake ſin, and to live by the rules of charity, is the ſureſt, the moſt effectual way to obtain pardon. Under theſe reſtrictions, let not the ſinner be diſcouraged in his hopes, that *charity ſhall cover the multitude of ſins*; for his hopes ſhall hereafter be amply confirmed by Him, who is true, and faithful, and cannot be deceived.

Chap. V. *Ver.* 1.] A great deal depended upon the conduct of ſuch of the elders as were biſhops or paſtors of the Chriſtian church, eſpecially in a time of perſecution. St. Peter therefore recommends it to them, to behave in a becoming manner, and to take particular care of the flocks committed to them: After which he exhorts the *people* to behave well towards their paſtors; and both *paſtors* and *people*, all of them to behave well mutually towards each other. ver. 1—7. He goes on to give general exhortations, with a more eſpecial regard to the perſecuted ſtate of thoſe to whom he wrote: And deſigning chiefly to prevent their apoſtaſy, he puts them in mind of the perſecution of other Chriſtians, and of the great advantage which ſuch a calamity might be to themſelves. Ver. 8—11. and Benſon.

The elders—I exhort] Dr. Heylin renders the verſe as follows. *I now addreſs myſelf to you who are prieſts, being alſo myſelf a prieſt, and a witneſs of the ſufferings of Chriſt, and one who is to partake of the glory which ſhall be revealed.* Some ſuppoſe that by the latter phraſe is meant, "A partaker of the miraculous gifts of the Spirit, as a pledge or earneſt of the glory which is yet to be revealed:" And they obſerve that this would follow in order, after the preceding ſentence, and would intimate, that after Chriſt had ſuffered and died, he roſe again, and conferred the promiſed gifts of the Spirit; and that St. Peter himſelf had had particular proofs of his reſurrection. See Benſon, and Grotius.

Ver. 2. *Feed the flock of God*, &c.] Every biſhop and paſtor was to feed his own flock; that is, the particular church of which he had the care; there he was to lead the Chriſtian people by his example and admonitions. This precept is ſimilar to that which our Lord gave to Peter himſelf, John xxi. 15, &c. What we render, *Taking the overſight thereof*, is, literally, *Diſcharging the epiſcopal office*, or, *the duty of a biſhop*;—Ἐπισκοπεῦντες; which ſome underſtand as denoting the work and office of the elders. See the paſſages in the margin. Upon the words, *Not by conſtraint*, Dr. Doddridge obſerves, "It is true that in the primitive church ſome were, almoſt againſt their will, forced into the epiſcopal office by dint of importunity: And one would hope it was not an affected modeſty with which they declined the office; eſpecially as it was then attended with no temporal emoluments, but expoſed them to diſtinguiſhed labours and ſufferings. It is difficult to ſee how any could, in the ſtricteſt ſenſe, be *conſtrained*; but, perhaps, the Apoſtle ſaw ſome good men, too unwilling to accept the office when the churches choſe them to it, and when inſpired teachers urged it upon them: And though little gain could have been made of it, and the temptation to *lord it over God's heritage* was not ſo great, as when eccleſiaſtical perſons were inveſted with civil power; (in which moſt of the honour and influence of their eccleſiaſtical character, as ſuch, has been generally loſt) yet, foreſeeing what would happen in the church, and obſerving perhaps ſome diſcoveries of ſuch a temper beginning to prevail, the caution was exceedingly juſt, proper, and important."

Ver. 3. *Over God's heritage*] There is nothing for *God's* in the original; the word χλήροι ſeems here to denote thoſe *diſtinct congregations* of Chriſtians, which *fell to the lot*, as it were, of different paſtors; alluding to the diviſion of Canaan by lots. Comp. Deut. iv. 20. ix. 29. They are called, in the next ſentence, *the flock*; Dr. Heylin and the MS render it, *Lords over them who are allotted to you:* "For all Chriſtians are the Lord's *portion*, and the *lot of his inheritance*." It has been well obſerved, that the church of Rome could not well have acted more directly contrary to this injunction of St. Peter, if ſhe had ſtudied to diſobey it, and to form herſelf upon a rule that ſhould be the reverſe of this. For, what can be called *Lording it over God's heritage*, if the requiring a blind and implicit faith from all her members be not ſo? Or, the commanding men to lay aſide their reaſon and underſtanding, in order to become good Chriſtians? This is to *lord it over* the diſciples of Chriſt in a moſt tyrannical manner; and moſt daringly to diſobey the command of *Him*, whom they ſtile, "Prince of the Apoſtles, and Head of their church." Eraſmus has obſerved, "That by the κλήροι, *clergy*, here, we are not to underſtand the *prieſts* and *deacons*, but the *flock*;—the Chriſtians over whom the biſhops were ſet; and this precept of the Apoſtle, ſays he, ought to be written up in the halls of all biſhops, even in golden letters, *Feed the flock of God.* Do not oppreſs it; do not fleece it; and feed it, not *by conſtraint*, or as bound to it by virtue of your office; but out of ſincere affection, like the fathers of the church: not for *filthy lucre's ſake*;—as if St. Peter had foreſeen the plagues which would ariſe to the church from hence. Laſtly, not as *lording it*, after the manner of kings, but feed it by your good example; conquer it by your good actions. Go before the people in all the virtues of the Chriſtian life; and even in ſuffering perſecution for the ſake of your religion. *Kings* may rule over the *unwilling*, but *Chriſtian biſhops* over none but the willing; and nothing can recommend their inſtructions more than a good example." See Burnet's Paſtoral Care, p. 5, &c. Boyſe's Sermons, vol. ii. p. 413. Locke's Letter on Toleration, ch. iii. Benſon, and Wolfius.

Ver. 4. *A crown of glory that fadeth not away*] See ch. i. 4. The ancients uſed to wear beautiful crowns, or *crowns of glory*, in times of feſtivity and joy; and the Greeks uſed to beſtow crowns, made of the leaves of parſley or olive, laurel or bay, upon ſuch as conquered in their games. The glory of ſuch crowns was ſhort-lived, and they ſoon withered away: The *crowns of glory* which Chriſt will beſtow upon the faithful, ſhall be incorruptible. But St. Peter is here thought to allude more particularly to the crowns made of the flowers of the *amaranth*; which Pliny ſays had that name, becauſe it withered not away. Galen is very particular in deſcribing it, and obſerves, that when it was cropped, it was preſerved, and when all the flowers failed, it being watered revived again; and he ſays, they uſed to gather it, and dry it in a gentle heat in a furnace; and then kept it, to make crowns of it in the winter; and that it did not loſe its colour or its beauty. See Grotius, and Benſon.

Ver. 5. *Ye younger*] Νεώτεροι is uſed by our Saviour for *inferiors*, or thoſe who were to be ſubject: Luke xxii. 25, 26. It ſeems here to mean the body of the people. See 1 Cor. xvi. 15, 16. Heb. xiii. 17. The word ἐγκομβώσασθε, rendered *be clothed*, ſignifies properly, "*To clothe with an outer ornamental garment, tied cloſely upon one with knots*;" and refers to the dreſs of girls, ſhepherds, and ſlaves. So that St. Peter implies by this word, that the *humility* of Chriſtians, which is one of the moſt ornamental graces of their profeſſion, ſhould conſtantly appear in all their converſation, ſo as to ſtrike the eye of every beholder: And that this amiable grace ſhould be ſo cloſely connected with their perſons, that no occurrence, temptation, or calamity, ſhould be able to ſtrip them of it. See Gataker, Wetſtein, Wolfius, and Parkhurſt on the word Ἐγκομβόομαι. Dr. Waterland reads the laſt clauſe, *For God oppoſeth the proud, and ſheweth favour to the humble.*

Ver. 6. *Under the mighty hand of God*] "Under all the diſpenſations of divine Providence, even though wicked men ſhould be made the inſtruments of effecting its purpoſes." Perhaps by this expreſſion, the Apoſtle might intend to remind them, that the hand of a righteous Providence was concerned in thoſe events which were owing to the wickedneſs of men: So far concerned, as to over-rule them, and render them inſtrumental and ſubſervient to the accompliſhment of his own wiſe deſigns. This is ſtrongly intimated, Iſaiah x. 5. Pſalm xvii. 14. and in many parallel places. See Doddridge, and Benſon.

7 Caſting all your care upon him; for he careth for you.

8 Be ſober, be vigilant; becauſe your adverſary the devil, as a roaring lion, walketh about, ſeeking whom he may devour:

9 Whom reſiſt, ſtedfaſt in the faith; knowing that the ſame afflictions are accompliſhed in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle *you*.

11 To him *be* glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, (as I ſuppoſe) I have written briefly, exhorting and teſtifying, that this is the true grace of God wherein ye ſtand.

13 The *church that is* at Babylon, elected

Ver. 7. Pſ. xxxvii. 5. lv. 22. Wiſd. xii. 13. Matth. vi. 25. Phil. iv. 6.—V. 8. Luke xxi. 36. 1 Theſſ. v. 6. Ch. iv. 7. Job. i. 7. ii. 2.—V. 9. Epheſ. vi. 11, 13. Jam. iv. 7.—V. 10. 2 Cor. iv. 17. Ch. i. 6. Hebr. xiii. 21.—V. 11. Ch. iv. 11. Rev. i. 6. V. 12. 2 Cor. i. 19. Hebr. xiii. 12. 2 Pet. i. 12.—V. 13. Acts xii. 12, 25.

Ver. 7. *Caſting all your care*, &c.] *Your anxious care*, or *ſollicitude.* See on Matth. vi. 25.

Ver. 8. *Be ſober*, *be vigilant*, &c.] See ch. i. 13. They were not ſo to caſt all their care upon God, as to be off their guard, or to indulge in any vice; they were to *watch*, like ſoldiers encamped near an enemy, leſt they ſhould be ſuddenly ſurpriſed. Sobriety at ſuch a time conduces much to watchfulneſs and ſafety; whereas drunkards are apt to fall aſleep, or to be ſecure, and off their guard; beaſts of prey go about in the night, and creatures which are off their guard are in danger of being taken by them. The *Devil*, the grand *adverſary* of Chriſtians, is compared to a *roaring lion*, going after his prey. Naturaliſts have obſerved that a lion roars when he is rouſed with hunger; for then he is moſt fierce, and moſt eagerly ſeeks for prey. Many commentators ſuppoſe that the ſacred writer deſigned hereby to denote the fierce and terrible attacks which the perſecuting Jews made upon the Chriſtians. They were like the grand *adverſary* and deſtroyer, and raged, becauſe their time was ſhort; Rev. xii. 12. The expreſſion of *walking about*, is perhaps in alluſion to what is ſaid of Satan, Job i. 7. ii. 2. The word καταπίνω, rendered *devour*, originally ſignified to *drink down*; but it is uſed by ſome of the beſt Greek authors for ſwallowing ſolids, as well as liquids: It ſtrongly repreſents the inſatiable rage of the enemy of our ſalvation. The Apoſtle's meaning here is, that the perſecuting Jews ſought to deſtroy the Chriſtians, by making them apoſtatize from their religion; (1 Theſſ. iii. 5. Rev. ii. 10.) or rather, to take away their lives, if they would not deſert the Goſpel of Chriſt. Some have obſerved that St. Peter might well give ſuch a caution as this, having himſelf received ſuch particular and expreſs warning from Chriſt his maſter, and ſo ſhamefully fallen immediately after, for want of the watchfulneſs he here recommends. See Benſon, Doddridge, Scott on Matth. xxiii. 24. and Parkhurſt on the word Καταπινω.

Ver. 9. *Whom reſiſt*, *ſteadfaſt in the faith*] See Epheſ. iv. 27. vi. 10, &c. and on James iv. 7. The word ἐπιτελεῖσθαι, rendered *accompliſhed*, ſignifies *perfected*, or brought to an end. It ſeems here to mean, that the perſecutions of the unbelieving *Jews* were every where carried to as great a length upon the *Chriſtians*, as our Lord foretold they would be, before the deſtruction of Jeruſalem. The argument contained in theſe words lies thus: "You are not the only perſons that ſuffer for the ſake of Chriſt, neither do *you* ſuffer more than others. The perſecution is now carried on with as much fierceneſs, wherever there are any diſciples of Jeſus your Maſter. Do not therefore expect to eſcape, while others ſuffer: Murmur not that you are ſubject to the common lot of Chriſtians in this hour of trial; neither come behind your brethren in patience and fortitude." See Benſon.

Ver. 10. *But the God of all grace*] That is, "The moſt merciful and gracious God." It is remarkable that St. *Paul* hath uſually given God a title, according to the ſubject whereof he is treating. If he was treating of *peace*, then he was the *God of peace*; if of *love*, he was the *God of love*; if of *grace*, he was the *God of grace*. St. *Peter* hath with like propriety ſtiled him *the God of all grace*, or *favour*; and the two favours which he mentions are, the calling theſe Gentiles to be Chriſtians, and thereby raiſing them to the hope of eternal glory; and the delivering them from their preſent perſecution: which deliverance they might expect would be ſhortly. Inſtead of *us*, many MSS read *you*. In the Syriac, the latter clauſe of the verſe runs thus: *Who hath granted us*, *when we have ſuſtained theſe light afflictions*, *that we ſhould be ſtrengthened and confirmed*, *and eſtabliſhed in him for ever* They were to ſuffer *for a little while*, Wiſd. iii. 5. Heb. x. 37. This life is ſhort, compared with eternity; but they were to be delivered from their ſufferings before death; for their enemies were to be deſtroyed ſpeedily. Αυτος, *he*, or *the ſame*, is ſometimes redundant; but here it ſeems to have a peculiar force and emphaſis: "May he himſelf,—that ſame *God of all favour*, who hath called you to be Chriſtians, *fit*, *ſupport*, &c." The words here uſed, ſeem to be all taken from building; Καταρτίσαι, *fit you* to each other; as ſtones are hewn, cut, or poliſhed, to make them fit one another: 1 Cor. i. 10. Στηρίξαι, to *ſupport*, and σθενώσαι, to *ſtrengthen*, as magnificent buildings are, with well-adjuſted pillars: Rom. xvi. 25. Θεμελιώσαι, to *lay the foundation*, upon which the whole ſtructure depends for its ſupport and ſtability. In ſuch apt words did St. Peter pray that theſe Chriſtians might be eſtabliſhed in their holy faith, and perſevere to the end that they might be ſaved! See Mill, Benſon, and particularly Archbp. Leighton.

Ver. 12. *By Silvanus a faithful brother*,—*(as I ſuppoſe)*] This rendering hath ſeemed to many like a queſtioning the fidelity of Silvanus. The Syriac hath thus rendered the words: *Theſe few things*, *(as I ſuppoſe*, or *reckon them) I have written unto you by Silvanus*, *a faithful brother*. The word λογίζομαι, which we have tranſlated *I ſuppoſe*, does not ſignify *I conjecture*, nor always imply ſuſpicion or doubting; but is uſed in the ſtrongeſt manner to expreſs the moſt full and firm perſuaſion of mind. See Rom. iii. 28. viii. 18. Amongſt other ſignifications of the word, ſays Parkhurſt, it means to *infer*, to *conclude*, after ſtating the reaſons on both ſides, and as it were balancing the account; for in the prophane writers it is applied to arithmetical calculations: It ſignifies alſo to *eſteem*; Rom. xiv. 14. So that St. Peter might uſe this word, and not have the leaſt ſuſpicion of the fidelity of Silvanus; but on the contrary, deſign thereby to intimate, that he was fully perſuaded of his being a *faithful Chriſtian brother*; one, who would not corrupt or ſuppreſs this letter, but ſpread it diligently and faithfully among them; and one whoſe preaching they were to regard, as he would not pervert the Goſpel. Whether this was the *Silvanus* or *Silas* mentioned ſeveral times in the Acts as the companion of St. Paul, cannot certainly be determined. Inſtead of *wherein ye ſtand*, the Greek may be rendered more properly, *wherein ye have ſtood*. The churches of *Galatia* were planted by St. Paul, and ſo very probably were all or moſt of the churches to which St. Peter wrote. If this *Silvanus* therefore was the *companion of St. Paul*, he would not only be a proper meſſenger to ſend by, as being well known among them, and perhaps aſſiſting in their converſation; but it would greatly tend to confirm them in their holy faith, to find that St. Peter taught the ſame doctirine with St. Paul, or confirmed what the great Apoſtle of the Gentiles had taught; teſtifying that it was the true Goſpel which they had already received. See 2 Pet. ii. 15. The Judaizers would have taken ſhelter under the authority of St. Peter, and other Apoſtles of the circumciſion; Gal. ii. 6, &c. 1 Cor. i. 12. but when the Gentile Chriſtians found that all the Apoſtles harmonized; that St. Peter approved of the Goſpel preached by St. Paul; that he commended St. Paul's fellow-labourers, and even bore his teſtimony that the Chriſtians in Aſia Minor were right, though converted by the Apoſtle of the Gentiles, and his aſſiſtants; it muſt greatly eſtabliſh and ſtrengthen them againſt all the attacks of the Judaizers: And with ſuch a view St. Peter ſeems to have borne this teſtimony; intimating in a ſoft and gentle manner, that they had no occaſion to add circumciſion and the obſervation of the Jewiſh law, to the Goſpel of Jeſus Chriſt. Surely then "St. Peter would not ſet himſelf up as the head of the Judaizing Chriſtians in *Galatia*, or any where elſe; nor preach a Goſpel directly contrary to that of St. Paul, or behave as his moſt active, bittereſt, and moſt dangerous enemy." The anti-revelationiſts, who have aſſerted ſuch things, would do well to review their raſh aſſertions, and conſider how unreaſonable and groundleſs theſe inſinuations are. See Parkhurſt on the word Λογίζομαι, Wetſtein, Benſon, and Leland.

Ver. 13. *The Church*—*at Babylon*] See the introductory note. Bp. Cumberland and Mr. Cradock argue from hence, that probably St. Peter wrote from the neighbourhood of Babylon, and found many Jews remaining there ever ſince the Babyloniſh captivity, among whom he had preached the Goſpel with conſiderable ſucceſs. "Upon comparing all the ſolutions together, ſays Benſon, it ſeems moſt probable, that by *Babylon* we are here to underſtand the ancient and moſt famous city of that name. It was in a manner the metropolis of the eaſtern diſperſion of the Jews, and from thence the Jews in Aſia Minor had been tranſplanted. St. Peter, as an Apoſtle of the circumciſion, would be very likely, when he left Judea, to go amongſt the Jews, and where he might find the greateſt numbers: and finally, it is moſt natural to date a letter, or ſend ſalutations from a place by its real, and not by a figurative name." Inſtead of *elected together with you*, Doddridge reads, *choſen with you*; that is, to be the people of God, and to partake of the privileges of the Goſpel. *Marcus* was, very likely, converted to Chriſtianity by St. Peter, and afterwards ſerved him in the Goſpel as a child ſerveth his father; and therefore he calls him *his ſon*. See 1 Tim. i. 12. Perhaps Mark had travelled through Aſia Minor, and might be known amongſt thoſe churches. Some ſuppoſe him to have been a different perſon from him, who was the companion of Barnabas and Paul, and to have been the author of the Goſpel which bears his name. See the introductory note to the Goſpel of St. Mark, and on Acts xii. 12.

together with *you*, ſaluteth you; and *ſo doth* Marcus my ſon.

14 Greet ye one another with a kiſs of charity. Peace *be* with you all that are in Chriſt Jeſus. Amen.

Ver. 13. Acts xii. 12, 25.—V. 14. Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Theſſ. v. 26.

Ver. 14. *Peace be with you all*, &c.] St. Peter, in the introduction to this Epiſtle, had addreſſed himſelf to *the ſtrangers in Pontus, Galatia*, &c. and wiſhed ſuch of them as were *Chriſtians*, or *elect*, grace and peace. He now in like manner concludes, and wiſhes peace unto ſuch of them as were Chriſtians, and continued faithful. As to the other ſtrangers, particularly thoſe who were not Chriſtians, he did not ſo much as write to them; for they would have paid no regard to his letters or ſalutations. See Benſon, and Wolfius.

THE
SECOND EPISTLE GENERAL OF PETER.

CHAP. I.

Confirming them in hope of the increaſe of God's grace, he exhorteth them by faith and good works to make their calling ſure: whereof he is careful to remind them, knowing that his death is at hand: He warneth them to be conſtant in the faith of Chriſt, who is the true Son of God by the eye-witneſs of the apoſtles beholding his majeſty, and by the teſtimony of the Father and the prophets.

SIMON Peter, a ſervant and an apoſtle of Jeſus Chriſt, to them that have obtained like precious faith with us, through the righteouſneſs of God, and our Saviour Jeſus Chriſt:

2 Grace and peace be multiplied unto you, through the knowledge of God, and of Jeſus our Lord,

3 According as his divine power hath given unto us all things that *pertain* unto life and godlineſs, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promiſes: that by theſe ye might be partakers of the divine nature, having eſcaped the corruption that is in the world through luſt.

Ver. 1. Or, *Simeon.* Rom. i. 12. 2 Cor. iv. 13. Tit. i. 4. Gr. *of our God and Saviour.* Tit. ii. 13.—V. 2. 1 Pet. i. 2. Jude 2. V. 3. John xvii. 3. 1 Pet. ii. 9. Or, *by.*—V. 4. 2 Cor. vii. 1. 2 Cor. iii. 18. Epheſ. iv. 24. Hebr. xii. 10. 1 John iii. 2. Ch. ii. 18, 20.

II. PETER] This Second Epiſtle is ſuppoſed to have been written many years after the former; namely, A. D. 67. a ſhort time before St. Peter's martyrdom, which happened in 68, and to which he alludes in one or two places. The general deſign of this Epiſtle is, to confirm the doctrines and inſtructions delivered in the former Epiſtle; to excite the Chriſtian converts to adorn and adhere ſteadfaſtly to their religion, as a religion proceeding from God; notwithſtanding the artifices of falſe teachers,—whoſe character is deſcribed at large,—or the perſecution of their bitter and inveterate enemies. The genuineneſs of this Epiſtle has been doubted, from the peculiar ſtile of the ſecond chapter, which is different from the other parts of St. Peter's writings. Bp. Sherlock ſuppoſes, that the Apoſtle, deſcribing in that chapter the character of ſuch ſeducers as endangered the faith of the Chriſtian converts, adopts the language and ſentiments of ſome Jewiſh author, (as St. Jude alſo is ſuppoſed to have done; ſee ver. 14.) containing a ſtrong deſcription, in the eaſtern manner, of ſome falſe prophets in that or an earlier age. But for complete ſatisfaction on this ſubject, we refer the reader to that incomparable writer's Diſcourſes on Prophecy, diſc. i. diſſert. 1.

Chap. I. *Ver.* 1. *To them that have obtained like precious faith*] *Unto thoſe who have allotted unto them like valuable faith with us.* See 2 John, ver. 1. By the *righteouſneſs of God*, in ſeveral places of the New Teſtament, is to be underſtood "the method in which God will juſtify men, or treat them as *righteous*," which is clearly revealed in the Goſpel; and as this is the moſt uſual ſignification of the phraſe, it may be very properly ſo underſtood in the preſent text. The Apoſtle's meaning will then be, that theſe *Gentile Chriſtians* had obtained like faith with the *Jewiſh converts*, in the righteouſneſs of God, or in the revelation of the Goſpel method of treating men as righteous. Dr. Waterland renders the laſt words *of our God and Saviour Jeſus Chriſt*: They are the very ſame, as to the order and grammar of the words, with the laſt verſe of this Epiſtle. Nevertheleſs, the order of the next verſe ſeems to confirm the propriety of the common tranſlation. See Benſon, Wetſtein, and Jones on the Trinity, ch. i. art. 13.

Ver, 2. *Through the knowledge of God*] *By the acknowledgment of God.* Doddridge. Επιγνωσις, doubtleſs ſometimes ſignifies *acknowledgment*; but as it ſignifies *knowledge* in the next verſe, and in many other texts of the New Teſtament, it ſeems moſt proper ſo to underſtand it here.

Ver. 3. *According as his divine power*] Some would read this verſe in a parentheſis, as an incidental thought, and ſo connect the 2d and 4th verſe. Others would connect this with the verſe foregoing;—*Grace and peace be multiplied unto you*, *in* or *by the knowledge of God*, *and of Jeſus our Lord*; *according as his divine power hath beſtowed upon us all things pertaining*, &c. But the ſalutation being finiſhed in the foregoing verſe, the Epiſtle ſeems to begin here, and the connection to be continued from this to ver. 5, &c. For there is no reddition till you come to the beginning of ver. 5. "His *divine power* having given us all things pertaining to life and godlineſs, do you therefore, giving all diligence to this very thing, add to your faith virtue." By *life*, ſome would underſtand *eternal life*; and by *godlineſs*, the *way* to that eternal life: But *life and godlineſs* ſeem by an uſual figure to be put for *a godly life*. God had *given* them all things pertaining to a godly life: it was not owing to any merit in them, but purely to divine grace: it was the gift of God. Some, however, think the meaning is further enriched, by underſtanding the words *life and godlineſs* more literally; as implying all things whereby the preſent life is rendered comfortable to us, and the future and eternal life of our ſouls is ſecured. Inſtead of, *to glory and virtue*, Dr. Waterland reads, *by his own glorious power.* Whitby alſo ſuppoſes the words to be an *hendyades*, and underſtands them of "a glorious and powerful effuſion of the Spirit." See Mill, Wetſtein, Albert, and Benſon.

Ver. 4. *Whereby*] *By means of which*; namely, of the illuſtrious ſeal of the Spirit ſet to the declaration of the Goſpel. By *partaking of the divine nature*, we are to underſtand a participation of the divine holineſs; or a being holy, as the Lord our God is holy. Thus it will connect very well with what follows: "That you might be holy, as God is holy, having eſcaped the corruption that is in the world through luſt." Ceaſing to do evil, and learning to do well, are the two things which compriſe all true religion; and to theſe two things they obliged themſelves, when they took upon them the profeſſion of the Goſpel by baptiſm. By holineſs Chriſtians reſemble God, as children do their parents: the affections, paſſions, appetites, and in-

5 And beſides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge:

6 And to knowledge, temperance; and to temperance, patience; and to patience, godlineſs;

7 And to godlineſs, brotherly kindneſs; and to brotherly kindneſs, charity.

8 For if theſe things be in you, and abound, they make *you that ye ſhall* neither *be* barren nor unfruitful, in the knowledge of our Lord Jeſus Chriſt.

9 But he that lacketh theſe things, is blind, and cannot ſee far off, and hath forgotten that he was purged from his old ſins.

10 Wherefore the rather, brethren, give diligence to make your calling and election ſure: for, if ye do theſe things, ye ſhall never fall:

Ver. 5. Ch. iii. 18. 1 Pet. iii. 7.—V. 7. Gal. vi. 10. 1 Theſſ. iii. 12. v. 15.—V. 8. Gr. *idle*. John xv. 2. Tit. iii. 14.—V. 9. 1 John ii. 9, 11.—V. 10. John iii. 19. Ch. iii. 17.

clinations planted in us by God our Maker, and the things that are pleaſant and uſeful without us, are none of them in themſelves ſinful. They are indeed temptations, and often, by the abuſe of them, lead men into ſin: But ſin conſiſts merely in the abuſe and corruption of them; that is, uſing them in a wrong kind, manner, or degree. Mankind too generally fall in with the temptations; but Chriſtians are called out of the world, or to *avoid the corruption that is in the world through luſt*. See Whitby, Benſon, and Bengelius.

Ver. 5. *And beſides this*] *And for this purpoſe*. Wat. Dr. Heylin obſerves, that the preceding verſes ſeem perplexed, becauſe the ſenſe is ſuſpended till this verſe. He connects them thus: ver. 3. *Whereas his divine power has given us*, &c. ver. 5. *So alſo you, on your parts, muſt put forth all your endeavours to add to your faith virtue*. The Apoſtle's meaning, ſays he, in brief is this: "Whereas God, by giving you the knowledge of Jeſus Chriſt, has given you the means whereby to acquire all the virtues, You muſt correſpond on your part, by exerting your utmoſt endeavours." Sir Norton Knatchbul hath conjectured, that in the word ἐπιχορηγήσατε, rendered *add*, and which properly ſignifies, to *lead up*, as in a *dance*, or *chorus*, St. Peter had ſome reference to the ancient chorus. Now in the ancient chorus the perſons were complicated together, or danced holding each other by the hands. If this were the alluſion, then here would be a chorus of virtues; *faith* would lead up this chorus, and the following virtues, like ſo many graces, would all be attendants upon her; dancing as it were hand in hand, or cloſely and ſuitably linked together. Faith is the foundation of all religion, and therefore deſervedly mentioned firſt. The word 'Αρετῆ, here tranſlated *virtue*, is variouſly interpreted. In ſome Greek authors, and more eſpecially among the poets, it ſignifies *fortitude*, and is often uſed for *military courage*; but in proſe authors, and particularly among the philoſophers, the word ſignifies *virtue*, that is, a right moral conduct. As our Apoſtle wrote in a popular ſtile, in proſe, and as a moraliſt, ſeveral have been for interpreting the word 'Αρετῆ, here of *virtue* in general, or of a wiſe and Chriſtian conduct; and ſome have thought that he mentions the three firſt general duties, of *faith*, *virtue*, and *knowledge*, and afterwards enumerates ſuch particular virtues as were moſt important in themſelves, or moſt ſuited to the ſtate of the perſons to whom he was writing. But the Apoſtle ſeems to have deſigned an enumeration of ſeveral particular virtues; and therefore, as it ſometimes ſignifies *fortitude*, one would ſo underſtand 'Αρετῆ in this verſe. In all times and places, perſons who would do their duty, have need of *fortitude* to encounter a variety of difficulties and diſcouragements: and as it was now a time of perſecution, the Chriſtians to whom St. Peter wrote had great occaſion to *add* to their *faith* in the Chriſtian religion, *fortitude* in the profeſſion of it, that they might not betray the truth, either in their words or actions, but bravely ſuffer all manner of evils for the ſake of Chriſt, if called thereto. By the word γνῶσις, rendered *knowledge*, the beſt commentators underſtand *prudence*. See 1 Pet. iii. 7. *Prudence* was proper to go along with *fortitude*, in order to prevent its degenerating into raſhneſs and folly. Heylin renders it *diſcretion*. See Epheſ. v. 15, 16. vi. 10, &c. Col. iv. 5. Benſon, Hammond, and Parkhurſt on the word 'Αρετῆ.

Ver. 6. *Temperance*] The word ἐγκράτεια ſometimes ſignifies *abſtinence from* ſome particular *vice*, and is uſed more eſpecially for *continence*, or chaſtity: but it commonly ſignifies abſtinence or moderation as to the pleaſures and poſſeſſions of this life in general; and as there is no reſtriction of the word in this ſenſe, we may underſtand it in its moſt extenſive ſignification. *Temperance* and *prudence* are very fit to go hand in hand, and are frequently united in the ſame perſon; or, however, the *intemperate* are commonly, if not always *imprudent*. 'Υπομονὴ ſignifies bearing the aſſaults of any evil, more eſpecially of an enemy. In the New Teſtament it implies a meek and compoſed enduring of evil, in dependance upon God, and reſignation to his will. Εὐσέβειαν, when it is joined with other religious virtues, commonly means a *reverence of God*, or a fear mixed with love. So it is uſed 1 Tim. vi. 11. and ſo it ſignifies here. This reverence for God is to be manifeſted and ſupported by frequent worſhipping of him, and ſuch worſhip produces ſubmiſſion and obedience. *Godlineſs* differs from ſuperſtition, juſt as a rational love of a being of the moſt perfect moral character, and a fear of offending the moſt wiſe and amiable governor of the world, differs from that groundleſs fear, which ariſes from ſuppoſing that a capacious or weak, a tyrannical or malevolent Being governs the world; an opinion which leads men to do the moſt ridiculous things to obtain his favour. *Godlineſs* implies our duty more immediately towards the Deity, as *temperance* and *patience* denote our duty toward ourſelves, and *love* and *charity* our duty towards other men. As to the two virtues which are here to join hand in hand, no two things could ſuit better; for nothing promotes *patience* under the evils of life, like *godlineſs*, or a frequent worſhipping of God, and a rational ſteady conviction that perfect wiſdom governs the world. See the next note.

Ver. 7. *And to godlineſs, brotherly kindneſs*] Or, *the love of the Chriſtian brotherhood*, which is often and earneſtly recommended. See 1 Pet. i. 22. The connection between theſe two virtues is inſeparable, (comp. 1 John iii. 17. iv. 20, 21.) and indeed what can be more properly connected with the love of God, than the love of Chriſtians, who are formed after the image of that God who made them? He adds, *And to the love of Chriſtians,—the love of all mankind*. Our firſt or ſuperlative love is due to God, as the moſt holy and amiable Being. In the next place, we are to love Chriſtians, as being the moſt like to God. But there is alſo a degree of love due to all mankind, as deſcending all of them from one common father; having the ſame nature, being liable to the ſame wants and infirmities, and born for the common good. How well may theſe two virtues go hand in hand, or what more proper to add to the *love* of the *Chriſtian brethren*, than the love of *all mankind!* The Apoſtle begun with *faith*, as the foundation of all theſe virtues; and he ends with *love*, or *benevolence*, which is the crown or perfection of all. Brekel has attempted to ſhew, that here is one continued alluſion to *military affairs*: If that be ſo, we may then conſider the Apoſtle as exhorting them, to their *faith*, or oath of fidelity, to add *courage*, to courage *prudence*, and to prudence *temperance*; that, being continent, ſober, and vigilant, they might be always upon their guard againſt the enemy. To temperance they were to add *patience*, ſo as to endure hardſhip, like good ſoldiers of Jeſus Chriſt, chearfully ſuſtaining all the difficulties and fatigues even of a long campaign in this glorious ſpiritual warfare. *Suſtine* and *abſtine*, "endure and abſtain," were the two words under which the ancient philoſophers uſed to comprize all moral virtue. The faithful ſoldier of Jeſus Chriſt will endure every evil, and every ignominy, rather than betray the truth, act contrary to his conſcience, or give up his hope in God. See Brekel's Chriſtian Warfare, p. 32, &c. Benſon, and Grotius.

Ver. 8. *For if theſe things be in you, and abound*, &c.] *For your knowledge of our Lord Jeſus Chriſt will not be barren and fruitleſs, if theſe virtues take place and improve in you*. Heylin. The words *make you—neither barren nor fruitleſs*, are, by a *meioſis*, put for *will make you very diligent and fruitful*. The end of our Chriſtian knowledge and truth is, that we may be diligent and fruitful in works of holineſs and righteouſneſs. Tit. iii. 8, 14. Dr. Waterland reads *ſlothful*, inſtead of *barren*.

Ver. 9. *And cannot ſee afar off*] Μυωπάζων ſignifies literally *winking*, or cloſing the eyes againſt the light. The Apoſtle having repreſented the profeſſed Chriſtian, who is deſtitute of the virtues of the Chriſtian life, as *blind*, immediately informs us what ſort of blindneſs that is, and intimates that it is a *voluntary blindneſs*. He does not ſee his way,—not through any natural defect, but becauſe he voluntarily ſhuts his eyes againſt the light. The Chriſtian religion doth ſo often and ſo clearly repreſent the abſolute neceſſity of an holy life unto all that would be ſaved, that whoever can read the Scriptures, and does not perceive the nature of the Goſpel ſo far, as to be led thereby to the virtues recommended in it, is indeed blind, but wilfully ſo: blinded by criminal prejudice, by luſt, paſſion, or a love of vice. They muſt be wilfully blind, who ſee not that Chriſtianity requires an holy life as neceſſary to eternal ſalvation. Heylin renders this verſe very well, *But he who is deſtitute of theſe virtues, is wilfully blind, having forgotten the purification of his paſt ſins*; i. e. his baptiſm. It deſerves to be particularly attended to, that the Scriptures often and plainly ſpeak of a two-fold juſtification, ſanctification, and ſalvation; the one initial, the other final. When a wicked Jew or heathen took on him the profeſſion of the Chriſtian religion by baptiſm, he was juſtified, purified, or ſaved from his old ſins, upon that profeſſion of faith in Chriſt: But the *final* juſtification, ſanctification, or ſalvation is not to be attained without Chriſtian good works, or an holy life after baptiſm. Faith alone was ſufficient for the former, but not for the latter. The *initial purification* is evidently ſpoken of in this text; but notwithſtanding they were thus ſanctified, or purified by baptiſm from their old ſins, St. Peter ſhews that ſomething more was indiſpenſably required of them. See Benſon, Heylin, and Bochart, vol. ii. p. 31.

Ver. 10, 11. *Wherefore, the rather*, &c.] *Wherefore, brethren, give the more diligence, that by your good works you may make*, &c. Wat. The connection ſeems to be this: "As he who is deſtitute of the virtues

11 For ſo an entrance ſhall be miniſtered unto you abundantly, into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.

12 Wherefore I will not be negligent to put you always in remembrance of theſe things, though ye know them, and be eſtabliſhed in the preſent truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to ſtir you up, by putting *you* in remembrance;

14 Knowing that ſhortly I muſt put off *this* my tabernacle, even as our Lord Jeſus Chriſt hath ſhewed me.

15 Moreover, I will endeavour, that ye may be able, after my deceaſe, to have theſe things always in remembrance.

16 For we have not followed cunningly deviſed fables, when we made known unto you the power and coming of our Lord Jeſus Chriſt, but were eye-witneſſes of his majeſty.

Ver. 12. Rom. xv. 14, 15. 1 John ii. 21. 1 Pet. v. 12. Ch. iii. 17.—V. 13. 2 Cor. v. 1. Ch. iii. 1.—V. 14. See Deut. iv. 21, 22. xxxi. 14. 2 Tim. iv. 6. John xxi. 18, 19.—V. 16. 1 Cor. i. 17. ii. 1. Matth. xvii. 1, 2. John i. 14. 1 John i. 1. iv. 14.

virtues of the Chriſtian life is voluntarily blind, and hath forgotten the obligations to purity, under which he laid himſelf by baptiſm; therefore, my Chriſtian brethren, do you give the more diligence, to make your calling and election firm and ſteadfaſt, by the practice of thoſe good works, which I have already enumerated: For, if you perform thoſe good works, you ſhall never ſtumble like the blind man mentioned ver. 9. but your way ſhall be made plain, and a wide, ſmooth, and eaſy entrance granted you, into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt." Thoſe Jews and Gentiles to whom the Goſpel was preached, were called to come and embrace it; juſt as all the Roman citizens were called together, when it was propoſed to levy an army. Then all who were capable of bearing arms were by a publick ſummons called to the ſtandard, and obliged thereupon to appear. Thoſe Jews or Gentiles who came with well-diſpoſed minds, and embraced the Goſpel, were choſen out from among the reſt; and baptiſm was like the ſacramental or military oath of fidelity; whereby they obliged themſelves to be faithful ſoldiers under Jeſus Chriſt, the great Captain of their ſalvation. As they were not choſen till after they were called, and had embraced that call, it is evident this text can have no reference to any decrees of God made from all eternity, concerning thoſe particular perſons to whom St. Peter is here writing. It is moreover to be obſerved, that they were not ſo called or elected, but that if they did not perform the good works here recommended, they would *ſtumble*, and even *fall* both from their calling and election, or from the happy conſequences of both; and if they had ſo fallen, the fault would have been their own, and not owing to God, nor to any thing in his decrees. *Faith* was the condition on which they were called into the Chriſtian church, and elected to be of the number of God's people here upon earth. And they were ſo called and elected, with a view to their obtaining everlaſting ſalvation: For, as Chriſtians, they had all things pertaining to a godly life, or the beſt advantages for preparing for everlaſting life: But the beſtowing that life, even upon ſuch as are called and elected, is ſuſpended upon the condition that they, from the time of their taking upon them the Chriſtian profeſſion, practice good works: Otherwiſe, both their calling and election will prove in vain, and they will finally miſs of an happy immortality. See on ver. 7. Grotius, Brekel, and Benſon.

Ver. 12. *Wherefore*] That is, "Becauſe in this way alone, you can have an admittance into Chriſt's everlaſting kingdom." *I will not be negligent*, by a common figure ſignifies, "I will make uſe of the greateſt care and diligence." The *preſent truth* was, that the practice of the Chriſtian virtues was neceſſary to *make their calling and election firm.* They might, indeed, have ſaid, "We know theſe things already." St. Peter, therefore, anticipates ſuch an objection, anſwering it ſolidly, and by a beautiful gradation declaring, that truths, known and firmly believed, ſhould be often called to remembrance, in order to have their proper influences, that therefore he would put them in remembrance of theſe things; that he would do it, not once, but always; and that not only during his life, but likewiſe after his deceaſe; that is, by leaving theſe two Epiſtles behind him, as their conſtant monitors. The teachers of the Goſpel, after St. Peter's example, ſhould often repeat important truths, though well known and firmly believed; that the people may have them continually in remembrance. See Benſon, and Wetſtein.

Ver. 13. *Yea, I think it meet*] St. Peter accounted it δίκαιον, *meet*, that is, becoming his character and office, as one of the Apoſtles of our Lord Jeſus Chriſt, and proper for *them*, as profeſſed Chriſtians, in ſuch a ſituation. With great propriety and beauty he calls his own body *a tabernacle:* it was not like a *houſe*, a firm fixed building, likely to ſtand for ſome ages; but a ſtructure comparatively light and weak, and which was ſhortly to be taken down: Like the travelling *tents* of the wild Arabs, eaſily ſet up and eaſily removed. St. Peter was then in his tabernacle; but he was going to remove; however, as long as he continued in it, he thought it proper to *ſtir up*, or *rouſe* his converts; (διεγείρειν). Chriſtians ſhould be continually excited to look forward to Chriſt's ſecond coming, and to practice their duty, by way of preparation for that day, ſince, without being frequently put in remembrance, many are apt to be drowſy, or not duly attentive to ſuch an important truth. See ch. iii. 1. Benſon, and Pearce on Longinus, 4to, p. 102.

Ver. 14. *Knowing that ſhortly I muſt put off*, &c.] *Knowing that the laying aſide of this my tabernable approacheth ſwiftly, in the manner that the Lord Jeſus Chriſt hath made known unto me.* Our Lord not only told St. Peter that he was to die a violent death, but alſo the *manner* of it: John xxi. 18, 19. It is enquired, "How did St. Peter know that he was to die *ſhortly?*" Now it is generally agreed, that our Lord, in the place above-quoted, foretold him that he was to die a violent death; but, becauſe there is no expreſs mention of the exact time, ſome of the ancients ſay that St. Peter had about this period a viſion, declaring to him that the time was now approaching. Others think that our Lord limited the time ſo far, as that it was to happen before the deſtruction of Jeruſalem; though St. John was to ſurvive that deſolation. St. Peter therefore, hearing where he now was, of the calamities coming upon the Jewiſh nation, and learning from thoſe ſigns and forerunners, that the deſtruction of that nation was at hand; he from thence concluded, that the time of his own martyrdom muſt be very ſpeedily. This may be ſaid with certainty,—that Jeſus had told him that he ſhould die a martyr in his old age; and his being now grown old might help to determine the time of his martyrdom. See Wolfius, Benſon, Lightfoot's Works, vol. i. p. 338. and Clement's Epiſtle to the Corinthians, ſect. 5.

Ver. 15. *To have theſe things always in remembrance*] The things which they were to have always in remembrance, were, the neceſſity of practicing the virtues of the Chriſtian life, mentioned ver. 5, &c. and that if they did ſo, they ſhould have an abundant entrance into Chriſt's everlaſting kingdom of happineſs. More important truths they could not remember; theſe things St. Peter had preached during his life; and he wrote theſe two Epiſtles, that the Chriſtians might remember them when he was dead. He thought writing much preferable to oral tradition, for preſerving the exact knowledge and remembrance of truths of the laſt conſequence:—And he judged well; for what have we certain from oral tradition? whereas theſe two Epiſtles of St. Peter have already continued above 1600 years, and are as able to put us in remembrance of theſe things, as they were the Chriſtians at that age when they were written, and of all ages ſince. The note of the Rhemiſh annotations upon this verſe is moſt curious; for they fancy that St. Peter here intimated to the Chriſtians, "That his care over them ſhould not ceaſe by death; but that by his interceſſion before God, after his departure, he would do the ſame thing for them that he had done before in his life, by teaching and preaching. Surely it is a ſign of a deſperate cauſe, and that men are put to the moſt wretched ſhifts to maintain a party or faction, when they make uſe of ſuch deſpicable proofs! See Benſon, and Fulke. "I was of opinion, ſays Dr. Heylin, that probably St. Peter fulfiled this promiſe, not only by leaving theſe Epiſtles behind him, but by leaving alſo ſome directions with St. Jude; who, in his Epiſtle to the ſame perſons, repeats many things from this with ſuch a ſameneſs, as I thought difficult to be accounted for any other way, till I ſaw a more ſatisfactory ſolution of the difficulty, in that admirable performance, "The *Uſe* and *intent* of *prophecy*;" where, in the firſt diſſertation it is ſhewn, from ſome paſſages quoted from the *Apoſtolical conſtitutions*, that it is highly reaſonable to ſuppoſe, that the Apoſtles had a meeting upon the extraordinary caſe of the new falſe teachers; and that they gave jointly, by common conſent and deliberation, precepts proper to the occaſion, to be communicated to all churches by their reſpective Apoſtles and Biſhops; that accordingly many circular letters were ſent for that purpoſe; and that the ſecond Epiſtle of St. Peter, and St. Jude's Epiſtle, ſeem to be of this ſort; and being drawn up on the ſame occaſion, and from the ſame inſtructions, it is no wonder they agree ſo well together."

Ver. 16. *Cunningly-deviſed fables*] *Sophiſtical fables.* Benſon. *For there was nothing fabulous, or artfully invented, in the information we gave you, of the powerful advent of our Lord Jeſus Chriſt: But we ourſelves were eye-witneſſes of his Majeſty.* Heylin. This Epiſtle of St. Peter was written to ſupport and maintain the hopes and expectations which he had raiſed by the *firſt*; Wherein much weight is laid on the expectation of Chriſt's coming in the Power and Majeſty of God. It is very probable that the diſtreſſed Chriſtians conceived at firſt great hopes from theſe aſſurances given them by the Apoſtle; and expected, as it is natural for men in affliction, that every day would bring them deliverance: But when one year after another paſſed, and no deliverance came; when the ſcorners began to ridicule their hopes, and aſked in mockery, *Where is the promiſe of his coming?* (ch. iii. 3, 4.) their hearts grew ſick; and their hopes, deferred, inſtead of being any comfort or ſupport to them, became an additional grief, leſt they had believed in vain. Many of them, worn out with diſtreſs and perſecution, began to give way, and willingly liſtened to the corrupt teachers, who inſtructed them to keep fair with the world, and to keep their faith to themſelves; by

17 For he received from God the Father, honour and glory, when there came ſuch a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleaſed.

18 And this voice which came from heaven we heard when we were with him in the holy mount.

19 We have alſo a more ſure word of prophecy; whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts:

20 Knowing this firſt, that no prophecy of the ſcripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God ſpake *as they were* moved by the Holy Ghoſt.

CHAP. II.

He foretelleth them of falſe teachers, ſhewing the impiety and puniſhment both of them and their followers; from which the godly ſhall be delivered, as Lot was out of Sodom: and more fully deſcribeth the manners of thoſe profane and blaſphemous ſeducers, whereby they may be the better known, and avoided.

BUT there were falſe prophets alſo among the people, even as there ſhall be falſe teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord that brought them, and bring upon themſelves ſwift deſtruction.

Ver. 17. Matth. iii. 17. xvii. 5.—V. 18. See Exod. iii. 5. Joſh. v. 15.—V. 19. Pſ. cxix. 105. John v. 35. Rev. ii. 28. xxii. 16.—V. 20. Rom. xii. 6.—V. 21. 2 Tim. iii. 16. 1 Pet. i. 11. Or, *at any time*. Luke i. 70.——V. 1. Deut. xiii. 1. Matth. xxiv. 11. Acts xx. 30. 1 Cor. xi. 19. 1 Tim. vi. 1. 2 Tim. iii. 1, 5. 1 John iv. 1. Jude 18. Jude 4. Heb. x. 29. Phil. iii. 19.

means of which wicked doctrine, they were led away, fell from their ſteadfaſtneſs, and denied the Lord who bought them. See Sherlock on Prophecy, diſc. 1.

Ver. 19. *We have alſo a more ſure word of prophecy*] *A moſt ſure word*, &c.—*that ye take heed (as unto a light ſhining*, &c.—*and the day-ſtar ariſe) in your hearts.* Wat. It would ſwell this note into a very conſiderable treatiſe, if we were to give the numerous interpretations and different opinions, of this much-controverted paſſage. We ſhall therefore content ourſelves with *three* ſolutions; referring thoſe who deſire to enter more deeply into the ſubject, to the larger diſcuſſions of Sherlock, Warburton, &c. I. By the *word of prophecy*, ſays Benſon, I underſtand the ſame thing with what is called ver. 20. a *prophecy of Scripture*; that is, thoſe predictions, whether in the Old Teſtament or New, in which was foretold the power of Chriſt, and eſpecially his ſecond and glorious appearance; and I apprehend, with Œcumenius, that St. Peter firſt mentions Chriſt's transfiguration, as an emblem of his coming in power and glory, and then ſays, *Hereby we have the word of prophecy rendered more firm*; or, in other words, "The prophecy of Chriſt's coming in power and glory is confirmed by his transfiguration, and the voice from heaven in his favour." Accordingly, the Vulgate hath rendered the paſſage, *And we have the prophetical word more ſure.* Now, according to this interpretation, here is no ſuch thing intimated, as that prophecy is a *ſtronger argument than miracles* (according to the aſſertion of a writer, who has taken great pains to ſhew the abſurdity of that argument). Here is no preference of the one to the other, nor any compariſon between them, but a very reaſonable aſſertion; namely, that the one is confirmed by the other. II. Mr. Markland, as we learn from Bowyer's *Conjectures*, would at the end of the former verſe place only a colon: that the beginning of this verſe may connect with it, and ſo lead to the true and obvious ſenſe of a paſſage, which of late, (ſays he) has exerciſed in vain the pens of many learned writers: namely, *This voice ſaying, This is my beloved Son, in whom I am well pleaſed*, (taken from Iſai. xlii. 1.) *we heard in the mount: And we have by that means prophecy, or the words of the prophet, more fully confirmed.* "Which words, how clear ſoever a prediction of Chriſt, were more determinately declared ſo, when we heard them applied to him by a voice from heaven."—The expreſſion in both parts of the ſentence is confirmed by the beſt writers; and the paſſage of Iſaiah is referred to in the margin of ſome Bibles on Matth. iii. 17. xvii. 5. where the ſame words occur. But the reference being omitted here, the ſenſe has been overlooked. III. Some, ſays Doddridge, are of opinion, that the Apoſtle intended no compariſon in this place; but that the comparative is uſed for the poſitive, or ſuperlative, as is frequent in the New Teſtament; ſo that it only ſignifies *a very ſure prophetical word.* As I muſt confeſs myſelf, ſays Parkhurſt, to be, after attentive conſideration, moſt inclined to this interpretation, I ſhall beg leave to ſupport it by the remarks of Wolfius: "For my part, obſerves that learned writer, I am beſt pleaſed with thoſe, who think that the *word of the prophets*, that is, of the writers of the Old Teſtament, (comp ver. 20, 21.) is here called *firm*, or *very firm*, without reſpect to that divine voice mentioned ver. 17, 18. For St. Peter in this paſſage is diſplaying the ſupports of the Apoſtles in preaching of Chriſt as our Lord: Theſe ſupports or arguments are three. The *firſt* is that they ſaw the Majeſty of Chriſt; the *ſecond*, that they heard the divine teſtimony from heaven; the *third*, that they read the prophetic predictions concerning him; predictions above all exception, and of the firmeſt or ſureſt kind. That the Apoſtle is heaping up arguments of the ſame ſort, is evident from the expreſſion, Καὶ ἔχομεν, *we have alſo*, or *moreover*: But if he had deſigned to call this laſt *more firm*, in reſpect to the voice of God which they had heard, he would, I believe, have written ἔχομεν δὲ. The Apoſtle does not advance theſe things, that they to whom he was writing might underſtand on what proofs or ſupports they themſelves ought to reſt; but he is recounting by what arguments the Apoſtles were convinced of the truth of their own preaching; and on this footing the divine voice heard from heaven certainly had the ſame credit with themſelves as the predictions of the prophets; and that the Apoſtle is here ſpeaking of himſelf and the reſt of the Apoſtles appears alſo from hence, that at the end of this verſe he turns his diſcourſe to thoſe to whom he was writing; *To which* [word of prophecy] *ye do well to attend, as unto a light*, &c. Bp. Chandler ſuppoſes that prophecy is called *a light ſhining in a dark place*, becauſe it grows gradually brighter as it approaches nearer and nearer to its accompliſhment. To the word of prophecy, and eſpecially to the predictions concerning Chriſt's ſecond coming, they were all to attend. Even common Chriſtians were to read the Scripture, and it would be as a lamp to them ſhining in a dark place. The light of revelation, even the marvellous light of the Goſpel, is no more than a lamp or candle in the night, compared with that brightneſs uſhered in by the dawn of the day, or the riſing of the ſun in all its ſplendor. We are therefore to attend to the Scriptures only *till the day dawn*, and *the ſun ariſe in our hearts*; i. e. till the morning of the great day dawn, and Jeſus Chriſt, the *Day-ſtar*, or the *Sun of righteouſneſs*, ſhall ariſe in all his glory, and give us perfect light, and perfect knowledge. See 1 Cor. xiii. 9, &c. Chandler's Defence of Chriſtianity, p. 23. and Benſon.

Ver. 20. *Knowing this firſt*] The Apoſtle here aſſigns an important reaſon why they were to attend, the word of prophecy as long as they lived; namely, becauſe it was not of human device, but of divine original. Dr. Mill has in few words given the ſenſe of this place. "In writing this, the prophet did not interpret or explain his own mind, but the mind and will of the Holy Spirit with which he was inſpired." This interpretation is agreeable to the uſual ſenſe of the word ἐπιλύσις, and is greatly confirmed by the next verſe; where it is ſaid, that *holy men of God*, (prophets, or men inſpired by him,) *ſpoke as they were moved by the Holy Ghoſt.* Dr. Waterland reads, *from a man's own ſpirit*, or *fancy*, or *private impulſe.* See Wolfius, Wetſtein, Hammond, and Jeffreys's Review, p. 149.

Chap. II. *Ver.* 1.] Having mentioned the holy prophets, who in former times had ſpoken by the inſpiration of the Spirit of God, the Apoſtle takes occaſion from thence to intimate, that there had been falſe prophets amongſt the Jews, as well as true ones; and that there would be falſe teachers among the Chriſtians, who would with great ſubtilty introduce very dangerous opinions; for they would be men of immoral characters, ſpreading doctrines to ſupport vice, for the ſake of ingratiating themſelves with the people, and making a gain of their labours. To point out how different the end of ſuch men would be from that of the pious and virtuous, he puts them in mind of the puniſhment of the fallen angels, and of the deluge, which God ſent upon an ungodly generation, while righteous Noah and his family were preſerved in the ark. With the ſame view he takes notice of the deſtruction of Sodom and Gomorrah, and of the remarkable deliverance of righteous *Lot*: then he applies what he had ſaid to the falſe teachers, who had already in part ſprung up in the Chriſtian church; men, who were in themſelves, in divers reſpects, daringly wicked, and aſſiduous in making proſelytes of others; imitating the prophet Balaam, *who loved the wages of unrighteouſneſs*; for it was partly for filthy lucre ſake that they preached ſuch licentious doctrines. They boaſted of great things, and aſſured their diſciples of liberty, while they themſelves were ſlaves to vice; and after an acquaintance with the pure and holy doctrine of the Goſpel, and the moſt ſolemn promiſes and engagements to live accordingly, they had relapſed to greater vices than ever. Therefore, inſtead of receiving any benefit from Chriſtianity, they would in the end fall under a more aggravated condemnation. Benſon.

But there were falſe prophets] See what has been obſerved reſpecting this

2 And many ſhall follow their pernicious ways; by reaſon of whom the way of truth ſhall be evil ſpoken of.

3 And through covetouſneſs ſhall they with feigned words make merchandiſe of you: whoſe judgement now of a long time lingereth not, and their damnation ſlumbereth not.

4 For if God ſpared not the angels that ſinned, but caſt *them* down to hell, and delivered *them* into chains of darkneſs, to be reſerved unto judgement;

5 And ſpared not the old world, but ſaved Noah the eighth *perſon*, a preacher of righteouſneſs, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorrha into aſhes, condemned *them* with an overthrow, making *them* an enſample unto thoſe that after ſhould live ungodly;

7 And delivered juſt Lot, vexed with the filthy converſation of the wicked:

8 (For that righteous man dwelling among them, in ſeeing and hearing, vexed his righteous ſoul from day to day with *their* unlawful deeds;)

Ver. 2. Or, *laſcivious ways*, as ſome copies read.—V. 3. 2 Cor. xii. 17, 18. 1 Tim. vi. 5. Tit. i. 11. 2 Cor. ii. 17. Ch. i. 16. Deut. xxxii. 35. Jude 4.—V. 4. Job iv. 18. Jude 6. John viii. 44. 1 John iii. 8. Luke viii. 31.—V. 5. Gen. vii. 1, 7, 23. 1 Pet. iii. 20. 1 Pet. iii. 19.—V. 6. Gen. xix. 24. Jude 7. Numb. xxvi. 10.—V. 7. Gen. xix. 16.—V. 8. Wiſd. xix. 17. Pſ. cxix. 158. Ezek. ix. 4.

this chapter, in the introductory note to the Epiſtle. The falſe Apoſtles, prophets, and teachers among the Chriſtians gave riſe to the ſects of the *Ebionites*, *Cerinthians*, *Nicolaitans*, *Carpocratians*, and *Gnoſticks*, of whom the primitive fathers have ſaid ſo many dreadful things. They were not only exceedingly corrupt and vicious themſelvs, but great corrupters of others: They now began to ſhew themſelves; but afterwards waxed worſe and worſe. Their character is drawn in this chapter in very lively colours; and it was highly proper to guard the Chriſtians againſt ſuch pernicious men. As their hereſies were foretold, ſuch a diſagreeable event would be the accompliſhment of a prophecy, and thereby become an evidence of the truth of the apoſtolic doctrine. The clauſe *who privily ſhall bring in*, &c. may be rendered *who will privately* or *ſubtily introduce deſtructive hereſies.* The word Δεσπότην rendered *Lord*, ſignifies a *ſovereign*, a *deſpot*, and conſequently, applied to Jeſus Chriſt, is a high teſtimony of his divinity. See Jude, ver. 4. Obſerve, theſe wicked men *brought perdition upon themſelves*; it was not *God* who did it by his eternal and unconditional decrees, or by with-holding effectual grace, or by making impoſſible conditions of acceptance:—no, it was their own fault alone; by their vices they *brought upon themſelves ſwift deſtruction.* Again, from this text it appears, that thoſe may periſh *whom the Lord hath bought*, or for whom Chriſt hath died. See Matth. xiii. 21. Rom. xiv. 15. 1 Cor. viii. 11. In this and the two following verſes it would be better to read *will* than *ſhall*, where that word occurs. See Benſon, Whitby, and Mede.

Ver. 2. *And many ſhall follow their pernicious way*, &c.] The abſurd doctrines and wicked practices of profeſſed Chriſtians have done infinite harm, and often cauſed the enemies of religion to *blaſpheme.* The Judaizers much infeſted the firſt Chriſtians, and perverted many in the churches of Corinth, Galatia, Epheſus, and Crete. The Nicolaitans, Carpocratians, and Gnoſtics ſucceeded them, being exceedingly impious in their principles, and obſcene in their lives, and they occaſioned great ſcandal to the Chriſtian name. As the Jews and heathens took little pains to diſtinguiſh between Chriſtians who did or did not live according to the rules of the Goſpel, hence mankind were impoſed upon, and both the populace and governors greatly incenſed againſt them. The church of Rome hath ſucceeded them, and cauſed Jews and all manner of infidels to *ſpeak evil of Chriſtianity.* It was highly proper that the Apoſtles ſhould forewarn the Chriſtians of this event, that they might not give heed to licentious doctrines, nor be ſhocked when ſuch things happened; but be the more confirmed in the faith, when the accompliſhment ſo exactly anſwered to the prediction. See Benſon and Whitby.

Ver. 3. *And through covetouſneſs ſhall they*] *And through greedineſs of luſt will they:* Wat.—*With feigned words*, πλαστοῖς λόγοις;—words formed to deceive; ſmooth and artful ſpeeches, ſuch as covetous merchants or unfair traders make uſe of, to put off bad goods. "They will *make merchandize of you*; uſe you like cattle or ſlaves brought to market to be ſold." Judas ſold his Maſter for what the Jews would give him: Falſe teachers ſell their doctrine for what they can get by it; So did the Gnoſticks, &c. in the firſt ages; ſo have all falſe teachers done in all ages. But above all, the church of Rome, which with the ſmooth and plauſible words of *unity*, *uniformity*, a *catholic church*, *univerſality*, *antiquity*, and the like, hath traded in all kinds of merchandize; and among other things, in the ſouls of men: Hence ſome have thought that they are called *the merchants of the earth*: Rev. xviii. 11, &c. The character of the biſhops of Rome has anſwered much more exactly to this prediction of St. Peter, than to that character which they have aſſumed of the ſucceſſors of St. Peter, and the vicars of Chriſt upon earth. *Whoſe judgement now of a long time*, is rendered much better by Heylin; *But their condemnation long ſince reſolved* or *threatened.* In Jude, ver. 4. they are ſpoken of as perſons who had been deſcribed of old as liable to, or deſerving this condemnation: See Deut. xxxii. 35. Mr. Blackwall obſerves, that the latter part of this verſe contains a moſt beautiful figure, repreſenting the Vengeance which ſhall deſtroy ſuch incorrigible ſinners, as an Angel of judgement purſuing them upon the wing; continually approaching nearer and nearer, and in the mean time keeping a watchful eye upon them, that he may at length diſcharge an unerring blow. See his Sacr. Claſſ. vol. i. p. 297.

Ver. 4. *For if God ſpared not the angels*] Some think the ſenſe is ſuſpended till we come to ver. 9. and the reddition to be looked for there; that is, *If God ſpared not the angels who ſinned,* &c. *the Lord alſo knoweth how to deliver the godly*, &c. This may poſſibly be the connection; or if the words εἰ γὰρ are taken affirmatively for *ſince—inaſmuch as*—there will be no occaſion for a reddition afterwards. Some would read καὶ γὰρ: See Rom. ix. 22. From this verſe to the end of ver. 8. are contained three remarkable inſtances of divine judgements formerly inflicted upon tranſgreſſors; which are mentioned by the Apoſtle here in confirmation of what he denounces againſt thoſe heretics who then infeſted the Chriſtian churches. The literal tranſlation of the latter clauſe of this verſe is; *But confining them in Tartarus, in chains of darkneſs, he hath delivered them to be reſerved unto judgement.* Ταρταρῶν, in St. Peter, is the ſame as Ριπτειν ες Ταρταρον, *to throw into Tartarus*, in Homer; only rectifying the *poet*'s miſtake of *Tartarus* being in the bowels of the earth; and recurring to the true ſenſe of the word, namely, the *thick darkneſs* that bounds this created ſyſtem; which, when applied to ſpirits, muſt be interpreted ſpiritually. And thus ταρταρώσας will import, that God caſt the apoſtate angels out of his preſence into that *blackneſs of darkneſs*, (Jude, ver. 13.) where they will be for ever excluded from the glorious light of his countenance. See Benſon, and Parkhurſt on the word Ταρταρόω.

Ver. 5. *Spared not the old world*] This is put by a *metonymy* for the perſons who lived before the flood, and periſhed in it; by way of oppoſition to the new world, or to mankind reſtored after that ſpreading deſolation. Bp. Pearſon would render the next clauſe, *Noah, the eighth preacher of righteouſneſs*; but it ſeems very difficult, if not impoſſible, to make out that Noah was the *eighth preacher.* The biſhop adds, that if we are not diſpoſed ſo to tranſlate, it may be underſtood as denoting, not the *order* in which Noah was ranked, but merely the number of perſons who were with him:—Noah, with ſeven others; or Noah, one of the eight. And as this is true, ſo the calling him the eighth, in this ſenſe, may be juſtified by authorities taken from ſeveral Greek writers. Heylin reads it, *and preſerved only eight perſons, whereof the principal was Noah.* God made more account of one righteous family, than of a whole generation of wicked perſons: How could the falſe teachers and their wicked diſciples hope to eſcape, when neither ſtrength nor multitudes could defend the ungodly of former ages?—Or what need was there for the faithful to be terrified, when they were under the protection of that God, who had formerly delivered the righteous, how weak or few ſoever? See Pearſon on the Creed, p. 113. Winder's Hiſtory of Knowledge, vol. i. p. 17. Raphelius, and Wetſtein.

Ver. 6. *And turning the cities*, &c.] What St. Peter has called reducing them *to aſhes*, is by St. Jude termed their *ſuffering the vengeance of eternal fire.* Strabo ſays, that all the ground thereabouts was τεφρώδη, *reduced to aſhes* or *cinders. Condemned* is here put for puniſhment, which commonly follows condemnation, and is no more than a carrying the ſentence into execution. Some read this *condemned them to a total deſtruction.* Doddridge renders the verſe, *And he condemned the cities of Sodom and Gomorrah with deſtruction, reducing them to aſhes*, &c.

Ver. 7. *And delivered juſt Lot*] *And reſcued righteous Lot, who was troubled at the laſcivious converſation of thoſe lawleſs men.* If a man was prevailingly pious and virtuous, and repented of thoſe particular crimes into which he had fallen, the Scripture denominates him a *righteous perſon*; as by the word *ſinner* is generally meant what we call a vicious perſon. Thus *Lot* was *a righteous man*, compared with the men of Sodom, who were *ſinners before God.* See Benſon and Doddridge.

Ver. 8. *Vexed his righteous ſoul*] Ἐβασάνιζεν ſignifies the torment of the rack. It is here uſed as a ſtrong figure, whereby to expreſs the great torment of the righteous, or their unſpeakable grief and anguiſh of mind at the overſpreading wickedneſs of the times and places where they live; eſpecially the lewdneſs and debauchery of bad men, their open profaneneſs, and their rage againſt the juſt. Grotius takes notice, that after Lot parted from Abraham, he lived ſixteen years in Sodom;—a long time to abide in one of the lewdeſt and moſt outrageouſly-wicked city in the world, and not be tainted with their vices: See Beza, Glaſſius, and Benſon.

9 The Lord knoweth how to deliver the godly out of temptations, and to reſerve the unjuſt unto the day of judgement to be puniſhed:

10 But chiefly them that walk after the fleſh, in the luſt of uncleanneſs, and deſpiſe government. Preſumptuous *are they*, ſelf-willed, they are not afraid to ſpeak evil of dignities:

11 Whereas angels, which are greater in power and might, bring not railing accuſation againſt them before the Lord.

12 But theſe, as natural brute beaſts, made to be taken and deſtroyed, ſpeak evil of the things that they underſtand not, and ſhall utterly periſh in their own corruption;

13 And ſhall receive the reward of unrighteouſneſs, *as* they that count it pleaſure to riot in the day-time. Spots *they are*, and blemiſhes, ſporting themſelves with their own deceivings, while they feaſt with you;

14 Having eyes full of adultery, and that cannot ceaſe from ſin; beguiling unſtable ſouls: an heart they have exerciſed with covetous practices; curſed children:

Ver. 9. 1 Cor. x. 13—V. 10. Jude 4, 7, 8, 10, 16. Or, *dominion.* Jude 8.—V. 11. Jude 9. Some copies read, *Againſt themſelves.* V. 12. Jer. xii. 3. Jude 10.—V. 13. Jude 12. 1 Cor. xi. 20, 21.—V. 14. Gr. *an adultereſs.*

Ver. 9. *The Lord knoweth how to deliver*, &c.] We have already taken notice that ſome have thought the ſenſe is ſuſpended from ver. 4. to this verſe. This then would be the connection, "*If God ſpared not the angels that ſinned*,—nor the *old world*, nor the wicked inhabitants of *Sodom* and *Gomorrah*; and if, on the other hand, he ſaved the holy angels, and Noah, and Lot, who were righteous men; then *the Lord knoweth how to deliver*, &c." Dr. Heylin, beginning each of the verſes foregoing with *Since—Since God did not ſpare*, begins the preſent verſe thus: *It appears from theſe inſtances, that the Lord will deliver*, &c. From the diſtinction which God hath already made in many caſes between the righteous and the wicked, the Apoſtle infers a righteous judgement to come, or a ſtate of univerſal and exact retribution. See this argument finely expreſſed in Lord Shafteſbury's Characteriſticks, vol. ii. p. 275.

Ver. 10. *But chiefly them that walk after the fleſh*] The Lord knoweth how to keep all the wicked unto the day of judgement, to be then puniſhed: But, (though none of the unrighteous ſhall eſcape unpuniſhed,) he will more eſpecially puniſh thoſe who are lewd and debauched, &c. In ver. 1. the prophecy is mentioned concerning the riſe of falſe teachers in the Chriſtian church: That prophecy had been delivered ſome time before by our Lord, and his Apoſtles. See chap. iii. 2, 3. Matth. xxiv. 24. Now from this and the following verſes it appears, that ſome of theſe falſe teachers began to riſe up and fulfil the prophecy; for here is a deſcription of perſons who now exiſted. What is here called *fleſh*, is by St. Jude, ver. 7. called *other*, or *ſtrange fleſh*: By which may be meant all the foul and unnatural crimes of luſt and uncleanneſs. It appears abundantly from Joſephus and other writers, that the Jews *deſpiſed dominion*, and *ſpoke evil of all* the *dignities* or magiſtrates, but thoſe of their own nation;—notions, which the Judaizing teachers were very apt to infuſe. From which it ſeems moſt probable that the word κυριότητος, both here and in Jude, ver. 8. is uſed in its proper ſenſe for *dominion* or *government*; and that Δόξας, which follows, is by a *metonymy* put for the *perſons*, as it is in other places. So that the meaning ſeems to be, "They deſpiſed dominion or government, as thinking themſelves in all reſpects *ſui juris*, or not ſubject thereto, but at liberty to indulge their vicious appetites: as a conſequence of which, they ſpeak evil of magiſtrates, who reſtrain them by laws, which threaten to puniſh ſuch immoralities as break in upon civil order. Whereas the good angels pay a regard to the divine order and regulation appointed among themſelves, and uſe no indecent expreſſions towards the evil angels; not even when they ſee reaſon to oppoſe them." So that what is here ſaid of the angels, is ſpoken by way of compariſon, and brought in only for illuſtration. See Benſon, Hammond, Whitby, and the next note.

Ver. 11. *Whereas angels*] It is a rule of interpretation, that the plainer and larger account of any thing ſhould be taken, to explain that which is more brief and obſcure. Accordingly, Jude, ver. 9. ought to be conſulted, in order to interpret this text. For, having condemned ſome who pretended to be Chriſtians, for deſpiſing dominion, and railing againſt dignities, as St. Peter does in the preceding verſe, he adds, *Whereas, when Michael the archangel, contending with the devil, diſputed about the body of Moſes, he dared not to bring againſt him a railing accuſation; but ſaid, The Lord rebuke thee*: And as what follows in Jude agrees with what follows here, ver. 12. there can be no doubt of their treating of the ſame thing. This therefore ſeems to be the connection: "If the *holy angels*, who are greater in ſtrength and power than the fallen angels, dare not allow themſelves to rail againſt them, when they juſtly reprove and condemn their wicked actions, but behave with the greateſt modeſty and decency; how unjuſt is it, that *men*, who are poſſeſſed of no power or authority, ſhould allow themſelves ſuch a liberty of railing againſt princes and magiſtrates, who are exalted to power and dignity, and are the miniſters of God, ſet over men for the common good?"—See on Jude, ver. 9.

Ver. 12. *But theſe, as natural brute beaſts*] *But theſe, as animals, by nature void of reaſon, born for capture and deſtruction, Railing againſt things in which they are ignorant, ſhall be utterly corrupted* [or periſh] *in their own corruption.* Benſon. Dr. Whitby would render it, *But theſe are as animals void of reaſon*, &c. referring it to their promiſcuous exerciſe of luſt: and indeed it is evident that it muſt be explained as a general aſſertion relating to ſome violence of temper, as no ſin of the *tongue* (which is immediately afterwards ſpoken of) could be the reſemblance of a brute. It may refer to their running headlong into extreme danger, to which this licentious manner of ſpeech, eſpecially when attacking the characters of governors, might very naturally expoſe them. See Jude, ver. 10. The word φθορὰν, *corruption*, is twice uſed in this verſe: in the firſt place, for a *natural* corruption, or deſtruction; in the laſt, for *moral* corruption or vice. Their moral corruption, if perſiſted in, would bring on their natural corruption; or, in other words, vice would lead them to miſery and ruin. They were like brute animals in being governed by ſenſe and appetite; and, like them, they would fall into a ſnare. They were like brutes, and were to periſh like brutes. Dr. Whitby takes notice, that ſome of the Carpocratians were like brutes, in making all women common, and that they pleaded the example of brutes for ſuch a practice; repreſenting the marriage of one man to one woman as a violation of the community ordained of God, and exemplified in other living creatures. See Benſon, Whitby, and Cradock.

Ver. 13. *As they that count it pleaſure to riot*, &c.] Some underſtand St. Peter as intimating, that they lived in riot and luxury every day; and Whitby quotes St. Jerome as ſaying, that the infamous Nicolaus practiſed his impurities day and night; and held, that if a man was not laſcivious every day, he could not be ſaved! One can hardly believe, that any who bore the Chriſtian name could ever entertain ſuch ſhocking notions, ſo directly contrary to the grand principles of Chriſtianity. Others ſuppoſe, that they took pleaſure in that riot, which "endureth only for a day, or for a ſhort ſeaſon." The Apoſtle ſeems to allude to the proverbial ſaying, Theſſ. v. 7. *They that are drunken, are drunken in the night*: whereas theſe wicked Chriſtians had caſt off all ſhame, and were ſo abandoned, as to practiſe their debaucheries in the open day-light. Iſai. iii. 9. They are called *ſpots* and *blemiſhes*, in alluſion to a ſpot upon a garment, or a blemiſh in the human body. Theſe words are applied to *moral* ſtains or blemiſhes. Se Deut. xxxii. 5. and 1 Pet. i. 19. According to the common reading, we find ἀπάταις, *deceivings*; whereas it is not an uſual phraſe to ſay, Men *ſport* or *riot* in their *deceivings*, but a very uſual and intelligible manner of ſpeaking to ſay, *they riot in their feaſts*. Accordingly St. Jude, ver. 12. thus expreſſes it: *Theſe are ſpots in your feaſts of charity, when they feaſt with you.* Now, as it is moſt probable that St. Peter and St. Jude both tranſlated from the ſame author, Αγάπαις, *feaſts of charity*, ſeems to be the true reading. The perſons here condemned ſpent the day in luxury and riot: they came likewiſe in the evening to the Chriſtian love-feaſts, and as they were admitted there, they were taken for members of thoſe ſocieties, but did not behave as ſuch. Concerning the *love-feaſts* of the primitive Chriſtians, ſee on Jude, ver. 12. Some, who are for retaining the preſent reading, would render it *rioting, partaking of your feaſts with their own deceits.* See Eraſmus, Schmidius, Bengelius, Wetſtein, and Sherlock on Prophecy, diſſert. i. p. 193.

Ver. 14. *Having eyes full of adultery*] There is a prodigious ſtrength in the original: it properly ſignifies their having an adultereſs continually before their eyes;—*having eyes full of an adultereſs.* Sir Iſaac Newton, in his Obſervations on Daniel, &c. p. 242. ſuppoſes, that the book of the *Revelation* was written by St. John before the writing of theſe two Epiſtles, and that St. Peter had read the Revelations, and in his Epiſtles very frequently alludes thereto. Accordingly he would thus explain this paſſage from Rev. xviii. 3, 7, 9. *Having eyes full of an adultereſs*; that is, "The kingdoms of the beaſt live deliciouſly with the great whore, and the nations are made drunk with the wine of her fornication." The reader may there find many other expreſſions of this Epiſtle, and eſpecially of this chapter, which that great man thought were alluſions to the book of Revelation. However, it is ſtill doubted whether St. John wrote the *Revelation* before St. Peter wrote his two Epiſtles; and the expreſſion before us may be underſtood as expreſſing the moſt wanton and libidinous deſires. Inſtead of *cannot ceaſe from ſin*, the original ſhould be rendered, *and that ceaſe not from ſin*: If they *could not* have ceaſed from ſin, it would have been no crime in them; but they were men of inſatiable luſt, and in their eyes one might have read the laſciviouſneſs of their hearts. In this ſentence the Apoſtle repreſents them as wicked in their own practice, in the next, as *laying baits for unſtable ſouls*. He paints them in

15 Which have forſaken the right way, and are gone aſtray, following the way of Balaam, *the ſon* of Boſor, who loved the wages of unrighteouſneſs;

16 But was rebuked for his iniquity: the dumb aſs ſpeaking with man's voice, forbad the madneſs of the prophet.

17 Theſe are wells without water, clouds that are carried with a tempeſt; to whom the miſt of darkneſs is reſerved for ever.

18 For when they ſpeak great ſwelling *words* of vanity, they allure through the luſts of the fleſh, through much wantonneſs, thoſe that were clean eſcaped from them who live in error:

19 While they promiſe them liberty, they themſelves are the ſervants of corruption: for of whom a man is overcome, of the ſame is he brought in bondage.

20 For if after they have eſcaped the pol-

Ver. 15. Numb. xxii. 5, 23, 28. Jude 11.—V. 17. Jude xii. 13.—V. 18. Jude 16. Acts ii. 40. Or, *for a little*, or *awhile*, as ſome read.—V. 19. 1 Pet. ii. 16. John viii. 34. Rom. vi. 16.—V. 20. Matth. xii. 45. Hebr. vi. 4. x. 26. Ch. i. 4.

lively colours, and gives all their remarkable features, that true Chriſtians might eaſily know, and carefully avoid them. See on ver. 18. ch. iii. 16. and the note on James i. 14. As πλεονεξίαις, rendered *covetous practices*, is in the plural number, Wolfius and others would underſtand thereby every immoderate deſire, whether of riches or ſenſual pleaſures. So underſtood, it will connect with what goes before, and what follows: for in what goes before, they are charged with lewdneſs; and in what follows, with covetous practices. Dr. Waterland, after Wall, reads, *prepared for luſtful practices*. *Curſed children*, or *children of a curſe*, mean expoſed to a curſe, as being vicious themſelves, and endeavouring to enſnare others into vice. See Matth. xxv. 41. 1 Pet. i. 14. Wolfius, Mill, Grotius, and Longinus on the Sublime, ſect. iv. *ad fin.*

Ver. 15. *Who have forſaken the right way*] It is called *the way of righteouſneſs*, ver. 21. which leads to happineſs; but turning aſide to error and vice, is wandering out of the way into forbidden paths, which lead to miſery and deſtruction. Perhaps the Apoſtle here alluded to Numb. xxii. 32. when the angel of the Lord ſaid to Balaam, *Thy way is perverſe before me.* One MS, and the Syriac verſion, inſtead of *the ſon of Boſor*, read *the ſon of Beor*; and ſo he is ſtiled Numb. xxii. 5. xxiv. 15. Deut. xxiii. 4, &c. But as moſt of the ancient copies and verſions read *Boſor*, perhaps the Hebrew author, whom St. Peter is here ſuppoſed to tranſlate, for בעור, *Beor*, had written בצור, which in Greek is *Boſor*; or, as Ainſworth and Lightfoot ſuppoſe, St. Peter being in Babylon, when he wrote theſe two Epiſtles, might follow the Babyloniſh, or Chaldee pronunciation; according to which, for *Beor* they pronounced *Boſor*. The *wages of his unrighteouſneſs*, are called the *rewards of divination*, Numb. xxii. 7. Namely, the riches and honours which he ſought by wicked methods. When God would not allow him by the ſpirit of prophecy to *curſe Iſrael*, he gave Balak the moſt diabolical advice; namely, that by the beautiful Midianitiſh women he ſhould tempt the Iſraelites firſt to lewdneſs, and then to idolatry, as the moſt likely way to expoſe them to a curſe. Numb. xxxvi. 16. Jude, ver. 12. Rev. ii. 14. Now as Balaam, through covetouſneſs, corrupted the people of Iſrael, and thereby expoſed them to the judgement of God, ſo did thoſe falſe teachers, through covetouſneſs, corrupt the Chriſtians; giving them liberty to indulge the luſts of the fleſh; and thereby expoſed them to the righteous judgement of God. See Ainſworth and Chais on Numb. xxii. 5. Lightfoot's Works, vol. ii. p. 802. Waterland's *Scrip. Vind.* p. 46. Mills, and Wetſtein.

Ver. 16. *The dumb aſs ſpeaking*, &c.] When Balaam laid aſide his reaſon, and acted like a brute, then the brute animal, the *aſs* on which he rode, ὑποζύγιον, though naturally dumb, was by the miraculous power of God endued with a voice, like that of a man, to rebuke the madneſs of his maſter. Inſtead of ἐκώλυσε, *forbad*, Dr. Bentley would read εκολασε, or εκολυσε, *cut ſhort*. *The madneſs of the prophet*, ſignifies, his mad attempt to oppoſe the divine will. The Jeruſalem Targum and Ben Uzziel, on Numb. xxii. 30. introduce the aſs ſaying to Balaam, "Woe unto thee, Balaam! *thou art mad.*" Perhaps the Hebrew author here tranſlated by St. Peter, had a reference to ſome ſuch ancient comment on the place; and therefore termed it the *madneſs* of the prophet. His madneſs was voluntary, and conſequently criminal; and all wickedneſs will in the end, according to the degree and aggravation of it, appear to be *madneſs*: For in every act of wickedneſs, men ſo far oppoſe the will of God. See Grotius, Whitby, Wetſtein, and on Numb. xxii. 28.

Ver. 17. *Theſe are wells without water*, &c.] When a thirſty perſon goes to a fountain to drink, and finds it dried up, and there is nothing but an empty pit, he is greatly diſappointed. Theſe falſe teachers pretended to be fountains of deeper knowledge and greater purity than any others; but when a man came thirſting after truth and righteouſneſs, how great muſt be his diſappointment when he found nothing but emptineſs and vanity! In this compariſon is pointed out their oſtentation and hypocriſy: They made a ſhew of ſomething profitable and refreſhing; but it was only a mere ſhew. They were altogether empty and unprofitable; all appearance, but no reality: They made great pretences to extraordinary vanity, but were very wicked. They invited men to come and drink at the inexhauſtible fountain of their knowledge, but not one drop of the water of life could be found there. 2 Tim. iii. 5. Again, he compares them to light or ſmall *clouds*, carried about with a whirlwind: So the Arabs compare perſons who put on the appearance of virtue, when yet they are deſtitute of all goodneſs, to a *light cloud*, which makes a ſhew of rain, and afterwards vaniſhes. When clouds ariſe in a dry and thirſty land, they give men hopes of refreſhing ſhowers; but when the promiſing appearance ends in a tempeſt, it proves hurtful, and deſtroys the fruits of the earth: In like manner theſe falſe teachers promiſed to be fruitful clouds, and to refreſh men with their uncommon knowledge and piety; but they were only empty and deluſive promiſes, and ended in the harm of ſuch as regarded them. In this compariſon the Apoſtle might probably intend to denote their levity and inconſtancy, as well as their hypocriſy. They were *carried about with every wind of doctrine*: They were dark as a miſt, light as a cloud, empty as a thin vapour; ſhadow without ſubſtance; pernicious, inſtead of being profitable and uſeful. Inſtead of *the miſt of darkneſs*, Dr. Waterland reads, *the blackneſs of darkneſs*; that is, the thickeſt and moſt horrible darkneſs. The alluſion here ſeems to be to a moſt dark and diſmal priſon or dungeon. They were like dark clouds, and they were to be puniſhed in extreme darkneſs: They endeavoured to ſpread darkneſs over the minds of others, and darkneſs was to be their portion. See ver. 4. and Jude, ver. 6, 13. Whitby, Mill, and Benſon.

Ver. 18. *For when they ſpeak great ſwelling words*] *For, while they utter high ſwelling words of vanity, they by the luſts of the fleſh*, (that is, by *laſciviouſneſſes*) *lay a bait for thoſe who had really eſcaped from them who live in error.* See Jude, ver. 16. By *ſwelling words of vanity*, we are to underſtand the moſt vain and boaſting, proud and high-ſounding words. It is obſerved, that here, and in many other places, theſe heretical teachers are repreſented as ſeducing their followers, not by the power of miracles, but by the art of addreſs. Inſtead of ὄντως, *really*, ſome MSS, verſions, and printed copies, read ὀλίγως, or ὀλίγον, *a little*, or *a little while*. As to ὀλίγως, it is not found in the New Teſtament; whereas ὄντως is frequently found there; and as to ὀλίγον, the reading of it is not ſupported by ſo many, and ſuch good authorities. By their artifices they laid a bait for thoſe, who by embracing the Chriſtian religion, had been reformed from idolatry and vice, not *almoſt*, or *a little*, but *really* and *truly*. See ver. 20. 1 Pet. iv. 3, 4. Thoſe falſe teachers boaſted that they delivered men from error and vice; whereas they ſeduced into them thoſe who had eſcaped from the idolatry and wickedneſs of the unbelieving world. Their diſciples had got rid of their former errors, at their Chriſtian baptiſm; but they had ſince plunged into as bad, or worſe. See Grotius, Whitby, Wetſtein, Benſon, and Lord King's Critical Hiſtory of the Apoſtle's Creed, p. 83—101.

Ver. 19. *Whilſt they promiſe them liberty*] Nothing is more ſweet or deſirable than *liberty*; and therefore, in order to allure men to become their diſciples, they *promiſed them liberty*; by which they meant licentiouſneſs, or a liberty to gratify their luſts, and to do any thing, whatever they pleaſed, without any fear of an inviſible governor, and a future puniſhment. That, as they pretended, was the true Chriſtian liberty: God ſaw no ſin in thoſe who underſtood and believed aright. If they had true knowledge, or right faith, they were free to do any thing; they were reſtrained by no laws of marriage; the civil magiſtrate had nothing to do with them; the fear of God was ſuperſtition, and the greateſt ſervitude. See Irenæus, lib. i. c. 5. Thus they *turned the grace of God into wantonneſs*, and promiſing *liberty*, were themſelves the *ſlaves of corruption.* See Gal. v. 13. 1 Pet. ii. 16. Jude, ver. 4. Le Clerc obſerves, on the latter clauſe of this verſe, that "The Apoſtle has here a reſpect to the firſt original of ſlavery, which was the effect of victory; and it is thus expreſſed by Juſtinian. They were called *ſervi*, ſervants, becauſe it was the cuſtom for commanders to ſell their captives; and to that end, *ſervare*, to *keep them alive*, and not to kill them. They were alſo called *mancipia*, ſlaves; becauſe *manû capiuntur*, they were taken captive by the hand of the enemy. Men become ſlaves either by the law of nations, that is, by captivity; or by the civil law, when a freeman, above twenty years of age, to enjoy part of the price, ſuffers himſelf to be ſold." To this ancient cuſtom the Apoſtle here makes a moſt beautiful alluſion, and intimates that the ſervitude of the mind and body is in this reſpect alike: That a man may properly be called a ſlave to any thing by which he is conquered; and that they who are conquered by their luſts and appetites, are the greateſt ſlaves, and muſt expect to be treated as ſuch. Heylin renders this laſt clauſe very well; *For every one is a ſlave to that which ſubdues him.* Benſon's paraphraſe is, "For by whatever a man is conquered, to that he may very properly be called a *bond-ſlave.*"

Ver. 20. *For if after they have eſcaped*, &c.] *For, inaſmuch as having eſcaped.* See ver. 4. The *pollutions of the world*, were *idolatry*, *ſuperſtition*, and *vice*: By *the world*, we may underſtand the unbelieving and wicked world; and more eſpecially the idolatrous Gentiles. Μιάσματα, *pollutions*, is not found elſewhere in the New Teſtament.

lutions of the world through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein, and overcome, the latter end is worſe with them than the beginning.

21 For it had been better for them not to have known the way of righteouſneſs, than after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and, The ſow that was waſhed, to her wallowing in the mire.

Ver. 20. Ch. i. 2.—V. 21. Luke xii. 47, 48.—V. 22. Prov. xxvi. 11.

It was uſed by the ancient phyſicians, for the peſtilential infection in the plague, which ſpreads ſecretly and inſenſibly, and affects many. Nothing pollutes or infects the minds of men like vice and wickedneſs: The *world*, or *multitude*, being generally infected, is apt to infect others. The *knowledge of Jeſus Chriſt*, here implies not only the Chriſtian religion, but Chriſtian faith and practice. They who live in vice, do not know Chriſt; but by the true knowledge of Chriſt, men are freed from vice; John viii. 36. The Chriſtian religion is of a purifying nature: ch. i. 4. John xv. 2, 3. In baptiſm they were waſhed from their ſins, cleanſed from the pollutions of the world, and devoted to a life of purity and holineſs. The word ἐμπλακέντες, rendered *entangled*, ſignifies *taken in a toil*, or *ſnare*; See Prov. xxviii. 18. in the LXX, and 2 Tim. ii. 4. Through a pretence of Chriſtian liberty, they were again entangled in the vices of the heathen world. In the word *overcome*, there is a reference to what is ſaid ver. 19. St. Peter in the laſt clauſe, is not ſpeaking of the falſe teachers alone, but of thoſe Chriſtians alſo who were ſeduced by them; and in this verſe, compared with ver. 18, 21, 22. Ezek. xxxiii. 12, &c. and many other texts of Scripture, it is plainly ſuppoſed to be a poſſible thing for true believers, or thoſe who have been once reformed and purified, totally and finally to fall away: So far is it from being true, "that God ſees no ſin in believers;" that, if they fall away, they will be involved in greater guilt, and expoſed to a ſeverer puniſhment than the ignorant or unbelieving. Socrates in Xenophon, l. 2. ſays, "Some ſuppoſe that they who have been righteous do not become unrighteous; but he himſelf thought very differently; and that this change both might be, and was made by bad examples, and by a neglect to practice virtue." We ſhould therefore guard againſt apoſtaſy, as a very dangerous and aggravated evil; for when Chriſtianity, the grand inſtrument of reformation, is caſt off, or ſo perverted as to ſupport men in their luſts and vices, what effectual method can be found to reclaim or recover them? See Whitby, Grotius, Benſon, and the *Reflections*.

Ver. 21. *It had been better for them not to have known*, &c.] By the word *better*, is meant the leſſer evil: which, when two evils are compared together, is accounted the greater good. *Righteouſneſs* in this place does not ſtand for *juſtice* alone, but comprehends all the virtues of the Chriſtian life. See 1 Pet. ii. 24. The two evils here compared are, their having remained idolatrous heathens, in ignorance, infidelity, and vice; and their having once been enlightened and reformed by Chriſtianity, and afterwards relapſing into the greateſt and moſt ſcandalous vices. The latter is reckoned the greater evil; and therefore it is ſaid, that they had better have continued in their former ſtate. Their ſins before baptiſm were upon their repentance readily forgiven, becauſe of their former ignorance; but now they had no excuſe for their ſin. However, ſins committed after baptiſm, if repented of and forſaken, will be forgiven; as appears from the caſe of the inceſtuous Corinthian, and many other paſſages of Scripture: But it is much more difficult to bring ſuch to repentance, than thoſe of the former character. When our Lord and his Apoſtles began to plant the Goſpel, they preached unto men *repentance for the remiſſion of ſins*; by which they meant the firſt repentance, or repentance before baptiſm; but in ſeveral texts Chriſtians who live wickedly, are called upon to repent; though it is generally intimated withal, how much danger there is in ſuch a caſe. The *commandment* was called *holy*, becauſe the obſervation of it rendered men holy, or freed them from the pollutions of the world. The *holy commandment* is that great commandment which runs through the whole Goſpel, and which inſiſts upon holineſs of heart and life, as abſolutely neceſſary to everlaſting ſalvation: For the Goſpel is not a collection of unconditional *promiſes*; it contains *commandments* alſo, which muſt be obeyed by all thoſe who would inherit the promiſes. Bp. Sherlock interprets this of ſome directions drawn up by the Apoſtles, relating to the conduct which Chriſtians ſhould maintain with regard to theſe ſeducing teachers. See his Diſcourſe on Prophecies, diſſert. i. p. 124. and the note on Jude, ver. 47.

Ver. 22. *But it is happened unto them*] The connection is, "It had been better for them not to have done ſo:—But, they have relapſed into their old vices; and that is agreeable to ſome ancient proverbs: Nothing new or unheard of hath happened unto them." The ancients uſed to ſum up their wiſeſt and moſt uſeful obſervations in ſhort, nervous, and expreſſive *proverbs*; which are more eaſily underſtood, and better remembered, than long, laboured diſcourſes. The two following proverbs teach us, that a well-regulated life can proceed from nothing but conſtant watchfulneſs over our temper and actions, and a ſteady regard to the divine law. The former of theſe is found Prov. xxvi. 11. the latter is ſaid to have been alſo a common proverb among the ancients. See Ecclus. xxiv. 25, 26. Gataker takes theſe two proverbs to have a poetical turn, and to have been a diſtich of *Iambics*. Horace has a plain reference to both theſe proverbs, lib. 1. ep. 2. line 26. where he is ſpeaking of the travels of Ulyſſes, and ſays, "If he had been conquered by the charms of Circe,"

Vixiſſet Canis immundus, vel amica luto Sus:

"He had lived like an impure dog, or a ſow that is fond of the mire." Surely theſe proverbs will not be thought coarſe or unpolite in St. Peter, when ſome of the moſt elegant writers of antiquity have made uſe of, or referred to them. See Gataker's *Adverſaria*, p. 853. Blackwall's Sac. Claſſ. vol. ii. p. 110. Ainſworth on Lev. xi. 7. Baxter, and Benſon.

REFLECTIONS ON VER. 20.

That the condition of thoſe who relapſe from a virtuous to a vicious courſe of life is more ſinful and dangerous than that of ſuch as never pretended to virtue and piety, will appear from the following conſiderations: *Firſt*, becauſe the ſins of ſuch relapſers are, whilſt continued in, much more heinous; and *Secondly*, becauſe there is much leſs probability of their recovering themſelves out of this ſinful ſtate by repentance.

I. The ſins of thoſe who relapſe are more heinous, as they are committed againſt *greater knowledge*, and greater *ſtrength* to obey; as they tend more to the *diſhonour* of *God*, and as they are committed againſt *higher obligations* to *obedience*.

Now, 1ſt, all ſins are greater or leſs, in proportion to the knowledge we have of our duty; The law of God is that rule by which we ought to govern our actions; but it cannot be a rule to us any farther than it is known by us. Ignorance, indeed, if it be groſs and affected, will not be an excuſe for our tranſgreſſing the law; but, in this caſe, we are not culpable for violating the law which we know not, but for offending againſt that law which we know. For though we may not be acquainted with the particulars of our duty, yet this at leaſt we know, that we ought to inform ourſelves; and for not doing this, for neglecting this known duty, we are juſtly accountable. Now, if the very nature of ſin conſiſts in *the tranſgreſſion of* a known *law*, then the more the *law* is known, the greater and more ſinful will the *ſin* be. Whatever pretences of ignorance may be made by other men, it is certain that he who hath for ſome time lived up to the laws of God, cannot plead ignorance of them. The ſureſt knowledge of moral duties is that which is attained by practice. It is indeed poſſible for a man to know his duty, who never performs it; but there is as much difference betwixt a ſpeculative and a practical knowledge of our duty, as between our being acquainted with a road from a tranſient view of it in a map, and from our frequently having travelled over it. Now the duties of a Chriſtian life are of ſuch concern in themſelves, and to one who hath once thought himſelf obliged by them, muſt have then appeared of ſo great moment to him, that when he hath thought of them at all, he muſt have attended to them with the greateſt ſeriouſneſs, and moſt ſteady application: His reaſon hath often repreſented them as juſt and fit to be obſerved; his affections have been charmed with the pleaſure he hath found in keeping them; and becauſe *his delight hath been in God's ſtatutes*, therefore he cannot eaſily *forget his word*. Had he been leſs knowing, he had been leſs culpable; but becauſe he *knew his Lord's will, and did not according to his will, he ſhall be beaten with many ſtripes*.

But 2dly, The ſins of ſuch as relapſe are greater, becauſe committed againſt *greater ſtrength to obey*.

All the rational pleas that can be made for excuſing or extenuating our guilt, muſt either be taken from our ignorance, or our infirmity; from a want of knowledge rightly to diſcern our duty, or want of power faithfully to perform it. Whatever is impoſſible to be done, if it be left undone, leaves no ſtain of guilt behind it; and the more difficult any duty is, the nearer approaches it makes to impoſſibility, and conſequently, the leſs culpable will the non-performance be. But, whatever frightful notions *other men* may entertain of the difficulty of Chriſtian duties, or how much ſoever they may complain of the infirmity of their natures; this complaint comes with a very ill grace from the mouth of *one*, whoſe own paſt practice is able to confute it: His ſpiritual enemies, when they have once been defeated, cannot ſuddenly recover their ground; the fleſh, though for a time it may war againſt the Spirit, yet, when once ſubdued to it, quietly ſubmits to the power of the conqueror. The *devil*, if he finds a vigorous *reſiſtance*, will at laſt *flee from us*; and when our *faith* hath once *overcome the world*, *the victory* is much more eaſily kept, than it was obtained. Now when the ſtrength of the enemy is ſo much impaired, and our own ſo much improved, if, after all theſe advantages, we relapſe; the eaſineſs of duty ſtrongly aggravates the guilt of apoſtaſy, and the greater heights we had attained, the more dangerous will be our fall.

3dly, The ſins of ſuch as relapſe are yet greater, as they tend more to the *diſhonour of God*.

Whatever we do, we are commanded to do it all *to the glory of God*. So far therefore as our actions ſwerve from this end, ſo far do they decline from that eternal rule of righteouſneſs, by which they ought to

CHAP. III.

He aſſureth them of the certainty of Chriſt's coming to judgement, againſt thoſe ſcorners who diſpute it; warning the godly from the long patience of God, to haſten their repentance: he deſcribeth alſo the manner how the world ſhall be deſtroyed; exhorting them, from the expectation thereof, to all holineſs of life; and again, to think the patience of God to tend to their ſalvation, as Paul wrote to them in his epiſtles.

THIS ſecond epiſtle, beloved, I now write unto you; in *both* which I ſtir up your pure minds by way of remembrance:

Ver. 1. Ch. i. 13.

be meaſured. Now though *all* ſins derogate from the honour of God, yet not all equally; thoſe are moſt repugnant to his glory, and moſt fitted to bring a ſcandal on religion, which are committed by the zealous profeſſors of it. The vices of one, who hath been conſtantly and uniformly wicked, can do no great diſhonour to religion; he is not allowed to be a fit judge betwixt the pretences of virtue and vice, who hath always adhered to the one, and never attended to the pleas of the other; but he, who from a godly, ſober, and righteous life, relapſes into impious courſes, is ſuppoſed to have made the trial, and to declare for ſin upon experience and choice. If virtue had really any charms in it, it is concluded they would have been ſtrong enough to have kept him firm to her intereſt; and becauſe vice hath the preference in his practice, it is preſently inferred to be more eligible in itſelf. Thus do thoſe, *who make their boaſt in the law, through breaking the law, diſhonour God*; and, which is much to be lamented, even their former good actions help to aggravate their guilt; becauſe the more celebrated their piety hath been, the more ſcandalous is their apoſtaſy to ſin.

And 4thly, Thoſe ſins are yet greater, as they are committed againſt *higher obligations to obedience.*

For every bleſſing we receive from the hands of God is a new additional tie to the obſervation of his laws. None have had larger ſhares of the greateſt bleſſings God can beſtow on man, than thoſe, who by his reſtraining grace *have eſcaped the pollutions of the world*; none therefore are more ſtrongly bound than they are by theſe cords of love. Beſides, ſuch men muſt reaſonably be ſuppoſed to have made frequent vows of obedience; they have entered into a ſolemn covenant with God, and this covenant hath been often renewed: When they have been conſcious of any tranſgreſſion of the laws of God, they have felt the horrors of a broken and contrite heart; and in this agony of the ſoul, have more pathetically and warmly reſolved upon a more intire obedience for the time to come: The performance of theſe vows they have made the condition of their pardon, and have begged of God to forgive their ſins upon no other terms than their being true to thoſe engagements. After vows therefore made with ſuch ſolemnity, repeated frequently, and ratified often with the blood of Chriſt, at their approaches to his holy altar, every tranſgreſſion of duty is aggravated with the heinous guilt of *deliberate perjury!*

This then may ſuffice to give us, though not an adequate ſenſe, yet ſuch a notion of the danger of this ſtate, as may make us careful how we fall into it: A ſtate, out of which there are no poſſible means of recovery, but by a ſincere repentance; and the more difficult that recovery is, the more hazardous will the condition of ſuch backſliders evidently appear. It remains therefore to be proved, in the

IId. place, That as the ſtate of ſuch, whilſt continued in, is moſt ſinful, ſo there are leſs hopes of recovery from it by repentance: And this will appear when we conſider, *firſt*, That there is leſs probability ſuch perſons ſhould ever go about to repent; or, *ſecondly*, That there are leſs hopes that their repentance ſhould prove effectual.

As to the *firſt*, it is a very deplorable conſideration, that thoſe evil habits which required much time to maſter, if, after ſome abſtinence, they are again indulged, do return upon us in full vigour, and with all their former ſtrength. He who repents of his virtue, will be ſure to ſin apace, that he may recover the ground which he thinks has been loſt in the ſervice of God and religion. His conſcience, which is bold and troubleſome, muſt be lulled aſleep, and he muſt find out freſh vices to divert his thoughts from thoſe melancholy reflections, which might otherwiſe diſturb and harraſs him. The common methods of diverſion are not able to keep them at a due diſtance; he muſt therefore find out ſome other way of ſetting himſelf at eaſe: his paſſions muſt be buſily employed, that his underſtanding may not have room or leiſure to reflect; and many and various objects muſt be found to entertain his ſenſes, leſt, upon the ſhorteſt interruption, his awakened conſcience, like *the hand-writing on the wall*, ſhould interpoſe and diſtract him. In this violent tumult of the paſſions, there would be no room for thoſe ſerious reflections, which ſhould read him to repentance: He is carried away by the torrent of his unruly luſts, and the farther he departs from the right way, the leſs proſpect there is of ever returning into it. And as thus the thoughts of reformation are not likely to ariſe from within, ſo neither will they eaſily be admitted from without; for he who takes ſuch care to ſilence the clamours of his own conſcience, will much more hate the reproof of a friend: Nay, the offices of religion muſt all be intermitted, leſt they ſhould awaken the thoughts of his guilt and danger; and he who before diligently conſulted the oracles of God, to know his *duty*, is now, alas! careful to ſhut his eyes and ſtop his ears againſt them, becauſe they forewarn him of *puniſhment!*

But, *ſecondly*, ſhould he entertain thoughts of repenting, it is yet to be feared, that this repentance may not prove effectual.

In every work which we undertake, we proceed more or leſs vigorouſly, in proportion to the different hopes we have of ſucceſs: but where the labour is great, and the hopes of ſucceſs little, we ſhall be apt to deſpond, and to ſit down in a lazy and indolent deſpair. Now theſe are the very circumſtances of a relapſed ſinner: His repentance is a work of great difficulty, and his hopes of acceptance are very faint. His penitential *ſorrows* muſt bear a proportion to his *guilt*; and ſince *this* hath been ſo deeply aggravated, *thoſe* muſt be equally ſharp and piercing. All thoſe ſigns of a *godly ſorrow*, which St. Paul hath enumerated (Rom. vii. 10, 11.) muſt appear, after a more eminent manner, in his repentance. For *what carefulneſs* ought there to be, where there hath been ſo ſcandalous a neglect? *What clearing of himſelf* will be ſufficient to purge him, who hath contracted ſo foul a guilt? *What indignation* muſt he ſhew for the drawing back, when he was juſt within reach of the promiſed reward! *What fear*, leſt God in his anger ſhould reject him! *What vehement deſire* of recovering that bleſſed ſtate from which he lately fell! *What zeal* to promote God's honour, which his ſins have ſo ſorely wounded! *What revenge* on himſelf for ſuch baſe and ungrateful apoſtaſy!

And yet, by theſe arduous ſteps muſt the back ſlider recover the ground which he hath loſt: through all theſe difficulties muſt he *preſs forwards to that mark*, which yet he cannot with any great degree of confidence promiſe himſelf, after all his labour, to accompliſh.—Such mighty dangers involve thoſe, who bring a ſcandal on Chriſt's religion by an unchriſtian practice!

God, however, forbid that even all this ſhould deter any unhappy and convicted ſinner from returning back, with all humble confidence, from the error of his ways, and ſuing out his pardon at the throne of grace! We have *not ſo learned Chriſt*, as to limit His unbounded mercies, who *came to ſeek, and* who died *to ſave thoſe who were loſt:* But we ſay, that though none are to be caſt off as reprobates who unfeignedly repent, yet the repentance of ſome may be, and certainly is very difficult; and though the caſe of ſuch as relapſe is not quite deſperate, yet what hath been ſaid is ſufficient to prove that it is extremely hazardous.

If then the ſin and the danger of relapſing is ſo great, how great is the obligation of all who yet *ſtand*, to *take heed leſt they fall!* and of thoſe who are fallen, to uſe all diligence to recover their ground, and ſecure an intereſt in the atoning blood of Chriſt! The ſtate of the former is happy, but it is not ſecure; they ought therefore to be continually upon their guard: the conduct of the latter is very dangerous, but not quite deſperate; and therefore they ought the more zealouſly to *work out their own ſalvation with fear and trembling.* Eternal happineſs is the reward only of thoſe who perſevere unto the end; as eternal puniſhment will be the lot only of ſuch as are finally impenitent. Neither ſhall he who ſtarts back be ſaved for his paſt righteouſneſs, nor he who is truly penitent be condemned for his paſt iniquity.

Knowing therefore the abſolute neceſſity of *perſeverance*; cautioned on all hands of the extreme danger of *drawing back*; let us, as we value our immortal ſouls, take diligent heed how we fall into, or at leaſt how we continue in a ſtate of apoſtaſy:—always remembering that it is a crime deteſted by God and man. *All governments* execrate and puniſh the rebel, more than the public and profeſſed enemy: the *church* hath been remarkably ſevere againſt the lapſed; and *God*,—the moſt holy and juſt *God*, hath ſolemnly declared, that *if any one draw back, his ſoul ſhall have no pleaſure in him. He* then *that is righteous, let him be righteous ſtill; and he that is holy, let him be holy ſtill: For, behold Chriſt cometh, and his rewards with him, to give unto every man according to his work.*

Chap. III. *Ver.* 1. In this chapter St. Peter lets them know, that he wrote both this and the former Epiſtle to put them in mind of Chriſt's coming to the final judgement, and to ſtir them up to prepare for his coming; but withal informs them, that they muſt expect to hear the very notion of his coming ridiculed by fooliſh and wicked men. To ſhew that their ridicule was ill-grounded, he intimates that the firſt conſtitution of the heavens and earth was ſuch, as occaſioned the flood; and that the preſent conſtitution of this world tends to a diſſolution by fire: That this remarkable change will certainly happen in the appointed time; and that the reaſon why it does not happen at preſent is, to give men an opportunity to repent, and prepare for that future happineſs: That when the purpoſes of God are fully accompliſhed, the day of the Lord will come ſuddenly; that this world ſhall then periſh by an univerſal conflagration, and that after the preſent ſcene of things is changed, there will be new heavens and a new earth for the righteous: That therefore it highly concerned them to prepare for that great event; and finally, that St. *Paul* had given the ſame reaſon for Chriſt's delaying his coming. Some have thought this chapter to have been a diſtinct Epiſtle by itſelf; but there is no neceſſity for ſuch a ſuppoſition, if we conſider the

2 That ye may be mindful of the words which were ſpoken before by the holy prophets, and of the commandment of us, the apoſtles of the Lord and Saviour:

3 Knowing this firſt, that there ſhall come in the laſt days ſcoffers, walking after their own luſts,

4 And ſaying, Where is the promiſe of his coming? for ſince the fathers fell aſleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth ſtanding out of the water, and in the water:

6 Whereby the world that then was, being overflowed with water, periſhed:

7 But the heavens and the earth which are now, by the ſame word are kept in ſtore reſerved unto fire againſt the day of judgement, and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thouſand years, and a thouſand years as one day.

Ver. 2. Jude 17.—V. 3. 1 Tim. iv. 1. 2 Tim. iii. 1. Jude 18.—V. 4. Iſai. v. 19. Jer. xvii. 15. Ezek. xii. 22, 27.—V. 5. Gen. i. 6, 9. Pſ. xxxiii. 6. Gr. *conſiſting*. Pſ. xxiv. 2. cxxxvi. 6. Col. i. 17.—V. 6. Gen. vii. 11.—V. 7. Ver. 10. 2 Theſſ. i. 8.—V. 8. Pſ. xc. 4.

the Apoſtle as referring to his firſt Epiſtle, and aſſerting that the intention of both was the ſame. ver. 1—18. Benſon, Grotius, Tilloſon's Works, vol. ii. p. 7. 18. Sherlock on Proph. diſſert. i. p. 19.

Your pure minds] *Your ſincere mind.* This ſeems to be an intimation that their minds were not yet corrupted, either by the falſe teachers, or by the ſcoffers. They were *pure*, or untainted with the evils which he deſcribes, and St. Peter was deſirous they ſhould continue ſo, ver. 17. It was his grand view in both his Epiſtles, to ſtir up their untainted and ſincere minds to remember and attend to what they had learned from the Apoſtles and prophets. See ch. i. 12, 13, and Benſon.

Ver. 2. That you may be mindful, &c.] This is an alluſion to what he had ſaid ch. i. 12—21. where he had alledged the authority both of the prophets and Apoſtles. By the *prophets* are meant the Old Teſtament prophets, who are properly placed before the Apoſtles of Chriſt, as having lived long before them. The prophets had foretold Chriſt's ſecond coming. See ch. i. 19. The Apoſtles had commanded the Chriſtians ſteadfaſtly to look and diligently to prepare for that day; and as there were now riſing up *ſcoffers*, who ridiculed all expectation of any ſuch thing, it was highly proper to put them in mind of what they had formerly learned: It was with equal propriety that St. Peter intimated *whoſe* Apoſtles they were, when he took notice of the commandment which they had given. When our Lord gave the Apoſtles their commiſſion, he ordered them to teach men to obſerve *whatſoever he had commanded them.* St. Peter here intimates, that they had kept to that order; and that the commandment which they his Apoſtles had delivered, was not their own, nor any other than the commandment of Jeſus Chriſt himſelf: and what Chriſtian would dare to call in queſtion ſuch a commandment? When men would move us from the truth or ſimplicity of the Goſpel, a careful attention to the words of the Apoſtles and prophets will be of eminent ſervice, to keep us ſteady to truth and purity. Some would read the laſt clauſe, *The commandment of the Apoſtles of our Lord and Saviour.* See on Jude, ver. 17. Sherlock, Benſon, and Wetſtein.

Ver. 3. Knowing this firſt] That is, either what was to happen firſt in order of time, or as a premiſe, from whence they might conclude, that they ought to remember the predictions of the prophets, and the commandments of the Apoſtles. The *laſt days* mean here the laſt days of Jeruſalem, or of the Jewiſh ſtate. See Jude, ver. 18, 19. Archbp. Tilloſon thinks, that by theſe *ſcoffers* are meant the *Carpocratians*, a large ſect of the Gnoſticks, who denied the reſurrection of the dead and a future judgement, and who appeared quickly after the writing of this Epiſtle. The root of infidelity, and the grand reaſon of mens ſcoffing at religion, is given in the laſt words of this verſe; *they walk after their own luſts.* They may pretend to reaſon, but they are governed by ſenſe and appetite; and they take refuge in infidelity, and ſcoff at religion, to make themſelves eaſy in their vices: they are againſt religion, becauſe religion is againſt them: they account it their intereſt that the Goſpel ſhould not be true; for if it be true, their caſe is deſperate: But it is the intereſt of every good man that it ſhould be true; and the more any one ſearches with a well-diſpoſed mind, the more will its truth and evidence appear. That *ridicule* is *no teſt of truth*, ſee fully proved in Dr. Brown's excellent *Eſſays on the Characteriſticks:* See alſo Foſter's Sermons, vol. i. p. 417. and the *Reflections.*

Ver. 4. Where is the promiſe of his coming?] The *promiſe* is here put for the *thing promiſed.* The meaning of the queſtion was, "Where is the promiſed advent of Chriſt? What proof or ſign is there of his appearing again?" By this queſtion theſe ſcoffers intended to inſinuate, that there was no hope or proſpect of his coming again; and that as it was ſo long delayed, the promiſe was vain and deluſive, and would never be accompliſhed. The ſcoffers enforced their queſtion by the following argument: "All that has happened ſince the aſcenſion of Chriſt, has been this only: The *fathers*, the men of the laſt age, are in general dead: as to other particulars, things go on as formerly: no change has happened in the courſe of nature, and therefore there is no proſpect of ſuch a change as you expect; namely, the diſſolution of the world, the general judgement, and a new and different ſtate of things." See Eccleſ. i. 9. Others, by the *fathers*, mean all paſt generations; and as the *ſcoffers* referred to what happened from the beginning of the world, this poſſibly may be the true meaning. Heylin reads, *the patriarchs.* See Benſon, Doddridge, and Groves's Poſthumous Sermons, vol. i. p. 200.

Ver. 5. For this they willingly are ignorant of] An anonymous critic, by a ſlight alteration, would read, *For in ſaying this they are ignorant:* But the common tranſlation ſeems preferable; for it is probable that theſe ſcoffers had once been Jews, and lately, if not at preſent, profeſſed Chriſtians; and conſequently, their ignorance in this point muſt needs have been wilful and affected. They prevaricated in their enquiry, or did not duly attend to and regard the Scriptural account of the flood, with the cauſes of it, which they knew; nor the intimations given by Chriſt and his Apoſtles, of the diſſolution of the preſent world by fire. Whoever attends to the Greek will eaſily ſee, that it is not here ſaid of the *heavens*, that they *conſiſted of water*, and *by water*; but that it is ſo ſaid of the *earth* alone: However, the argument requires, that we underſtand the firſt part of the ſentence as elliptical, and ſupply it after ſome ſuch manner as this; namely, That the heavens were, of old, or at the beginning of the world, of ſuch a frame and conſtitution, as to conduce towards bringing on the general deluge; as well as the earth, by its conſiſting of water, and by water. We may further obſerve, that by the *heavens*, St. Peter here means the aerial heavens, or the atmoſphere of our earth; in which were vaſt quantities of miſts and vapours, clouds and rain, which contributed towards bringing on the deluge; and by the deluge the ſtate of our air or atmoſphere was very much altered. In like manner, ver. 7. the *heavens* and the *earth*, which are to be deſtroyed by *fire*, muſt be underſtood of our earth, with its preſent atmoſphere. The proper rendering of the Greek, in the latter clauſe, is, *And the earth conſiſting of water, and by water.* Cicero tells us, that it was the opinion of Thales, that all things conſiſted of water, Εκ του υδατος συνεϛαναι παντα; which is very ſimilar to St. Peter's phraſe, denoting what is obvious to every body; That this earthly globe conſiſts of water, as well as of dry land. As to the other part of the ſentence,—the earth's conſiſting *by water*,—it may either denote, that without water the earth would be like dry ſand or duſt, and in many places ſubject to chaſms or openings, of a very diſagreeable and dangerous nature; and that *by water*, or by the frequent falling of rain, the earth is united, and made conſiſtent; or St. Peter might intend thoſe ſubterraneous caverns, in which are reckoned to be vaſt quantities of water. See Gen. vii. 11. Pſ. xxiv. 2. xxxiii. 7. cxxxvi. 6. Burnet's Theory, vol. ii. p. 351. Benſon; and for another interpretation, Catcot's Treatiſe on the Deluge, p. 49.

Ver. 6. Whereby] Δι ὧν, *by which things*; that is, by the heavens and earth being of ſuch a conſtitution of old.

Ver. 7. But the heavens, &c.] Not only the ancient Jews, but the Stoics, and other philoſophers among the heathens, held that the world was to be deſtroyed by fire. It was alſo intimated by ſome, both of the Greek and Latin poets. *By the ſame word*, means, "The ſame wiſe will and *appointment* of God, revealed in his *word*, which orignally conſtituted the heavens and the earth, ver. 5." Some would read the next clauſe, *Are treaſured up for fire, reſerved againſt the day of judgement.*" There ſeems to be a particular reference in theſe words to the promiſe which God made to Noah; namely, that he would deſtroy the earth no more by a *flood*, Gen. ix. 11. See Whitby, Junius, and Knatchbull.

Ver. 8. One day is with the Lord, &c.] "I have taken notice that the ſcoffers are voluntarily ignorant of, or inattentive to theſe things. But as to the *diſtance of time*, with which they inſult you, be not you ignorant of, or inattentive to *this one thing*; namely, that *one day is with the Lord as a thouſand years, and a thouſand years as one day.* It makes no difference with God, whether the thing which he has engaged to do is to be performed now, or a thouſand years hence: he will as certainly and punctually accompliſh it; and time makes no alteration, as to his wiſdom, goodneſs, power, or veracity." This is the plain meaning of the preſent text, unſophiſticated by the ridiculous follies and abſurdities of the ſchoolmen, who have prepoſterouſly called the eternity of God a moment, and aſſerted that a thouſand years is, literally, of no longer a duration with him than one day. This was a proverbial expreſſion among the Jews. (See Pſ. xc. 4.

9 The Lord is not ſlack concerning his promiſe, as ſome men count ſlackneſs; but is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat; the earth alſo, and the works that are therein, ſhall be burned up.

11 *Seeing* then *that* all theſe things ſhall be diſſolved, what manner *of perſons* ought ye to be in *all* holy converſation and godlineſs!

12 Looking for, and haſting unto the coming of the day of God, wherein the heavens being on fire ſhall be diſſolved, and the elements ſhall melt with fervent heat!

13 Nevertheleſs we, according to his promiſe, look for new heavens and a new earth, wherein dwelleth righteouſneſs.

14 Wherefore, beloved, ſeeing that ye look for ſuch things, be diligent that ye may be found of him in peace, without ſpot, and blameleſs;

15 And account *that* the long-ſuffering of our Lord *is* ſalvation; even as our beloved brother Paul alſo, according to the wiſdom given unto him, hath written unto you;

Ver. 9. Hab. ii. 3. Heb. x. 37. Iſai. xxx. 18. Ezek. xviii. 23, 32. xxxiii. 11. Rom. ii. 4. 1 Tim. ii. 4.—V. 10. Matth. xxiv. 43. 1 Theſſ. v. 2. Rev. iii. 3. xvi. 15. Pſ. cii. 26. Iſai. li. 6. Matth. xxiv. 35. Mark xiii. 31. Rom. viii. 20. Rev. xx. 11. xxi. 1. V. 11. 1 Pet. i. 15.—V. 12. Or, *haſting the coming*. Iſai. xxxiv. 4.—V. 13. Iſai. lxv. 17 lxvi. 22. Rev. xxi. 1, 27.—V. 14. 1 Cor. i. 8. xv. 58. Phil. i. 10. 1 Theſſ. iii. 13. v. 23.—V. 15. Rom. ii. 4. 1 Pet. iii. 20. Ver. 9.

Ecclus. xviii. 9, &c.) and plainly intended to ſignify, that no finite duration bears any proportion to the eternity of God. Plutarch has a paſſage exactly parallel to it, in his diſcourſe "On the ſlowneſs of the divine vengeance." It may be proper juſt to obſerve further, that if St. Peter had been ſpeaking here, as ſome ſuppoſe, of the deſtruction of Jeruſalem, which happened within *three years*, it is not likely that he would have talked of *a thouſand years*. The moſt natural anſwer to the ſcoffers, if they had enquired about that event, would have been, "It is juſt at hand; the Jewiſh war is broke out; and by many of the ſigns and forerunners of it, you may be ſure that the *deſolation thereof draweth near*." See Benſon, Hammond, Wetſtein, and Clarke.

Ver. 9. *The Lord is not ſlack concerning his promiſe*] He may be called ſlow or ſlack, who has it in his power, and yet does not perform a thing at the proper time; but that cannot be ſaid of the Deity, who is perfectly wiſe, true, powerful, and good. The Apoſtle by *ſome men*, refers to the *ſcoffers* mentioned ver. 3, 4. To *us-ward*, means, "To us mortal men in general." It is expreſſed here both negatively and poſitively, and in the moſt general terms concerning mankind, that *God is not willing that any ſhould periſh, but that all ſhould come to repentance*; and we may depend upon it that God is ſincere and in earneſt: He does not tantalize poor, helpleſs, miſerable man; he has no ſecret will contrary to, and inconſiſtent with his revealed will; but is a God of truth, and deteſteth all falſhood and inſincerity. See Ezek. xviii. 23, 32. xxxiii. 11. 1 Tim. ii. 4. St. Peter ſhews us in this verſe, that the delay of the final judgement is deſigned for the general good; and implies no backwardneſs in God to accompliſh what he has promiſed, nor any uncertainty as to that grand event. The delay is, that good men, in their ſucceſſive generations, may have their ſtate of trial and preparation for perfect happineſs; and that ſinners may repent, and ſo prepare alſo for that great day; Rom. ii. 4. God hath not abſolutely decreed the damnation of any man; but men, by their own folly and wickedneſs, bring upon themſelves miſery and deſtruction. See Benſon, and Mill.

Ver. 10. *But the day of the Lord will come*] The laſt great day of general judgement will come, when it is leaſt of all expected. See Matth. xxiv. 43, 44. The *paſſing away of the heavens*, here means the ſame with their being *diſſolved by fire*, ver. 12. Ῥοιζηδὸν ſignifies, with *a very loud* and *terrible noiſe*; with a ſound reſembling that of a great *ſtorm*. In this place it more particularly denotes, the horrid cracking noiſe of a wide-ſpreading fire. The plain interpretation of the next clauſe is, "As the old heavens and earth were deſtroyed by water, ſo the preſent heavens and earth, and even the elements, the firſt principles or conſtituent parts of them, ſhall be deſtroyed by fire: That dreadfully-ſpreading fire will carry all before it: All the works of God upon earth; all the works of man alſo, ſhall be involved in one common heap of ruin."

—— The cloud-capt towers, the gorgeous palaces,
The ſolemn temples, the great globe itſelf,
Yea, all that it inherit, ſhall *diſſolve*;
And, like the baſeleſs fabrick of a viſion,
Leave not a wreck behind.——

See Vitring. *Obſervat.* Ray's three diſcourſes, p. 244. and Burnet's Theory, book iii. ch. 10.

Ver. 11. *Seeing then that all theſe things ſhall be diſſolved*] Some would read this and the following verſe, thus; *As then all theſe things are to be diſſolved, what ſort of perſons ought you to be?—Even ſuch, as by an holy converſation and pious life ſhew that you expect, and eagerly deſire, or aſpire after the coming*, &c. Theſe words are St. Peter's practical improvement of the foregoing doctrine concerning the certain, ſudden, and terrible coming of Chriſt to judgement. If the whole frame of heaven and earth ſhall be ſo wonderfully changed, and a new world made, how great a degree of purity ſhould *they* labour to attain, who expect to live in this new world? The word rendered *melt*, is a metaphor taken from *metals* diſſolving in the fire, or *wax* before the flame: So will the fierce and ſpreading fire of the laſt day *melt down* this globe, and its ſurrounding atmoſphere. Dr. Burnet in his Theory, vol. ii. p. 30. having conſidered the antiquity and univerſality of this opinion, "That the world is at laſt to be deſtroyed by fire," ſays, "We have heard, as it were a cry of fire, throughout all antiquity, and throughout all the people of the earth: Let us then examine what teſtimony the Prophets and Apoſtles give to this ancient doctrine of the conflagration of the world. The *prophets* ſee the world on fire at a diſtance, and more imperfectly; as a brightneſs in the heavens, rather than a burning flame: But St. Peter deſcribes it as if he had been by, and ſeen the heavens and earth in a red fire, heard the cracking flames, and the tumbling mountains: *The heavens ſhall paſs away*, &c. This is as lively as man could expreſs it, if he had the dreadful ſpectacle before his eyes." See Schmidius, Raphelius, Benſon, and Blackwall's Sacred Claſſicks, vol. ii. p. 180.

Ver. 13. *Nevertheleſs, we, according to his promiſe, look*, &c.] That is, "Though the preſent frame of things ſhall be diſſolved by fire, yet we look for another, a more durable and perfect ſtate; new heavens, and a new earth: New and everlaſting abodes, which the divine mercy will then open to our enraptured view, into which it will conduct us, and in which perfect righteouſneſs, holineſs, and felicity ſhall dwell for ever." Rev. xxi. 27. xxii. 14, 15. Some expoſitors have thought that theſe lower heavens, and this earth, are to be melted down by a general conflagration; and thereby refined, and fitted up again into new heavens and a new earth, for the habitation of the righteous; that the *righteous ſhall be caught up into the clouds, to meet the Lord in the air*, and kept there, till the new heavens and earth are prepared as a proper habitation; and that then they ſhall be placed there, and have Chriſt's continual glorious preſence among them, and every circumſtance which can conduce to their glory and felicity. As St. Peter had a revelation from Chriſt, that he would create new heavens and a new earth, he might juſtly call that *his promiſe*; but the patriarchs and believing elders were not without the expectation of ſuch felicity. See Gen. xvii. 7. Dan. xii. 2, &c. Matth. xxii. 31, 32. Acts iii. 21. Heb. xi. 10—16. Benſon. Calmet, and Hallett's Notes, vol. i. p. 191.

Ver. 14. *In peace, without ſpot, and blameleſs*] By the words *in peace*, ſome underſtand that they ſhould be at peace with their own conſciences; others, that the Chriſtians ſhould be at peace with one another, or with mankind in general. But it ſeems more likely, that St. Peter means they ſhould endeavour to be found at laſt in peace with their great Judge; and that by endeavouring in this life to be *without ſpot and blemiſh*. The *corrupt* Chriſtians are called *ſpots and blemiſhes* among the Chriſtians at their love feaſts: In oppoſition to ſuch a character, the *true* Chriſtians were to keep themſelves without ſpot or blemiſh. See 1 Pet. i. 19.

Vor. 15. *And account, that the long ſuffering of our Lord is ſalvation*] They were not to account the long extended patience of God, as any ſign of an unreaſonable *delay*, or as implying any the leaſt danger of his never coming to judge the world, and make the righteous perfectly happy; but as a proof of his *goodneſs*, and as giving men an opportunity to work out their own ſalvation. From St. Peter's calling St. Paul his *beloved brother*, ſome obſervations of conſequence may be made. 1. St. Paul had ſeveral years before this reproved Peter for his diſſimulation at Antioch; Upon which a certain author hath ſaid, indeed, "That Peter, not being able either to anſwer his arguments, or bear his reproof, ſeparated from him, and from that time became his moſt active and bittereſt enemy, as to his apoſtleſhip among the Gentiles;" Whereas from this text the contrary is evident; St. Peter was ſo wiſe a man, and ſo good a Chriſtian, as

not

16 As alſo in all *his* epiſtles, ſpeaking in them of theſe things; in which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as *they do* alſo the other ſcriptures, unto their own deſtruction.

17 Ye therefore, beloved, ſeeing ye know *theſe things* before, beware, leſt ye alſo being led away with the error of the wicked, fall from your own ſteadſaſtneſs.

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jeſus Chriſt. To him *be* glory both now and for ever. Amen.

Ver. 16. Rom. viii. 19. 1 Cor. xv. 24. 1 Theſſ. iv. 15.—V. 17. Mark xiii. 23. Epheſ. iv. 14. Ch. i. 10, 11. iii. 18.—V. 18. 1 Pet. ii. 2.

not to reſent that freedom of St. Paul, but took it kindly; and here, many years after it, acknowledges Paul for *his beloved brother*. 2. Though the falſe teachers among the Judaizing Chriſtians repreſented St. Peter and St. Paul as of different opinions, and preaching contrary doctrines; yet in reality their doctrine was not different; for when St. Peter incurred that reproof at Antioch, it is aſcribed, not to his being of a different opinion from St. Paul, but to his diſſembling, out of an exceſſive fear of the Jewiſh Chriſtians. 3. It is probable that St. Peter was now writing to ſome of St. Paul's converts; and therefore it was highly proper to mention St. Paul to them, and to intimate that there was a perfect harmony between them, both as to ſentiments and affection.

By the *wiſdom given unto St. Paul*, ſeems to have been meant, that which he himſelf calls *the word of wiſdom*, 1 Cor. xii. 8. that extenſive illumination peculiar to Apoſtles, by which they had the whole plan of the Chriſtian doctrine, and by which they were, all their lives after, enabled either to preach or write concerning any point of that doctrine: And therefore we may underſtand St. Peter as intimating thereby, that he acknowledged St. Paul to be an Apoſtle, and that he had written his Epiſtles under the immediate inſpiration of the Spirit. It is a matter of ſome difficulty to determine to which of the Epiſtles of St. Paul St. Peter here refers: Several take him to mean the Epiſtle to the *Hebrews*; and others, with more reaſon, the Epiſtle to the *Romans*, and particularly ch. ii. 4. ix. 22, 23. In favour of which opinion it ſhould be obſerved, that the Epiſtle to the Romans was written to Gentile Chriſtians, and that it was St. Paul's way to ſend copies of his letters to other churches beſides thoſe to which they were originally directed: (See Col. iv. 6.) And others think, that as St. Peter directed *his* Epiſtles to the Chriſtians diſperſed in *Aſia Minor*, St. *Paul*'s Epiſtle to thoſe in the ſame country, namely, the *Galatians* and *Epheſians*, are referred to. Doddridge paraphraſes the words thus: "The paſſage to which I refer, is in a letter immediately directed to the Romans; but it may be conſidered as deſigned *for you*, and for the general uſe of all Chriſtians." I look upon this paſſage, ſays he, as a very inſtructive admonition to *all Chriſtians*, to conſider St. Paul and the other Apoſtles as writing to *them*, in their Epiſtles; ſo far as a ſimilarity of circumſtances will admit. In which view it is of infinite importance, that we ſhould eſteem them as written to us, in like manner as St. Peter tells us even the ancient prophets conſidered the great ſubjects of which theſe Epiſtles treat, as relating *to them*. 1 Pet. i. 12.

Ver. 16. *In which are ſome things hard*, &c.] "In which Epiſtles of his are ſome things, &c." And it is moſt true, that in St. Paul's Epiſtles there are ſome difficult points, which were greatly abuſed and perverted even in that age, and which have been perverted by *unlearned unſtable* men in almoſt every age ſince; ſuch as thoſe of free-grace,—election,—reprobation,—juſtification, &c. It is remarkable that Barclay explains this of the 9th chapter to the *Romans*; in which there are ſome things which ſeem to be contrary to God's long-ſuffering to all, and which are very liable to be pernicioſly wreſted. St. Peter does not ſay, that *every thing* in St. Paul's Epiſtle was obſcure, but only that in them *ſome things* were difficult to be underſtood. This is no reflection at all upon St. Paul, or his Epiſtles, or upon his manner of writing: ſome ſubjects are more difficult than others, and it requires more ſtudy and attention to underſtand them. They may be expreſſed with juſtneſs and propriety, and as perſpicuouſly as the nature of the things treated of will bear; and yet, to haſty and inconſiderate readers, they may have things in them hard to be underſtood. The moſt judicious writers are often the moſt profound; but then they will bear a ſecond or third reading; and the more they are ſtudied, the more they are eſteemed. This is the glory of St. Paul's Epiſtles, in the eſtimation of all who have examined them with care and attention. Beſides, it may be obſerved, that St. Paul's Epiſtles labour under no greater difficulties than other epiſtolary writings would, if written under the ſame circumſtances, and with the ſame deſign. The nature of epiſtolary writings in general diſpoſes the writer to paſs by many things, as well known to him to whom his letter is addreſſed, which are neceſſary to be laid before a *ſtranger*, to make him comprehend what is ſaid; and it often happens that a letter which is eaſy and intelligible to the receiver, is very obſcure to a ſtranger. The ſubjects of St. Paul's Epiſtles were certainly things well known to thoſe he wrote to, and which they were particularly concerned in; which made them eaſily apprehend his meaning, and comprehend the force of his diſcourſe. But at this diſtance we are to gueſs at the occaſion of his writing, having little or no knowledge of the temper and circumſtances of the perſons he wrote to: And can it then be thought ſtrange, that many things in his Epiſtles lie concealed from us, which were underſtood by thoſe to whom they were addreſſed, at firſt ſight? Add to this, that in many places it is manifeſt he anſwers letters ſent, and queſtions propoſed, which, if we had them in our poſſeſſion, would clear up moſt difficult paſſages, and for want of which they are likely to remain obſcure. The language in which theſe Epiſtles were written is a dead language; and, though this would in itſelf produce obſcurity, there is a peculiarity in St. Paul's writings which augments this obſcurity. The terms are Greek, but the idiom or turn of the phraſes may truly be ſaid to be Hebrew or Syriac; the cuſtom and familiarity of which do ſo far influence the expreſſions in theſe Epiſtles, that one may obſerve the force of the Hebrew conjugations, (particularly that of Hiphil,) given to Greek verbs, in a manner unknown to the Greeks themſelves. Nor is this all; the ſubjects treated of in theſe Epiſtles are ſo wholly new, and the doctrines contained in them ſo perfectly remote from the notions of mankind, that moſt of the important terms have quite another ſignification from what they have in other diſcourſes. To theſe cauſes of obſcurity, common to St. Paul with moſt of the other writers of the New Teſtament, we may add thoſe that are peculiarly his own, and owing to his ſtile and temper. He was a man of quick thought and warm temper, very well verſed in the writings of the Old Teſtament, and full of the doctrine of the New. All this added together, ſuggeſted abundance of matter to him on thoſe ſubjects which came before him; ſo that one may conſider him, when he was writing, as beſet with a crowd of thoughts all ſtriving for utterance. In this poſture of mind, it was almoſt impoſſible for him to keep that ſlow pace, and obſerve minutely that order and method, which is productive of an eaſy and obvious perſpicuity. To this plenty and vehemence may be aſcribed thoſe long parentheſes we obſerve in his Epiſtles. Upon this account alſo, he often breaks off in the middle of an argument, to let in ſome new thought, ſuggeſted by his own words; which having purſued as far as ſuits his preſent purpoſe, he reaſſumes the thread of his diſcourſe, without taking any notice of his return and tranſition. Beſides this difficulty, the frequent changing of the perſon he ſpeaks in, renders the ſenſe very uncertain, and is apt to miſlead one that has not ſome clue to guide him. In the current of his diſcourſe, he frequently drops in the objections of others, and his anſwers to them, without any change in the form of his language, which might inform the writer that any other is introduced as ſpeaking, beſide himſelf. To diſcover this, great attention isrequiſite; and yet, if it be neglected, or not diſcovered, it will involve the reader in miſtakes, expoſe him to miſunderſtand his meaning, and render the ſenſe very perplexed. To theſe intrinſic difficulties, ariſing from the text itſelf, ſeveral others may be added, as, the uncertainty who are the perſons he addreſſes, or the opinions or practices to which he alludes. To theſe we may ſubjoin two external cauſes, that have made no ſmall increaſe of the native and original difficulties: Firſt, the dividing the Scriptures into chapters and verſes, whereby not only the common people take the verſes uſually for diſtinct aphoriſms, and independent iſolated ſentences; but even men of more advanced knowledge loſe very much of the ſtrength, connection, and light that depend upon it in the peruſal. Secondly, the uſing and applying the phraſes of the Apoſtle to ſenſes in which they were never intended by him, and which men of a certain temper will always bring with them to the peruſal of his Epiſtles: So that all the knowledge they reap from them is, what they themſelves ſay, but not what St. Paul hath ſaid in them. Hence it is by many writers juſt remarked, that the difficulty is ſaid to affect chiefly *unteachable* and *unſteady* men, whoſe prejudices indiſpoſe them for admitting the truth, or whoſe levity prevents their due ſolicitude to retain it; but not perſons of humble teachable minds, reſolute in purſuing and maintaining the truth. And the remedy preſcribed, is not laying aſide the Scriptures on account of their obſcurity, as the Papiſts would perſuade us to do; but, a concern to *grow in grace*, &c. ver. 18. The expreſſion ϛρεϐλȣσιν, *wreſt* or *put to the torture*, plainly implies, that violence is done by theſe bad men to ſome paſſages of Scripture, to make them ſpeak an unnatural ſenſe, which may anſwer their own purpoſes: And truly he muſt know little of the hiſtory of theological controverſies, who hath not obſerved many deplorable inſtances of this. See Beza, Wetſtein, Benſon, Doddridge, Locke, Barclay's Apology, p. 155. Taylor's Key to the Romans, p. 146. and Dr. Ward's Account of the Torture by the *Equuleus*, Philoſoph. Tranſ. N°. 412.

Ver. 17. *Ye therefore, beloved*] Beza obſerves, that St. Peter does not ſay here, "Abſtain from theſe obſcure Scriptures; chooſe out only certain chapters; leave the reſt either to the more learned, or the more curious; expect new revelations, and ſuffer the tares in the mean time to grow;—for *who art thou that judgeſt?*" Nor, finally, does he ſay, "Be content with implicit faith in mother church." Theſe are the ſayings of Antichriſt and his followers; whereas the Apoſtle of Chriſt ſays, *Seeing you now know theſe things*, &c. Let us hear the Apoſtle's voice; and let us firſt of all begin with faith, i. e. with a firm, ſolid, and, as far as may be, perfect knowledge of the true doctrine. He who ſays he has faith, and has not charity, let us abhor him as a liar." Dr. Heylin renders this verſe, *Since therefore, my beloved, you are forewarned of theſe things*, be upon your guard, that you may not be ſeduced by thoſe profane men; but perſiſt, and *grow in grace*, &c.

Ver. 18. *But grow in grace, and in the knowledge*] Growing in grace, and in the knowledge of Jeſus Chriſtis, by a very uſual *hendiades*, put for growing in the knowledge of the Goſpel, that *grace or favour* revealed and commuicated through Jeſus Chriſt. They were in danger of being led aſide by the Judaizing falſe teachers. To prevent that, they were not to ſit down contented with an implicit faith in the church, in their prieſts, or in the ſentiments of their forefathers; but to read the Scriptures with care and diligence, to get new light, and grow in the knowledge of the Goſpel. St. Peter here moſt evidently condemns the doctrine and practice of his pretended ſucceſſors in the church of Rome, who take away from the common people the Scripture,—that *key of knowledge*,—and hold ignorance to be the mother of devotion. This likewiſe may reprove thoſe ſlothful *proteſtants*, who will not read the Scriptures with that care and attention which is requiſite to the underſtanding of them; and much more thoſe, who are profeſſed enemies to increaſing knowledge; who would have all new diſcoveries carefully ſuppreſſed; and would have Chriſtians ſteadily adhere to all the articles and traditions received from their fallible forefathers. They who are afraid of new light, and increaſing knowledge, ſeem to betray a bad cauſe, and to be conſcious, that their opinions will not ſtand the teſt of a ſevere examination; and they plainly contradict this advice or direction of St. Peter; *But grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt.* See Grotius, Beza, and Benſon.

REFLECTIONS ON VER. 3.

From the context it appears that the *ſcoffers*, of whom St. Peter ſpeaks, were men who turned all revelation into ridicule, and made a jeſt of all the promiſes and threats of the Goſpel; inſulting the credulity of Chriſtians upon thoſe points, even in the apoſtolic age; even in that very age in which Chriſt had given ſuch infinite proofs of his power and veracity. We may therefore from hence properly enquire, *firſt*, Into the reaſonableneſs of this practice of ridiculing the principles and perſuaſions of thoſe, who believe the Scriptures to be the word of God; and *ſecondly*, Into the nature and completion of the prediction before us.

I. (1.) Now if theſe principles are in themſelves abſurd, no wonder they ſhould be objects of ridicule to men of freer thought, and more enlarged abilities: But if they really contain nothing abſurd or irrational, nothing unbecoming the dignity of our own nature, or unworthy the nature of God; it cannot be either the duty, or the proof of ſuperior wiſdom, to make them the objects of reproach or ridicule, but quite the contrary.

Now the firſt principle of thoſe who believe the Scripture, is, that it hath pleaſed the Divine Being, at ſundry times, to make a revelation of himſelf and his will to his creatures, in order to their happineſs, to direct them in the duties of life, and bind them more effectually to the diſcharge of them.—And is it then abſurd or unreaſonable to believe, that a Being of infinite goodneſs ſhould vouchſafe to inſtruct and admoniſh a creature, that, like man, needed inſtruction and admoniſhment? A creature liable to error and iniquity, and capable of information and amendment? Or, rather, is not ſuch information the neceſſary conſequence of infinite wiſdom and goodneſs? For how is it poſſible to conceive the *benignity* of any Being, who ſhould behold his creatures, the work of his own hands, wandering in the paths of error and iniquity, which lead to miſery and deſtruction, without once reaching out his hand to conduct or direct, to reprove or aſſiſt them? A Father who dealt thus by his children, would be a monſter among men! And ſhall we then deny that excellence to Almighty GOD, without which even man would be defective and unlovely; without which he would be monſtrous and malignant? And can it be weak and unwiſe to aſcribe that perfection to the Almighty, which it would be ſo utterly ſenſeleſs and iniquitous to deny him? Can it be weak and unwiſe to believe that God hath done, what it would be ſo abſolutely cruel and ungodlike in Him not to do?—With great ſubmiſſion, then, the Deiſt has no great reaſon to triumph on this head, or to inſult the believer's weakneſs and want of capacity.

(2.) The next principle of believers is, that the Scriptures of the Old and New Teſtament are the revealed will of God, and contain the chief of thoſe ſeveral manifeſtations which he hath been pleaſed to make of himſelf, and of his will to mankind, from the foundation of the world. Now the queſtion is, Whether it be reaſonable ſo to believe; and to determine us in this enquiry, it might be neceſſary to examine, whether the Scriptures of the Old and New Teſtament have all the marks and characters of truth, internal and external, that can rationally be demanded, to aſcertain the genuineneſs of any writings whatever, in the ſame circumſtances; ſuch as *antiquity*, *ſincerity*, and *diſintereſtedneſs* in the writers and relaters;—ſufficient *care* in the keeping and conveying theſe writings to poſterity pure and uncorrupt;—*various copies*, in the hands of men of oppoſite perſuaſions and intereſts, to prevent all poſſibility of combination in fraud;—*ſtile* and *phraſeology* of the age in which they profeſs to be publiſhed;—the *conſiſtency* of manners, times, things, and characters, exhibited in them;—the *purity* and *perfection* of the *precepts* delivered;—and laſtly, the *dignity*, *coherence*, and *uniformity* of the whole deſign; every way worthy the wiſdom, power, and perfection of the Supreme Being; whoſe will they profeſs to deliver, and whoſe work they profeſs to be.

And that they have *all theſe marks* and characters of truth, hath been demonſtrated a thouſand times; nor have all the enemies of revelation ever yet proved them defective in any one of them, although frequently and loudly called upon, and challenged ſo to do; and indeed, often attempting to do ſo, to their infinite reproach.

But muſt we then, after all, diſclaim theſe writings, becauſe a ſet of men are vain and wicked, ignorant and ſhameleſs enough to ſneer and ſhake the head, to break their jeſts and revile, where they ought to reverence? God forbid! For this would be to renounce all the poſſible teſts and marks of truth and certainty; would be to reverſe all the rules of a rational conduct and conviction;—to make error the teſt of truth, and madneſs the rule of reaſon.

3. The laſt principle of believers that we ſhall at preſent mention is, "That the Scriptures being once proved to be the word of God, they are indiſpenſably obliged to aſſent to the proof of every propoſition contained in them. This indeed is a neceſſary and unavoidable conſequence from the principle of their proceeding from, and being inſpired by God; and upon this foundation it is that faith becometh the moſt rational principle, and the moſt indiſpenſable duty that can be conceived; and at the ſame time the juſteſt and trueſt ground of favour and acceptance with Almighty God.

But to this it is objected, "that *faith* is not in our power; no man can command his belief; and therefore it is abſurd to make that a neceſſary recommendation to the favour of God, which is in no man's power to attain." To this we may anſwer, That faith is the effect of a rational conviction, which is the fruit of an humble, candid, and rational inquiry. Is it poſſible then that any man can hope to be excuſed for neglecting to make ſuch inquiry in the concern of his higheſt intereſt? And will any man pretend to be excuſable for want of faith, (that is, for want of a rational conviction,) when that faith ariſeth only from his neglecting to employ a few hours ſeriouſly in the buſineſs of his own ſalvation?—With great ſubmiſſion, therefore, the infidel and ſcoffer, is ſo far from having a right to laugh at, and inſult the faith of Chriſtians, that in truth all mankind have a right to inſult and deſpiſe *him* (far as charity and humanity will allow) as the laſt and meaneſt of mortals; who, not content to be monſtrouſly ſtupid and inſenſible, in relation to his own higheſt intereſts, hath yet effrontery enough to inſult the wiſeſt and moſt rational conduct of other men.

Having thus examined upon what wiſe grounds the ſcoffer and the Deiſt laugh at the Chriſtian faith, and the Scriptures in genaral, it may not be amiſs, before we cloſe this head, briefly to examine into the particular cavils by which they pretend to ſupport this conduct.

And here it is ſufficient to obſerve in the general, that the Deiſt maketh his own reaſon, and even his own humour and vain imagination, the teſt of truth, and juſtice, and perfection of every kind: He is literally, as the Apoſtle terms him, *a ſcoffer, walking after his own luſts*; and therefore, if he can but lay his finger upon one paſſage in thoſe ſacred writings, which his ignorance, or prejudice, or favourite vice will not ſuffer him thoroughly to comprehend, and clearly to reconcile with the wiſdom, goodneſs, and other attributes of the Divine Being;—he has done at once with the whole buſineſs of revelation, and thinks he has an undoubted right to renounce it intirely.

Now how irrational and erroneous this conduct is, will appear to any one who conſiders, 1ſt, that many paſſages of Scripture refer to the ſtate and things of another world, of which we have no adequate idea, and conſequently which are to be conſidered as objects of faith, or trials of humility. 2. That many paſſages refer to cuſtoms and manners, now unknown;—(yet ſurely it would be ſtrange reaſoning to infer, that becauſe none ſuch are now known to exiſt, therefore none ſuch ever did exiſt at all.) And 3. That our narrow conceptions are not the teſt of truth; and that nothing but wiſdom infinite and unerring can be ſuch a teſt. Let us then proceed, in the

IId place, to conſider the nature and completion of the prediction of St. Peter before us.

And ſurely, that the wiſeſt and moſt important inſtitutions ſhould at any time be the objects of ridicule to light libertines and abandoned miſcreants, hath nothing extraordinary or ſurpriſing in it: That the Chriſtian religion, particularly, at its firſt appearance in the world, ſhould meet with oppoſition of every kind, is not much to be wondered at: A religion that oppoſed itſelf to the paſſions, prejudices, and corruptions of the whole ſurrounding world, could hardly fail to be much maligned, before it was rightly underſtood;—and therefore one need not wonder to find it ſo early, and ſo eagerly attacked by a Lucian, a Porphyry, and a Celſus. But, when it is ſufficiently explained, and thoroughly underſtood; and not only proved, but allowed to have eſtabliſhed the nobleſt ſyſtem of morality and theology, that ever bleſſed the world; the moſt conducive to human happineſs, moſt perfective of human nature, moſt worthy the perfection and purity of God; that ſuch a religion, at ſuch a time of day, and in a Chriſtian country, when it hath not only the advantage of proof, but of prejudice too, of its ſide; ſhould yet be ſeriouſly reviled, and deliberately ridiculed by reaſonable creatures, the profeſſed lovers of truth and of mankind; *this*, ſurely, is a matter of the utmoſt ſurpriſe and aſtoniſhment. And therefore, the foreſeeing and foretelling this event in theſe circumſtances, was only within His reach, who *ſearcheth the ſecrets of all hearts, and ſeeth the thoughts afar off*; and the beſt way of accounting for this ſtrange conduct, is, by conſidering it as the dreadful, laſt effect of that ſignal *infatuation*, which God, in judgement and in juſtice, ſuffereth any of his ſubjects to fall into for their ſins. In them is clearly fulfilled, as formerly in the Jews, that fearful judgement of God, denounced by Iſaiah, and applied by our bleſſed Saviour in the 13th of St. Matthew, ver. 14, 15.!

But, however theſe men may be inſenſible to their own infatuated ſtupidity, in other reſpects, one inſtance of it is ſo glaring, that it is not poſſible they can reflect upon it without ſhame and ſelf-conviction; and that is, that whilſt theſe *ſcoffers* are endeavouring to overthrow revelation, they are in truth eſtabliſhing it: Whilſt they imagine they are deſtroying the Chriſtian *religion*, they are in reality but fulfilling a *Chriſtian prophecy*, even this of St. Peter now under conſideration! Theſe rebels to their Maker, are like the meaneſt rebels to their earthly prince; their impotent oppoſition doth but confirm and eſtabliſh the dominion it was intended to overthrow; for the *counſel of God ſhall ſtand, and he will do all his pleaſure.* (See Iſai. xlvi. 8—10.) This is the peculiar felicity of the Chriſtian religion; as it is the peculiar privilege of Jeſus Chriſt, to *make his enemies his footſtool*; to raiſe him the higher on his throne, and fix him the more firmly in it. *To whom be glory for ever and ever!* Amen.

THE
FIRST EPISTLE GENERAL OF JOHN.

CHAP. I.

He deſcribeth the perſon of Chriſt, in whom we have eternal life by a communion with God: to which we muſt adjoin holineſs of life, to teſtify the truth of that our communion and profeſſion of faith, as alſo to aſſure us of the forgiveneſs of our ſins by Chriſt's death.

THAT which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the Word of life;

2 (For the life was manifeſted, and we have ſeen *it*, and bear witneſs, and ſhew unto you that eternal life which was with the Father, and was manifeſted unto us;)

3 That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us: and truly our fellowſhip *is* with the Father, and with his Son Jeſus Chriſt.

4 And theſe things write we unto you, that your joy may be full.

5 This then is the meſſage which we have heard of him, and declare unto you, that God is light, and in him is no darkneſs at all.

Ver. 1. John i. 1. John i. 14. 2 Pet. i. 16. Ch. iv. 14. Luke xxiv. 39. John xx. 27.—V. 2. 1 Tim. iii. 16. Ch. v. 20. John i. 1, 2.—V. 3. 1 Cor. i. 9. Ch. ii. 24.—V. 4. John xv. 11. 2 John 12.—V. 5. Ch. iii. 11. John i. 9. viii. 12. ix. 5. xii. 35, 36.

I. JOHN.] This Epiſtle of St. John,—if it is not rather a *little treatiſe*,—appears, as well as his Goſpel, to have been written againſt Cerinthus. In it he alſo alludes to the pernicious doctrines of the Gnoſticks, eſpecially in the admonitions to *walk in the light*, to keep undefiled from ſenſual ſins, and abſtain from idols. The old Italic verſion, and the account given by St. Auguſtin and others, inform us, that this Epiſtle was written to the Chriſtian converts in Parthia; but it is generally allowed, that it was St. Thomas, and not St. John, who exerciſed the apoſtolical office amongſt the Parthians: Others, therefore, ſuppoſe that the title Εις Παρθους, found in ſome copies, does not ſignify the *Parthians*, but the *diſperſed*; "Thoſe Chriſtians who were diſperſed throughout the world." As we find nothing but conjecture and uncertainty concerning the *perſons* to whom this Epiſtle was addreſſed, ſo there is very little preciſion to be expected in our enquiries concerning the *time* when it was written. Some conclude from ch. ii. 18. iv. 1. comp. with Matth. xxiv. 24. that it was written a little before the deſtruction of Jeruſalem; whereas ſeveral others fix the date to A. D. 91 or 92. It was probably written before the Revelation; its genuineneſs and authenticity were never called in queſtion. In the ſtile of this Apoſtle there is a remarkable peculiarity; and eſpecially in this Epiſtle: His ſentences conſidered ſeparately, are exceedingly clear and intelligible; but when we ſearch for their connection, we frequently meet with greater difficulties, than even in the Epiſtles of St. Paul. The principal ſignature and characteriſtic of his manner is, an artleſs and amiable ſimplicity, and a ſingular modeſty and candour; in conjunction with a wonderful ſublimity of ſentiment. His conceptions are apparently delivered to us in the order in which they aroſe in his own mind, and are not the product of artificial reaſoning, or laboured inveſtigation. His leading deſign in this Epiſtle ſeems to have been to demonſtrate the vanity of faith, ſeparate from morality; to ſooth and refine the warm and over-zealous tempers of the Chriſtians to whom he writes, into that amiable charity and love, for which he himſelf was ſo eminent and illuſtrious; and to guard them againſt the ſnares and efforts of Antichriſt, and of all who were endued with his ſpirit. See Lardner, Mills, Doddridge, Benſon, and L'Enfant.

Chap. I. *Ver.* 1.] St. John introduces his Epiſtle with referring the Chriſtians to what he had formerly ſeen and known concerning Chriſt's partaking of fleſh and blood; in conſequence of which he actually died and roſe again. Theſe facts were the foundation of that pure Goſpel which St. John preached, and which taught all men to confeſs their ſins, and forſake them, and then aſſured them of mercy. Ver. 1—10.

That which was from the beginning, &c.] "Of the Goſpel declaration, and indeed of the world itſelf." See John i. 1. The neuter gender is ſometimes uſed concerning a perſon, both in the New Teſtament and other Greek authors. St. John, as well as the other eleven Apoſtles, had heard Chriſt preach, and had heard the Father bear teſtimony to him by an audible voice from heaven. They had ſeen him with their own eyes; *they had viewed him attentively and deliberately*, or with admiration. So ſome underſtand the word ἐθεασάμεθα, as much ſtronger and more expreſſive than ἑωράκαμεν. See Heb. x. 33. The next words probably refer to Thomas's having inſiſted upon handling Chriſt's body, in proof of his reſurrection; which being permitted, was a confirmation of this important fact to all after ages. It is thought that St. John had a view in theſe words to the *Docetæ*, who aroſe very early in the Chriſtian church, and who would not allow that Chriſt was come in the fleſh; (ſee ch. iv. 3.) or that he had a real body, and really ſuffered and roſe again. In oppoſition, as it ſhould ſeem, to ſome ſuch opinion, St. John here declares, that he had not only ſeen and heard Chriſt in the fleſh, but had *felt* and *handled* his body, and had all poſſible evidence that he came in the fleſh, or had a real body. See Blackwall's Sacred Claſſicks, vol. ii. p. 152, and Berriman's Hiſtory of the Trinity, p. 77.

Ver. 2. *For the life was manifeſted*] Jeſus Chriſt is here called *the Life*, not only as having life in himſelf, but as the Author of eternal life, or that great and glorious Perſon, who revealed, and will beſtow that immortal glory and felicity, which was in former ages comparatively concealed in the breaſt or council of the Father; and which Jeſus Chriſt ſo clearly manifeſted unto the Apoſtles, and brought to light in the Goſpel. See John i. 4. xi. 25. xiv. 6. and 1 John v. 11, 12, 20. All this ſecond verſe ought evidently to be read in a parentheſis.

Ver. 3. *That ye alſo may have fellowſhip*, &c.] According to the Scriptures, every man who, to the beſt of his abilities, follows the doctrine of the Apoſtles, and in the main habit of his life acts according to their precepts, is intitled to communion with every Chriſtian church wherever he comes: But if any part of the viſible church ſhould refuſe to have communion with him, he nevertheleſs belongs to the true and inviſible church of Chriſt, which conſiſts of all his ſincere and faithful diſciples throughout the whole world. He has communion with all righteous and good men: He has likewiſe communion with the Father, and with his Son Jeſus Chriſt. Falſe teachers and wicked men cut themſelves off from the true church of Chriſt by their wickedneſs; but though a good man may perhaps be rejected by ſome parties of Chriſtians here on earth, he will not be rejected by the Judge of the world, but admitted to the communion of the ſaints above. See on ver. 6.

Ver. 4. *That your joy may be full*] Some MSS read, *our joy*; which ſeems to be the true reading; becauſe it is a phraſe made uſe of by the ſame Apoſtle in his 2d Epiſtle, ver. 12. The Syriac interpretation is, *That our joy, which is upon your account, may be complete.* St. John rejoiced that they had embraced the Chriſtian religion, and he wrote this Epiſtle to keep them faithful and ſteady to the pure unmixed Goſpel; which would complete his joy, as a true Apoſtle of Chriſt, and the affectionate Father of all his ſincere converts. See 2 John ver. 4. 3 John ver. 3, 4.

Ver. 5. *This then is*] *And this is.* Wat. and MS. *Of him*, means "From Jeſus Chriſt;" for St. John evidently refers to what he had ſaid in ſome of the preceding verſes, concerning his ſeeing Chriſt in the fleſh, and hearing him preach the word of life: What that Apoſtle had heard from *Him*, he delivered faithfully unto the Chriſtians. *Light* is in ſeveral texts put for knowledge or felicity; and darkneſs for ignorance or miſery: But here light is put for purity or holineſs, and darkneſs for moral impurity, or vice and wickedneſs, 6 If we ſay that we have fellowſhip with him, and walk in darkneſs, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowſhip one with another, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin.

8 If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us.

9 If we confeſs our ſins, he is faithful and juſt to forgive us *our* ſins, and to cleanſe us from all unrighteouſneſs.

10 If we ſay that we have not ſinned, we make him a liar, and his word is not in us.

CHAP. II.

He comforteth them againſt the ſins of infirmity. Rightly to know God, is to keep his commandments, to love our brethren, and not to love the world. We muſt beware of ſeducers: from whoſe deceits the godly are ſafely preſerved, by perſeverance in faith, and holineſs of life.

MY little children, theſe things write I unto you, that ye ſin not. And if

Ver. 6. Ch. ii. 4.—V. 7. 1 Cor. vi. 11. Hebr. ix. 14. 1 Pet. i. 19. Rev. i. 5.—V. 8. 1 Kings viii. 46. 2 Chron. vi. 36. Prov. xx. 9. Eccleſ. vii. 20. James iii. 2. Ch. ii. 9.—V. 9. Pſ. xxxi. 5. Prov. xxviii. 13.——V. 1. Rom. viii. 34. 1 Tim. ii. 5. Heb. vii. 25. ix. 24.

neſs. God is a pure and ſpotleſs Being, without any dark ſtain of impurity whatever. The phraſeology of this verſe, of affirming one thing, and immediately denying the contrary, or of denying one thing, and affirming the contrary, was very common with the Hebrews; and St. John has often made uſe of that idiom. See ver. 6, 8, 11. ch. ii. 4, 7, 8, 10, &c. Dr. Bates ſays, that the phraſe, *God is light*, expreſſes his moſt clear and perfect *knowledge*; for light diſcovers all things: his unſpotted *holineſs*; for light is incapable of any pollution: and his ſovereign *goodneſs* and *happineſs*; for light, joined with vital heat, inſpires pleaſure into univerſal nature. See his Works, p. 537.

Ver. 6. *If we ſay we have fellowſhip with him*] By *communion* with God, St. John, in this Epiſtle, ſeems to mean a partaking of the divine favour; in order to which it is neceſſary that we lead an holy life. We cannot have communion with God, unleſs we reſemble him in purity, holineſs, and all moral perfection. Holineſs is preſerved and increaſed by the habitual practice of it, and by devotion. Thus may we maintain communion with God; but if any one, who neglects to worſhip and obey God, or who practices vice, ſhould pretend to communion with God, he wilfully impoſes upon himſelf, and does not act according to truth: Truth is the rule or meaſure of right; ſee Prov. xii. 22. Ezek. xviii. 9. John iii. 21. though in theſe texts it is moſt likely that the truths revealed and laid down in Scripture are more peculiarly referred to, See Benſon, Beza, and Grotius.

Ver. 7. *If we walk in the light*] See Iſai. ii. 5. *As he*, that is, *God*, *is in the light*. If we reſemble God in holineſs, *then we have communion with each other*. According to ſome copies, it is, *then we have communion with him*; and ſo king Edward's Engliſh Bible has rendered the words. But if we follow the common reading, which is beſt ſupported, the meaning will be the ſame; for the word *μετ᾽ἀλλήλων*, *with each other*, ſignifies *God* on one part, and *Chriſtians* on the other, as may appear from ver. 3, and 6. When Chriſtians pay homage, ſubmiſſion, and obedience to God, and reſemble him in all moral excellence; when they are holy, as the Lord their God is holy; and God, on the other hand, graciouſly imparts his favour to them; then God and they have communion with each other. From the next clauſe they might infer, that Jeſus Chriſt really ſhed his blood, or really ſuffered and died, contrary to what the falſe teachers then aſſerted. By *cleanſing* or *purifying us from ſin*, is not here meant ſanctification, or inducing us to repent, and to lead an holy life; for our leading an holy life is here repreſented as the condition of our being cleanſed from our ſins by the blood of Chriſt; and the uſual meaning of *καθαρίζω*, when joined to *ſin*, is to cleanſe from guilt, or to remove the puniſhment of ſin. See Lev. xiii. 6, &c. xiv. 11, &c. the paſſages in the margin, Wetſtein, and Benſon.

Ver. 8. *If we ſay that we have no ſin*] As to thoſe which have been called "ſins of infirmity, or daily incurſion," there is no man upon earth who is free from them; but thoſe, according to the gracious terms of the Goſpel, do not exclude any man from the divine favour; however, all good men live without ſin, as that ſignifies vice or wickedneſs. If this diſtinction had been attended to, the diſpute about Chriſtian perfection, and living without ſin in this world would ſoon have been cleared up, to the ſatisfaction of all ſober and well-diſpoſed perſons. In many texts of Scripture, and particularly in many places of this Epiſtle, by *ſin* is meant, not what we call ſins of infirmity, or daily incurſion, but vice or wickedneſs; that is, an habit, or ſome flagrant act of wickedneſs. See ch. ii. 1. iii. 6—9. v. 18. The phraſe *to have ſin*, ſignifies to labour under the guilt of former vices; and thus St. John, by repeating, as his manner was, the ſame thought in other words, has explained his own meaning, ver. 10. *If we ſay that we have not ſinned*; that is, *formerly ſinned*. Very probably, before their converſion to Chriſtianity, they had been in general vicious or wicked perſons; they therefore ſtood in need of that pardon which was publiſhed in the new covenant, and ſealed or confirmed by the blood of Chriſt. Unleſs they acknowledged that guilt, and amended their evil ways, they grievouſly impoſed upon themſelves, ſhewed no proper regard to truth, nor could receive any benefit from Chriſtianity. See Grotius, Benſon, and Doddridge.

Ver. 9. *If we confeſs our ſins*] In ſome texts, the *love* or *fear of God*; in others, *faith*, or *hope*, or *calling* upon the *name* of the Lord; that is, ſome one ſignal part of religion, is put for the whole. So here *confeſſion of ſin to God*, includes alſo repentance and amendment, juſt as in the preceding verſe. Denying that they *had ſin* implied, that they had not forſaken it. See Ezek. xviii. 21, &c. Acts iii. 19. That the confeſſion here required is to be made to *a prieſt*, is a mere popiſh figment, for which there is not the leaſt ground in reaſon or Scripture. See on James v. 16. The word of God contains precepts as well as promiſes; and if the precepts are not complied with, we cannot expect that the promiſes ſhould be accompliſhed unto us; but, *if we confeſs* and forſake *our ſins, God is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs*. Here *forgiveneſs of ſins*, and *cleanſing from all unrighteouſneſs*, ſeem to be phraſes of much the ſame import; or rather, the latter denotes the diſcovery or aſſurance of the former. The texts where God has promiſed mercy to the penitent, are numerous and plain; after ſuch promiſes are made, the *fidelity* of God ſtands engaged for the performance. Some think that δικαιος, rendered *juſt*, is here uſed as צדיק, *zedik*, is in the Old Teſtament, to denote mercy or benignity: Accordingly Dr. Waterland renders it *merciful*. "We have not only the veracity and faithfulneſs of God to depend upon, for the accompliſhment of the promiſes of mercy, which he has made to ſincere penitents; but we have alſo the goodneſs or benignity of his nature, on which to found our hopes of mercy." But, after all that is urged, δικαιος ſeems here to be uſed in its common ſignification, and to be properly rendered *juſt*. For a promiſe confers a right on thoſe to whom that promiſe is made; and therefore, when God has once promiſed, he is not only πιστος, *faithful*, a Being of the ſtricteſt veracity, but looks upon it as *juſt* to ſtand to his engagements. See "an Eſſay for a new Tranſlation of the Bible," part ii. p. 67. Gataker, Grotius, and Benſon.

Ver. 10. *If we ſay that we have not ſinned*] Nathaniel, Zacharias, and Elizabeth, Cornelius, and the like, were prevailingly righteous, or habitually holy perſons: yet the caſe was generally otherwiſe; and God had declared, that before the coming of the Goſpel, Jews and Gentiles were all in general under ſin. Rom. iii. 9, 19. To deny that, therefore, was in effect to repreſent God as a *liar*; and ſuch a wilful and injurious miſrepreſentation of God, plainly maniſeſted that his word was not in them, or that they did not pay a due regard to the pure Goſpel of Chriſt. See Grotius and Benſon.

Chap. II. *Ver.* 1.] St. John wrote what is contained in the firſt chapter, and more eſpecially ver. 5, 6, 7. to prevent the Jewiſh Chriſtians from going on in their old habits of vice; but if any of them had not intirely got rid of his bad habits, yet if he was faithfully endeavouring to get rid of them, he needed not deſpair of the divine mercy; becauſe through Jeſus Chriſt there was pardon clearly promiſed to all ſincere penitents, whether they had been formerly Jews or Gentiles. After that, the Apoſtle intimates that keeping the commandments of God was the only ſure proof of love to him; and that the commandment of love to the Chriſtian brethren was one of thoſe, which they were more eſpecially to obſerve, as a proof of their love to God, and being in the divine favour. ver. 1—11. and Benſon.

My little children] St John has ſeveral times called the Chriſtians to whom he wrote *little children*; not that it is to be ſuppoſed they were all his converts, though probably many of them were; but he was an Apoſtle, and as ſuch, he looked upon himſelf as a *father*, and all Chriſtians under his care and inſpection as his children. It was a tender and affectionate appellation, denoting his paternal authority, love, and concern for them. It is, however, probable that St. John had a further view in the uſe of this word; and that in moſt, if not all the places where he calls them *children* throughout this Epiſtle, it carried in it a gentle inſinuation, that they were, in ſuch and ſuch particulars only, novices in the ſchool of Chriſt, not fully inſtructed, or not fully confirmed in the truth. *If any man ſin*, might be rendered more properly, *If any man have ſinned*; that is, "have formerly ſinned;" and thus it falls in admirably well with the connection: "I write theſe things unto you, that you may not hereafter ſin; and if any man have formerly ſinned, or led a wicked life, I write likewiſe to inform him, that if he repent, he need not deſpair of mercy; for we have an advocate with the Father, &c." Jeſus Chriſt is here repreſented as our advocate with the Father: He is ſometimes

alſo

any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous;

2 And he is the propitiation for our ſins: and not for our's only, but alſo for *the ſins of* the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that ſaith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoſo keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that ſaith he abideth in him, ought himſelf alſo ſo to walk, even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning: The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and

Ver. 1. Rom viii. 34. 1 Tim. ii. 5. Hebr. vii. 25. ix. 24.—V. 2. Rom. iii. 25. 2 Cor. v. 18. Ch. iv. 10. John iv. 42. Ch. iv. 14.—V. 4. Ch. i. 6. iv. 20. Ch. i. 8.—V. 5. John xiv. 21, 23. Ch. iv. 12. Ch. iv. 13.—V. 6. John xv. 4. Matth. xi. 29. John xiii. 15. 1 Pet. ii. 21.—V. 7. 2 John 5. Ch. iii. 11. 2 John 5.—V. 8. John xiii. 34.

alſo repreſented as our Interceſſor, which, in Engliſh, ſignifies, "one who humbly petitions or prays for favour for others." But this is a ſenſe of the word which ſeems peculiar to our language. The Latin word *interceſſor* ſignifies "one that intervenes or interpoſes in any affair by authority:" But what principally concerns us upon this ſubject is, that the Greek words ἐντυγχάνω, and ὑπερεντυγχάνω, are of a more lax meaning, and ſignify to interpoſe or intervene in any way, whether by authority, petitioning, pleading, or otherwiſe. See Acts xxv. 24. Rom. viii. 27. xi. 2. According to the import of the Greek words, an *interceſſor*, who pleads the cauſe of another, is the ſame with an *advocate*; for an advocate pleads the cauſe of his client before his prince or judge. An *accuſer* and an *advocate* ſtand oppoſed to each other: The firſt is applied to the *devil*, who is called *The accuſer of the brethren*: Jeſus Chriſt, on the other hand, is our Advocate with the Father, maintaining and pleading our cauſe with the Governor and Judge of the world, always fully *patronizing* us; and if we are prevailingly holy, or truly penitent, our Lord and Judge, before whom he pleads, will grant us favour. This is another figurative manner of aſſuring the penitent, that they ſhall find favour with God, as certainly as *they* do with an earthly governor or judge, who, when they are accuſed, have a wiſe and faithful advocate to plead their cauſe. The Scriptures repreſent Jeſus Chriſt alone as our *Interceſſor* or *Advocate* with the Father; and conſequently, there is no ground to have recourſe, with the papiſts, to *other advocates*. The word δικάιος, is in the New Teſtament about ten times applied to Jeſus Chriſt, and ſeems always to ſignify that he is a *righteous* or *holy perſon*. It is therefore probable that John ſo uſed the word in this place; and then it may denote, that He who pleads our cauſe in heaven has no fault of his own, but is the dear and well-beloved Son of God; and therefore muſt be a moſt acceptable advocate with the Father, and moſt likely to ſucceed in every cauſe which he undertakes. See Heb. vii. 26, &c. ix. 7. Benſon, Doddridge, Parkhurſt on the word Παρακλητος, and Harris's Obſervations, p. 49.

Ver. 2. And he is the propitiation] Rather *the propitiatory ſacrifice*: the ſin-offering, or ſacrifice of atonement; for ſo the word Ἱλασμὸς ſignifies both here and ch. iv. 10. See on Rom. iii. 25. In this and the former verſe, Jeſus Chriſt is conſidered as being himſelf both the High-prieſt and the ſacrifice of atonement; and St. John having repreſented him as our Advocate with the Father, or our great High-prieſt gone within the veil to plead for us, further intimates, that he was alſo the great Chriſtian Sacrifice or Sin-offering, and entered with his own blood within the veil, there to appear in the preſence of God for us. Under the law the high-prieſt had never perfectly made an atonement, until he had entered within the veil, and ſprinkled the blood before the mercy-ſeat. The ſlaying the ſacrifice, and offering it upon the altar, were previous ſteps; but the completion of the work was going within the veil, and there ſprinkling the blood: thereby the High-prieſt *made an atonement for himſelf*, *for his houſhold* the prieſts, *and for all the congregation of Iſrael*. Lev. xvi. 7. In alluſion hereto, our bleſſed Lord firſt prayed for himſelf, then for his houſhold the Apoſtles, and for all future believers, John xvii. And in alluſion thereto, he is here repreſented as entering into heaven, to plead our cauſe with God, after he had offered himſelf on the croſs as a ſacrifice for our ſins; a view in which he is often repreſented, particularly in the Epiſtle to the Hebrews. See alſo 2 Maccab. iii. 33. By the *world* is meant the Gentiles, or perſons of all other nations beſides the Jews. So the Jews commonly uſed the phraſe; and the Scriptures of the New Teſtament, in this, as well as in many other particulars, follow their language. St. John is here writing to Jewiſh Chriſtians, and therefore joins himſelf with them, and ſays, that Jeſus Chriſt is the *propitiatory ſacrifice for our ſins*; "for the ſins of us Jewiſh Chriſtians;" *and not for our ſins only, but alſo for the ſins of the whole world*; or of all ſuch of the Gentile world as ſincerely repent, and accept of his mercy: In other words, God has laid no bar to the ſalvation of any man, whether Jew or Gentile, provided he repent of his ſins, and for the future keep the commandments of God. See on ch. v. 19. Lightfoot, Parkhurſt, and Benſon.

Ver. 3. Hereby we do know that we know him] To *know* Chriſt, to *love him*, to *have him*, to *be in him*, and to *abide in him*, are in this Epiſtle uſed as ſynonimous terms, or very nearly ſo, and ſignify to be, or to continue to be a good Chriſtian. St. John had in the former chapter intimated, that no man can have communion with God, unleſs he *walk in the light*, as *God is in the light*. Here he aſſerts, that no man can have any benefit from Chriſt's being *an advocate with the Father*, or a propitiation for the ſins of men, unleſs to his knowledge of God and the Goſpel he adds an holy practice. This ſeems to be the connection between the preſent and the foregoing verſe. The falſe teachers boaſted of their *knowledge*, while their practice was bad; hence called *Gnoſticks*,—and that perhaps might be the reaſon why St. John ſo often repeats the words *know* and *knowledge*. The knowledge of God and Chriſt does not conſiſt in mere opinion, or barren ſpeculation; much leſs in myſterious and unintelligible notions of their nature and eſſence, but in their practical knowledge which leads to a love, of God and Chriſt, and keeping the divine commandments. It has been obſerved, that there was a ſet of men, who roſe up in the Chriſtian church, even in the days of the Apoſtles, who ſo far perverted the doctrine of St. Paul concerning juſtification by *faith*, without the *works* of the law, as to pretend that they who knew the truth, and had a ſound faith, were under no neceſſity of leading an holy life. All the ſeven catholic Epiſtles ſeem to have been levelled againſt that moſt dangerous error, and the preſent text is a direct confirmation of this opinion. See on 2 Pet. i. 9. Practical errors are the moſt dangerous errors; and unleſs knowledge is carried into practice, and faith influences to a right temper and conduct, our knowledge is vain, and our faith alſo is vain: But the knowledge of God and Chriſt, which influences to a right practice, will end in eternal life. See Whitby, Benſon, and L'Enfant.

Ver. 5. His word] The word of Jeſus Chriſt; the ſame with his *commandments* in the preceding verſe. The *love of God* is ſometimes put for that love which God bears to us; but as the *fear of God* ſignifies our fear of offending the divine Being, and the *faith of Chriſt* ſignifies our believing in him, ſo the *love of God* ſignifies that love which good men bear unto God, and which all men ought to bear to that moſt amiable Being. See Jude, ver. 21. In this latter ſenſe the *love of God* is to be underſtood in this text: When a man obeys the rules of the Goſpel, then is the *love of God* in him carried to its perfection, or has completely attained its great end and deſign upon him. See Benſon and Doddridge.

Ver. 7. But an old commandment] By an *old commandment* we are to underſtand that which is mentioned ver. 9, 10, 11. namely, "That Chriſtians ſhould love one another, that is, as Chriſt alſo had loved them." This had been enjoined by Chriſt himſelf, and inculcated upon Chriſtians, from the beginning unto that time; and the contrary was an innovation of the falſe teachers, who then abounded: As if he had ſaid, "I am going to recommend to you the example of Chriſt, and particularly, that you ſhould love one another, as he had loved you. Some may perhaps ſay, that this is Chriſt's *new commandment*, and object againſt it as an innovation. In anſwer to ſuch I would obſerve, it is an *old commandment*, as old as the Goſpel itſelf; but yet I will not deny that it is *Chriſt's new commandment*, propoſed and exemplified by him, and made by him the teſt of our being his diſciples; and as ſuch I recommend it unto you." This is St. John's own interpretation, John xiii. 34, 35. 1 John iii. 11, &c. 2. John, ver. 5, 6.

Ver. 8. Again] Or, *On the other hand*. The Apoſtle, as it were, corrects himſelf for what he had ſaid ver. 7. See the like uſe of the word πάλιν, Matth. iv. 7. The ſame commandment may, upon different accounts, or in different reſpects, be called both *old* and *new*. For inſtance, the commandment that Chriſtians ſhould love one another as Chriſt had loved them, might, when St. John wrote this Epiſtle, be called an *old commandment*, as having now been inculcated for a long time, or *from the beginning*; and yet it was, nevertheleſs, Chriſt's new commandment, firſt propoſed and enjoined by him, and made the badge of diſtinction between his diſciples and the reſt of the world. He laid down his life for his diſciples; and this is his new commandment, that we ſhould love one another even as he has loved us; that is, be ready, when proper occaſions call for it, to lay down our lives for the Chriſtian brethren. See ch. iii. 16. and John xv. 12, &c. Dr. Heylin obſerves, that the commandment here ſpoken of is that of charity, which indeed is old, and of eternal obligation; but as it had been almoſt effaced by the malice of mankind, it was renewed, improved, and perfected by Jeſus Chriſt. The thing enjoined in this new commandment of Chriſt's, had been verified in Chriſt himſelf. He had moſt intenſely loved his diſciples, and had even laid down his life for them. It had been alſo verified, at leaſt in part, in the practice of the Chriſtians to whom St. John wrote; and the Jews and the Heathens uſed afterwards to obſerve of the primitive Chriſtians, "Behold how theſe Chriſtians

love

in you: becauſe the darkneſs is paſt, and the true light now ſhineth.

9 He that ſaith he is in the light, and hateth his brother, is in darkneſs even until now.

10 He that loveth his brother abideth in the light, and there is none occaſion of ſtumbling in him.

11 But he that hateth his brother is in darkneſs, and walketh in darkneſs, and knoweth not whither he goeth, becauſe that darkneſs hath blinded his eyes.

12 I write unto you, little children, becauſe your ſins are forgiven you for his name's ſake.

13 I write unto you, fathers, becauſe ye have known him *that is* from the beginning. I write unto you, young men, becauſe ye have overcome the wicked one. I write unto you, little children, becauſe ye have known the Father.

14 I have written unto you, fathers, becauſe ye have known him *that is* from the beginning. I have written unto you, young

Ver. 8. Rom. xiii. 12. 1 Theſſ. v. 5, 8. John i. 9. viii. 12.—V. 9. 1 Cor. xiii. 2. 2 Pet. i. 9. Ch. iii. 14, 15.—V. 10. Ch. iii. 14. 2 Pet. i. 10. Gr. *ſcandal.*—V. 11. John xii. 35.—V. 12. Luke xxiv. 47. Acts iv. 12. xiii. 38.—V. 14. Epheſ. vi. 10.

love one another!" St. John commends the Chriſtians for their love to each other, in order to encourage them to perſevere and abound therein more and more. Some have taken the next words, *Becauſe the darkneſs in paſt*, &c. for the new commandment referred to in the beginning of this verſe; but they do not ſeem to contain any commandment at all: They may more properly be underſtood as a reaſon, why thoſe Chriſtians did practice Chriſt's new commandment, and manifeſt the moſt intenſe love one to another. "That which was verified in Chriſt, and exemplified by him, was alſo verified in them; becauſe their ſtate of Jewiſh darkneſs and bigotry was paſſing away, and the light of the Goſpel had ſhone amongſt them." The bright ſhining light of the Goſpel, chaced away not only the groſs darkneſs of idolatry, but alſo the ſhadowy and more obſcure diſcoveries of the divine will, under the Jewiſh diſpenſation; and this opened the minds of the prejudiced Jews, who were averſe to men of other nations, and taught them to eſteem all men as their brethren. See Benſon, Wetſtein, and Stephens.

Ver. 10. *There is none occaſion*, &c.] *There is no ſtumbling block*, Σκανδαλον, *in him.* By this expreſſion is not meant, that ſuch a man lays no ſtumbling-block in the way of others, but, that there is no ſtumbling-block lies in his way; he walks in the light, and therefore avoids all ſtumbling-blocks, and ſees his way plainly before him. "The word Σκανδαλον in the New Teſtament, ſays Parkhurſt, denotes whatever actually makes, or has a manifeſt tendency to make men fall, ſtumble, or be remiſs in the ways of duty; and particularly whatever hinders men from becoming the diſciples of Chriſt; diſcourages them in their new profeſſion, or tempts them to forſake that faith which they had lately embraced. See "London Caſes," p. 206.

Ver. 11. *But he that hateth his brother*] Here is all along an evident alluſion to one perſon's walking in the open day-light, and another's walking in a very dark night: The one walks ſecurely, and avoids all dangers, ſeeing his way clearly before him; the other, like a blind man, is in danger every ſtep he takes; cannot tell which way he is going, whether in the right road or not; nor is he ſenſible of the danger which may be near at hand. Juſt ſo the benevolent Chriſtian has his eyes open, walks in broad day-light, and is ſafe and ſecure; whereas the uncharitable, contentious, or malevolent perſon, is involved in thick darkneſs, and his ſin and danger are greater, than if the light of the Goſpel had never appeared. See Wiſd. ii. 21. John xii. 35. and Benſon.

Ver. 12.] In this and the two following verſes, St. John affectionately addreſſes Chriſtians of various ages or ſtandings in the church; *children*, or young converts; *young men*, or thoſe who had been Chriſtians a longer time, and were moſt eſtabliſhed in the faith; and *fathers*, or thoſe who had ſeen Chriſt in the fleſh, and were the oldeſt or moſt confirmed Chriſtians. He then cautions them againſt the love of this world, and enforces the caution with three arguments; ſhewing *firſt*, that the love of God and the love of this world are inconſiſtent; *ſecondly*, that this world will ſoon paſs away; *thirdly*, that the rewards of ſincere piety will be eternal: ver. 15—17. After which he adviſes the Chriſtians to be upon their guard againſt the deceivers, who then appeared in great numbers; and points out to them the many advantages which they had for knowing the truth; and the many obligations which they were under to adhere to it, and to practice accordingly: ver. 18—28. and Benſon.

I write unto you, little children] What is ſaid in this and the following verſes, ſeems a caution to Chriſtians, of the ſeveral ages of life or ſtanding in the Chriſtian church, to guard againſt the deceivers who were then ſprung up in the church, and againſt all the deluſions referred to throughout this Epiſtle. *Little children* ſtand here oppoſed to *young men* and *fathers*; and it ſeems highly probable that by *little children*, St. John meant thoſe who were in general under twenty years of age, and all young converts, who elſewhere are called novices; and who were as yet only children in the ſchool of Chriſt. As they had been lately converted to the Chriſtian faith, St. John, with the greateſt propriety, takes notice of their ſins having been forgiven them becauſe of Chriſt's name, or on their ſincerely embracing the Goſpel; whereby it was inſinuated, that if they would not have that forgiveneſs cancelled, but deſired a final juſtification at the great day, they muſt not hearken to the deceivers, who were endeavouring to corrupt them. See ch. v. 13. Benſon, Grotius, and Calmet.

Ver. 13. *I write unto you, fathers*] By fathers we underſtand here the oldeſt Chriſtians; ſuch, for inſtance, as were above fifty years of age; and the Apoſtle mentions a remarkable circumſtance concerning them, that *they had known him*, that is, Jeſus Chriſt, *from the beginning.* By which we underſtand, that they had been converted to Chriſtianity during our Lord's abode upon earth; and that they had with their own eyes ſeen Chriſt in the fleſh, or before his aſcenſion into heaven, and had profeſſed his religion ever ſince. Theſe were ſome of the eye-witneſſes, and the moſt venerable elders in the Chriſtian church; and St. John has very juſtly mentioned their long and ſteady adherence to the Chriſtian religion, to their honour; and thereby inſinuates, what a ſhame and ſcandal it would be for them, to be led away by the deceivers. The LXX have uſed the word Νεανίσκοι, *young men*, for "thoſe who were able to bear arms, or to go out to war." So *Romana juventus*, "the Roman youth," was put for "the Roman army." Therefore by *young men* here we would underſtand ſuch as were from twenty to fifty years of age; men able to go out to war. See Numb. i. 3, 20. xxvi. 2. 2 Chron. xxv. 5. St. John's intimating that the young men had conquered their grand enemy, ſeems to be an alluſion to the military diſtinction hinted at above; but ſee the next note. The Syriac and Ethiopic verſions very properly begin the 14th verſe with the laſt clauſe of this, *I write unto you, little children*, &c. Inſtead of Γραφω, *I write*, many MSS read ἔγραψα, *I have written*, which ſeems to be the true reading; for as St. John has a ſecond time addreſſed the old and young men, and in both caſes begun the ſecond addreſs with Εγραψα, *I have written*, it is moſt likely that he addreſſed the *children*, or youngeſt converts, a ſecond time, and introduced his addreſs to them in the like manner. See on ver. 21. Little children take pleaſure in diſtinguiſhing their father; they ſhelter themſelves under his protection, live upon his ſmiles, are afraid of his diſpleaſure, and highly delighted with his approbation; and when they have offended, and ſhew marks of a ſincere repentance, they commonly find an eaſy pardon. St. John ſeems to have had theſe things in view; and having called the young converts *little children*, he carries on the alluſion in his addreſs to them, and that with great propriety. They had not ſeen Chriſt in the fleſh, but they had known their heavenly Father, whoſe favour they had experienced, and in whoſe approbation they were highly delighted. *They had known him as the* God and *Father* of our Lord Jeſus Chriſt, and, through Him, as their Father; and his favour had been ſignally manifeſted to them, in that he had readily and freely forgiven their ſins, upon their taking on them the name of Chriſt, or embracing his religion. Hence, the two phraſes of *their ſins having been forgiven them for his name's ſake*, and their having *known the Father*, will appear to ſignify the ſame, or almoſt the ſame thing. See Mills, Wetſtein, Calmet, and Benſon.

Ver. 14. *I have written unto you, fathers*] It is ſaid, Job xii. 12. *That with the ancient is wiſdom, and in length of days underſtanding.* The propriety of St John's addreſs to the aged Chriſtians conſiſts in this, that old perſons commonly know and remember what happened many years ago. Their age brings experience and wiſdom; and as no knowledge or remembrance of former things could excel their knowledge of Chriſt, nor any thing be more to their honour, than having ſeen Chriſt in the fleſh, and having continued true to him ever ſince; therefore St. John points at theſe things, as hoping their wiſdom and long experience had ſo eſtabliſhed them, that the falſe teachers could make no impreſſion upon them. The moſt celebrated of the Greek and Latin poets, who are reckoned to have underſtood human life as well as moſt men, have very frequently taken notice of the ſtrength and valour of *young men*; and what was a propriety in *them*, muſt be no leſs ſo in St. John. There is therefore this poetical beauty in his ſaying to the young men, "*Ye are ſtrong*, and have got the victory." The Chriſtian life is in many paſſages compared to a warfare. Theſe *young men* were therefore conſidered as warriors under Chriſt, the great Captain of their ſalvation; and as young men glory in their ſtrength and valour, and count it their higheſt ambition to diſtinguiſh themſelves in the field of battle, and obtain the victory over the enemies of their country; St. John alludes thereto, and applauds theſe young Chriſtians, as in their full ſtrength ſignalizing themſelves, in fighting the ſpiritual warfare, and gaining the victory over the grand enemy. He adds, *The word of God abideth in you.* The falſe teachers endeavoured to take the pure word of God from them, and to impoſe their corrupt and immoral docmen, becauſe ye are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the luſt of the fleſh, and the luſt of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world paſſeth away, and the luſt thereof: but he that doeth the will of God, abideth for ever.

18 Little children, it is the laſt time: and as ye have heard that antichriſt ſhall come, even now are there many antichriſts; whereby we know that it is the laſt time.

Ver. 14. Matth. vi. 24. James iv. 4.—V. 16. Eccleſ. v. 12.—V. 17. 1 Cor. vii. 31. James i. 10.—V. 18. John xxi. 5. Hebr. i. 2. 2 Theſſ. ii. 3, &c. Ch. iv. 3. Matth. xxiv. 5, 24. 1 Tim. iv. 1. 2 Tim. iii. 1.

trine inſtead of it; but the Apoſtle intimates the vaſt advantage of the true Chriſtian principles: Thereby they had obtained the victory; and if they would go on conquering and to conquer, they muſt not hearken to the ſeducers, who would have taken from them the pure word of God. How much are they to be blamed, who would hinder the people from reading the Scriptures; who would take that ſpiritual weapon out of their hands, and leave them naked and defenceleſs, to be conquered in this important warfare! And how greatly was it to the glory of theſe young men, that, when their paſſions and appetites were in their full ſtrength and vigour, yet they conquered the temptations ariſing from ſenſible objects, and were not diſcouraged by the contempt and oppoſition which the Goſpel met with! Such was the applauſe beſtowed upon them by the Apoſtle, that he might animate and encourage them to perſevere to the end. St. John goes over his addreſs to theſe three ſorts of perſons a ſecond time, to make the deeper and more laſting impreſſion upon their minds; and if we conſider the unwearied zeal and induſtry of the falſe teachers, we ſhall eaſily perceive there was occaſion for ſo doing. See Benſon, Doddridge, and Wall.

Ver. 15. *Love not the world*] By the *world*, is ſometimes meant the whole creation; ſometimes the viſible part of it; more commonly this earthly globe, with its appendages. Sometimes the world includes this animal life, together with the place of our preſent abode, and the things which ſupport this life, or render it agreeable. Now it is not poſſible for thoſe who have an animal body, and ſuch affections and appetites as we have at preſent, to forbear loving, in ſome meaſure, ſuch a world as this. The love of ſuch a ſtate is then only criminal, when it is exorbitant, and diſproportioned to the worth and value thereof; when it is regarded as the chief good of man, and a due regard to God and religion, to virtue and a better world, is thereby neglected: And as the many ſet too great a value on preſent and ſenſible things, *they* are called *the world*. See ver. 2. and ch. v. 19. If it ſhould be objected, that we ought to love the wicked, and all mankind, the anſwer is obvious: We ought to love all mankind with a love of benevolence or good will; but we ought not to love a wicked world, with a love of complacence or delight: we ſhould ſhun their company as much as we can, leſt we be tainted by their cuſtoms, and corrupted by their bad examples. By the *things which are in the world*, we may underſtand the good things, or the enjoyments thereof; the inordinate love of which is in the next verſe reduced to three heads, and all very juſtly condemned. God is conſidered as the Creator and Father of all men, (but more eſpecially of Chriſtians) who has amply manifeſted his paternal affection for them. An inordinate love of earthly things, is inconſiſtent with that love which we owe our heavenly Father. When conſcience governs, and the paſſions, affections, and appetites are regulated thereby; when the rules of the Goſpel are our guide, that is the government of *God* over us; but when a worldly diſpoſition governs us, and the paſſions and appetites bear ſway, *the love of the Father is not in us*, nor do we behave as his obedient children. Hence it was that the primitive Chriſtians in baptiſm renounced the *world*, that is, the unlawful purſuit or love of riches and honours; the *fleſh*, that is, all ſenſual impurity, or criminal pleaſures; and the *devil*, that is, idolatry, and all the vices which it ſupported and encouraged: And Chriſtians are ſtill under the ſame obligations; for the love of theſe things is utterly inconſiſtent with the love of God. See the next note.

Ver. 16. *For all that is in the world*] St. John did by no means intend to ſay, that the natural world, and every thing in it, is confuſion and deformity, or that among mankind there is nothing but vice and wickedneſs, nothing in the human frame amiable and excellent. If ſo, how could we from the make and conſtitution of the world infer a God and Providence? The three particulars immediately ſpecified, ſhew what he means by *all that is in the world*. The firſt head of human vices is, *the luſt of the fleſh*; the fleſh of itſelf has no luſts, no paſſions, appetites, deſires, or inclinations whatever; but when the human body is united to a rational ſpirit, and they mutually influence each other, then it appears that certain paſſions, appetites, and inclinations are planted in man, and that the fleſh is the chief ſeat of ſeveral of them; or that a human ſoul would have no ſuch appetites, unleſs it were united to ſuch an animal body. Reaſon or conſcience is placed in us, to controul and direct theſe appetites and propenſions, but when they are indulged in a wrong manner, or beyond proper bounds, then they become vices, and are condemned as *fleſhly luſts which war againſt the ſoul*. By the *luſts of the fleſh*, expoſitors in general underſtand gluttony, drunkenneſs, and lewdneſs. Covetous deſires are excited by the *eye*, and ſteal that way into the heart; Eccleſ. ii. 8—10. and if by the *luſt of the eyes* we here underſtand covetouſneſs, then this ſecond head will not interfere either with the *luſt of the fleſh*, or the *pride of life*; and moreover, it is perfectly agreeable to the Jewiſh phraſeology, by the *luſt of the eyes* to underſtand covetouſneſs. See Matth. vi. 23. Prov. xxvii. 20. Eccleſ. iv. 8. v. 10, 11. Though βίος ſometimes ſignifies *life* itſelf, ſometimes worldly ſubſtance, or a proviſion for life; yet we need not reſtrict the meaning of the third phraſe, the *pride of life*, to men's being proud of their riches: For ambition, an undue aſpiring to places of power or preferment, high titles and grandeur, the pomp and glory of this world, or placing too great an eſteem on ourſelves, and deſpiſing others, upon theſe or any other accounts, may be juſtly called *the pride of life*. Raphelius on this paſſage obſerves, that Polybius uſes the ſame phraſe with St. John, for all kind of luxury in one's manner of living, whether in dreſs, houſes, furniture, eating, &c. No doubt St. John's expreſſion implies all this; but it ſeems moreover to include all thoſe other purſuits, whether of ambition or vain-glory, by which men aim at making a figure in the eyes of their fellow mortals. The luſt of the fleſh, the luſt of the eyes, and the pride of life, are the three great idols of the world; St. John mentions them as *all that is in the world*: It may therefore be enquired, whether he intended under theſe three heads to rank all the vices of the world? To which it may be replied, that certainly there are ſeveral vices, which are not particularly named here; but it would be no very difficult matter to ſhew, how other particular vices may either be reduced under theſe three heads, or are cloſely connected with them; how *luſt*, *covetouſneſs*, and *pride*, lead men to private injuſtice and injuries, or to public murder, rebellion, and cruelty, and to trample upon all laws, human and divine; and upon that account this diviſion of the vices of mankind may well be defended. But St. John ſeems to have had his eye upon the grand temptation which ſeduced our general mother Eve;—*The woman ſaw that the tree was good for food*,—that was the *luſt of the fleſh*;—that it was *pleaſant to the eye*,—that was *the luſt of the eyes*; and a *tree to be deſired to make one wiſe*, (i. e. to exalt men to the rank of gods); this was the *pride of life*: And Dr. Lightfoot thought that the three great temptations with which Satan aſſaulted our Lord, might be reduced under the ſame heads. See his works, vol. ii. p. 162. Raphelius, Wolfius, and Benſon.

Ver. 17. *And the world paſſeth away*, &c.] The ſhort continuance of this life is here alledged as another reaſon againſt worldly-mindedneſs. See Pſ. xxxvii. 36. 2 Pet. iii. 7. In this and the two foregoing verſes there is an antitheſis, which helps to fix the ſenſe: This world is oppoſed to the future ſtate; the inordinate love of the world, to doing the will of God. The ſprings of action in good and bad men are alſo ſet in oppoſition; the one is of God, the other is of the world: And finally, we are preſented with their different ends. This world, and its enjoyments, together with the deſires thereof, ſoon paſs away; the enjoyments of the good man will endure for ever. The good man as well as the bad muſt pay the great debt of nature; but he that now *doeth the will of God* is to be raiſed to a glorious immortality, and then abide in that happy ſtate for ever. See Benſon and Wolfius.

Ver. 18. *Little Children, it is the laſt time*] If theſe words are to be connected with the context, then we may conſider them either as connected with the immediately preceding verſes, and as containing a reaſon why thoſe Chriſtians were not to love the world; namely, that it was the laſt hour, and therefore the enjoyments thereof would continue but a little while; (See James v. 3.) Or this verſe may be connected with all that went before, and then the connection will ſtand thus: The Apoſtle having laid before the Chriſtians ſome of the principal doctrines and duties of Chriſtianity, takes care that the falſe teachers might not impoſe upon them, and draw them off from a ſteady adherence to theſe doctrines, and the faithful practice of the duties which he had been recommending. The word *antichriſt* is in Scripture no where to be found, but in this and in the ſecond Epiſtle of St. John. Some underſtand by it a *falſe Chriſt*, or one who unjuſtly aſſumed the character of the Meſſiah; others take it to ſignify an *oppoſer of Chriſt*. All thoſe falſe prophets and corrupt teachers who aroſe before the deſtruction of Jeruſalem did not pretend to be themſelves the Meſſiah, or Chriſt; any perſon who oppoſes Jeſus Chriſt, or corrupts the Goſpel, may be called an *antichriſt*. See 2 Cor. xi. 13—15. The perſons on whom St. John had his eye more particularly, denied that Jeſus, who came in the fleſh, was the Chriſt. See ver. 22. ch. iv. 3. 2 John, ver. 7. They were, moſt likely, of the number of the *Docetæ*, who held that Chriſt only *ſeemed* to have fleſh, and to ſuffer. The ſame thing is meant by *the antichriſt*, and *many antichriſts*. When the falſe teachers were ſpoken of collectively, they were, in the ſingular number, called *the antichriſt*; when diſtinctively, in the plural, they were called *many antichriſts*. The Jewiſh Chriſ-

19 They went out from us, but they were not of us; for if they had been of us, they would, no doubt, have continued with us: but *they went out*, that they might be made manifeſt, that they were not all of us.

20 But ye have an unction from the Holy One, and ye know all things.

21 I have not written unto you becauſe ye know not the truth: but becauſe ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jeſus is the Chriſt? He is antichriſt, that denieth the Father and the Son.

23 Whoſoever denieth the Son, the ſame hath not the Father: [*but*] *he that acknowledgeth the Son, hath the Father alſo.*

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning ſhall remain in you, ye alſo ſhall continue in the Son, and in the Father.

25 And this is the promiſe that he hath promiſed us, *even* eternal life.

26 Theſe *things* have I written unto you concerning them that ſeduce you.

27 But the anointing which ye have received of him, abideth in you, and ye need not that any man teach you: But, as the

Ver. 19. Deut. xiii. 13. Pſ. xli. 9. Acts xx. 30. Matth. xxiv. 24. John vi. 37. x. 28, 29. 2 Tim. ii. 19. 1 Cor. xi. 19.—V. 20. 2 Cor. i. 21. Hebr. i. 9. Ver. 27. Mark i. 24. Acts iii. 14. John x. 4, 5. xiv. 26. xvi. 13. Ver. 27.—V. 22. Ch. iv. 3. 2 John 7.—V. 23. John xv. 23. 2 John 9. John xiv. 7, 9, 10. Ch. iv. 15.—V. 24. 2 John 6. John xiv. 23.—V. 25. John xvii. 3. Ch. i. 2. v. 11.—V. 26. Ch. iii. 7. 2 John 7.—V. 27. Jer. xxxi. 33, 34. Hebr. viii. 10, 11. John xiv. 26. xvi. 13. Ver. 20.

tians had heard, that *many antichriſts*, or falſe prophets, and corrupt teachers would appear a little before the deſtruction of Jeruſalem: The Apoſtles, without doubt, mentioned this to their converts, generally ſpeaking, wherever they came; but the moſt famous predictions of that kind were delivered by our Lord himſelf, Matth. xxiv. 1, &c. Mark xiii. 1, &c. Luke xxi. 5. &c. And St. John's putting them in mind that they had heard of theſe things, was in effect ſaying, "Take heed, and beware, by attending to the admonitions which have been given you." See 2 John, ver. 7, 8. The ſtrength of his argument lies here. Our Saviour had foretold, that juſt before the deſtruction of Jeruſalem, antichriſt would appear; a number of antichriſts had accordingly appeared. From hence they might conclude, that it was the laſt hour; or that the deſolation of the Jewiſh temple, city, and nation was juſt at hand. See Lightfoot, Benſon, Wetſtein, and Mede's Works, p. 663.

Ver. 19. *They went out from us*, &c.] It is one mark of antichriſt, that he had once been in the boſom of the church, and a Chriſtian at leaſt in profeſſion. There were ſome judicious Chriſtians, who went down from Judea to Antioch, and aſſured the Gentile Chriſtians there, that unleſs they were circumciſed according to the law of Moſes, they could not be ſaved; and the Apoſtles, elders, and brethren, writing to the Gentile converts concerning thoſe deceivers, ſay, (Acts xv. 24.) *They went out from us*, and have troubled you with their doctrine; but we ſent them not. Whether the falſe teachers, againſt whom St. John is here warning the Chriſtians, went out pretending a commiſſion from the Apoſtles, does not appear; but St. John writes to obviate ſuch difficulties as theſe: "What, does the Chriſtian church breed ſuch peſts, or does ſhe nouriſh them in her boſom? Did not theſe men learn their Chriſtianity from the Apoſtles and true Chriſtians? Did they not frequent their company, and communicate with them; and as ſuch, may we not hearken to them?"—To ſuch difficulties St. John anſwers, "Yes, they went out from us; but, before they forſook us, they were not of the number of true Chriſtians; if they had been ſo, they would have remained with us; but their forſaking us has had this good conſequence, to make it manifeſt to you, and to all the world, that they do not any of them belong to us. This will free us from the reproach which the unbelieving Jews and heathens might caſt upon us, becauſe of the behaviour of theſe falſe teachers; and ought to prevent your paying any regard to them." See John vi. 66. Acts xx. 30. The church of Rome would gladly repreſent the *hereticks*, as they call them, (i. e. the Proteſtants,) in going out from them to be as criminal as the falſe teachers were in going out from the Apoſtles and true Chriſtians. But the two caſes are by no means parallel; for the Proteſtants left the church of Rome, becauſe that corrupt church had forſaken the Apoſtles, departed from the Scriptures, and left the pure doctrine of the Goſpel, to which true Proteſtants have returned. See Grotius, Benſon, Whitby, and Newton on the Prophecies, diſſert. 26. p. 370, &c. Dr. Waterland reads the laſt words, *that none of them are of us.*

Ver. 20. *But ye have an unction*, &c.] Both kings and prieſts were conſecrated to their offices by anointing; and in the New Teſtament, wherein the title of *kings* and *prieſts* is given to true believers, by *anointing* we are to underſtand any divine grace imparted to true believers; but eſpecially that by which the Holy Spirit inſpires us with ſuch knowledge as is requiſite in the various circumſtances of human life. The Apoſtle's meaning therefore is to this effect: "The Spirit of truth and holineſs, which Chriſt the Holy One of God hath poured forth upon you in a miraculous manner, is to guide you into all truth; ſo that you have an experimental knowledge of all things relating to the pure Goſpel, at leaſt ſo far as is neceſſary to ſalvation. See 1 Pet. iv. 7. Grotius, Benſon, and Doddridge.

Ver. 21. *I have not written unto you*] Though St. John uſes the word ἔγραψα, *I have written*, as he had done before, ver. 14. yet he ſpeaks of what he was now writing; for there is no reaſon to think that he had written his Goſpel, or one Epiſtle to theſe Chriſtians before this. See 1 Pet. v. 12. And his uſing the aoriſt is well accounted for by Beza, who obſerves that he refers to the time when the Epiſtle would be read; which manner of ſpeaking is uſed by the Latins, as well as the Greeks.

Ver. 22. *Who is a liar, but he that denieth*, &c?] See on ch. iv. 3. Some are of opinion that this was written againſt Cerinthus, who in his doctrine ſeparated Jeſus from Chriſt, maintaining that they were two diſtinct perſons, and denying Jeſus to be the Son of God. The church of Rome denies both the Father and the Son, by throwing off the government of God and of his Chriſt over the Chriſtian church, ſetting up a pretended infallible head, reverſing the laws of Chriſt laid down in the New Teſtament, and making the laws at pleaſure to bind the conſciences of all Chriſtians. The pope therefore, as head of the church, may properly enough be called *antichriſt.* It has indeed very often been inquired, whether the pope be antichriſt? This ſeemed ſo probable to the famous Lord Bacon, that being aſked by king James I. whether he thought the pope ſo to be, he wittily anſwered, "That if an hue and cry ſhould come after antichriſt, which ſhould deſcribe him by thoſe characters whereby he is decyphered in the Bible, he ſhould certainly take the pope for him." See Benſon, and Poole's "Nullity of the Romiſh Faith," p. 2. and Berriman's Hiſtory of the Trinity, p. 38.

Ver. 23. *But he that acknowledgeth the Son*, &c.] Our tranſlators have printed this paſſage in Italics, as dubious; but it is found in many MSS, as well as in the Syr. Vulg. and other verſions. See Wetſtein.

Ver. 24. *Let that therefore abide in you*] This verſe contains an inference from what was ſaid before; namely, "As they who received the doctrine of the falſe teachers did in effect hold neither the Father nor Son, therefore the true Chriſtians were to hold faſt the pure, primitive, and Apoſtolic doctrine, which they had heard from their firſt converſion to Chriſtianity, and not regard the falſe teachers" The pure doctrine of the Goſpel is that which was from the beginning; that which was preached by the Apoſtles and Evangeliſts, and which is with certainty to be found in their writings, and no where elſe: Accordingly Tertullian ſays, "That is true which was firſt; that was firſt which was from the beginning; that was from the beginning which was from the Apoſtles." See Benſon and Wetſtein. Inſtead of *remain*, *continue*, Dr. Waterland reads *abide.*

Ver. 25. *And this is the promiſe*, &c.] Œcumenius thought, that και, *and*, was put for γαρ, *for*, or οτι, *becauſe.* It is evident the Apoſtle here mentions the promiſe of eternal life as a motive to induce them to retain the true Goſpel, and remain faithful to Chriſt; as if he had ſaid, "There is motive ſufficient to induce them to remain true to Chriſt; for this is the promiſe which he hath promiſed to us that do ſo; even eternal life." To *promiſe a promiſe* was a common form of expreſſion with the Greeks and Latins, as well as with the Hebrews. The *promiſe* is here put for the thing promiſed, as in other texts of Scripture. See Eraſmus, Grotius, Glaſſius.

Ver. 26. *Theſe things have I written*, &c.] By *theſe things* ſome underſtand all that is ſaid from ver. 18. to this place; others underſtand this whole Epiſtle. If *ſome* of the Chriſtians to whom St. John wrote had been ſeduced, then by *you*, in this verſe, the Apoſtle might mean *ſome of you:* But it is generally thought, that by *thoſe who deceive you*, he meant *thoſe who endeavour to deceive you.* There are many paſſages, both in ſacred and profane authors, in which a perſon is ſaid to do a thing which he attempts. St. John thought it a poſſible thing for them to be deceived, and to fall away; and therefore he wrote to prevent the impoſtors ſucceeding in their attempts. It is the part of good ſhepherds, not only to gather together their flocks at night, but to prevent their going aſtray by day; and not only to feed them in good paſtures, but to drive away the wolves. They are to teach the people the pure doctrine of Chriſt, and likewiſe to guard them againſt the errors, arts, and deluſions of falſe teachers. See Benſon, and Blackwall's Sac. Claſſ. vol. i. p. 121.

Ver. 27. *But the anointing*, &c.] See on ver. 20. The Spirit of God is compared to an *anointing*, becauſe of his precious and cheering gifts, which rendered Chriſtians more fit to encounter ſpiritual enemies; as wreſtlers were anointed with oil, to make them fitter for ſame anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye ſhall abide in him.

28 And now, little children, abide in him; that when he ſhall appear, we may have confidence, and not be aſhamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteouſneſs is born of him.

Ver. 27. Or, *it.*—V. 28. Ch. iii. 2. Ch. iv. 17.—V. 29. Acts xxii. 14. Or, *know ye.* Ch. iii. 7, 10.

their various exerciſes, and to prevent the advantages which might otherwiſe be taken of them. This has been produced to ſhew, that the office of a *ſtated miniſtry* in the church was unneceſſary; "becauſe, ſay the advocates for this opinion, this *anointing* could not be any ſpecial, peculiar, or extraordinary privilege, but that which is common to all ſaints, this being a general Epiſtle, directed to every one of them of that age; and *he* that hath an anointing abiding in him, which teacheth him all things, ſo that he needs no man to teach him all things, hath an inward and immediate teacher, and is taught inwardly and immediately." But thoſe who argue after this manner, would do well to conſider, that the *Chriſtian miniſtry* was in the higheſt repute in the church, even when the gifts of the Holy Spirit were poured down upon them in the greateſt abundance. And moreover, that this Epiſtle was written to Chriſtians in general, which it would not have been, were not theſe admonitions neceſſary; for neither could the Holy Ghoſt, nor a perſon acting under his inſpiration, have communicated theſe truths, unleſs they were expedient and neceſſary. And if they were neceſſary then, and are ſimilar to the exhortations of a ſtated miniſtry, in thoſe early ages when Chriſtians were inſpired, and there was a neceſſity they ſhould be inſpired by the Holy Ghoſt in an extraordinary manner, the expediency of a ſtated miniſtry, inſtead of being ſuperſeded, ſeems to be confirmed by this very paſſage. See Barclay's Apology, prop. ii. ſect. 12. p. 52. Limborch's Theology, v. 77. Doddridge, and Benſon.

Ver. 28. *Abide in him—that we,* &c.] St. John ſays, "Do *you* abide in him, that *we* may not be aſhamed;" which change of perſons may be accounted for thus: "Do *you* continue true and faithful Chriſtians, that *we* your Apoſtles and teachers may not be aſhamed of our converts, as perſons who have loſt their labour." Or thus: "Do you remain ſteadfaſt, as we do, that we may all appear with courage before our judge, and not be confounded at his ſecond coming." See Benſon and Bowyer's Conjectures. Dr. Waterland and the MS read the latter clauſe, *and not be made aſhamed by him,* &c.

Ver. 29. *Is born of him*] It is the uſual phraſeology of Scripture to deſcribe good men as the *Sons of God,* and *born of him*; but they are not called the *ſons of Chriſt,* or ſaid to be born of *him*. It is therefore moſt probable that *God* is here ſpoken of: The Apoſtle makes very quick tranſitions from God to Chriſt, and from Chriſt to God; but the connection, in moſt places, eaſily determines which is intended. In baptiſm perſons are repreſented as *born again,* or *born of God*; they are then taken into his church or family under Chriſt. See Titus iii. 5. However, a righteous God will acknowledge none for his children, but ſuch as love and practice righteouſneſs. Other marks of converſion and regeneration have ſometimes been propoſed; but imitating the divine holineſs is the only ſure proof of our being *born of God*. This verſe ought to have been placed at the beginning of chap. iii. as being a moſt evident introduction to what follows. See Bengelius, Raphelius, and Benſon.

REFLECTIONS ON VER. 4.

When we conſider the truth and certainty of the Chriſtian religion, the reaſonableneſs of thoſe duties which it enjoins, the greatneſs of thoſe ends which it propoſes, the ſuitableneſs of thoſe means which it preſcribes, the glory of thoſe rewards which it promiſes, and the terror of thoſe puniſhments which it threatens; when we conſider all theſe things ſeriouſly and calmly, and at the ſame time look upon man as a reaſonable creature, ſenſible of what is right or wrong, good or evil, and apt to be wrought upon by hopes and fears; we are at a great loſs to account for the wicked and impenitent lives of many of thoſe who profeſs this holy faith: We cannot conceive it poſſible, that men convinced of the truth of the Chriſtian religion, ſhould in their lives be ſo little influenced by it; we cannot imagine how it comes to paſs, that they who deſire to attain the ends which the Goſpel propoſes, ſhould neglect thoſe means, whereby alone they know they are to be attained; or how thoſe who would gladly eſcape the puniſhments threatened to the diſobedient, ſhould deliberately commit, and finally perſevere in the habitual practice of thoſe ſins, which at the ſame time they are aſſured will unavoidably and irrecoverably expoſe them to external damnation.

Now there ſeems no other way of accounting for this conduct, and of reconciling thoſe manifeſt contradictions, than by ſuppoſing it a miſtake in us, to conclude, that theſe men do really *believe* the truths of the Goſpel, becauſe they *profeſs to believe* them; and that they are inwardly Chriſtians, becauſe they are baptized into the faith of Chriſt. Indeed we may reaſonably on the contrary preſume, that where there is ſo ſad a deficiency in practice, the faith on which that practice is founded muſt alſo be very ſadly deficient, very partial, or very ſuperficial.

If men had that faith which the Goſpel requires, they would then alſo perform that obedience which the Goſpel enjoins. To *know Chriſt,* is, in the language of the Scripture, to *believe in Chriſt*: is to receive thoſe doctrines as true, which Chriſt in his Goſpel hath revealed. Now he *that ſaith he thus knoweth,* or believeth in *Chriſt, and* yet *keepeth not his commandments,* is by our Apoſtle declared to be *a liar*; a plain and ſtrong aſſertion, which amounts to this: "There is an invincible oppoſition between our Chriſtian belief and a ſinful life; there is an inſeparable connection between true faith and holineſs. Every one who believes the Goſpel of Chriſt, will keep his commandments; no one who tranſgreſſeth the laws of Chriſt, doth ſincerely believe the Goſpel."

I. The holy Scriptures every where abound with very large encomiums of faith; but theſe commendations would certainly not of right belong to it, if it were conſiſtent with a ſinful courſe of life; for *ſin* is as much condemned in Scripture, as *faith* is extolled. That faith therefore which is ſo much applauded, muſt neceſſarily be incompatible with thoſe ſins, which are at the ſame time declared to be abominable. We are taught in Scripture, that Chriſt *dwells in our hearts by faith*; that *by faith we are adopted to be the ſons of God*; that *faith juſtifies us*; that *faith intitles us to eternal life*; but by the ſame Scriptures we are aſſured, that Chriſt dwells not in the hearts of impenitent ſinners; that they are not the ſons of God; that they are not juſtified; that they are not intitled to eternal life. Now how can theſe advantages belong to faith, and ſinners be excluded from all theſe advantages, if it be poſſible for men to have this faith, and yet at the ſame time to continue habitual ſinners?

Again, many and gracious are the promiſes which the Goſpel makes to *faith*; manifold and terrible are the threats which the ſame Goſpel thunders out againſt all *workers of iniquity*. Now how ſhall we reconcile theſe promiſes and theſe threats, if faith be reconcilable with an habitual practice of ſin? According to this notion, what will become of thoſe, who are ſound in their faith, and corrupt in their manners; who believe aright, and practiſe wrong? Shall we ſay they are in a ſtate of *ſalvation?*—But what then will become of thoſe menaces which God denounces againſt ſinners?—On the other hand, ſhall we ſay that they are in a ſtate of *damnation?*—But where then is the truth of thoſe promiſes which are made to true believers?—Is it not therefore plain, that to make the Scriptures conſiſtent with themſelves, to adjuſt theſe ſeeming difficulties, to reconcile this ſeeming repugnance between the promiſes and the threatenings of God's word, we muſt own, that this is a caſe which never did, never will, nor ever can happen, and that in truth there is no ſuch thing as *a truly believing-ſinner?*

We are uſed to take our meaſures of the excuſableneſs or inexcuſableneſs of any error from the importance of thoſe truths, which are oppoſed, from the clearneſs of their revelation, and from the obſtinacy of the perſon who embraces ſuch error; and if we proceed by theſe rules in judging of that fatal error which the habitual ſinner eſpouſes, we muſt needs paſs the ſevereſt ſentence upon it, ſince no truths are more momentous, none more clearly revealed, than thoſe which he rejects; and no one can ſhew more perverſeneſs than he doth, in adhering obſtinately to his error, ſpite of all the methods that are taken to reclaim him. It would be eaſy, and it cannot be unuſeful to prove this infidelity which is charged upon all deliberate ſinners in groſs, againſt each rank and denomination of ſinners in particular. As for inſtance, *He* who *unjuſtly detains the goods of another,* which he knows in his conſcience he has acquired by evil methods, ſhews thereby clearly, that he doth not think *reſtitution* to be an indiſpenſable duty, which yet is very certainly and clearly decided by the word of God. A *malicious* and *revengeful perſon,* who obſtinately refuſes to be reconciled to his enemy, and who in the mean time dares to approach the houſe of God, and appear at the holy altar, ſhews hereby that he is not at all perſuaded of the truth of what our Apoſtle St. John, in this Epiſtle, doth ſo often and ſo earneſtly inculcate, "that every man who hateth his neighbour is in a ſtate of ſin and damnation." And in like manner the *drunkard,* who lives in an habitual courſe of rioting and intemperance, and who neverthelеſs ſatisfies himſelf that he is in a ſtate of grace, becauſe (as he pleads) he is only his own enemy, and injures no one but himſelf; this man evidently ſhews, that he gives no credit to St. Paul, when he formally atteſts, *that no drunkard ſhall enter into the kingdom of heaven.*

Again, let us ſuppoſe an opportunity of being charitable offered to a *ſordid* and *covetous perſon*; let the neceſſities of the object in want be never ſo craving, and the riches of him who is applied to never ſo ſuperfluous; let it be repreſented to him, that by a ſmall and well placed charity he may ſave an hungry wretch from ſtarving for want of neceſſary food; or, which is a more moving caſe, that he may ſave a number of poor ſouls from periſhing for lack of being inſtructed in the principles of their holy religion; let him be told from St. Paul, that if he is *ready to give, and glad to diſtribute, he lays up for himſelf a good foundation againſt the time to come:* Let him be aſſured from Solomon, *that he who hath pity upon the poor, lendeth unto the Lord; and look, what he layeth out, it ſhall be paid him again, and paid him an hundred fold*; ſo that he is certain to advance both upon good ſecurity, and at a great intereſt: Nay, let him be reminded by one *greater than Solomon,* that *the treaſures he lays up on earth,* are liable to great hazards; that *the ruſt or moth may corrupt them,* or *thieves may break through and ſteal*; but *that the treaſures which he lays up in heaven,* are ſecure againſt every caſualty: Let it be repreſented to him that

CHAP. III.

He declareth the ſingular love of God towards us, in making us his ſons; who therefore ought obediently to keep his commandments, as alſo brotherly to love one another.

BEhold, what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God: therefore the world knoweth us not, becauſe it knew him not.

2 Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know that, when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is.

Ver. 1. John i. 12. John xv. 18, 19. xvi. 3. xvii. 25.—V. 2. Iſai. lvi. 5. Rom. viii. 15. Gal. iii. 26. iv. 6. Rom. viii. 18. 2 Cor. iv. 17. Rom. viii. 29. 1 Cor. xv. 49. Phil. iii. 21. Col. iii. 4. Pſ. xvi. 11. 1 Cor. xiii. 12. 2 Cor. v. 7.

he runs no riſque at all in this adventure, ſince his hopes of recompence are built upon the unmoveable foundations of divine juſtice and veracity; for *God is not unrighteous, that he ſhould forget his works and labour that proceedeth of love*; Let all theſe truths be ever ſo cloſely or forcibly ſet before him, yet ſhall they make no manner of impreſſion upon his mind: *He*, who upon another occaſion, would lay out his money upon the probable hopes of a ſmall gain, ſhall not part with it upon the certain aſſurance which the Scriptures give him of an eternal reward; but ſhall thereby plainly ſhew, that however he may believe other parts of the Goſpel, he is not at all ſatisfied of the truth of thoſe promiſes which are made to the charitable.

What we have ſaid of the *unjuſt*, the *revengeful*, the *intemperate*, and *uncharitable*, is equally applicable to ſinners of all kinds: and thus it appears, as well by the general arguments from the reaſon of the thing, as by induction from particulars, that all habitual ſinners are deſtitute of true faith; that their diſobedience is grounded in unbelief; and that the faith, which receives all the truths of the Goſpel, without exception, without partiality, and without reſerve, is inconſiſtent with a ſtate of ſin.

II. It were eaſy, in the ſecond place, to prove, from the ſame general and particular reaſoning, "that true faith is alſo inſeparable from holineſs:" For he who truly believes all the truths of the Goſpel, can no more allow himſelf in the wilful omiſſion of what is there required, than in the wilful commiſſion of what is there forbidden. He as firmly believes that he ſhall finally periſh, if he perſiſts continually in ſins of omiſſion, as if he went on in the conſtant practice of ſins of commiſſion: He will therefore be careful, as *to avoid that which is evil*, ſo to *cleave to that which is good*; as to *put off the old man with his deeds*, ſo to *put on the new man, which after God is created in righteouſneſs and true holineſs.* He who is fully perſuaded of every thing which God hath revealed in the Goſpel, can not but earneſtly deſire to ſave his own ſoul, and to eſcape eternal puniſhment: For one of thoſe truths which God hath moſt earneſtly and moſt expreſly revealed is, that eternal puniſhment is the greateſt of all miſeries; and ſalvation, on the contrary, the greateſt good that is poſſible, nay, a greater than is poſſible to be conceived.

Now ſelf-love inclining us to avoid exquiſite miſery, and to purſue unmixed happineſs, a man who loves himſelf, as all men do without exception, and is perſuaded of the truth of the Goſpel, cannot but take all methods that are there preſcribed, for the eſcaping of eternal miſery, and for the attaining endleſs happineſs. The Chriſtian faith aſſures him that he is a ſinner; that his ſins deſerve hell; that they will end in his everlaſting ruin, if he doth not obtain pardon from the mercy of God: He will therefore deſire this pardon, and neglect nothing whereby he may procure it. The Chriſtian faith farther aſſures him, that there is no other way of ſalvation but by Jeſus Chriſt alone; that in order to ſalvation, he muſt accept of that offer which God hath made us by his Son;—He will therefore gladly accept of that offer, and apply himſelf to Jeſus Chriſt. The Chriſtian faith further aſſures him, that the offer which God makes us of ſalvation through Chriſt, is a conditional offer, and requires of us that we ſhould renounce all ſin, and abound in all manner of holineſs:—He will therefore gladly accept of this condition, and make it the earneſt endeavour of his life to fulfil it. Laſtly, the Chriſtian faith aſſures him, that ſalvation ſhall be the portion of thoſe only who perſevere unto the end;—He will therefore, while he is thus perſuaded, *preſs forwards toward the mark*, and with an *unwearied patience run the race that is ſet before him*,—that ſo he may at length be *partaker of the prize of the high calling of God in Chriſt Jeſus.*

Thus then it appears, that he who believes all the truths of the Goſpel, will obſerve all the precepts of the Goſpel; and that a partial, broken and temporary obedience, is always the ſign and effect of a partial, maimed, and temporary faith. If therefore we would approve ourſelves true believers, we muſt ſhew the orthodoxy of our opinions by the ſanctity of our lives: He who continues in the practice of thoſe ſins which the Goſpel forbids, or in the omiſſion of thoſe duties which the Goſpel requires, whatever creed he profeſſes, of whatever communion he may be, to whatever church he may adhere, or how zealous ſoever he pretends to be for the truth, is all the while an heretic and an unbeliever: for *he that ſaith I knew Chriſt, and keepeth not his commandments, is a liar.* It is in vain for him to hope that the orthodoxy of his faith will make amends for the depravity of his heart, ſince the corruption of his manners is a certain proof that his faith is alſo impure. Though he may impoſe upon men, or deceive himſelf, by an outward profeſſion of Chriſtianity, which he in the mean time inwardly rejects; yet that *God, who ſeeth not as man ſeeth, but who ſearcheth the heart*; who *judgeth not according to the appearance*, but *judgeth righteous judgement*, finding in him now an *evil heart of unbelief, will* infallibly and for ever *appoint him his portion with the unbelievers!*

Chap. III. *Ver.* 1.] St. John repreſents it as the honour and privilege of the diſciples of Chriſt, that they are the Sons of God, and intitled to future happineſs; but withal lets them know, that the way to prepare for that future happineſs is, by purity of heart and life; that the practice of righteouſneſs is the only ſure proof that we are born of God, and are true Chriſtians, as vice is an unqueſtionable proof of a man's belonging to the wicked one. ver. 1—9. It is very likely that the falſe teachers of that age were greatly defective in many parts of the Chriſtian life, and particularly in their love to the brethren. St. John therefore, having inſiſted upon it that the practice of righteouſneſs in general is abſolutely neceſſary to denominate us children of God, he here declares, that among the other parts of the Chriſtian life, love to Chriſtians is of the greateſt importance; which love ought to be manifeſted by kind and beneficent actions towards our Chriſtian brethren; and, if there be occaſion, by willing and chearful ſuffering for them, and that even unto death, ver. 10—24. and Benſon.

Behold, what manner of love, &c.] The word *behold* is made uſe of to excite new degrees of attention; and indeed is generally uſed in the Scripture as a kind of hand, to point out what is pecliarly worthy our attention. The word ϖοταπος, rendered *what manner*, properly ſignifies quantity; when it denotes quality, it is ſome eminent ſort or high degree of the kind. In either ſenſe it will ſuit this place; but the latter ſeems preferable. The perſons who in the laſt verſe are ſaid to have been born of God, are here called the *ſons* or *children of God*; τεκνα: and Chriſtians are called the ſons or children of God in the New Teſtament, juſt as the Jews were under the Old Teſtament, being adopted into God's family to enjoy ſuperior privileges for knowledge and piety: This is their great honour, as well as advantage. St. John was willing to make the Jewiſh Chriſtians ſenſible of the happineſs of being continued in the family of God, when the unbelieving Jews were caſt out. If the child of the pooreſt man upon earth was adopted by the greateſt monarch, it would not be an honour, exaltation, and felicity in any degree equal to that, of being made one of the ſons of God. See Hoſea i. 10. Hence we are told, that when the Daniſh miſſionaries appointed ſome of their Malabarian converts to tranſlate a catechiſm, in which it was mentioned as the privilege of Chriſtians to become *the ſons of God*, One of the tranſlators was ſtartled at ſo bold a ſaying, as he thought it, and ſaid, "It is too much; let me rather render it,—*they ſhall be permitted to kiſs his feet.*" See "Letters of Daniſh Miſſionary." Nº. 7. p. 56.

The two members of this argument in the latter clauſe of the verſe are tranſpoſed; *becauſe the world knew him not, therefore it knows us not*; or, the truth is firſt laid down, and then the reaſon of it aſſigned. True Chriſtians are ſeparated from the world to be holy unto the Lord; and they differ from the world in their principles, profeſſion and converſation; it is no wonder therefore that the world deſpiſes and hates them. See ver. 13. 1 Pet. iv. 3, 4. John viii. 55. xv. 18, &c. xvi. 1, &c. Wetſtein, Grotius, and Benſon.

Ver. 2. *Now are we the ſons of God*] In ver. 1. the Apoſtle ſays, the world knew them not. Here he intimates, that they themſelves did not fully comprehend what glory and felicity was implied in their being ſons of God, and heirs of his eternal inheritance. It is obſervable that theſe are the words of *John*; of him, who had not only ſo familiarly converſed with Chriſt on this ſublime and delightful ſubject, but had ſeen his transfiguration, when Moſes and Elias appeared in ſuch refulgent glory. In our preſent ſtate, we are not capable of forming an adequate idea of our future ſelves, or of the glorious ſcenes which will preſent themſelves to our view hereafter; but when our Saviour ſhall be revealed from heaven, arrayed in all his *glories*, we are aſſured that our frail bodies ſhall be transformed into the likeneſs of his glorious body. Inſtead of *when he ſhall appear*, ſome would read *when it ſhall appear*, in oppoſition to the clauſe in the former part of the verſe; And others, *When He*, that is, *Chriſt, ſhall be revealed, we ſhall ſee him as he is.* Archbiſhop Tillotſon well obſerves, and proves at large, that the *ſight of God* is put to expreſs the knowledge and enjoyment of him; becauſe of its excellence and dignity, its largeneſs and comprehenſion, its ſpirituality and quickneſs, its evidence and certainty. Our want of conformity at preſent to the moral character of the Deity ariſes from the ignorance of his nature; but in the next world we ſhall have a perfect knowledge of his nature: and this knowledge will operate ſo ſtrongly upon us, that we ſhall not only do our endeavours to become, but ſhall, by the exertion of thoſe endeavours, really become like him. Seneca has ſome moſt ſublime paſſages in his 102d epiſtle, relating to that divine light which good men ſhall behold in a future ſtate, "The very thought of which, he ſays, will prohibit any thing ſordid, baſe, or malevolent from ſettling in the mind that entertains it. See Tillotſon's Works, vol. iii. p. 194. Beza, and Doddridge.

3 And every man that hath this hope in him, purifieth himſelf, even as he is pure.

4 Whoſoever committeth ſin, tranſgreſſeth alſo the law: for ſin is the tranſgreſſion of the law.

5 And ye know that he was manifeſted to take away our ſins; and in him is no ſin.

6 Whoſoever abideth in him, ſinneth not: whoſoever ſinneth, hath not ſeen him, neither known him.

7 Little children, let no man deceive you: he that doth righteouſneſs, is righteous, even as he is righteous:

8 He that committeth ſin, is of the devil; for the devil ſinneth from the beginning. For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil.

9 Whoſoever is born of God, doth not commit ſin; for his ſeed remaineth in him: and he cannot ſin, becauſe he is born of God.

10 In this the children of God are mani-

Ver. 4. Rom. iv. 15. Ch. v. 17.—V. 5. Ch. i. 2. Iſai. liii. 6, &c. 1 Tim. i. 15. 2 Cor. v. 21. Hebr. ix. 28. 1 Pet. ii. 22.—V. 6. Ch. ii. 4. iv. 8. 3 John 11.—V. 7. Ch. ii. 26. Rom. ii. 13. Ch. ii. 29.—V. 8. Matth. xiii. 38. John viii. 44.—V. 9. Ch. v. 18. 1 Pet. i. 23.

Ver. 3. *That hath this hope*] Ὁ ἐχῶν ſignifies, he that *keepeth*, *holdeth*, or *retaineth*: He *purifies himſelf*; conſequently he is not like a ſtone, or like a machine which is intirely paſſive: God has given him ſome power, and this is the uſe which he is obliged to make of it. It is not ſaid that he purifies himſelf, as *Jeſus Chriſt* purifies himſelf; Jeſus Chriſt was never polluted with any immorality, he therefore has no occaſion to purify himſelf: He is abſolutely pure, without ſpot or blemiſh, the ſtandard of all moral excellence and perfection; and they who would ſee him, and be like him in immortal glory and felicity hereafter, muſt be like him in holineſs here. The good Chriſtian *purifies himſelf*, i. e. he was not purified formerly, and all at once, but he now *continues to purify* himſelf: His holineſs is not inſtantaneous, but progreſſive. This purifying ourſelves, even as Jeſus Chriſt is pure, denotes not an abſolute *equality* to his purity, for that no man can attain unto; but a *likeneſs* or *reſemblance*. We may finally obſerve, that the Sacred Scriptures do not propoſe to us a Mahometan paradiſe of ſenſual enjoyments, as our eternal portion, (the very proſpect of which is enough to encourage men in debauchery and ſenſuality;) but the *ſeeing Chriſt*, and being like that pure and holy perſon: that is, the pureſt, moſt ſpiritual, and moſt refined enjoyments are propoſed to us, as our everlaſting reward. The hope of ſuch things has the moſt direct tendency to excite us to purity and holineſs; and in this view, how excellent muſt that religion be, which propoſes the promoting of virtue, as its grand and ultimate reward! See Grotius and Benſon.

Ver. 4. *Whoſoever committeth ſin*] Αμαρτια generally ſignifies *vice* or *wickedneſs*. See ch. i. 8. Ανομια here ſtands for ſuch a *branch of the Chriſtian law*, either by falling ſhort of conformity to it, or by tranſgreſſing againſt the prohibitions of it, as expoſes a man to the puniſhment of the future ſtate. St. John's deſign in this verſe, was not to explain the meaning of the word *ſin*, but to aſſure the Chriſtians that *ſin* expoſed a man to puniſhment; and then the connection is clear and evident. ver. 3. "He that hopes for the heavenly felicity, purifies himſelf even as Chriſt is pure: ver. 4. He who defiles himſelf with vice or wickedneſs, muſt be miſerable; for wickedneſs will expoſe a man to puniſhment: ver. 5. For this great and gracious purpoſe was Jeſus Chriſt manifeſted, that he who had no ſin of his own, might take away our ſin, and free us from the puniſhment of the wicked and impenitent." See ch. v. 17. Inſtead of *the tranſgreſſion*, Doddridge and the MS read *the violation*: This, in the opinion of the former, anſwers more exactly to Ανομια, which implies not only παρανομια, a paſſing the bounds of God's law, but an attempt if poſſible to annihilate and deſtroy it.

Ver. 6. *Whoſoever abideth in him*] *Abiding in Chriſt* ſignifies continuing to be a true Chriſtian. See ch. ii. 6. By *ſinning* here, is meant living in an habit of vice, or being guilty of ſome notoriouſly-wicked actions. See ch. i. 8. A Chriſtian who can allow himſelf to live wickedly, and yet fancy that he is a true Chriſtian, and as ſuch ſhall be finally happy, knows nothing of the nature of Chriſtianity, nor of the Goſpel terms of ſalvation by Jeſus Chriſt. See 2 Pet. i. 9. Benſon, Calmet, &c.

Ver. 7. *He that doth righteouſneſs*] *He who practiſeth righteouſneſs*; and ſo ver. 8, 9. *he who practiſeth ſin.* The Scriptures repreſent him as the *righteous man*, who habitually practiſes righteouſneſs, or who is prevailingly pious and virtuous. While our Lord was upon earth, clothed with an animal body, and ſurrounded with the temptations of this ſtate of trial, he always avoided every thing ſinful or criminal, and practiſed every thing that is wiſe and good; which plainly manifeſted that he was a righteous perſon; (Luke xxiii. 47.) He has alſo ever ſince preached righteouſneſs, and is now a righteous perſon. We are not indeed innocent, as he is; but if we be prevailingly, or in our meaſure and degree, pious and virtuous, then, and then alone ſhall we be righteous, even as he is righteous. This text overthrows, *firſt*, the doctrine of imputed righteouſneſs; for Chriſt was righteous, not by imputed righteouſneſs, but by his own perſonal holineſs; and it is not the righteouſneſs of another imputed to us, but our own practice of righteouſneſs, which muſt finally denominate us righteous. *Secondly*, the opinion of thoſe who hold, that right orthodox knowledge, or faith alone, without good works, is ſufficient to juſtify and ſave men. *Thirdly*, the doctrine of thoſe who aſſert, that good works are in no ſenſe neceſſary to ſalvation, yea, rather hurtful and pernicious to them;—which ſeems to have been part of the doctrine taught by the falſe prophets in our Apoſtle's days. *Fourthly*, hence we learn that a purpoſe or deſire to practiſe righteouſneſs; the ſaying or boaſting that we are righteous; the truſting to our church, our baptiſm, or Chriſtian profeſſion, are none of them ſufficient: nothing but the actual practice of righteouſneſs can render a man righteous in the ſight of God; who ſees things juſt as they are, and cannot be impoſed on by any pretences whatever. Ariſtotle has a paſſage much to the ſame purpoſe with this of St. John: "Then ſhall a man be righteous, *firſt*, if he does the things which are righteous, and knows what he does; *ſecondly*, if he does them freely or out of choice; *thirdly*, if he continues firmly and conſtantly in that courſe of action." St. John, by introducing this verſe with *let no man deceive you*, intimated that the matter was of importance, and there was danger of their being deceived by the falſe teachers in this particular. See Benſon and Le Clerc.

Ver. 8. *He that committeth ſin*, &c.] Or, *who liveth in ſin*, ſays Heylin. The original is an Hebraiſm, importing a habit of ſin. Limborch imagines the phraſe *ſinneth from the beginning*, to refer to repeated acts of ſin, and a continued courſe of it, which preceded Satan's expulſion from heaven. But it ſeems that the uſe of the preſent tenſe implies a continuance in a courſe of ſin; which is indeed the caſe with reſpect to the devil, who continues incorrigible, notwithſtanding all he has already ſuffered, and all which he certainly knows he has further to endure. See John viii. 44—47. xv. 27. The word λύσῃ, rendered, *he might deſtroy*, is expreſſive, and leads us to look on ſin and miſery as a fabric, of which Satan is the great architect, but which Chriſt is come to overthrow and demoliſh: Accordingly, he has already broken as it were the *compages* and ſtrength of it, and we may hope it will be gradually levelled, and its very ruins removed. He has certainly done what has a moſt powerful tendency to produce ſuch an effect. The inference which St. John intended from this verſe is, that profeſſed Chiſtians ſhould not take part with the devil, as all wicked men do; that they ſhould not build up again what Jeſus Chriſt came to deſtroy; but that they ſhould practiſe righteouſneſs; which is falling in with the great deſign of Chriſt's coming, and then they will finally be made glorious and happy by him. See Limborch's Theology, lib. ii. cap. 20. Locke's Reaſonableneſs of Chriſtianity, vol. ii. p. 572. of his works in folio.

Ver. 9. *Whoſoever is born of God*, &c.] Being *born of God*, ſignifies their having ſincerely taken on them the profeſſion of the Chriſtian religion by baptiſm: By *ſin* is meant *vice* or *wickedneſs*; by *his ſeed* we may underſtand the Goſpel, or word of God; for that is often compared to ſeed ſown in the ground; and when that is ſown, and takes root in a man's heart, it will grow up with proper care and culture, and bring forth the fruit of an holy life. It is added, *He cannot ſin, becauſe he is born of God*: Now if it had been abſolutely impoſſible for them to have ſinned, St. John, and the other Apoſtles of our Lord, needed not to have taken ſo much pains to guard them againſt ſinning; to have condemned, forbidden, and threatened, or to have exhorted, commanded, and promiſed. Theſe things plainly ſuppoſe not only the poſſibility, but the danger there was of true Chriſtian's falling away: By *cannot*, therefore, we may here underſtand, either that he will not, he does not chooſe to live wickedly; it is contrary to his principles, and the ſettled bent and habit of his temper and life; or rather, that he cannot, conſiſtently with his obligations as a child of God; as one born of God in baptiſm, and thereby bound to renounce the world, the fleſh, and the devil, and to keep the holy will and commandments of God as long as he lives. So we ſay, "A wiſe man *cannot* do ſuch a fooliſh thing; a good man *cannot* act ſuch a baſe and wicked part." Certain it is, that the words muſt be taken in ſome qualified ſenſe, or they would prove not only the *ſinleſs perfection* of every child of God, but alſo the impeccability of every ſuch perſon, or the impoſſibility of his ſinning; which none have been wild and enthuſiaſtical enough to aſſert. It is evident there are many paſſages of Scripture, in which the word *cannot* muſt be taken in ſuch a latitude; ſee Luke xiii. 33. Heb. ix. 5. Neh. vi. 3. Numb. xxii. 18. And this phraſeology is alſo uſed by the beſt heathen writers. See Epiſcopius, Benſon, Wetſtein, and Raphelius.

Ver. 10. *In this the children of God are manifeſt*] All men are either the *children of God*, or of the *devil*: Here is the rule to diſtinguiſh the one from the other; not by boaſting that we are the elect people

of

feſt, and the children of the devil: whoſoever doeth not righteouſneſs, is not of God, neither he that loveth not his brother.

11 For this is the meſſage that ye heard from the beginning, that we ſhould love one another.

12 Not as Cain, *who* was of that wicked one, and ſlew his brother. And wherefore ſlew he him? Becauſe his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have paſſed from death unto life, becauſe we love the brethren. He that loveth not *his* brother, abideth in death.

15 Whoſoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love of God, becauſe he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But whoſo hath this world's Good, and ſeeth his brother have need, and ſhutteth up his bowels *of compaſſion* from him, how dwelleth the love of God in him?

18 My little children, let us not love in

Ver. 10. Ch. iv. 8.—V. 11. Ch. i. 5. ii. 7. Or, *commandment.* V. 13. John xv. 18.—V. 14. Ch. ii. 10. Ch. ii. 9, 11.—V. 15. xv. 13. Rom. v. 8. Epheſ. v. 2. Ch. iv. 9.—V. 17. Deut. xv. 7. Epheſ. iv. 15. James ii. 15. John xiii. 34. xv. 12. Ver. 23.—V. 12. Gen. iv. 8. Jude 11. Matth. v. 21, 22. Ch. iv. 20. Gal. v. 21.—V. 16. John iii. 16. Luke iii. 11. Ch. iv. 20.—V. 18. Ezek. xxxiii. 31. Rom. xii. 9.

of God; not by a ſet of notions, or barren ſpeculations, but by our own preſent and perſonal practice of righteouſneſs, and particularly by our love to all Chriſtians. Theſe are the marks of a true Chriſtian; by theſe the true are diſtinguiſhed from the falſe profeſſors. How excellent muſt that religion be, which ſo much promotes benevolence and univerſal righteouſneſs! See Benſon.

Ver. 11. *For this is the meſſage*] In this verſe we have St. John's firſt reaſon why Chriſtians ſhould love one another; namely, "It is the *meſſage* or *command* of God in Chriſt."

Ver. 12. *Not as Cain*, &c.] The original is expreſſive; *Not like Cain! he was of the wicked one, and murdered his brother:* God forbid therefore that we ſhould be like him. To be *of the wicked one*, is the ſame thing as being a child of the devil. See ver. 8. In this verſe St. John aſſigns a ſecond reaſon why Chriſtians ſhould love each other; namely, that otherwiſe they will be *like Cain*, and children of the Devil. If inſtead of *evil*, in the laſt clauſe, our tranſlators had rendered it *wicked*, the Apoſtle's ſenſe would have appeared more plainly; and the connection between the *wicked one*, and *wicked works*, would have been ſet in a ſtronger light; Cain's brother being preferred to him, gave riſe to jealouſy, envy, and hatred, which at length ſettling into the moſt rancorous malice, hurried him on to fratricide. See on Gen. iv. 4. and Heb. xi. 4.

Ver. 13. *If the world hate you*] By the *world*, underſtand the unbelieving Jews and Gentiles; eſpecially the latter, as being by far the majority. See ch. ii. 2. v. 19. The *world* is here ſet in oppoſition to the Chriſtian brethren. This verſe contains an inference from what had been ſaid in that preceding; "There has all along been enmity between the ſeed of the woman, and the ſeed of the ſerpent; or, bad men have envied, hated, and perſecuted the good from the beginning:" Therefore the Chriſtians to whom St. John wrote were not to be ſurpriſed at it, as a thing new and unuſual, if the world hated them: The more the world hates them, the more ſhould Chriſtians unite and love one another. See Benſon, and Grotius.

Ver. 14. *We know that we have paſſed from death*, &c.] This is ſaid even of the beſt men; which implies, by a ſtrong conſequence, that they are, as it were, born in the land and territories of death; or that the Goſpel finds them in ſuch a condition, as to be liable to condemnation and deſtruction; to the execution of a capital ſentence. Oblique expreſſions of this ſort ſpeak ſuch truths as theſe in a manner peculiarly convincing and affecting. Here is a *third* reaſon aſſigned for loving the Chriſtian brethren; namely, that love to Chriſtians was a ſure mark or evidence, that they were freed from the danger of the ſecond death, and intitled to immortal life. See John xiii. 35. It is added, *He that loveth not his brother, abideth in death.* Though he had been baptized, and viſibly taken into the church, yet he was not a true Chriſtian; and therefore no more tranſlated into the kingdom and favour of God's dear Son, than an unbeliever or heathen: But if he continued impenitently in that want of love to Chriſtians, he would be as much expoſed to the ſecond death, or the puniſhment of the future ſtate, as the unbelieving and wicked world. This may be juſtly looked upon as a *fourth* reaſon for their loving the Chriſtian brethren; namely, that without ſuch love their Chriſtianity was vain. See Doddridge, Grotius, and Benſon.

Ver. 15. *Whoſoever hateth his brother is a murderer*] That is, in the temper and diſpoſition of his mind; or, hatred is one ſtep towards murder. See Matth. v. 21, 22, 27, 28, 44. In the 6th commandment murder is forbidden; but the commandments are ſo to be interpreted, that every tendency towards the crime condemned, is in its proportion forbidden, as one ſtep towards the crime, or one degree of it. Murder under the law of Moſes was puniſhable by death; under the Goſpel, murderers are condemned to the ſecond death; not but that, upon deep humiliation and unfeigned repentance, murderers may obtain mercy; witneſs the caſe of David: But the impenitent murderer hath not the heavenly temper and diſpoſition of mind, nor any title to eternal life; *hath not eternal life abiding in him.* Here is a *fifth* reaſon for their cultivating love to the Chriſtian brethren; namely, that hatred of them, or want of love to them, was one degree of murder, or one ſtep towards it: And who would not be ſhocked at the thought of being a murderer! See Benſon, and Calmet.

Ver. 16. *Hereby perceive we the love of God*] This text, as it ſtands in our verſion, has generally been mentioned as equivalent to Acts xx. 28. In which, as he who laid down his life for us, is *God* as well as *man*, *God* is ſaid to have done that, which the *man* united to him did: But it is not to be denied that many copies read only αυτȣ, inſtead of Θεȣ; *Hereby perceive we his love*; and there are many places where the relative evidently refers to a remote antecedent. See Heb. vii. 2. Dr. Waterland reads, *His love.* It is added, *And we ought to lay down our lives for the brethren:* That is, "When the life and happineſs of many is concerned, we ought to be willing to ſacrifice our own." If one only were to be reſcued on ſuch terms, the argument would in a great meaſure fail; unleſs that one were of ſo great importance, that in dying for him we died for many; and the heathens themſelves ſaw the obligation to ſubmit to death in ſuch a caſe, though they were unacquainted with that noble motive to which the Apoſtle here refers. See Cicero, *de Officiis*, lib. i. c. 3. The glory of God, the advancement of true religion, the public good of mankind, of one's country, or of the Chriſtian church, may juſtly oblige us to lay down our lives; and in theſe caſes we ſhould willingly hazard, or lay them down. In what ſenſe the primitive Chriſtians underſtood this injunction of the Apoſtle, may appear from what the world is ſaid to have reported concerning them; "Behold how they love one another, and how ready they are to die for one another!" and from what is ſaid in Euſebius's Hiſtory, l. vii. c. 22. when the Chriſtians viſited one another, in the time of a great plague; and not only hazarded, but actually loſt their own lives, out of their zeal to preſerve the lives of others. However, prudence ought to be made uſe of in this, as well as in every other caſe; for we are not maſters of our own lives, to hazard them, or to lay them down raſhly or lightly. If any of the primitive Chriſtians courted perſecution, ran themſelves needleſsly into danger, or were ambitious of martyrdom, we are not obliged to follow ſuch examples: Our bleſſed Lord never needleſsly expoſed himſelf. We have ſcarce need to add, that a man ſhould have a well-grounded hope of future happineſs, before he offers himſelf to die for the Chriſtian brethren; otherwiſe, he runs too great a hazard as to himſelf. Chriſt's love in laying down his life for us, is another motive or reaſon for cultivating love to the Chriſtian brethren. See Mills, Wetſtein, Whitby, Benſon, Nettleton's Treatiſe of Virtue and Happineſs, p. 221, and and Lardner's Credibility, vol. xi. p. 407.

Ver. 17. *Whoſo hath this world's Good*, &c.] Perhaps the falſe teachers and their party were covetous and hard-hearted, as well as fierce and uncharitable; and therefore St. John threw in this obſervation. The common ſignification of the word βιος, rendered *Good*, is *Life*; but it is uſed alſo for riches, or worldly ſubſiſtence;—for that which is the *ſupport of life.* The heart and *bowels* are put for the human affections, becauſe they are moved and affected when we are touched with love, pity, compaſſion, &c. and men are repreſented as *opening* or ſhutting their *hand*, or *heart*, or *bowels*, as they are merciful and liberal, or otherwiſe. It is not ſufficient to ſalvation, that a man deſire to do good; but he who has power muſt actually do good. As God has commanded us to love, and do good to our Chriſtian brethren, *he* cannot love God, who neglects to obey this command. See ch. iv. 20, 21. v. 1, 1, 2. Matth. xxii. 37—39. and Benſon.

Ver. 18. *Let us not love in word*, &c.] All hypocritical pretences to love, where there is none in the *heart*, are very juſtly condemned and abhorred; but rough language, and an open profeſſion of hatred or diſlike, though ſincere, are by no means amiable or excellent. St. John recommends ſincerity, and does not prohibit our profeſſing love to our fellow Chriſtians, or ſpeaking to them in kind and obliging words; but he does not forget to put us in mind, that more is required

of

word, neither in tongue; but in deed, and in truth.

19 And hereby we know that we are of the truth, and ſhall aſſure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence towards God.

22 And whatſoever we aſk, we receive of him, becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight.

23 And this is his commandment, That we ſhould believe on the name of his Son Jeſus Chriſt, and love one another, as he gave us commandment.

24 And he that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

CHAP. IV.

He warneth them not to believe all teachers who boaſt of the Spirit, but to try them by the rules of the catholick faith: and by many reaſons exhorteth to brotherly love.

Beloved, believe not every ſpirit, but try the ſpirits, whether they are of God: becauſe many falſe prophets are gone out into the world.

Ver. 19. John xviii. 37. Ch. i. 8. Gr. *perſuade.*—V. 20. 1 Cor. iv. 4.—V. 21. Job xxii. 26. Hebr. x. 22. Ch. iv. 17.—V. 22. Matth. xxi. 22. John xiv. 13. xv. 7. xvi. 23. James v. 16. Ch. v. 14. John viii. 29.—V. 23. John vi. 29. xvii. 3. Ver. 11. Ch. iv. 21. Ch. ii. 8, 10.—V. 24. John xiv. 23. xv. 10. Ch. iv. 12. John xvii. 21, &c. Rom. viii. 9. Ch. iv. 13.——V. 1. Jer. xxix. 8. Matth. xxiv. 4. 1 Theſſ. v. 21. Rev. ii. 2. Matth. xxiv. 5, 24. 1 Tim. iv. 1. 2 Pet. ii. 1. 2 John 7.

of us. Some are for connecting this with ver. 16. others with ver. 17. It is moſt likely that St. John deſigned to connect it with both, and to intimate that kind words, and profeſſions of love to Chriſtians, are not all that are required of us; we muſt willingly lay down our lives, when the good of the Chriſtian church ſo requires; and much more ought we chearfully to relieve our fellow Chriſtians in indigent circumſtances; for by ſuch willing ſufferings, and generous beneficent actions, we ſhall plainly manifeſt that we love not *in word and in tongue* only, but *in deed and in truth.* See Benſon.

Ver. 19. *And hereby we know*] *We ſhall know, that we are of the truth:* That is, "true to what we profeſs, or true Chriſtians." In John xviii. 37. the ſame phraſe ſeems to import lovers of truth and righteouſneſs. *The heart* is here put for the conſcience, or the underſtanding, employed about moral or religious matters; and *before him*, does not ſeem to denote "in the preſence of God during this life," but a ſuppoſition that we are placed before him, as a Judge, or that we are ſtanding before his tribunal at the laſt day; when he will come to try our characters, and to render unto us according to our deeds. The Apoſtle here ſpeaks of that ſatisfaction of mind, which aroſe from the ſincerity of their love to the Chriſtians; but he ſuppoſed that they were in all other reſpects prevailingly pious and virtuous; for acceptance with God at the great day, is not promiſed to one ſingle virtue, ſeparated from the other parts of the Chriſtian life. Here is another argument for their cultivating ſincere love to Chriſtians, contained in this and the two following verſes; namely, that it was an evidence of their being true Chriſtians, and would free them from the horror of the hypocrite, and of all guilty and impenitent perſons, at the laſt day. See Mills, Wetſtein, and Benſon.

Ver. 20. *God is greater than our heart*] Inſtead of οτι, which is read here, and difficult to be accounted for, ſome would read with the Syriac, ετι; *God is ſtill greater*, &c. while others would connect the beginning of this verſe with what precedes. *We ſhall aſſure our hearts before him, if at any time our hearts condemn us*; *for God is greater*, &c. that is, *more powerful*, ſay ſome, and conſequently more able to condemn and puniſh; But *greater in knowledge*, ſay others; and the following words evidently favour this interpretation: A criminal may have ſome hopes of eſcaping, when he ſtands before an earthly judge, though his own conſcience condemn him; but God knows us more exactly than we do ourſelves; and thoſe whoſe conſciences condemn them, muſt expect that God will ratify the ſentence of conſcience, and condemn them alſo. See Wetſtein, Grotius, Beza, and Bowyer's Conjectures.

Ver. 21. *Beloved, if our heart condemn us not*] Though the expreſſion is negative in the text, it muſt imply ſomewhat poſitive; namely, that conſcience ſhould upon examination acquit us. St. John is ſpeaking here not of Jews, Heathens, Infidels, or vicious perſons; but of himſelf, and other Chriſtians, who were acquainted with the pure Goſpel, and might eaſily examine their hearts and lives thereby. If ſuch, upon a careful examination, find a prevailing conformity to the rules of the Goſpel in their tempers and lives, though mixed with many human frailties and imperfections; they may be ſatisfied, that their preſent ſtate is good: Nay, if the conſciences of ſuch Chriſtians do not accuſe them of any flagrant crimes, or remarkable neglects of duty, they may with good reaſon have confidence towards God; and if they perſevere, they may with pleaſure expect Chriſt's ſecond coming. The philoſophers have diſputed much about tranquility of mind; but there is nothing which can more truly render our minds quiet, eaſy, and ſatisfied, than a juſt perſuaſion of the love of God towards us, and that he will beſtow upon us eternal life. See Grotius, Wetſtein, and Benſon.

Ver. 22. *Whatſoever we aſk, we receive of him*] There are four conditions on which men may expect to have their prayers heard: *Firſt*, If they pray for things agreeable to the will of God; that is, for things in themſelves truly good and proper. See ch. v. 14, 15. *Secondly*, If they pray in a right manner, or with a right temper and diſpoſition of mind; that is, with faith in the wiſdom, goodneſs, power, and over-ruling Providence of God; with humility and reſignation to the divine will; with importunity, patience, and perſeverance: *Thirdly*, If they pray for a good end, or with a deſign to make a right uſe of mercies when beſtowed: *Fourthly*, and above all, If they be good men, i. e. *keep the commandments of God, and do thoſe things which are pleaſing in his ſight.* In this verſe St. John aſſigns another reaſon for cultivating univerſal righteouſneſs, and particularly mutual love; namely, that then their prayers would be heard, and God would grant them all proper bleſſings. See Benſon's "End and Deſign of *Prayer*," p. 63.

Ver. 23. *This is his commandment*, &c.] It ſeems highly probable that theſe two commandments, of continuing to believe the pure Goſpel, and of loving one another as Chriſt hath loved them, were particularly inſiſted upon, becauſe the falſe teachers and their diſciples had gone off from the pure Goſpel of Chriſt, and were remarkably defective in their love to their Chriſtian brethren. See Benſon's Reaſonableneſs of the Chriſtian Religion, p. 6, &c.

Ver. 24. *Dwelleth in him*] That is, in *God*; and *He*, that is, *God*, in *Him.* Neither this text, nor 1 Cor. vi. 17. will prove, (as ſome have abſurdly averred) that a good man is the Deity himſelf, or a part of God, or of the ſame eſſence or ſubſtance. The Apoſtle intended only to ſay, that there is a moſt near and intimate union between God and ſuch a man; or that there is a perfect concord and harmony betwixt them. Comp. John x. 38. xiv. 10. This is the laſt reaſon here aſſigned by St. John, for their keeping the commandments which God by Chriſt had given them, and particularly that of loving one another; namely, *By this we know that he abideth in us, by the Spirit which he hath given us.* God is ever preſent with all his creatures, and in this ſenſe abideth in, or with them all; but he is often repreſented, as in a peculiar manner united to, or abiding in, thoſe whom he loves and favours. See ch. iv. 12, 13. John xiv. 23. xv. 10. The miraculous gifts of the ſpirit ſeem to have been given to moſt, or all of the adult Chriſtians wherever the Apoſtles came: That the Chriſtians to whom St. John wrote had the ſpirit, appears not only from this text, but from ch. ii. 20, 27. v. 16. and the ſenſe of the word *ſpirit* in this place, may be eaſily gathered from the connection between this verſe, and the beginning of chap. iv. Wicked Chriſtians quenched the Spirit; and it was accordingly, we ſuppoſe, taken from them: The perſons therefore to whom St. John wrote are cautioned *not to believe every ſpirit, but to try the ſpirits, becauſe many falſe prophets were gone out into the world:* But they who kept the Chriſtian commandments abode in the divine favour, and quenched not the Spirit. If the Spirit had been taken from them, they might have concluded that God did not abide in them, or continue to love them; but as God had given them the Spirit ſoon after their baptiſm, and thoſe ſpiritual gifts had ever ſince been continued to them, they had thereby an aſſurance of the continuance of the divine favour, and a pledge and earneſt of a glorious reſurrection to life eternal. See Barrington's Miſcel. Sacr. eſſay i. p. 118. Eſtius, and Benſon.

Chap. IV. *ver.* 1.] St. John concluded the laſt chapter with an intimation that true Chriſtians ſtill had the Spirit, which was a proof of their continuing in the divine favour. Here he obſerves, that ſeveral pretended to the Spirit, who had it not; and he lays down rules, by which they might judge concerning thoſe who pretended to the Spirit. One is, whether they acknowledged Jeſus, who came in the fleſh, to be the Meſſiah, or Chriſt; Another is, their regarding thoſe who had given clear proofs of their apoſtolic miſſion; ver. 1—6. There are many intimations in this Epiſtle, which may lead us to conclude, that the falſe prophets and their adherents, who would not allow Jeſus to be the Meſſiah, were notoriouſly defective

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2 Hereby know ye the Spirit of God: Every ſpirit that confeſſeth that Jeſus Chriſt is come in the fleſh, is of God:

3 And every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God. And this is that *ſpirit* of antichriſt, whereof ye have heard that it ſhould come, and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: becauſe greater is he that is in you, than he that is in the world.

5 They are of the world: therefore ſpeak they of the world, and the world heareth them.

6 We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the Spirit of truth, and the ſpirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God.

8 He that loveth not, knoweth not God; for God is love.

Ver. 2. 1 Cor. xii. 3. Ch. v. 1.—V. 3. Ch. ii. 22. 2 John 7. 2 Theſſ. ii. 7. Ch. ii. 18, 22.—V. 4. John xii. 31. 1 Cor. ii. 12. Epheſ. ii. 2. vi. 12.—V. 5. John iii. 31. John xv. 19. xvii. 14.—V. 6. John viii. 47. x. 27. 1 Cor. xiv. 37. 2 Cor. x. 7. Iſai. viii. 20. John xiv. 17.—V. 7. Ch. iii. 10, 11, 23.—V. 8. Ch. ii. 4. iii. 6. Ver. 16.

in their love to the Chriſtian brethren, notwithſtanding Chriſt had made it the diſtinguiſhing badge of his diſciples, that they ſhould love one another. St. John therefore returns once and again to that ſubject; and from ver. 7, to 21, very earneſtly and expreſly inculcates it upon Chriſtians, that they ſhould love one another, and that as neceſſary or eſſential to the Chriſtian character. Benſon.

Believe not every ſpirit] By the *ſpirits* underſtand not the men pretending to inſpiration, nor the doctrines which they delivered, but the ſpirits from whence the doctrines proceeded; namely, *firſt*, the Spirit of God; *ſecondly*, the ſpirit of the man himſelf; or, *thirdly*, a demon, or wicked ſpirit. Having taken notice, ch. iii. 24. that true Chriſtians had the Spirit, the Apoſtle here inſinuates, that the falſe prophets had either never received the Spirit, or had intirely quenched it. They therefore were not to believe every one who pretended to be inſpired by the Spirit of God; but *to try the ſpirits*. We ſhould obſerve, that this rule is directed to Chriſtians in general; to the people, as well as miniſters; and if the people think and believe at all, they muſt judge and believe for themſelves. A man muſt either take ſome body for his infallible guide, or he muſt try and judge for himſelf. How much ſoever ſome churches or particular Chriſtians have condemned the liberty of private judgement, the Chriſtian religion encourages the moſt generous and extenſive liberty, or freedom of inquiry: and all Chriſtians ought to aſſert that liberty, and make the proper improvement of it; neither lightly receiving, nor rejecting what is propoſed by them. See Doddridge, Benſon, and Wolfius.

Ver. 2, 3. *Hereby know ye the Spirit*, &c.] *Hereby you may diſcern*, &c. Heylin. There are two ways of interpreting what St. John has here laid down as a rule by which to *try the ſpirits*: 1. Their acknowledging that Jeſus Chriſt hath come in the fleſh; or, 2. Their acknowledging that Jeſus, who came in the fleſh, is the Chriſt. The former is thought to be favoured by the conſtruction or literal tranſlation of the words; to ſupport the latter, various things are to be alledged. For inſtance, 1*ſt*. The unbelieving Jews and heathens would readily acknowledge, that Jeſus, who is called Chriſt, came in the fleſh, or had a real body, like another man; but they would not acknowledge Him to be the Meſſiah, or the Prophet and Saviour of the world. If therefore any of them had pretended to the Spirit of prophecy, their acknowledging that Jeſus came in the fleſh would have been no proof of their prophetic miſſion. 2*dly*. Ομολογειν ſignifies not only to *confeſs*, but to *teach* and *defend*: Acts xxiii. 8. Now not only to *confeſs*, but to *teach* and *defend* that fundamental article of the Chriſtian doctrine, that Jeſus is the Chriſt; or ſo to confeſs it, as to ſtand by it in times of perſecution and danger, was a proper mark of trial; for unto ſuch the Spirit was commonly given; whereas the propoſition interpreted in the former ſenſe does not appear to be any mark of trial at all. 3*dly*, The parallel places confirm the laſt interpretation. See ver. 15. ch. ii. 22. v. 1, 5, 12, 13. Comp. with ch. iii. 23. 2 John, ver. 7, 9, 10. John viii. 24. 4*thly*, Thoſe who continued to hold and ſupport that fundamental article of Chriſtianity, that Jeſus is the Chriſt, would have the Spirit abide with them; whereas thoſe who denied and oppoſed that article, took the ready way to quench the Spirit, and loſe the extraordinary gifts which had been beſtowed upon them. St. John, throughout this Epiſtle, ſeems to have had his eye upon the *Docetæ*; for that reaſon, in the beginning of the Epiſtle, he ſpeaks of ſeeing, hearing, and handling Chriſt; and here, to the fundamental article of Jeſus's being the Meſſiah, he adds, that he came in the fleſh. His having a body, and really ſuffering and dying, ought not to have offended them. From the latter clauſe of ver. 3. ſome have argued, that the pope cannot be antichriſt, (ſee on ch. ii. 22.) becauſe he *confeſſes Chriſt*; and that it muſt neceſſarily be ſome intirely-oppoſing perſon or ſect, and which does not bear the Chriſtian name. But it ſhould be conſidered, that popery is an uſurpation intirely inconſiſtent with a due homage to Chriſt, and founded upon principles moſt oppoſite to thoſe of his government and religion. It is ſaid to have been *already in the world*, as the ambitious, impoſing, perſecuting ſpirit, which is the very eſſence of antichriſtianiſm, did then generally prevail. See Grotius, Le Clerc, Limborch, Locke's Works, vol. iii. p. 635. fol. Benſon, and Doddridge.

Ver. 4. *And have overcome them*] Inſtead of *them*, moſt copies of the Vulgate read *him*; referring to the antichriſt mentioned in the concluſion of ver. 3. The Ethiopic verſion reads τον πονηρον, *the evil one*; which reading, if well ſupported, would agree with the words that follow. The ancient Greek copies, and the other ancient verſions in general, read *them*; in which there is a plain reference to the falſe prophets mentioned ver. 1. and intended ver. 5, 6. If we follow Capellus's advice, and read ver. 2, 3. in a parentheſis, then the 1ſt and 4th will connect very well, and the ſenſe be eaſy. From this and ſeveral other paſſages it appears, that the Chriſtians to whom St. John wrote had not yet been drawn aſide by the falſe teachers, though they were in imminent danger thereof: There had been frequent conteſts between them; but by ſteadfaſtneſs in the faith, the true Chriſtians had hitherto gotten the victory. And the Apoſtle puts them in mind of the victory which they had obtained, to intimate that the cauſe was not deſperate, but that by the ſame methods they might ſtill go on conquering, and to conquer. See Rev. xviii. 2, 20, &c. xix. 1, 2, &c. Benſon, and Wetſtein.

Ver. 5. *They are of the world*] Falſe prophets and corrupt teachers are of the world, as long as a worldly ſpirit influences them; therefore ſpeak they from that worldly diſpoſition, ſuiting their hearers, and conſulting worldly intereſts; and as they ſooth men in their prejudices, flatter them, and make them eaſy in their vices, the world readily heareth them; for there are many who would be gladly freed from moral obligations, and reconcile religion and the love of the world.

Ver. 6. *We are of God*] When the Apoſtles had given clear proofs of a divine miſſion, by numerous and beneficent miracles which they worked; by the exerciſe of various ſpiritual gifts themſelves, and by imparting ſpiritual gifts and miraculous powers to others; when their lives were ſo holy, their labours ſo diſintereſted, their ſufferings ſo great and numerous, their doctrine ſo excellent, and their proofs of a divine miſſion ſo many and evident,—they might juſtly ſay, *we are of God: He that knoweth God, heareth us; he that is not of God, heareth us not.* From hence we may judge of doctrines, and the men that teach them. Various perſons and parties, ſince the Apoſtle's days, have claimed infallibility, and been ready to aſſume this language; and any thing may be unjuſtly and ridiculouſly applied: But none beſides Apoſtles and prophets, perſons who gave abundant proof of a divine miſſion, can juſtly ſpeak in that language, or make the following them or their doctrines the ſtandard of truth, or detection of error. See Fulke's Rhemiſh Teſtament, Tillotſon's Works, vol. iii. p. 501. and Bull's Sermons, vol. i. p. 11.

Ver. 7. *Beloved, let us love one another*] St. Jerome tells us, that when this bleſſed Evangeliſt had tarried at Epheſus to extreme old age, and was with difficulty carried to the church between the arms of ſome of the diſciples, being unable to pronounce more words, he was wont, every time they aſſembled, to ſay nothing but this, "Little Children, love one another." At length the diſciples and brethren who were preſent, being tired with always hearing the ſame thing, ſaid, "Sir, why do you always ſay this?" He anſwered, "That it was a ſentence worthy of John, becauſe it was a precept of the Lord's; and if that alone were fulfilled, it was ſufficient." In the verſe before us, the Apoſtle aſſigns a ſtrong reaſon why we ſhould love one another;—*for love is of God.* He who planted the principle of attraction in the material world, hath planted the principle of benevolence in intelligent creatures; and hath in particular enjoined Chriſtians to love one another. He therefore who cultivates this diſpoſition, manifeſts that he is a Chriſtian, not only born into the family of God viſibly by baptiſm, but manifeſts that he was ſincere in taking upon him the Chriſtian profeſſion; that he continues to be the true child of God, reſembling his heavenly Father; and that he knows the nature and will of God, ſo as to comply therewith. Others may pretend to great knowledge, and ſound faith, or juſt ſentiments in religion; but he who does not love his Chriſtian brethren, has never rightly underſtood the nature of God, or the Goſpel of his Son Jeſus Chriſt: He has not that diſpoſition, he does not thoſe actions, which are agreeable to the nature and command of God, and moſt pleaſing and acceptable in his ſight. See the next note.

Ver. 8. *For God is love*] God is the moſt benevolent of all beings, full of love to his creatures; ſo that in him there is nothing wanting to the higheſt perfection of love. See ver. 9—16, &c. Wiſd xi. 24. If it ſhould be inquired, "How can GOD, who is *Love itſelf*, in the abſtract, or the moſt conſummately benevolent Being, ſend ſo many afflictions upon men in this life? Or, what is much more, how can

9 In this was manifeſted the love of God towards us, becauſe that God ſent his only-begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and ſent his Son *to be* the propitiation for our ſins.

11 Beloved, if God ſo loved us, we ought alſo to love one another.

12 No man hath ſeen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit.

14 And we have ſeen and do teſtify, that the Father ſent the Son *to be* the Saviour of the world.

15 Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him.

17 Herein is our love made perfect, that

Ver. 9. John iii. 16. Ch. iii. 16.—V. 10. John xv. 16. Rom. v. 8, 10. Ch. ii. 2.—V. 11. Matth. xviii. 33. John xv. 12, 13. V. 12. John i. 18. 1 Tim. vi. 16. Ch. ii. 5. Ver. 18.—V. 13. Ch. iii. 24.—V. 14. Ch. i. 1.—V. 16. Ver. 8. Ver. 12.—V. 17. Gr. *love with us.*

He, who is Love itſelf, puniſh fallen angels and wicked men in the ſtate of retribution in ſo terrible a manner, as that puniſhment is generally deſcribed?" We may anſwer, That as to the afflictions in this life, they are wiſely calculated to try and exerciſe, to promote and increaſe the virtue, and conſequently the ſelicity of the rational inhabitants of this globe; that a ſtate of probation ought to go before a ſtate of reward; that this is ſuch a ſtate of probation, and that ſuch a ſtate, without trials and difficulties, would be impoſſible. As to the miſeries of the wicked in futurity, it may be obſerved, that there is a certain temper of mind neceſſary to true happineſs; that the wicked want that temper of mind; that God is a moral Governor, and juſt as well as good; that therefore it becomes him to puniſh the guilty, as well as to reward the righteous; that he will puniſh none beyond their deſerts; and that the puniſhment of vice is a profound inſtance of God's love to the rational creation in general, and of his concern for the public good; for vice or wickedneſs is the grand ſource of miſery to intelligent or moral agents; and the incorruptible are puniſhed for the general good, to deter others from making themſelves in like manner miſerable. See Hall, Whitby, and Benſon.

Ver. 9. *In this was manifeſted the love of God*, &c.] All the bleſſings of Providence are effects of the divine love to man; but St. John has ſaid, ver. 8. that *God is Love itſelf*; and to illuſtrate that, he here pitches upon the moſt remarkable proof and inſtance of God's love to the human race. The love of the Father was the ſource and original of the plan of our redemption; no perſon obtained, procured, or purchaſed that of him: However, our Lord Jeſus Chriſt, by his patient ſuffering and perfect obedience, purchaſed or obtained of his great Father to be the perſon who ſhould be honoured with carrying this glorious plan into execution, which in due time he will finiſh in the moſt complete manner. *God's ſending his Son into the world*, includes his *dying* for us; See ver. 10. Thoſe falſe prophets, who denied Jeſus to have a real body, and really to ſuffer and die, took away, or greatly obſcured the love which God manifeſted, in ſending his only and dearly-beloved Son to die, that we might live through him. They not only invalidated the force of Chriſt's example, but alſo the greatneſs of his love, which appeared illuſtriouſly in his willing ſufferings and chearful dying for us: and no wonder that they who enervated the love both of the Father and the Son, ſhould not be moved by ſuch amiable examples to love their Chriſtian brethren. See Benſon's "Reaſonableneſs of the Chriſtian Religion," p. 294.

Ver. 10. *But that he loved us*] St. John's meaning is, that God loved us for it. See ver. 19. Men are generally very ready to love thoſe by whom they are firſt loved: Now, ſuch was the aſtoniſhing love of God to men, that when they were ſinners and enemies, He ſo loved the world, as to ſend his moſt beloved Son to live and die for them! This was a matter of free grace, or pure favour; and Jews and Gentiles in general were ſo wicked, as to deſerve no ſuch favour. The love wherewith God ſo loved the world, as to ſend his dear Son to redeem and ſave them, is quite a different thing from the love wherewith he loves all ſincere penitents, and truly righteous perſons: The firſt has been properly called a *love of pity*, or *benevolence*, or the *antecedent* love of God; and with ſuch a love God loves the whole race of mankind. The other was called a *love of complacency*, or *delight*, or the *conſequent* love of God; and with ſuch a love God loves all ſincere believers. See Benſon, and Bp. Hall "on Divine Love," vol. 3.

Ver. 11. *We ought alſo to love one another*] We, as his children, ought to imitate the amiable example of our common Father, and ſincerely and affectionately love one another. Sometimes the love of God the Father, ſometimes the love of Jeſus Chriſt his beloved Son, is propoſed to our imitation.

Ver. 12. *No man hath ſeen God*, &c.] One would think the inference ſhould have been, "If God hath ſo loved us, we ought, in return, to love *God*." The Apoſtle, to prevent ſuch an inference, ſays, "*No man hath ſeen God at any time:* You cannot requite him for his great love: He is above being profited by any return which you can make him; But you daily ſee your *fellow Chriſtians*, his image, his repreſentatives, and to them *you may do good.* And if you imitate the example of God, you will love them, and do them good; and then the inviſible God will take it as kindly as if you had done it unto himſelf, and will *abide in you*, or grant you his continual favour: (Matth. xxv. 45.) And then alſo will your love towards God be *complete*; or God will look upon it, that you love *him*, in return for his love, and expreſs your love to him in the beſt and propereſt manner. See on ver. 20. ch. ii. 5. iii. 24.

Ver. 13. *Becauſe he hath given us of his Spirit*] If by God's having *given them of his own Spirit* were to be underſtood his having imparted unto them ſome of the *miraculous gifts*, then ſee on ch. iii. 24. But the word *ſpirit* ſometimes ſignifies *diſpoſition*, or *temper*; and this ſenſe of the word ſeems to ſuit the connection: For God is love, and partaking of that divine Spirit of love, is one of the beſt proofs that a man continues a good Chriſtian, and in the divine favour; eſpecially when many profeſſed Chriſtians manifeſted a very different ſpirit. God *gave them of his own Spirit*, when he revealed the Goſpel with ſuch evidence, as induced them to imitate his love. See Luke ix. 55. Rom. viii. 9. 1 Cor. ii. 12.

Ver. 14. *Sent the Son to be the Saviour*] *Son of God*, and *the Meſſiah*, or *Chriſt*, are often uſed as ſynonimous terms. He who had the marks and characters of the Meſſiah of the Jews, was alſo ſent of God to be the Saviour of the world. The falſe prophets of that age denied that Jeſus, who came in the fleſh, was the Chriſt; or that God had ſo loved the world, as to ſend the Son to be the Saviour of it: It was therefore no wonder that they were not moved by that inſtance of the love of God to love their Chriſtian brethren. St. John, however, put the Chriſtians in mind how well that great truth had been atteſted; that by ſo remarkable an inſtance of the love of God to them, he might kindle in their hearts an ardent love one for another. St. John and the other Apoſtles had been eye-witneſſes of Chriſt's holy life, numerous miracles, patient ſufferings, and willing death; they had alſo ſeen him after his reſurrection: To ſuch proofs of their divine miſſion St. John had referred at the beginning of this Epiſtle, and he now refers to them again; withal declaring, that he and the other Apoſtles had teſtified what they had ſeen; and from their teſtimony, ſupported by many miracles, the world might be ſatisfied of the truth of their meſſage, and look upon Jeſus as ſent of God to be the Saviour of mankind, and might hence gather the great love of God to men. See Benſon, ver. v. and ch. i. 1.

Ver. 15. *Whoſoever ſhall confeſs*] See on ver. 2. The confeſſion here required muſt have been ſincere, otherwiſe it would have been of no moment. Confeſſing Jeſus to be the Son of God, or the Meſſiah, implied their taking him for their Head and Lord, whom they were to imitate and obey. Together with confeſſion with the mouth, there was to be faith in the heart, and a ſuitable behaviour in the life and practice. They were to confeſs that Jeſus is the Chriſt openly and publickly, even when danger and perſecution attended that confeſſion. Hence came afterwards the diſtinguiſhing name of *confeſſors*, to denote thoſe who had ſuffered in part for their religion, and who were ready to have died as *martyrs*, rather than to have denied the truth. Such were undoubtedly the moſt likely to imitate Chriſt's example, obey his commands, and rejoice in the proſpect of his ſecond coming. The connection of this verſe with the context ſtands thus: It was intimated, ver. 14. that the Apoſtles had known and clearly proved that Jeſus was the Meſſiah and Saviour of the world. Here it is to be obſerved, that whoever duly attended to the evidence which the Apoſtles had brought, and thereupon believed Jeſus to be the Son of God, and lived and acted accordingly, was a true Chriſtian, and in the divine favour: From whence St. John makes the intended inference, ver. 16. namely, that whoever believed that aſtoniſhing inſtance of the love of God, in ſending his Son, would be inflamed with a juſt ſenſe of it, and would ſincerely love his fellow Chriſtians. See John xvii. 22, 23. Grotius, Benſon, and Bp. Hopkins's Works, p. 520.

Ver. 17. *Herein is our love made perfect*] Ἡ ἀγάπη μεθ' ἡμῶν may ſignify *our mutual love*, or the love among Chriſtians to each other; which is what St. John all along ſo earneſtly recommends. The argument ſeems to ſtand thus: "*By this our love to each other is perfected*; or this is a proof of its being perfected, *if we have confidence* of our acceptance *in the day of judgement*; *becauſe*, or for this reaſon, *that as He* (God) *is, ſo are we in this world*; that is, we imitate his example in this reſpect." This ſenſe ſeems to connect very well with

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we may have boldneſs in the day of judgement: becauſe as he is, ſo are we in this world.

18 There is no fear in love; but perfect love caſteth out fear: becauſe fear hath torment. He that feareth, is not made perfect in love.

19 We love him, becauſe he firſt loved us.

20 If a man ſay, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath ſeen, how can he love God, whom he hath not ſeen?

21 And this commandment have we from him, That he who loveth God, love his brother alſo.

CHAP. V.

He that loveth God, loveth his children, and keepeth his commandments; which to the faithful are light, and not grievous. Jeſus is the Son of God, able to ſave us, and to hear our prayers, which we make for ourſelves, and for others.

WHoſoever believeth that Jeſus is the Chriſt, is born of God: and every one that loveth him that begat, loveth him alſo that is begotten of him.

Ver. 17. Jam. ii. 13. Ch. ii. 28. iii. 19, 21.—V. 18. Ver. 12—V. 20. Ch. ii. 4. iii. 17.—V. 21. Matth. xxii. 37, 39. John xiii. 34. xv. 12. Ch. iii. 23.——V. 1. John i. 12. Ch. ii. 22, 23. iv. 2, 15. John i. 13.

ver. 18. where *perfect love* is deſcribed by this character, that it *excludeth fear*; and he who feareth is ſaid not to have attained to it. The phraſe *day of judgement* does not appear ever to ſignify (as ſome aſſert) in the New Teſtament the day of *trouble*, or the time of thoſe calamities by which the faith and patience of God's ſervants are often tried in this world; or the day in which the primitive Chriſtians ſhould be brought before the tribunal of the unbelieving Jews or heathens: but it is well known to every reader of the Scripture, that it frequently ſignifies the day in which God, by Chriſt Jeſus, will judge the world with the moſt perfect juſtice and equity. See 2 Theſſ. ii. 2. If it ſhould be objected, that our love to Chriſtians cannot take away our dread of the future judgement, becauſe a man may perhaps have that, and yet want ſome other virtues of the Chriſtian life; and therefore the love here recommended muſt be either our love to God, or God's love to us; We anſwer, That he who loves Chriſtians from a principle of love to God, that is, in imitation of the divine example, and obedience to the divine commands, will from ſuch a principle be led to have reſpect unto all God's commandments; and as an imitation of God's holineſs in general, may afford us tranquility of mind in the grand day of accounts, when the unholy ſhall tremble and be diſmayed; ſo in proportion, every branch of holineſs may afford us ſome degree of tranquility and fortitude in that grand and deciſive day. And what confirms this interpretation is, that St. John has once and again, in this Epiſtle, repreſented our acquittance or condemnation at the great day as turning upon our having or not having this ſingle virtue: and in this light has a much greater perſon repreſented the matter, Matth. 25, 34, &c. See Benſon, Bates's Works, p. 924. and Abernethy's Sermons, vol. i. p. 177.

Ver. 18. *There is no fear in love*] Our love to Chriſtians is perfect, when it is formed upon the example and command of God; when it is ſincere, and riſes to that degree, as to lead us chearfully to relieve them in their diſtreſſes; to ſuffer for them, and, if occaſion be, even to lay down our lives for them. There is a fear of God,—that is, a fear of offending him by breaking his commandments,—which is our duty; and as ſuch frequently in Scripture required of us. This *fear is* not to be *caſt out*; but bleſſed is the man who ſo feareth continually! A fear of future puniſhment may ſometimes deter good men from complying with temptations, or help to recover them when fallen; and it is of very great ſervice to bring wicked men to repentance. However, the fear which is here ſaid to be excluded by love, is that dread of eternal damnation, which ariſes from an evil conſcience, and often haunts the guilty. See Wiſd. iv. 19, 20. v. 1, &c. Grotius, and the preceding note. Tertullian has interpreted this 18th verſe in a different manner; After quoting the text he ſays, "What *fear* is to be underſtood, but that which would cauſe us to deny Chriſt? What *love* does he affirm to be *perfect*, but that which would drive away fear, and animate us to confeſs Chriſt? What puniſhment has fear but that, which one who denies Chriſt is to ſuffer, when he is deſtroyed, both body and ſoul, in hell!" Inſtead of *Becauſe fear hath torment*, Dr. Waterland reads, *Becauſe fear carries reſtraint with it.*

Ver. 19. *We love him*, &c.] Some would read this, *Let us therefore love him:* And their reaſons for it are, becauſe the connection is by this interpretation rendered more eaſy and obvious; becauſe αγαπωμεν, may be indifferently underſtood, either in the indicative or ſubjunctive mood; and as αγαπᾷ is in the ſubjunctive mood, ver. 21. ſo it ſeems to be ch. v. 1. and therefore ἀγαπῶμεν ſhould be ſo underſtood in this place. Several MSS and verſions, after ἡμεῖς, *we*, read οὖν, *therefore*; and the Syriac, Arabic, and Vulgate have tranſlated the words, *Let us therefore.* St. John, ver. 11. infers from God's firſt loving us, that we ought to love one another: Here he infers from God's firſt loving us, that we ought in return to love God. But, whoever conſults ver. 20. and conſiders what is ſaid there, as connected with this verſe, will find that the inferences are the ſame in both places; for the love here inculated, muſt, according to ver. 20. be manifeſted by our loving the Chriſtian brethren. See Wetſtein, Benſon, and the next note.

Ver. 20. *For he that loveth not his brother*, &c.] In this verſe there is a plain alluſion to the common proverb, *Ignota nulla cupido*; "out of ſight, out of mind:" Or, "It is much eaſier to love him whom we ſee, and daily converſe with, than him whom we never ſee at all." By *brother* is all along to be underſtood a Chriſtian; and if Chriſtians are what their religion obliges them to be, i. e. more holy than other men, we ought in reaſon to love them with a greater degree of affection than others. It is intimated, ch. v. 1. that every one who loveth *God*, will or ought of courſe to love *Chriſtians*, who are his children, and reſemble him. Here we are taught, that he who loveth not Chriſtians, who are the viſible image of God, cannot poſſibly love the inviſible God, whoſe image they are: and that if any man pretends to love God, without loving Chriſtians, who are his image, he is a liar, and impoſes upon himſelf, as well as endeavours to impoſe upon other men. To this purpoſe Grotius quotes the following paſſage out of Philo: "It is impoſſible that the inviſible God ſhould be worſhipped in a right manner, by thoſe who behave wickedly towards ſuch as are ſeen by them, and are their neighbours." It is likely the falſe prophets, and their diſciples, boaſted that though they did not love the Chriſtians, yet they loved God; and that was the principal thing. St. John knew the men and their converſation, and therefore ſharply reproved them for ſuch an idle pretence. If it be our duty to love our Chriſtian brethren, whom we ſee, and with whom we daily converſe; and if love and beneficence to *them* be the way to manifeſt that we love *God*; what ſhall we ſay to thoſe, who retire from the world, and ſhut themſelves up in monaſteries, abbeys, nunneries, cells, or deſarts, to ſhun the converſation of men, and avoid the ſight of their Chriſtian brethren; and that, under a pretence of more than ordinary love to God? Or what can be thought of thoſe, who ſpend their lives in mere contemplation; or in faſting, praying, hearing of ſermons, and frequenting religious ſocieties, without being uſeful to the community, and to the Chriſtian brethren? Who, while they pretend to the warmeſt love of God, do not behave with that ſtrict juſtice, truth, and benevolence towards men, which might be wiſhed and expected? Or thoſe, who contend ſo fiercely *for the faith*, (that is, for their own opinion) as to lay aſide the ſpirit of meekneſs and love, and to forget that of *faith*, *hope*, and *charity*, thoſe three great Chriſtian virtues?—The greateſt of theſe is not *faith*, but *charity*." See Benſon, and particularly Seed's Sermons, vol. i. p. 390, where it is obſerved, that we riſe to the *love* of God from the *love* of our fellow-creatures, as to the *knowledge* of God by the *knowledge* of the creatures. The ſight of an agreeable perſon will engage love, when that degree of affection would not be excited at a diſtance, even though we had the moſt lively deſcription of thoſe perſonal charms. How then is it to be ſuppoſed that we can love *God*, whoſe amiable attributes we know only in the abſtract, and at a diſtance; when our *brother* cannot engage our affection, though we have a viſible demonſtration of his wants, his neceſſities, and his claim to our affection?

Chap. V. *Ver.* 1.] St. John continues to recommend that love of the Chriſtian brethren, which ariſes from a love to God, and a regard to his commandments; and intimates that a true faith in Jeſus as the Chriſt, will enable us to overcome the temptations of the world: And to eſtabliſh ſuch a faith in them, he refers them to the teſtimony or evidence which God had given to the miſſion of his Son Jeſus Chriſt; to which if they paid a proper regard, they might through him expect everlaſting life. Ver. 1—13.

Whoſoever believeth that Jeſus is the Chriſt] The Apoſtle had been inculcating the neceſſity of joining the love of their Chriſtian brother to the love of God: Here he ſhews who was their *Chriſtian brother*;—*every one who believed that Jeſus is the Chriſt.* This the unbelieving Jews and Heathens openly denied; this the falſe prophets alſo, and their diſciples, did in effect deny, and did not therefore love the Chriſtian brethren as they ought to have done. St. John has in this Epiſtle given three marks of their being born again: *Firſt*, Their believing this fundamental article of Chriſtianity, that Jeſus is the Meſſiah, or their acknowledging or receiving him as ſuch: *Secondly*, Their practicing holineſs or righteouſneſs in general, after they had taken on them the profeſſion of Chriſtianity by baptiſm: *Thirdly*, That one particular virtue, of loving the Chriſtian brethren, 2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatſoever is born of God, overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God?

6 This is he that came by water and blood, *even* Jeſus Chriſt; not by water only, but by water and blood. And it is the Spirit that beareth witneſs, becauſe the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt: and theſe three are one.

Ver. 2. John xiv. 15, 21, 23.—V. 3. 2 John 6. Matth. xi. 30.—V. 4. Ch. iii. 9. iv. 4.—V. 5. 1 Cor. xv. 57. Ch. iv. 15. V. 7. John i. 1.

is mentioned ch. iv 7. and in the latter part of this verſe, as another mark of a man's being born of God: From all which it appears, that if a man acknowledges Jeſus to be the Chriſt, and makes conſcience of living accordingly, he is, in Scripture language, *born of God*, or a child of God. It is true, that he who loveth God will love his Son Jeſus Chriſt; but by *him that is begotten of him*, is not here meant Jeſus Chriſt, but every true Chriſtian; for though it is in the ſingular number, the connection ſhews that it was intended to ſignify Chriſtians, as they are the *children of God* by faith, and imitation of the divine holineſs. See ver. 2. Whoever profeſſes to love God, the Father of Chriſtians, is obliged to love Chriſtians, who are his children, and who reſemble their heavenly Father. He who loves holineſs, loves God; and he who loves God, loves the image of God wherever it appears. See Locke, Benſon, and Doddridge.

Ver. 2. *By this we know*, &c.] St. John hath often intimated, that the love of the Chriſtian brethren, who are the children of God, is a ſign or evidence of our love to *God*; and it appears highly reaſonable, that what is viſible, ſhould be a ſign or evidence of what is inviſible. But here he ſeems to argue the contrary way; namely, that our love to God is a ſign or evidence of our love to the *children of God*, or the Chriſtian brethren. Now it may be objected, "How can what is inviſible be looked upon as a ſign or evidence of what is viſible?" In anſwer to which let it be conſidered, that the friendſhips of the world are too often confederacies in vice, or leagues in pleaſure; and that Chriſtians may love one another from natural affection, relationſhip, temporal intereſt, or ſome other worldly motive; but loving them from ſuch conſiderations is not that *love of the brethren* which the Goſpel requires. It may be ſaid, "How then ſhall we know that our love to them is of the right ſort?" The Apoſtle has here anſwered that very queſtion: For having declared, ver. 1. that he who loveth God, the Father of Chriſtians, is obliged to love Chriſtians, who are his children, He here adds, "By this we may know that our love to Chriſtians is of the right ſort, when it proceeds from a love to God, and a ſincere deſire to keep his commandments; among which this of loving the Chriſtian brethren is none of the leaſt." A love to Chriſtians which has an extenſive piety and virtue for its baſis, muſt be highly valuable; Matth. xii. 50. A man who lives in any vice, or who does not ſo love God, as to make conſcience of keeping all his commandments, has reaſon to ſuſpect that his love to Chriſtians is not of the right ſort; but wherever there is extenſive virtue and piety, there is the beſt proof of the genuineneſs of any one ſingle virtue, and particularly of that man's love to Chriſtians, who are the children of God. See Grotius, Wetſtein, Benſon, Bates's Works, p. 695. and Clarke's Sermons, vol. ii. p. 102.

Ver. 3. *For this is the love of God*] The love of God is a principle in the heart of a good man, which leads him to keep the commandments of God, and which cannot be manifeſted any other way; for, whatever ſome men may pretend, there is no true love of God, without keeping his commandments. The Chriſtians to whom St. John wrote might perhaps be ready to object, "You exhort us to keep the commandments of God, but that is either impoſſible, or at leaſt cannot be done without very great difficulty:" Now St. John knew well that the notion of God's commands being impoſſible, or grievous and burdenſome, tended to diſcourage men from attempting to keep them, and therefore would be of very bad conſequence; for that reaſon he added, *And his commands are not grievous.* Seneca ſays, "It is a moſt eaſy thing to live according to nature;" (that is, according to reaſon or conſcience) "but the common madneſs of mankind renders it difficult." If we follow the guidance of our ſuperior powers, that is, the reaſonable part of our nature, the practice of virtue and piety is eaſy and pleaſant; greatly conducing to the health of our bodies, to the ſolid peace and true enjoyment of our minds. But the *commandment* which St. John had more particularly in his eye, was that of *love to the Chriſtian brethren.* When Chriſtians behave as their religion directs, they are the moſt amiable and virtuous perſons in the world; and the love of ſuch lovely objects is certainly moſt eaſy and natural; but the commandments of Chriſt in general are not grievous, they are the kind counſels of the wiſeſt Father, and the beſt friend; who had nothing elſe in view in giving us ſuch commandments, but the advancing our true dignity, perfection, and happineſs. Inſtead of being burdenſome, religion is to the good man the joy and delight of his ſoul; his meat and drink, his daily buſineſs, and unſpeakable pleaſure. See Prov. iii. 13—18. By the connection between ver. 3 and 4, it appears that this laſt clauſe is a *meioſis*; that is, much leſs is expreſſed than was intended; for ſo far are the commandments of God from being *grievous*, that they are moſt delightful and excellent. See Bp. Butler, and Abernethy's Sermons on the love of God.

Ver. 4, 5. *For whatſoever is born of God*] That is, every child of God. The connection of this with the preceding verſe ſtands thus: "*His commandments are not grievous*; becauſe in obſerving them we gain a victory over this world, our grand enemy; and nothing can be accounted grievous, which produces ſo much good." By the *world* underſtand the terrors and allurements whereby Chriſtians were tempted to apoſtaſy or to vice; to fall in with the prevailing practice, or ſlacken their zeal in the Chriſtian courſe. The principle by which they *overcame*, was *faith* in the Chriſtian revelation, and more particularly believing that *Jeſus* was the *Meſſiah*, or *Son of God.* It may be proper juſt to take a view of the advantages which true Chriſtians have for gaining the victory over this world by means of their faith. *Whoever believes that Jeſus is the Son of God*, or *the Meſſiah*, that great and eminent Perſon, who was ſent of God to teach men the doctrine of life; who promiſed a glorious and happy immortality unto all ſincere penitents, and prevailingly-holy perſons; who lived the moſt exemplary life; worked great numbers of unqueſtionable and beneficent miracles; had a real body, and really ſuffered and died; ſealing his doctrine with his own blood, and offering his life, as a ſacrifice of a ſweet-ſmelling ſavour unto God; roſe again from the dead, and after that, was exalted to the right hand of God, a Prince and a Saviour, and who has all power committed unto him both in heaven and upon earth; particularly power to raiſe the dead, to judge the whole world, to puniſh the wicked, and to render rewards unto his faithful ſervants;—*Whoever* firmly believes theſe things, what may he not be expected to do or ſuffer, to avoid the future puniſhment, and obtain the tranſcendant rewards which God hath graciouſly promiſed to them that love him?—What can this world offer him of equal value? What evil can it threaten him with, to deter him from ſuch a purſuit? When it oppoſes him, how eaſy and compleat a victory may he gain! As life and immortality are ſo clearly brought to light in the Goſpel of Chriſt, no ſect or party whatever, either of religioniſts or moraliſts, can produce ſuch a number of martyrs, and confeſſors, and eminently holy perſons as have been found among Chriſtians. See Benſon, and Beveridge's Sermons, vol. ii. p. 9. folio.

Ver. 6. *This is he that came by water and blood*] St. John, ver. 5. as well as often elſewhere, intimated that Jeſus was the Chriſt, and that the belief of that article was of the higheſt moment. Here he is proceeding to the grand evidences of that important truth. The *Spirit* alone is here ſaid to bear *witneſs*, becauſe he was the principal witneſs; but, ver. 8. the *water* and the *blood* are repreſented as witneſſes, together with the *Spirit.* In John xix. 34. the *water* and *blood* which came out of Chriſt's ſide when he was pierced with the ſpear, were a clear proof of the reality of his death, and might have taught the *Docetæ* that he had a *real body*, and really ſuffered and died; and conſequently that his reſurrection was a *real* reſurrection. However, it is moſt probable that that water and blood are not here alluded to;—But ſee on ver. 8.

Ver. 7. *For there are three that bear record in heaven*] The authenticity of this verſe, and of the beginning of the next, have been much doubted, and very many are the critics and commentators who have written concerning it. Dr. Bentley, (in *Phileleutherus Lipſienſis*, part i. p. 68.) ſays, "that the preſent text was firſt ſettled almoſt two hundred years ago, out of ſeveral MSS, by Robert Stephens, a printer and bookſeller at Paris, whoſe beautiful, and generally ſpeaking, accurate edition has been ever ſince accounted the ſtandard, and followed by all the reſt." It is however but juſt to declare, that ſoon after the invention of printing there were publiſhed no leſs than ſeven famous editions of the Greek Teſtament which have not this paſſage. It was left out by Luther, in his tranſlation of the New Teſtament; as likewiſe by Zuinglius, and Bullinger. In our Engliſh Bibles, printed in the reign of Henry VIII. and Edward VI. the words were marked out by a parentheſis, or printed in a different letter, as alſo in one edition in the reign of queen Elizabeth, to denote that they were not in the original, or were at leaſt of dubious authority. Suppoſing them omitted, the paſſage runs thus: *For there are three that bear witneſs, the Spirit, and the water, and the blood, and theſe three agree in one*; that is, "in one or the ſame thing or teſtimony:" and every unprejudiced reader muſt obſerve, in this view, how well and exactly the paſſage, thus read, agrees and connects with the 6th verſe. After having delivered my opinion ſo frequently and ſo fully, during the courſe of this long and laborious undertaking, on the doc-

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8 And there are three that bear witneſs in earth, the ſpirit, and the water, and the blood: and theſe three agree in one.

9 If we receive the witneſs of men, the witneſs of God is greater: for this is the witneſs of God, which he hath teſtified of his Son.

10 He that believeth on the Son of God, hath the witneſs in himſelf: he that believeth not God, hath made him a liar; becauſe he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life: and this life is in his Son.

12 He that hath the Son, hath life; *and* he that hath not the Son of God, hath not life.

Ver. 9. John viii. 17, 18.—V. 10. Rom. viii. 16. Gal. iv. 6. v. 24. John iii. 33. v. 38.—V. 11. John i. 4.—V. 12. John iii. 36.

trine of the Trinity; and after having expreſſed in the ſtrongeſt terms my faith in the divinity of the Son and Holy Ghoſt, it cannot be ſuſpected that I am an enemy to thoſe great truths, when I freely declare myſelf on the ſide of thoſe who do not believe, or at leaſt have the ſtrongeſt doubts reſpecting the authenticity of this text. My opinion is not founded on prejudice, but on argument; and upon a ſober and impartial review of what writers on both ſides of the queſtion have ſaid, I cannot think that we have ſufficient authority, either from MSS, or the Latin fathers Tertullian, Cyprian, and Jerome to eſteem the words in diſpute the genuine production of St. John's pen. It would be far too long for the compaſs of notes like theſe, to enter into a full and critical diſcuſſion of the point. The reader will find, at the end of the note, a reference to ſome learned writers, who have amply conſidered it. However, I muſt further declare, that whatever warm men on either ſide of the queſtion may urge, it does not appear to me that the great doctrine of the Trinity is much intereſted in this text, whether genuine or not. Mr. Jones, (who muſt be confeſſed a no leſs zealous, than he is an able defender of that doctrine,) has obſerved, that even allowing this text to be ſpurious, it contains nothing but what is abundantly aſſerted elſewhere; and that both with regard to the Trinity in general, and this their divine teſtimony in particular. Beza upon the text remarks, "Theſe three, Father, Son, and Holy Ghoſt, are one in *conſent*, as if they were only one witneſs; but concerning their unity in *ſubſtance*, that, as it appears to me, is not treated of in this place:" And Calvin to the ſame purpoſe ſays, "In that the Apoſtle declares *theſe three are one*, he refers not to their eſſence, but rather to their conſent; as if he ſhould ſay, The Father, his eternal Word, and the Spirit, with one conſenting voice, do equally bear teſtimony to Chriſt: And there is no doubt but that the Father, Word, and Spirit are ſaid to be *one*, in the ſame ſenſe in which it is afterwards ſaid, that the blood, and water, and Spirit are one." It may alſo be obſerved, that there are ſome internal and incidental remarks, which may render the paſſage ſuſpected; for the ſenſe is complete, and the connection more clear, and better preſerved without it. Beſides, the *Spirit* is mentioned both as a witneſs in heaven and on earth; ſo that the ſix witneſſes are thereby reduced to five, and the equality in number, or antitheſis between the witneſſes in heaven and on earth, is quite taken away. Beſides, what need of witneſſes *in heaven?* No one there doubts that Jeſus is the Meſſiah; and if it be ſaid that Father, Son, and Spirit are witneſſes on earth, then there are five witneſſes on earth, and none in heaven: not to ſay that there is a little difficulty in interpreting how the Word, or the Son, can be a witneſs to himſelf. But ſee Mill's *Prolegomena*, and his Diſſertation at the end of this Epiſtle; Wetſtein's note on the text, P. Simon's Critical Hiſtory of the New Teſtament, vol. i. c. 18, &c. Thomas Smith's Diſſert. and his Defence againſt P. Simon; Mr. David Caſley's Preface to the Catalogue of MSS in the King's Library; the Notes of the author of the New Verſion of the New Teſtament, with Twells's Remarks; Martin's Critical Diſſert. on the Text; Emlyn's Full Inquiry, &c. with M. Le Croze, and Father Le Long's Letters, Sir Iſaac Newton's Letter to Le Clerc, and Le Clerc's Preface to Kuſter's edit. of Mill's New Teſtament, Benſon's Diſſertation at the end of his Commentary on this Epiſtle, Hammond on the Text, Delaney's Sermons, vol. iii. p. 69. and "The Doctrine of the Trinity deduced by the Light of Reaſon, &c." p. 117.

Ver. 8. *And there are three that bear witneſs in earth*] Some, by the *water*, underſtand the purity of our Lord's doctrine, and the innocence of his life, as apprehending that water, in the ſeveral texts, denotes purity or holineſs. By *blood* ſome underſtand, not only Jeſus's ſuffering a violent death, but the blood of the martyrs alſo, who teſtified their faith in Chriſt, and ardent love to him: And all theſe undoubtedly are evidences of the truth of our Lord's miſſion, or that Jeſus was the Chriſt. Poſſibly, however, by *water*, may rather be meant the evidence which was given to our Lord at his baptiſm, whether by the teſtimony of John the Baptiſt, or by the voice of God from heaven, ſaying, *This is my beloved Son, in whom I am well pleaſed.* By *blood*, the evidence which was given to him at and about the time of his crucifixion; ſuch as, the three hours darkneſs, the earthquake, the ſplitting of the rocks, and the other circumſtances attending his death and reſurrection. By the *Spirit*, the evidence which was given to Jeſus by his own miracles; but eſpecially by that moſt plentiful effuſion of the Holy Spirit on the day of Penticoſt, together with its wonderful conſequences. Theſe three are repreſented as three perſons bearing witneſs; and they are three moſt remarkable witneſſes to Jeſus, who perfectly agree in their teſtimony, and may fully ſatisfy us that Jeſus is the Chriſt, or the Son of God; and that if we believe in him, and behave as he has directed, we may get the victory over the world, and obtain everlaſting life and ſalvation through him. See the authors above quoted, Bell's Divine Miſſion of John the Baptiſt, and Bp. Patrick's Witneſſes to Chriſtianity.

Ver. 9. *If we receive the witneſs of men*] Here is a plain alluſion to Deut. xvii. 5, 6. or xix. 15. with which compare Matth. xviii. 16. 2 Cor. xiii. 1. Heb. x. 28. The law required two or three witneſſes from among men; the three witneſſes, namely, the *Spirit*, the *water*, and the *blood*, are the teſtimony of God; which is greater, more excellent, and more worthy of credit than that of three or three hundred men of the beſt character for wiſdom and integrity. John v. 36, 37. This may help to explain John viii. 17, 18. which at firſt view appears difficult: for the law of Moſes required two witneſſes, beſide the perſon teſtified of; whereas our Saviour ſeems to ſpeak of himſelf as one of the witneſſes to his own character, and of God his Father, as the other witneſs. But if we interpret that text thus, the difficulty is removed: "*It is alſo written in your law, that the teſtimony of* two men *is true*; *I am* indeed *one that bear witneſs of myſelf*, *and* my teſtimony is true, and therefore deſerves regard. (See ver. 14.) But, ſuppoſe my teſtimony of myſelf deſerved no regard, as you pretend, (ſee ver. 13.) yet *the Father who hath ſent me beareth witneſs of me*, and you muſt allow that the teſtimony of *God* my Father is preferable to the teſtimony *of two men*, or of any number of men whatever." See Benſon, and the notes on the place.

Ver. 10. *Hath the witneſs in himſelf*] The ſenſe ſeems to be this; ver. 8. St. John had ſpoken of three witneſſes; ver. 9. He calls the teſtimony of theſe three witneſſes the teſtimony of *God:* here he ſpeaks of the ſame teſtimony. This then which a Chriſtian has in himſelf is not the teſtimony of the Spirit alone, but of the water and the blood, as well as the Spirit; or their united teſtimony, which is the teſtimony of God, whereby he hath teſtified that Jeſus is his Son, or the Meſſiah. It ought further to be obſerved, that the witneſs here ſpoken of is not a perſon witneſſing, but ἡ μαρτυρία, the *teſtimony*, or evidence; and that a Chriſtian's having this teſtimony in himſelf is, ver. 9. called "receiving the teſtimony of God." Here the conſequent is put for the antecedent, as the antecedent is often put for the conſequent. He *has it in himſelf*; that is, he has received it, and ſtill retains it; he holds it faſt, as worthy of the higheſt regard; it leads him to obey the commands of Chriſt, and would induce him, if occaſion required, to undergo all manner of evils, and even death itſelf, for the ſake of Chriſt, to whom God hath given ſo ample a teſtimony. John iii. 33. Not ſo he who rejects this fundamental truth; for he treats God as a perſon of no veracity, who would bear witneſs in ſo ſtrong a manner to a falſhood. Inſtead of Θεῷ, *God*, ſome ancient MSS and verſions have Υἱῷ, *the Son*; that is, "He that believeth not *the Son*, hath made *him a liar*." In theſe laſt words St. John ſeems to glance at the falſe prophets then riſen up, who would not allow that Jeſus was the Chriſt, after all the evidence which God had given thereof. See Benſon, Wetſtein, and Bengelius. Others paraphraſe this paſſage as follows: "He who upon this teſtimony believeth in the Son of God, hath not only an external evidence to produce, which may ſuffice for the conviction and condemnation of the unbelieving world; but from the time in which he experiences the efficacy of his faith, hath alſo the witneſs within himſelf: The happy change it makes in the whole ſtate of his ſoul, manifeſts the excellence and reality of its object." The reader will find this ſenſe of the paſſage finely illuſtrated, to his great improvement and ſatisfaction, in Dr. Watts's Sermons on the text, vol. i. ſerm. 1, &c.

Ver. 11. *And this is the record*] Ἡ μαρτυρία ſeems here to ſignify, not the evidence of teſtimony, but the thing proved or teſtified of. So ch. ii. 25. *This is the promiſe*, that is, the thing promiſed. That *this life is in* or *by his Son*, is evident beyond all doubt: By Jeſus Chriſt God publiſhed the doctrine of life; by him he will raiſe the dead, and beſtow that happy immortal life, which Chriſt hath promiſed to all that believe in and obey him. The diſcoveries of a future ſtate, of pure immortal felicity, are ſo much more frequent and plain in the New Teſtament than any former diſcoveries of that kind, that life and immortality are ſaid to be *brought to light* in the *Goſpel*. *This is the promiſe which he hath promiſed us, even eternal life.*

Ver. 12. *He that hath the Son, hath life*] Thoſe who have never heard of Jeſus Chriſt, and of ſalvation by him, cannot juſtly be condemned for not believing in him: Such as might hear the Goſpel, and will not; they who reject it, when laid before them with ſufficient clearneſs and evidence, and they who wilfully corrupt and pervert it, ſo as to prevent its anſwering the deſigned end; Theſe three ſorts of perſons are highly criminal, and are acordingly threatened with condemnation. St. John ſeems to have had the laſt ſort principally in view. See Benſon, ch. ii. 23. and John iii. 18, &c.

13 Theſe things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that if we aſk any thing according to his will, he heareth us.

15 And if we know that he hear us, whatſoever we aſk, we know that we have the petitions that we deſired of him.

16 If any man ſee his brother ſin a ſin *which is* not unto death, he ſhall aſk, and he ſhall give him life for them that ſin not unto death. There is a ſin unto death: I do not ſay that he ſhall pray for it.

17 All unrighteouſneſs is ſin: and there is a ſin not unto death.

18 We know that whoſoever is born of God ſinneth not; but he that is begotten of God keepeth himſelf, and that wicked one toucheth him not.

19 *And* we know that we are of God, and the whole world lieth in wickedneſs.

20 And we know that the Son of God is come, and hath given us an underſtanding, that we may know him that is true. And we are in him that is true, *even* in his Son Jeſus Chriſt. This is the true God, and eternal life.

21 Little children, keep yourſelves from idols. Amen.

Ver. 13. John xx. 31. Ch. i. i.—V. 14. Or, *concerning him.* Ch. iii. 22.—V. 16. James v. 14, 15. Matth. xii. 31, 32. Mark iii. 29. Hebr. vi. 4. x. 26. Jer. xiv. 11. John xvii. 9.—V. 17. Ch. iii. 4.—V. 18. 1 Pet. i. 23. Ch. iii. 9. James i. 27.—V. 20. Gal. i. 4. Luke xxiv. 45. John xvii. 3. Iſai. ix. 6. xliv. 6. liv. 5. John xx. 28. Rom. ix. 5. 1 Tim. iii. 16. Tit. ii. 13. Ver. 11, 12, 13. —V. 21. 1 Cor. x. 14.

Ver. 13. *Theſe things have I written unto you*] This verſe is by ſome looked upon as an Epilogue to, or ſumming up of the principal part of this Epiſtle, in which St. John profeſſes that he wrote, not to the falſe prophets and their diſciples, (for very probably he deſpaired of doing any good to them,) but to the true Chriſtians, to put them in mind that everlaſting life was depending; to let them know they had a *title* to it, as long as they continued to believe and act accordingly; and to incite them to perſevere in the true faith, and in an holy Chriſtian practice, notwithſtanding the attempts of the ſeducers, who were many and zealous. Some of the ancient MSS and verſions read this verſe thus: *Theſe things I have written unto you, that you may know, that you who believe on the name of the Son of God have eternal life.* Some learned men have preferred this reading; the ſenſe comes to much the ſame, and the common reading is capable of a very good interpretation: *That you may know that you have eternal life, and that you may* continue *to believe*, or to believe more firmly *on the name*, or in the religion *of the Son of God.* See Benſon, and John ii. 11. xi. 15. xx. 31.

Ver. 14.] In the Apoſtolic age, the power of working miracles was very common; and in this concluſion of his Epiſtle St. John gives directions to the Chriſtians, to whom that power was granted. They could not indeed work a miracle till they had an impulſe of the Spirit to ſuggeſt to them that God would hear their prayer, and at their requeſt miraculouſly cure the diſeaſed; But it is very likely that ſome of them tried to work miracles, when they had no divine impulſe to aſſure them of ſucceſs: And St. John ſeems here to order them to wait for the impulſe of the Spirit, before they attempted to work a miracle. Such Chriſtians as behaved regularly, were in no danger of falling under any remarkable divine judgement; but from 1 Cor. xi. 30. James v. 14, &c. and this place, it appears, that ſome profeſſed Chriſtians behaved irregularly, and thereby drew down upon themſelves ſome diſeaſes, as judgements from God. Some of thoſe diſeaſes ended in temporal death; others, whoſe offences were not ſo aggravated, were to be miraculouſly cured, and their diſeaſes not to end in death. In ſuch caſes, the Chriſtians who had the power of working miracles, had a divine impulſe to direct them to pray for their offending Chriſtian brother; and when they ſo prayed, according to the will of God ſuggeſted to them in that manner, God, at their requeſt, granted life unto their Chriſtian brother, who had ſinned a ſin not unto death. ver. 14—17. After this, St. John takes notice of the advantages which Chriſtians had above the reſt of the world; and concludes with cautioning them againſt falling into any act of idolatry, to which their heathen neighbours, who were then very numerous, would be likely enough to tempt them; and perhaps that is mentioned in this place, as having been one of the ſins which had drawn down remarkable diſeaſes upon ſome of the offending Chriſtians. See Benſon, the note on ch. iii. 22. and on James v. 15, &c.

Ver. 16, 17. *If any man ſee his brother ſin*, &c.] "If a Chriſtian, by an impulſe of the Spirit, perceives that any Chriſtian brother has ſinned ſuch a ſin, as to draw down upon himſelf a diſeaſe which is not to end in death, but to be miraculouſly cured by him; then let him pray to God, and God, in anſwer to his prayer, will grant life and perfect health unto ſuch Chriſtian as hath ſinned a ſin which is not to end in death. There is a ſin which draws down a diſeaſe upon Chriſtians, that is to end in death; I do not ſay or mean that any Chriſtians ſhall pray *for that*; becauſe in ſuch a caſe God would not not hear his prayer, nor miraculouſly cure his Chriſtian brother at his requeſt. ver. 17. Every act of unrighteouſneſs is ſuch a tranſgreſſion of the divine law, as offends God; but all ſins are not equally heinous and aggravated, and conſequently they do not draw down equal puniſhments upon men: for a greater ſin is unto death, while a leſſer ſin is not unto death." In theſe two expreſſions, *a ſin unto death*, and a ſin *not unto death*, there ſeems to be an alluſion to thoſe ſins under the law, for which God had or had not appointed a ſacrifice; thoſe ſins for which God had appointed no ſacrifice, were capital crimes, or ſins unto death. Some, by *a ſin unto death* underſtand apoſtaſy from the Chriſtian religion. See on ver. 14. Benſon, Wetſtein, and the *Reflections.*

Ver. 18. *We know, that whoſoever is born of God ſinneth not*] "We know very well, that though ſome Chriſtians forget their duty, and commit ſuch ſins as to draw down diſeaſes upon themſelves, ſome more grievous, and unto death; others leſs grievous, and not unto death; yet every one who is born of God, or hath ſincerely devoted himſelf unto God in baptiſm, and is duly mindful of his Chriſtian engagements, is not guilty of *living in vice*, or committing ſuch flagrant acts of wickedneſs; But he keepeth himſelf from ſuch ſcandalous, unworthy behaviour; and the wicked one, the grand apoſtate, who is the author of evil, is not permitted to touch him ſo as to hurt him, or to inflict any ſuch grievous diſeaſe upon him." Απτομαι, to *touch*, ſignifies to *inflict a diſeaſe*; 2 Kings xv. 5. Job ii. 5. xix. 21. The Jews uſed to call the devil *Samael*, and *the angel of death*; and aſcribed to him the inflicting of death on men, or on animals: The Scriptures ſpeak in the ſame ſtile, Heb. ii. 14. John ii. 6. Luke xiii. 16. In this verſe St. John informs the Chriſtians, who had not yet fallen under any remarkable diſeaſes, how they might always eſcape them. If they behaved like Chriſtians, the wicked one could not touch them; could not inflict any ſuch diſeaſes upon them, whether unto death, or not unto death. Compare with this 2 Cor. xiii. 8. and ſee Benſon, Grotius, and Raphelius.

Ver. 19. *And the whole world lieth in wickedneſs*] By the *world*, in the New Teſtament, is in ſeveral texts meant the unbelieving world, and particularly the idolatrous Gentiles. In other texts, by the world, we are to underſtand the unbelieving world, whether Jews or Gentiles, by way of oppoſition to the profeſſing Chriſtians: and in this latter ſenſe the word ſeems to be uſed here. • The phraſe ἐν τῷ πονηρῷ κεῖται, is rendered in our tranſlation, *lieth in wickedneſs*; whereas it ought to have been rendered, *is ſubject to the power*, *authority*, or *dominion of the evil one.* So the phraſe is uſed in various Greek and Latin authors; and accordingly Satan is often ſpoken of as the *God*, the *Prince*, the *Governor* of the idolatrous, unbelieving and wicked world. See John xii. 31. xiv. 30. xvi. 11. Acts xxvi. 18. Raphelius and Elſner. Doddridge is of opinion, that the word κεῖται alludes to the circumſtance of a body which *lies ſlain*, in which ſenſe it is often uſed by Homer; and on this interpretation it gives us a moſt affecting idea of the great miſery and helpleſs ſtate of mankind, fallen by the ſtroke of this formidable enemy, the wicked one, and inſulted over by him as his prey.

Ver. 20. *And hath given us an underſtanding*] Jeſus Chriſt had given them an underſtanding, as by the Apoſtles he had laid before them the truth of the Goſpel with ſufficient plainneſs and evidence, and they had duly attended thereto. Dr. Heylin renders the laſt clauſe of this verſe very properly, *He*, namely, *Jeſus Chriſt*, *is the true God, and eternal life*; and Doddridge very juſtly obſerves, that "This is an argument of the *Deity* of Chriſt, which almoſt all thoſe who have written in its defence have urged; and which I think, ſays he, none who have oppoſed it have ſo much as appeared to anſwer."

Ver. 21. *Keep yourſelves from idols*] It ſeems highly probable, from the connection, that falling into ſome acts of idolatry, ſuch perhaps as feaſting upon the heathen ſacrifices, and even in the idols temple, were ſome of the crimes for which the Chriſtians had been puniſhed with extraordinary diſeaſes; ſome unto death, and ſome not unto death. See on ver. 14. How amazing is it, that the church of Rome ſhould ſo directly break the commands of God, by falling into idolatry in ſuch a variety of kinds, and to ſo high a degree, when it was one grand deſign of the Jewiſh and Chriſtian revelation to condemn idolatry, and baniſh it from the face of the earth! That corrupt church is, indeed, the mother of abomination, or of idolatries, and has taken in a great part of the ancient heathen ſuperſtition and idolatry;

latry; palliating it with the thin diſguiſe of worſhipping Chriſtian ſaints, inſtead of the ancient heathen gods. See Tillotſon's Works, vol. ii. p. 488. *Roma Antiqua et Recens*, &c. tranſlated by Dupré, and Middleton's Letter from Rome.

REFLECTIONS ON VER. 16, 17.

From what has been ſaid in the explanation of theſe verſes, it plainly appears, in the *firſt* place, that there is no foundation for the popiſh diſtinction of ſins into *venial* and *mortal*.

By *mortal* ſins, they underſtand ſuch as are unpardonable, and will inevitably expoſe men to the ſecond death: But they ſay, that all *venial* ſins, or ſins pardonable, will not expoſe them to the ſecond death: Whereas all ſins, according to the true ſcriptural account, are unpardonable, without repentance;—And with repentance, there are no mortal or unpardonable ſins. Moreover, St. John is not here ſpeaking of a ſecond, or eternal, but only of temporal death. The *Popiſh* doctrine has indeed no foundation, but in the boundleſs ambition, and inſatiable covetouſneſs of their prieſts.

2dly, We may obſerve, that all ſins are not equally heinous, neither will they draw after them equal puniſhments.—*All unrighteouſneſs is ſin, and there is a ſin not unto death.* All wicked actions, and vicious habits, diſpleaſe God, and render men liable to puniſhment; but they are not equally criminal; conſequently the puniſhments muſt differ. Thoſe Chriſtians at Corinth, ſpoken of by St. Paul, 1 Cor. xi. 30, &c. who were viſited with *bodily weakneſs*, had (we may ſuppoſe) been leſs guilty; thoſe who were ſickly, or laboured under greater bodily diſorders, more guilty; and thoſe who were dead, had very probably been moſt guilty. He who had *ſinned a ſin not unto death*, had, moſt likely, not ſinned with ſo high an hand, nor in ſo aggravated a manner, as thoſe who had been guilty of a ſin unto death. This text does not indeed ſpeak of the puniſhment of the future ſtate; but the Scripture, in other places, is very clear, in repreſenting the future rewards and puniſhments, as nicely and exactly proportioned to the nature, degree, and number of the good or bad actions of men in this ſtate of trial.

3dly, Here is no foundation for what ſome Chriſtians, in later ages, have called a *particular faith in prayer*; whereby they have underſtood that, according to the impreſſions which ſome particular petitions have made upon their minds, they could tell beforehand that ſuch petitions would be heard, or ſuch requeſts granted.

The prayer of Abraham for Abimelech, Gen. xx. 7. and of Job for his friends, ch. xlii. 8. the prayer of Moſes, and of Elijah, and other ſuch prayers, were prophetick; for they had a divine impulſe, and before they prayed were aſſured of the event. *This*, therefore, *was the confidence* which they had *in God, that when they prayed for any thing, according to his will*, intimated to them by the prophetick impulſe, they knew that *he would hear* and grant *their requeſts*. (See ver. 14.) But *we* cannot be ſure of having any particular requeſt granted us, till we have ſeen the event, and thereby know whether God judges it proper to grant that favour, or not. (Comp Matth. xviii. 19.) Mean time, let us beware of indulging to *enthuſiaſm*, or ſubſtituting a warm imagination inſtead of a prophetic impulſe: It is, unqueſtionably, the duty of every man, often and earneſtly to pray to God; and God, who is the beſt Judge, will grant us all proper bleſſings; and that is amply ſufficient.

4thly, Notwithſtanding what St. John obſerves, concerning the not praying for him, who had *ſinned a ſin unto death*, yet we are in duty bound to pray for all mankind; I mean, for all who are alive. The *Rhemiſh* annotators, indeed, inſiſt upon it, that "This place is moſt properly, or only meant of *praying for the dead*." It is a ſign they were at a great loſs for arguments to prove their point, otherwiſe one would wonder how they came to think of proving it from this text: Accordingly Dr. Lightfoot pleaſantly obſerves, in his ſermon on the paſſage, (vol. ii. of his works, p. 1094.) "That when he reads theſe mens' *annotations* on this Scripture, they often remind him of Benhadad's ſervants, with ropes about their necks, catching at any word that fell from the king of Iſrael's mouth, which might be of any advantage to their forlorn and loſt cauſe and condition: 1 Kings xx. 31—33.

The popiſh *purgatory* is an idle dream; and the ſtate of the dead is ſo unalterably fixed, that our prayers for them would be fruitleſs and vain. But, for all the living, we may, and ought to pray: Yea, and the Chriſtians in St. John's days, might have prayed for him, who had *ſinned a ſin unto death*; provided they did not pray for his being miraculouſly cured. It was even their duty to pray for his ſupport under afflictions; for the right uſe and improvement of them; for every bleſſing which God ſhould ſee proper for him; and eſpecially for his eternal happineſs.

St. John ſpeaks with the greateſt propriety and exactneſs; *There is a ſin unto death, I do not ſay he ſhall pray for that*;—περὶ ἐκείνης;—that is, for *that ſin*; or that the diſeaſe to which that ſin hath expoſed him, ſhould be miraculouſly removed. But St. John has given no ſuch direction as *I do not ſay he ſhall pray for that man*; No, he plainly ſuppoſed that in other reſpects, and upon other accounts, they were to pray for that man; and that it was the duty of Chriſtians in general to do ſo.

One great and very common miſtake among Chriſtians, has been, to apply rules deſigned for perſons in ſome particular caſes and circumſtances, to Chriſtians in general: Which has occaſioned many erroneous opinions, and many unaccountable and ridiculous practices. Our bleſſed Lord, we know, prayed for his moſt cruel enemies, even when he was upon the croſs, and juſt ready to expire by their murderous hands; and he gave to his followers ſuch directions of placability, compaſſion, and love, as he beautifully illuſtrated by his own bright and amiable example. See Matth. v. 14, &c. St. Paul breathed the very ſpirit of his great Lord and Maſter; and accordingly gave Chriſtians plain and moſt excellent directions to *make ſupplications, prayers, interceſſions, and thankſgivings for all men:* Which he declared to be *a thing* not only *good* in itſelf, but highly *acceptable in the ſight of God, who is deſirous that all men ſhould be ſaved, and come to the knowledge of the truth*; (ſee on 1 Tim. ii. 1, 2.) And if the generous, benevolent ſpirit of Chriſtianity leads us to pray for all men, even the moſt vicious, fierce, and bloody perſecutors, how ſhall we heſitate to follow its directions, and to manifeſt that we have this extenſively-charitable and benevolent ſpirit of true Chriſtians?

5thly, Though God, in an extraordinary and miraculous manner, inflicted ſome bodily pains and penalties upon ſome profeſſed Chriſtians in the primitive church, for their irregular and unchriſtian conduct; yet Chriſtianity allows no man, in the ordinary way, to inflict any pains and penalties upon any perſons, for their religious ſentiments, or manner of worſhip.

If men are guilty of immorality, ſo as to diſturb the peace and welfare of civil ſociety, the magiſtrate ought undoubtedly to puniſh them: But all ſuch religious ſentiments and practice, as interfere not with the peace of the nation, ought as certainly to be tolerated. The Goſpel allows of no *perſecution:* On the contrary, the benevolent Author of it declared, that *he came not to deſtroy men's lives, but to ſave them:* And his Apoſtle aſſures us, that *vengeance belongeth to God*; and *He will recompence*, or *puniſh* ſuch of his profeſſed people as deſerve it; but he has not commiſſioned any *man*, or number of men, to do it for him.

Laſtly, There is no reaſon to infer, from the preſent paſſage, or from any thing elſe, that any man ſhall have *eternal life*, upon the prayer, or abſolution of any other man.

In the apoſtolick age, one Chriſtian brother was directed to pray for another, who had *ſinned a ſin not unto death*; and upon his prayer God granted life and perfect health unto him who had *ſinned a ſin not unto death:* But that was only temporal life and health, or a continuance for a few years longer in this tranſitory world. Eternal life is promiſed us upon very different terms; namely, our own ſincere repentance, and amendment of what has been amiſs, and an habitual prevailing virtue and piety for the time to come. Without theſe, no prayers, no abſolution of any prieſt, or dignified Biſhop, (even though he could prove that he had been ordained in a lineal, uninterrupted ſucceſſion from the Apoſtles) can open for us the gates of the kingdom of heaven. And wherever there is ſincere repentance and prevailing holineſs, that man is ſafe, whether he has or has not the prayers or abſolution of any particular man, or order of men.

Undoubtedly the prayers of good men are greatly to be deſired; but let us not ſuppoſe, that merely thereupon we may depend to obtain eternal life. The terms of our acceptance with God are quite of another kind: For it is the wiſe and equitable decree of heaven, that every man ſhall be judged according to his works; *that without* perſonal *holineſs no man ſhall ſee the Lord*; and that Jeſus Chriſt will be *the Author of eternal ſalvation, unto* all *ſuch*, and to ſuch only, *as obey* his commandments: And ſurely nothing more juſt and reaſonable can be expected or deſired, from God, or for man.

THE

SECOND EPISTLE OF JOHN.

He exhorteth a certain honourable matron, with her children, to perſevere in Chriſtian love and belief, leſt they loſe the reward of their former profeſſion; and to have nothing to do with thoſe ſeducers that bring not the true doctrine of Chriſt Jeſus.

THE elder unto the elect lady, and her children, whom I love in the truth; and not I only, but alſo all they that have known the truth;

2 For the truth's ſake which dwelleth in us, and ſhall be with us for ever.

3 Grace be with you, mercy, *and* peace from God the Father, and from the Lord Jeſus Chriſt, the Son of the Father, in truth and love.

4 I rejoiced greatly, that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beſeech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, That we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye ſhould walk in it.

7 For many deceivers are entered into the world, who confeſs not that Jeſus Chriſt is come in the fleſh. This is a deceiver, and an antichriſt.

8 Look to yourſelves, that we loſe not thoſe things which we have wrought, but that we receive a full reward.

9 Whoſoever tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God. He that abideth in the doctrine of Chriſt, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* houſe, neither bid him God ſpeed:

Ver. 1. 1 John iii. 18. 3 John 1. Ver. 3.—V. 3. Gr. *ſhall be.* Ver. 1.—V. 4. 3 John 3.—V. 5. 1 John ii. 7, 8. iii. 11. John xiii. 34. xv. 12. Epheſ. v. 2. 1 Pet. iv. 8. 1 John iii. 23.—V. 6 John xv. 10. 1 John v. 3. 1 John ii. 24.—V. 7. 1 John iv. 1. 1 John iv. 2, 3. 1 John ii. 22. iv. 3.—V. 8. Gal. iii. 4. Hebr. x. 32. Or, *gained:* Some copies read, *which ye have gained, but that ye receive, &c.*—V. 9. 1 John ii. 23.—V. 10. Rom. xvi. 17. 1 Cor. v. 11. xvi. 22. Gal. i. 8, 9. 2 Tim. iii. 5. Tit. iii. 10.

II. JOHN.] This and the following Epiſtle are improperly denominated *Catholic* or *General*, being inſcribed to two ſingle perſons; the one to ſome lady of diſtinction, the other to *Gaius*, or *Caius*; probably the ſame perſon whom St. Paul at Corinth ſtiles *his Hoſt*, and who is celebrated for his hoſpitality to his brethren. Dr. Lardner rather thinks he was an eminent Chriſtian, who lived in ſome city of Aſia, not far from Epheſus, where St. John chiefly reſided, after he had left Judea. Theſe Epiſtles are conjectured to have been ſent about the ſame time with, or ſoon after the former. See more in the notes, Gibſon's Paſtoral Letters, Lardner, Benſon, Michaelis, and Hammond.

Ver. 1. *The Elder*] This concealment of the name of the Author can be no objection againſt aſcribing this and the ſubſequent Epiſtle to St. John; ſince his name is alſo concealed in the firſt Epiſtle, which is univerſally allowed to be his; nor was it cuſtomary with this Apoſtle, in any of his writings, to be free of mentioning his own name. His ſtiling himſelf *The Elder*, in theſe Epiſtles, is probably the reaſon why they were aſcribed by ſome of the ancients, not to the *Apoſtle John*, (univerſally acknowledged to be the author of the firſt Epiſtle) but to John, an Elder or Preſbyter of Epheſus. The word *Elder*, whether conſidered as a name of office, or taken in its literal ſenſe, as implying age, will very well ſuit the character of St. John, who was above 90 years old when theſe Epiſtles were written, and had the direction and government of the Aſiatick churches. There can hardly be ſtronger internal arguments, that the three Epiſtles now commonly aſcribed to St. John, were the production of the ſame author, than may be derived from that remarkable ſimilarity of ſentiment and phraſeology which appears in them. Lord Barrington is of opinion, that *the elect lady* here ſpoken of is the church at Jeruſalem, ſiſter to that at Epheſus; a notion which he ſeems to have taken from Dr. Whitby: But the arguments are by no means convincing, and ver. 10. ſeems an invincible objection againſt it. It is probable that this *lady*, ſtiled here ἐκλεκτὴ κυρία, (from whence ſome have fancied her proper name was *Electa*, and others *Cyria*) was a perſon of conſiderable diſtinction. *Whom I love in the truth*, means, "Whom I love truly and ſincerely;—on thoſe principles which the Goſpel, the great ſyſtem of truth, requires, with reſpect to thoſe who ſo remarkably ſupport and adorn it." See Benſon, Hammond, Barrington's Miſcel. Sacr. p. 51, Grotius, and the ſecond part of Lardner's Credibility.

Ver. 4.] We have here a moſt preſſing exhortation to conſtancy in the pure Chriſtian faith and love, and in obedience to the commands of Chriſt, at a time when many deceivers had appeared, and ſtrove to ſubvert the Chriſtians. The *lady* here addreſſed, was not to receive ſuch men into her houſe, nor give them any encouragement; for that would have involved her in the guilt of favouring their wicked attempts. ver. 4—11.

Ver. 6. *And this is love*] That is, "the love which God by Chriſt has enjoined upon Chriſtians one towards another," as appears from the connection. The exhortations to mutual love among Chriſtians, and the uſe of that phraſe *from the beginning*, are ſo common in St. John's firſt Epiſtle, that we need not refer to particular places. However, the parity between this and the firſt Epiſtle appears remarkably in theſe inſtances.

Ver. 7. *For many deceivers*] "I exhort you to walk in the truth, and keep the commandment which you have had from the beginning, *becauſe many deceivers are gone out into the world*, who by their novel doctrine pervert the truth, and render the old commandment of none effect, &c." All the ſentiments and phraſes in this verſe are found in the firſt Epiſtle.

Ver. 8. *Look to yourſelves, that we loſe not*] Some MSS and verſions read, *that Ye loſe not the things which ye have wrought, but that Ye receive:* Others, however, think the common reading genuine, and that the meaning is applied to St. John: Though they ſhould apoſtatize, and, with reſpect to them, he ſhould loſe his labour, yet he expected ſome reward from God; but if, by his care and vigilance, they perſevered, and became eminent Chriſtians, and faithful unto death, then he expected a full reward. See Wetſtein, Grotius, and Benſon.

Ver. 9. *Whoſoever tranſgreſſeth*] Inſtances of expreſſing the ſame thought, both negatively and poſitively, abound in the firſt Epiſtle of St. John; (ſee ch. i. 5.) And not only the ſentiments, but many of the words of this verſe are contained in the firſt Epiſtle. *The doctrine of Chriſt* means The pure Chriſtian doctrine mentioned ver. 7.

Ver. 10. *If there come any unto you*] *If there comes any one to you.* Wat. MS, and Doddridge. Polycarp is ſaid to have reported, that St. John, on going into the bath at Epheſus to waſh himſelf, ſeeing

11 For he that biddeth him God ſpeed, is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink: but I truſt to come unto you, and ſpeak face to face, that our joy may be full.

13 The children of thy elect ſiſter greet thee. Amen.

Ver. 12. 3 John 13. Gr. *mouth to mouth.* John xvii. 13. 1 John i. 4. Or, *your.*

Cerinthus there, he immediately haſtened out of the bath, ſaying, "That he was afraid the bath ſhould fall down, when Cerinthus, the enemy of truth, was there;" and Polycarp himſelf is reported to have treated Marcion with no more civility. From whence we may learn what caution the Apoſtles made uſe of to avoid intercourſe or commerce with thoſe who adulterated the truth. The Jews were forbidden by their rabbis to ſay, "God ſpeed," or to come within four cubits of an heretic, or excommunicated perſon. Our Apoſtle, however, muſt not here be underſtood as excluding the common offices of humanity to ſuch perſons; for that is contrary to all the general precepts of benevolence found in the Goſpel; but, to have received a ſeducing teacher into their houſes, and have given him ſuitable accommodations, would have been ſhewing him ſuch regard, and affording him ſuch countenance, as indeed in ſome meaſure would have made them anſwerable for the miſchief he might do in the church; ſuch favours being not merely offices of common humanity, but of patronage and friendſhip; and in the general, at leaſt, a teſtimony of their approbation, as well as kindneſs. See Lightfoot's Works, vol. i. p. 339. Whitby, Benſon, and Wetſtein. Inſtead of *bid him God ſpeed*, the MS reads, *wiſh him good ſucceſs.* So ver. 11.

Ver. 12. *Having many things to write*] Perhaps this lady, or her children, might have ſeveral difficulties to propoſe to the Apoſtle, which he could anſwer more directly and largely in converſation; or there might be ſeveral particulars with reſpect to the names, characters, behaviour, and doctrine of the falſe teachers, which St. John might not think proper to commit to writing. When he had ſaid enough in this letter to guard againſt the preſent danger, he deferred ſaying more, till he had an opportunity to viſit and converſe with them. See Numb. xii. 8. 1 Cor. xiii. 12. Inſtead of *but I truſt*, Dr. Waterland reads *for I truſt.*

Ver. 13. *The children of thy elect ſiſter greet thee*] *Brother* and *ſiſter*, very commonly, in the New Teſtament, mean fellow Chriſtians; but in that ſenſe the word *ſiſter* would have been too general and indeterminate in this place, and therefore we muſt underſtand it of a ſiſter by blood or relationſhip. The word *elect*, in this and the firſt verſe, denotes, that theſe ſiſters were *choice* or *excellent* Chriſtians.

THE
THIRD EPISTLE OF JOHN.

He commendeth Gaius for his piety, and hoſpitality to true preachers; complaineth of the unkind dealing of ambitious Diotrephes, on the contrary ſide, whoſe evil example is not to be followed; and giveth eſpecial teſtimony to the good report of Demetrius.

THE elder unto the well-beloved Gaius, whom I love in the truth.

2 Beloved, I wiſh above all things that thou mayeſt proſper and be in health, even as thy ſoul proſpereth.

3 For I rejoiced greatly when the brethren came and teſtified of the truth that is in thee, even as thou walkeſt in the truth.

4 I have no greater joy than to hear that my children walk in truth.

5 Beloved, thou doeſt faithfully whatſoever thou doeſt to the brethren, and to ſtrangers;

6 Which have borne witneſs of thy charity before the church: whom if thou bring forward on their journey after a godly ſort, thou ſhalt do well:

7 Becauſe that for his name's ſake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive ſuch, that we might be fellow-helpers to the truth.

Ver. 1. 2 John 1. Or, *truly.*—V. 2. Or, *pray.*—V. 3. 2 John 4.—V. 4. 1 Cor. iv. 15. Philem. 10.—V. 6. Gr. *worthy of God.*

III. JOHN. *Ver.* 1. *The well-beloved Gaius*] See the introductory note to the former Epiſtle. It is no objection to what is there obſerved of Gaius, that St. John calls him one of his children, ver. 4. ſince he addreſſes all Chriſtians, in general, in the ſame tender and affectionate ſtile, agreeably to his advanced age and affectionate diſpoſition. See Whitby.

Ver. 2. *Above all things*] *In every reſpect.* Schmidius and Doddridge. Εὐοδοῦσθαι ſignifies *to walk in a right path*, or to go proſperouſly on one's way; from thence it is applied to proſperity in general. See 1 Cor. xvi. 2. Comp. Pſ. i. 3. Benſon and Wetſtein.

Ver. 3.] St. John expreſſes his joy that Gaius perſevered ſteadfaſtly in the truth and purity of the Goſpel, in a time of ſuch general apoſtaſy. He applauds him for his liberality to the Chriſtians, and eſpecially to ſuch as travelled about, to preach the Goſpel to the Gentiles; and earneſtly recommends ſuch to his future regards. He condemns the pride and uncharitableneſs of *Diotrephes*, threatens to puniſh him for his inſolence, and praiſes the behaviour of *Demetrius*, whoſe character was really excellent. ver. 3—13. See Benſon, Mill, and Whitby.

Ver. 4. *To hear that my children*] There is no occaſion to underſtand hereby that they were all St. John's own converts: (See 1 John ii. 1.) He had ſtiled himſelf the *elder*; there was therefore a beauty and propriety in his calling all thoſe *his children*, who were under his apoſtolic care, or paternal inſpection; and he rejoiced like a tender father over a wiſe Son. The Apoſtle ſeems to have alluded to Prov. x. 1. with which compare Prov. xiii. 1. xvii. 25. xix. 13. Baxter's note on this verſe is, "True miniſters rejoice more for the welfare of mens ſouls, than in preferments, wealth, or worldly honour." See Beza, Mill, and Benſon.

Ver. 5. *Thou doſt faithfully*] "As becomes a faithful Chriſtian." The Papiſts have contrived, by various falſifications, to make the Scriptures ſpeak the language of their church. We have given a remarkable inſtance on James v. 11. Here we have another; for "St. John, ſay they, praiſes Gaius, for having *dealt faithfully with pilgrims.*" See "Popery an Enemy to Scripture," by Mr. Serces, and the Preface to Dr. Middleton's Letter from Rome, p. 66, &c.

Ver. 6. *If thou bring forward on their journey*] See the notes on Acts xv. 3. *After a godly ſort*, means and is rendered by ſome, *in a manner worthy of God*; that good and gracious God whom you ſerve.

Ver. 7. *Becauſe that for his name's ſake*] "For the ſake of ſpreading the name or religion of Jeſus:" out of zeal for his honour and intereſt, they went out, abandoned their habitations, poſſeſſions, and callings, that they might ſpread his Goſpel; *receiving nothing of the Gentiles* among whom they laboured, that they might take off all ſuſpicion of thoſe mercenary views, above which divine grace had ſo far raiſed them. See Beza, Wolfius, and Doddridge.

Ver. 8. *We ought therefore to receive ſuch*] St. John was one of the Apoſtles of the circumciſion, and there is no account in Scripture of his preaching to the Gentiles; but from the laſt verſe and this compared, it plainly appears that he approved of other perſons preaching

9 I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating againſt us with malicious words: and not content therewith, neither doth he himſelf receive the brethren, and forbiddeth them that would, and caſteth *them* out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not ſeen God.

12 Demetrius hath good report of all *men*, and of the truth itſelf: yea, and we *alſo* bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I truſt I ſhall ſhortly ſee thee, and we ſhall ſpeak face to face. Peace *be* to thee. Our friends ſalute thee. Greet the friends by name.

Ver. 11. Pſ. xxxvii. 27. Iſai. i. 16. 1 Pet. iii. 11. 1 John iii. 6, 9.—V. 12. John xxi. 24.—V. 13. 2 John 12.—V. 14. Gr. *mouth to mouth.*

to the Gentiles. He had long before this joined with Peter and James, in giving to Paul and Barnabas the right-hand of fellowſhip; that they ſhould go and preach unto the Gentiles, as the twelve Apoſtles did unto the Jews; Galat. ii. 9. He now encourages Jewiſh Chriſtians to love and ſupport ſuch as preached to the Gentiles; and in the following verſes he ſeverely blames Diotrephes for his uncharitableneſs and furious zeal againſt ſuch. All the Apoſtles were agreed upon this head, though the prejudiced and narrow-minded judaizing Chriſtians could not be reconciled to the Gentile converts. They who do not preach the Goſpel themſelves, may nevertheleſs promote the ſpread of it, by encouraging ſuch as faithfully preach it; and to whatever good action we attribute any thing, we are ſo far fellow-labourers with them that do it, and may humbly hope to partake of their reward. See Benſon, Grotius, and Wetſtein.

Ver. 9. *I wrote unto the church*] Gaius might have objected, "Why do you write unto me, a private Chriſtian? Why do you not write unto Diotrephes the paſtor, or to the whole congregation? That would have been more reſpectful to them, and they would have been more able to relieve ſuch Chriſtians as you had recommended." To ſuch an objection the Apoſtle anſwers in this verſe. Some would gather from the words *I have written to the church*, that St. John wrote an Epiſtle, which is now loſt; but the primitive Chriſtians were not ſo careleſs about preſerving the Apoſtolic writings. There is not the leaſt hint among the ancients that there ever was ſuch an Epiſtle; and ſix or ſeven MSS, with many verſions, read εγραψα αν', *I would have written, but.* Diotrephes has been taken for a Gentile Chriſtian, who would not receive the Jewiſh Chriſtians, and it muſt be acknowledged that it was a common name among the Gentiles; but it is alſo well known that Alexander, Philip, Stephen, Æneas, and many other Gentile names were common amongſt the Jews, and therefore the *name* of Diotrephes will prove nothing. Beſides, the Gentile Chriſtians rarely or ever refuſed communion with the Jewiſh Chriſtians; but the Judaizing Chriſtians very commonly refuſed to join with the Gentile converts; and ſeveral of the Judaizers reſiſted men endued with the Apoſtolic authority. *Diotrephes* therefore ſeems to have been a zealous, bigoted, Judaizing Chriſtian, the miniſter of ſome Chriſtian church near Epheſus; who was out of all patience with ſuch as preached the Goſpel to the Gentiles, and would neither uſe them kindly himſelf, when they paſſed that way, nor ſuffer any of his church, if he could help it, to treat them with kindneſs, and encourage them in that attempt. See Wetſtein, Le Clerc, Whitby, and Grotius.

Ver. 10. *If I come*] *When I come:* See 1 John iii. 2. 2 Cor. xiii. 2. 2 Maccab. v. 15. Diotrephes's turning out of the church ſuch as diſpleaſed him, renders it highly probable that he was biſhop or paſtor of that church. See the former note, and Vitring. *de Vet. Synag.* p. 752.

Ver. 11. *Follow not that which is evil*] *Imitate not*, &c. As Diotrephes ſeems to have been paſtor of the church where Gaius lived, and a zealous, conceited, Judaizing Chriſtian, it is not unlikely that he ſhould make boaſting pretenſions to greater knowledge of God and of the Goſpel than St. John had; and leſt ſuch glorying ſhould recommend his bad example, and make him paſs for a perſon of high reputation, St. John cautions Gaius againſt following his example; and recommends to him rather the imitation of ſuch plain honeſt Chriſtians as kindly received thoſe who travelled about to preach the Goſpel to the Gentiles. It is very likely *they* boaſted not of their knowledge, but behaved well, and that was a much better proof of their underſtanding the nature of God, and of the Goſpel of Chriſt, than any pretenſions to uncommon knowledge, without a ſuitable temper and conduct. See Benſon and Grotius.

Ver. 12. *Demetrius hath a good report*] Good men are in Scripture often and juſtly praiſed; and the giving ſuch characters did not proceed from ſelfiſhneſs, flattery, or reſpect of perſons, but from the real truth of the caſe. When the Scriptutes condemn perſons, it is not from malice or perſonal reſentment, but becauſe of their very great wickedneſs; and they applaud no man, but for his virtue and piety. *Demetrius* has been taken for a member of that church to which Gaius belonged; and it has been thought that St. John mentioned *his* good example, by way of contraſt to that of Diotrephes. Others, however, take Demetrius for the bearer of this letter, and one of the moſt eminent and zealous of the perſons who had then gone out into thoſe parts, preaching the Goſpel *gratis* to the Gentiles. This would probably exaſperate Diotrephes the more againſt him, and render it proper for the Apoſtle to be more particular and earneſt in recommending Demetrius to the peculiar protection and regard of Gaius. See Grotius, Whitby, Hammond, and Benſon.

Ver. 14. *Greet the friends by name*] St. John's ſaluting the faithful Chriſtians by name, ſhewed his paternal and affectionate regard for them, and tended to keep them ſteadfaſt in the truth and purity of the Goſpel. Comp. 1 Cor. xvi. 21, &c.

THE

EPISTLE GENERAL OF JUDE.

He exhorteth them to be conſtant in the profeſſion of the faith. Falſe teachers are crept in to ſeduce them; for whoſe damnable doctrine and manners horrible puniſhment is prepared: whereas the godly, by the aſſiſtance of the Holy Spirit, and prayers to God, may perſevere and grow in grace, and keep themſelves, and recover others out of the ſnares of thoſe deceivers.

JUDE, the ſervant of Jeſus Chriſt, and brother of James, to them that are ſanctified by God the Father, and preſerved in Jeſus Chriſt, *and* called:

2 Mercy unto you, and peace, and love be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common ſalvation, it was needful for me to write unto you, and exhort you that ye ſhould earneſtly contend

Ver. 1. Luke vi. 16. Acts i. 13. John xvii. 11, 12, 15. 1 Pet. i. 5.—V. 3. Tit. i. 4. Phil. i. 27. 1 Tim. i. 18. vi. 12. 2 Tim. iv. 7.

JUDE] In order to diſprove the authenticity of this Epiſtle, it has been aſſerted, that it was not written by Jude the Apoſtle, but by another of that name, who was biſhop of Jeruſalem in the reign of the emperor Adrian. The advocates for this opinion urge, that he calls himſelf a *ſervant*, (ver. 1.) not an *Apoſtle*; but to this it may be replied, that as a *ſervant of Jeſus* implies one who is ſent and commiſſioned by him to extend the glad tidings of the Goſpel, it is ſynonimous to an Apoſtle of Jeſus Chriſt. There is another objection againſt the authority of this Epiſtle, namely, that the writer quotes the ſpurious book of *Enoch*, and for this reaſon his Epiſtle was placed among the doubtful by the ancients.—And is not Peter's ſecond Epiſtle liable to the very ſame charge? There was a ſpurious book under the name of *Enoch*, which made a very early appearance in the Chriſtian church, and is quoted by Irenæus and Origen. It is no wonder that ſome ancient Chriſtians, who took it for granted that St. Jude quoted the ſame book which they had under the name of *Enoch*, made it an objection againſt the authenticity of his Epiſtle; for this book was a mere romance, and full of the idle inventions of ſome Helleniſtic Jew. But then there is not the leaſt evidence that this ſpurious book was extant in the days of the Apoſtles; nor indeed any kind of proof that St. Jude quotes a book called *Enoch*: it is more likely that he quoted ſome ancient book containing the traditions of the Jewiſh church, which has been long ſince loſt, and probably, contained many things relating to other ancient patriarchs and prophets, as well as to Enoch; the loſs of which was miſerably ſupplied by forging books under the names of the patriarchs. To this we owe "The Life of Adam," "The Book of Seth," "The Teſtament of the Patriarchs," and many others of the like nature, which were ſpread abroad in very early days of the church. What the true ancient book was which St. Jude quoted, by whom penned, or what authority it had in the Jewiſh church, no mortal can tell: this only we know, it was not among their canonical books. But, let the book be ſuppoſed to have as little authority as you pleaſe, yet if it contained a good deſcription of the ancient falſe prophets, why might not St. Peter and St. Jude make uſe of that deſcription, as well as St. Paul quote heathen poets? St. Peter plainly makes no other uſe of it, and therefore ſtands clear of countenancing the authority of the book: St. Jude goes further, and quotes a prophecy out of it, as being an authentic one; and can any one ſay that it was not an authentic prophecy? We may be ſure that the prophecy itſelf, as reported in St. Jude's Epiſtle, was well founded, and was duly accompliſhed; and is, in truth, but the very prophecy which came from God to Noah, and very probably had been communicated before to Enoch, and by him to the old World. Was it ever made an objection againſt the authenticity of St. Paul's ſecond Epiſtle to Timothy, that he quotes ſome ancient apocryphal book for the ſtory of *Jannes* and *Jambres*? Or is it any diminution to the authority of the Goſpel, that our Saviour, as many of the learned think, quotes another ſuch book under the title of "The Wiſdom of God," Luke xi. 49. and appeals to it as containing ancient prophecies? If not, how comes it to be an objection to St. Jude's Epiſtle, that he quotes a prophecy of Enoch from the like authority? For theſe reaſons little regard is due to the objections of the ancients againſt the authority of St. Jude's Epiſtle. They ſuppoſed their ſpurious extravagant book Enoch to be the book quoted by St. Jude, and reaſoned upon this ſuppoſition; for which, in the mean time, there was not the leaſt appearance of proof or evidence; and the Epiſtle itſelf was univerſally received in the churches, notwithſtanding this piece of criticiſm. The deſign of this Epiſtle is to deſcribe the character of the falſe teachers, and to point out the divine judgements which perſons of ſuch a character had reaſon to expect. As St. Peter deſcribes the falſe teachers as *yet to come*, which St. Jude mentions as already come, this ſhews that this Epiſtle was written after that of St. Peter; but how long after is very uncertain. As St. Peter's Epiſtle was nigh the time of his death, about A. D. 67, or 68, to place Jude's Epiſtle A. D. 90, ſeems to be rather too late; becauſe there does not appear ſuch a remarkable difference in their phraſeology, as ſo diſtant a period would certainly have produced. See Gibſon's Paſtoral Letters, p. 233. Sherlock on the Proph. diſſert. i. p. 188, &c. Lardner's Credib. and Whitby.

Ver. 1.] *And brother of James*] He might alſo have called himſelf *The brother* of our Lord, for he was nearly related to Jeſus Chriſt, according to the fleſh; but though the Evangeliſts have given them that title, yet neither Jude, nor his brother James, have ever taken it to themſelves. Perhaps they avoided it out of their great humility, or to intimate, that though they had known Chriſt after the fleſh, or valued themſelves for being related to him, yet now henceforth they knew him ſo no more, nor valued themſelves ſo much upon that account, as in their being his faithful ſervants. Some copies read the next clauſe, *To the Gentiles*, or *the called, who are ſanctified in God the Father, and preſerved in Jeſus Chriſt.* See 1 Pet. i. 2. *Preſerved in Jeſus Chriſt*, means, "Preſerved in that hour of temptation, when ſo many falſe teachers had corrupted the Goſpel, and ſuch numbers of Chriſtians had fallen from the purity of it." As they retained their integrity, they would be preſerved from the judgements which were coming upon thoſe who had fallen away; and they might depend upon it, that in due time they ſhould receive their reward. See Benſon, and Wetſtein.

Ver. 3. *Beloved, when I gave all diligence*, &c.] According to Bp. Sherlock, the Apoſtle here ſays plainly, that his Epiſtle was written purely on account of the falſe teachers; that his intentions were to have *written to them of the common doctrines of ſalvation*; but that he had quitted that deſign, *being neceſſitated*, ἀνάγκην ἔσχον, to write to them to ſtrive for the faith delivered to the ſaints, in oppoſition to the falſe teachers, who had ſtolen in amongſt them. The ſenſe of this paſſage is loſt in our tranſlation, as it is likewiſe in both the interpretations propoſed by Eraſmus upon the place; in which he hath been followed by moſt of thoſe who came after him. Interpreters have been miſled, by confounding the *common ſalvation*, and the *faith delivered to the ſaints* together, as if they meant one and the ſame thing; whereas they mean quite different things. The *common ſalvation* means here, the doctrines of the Goſpel publiſhed to all the world, without reſpect to difference of times or ſeaſons, or to particular doctrines of the corrupters of the faith: The *faith which was once delivered*, is the ſame with the *holy commandment which was delivered*, 2 Pet. ii. 21. the form of ſound doctrine ſent to all the churches, by direction of the Apoſtles, in oppoſition to the falſe teachers. This then is the meaning of St. Jude; and thus it may be paraphraſed: "Beloved, I was intent upon the deſign of writing to you on the common doctrines and hopes of the Goſpel, for the improvement of your faith and knowledge in Chriſt Jeſus; but I find myſelf obliged to lay aſide this deſign, and to warn you againſt a preſent danger: To exhort you to earneſtneſs in contending for that true doctrine once already delivered to you, and all the faithful, in oppoſition to the falſe teachers, who are crept in unawares among you. The Arabic and Ethiopic verſions have both preſerved this ſenſe in ſome meaſure. The Ethiopic verſion ſpeaks of this *faith once delivered to the ſaints*, as ſuperadded to the common teaching, and conſequently, as diſtinct from the *common ſalvation*. See "the uſe and intent of prophecy," diſſert. i. p. 199, &c.

for the faith which was once delivered unto the ſaints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord having ſaved the people out of the land of Egypt, afterward deſtroyed them that believed not.

6 And the angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the judgement of the great day.

7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire.

8 Likewiſe alſo theſe filthy dreamers defile the fleſh, deſpiſe dominion, and ſpeak evil of dignities.

9 Yet Michael the archangel, when con-

Ver. 4. 2 Pet. ii. 1. Rom. ix. 21, 22. 1 Pet. ii. 8. 2 Pet. ii. 10. Tit. i. 16. 2 Pet. ii. 1.—V. 5. 1 Cor. x. 9. Numb. xiv. 29, 37. xxvi. 64. Hebr. iii. 17, 19.—V. 6. John viii. 44. Or, *principality*. 2 Pet. ii. 4. Rev. xx. 10.—V. 7. Gen. xix. 24. Deut. xxix. 23. 2 Pet. ii. 6. Gr. *other*.—V. 8. 2 Pet. ii. 10, 11. Exod. xxii. 28.—V. 9. Dan. x. 13. xii. 1. Rev. xii. 7.

Ver. 4. *For there are certain men crept in*, &c.] *The creeping in unawares*, in St. Jude, has a plain reſemblance and reference to the *privily bringing-in*, mentioned by St. Peter. 2 Pet. ii. 1. Both the words in the original are formed upon the ſame notion, and are meant to deſcribe the craft, and ſubtle inſinuation of the new falſe teachers. The *turning the grace of God into laſciviouſneſs*, in St. Jude, anſwers to the *damnable hereſies* in St. Peter; and for the reſt, the paſſages in this, and in the text of St. Peter juſt referred to, are nearly the ſame. Inſtead of *ordained*, προγεγραμμένοι rather ſignifies *deſcribed*, or *ſet forth of old*; and it is very likely that both St. Peter and St. Jude had the old deſcription before them, when they gave the character of the falſe teachers of their own times. St. Jude's Epiſtle is ſo like the ſecond chapter of St. Peter's ſecond Epiſtle; the figures and images in both are ſo much the ſame, as likewiſe the ancient examples and inſtances made uſe of, that it has been commonly thought that St. Jude copied after St. Peter's Epiſtle; and yet the turn of the words and expreſſions are ſo different, the choice of matter likewiſe is in part ſo different, ſome things being mentioned in one, and omitted in the other, that it is much more probable they both copied from the ſame original; and drew from it according to their own judgements. Doddridge obſerves well upon this verſe, that προγεγραμμενοι may well ſignify *deſcribed*, or *put upon record*; that is, "Whoſe character and condemnation may be conſidered as deſcribed in the puniſhment of other notorious ſinners, who were a kind of repreſentatives of them." Which interpretation, ſays he, I prefer to any other, as it tends to clear God of that heavy imputation which it muſt bring upon his moral attributes, to ſuppoſe that he appoints men to ſin againſt him, and then condemns them for doing what they could not but do, and what they were fated to, independant on their own freedom of choice; a doctrine ſo pregnant with gloom, and, as I ſhould fear, with fatal conſequences, that I think it part of the duty I owe to the word of God, to reſcue it from the imputation of containing ſuch a tenet. Dr. Benſon very juſtly obſerves, that the word κρῖμα does not denote their *ſin*, but the *condemnation* of them becauſe of their ſin; and that πάλαι, *of old*, does not ſignify "from all eternity," but "from a former time, or a time long ſince paſt:" And I would propoſe it as a query, ſays he, whether *they* have not, in later ages, *turned the grace of God into licentiouſneſs*, who have held that men are decreed unto ſalvation, abſolutely and unconditionally, or without any regard to their virtue and piety; that God ſees no ſin in believers; that good works are in no ſenſe neceſſary to ſalvation; that God loves men never the better becauſe of their holineſs, nor ever the worſe becauſe of their unholineſs. I do not ſuppoſe that all who have profeſſed theſe, and the like opinions, have held the conſequences, or even perceived them; but the query is, Whether the opinions themſelves do not tend to licentiouſneſs? The laſt clauſe of this verſe affords a ſtrong proof of the divinity of our Saviour. Inſtead of the *only Lord God*, the MS reads, *God the only Sovereign*. See Sherlock as above, p. 181, Mills, Wetſtein, Elſner, Le Clerc, Watts on the Trinity, p. 113, and Jones, chap. i. art. 40.

Ver. 5. *Though ye once knew this*] *Though ye fully*, or *perfectly*. See ver. 3. The Chriſtians to whom St. Jude writes, had formerly been of the Jewiſh religion, and were therefore well acquainted with the Old Teſtament, from their hearing it read in the ſynagogue every Sabbath day. Inſtead of *the Lord*, many MSS read *Jeſus*. It is intimated in the latter clauſe, that the grand corrupters of the Goſpel referred to, were guilty of unbelief or diſobedience to God; in which if they perſiſted, all their Chriſtian privileges would not prevent their deſtruction. See Mills, Wetſtein, and Benſon.

Ver. 6. *And the angels which kept not*, &c.] St. Peter, 2d Epiſtle, ch. ii. 4. ſpeaks of the *angels that ſinned*; St. Jude gives it as an account of their ſin, that *they kept not their firſt eſtate, but left their own habitation*. This account of the angels' ſin is no where elſe to be found in Scripture; but was, moſt probably, in the old book from which St. Jude tranſcribed: For it is very unlikely that he ſhould add theſe circumſtances if he had only St. Peter's expreſſion of *the angels that ſinned* before him. The very ſame difference may be obſerved in ſetting forth the example of Sodom and Gomorrha; which is common to both Epiſtles. St. Peter ſpeaks only of their *judgement*, and of their being made an example to ſinners; St. Jude adds an account of their crime, and though, as far as the two Epiſtles agree with reſpect to this inſtance, the images and ideas are the ſame, yet the turn of expreſſion is very different. See Sherlock, &c. p. 183. Inſtead of *their firſt eſtate*, (ἀρχὴν) Dr. Heylin, after Cudworth, renders it *their principality*. Inſtead of *their own habitation*, ſome would underſtand the word οἰκητήριον in the ſame ſenſe wherein it is uſed 2 Cor. v. 2. for the *veſtment of glory* wherewith the ſaints are clothed in the future ſtate. Hence it was, very probably, that Dr. Cudworth was led to interpret it of the celeſtial body of the angels, which they changed when they fell, for an airy and obſcure one. However, be this as it may, St. Jude might deſign to intimate, either that ſome of the angels left the Preſence, which was their proper habitation, as they were appointed to attend upon it; or, that they actually loſt their glory with their innocence. Œcumenius ſays, "They left the honour of the angelick dignity." By this inſtance St. Jude deſigned to condemn the pride and apoſtaſy of thoſe falſe teachers and corrupt Chriſtians. See Cudworth's Intellectual Syſtem, p. 816. Inſtead of, *In everlaſting chains*, Dr. Waterland reads, *For everlaſting chains*, after Mede, Works, vol. i. p. 23.

Ver. 7. *And the cities about them in like manner*, &c.] That is, "In like manner with their neighbours in Sodom and Gomorrha." Dr. Heylin gives the paſſage a very juſt turn: *And the adjacent cities who were guilty of the ſame proſtitution, in following unnatural luſts*. By their *ſuffering the puniſhment of eternal fire*, St. Jude did not mean that thoſe wicked perſons were then, or would be always burning in hell fire; for he intimates that what they ſuffered was ſet forth to public view, and appeared to all as an example or ſpecimen of God's diſpleaſure againſt vice. That *fire* which conſumed Sodom, &c. might be called *eternal*, as it burned till it had utterly conſumed them, beyond the poſſibility of their ever being inhabited or rebuilt. St. Peter has well expreſſed it, in ſaying, *God reduced them to aſhes*; but the word will have a yet more emphatical meaning, if, as ſeveral authors affirm, that fire continued to burn a long while; nay, that even to the time of writing this Epiſtle, and afterwards, ſmoke and ſmall flames did ſometimes break out. However, a fruitful plain was turned into cinders, and the veſtiges of that deſolating judgement remained to that time, do yet remain, and are likely to remain to the end of the world. See 2 Pet. ii. 6. Lardner's Credibility, part ii. vol. ix. p. 43. Delaney's Revelation examined, vol. ii. p. 225. Wetſtein, Grotius, Bengelius, and Bowyer's Conjectures.

Ver. 8. *Likewiſe alſo*] *Nevertheleſs, theſe dreamers alſo*, &c. The connection is, "Though there are ſo many examples upon record, of God's juſt diſpleaſure againſt the wicked; nevertheleſs theſe dreamers alſo, in like manner with the ancient inhabitants of Sodom, defile the fleſh with their lewd practices, deſpiſe government, and rail againſt the perſons who are exalted to power and dignity." Vicious perſons are repreſented in Scripture as being *aſleep*, Rom. xiii. 11. 1 Cor. xv. 34. 1 Theſſ. v. 6. and here, as *dreaming idle dreams*; turning the grace of God into licentiouſneſs, and promiſing themſelves and their diſciples ſecurity and laſting happineſs in thoſe courſes which the Goſpel condemns. St. Jude had given three inſtances of God's inflicting puniſhment upon his rational creatures for their ſin; namely, thoſe of the Iſraelites, wicked angels, and ſodomites: The crimes were different; ingratitude and reproachful complaints againſt their ſupreme Governor, in the Iſraelites; pride in the fallen angels; and ſenſuality in the Sodomites. Here he ſeems to charge all thoſe crimes upon theſe corrupt Chriſtians; firſt ſenſuality, then pride, and laſtly reproachful inſults and reflections upon the higheſt powers. See Benſon, and Wetſtein. Inſtead of *theſe filthy dreamers defile the fleſh*, Heylin has it, *Theſe men, indulging their filthy imaginations, pollute themſelves*.

Ver. 9. *Michael the archangel*] St. Peter, 2 Ep. ii. 11. in reproof of the preſumptuous and ſelf-willed, who *ſpeak evil of dignities*, ſays, That *angels, which are greater in power and might, bring not railing accuſation againſt them before the Lord*; But here St, Jude has given us the hiſtory to which this belongs. See on ver. 6. Theſe inſtances ſhew that St. Jude did not merely copy from St. Peter, but had re-

courſe

tending with the devil, he diſputed about the body of Moſes, durſt not bring againſt him a railing accuſation, but ſaid, The Lord rebuke thee.

10 But theſe ſpeak evil of thoſe things which they know not: but what they know naturally, as brute beaſts, in thoſe things they corrupt themſelves.

11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and periſhed in the gainſaying of Core.

12 Theſe are ſpots in your feaſts of charity, when they feaſt with you, feeding themſelves without fear: clouds *they are* without water, carried about of winds; trees whoſe fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the ſea, foaming out their own ſhame; wandering ſtars, to whom is reſerved the blackneſs of darkneſs for ever.

14 And Enoch alſo, the ſeventh from Adam, propheſied of theſe, ſaying, Behold, the Lord cometh with ten thouſands of his ſaints,

Ver. 9. 2 Pet. ii. 11. Zech. iii. 2.—V. 10. 2 Pet. ii. 12.—V. 11. Gen. iv. 5. Numb. xxii. 7, 21. 2 Pet. ii. 15. Numb. xvi. 1. V. 12. 2 Pet. ii. 13. 1 Cor. xi. 21. Prov. xxv. 14. 2 Pet. ii. 17. Matth. xv. 13.—V. 13. Iſai. lvii. 20. Phil. iii. 19. 2 Pet. ii. 17. V. 14. Gen. v. 18. Dan. vii. 10. Zech. xiv. 5. Matth. xxv. 31. 2 Theſſ. i. 7.

courſe to the original itſelf, where thoſe inſtances ſtood recorded; and took from thence ſuch circumſtances as he thought proper to ſet theſe examples in their full light. What the ground of the controverſy betwixt the devil and Michael was, may, in the opinion of Archbp. Tillotſon and others, be explained by Deut. xxxiv. 6. where it is ſaid, that God took particular care concerning the burying of Moſes in a certain valley; and it is added, *But no man knoweth of his ſepulchre unto this day.* Had the devil been able to diſcover to the Jews the place where Moſes was interred, they would afterwards moſt probably have paid an idolatrous honour to his remains; and it would have gratified his malice to have made *him* an occaſion of idolatry after his death, who had been ſo great an enemy to it during his life. To prevent this, Michael buried his body ſecretly; and this was the thing about which he contended with the devil. Some have ſuppoſed that the contention was not about the body of Moſes after his death, but when it was expoſed upon the water. Vitringa reads, *about the body of Jeſus*, i. e. *Joſhua*; and thinks, with many others, that this paſſage refers to Zech. iii. 1, &c. Inſtead of *durſt not bring againſt him*, the Greek might be rendered more probably, *did not allow himſelf to bring againſt him*; for there is no reaſon to think that Michael was afraid of the devil, when he himſelf was ſo much ſuperior in power and dignity. "But his duty reſtrained him from it, ſays Archbp. Tillotſon, and probably his diſcretion too. As he would not offend God, in doing a thing ſo much beneath the dignity and perfection of his nature; ſo he could not but think that the devil would be too hard for him at *railing*; a thing to which, as the angels have no diſpoſition, ſo I believe they have no talent, no faculty at it: the cool conſideration whereof ſhould make all men, eſpecially thoſe who call themſelves *divines*, and more particularly in controverſies about religion, aſhamed and afraid of this manner of diſputing." See his works, vol. ii. p. 158. Witſii Miſcel. vol. ii. c. 4. ſect. 6. Vitring. Obſerv. Sacr. vol. ii. lib. 4. c. 9. Le Clerc, and Wetſtein.

Ver. 10. *But theſe ſpeak evil*, &c.] *Whereas theſe men rail againſt things which they do not indeed underſtand; but what things they underſtand naturally, like animals deſtitute of reaſon, in theſe things they are corrupted.* See 2 Pet. ii. 12, &c. Benſon, and Sherlock, as above, p. 184.

Ver. 11. *And ran greedily after the error*] *And have been poured out in the error*; ἐξεχύθησαν: which ſeems to have much the ſame ſenſe as the Latin word *palari*, to *ramble*, or keep no certain path; as liquor, when poured out of a veſſel, ſpreads itſelf, and keep no direct courſe. And the proper ſenſe of πλάνη, *error*, is a wandering out of the right way. St. Jude ſpeaks of their having already periſhed, which affords us a genuine trait of the prophetic Spirit, ſpeaking of things certainly future, as if they were paſt. There is a manifeſt gradation in the three members of this verſe: Firſt, the crime, and then the puniſhment. See Pſ. xxii. 14. Benſon, Mill, and Wetſtein. Inſtead of *gainſaying*, the MS and Doddridge read *contradiction*; and others *oppoſition*.

Ver. 12. *Theſe are ſpots in your feaſts of charity*] For Ἀγάπαις, *love-feaſts*, ſome few copies read Ἀπάταις, *deceivings*, which they took moſt probably from the common reading, 2 Pet. ii. 13. The firſt writer who deſcribes theſe *love-feaſts*, is Tertullian in his Apology, ch. 39. Having given an account of the public worſhip and diſcipline of the *Chriſtians*, their great charity and holy lives, and having taken notice of ſome luxurious ſuppers among the heathens, he adds, "The nature of our ſupper may be known by its name; it is called by a Greek word which ſignifies *love*; whatever we ſpend therein, we look upon it as ſo much gain, ſeeing we thereby refreſh all our poor: Nothing vile or immodeſt is there admitted; we do not ſit down before we have prayed to God; every one eats what is ſufficient, and drinks with ſobriety, as remembering that in the night he muſt engage in the adoration of God. They converſe together, as they who know that the Lord heareth them. After waſhing their hands, and lighting candles, they ſing divine ſongs, either taken out of the Scriptures, or of their own compoſing, as every one is able. The feaſt is concluded with prayer." The reader will find more on this ſubject in Cave's or Fleury's Account of the primitive Chriſtians, or in Hallet's notes, vol. iii. p. 235. Reſpecting the word σπιλάδες, *ſpots*, ſee Parkhurſt and Wetſtein. The meaning of the next clauſe, *feeding themſelves without fear*, which Heylin renders well *indulging their appetites without reſtraint*, ſeems to be, that they fed themſelves in a voluptuous manner, without fear of God, or of any ſcandal or diſgrace which they might bring upon the Chriſtian name. In St. Peter it is ἐντρυφῶντες, *they lived luxuriouſly*, 2 Ep. ii. 13. They indulged to exceſs both in eating and drinking, and ſo were ſpots and blemiſhes, or a ſcandal to the Chriſtian name. Inſtead of *whoſe fruit withereth*, ſome render the Greek word by *in the decline of autumn*: φθινοπωρινὸν properly ſignifies "the latter end of autumn," when it verges towards the winter. St. Jude therefore ſays, that thoſe corrupt Chriſtians were like trees in the decline of autumn, when they have ſhed their leaves, and are in a withering condition. Dr. Heylin renders it *withered trees.* Some fig-trees had fruits upon them when they had no leaves; but to ſhew that theſe differed from good trees, St. Jude adds, *without fruit*; that is, "they have borne none that ſeaſon." Here is a remarkable gradation; *firſt*, they are trees in the decline of autumn, ſtripped of their leaves, and withering; *ſecondly*, they are without fruit, as well as without leaves, having borne none that ſeaſon; ſucceſſive ſummers and winters have paſſed over them, and they have been continually growing more and more fit for fuel: *thirdly*, they are *twice dead*, i. e. unfruitful for two years or ſeaſons; therefore, *fourthly*, they are plucked up by the roots, as hopeleſs and irrecoverable. See Hallet's notes, vol. iii. p. 46. Parkhurſt on the word φθινοπωρινος, Mintert, and Wolfius.

Ver. 13. *Raging waves of the Sea*] The word Ἄγρια, *raging* or *wild*, is applied to ſuch herbs or trees as grow up of themſelves in deſarts or mountains, by way of oppoſition to thoſe which are in gardens, or cultivated by the care and induſtry of man. So ſeveral animals are called ἄγρια, *wild*, to diſtinguiſh them from thoſe which are tame, or manageable by man: and becauſe wild fruits are more bitter and leſs mild, and wild animals commonly leſs gentle than others, hence the word, by a metaphor, is uſed for any thing that is intractable, fierce, or raging: Accordingly here, and Wiſd. xiv. 1. the word is uſed for the intractable and enraged waves of a ſtormy ſea; and the corrupt Chriſtians are compared to thoſe troubled unmanageable waves, to intimate their reſtleſs turbulent temper and behaviour among their brethren See Epheſ. iv. 14. *Foaming out their own ſhame*; that is, "As the raging waves of a tempeſtuous ſea caſt out foam, and mire, and dirt; ſo they, out of their wicked hearts, caſt forth wicked words and actions, proclaiming aloud their vices, and glorying in thoſe filthy deeds of darkneſs, of which they ought to have been aſhamed." The Apoſtle ſeems to have had his eye upon the words of Iſaiah, lvii. 20. ſee alſo Rom. vi. 21. Philip. iii. 19. He adds, *ſtars that are planets*, or *that wander.* The Jews uſed to call thoſe who took upon them to be teachers, by the name of *ſtars*; and the ſame word is applied to teachers in the Chriſtian church, Rev. i. 20. But thoſe *falſe teachers* were only *planets*, or *wandering ſtars.* There are ſeveral interpretations of this phraſe: Some, by *wandering ſtars*, underſtand thoſe vapours which run along the ſurface of the earth, called *ignes fatui*, or falſe and deluſive lights: This would have well ſuited the deluſive light of thoſe falſe teachers, as it is deſcribed by Milton, in his Paradiſe Loſt, b. ix. l. 634, &c. But the grand objection to this interpretation is, that thoſe deluſive vapours are never called *ſtars.* Some underſtand by *wandering ſtars*, the comets; which may be ſo called, though that is not the moſt uſual ſenſe of the phraſe: for by ἀστέρες πλανῆται, *ſtars that are planets*, the Greeks moſt commonly meant thoſe five wandering ſtars, which *we* call *planets*; all which are dark bodies in themſelves, and are perpetually in motion from place to place; in both which things they differ from the fixed ſtars: and the falſe teachers might be compared to them, as they were dark in themſelves, and as unſteady and wandering from truth and virtue. "As the planets, ſays Doddridge, ſeem to have a very irregular motion, being ſometimes ſtationary, and ſometimes retrograde, they are proper emblems of perſons ſo unſettled in their principles, and ſo irregular in their behaviour as theſe men were. See Cicero *de Nat. Deor.* lib. ii. c. 20. Benſon, Wetſtein, Calmet, and Parkhurſt on the word Πλανήτης.

Ver. 14. *And Enoch—the ſeventh from Adam*] See the Introductory Note. Enoch is called *the ſeventh from Adam*, to diſtinguiſh him from

15 To execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard *ſpeeches*, which ungodly ſinners have ſpoken againſt him.

16 Theſe are murmurers, complainers, walking after their own luſts; and their mouth ſpeaketh great ſwelling *words*, having men's perſons in admiration becauſe of advantage.

17 But, beloved, remember ye the words which were ſpoken before of the Apoſtles of our Lord Jeſus Chriſt;

Ver. 15. 1 Sam. ii. 3. Pſ. xxxi. 18. xciv. 4. Mal. iii. 13.—V. 16. 2 Pet. ii. 18.—V. 17. 2 Pet. iii.. 2.—V. 18. 1 Tim. iv. 1. 2 Tim. iii. 1. 2 Pet. iii. 3.

another of the ſame name, who was the ſon of Cain, Gen. iv. 17. A remarkable fragment of antediluvian hiſtory is here preſerved to us, as it ſeems, by the eſpecial Providence of God, who taught St. Jude to diſtinguiſh between what was genuine and what ſpurious in the tradition. Our tranſlation has it, *Enoch—propheſied of theſe.* In the old Engliſh verſion it is, *Enoch—propheſied before of ſuch.* Blackwall takes notice that the words may be tranſlated *he propheſied againſt them*; but προφητευω, with a dative caſe after it, ſignifies *to propheſy to*: So that the Syriac and others have well tranſlated the words, *but Enoch propheſied alſo unto theſe men.* He propheſied immediately unto the men of his own age, who were abandoned to violence and luſt; and foretold, that if they did not repent, God would bring on the flood, and overtake them with his righteous judgements. But there was no occaſion for confining the benefit of his prophecy to his own age. The καὶ, *even*, or *alſo*, here is emphatical; *he propheſied* ALSO unto theſe *Chriſtians*, or ſaid what they might improve to their own advantage, if they pleaſed. See Rom. xv. 4. Here we may ſee in what ſenſe they were ſaid to have been deſcribed beforehand, ver. 4. as perſons who would fall under conſideration; for in the puniſhment of ſinners of former times, they might have read their own doom. The form of expreſſion uſed in the next clauſe, is in the prophetic ſtile, in which the perfect tenſe is put for the future, to denote the certainty of the event; which is an argument that theſe words were taken out of ſome book to which the Apoſtle here refers, citing the words in the manner in which they were there delivered—*The Lord is come*, ἦλθε; not that God moves from place to place, but, as judges go about to try criminals, and puniſh the guilty; ſo God is repreſented, after the manner of men, as *coming* to judge mankind. However, this phraſe ſeems to denote here ſomewhat more; for the viſible glory, which was attended by a number of holy angels, did move from place to place. Very probably it appeared at the flood, and is to appear at the final judgement. Some MSS read, *The Lord will come with holy myriads of his angels*; others, *with myriads of his holy angels.* See Sherlock, p. 188. Blackwall's Claſſics, vol. i. p. 164, Benſon and Wetſtein.

Ver. 15. *To execute judgement*, &c.] God will come to *execute judgement upon all men*, but he will *puniſh none but the wicked*; and then every mouth ſhall be ſtopped, not by might, but by evidence and conviction. Enoch propheſied that God would come, and with a flood puniſh that impious race among whom he lived. By a parity of reaſon, St. Jude intimates, that the wicked of his and of all ages may alſo expect to meet with the due reward of their deeds. If this prophecy of Enoch refers not only to the deluge, but to the laſt and univerſal judgement, it is a remarkable teſtimony to a future ſtate, previous to the Moſaic œconomy.

Ver. 16. *Theſe are murmurers, complainers*] Having, in the former verſe, finiſhed the prophecy of Enoch, St. Jude now goes on in other phraſes to deſcribe thoſe corrupt *Chriſtians.* Some think that the two words *murmurers* and *complainers* are ſynonimous terms, to expreſs the ſame thought with more ſtrength and vehemence. If there is any difference in their ſignification, the former may imply their *murmuring* in general, the other the *ſubject* of their murmuring; they complained of their lot and condition in the world, and of the courſe of Providence. St. Jude, in writing to ſuch Chriſtians as had been Jews, ſeems to have had his eye upon the murmurings and complainings of that nation in former ages, which were highly diſpleaſing to God. See 1 Cor. x. 10. The complaining temper of the Jews about this time appears abundantly from Joſephus; the Judaizing Chriſtians very much reſembled them. A ſufficient reaſon for their murmuring is added in the next clauſe; ſince it is no wonder that *they* ſhould murmur and complain, who *walked after their own luſts*: for the plan of divine government is in favour of virtue, and vice cannot always proſper, or even hope to end well, in ſuch a conſtitution of things. But further, they were not content to be wicked themſelves, they were zealous and active in making proſelytes: one of the arts which they made uſe of for this purpoſe, was ſpeaking in *myſtical terms*, and magnificent phraſes, ὑπέρογκα, which had no good meaning, if any meaning at all: However, it ſerved to amuſe unthinking people, and make them imagine that thoſe falſe teachers were let into the myſteries of the Goſpel, and were acquainted with the deep things of God. See 2 Pet. ii. 18. Further, they *had perſons in admiration, through the hope of gain*: They ſoothed rich men in their prejudices, and flattered them in their vices, that they might make a prey of them; for they *ſought not them*, but *theirs.* See 2 Pet. ii. 3, 14. 1 Tim. vi. 5. Wetſtein, Benſon, and Theophraſtus, *character* 17. Inſtead of *ſwelling words*, Dr. Doddridge and the MS read *extravagant things.*

Ver. 17, 18. *But, beloved, remember*, &c.] The reſemblance between this, and 2 Pet. iii. 2, 3. is very remarkable. It is ſuch, as would incline one to think that St. Jude had the text of St. Peter before him, and omitted what hath a peculiar reference to the former part of St. Peter's Epiſtle, and to which there is nothing in his own to anſwer. But there may be another account, perhaps, to be given of this agreement between the two Epiſtles, by referring them to ſome further common ſource or original. St. Jude calls upon the Chriſtians to *remember the words which were ſpoken before of the Apoſtles of Chriſt.* They who do not place St. Jude in the number of the Apoſtles, are under no difficulty here; it was natural for one of a lower rank to refer to the authority and predictions of Chriſt's Apoſtles. But what muſt we ſay of St. Peter, who makes the ſame appeal, and who, undoubtedly, was an Apoſtle of Chriſt himſelf? Did he think that he had leſs authority, or was leſs to be regarded than other Apoſtles? Or for what reaſon did he appeal to that authority in others, which he had a right to inſiſt on himſelf? This matter is ſomething mended by our Engliſh verſion, "Be mindful—of the commandment of *us*, as the Apoſtles of our Lord and Saviour;" though the order of the words in our Greek copies will not bear this rendering. But ſince there is evidently a diſlocation or tranſpoſition of the word rendered *of us* in St. Peter, and it muſt be placed elſewhere, it ought probably to be placed, as St. Jude has placed it, after the word rendered *Lord*, and then the Engliſh muſt be thus—*The commandment of the Apoſtles of our Lord and Saviour.* There muſt be ſomething particular in this caſe, otherwiſe, for an Apoſtle to appeal to the authority of the Apoſtles, as ſomething ſuperior to his own, is not very natural. But if we ſuppoſe that the Apoſtles had a meeting upon this great caſe of the new falſe teachers, and that they gave jointly, by common conſent and deliberation, precepts proper to the occaſion, to be communicated to all churches; no ſingle Apoſtle would, or could, in this caſe, call the common injunction *his commandment*; but would certainly call it, in the language of St. Peter, *the commandment of the Apoſtles of our Lord.* St. Paul was an Apoſtle, yet was it no diſparagement to him to carry the decree of the council of Jeruſalem to the churches of his plantation; and in writing or ſpeaking he could not but have called it the *decree of the Apoſtles.* The caſe might be the ſame here. We have ſome evidence to ſhew that this was the caſe. That there was ſuch a tradition at leaſt in the church, is evident from the *Apoſtolical Conſtitutions*; in which there is mention made of a meeting of the Apoſtles upon the very account of theſe falſe teachers, ſo particularly deſcribed by St. Peter and St. Jude. In book vi. ch. 13. theſe falſe teachers are deſcribed to be ſuch, as *fight againſt Chriſt and Moſes*, pretending at the ſame time to value both: and thus the falſe teachers, in both Epiſtles, communicated with the church whilſt they corrupted its faith. They were *ſpots in the church's feaſts*, ver. 12. They are ordered to be expelled, in the Apoſtolical Conſtitutions, that the lambs might be preſerved *ſound, and without ſpot.* They are repreſented in the Apoſtolical Conſtitutions *as the falſe Chriſtians and falſe prophets* foretold in the Goſpel, *blaſpheming God, and trampling his Son under foot*; which agrees exactly with St. Jude's account, that they had been foretold of by the Apoſtles, that they *denied the only Lord God, and our Lord Jeſus Chriſt*, ver. 4. and 2 Pet. ii. 1. At this meeting it is ſaid inſtructions were given, to be communicated to all churches by their reſpective Apoſtles and biſhops; there were probably, then, many circular letters ſent upon this occaſion: The ſecond Epiſtle of St. Peter, and St. Jude's Epiſtle, ſeem to be of this ſort; and being drawn up on the ſame occaſion, and upon the ſame inſtructions, it is no wonder they agree ſo well together. There are in the Epiſtles themſelves ſome marks which confirm the foregoing account. The very word *commandment* uſed by St. Peter, when he makes mention of the Apoſtles authority, points out ſome particular and diſtinguiſhed precept: for he does not ſeem to refer to the general preaching or doctrines of the Apoſtles, but to ſome *ſpecial command*, or form of doctrine relating to the falſe teachers. But, to come nearer our point, the agreement of the two Epiſtles in the deſcription of the falſe teachers,—it is to be obſerved, that both St. Peter and St. Jude profeſs to write as reminding their churches of things with which they had before been acquainted; ver. 5. and 2 Pet. iii. 2. St. Jude ſays expreſly, that the very ſubject of this letter had *once already* been known unto them; "I will therefore put you in remembrance, though ye *once* knew this, &c." The Greek word uſed here is the ſame we met with before, "the faith *once* delivered;" and the words, "though ye *once* knew this," are relative to the ſame matter; and it appears that the warning againſt the falſe teachers, and the prophetic deſcription of them, were ſent to the churches, together with the *commandment.* It appears likewiſe that both St. Peter and St. Jude wrote their Epiſtles after this commandment had been delivered to the ſeveral churches; for they write to them, *reminding* them of what they had before received. This being the caſe, there is no neceſſity to ſuppoſe that St. Jude tranſcribed St. Peter's Epiſtle; it is much more probable, that both he and St. Peter wrote from the common plan communicated to the churches, and drew their deſcription of the falſe teachers from the ſame Apocryphal book. See Sherlock on Proph. Diſſert. p. 194—202.

Ver. 18. *After their own ungodly luſts*] Dr. Bentley conjectures, that

inſtead

18 *How* that they told you, there ſhould be mockers in the laſt time, who ſhould walk after their own ungodly luſts.

19 Theſe be they who ſeparate themſelves, ſenſual, having not the Spirit.

20 But ye, beloved, building up yourſelves on your moſt holy faith, praying in the Holy Ghoſt,

21 Keep yourſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt, unto eternal life.

22 And of ſome have compaſſion, making a difference:

23 And others ſave with fear, pulling *them* out of the fire; hating even the garment ſpotted by the fleſh.

24 Now unto him that is able to keep you from falling, and to preſent *you* faultleſs before the preſence of his glory with exceeding joy.

25 To the only wiſe God our Saviour, *be* glory and majeſty, dominion and power, both now and ever. Amen.

Ver. 19. Prov. xviii. 1. Ezek. xiv. 7. Hoſ. iv. 14. ix. 10. 1 Cor. ii. 14. Jam. iii. 15.—V. 20. 1 Tim. i. 4. Rom. viii. 26. Epheſ. vi. 18.—V. 23. Rom. xi. 14. 1 Tim. iv. 16. Zech. iii. 4, 5. Rev. iii. 4.—V. 24. Rom. xvi. 25, 27. Epheſ. iii. 20. 1 Tim. i. 17. V. 25. Rom. xvi. 27.

inſtead of *ungodly luſts*, the original reading was ἀσελγειῶν, *laſcivious*, or *filthy luſts*; as the two words ἀσελγείαις and ἐπιθυμίαις are joined together, 1 Pet. iv. 3. and 2 Pet. ii. 18. and he intimates that this would add a juſtneſs and propriety of expreſſion. But, in defence of the common reading, let it be obſerved, that *ungodly luſts* may denote ſuch a life of ſenſuality, as argues that a man has not the fear of God; and this expreſſion is as proper as that, which upon another account terms them *filthy luſts*. Again, though St. Peter and St. Jude have in ſeveral places uſed ſimilar words and phraſes, yet in other places they have uſed different words to expreſs the ſame thought; and it ſeems highly probable that St. Jude uſed the word ἀσεβειῶν, as he has uſed the words ἀσεβείας and ἀσεβεῖς no leſs than three times in ver. 15. Moreover, there is no ancient MS, verſion, or father, to countenance Dr. Bentley's reading. See *Phileleutherus Lipſienſis*, part i. p. 73. Wetſtein, and Benſon.

Ver. 19. *Theſe be they who ſeparate themſelves*] *Theſe are they who make ſeparations.* The word ἀποδιορίζοντες ſignifies ſeparating what is ſhut up within its own proper limits: Accordingly Œcumenius thinks that it here ſignifies "thoſe falſe teachers, drawing Chriſtians out of the limits of the church." Our old Engliſh verſion hath well rendered the words, *Theſe are makers of ſectes.* Thus underſtood, it will coincide with what St. Peter hath ſaid, 2 Pet. ii. 1. concerning thoſe "falſe teachers bringing in deſtructive hereſies." It is added, that they were *ſenſual* or *animal, not having the Spirit*, not governed by conſcience, but by the animal ſenſes and appetites. The Apoſtles ſeem to have conferred the Spirit upon adult Chriſtians in general; but ſuch as afterwards proved ſenſual or wicked, quenched the Spirit. Grotius's note upon the laſt words is, "They boaſt that they have wonderful inſpirations; but they have none." See 1 Cor. ii. 14. xv. 44, 46. 1 Theſſ. v. 19, 23. Wetſtein, Benſon, and Grotius.

Ver 20. *But ye, beloved*, &c.] The falſe teachers corrupted the faith, *turned the grace of God into laſciviouſneſs*, and would have made parties. The Chriſtians therefore, both here and ver. 3, 17. are exhorted to preſerve one another in the true, pure, and uncorrupted faith, as it was taught them by the Apoſtles of our Lord. Their faith was called *moſt holy*, as it did not lead to licentiouſneſs, like the corrupt doctrine of the falſe teachers, but promoted the moſt holy temper and converſation. See 2 Pet. ii. 21. The Chriſtian faith is here conſidered as the foundation of a building, and they were to build up their fellow Chriſtians on that foundation: the architect ſtile is often made uſe of in the New Teſtament. Many commentators of the firſt name underſtand the laſt clauſe, of their praying by the immediate inſpiration of the Spirit; and thus interpreted, the ſentence connects well with what goes before. The falſe teachers were *ſenſual*, and *had not* the Spirit: moſt probably they had once had the Spirit, but by departing from the true faith, and falling into vice, they had *quenched the Spirit*, and it was withdrawn from them: But the true Chriſtians, building up one another upon their moſt holy faith; that is, not having quenched the Spirit by departing from the truth, or falling into vice, were to aſſemble together frequently, and make uſe of their ſpiritual gifts; continuing to pray by the immediate inſpiration of the Spirit; which the falſe teachers and corrupt Chriſtians, notwithſtanding all their boaſting, were unable to do. See Grotius, Hammond, Whitby, and Benſon.

Ver. 21. *Keep yourſelves in the love of God*] Ἑαυτοὺς is put for ἀλλήλους, *one another*, both here and in ver. 20. See 1 Theſſ. v. 11, 13. The meaning and connection is, that by building up one another upon their moſt holy faith, and praying by the inſpiration of the Spirit, they ſhould preſerve one another in a ſincere love to God and goodneſs; and in that way they might *expect the mercy of our Lord Jeſus Chriſt, unto eternal life.*

Ver. 22. *And of ſome have compaſſion*, &c.] "Moreover, you are not to deal alike with all who are ſeduced by the falſe teachers; for ſome are weak, and eaſily impoſed upon. Upon them you are to ſhew great lenity and tenderneſs; making a difference between them and others." This and the next verſe are confuſed in the Syriac, and much more in the Vulgate. Several MSS, verſions, and fathers, read this, *Reprove thoſe who prefer themſelves to others*; but the common reading expreſſes in a much better manner the antitheſis between this and the following ſentence, and is ſupported by a greater number of MSS. There were two ſorts of Chriſtians led aſide by the falſe teachers. The one through mere weakneſs and imprudence; They, being meek and tractable, might eaſily be reclaimed: they therefore were to be treated with mildneſs and tenderneſs; and a difference was to be made between them, and the more vicious and ſtubborn, mentioned in the next verſe; which ſee. Dr. Waterland reads here, *And ſome, being wavering, rebuke*; *and others ſave, pulling*, &c.

Ver. 23. *And others ſave with fear*] Thoſe who were more deeply immerſed in the errors of the falſe teachers, and more corrupted with their vices, were to be *ſaved*, or *reformed by fear*; eſpecially if they were alſo ſtubborn and intractable. The Chriſtians were to ſet before them the terrors of the Lord; to denounce againſt them the judgements of God, which were over their heads juſt, ready to fall upon them if they did not repent, and that ſpeedily. They were to make this difference between them and the meek and tractable. *Pulling*, or *ſnatching them out of the fire*, is a proverbial expreſſion made uſe of, Amos iv. 11. Zech. iii. 2. and alluded to 1 Cor. iii. 15. Juſt as one would haſtily take a brand out of the burning, or ſnatch one's moſt valuable treaſure, or deareſt friend out of an houſe on fire; in like manner muſt notorious ſinners be treated, to prevent their periſhing. Not that men are to puniſh the incorrigible, unleſs they diſturb the peace of civil ſociety; but they are to be threatened with the divine diſpleaſure. This method of *ſaving* men denotes, *firſt*, That they were to be ſpeedy in attempting to reform them, for fear of loſing the opportunity. *Secondly*, They were to uſe ſome more rough and diſagreeable methods, rather than ſuffer them to periſh. *Fear* may be of ſervice to deter men from vice, and make them firſt attend to virtue and piety: But, when by practice men have gained right habits, they will act from the nobler principle of *love* to God and goodneſs. Some have taken pains to ſhew, that by the word *garment*, in the next clauſe, we are to underſtand the human body; which is often called a *garment*, or compared to a garment: Others have given different interpretations of this paſſage; but whoever reads Leviticus, ch. xiii, xiv, xv. Iſai. xxx. 22. lxiv. 6. and conſiders that they were *Jewiſh Chriſtians* to whom St. Jude wrote, will eaſily diſcern, that this is a fine alluſion to the garments which were polluted, by touching the body of a perſon who was unclean. The meaning is, that as the *Jews* of old were carefully to avoid every legal pollution, or ceremonial impurity, which rendered them odious to, and avoided by their neighbours; ſo *Chriſtians* were moſt carefully to avoid every moral impurity. (1 Theſſ. v. 22. Rev. iii. 4.) While they endeavoured to ſave ſome by gentle methods, and others by fear, they were to take care, leſt they themſelves ſhould be polluted by their bad example, or infected by coming near them. Heb. xii. 15. James i. 27. A phyſician who attempts to cure the plague, ſhould take care, leſt he himſelf be infected by the perſons whom he endeavours to cure. See Grotius, Cradock, Witſius, and Benſon. Dr. Heylin, obſerving that, in his opinion, the printed Greek has here ſome material omiſſions, gives us this rendering of the 22d and 23d verſes: [*And, with regard to thoſe who fall into error*] *make a difference, having compaſſion on ſome, and ſaving others with fear*; *as it were ſnatching them out of the fire: But abhor even the garment of thoſe, who are infected with the vices of impurity.* See the *Reflexions.*

Ver. 24. *To keep you from falling*] That is, "From falling under ſuch terrible judgements as await the unrighteous." The image in St. Jude's mind ſeems to have been this. "All mankind are to be preſented before the judgement-ſeat of Chriſt in the great day. Such as have been ſincerely penitent and righteous, God is both able and willing to *keep from falling* in the judgement, or from falling into final miſery, and to preſent them before the glorious tribunal of our Lord Jeſus Chriſt, to their exceeding great joy." The other part of the image is eaſily ſupplied; namely, that as to the unrighteous, God will not keep *them* from falling in the judgement, nor preſent them without blemiſh before the tribunal of their moſt glorious Judge. Ἀμώμους, rendered *faultleſs*, ſignifies *without blemiſh*: As applied to our *Lord Jeſus Chriſt*, it ſignifies that he was intirely free from all ſin; 1 Pet. i. 19. As applied to ſuch imperfect creatures as *we* are, it does not mean that we have attained to ſpotleſs innocence, abſolute perfection, or a full meaſure of works; But, ſuch as have kept the commandments of God from their youth up, and thoſe likewiſe who have repented of their vices, and who are guilty of nothing but ſins of infirmity or daily incurſion, are often called in Scripture *holy*, *perfect*, *without reproof*, *without ſpot*, *without blemiſh*, and the like. See Epheſ. i. 4. Col. i. 21, 22. 1 Theſſ. iii. 13. John xvi. 20. 1 Pet. i. 6—9. Mr. Jones obſerves upon this and the ſubſequent verſe, That it is the *only wiſe God* who is able to preſent us before the preſence of his glory; but, *Chriſt* is to preſent us, as members of the church in glory, to *himſelf*; Epheſ. v. 27. therefore, *He* is the *only wiſe God*, to whom alſo appertains the *preſence of glory*; for that is no other than *his own preſence*; *himſelf*. This is another expreſs inſtance, that μονος Θεος, *the only God*, is not "God in one perſon," but, the unity of the Trinity: For, if you confine this phraſe (with the Arians) to the *ſingle perſon* of the *Father*, then of courſe you exclude the perſon of Chriſt; and then, it is manifeſt, you contradict the Scripture: For, though it be affirmed in this place, that the *only wiſe God* is to preſent us before his *own Preſence*, yet the ſame is elſewhere expreſſed by *Chriſt's preſenting us to himſelf*; which is no way to be accounted for, unleſs you believe *Chriſt* to be a partaker in the Being, Attributes, and Offices of the one, undivided, *only wiſe God*, *our Saviour:*—And then there is no further difficulty. See his "Catholic Doctrine of a Trinity," chap. i. art. 41.

REFLECTIONS ON VER. 22, 23.

There is nothing of greater difficulty in the explication of Scripture, than the applying to perſons of different tempers and diſpoſitions, of different capacities and qualifications, thoſe portions of holy writ, thoſe divine promiſes and threatenings, thoſe comforts and terrors of the Lord, which properly belong to them, and are fitly ſuited to their peculiar circumſtances; nothing more difficult than to hinder them from perverting their own underſtandings, and miſguiding their actions, by applying to themſelves what does by no means belong to *them*, or to *any perſons* in their circumſtances; but often to ſuch as are in a quite contrary condition; and ſo, *wreſting the Scriptures*, as St. Peter expreſſes it, *to their own deſtruction.* Amongſt this variety of different, and even contrary objects, *rightly to divide the word of truth*, proves indeed a very arduous taſk for the *Steward of God's myſteries*;—and *who is ſufficient for theſe things?*

There can be no better direction given us in this matter, than what we find in the preſent paſſage of St. Jude; from whence we cannot but obſerve, *firſt*, That there is great difference in the degrees of Sin, and in the danger of ſinners; and that accordingly there ought to be a proportionable difference in the manner of treating them. *Secondly*, That the difference which ought to be made in this caſe, is, that thoſe who ſin through infirmity, are to be admoniſhed with greater tenderneſs, than thoſe who ſin preſumptuouſly. *Thirdly*, That wilful and preſumptuous ſinners, who tranſgreſs habitually, and with a high hand, are to be looked upon as being in a condition near to deſperate; as being already *in the fire*, out of which there is great reaſon to *fear*, leſt perhaps they cannot be *pulled out* ſoon enough, before they are conſumed: And *laſtly*, That even *thoſe* perſons we ought ſtill to endeavour to *ſave*, by bringing them even yet, if poſſible, to repentance; to *ſave* them, though *with fear*; to *ſave* them, though it be *out of the fire.*

Such ſeems to be the *general* ſcope of the words before us; but, to make a ſtill *more particular* application of them to the different kinds and degrees of ſinners, we may further diſtinguiſh as follows.

And *firſt*; Some men there are, who, for want of early good inſtruction, are ſo utterly ignorant of all religious matters, that, excepting the bare name, they hardly know whether there be any ſuch thing as *religion* at all. Such perſons as theſe want the very foundation, and firſt principles of the doctrine of Chriſt to be laid for them from the beginning; and their want of education can be ſupplied only by the repetition of wiſe and wholeſome inſtruction. The doctrines of religion muſt be inſtilled into theſe perſons by degrees, and inculcated upon them with continual induſtry; *precept muſt be upon precept*, as the prophet obſerves, and *line upon line*; *here a little, and there a little.* Prejudices muſt be removed, falſe apprehenſions rectified; the danger of wilful ignorance and careleſſneſs in the great matters of religion affectionately diſcovered: The *motives* of religion muſt be ſtrongly enforced; the *exceeding great rewards* of *virtue* clearly and diſtinctly repreſented, and the *terrors of the Lord* earneſtly urged and preſſed upon them.

Secondly; Others there are, who, on the contrary, through an affectation of wit and gallantry, deny all moral difference of actions, and take upon them, by an extraordinary degree of *reaſon* and *judgement*, to have gotten *above* the fears and obligations of religion: Theſe are the men of moſt openly corrupt principles, and debauched lives; lovers of pleaſure, and haters of all ſerious and wiſe inſtruction; puffed up with accidental advantages of this world; deſpiſers of true knowledge, and that cannot bear reproof. To ſuch perſons as theſe, whenever they can be prevailed with to hearken to that reaſon, which they would be thought ſo highly to poſſeſs, we muſt demonſtrate, from the neceſſary notion of a firſt or ſelf-exiſtent cauſe, and from the ſtructure and order of the world around them, that there *is* a Supreme God, who made and governs all things; and from the neceſſary attributes of ſuch a ſupreme and ſelf-exiſtent cauſe, we muſt prove that God, as he is all-powerful, and all-wiſe, ſo he is alſo perfectly holy, juſt, and good; and from the conſideration of theſe attributes, compared with the nature of things, and the relation of creatures, we muſt ſhew them the obligations and the reaſonableneſs of religion. But, if they are not diſpoſed to hearken to theſe convictions, then it muſt be made appear, that their irreligion proceeds not at all, as *they* pretend, from reaſon and underſtanding, but is merely an effect of vanity, of keeping corrupt and fooliſh company, and of leading looſe and vicious lives: And in *that* caſe, we muſt firſt endeavour, in general, to bring them to a ſerious conſideration, and a ſober temper of mind; which, if once they can in any degree be brought to, they will ſoon ſee and be perſuaded, that God did not create this world merely for them to live in fooliſhly and wickedly for a few years, deſpiſing and affronting their Maker; and then to return again eternally into nothing; as if they had never been.

Thirdly, We ſhall find others, who will profeſs to believe the Being of God, and the natural obligations of religion; yet will deny the truth of all divine revelation, and have no regard to the authority of the *Goſpel*, which is the religion appointed for the reconciliation of ſinners to God. To ſuch perſons as theſe, we muſt endeavour to ſhew the neceſſary difference between the natural duty of *innocent creatures*, and a religion inſtituted for the ſalvation of *tranſgreſſors*: That though it be indeed true, that God is appeaſeable in his own nature, and that this may in ſome meaſure be collected even by the light of *reaſon*, yet that *ſinners* cannot have that confidence and aſſurance, which *innocent perſons* might have had; and that God may diſpenſe his mercy to them in what manner, and upon what conditions he himſelf ſhall be pleaſed to inſtitute. That therefore, *in general*, it was agreeable to reaſon to expect *a revelation* of the manner of God's diſpenſing his mercy to ſinners; and that, *in particular*, the *Chriſtian religion*, (as taught by Chriſt and his Apoſtles in its original ſimplicity,) has, both in its own nature, all the internal evidence of its being *ſuch a revelation*, and alſo all the external proofs of its being true and divine, which it was reaſonable either for God to give, or man to expect. If the deniers of revelation have any of that true and impartial *reaſon*, by which they pretend to judge of things, they will hardly fail of being convinced by theſe conſiderations: But, if they will not hearken to ſuch arguments, it is then but too evident, that they are not, as they would be thought to be, lovers of natural religion and true reaſon; but, that they only endeavour to hide atheiſm and irreligion under the ſpecious pretence of oppoſing ſuperſtition. And this is indeed generally manifeſt by their vicious lives, which will always give the lie to their hypocriſy, and is an infallible demonſtration, either of evil principles, or of none at all.

Fourthly; Even among thoſe who maintain the truth in ſpeculation, and contend for *no errors in doctrine*, many there are, nevertheleſs, who careleſly turning away their thoughts from the principles in which they have been inſtructed, and, being hurried away with the temptations of a licentious world, are notoriouſly wicked in *practice*, and the *truth* they *hold*, is in the moſt ſhameful *unrighteouſneſs*: And theſe, having already broken through all the acknowledged obligations, not only of natural duty and conſcience, but even of revealed religion alſo; having deſpiſed and rejected all the promiſes and threatenings of the Goſpel:—Such perſons, I ſay, as *theſe*, have in a manner precluded, and rendered ineffectual for ever to themſelves all the uſual means of reformation; they have prevented all the arguments of inſtruction, and made void to themſelves beforehand every motive of religion. The only way of applying therefore to this ſort of perſons, is to ſtrive to awaken their ſeared and ſtupified conſciences, by repreſenting to them the denunciations of Almighty wrath, under the juſt circumſtances of their true and real terrors; and to paint out before them, in the moſt proper and affecting colours, the inſupportable vengeance and final wrath of God revealed from heaven, againſt all impenitent and incorrigible ſinners; *if peradventure* by this means *it may pleaſe God to* open their eyes, and *give them repentance* to the *practice*, as well as the *acknowledgement of the truth.*

Laſtly; There are ſome, who not only believe rightly, but alſo live well, in the practice of all holineſs, righteouſneſs, and charity; and yet, through indiſpoſition of body, and melancholy imaginations of mind, they are always diſconſolate, and fearful of their own eſtate; diſtruſtful of the mercies of God, and full of endleſs ſcruples and unreaſonable fears. Theſe muſt be treated in a quite different manner from the former; with all poſſible gentleneſs, tenderneſs, and compaſſion. To theſe we muſt endeavour to give true notions of the nature of God, and of his threats and promiſes; of his mercy and juſtice, and of his gracious diſpenſations to mankind; —that when God is repreſented in Scripture as hating and abominating wicked men, this is by no means to be underſtood of the weakneſſes and infirmities of ſincere perſons, but of the impieties of ſuch as ſin preſumptuouſly, and with a high hand;—that the different degrees of affection with which men ſerve God, frequently depend more on their bodily conſtitution, than on the temper of their mind;—that evil and dreadful thoughts and ſuggeſtions, of which perſons of this kind are apt to complain, do for the moſt part proceed more from bodily indiſpoſitions, and are not properly *ſins*;—with many other like obſervations, which neither the variety of the *caſes*, nor the infinite diverſity of circumſtances of the *perſons* concerned, render it poſſible for any teacher to apply in particular.

Thus we have in ſome meaſure conſidered the ſcope and force of St. Jude's advice above given: It remains therefore only to exhort *all* perſons (ſince the *Scriptures muſt* be read and contemplated by *all*, and the *Goſpel* muſt be preached in general to perſons of every capacity and diſpoſition) ſeriouſly and ſincerely to apply each to himſelf thoſe things only, which, upon due conſideration, and an impartial examining of his own conſcience, and the advice of judicious friends, appear to be truly and properly applicable to him; that ſo, neither the *preſumptuous* may be made confident by God's *promiſes of mercy*, which belong not to *them*; nor the *melancholic* be driven to doubting and deſpair by the ſeverity of his *threatenings*: but that every one may find food ſuitable to his particular condition; and being made wiſe unto ſalvation, may *grow up into a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt*, the Saviour and Redeemer of all thoſe, who *come unto God by him.*

THE
REVELATION
OF
SAINT JOHN THE DIVINE.

CHAP. I.

John writeth his revelation to the ſeven churches of Aſia, ſignified by the ſeven golden candleſticks. The coming of Chriſt: his glorious power and majeſty.

THE Revelation of Jeſus Chriſt, which God gave unto him, to ſhew unto his

REVELATION.] This prophetical book is agreed to have been written by St. John the Evangeliſt, who, according to Euſebius, was baniſhed to Patmos, an iſland of the Ægean ſea, and there received the viſions contained in this book, in the laſt year of the reign of Domitian, about the year 96. Others ſuppoſe it was written before the deſtruction of Jeruſalem: This is the opinion of Michaelis, who dates it ſo early as the time of Claudius or Nero, long before St. John's Goſpel or Epiſtles. In this he follows the opinion of Sir Iſaac Newton, who concludes that it muſt have been compoſed in an early period of St. John's life, becauſe the ſtile he thinks abounds with Hebraiſms, and is not penned in ſuch good and fluent Greek as the Goſpels and Epiſtles, which he ſuppoſes were written when the Apoſtle had acquired a greater acquaintance with the Greek tongue. Other critics, however, do not perceive ſuch great difference of language between this and St. John's other writings; at leaſt not more than what may be occaſioned by the difference of ſubject, ariſing from alluſions to the prophetic books of the Old Teſtament, or from the abruptneſs and obſcurity of the propetic ſtile. It is again urged, that the Revelation mentions no other hereſy as flouriſhing, but that of the Nicolaitans, ch. ii. 6. which ſubſiſted long before that of Cerinthus, againſt which St. John wrote his Goſpel, between A. D. 65, and 68. and therefore the Revelation muſt have been written long before. In oppoſition to this, it is juſtly doubted, whether the ſeven churches of Aſia were founded ſo early as the time of Claudius or Nero, or had at leaſt undergone ſuch great changes and revolutions as are alluded to in this book; but, after all, it ſeems very improbable that the Apoſtle ſhould give this prophetic and myſterious book, before he had delivered a plain and ſimple narrative of the life of his Maſter: the latter, as it would be of the greateſt uſe to Chriſtians, would naturally be firſt afforded them; and the Apoſtles would be moſt likely to lay down the great and fundamental doctrines of Chriſtianity in general, before they would think of entering into the ſtate of particular churches, or deſcribe the events of future times, whether near or remote.

The contents of this ſacred book are of a prophetic nature, and deſcribe a ſeries of viſions as follows: At the cloſe of the magnificent deſcription of our Lord's appearance to St. John, he is ordered to *write the things which he ſaw*, that is, the glorious viſion he then beheld; *the things which are*, or, the ſtate of the churches at that time; *and the things which ſhall be hereafter*, or, the future ſtate of the church to the end of the world. Accordingly, this book may be divided into three parts: The *firſt*, containing introduction, or preface and dedication, to the ſeven churches of Aſia, and an account of the glorious viſion of our Lord made to St. John. ch. I. The *ſecond* part, containing the Epiſtles which Chriſt commanded him to write to the Aſiatic churches, relating to their preſent circumſtances, and to the duties thence ariſing. ch. ii. iii. The *third* part, which deſcribes the condition of the church in after-times, from ch. iv. to the end of the book, begins with a deſcription of the *Deity* enthroned, &c. and then repreſents a *ſealed book*, which is given to the Lamb, who opens the ſeals one after another, ch. iv. v. And here the ſcene of prophecy begins, which may be divided into *ſeven* periods. The *firſt*, is that of the *ſeals*, ch. vi, 7. The *ſecond*, that of the *trumpets*, ch. viii, ix, 10. The *third* is pointed out, firſt, by *meaſuring the temple*, ch. xi. 1—18. ſecondly, by the ſtate of the church deſcribed as a *woman cloathed with the ſun*, &c. ch. xi. 19, &c. thirdly, by the faithful being expoſed to the ravages of a wild beaſt, ch. xii. 13—17. but eſpecially by an order given to ſeven angels to pour out ſeven vials full of the ſeven laſt plagues, ch. xiii—xix. The *fourth* period repreſents Satan bound for a thouſand years, ch. xx. 1—6. The *fifth* repreſents him looſed again for a little time, ver. 7—10. The *ſixth* exhibits the general reſurrection, and laſt judgement. ver. 11—14. The *ſeventh*, the viſion of a new heaven and a new earth, or the happineſs of the Jeruſalem above; after which follows a ſolemn concluſion, anſwerable to the beginning. ch. xxi, xxii. Theſe viſions have been interpreted various ways; but by Proteſtants they have been conſidered, with great appearance of truth, as prophetical of the great corruptions and oppreſſions which would, in different ages, be introduced into the church of God, particularly by the ſpirit of popery; till that antichriſtian power receive its downfal, *firſt*, by the complete reformation of the Chriſtian church here on earth; and after that, by the univerſal judgement of the world, at the ſecond coming of Chriſt. The learned Bp. of Briſtol, to whoſe illuſtrations of this book we ſhall principally refer, has juſtly obſerved, that "to explain it perfectly, is not the work of one man, or of one age, and probably it will never all be clearly underſtood, till it is all fulfilled; not that the book is therefore to be deſpiſed or neglected: They who cenſure and diſſuade from the ſtudy of it, do it, for the moſt part, becauſe they have not ſtudied it themſelves, and imagine the difficulties to be greater than they are in reality. It is ſtill the *ſure word of prophecy*, and men of learning and leiſure cannot better employ their time and abilities, than in ſtudying and explaining this book, if they do it, as lord Bacon adviſes, with great wiſdom, ſobriety, and reverence. If therefore we would confine ourſelves to the rules of juſt criticiſm, and not indulge lawleſs and extravagant fancies; if we would be content with ſober and genuine interpretation, and not pretend to be prophets, nor preſume to be wiſe above what is written, we ſhould more conſider thoſe paſſages which have already been accompliſhed, than frame conjectures about thoſe which remain yet to be fulfilled. Where the facts may be compared with the predictions, there we have ſome clue to guide us through the labyrinth; and though it may be difficult to trace out every minute reſemblance, yet there are ſome ſtrong lines and features, which cannot fail of ſtriking every one, who will but impartially and duly examine them. Such a diſquiſition, however, is not to be entered upon haſtily; but after a diligent peruſal of the beſt authors, both foreign and domeſtic; and it will be happy, if out of them all there can be found one intire ſyſtem, complete and conſiſtent in all its parts. Sir Iſaac Newton ſays, "Amongſt the interpreters of the laſt age, there is ſcarce one of note who hath not made ſome diſcovery worth knowing; but our greateſt obligations are owing to three particularly, Mede, Vitringa, and Daubuz." With the help of theſe, and his own judicious diſcernment, the learned biſhop hath ſupplied us with a rational and intelligent expoſition of this book, ſo far as the prophecies delivered in it ſeem to have been revealed. For the reſt, we muſt wait the great teacher, time; and thoſe who are deſirous of entering more deeply into this book than the nature of our comment will admit, will find ample ſatisfaction in the learned writers above referred to. To which we may add Sir Iſaac Newton's Obſervations on the Apocalypſe, Lowman's Paraphraſe and Notes, Bengelius's *Gnomon*, and Burton "on the Numbers of Daniel and St. John." To this laſt-mentioned ingenious and laborious writer I muſt not fail to pay my particular reſpects, as he has not only favoured me in the moſt obliging manner with ſeveral obſervations on this book, (ſee on ch. vi, viii, x, &c.) but alſo with great accuracy collected the *parallel paſſages*, which are ſubjoined to the text; and which will be found, I am perſuaded, far more perfect in this, than in any other edition of the Bible.

Chap. I. *Ver.* 1. *The Revelation of Jeſus Chriſt*] The book opens with the title, or inſcription, the ſcope and deſign of it; to foretel things, which ſhould ſhortly begin to be fulfilled, and ſucceed in their ſervants things which muſt ſhortly come to paſs; and he ſent and ſignified *it* by his angel unto his ſervant John:

2 Who bare record of the word of God, and of the teſtimony of Jeſus Chriſt, and of all things that he ſaw.

3 Bleſſed *is* he that readeth, and they that hear the words of this prophecy, and keep thoſe things which are written therein: for the time is at hand.

4 JOHN, to the ſeven churches which are in Aſia: Grace *be* unto you, and peace from him which is, and which was, and which is to come; and from the ſeven Spirits which are before his throne;

5 And from Jeſus Chriſt, *who is* the faithful witneſs, *and* the firſt-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and waſhed us from our ſins in his own blood,

6 And hath made us kings and prieſts unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye ſhall ſee him, and they *alſo* which pierced him: and all kindreds of the earth ſhall wail becauſe of him. Even ſo, Amen.

8 I am Alpha and Omega, the beginning and the ending, ſaith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who alſo am your brother, and companion in tribulation, and in the kingdom and patience of Jeſus Chriſt, was in the iſle that is called Patmos, for the word of God, and for the teſtimony of Jeſus Chriſt.

Ver. 1. Ch. iv. 1. Ver. 3. Ch. xxii. 16.—V. 2. 1 Cor. i. 6. Ch. vi. 9. xii. 17. ver. 9. 1 John i. 1.—V. 3. Ch. xxii. 7. Rom. xiii. 11. Jam. v. 8. 1 Pet. iv. 7. Ch. xxii. 10.—V. 4. Exod. iii. 14. Ver. 8. John i. 1. Zech. iii. 9. iv. 10. Ch. iii. 1. iv. 5. v. 6.—V. 5. John viii. 14. Ch. iii. 14. 1 Cor. xv. 20. Col. i. 18. Ch. xiv. 4. xvii. 14. xix. 16. Hebr. ix. 14. 1 John i. 7.—V. 6. 1 Pet. ii. 5, 9. Ch. v. 10. xx. 6. Iſai. lxi. 6. 1 Tim. vi. 16. Hebr. xiii. 31. 1 Pet. iv. 11. v. 11.—V. 7. Dan. vii. 13. Matth. xxiv. 30. xxvi. 64. Acts i. 11. Zech. xii. 10. John xix. 37.—V. 8. Iſai. xli. 4. xliv. 6. xlviii. 12. Ch. xxi. 6. xxii. 13. Ver. 11. Ver. 4. Ch. iv. 8. xi. 17. xvi. 5.—V. 9. Phil. i. 7. iv. 14. 2 Tim. i. 8. Rom. viii. 17. 2 Tim. ii. 12. Ch. vi. 9. Ver. 2.

their due ſeaſon and order, till all were accompliſhed; and the bleſſing pronounced on him who ſhould read and explain it, and on them who ſhall hear and attend to it. The diſtinction is remarkable, of *him that readeth*, and of *them that hear:* for books being then in MSS, were in much fewer hands; and it was a much readier way to publiſh a prophecy, or any thing, by public reading, than by tranſcribing copies. It was the cuſtom too of that age to read all the Apoſtolic writings in the congregations of the faithful; but now only ſome few parts of this book are appointed to be read on certain feſtivals. ver. 1—3. Inſtead of *and he ſent and ſignified it*, &c. the Greek might be better rendered *which he ſignified, ſending by his angel.* In the ſtile of prophecy, from whence the expreſſions of this book are chiefly taken, every thing is called *an angel* that notifies a meſſage from God, or executes his will; a prophetic *dream* is an *angel*; the *pillar of fire*, which went before the Iſraelites, is called *God's angel.* The *winds*, and *flames of fire*, are *angels* to us, when uſed by God as voices to teach, or rods to puniſh us: So that God is properly ſaid to reveal *by his angel*, what he makes known either by voice, by dream, by viſion, or any other manner of true prophetic revelation. Bp. Boſſuet has finely obſerved, in the Preface to his Expoſition of the Revelation, that in the *Goſpel* of St. John we read the life of Chriſt on earth; a man converſing with men, humble, poor, weak, and ſuffering; we behold a ſacrifice ready to be offered, and a man appointed to ſorrows and death: But in the *Revelation* of St. John we have the Goſpel of Chriſt now raiſed from the dead. He ſpeaks and acts as having conquered the grave, and triumphed over death and hell; as entered into the place of his glory, angels, principalities, and powers being made ſubject unto him; and exerciſing the ſupreme univerſal power which he has received from the Father over all things in heaven and earth, as our Saviour, for the protection of his church, and for the ſure happineſs of his *faithful ſervants* in the end. See Bp. Newton, Hammond, and Lowman.

Ver. 2. *Who bare record*] *Who hath borne witneſs.* Wat. and MS. "*Who*, being honoured with ſo important a meſſage, failed not faithfully to declare it, but *teſtified the word of God*, which in thoſe prophetic viſions came unto him; *and the teſtimony of Jeſus Chriſt*, (whoſe meſſenger the angel was,) exactly reporting *whatever he ſaw.*" Doddridge.

Ver. 4. *John, to the ſeven churches*] The Apoſtle dedicates his book, ver. 4—6. to the ſeven churches of the Lydian or Proconſular Aſia, wiſhing them grace and peace from the *eternal God*, as the author and giver; from the *ſeven Spirits*, the repreſentatives of the Holy Ghoſt, as the inſtruments; and from *Jeſus Chriſt* the Mediator, who is mentioned laſt, becauſe the ſubſequent diſcourſe more immediately relates to him. To the dedication he ſubjoins a ſhort and ſolemn preface, ver. 7, 8. to ſhew the great authority of the divine perſon who had commiſſioned him to write the Revelation. Grotius is of opinion, that the nominative caſe not being varied in the clauſe rendered *from him who is, and who was*, &c. into the genitive, as the common rules of grammar require, is deſigned to repreſent the everlaſting veracity and invariableneſs of God, and the unchangeable majeſty of Chriſt, in the teſtimony of his Goſpel, and the glory of his kingdom. The *Holy Spirit*, as is above hinted, appears to be meant by the *ſeven Spirits which are before the throne.* *Seven*, in the language of prophecy, often expreſſes perfection, and may better be underſtood of the moſt perfect Spirit of God, the Author of all ſpiritual bleſſings, than of *ſeven* angels, as a more natural interpretation of the expreſſion in prophecy, as well as much more agreeable to the manner of the Goſpel bleſſing, from Father, Son, and Holy Ghoſt. This too is moſt conſiſtent with the prohibition of prayer to the angels; and if we do not take this for the true interpretation, it will be a great difficulty to account for the omiſſion of *the Spirit*, whoſe dignity muſt, upon every hypotheſis, be allowed far ſuperior to that of the higheſt created angel. See Bp. Newton, Lowman, Grotius, and Burnet on the Articles, p. 39.

Ver. 5. *The faithful witneſs*] In the original, the nominative caſe is again uſed by St. John, contrary to the analogy of grammar, to ſignify, that as he had intimated the immortality of the deity, ſo likewiſe Chriſt was no leſs immutable in his kingdom and in his teſtimony. See 1 Cor. xv. 20. Col. i. 18. Chriſt is called *the Prince of the kings of the earth*, to encourage them in the profeſſion of Chriſtianity, notwithſtanding the oppoſition made by kings, whom he could eaſily defeat and deſtroy in a moment. See John xiii. 34. xv. 9. 1 John i. 7. Grotius, Heinſius, and Doddridge.

Ver. 7. *Behold, he cometh with clouds*] This verſe contains the great moral which the whole book is deſigned to illuſtrate; namely, that though there ſhould be great oppoſition made againſt the cauſe and kingdom of Chriſt, yet it ſhould be utterly in vain, and his kingdom ſhould triumph in the moſt illuſtrious manner; ſo that all who had oppoſed him ſhould have the greateſt reaſon to *mourn*; to lament that fatal oppoſition, by which, inſtead of prevailing in the leaſt againſt him, they have only effected their own deſtruction; and as this ſeries of divine prophecy begins, ſo it ends with this ſentiment, and with the joyful conſent of his faithful ſervants to this glorious truth, which ſhould fill the enemies of Chriſt with ſuch terror and diſmay. Comp. ch. xxii. 20. The laſt clauſe, *Even ſo, amen*, may be thus interpreted, "*Yea*, Lord, we repeat our joyful aſſent; Be it ſo; Come, Lord Jeſus, in the clouds of heaven; take to thyſelf thy great power, and reign: Thy people ſhall lift up their heads with joy and triumph, being infallibly aſſured that their complete redemption is approaching." See Doddridge, Pearſon on the Creed, art. vii. p. 293. and Bp. Chandler's Defence of Chriſtianity, p. 130.

Ver. 8. *I am Alpha and Omega*] "I was before all worlds, and ſhall continue the ſame, when all the revolutions of this world are over, and the final ſcenes relating to it ſhall be concluded." This verſe affords us a glorious atteſtation to the divinity of our great Lord and Saviour; and though ſome have endeavoured to weaken its force, by interpreting the words as ſpoken by the Father, every unprejudiced reader muſt diſcern that nothing can be more inconſiſtent with the context. Beſides, moſt of the phraſes which are here uſed, are afterwards applied to our Lord Jeſus Chriſt; and though Παντοκράτωρ may in eccleſiaſtical writers be applied to the Father, yet, according to the Syriac verſion, it may be rendered, "He who holds, that is, ſuperintends, ſupports, and governs all: And thus it is applied to Chriſt, Col. i. 17. Heb. i. 3. See alſo 2 Cor. vi. 18. Doddridge, Grotius, and Waterland's Sermons.

Ver. 9. *I John*] The Apoſtle, in this and the ſubſequent verſes, mentions the place where the *Revelation* was given, and deſcribes the manner and circumſtances of the firſt viſion. The place was Patmos; (ſee the introductory note) Eccleſiaſtical hiſtory tells us, that St. John was here employed in digging in a mine, being baniſhed hither by Domitian the Emperor, after he had come unhurt out of a cauldron of boiling oil; but the hiſtorical evidence produced for this latter event is very uncertain. Bp. Newton is of opinion, that St. John was baniſhed by Nero. See Diſſertations, vol. iii. p. 13, &c.

10 I was in the Spirit on the Lord's day; and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the firſt and the laſt: and, What thou ſeeſt, write in a book, and ſend *it* unto the ſeven churches which are in Aſia; unto Epheſus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to ſee the voice that ſpake with me. And being turned, I ſaw ſeven golden candleſticks;

13 And in the midſt of the ſeven candleſticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs *were* white like wool, as white as ſnow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine braſs, as if they burned in a furnace; and his voice as the ſound of many waters.

16 And he had in his right hand ſeven ſtars: and out of his mouth went a ſharp two-edged ſword: and his countenance *was* as the ſun ſhineth in his ſtrength.

17 And when I ſaw him, I fell at his feet as dead. And he laid his right hand upon me, ſaying unto me, Fear not; I am the firſt and the laſt:

18 *I am* he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou haſt ſeen, and the things which are, and the things which ſhall be hereafter;

20 The myſtery of the ſeven ſtars which thou ſaweſt in my right hand, and the ſeven golden candleſticks. The ſeven ſtars are the angels of the ſeven churches: and the ſeven candleſticks which thou ſaweſt, are the ſeven churches.

CHAP. II.

What is commanded to be written to the angels (that is, the miniſters) of the churches of Epheſus, Smyrna, Pergamos, Thyatira: and what is commended, or found wanting in them.

Ver. 10. Ch. iv. 2. xvii. 3. xxi. 10. John xx. 26. Acts xx. 7. 1 Cor. xvi. 2. Ch. iv. 1. x. 8.—V. 11. Ver. 8. Ver. 17. V. 12. Ver. 20.—V. 13. Ch. ii. 1. Ezek. i. 26. Dan. vii. 13. x. 16. Ch. xiv. 14. Dan. x. 5, 6. Ch. xv. 6.—V. 14. Dan. vii. 9. Dan. x. 6. Ch. ii. 18, xix. 12.—V. 15. Ezek. i. 7. xliii. 2. xl. 3. Dan. x. 6. Ch. ii. 18. Dan. x. 6. Ch. xiv. 2.—V. 16. Ver. 20. Ch. ii. 1. iii. 1. Iſai. xlix. 2. Hebr. iv. 12. Ch. ii. 12, 16. xix. 15, 21. Acts xxvi. 13. Ch. x. 1. Pſ. ii. 9. Epheſ. vi. 17. V. 17. Ezek. i. 28. Dan. viii. 18. x. 10. Iſai. xli. 4. xliv. 6. John vi. 58. Ch. xx. 11, 13. Ch. ii. 8. Ver. 11.—V. 18. Rom. vi. 9. Ch. iv. 9. Pſ. lxviii. 20. Ch. xx. 1, 14.—V. 19. Ver. 12. Ch. ii. 1, &c. Ch. iv. 1, &c.—V. 20. Ver. 16. Ver. 12, 13. Mal. ii. 7. Zech. iv. 2. Matth. v. 15. Phil. ii. 15.

Ver. 10. *I was in the Spirit on the Lord's day*] That is, the day which we call Sunday; denominated the *Lord's day*, in memory of his reſurrection from the dead. That the primitive Chriſtians ſet this day apart for religious worſhip, appears both from St. Paul's Epiſtles, from Juſtin Martyr's Apology, from Ignatius, Tertullian, &c. It ſhould be obſerved, that this Revelation was given on the Lord's-day, when the Apoſtle's heart and affections, as we may reaſonably ſuppoſe, were ſublimed by the meditations and devotions of the day, and rendered more capable of receiving divine inſpiration. The heavenly viſions were vouchſafed to St. John, as they were before to Daniel, (ch. ix. 10.) after ſupplication and prayer; and there being two kinds of prophetic Revelation, in a viſion, and a dream, the Jews accounted a viſion ſuperior to a dream, as repreſenting things more perfectly, and to the life; ſo that this book is repreſented as the higheſt degree of prophetic Revelation. See Bp. Newton, Grotius, Lowman, and Smith's Diſcourſe on Prophecy, p. 174.

Ver. 11. *Saying, I am Alpha and Omega*] Dr. Doddridge's note here deſerves to be particularly remarked: "That theſe titles, ſays he, ſhould be repeated ſo ſoon, in a connection which demonſtrates they are given to Chriſt, will appear very remarkable, whatever ſenſe be given to the 8th verſe; and I cannot forbear recording it, that this text hath done more than any other in the Bible towards preventing me from giving into *that ſcheme*, which would make our Lord Jeſus Chriſt no more than *a deified creature*." Whether theſe *ſeven* were the only Aſiatic churches, we do not preſume to enquire; doubtleſs they were the principal. See on ch. ii. 1. It is certain the Epiſtles to theſe churches contain many things of univerſal concern; and as there is plainly an intention to repreſent the regard of Chriſt to miniſters and churches, by his *walking among golden candleſticks*, and *holding ſtars in his right hand*, the number *ſeven* may be mentioned as it ſeems beſt to harmonize with ſome other parts of this book; namely, with the *ſeven ſpirits*, *ſeven ſeals*, *ſeven trumpets*, &c. See on ver. 5.

Ver. 12. *Seven golden candleſticks*] *Lamp-ſconces*; Wat. and ſo wherever it occurs. The original word anſwers almoſt conſtantly to the Hebrew one uſed for the golden candleſticks, or chandeliers, in the tabernacle and temple.

Ver. 13. *One like unto the Son of man, clothed*, &c.] The clothing here mentioned is ſomething like the Jewiſh high-prieſt's; and Chriſt is deſcribed much in the ſame manner as the divine appearances in Daniel's viſions; Dan. vii. 9. x. 5, &c. The girdles were a kind of ſaſh, which went over the neck like a tippet, were croſſed on the breaſt, and then went round the lower part of it two or three times, like a modern circingle, and from hence they fell down almoſt to the feet. As they were ſometimes embroidered, and at other times fringed with gold, they made a very ornamental part of dreſs. The prieſts were required, for coolneſs and decency, to wear linen garments, and gird themſelves higher than others; See Ezek. xliv. 17, 18.) And this is one of the many alluſions to the temple, and its forms and cuſtoms, with which we ſhall find this book ſo greatly to abound. See Exod. xxxix. 5. It has been further obſerved, that golden girdles were partly appropriated to kings. Michael (who was no other than our Lord, the Meſſiah) is deſcribed as wearing one of theſe girdles, Dan. x. 5. And it is here again, with equal propriety, deſcribed as part of his dreſs, to intimate that he was not only King of kings, but likewiſe ſuperior to the angels. See Bp. Newton, Grotius, Sharpe's ſecond Argument, p. 77, and Daubuz.

Ver. 14. *His head and his hairs were white like wool*] *The hairs of his head*, &c. Λευκὸς, which we tranſlate *white*, properly ſignifies "of great luſtre." Thus ch. xx. 11. *I ſaw a great white throne*, that is, "a throne with glorious luſtre." This being an appearance of the *Shechinah*, is to be conſidered, as that always was, a repreſentation of the Divine Preſence, Majeſty, and Glory. Therefore the glory in which the *Shechinah* appeared in ancient prophecy, is very properly applicable to it. See Lowman.

Ver. 15. *Unto fine braſs*] The original word, χαλκολιβάνῳ, ſignifies ſome kind of fine copper or braſs; the inferior kind of *auri chalcum*, in uſe among the Romans. See Dan. x. 6. Daubuz, Bochart, vol. iii. p. 881. and Parkhurſt on the word.

Ver. 16. *He had in his right hand ſeven ſtars*] The *candleſticks* or *churches*, were round about him: He, in the midſt of them, held in his right hand the *ſtars*; that is, the angels or biſhops of the churches: *Stars* are the hieroglyphicks uſed to expreſs both rulers and teachers. They may therefore, with great propriety, be uſed ſymbolically, for the biſhops and paſtors of the church. See Grotius, Wall, and on Jude, ver. 13.

Ver. 17. *When I ſaw him, I fell at his feet*, &c.] St. John, at the ſight of ſo glorious a Perſon, fell down ſenſeleſs before him, as Daniel did upon a like occaſion; and, like Daniel too, he is graciouſly raiſed and encouraged, and commanded to *write the things which he had ſeen*, &c. See the introductory note. Some imagine that the words, *I am the firſt and the laſt*, refer to the ſtates of exaltation and humiliation which our Lord underwent: But the ſenſe given to the parallel paſſage, ver. 8 and 11. ſeems to be the true one. See Newton, Grotius, and Vitringa.

Ver. 18. *Amen.*] This ſeems to have been the exclamation of St. John, teſtifying his joyful aſſent to the noble truth which precedes; after which the diſcourſe is continued in the perſon of Chriſt. We have often obſerved that Ἅδης, here rendered *hell*, ſignifies, "The unſeen world." Our Engliſh, or rather Saxon word, *hell*, in its original ſignification, though it is now underſtood in a more limited ſenſe, exactly anſwers to the Greek word, as it denotes *a concealed*, or *unſeen place*; and this ſenſe of the word is ſtill retained in the eaſtern, and eſpecially in the weſtern counties of England: to *hele-over* a thing, is to *cover* it. Dr. Waterland inverts the order of the words here, and reads, *Keys of death and of hell*. See Grotius, Wetſtein, Howe's Works, vol. ii. p. 61, &c.

UNTO the angel of the church of Epheſus write; Theſe things ſaith he, that holdeth the ſeven ſtars in his right hand, who walketh in the midſt of the ſeven golden candleſticks;

2 I know thy works, and thy labour, and thy patience, and how thou canſt not bear them which are evil: and thou haſt tried them which ſay they are apoſtles, and are not; and haſt found them liars:

3 And haſt borne, and haſt patience, and for my name's ſake haſt laboured, and haſt not fainted.

4 Nevertheleſs, I have *ſomewhat* againſt thee, becauſe thou haſt left thy firſt love.

5 Remember, therefore, from whence thou art fallen, and repent, and do the firſt works; or elſe I will come unto thee quickly, and will remove thy candleſtick out of his place, except thou repent.

6 But this thou haſt, that thou hateſt the deeds of the Nicolaitanes, which I alſo hate.

7 He that hath an ear, let him hear what the Spirit ſaith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midſt of the paradiſe of God.

8 And unto the angel of the church in Smyrna, write; Theſe things ſaith the firſt and the laſt, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blaſphemy of them which ſay they are Jews, and are not, but are the ſynagogue of Satan.

Ver. 1. Ch. i. 16, 20. Ch. i. 13.—V. 2. Ver. 9, 13, 19. Ch. iii. 1, 8, 15. 1 John iv. 1. 2 Cor. xi. 13.—V. 5. Matth. xxi. 41, 43.—V. 6. Ver. 15.—V. 7. Matth. xi. 15. xiii. 9, 43. Ver. 11, 17, 29. Ch. iii. 6, 13, 22. xiii. 9. Ch. xxii. 2, 14. Gen. ii. 9. V. 8. Ch. i. 8, 17, 18.—V. 9. Ver. 2. Luke xii. 21. James ii. 5. Rom. ii. 28, 29. ix. 6. Ch. iii. 9.

Chap. II. *Ver.* 2.] The ſecond and third chapters contain the ſeven Epiſtles to the ſeven churches of Aſia; which are particularly addreſſed, becauſe, as is commonly believed, they were under St. John's immediate inſpection. He conſtituted biſhops over them. He was, as it were, their metropolitan, and reſided much at Epheſus, which is therefore named the firſt of the ſeven. The main ſubjects too of this book are comprized in *ſevens*; ſeven churches, ſeven ſeals, ſeven trumpets, and ſeven vials; as *ſeven* was alſo a myſtical number throughout the old Teſtament. There are likewiſe in theſe Epiſtles ſeveral innate characters, which are peculiar to the church of that age, and cannot be ſo well applied to the church of any other age: They have therefore rather a literal, than a myſtical meaning; but notwithſtanding this, they contain excellent moral precepts and exhortations, commendations and reproofs, promiſes and threatenings, which may be of uſe to the church in all ages. The form and order of the parts is nearly the ſame in all the Epiſtles. Firſt, a command to write; then ſome character and attributes of the ſpeaker, taken from the viſion in the firſt chapter, and appropriated to the matter of each Epiſtle; then commendations or reproofs, with ſuitable promiſes or threatenings; and, then in all, the ſame concluſion, *He that hath an ear, let him hear*, &c.

The firſt Epiſtle is addreſſed to the church of Epheſus, as it was the metropolis of the Lybian Aſia, the place of St. John's principal reſidence, and one of the moſt celebrated cities in Aſia: But, though once ſo magnificent and glorious, it is now become a mean village, with ſcarcely a ſingle family of Chriſtians dwelling in it. So ſtrongly hath the denunciation in ver. 5. been fulfilled! See on Acts xix. 1. Bp. Newton, Vitringa, and More.

Unto the angel—of Epheſus] *In Epheſus.* Wat. That is, the *biſhop*, or preſiding officer of the church. There was an officer of the ſynagogue, who had the name of angel; and from his office of overlooking the reader of the law, he was called *epiſcopus*, or biſhop. See Daubuz, and Lightfoot.

Ver. 2. *I know thy works*, &c.] Our Saviour having begun with telling the angel that *He holds the ſeven ſtars in his right hand*; (that is, "directs the angels or biſhops of the ſeven churches,") and that *He walks in the midſt of the ſeven golden lamp ſconces*; that is, views, conſiders, protects, and governs them; it is no wonder that he ſhould know here, and in every one of the reſt, what is done therein: And this ſeems to be the reaſon alſo of his prefixing this title to all the reſt; as being the foundation of Jeſus Chriſt's knowledge, which he declares thereby; for, none hath a rule or government given to him, but he hath at the ſame time a power to inſpect all things. Therefore this οἶδα, *I know*, implies that Chriſt hath viſited and examined all their ſtate, and that this viſitation ſhews him that they want his inſtructions. The word *Apoſtles* was, at the time of writing this Epiſtle, more general than it is now with us; not only the twelve were ſo called then, but all thoſe were inveſted with the ſame power, and executed the ſame offices: Who were either partners with the twelve, or their ſucceſſors; or elſe left and ordained biſhops in any place. Daubuz. Inſtead of *and are not*, the MS reads *but are not.*

Ver. 3. *And has borne*, &c.] *And haſt patience, and haſt borne for my name's ſake, and haſt not fainted.* Wat.

Ver. 4. *Thou haſt left thy firſt love*] Not quite forſaken, but remitted and moderated the former love and zeal; which is condemned, and for which they are dreadfully threatened; becauſe the angel and his church, notwithſtanding their zeal againſt the falſe Apoſtles, by giving way to them at laſt, had forſaken the love which they bore to Jeſus Chriſt. It is very plain that theſe Epiſtles, though inſcribed to the governors of the churches, are directed to the churches themſelves, as repreſented by them; juſt as the Jewiſh church was repreſented by Joſhua their high-prieſt. Zech. iii. 1. But it is not improbable, that where ſome of the churches are blamed, there might be in their miniſters ſome faults, correſpondent to thoſe charged upon the ſociety; and particularly that the zeal of this miniſter of Epheſus might be declining. See Daubuz, Vitringa, and Doddridge.

Ver. 5, *Will remove thy candleſtick out of his place*] *Its place.* MS. As this threatening is addreſſed to the church of Epheſus, though much better than ſome other churches, it is reaſonable to believe, that, like other denunciations, it was intended to awaken the reſt. It intimates how terrible a thing it would be to have the Goſpel taken away from them; and indeed it has been executed upon them all in a very awful manner: for, ruined and overthrown by hereſies and diviſions within, and by the arms of the Saracens from without, Mahometiſm prevails throughout thoſe countries, which were once the glory of Chriſtendom; their churches turned into moſques, and their worſhip into ſuperſtition. See Vitringa, Daubuz, Bp. Newton, Smith, *Notitiæ Sept. Eccl. Aſian.* p. 4. and Ricaut, *Stat. Eccles. Græc.* p. 50.

Ver. 6. *The deeds of the Nicolaitans*] *Nicolaites.* Wat. Some have thought that theſe heretics derived their name from *Nicolas*, one of the ſeven deacons: but that name was ſo common among the Jews, that no ſtreſs can be laid on an argument drawn from thence. The ſubſtance of what ancient writers ſay concerning them is, that they taught the lawfulneſs of lewdneſs, and idolatrous ſacrifices, eſteeming them things indifferent in their own nature; and that their practices were ſuitable to ſuch principles. See ver. 14, 15. 1 John i. 3, &c. Daubuz, and Vitringa.

Ver. 7. *He that hath an ear*, &c.] See on Matth. xi. 15. By *him that overcometh*, is here meant, him that confeſſes the name of Jeſus Chriſt publickly before his enemies to the end, and overcomes, by his conſtancy to death, the obſtinancy of his enemies. See ch. xii. 11. The word which we render *to give*, implies throughout this book a power granted to act or do ſomething very remarkable, which depended not before upon, and was not in the power of the receiver. Ξύλον ζωῆς, *the word*, or *tree of life*, is an Hebraiſm, to ſignify an *immortal tree*, and ſymbolically, immortality itſelf. So wiſdom is ſaid to *be a tree of life*, Prov. iii. 18. that is, bringing to man long life and immortality;" and Prov. xi. 30. the *fruit of the righteous* is ſaid to be a *tree of life*; that is, "Immortality is the reward or effect of his following wiſdom." See on ch. xxii. 2. and Daubuz.

Ver. 8. *Unto the angel of the church in Smyrna*] Smyrna was the neareſt city to Epheſus, and for that reaſon probably was addreſſed in the ſecond place. The town now remaining is ſituated on lower ground than the ancient city, and lies about 45 miles north of Epheſus. It is called by the Turks *Eſmir*, and is celebrated, not ſo much for the ſplendor and pomp of the buildings, as for the number, wealth, and commerce of the inhabitants. The Turks have herein fifteen moſques, and the Jews ſeveral ſynagogues. Amongſt theſe enemies of the Chriſtian name, that religion exiſts, though in a ſmall degree. Smyrna ſtill retains the dignity of a metropolis: frequent plagues and earthquakes are the great calamities of the place; but the Chriſtians are here more conſiderable, and in better condition than in any other of the ſeven churches, as if the promiſe was in ſome meaſure made good to Smyrna, *fear none of thoſe things*, &c. ver. 10. As our Saviour was about to foretel of his ſufferings and death, he here gives himſelf that title which ſhews that he ſuffered, and died, and roſe again; as if he ſhould ſay, "Thou and others are like to ſuffer for my names ſake; but have a good courage; for in my death and reſurrection I have given *you* an earneſt of a glorious reſurrection, to crown your ſufferings and death." See Daubuz, Vitringa, and Bp. Newton.

Ver. 9. *And poverty*, (*but thou art rich*)] "Thou thinkeſt thyſelf poor, becauſe thou haſt but few Chriſtians in thy church; but thou

10 Fear none of thoſe things which thou ſhalt ſuffer: behold, the devil ſhall caſt ſome of you into priſon, that ye may be tried: and ye ſhall have tribulation ten days: Be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit ſaith unto the churches; He that overcometh, ſhall not be hurt of the ſecond death.

12 And to the angel of the church in Pergamos, write; Theſe things ſaith he which hath the ſharp ſword with two edges:

13 I know thy works, and where thou dwelleſt, *even* where Satan's ſeat *is:* and thou holdeſt faſt my name, and haſt not denied my faith, even in thoſe days wherein Antipas *was* my faithful martyr, who was ſlain among you, where Satan dwelleth.

14 But I have a few things againſt thee, becauſe thou haſt there them that hold the doctrine of Balaam, who taught Balak to caſt a ſtumblimg-block before the children of Iſrael, to eat things ſacrificed unto idols, and to commit fornication.

15 So haſt thou alſo them that hold the

Ver. 10. Jam. i. 12. Ch. iii. 11.—V. 11. Ver. 7. Ch. xiii. 9. Ch. xx. 14. xxi. 8.—V. 12. Ch. i. 16.—V. 13. Ver. 2. Ver. 9. V. 14. Numb. xxiv. 14. xxv. 1. xxxi. 16. Ver. 20.

art rich, becauſe God will favour thee with more glory than many others." Others interpret it, "Thou art poor in Spirit; but continue in thy faith and conſtancy, and thou ſhalt inherit the kingdom of heaven; and that by the glorious crown of martyrdom." With reſpect to the next clauſe, we may obſerve, that it is folly and hypocriſy for any one now to call himſelf a *Jew*; meaning by that to ſignify that he is one of the choſen people of God, and a true worſhipper; ſeeing the Chriſtians are now that people, the true and ſpiritual Iſrael, and conſequently the only people who have a right to the promiſes of God, and the privileges of the true worſhippers. The blaſphemy therefore of theſe pretended Jews conſiſted in this, that they lied againſt God, by pretending to worſhip him truly: for his will being now to be worſhipped through and with his Son; to worſhip him otherwiſe, is to worſhip him in vain;—to be guilty of a lie againſt God. See ch. xiii. 6. and Rom. ii. 28, 29. It appears from the hiſtory of thoſe times that the Jews were then great enemies to the *Chriſtians*; and that in Smyrna more particularly, perhaps, than any where elſe, at leaſt in any of theſe churches. It ſhould ſeem therefore by this, that Polycarp, who is generally thought to be the biſhop here addreſſed, and his flock, did already, and would hereafter meet with great vexation from theſe men. If they were as vexatious and malicious at this time as they were at that of his martyrdom, they were the moſt bitter and cruel enemies he ever had; incenſing the heathens againſt him, and ſhewing themſelves the moſt forward perſecutors. The Epiſtle of his church, which gives an account of his martyrdom, takes notice of it; for we read, that "the *Jews* eſpecially, as is their cuſtom, ſhewed their forwardneſs in contributing to it." See Bp. Wake's Apoſtol. Fathers, Daubuz, and Vitringa. We may juſt obſerve further, that the Jews of thoſe times, being if not the tormenters, yet the principal accuſers of the Chriſtians before the pagans, thus did the work of *Satan*, who, according to his name, is *the accuſer of the brethren.* In this ſenſe they were *of the ſynagogue* or ſecret council *of Satan.*

Ver. 10. *Fear none of thoſe things,* &c.] This chiefly concerns Polycarp, the *angel*, who is here comforted and foretold of his future ſufferings; but it doth not exclude the reſt of his flock, who are comprized under the ſhepherd. His conſtancy in martyrdom proves that he followed this advice. The next clauſe concerns chiefly the members of this church, and the event was ſuitable: for many of them were caſt into priſon, tormented, exhibited upon the theatre, and thrown to the lions; and the perſecution ceaſed not till Polycarp had, by his death, put an end to it; "who, by his martyrdom, ſtopped the perſecution, putting as it were a ſeal over it," as they expreſs it in the account of his martyrdom. The *ten days* ſignify *ten years*, according to the uſual ſtile of prophecy; and the greateſt perſecution which the Chriſtian church ever endured, was that under Diocleſian, which laſted ten years, and grievouſly afflicted all the Aſian, and indeed all the Eaſtern churches. This character can agree to none of the other general perſecutions; for none of them laſted ſo long as *ten years.* As the commendatory and reproving parts of theſe Epiſtles exhibit the preſent ſtate of the churches, ſo the promiſſory and threatening parts foretel ſomething of their future condition; and in this ſenſe, and no other, can theſe Epiſtles be ſaid to be prophetical. It is added, *Be thou faithful unto death*, &c. *Faithful* here ſignifies *ſtout*, *conſtant*, and *patient:* our religion being a warfare, words from war are uſed to expreſs what concerns it. See 2 Tim iv. 7. Polycarp fully anſwered this exhortation, when, being ſolicited to apoſtatize, he ſaid thus: "Eighty-ſix years have I ſerved him, and he never wronged me: how then can I blaſpheme my king, who hath ſaved me?" Therefore, as ſoon as he entered the *ſtadium*, there came a voice to comfort him, ſaying, "Be ſtrong, O Polycarp, and ſhew thyſelf a man." That the primitive martyrs had miraculous comforts and aſſiſtance of the Holy Ghoſt, is fully proved by Mr. Dodwell, *Cyprian. Diſſert.* xii. ſect. 42. The *crown*, as a ſymbol of reward and encouragement for conſtancy, is ſuitable to the notion of martyrdom, as a fight or combat for victory. It implies likewiſe that this reward ſhall conſiſt of power and dominion over others: therefore theſe martyr-conquerors are to reign with Chriſt. ch. xx. 4. See Daubuz, Vitringa, and Bp. Pearſon's *Vindic. Ignat.* pars ii. c. 11.

Ver. 11. *Shall not be hurt of the ſecond death*] This is in purſuance of the title, ver. 8. For Chriſt having power over death and hell, and having raiſed himſelf, he ſhall have power in due time to raiſe the martyrs: and then it is plain that the *ſecond death* ſhall have no power over them. Memorable to this purpoſe is the ſaying of an ancient Emir, in the times of the laſt croiſade, who aſking of certain captive Chriſtians, by his interpreters, whether they believed in Jeſus Chriſt; and the captives replying that they did ſo believe: "Then, ſaid the emir, take comfort; for ſince he died for you, and was able to riſe again, he is alſo well able to ſave you." See L'Hiſtoire Generale de Voltaire, tom. i. p. 383. But ſee on ch. xx. 6.

Ver. 12. *To the angel of the church in Pergamos*] Pergamos, formerly the metropolis of the Helleſpontic Myſia, and the ſeat of the Attalick kings, is by the Turks, with ſome little variation, ſtill called *Bergamo*, and hath its ſituation about ſixty-four miles to the north of Smyrna. Here are good buildings, but more ruins: The place is almoſt wholly occupied by the Turks, very few families of Chriſtians being left, whoſe ſtate is very deplorable. Here is only one church remaining, dedicated to St. Theodorus; and that the name of Chriſt is not wholly loſt and forgotten in Pergamos, is owing to the care of the metropolitan of Smyrna, who continually ſends a prieſt to perform the ſacred offices. The cathedal church of St. John is buried in its own ruins, its *angel* or biſhop removed, and its fair pillars adorn the grave of its deſtroyers the Turks, who are eſtimated to be two or three thouſand ſouls in number. Its other fine church, called *Santa Sophia*, is turned into a moſque, and daily profaned with the blaſphemies of Mahomet. There are not in the whole town above a dozen or fifteen families of Chriſtians, who till the ground to gain their bread, and live in the moſt abject and ſordid ſervice. There is the leſs reaſon to wonder at the wretched condition of this church, when we conſider it was the very *throne of Satan*, ver. 13. that they ran greedily after the error of Balaam, ver. 14. and that they held the impure doctrine of the Nicolaitans. It was denounced to them to repent, or elſe Chriſt would *come unto them quickly, and fight againſt them*, ver. 16. as the event proves that he has done. See Bp. Newton, Grotius, Vitringa, and Daubuz.

Ver. 13. *Even where Satan's ſeat is*] *Satan's throne*; the place where he hath great power. It is probable that the heathens were there particularly furious againſt the *Chriſtians.* Now where there are perſecutions and murders, there *Satan dwelleth* and reigneth. See ch. xii. 10. Grotius thinks, that this *throne of Satan* was the great temple of Eſculapius in Pergamos, and that his prieſts were the *Satan*, or accuſers of the Chriſtians. The church of Pergamos, to incite them to future good behaviour, is here commended for things which they had done; for having courageouſly maintained their faith in the time of perſecution, which is here pointed at by a particular inſtance; namely, when *Antipas ſuffered martyrdom.* It is likely that many of that church ſuffered then, and that Antipas their biſhop, by his death, put an end thereto, as Polycarp did afterwards. Nothing can be plainer; for the commendation of the angel of the church, in whoſe Epiſtle this note is inſerted, concerns every where the time paſt; and who can be commended for the time to come? This is not the method of the Holy Ghoſt, who never gives the Chriſtians before-hand aſſurance of conſtancy in faith, in ſuch a manner as to commend them for it; but, quite the contrary, we find only exhortations, promiſes, and threatenings. See Daubuz, Hammond, and Grotius.

Ver. 14. *The doctrine of Balaam*] As *Balaam* has the ſame ſignification in Hebrew which *Nicolas* has in Greek, and both ſignify "conquerors of the people," (which name might probably have been given to Balaam, on account of the influence which he had in the place where he lived;) it ſeems moſt likely that the *doctrine of Balaam* and of the *Nicolaites* were the ſame; or the latter might be more ſtrenuous, in juſtifying and propagating their doctrine, and acting upon it. As if he ſaid, "Balaam taught Balak to lay a ſtumbling-block before the children of Iſrael, and thou haſt alſo them that hold the doctrine of the Balaamites." See Numb. xxxi. 15, 16. Jude, ver. 11. An anonymous writer in the memoirs of literature, vol. v. p. 258. thinks that by *Balaamites* or *Nicolaitans*, which he alſo ſuppoſes the ſame, we are in general to underſtand lewd and profligate perſons, who aim at nothing but their own ſecular advantage; and he pleads in favour of his opinion, ver. 20. ch. iii. 9. viii. 11. ix. 11. xi. 8. In all which places proper names are uſed in ſuch a figurative manner, as to expreſs characters reſembling theirs, whoſe names are thus uſed. See Daubuz, Vitringa, and Doddridge.

doctrine of the Nicolaitanes, which thing I hate.

16 Repent; or elſe I will come unto thee quickly, and will fight againſt them with the ſword of my mouth.

17 He that hath an ear, let him hear what the Spirit ſaith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white ſtone; and in the ſtone a new name written, which no man knoweth, ſaving he that receiveth *it*.

18 And unto the angel of the church in Thyatira write; Theſe things ſaith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine braſs;

19 I know thy works, and charity, and ſervice, and faith, and thy patience, and thy works; and the laſt *to be* more than the firſt.

20 Notwithſtanding, I have a few things againſt thee, becauſe thou ſuffereſt that woman Jezebel, which calleth herſelf a propheteſs, to teach and to ſeduce my ſervants to commit fornication, and to eat things ſacrificed unto idols.

Ver. 15. Ver. 6.—V. 16. Iſai. xi. 4. 2 Theſſ. ii. 8. Ch. i. 16. xix. 15, 21.—V. 17. Ver. 7. Ch. iii. 12. xix. 12.—V. 18. Ch. i. 14, 15.—V. 19. Ver. 2.—V. 20. 1 Kings xvi. 31. 2 Kings ix. 7. Exod. xxxiv. 15. Acts xv. 20. 1 Cor. x. 19, 20. Ver. 14.

Ver. 16. *Will fight againſt them*] He does not ſay that he will fight againſt the *church*, but the *Nicolaitans*; *therefore repent*, that is, "Be wiſe, and ſeparate yourſelves from thoſe ſeducers, or elſe you ſhall be involved in their damnation, as Balaam was in the deſtruction of the Midianites." In the laſt phraſe, *with the ſword of my mouth*, the metaphor or allegory is ſtill carried on, and the ſymbols ſuit the title of our Saviour, in the beginning of the Epiſtle, ver. 12. and further allude to the ſword whereby the angel of God would have hindered Balaam in his intended journey. See Daubuz and Vitringa.

Ver. 17. *Will I give to eat of the hidden manna*] Hereby the reward of him that conquers in the combat for Chriſt is deſcribed. As Balaam went on in his error through the greedineſs of gain, ſo here Chriſt promiſes, by way of antidote, the true riches to *him*, who ſhall reſiſt idolatry, notwithſtanding the counſel of theſe Balaamites. According to the notion of the ancients, and eſpecially the Hebrews, *riches* conſiſt in meat and drink, in having plenty of the fruits of the earth, and much cattle, with all things neceſſary to human life. The *hidden manna* is the unknown meat; the riches well preſerved in heaven, which none can attain but thoſe to whom they are given. It is incorruptible food, the treaſure not ſubject to theft or decay; and that is immortal life, not to be taken away by any means; the neceſſary ſuſtenance of life being here put for the life itſelf. As therefore David, upon the undertaking the combat with Goliath, had riches promiſed him, and accordingly ate at the king's table; ſo Chriſt promiſes to his champion heavenly riches; and the accompliſhment of theſe promiſes is ſet forth in ch. xxii. 1, 2, &c. It is called *hidden manna:* Now of the manna that fell, ſome was deſigned for common uſe, and ſome was laid up in the ark as a memorial. That which was common was corruptible, and they who ate thereof died, even though it *were bread that came down from heaven*; ſee John vi. 32. but that which was laid up and hidden in the ark remained miraculouſly to future generations. It is God alone who keeps, and conſequently gives the true bread from heaven; and that is ſuch manna as was hidden in the ark, incorruptible food, whereof they who partake ſhall never hunger, but ſhall be immortal. This *hidden manna* is therefore the ſymbol of immortality; but an immortality conſiſting of ſuch a life and means to preſerve it as are wonderful and tranſcendent, beyond our preſent imagination. See ch. xix. 12. The next expreſſion makes up an *hendyades*, that is, two phraſes joined by a conjunction to expreſs one thing, as thus, *I will give him a new name, written upon a white ſtone*; for the *ſtone* is only given for the ſake of the *new name* written upon it. A *white ſtone* is either the ſame, or at leaſt equivalent to tables of ſtone, upon which the decalogue is ſaid to have been written. *Stone*, and that too *whitened*, was the firſt and moſt ancient matter uſed to write upon. See Deut. xxvii. 2, 3. A *new name* ſignifies the ſame thing as freedom, and a change of condition. See Iſai. lxii. 2. lxv. 15. New names were given upon change of condition. *Abram* and *Sarai* received new names from God; our Saviour changed *Simon*'s name for *Peter*, and Chriſtians take a new name at baptiſm. Now, as when a wife was divorced, a ספר *ſepher*, or book of divorce, perhaps, was firſt written upon a table of ſtone, that is, a whitened ſtone was given into her hand, whereby the name of that huſband was no more called upon her, and ſhe was ſet at liberty; ſo it is likely that a ſervant diſcharged from his maſter had a ſimilar inſtrument, whereby he was ſet at liberty: and this either contained his *new name*, which he took up on his manumiſſion, or elſe ſhewed that he was at liberty, and might take another; ſo that the expreſſions thus explained, according to our ſtile and notions, amount to this, "I will give him a new diploma, or character, to enſtanchiſe him, and thereby grant him new privileges, change his condition, and make him immortal. He ſhall be free from the tribute of death, and aſſerted into the glorious liberty of the children of God, whoſe inheritance is that immortal life, whoſe glories and felicities no man can fully conceive, and none ſhall conceive but thoſe who enjoy it;" for ſo much is implied in the expreſſion immediately following. It is here to be obſerved further, that our Saviour's joining the *manna* to the *new name*, that is, riches, or maintenance, to liberty, is but according to the principles of the Moſaical law, by which no ſervant was to be ſet at liberty without ſome liberal proviſion, to ſet him up at firſt for himſelf: ſo that the maſter was not only to give him liberty, but alſo ſome goods or maintenance;—manna, with his new name. See Daubuz. Vitringa, Grotius, and Hammond. What we have given above appears to be a rational interpretation of the difficult paſſage before us: there have been ſeveral others offered, and the reader may think it an omiſſion, if we do not mention that of Dr. Ward, in whoſe opinion (Diſſert. 59.) this expreſſion of a *white ſtone*, &c. alludes to an ancient cuſtom among the Romans, by which they cultivated and preſerved a laſting friendſhip between particular perſons or families. The method of doing this was uſually by a ſmall piece of bone or ivory, and ſometimes of ſtone, ſhaped in the form of an oblong ſquare, which they called a *teſſera.* This they divided lengthwiſe into two equal parts, upon each of which one of the parties wrote his name, and interchanged it with the other. And by producing this when they travelled, it gave a mutual claim to the contracting parties, and their deſcendants, of reception and kind treatment at each other's houſes; for which reaſon it was called the *hoſpitable teſſera.* Hence came the proverbial expreſſion of *breaking the hoſpitable teſſera*, which was applied to thoſe who violated their engagements. But our tranſlators, by rendering it *a white ſtone*, ſeem to have confounded it with the *calculus*, or ſmall globular ſtone, which was made uſe of in balloting, and on other occaſions. The original words do not ſpecify the matter or form, but only the uſe of it, as the Greek gloſſaries abundantly prove. By this alluſion therefore, the promiſe made to the church of Pergamos, ſeems to be to this purpoſe; That the faithful among them ſhould hereafter be acknowledged by Chriſt, and received into a ſtate of favour and perpetual friendſhip. And to this ſenſe the following words very well agree, which deſcribe this *ſtone* or *teſſera*, as having in it *a new name written, which no man knoweth, ſaving he that receiveth it.* For, as the name in the Roman *teſſera* was not that of the perſon who wrote it, but of his friend who poſſeſſed it; ſo it was known only to the poſſeſſor, who, doubtleſs, kept it both privately and with great care, that no other perſon might enjoy the benefit of it, which was deſigned only for himſelf and his family. Inſtead of *in the ſtone*, and *ſaving he that receiveth*, Dr. Waterland reads, *upon the ſtone*, and *but he that receives.*

Ver. 18. *Church in Thyatira*] Thyatira was ſituated at a diſtance of about forty-eight miles to the ſouth-eaſt of Pergamos; ſee Acts xvi. 14. At preſent the city is called by the Turks *Akhiſar*, or "The White Caſtle," from the great quantities of white marble there. Only one ancient edifice is left ſtanding; the reſt, even the churches, are ſo deſtroyed, that no veſtiges of them are to be found. The principal inhabitants are Turks, who have here eight moſques, while not ſo much as one Chriſtian church is ſtill remaining. So terribly have the divine judgements been poured upon this church for its abominations! See Grotius, Daubuz, and Calmet.

Ver. 19. *And thy works, and the laſt, &c.*] *And thy laſt works to be*, &c. Wat.

Ver. 20. *Becauſe thou ſuffereſt that woman Jezebel*] *Becauſe thou ſuffereſt thy wife Jezebel*, is the Complutenſian reading, which is much more emphatical, and more alluſive to the ſymbol drawn from the hiſtory of Ahab, whoſe wife ſeduced him, than the common reading, which wants the emphatical word *σȣ*, *thy*. Ahab is condemned above all other kings of Iſrael for doing ill, or, as it is ſaid, *for ſelling himſelf to do evil:* He made himſelf a ſlave to this purpoſe, by ſuffering his wife Jezebel to do miſchief in introducing idolatry. By which it is plain, that the fault of the angel of this church was, that although he did his duty in all other reſpects, and rather increaſed in faith and diligence; yet he had ſuffered ſome to creep into the church, into his boſom, and there to ſow the tares of the pernicious doctrine of the Gnoſticks; who are here repreſented, by the ſymbol of *Jezebel*, with the college of falſe prophets about her, whom ſhe maintained to introduce idolatry in Iſrael, and corrupt the doctrine of God's law by little and little: And whereas the former kings of Iſrael had only been guilty of ſchiſm, ſhe cauſed her huſband, and the whole nation, to fall into idolatry inſenſibly. It has been thought by many learned writers, that there was in this church ſome great and powerful woman, who, having been corrupted herſelf, (as it was the practice of the Gnoſticks to inſinuate themſelves into the favour of women) did afterwards harbour and encourage thoſe falſe prophets, whereby they had opportunities to ſeduce the faithful, which the governor of this church did not endeavour to hinder as he ought. *She called herſelf a propheteſs*; and it is well

21 And I gave her ſpace to repent of her fornication; and ſhe repented not.

22 Behold, I will caſt her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches ſhall know that I am he which ſearcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I ſay, and unto the reſt in Thyatira, As many as have not this doctrine, and which have not known the depths of Satan, as they ſpeak; I will put upon you none other burden.

25 But that which ye have *already*, hold faſt till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations;

27 (And he ſhall rule them with a rod of iron: as the veſſels of a potter ſhall they be broken to ſhivers:) even as I received of my Father.

28 And I will give him the morning ſtar.

29 He that hath an ear, let him hear what the Spirit ſaith unto the churches.

CHAP. III.

The angel of the church of Sardis is reproved, exhorted to repent, and threatened if he do not repent. The angel of the church of Philadelphia is approved for his diligence and

Ver. 21. Ch. ix. 20.—V. 23. 1 Sam. xvi. 7. 1 Chron. xxviii. 9. xxix. 17. Pſ. vii. 9. Jer. xi. 20. xvii. 10. Acts i. 24. Rom. viii. 27. Rom. ii. 6. xiv. 12. 2 Cor. v. 10. Gal. vi. 5. Ch. xx. 13—V. 24. Acts xv. 28—V. 25. Ch. iii. 11.—V. 26. John vi. 29. 1 John iii. 23. Matth. xix. 28. Luke xxii. 29. 1 Cor. vi. 3. Ch. iii. 21.—V. 27. Pſ. ii. 8, 9. xlix. 14. Ch. xii. 5. xix. 15. —V. 28. 2 Pet. i. 19. Ch. xxii. 16.—V. 29. Ver. 7.

known that the Gnoſticks, from their very firſt appearing, uſing arts and ſorceries, found means to give potions to ſeduced women, and thereby throw them into fits, like prophetick extaſies; in which, being prepoſſeſſed with fancies, and enthuſiaſtic doctrines, they delivered ſtrange conceits to deceive both themſelves and others. The *committing fornication*, and eating things ſacrificed to idols, went together; for in Canaan the remnant of the idolatrous nations deprived of their lands took to trades and tippling; hence the harlots traded in ſuch houſes, and worſhipping ſtill their gods ſecretly, ſacrificed to them, and then invited the Iſraelites to debauchery, to eat and drink with them. See Prov. vii. 6, &c. Thus, as they committed whoredom, they communicated in idolatry. See ch. xxi. 8. Daubuz, Gauſſet, and Vitringa.

Ver. 21. *And I gave her ſpace*] *And I have given her time.* Wat. This alludes to the hiſtory of Jezebel. God firſt ſent Elijah to Ahab to pronounce a ſevere judgement upon him; upon which Ahab ſhewed tokens of repentance; and ſo God put off his puniſhment. By theſe means the like puniſhment pronounced againſt Jezebel was alſo put off. Thus God gave her time to repent; which ſhe did not, but inſtead of that ſeduced her ſons to the ſame ſins. See 1 Kings xxi. 23—29. According to the Moſaical law, the puniſhment of idolatrous ſeducers was not to be delayed at all; but God ſometimes ſhewed mercy; and now much more under the Chriſtian diſpenſation; though that mercy often produces the contrary effects, as in this Jezebel. See Eccleſ. viii. 11. Daubuz, and Scott's Chriſtian Life, vol. i. p. 231.

Ver. 22. *Behold, I will caſt her into a bed*] This again alludes to the ſame hiſtory. Ahaziah, ſon of Ahab and Jezebel, by his mother's ill inſtruction and example, followed her ways; God puniſhed him, by making him fall down, as is ſuppoſed, from the top of the terrace over his houſe, and ſo to be bed-ridden for a long time under great anguiſh, deſigning thereby to give him time to repent; but when, inſtead of that, he ſent to conſult Baalzebub, Elijah was ſent to pronounce a final doom againſt his impenitence. Thus the ſon of Jezebel, who had committed idolatry with, and by her advice, was long caſt into the bed of affliction, and not repenting, died: In the ſame manner Jehoram his brother ſucceeded likewiſe. All this while Jezebel had time and warning enough to repent; and though ſhe could not prevail with Jehoram to continue in the idolatrous worſhip of Baal, yet ſhe perſiſted in her own' way, notwithſtanding God's warnings. The ſacred writer, therefore, here threatens the Gnoſtick Jezebel to make that wherein ſhe delighteth, as adulterers in the bed of luſt, to be the very place, occaſion, and inſtrument of her greateſt torment. So in Iſaiah, the bed is made a ſymbol of tribulation and anguiſh of body and mind. See Iſai. xxviii. 20. Job xxxiii. 19. Daubuz, and Wake's Apoſtolic Fathers.

Ver. 23. *And I will kill her children with death*] That is, "I will certainly deſtroy her offſpring and memory, and thereby ruin her deſigns." Jezebel's two ſons being both kings, were both ſlain; and after that, all the ſeventy ſons of Ahab; 2 Kings x. 1. in all which the hand of God was very viſible. In the ſame manner God predicts here the deſtruction of the hereticks and hereſies referred to. See ver. 16. It ſhould ſeem by the expreſſion, *I am he which ſearcheth the reins and the hearts*, that theſe hereticks lurked about, and ſowed their pernicious doctrines ſecretly: But our Saviour tells them, that it was in vain, for he had power to bring their deeds to light, having that divine power of ſearching into the wills and affections of men; and hereby he would ſhew both them and us, that he is, according to his title, *The Son of God*, and hath ſuch eyes to pry into their actions, that like a fire they will ſearch into every thing, and burn up the chaff, which cannot ſtand his trial: So that the *depths of Satan*, mentioned in the next verſe, to which this alludes, (Chriſt aſſuming here this title purpoſely) ſhall avail nothing to thoſe, who think by their ſecret craft to undermine the Chriſtian religion. He will not only bring to light, but baffle all their evil intentions. See ch. xvii. 9.

Ver. 24. *But unto you, I ſay, and to the reſt*] *But unto the reſt*, &c. This is the reading of the Complutenſian, and ſeems preferable to the common one; as it evidently ſhews that the reſt of the Epiſtle wholly concerns the faithful, who have not received the former doctrine of error. *I will put upon you none other burden*, is a commendation of the ſound part of the church, that they have no new exhortation or charge to be given them; no new advice, but to perſevere as uſual. See Rom. xv. 14, 15. The expreſſion of *burden* is taken from the hiſtory of Ahab, 2 Kings ix. 25. *The Lord laid this burden on him:* A word often uſed by the prophets, to ſignify a prophecy threatening heavy things to be ſuffered. See on Iſai. xiii. 1. and Numb. iv. 19. See Daubuz. The MS before me reads, *None other burden but this: What ye have*, &c. Ovid, writing to his wife, ſays, remarkably to our preſent purpoſe,

> Qui monet ut facias quod jam facis, ille, monendo
> Laudat, et hortatu comprobat acta ſuo.
>
> Trist. lib. v. eleg. 14.

Ver. 25. *Till I come*] That is, either in judgement upon theſe corrupters, or at the great conſummation of things. See the next verſe.

Ver. 26. *I will give power over the nations*] This is ſuitable to the title of Jeſus Chriſt in the beginning of this Epiſtle, where he calls himſelf *the Son of God*; which implies the poſſeſſion of regal power; and that the Jews ſo underſtood it, is plain from John i. 49. which paſſage, as well as our Saviour's promiſe here, plainly allude to the ſecond Pſalm. Wherefore our Saviour, after this promiſe, ſhews that it is in the ſame manner that he will give power, as he received it of his Father; who, by declaring him his Son, had made him his heir in power and dominion, and hath extended this to all nations, as well as to Iſrael. How he means that this promiſe ſhall be accompliſhed, is fully ſhewn chap. xx. 4. and xxi. 7.

Ver. 27. *And he ſhall rule them with a rod of iron*] "Obtain an abſolute dominion over them, either by converſion, or elſe by deſtruction." See Pſ. ii. 9. Lam. iv. 2. Dr. Waterland reads the next clauſe, *As potters veſſels ſhall be broken.*

Ver. 28. *And I will give him the Morning-Star*] This is one of Chriſt's titles, ch. xxii. 16. which he takes upon him to ſignify, that he is the firſt Prince of the reſurrection; and ſo this is as much as if he had ſaid, "I will give him power to be the *Morning Star*, even as I am myſelf." A *ſtar*, in the ſymbolical language, ſignifies a king, prince, or ruler, but of an inferior degree; as the ſun is always the ſupreme. The morning ſtar is the forerunner of the ſun, and conſequently ſhews a power preceding in time the reſt of the lights. Our Saviour is both, in different reſpects; and therefore his power hath ſome degrees antecedent to the laſt and higheſt degree of it: So that his glorious kingdom ſhall have two periods, or parts; the firſt, in which he ſhall be only like the morning ſtar; the latter, in which he ſhall be the full ſun. See Mal. iv. 2. Iſai. xiv. 12. We may mark the oppoſition between the threatening to the idolatrous Jezebel, and the reward promiſed to the ſaints. She was the firſt deſtroyed and extirpated out of memory for her ſin. The martyrs and faithful confeſſors ſhall be the firſt glorified and rewarded, for their conſtancy in the faith. Again, we may obſerve the gradual increaſe of this reward; firſt to have *power over the nations*,—to conquer; then to *rule them*; next to ſubdue all oppoſition, and deſtroy all enemies; and laſtly, to *rule* and *reign*, quietly, even before the reſt of the ſaints, and as ſoon as Chriſt himſelf. See Daubuz, and Vitringa.

patience. The angel of Laodicea is rebuked, for being neither hot nor cold, and admoniſhed to be more zealous. Chriſt ſtandeth at the door, and knocketh.

AND unto the angel of the church in Sardis, write; Theſe things, ſaith he that hath the ſeven Spirits of God, and the ſeven ſtars; I know thy works, that thou haſt a name that thou liveſt, and art dead.

2 Be watchful, and ſtrengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou haſt received and heard, and hold faſt, and repent. If therefore thou ſhalt not watch, I will come on thee as a thief, and thou ſhalt not know what hour I will come upon thee.

4 Thou haſt a few names even in Sardis, which have not defiled their garments; and they ſhall walk with me in white: for they are worthy.

5 He that overcometh, the ſame ſhall be clothed in white raiment; and I will not blot out his name out of the book of life; but I will confeſs his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit ſaith unto the churches.

7 And to the angel of the church in Philadelphia, write; Theſe things ſaith he that is holy; he that is true; he that hath the key of David; he that openeth, and no man ſhutteth; and ſhutteth, and no man openeth:

Ver. 1. Ch. i. 4, 16. Ch. ii. 2.—V. 3. 1 Tim. vi. 20. Ver. 11. Ver. 19. Matth. xxiv. 42, 43. Luke xii. 39, 40. 1 Theſſ. v. 2. 2 Pet. iii. 10. Ch. xvi. 15.—V. 4. Acts i. 15. Jude 23. Ch. iv. 4. vi. 11. vii. 9, 13.—V. 5. Ch. xiii. 8. xvii. 8. Exod. xxxii. 33. Pſ. lxix. 28. Phil. iv. 3. Ch. xx. 12. xxi. 27. Matth. x. 32. Luke x. 20. xii. 8.—V. 6. Ch. ii. 7.—V. 7. Acts iii. 14. Ver. 14. Ch. i. 5. Iſai. xxii. 22. Luke i. 32. Ch. i. 18. Matth. xvi. 19. Job xii. 14.

Chap. III. *Ver.* 1. *Unto the angel of the church in Sardis*] Sardis, once the renowned capital of Crœſus, and of the rich Lydian kings, is now no longer worthy the name of a city. It lies about thirty-three miles to the ſouth of Thyatira, and is called by the Turks *Sart*, or *Sard*, with little variation from the original name. It is a moſt ſad ſpectacle, and ſufficient to draw tears on the ſight of its ruins; for it is now no more than an ignoble village, with low and wretched cottages of clay; nor hath it any other inhabitants, beſide ſhepherds and herdſmen, who feed their flocks and cattle in the neighbouring plains: yet the great extent and grandeur of the ruins abundantly ſhew, how large and ſplendid a city it once was. The Turks themſelves have only one moſque, a beautiful one indeed, perverted to their uſe from a Chriſtian church. Very few Chriſtians are to be found here; and they, with great patience, or rather ſenſeleſs ſtupidity, ſuſtain a miſerable ſervitude; and what is yet more miſerable, are without a church or a miniſter among them. Such is the deplorable ſtate of this once moſt glorious city; but *her works were not found perfect*, that is, they were found blameable before God. She was dead even while ſhe lived, and ſhe is puniſhed accordingly. The biſhop to whom this Epiſtle is directed, is ſuppoſed to have been Melito, whoſe apology for the Chriſtians, preſented to the emperor Antoninus, is celebrated. *Who hath the ſeven ſpirits*, means, "Who hath before his throne thoſe ſpirits, waiting perpetually to obſerve his commands." *Thou haſt a name that thou liveſt, and art dead*, means, "Though thou art ſaid to be alive, yet thou art dead." This angel is rebuked for not being as active and zealous in his office as he ought to have been; and is therefore, in our Saviour's judgement, accounted as a dead man: negligence in duty is a kind of moral death. Vitringa thinks, that our Saviour here means more particularly to rebuke the *hypocriſy* of the Sardian church, which, with an external zeal for religion, poſſeſſed very little of the vital power of it. See Daubuz, Grotius, Bp. Newton, and Smith's *Notitiæ Eccleſ. Aſian.*

Ver. 2. *That are ready to die*] *Which thou art going to loſe*, is the reading of the Complutenſian edition, which ſeems preferable to our verſion; though that is expreſſive enough, and both may be brought to ſignify the ſame thing; for by this *death* we muſt underſtand the death of their faith, ſince when men loſe their faith, they are dead to Chriſt, and loſt, as to their angel or biſhop. But what follows in the 4th verſe, *thou haſt a few names*, ſeems to allude to the biſhop's not having loſt them; and thus he is here adviſed to look about him, that he may not loſe them. When our Saviour ſaith in the beginning *that he hath the ſeven ſpirits*, that is, active powers, as the *ſpirit* or breath of man makes *him ſo*; he there lays a foundation, upon which the whole Epiſtle is built, which runs throughout in the ſame allegory. Vitringa thinks, that the clauſe we are upon refers to and is explained by Ezekiel xxxiv. 4. *I have not found thy works perfect*, means, "I have found the greateſt deficiency in thy works." *Before God* is emphatical; for *God* is here oppoſed as a witneſs and judge to *them*. He did not approve what was commended by *them*. Short-ſighted man may be deceived; the omniſcient God never can be deceived. See Daubuz and Vitringa.

Ver. 3. *Remember, therefore*, &c.] "Reflect again and again what doctrine thou haſt received and heard from the Apoſtles of the Lord;" for this is a plain reference to the doctrine of Chriſt and his Apoſtles; from which, as from a fountain, all the ſtreams of ſound Chriſtian doctrine have flowed; and from the ſimplicity of which doctrine the Sardians had ſwerved. See Vitringa.

Ver. 4. *Thou haſt a few names*] *Names* are here uſed for the *perſons* called by them. This ſymbol therefore ſeems to allude to the *diptychs* or *matricula* uſed in the primitive church, in which were regiſtered the names of all the faithful; from whence St. Luke uſes this very phraſe, Acts i. 15. and St. John hereafter, ch. xi. 13. and this is according to the Moſaical inſtitution in the book of Numbers, and the conſtant uſe of the Iſraelites afterwards, to keep exact accounts of the genealogies. The phraſe, *which have not defiled their garments*, is an Hebrew ſymbolical phraſe, ariſing from the pollutions contracted upon the garments, which rendered men defiled, and incapable to appear before God. From this it is ſuppoſed, that the pollutions of the garments or fleſh, affect alſo the ſoul. Here therefore it ſignifies, that they have not polluted themſelves with idolatry, which is the ſpiritual fornication, whoſe pollutions in an eſpecial manner affect the ſoul, making it unfit to appear before God, becauſe by idolatry his honour is ſoiled in the higheſt degree. The allegory is continued in the remaining part of the verſe, and the reward ſuited to the commendation juſt given. *They ſhall walk*, ſignifies here, as in ch. xxi. 24. *ſhall abide*, *proſper*, *flouriſh*, and be every way happy. The reaſon of this ſymbol is to be taken from the notion of the word Αγιος, *holy*; for they who *ſanctified* themſelves to perform any acts of religion, clothed themſelves *in white*, which was the habit of the ſaints, the nobles, and the prieſts. *With me*, is fulfilled and explained in ch. xx. 4.—*For they are worthy:* Chriſt himſelf is inaugurated into the throne of the divine majeſty, becauſe he is worthy; See on ch. v. 9. Theſe are *worthy*, becauſe they have ſuffered as Chriſt did. See Matth. xxii. 2. Heb. xi. 38. and ch. xxi. 6. Vitringa and many others are of opinion, that here is an alluſion to the cuſtom of the ſanhedrim, when they examined the candidates for the high-prieſthood. To the man they judged worthy, they gave a white garment; if unqualified, he was ſent out from among them in mourning. See Daubuz, L'Empereur, and Lightfoot.

Ver. 5. *And I will not blot out his name*] The ſame allegory is purſued. This is elſewhere ſtiled to *caſt out the name*, (Luke vi. 22.) To reject, to excommunicate, by blotting the name out of the *matricula*, or catalogue of Chriſt's ſaints, which is here called *the book of life*; none but ſaints who are in it being to expect eternal life. See ch. xx. 12. xxi. 27.

Ver. 7. *Church in Philadelphia*] So called from Attalus Philadelphus, its builder: It is diſtant from Sardis about twenty-ſeven miles to the ſouth-eaſt, and is called by the Turks *Alah-ſhahr*, or "the Beautiful City," on account of its delightful ſituation; ſtanding on the declivity of the mount Tmolus, and having a moſt pleaſant proſpect on the plains beneath, well furniſhed with divers villages, and watered by the river Pactolus. It ſtill retains the form of a city, with ſomething of trade to invite people to it, being in the road of the Perſian caravans. Here is little of antiquity remaining, beſides the ruins of a church dedicated to St. John, which is now made a dunghill to receive the offals of dead beaſts. However, God has been pleaſed to preſerve ſome in this place, to make profeſſion of the Chriſtian faith, there being above two hundred houſes of Chriſtians, and four churches. Next to Smyrna this city has the greateſt number of Chriſtians, and Chriſt hath promiſed a more particular protection to it. Doddridge obſerves upon the expreſſions *he that is holy,—he that is true*, that this being ſo peculiarly the prerogative of God, it is to be admired that no greater ſtreſs ſhould have been laid upon it, in proof of the *Deity* of our bleſſed Redeemer, by many writers who have preſſed other texts of a much more dubious nature to ſerve in the cauſe. See ch. vi. 10. The expreſſion *he that hath the key of David*, is an alluſion to Iſai. xxii. 22. where the prophet promiſes to Eliakim, under the ſymbol of *the key of the houſe of David*, the government of the whole nation; that is, all the power of the king, to be executed by him as his deputy. See Job xii. 14. Matth. xvi. 19. Rev. i. 18. ix. 1. xx. 1. The words that follow ſhew that Chriſt's power is abſolute. David is often, in the prophets, a type of the Meſſiah. See Jeremiah xxx. 9. Vitringa, Daubuz, Bp. Newton, and Grotius.

8 I know thy works: behold, I have ſet before thee an open door, and no man can ſhut it: for thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my name.

9 Behold, I will make them of the ſynagogue of Satan, (which ſay they are Jews, and are not, but do lie;) behold, I will make them to come and worſhip before thy feet, and to know that I have loved thee.

10 Becauſe thou haſt kept the word of my patience, I alſo will keep thee from the hour of temptation, which ſhall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly; hold that faſt which thou haſt, that no man take thy crown.

12 Him that overcometh, will I make a pillar in the temple of my God, and he ſhall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jeruſalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13 He that hath an ear, let him hear what the Spirit ſaith unto the churches.

14 And unto the angel of the church of the Laodiceans, write; Theſe things ſaith the Amen, the faithful and true witneſs, the beginning of the creation of God;

Ver. 8. Ver. 1. 1 Cor. xvi. 9.—V. 9. Ch. ii. 9. Iſai. xlix. 23. lx. 14.—V. 10. 2 Pet. ii. 9. Luke ii. 1. Iſai. xxiv. 17.—V. 11. Phil. iv. 5. Ch. i. 3. xxii. 7, 12. Ver. 3. Ch. ii. 25. Ch. ii. 10.—V. 12. 1 Kings vii. 21. Ch. ii. 17. Iſai. lxii. 2. xiv. 1. xxii. 4. Gal. iv. 26. Hebr. xii. 22. Ch. xxi. 2, 10. Ch. xxii. 4.—V. 13. Ch. ii. 7.—V. 14. Or, *in Laodicea.* Iſai. lxv. 16. Ch. i. 5. xix. 11. xxii. 6. Col. i. 15.

Ver. 8. *Behold, I have ſet before thee an open door*] St. Paul uſes this ſymbol to ſignify the free exerciſe and propagation of the Goſpel; Acts xiv. 27. 1 Cor. xvi. 9. 2 Cor. ii. 2. but at the ſame time this ſhews, that this liberty is in a much leſs degree than when other ſymbols are employed; and therefore it is ſaid here that this angel hath *but a little ſtrength.* See ch. iv. 1. xix. 11. Thus this expreſſion coincides with the allegory, which was begun with the key of David. One *Demetrius* is named in the *Apoſtolical Conſtitutions,* as ordained by St. John biſhop of Philadelphia; and in 3 John, ver. 12. one of that name is commended; but whether it be the ſame perſon, is doubtful. *And haſt kept my word* ſignifies, "haſt endured perſecution for my ſake, and kept the faith manfully." Λογος, in this book, has a peculiar reference to martyrdom. See Daubuz. Vitringa and others give the following turn to this verſe: "I know thy works, and on that account, I, who have the keys of the kingdom of heaven, have taken care that a door for freely preaching the Goſpel ſhould be opened before thee, and which I will take care that thy enemies ſhall not cloſe upon thee, becauſe thou haſt but a little ſtrength; notwithſtanding which, thou haſt kept my word, &c." See ch. ii. 13.

Ver. 9, 10. *Make them of the ſynagogue of Satan*] See on ch. ii. 9. Here we have the Jews mentioned again, who, through hatred to Chriſt, moved the heathens to perſecute the Chriſtians; and it is likely that the perſecution, in which the faith of this angel had been tried, like that at Smyrna, was contrived by them. Some underſtand the 9th verſe of the ſtate of humiliation and ſubjection of the Jews to the Chriſtian church; and others, of their future converſion to the faith. It has been, however, well obſerved, that were we more particularly acquainted with the hiſtory of thoſe ſeven churches, in the times immediately ſucceeding the date of theſe Epiſtles, we might perhaps find many remarkable illuſtrations of ſeveral paſſages in them, and of this among the reſt. Suppoſing, for inſtance, that perſons of conſiderable rank and dignity in Philadelphia were converted to Chriſtianity, and the intereſt of the ſynagogue here ſpoken of was ſo weakened, or the heathen populace of the place was ſo prejudiced againſt them, as that the chief members of the ſynagogue ſhould find it neceſſary to court the protection of the Chriſtians, for the ſecurity of their perſons or effects,—it will throw conſiderable light upon the place. The like obſervation may be applied to the clauſe in ver. 10. *I will keep thee from the hour of temptation,* &c. Dr. Smith, (in his learned and accurate account of theſe parts, p. 134, &c.) has obſerved, that Philadelphia was the laſt of all the ſeven cities here ſpoken of, which fell into hands of the Turks; for whereas the reſt were ſubdued by Urchan and Amurath, Philadelphia held out till the time of Bajazet; ſo that the remains of this ſociety were preſerved, when thoſe of the reſt were ruined. The *hour of temptation* which ſhould *come upon all the world,* according to ſome, relates to the perſecution under Trajan, which was greater and more extenſive than the preceding perſecutions under Nero and Domitian. See Vitringa, Daubuz, Doddridge, and Lowman.

Ver. 12. *Will I make a pillar*] As a *pillar* is both an ornament and a ſupport of the building, ſo theſe martyrs and confeſſors ſhall accordingly have greater power, and thus bear the weight of government in the New Jeruſalem more than others. The allegory is here continued from buildings, and perhaps there may be an alluſion to the two pillars of Solomon's temple, *Jachin* and *Boaz,* 1 Kings vii. 13, &c. *He ſhall go no more out,* plainly implies an eternal ſtate to be enjoyed in the New Jeruſalem. He goes on, *And I will write upon him the name of my God:* It was uſual to grave inſcriptions on pillars; here the Apoſtle intimates the graving the name of *God,* as under his auſpices the victory was to be gained; as likewiſe the name of the *New Jeruſalem,* to ſignify that the victor belonged to it, and was free of it. Few texts in the whole New Teſtament are more illuſtrated by antiquity than this. Great numbers of inſcriptions are yet remaining, brought from the Grecian cities of Europe and Aſia, and ſome from iſlands in the neighbourhood of Patmos, in which the victories of eminent perſons are commemorated. Some of theſe were placed near the temples of their deities, others in the temples themſelves, to ſignify their being put under the particular protection of thoſe deities; whoſe names therefore were inſcribed upon them, as well as the names of the conquerors, and of the cities to which they belonged, together with the names of the generals, by whoſe conduct the victory was gained. See Iſai. lxii. 12. Ezek. xlviii. 35. It is obſervable, that during the perſecuted ſtate of the church, Chriſt is conſtantly called *the Lamb,* or denominated by ſuch ſymbols as expreſs the ſame ſtate; but on his entrance into the New Jeruſalem, he changes it, puts on his *new,* ſecret, or wonderful *name* of *King of kings,* and *Lord of lords:* And that is, becauſe he hath then wholly changed his ſtate, and entered upon a *new one*; a ſecret never known, but wonderful, great and glorious. And becauſe the true worſhippers of Chriſt have never yet been wholly free from perſecution, Chriſt hath never yet ſhewn us his new name; wherefore thoſe here ſpoken of, on whom he beſtows it, are ſuch as ſhall be made partakers of the ſame ſtate wherein he hath it. See Weſt's Diſſertation on the Olympic Games, Daubuz, Vitringa, and Lowman.

Ver. 14. *The church of the Laodiceans*] *Laodicea* lay ſouth of Philadelphia in the way to Epheſus; and if you inſpect the maps, you will find the ſeven churches to lie in a kind of circular form; ſo that the natural progreſs was from Epheſus to Smyrna, from Smyrna to Pergamos, from Pergamos to Thyatira, from Thyatira to Sardis, from Sardis to Philadelphia, from Philadelphia to Laodicea, and from Laodicea round to Epheſus again; which is the method and order that St. John has obſerved in addreſſing them, and was probably the circuit that he took in his viſitation. That there was a flouriſhing church in Laodicea in the primitive times of Chriſtianity, is evident from St. Paul's Epiſtle to the Coloſſians, wherein frequent mention is made of the Laodiceans; as well as from this Epiſtle of St. John. But the doom of Laodicea ſeems to have been more ſevere and terrible than that of almoſt any other of the churches; For it is now utterly deſtroyed and forſaken of men, and is become an habitation only for wolves, foxes, and jackalls, a den of dragons, ſnakes, and vipers: And that, becauſe the Lord hath executed the judgement that he hath pronounced upon her; that all the world might know and tremble at the fierce anger of God againſt impenitent, negligent, and careleſs ſinners; For ſuch was the accuſation of the *lukewarm* Laodiceans, who grew proud and ſelf-conceited, thinking themſelves much better than they really were. Wherefore, becauſe they were *neither hot nor cold,* they were loathſome to Chriſt, and he therefore aſſured them, that *he would ſpit them out of his mouth,* ver. 15, 16. The ruins ſhew it to have been a very great city, ſituated upon ſix or ſeven hills, and encompaſſing a large ſpace of ground. Some notion may be formed of its former greatneſs and glory from three theatres and a circus, which are remaining; one of which is truly admirable, as it was capable of containing above thirty thouſand men, into whoſe area they deſcended by fifty ſteps. The city is now called Eſki Hiſar, or the Old Caſtle; and though it was once the mother church of ſixteen biſhopricks, yet it now lieth deſolate, not ſo much as inhabited by ſhepherds; and ſo far from ſhewing any of the ornaments of God's ancient worſhip, it cannot now boaſt an anchorite's or hermit's chapel, where God's name is praiſed and invoked. Such is the ſtate and condition of theſe ſeven churches, and there cannot be a ſtronger proof of the truth of prophecy, nor a more effectual warning to other Chriſtians. The firſt biſhop of Laodicea ordained by the Apoſtles is ſaid to have been Archippus, in the Apoſtolical Conſtitutions. See Col. iv. 17. *The Amen,* is one of God's titles in Iſaiah lxv. 16. That prophecy ſeems to be applied to the Meſſiah, and ſo plainly relates to our caſe. The words which follow are ſynonimous, explaining this; for the *faithful and true witneſs* is the ſame as *the Amen.* The confeſſion and

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then becauſe thou art luke-warm, and neither cold nor hot, I will ſpue thee out of my mouth:

17 Becauſe thou ſayeſt, I am rich, and increaſed with goods, and have need of nothing; and knoweſt not that thou art wretched, and miſerable, and poor, and blind, and naked.

18 I counſel thee to buy of me gold tried in the fire, that thou mayeſt be rich; and white raiment, that thou mayeſt be clothed, and *that* the ſhame of thy nakedneſs do not appear; and anoint thine eyes with eye-ſalve, that thou mayeſt ſee.

19 As many as I love, I rebuke and chaſten: be zealous therefore, and repent.

20 Behold, I ſtand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will ſup with him, and he with me.

21 To him that overcometh will I grant to ſit with me in my throne, even as I alſo overcame, and am ſet down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit ſaith unto the churches.

CHAP. IV.

John ſeeth the throne of God in heaven. The four and twenty elders. The four beaſts full of eyes before and behind. The elders lay down their crowns, and worſhip him that ſat on the throne.

AFTER this I looked, and behold, a door *was* opened in heaven: and the firſt voice which I heard, *was* as it were of a trumpet talking with me; which ſaid, Come up hither, and I will ſhew thee things which muſt be hereafter.

Ver. 15. Ver. 1.—V. 17. 1 Cor. iv. 8.—V. 18. Iſai. lv. 1. Matth. xiii. 44. xxv. 9. 2 Cor. v. 3. Ch. vii. 13. xvi. 15. xix. 8. V. 19. Job v. 17. Prov. iii. 11, 12. Hebr. xii. 5, 6. Jam. i. 12.—V. 20. Cant. v. 2. John xiv. 23.—V. 21. Matth. xix. 28. Luke xxii. 30. 1 Cor. vi. 2. 2 Tim. ii. 12. Ch. ii. 26, 27.—V. 22. Ch. ii. 7.——V. 1. Ch. i. 10. Ch. xi. 12. Ch. i. 19.

promiſes of Chriſt are true, ſteadfaſt, and certain; he was firm and unmoved in his confeſſion, and he will never fail us in what he hath promiſed, and ſealed with his blood. Inſtead of the *beginning of the creation*, Dr. Waterland and the MS read, *the head over the creation*; and Daubuz, *the prince* or *ruler of the creation*: which, as he obſerves, is much more ſuitable to the promiſe made in the concluſion of this Epiſtle; to which this title muſt be owned to have ſome relation. But ſee ch. i. 5. Vitringa, Bp. Newton, and Daubuz.

Ver. 25. *I would thou wert cold or hot*] This is not to be underſtood abſolutely, but comparatively; as when our Saviour ſaith, *If any one come to me, and hateth not his father*, &c. the meaning is, not that a Chriſtian ſhould abſolutely *hate his father*, but that he ſhould love Chriſt above him, or any worldly conſideration. So here Chriſt does not approve of coldneſs in religious matters abſolutely; but declares that lukewarmneſs therein is a worſe diſpoſition than abſolute coldneſs. The reaſon of this is plain; becauſe that faint heat here expreſſed to be in the angel of Laodicea is a falſe and deceitful principle, which makes a man preſume upon himſelf, as if he were good enough, and hinders him from aiming at a more zealous profeſſion of religion: whereas flat coldneſs is plain and ſenſible, and doth not fill a man with ſuch falſe notions; but makes him rather immediately, upon feeling the truth of it, ready to hearken to the admonitions of Chriſt. So that in reality, when exactly compared, it is a better diſpoſition than lukewarmneſs, which muſt of neceſſity bring along with it negligence and hypocriſy, by making them ſeem wiſe and good in their own conceits: and it is plain from what follows, that the Laodiceans were ſo. See Vitringa, Daubuz, and Lowman.

Ver. 16. *I will ſpew thee out of my mouth*] The allegory is continued; for lukewarm things, as water, provoke to vomit, according to the obſervation and preſcription of the ancient phyſicians. See Celſus *de Re Med*, lib. i. c. 3.

Ver 17. *Becauſe thou ſayeſt, I am rich*, &c.] This *angel*, or his church, is quite the reverſe of the *angel* of Smyrna: See ch. ii. 9. Here is a beautiful gradation in the words before us. It is ſomething to be *rich*, more to be *increaſed with goods*, and ſtill more to be *in want of nothing*; this is preſerved with equal beauty in the latter part of the verſe: the whole alludes to their ſpiritual ſtate, and ſpiritual goods. According to the Sacred Scripture, they only are *wretched* and *miſerable*, who are oppreſſed with ſins; Matth. xi. 28. they are *poor*, who loſe their own ſoul; Matth. xvi. 26. they are *blind*, who ſee not their own ſins; John ix. 40, 41. and they are *naked*, who are guilty of ſhameful actions; 2 Cor. v. 3. See ch. xvi. 15, xvii. 16. Daubuz, Vitringa, and Gataker.

Ver. 18. *I counſel thee*, &c.] "I counſel thee, that with an humble ſenſe of thy condition, ſo extremely unhappy, thou apply to him, who alone is capable of helping thee; and as I require no price or equivalent for my treaſures, but only a conviction of ſuch an incapacity, to make an adequate return for them, I adviſe thee in that way to buy of me a full ſupply for all thy neceſſities; bleſſings, as deſirable as *gold tried in the fire*, that thou mayeſt indeed be rich before God in good works;—*white raiment, that thou mayeſt be clothed*; adorned with every Chriſtian virtue, which can render thee lovely in the ſight of God; putting on the Lord Jeſus Chriſt. And whereas thou art blinded with ſuch unhappy ſelf-conceit, Come, and anoint thy eyes with my ſovereign eye-ſalve, that thou mayeſt ſee; for the illuminating grace of my Spirit will bring thee to right ſentiments of thyſelf and of thy ſtate, and teach thee to judge of objects according to their real worth." See Jer. xxiii. 6. Le Moine, Vitringa, and Doddridge.

Ver. 20. *Behold; I ſtand at the door, and knock*] Daubuz paraphraſes this verſe thus: "Thou ſeeſt now that I am willing to make the firſt advances towards a ſinner, to bring him to repentance. If therefore thou or any man hearken to me, and follow my counſel, I will be ready to receive his worſhip and obedience, and be very friendly with him to accept of it, according to his power and free heart; and I will return his kindneſs upon him, by receiving him reciprocally to ſhare of my glory, and enjoy it in the ſame manner as I do." See ch. xxii. 1. Luke xiv. 15, &c. John x. 2—7.

Ver. 21. *Will I grant to ſit with me on my throne*] The accompliſhment of this promiſe is declared, ch. xxiv. We will only obſerve, that notwithſtanding this angel is deſcribed with the worſt character of all the ſeven, yet the moſt glorious of all the promiſes is applied to him; to ſhew, that, upon repentance, God will make no difference between him and the reſt; that the way to glory lies open to him by overcoming. Now, though the attributes of the promiſes be mentioned, diſtributing to each of the ſeven angels, ſome one, ſome another, different, as to the ſymbols, from the reſt; yet all theſe, in the application, as the titles of Chriſt are to be taken, ſhall be collectively beſtowed and concentered in each of thoſe reſpective perſons who obtained them by overcoming. De Dieu obſerves, that the thrones in the eaſt are broad and wide, ſomething like a bed, raiſed a little above the earth, and adorned with tapeſtry; ſo that, beſides the ſeat peculiar to the king, others, whom he deſigned to honour, have ſufficient room to be ſeated on the throne with him. See ch. v. 9. Daubuz, and Mede.

Chap. IV. *Ver.* 1. *After this I looked*, &c.] *After theſe things I ſaw, and behold a door opened in heaven.* Wat. and Doddridge. After the viſion in the former chapters, relating to *the things which are*, other viſions ſucceed, of *the things which muſt be hereafter*. The ſcene is laid in heaven, and the ſcenery is drawn, in alluſion to the encampment of the children of Iſrael in the wilderneſs; Numb. i. and ii. The *ſounding of the trumpet* probably alludes to the cuſtom of the Jewiſh church, where, upon opening the gates of the temple, the prieſts ſounded the trumpets, to call the Levites and ſtationary men to their attendance. God is repreſented (ver. 2, 3.) ſitting on his throne, as in the tabernacle or temple, much in the ſame manner as the prophet Ezekiel has deſcribed him, ch. i. 26—28. Next to the tabernacle encamped the prieſts and Levites; and next to the *throne* (ver. 4.) were four and twenty elders ſitting, anſwering to the princes of the four and twenty courſes of the Jewiſh prieſts;—cloathed in white raiment, as emblems of their purity and ſanctity;—and having on their heads crowns of gold; for Chriſt hath made them kings and prieſts unto God; ch. v. 10. 1 Pet. ii. 9. Out of the throne proceeded lightnings, &c. ver. 5. the uſual concomitants of the divine preſence; and there were ſeven lamps of fire burning before the throne, anſwering to the golden candleſtick with ſeven lamps, which was before the moſt holy place in the tabernacle. There was alſo before the throne, ver. 6. *a ſea of glaſs like unto cryſtal*, anſwering to the great molten ſea or laver, in the temple of Solomon: and in the midſt of the throne, and round about the throne, that is, before and behind the throne, and on each ſide of the throne, were *four beaſts*, or rather *four living creatures*, (ζῶα) repreſenting the heads of the whole

congregation,

2 And immediately I was in the ſpirit: and behold, a throne was ſet in heaven, and *one* ſat on the throne.

3 And he that ſat, was to look upon like a jaſper, and a ſardine ſtone: and *there was* a rainbow round about the throne, in ſight like unto an emerald.

4 And round about the throne *were* four and twenty ſeats; and upon the ſeats I ſaw four and twenty elders ſitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings, and thunderings, and voices: And *there were* ſeven lamps of fire burning before the throne, which are the ſeven Spirits of God.

6 And before the throne *there was* a ſea of glaſs like unto cryſtal: and in the midſt of the throne, and round about the throne, *were* four beaſts full of eyes before and behind.

7 And the firſt beaſt *was* like a lion, and the ſecond beaſt like a calf, and the third beaſt had a face as a man, and the fourth beaſt *was* like a flying eagle.

Ver. 2. Ch. i. 10. xx. 10. Iſai. vi. 1. Jer. xvii. 12. Ezek. i. 26. x. 1. Dan. vii. 9.—V. 3. Ezek. i. 28.—V. 4. Ch. xi. 16. Ch. iii. 4, 5. vi. 11. vii. 9, 14. Dan. vii. 9. Ver. 10.—V. 5. Ch. xvi. 18. Exod. xxxvii. 23. 2 Chron. iv. 20. Ezek. i. 13. Zech. iv. 2. Ch. i. 4. v. 6.—V. 6. Exod. xxxviii. 8. Ch. xv. 2. Ver. 8.—V. 7. Numb. ii. 2, &c. Ezek. i. 10. x. 12, 14.

congregation, in the four quarters of the world, and reſembling the cherubim and ſeraphim in Ezekiel's and Iſaiah's viſions, (Ezek. i. 10. x. 14. Iſai. vi. 2, 3.) or rather reſembling the four ſtandards or enſigns of the four diviſions of tribes in the camp of Iſrael, according to the traditionary deſcription of them by the Jewiſh writers. The firſt living creature was like a *lion*, ver. 7. which was the ſtandard of *Judah*, with the two other tribes in the eaſtern diviſion. The ſecond, like a *calf*, or *ox*, which was the ſtandard of *Ephraim*, with the two other tribes in the *weſtern* diviſion. The third had a *face as a man*, which was the ſtandard of Reuben, with the two other tribes in the *ſouthern* diviſion. And the fourth was like *a flying eagle*, which was the ſtandard of *Dan*, with the two other tribes in the *northern* diviſion. And this traditionary deſcription agrees alſo with the four faces of the cherub, in Ezekiel's viſion. Of theſe living creatures, and of the elders, the conſtant employment is to celebrate in hymns of praiſe and thankſgiving the great and wonderful works of creation and providence. ver. 8—11. See Bp. Newton, Mede, Daubuz, and Vitringa.

Ver. 2. *Immediately I was in the Spirit*] This phraſe ſignifies to be under a ſtrong and ſupernatural impulſe, cauſed by the miraculous operation of the Spirit of God, acting on the imagination in ſuch a manner, as to open extraordinary ſcenes, which had not any exact, external archetype; and it is much illuſtrated by the view preſented to Ezekiel, when he ſat in his houſe among the elders of the people, who probably ſaw nothing, but the prophet himſelf, as one in a trance or extaſy, or whoſe thoughts were ſo attentively fixed, as to be inſenſible of what paſſed around him. We are not therefore to imagine, that the perſon ſitting on the throne, or the four living creatures, or the four and twenty elders were real beings exiſting in nature, though they repreſented in a figurative manner things which did really exiſt. And though it is poſſible that aerial ſcenes might, by divine or angelic power, have been formed, it ſeems much more probable that all which paſſed was purely in the imagination of St. John. This will keep us in our interpretation clear of a thouſand difficulties, not to ſay abſurdities, which would follow from a contrary ſuppoſition; namely, that there is in heaven an animal in the form of a *lamb*, to repreſent Chriſt; that there are ſuch living creatures as are here deſcribed; that God himſelf appears in an human form, &c. This obſervation is made once for all, and may be applied as occaſions preſent. The repreſentation of the throne of God in this verſe is very agreeable to ſeveral deſcriptions of the ancient prophets; as Iſai. vi. 1—3. Ezek. i. 26. x. 1. Dan. vii. 9. See Doddridge, Lowman, and Daubuz.

Ver. 3. *And he that ſat was to look upon*, &c.] Many interpreters have obſerved a myſtical meaning in the colours and properties of the precious ſtones here mentioned. Thus, in the *jaſper*, which Grotius ſuppoſes a diamond, he finds an emblem of the invincible power of God. Daubuz, who conſiders it only as a ſtone of a white and bright ſhining colour, looks upon it as a ſymbol of good-will and favour. Thus again, the *ſardine ſtone*, which is of a *red colour*, with ſome ſignifies the active power of God; with others, it is a ſymbol of anger and diſpleaſure in God, and therefore of deſtruction; to teach men, that if they obey his oracle, he will ſhew them the *brightneſs* of his countenance; but if they deſpiſe it, he will at laſt ſhew them the *redneſs* of it, or his fiery anger: And thus the beautiful green of the *emerald* is ſuppoſed to ſignify great good-will and favour. But the application of theſe myſtical meanings ſeems, to ſay the leaſt of it, extremely uncertain. We may obſerve, concerning the prophetical ſtile of Scripture, what l'abbé Fleury has juſtly remarked concerning the poetical; "We are not to imagine that each word and circumſtance has a particular application: the whole figure generally tends to one point only, or directly means but one thing; the reſt is added, not to make a part of the compariſon, but to paint in a more lively manner the thing from whence the compariſon is taken." We have reaſon, however, with the whole body of commentators, to conſider the *rainbow* here as a repreſentation of God's faithfulneſs to his covenant and promiſe; God himſelf having appointed it as a ſtanding and perpetual token of his covenant with man. See Gen. ix. 13—15. Calmet's Diſſert. vol. i. p. 139. Lowman, Vitringa, and Daubuz.

Ver. 4. *Seats*] *Thrones*; and ſo wherever it occurs. By *elders*, Dr. Waterland underſtands *Chriſtian kings*.

Ver. 5. *And out of the throne proceeded lightnings*] There is an obſervable difference in the ſeveral deſcriptions of the throne of God in the prophets: the glory, or *ſhechinah*, in the temple is repreſented as under the wings of the cherubim, 1 Kings viii. 6, 7. In Iſaiah's viſion, the glory of the Lord is repreſented as ſitting on a throne, and above it ſtood the ſeraphim; (Iſai. vi. 1, 2.) that is, "above the place on which the throne was ſet, as attending miniſters to him who ſat upon the throne." In Ezek. i. 22. there is the likeneſs of a firmament over the heads of the living creatures, whom the prophet elſewhere calls *the cherubim*; that is, the cherubim were repreſented as bearing up a cryſtal vault or ſeat, on which the throne of Jehovah was placed, over their heads, and which they ſupported with their wings. This different deſcription will be explained by an eaſy obſervation, that the *ſhechinah*, or glory of the God of Iſrael is repreſented in the temple, as the preſence of a king in his palace; his throne is ſuppoſed ſeated in an apartment of ſtate, and the cherubim are ſo placed, as to form a canopy of ſtate, under which he ſits. In the viſion of Iſaiah, Jehovah is repreſented as ſitting on his throne or bed of juſtice, held in open court, in the porch, or at the gate of his palace; then the cherubim appear as attending miniſters of the court, to receive and execute the orders of it. In the viſion of Ezekiel, Jehovah is repreſented as going forth in ſolemn proceſſion, and having his throne or chair of ſtate borne up on the wings of cherubim, as the great kings of the eaſt were uſed to be borne on the ſhoulders of their ſervants. See Lowman, and on ver. 1. Inſtead of *lamps of fire burning*, Dr. Waterland reads, *torches of fire lighted*.

Ver. 6, 7. *Before the throne a ſea of glaſs*, &c.] Several interpreters underſtand this Cryſtal Sea, to be an emblem of the known rite of receiving converts into the Chriſtian church by baptiſm; of the purity which that ſacrament ſignifies, and of the blood of Chriſt, by which they are waſhed and cleanſed from their ſins. Doubtleſs it has an alluſion to that purity, which is required in all perſons who have the honour and happineſs of a near approach to the preſence and throne of God. The *four living creatures* are ſaid to be *in the midſt of the throne*, and *round about the throne*; that is, (according to Daubuz) their bodies being under the throne to ſupport it, ſeemed to be in the midſt of it; and their heads without, ſeemed to be round about the throne. See 1 Kings xvi. 19. Pſ. ci. 7. Dr. Waterland's gloſs is, that the *four living creatures* repreſent *the Chriſtian clergy*. In the note on the firſt verſe we have given Bp. Newton's and Mr. Mede's idea of theſe *living creatures*; and in the former notes, where the cherubims are mentioned, have expreſſed our own ſentiments reſpecting them: Lowman obſerves, that "theſe *living creatures* ſeem taken from the cherubim in the viſions of Iſaiah and Ezekiel, and in the moſt holy place; which are plainly deſigned for a repreſentation of the angels, who ever are deſcribed in Scripture as attendants on the glory of God; Pſ. lxviii. 17. The great uſe of angels in this viſion, and their great number, ch. v. 11. make it probable, that as the twenty-four elders are placed about the throne, as repreſentatives of the Jewiſh and Chriſtian churches, now united into one; ſo the four living creatures, or cherubim, are alike repreſentatives of the angels, who are round the throne of God, and miniſter to him; and ſo, (according to a great author) the form of the cherubim expreſſes the great underſtanding and power of the angels." Spencer, de Leg. Heb. lib. iii. cap. 5. This will alſo give a plain reaſon for what, otherwiſe, it is not ſo eaſy to make out,—why theſe *living creatures* are nearer the throne than the twenty-four *elders*, and why they begin the worſhip of God before them; and it may alſo ſhew, how proper this repreſentation was, of the cherubim in the holy place; to ſignify that they are to be conſidered only as the ſervants and miniſters of the one true God. Dr. Doddridge obſerves, that theſe *four animals*, of a very extraordinary form, ſeem to have been intended as hieroglyphical repreſentations of the angelic nature; for it is well known that the ancients, borrowing them probably from the Egyptians, dealt much in hieroglyphicks, by which natural and moral truths were expreſſed. Dr. Middleton, in his curious collection of antiquities, preſents us with a very remarkable one. It is

a copy

8 And the four beaſts had each of them ſix wings about him; and *they were* full of eyes within: and they reſt not day and night, ſaying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come!

9 And when thoſe beaſts give glory, and honour, and thanks to him that ſat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that ſat on the throne, and worſhip him that liveth for ever and ever, and caſt their crowns before the throne, ſaying,

11 Thou art worthy, O Lord, to receive glory, and honour, and power: for thou haſt created all things, and for thy pleaſure they are, and were created.

CHAP. V.

The book ſealed with ſeven ſeals: which only the Lamb that was ſlain is worthy to open. Therefore the elders praiſe him, and confeſs that he redeemed them with his blood.

AND I ſaw in the right hand of him that ſat on the throne, a book written within, and on the backſide, ſealed with ſeven ſeals.

2 And I ſaw a ſtrong angel proclaiming with a loud voice, Who is worthy to open the book, and to looſe the ſeals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, becauſe no man was found worthy to open, and to read the book, neither to look thereon.

5 And one of the elders ſaith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to looſe the ſeven ſeals thereof.

6 And I beheld, and lo, in the midſt of the throne, and of the four beaſts, and in the midſt of the elders, ſtood a Lamb as it had been ſlain, having ſeven horns, and ſeven eyes, which are the ſeven Spirits of God ſent forth into all the earth.

Ver. 8. Iſai. vi. 2. Ver. 6. Gr. *they have no reſt.* Iſai. vi. 3. Ch. i. 8. Ch. i. 4.—V. 9. Ch. i. 18. v. 14.—V. 10. Ch. v. 8.
Ver. 9. Ver. 4.—V. 11. Ch. v. 12. Ezek. ii. 10. Iſai. xxix. 11. Dan. xii. 4.—V. 3. Ver. 13.—V. 5. Gen. xlix. 9, 10. Iſai. xi.
1, 10. Ch. xxii. 16. Ver. 1. Ch. vi. 1.—V. 6. ch. xiv. 1. John i. 29, 36. 1 Pet. i. 19. Ver. 9. Zech. iii. 9. iv. 10. Ch. iv. 5.

a copy of a gem, in which a man's face, an elephant's head, a peacock, and a ſceptre, are joined together. He thinks it was intended as an hieroglyphic, or emblematical repreſentation of Socrates, as the face bears a ſtrong reſemblance to the pictures uſually given of him: He ſuppoſes the human face to repreſent that of Socrates, and the other figures, thoſe beautiful and divine images which were in his mind. The *peacock* being the moſt beautiful bird, may denote the beauty of his virtues; the *ſceptre* his majeſty and authority; the *elephant* the ſtrength and fortitude of his mind: And for the ſame reaſon, he obſerves, it might be uſed to expreſs the character of a philoſopher in general, but eſpecially the Stoick's *wiſe man*; who was furniſhed with all kinds of virtues and perfections, being the only beautiful and valiant man, and a king, whatever his circumſtances might happen to be. See Middleton's *Antiq.* p. 243, &c. There can, I think, be no doubt, (continues Doddridge) that the *living creatures* of St. John are the cherubims deſcribed by Ezekiel, ch. i. which therefore ſhould be carefully compared with this repreſentation. To conſider this appearance as an emblem of Deity, which is the ſcheme of Mr. Hutchinſon and his followers, appears to me a very great abſurdity. But upon this head we refer, as on a former occaſion, to Dr. Sharpe's learned Diſſertation on the *Cherubim.*

Ver. 8. *They were full of eyes within*] To ſignify their quick diſcernment of every object around them; as their *wings* were to expreſs their readineſs to execute the divine commands; quick to diſcern, and prompt to perform. The anthem which they ſung, is that which Iſaiah tells us he heard the ſeraphim ſing; ch. vi. 2, 3. and it is obſervable that many other hymns recorded in this book are borrowed from the Old Teſtament.

Ver. 10. *Fall down,—and caſt their crowns before the throne*]. By both actions teſtifying their high reverence, and paying their duty and homage to the King of kings. There is an alluſion in both inſtances to the eaſtern cuſtoms of proſtration, and of inferior kings taking off their crowns before the chief monarchs; who were frequently called " kings of kings. See Vitringa, and Daubuz.

Ver. 11. *Thou art worthy, O Lord,* &c.] Dr. Waterland reads and points the verſe thus: *Thou art worthy, O Lord, to receive the glory, and the honour, and the power: For thou haſt created all things; and for thy pleaſure they are, and were created.* The laſt clauſe might be rendered, *For thou haſt created all things, and through thy will they were,*—[that is, " were brought into exiſtence,"] *and were formed*; i. e. had their ſeveral ſhapes and qualities aſſigned to them. And thus God is declared to be the author of the exiſtence, or matter, as well as of the form, or outward appearance of all things in the world. See Iſaiah lxvi. 2. and Daubuz.

Chap. V. *Ver.* 1. *And I ſaw on the right hand,* &c.] Future events are ſuppoſed by St. John, as well as by Daniel and other prophets, in a beautiful figure, to be regiſtered in a *book*, for the greater certainty of them. This book is in the right hand of God, to denote that as he alone directs the affairs of futurity, ſo he alone is able to reveal them. This book, through the abundance of the matter, was written within and on the back ſide, as *the roll of the book* which was ſpread before Ezekiel (ii. 10.) was *written within and without*, as Dr. Waterland reads the verſe here. Lucian, in like manner, mentions books written on the back, or outer ſide: See alſo Juvenal, ſat. i. l. 5. Grotius and others would have it, *written within, and on the back ſide ſealed,* &c. It was *ſealed*, to ſignify that the decrees of God are inſcrutable, Iſai. xxix. 11. and ſealed *with ſeven ſeals*, referring to ſo many ſignal periods of prophecy. In ſhort, we ſhould conceive of this book, that it was ſuch an one as the ancients uſed,—a volume, or roll of a book; or more properly a volume, conſiſting of ſeven volumes; ſo that the opening of one ſeal, laid open the contents only of one volume. All creatures are challenged, ver. 2. to *open the book, and to looſe the ſeals thereof*; but, ver. 3. *no one,* (οὐδεὶς,) *in heaven, or earth, or under the earth,*—neither angels, nor men, nor departed ſpirits, were any of them qualified to comprehend or communicate the ſecret purpoſes of God. St. John wept much at the diſappointment, ver. 4. however, he is comforted, ver. 5. with the aſſurance, that ſtill there was one who had power and authority to reveal and accompliſh the counſels of God;—The Son of God: and he alone was found worthy to be the great Revealer and Interpreter of his Father's oracles, ver. 6, &c. and he obtained this privilege by the merits of his ſufferings and death: Whereupon, the whole church, ver. 8, &c. and all angels, ver. 11, &c. and all creatures, ver. 13, &c. ſing praiſes to God, and to the Lamb, for ſuch glorious manifeſtations of divine Providence. All this is by way of preface or introduction, to ſhew the great dignity, importance, and excellence of the prophecies here delivered. See Bp. Newton, Grotius, Wetſtein, Lowman, and Vitringa.

Ver. 4. *Becauſe no man,* &c.] *Becauſe no one was found worthy to open the book, nor to look thereon.* Wat.

Ver. 5. *And one of the elders ſaith,* &c.] This might well be tranſlated, *And the firſt of the elders*; the firſt ſpeaking in the name of all the reſt. The following expreſſions ſhew, that the prophecy in Gen. xlix. 9. concerning Judah, was fulfilled in a more ſublime ſenſe in Chriſt the ſon of God; and at the ſame time points out his genealogy according to the fleſh. See Heb. vii. 13, 14. Iſai. liii. 2. Hoſea xiv. 6. Rom. xv. 12. and the margin.

Ver. 6. *Stood a Lamb, as it had been ſlain*] *As having been ſlain.* Wat. Our Saviour is by the Baptiſt declared to be *the Lamb of God,* becauſe to be ſacrificed to Him as *a Lamb,* to take away the ſins of the world. Chriſt is repreſented by the two different ſymbols of a Lion and a Lamb, to expreſs his victory over ſin and death, and his ſacrifice of himſelf to obtain that victory:—" A *Lion,* ſays a commentator, becauſe he aroſe victorious from the dead; a *Lamb,* becauſe he offered himſelf holy, harmleſs, and without ſpot for us." *Horns,* in the ſymbolical language, ſignify regal power; and, when they are numbered, ſo many monarchies; that is, Power extending over ſo many monarchies. As the *ſeven lamp-ſconces* in the firſt viſion ſignified ſeven churches, and the ſeven ſtars ſeven biſhops, or deputy governors therein; and theſe being ſaid to be under the care of the Son of man walking among them, and he being ſaid to have theſe ſeven ſtars in his hand, to denote his power over them (all which ſhewed the dominion of Chriſt in his Chriſt);—So theſe ſeven horns ſhew his power without, againſt his enemies; that he ſhall obtain dominion, and is going to take poſſeſſion of a kingdom in this period; which extends itſelf univerſally over ſeven monarchies, and is equal in number to the ſeven heads of the dragon, his enemy, whom

7 And he came and took the book out of the right hand of him that ſat upon the throne.

8 And when he had taken the book, the four beaſts, and four *and* twenty elders, fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of ſaints.

9 And they ſung a new ſong, ſaying, Thou art worthy to take the book, and to open the ſeals thereof: for thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;

10 And haſt made us unto our God kings and prieſts: and we ſhall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne, and the beaſts, and the elders: and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands;

12 Saying with a loud voice, Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing.

13 And every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I, ſaying, Bleſſing, and honour, and glory, and power, *be* unto him that ſitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beaſts ſaid, Amen. And the four *and* twenty elders fell down, and worſhipped him that liveth for ever and ever.

CHAP. VI.

The opening of the ſeals in order, and what followed thereupon; containing a prophecy to the end of the world.

AND I ſaw when the Lamb opened one of the ſeals, and I heard, as it were the noiſe of thunder, one of the four beaſts, ſaying, Come, and ſee.

Ver. 7. Ch. iv. 2.—V. 8. Ch. iv. 10. Ch. xiv. 2. Or, *incenſe.* Pſ. cxli. 2. Ch. viii. 3, 4.—V. 9. Pſ. xl. 3. Zech. iv. 10. Ch. xiv. 3. Ch. iv. 11. Ver. 6. 1 Cor. vi. 20. vii. 23. Epheſ. i. 7. Col. i. 14. 1 Pet. i. 18, 19. 1 John i. 7. Ch. xiv. 4. Dan. iv. 1. vi. 25. Ch. vii. 9. xi. 9. xiv. 6.—V. 10. Exod. xix. 6. 1 Pet ii. 5, 9. Ch. i. 6. xx. 6. 2 Eſdr. ii. 43, 47.—V. 11. Ch. iv. 4, 6. Dan. vii. 10. Hebr. xii. 22.—V. 12. Ch. iv. 11.—V. 13. Phil. ii. 10. Ver. 3. 1 Chron. xxix. 11. 1 Tim. vi. 16. Ch. i. 6. Ch. vi. 16. vii. 10.—V. 14. Ch. xix. 4. Ch. iv. 9.——V. 1. Ch. v. 6, 7. Ch. iv. 7.

he is to fight, overcome, and ſettle his church in the ſame dominions. Chriſt is therefore here exhibited according to the ſtate of things preſent; for after his conqueſt of the beaſt, he appears not with *horns* defined by any number, but as having *many crowns*; ch. xix. 12. The next ſymbol of the *ſeven eyes*, &c. is taken from Zech. iii. 9. and ſhews that Chriſt is inveſted with divine power and the providence of the world; and that he hath the miniſters thereof neceſſary to that purpoſe. See Iſai. xi. 2. and Daubuz.

Ver. 7. *And he came and took the book*] Daubuz underſtands the delivering of this book into the hands of Chriſt, as an act of inauguration or inveſtiture into his regal power and authority; and ſhews that many of the expreſſions here uſed are taken from the ceremonies of ſolemn inveſtitures. But it ſhould ſeem that his plan of interpreting does not well ſuit with the date of this viſion, which was given to St. John many years after the period of our Lord's aſcenſion, at which time this learned commentator ſuppoſes it to commence.

Ver. 8. *Having every one of them harps and golden vials*] *Harps* were a principal part of the temple muſic: *Vials* were alſo of common uſe in the temple ſervice; but they were not like thoſe ſmall bottles which we now call *vials*, but like *cups*, or *little bowls* on a plate, in alluſion to the cenſers of gold, in which the prieſts offered incenſe in the temple. Theſe cenſers were a ſort of cups, which, becauſe of the heat of the fire burning the incenſe, were often put upon a plate or ſaucer, ſomething reſembling a tea-cup and ſaucers. To offer incenſe to God, or before his preſence in the temple, was an act of honour and religious worſhip peculiar to the prieſt's office; and the prayers of the church are often compared to it. See Pſ. cxli. 2. So that theſe expreſſions well repreſent the whole heavenly church of angels and ſaints, offering a very high act of religious worſhip, and adoration unto Chriſt. See Daubuz, Lowman, and Vitringa. The MS reads *golden cenſers*, and Dr. Waterland *golden bowls full of perfumes.*

Ver. 9. *And they ſung a new ſong*] *And they ſing*, &c. Wat. and MS. Excellent in its kind, and compoſed on a much greater occaſion, and in much ſublimer ſtrains of divine harmony than thoſe which the prieſts and Levites ſung in the temple of Jeruſalem. As the fundamental reaſon for which God the Father receiveth worſhip of the Jews and Gentiles, is becauſe he hath created all things, and preſerves them by his will; ſo the fundamental reaſon, for which the Son is worſhipped, is, becauſe he was ſlain, and ſhed his blood to redeem all mankind. See Heb. ii. 9. and Daubuz.

Ver. 10. *And haſt made us—kings and prieſts*] "We are robed in purity and majeſty; we are crowned with gold; (ch. iv. 4.) and here we appear in thoſe prieſtly offices which we perform with the ſplendor of princes; and we ſhall reign on earth." The Chriſtian cauſe ſhall prevail through all ages; while the happy ſouls who have paſſed courageouſly through their trials upon earth, come hither in their appointed ſeaſons, and ſhare the honours of thy triumphant kingdom." Chriſt and his church reign on earth, when the truth and purity of the Chriſtian religion prevail againſt the oppoſition and corruption of the world. It is thus only that the kingdom of Chriſt, which is not of this world, is ſet up in it, and the ſpiritual powers of his throne are eſtabliſhed; which lays no claim to any coercive powers of outward force, incompatible with the dominion which alone conſiſts in willing ſubmiſſion and voluntary obedience. See Doddridge and Lowman.

Ver. 13. *And ſuch as are in the ſea*] As the inhabitants of the watery element are neceſſarily mute, we are not to underſtand by this, that they ſeemed to grow vocal in the praiſes of Chriſt upon this occaſion; but rather that *heaven, earth, and ſea* are uſed to ſignify, that all nature in its different ways concurred in the acclamation; that is, that the whole conſtitution of it contributed to furniſh out matter of praiſe; juſt as inanimate as well as rational creatures are called upon to praiſe God in ſeveral of the Pſalms, eſpecially in Pſ. 148. See Daubuz, Vitringa, and Doddridge.

Ver. 14. *And the four beaſts ſaid, Amen*] It was the cuſtom in the temple worſhip for the ſingers to make pauſes. "In every Pſalm, ſay the Talmudiſts, the muſic made three intermiſſions. At theſe intermiſſions the trumpets ſounded, and the people worſhipped." See Lightfoot's "Temple Service," ch. 7.

Chap. VI, *Ver.* 1, 2. *And I ſaw*, &c.] St. John had ſeen in the former part of his viſion a repreſentation of the majeſty, glory, power and ſupreme authority of God; and the ſealed book, in which were contained the orders of the divine Providence concerning the church and world, delivered to Chriſt the Lamb of God, to open and reveal it, for the encouragement of the church in patience and faithfulneſs; together with the adoration of the church on this ſolemn occaſion. Now this revelation of Chriſt begins with a prophetic repreſentation of the future ſtate of the church and world, ſo far as the wiſdom and goodneſs of God thought fit to make it known for the conſolation of his faithful people. This chapter contains the *firſt grand period* of prophecy, (divided into ſeven *ſeals* or leſſer *periods*) and the deſcription of the ſtate of the church under heathen Rome, from the time of the date of the prophecy, to about the year of Chriſt 323. See on ch. viii. 1. Each of the prophetical deſcriptions are in part ſome figurative or hieroglyphical picture and motto, or ſome repreſentation in the ſtile and figurative expreſſions of ancient prophecy, deſcribing ſome particular diſpenſation of Providence, proper and peculiar to the ſeveral ſucceſſive ſtates of the church and empire, during the ſpace or time contained in this period: In which therefore we may hope to find both a wiſe and kind intention, in making known theſe diſpenſations of Providence to the church, and an uſeful and profitable meaning of this firſt period of prophetic revelation. As the *ſeals* are opened in order, ſo the events followed in order too. The firſt ſeal or period is memorable for *conqueſt*, and was proclaimed by *the firſt of the living creatures*, who was like a *lion*, and had his ſtation in the eaſt.—According to Lowman, the perſon repreſented ver. 2. is Jeſus Chriſt, who had received a kingdom from the Father, which was to rule all nations. See ch. xix. 11, 12. Pſ. xlv. 3, &c. But, according to Bp. Newton (whom we ſhall follow, and with whom Lowman in the main agrees) this firſt period commences with Veſpaſian, who, from commanding in the eaſt was advanced to the empire; and Veſpaſian, for this reaſon, was regarded both by Romans and foreigners as "that great prince, who was to come out

2 And I ſaw, and behold, a white horſe: and he that ſat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the ſecond ſeal, I heard the ſecond beaſt ſay, Come, and ſee.

4 And there went out another horſe *that was* red: and *power* was given to him that ſat thereon, to take peace from the earth, and that they ſhould kill one another: and there was given unto him a great ſword.

5 And when he had opened the third ſeal, I heard the third beaſt ſay, Come, and ſee. And I beheld, and lo, a black horſe; and he that ſat on him had a pair of balances in his hand.

6 And I heard a voice in the midſt of the four beaſts ſay, A meaſure of wheat for a penny, and three meaſures of barley for a penny; and ſee thou hurt not the oil and the wine.

7 And when he had opened the fourth ſeal, I heard the voice of the fourth beaſt ſay, Come, and ſee.

8 And I looked, and behold, a pale horſe; and his name that ſat on him was Death, and hell followed with him. And power was given unto them, over the fourth part of the earth, to kill with ſword, and with hunger, and with death, and with the beaſts of the earth.

9 And when he had opened the fifth ſeal, I ſaw under the altar the ſouls of them that

Ver. 2. Zech. vi. 3. Ch. xix. 11. Pſ. xlv. 4, 5. LXX. Zech. vi. 11. Ch. xiv. 14.—V. 3. Ch. iv. 7.—V. 4. Zech. i. 8. vi. 2, 7.—V. 5. Ch. iv. 7. Zech. vi. 2.—V. 6. The word *chœnix* ſignifieth a meaſure containing one wine quart, and the twelfth part of a quart. Ch. ix. 4.—V. 7. Ch. iv. 7.—V. 8. Zech. vi. 3. Or, *to him.* Ezek. xiv. 21. 2 Eſdr. xv. 5. Lev. xxvi. 22.—V. 9. Ch. viii. 3. ix. 13. xiv. 18. Ch. xx. 4.

of the eaſt, and obtain dominion over the world." They *went forth to conquer*: for they made an intire conqueſt of Judea, deſtroyed Jeruſalem, and carried the Jews captive into all nations. As theſe prophecies were written a few years before the deſtruction of Jeruſalem, they properly begin with ſome alluſion to that memorable event, and a ſhort alluſion was ſufficient, our Saviour himſelf having enlarged ſo much upon all the particulars. The *bow*, the *white horſe*, and the *crown*, are proper emblems of victory, triumph, and royalty, and the proclamation for conqueſt is fully made by a creature like a *lion*. This period continued during the reigns of the Flavian family, and the ſhort reign of Nerva; about twenty-eight years. See Bp. Newton, Lowman, Vitringa, and Daubuz.

Ver. 3, 4. *And when he had opened the ſecond ſeal*] The ſecond ſeal or period is noted for *war* and *ſlaughter*, and was proclaimed by the *ſecond living creature*, which was like an ox, and had his ſtation in the weſt: And in the account hereof, Bp. Newton, Lowman, &c. nearly agree. The ſecond period, ſays the former, commenced with Trajan, who came from the weſt, being a Spaniard by birth, and was the firſt foreigner who was elevated to the imperial throne. In his reign, and at that of his ſucceſſor Adrian, there were horrid wars and ſlaughters, and eſpecially between the rebellious Jews and the Romans. The Jews about Cyrene ſlew of the Romans and Greeks two hundred and twenty thouſand men, with moſt ſhocking circumſtances of barbarity; in Egypt and Cyprus two hundred and forty thouſand more. But the Jews, in their turn, were ſubdued by Lucius and other generals ſent againſt them by Trajan. Theſe things were tranſacted in the reign of Trajan; and in the reign of Adrian was their great rebellion under their falſe Meſſiah Barchochab, and their final diſperſion, after fifty of their ſtrongeſt caſtles, and nine hundred and eighty-five of their beſt towns had been demoliſhed, and after five hundred and eighty thouſand men had been ſlain by the ſword, beſides an infinite multitude who had periſhed by famine, ſickneſs, and other caſualties; with great loſs and ſlaughter too of the Romans, inſomuch that the emperor forbore the uſual ſalutations in his letters to the ſenate. Here was another illuſtrious triumph of Chriſt over his enemies; and the Jews and the Romans, both the perſecutors of Chriſtians, were remarkably made the executioners of divine vengeance upon one another. The *great ſword* and the *red horſe*, ver. 4. are expreſſive emblems of this ſlaughtering and bloody period, and the proclamation for ſlaughter is fitly made by a creature like an *ox* that is deſtined for ſlaughter. This period continued during the reigns of Trajan and his ſucceſſors by blood or adoption; about ninety-five years. See 2 Kings iii. 22, 23. Bp. Newton, Lowman, &c.

Ver. 5, 6. *When he had opened the third ſeal*, &c.] The third ſeal or period is characterized by the ſtrict execution of juſtice and judgement, and by the procuration of corn, oil, and wine; and was proclaimed by the third living creature, who was like a *man*, and had his ſtation in the ſouth. The *meaſure of corn*, mentioned ver. 6. is in the original a *chœnix*, which was a man's daily allowance, as a *penny* was his daily wages; ſo that if his daily labour could earn no more than his daily bread, without other proviſion for himſelf or his family, corn muſt needs bear a very high price. But whatever may be the capacity of the *chœnix*, (which is difficult to be determined) yet ſuch care and ſuch regulations imply ſome ſcarcity: ſcarcity obliges men to exactneſs in the price and meaſure of things. In ſhort, the intent of the prophecy is, that corn ſhould be provided for the people, but it ſhould be diſtributed in exact meaſure and proportion. This third period commenceth with Septimus Severus, who was an emperor from the *ſouth*, being a native of Africa. He was an enacter of equal and juſt laws, and was very ſevere and implacable to offences; he would not ſuffer even petty-larcenies to go unpuniſhed, as neither would Alexander Severus in the ſame period. Theſe two emperors were alſo no leſs celebrated for the procuring of corn, and oil, and other proviſions, and for ſupplying the Romans with them after they had experienced a want of them. Of Septimus Severus it is ſaid, that for the proviſion of corn, which he found very ſmall, he ſo far conſulted, that at his death he left a certain rate or allowance to the Roman people for ſeven years; and alſo of oil as much as might ſupply not only the uſes of the city, but likewiſe of all Italy, which might want it, for the ſpace of five years. Of Alexander Severus it is alſo ſaid, that he took ſuch care in providing for the Roman people, that the corn which Heliogabalus had waſted, he replaced out of his own money; the oil alſo which Septimus Severus had given to the people, and which Heliogabalus had leſſened, he reſtored wholly as before. The colour of the *black horſe*, ver. 5. befits the ſeverity of their nature and their name; the *balances* are the well-known emblem of juſtice, as well as an intimation of ſcarcity; and the proclamation for juſtice and judgement, and for the procuration of corn, oil, and wine, ver. 6. is fitly made by a creature like a man. This period continued during the reigns of the Septimian family, about forty-two years. See Lam. v. 10. Ezek. iii. 16. Bp. Newton, Lowman, Vitringa, Daubuz, &c.

Ver. 7, 8. *And when he had opened*, &c.] The fourth ſeal or period is diſtinguiſhed by a concurrence of evils, war and famine, peſtilence and wild beaſts, and was proclaimed by the fourth living creature, which was like *an eagle*, and had his ſtation in the north. Theſe are the ſame *four* ſore judgements with which Ezekiel, ch. xiv. 21. threatened Jeruſalem,—the *ſword*, and the *famine*, and the *noiſome beaſt*, and the *peſtilence*: for, in the oriental languages, the *peſtilence* is emphatically ſtiled *death*. Theſe *four* were to deſtroy the *fourth* part of mankind; and the image is very poetical, of *death riding on a pale horſe, and hell, or the grave, following with him*, ready to ſwallow up the dead corpſes. This period commenceth with Maximin, who was an emperor from the north, being born of barbarous parents in a village of Thrace. There was not a more cruel animal upon earth. The hiſtory of his and ſeveral ſucceeding reigns is full of wars and murders, mutinies of ſoldiers, rebellions of ſubjects, and deaths of princes. There were more than twenty emperors in the ſpace of fifty years, all or moſt of whom died in war, or were murdered by their own ſoldiers or ſubjects. Beſides lawful emperors, there were in the time of Gallienus thirty tyrants or uſurpers, who came all of them to violent and miſerable ends. Here was ſufficient employment for the *ſword*; and ſuch wars and devaſtations muſt neceſſarily produce *famine*; and the *famine* is another diſtinguiſhing calamity of this period. In the reign of Gallus, the Syrians made ſuch incurſions, that not one nation ſubject to the Romans was left unwaſted by them; and every unwalled town, and moſt of the walled cities were taken by them. In the reign of Probus alſo there was a great *famine* throughout the world, which was the occaſion of his armies mutinying, and ſlaying him. The uſual conſequence of *famine* is the *peſtilence*; and *the peſtilence* is the third diſtinguiſhing calamity of this period. This peſtilence, ariſing from Ethiopia, pervaded all the Roman provinces, and for fifteen years together incredibly exhauſted them. It raged ſo furiouſly, that five thouſand men died in one day. When countries lie thus uncultivated, uninhabited, unfrequented, the *wild beaſts* multiply, and come into the towns to devour men, which is the fourth diſtinguiſhing calamity of this period: And we read that five hundred wolves entered into a city together, which was deſerted by its inhabitants, where the younger Maximin chanced to be. The colour of the *pale horſe* is very ſuitable to the mortality of this period; and the proclamation for death and deſtruction is fitly made by a creature like an *eagle*, which watches for carcaſſes. This period continued, from Maximin to Diocleſian; about fifty years. See Bp. Newton, Lowman, &c.

Ver. 9—11. *When he had opened the fifth ſeal*, &c.] This and the were ſlain for the word of God, and for the teſtimony which they held;

10 And thy cried with a loud voice, ſaying, How long, O Lord, holy and true, doſt thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was ſaid unto them, that they ſhould reſt yet for a little ſeaſon, until their fellow-ſervants alſo, and their brethren that ſhould be killed as they *were*, ſhould be fulfilled.

12 And I beheld when he had opened the ſixth ſeal, and lo, there was a great earthquake; and the ſun became black as ſackcloth of hair, and the moon became as blood;

13 And the ſtars of heaven fell unto the earth, even as a fig-tree caſteth her untimely figs, when ſhe is ſhaken of a mighty wind.

14 And the heaven departed as a ſcroll when it is rolled together; and every mountain and iſland were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themſelves in the dens, and in the rocks of the mountains;

16 And ſaid to the mountains and rocks, Fall on us, and hide us from the face of him that ſitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who ſhall be able to ſtand?

Ver. 9. Ch. i. 9. Ch. xix. 10.—V. 10. See Zech. i. 12. Ch. xi. 18.—V. 11. Ch. iii. 4, 5. vii. 9, 14. Ch. xiv. 13. xx. 4.—V. 12. Ch. xvi. 18. Joel ii. 10, 31. iii. 15. Matth. xxiv. 29. Acts ii. 20.—V. 13. Ch. ix. 1. Or, *green figs.* Iſai. xxxiv. 4.—V. 14. Jer. iii. 23. iv. 24. 2 Pet. iii. 10. Ch. xvi. 20.—V. 15. Iſai. ii. 19.—V. 16. Iſai. ii. 21. Hoſ. x. 8. Luke xxiii. 30. Ch. ix. 6.—V. 17. Iſai. xiii. 6, &c. Zeph. i. 14. Ch. xvi. 14.

following ſeals have nothing extrinſical, like the proclamation of the living creatures, to determine from what quarter we muſt expect their completion; but they are ſufficiently diſtinguiſhed by their internal marks and characters. The fifth ſeal or period is remarkable for a dreadful perſecution of Chriſtians, who are repreſented, ver. 9. *lying under the altar* (for the ſcene is ſtill in the tabernacle or temple) as ſacrifices newly ſlain, and offered unto God. The *word of God*, and *the teſtimony which they held*, is a deſcription of *faithful Chriſtians*, who perſevered in the Chriſtian faith and worſhip, notwithſtanding all the difficulties of perſecution. Ch. ii. 17. xx. 4. They *cry aloud*, ver. 10. for the Lord to *judge and avenge* their cauſe; that is, the cruelties exerciſed upon them were of ſo barbarous and atrocious a nature, as to deſerve and provoke the vengeance of the Lord. *White robes are given to every one of them*, ver. 11. as a token of their juſtification and acceptance with God; and they are exhorted to *reſt for a ſeaſon*, till the number of martyrs be compleated, when they ſhall receive their full reward;—as we ſhall ſee hereafter. Mr. Lowman obſerves here very well, "That this repreſentation ſeems much to favour the immediate happineſs of departed ſaints, and hardly to conſiſt with that uncomfortable opinion, the inſenſible ſtate of departed ſouls till after the reſurrection." There were other perſecutions before, but this was by far the moſt conſiderable;—the tenth and laſt general perſecution, which was begun by Diocleſian, and continued by others, and laſted longer, and extended farther, and was ſharper and more bloody than all the preceding; and therefore this was particularly predicted: So that this became a memorable æra to the Chriſtians, under the name of "the æra of Diocleſian," or, as it is otherwiſe called, "the æra of martyrs." See Bp. Newton, Lowman, Hammond, and Echard's Rom. Hiſt. vol. ii. p. 533.

Under the altar, &c.] This bears an alluſion, (as we ſaid in the preceding note) to the temple ſervice. In the temple was the altar for victims; at the foot of which was poured the blood of the ſacrifices; which blood being depoſited within ſight of the ſanctuary, was ſuppoſed to put the Deity in mind of the ſacrifice offered to him. Much more did the ſouls, that is, the ſpirits of the martyrs, placed in the ſight of Chriſt, promote the ſame great end. And as the blood of Abel called for vengeance, ſo did the ſpirits or ſouls of the martyrs. See Grotius, Lowman, and Hammond.

Ver. 12—17. *I beheld—when he had opened the ſixth ſeal*, &c.] The ſixth ſeal or period produceth mighty changes and revolutions, which, according to the prophetic ſtyle, are expreſſed by great commotions in the earth, and in the heavens. The very ſame images, the very ſame expreſſions are uſed by the other prophets concerning the mutations and alterations of religions and governments: And why may they not therefore, with equal propriety and fitneſs, be applied to one of the greateſt and moſt memorable revolutions which ever was in the world,—the ſubverſion of the heathen religion, and eſtabliſhment of the Chriſtian; which was begun by Conſtantine the Great, and compleated by his ſucceſſors? The ſeries of the prophecy requires this application; and all the phraſes and expreſſions will eaſily admit it. *And I beheld when he had opened the ſixth ſeal*; (ver. 12.) *and lo, there was a great earthquake*, or rather *a great concuſſion*, (σεισμὸς); for the word comprehends the ſhaking of *heaven*, as well as of earth. The ſame phraſe is uſed, Haggai ii. 6, 21. concerning the firſt coming of Chriſt; and this *ſhaking*, as the Apoſtle ſaith, Heb. xii. 27. *ſignifieth the removing of thoſe things which are ſhaken*; and ſo the prophet Haggai explains it. And where was ever a greater *concuſſion* or removal, than when Chriſtianity was advanced to the throne of Paganiſm, and idolatry gave place to the true religion? Then follow the particular effects of this general concuſſion, ver. 12—14. Iſaiah ſpeaketh much in the ſame manner concerning Babylon and Idumea, ch. xiii. 10. and xxxiv. 4. And Jeremiah, concerning the land of Judah, ch. iv. 23, 24. And Ezekiel, concerning Egypt, ch. xxxii. 7. And Joel concerning Jeruſalem, ch. ii. 10, 31. And our Saviour himſelf alſo, concerning the deſtruction of Jeruſalem, Matth. xxiv. 29. Now it is certain, that the fall of any of theſe cities or kingdoms was not of greater concern and conſequence to the world, nor more deſerving to be deſcribed in ſuch pompous figures, than the fall of the Pagan Roman empire, when the great lights of the heathen world,—*the ſun, moon, and ſtars*,—the powers civil and eccleſiaſtical, were all eclipſed and obſcured; the heathen emperors and Cæſars were ſlain, the heathen prieſts and augurs were extirpated, the heathen officers and magiſtrates were removed, the temples were demoliſhed, and their revenues were appropriated to better uſes. It is cuſtomary with the prophets, after they have deſcribed a thing in the moſt ſymbolical and figurative diction, to repreſent the ſame again in plainer language; and the ſame method is obſerved here, ver. 15, 16, 17. *And the kings of the earth*, &c. That is, Maximian, Galerius, Maximin, Maxentius, Licinius, &c. with all their adherents and followers, were ſo routed and diſperſed, that *they hid themſelves in dens*, &c. expreſſions uſed, as in other prophets, (Iſai. ii. 19, 21. Hoſ. x. 8. Luke xxiii. 30.) to denote the utmoſt terror and conſternation:—This is therefore a triumph of Chriſt over his heathen enemies, and a triumph after a ſevere perſecution; ſo that the time, and all the circumſtances, as well as the ſeries and order of the prophecy, agree perfectly with this interpretation. Galerius, Maximin, and Licinius, made even a public confeſſion of their guilt; recalled their decrees and edicts againſt the Chriſtians; and acknowledged the juſt judgements of God and of Chriſt in their own deſtruction. See Newton, Lowman, &c. The reader deſirous to enter more fully into the meaning of this wonderful chapter, will do well to conſult the cotemporary hiſtorians; as it is impoſſible, in the compaſs of notes like theſe, to mark out all the particulars which well deſerve obſervation. My friend Mr. Burton obſerves upon this chapter, that "as commentators have been differently affected, by reading the account of the Apocalyptical viſions, ſo they have ſtruck out applications of various events to them. The very doubts of thoſe, much better qualified to judge of theſe things than I dare preſume to be, are ſufficient to impoſe a ſilence upon me, with regard to the application of particular events. Time, the grand revealer of all ſecrets, muſt unravel the deep myſtery of theſe wonders. We have, as yet, but a dawn of thoſe important truths, to *lead us on from ſtrength to ſtrength*; we muſt at preſent, with the wondering Iſraelites, *ſtand ſtill, and ſee the ſalvation of the Lord*; in the mean time, it becomes us to ſeek after Him, if haply we may find him. The general plan of the *Revelation* is evidently marked out to us, as a ſolid foundation; and ſome ſtrong outlines already appear, though at a diſtance from us, to ſhew that a beautiful and well-proportioned ſuperſtructure is now opening to our view, *whoſe Builder and Maker is God*. As far as reaſon will juſtify our application and we derive our knowledge from the holy Scripture, that pure fountain of all human *knowledge*, our conduct is ſafe and commendable;—but, we no ſooner loſe ſight of that, than we become vain in our imaginations, and our fooliſh heart is darkened. The *ſeven ſeals* in this chapter, ſeem to have the Apocalyptical number *ſeven* for a ground work, from which to calculate the riſe of their ſeveral events, and of their completions. But I am inclinable to think, that both the ſixth and ſeventh ſeals are yet to be opened; ſince, from the Apocalyptical deſcriptions given in this chapter, they ſeem to be reſerved for thoſe dreadful events, which are to be revealed in the very laſt day, and which exceed our paſt ex-

CHAP. VII.

An angel ſealeth the ſervants of God in their foreheads. The number of them that were ſealed: of the tribes of Iſrael a certain number, of all other nations an innumerable multitude, which ſtand before the throne, clad in white robes, and with palms in their hands. Their robes were waſhed in the blood of the Lamb.

AND after theſe things, I ſaw four angels ſtanding on the four corners of the earth, holding the four winds of the earth, that the winds ſhould not blow on the earth, nor on the ſea, nor on any tree.

2 And I ſaw another angel aſcending from the eaſt, having the ſeal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the ſea,

3 Saying, Hurt not the earth, neither the ſea, nor the trees, till we have ſealed the ſervants of our God in their foreheads.

4 And I heard the number of them which were ſealed: *and there were* ſealed an hundred *and* forty *and* four thouſand, of all the tribes of the children of Iſrael.

5 Of the tribe of Juda *were* ſealed twelve thouſand. Of the tribe of Reuben *were* ſealed twelve thouſand. Of the tribe of Gad *were* ſealed twelve thouſand.

Ver. 1. Dan. vii. 2. Ch. ix. 4.—V. 3. Ch. vi. 6. ix. 4. Ezek. ix. 4. Ch. xiv. 1. Ch. xxii. 4.—V. 4. Ch. ix. 16. 2 Eſdr. ii. 38. Ch. xiv. 1.

periences, as much as they do the ſtrength of our imagination."—We will conclude our notes on this chapter with Mr. Lowman's remark; "That this part of hiſtory is very proper to the general deſign of the whole Revelation;—to ſupport the patience, and encourage the perſeverance of the church, by ſuch an inſtance of God's power and faithfulneſs, in the protection of the Chriſtian religion, and puniſhment of its enemies. We ſee in this period, during the perſecution of heathen Rome, the church in a ſtate of trial and ſuffering, yet preſerved and protected, and finally obtaining a ſtate of peace and ſafety; when all the power of their perſecutors was totally deſtroyed by God's over-ruling providence. Thus this hiſtory verifies the general truth of all the prophecies, and the particular predictions of each of them ſeverally:—A ſtrong encouragement to the patience and conſtancy of the true church!"

Chap. VII. *Ver.* 1. *And after theſe things*] The former chapter concluded the *firſt grand period*, and the ſufferings of the church under the perſecution of the heathen Roman empire. The *ſecond* grand period of prophecy begins, and is contained in the events which attend the ſounding of the *trumpets*; an account whereof is given in the 8th and 9th chapters. In this chapter, it is conceived, that we have an account of a little pauſe or interval, to deſcribe the ſtate of things, for a ſhort time, between the two periods. *After theſe things*, that is, after the prophetick viſion, which repreſented the firſt period, St. John ſaw, in other viſions, what is related in this chapter. This ſeems a repreſentation of a ſtate of peace and quiet throughout the earth, eſpecially in the Roman empire, and of the great number of perſons, in every nation, which came in to the profeſſion of Chriſtianity; of the encouraging protection, which was given to the Chriſtian church; of thankful acknowledgements for the goodneſs and power of God and Chriſt, by the whole church, in ſuch eminent inſtances of favour and protection; and finally, of the happy ſtate of all the faithful confeſſors and martyrs, who, after a ſhort time of tribulation for the faith of Chriſt, and conſtancy in his religion, have attained to a ſtate of everlaſting reſt in happineſs and glory. Thus wiſely doth this part of prophecy promote the principal deſign of the whole, to encourage the faith and patience, the hope and conſtancy of the church, under all oppoſition and ſuffering. It ſeems deſigned to ſhew, with the certainty of prophetical revelation, that as God directs all things in the world by his Providence, ſo he will direct them to ſerve the deſigns of his goodneſs to the church; and that the great revolutions of the world ſhall often be in favour of true religion, and for its protection, and to aſſure the faithful, that, all they ſuffer for the ſake of truth and righteouſneſs, ſhall ſoon be rewarded with a ſtate of peace, honour, and happineſs. See on ch. i. 1. Lowman, and the next note.

Ver. 3. *Till we have ſealed*] This chapter, ſays Bp. Newton, contains a deſcription of the ſtate of the church in the time of Conſtantine; of the peace and protection which it ſhould enjoy under the civil powers; and of the great acceſſion which ſhould be made to it both of Jews and Gentiles. *Four angels* are ordered by another angel to *reſtrain the four winds* from blowing with violence on any part of the world; to ſhew that theſe were halcyon days, wherein the former wars and perſecutions ſhould ceaſe, and peace and tranquility be reſtored for a ſeaſon. *Winds* are emblems of commotions, and very properly, as they are the natural cauſes of ſtorms. See Jer. xlix. 36, 37. To *hold* the winds that they ſhould not *blow*, is a very proper prophetick emblem of a ſtate of peace and tranquility. Euſebius and Lactantius, who were cotemporary writers, bear their teſtimony to this completion of the prophecy; and ſome medals of Conſtantine are ſtill preſerved, having on the reverſe, *Beata tranquilitas*, "Happy tranquility."

During this time of tranquility, the ſervants of God were to be *ſealed in their foreheads*; an expreſſion, alluding to the ancient cuſtom of marking ſervants in their foreheads, to diſtinguiſh what they were, and to whom they belonged. Now, among Chriſtians, baptiſm being the ſeal of the covenant between God and man, is therefore by ancient writers often called *the ſeal*, the *ſign*, the *mark*, and *character* of the Lord; and it was the practice in early times, as it is at preſent, to make the ſign of the croſs upon the foreheads of the parties baptized. The ſame ſign of the croſs was alſo made at confirmation, and upon many other occaſions Chriſtians ſigned themſelves with the ſign of the croſs in their foreheads, as a token that they were not aſhamed of a crucified Maſter; but that, on the contrary, they gloried in the croſs of Chriſt, and triumphed in that ſymbol and repreſentation of it. The *ſealing*, therefore, of the ſervants of God in their *foreheads* at this juncture, can imply no leſs, than that many converts ſhould be baptized; and that thoſe who before, in times of perſecution, had been compelled to worſhip God in private, ſhould now make a free, open, and public profeſſion of their religion: and that ſuch an acceſſion was made to the church at this period, every one knows, who knows any thing of the hiſtory of it. See Bp. Newton, Lowman, Daubuz's Symbolical Dictionary, Bingham's Antiq. book ii. ch. i. ſect. 6. and Cave's primitive Chriſtianity, part i. ch. 10.

Ver. 4. *And there were ſealed an hundred and forty and four thouſand*] "This ſingle paſſage, ſays the biſhop of Meaux, may ſhew the miſtake of thoſe, who always expect the numbers in the Revelation to be preciſe and exact: For is it to be ſuppoſed that there ſhould be in each tribe *twelve thouſand* elect, neither more nor leſs, to make up the total ſum of *an hundred and forty-four thouſand?* It is not by ſuch trifles, and low ſenſe, that the divine oracles are to be explained: We are to obſerve in the numbers of the Revelation a certain figurative proportion, which the Holy Ghoſt deſigns to point out to obſervation. As there were twelve patriarchs, and twelve apoſtles, *twelve* becomes a ſacred number in the ſynagogue, and in the Chriſtian church. This number of *twelve* firſt multiplied into itſelf, and then by a thouſand, makes *one hundred and forty-four thouſand.*" The Biſhop obſerves, in the ſolid proportion of this ſquare number, the unchangeableneſs of the truth of God and his promiſes. Perhaps it may mean the beauty and ſtability of the Chriſtian church, keeping to the apoſtolical purity of faith and worſhip.

Ver. 5. *Of the tribe of Judah*, &c.] As the church of Chriſt was firſt formed out of the Jewiſh church and nation, ſo here the ſpiritual Iſrael is firſt mentioned; but the twelve tribes are not enumerated here in the ſame method and order as they are in other places of holy Scripture. *Judah* hath the precedence, becauſe from him deſcended the Meſſiah; *Dan* is entirely omitted, and *Ephraim* is not mentioned, becauſe they were both the principal promoters of idolatry; and therefore *Levi* is ſubſtituted in the room of the one, and *Joſeph* is mentioned inſtead of the other. The children too of the bond-women, and of the free-women, are confounded together, there being in *Chriſt Jeſus neither bond nor free.* Beſides ſome of all the tribes of Iſrael, there was *an innumerable multitude of all nations and tongues, cloathed with white robes, and having palms in their hands*, ver. 9, 10. who received and embraced the Goſpel; and, as Sulpitius Severus remarks, it is wonderful how much the Chriſtian religion prevailed at this time. The hiſtorians who have written of this reign, relate how even the moſt remote and barbarous nations were converted to the faith, Jews as well as Gentiles. One hiſtorian in particular affirms, that at the time when Conſtantine took poſſeſſion of Rome, after the death of Maxentius, there were baptized more than twelve thouſand Jews and heathens, beſides women and children. (See on ver. 10.) The angels alſo, ver. 11, 12. join in the celebration of God upon this occaſion; for, *if there is joy in the preſence of God over One ſinner that repenteth*, much more may thoſe heavenly ſpirits rejoice at the converſion of whole countries and nations. One of the elders after this (ver. 13—17.) explains to St. John ſome particulars relating to this innumerable multitude of all nations. They have *palms in their hands*, as tokens of victory and triumph over tribulation and perſecution: They are arrayed in white robes, as emblems of their ſanctity and juſtification, through the merits and death of Chriſt; they are, like the children of Iſrael, arrived at their Canaan, or land of reſt; and they ſhall no more ſuffer *hunger*, or *thirſt*, or *heat*, as *they* did in the wilderneſs: They are now happily free from all their former troubles and moleſtations, and their heathen adverſaries ſhall no more prevail againſt them. This period we may ſuppoſe to have continued, with ſome little in-

terruption,

6 Of the tribe of Aſer *were* ſealed twelve thouſand. Of the tribe of Nephthalim *were* ſealed twelve thouſand. Of the tribe of Manaſſes *were* ſealed twelve thouſand.

7 Of the tribe of Simeon *were* ſealed twelve thouſand. Of the tribe of Levi *were* ſealed twelve thouſand. Of the tribe of Iſſachar *were* ſealed twelve thouſand.

8 Of the tribe of Zabulon *were* ſealed twelve thouſand. Of the tribe of Joſeph *were* ſealed twelve thouſand. Of the tribe of Benjamin *were* ſealed twelve thouſand.

9 After this I beheld, and lo, a great multitude, which no man could number, of all nations and kindreds, and people, and tongues, ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, ſaying, Salvation to our God which ſitteth upon the throne, and unto the Lamb!

11 And all the angels ſtood round about the throne, and *about* the elders, and the four beaſts, and fell before the throne on their faces, and worſhipped God,

12 Saying, Amen: Bleſſing, and glory, and wiſdom, and thankſgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders anſwered, ſaying unto me, What are theſe which are arrayed in white robes? and whence came they?

14 And I ſaid unto him, Sir, thou knoweſt. And he ſaid unto me, Theſe are they which came out of great tribulation, and have waſhed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and ſerve him day and night in his temple: and he that ſitteth on the throne ſhall dwell among them.

16 They ſhall hunger no more, neither thirſt any more; neither ſhall the ſun light on them, nor any heat.

17 For the Lamb which is in the midſt of the throne, ſhall feed them, and ſhall lead them unto living fountains of waters: and God ſhall wipe away all tears from their eyes.

CHAP. VIII.

At the opening of the ſeventh ſeal, ſeven angels had ſeven trumpets given them: another angel putteth incenſe to the prayers of the ſaints on the golden altar. Four angels ſound their trumpets, and great plagues follow.

AND when he had opened the ſeventh ſeal, there was ſilence in heaven about the ſpace of half an hour.

Ver. 9. Rom. xi. 25. Ch. v. 9. Ch. iii. 5, 18. vi. 11. Ver. 14. Ch. xix. 14. 2 Eſdr. ii. 42, 46.—V. 10. Pſ. iii. 8. Iſai. xliii. 11. Jer. iii. 23. Hoſ. xiii. 4.—V. 11. Ch. iv. 6.—V. 12. Ch. v. 14.—V. 13. Ver. 9.—V. 14. Ch. vi. 9. xvii. 6. Iſai. i. 18. Hebr. ix. 14. 1 John i. 7. Ch. i. 6. See Zech iii. 3, 4, 5.—V. 15. Iſai. iv. 5, 6. Ch. xxii. 3. Ch. xxi. 3.—V. 16. Iſai. xlix. 10. Pſ. cxxi. 6. Ch. xxi. 3. xxii. 5.—V. 17. Pſ. xxiii. 1. John x. 11. Iſai. xxv. 8. Ch. xxi. 4. xxii. 17. Jer. ii. 13.——V. 1. Ch. vi. 1.

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terruption, from the reign of Conſtantine the Great, to the death of Theodoſius the Great; that is, about ſeventy years. See Bp. Newton, Sherlock on Prophecy, p. 301. Vitringa, Daubuz, and Hammond.

Ver. 10. *And cried with a loud voice*] *And they cry*, &c. Wat. "This viſion, eſpecially when compared with the former in the 4th, and 5th chapters, is to be underſtood, I conceive, (ſays Mr. Lowman) of the church in heaven. As heaven ſeems to be the proper ſcene of the viſion, ſo the innumerable company of ſaints with whom the angels join in the following words, in the preſence of God and the Lamb, is moſt naturally to be underſtood, I think, of thoſe who, having been *faithful unto death*, had received the crown of immortal life, in the ſtate of heavenly happineſs. And I queſtion whether the praiſes of the church on earth will anſwer the prophetic deſcription, or the intention of the prophetic ſpirit, in the great encouragement it deſigned to give to faithfulneſs and conſtancy. To underſtand it of the heavenly church, appears to me a natural ſenſe of the expreſſions; a ſenſe proper to the deſign of the prophecy, as it repreſents the faithful martyrs and confeſſors, once ſo great ſufferers on earth, now bleſſed ſaints in heaven."

Ver, 13. *And one of the elders*, &c.] *And the firſt of the elders* [Conſtantine] *ſpake, ſaying unto me, Who are theſe that are arrayed in the white robes?* Wat. and MS.

Ver. 14. *They which came out of great tribulation*] That is, Confeſſors. Wat.

Ver. 16. *Nor any heat*] *Nor any burning*, or *ſcorching heat*. Wat. and MS.

Ver. 17. *For the lamb*, &c.] Interpreters are not agreed in the proper meaning of this deſcription. Some underſtand it of the peaceful and proſperous ſtate of the church on earth; and certainly, in ſome caſes, very ſtrong expreſſions of prophetick ſtyle are to be ſoftened to a ſenſe which will agree to an happy ſtate of the church in this world. But others, who obſerve the force of theſe expreſſions, and how much they agree with the deſcription of the *new heavens*, and *new earth*, ch. xxi. underſtand it of the happy ſtate of the church for *one thouſand years*, which they alſo ſuppoſe to be a reſurrection-ſtate of the martyrs. I ſhall only obſerve, ſays Lowman, that as the time of the *one thouſand years* is, according to the order of this prophecy, very diſtant from the time to which this part of it refers, I can by no means ſuppoſe the ſpirit of prophecy deſigned this deſcription ſhould be applied to the ſtate of the Millennium; and though the deſcription may be ſoftened to ſuch a ſenſe, as may repreſent the peaceful and proſperous ſtate of the church under Conſtantine, yet I think it rather refers to the complete happineſs of the martyrs and confeſſors in heaven. See on ver. 10.

Chap. VIII. *Ver.* 1.] This chapter opens the *ſecond grand period* of this prophecy; which begins upon the opening of the *ſeventh ſeal*, and is diſtinguiſhed by the *ſounding of ſeven trumpets*. This period of the *trumpets* is of much longer duration, and comprehends many more events than any of the former ſeals: It comprehends, indeed *ſeven periods*, diſtinguiſhed by the ſounding of *ſeven trumpets*, and contains a prophetick deſcription of the ſtate of the world and church, for a conſiderable ſpace of time after the empire became Chriſtian, during the continuance of the empire in the ſucceſſors of Conſtantine; ch. viii.—x. It deſcribes the great devaſtation of the Roman empire by the ſeveral nations which broke in upon it, and finally put an end to it: It deſcribes a time of great calamity, a ſtate of new trials: It ſhews the church what it was to expect, in new dangers and oppoſition, after it ſhould be delivered from the perſecution of the heathen Roman government. And when the Chriſtian religion ſhould have the protection of the laws, and the favour of the emperors, the church would ſtill have great need of caution, watchfulneſs, patience, and conſtancy; and there would be ſtill this encouragement to faithfulneſs and perſeverance, that though the oppoſition in this period of time would be great, yet neither ſhould this prevail againſt the cauſe of truth and righteouſneſs. The Chriſtian faith and religion ſhould be preſerved, and in the end triumph over this oppoſition, as it had before over the former oppoſition, from the heathen emperors of Rome: And thus the general deſign and uſe of the prophecy is fully anſwered, to direct and encourage the conſtancy of the Chriſtian church in faith and patience, whatever oppoſition it may meet with from the world. See Lowman, and Bp. Newton.

There was ſilence in heaven] Moſt interpreters agree that this *ſilence in heaven* for *half an hour*, is an alluſion to the manner of the temple worſhip; for, while the prieſt offered incenſe in the holy place, the whole people prayed without in ſilence, or privately to themſelves; Luke i. 10. On the *day of expiation*, the whole ſervice was performed by the high-prieſt; to which particular ſervice Sir Iſaac Newton has obſerved an alluſion: "The cuſtom, ſays he, on other days, was to *take fire from the great altar in a ſilver cenſer*; but on this day of expiation, for the high-prieſt to take fire from the great altar in a *golden cenſer*: And when he was come down from the great

2 And I ſaw the ſeven angels which ſtood before God; and to them were given ſeven trumpets.

3 And another angel came and ſtood at the altar, having a golden cenſer; and there was given unto him much incenſe, that he ſhould offer *it* with the prayers of all ſaints upon the golden altar, which was before the throne.

4 And the ſmoke of the incenſe, *which came* with the prayers of the ſaints, aſcended up before God, out of the angel's hand.

5 And the angel took the cenſer, and filled it with the fire of the altar, and caſt it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the ſeven angels which had the ſeven trumpets, prepared themſelves to ſound.

7 The firſt angel ſounded, and there followed hail and fire mingled with blood, and they were caſt upon the earth: and the third part of trees was burnt up, and all green graſs was burnt up.

8 And the ſecond angel ſounded, and as it were a great mountain burning with fire was caſt into the ſea: and the third part of the ſea became blood;

Ver. 2. Tobit xii. 15. 2 Chron. xxix. 25—28.—V. 3. Or, *add* it *to the prayers*. Ch. v. 8.—V. 4. Pſ. cxli. 2. Luke i. 10.—V. 5. Or, *upon*. Ch. xvi. 18. 2 Sam. xxii. 7, 8, 9. Acts iv. 31.—V. 7. Ezek. xxxviii. 22. Ch. xvi. 2. Iſai. ii. 13. Ch. ix. 4.—V. 8. Jer. li. 25. Amos vii. 4. Jer. li. 36, 44. Ch. xvi. 3. Ezek. xiv. 19.

altar, he took incenſe from one of the prieſts, who brought it to him, and went with it to the golden altar; and while he offered the incenſe, the people prayed without in ſilence;—which is the *ſilence in heaven for half an hour.*" It is true, on the day of expiation the high-prieſt did all the ſervice himſelf; he uſed a golden cenſer, and took his hands full of incenſe: Yet it may be a queſtion, Whether the mention of a *golden cenſer*, and *much incenſe*, may not refer to the glory and perfection of the heavenly worſhip, as well as to the peculiar ſervice of the high-prieſt. On this ſuppoſition a golden cenſer, and much incenſe, will not require the hands of an high-prieſt; for the offering of incenſe was uſually aſſigned by lot to any one of the prieſts of the courſe; and this, it is thought, will be found more agreeable to the following parts of the prophetic deſcription. See Sir Iſaac Newton, p. 264. Lowman, Daubuz, and Vitringa.

Ver. 2—6. *I ſaw the ſeven angels which ſtood*] The manner in which this is expreſſed in the original is emphatical: It ſeems to ſignify the *ſeven angels* who had before been mentioned as *ſtanding before the throne:* See ch. v. 6. Before the trumpets could be ſounded, it was neceſſary that they ſhould be *given to the ſeven angels*, who were to execute the will of God, and to ſound the trumpets, each in his ſeaſon. At the ſame time another angel, like the prieſt having a *golden cenſer*, offereth incenſe with the prayers of all ſaints, and then *filleth the cenſer with fire of the altar*, and *caſteth it into*, or *upon the earth*; as in Ezek. x. 2. *Coals of fire* are *taken from betweem the cherubim*, and *ſcattered over Jeruſalem*, to denote the judgements of God, to be executed upon that city.—Whereupon immediately enſue *voices, and thunderings, and lightnings, and an earthquake*; the uſual prophetic ſigns and preludes of great calamities and commotions upon earth. See ch. iv. 5. xx. 9. xvi. 19. Iſai. xxviii. 2. xxix. 6. Ezek. xiii. 13. Then the angels prepare themſelves to ſound, ver. 6. And as the ſeals foretold the ſtate and condition of the Roman empire, before, and till it became Chriſtian, ſo the trumpets foreſhow the fate and condition of it afterwards. The *ſound of the trumpet*, as Jeremiah obſerves, ch. iv. 9. and as every one underſtands it, is *the alarm of war*; and the ſounding of theſe trumpets is deſigned to rouſe and excite the nations againſt the Roman empire; called *the third part* of the world, as perhaps including the third part of the world, and, being ſeated principally in Europe, the third part of the world as believed at that time. We may juſt obſerve, that the *cenſers* here mentioned were the ſame with the *vials full of odours*, mentioned ch. v. 8. The offering incenſe on the golden altar ſeems to determine this alluſion to the conſtant offering of incenſe in the temple, and not to the ſervice peculiar to the high-prieſt on the day of expiation; and fully ſhews the propriety of this viſion, in not repreſenting the high-prieſt. Indeed many interpreters, and that with good reaſon, underſtand the *angel*, ver. 3. as an emblem of *Chriſt*, the great high-prieſt of his church. As the golden altar made a part of the ſcene, there was a propriety in its appearing to be uſed; and the time of praying was the hour of incenſe. This viſion may probably be deſigned to intimate, that, conſidering the ſcenes of confuſion repreſented by the trumpets, the ſaints ſhould be exceedingly earneſt with God to pour out a ſpirit of wiſdom, piety, and zeal upon the church, and preſerve it ſafe, amidſt theſe confuſions. See Sir Iſaac and Bp. Newton, Lowman, Vitringa, and Doddridge.

Ver. 7. *There followed hail*, &c.] See the reference in the former note. Here is probably an alluſion alſo to one of the plagues of Egypt, which was a deſtroying ſtorm and tempeſt. See Exod. ix. 23. It is a juſt obſervation of Sir Iſaac Newton, that in the prophetick language tempeſts, winds, or the motions of clouds, are put for wars: Thunder, or the voice of a cloud, for the voice of a multitude; and ſtorms of thunder and lightning, hail and overflowing rain, for a tempeſt of war, deſcending from the heavens and clouds politick. In like manner, the earth, animals, and vegetables, are put for the people of ſeveral nations and conditions: Trees and green graſs expreſs the beauty and fruitfulneſs of a land; and, when the earth is an emblem of nations and dominions, may ſignify perſons of higher rank, and of thoſe common condition. *Trees* here, ſays Mr. Waple, according to the prophetick ſcheme of ſpeech, ſignify the great ones; and *graſs*, by the like analogy, ſignifies common people. Whether it was the intention of the prophetick ſtile to be ſo particular, is not eaſy to determine; but it ſeems plain that it is deſigned to expreſs ſome great calamities brought on the empire, when it is repreſented as a ſtorm, deſtroying not only the *green graſs*, which is more eaſily blaſted, but alſo a great part of the *trees*, which are ſuppoſed more likely to withſtand the violence of the ſtorm; and it ſeems to point out theſe calamities as the effect of war and bloodſhed, throughout the Roman empire in the beginning of this period. Accordingly, ſays Bp. Newton, at the ſounding of the firſt trumpet, the barbarous nations, like a *ſtorm of hail and fire mingled with blood*, invade the Roman territories, and deſtroy the *third part of trees*, that is, the trees of the third part of the earth; and the *green graſs*, that is, both old and young, high and low, rich and poor, together. Theodoſius the Great died A. D. 395; and no ſooner was he dead, than the Huns, Goths, and other barbarians, like *hail* for multitude, and breathing fire and ſlaughter, broke in upon the beſt provinces of the empire, both in the Eaſt and Weſt, with greater ſucceſs than they had ever done before. But by this trumpet were principally intended the irruptions and depredations of the Goths, under the conduct of the famous Alaric, who began his incurſions in the ſame year 395; firſt ravaged Greece, then waſted Italy, beſieged Rome, and was bought off at an exorbitant price; beſieged it again, A. D. 410, took and plundered the city, and ſet fire to it in ſeveral places, ſparing neither religion, nor dignities, nor age, nor crying infants. "Among other calamities, ſays Philoſtorgius, (Hiſt. Eccleſ. l. ii. c. 7.) dry heats, with flaſhes of flame and whirlwinds of fire, occaſioned various and intolerable terrors; yea, and hail greater than could be held in a man's hand, fell down in ſeveral places, weighing about eight pounds." Well therefore might the prophet compare theſe incurſions of the barbarians to "hail and fire mingled with blood." See Bp. Newton, Lowman, Waple, Sir Iſaac Newton, Mede, and Daubuz.

Ver. 8, 9. *As it were a great mountain burning*, &c.] In the ſtile of prophecy, a *mountain* ſignifies a kingdom, and the ſtrength of it; its metropolis or capital city. See Jer. li. 25, 27, 30, 58. Great diſorders and commotions, eſpecially when kingdoms are moved by hoſtile invaſions, are expreſſed, in the prophetic ſtile, by *carrying* or *caſting* mountains *into the midſt of the ſea*. See Pſ. xlvi. 2. The *ſea*, in the Hebrew language, is any collection of waters: Now as *waters* are expreſly made a ſymbol of *people* in this prophecy, ch. xvii. 15. the ſea may well repreſent the collection of many people and nations into one politic body or empire: and when a ſea is conſidered as an empire, the living creatures in that ſea will be the people or nations, whoſe union conſtitutes that empire. See Ezek. xxix. 3, &c. *Ships*, from their uſe in trade, are a proper repreſentation of the riches of a people; and as they are of uſe in war, eſpecially to the maritime nations, they are proper emblems of ſtrength and power. As ſhips were of both uſes in the Roman empire, they may well be underſtood both of the riches and power of that empire. Thus we have a deſcription, in this part of the ſecond period of prophecy, of a judgement to come on the empire, in which the capital ſhould ſuffer much; many provinces ſhould be diſmembered, as well as invaded, and the ſprings of power and riches in the empire ſhould be very much diminiſhed: And accordingly we find in hiſtory, that this was indeed a moſt calamitous period. The year 400 is marked out as the moſt memorable and calamitous that had ever happened during the empire. The Alans, Vandals, and other barbarous people, in the year 406 made the moſt furious irruptions into Gaul, paſſed into Spain, and from thence into Africa; ſo that the maritime provinces became a prey to them; the riches and naval power of the empire were much diminiſhed, and almoſt quite ruined: But the heavieſt calamities fell upon Rome itſelf, beſieged and oppreſſed with famine and peſtilence. After Alaric and his Goths, the next ravagers were Attila and his Huns, who for the ſpace of fourteen years, ſhook the Eaſt and Weſt with the moſt cruel fear, and de-

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9 And the third part of the creatures which were in the ſea, and had life, died; and the third part of the ſhips were deſtroyed.

10 And the third angel ſounded, and there fell a great ſtar from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters:

11 And the name of the ſtar is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, becauſe they were made bitter.

12 And the fourth angel ſounded, and the third part of the ſun was ſmitten, and the third part of the moon, and the third part of the ſtars; ſo as the third part of them was darkened, and the day ſhone not for a third part of it, and the night likewiſe.

13 And I beheld, and heard an angel flying through the midſt of heaven, ſaying with a loud voice, Woe, woe, woe to the inhabiters of the earth, by reaſon of the other voices of the trumpet of the three angels which are yet to ſound!

Ver. 9. Ch. xvi. 3.—V. 10. Iſai. xiv. 12. Ch. ix. 1. Ch. xvi. 4. xvii. 15. 2 Eſdr. xv. 39.—V. 11. Deut. xxxix. 18. Ruth. i. 20. Jer. ix. 15. Jer. xxxiii 15. Lam. iii. 15. Amos v. 7. viii. 10.—V. 12. Iſai. xiii. 10.—V. 13. Ch. xiv. 6. xix. 17. Ch. ix. 12. xi. 14.

formed the provinces of each empire with all kind of plundering, ſlaughtering, and burning. They firſt waſted Thrace, Macedon, and Greece, putting all to fire and ſword, and compelling the Eaſtern emperor Theodoſius to purchaſe a ſhameful peace. Attila then turned his arms againſt the Weſtern emperor; Valentinian III, entered Gaul with ſeven hundred thouſand men, took, plundered, and ſet moſt of the cities on fire. But, at length, being vigorouſly oppoſed, he fell upon Italy, took and deſtroyed Aquileia with ſeveral other cities, ſlaying the inhabitants, and laying the buildings in aſhes; and filled all places between the Alps and Apennine with flight, depopulation, ſlaughter, ſervitude, burning, and deſperation. Such a man might properly be compared to a *mountain burning with fire*; who really was, as he called himſelf, *the ſcourge of God*, and *the terror of men*; and boaſted that he was ſent into the world by God for this purpoſe; that, as the executioner of his juſt anger, he might fill the earth with all kind of evils: and he bounded his cruelty and paſſion by nothing leſs than blood and burning. See Bp. Newton, Lowman, Vitringa, and Daubuz.

Ver. 10, 11. *There fell a great ſtar from heaven*, &c.] *Stars*, in prophetic ſtile, are figurative repreſentations of many things. Among others, they ſignify *kings* and *kingdoms*,—eminent perſons of great authority and power. See Numb. xxiv 17. Dan. viii. 10. Iſai. xiv. 12. *Rivers*, and *fountains of waters* to ſupply them, may be conſidered as neceſſaries to the ſupport of life. The drying up rivers and fountains of waters, expreſſes a ſcarcity of things neceſſary. See Hoſea xii. 16. Iſai. xix. 5.—there ſeems alſo an alluſion to Exod. vii. 20, 21. Here then we have a prophecy, which aptly expreſſes a judgement to come on the ſeat of the Roman empire, which ſhould deſtroy the power of it in its ſpring and fountain, and cut off all its neceſſary ſupports; as when rivers and fountains, ſo neceſſary to life, are infected, and become rather deadly, than fit for uſe. At the ſounding of the third trumpet, ſays Bp. Newton, a great prince appears like *a ſtar ſhooting from heaven to earth*; a ſimilitude not unuſual in poetry. His coming is therefore ſudden and unexpected, and his ſtay but ſhort. *The name of the ſtar is called Wormwood, and he infects a third part of the rivers*, &c. ver. 11. that is, He is a bitter enemy, and proves the author of grievous calamities to the Roman empire. The *rivers and fountains* have a near connection with the *ſea*; and it was within two years after Attila's retreat from Italy that Valentinian was murdered; and Maximus who had cauſed him to be murdered, reigning in his ſtead, Genſeric, the king of the Vandals, having ſettled in Africa, was ſolicited by Eudoxia, the widow of the deceaſed emperor, to revenge his death. Genſeric accordingly embarked with three hundred thouſand Vandals and Moors, and arrived upon the Roman coaſts in June A. D. 455, the emperor and people not expecting him. He landed his men, marched directly to Rome, which, being deſerted by its inhabitants, fell an eaſy prey into his hands. The city was abandoned to the cruelty and avarice of his ſoldiers, who plundered it fourteen days together. He then ſet ſail for Africa, carrying with him immenſe wealth, and an innumerable multitude of captives, together with the empreſs Eudoxia and her two daughters, and left the ſtate ſo weakened, that in a little time it was utterly ſubverted. Some critics underſtand *rivers* and *fountains*, ver. 10. with relation to doctrines; and in this ſenſe the application is ſtill very proper to Genſeric; who was a moſt bigotted Arian, and during his reign moſt cruelly perſecuted the orthodox Chriſtians. Bp. Newton, &c. as above.

12. *The fourth angel ſounded*, &c.] At the ſounding of the fourth trumpet, *the third part of the ſun, moon, and ſtars*, that is, the great lights of the Roman empire, were eclipſed and *darkened*, and remained in darkneſs for ſome time. See Jer. xiii. 16. Iſai. xiii. 10, 11. Ezek. xxxii. 7, 8. Genſeric left the weſtern empire in a weak and deſperate condition. It ſtruggled hard, and gaſped as it were for breath, through eight ſhort and turbulent reigns, for the ſpace of twenty years, and at length expired under Momillus, in A. D. 476. This change was effected by Odoacer, king of the Heruli, who coming to Rome with an army of barbarians, cauſed himſelf to be proclaimed king of Italy, and put an end to the very name of the Weſtern empire. After a reign of ſixteen years he was overcome, A. D. 493, by Theodoric, who founded the kingdom of the Oſtrogoths in Italy, which continued about ſixty years. Thus was the Roman *ſun* extinguiſhed in the Weſtern emperor; but the other leſſer luminaries, the *moon* and *ſtars*, ſtill ſubſiſted; for Rome was ſtill allowed to have her ſenate, and conſuls, and other ſubordinate magiſtrates as before. Theſe lights ſhone more faintly under barbarian kings than under Roman emperors; but they were not totally ſuppreſſed and extinguiſhed, till after the kingdom of the Oſtrogoths was deſtroyed by the lieutenants of the emperor of the Eaſt, and Italy became a province to the Eaſtern empire. Longinus, A. D. 566, by authority received from the emperor Juſtin II. changed the whole form of the government, and in every city of note conſtituted a new governor, under the title of duke. He himſelf preſided over all; and reſiding at Ravenna, was called "the Exarch of Ravenna," as his ſucceſſors were alſo. Rome was thus degraded to the ſame level with other places; and from being the queen of cities, and empreſs of the world, was reduced to a poor dukedom, and made tributary to Ravenna, which ſhe had uſed to govern. See Bp. Newton, Lowman, Sir Iſaac Newton, and Daubuz's Symbolical Dictionary.

Ver. 13. *I beheld, and heard an angel flying through*, &c.] Notice is here proclaimed by an angel, that the three other trumpets ſound to ſtill greater and more terrible plagues, and are therefore diſtinguiſhed from the former by the the name of *woes*. They are not woes of a light or common nature, but ſuch in the extreme; for the Hebrews, having no ſuperlative degree, in the manner of other languages, expreſs their ſuperlative by repeating the poſitive three times, as in this place. The deſign of this meſſenger is to raiſe our attention to the following trumpets; and the following we ſhall find to be more ſtrongly marked than the foregoing. The foregoing relate chiefly to the downfal of the Weſtern empire; the following relate chiefly to the downfal of the Eaſtern empire. The foregoing are deſcribed more ſuccinctly, and contain a leſs compaſs of time; the following are ſet forth with more particular circumſtances, and are of longer duration, as well as of larger deſcription. See Bp. Newton, Daubuz, and Lowman. Mr. Burton obſerves, "The *ſeven trumpets* fall next under our conſideration; which, I conclude, are governed by the abovementioned apocalyptical number *ſeven*, four of which ſeem to me to have already ſounded; but the three remaining ones, called the *woe trumpets*, I look upon as yet to be ſounded; though we ſeem haſtening towards them. For, however the imaginations of men, warmed with a pious zeal for ſolving all ſcriptural difficulties, may have induced them to believe any paſt events to have anſwered to the apocalyptical deſcriptions; the imagery appears to me too ſtrong for any one event that has yet happened, properly to be applied to. I am therefore inclined to think, that the fifth, ſixth, and ſeventh are yet to ſound. What induces me to think ſo, is, that in the viſion of the prophet Habakkuk, a ſimilar deſcription ſeems to be given to this dreadful one now under our conſideration; which has an apparent reference to thoſe events that are to take place in the very *laſt days*.—Hab. i. 6. *For, lo, I raiſe up the Chaldeans, that bitter and haſty nation, which ſhall march through the breadth of the land, to poſſeſs the dwelling-places that are not theirs.* ver. 7, *They are terrible and dreadful; their judgement and their dignity ſhall proceed of themſelves.* ver. 8. *Their horſes alſo are ſwifter than the leopards, and are more fierce than the evening wolves: and their horſemen ſhall ſpread themſelves, and their horſemen ſhall come from far; they ſhall fly as the eagle that haſteth to eat;* ver. 9. *they ſhall come all for violence; their faces ſhall ſup up, as the eaſt wind, and they ſhall gather the captivity as ſand.* ver. 10. *And they ſhall ſcoff at the kings, and the princes ſhall be a ſcorn unto them: they ſhall deride every ſtrong-hold, for they ſhall heap duſt, and take it.* This deſcription muſt awaken our attention, and ſeems to anſwer to the tremendous warriors of this chapter.—But, bad as the bulk of the giddy multitude may at this time appear, the *bottomleſs pit*, I hope, is not yet opened upon us; ſince, moſt probably, that will be a time dreadful beyond the power of imagination to conceive, and may be that very *hour of temptation*, which our Saviour has declared *ſhall one day come upon all the world, to try them that dwell upon the earth*, and from which Chriſt has moſt graciouſly promiſed to thoſe who have *kept the word of his patience*, that he *will keep them*. Rev. iii. 10. Whereas, although, through the great prevalency of ſin, the multitude of the wicked already, at times, ſeem to ride triumphant; yet, God be thanked,

CHAP. IX.

At the ſounding of the fifth angel, a ſtar falleth from heaven, to whom is given the key of the bottomleſs pit: he openeth the pit, and there come forth locuſts like ſcorpions. The firſt woe paſt. The ſixth trumpet ſoundeth. Four angels are let looſe that were bound.

AND the fifth angel ſounded, and I ſaw a ſtar fall from heaven unto the earth: and to him was given the key of the bottomleſs pit.

2 And he opened the bottomleſs pit; and there aroſe a ſmoke out of the pit, as the ſmoke of a great furnace; and the ſun and the air were darkened, by reaſon of the ſmoke of the pit.

3 And there came out of the ſmoke locuſts upon the earth; and unto them was given power, as the ſcorpions of the earth have power.

4 And it was commanded them that they ſhould not hurt the graſs of the earth, neither any green thing, neither any tree; but only thoſe men which have not the ſeal of God in their foreheads.

5 And to them it was given that they ſhould not kill them, but that they ſhould be tormented five months: and their torment *was* as the torment of a ſcorpion, when he ſtriketh a man.

6 And in thoſe days ſhall men ſeek death, and ſhall not find it; and ſhall deſire to die, and death ſhall flee from them.

7 And the ſhapes of the locuſts *were* like unto horſes prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

Ver. 1. Ch. viii. 10. Luke viii. 31. Ch. xvii. 8. xviii. 18. xx. 1. Ver. 2, 11.—V. 2. From Joel ii. 2, 10.—V. 3. Judg. vii. 12. Prov. xxx. 27. Ver. 10.—V. 4. Ch. vi. 6. Ch. viii. 7. Ch. vii. 1, 3. See Exod. xii. 23. Ezek. ix. 4.—V. 5. Ch. xi. 7. Ver. 10. V. 6. Job iii. 21. Iſai. ii. 19. Ch. vi. 16.—V. 7. Joel ii. 4. Nahum iii. 17. Dan. vii. 8.—V. 8. Joel i. 6.

there are not wanting many individuals, who are ready to ſtand forth in defence of religion, and many, who in their words and works *ſet forth all its praiſe.*"

Chap. IX. *Ver.* 1. *I ſaw a ſtar fall from heaven*] *Stars*, in the language of prophecy, ſignify *angels*; ſee ch. i. 20. and viii. 10. The angels of the heavenly hoſt, as well as the angels or biſhops of the churches, ſeem to be called ſtars in Scripture: as when, at the creation, the *morning-ſtars ſang together, and all the ſons of God ſhouted for joy*, Job xxxviii. 7. In like manner, when the abyſs or bottomleſs pit is ſhut up, it is repreſented in this prophecy, as done by an angel coming from heaven, having the key of the bottomleſs pit. Theſe expreſſions are ſo nearly the ſame, as well as upon the ſame ſubject, that they may be well taken in the ſame ſenſe, and ſo uſed to explain each other. The expreſſion, then, *a ſtar fallen from heaven*, or an angel come down from heaven, with a key to open the bottomleſs pit, ſeems naturally to mean the permiſſion of the divine Providence for theſe evil and calamitous events, which are deſcribed to follow from opening the bottomleſs pit, which could not have happened but by the permiſſion of the divine Providence, and according to the wiſe and holy orders of the divine government: For the Providence of God could as ſurely have prevented the temptations of Satan, and the powers of darkneſs, as if Satan and his angels had been faſt locked up and ſecured in a ſafe priſon; ſo that he ſends an angel, his meſſenger, with the key of the bottomleſs pit, to open the priſon, and permit them to go out; to teach, that they can only act ſo far as they have leave and permiſſion, and can always be reſtrained and ſhut up again at the good pleaſure of the ſupreme Governor of the world. The abyſs, or bottomleſs pit, is explained in this prophecy itſelf to be that place where the devil and Satan are ſhut up, that they ſhould not deceive the nations, ch. xx. 1—3. The abyſs ſeems alſo to be uſed in the ſame ſenſe, when the devils beſought Chriſt that he would not command them *to go out into the deep*; αβυσσον: and Grotius obſerves, that this abyſs is the ſame with what St. Peter calls *Hell*, or Tartarus, 2 Pet. ii. 4. Now this priſon of Satan and of his angels, by a righteous judgement of God, is permitted to be opened for the juſt puniſhment of apoſtate churches, who would not repent of their evil works. We may therefore ſay, with the biſhop of Meaux, "Behold ſomething more terrible than we have hitherto ſeen; hell opens, and the devil appears, followed by an army of a ſtranger figure than St. John has any where deſcribed." And we may obſerve from others, that this great temptation of the faithful was to be with the united force of falſe doctrine and perſecution. Hell does not open of itſelf; it is always ſome falſe teacher that opens it; by which means Satan is looſed to deceive the nations. See Bp. Boſſuet, Grotius, Lowman, and on ver. 3. Inſtead of the *bottomleſs pit*, Dr. Waterland reads *the well of the abyſs*, or *bottomleſs gulph*; and ſets down *Mahomet* in the margin oppoſite this verſe, and in that of the next, *Saracens*.

Ver. 2. *There aroſe a ſmoke out of the pit*] As a great ſmoke hinders the ſight, ſo do errors the underſtanding. St. John keeps to the allegory, ſays Grotius; a ſmoke takes from us the ſight of the ſtars. *Smoke*, eſpecially when proceeding from a fierce fire, is alſo a repreſentation of devaſtation. Thus when Abraham beheld the deſtruction of Sodom and Gomorrah, *the ſmoke of the country went up, as the ſmoke of a furnace.* The great diſpleaſure of God is repreſented by the ſame figurative expreſſions of ſmoke and fire, Pſ. xviii. 7, 8. See Lowman, Grotius, and Vitringa.

Ver. 3. *Locuſts upon the earth*] See Judges vi. 5. Joel i. 6. Bp. Newton interprets this part of the prophecy as follows: "At the ſounding of the *fifth trumpet*, a *ſtar fallen from heaven*, meaning the impoſtor Mohammed, *opened the bottomleſs pit, and there aroſe a ſmoke out of the pit, and the ſun and the air were darkened by it*; that is, a falſe religion was ſet up, which filled the world with darkneſs and error; and ſwarms of Saracens, or Arabian *locuſts*, overſpread the earth. A falſe prophet is very fitly typified by a blazing *ſtar*, or meteor. The Arabians likewiſe are properly compared to *locuſts*, not only becauſe numerous armies frequently are ſo; but becauſe ſwarms of locuſts often ariſe from Arabia. In the plagues of Egypt, to which conſtant alluſion is made in theſe trumpets, the locuſts are *brought by an eaſt wind*, (Exod. x. 13.) that is, from Arabia, which lay eaſtward of Egypt; and in the books of Judges, ch. vii. 12. the people of Arabia are compared to *locuſts* or *graſs-hoppers for multitude*; for in the original the word for both is the ſame. As the natural locuſts are bred in pits and holes of the earth, ſo theſe myſtical locuſts are truly *infernal*, and proceed with the ſmoke *from the bottomleſs pit.* It is too a remarkable coincidence, that at this time the *ſun and the air were really darkened*; For we learn from an eminent Arabian hiſtorian, that "in the ſeventeenth year of Heraclius, half the body of the ſun was eclipſed, and this defect continued from the former Tiſrin to Haziran, (that is, from October to June) ſo that only a little of its light appeared." The *ſeventeenth* of Heraclius coincides with A. D. 626, and with the fifth year of the Hegira; and at this time Mohammed was training and exerciſing his followers in depredations at home, to fit them for greater conqueſts abroad." See Prideaux's life of Mahomet, p. 12, &c. and Ockley's Hiſtory of the Saracens, vol. i. p. 25, &c.

Ver. 4. *It was commanded them that they ſhould*, &c.] This verſe demonſtrates, that theſe were not natural, but ſymbolical locuſts. The like injunctions were given to the Arabian ſoldiers. When Yezid marched to invade Syria, Abubeker charged him expreſly not to deſtroy the palm-trees, not to burn any fields of corn, nor to cut down fruit-trees, nor do miſchief to any cattle, unleſs what they killed for eating. Their commiſſion is, to *hurt only thoſe men who have not the ſeal of God in their foreheads*; that is, thoſe who are not the true ſervants of God, but are corrupt and idolatrous Chriſtians. Now from hiſtory it appears, that in thoſe countries where the Saracens extended their conqueſts, the Chriſtians were generally guilty of idolatry in the worſhipping of ſaints, if not of images; and it was the pretence of Mohammed and his followers to chaſtiſe them for it, and to re-eſtabliſh the unity of the Godhead. The parts which remained moſt free from the general infection, were Savoy and Piedmont; and it is very memorable, that when the Saracens approached theſe parts, they were defeated with great ſlaughter by the famous Charles Martel, in ſeveral engagements. See as above.

Ver. 5.—9 *But that they ſhould be tormented five montsh*, &c.] *But that they ſhould torment*, &c. "One hundred and fifty years, ſays Dr. Waterland, from A. D. 612. to A. D. 762." See on ver. 10. As the Saracens were to hurt only the corrupt and idolatrous Chriſtians, ſo theſe they were not to *kill*, but only to *torment*, and were to bring ſuch calamities upon the earth, as ſhould make men weary of their lives. ver. 5, 6. Not that it could be ſuppoſed that the Saracens would not *kill* many thouſands in their incurſions; on the contrary, their angel hath the name of the *deſtroyer*, ver. 11. They might *kill* them as individuals, but ſtill they ſhould not *kill* them as a political body,—as a ſtate, or empire. They might greatly harraſs and *torment* both the

9 And they had breaſt-plates as it were breaſt-plates of iron; and the ſound of their wings *was* as the ſound of chariots of many horſes running to battle.

10 And they had tails like unto ſcorpions, and there were ſtings in their tails: and their power *was* to hurt men five months.

11 And they had a king over them, *which is* the angel of the bottomleſs pit, whoſe name, in the Hebrew tongue, *is* Abaddon, but in the Greek tongue he hath *his* name Apollyon.

12 One woe is paſt; *and* behold, there come two woes more hereafter.

13 And the ſixth angel ſounded, and I heard a voice from the four horns of the golden altar, which is before God,

14 Saying to the ſixth angel which had

Ver. 9. Joel ii. 5, 6, 7.—V. 10. Ver. 5.—V. 11. Epheſ. ii. 2. Ver. 1.—V. 11. That is to ſay, *a deſtroyer.* Ch. xx. 1.—V. 12. Ch. viii. 13. Ch. xi. 14.

Greek and the Latin churches, but they ſhould not utterly extirpate the one or the other. They beſieged Conſtantinople, and even plundered Rome; but they could not make themſelves maſters of either of thoſe cities. They diſmembered the Greek empire of Syria, Egypt, &c. but they were never able to ſubdue the whole. As often as they beſieged Conſtantinople, they were repulſed. They attempted it A. D. 672, in the reign of Conſtantine Pogonatus; but their ſhips were deſtroyed by the ſea-fire invented by Callinicus, and after ſeven years fruitleſs pains, they were obliged to raiſe the ſiege. They attempted it again in the reign of Leo Iſauricus, A. D. 718. but were forced to deſiſt by famine and peſtilence, and loſſes of various kinds. In the following verſes, 7, &c. the nature and qualities of theſe *locuſts* are deſcribed, partly in alluſion to the properties of natural locuſts, and the deſcription given of them by Joel; and partly in alluſion to the habits and manners of the Arabians, to ſhew that not real, but figurative locuſts are here intended. The firſt quality mentioned is, their being *like unto horſes prepared unto battle*, which is copied from Joel ii. 4. Many authors have obſerved, that the head of a locuſt reſembles that of an horſe: The Italians therefore call them *cavalette*, as it were, *little horſes.* The Arabians too have in all ages been famous for their horſes and horſemanſhip: Their ſtrength is well known to conſiſt chiefly in their cavalry. Another diſtinguiſhing mark and character is, their having *on their heads as it were crowns like gold*; which is an alluſion to the head-dreſs of the Arabians, who have conſtantly worn turbans or mitres, and boaſt of having thoſe ornaments for their common attire, which are the *crowns* and diadems of other people. The *crowns* likewiſe ſignify the kingdoms and dominions which they ſhould acquire: And in the ſpace of about eighty years, or thereabouts, they ſubdued Paleſtine, Syria, both Armenias, almoſt all Aſia-Minor, Perſia, India, Egypt, Numidia, all Barbary, even to the river Niger, Portugal, Spain. They added alſo a great part of Italy, as far as to the gates of Rome; moreover, Sicily, Candia, Cyprus, and other iſlands of the Mediterranean. It is worthy of obſervation, that mention is not made here, as in the other trumpets, of the *third part*; foraſmuch as this plague fell no leſs without the bounds of the Roman empire than within it, and extended itſelf even to the remoteſt Indies. They had alſo *faces as the faces of men, and hair as the hair of women:* and the Arabians wore their beards, or at leaſt muſtachoes, as men; while the hair of their heads was flowing, or plaited like that of women. Another property, copied from Joel i. 6. is, *their having teeth as the teeth of lions*; that is, ſtrong to devour: and it is wonderful "how the locuſts bite and gnaw all things, as Pliny ſays, even the doors of the houſes." They had alſo *breaſt-plates, as it were breaſt-plates of iron:* and the locuſts have a hard ſhell or ſkin, which hath been called their armour. This figure is deſigned to expreſs the defenſive, as the former was the offenſive arms of the Saracens. *And the ſound of their wings*, &c. is a compariſon ſimilar to that uſed Joel ii. 5. and Pliny affirms, that they fly with ſo great a noiſe of their wings, that they may be taken for birds. Their *wings*, and *the ſound of their wings*, denote the ſwiftneſs and rapidity of their conqueſts; and it is aſtoniſhing, that in leſs than a century the Saracens erected an empire, which extended from India to Spain. Moreover, they are thrice compared to *ſcorpions*, ver. 3, 5, 10. *and had ſtings in their tails*; that is, they ſhould draw a poiſonous train after them; and wherever they carried their arms, there alſo they ſhould diſtil the venom of a falſe religion. See Mede, Newton, &c. as above, and the next note. Dr. Waterland, after Blackwall, reads the laſt clauſe, *Of chariots, when many horſes are ruſhing into battle.*

Ver. 10, 11. *And their power was to hurt men five months*] See on ver. 5. where it is ſaid, as well as here, that they were to hurt and *torment five months*, in conformity, no doubt, to the type; for locuſts are obſerved to live *five months*, that is, from April to September. But of thoſe locuſts, it is ſaid, not that their duration or exiſtence was only *five months*, but *their power of hurting and tormenting men continued five months.* Now theſe months may either be months commonly ſo taken, or prophetic months, conſiſting each of thirty days, as St. John reckons them, and ſo making one hundred and fifty years, at the rate of each day for a year; or, the number being repeated twice, the ſums may be thought to be doubled; and *five months* and *five months*, in prophetic computation, will amount to three hundred years. If theſe months be taken for common months, then, as the natural locuſts live and do hurt only in the five ſummer months, ſo the Saracens, in the five ſummer months too, made their excurſions, and retreated again in the winter. It appears that this was their uſual practice; and particularly when they firſt beſieged Conſtantinople, in the time of Conſtantine Pogonatus. For from the month of April to September they pertinaciouſly continued the ſiege, then departed for the winter, and in ſpring renewed their attacks; and this courſe they held for ſeven years. If theſe months be taken for prophetic months, or *one hundred and fifty years*, it was within that ſpace that the Saracens made their principal conqueſts. Their empire might ſubſiſt much longer; but their power of hurting and tormenting men was exerted chiefly within that period. Their greateſt conqueſts were made between the year 612,—when Mohammed firſt *opened the bottomleſs pit*, and began publickly to teach and propagate his impoſture, and the year 762,—when the caliph Almanſor built Bagdad, and called it the *City of Peace.* Syria, Perſia, India, the greateſt part of Africa, Spain, and ſome parts of Europe, were ſubdued in the intermediate time. But when the caliphs fixed their ſeat at Bagdad, then the Saracens ceaſed from their excurſions and ravages like locuſts, and became a ſettled nation; their power and glory began to decline, and their empire to moulder away: Then they had no longer, like the prophetic locuſts, *one king over them*, Spain having revolted, A. D. 756, and ſet up another caliph, in oppoſition to the houſe of Abbas. If theſe months be taken *doubly*, or for *three hundred years*, then the whole time that the caliphs of the Saracens reigned with a temporal dominion at Damaſcus and Bagdad together, was three hundred years, viz. from A. D. 637, to A. D. 936 incluſive, when their empire was broken into ſeveral principalities or kingdoms. So that, let theſe *five months* be taken in any poſſible conſtruction, the event will ſtill anſwer, and the prophecy will ſtill be fulfilled; though the ſecond method of interpretation and application appears much more probable than either the firſt or the third. It is added that *they had a king:* (ver. 11.) The ſame perſon ſhould exerciſe temporal as well as ſpiritual ſovereignty over them; and the caliphs were their emperors, as well as the heads of their religion. The *king* is the ſame as the *ſtar*, or *angel of the bottomleſs pit*, ver. 1. whoſe name is *Abaddon* in Hebrew, and *Apollyon* in Greek, that is, *the deſtroyer.* It has been thought, that this has ſome alluſion to the name of *Obodas*, the common names of the kings of that part of Arabia from whence Mohammed came, as *Pharaoh* was the common name of the kings of Egypt; and ſuch alluſions are not unuſual in the ſtile of Scripture. However that be, the name agrees perfectly well with Mohammed and the caliphs his ſucceſſors, who were the authors of all thoſe horrid wars and deſolations, and openly taught and profeſſed that their religion was to be propagated and eſtabliſhed by the ſword. See Bp. and Sir Iſaac Newton, Mede, and Jackſon's "Addreſs to the Deiſts," p. 91.

Ver. 12. *One woe is paſt*, &c.] This is added, not only to diſtinguiſh the woes, and to mark more ſtrongly each period; but alſo to ſuggeſt, that ſome time will intervene between this firſt woe of the Arabian locuſts, and the next of the Euphratean horſemen. The ſimilitude between the locuſts and Arabians is indeed ſo very great, that it cannot fail of ſtriking every curious obſerver; and a farther reſemblance is noted by Mr. Daubuz, "That there hath happened in the extent of this torment a coincidence of the event with the nature of the locuſts. The Saracens have made inroads into all thoſe parts of Chriſtendom, where the natural locuſts are wont to be ſeen and known to do miſchief, and no where elſe; and that too in the ſame proportion. Where the locuſts are ſeldom ſeen, there the Saracens ſtayed little; where the natural locuſts are often ſeen, there the Saracens abode moſt; and where they bred moſt, there the Saracens had their beginning and greateſt power. This may be eaſily verified by hiſtory." See Newton, Lowman, and Vitringa.

Ver. 13—15. *The ſixth angel ſounded*] At the ſounding of this *ſixth* trumpet, a voice proceeded from *the four horns of the golden altar* (for the ſcene was ſtill in the temple) ordering the angel of the ſixth trumpet *to looſe the four angels*, &c. and they were looſed accordingly. Such a voice proceeding *from the four horns of the golden altar*, is a ſtrong indication of the divine diſpleaſure, and plainly intimates, that the ſins of men muſt have been very great, when *the altar*, which was their ſanctuary and protection, called aloud for vengeance. The *four angels* are the *four ſultanies*, or *four leaders* of the Turks and Othmans. For there were four principal ſultanies or kingdoms of the Turks bordering upon the river Euphrates; one at Bagdad, founded by Togrul-Beg, or Tangrolipix, A. D. 1055; another at Damaſcus, founded by Tagjuddaulas, or Ducas, A. D. 1079; a third at Aleppo, founded by Sjarfuddaulas or Melech, in the ſame year; and the fourth at Iconium in Aſia-Minor, founded by Sedyduddaulus, or Cutlu-Muſes, or his ſon, A. D. 1080. Theſe four ſultanies ſubſiſted ſeveral years afterwards, and the ſultans were *bound*, and reſtrained from extending their conqueſts further than the river Euphrates, partly by divine Providence, and partly by the Croiſades of the European Chriſtians, in the latter part of the eleventh, and in the twelfth and thirteenth centuries. But when an end was put to the Croiſades in the thirteenth century, then *the four angels on the river Euphrates were looſed.* Soliman Shah, the firſt the trumpet, Looſe the four angels which are bound in the great river Euphrates.

15 And the four angels were looſed, which were prepared for an hour, and a day, and a month, and a year, for to ſlay the third part of men.

16 And the number of the army of the horſemen *were* two hundred thouſand thouſand: and I heard the number of them.

17 And thus I ſaw the horſes in the viſion, and them that ſat on them, having breaſt-plates of fire, and of hyacinth, and brimſtone: and the heads of the horſes *were* as the heads of lions; and out of their mouths iſſued fire, and ſmoke, and brimſtone.

18 By theſe three was the third part of men killed, by the fire, and by the ſmoke, and by the brimſtone, which iſſued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto ſerpents, and had heads, and with them they do hurt.

20 And the reſt of the men which were not killed by theſe plagues, yet repented not of the works of their hands, that they ſhould not worſhip devils, and idols of gold, and ſilver, and braſs, and ſtone, and of wood: which neither can ſee, nor hear, nor walk:

21 Neither repented they of their mur-

Ver. 14. Ch. xvi. 12.—V. 15. Or, *at*.—V. 16. Pſ. lxviii. 17. Dan. vii. 10. Ezek xxxviii. 4.—V. 17. 1 Chron. xii. 8. Iſai. v. 28, 29.—V. 19. Iſai. ix. 15.—V. 20. Deut. xxxi. 29. Lev. xvii. 7. Deut. xxxii. 17. Pſ. cvi. 37. 1 Cor. x. 20. Pſ. cxv. 4. cxxxv. 15. Dan. v. 23.

chief and founder of the Othman race, retreating with his three ſons from Jingiz,—Chan, and the Tartars, would have paſſed the river Euphrates, but was unfortunately drowned; the time of *looſing the four angels* being not yet come. Diſcouraged at this ſad accident, two of his ſons returned to their former habitations; but Ortogrul the third, with his three ſons, Condoz, Sarubani, and Othman, remained ſome time in thoſe parts; and having obtained leave of Aladin, the ſultan of Iconium, he came with 400 of his Turks, and ſettled in the mountains of Armenia. From thence they began their excurſions; and the other Turks aſſociating with them, and following their ſtandard, they gained ſeveral victories over the Tartars on one ſide, and over the Chriſtians on the other. Ortogrul dying in the year 1288, Othman his ſon ſucceeded him in power and authority, and in the year 1299; and, as ſome ſay, with the conſent of Aladin himſelf, he was proclaimed Sultan, and founded a new empire: And the people afterwards, as well as the new empire, were called by his name. For, though they diſclaim the appellation of *Turks*, and aſſume that of Othmans, yet nothing is more certain, than that they are a mixed multitude, the remains of the four ſultanies above-mentioned, as well as the deſcendants particularly of the houſe of Othman. In this manner, and at this time, the *four angels were looſed*, which were *prepared for an hour, and a day, and a month, and a year, for to ſlay the third part of men*; (ver. 15.) that is, the men of the Roman empire, and eſpecially in Europe, the third part of the world. The Latin, or Weſtern empire, was broken to pieces under the four firſt trumpets; the Greek, or Eaſtern empire, was cruelly *hurt* and *tormented* under the fifth trumpet; and under the ſixth, it is to be *ſlain* and utterly deſtroyed. Accordingly, all Aſia-Minor, Syria, Paleſtine, Egypt, Thrace, Macedon, Greece, and all the country which belonged to the Greek, or Eaſtern Cæſars, the Othmans have conquered. For the execution of this great work it is ſaid, that they were *prepared for an hour, and a day, and a month, and a year*; which will admit either a literal or a myſtical interpretation; and the former will hold good, if the latter ſhould fail. If it be taken literally, it is only expreſſing the ſame thing by different words; as *people, and multitudes, and nations, and tongues*, are jointly uſed in other places; and then the meaning is, that they were prepared to execute the divine commiſſion at any time; any *hour*, or *day*, or *month*, or *year*, that God ſhould appoint. If it be taken myſtically, and the *hour*, and *day*, and *month*, and *year*, be a prophetic *hour*, *day*, *month*, and *year*, then a year, according to St. John's account, (who uſes Daniel's computation) conſiſting of three hundred and ſixty days, is three hundred and ſixty years; and a *month* conſiſting of thirty days, is thirty years; and a *day* is a year, and an *hour*, in the ſame proportion, is fifteen days; ſo that the whole period of the Othmans' *ſlaying the third part of men*, or ſubduing the Chriſtian ſtates in the Greek and Roman empire, amounts to three hundred and ninety-one years and fifteen days. Now it is wonderfully remarkable, that the firſt conqueſt of the Othmans over the Chriſtians was in the year of the Hegira 680, and the year of Chriſt 1281. For Ortogrul in that year crowned his victories with the conqueſt of the famous city of Kutahi from the Greeks. Compute three hundred and ninety-one years from that time, and they will terminate in the year 1672, and in that year Mohammed the Fourth took Cameniec from the Poles: Whereupon prince Cantemir hath made this memorable reflection, "This was the laſt victory by which any advantage accrued to the Othman ſtate, or by which any city or province was annexed to the ancient bounds of the empire." Here then the prophecy and the event exactly agree in the period of three hundred and ninety-one years; and if more accurate and authentic hiſtories of the Othmans were diſcovered, and we knew the very day wherein Kutahi was taken, as certainly as we know that wherein Cameniec was taken, the like exactneſs might alſo be found in the fifteen days. Dr. Lloyd, biſhop of Worceſter, on his interpretation of this paſſage, foretold many years before it happened, "that peace would be concluded with the Turks in the year 1698, which accordingly came to paſs; and that they ſhould no more renew their wars againſt the popiſh Chriſtians." See as above, Prince Cantemir's Hiſtory, b. iii. p. 265. and Bp. Burnet's Hiſtory of his own times, vol. i. p. 204.

Ver. 16—19. *The number of the army*, &c.] A deſcription is here given of the forces, and of the means and inſtruments by which the Othmans ſhould effect the ruin of the eaſtern empire. Their army is deſcribed as very numerous,—*myriads of myriads*; and when Mohammed the Second beſieged Conſtantinople, he had 400,000 men in his army, beſides a powerful fleet of thirty larger, and two hundred leſs ſhips. They are deſcribed too, chiefly, as *horſemen*; and ſo they are deſcribed alſo by Ezekiel and Daniel; and it is well known that their armies conſiſted chiefly of cavalry, eſpecially before the order of Janizaries was inſtituted by Amurath the Firſt. The Timariots, or horſemen, hold lands by ſerving in the wars, are the ſtrength of the government, and are accounted in all between ſeven and eight hundred thouſand fighting men; ſome indeed ſay, that they are a million; and beſides theſe, there are Spahis, and other horſemen in the emperor's pay. *In the viſion*, that is, in appearance, and not in reality, they *had breaſt-plates of fire, and of hyacinth, and brimſtone*. The colour of *fire* is red, of *hyacinth* blue, and of *brimſtone* yellow: And this hath a literal accompliſhment; for the Othmans, from the firſt time of their appearance, have affected to wear ſuch warlike apparel of ſcarlet, blue, and yellow. Of the Spahis particularly, ſome have red, and ſome have yellow ſtandards; and others red or yellow, mixed with other colours. In appearance too, *the heads of the horſes were as the heads of lions*, to denote their ſtrength, courage, and fierceneſs; *and out of their mouth iſſued fire, and ſmoke, and brimſtone*, ver. 18;—A manifeſt alluſion to great guns and gunpowder; which were invented under this trumpet, and were of ſuch ſignal ſervice to the Othmans in their wars: For by *theſe three was the third part of men killed*; by theſe the Othmans made ſuch havock and deſtruction in the Greek, or Eaſtern empire. Amurath the ſecond broke into Peloponneſus, and took ſeveral ſtrong places by means of his artillery. His ſon Mohammed, at the ſiege of Conſtantinople, employed ſuch great guns, as were never made before. One, we are told, was ſo large as to be drawn by ſeventy yoke of oxen, and by two thouſand men; two more diſcharged a ſtone of the weight of half a talent: but the greateſt of all diſcharged a ball of the weight of three talents, or about three hundred pounds. For forty days the wall was battered by theſe guns, and ſo many breaches were made, that the city was taken by aſſault, and an end put to the Grecian empire. *They had power to hurt by their tails*, &c. ver. 19. In this reſpect they very much reſemble the *locuſts*; only the different tails are adapted to the different creatures; *the tails of ſcorpions to locuſts*, the *tails of ſerpents with an head at each end, to horſes*. By this figure it is meant, that the Turks draw after them the ſame poiſonous train as the Saracens; they profeſs and propagate the ſame impoſture; they do hurt not only by their conqueſts, but alſo by the ſpreading of their falſe doctrine; and wherever they eſtabliſh their dominion, there too they eſtabliſh their religion. Many, indeed, of the Greek church remained, and are ſtill remaining among them; but are ſubject to a capitation-tax for the exerciſe of their religion; are burthened with the moſt heavy and arbitrary impoſitions; are compelled to the moſt ſervile drudgery; are abuſed in their perſons, and robbed of their property: but, notwithſtanding theſe and greater perſecutions, ſome Remains of the Greek church are ſtill preſerved among them; as we may reaſonably conclude, to ſerve ſome great and myſterious ends of Providence. See Bp. Newton, Daubuz, Rycaut's preſent ſtate of the Othman Empire, b. iii. ch. 3. and Sandys's Travels, b. i. page 38.

Ver. 20, 21. *The reſt of the men*, &c.] That is, the Latin church, which eſcaped theſe calamities pretty well. The *worſhip of devils*, or rather of *demons*, i. e. ſecond, mediatory gods, or ſaints and angels; as has been ſhewn on 1 Tim. iv. 1. From hence it is evident, ders, nor of their ſorceries, nor of their fornication, nor of their thefts.

CHAP. X.

A mighty ſtrong angel appeareth, with a book open in his hand: he ſweareth by Him that liveth for ever, that there ſhall be no more time. John is commanded to take and eat the book.

AND I ſaw another mighty angel come down from heaven, clothed with a cloud; and a rainbow *was* upon his head, and his face *was* as it were the ſun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he ſet his right foot upon the ſea, and *his* left *foot* on the earth,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, ſeven thunders uttered their voices.

4 And when the ſeven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, ſaying unto me, Seal up thoſe things which the ſeven thunders uttered, and write them not.

5 And the angel which I ſaw ſtand upon the ſea, and upon the earth, lifted up his hand to heaven,

6 And ſware by Him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the ſea and the things which are therein, that there ſhould be time no longer:

7 But, in the days of the voice of the ſeventh angel, when he ſhall begin to ſound, the myſtery of God ſhould be finiſhed, as he hath declared to his ſervants the prophets.

8 And the voice which I heard from heaven ſpake unto me again, and ſaid, Go, *and* take the little book which is open in the hand of the angel which ſtandeth upon the ſea, and upon the earth.

9 And I went unto the angel, and ſaid unto him, Give me the little book. And he ſaid unto me, Take *it*, and eat it up; and it ſhall make thy belly bitter, but it ſhall be in thy mouth ſweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth ſweet as honey: and as ſoon as I had eaten it, my belly was bitter.

Ver. 21. Ch. xxii. 15.——V. 1. Matth. xvii. 2. Ch. i. 16. Ch. i. 14, 15.—V. 2. 2 Eſdr. xiii. 25, 26, 32. Matth. xxviii. 18. V. 3. Ch. viii. 5.—V. 4. Dan. viii. 26. xii. 4, 9.—V. 5. Exod. vi. 8. Dan. xii. 7.—V. 6. Ch. xiv. 7. Dan. xii. 7. Ch. xvi. 17. V. 7. Ch. xi. 15.—V. 8. Ver. 4.—V. 9. Ezek. ii. 8. iii. 1, 2, 3.—V. 10. Ezek. iii. 3. Ezek. ii. 10.

dent, that theſe calamities were inflicted upon the Chriſtians for their idolatries. As the eaſtern churches were firſt in the crime, ſo they were firſt likewiſe in the puniſhment. At firſt they were viſited with the plague of the Saracens; but this working no change of reformation, they were again chaſtiſed by the ſtill greater plague of the Othmans; were partly overthrown by the former, and were entirely ruined by the latter. What churches were then remaining, which were guilty of the like idolatry, but the weſtern, or thoſe in communion with Rome?—And the weſtern were not at all reclaimed by the ruin of the eaſtern; but perſiſted in the worſhip of ſaints, and, what is worſe, the worſhip of images, *which neither can ſee, nor hear, nor walk*; and the world is witneſs to the completion of this prophecy to this day. *Neither repented they of their murders*,—their perſecutions and inquiſitions; nor of *their ſorceries*,—their pretended miracles and revelations; *nor of their fornication*,—their public ſtews and uncleanneſs; *nor of their thefts*,—their exactions and impoſitions on mankind: And they are as notorious for their licentiouſneſs and wickedneſs, as for their ſuperſtition and idolatry. As they, therefore, refuſed to take warning by the two former *woes*, the *third woe*, as we ſhall ſee, will fall with vengeance upon them. See as above; and Clarke's "Seventeen Sermons," p. 68.

Chap. X. *Ver.* 1—11. *I ſaw another mighty angel come down*, &c.] St. John, in the concluſion of the laſt chapter, having touched upon the corruption of the weſtern church, proceeds now to deliver ſome prophecies relating to this lamentable event: But before he enters upon this ſubject, he, and the church with him, is prepared for it by an auguſt and conſolatory viſion. *Another mighty angel came down*, deſcribed ſomewhat like the angel in the three laſt chapters of Daniel, and in the firſt chapter of this book. *He had in his hand a little book*; (ver. 2.) This *little book*, (βιβλαρίδιον) or *codicil*, was different from the βιβλίον, or *book*, mentioned before, ch. v. 1. and it was *open*, that all men might freely read and conſider it. It was indeed a *codicil* to the larger book; and properly cometh under the ſixth trumpet, to deſcribe the ſtate of the weſtern church after the deſcription of the ſtate of the eaſtern: And this is with good reaſon made a ſeparate and diſtinct prophecy, on account of the importance of the matter, as well as for engaging the greater attention. *The angel ſet his right foot upon the ſea*, &c. (ver. 3.) to ſhew the extent of his power and commiſſion; *and when he had cried aloud, ſeven thunders uttered their voices.* St. John would have written down *thoſe things which the ſeven thunders uttered*, but was forbidden to do it, ver. 4. As we know not the ſubjects of the *ſeven thunders*, ſo neither can we know the reaſons for ſuppreſſing them: and to pretend to know either, is to be *wiſe above what is written.* Then, (ver. 5, 6.) *the angel lifted up his hand*, &c. like the angel in Dan. xii. 7. and *ſware by him that liveth for ever and ever*, the Great Creator of all things, *that there ſhould be time no longer*; or rather, *that the time ſhall not be yet*; but it ſhall be in the days of the ſeventh trumpet, that *the myſtery of God ſhall be finiſhed*, and the glorious ſtate of the church be perfected, agreeably *to the good things which he promiſed to his ſervants the prophets*, ver. 7. This is ſaid for the conſolation of Chriſtians, that though *the little book* deſcribes the calamities of the weſtern church, yet they ſhall have a happy period under the ſeventh trumpet. St. John is then ordered *to eat the little book*, as the prophet did, Ezek. iii. 3. upon the like occaſion: And he *ate it up*, (ver 10.) he thoroughly conſidered and digeſted it; and found it to be, as he was informed it would be, ver. 9. *ſweet as honey in his mouth*, but *bitter in his ſtomach.* "The knowledge of future things at firſt was pleaſant, but the ſad contents of the little book afterwards filled his ſoul with ſorrow." Theſe contents, however, were not to be *ſealed up*, like thoſe of the *ſeven thunders*; This little book was to be publiſhed, as well as the larger book of the Apocalypſe; and as it concerned kings and nations, ſo was it to be made public for their uſe and information. Sir Iſaac Newton obſerves, that this deſcription of an angel *coming down from heaven*, ver. 1. is in the form in which Chriſt appeared in the beginning of this prophecy: and it may further direct us to underſtand this *mighty angel*, of Chriſt; that he appeared having *a little book open in his hand.* He alſo obſerves, that by the *earth* the Jews underſtood the great continent of all Aſia and Africa, to which they had acceſs by land; and by the *iſles of the ſea* they underſtood the places to which they ſailed by ſea, or the ſeveral parts of Europe; and here in this prophecy the earth and ſea are put, according to him, for the nations of the Greek and Latin empires. See Bp. and Sir Iſaac Newton, Lowman, Daubuz, and Vitringa.

Ver. 10. *And ate it up*, &c.] See Jer. xv. 16. Our bleſſed Saviour uſes the ſame metaphorical expreſſion with the prophet and St. John, when he ſpeaks of himſelf as the *Bread of life*, in many paſſages of the ſixth chapter of St. John's Goſpel. The author of the "*Obſervations* on Sacred Scripture," remarks, that delicious as honey is to an eaſtern palate, it has been thought ſometimes to have produced terrible effects. So Sanutus tells us, that the Engliſh who attended Edward I into the Holy Land, died in great numbers, as they marched in June to demoliſh a place; which he aſcribes to the exceſſive heat, and their intemperate eating of fruits and honey. This, perhaps, may give us the thought of Solomon, when he ſays, *It is not good to eat much honey*, Prov. xxv. 27. He had before, in the ſame chapter, mentioned, that an exceſs in eating honey occaſioned ſickneſs and vomiting; but if it was thought ſome times to produce deadly effects, there was a greater energy in the inſtruction. However that may be, this circumſtance ſeems to illuſtrate the prophetic paſſage before us, where the book is ſaid to be *in the mouth ſweet as honey*, but *bitter* after it was down; producing pain bitter as thoſe gripings which the army of Edward felt in the Holy Land, from eating honey to exceſs: for of ſuch diſorders as are the common effects of intemperance with regard to fruits in thoſe climates, Sanutus appears to be ſpeaking; and the bloody flux, attended with violent

11 And he ſaid unto me, Thou muſt propheſy again before many peoples, and nations, and tongues, and kings.

CHAP. XI.

The two witneſſes propheſy: they have power to ſhut heaven, that it rain not: the beaſt ſhall fight againſt them, and kill them: They lie unburied, and after three days and an half riſe again. The ſecond woe is paſt. The ſeventh trumpet ſoundeth.

AND there was given me a reed like unto a rod: and the angel ſtood, ſaying, Riſe, and meaſure the temple of God, and the altar, and them that worſhip therein.

2 But the court which is without the temple leave out, and meaſure it not; for it is given unto the Gentiles: and the holy city ſhall they tread under foot forty *and* two months.

3 And I will give *power* unto my two witneſſes, and they ſhall propheſy a thouſand two hundred *and* threeſcore days, clothed in ſackcloth.

Ver. 1. Ezek. xl. 3, &c. Zech. ii. 1, 20. Numb. xxiii. 18.—V. 2. Gr. *caſt out.* Pſ. lxxix. 1. Luke xxi. 24. Dan. viii. 10. 1 Mac. iii. 51. Ch. xiii. 5.—V. 3. Or, *I will give unto my two witneſſes that they may propheſy.* 1 Chron. xxi. 16. 2 Kings xix. 1. Jer. iv. 8, 26. Ch. xx. 4. Ch. xix. 10. Ch. xii. 6.

pains in the bowels, is well known to be their great complaint." See *Obſervations*, p. 161.

The prophecy before us was to reveal the providences of God during the period of the *ſeventh angel*; in which, as there was a revelation of great oppoſition to true religion, and perſecution of the faithful profeſſors; ſo was there alſo a revelation of divine protection during the time of trial, and of the ſure accompliſhment of the promiſed glorious and happy ſtate of the church in the end. The meditation of ſuch a ſtate of Providence might well occaſion a mixture of joy and grief in the Apoſtle's mind, as it is likely to do in the minds of all who ſo underſtand and conſider it. See Lowman, Waple, Mede, and Hervey's Meditat. vol. ii. p. 21.

Chap. XI. *Ver.* 1.] From this to the nineteenth chapter, we have the *third* and longeſt *period* of this prophecy, diſtinguiſhed by the *ſeven vials*, as the former periods were by *ſeven trumpets*, and *ſeven ſeals*. As this is a period much more extenſive than either of the foregoing, it ſeems to have a more full and copious deſcription; and the ſtate of it is repreſented by ſeveral prophetic images; as by meaſuring the temple; by the prophecy of two witneſſes; by the viſion of a woman flying into the wilderneſs; ch. xii. the repreſentation of one wild beaſt riſing out of the ſea, and of another coming out of the earth; ch. xiii. So that there are two diſtinct repreſentations of the ſtate of the church during this period; and another repreſentation of the perſecuting power, from whence this afflicted ſtate of the church ſhould proceed: And in the end of this, as in each period, we have a repreſentation of the church's deliverance out of its afflicted ſtate. In particular, the afflictions of the church are to end with this period in the moſt happy and glorious ſtate of peace and proſperity; of truth, purity, and protection; and not to be ſeduced in a very ſhort time by a new period of troubles and afflictions, to try the faith and patience of the ſaints, as the former were. It appears therefore, that the repreſentation of the *two witneſſes*, of the *woman in the wilderneſs*, and of the *beaſt*, are ſeveral exhibitions of the ſame time or period, in different views. The time for the witneſſes to *propheſy in ſackcloth*, is *a thouſand two hundred and threeſcore days*, ch. xi. 3. The *woman* is nouriſhed in her place in the wilderneſs for *a time, and times, and half a time*, or three years and an half; equal to one thouſand two hundred and ſixty days, according to the ancient year of three hundred and ſixty days; and ſo the prophecy itſelf interprets it, ver. 6. It is further obſerved concerning the period of the *beaſt*, that power was given to him to continue *forty and two months*, a time equal to three years and a half, or one thouſand two hundred and ſixty days. Theſe are therefore to be looked upon as different deſcriptions of the ſame period, for the more diſtinct explication of the prophecy, and the greater certainty of its true meaning. The *days* in queſtion muſt be interpeted of *years*; as is not only agreeable to the general ſtile of prophecy, but to the plan of the particular prophecy before us. The order of the prophecies of this book ſhew, that theſe *one thouſand two hundred and ſixty days* contain the whole time of the *third period*, or all the time wherein the *witneſſes prophecy*, the *woman* is in the wilderneſs, and the *beaſt* has power given unto him; that is, all the time of the laſt ſtate of the church's ſufferings, to that glorious ſtate of the church, when Satan ſhall be ſhut up in the bottomleſs pit for a thouſand years. In this period the *ſeven vials of God's wrath* are to be poured out, and all the hiſtorical events that relate to them accompliſhed. This period is to laſt till the myſtery of God ſhall be finiſhed: Theſe events are too many, and the times in which they are to be accompliſhed too long, to be comprized within one thouſand two hundred and ſixty natural days. The order of the periods ſhew, that this third is not to begin until the two former are paſſed; until the nations which had deſtroyed the Roman empire had divided it amongſt themſelves; till the imperial government of Rome was paſſed away, as the preceding forms of government were before it; and till another form ſhould be eſtabliſhed in Rome, which, on ſome accounts, ſhould be called the ſeventh; and on others, the eighth form of government: When Rome, once the powerful miſtreſs of the world, after ſhe had loſt her dominion, and, as it ſeemed, without hope of recovery, ſhould be reſtored to power and empire again, which was to continue during the one thouſand two hundred and ſixty days of this period, and then to be utterly overthrown, and never to riſe again. Now, as a great variety of concurrent circumſtances ſhew the beginning of this period to have been about the year 756, when the popes were inveſted with the temporal dominion of Rome, in which only time the ſeveral deſcriptions of this period do all exactly agree, The one thouſand two hundred and ſixty days of this prophecy are to laſt ſo long as this dominion is to continue: which ſeems evidently to ſhew, that we are not to underſtand one thouſand two hundred and ſixty *natural days*, as the time of this period, but ſo many *prophetic days*, or *years*. See Lowman, and the following notes.

And the angel ſtood, ſaying] *And he ſaid.* Wat. That is, the angel mentioned in the foregoing chapter; whom Dr. Waterland interprets of *Luther*. In the former part of this chapter, from the 1ſt to the 14th verſe, ſays Bp. Newton, are exhibited the contents of the *little book* mentioned in the preceding chapter. In this verſe St. John is commanded *to meaſure the inner court—the temple of God*, &c. to ſhew, that during all this period, there were ſome true Chriſtians, who conformed to the rule and meaſure of God's worſhip. This meaſuring might allude more particularly to the reformation from popery, which fell out under *this* ſixth trumpet; and one of the moral cauſes of it was, the Othmans taking Conſtantinople, which occaſioned the Greek fugitives to bring their books with them into the more weſtern parts of Europe, and proved the happy cauſe of the revival of learning; as the revival of learning opened men's eyes, and proved the happy occaſion of the reformation. But though the *inner court*, which includes the ſmaller number, was *meaſured*, yet the *outer court*, which implies the far greater part, was *left out*, (ver. 2.) and rejected, as being in the poſſeſſion of Chriſtians only in name, but Gentiles in worſhip and practice, who profaned it with heatheniſh ſuperſtition and idolatry: *And they ſhall tread under foot the holy city*; they ſhall trample upon and tyrannize over the church, for the ſpace of *forty and two months*. See Lightfoot's Temple Service, chap. 1. and Mede's Works, p. 588.

Ver. 3. *I will give power unto my two witneſſes*, &c.] The ſacred writer aſſures us, that God would raiſe up ſome true and faithful *witneſſes*, to preach and proteſt againſt the innovations mentioned in the preceding verſe:—and there were Proteſtants long before ever the name came into uſe. Of theſe witneſſes there ſhould be, though but a ſmall, yet a competent number; and it was a ſufficient reaſon for making them *two witneſſes*, becauſe that number is required by the law, Deut. xix. 15. and approved by the Goſpel, Matth. xviii. 16. And upon former occaſions, two have often been joined in commiſſion, as Moſes and Aaron in Egypt; Elijah and Eliſha in the apoſtaſy of the ten tribes; and it is obſervable alſo, that the principal reformers have uſually appeared in pairs; the Waldenſes and Albigenſes; John Huſs and Jerome of Prague; Luther and Calvin; Cranmer and Ridley, and their followers: Not that (I conceive) any two particular men, or two particular churches, were intended by this prophecy; but only that there ſhould be ſome, in every age, who ſhould bear witneſs to the truth. They ſhould not be diſcouraged, even by perſecution and oppreſſion; but, though clothed with *ſackcloth*, and living in a mourning and afflicted ſtate, ſhould yet *propheſy*; ſhould yet preach the ſincere word of God, and denounce the divine judgements againſt the reigning idolatry and wickedneſs. And this they ſhould continue to do, as long as the grand corruption itſelf laſted;—for a ſpace of *a thouſand two hundred and threeſcore days*. It is the ſame ſpace of time with *the forty and two months*, ver. 2. For *forty and two months*, conſiſting each of thirty days, are equal to *a thouſand two hundred and threeſcore days* or *years*, in the prophetic ſtile; and *a thouſand two hundred and threeſcore years*, (as we have ſeen before in Dan. xii. 11, 12.) is the period aſſigned for the tyranny and idolatry of the church of Rome. A character is then given of thoſe *witneſſes*, and of the power and effect of their preaching; ver. 4—6. *Theſe are the two olive-trees*, &c. that is, "They, like Zerubbabel and Joſhua, Zech. iv. are the great inſtructors and enlighteners of the church." *Fire proceeded out of the mouths*, &c. (ver. 5.) that is, "they are like unto Moſes and Elijah, (Numb. xvi. 2 Kings i.) who called for fire upon their adverſaries." But *their* fire was real; this is ſymbolical, and *proceeds out of the mouth of the witneſſes*, denouncing the divine vengeance on the corrupters and oppoſers of true religion; much in the ſame manner as it was ſaid to Jeremiah, ch. v. 14. *I will make my words in thy mouth fire*, &c. It is added by St. John, *Theſe have power to ſhut heaven*, &c. ver. 6. that is, "They are like Elijah, who foretold a want of rain in the days of Ahab, 1 Kings

vii. 1,

4 Theſe are the two olive-trees, and the two candleſticks ſtanding before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he muſt in this manner be killed.

6 Theſe have power to ſhut heaven, that it rain not in the days of their prophecy: and have power over the waters to turn them to blood, and to ſmite the earth with all plagues, as often as they will.

7 And when they ſhall have finiſhed their teſtimony, the beaſt that aſcendeth out of the bottomleſs pit, ſhall make war againſt them, and ſhall overcome them, and kill them.

8 And their dead bodies *ſhall lie* in the ſtreet of the great city, which ſpiritually is called Sodom and Egypt, where alſo our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, ſhall ſee their dead bodies, three days and an half, and ſhall not ſuffer their dead bodies to be put in graves.

10 And they that dwell upon the earth ſhall rejoice over them, and make merry, and ſhall ſend gifts one to another; becauſe theſe two prophets tormented them that dwelt on the earth.

11 And after three days and an half, the Spirit of life from God entered into them; and they ſtood upon their feet, and great fear fell upon them which ſaw them.

12 And they heard a great voice from heaven, ſaying unto them, Come up hither. And they aſcended up to heaven in a cloud; and their enemies beheld them.

13 And the ſame hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were ſlain of men ſeven thouſand: and the remnant were affrighted, and gave glory to the God of heaven.

Ver. 4. Jer. xi. 16. Zech. iv. 3, 11, 14.—V. 5. 2 Kings i. 10, 12. Jer. i. 10. v. 14. Ezek. xliii. 3. Numb. xvi. 29.—V. 6. 1 Kings xvii. 1. Zech. xiv. 17. Mal. iv. 5. James v. 10, 17. Exod. vii. 19.—V. 7. Luke xiii. 32. Ch. xiii. 1, 11. xvii. 8. Ch. ix. 2. Ch. xix. 19. xx. 1, 3. Dan. vii. 21. Zech. xiv. 2.—V. 8. Ch. xiv. 8. xvii. 1, 5. xviii 10. Hebr. xiii. 12. Ch. xviii. 24. V. 9. Ch. xvii. 15. Pſ. lxxix. 2, 3.—V. 10. Ch. xii. 12. xiii. 8. Eſth. ix. 19, 22. Ch. xvi. 10.—V. 11. Ver. 9. Ezek. xxxvii. 5, 9, 10, 14.—V. 12. Iſai. xiv. 13. Ch. xii. 5. Iſai. lx. 8. Acts i. 9. 2 Kings ii. 1, 5, 7.—V. 13. Ch. vi. 12. Ch. xvi. 19. Gr. *names of men*, ch. iii. 4. Ch. xiv. 7. xv. 4.

vii. 1. James v. 17. *and it rained not by the ſpace of three years and ſix months*; which, myſtically underſtood, is the ſame ſpace of time as *the forty and two months*, ver. 2. and *the thouſand two hundred and threeſcore days*, ver. 3. which were allotted for the propheſying of the witneſſes." During this time the divine protection and bleſſing ſhall be with-held from thoſe men who neglect and deſpiſe their preaching and doctrine. "*They have alſo power over the waters*, &c. ver. 6. that is they are like Moſes and Aaron, who inflicted plagues on Egypt; and they may be ſaid to *ſmite the earth with the plagues* which they denounce; as, in Scripture language, the prophets are often ſaid to do thoſe things, which they declare and foretel. But it is moſt highly probable, that theſe particulars will receive a more literal accompliſhment, when the plagues of God, and the vials of his wrath, (ch. xvi.) ſhall be poured out upon men, in conſequence of their having ſo long reſiſted the teſtimony of the witneſſes. See Bp. Newton, Hale's Contemplations, vol. ii. p. 175. Lowman, Doddridge, and Daubuz.

Ver. 7—12. When they ſhall have finiſhed, &c.] *When they ſhall be about to finiſh their teſtimony, the wild beaſt that aſcendeth out of the abyſs.* Wat. After the deſcription of the *witneſſes*, their power and offices, follows a prediction of thoſe things that ſhall befal them at the latter end of their miniſtry: and their paſſion, death, reſurrection, and aſcenſion, are copied from our Saviour's, who is emphatically ſtiled *The faithful and true witneſs*, ch. iii. 14. but with this difference, that *his* were real, *theirs* are figurative and myſtical. *When they ſhall be about finiſhing their teſtimony, the beaſt that aſcendeth out of the abyſs*,—the tyrannical power of Rome, (of which we ſhall ſee more hereafter,) *ſhall make war*, &c. ver. 7. The *beaſt*, indeed, *ſhall make war* againſt them all the time that they are performing their miniſtry; but, *when they ſhall be near finiſhing it*, he *ſhall* ſo *make war againſt them*, as *to overcome them, and kill them.* They ſhall be ſubdued and ſuppreſſed; be degraded from all power and authority; be deprived of all offices and functions, and be politically *dead*, if not naturally ſo. In this low and abject ſtate they ſhall *lie* ſome time, ver. 8. *in the ſtreet of the great city*,—in ſome conſpicuous place within the juriſdiction of Rome, *which ſpiritually is called Sodom*, for corruption of manners; and *Egypt*, for tyranny and oppreſſion of the people of God; *where alſo our Lord was crucified*, ſpiritually, being crucified afreſh in the ſufferings of his faithful martyrs. Nay, to ſhew the greater indignity and cruelty to the martyrs, *their dead bodies* ſhall not only be publickly expoſed, (ver. 9.) but they ſhall be denied even the common privilege of burial: and their enemies *ſhall rejoice* and inſult *over them*, ver. 10. and ſhall ſend mutual preſents and congratulations *one to another*, for their deliverance from theſe *tormentors*, whoſe life and doctrine were a continual reproach to them. But, *after three days and a half*, ver. 11. that is, in the prophetic ſtile, *after three years and a half*, (for no leſs time is requiſite for all theſe tranſactions,) they ſhall be raiſed again *by the Spirit of God*, and, ver. 12. *ſhall aſcend up to heaven*: They ſhall not only be reſtored to their priſtine ſtate, but ſhall be further promoted to dignity and honour; and that *by a great voice from heaven*;—by the voice of public authority. *At the ſame hour there ſhall be a great earthquake*;—there ſhall be great commotions in the world; *and the tenth part of the city ſhall fall*, as an omen and earneſt of a ſtill greater fall: *and ſeven thouſand names of men*, or ſeven thouſand men of name *ſhall be ſlain*, and the remainder *in their fright* ſhall acknowledge the great power of God. Some interpreters are of opinion, that this prophecy of the *death and reſurrection of the witneſſes* received its completion in the caſe of John Huſs and Jerome of Prague; others refer it to the Proteſtants of the league of Smalcald. Some again think it applicable to the horrid maſſacre of the Proteſtants at Paris, and other cities of France, A. D. 1572; others imagined, that the perſecution carried on by Lewis XIV. againſt the Proteſtants of France, A. D. 1685, would be the laſt perſecution. And others again apply it to the poor Proteſtants in the vallies of Piedmont, impriſoned, murdered, or baniſhed, A. D. 1686. In all theſe caſes there may be ſome reſemblance before us *of the death and reſurrection of the witneſſes*: But though theſe inſtances ſufficiently anſwer, in ſome reſpects, yet they are deficient in others; and particularly in this, that they are none of them the laſt perſecution: others have been ſince, and probably will be again. Beſides, as the *two witneſſes* are deſigned to be the repreſentatives of the Proteſtants in general, ſo the perſecution muſt be general too. We are now living under the *ſixth trumpet*; and the empire of the *Euphratean horſemen*, or Othmans, is ſtill ſubſiſting, and perhaps in as large extent as ever: the *beaſt* is ſtill *reigning*, and the *witneſſes* are ſtill, in ſome times and places more, in ſome leſs, *propheſying in ſackcloth*. It will not be till toward *the end of their teſtimony*, and that *end* ſeemeth to be yet at ſome diſtance, that the great victory and triumph of *the beaſt*, and the ſuppreſſion, reſurrection, and exaltation of the *witneſſes*, will take effect. When all theſe things ſhall be accompliſhed, then the *ſixth trumpet* will end; then the *ſecond woe* ſhall be paſt, ver. 14. the Othman empire ſhall be broken in the ſame manner that Ezekiel (ch. xxxviii. xxxix.) and Daniel (ch. xi. 44, 45.) have predicted; the ſufferings of the witneſſes ſhall ceaſe, and they ſhall be raiſed and exalted above their enemies: and when the *ſecond woe* ſhall be thus *paſt*, *behold the third woe*, or total deſtruction of the *beaſt cometh quickly*. Some time intervened between the *firſt* and *ſecond woes*; but upon the ceaſing of the *ſecond*, the third ſhall commence immediately. It appears then that the greater part of this prophecy relating to the *witneſſes* remains yet to be fulfilled; But poſſibly ſome may queſtion, whether any part of it hath been fulfilled; whether there have been any ſuch perſons as the *witneſſes*; any true and faithful ſervants of Jeſus Chriſt, who have in every age profeſſed doctrines contrary to thoſe maintained by the pope and church of Rome? The truth of the fact may be made appear by an hiſtorical deduction; and it can be proved, that there have conſtantly been ſuch witneſſes, from the ſeventh century down to the Reformation, during the moſt flouriſhing period of popery. Thoſe who are deſirous of ſeeing this deduction, may find it in Flaccius Illyricus, in the Centuriators of Magdeburg, in Uſher, in Alix, in Spanheim, in Calmet, in Moſheim, and in all the eccleſiaſtical writers; which the reader will find very ſatisfactorily abridged in the learned biſhop's Diſſertations, to which we are ſo much obliged.

14 The ſecond woe is paſt; *and* behold, the third woe cometh quickly.

15 And the ſeventh angel ſounded; and there were great voices in heaven, ſaying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Chriſt; and he ſhall reign for ever and ever.

16 And the four and twenty elders which ſat before God on their ſeats, fell upon their faces, and worſhipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and waſt, and art to come; becauſe thou haſt taken to thee thy great power, and haſt reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead that they ſhould be judged, and that thou ſhouldeſt give reward unto thy ſervants the prophets, and to the ſaints, and them that fear thy name, ſmall and great; and ſhouldeſt deſtroy them which deſtroy the earth.

19 And the temple of God was opened in heaven, and there was ſeen in his temple the ark of his teſtament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

CHAP. XII.

A woman clothed with the ſun travaileth: the great red dragon ſtandeth before her, ready to devour her child. When ſhe is delivered, ſhe fleeth into the wilderneſs. Michael and his angels fight with the dragon, and prevail. The dragon being caſt down unto the earth, perſecuteth the woman.

AND there appeared a great wonder in heaven; a woman clothed with the ſun, and the moon under her feet, and upon her head a crown of twelve ſtars:

Ver. 14. Ch. viii. 13. ix. 12. xv. 1.—V. 15. Ch. x. 7. Iſai. xxvii. 13. Ch. xvi. 17. xix. 6. Ch. xii. 10. Dan. ii. 44. vii. 14. x. 7.—V. 16. Ch. iv. 4. v. 8. xix. 4.—V. 17. Ch. i. 4. Ch. xix. 6.—V. 18. Ver. 2. Dan. vii. 9, 10. Ch. xix. 5. Ch. xiii. 10. xviii. 6. Or, *corrupt.*—V. 19. Ch. xv. 5, 8. Ch. xvi. 18. Ch. xvi. 21.——V. 1. Or, *ſign.* Ch. xxi. 14.

Ver. 15—18. *The ſeventh angel ſounded*, &c.] At the ſounding of the ſeventh trumpet, the *the third woe* commenceth; which is rather implied than expreſſed, as it will be deſcribed more fully hereafter. The *third woe* brought *on the inhabitants of the earth*, is the ruin and downfal of the antichriſtian kingdom; and then, and not till then, according to the heavenly chorus, *the kingdoms of this world will become the kingdoms of the Lord*, &c. St. John is rapt and hurried away, as it were, to a view of the happy millennium, without conſidering the ſteps preceding and conducting to it. At the ſame time the *four and twenty elders*, or the miniſters of the church, ver. 16—18. are repreſented as praiſing and glorifying God, for manifeſting his *power* and *kingdom* more than he had done before: they give likewiſe an intimation of ſome ſucceeding events; as, *the anger of the nations*; *Gog and Magog*, ch. xx. 8. and the *wrath of God*, diſplayed in their deſtruction, ch. xx. 9. *and the rewarding of all the good*, as well as *puniſhing of the wicked.* ver. 12. Here we have only a ſummary account of the circumſtances and occurrences of the ſeventh trumpet; but the particulars will be dilated and enlarged upon hereafter. Thus are we arrived at the conſummation of all things, through a ſeries of prophecies, extending from the Apoſtle's days to the end of the world.

It is this ſeries which has been our clue, to conduct us in our interpretation of theſe prophecies; and though ſome of them are dark and obſcure, conſidered in themſelves, yet they receive light from others, preceding and following. Altogether they are, as it were, a chain of prophecies, whereof one link depends on and ſupports another. If any parts remain yet obſcure and unſatisfactory, they may perhaps be cleared up by what the Apoſtle himſelf hath added, by way of explanation. See Bp. Newton, &c. and Clarke's Poſthumous Sermons, vol. iii. p. 295.

Ver. 19. *And the temple of God*, &c.] Bp. Newton, with Grotius, is of opinion, that this verſe ſhould introduce the twelfth chapter, as it appears to begin a new ſubject: It is much in the ſame ſpirit with the viſion of Iſaiah, (ch. vi. 1.) and of our divine prophet, ch. iv. 1, 2. The *temple of God was opened in heaven*, &c. that is, more open diſcoveries were now made, and the myſtery of God was revealed to the prophet. *Lightnings and voices*, &c. are the uſual concomitants of the Divine Preſence, and eſpecially at giving new laws and new revelations; See Exod. xx. 16, &c. Rev. iv. 5. and viii. 5. and with as much reaſon they are made in this place the ſigns and preludes of the revelations and judgements which are to follow. It is no juſt objection, that a new ſubject is ſuppoſed to begin with the conjunction *and*; for this is frequent in the ſtile of the Hebrews: Some books, as Numbers, Joſhua, and the two books of Samuel, &c. begin with the Hebrew particle ו *vau*, or *and*. Dr. Waterland has the following brief marginal obſervations on this chapter; ver. 1. The *angel*—"Luther." ver. 2. The *court without*—"idolatry—popery." *Forty and two months*—"1260 years." ver. 6.—"Deſcribes the true worſhippers." ver. 7. The *beaſt*—"Rome papal." ver. 8. The *great city*—"Rome" ver. 11. *Spirit of life*—"Reformation." ver. 13. A *great earthquake*—Ottomans. *Of men* 7,000—"Greek church." The *remnant*,—"the reformers." ver. 18. The *dead*—the martyrs." See ch. vi. 10. and ver. 19. *church of God opened*—"church to be opened by princes."

Chap. XII. *Ver.* 1.] We come now to a ſecond repreſentation of the ſame third period of prophecy; that is, a ſtate of the church and world, in the days of the voice of the ſeventh angel, or while the *woman*, who fled into her place in the wilderneſs, was nouriſhed there for a *time, and times, and half a time.* See ver. 6 and 14. As the former repreſentation, ch. xi. in which the *witneſſes* were to propheſy, ſhewed that true religion ſhould be preſerved among a few faithful confeſſors, though in a conſtant ſtate of ſevere perſecution; ſo this repreſents the ſtate of the church, under the figure of a *woman*, perſecuted ſo, as to fly into deſart places to hide herſelf; yet preſerved and fed there, notwithſtanding all the endeavours of a furious *ſerpent*, ready to deſtroy her. This plainly deſcribes an afflicted and perſecuted ſtate of the church in general, during this period; in which, falſe and idolatrous worſhip ſhall greatly prevail, and the faithful profeſſion of the true religion ſhall expoſe men to great danger: That, however, ſtill the true worſhippers of God ſhould be preſerved, though in an obſcure ſtate, and be enabled, notwithſtanding all oppoſition, to keep and maintain the truth unto the end. See Lowman, and the introductory note to ch. xi. Bp. Newton obſerves, that moſt of the beſt commentators divide this book of *Revelation* into *two* parts;—the *book ſealed* with ſeven ſeals, and the *little book.* But it happens unluckily, that, according to their diviſion, the leſſer book is made to contain as much, or more than the larger; whereas, in truth, the *little book* is nothing more than a part of the *ſealed book*, and is added as a codicil, or appendix to it. *We* would alſo, (continues the biſhop) divide the *Revelation* into two parts, or rather the book ſo divides itſelf: For the former part proceeds, as we have ſeen, in a regular and ſucceſſive ſeries, from the Apoſtle's days to the conſummation of all things. Nothing can be added, but it muſt fall ſomewhere or other, within the compaſs of this period: It muſt, in ſome meaſure, be a reſumption of the ſame ſubjects; and this latter part may moſt properly be conſidered as an enlargement and illuſtration of the former. Several things which were only touched upon and delivered in dark hints before, require to be more copiouſly handled, and placed in a ſtronger light. It was ſaid, that the *beaſt* ſhould make war againſt the *witneſſes*, and overcome them: Who, or what the *beaſt* is, we may reaſonably conjecture indeed, but the Apoſtle himſelf will more ſurely explain. The tranſactions of the ſeventh trumpet are all ſummed up and comprized in a few verſes; but we ſhall ſee the particulars branched out, and enlarged into as many chapters. In ſhort, this latter part is deſigned as a ſupplement to the former; to complete what was deficient, to explain what was dubious, to illuſtrate what was obſcure: And as the former deſcribes more particularly the deſtinies of the Roman empire; ſo this latter deſcribes more eſpecially the fates of the Chriſtian church.

A woman, clothed with the ſun] It was a well-known cuſtom at the time of this prophecy, to repreſent the ſeveral virtues, and publick ſocieties, by the figure of a *woman* in ſome peculiar dreſs; many of which are to be ſeen on the Roman coins. In particular, *Salus*, the emblem of *ſecurity* and *protection*, is repreſented as a woman, ſtanding upon a globe, to repreſent the ſafety and ſecurity of the world, under the emperor's care. The conſecration of the Roman emperors, is expreſſed in their coins by a *moon* and *ſtars*; to ſignify a degree of glory ſuperior to any on earth. Never was any image more expreſſive of honour and dignity than this in the viſion before us. To ſtand in the midſt of a glory, made by the beams of the ſun, and upon the moon, as above the low condition of this ſublunary world,—and to wear a *crown* ſet with the *ſtars* of heaven, as jewels; is ſomething infinitely more ſublime than any thing whereby antiquity has repreſented its ſocieties, its virtues, or deities. The reader may further obſerve in this repreſentation, if he pleaſe, with Mr. Daubuz, that the *ſun* may ſignify *Chriſt*, the *moon* the *Holy Ghoſt*, and the twelve *ſtars* the *twelve Apoſtles*; or he may underſtand it, with Mr.

2 And ſhe, being with child, cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold, a great red dragon, having ſeven heads, and ten horns, and ſeven crowns upon his heads.

4 And his tail drew the third part of the ſtars of heaven; and did caſt them to the earth: and the dragon ſtood before the woman which was ready to be delivered, for to devour her child as ſoon as it was born.

5 And ſhe brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

6 And the woman fled into the wilderneſs, where ſhe hath a place prepared of God, that they ſhould feed her there a thouſand two hundred *and* threeſcore days.

7 And there was war in heaven; Michael and his angels fought againſt the dragon, and the dragon fought and his angels,

Ver. 2. Iſai. lxvi. 7. Gal. iv. 19.—V. 3. Or, *ſign*. Dan. vii. 8. Iſai. xxvii. 1. Ch. xvii. 3. Ch. xvii. 9, 10. Ch. xiii. 1.—V. 4. Ch. viii. 12. Ch. ix. 10, 19. Ch. xvii. 18. Dan. viii. 10. Ver. 2. Exod. i. 16.—V. 5. Pſ. ii. 9. Ch. ii. 27. xix. 15.—V. 6. Ver. 14. Ch. xi. 3.—V. 7. Dan. x. 13, 21. xii. 1. Jude 9. Ver. 3.

Mede, of the church ſhining round about, by the faith of Chriſt, the *ſun of righteouſneſs*; treading under foot the rudiments of the world, whether Jewiſh ſhadows, or Gentile ſuperſtitions; and glorious, with the enſigns of the apoſtolical offspring: Or, he may conſider, with Mr. Waple, that the apoſtolical doctrine is the chief ornament, crown, and glory of the church. But, however he ſhall chooſe one or other of theſe more particular alluſions, this will remain a ſure general meaning, That the bleſſings of true religion, in the revelation of Jeſus Chriſt, as taught by his Apoſtles, i. e. of the true Chriſtian faith, deſerve the higheſt eſteem and honour, however they may be deſpiſed by the world. See Biœi *Numiſmata*, tab. 49. 23, 24. Lowman, and on ver. 6.

Ver. 2. *And ſhe, being with child, cried*, &c.] *And ſhe crieth in ſorrow and travail, having a child to bring forth.* The metaphor of a mother bleſſed with a fair poſterity, is very proper to repreſent the publick happineſs, by an increaſe both of numbers and ſtrength. It is an eaſy figure to conſider the church as a mother, and the converts to truth and righteouſneſs, the true worſhippers of God, as her children. The happineſs of the empire, in the fruitfulneſs of the imperial family, is often expreſſed in coins, *Fecunditas Auguſtæ, Seculi Felicitas.* See Lowman, and on ver. 6.

Ver. 5. *And her child was caught up*, &c.] Grotius, with great probability, thinks that theſe expreſſions allude to the preſervation of Joaſh, in the time of Athaliah's uſurpation, when ſhe put to death all the reſt of the royal family; 2 Kings xi. 2, 3.

Ver. 6. *And the woman fled*] Bp. Newton explaining this and the foregoing verſes, obſerves, that St. John reſumes his ſubject from the beginning, and repreſents the church, ver. 1, 2. as a *woman*, and a mother bearing children unto Chriſt. She is *clothed with the ſun*;—inveſted with the rays of Jeſus Chriſt, the *ſun of righteouſneſs*; having *the moon*,—the Jewiſh new moons and feſtivals, as well as all ſublunary things, *under her feet*; *and upon her head a crown of twelve ſtars*; an emblem of her being under the light and guidance of the twelve Apoſtles. *And ſhe, being with child, cried, travailing in birth*, &c. St. Paul hath made uſe of the ſame metaphor, and applied it to his preaching and propagating the Goſpel, in the midſt of perſecution and tribulation, Gal. iv. 19. But the words of St. John are much ſtronger, and more emphatically expreſs the pangs and ſtruggles which the church endured from the firſt publication of the Goſpel, to the time of Conſtantine the Great; when ſhe was in ſome meaſure eaſed of her pains, and brought forth a deliverer. At that time (ver. 3.) *there appeared a great red dragon*, &c. This is a well known ſymbol of the *devil and Satan*, and of his agents and inſtruments. We find the kings and people of Egypt, who were the great perſecutors of the primitive church of Iſrael, diſtinguiſhed by this title in Pſ. lxxiv 13. Iſai. li. 9. Ezek. xxix. 3. and with as much reaſon and propriety may the people and emperors of Rome, who were the great perſecutors of the primitive church of Chriſt, be called by the ſame name, as they were actuated by the ſame principle; for, that the Roman empire was here figured, the characters and attributes of the dragon plainly evince. He is *a great red dragon*; and purple, or ſcarlet, was the diſtinguiſhing colour of the Roman emperors, conſuls, and generals; as it hath been ſince of the popes and cardinals. His *ſeven heads*, (as the angel, ch. xvii. 9, 10. explains the viſion) allude to the ſeven mountains upon which Rome was built, and to the ſeven forms of government which ſucceſſively prevailed there. His *ten horns* typify the ten kingdoms into which the Roman empire was divided; and *the ſeven crowns upon his heads*, denote that at this time the imperial power was in Rome,—the "high city, ſeated on *ſeven hills*, which preſides over the whole world," as Propertius deſcribes it, lib. iii. eleg. xi. ver. 57. *His tail alſo*, ver. 4. *drew the third part of the ſtars of heaven, and did caſt them to the earth*; that is, he ſubjected the third part of the princes and potentates of the earth; and the Roman empire, as we have ſhewn before, is repreſented as the *third part* of the world. *He ſtood before the woman who was ready to be delivered, to devour her child*, &c. and the Roman emperors and magiſtrates kept a jealous eye over the Chriſtians from the beginning. As Pharaoh laid ſnares for the male children of the Hebrews, and Herod for the infant Chriſt, the ſon of Mary, ſo did the Roman dragon for the myſtic Chriſt, the ſon of the church, that he might deſtroy him even in his infancy. But notwithſtanding the jealouſy of the Romans, the Goſpel was widely diffuſed and propagated, and the church brought many children unto Chriſt, and in time ſuch as were promoted to the empire. *She brought forth a man child*, &c. ver. 5. As the word rendered *child* properly ſignifies a *ſon*, it could not poſſibly ſignify any thing but a *male*; but the addition of the word *man* or *male* to it, might be intended to expreſs the vigorous conſtitution of the child, and what may be called a *maſculine form*, which may or may not be aſcribed to the *male* ſex. It was predicted that Chriſt ſhould *rule over the nations*, Pſ. ii. 9. but Chriſt, who is himſelf inviſible in the heavens, ruleth viſibly in the Chriſtian magiſtrates, princes, and emperors: It was therefore promiſed before, to Chriſtians in general, ch. ii. 26, 27. *He that overcometh*, &c. But it ſhould ſeem that Conſtantine was here particularly intended, for whoſe life the *dragon* (or Galerius) laid many ſnares; but he providentially eſcaped them all, and notwithſtanding all oppoſition, was *caught up to the throne of God*;—was not only ſecured by the divine protection, but was advanced to the imperial throne, called *the throne of God*; for, *there is no power but of God*, &c. Rom. xiii. 1. He too *ruled all nations with a rod of iron*, for he had not only the Romans, who before had perſecuted the church, under his dominion, but he alſo ſubdued the Scythians, Sarmatians, and other barbarous nations, who had never before been ſubject to the Roman empire. And Spanheim informs us, that there are ſtill extant medals and coins of Conſtantine's with theſe inſcriptions; "The ſubduer of the barbarous nations;"—"The conquerer of all nations;"—"Every where a conqueror;—and the like. What is added, ver. 6. of *the woman's flying into the wilderneſs*, &c. is ſaid by way of *prolepſis*, or anticipation. For the *war in heaven* between Michael and the dragon, and other ſubſequent events, were prior in order of time to the flight of the woman into the wilderneſs: But before the prophet paſſes on to a new ſubject, he gives a general account of what happened to the woman afterwards, and entereth more into the particulars in their proper place.

Ver. 7—12. *And there was war in heaven*, &c.] It might reaſonably be preſumed, that all the powers of idolatry would be ſtrenuouſly exerted againſt the eſtabliſhment of Chriſtianity, and eſpecially againſt the eſtabliſhment of a Chriſtian on the imperial throne; and the ſtruggles and contentions between the heathen and Chriſtian religions are repreſented by *war in heaven*, between the angels of darkneſs and the angels of light. *Michael* was (according to Dan. x. 21. xii. 1.) the tutelar angel and protector of the Jewiſh church. We may advance a ſtep farther, and obſerve, that the word *Michael*, being interpreted, ſignifies, *who is as God*, or *the ſimilitude of God*, or his repreſentative: the ſame is the Meſſiah of the Jews; the Chriſtian's Lord; the Son of God; the Son of man; the Word: the Saviour of the world. This great perſon, and the good angels were the inviſible agents on one ſide, and the devil and his angels were on the other. The viſible actors in the cauſe of Chriſtianity were the believing emperors and miniſters of the word,—the martyrs and confeſſors; and the ſupporters of idolatry were the perſecuting emperors and heathen magiſtrates, together with the whole train of prieſts and ſophiſts. This conteſt laſted ſeveral years, and the final iſſue of it was, (ver. 8. 9.) that the Chriſtian prevailed over the Heathen religion. Our Saviour ſaid, upon his diſciples caſting devils out of the bodies of men, *I beheld Satan as lightning fall from heaven.* Luke x. 18. In the ſame figure Satan fell from heaven, and *was caſt out into the earth*, when he was thruſt out of the imperial throne: *And his angels were caſt out with him*, ver. 9. Not only all the heathen prieſts and officers, civil and military, were caſhiered, but their very gods and demons, who before were adored, became the ſubjects of contempt and execration. It is very remarkable that Conſtantine himſelf, and the Chriſtians of his time, deſcribed his conqueſt under the ſame image, as if they had underſtood that this prophecy had received its accompliſhment in him. Moreover, the picture of Conſtantine was ſet up over the palace-gate, with the croſs over his head; and under his feet *the great enemy of mankind, who perſecuted the church by the means of impious tyrants in the form of a dragon*, transfixed with a dart through the midſt of his body, and falling headlong into midſt of the ſea; in alluſion, as it is ſaid expreſly, to the divine oracles in the books of the prophets, where the evil ſpirit is called the *dragon*, and the *crooked ſerpent*. Upon this victory of the church, there is introduced, ver. 10. a triumphant hymn of thankſgiving for the depreſſion of idolatry, and the exaltation of the true religion. It was not by temporal means or arms that the Chriſtians obtained this victory, (ver. 11.) but by ſpiritual; by the merits and death of their Redeemer; by their conſtant profeſſion of the truth, and by their patient ſuffering of all kinds of tortures, even

unto

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was caſt out, that old ſerpent, called the Devil and Satan, which deceiveth the whole world: he was caſt out into the earth, and his angels were caſt out with him.

10 And I heard a loud voice, ſaying in heaven, Now is come ſalvation and ſtrength, and the kingdom of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt down, which accuſed them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their teſtimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth, and of the ſea! for the devil is come down unto you, having great wrath; becauſe he knoweth that he hath but a ſhort time.

13 And when the dragon ſaw that he was caſt unto the earth, he perſecuted the woman which brought forth the man-*child*.

14 And to the woman were given two

Ver. 9. Luke x. 18. John xii. 31. Gen. iii. 1, 4. Ch. xx. 2. Ch. xx. 3. Ch. ix. 1.—V. 10. Ch. xi. 15. xix. 1. Job i. 9. ii. 5. Zech. iii. 1.—V. 11. Rom. viii. 33, 34, 37. xvi. 20. Luke xiv. 26.—V. 12. Pſ. xcvi. 11. Iſai. xlix. 13. Ch. xviii. 20. Ch. xi. 10. Ch. x. 6.—V. 13. Ver. 5.—V. 14. Exod. xix. 4. Dan. ix. 24. xii. 7. 1 Macc. ii. 29, 30, 31.

unto death; and the blood of the martyrs hath been often called *the ſeed of the church.* This victory is matter of joy and triumph to the bleſſed angels and glorified ſaints in heaven, (ver. 12.) by whoſe ſufferings it was in a great meaſure obtained; but ſtill new *woes* are threatened *to the inhabitants of the earth.* For though the dragon was depoſed, yet was he not deſtroyed; though idolatry was depreſſed, yet was it not wholly overthrown: There were ſtill many pagans intermixed with the Chriſtians, and the devil would excite freſh troubles; *becauſe he knoweth that he hath but a ſhort time*; that is, it would not be long before the pagan religion would be totally aboliſhed, and the Chriſtian religion prevail in all the Roman empire. The expreſſion, ver. 10. of *the accuſer of the brethren*, &c. is taken from Job and Zechariah; where the Scriptures, ſpeaking after the manner of men, repreſent Satan as accuſing good and pious men before God. This he does by aggravating their faults and imperfections, and by exciting wicked men to raiſe falſe accuſations againſt them; as was notoriouſly done againſt the primitive Chriſtians. Mr. Daubuz obſerves, that *the accuſer*, according to the cuſtom of the eaſtern nations, and in ſome caſes by the law of Moſes, was appointed to be the executioner: See Deut. xiii. 9. So that when the church is no longer in danger of perſecution for the profeſſion of Chriſtianity, Satan is ſaid to be *thrown down*, as having loſt the power of accuſing and executing ſuch as make open profeſſion of it. See Bp. Newton, Sharpe's Second Argument, Waple, Lowman, and Vitringa.

Ver. 13—17. *And when the dragon ſaw*, &c.] When the dragon was thus depoſed from the imperial throne, and *caſt unto the earth*, he ſtill continued to perſecute the church with equal malice, though not with equal power. He made ſeveral attempts to reſtore the pagan idolatry in the reign of Conſtantine, and afterwards in the reign of Julian; he traduced and abuſed the Chriſtian religion, by ſuch writers as Hierocles, Libanius, and others of the ſame ſtamp and character; he rent and troubled the church with hereſies and ſchiſms; he ſtirred up the favourers of the Arians, to perſecute and deſtroy the orthodox Chriſtians. But the church was ſtill under the protection, of the empire, (ver. 14.) *and to the woman were given two wings of a great eagle:*—As God ſaid to the children of Iſrael, "*Ye have ſeen what I did to the Egyptians, and how I bare you on eagle's wings*, &c." Exod. xix. 4. ſo the church was ſupported and carried, as it were, upon *eagle's wings.* But the ſimilitude is the more proper in this caſe; an *eagle* being the Roman enſign, and the *two wings* alluding probably to the diviſion that was then made of the eaſtern and weſtern empire. In this manner was the church protected; and theſe wings were given, *that ſhe might fly into the wilderneſs*,—into a place of retirement and ſecurity, *from the face of the ſerpent*;—Not that ſhe fled into the wilderneſs at this time, but ſeveral years afterwards:—And *there ſhe is nouriſhed for a time, and times, and half a time*; that is, three prophetic years and a half; which is the ſame period with the thouſand two hundred and threeſcore days or years before-mentioned, ver. 6. So long the church is to remain in a deſolate and afflicted ſtate, during the reign of antichriſt; as Elijah, while idolatry prevailed in Iſrael, was ſecretly fed and nouriſhed *three years and ſix months in the wilderneſs*; 1 Kings xvii, xviii. Luke iv. 25, 26. But before the woman fled into the wilderneſs, *the ſerpent caſt out of his mouth water*, &c. ver. 15. with intent to drown, or waſh her away. *Waters*, in the ſtile of the Apocalypſe, ch. xvii. 15. ſignify *people* and *nations*; ſo that here was a great inundation of various nations, excited by the dragon, or the friends and patrons of the old idolatry, to oppreſs and overwhelm the Chriſtian religion. Such appeared plainly to have been the deſign of the dragon, when Stilicho invited the barbarous heathen nations, the Goths, Alans, Suevi, and Vandals, to invade the Roman empire, hoping to raiſe his ſon Eucherius to the throne; who, from a boy, was an enemy to the Chriſtians, and threatened to ſignalize the beginning of his reign with the reſtoration of the pagan, and the abolition of the Chriſtian religion. Nothing indeed was more likely to produce the ruin and utter ſubverſion of the Chriſtian church, than the irruptions of ſo many barbarous heathen nations into the Roman empire. But the event proved contrary to human appearance and expectation; *the earth ſwallowed up the flood*; (ver. 16.) the barbarians were rather ſwallowed up by the Romans, than the Romans by the barbarians; the heathen conquerors, inſtead of impoſing their own, ſubmitted to the religion of the conquered Chriſtians; and they not only embraced the religion, but affected even the laws, the manners, the cuſtoms, the language, and the very name of Romans. This courſe not ſucceeding according to probable expectation, the dragon did not therefore deſiſt from his purpoſe, (ver. 17.) but only took another method of perſecuting the true ſons of the church, as we ſhall ſee in the next chapter. It is ſaid, that *he went to make war with the remnant of her ſeed, who keep the commandments*, &c. which implies, that at this time there was only a *remnant*; that corruptions were greatly increaſed, and "the faithful were miniſhed from among the children of men." Dr. Waterland's gloſſes upon this chapter are, ver. 1. *a woman*,—"the church;" *the ſun*,—"Chriſt her king;" *the moon*,—"the Holy Ghoſt;" *the twelve ſtars*,—"the twelve Apoſtles. ver. 3. *a great red dragon*,—"Rome pagan;" *ſeven heads*,—"ſeven kings." ver. 5. *a man child*,—"Conſtantine." ver. 6. "the church diſtreſſed 1260 years." ver. 7. *Michael*, "Conſtantine." ver. 8. "Paganiſm expelled. ver. 13. perſecution of the *woman*, idolatry among Chriſtians." ver. 14. *two wings*, "Rome and Conſtantinople." *Time and times*, &c.—"1260 years." ver. 15 *a flood*, &c.—"irruption of the barbarians." ver. 17. *Making war*,—perſecutions in Perſia and elſewhere." See Newton and Lowman.

Though I cannot help thinking, in my own opinion, that the foregoing expoſitions are well and ſatisfactorily eſtabliſhed; yet, in juſtice to my ingenious and laborious friend, Mr. Burton, I here ſubjoin his explanation of the 6th verſe of this chapter. "The 1260 days, ſays he, appear to mean 1260 *prophetical days* or *years*, as being part only of the *time, times*, and *half*, above-mentioned ver. 14. for this reaſon, becauſe there is a very ſtiking difference between the manner of expreſſion made uſe of there, to what is ſaid here: For here it is ſaid, that the *woman fled into the wilderneſs, where ſhe hath a place prepared for her of God, that they ſhould feed her there*; whereas at ver. 14. it is thus expreſſed, *To the woman were given two wings of a great eagle, that ſhe might fly into the wilderneſs, into her place; where ſhe is nouriſhed for a time, times, and half, from the face of the ſerpent.* The two different manners of expreſſion ſtrongly import a difference in their meaning, and two different periods of time; elſe why ſhould the phraſe be ſo materially altered? The 1260 days cannot, with any propriety of ſpeech, be extended through the whole *time, times, and half*, ſince they commenced ſoon after the woman was delivered of the man-child; and at ver. 16. juſt after the mention of the *time, times, and half*, the earth is ſaid to *help the woman*, a help which ſhe could not want, during the time that ſhe was *in a place prepared for her of God*, and while ſhe was under his protection; and therefore no mention is made of this circumſtance there, but ſhe is ſaid to be *fed* in the wilderneſs, whereas here ſhe is ſaid to be *nouriſhed*; a proper expreſſion for one yet in an infant ſtate, who cannot eat things hard of digeſtion:—whereas during the 1260 days ſhe might be *fed*, as having arrived to a ſtate of womanhood, and conſequently was capable of eating meats harder of digeſtion.—The following ſolution, therefore, occurs for our conſideration; The woman, I ſuppoſe to mean "the church of Chriſt," a character under which ſhe is frequently deſcribed in the Scriptures. This is confirmed from the firſt verſe of this chapter, upon Daniel's and St. John's diviſion of the beaſt into ten kingdoms, (which ſeems to have occurred, if we may credit hiſtory, A. D. 455.) and the *deadly wound* was ſoon after given to the beaſt, (after which the dragon, from whom the beaſt derived his power, is called *red*, as appears from the xiith chapter, and 17th verſe, becauſe he went *to make war with the remnant of the ſeed of the woman, which kept the commandments of God, and have the teſtimony of Jeſus*;) for this reaſon God may be ſaid *to have prepared a place for her*, and that ſhe was accordingly *nouriſhed* there.—Daniel ſays, The earth *helped the woman*: which, by our beſt commentators, is ſuppoſed very properly to allude to the time of Conſtantine, and the Roman empire becoming conwings of a great eagle, that ſhe might fly into the wilderneſs, into her place: where ſhe is nouriſhed for a time, and times, and half a time, from the face of the ſerpent.

15 And the ſerpent caſt out of his mouth water as a flood, after the woman, that he might cauſe her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and ſwallowed up the flood which the dragon caſt out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her ſeed, which keep the commandments of God, and have the teſtimony of Jeſus Chriſt.

CHAP. XIII.

A beaſt riſeth out of the ſea with ſeven heads and ten horns, to whom the dragon giveth his power. Another beaſt cometh up out of the earth; cauſeth an image to be made of the former beaſt, and that men ſhould worſhip it, and receive his mark.

AND I ſtood upon the ſand of the ſea, and ſaw a beaſt riſe up out of the ſea, having ſeven heads, and ten horns; and upon his horns ten crowns; and upon his heads the name of blaſphemy.

Ver. 14. Ver. 6. Ch. xvii. 3. Dan. vii. 25. xii. 7.—V. 15. Iſai. lix. 19.—V. 16. Dan. xi. 34.—V. 17. Ch. xiv. 12. 1 Cor. ii. 1. 1 John v. 10. Ch. ix. 10. xvi. 9. xx. 4. Dan. vii. 21.——V. 1. Dan. vii. 2, 7. Ch. xii. 3. xvii. 3, 9, 12. Or, *names.*

verts to Chriſtianity; and perfectly correſponds with the deſcription in the *Revelation*, ch. xii. 6. *the earth helped the woman*; and therefore, is moſt properly applicable to the preceding part of the *time, times, and half*, juſt before the commencement of the above 1260 days.—Which ſenſe of the words ſeems to be confirmed in the 17th verſe of the ſame chapter: And we have an event upon record in hiſtory, which ſeems to come up to the point in queſtion, and is very remarkable, viz. That Great Britain, ſeemingly the capital of the ten kingdoms of Daniel, made a national proteſt againſt the errors of modern Rome, A. D. 1715, preciſely 1260 prophetical days after the riſe of Daniel's ten kingdoms, A. D. 455; and ſoon after, viz. 49 years (preciſely the ſquare of the Apocalyptical number *ſeven*) A. D. 1764, the kingdom of the beaſt *became full of darkneſs.* Thus have we attained to a rational and uniform ſolution both of the *time, times, and half*, and the 1260 *days* of Daniel and St. John, conſiſtent with all the remaning numbers of our preſent plan, as follows:

A. D. 435 The riſe of the ten kingdoms, Rev. xvii. 12.
1260 days, Rev. xii. 6.
——
1715
1715
——
A. D. 3430 The battle of Gog and Magog, &c.
——

In confirmation of this opinion, Rev. xiii. 5. the above term of 1260 days is repeated, and it is there declared how thoſe 1260 days ſhall be employed by the beaſt, in *ſpeaking great things and blaſphemies.* Whoever reflects with the leaſt degree of attention to the faithful records of hiſtory, muſt have recourſe to the decrees of Rome for theſe enormities; and, it is to be feared, will find abundant proofs of this dreadful charge. It was during the above black calendar of 1260 prophetical days or years, that the papacy, (if we may believe authors of credit,) introduced the burning of lights in their church at noon-day about 605.—It was during that time (viz about A. D. 606,) that Boniface III. declared Rome to be the head of all the churches. It was about A. D. 618, that Boniface IV. introduced the invocation of ſaints into the liturgy of the church of Rome: It was about A. D. 666, that pope Vitalian introduced the *Latin ſervice* into that church. It was about A. D. 688, that the hoſt began to be cut into three parts, offering one part for the ſouls in purgatory, (in derogation of our Saviour's authority expreſly declared, Rev. i. 18.) by order of pope Sergius.—It was about A. D. 787, that pope Adrian I. *ſet up images* in churches, generally in order to propagate the worſhip of them, (a capital crime, declared to be the very reaſon why God forſook his own people, the houſe of Jacob, Iſai. xi. 6, 7, 8, 9.) It was about A. D. 800, that pope Leo ordered the canonization of ſaints departed. It was about A. D. 1053, that pope Nicholas II. began to aſſert the oral manducation of Chriſt's body. It was about A. D. 1140, that the intire number of *ſeven ſacraments* was inſtituted. It was about A. D. 1145, that pope Eugenius III. advanced the doctrine of indulgences. It was about A. D. 1215, that the Lateran council enjoined that prepoſterous doctrine of the *tranſubſtantiation* of the bread into the actual body of Chriſt. It was about the ſame time that Honorius III. enjoined the elevation of the hoſt. It was about A. D. 1225, that the inquiſition was erected, in order (Dan, vii. 21.) to make *war with the ſaints, and to prevail againſt them*, Rev. xiii. 17. and to *make war with the remnant of the woman's ſeed, which keep the commandments of God, and have the teſtimony of Jeſus Chriſt*; the very mark of antichriſt himſelf! It was under Urban V, about A. D. 1262, that the ſacrament was carried in proceſſion under a canopy.—It was about A. D. 1416, that the council at Conſtance ordered the day and half communion, in direct oppoſition to the expreſs command of our Saviour himſelf, St. John vi. 53, 54, 55. It was about A. D. 1439, that the council of Florence ſuſpended the *efficacy* of ſacramental conſecration, upon the *prieſt's intention.* It was under Leo X, about the time of the Reformation, A. D. 1519, that the pope's ſuperiority over councils was declared. It was about A. D. 1546, that the fourth council at Trent declared the vulgar Latin tranſlation to be held for authentical, and on no pretended cauſe whatever to be rejected; and for the ſecond book of Maccabees, and the apocryphal additions to Eſther and Daniel, with the hiſtory of Bel and the Dragon, to be received as canonical Scripture. It was about A. D. 1564, that pope Pius IV. enjoined the twelve new articles to be ſworn to. Theſe are the dreadful and black liſt of the *great things and blaſphemies* chargeable upon the church of Rome during the above-mentioned 1260 *days.* This alone was a ſufficient reaſon to *drive the woman into the wilderneſs*, to a *place prepared for her of God.* Theſe things alone are ſufficient to pronounce that church which has adopted them to be *Babylon the great, the mother of harlots, and abominations of the earth.*"

Chap. XIII. *Ver.* 1.] In this chapter we have a further account of the ſtate of the church and world, in *the third period.* The repreſentation of the *wild beaſts*, in this viſion, refers to the ſame times with the two former viſions, of the *witneſſes* propheſying in ſackcloth, and the *woman* flying into the wilderneſs. *Power is given unto the beaſt* to *continue*, or *to make war*, and prevail *forty and two months.* This viſion gives a more diſtinct account of the manner and means by which the true church and worſhippers of God ſhould be perſecuted, and ſo greatly oppreſſed, as is repreſented by the woman's flying into the wilderneſs, and the ſlaying of the witneſſes: So that this repreſentation, in conjunction with the two former, will afford us a ſufficient deſcription of the ſtate of Providence and the church, with the uſeful leſſons of caution, patience, and faithfulneſs, in times of great corruption and danger: which ſeem to be the principal intentions of the Spirit of prophecy, in the whole of theſe revelations. See Lowman and the following note.

Ver. 1—8. *And I ſtood upon the ſand*, &c.] Inſtead of *a beaſt*, Dr. Waterland reads *a wild beaſt* throughout; for *ſeat*, ver. 2. *throne*; and for *one of his heads*, ver. 3. *the firſt of his*, &c. Here the beaſt is deſcribed at large, who was only mentioned before, ch. xi. 7. And a *beaſt*, in the prophetic ſtile, is a tyrannical, idolatrous perſon or empire. The kingdom of God and of Chriſt is never repreſented under the image of a *beaſt.* As the prophet, Dan. vii. 2, 3. beheld *four great beaſts*, repreſenting the four great empires, *come up from a ſtormy ſea*, (that is, from the commotions of the world; ſo St. John, ver. 1. ſaw this *beaſt*, in like manner, *riſe up out of the ſea.* He was ſaid, chap. xi. 7. to *aſcend out of the abyſs*, or *bottomleſs pit*; and it is ſaid, ch. xvii. 8. that he ſhall *aſcend out of the abyſs*, or *bottomleſs pit*; but here he is ſaid to *aſcend out of the ſea*; ſo that the *ſea*, and *abyſs*, or *bottomleſs pit*, are in theſe paſſages the ſame. No doubt is to be made, that this beaſt was deſigned to repreſent the Roman empire; for thus far both ancients and moderns, Proteſtants and Papiſts, are agreed: The only controverſy is, whether it was Rome *Pagan* or *Chriſtian*, Imperial or Papal.—St. John ſaw this beaſt *riſing* out of the ſea, but the Roman empire was riſen and eſtabliſhed long before St. John's time; and therefore this muſt be the Roman empire, not in its then preſent, but in ſome future ſhape and form; and it aroſe in another ſhape and form, after it was broken to pieces by the incurſions of the northern nations. The beaſt had *ſeven heads and ten horns*; which are well known marks of the Roman empire; the *ſeven heads* alluding to the *ſeven mountains* whereon Rome was ſeated, and to the *ſeven forms of government* which ſucceſſively prevailed there; and the *ten horns* ſignifying the *ten kingdoms* into which the Roman empire was divided. It is remarkable, that the *dragon had ſeven crowns upon his heads*, ch. xii. 3, 4. but the beaſt hath *upon his horns ten crowns*; ſo that there hath been in the mean while a revolution of power, from the *heads* of the dragon to the *horns* of the beaſt; and the ſovereignty, which before was exerciſed by Rome alone, was now transferred and divided among ten kingdoms: but the Roman empire was not divided into ten kingdoms till after it was become Chriſtian. Although the heads had loſt their crowns, yet they ſtill

2 And the beaſt which I ſaw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his ſeat, and great authority.

3 And I ſaw one of his heads, as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beaſt.

4 And they worſhipped the dragon which gave power unto the beaſt: and they worſhipped the beaſt, ſaying, Who *is* like unto the beaſt? who is able to make war with him?

5 And there was given unto him a mouth ſpeaking great things, and blaſphemies; and power was given unto him to continue forty *and* two months.

6 And he opened his mouth in blaſphemy againſt God, to blaſpheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the ſaints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth ſhall worſhip him, whoſe names are not written in the book of life of the Lamb ſlain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity, ſhall go into captivity: He that killeth with the ſword, muſt be killed with the ſword. Here is the patience, and the faith of the ſaints.

Ver. 2. Dan. vii. 6. Dan. vii. 5. Dan. vii. 4. Ch. xii. 9. Ch. xii. 3. Ch. xii. 4.—V. 3. Ver. 12, 14. Gr. *ſlain.* Ch. xvii. 8. V. 4. Ch. xviii. 18.—V. 5. Dan. vii. 8, 11, 25. xi. 36. Or, *to make war.* Ch. xi. 2. xii. 6.—V. 6. John i. 14. Col. ii. 9.—V. 7. Dan. vii. 21. Ch. xi. 7. Ch. xi. 18. xvii. 15.—V. 8. Exod. xxxii. 32. Phil. iv. 3. Ch. iii. 5. xx. 12. xxi. 27. Ch. xvii. 8.—V. 9. Ch. ii. 7.—V. 10. Iſai. xxxiii. 1. Gen. ix. 6. Matth. xxvi. 52. Ch. xiv. 12.

retained *the names of blaſphemy.* In all its heads, in all its forms of government, Rome was ſtill guilty of idolatry and blaſphemy. Imperial Rome was called, and delighted to be called, *the eternal or heavenly city, the goddeſs, and the goddeſs of the earth*; and ſhe had her temples and altars with incenſe and ſacrifice offered up to her: and how papal Rome likewiſe hath arrogated to herſelf divine titles and honours, will be ſhewn in the following part of this deſcription. As the fourth beaſt, Dan. vii. 7. was without a name, and *devoured and brake in pieces* the three former; ſo *this beaſt* is alſo without a name, (ver. 2.) and partakes of the nature and qualities of the three former; having the *body of a leopard*, which was the third beaſt, or Grecian empire; and the *feet of a bear*, which was the ſecond beaſt, or Perſian empire; and *the mouth of a lion*, which was the firſt beaſt, or Babylonian empire; and conſequently this muſt be the ſame as Daniel's *fourth* beaſt, or the Roman empire. But ſtill it is not the ſame beaſt, the ſame empire intirely, but with ſome variation. *And the dragon gave him his power*,—or his armies;—*and his ſeat*,—, or, his imperial throne, and great authority, or juriſdiction over all the parts of his empire. The *beaſt*, therefore, is the ſucceſſor and ſubſtitute of the *dragon*, or of the idolatrous heathen Roman empire: and what other idolatrous power hath ſucceeded to the heathen emperors in Rome, all the world is a judge and a witneſs. The dragon having failed in his purpoſe of reſtoring the old heathen idolatry, delegates his power to the *beaſt*; and thereby introduces a new ſpecies of idolatry, nominally different, but eſſentially the ſame;—the worſhip of angels and ſaints, inſtead of the gods and demi-gods of antiquity. Another mark whereby the beaſt was peculiarly diſtinguiſhed was, *one of his heads, as it were wounded*, &c. ver. 3. It will appear hereafter that this head was the ſixth head; for five were fallen, ch. xvii. 10. before St. John's time: and the ſixth head was that of the Cæſars or emperors; there having been before kings, and conſuls, and dictators, and decemvirs, and military tribunes with conſular authority. This ſixth head *was as it were wounded unto death*, when the Roman empire was overturned by the northern nations, and an end was put to the very name of emperor in Momyllus Auguſtulus; or rather, as the government of the Gothic kings was the ſame as that of the emperors, with only a change of the name, this head was more effectually *wounded to death*, when Rome was reduced to a poor dukedom, and made tributary to the exarchate of Ravenna. But, not only one of his heads was wounded to death, but his *deadly wound was healed.* If it was the ſixth head which was wounded, that wound could not be healed by the riſing of the ſeventh head; the ſame head which was wounded muſt be healed; and this was effected by the pope and people of Rome revolting from the exarchate of Ravenna, and proclaiming Charles the Great, Auguſtus and emperor of the Romans. Then the wounded imperial head was *healed* again, and hath ſubſiſted ever ſince. At this time, partly through the pope, and partly though the emperor, ſupporting and ſtrengthening each other, the Roman name again became formidable: and *all the world wondered after the beaſt, and they worſhipped the dragon which gave power to the beaſt*, &c. ver. 4. No kingdom or empire was *like* that of the beaſt; it had not a parallel upon earth, and it was in vain for any to *reſiſt* or *oppoſe* it; it prevailed and triumphed over all; and *all the world*, in ſubmitting thus to the religion of the beaſt, did in effect ſubmit again to the religion of the dragon; it being the old idolatry with only new names: for the worſhipping of demons and idols is in effect, the worſhipping of devils. Wonderful as the beaſt was, his words and actions, are no leſs wonderful. ver. 5—8. He perfectly reſembles the *little horn*, Dan. vii. 8, 21, 25. On comparing the paſſage in the prophet with this before us, we find, that not only the ſame images, but alſo the ſame words are employed; and the portraits being ſo perfectly alike, it might fairly be preſumed, if there were no other argument, that they were both drawn for the ſame perſon: It is the Roman beaſt, in his laſt ſtate, or under his ſeventh head. And *he hath a mouth ſpeaking great things, and blaſphemies:* and what can be greater things and blaſphemies than the claims of being "Univerſal biſhop," "Infallible judge of all controverſies," "Sovereign of kings," "Vicegerent of Chriſt," and "God upon earth?" He hath alſo *power to continue*, or rather, to practiſe, to prevail, and proſper *forty and two months.* Some copies, inſtead of *continue*, read *to make war*, not rightly apprehending what was meant by the Greek word ποιησαι when uſed alone; but it ſignifies to *practiſe*, to *prevail*, and to *proſper*, as appears both from the Hebrew of Daniel, viii. 12, 24. xi. 7. and the word uſed by the Septuagint. It doth not therefore follow, that the beaſt is *to continue*, or *to exiſt* for no longer a term; but he is *to practiſe, to proſper*, and *prevail forty and two months*; as the holy city, ch. xi. 2. *is to be trodden down of the Gentiles forty and two months*, which are the one thouſand two hundred and ſixty days, or years, of the reign of antichriſt. But if by the *beaſt* be underſtood the heathen Roman empire, that empire, inſtead of ſubſiſting one thouſand two hundred and ſixty, did not ſubſiſt four hundred years after the date of this prophecy. After this account of the blaſphemies of the beaſt, there follows a ſpecification of particulars. *He opened his mouth in blaſphemy againſt God*; (ver. 6.) Blaſphemy againſt God may not only conſiſt in ſpeaking diſhonourably of the Supreme Being, but likewiſe in attributing to the creature what belongs to the Creator; which is often the ſenſe of the word in Scripture; as in Iſai. lxv. 7. *He blaſphemes the name of God*, by aſſuming the divine titles and honours to himſelf, as it is expreſſed in Wiſd. xiv. 21. *He blaſphemes the tabernacle of God, his temple, and his church*, by calling true Chriſtians, who are the houſe of God, ſchiſmatics and heretics, and anathematizing them accordingly. *He blaſphemes them that dwell in heaven, angels and glorified ſaints*, by idolatrous worſhip and impious adoration; and diſgraces their acts, and vilifies their memories, by fabulous legends and lying wonders. *It was given unto him to make war with the ſaints, and to overcome them*, ver. 7. And who can make any computation, or even frame any conception of the number of pious Chriſtians, who have fallen a ſacrifice to the bigotry and cruelty of Rome? In the war of the Albigenſes and Waldenſes, there periſhed of theſe poor creatures, in France alone, *a million!* From the firſt inſtitution of the Jeſuits to A. D. 1480, that is, in little more than thirty years, *nine hundred thouſand* Chriſtians were ſlain. In the Netherlands alone, the duke of Alva boaſted, that within a few years he had diſpatched to the amount of thirty-ſix thouſand ſouls by the hand of the common executioner. In the ſpace of ſcarce thirty years, the inquiſition deſtroyed, by various kinds of tortures, one hundred and fifty thouſand Chriſtians! No wonder that the *beaſt* ſhould, by theſe means, obtain an univerſal *authority over all kindreds, and tongues, and nations*, and eſtabliſh his dominion in all the countries of the weſtern Roman empire; and that they ſhould ſubmit to his decrees, and adore his perſon, except the faithful *few, whoſe names*, as citizens of heaven, are *enrolled in the regiſters of life.* Let the Roman catholics boaſt, therefore, that theirs is the *Catholic church*, and *univerſal empire*; this is ſo far from being any evidence of the truth, that it is the very brand infixed by the Spirit of prophecy. See Bp. Newton, Mede, Doddridge, Lowman, Daubuz, &c.

Ver. 9, 10. *If any man have an ear*, &c.] It was cuſtomary with our Saviour, when he would have his auditors pay a particular attention to what he had been ſaying, to add, *He who hath ears to hear*, &c. St. John repeats the ſame admonition at the end of each of his ſeven epiſtles to the ſeven churches, ch. ii. and here, in the con-

11 And I beheld another beaſt, coming up out of the earth ; and he had two horns like a lamb, and he ſpake as a dragon.

12 And he exerciſeth all the power of the firſt beaſt before him, and cauſeth the earth and them which dwell therein, to worſhip the firſt beaſt, whoſe deadly wound was healed.

Ver. 11. Ch. xi. 7.—V. 12. Ver. 3.

cluſion of his deſcription of the beaſt, *if any man have an ear*, &c. And certainly, the deſcription of the beaſt is deſerving of the higheſt attention, upon many accounts ; and particularly, becauſe the right interpretation of this book turns upon it, as one of its main hinges. It is added by way of conſolation to the church, that theſe enemies of God and Chriſt, repreſented under the *beaſt*, ſhall ſuffer the law of retaliation, and be as remarkably puniſhed and tormented themſelves, as they puniſhed and tormented others, ver. 10. Such a promiſe might adminiſter ſome comfort ; and indeed it would be wanted ; for the patience and the faith of the ſaints would be tried to the utmoſt, during the reign of the beaſt :—*Here is the patience and faith of the ſaith.* Of all the trials and perſecutions of the church, this would be the moſt ſevere, and exceed thoſe of the primitive times, both in degree and duration. See as above.

Ver. 11—18. *I beheld another beaſt*, &c.] From the deſcription of the *ten-horned beaſt*, or Roman ſtate in general, the prophet paſſes to that of the *two-horned beaſt*, or Roman church in particular. *The beaſt with ten crowned horns* is the Roman empire, as divided into ten kingdoms ; *the beaſt with two horns like a lamb*, is the Roman hierarchy, or body of the clergy regular and ſecular. This beaſt is called the *falſe prophet*, ch. xix. than which there cannot be a ſtronger or plainer argument to prove, that falſe doctors or teachers were particularly deſigned. For *the falſe prophet* no more than the *beaſt* is a ſingle man, but a body or ſucceſſion of men propagating falſe doctrines, and teaching lies for ſacred truths. As the firſt *beaſt roſe up out of the ſea*, that is, out of the wars and tumults of the world ; ſo this *beaſt* (ver. 11.) *groweth up out of the earth*, like plants, ſilently, and without noiſe ; and the greateſt prelates have often been raiſed from monks, and men of the loweſt birth. *He had two horns like a lamb* ; he had, both regular and ſecular, the appearance of a lamb ; he derived his powers from the lamb, and pretended to be like the lamb, all meekneſs and mildneſs. But *he ſpake as a dragon* ; he had a voice of terror like the Roman emperors, in uſurping divine titles, in commanding idolatry, and in perſecuting and ſlaying the true worſhippers of God, and faithful ſervants of Jeſus Chriſt. He is an eccleſiaſtical perſon, but intermixeth himſelf much in civil affairs. He is the prime miniſter, adviſer, and mover of the *firſt beaſt*, or the beaſt before-mentioned :—*He exerciſeth all the power of of the firſt beaſt before him*, ver. 12. He holdeth *imperium in imperio*, an empire within an empire ; claims a temporal authority as well as a ſpiritual ; and enforces his canons and decrees with the ſword of the civil magiſtrate, As the firſt beaſt concurs to maintain his authority, ſo he, in return, confirms and maintains the ſovereignty and dominion of the firſt beaſt over his ſubjects ; *and cauſeth the earth, and them who dwell therein, to worſhip the firſt beaſt*, &c. He ſupports tyranny, as he is by tyranny ſupported : He enſlaves the conſciences, as the firſt beaſt ſubjugates the bodies of men. Such is the power and authority of the beaſt. We ſhall now ſee what courſes he purſues to eſtabliſh it. *He doeth great miracles*, &c. (ver. 13.) He pretends, like other falſe prophets, to ſhew *ſigns and wonders*, and even to call fire from heaven, as Elias did, 2 Kings i. 11, 12. His impoſtures too are ſo ſucceſsful, that *he deceiveth them that dwell on the earth*, &c. (ver. 14.) In this reſpect he reſembles St. Paul's *man of ſin*, 2 Theſſ. ii. 9. or rather, they are one and the ſame character, repreſented in different lights, and under different names. It is farther obſervable, that he is ſaid to perform his miracles, *in the ſight of men*, in order to deceive them ; and *in the ſight of the beaſt*, in order to ſerve him ; but not *in the ſight of God*, to ſerve his cauſe, or promote his religion. Now miracles, viſions, and revelations, are the mighty boaſt of the church of Rome ; the contrivances of an artful, cunning clergy, to impoſe upon an ignorant or credulous laity. Even *fire* is pretended *to come down from heaven*, as in the caſe of St. Anthony's fire, and other inſtances cited by Brightman, and other writers on the Revelation ; and in ſolemn excommunications, which are called *thunders* of the church, and are performed with the ceremony of caſting down burning torches from on high, as ſymbols and emblems *of fire from heaven.* Miracles are thought ſo neceſſary, that they are reckoned among the notes of the catholic church : But if theſe miracles were all real, we might from thence learn what opinion we ought to frame of them : And what then ſhall we ſay, if they are all fictions and counterfeits? They are ſo far from being any proof of the true church, that they are rather the proof of a falſe one ; and, as we ſee, the diſtinguiſhing mark of Anti-chriſt. The influence of the *two-horned beaſt*, or corrupted clergy, is farther ſeen, in perſuading and inducing mankind *to make an image of the beaſt*, &c. that is, an image and repreſentation of the Roman empire, which was *wounded by the ſword* of the barbarous nations, and and *revived* in the revival of a new emperor in the weſt. *He had alſo power to give life* and activity *unto the image of the beaſt*, ver. 15. It ſhould not be a dumb and lifeleſs idol, but ſhould *ſpeak* and deliver oracles, as the ſtatues of the heathen gods were feigned to do ; and ſhould *cauſe to be killed as many as would not worſhip and obey it.* This *image and repreſentation of the beaſt*, moſt probably, is the Pope. He is properly the *idol* of the church. He repreſents in himſelf the whole power of the beaſt, and is the head of all authority, temporal as well as ſpiritual. He is no more than a private perſon, without power, and without authority, till the *two-horned beaſt*, or the corrupted clergy, by chooſing him pope, *give life* unto him, and enable him to *ſpeak* and utter his decrees, and to *perſecute even to death as many as refuſe to ſubmit to him, and worſhip him.* As ſoon as he is choſen pope, he is clothed with the pontifical robes, and crowned, and placed upon the altar ; and the cardinals come and kiſs his feet, which ceremony is called *adoration.* They firſt elect, and then they worſhip him, as in the medals of Martin V ; where two are repreſented as crowning the pope, and two kneeling before him, with this inſcription, *Quem creant, adorant:* "Whom they create, they adore." He is the principle of unity to the ten kingdoms of the beaſt, and cauſeth, as far as he is able, all who will not acknowledge his ſupremacy to be put to death. In ſhort, he is the moſt perfect likeneſs of the ancient Roman emperors ; is as great a tyrant in the Chriſtian world, as *they* were in the heathen ; preſides in the ſame city ; uſurps the ſame powers ; affects the ſame titles ; and requires the ſame univerſal homage and adoration. So that the prophecy deſcends more and more to particulars, from the Roman ſtate or ten kingdoms in general, to the Roman church or clergy in particular ; and ſtill more particularly, to the perſon of the pope, the head of the ſtate as well as the church, the king of kings, as well as biſhop of biſhops. Other offices the *falſe prophet* performs to the beaſt, in ſubjecting all ſorts of people to his obedience ; by impoſing certain terms of communication, and excommunicating all who dare, in the leaſt article, diſſent from him : *He cauſeth all, both ſmall and great,—to receive a mark*, &c. (ver. 16, 17.) We muſt recollect, that it was cuſtomary among the ancients, for ſervants to receive the mark of their maſter, and ſoldiers of their general ; and thoſe who were devoted to any particular deity, of the particular deity to whom they were devoted. Theſe marks were uſually impreſſed *on their right hand*, or *on their foreheads* ; and conſiſted of ſome hieroglyphic character, or of the name expreſſed in vulgar letters, or of the name diſguiſed in numerical letters, according to the fancy of the impoſer. It is in alluſion to this ancient practice and cuſtom, that the ſymbol and profeſſion of faith in the church of Rome, as ſubſerving to ſuperſtition, idolatry, and tyranny, is called the *mark* or *character of the beaſt* ; which character is ſaid to be *received in their forehead*, when they make open profeſſion of their faith ; and *in their right hand*, when they live and act in conformity to it. If any diſſent from the ſtated and authorized forms, they are condemned and excommunicated, as heretics ; and in conſequence of that, they are no longer ſuffered to *buy* or *ſell* ;—they are interdicted from traffic and commerce, and all the benefits of civil ſociety. Thus Hoveden informs us, that "William the Conqueror would not permit any one in his power to *buy* or *ſell* any thing, whom he found diſobedient to the apoſtolic ſee." So the canon of the council of Lateran, under pope Alexander III, made againſt the Waldenſes and Albigenſes, enjoins, upon pain of anathema, "that no one preſume to entertain or cheriſh them in his houſe or land, or *exerciſe traffick* with them." The ſynod of Tours in France hath iſſued the like intermination, as did Martin V, in his bull after the council of Conſtance. In this reſpect the falſe prophet *ſpake as the dragon.* For the dragon, Diocleſian, publiſhed a like edict, "that no one ſhould ſell or adminiſter any thing to the Chriſtians, unleſs they had firſt burnt incenſe to the gods." Popiſh excommunications are therefore like heathen perſecutions. Mention having been made of the *number of the beaſt*, or, *the number of his name*, (for they are both the ſame) the prophet proceeds to inform us what that number is, leaving us from the *number* to collect the *name*. *Here is wiſdom ; let him that hath underſtanding*, &c. (ver. 18.) It is not therefore a vain and ridiculous attempt to ſearch into this myſtery ; but on the contrary, it is recommended to us upon the authority of an Apoſtle. For *it is the number of a man*, it is a method of numbering practiſed among men ; as *the meaſure of a man*, ch. xxi. 17. is ſuch a meaſure as men commonly uſe. It was a practice among the ancients to denote names by numbers ; of which many inſtances might be given, if it were neceſſary to prove it. It hath likewiſe been the uſual method in all God's diſpenſations, for the Holy Spirit to accommodate his expreſſions to the cuſtoms, faſhions, and manners of the ſeveral ages. Since, then, this art and myſtery of numbers was ſo much uſed by the ancients, it is leſs wonderful that the *beaſt* alſo ſhould have his *number* ; and there was this additional reaſon for this obſcure manner of characterizing him, in the time of St. John,—that no other manner would have been ſafe. *His number is ſix hundred and ſixty-ſix.* Several names might be cited which contain this number : but it is evident that it muſt be ſome Greek or Hebrew name ; and with the name alſo, the other qualities and properties of the beaſt muſt all agree. The name alone will not conſtitute an agreement ; all other particulars muſt be perfectly applicable, and the name alſo muſt comprehend the preciſe number, ſix hundred and ſixty-ſix. No name appears more proper and ſuitable, than that famous one mentioned by Irenæus, who lived not long after St. John's time, and was the diſciple of Polycarp, the diſciple of John. He ſaith, "that the name LATEINOS contains the number *ſix hundred and ſixty-ſix*." *Lateinos*, with *ei*, is the true orthography, as the Greeks wrote the long *i* of the Latins, and as the Latins themſelves wrote in former times. No objection therefore can be drawn from the ſpelling of the name,

and

13 And he doeth great wonders, ſo that he maketh fire come down from heaven on the earth in the ſight of men,

14 And deceiveth them that dwell on the earth, by *the means of* thoſe miracles which he had power to do in the ſight of the beaſt; ſaying to them that dwell on the earth, that they ſhould make an image to the beaſt which had the wound by a ſword, and did live.

15 And he had power to give life unto the image of the beaſt, that the image of the beaſt ſhould both ſpeak, and cauſe that as many as would not worſhip the image of the beaſt, ſhould be killed.

16 And he cauſeth all, both ſmall and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or ſell, ſave he that had the mark, or the name of the beaſt, or the number of his name.

18 Here is wiſdom. Let him that hath underſtanding count the number of the beaſt: for it is the number of a man; and his number *is* Six hundred threeſcore and ſix.

Ver. 13. Deut. xiii. 3. Matth. xxiv. 24. 2 Theſſ. ii. 9. Ch. xvi. 14. Ch. xvii. 11. 2 Kings i. 10, 12.—V. 14. Ch. xii. 9. xix. 20. 2 Theſſ. ii. 9, 10. 2 Kings xx. 7.—V. 15. Gr. *breath.* Ch. xvi. 2. xix. 20. xx. 4.—V. 16. Ch. xiv. 9. xx. 4. Gr. *to give.* V. 17. Ch. xiv. 11. Ch. xv. 2.—V. 18. Ch. xvii. 9. Ch. xv. 2. Ch. xxi. 17.

and the thing agrees to admiration. For after the diviſion of the empire, the Greeks and other Orientaliſts called the people of the weſtern church, or church of Rome *Latins*, and they *Latinize* in every thing: Maſs, prayers, litanies, canons, decretals, bulls, are conceived in *Latin:* The papal councils ſpeak *Latin:* Women themſelves pray in *Latin*; nor is the Scripture read in any other language under popery, than *Latin.* In ſhort, all things are *Latin*; the pope having communicated his language to the people under his dominion, as the mark and character of his empire. They themſelves, indeed, chooſe rather to be called *Romans*, and more abſurdly ſtill, *Roman Catholicks:* And probably the Apoſtle, as he hath made uſe of ſome Hebrew names in this book, (ch. ix. 11. xvi. 16.) ſo might he in this place likewiſe allude to the name in the Hebrew language. Now *Romiith* is the Hebrew name for the *Roman beaſt*, or *Roman kingdom*; and this word, as well as the former word, *Lateinos*, contains the juſt and exact number of *ſix hundred and ſix-ſix.*

Lateinos.	
Λ	30
A	1
T	300
E	5
I	10
N	50
O	70
Σ	200
	666

Romiith.	
ר	200
ו	6
מ	40
י	10
י	10
ת	400
	666

It is really ſurpriſing that there ſhould be ſuch a fatal coincidence in both names in both languages. And perhaps no other word, in any language whatever, can be found to expreſs both the ſame number, and the ſame thing, See Bp. Newton, Iren. lib. v. cap. 30. p. 449. Pyle's Paraphraſe, vol. ii. p. 104. Sir Iſaac Newton on the Apoc. Mede, Daubuz, Vitringa, Whiſton, More, and Bp. Potter's Antiq. vol. i. p. 65.

Dr. Waterland's gloſſes upon this chapter are, ver. 1. *A beaſt*; "Roman empire Chriſtian; civil power." ver. 3. *One of his heads*; "Rome, A. D. 475, or 476; Auguſtulus depoſed." ver. 5. *Forty and two months*; 1260 years." ver. 11. *Another beaſt*; "Biſhops of Rome and Conſtantinople." *Two horns*; "Two eccleſiaſtical monarchies." ver. 12. *The firſt beaſt*; "The civil powers." ver. 13. *Fire*; "Fire of perſecution; anathemas." And he explains the *number of the beaſt* as above. This number ſome think is mentioned to ſignify, that the appearance of that power, whoſe efforts were to continue twelve hundred and ſixty years, was to happen about ſix hundred and ſixty-ſix years after the date of the Revelation, A. D. 96. And I take this, ſays Doddridge, to be the grand key by which the Æra of the fall of Babylon is to be calculated; as it fixes the riſe of the beaſt to the year 756, or there abouts; when, upon the deſtruction of the exarchate of Ravenna, the pope became a temporal monarch; that is, in prophetic language, *a beaſt.* Mr. Burton obſerves upon this *number of the name* of the *beaſt*, that it ſeems to be ſo called, becauſe it appears, upon further examination, to be the time of his conſumption, (Dan. vii. 26.) for his kingdom to become *full of darkneſs*; ch. xvi. 10. till the actual time of the appearance of antichriſt, whoſe unclean *ſpirit* is to come *out of the mouth of the beaſt*, ch. xvi. 13. It is ſaid to be *counted*, becauſe the times from whence it is to be counted, at the delivery of the Revelation to St. John, had neither viſible beginning nor ending, both of which were to be diſcovered only from events that were to ariſe in the latter days. For the times did not commence till A. D. 49. and had then no viſible effects to pronounce *that* to be the Æra of their commencement; nor could that poſſibly be diſcerned till the kingdom of the beaſt became *full of darkneſs*; which was not to take place till A. D. 1764: nor could the end of theſe *times* be then diſcovered, but by laying down Daniel's ſeventy weeks as one of his times, and by computing the *time, times, and half* from A. D. 49, whereby they anſwer to the whole tenor of the prophecy, and terminate preciſely A. D. 1764. The apparent cauſe of this difficulty in *counting* the *number of the name*, ariſes from the computation being either without a viſible beginning or ending; for the *ſix hundred and ſixty-ſix years* do not exactly fill up the ſpace of time from thence to the beginning of St. John's millenium. It is in the *Revelation* termed in general only *a little ſeaſon*; but that deficiency is eaſily ſupplied: Now the year 1764 appears to have been the end of Daniel's times; for by calling in the aſſiſtance of other definite numbers of Daniel and St. John, we ſolve the difficulty at once. Thus Daniel's two thouſand three hundred days commenced A. D. 136, at the deſtruction of Jeruſalem, and the land of Judea by Adrian; and the computation of Daniel's and St. John's *forty-two months* proves the time from the birth of Chriſt to the commencement of St. John's millenium to be two thouſand four hundred and thirty-ſix years; to which the above ſix years preciſely anſwer: And the expreſſion in the Revelation implies as much,—that the number of the name is to be *counted.* Men of learning have exerciſed their talents in many ingenious conjectures concerning this fatal number; and indeed the Holy Scripture declares the great importance of it: but, while they have ſuppoſed it to extend only to the bare *numerical* value of the letters of the name, they ſeemed to have ſtopped ſhort of the full deſign of the text; which was not to play upon the numerical value of the letters, (though, in compliance with the uſage of the time in which they wrote, it might be couched under ſuch terms) but to enlighten mankind, in due time, with the certain knowledge of that tremendous power, which had held all the world in ſubjection, in order that they might avoid its ſnares, and properly attend to that tender ſummons, *Come out of the midſt of her, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues.* ch. xviii. 4. It ſeems greatly below the dignity of that alarming deſcription given of the beaſt in the preceding part of the chapter to conclude, that no further was intended by the number of the name, than the bare *numerical* value of the letters. Experience hath taught us the impropriety of this ſuppoſition; for there has ſcarce been an age of time ſince, or an event of importance to which this number has not been applied: But if we conſider it as intended to point out to us a particular term of years, during which the beaſt is either to be in a ſtate of proſperity or gradual decay, then our inquiry ſeems anſwerable to the importance of the main object of it. And as the text itſelf ſtrongly expreſſes it, it muſt be then a *point of wiſdom*, but given from above, to *count the number* of the name of the beaſt: Happily the following calculation (immediately dependent on Daniel's *ſeventy weeks*, being one of his and St. John's times) ariſes to our aid, and promiſes a clear ſolution of the whole myſtery of the number of the name 666.

A. D.	49	The call of the Gentiles.
	1715	Years, Daniel's *time, times, and half.*
	666	Years, the *number* of the name *of the beaſt*, Rev. xiii. 18.
	6	Years, the events of which are in part ſeemingly deſcribed Rev. xi.
A. D.	2436	The commencement of St. John's Millenium.

Mr. Burton adds here the following remark on ch. xi. "The book of the Revelation not being written in a regular and chronological order, the events of the ſeveral chapters do not follow each other in ſucceſſion. And as the whole was intended to be *ſealed up for a time*, it may have been deſignedly ſet down in this manner to heighten the difficulty, and raiſe a deeper attention in thoſe who endeavoured to explain it.—Upon this account, we are obliged to take a view of the events recorded in the 13th chapter, before we can attain to any degree of knowledge of thoſe contained in the 11th. For, we muſt firſt *count the number* of the name *of the beaſt*, before we can have any proper conception of the time for the falling out of the events ſeemingly deſcribed in this 11th chapter; for it is by counting the number of the name of the beaſt, that we are enabled to judge with propriety of that *little ſeaſon*, as it is called, ch. xii. 12. and to conclude it to mean a term of ſix years, as follows,

CHAP. XIV.

The Lamb ſtanding on mount Sion with his company; an angel preacheth the goſpel. The fall of Babylon. The harveſt of the world, and putting in of the ſickle. The vintage and wine-preſs of the wrath of God.

AND I looked, and lo, a Lamb ſtood on the mount Sion, and with him an hundred forty *and* four thouſand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: And I heard the voice of harpers harping with their harps:

3 And they ſung as it were a new ſong before the throne, and before the four beaſts, and the elders: and no man could learn that ſong but the hundred *and* forty *and* four thouſand, which were redeemed from the earth.

4 Theſe are they which were not defiled with women; for they are virgins. Theſe are they which follow the Lamb whitherſoever he goeth. Theſe were redeemed from among men, *being* the firſt-fruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

Ver. 1. Ch. v. 5. Ch. vii. 4. Ch. vii. 3. Ch. ix. 4. xiii. 16. 2 Eſdr. xiii. 39.—V. 2. 2 Eſdr. vi. 17. Ch. i. 15. xix. 6. Ch. v. 8.—V. 3. Ch. v. 9. xv. 3. Ver. 1.—V. 4. 2 Cor. xi. 2. Ch. iii. 4. xvii. 14. Gr. *were bought*. Ch. v. 9. James i. 18. 1 Cor. xv. 23. Ch. xx. 5, 6.—V. 5. Pſ. xxxii. 2. Zeph. iii. 13. Epheſ. v. 27.

The time for the beaſt to overcome and kill the two witneſſes - - - - - - - - - - - - - -	1 ½	Days.
The time for the dead bodies of the two witneſſes -	3 ½	Days.
The time for the 1335th happy day of Daniel for the *cleanſing of the temple*, to the beginning of St. John's Millenium - - - - - - - - - -	1	Day.
Prophetical days, or years - -	6	

Hence we derive a probable ſolution of the moſt intricate paſſage in the whole book of the Revelation, perfectly correſpondent with other parts of the Holy Scripture. The death of the *two witneſſes* I take to be a figurative expreſſion, and to mean a temporal ſuppreſſion of their teſtimony only in a *figurative ſenſe*,—the ſevereſt of torments to them; therefore they are repreſented in the viſion, as *propheſying in ſackcloth*,—as being under the deepeſt affliction. Here we are to take notice of an expreſſion at the *fourth* verſe, which ſeems hereby to be cleared up; that is, that the *two witneſſes* mean only two perſons, not two collective bodies of men. They are here called *the two olive-trees*, and *the two candleſticks*. Now, though the word *candleſtick* in other parts of the Revelation ſeems to imply a *collective body of men*, as united in one church; yet here it ſeems to have another meaning, which is confirmed to us by a correſpondent paſſage in the viſion of Zachariah, iv. 11, 12, 13, 14. where the *two olive-trees* are pronounced to be the two *anointed ones*; two perſons only, who *ſtand by the Lord of the whole earth*. And who can more properly be meant by theſe *two anointed ones* than, 1ſt, the prophet *Daniel?* to whom Gabriel was ſent *from the preſence of God*, and delivered to him this important charge, Dan. ix. 22. *O Daniel, I am now come forth, to give thee ſkill and underſtanding*. ver. 23. *At the beginning of thy ſupplications the commandment came forth, and I am come to ſhew thee; for thou art greatly beloved: therefore underſtand the matter, and conſider the viſion.* This was the meſſage delivered to Daniel at the very time of the opening of the viſion to him of the *ſeventy weeks*, the very groundwork of this whole plan of prophecy. And who among the ſons of men can have a greater claim to be the other witneſs than, 2dly, *St. John the Evangeliſt?* whom our Saviour himſelf, Matth. xi. 11. has expreſly declared to be *the greateſt?* It is declared, Rev. xi. 7. *when they have finiſhed, or ſhall be about to finiſh their teſtimony, the beaſt that aſcendeth out of the bottomleſs pit, ſhall make war againſt them, and overcome them*; and *kill them*, it is ſaid, ver. 9. during *three days and an half*; that is, prophetical days, or as it is ſpecified, ver. 3. for *one thouſand two hundred and ſixty natural days*. But, ver. 12. it is added, *They heard a great voice from heaven, ſaying, come up hither; and they aſcended up to heaven in a cloud, and their enemies beheld them*: Compare this with Rev. xviii. 4. From comparing Rev. ix. 12. with xi. 14. it appears, as the *firſt woe* ſhall take place when the firſt woe trumpet ſhall ſound; and the ſecond woe (Rev. xi. 14.) when the two witneſſes are *about to finiſh their teſtimony*; that the third woe ſhall follow quickly;—And that the *ſeventh trumpet* is coeval with the pouring out of the ſeventh vial, ſeems evident from a compariſon of ch. xi. 19. with xvi. 17, 18. and of ch. xi. 18. with ch. xx. 4, 5, 6. Thus I have endeavoured (continues Mr. Burton) to throw as much light as poſſible upon theſe moſt difficult paſſages in Holy Writ. If I have been able to clear up any part to the ſatisfaction of my reader, the praiſe is to be aſcribed, where it is juſtly due, to God alone. I ſhall reſt ſatisfied with the pleaſing reflection of having diſcharged the duty of my function, and leave the determination to the reader's judgement."

Chap. XIV. *Ver.* 1.] The deſcription of the melancholy ſtate of the church and world, during this third period, in the foregoing chapters, might be apt ſomewhat to diſcourage good Chriſtians, and the faithful worſhippers of God; for though God, by a Spirit of prophecy, had before revealed this ſuffering ſtate to the church, and ſo it was repreſented as what the wiſdom of the divine Providence thought fit to allow; and what was therefore reconcilable to the goodneſs and power of the great Governor of the world;—yet it was a very uſeful deſign of theſe Revelations to ſubjoin proper principles of conſolation and encouragement, to ſuch a mournful account of temptation, danger, and ſufferings. This ſeems to be the intention of the chapter before us; in which the ſcene of the prophetical viſion is changed from earth to heaven; from a view of the church under the perſecution of the beaſt, to a view of the church in the preſence of the Lamb, delivered from the ſtate of corruption and oppreſſion, ſo much to be expected from this evil world, and arrived at a ſtate of complete and perfect religion and happineſs in the future world. This viſion then repreſents the ſure deſtruction of the enemies of truth and righteouſneſs in the end, however they may prevail for a time. It ſhews the great reward of the faithful, and the dreadful puniſhment of the apoſtate in the day of trial. Thus this part of the prophecy unites the ſtrongeſt principles of warning, caution, encouragement, and hope; than which nothing could be more proper or uſeful for the church, in ſuch a ſtate of Providence; or more ſuitable to the general deſign of the whole prophecy, which is to encourage the conſtancy and patience of the ſaints in all their trials. When we conſider the preſent chapter in this view, it will ſhew a more eaſy, natural, and proper connection between this viſion and the foregoing, than is generally obſerved; and make the whole plan and deſign appear more regular than is uſually thought to be. Such is Mr. Lowman's opinion of the intention of this chapter; But the learned biſhop whom we have hitherto followed, in agreement with many of the moſt learned commentators on this book, underſtands it in a different, and we think a very juſt light, as we hope the reader will be convinced from the ſubſequent notes.

Ver, 1—5. *I looked, and lo, a Lamb*, &c.] Inſtead of *having his Father's name*, Dr. Waterland, after ſome of the MSS, reads, *having his own name, and his Father's*. And in ver. 3. inſtead of *beaſts*, he reads *living creatures*; and for *no man*,—*no one*. After the account of the riſe and reign of the beaſt (ſays Bp. Newton) the Spirit of prophecy delineates, by way of oppoſition, the ſtate of the true church during the ſame period, its ſtruggles and conteſts with the beaſt, and the judgement of God upon his enemies. Our Saviour is ſeen, ver. 1. as the true *Lamb* of God, not only with horns like a lamb, *ſtanding on mount Sion*, the place of God's true worſhip, but *with him an hundred forty and four thouſand*, (the ſame ſelect number that was mentioned ch. vii. 4.) the genuine offspring of the twelve Apoſtles apoſtolically multiplied; and therefore the number of the church, as ſix hundred and ſixty-ſix is the number of the beaſt: And, as the followers of the beaſt have the name of the beaſt, ſo theſe have *the name of God*, and, as ſome copies add, *of Chriſt*, *written in their forehead*; being his profeſſed ſervants, and the ſame as *the witneſſes*, only repreſented under different figures. The angels and heavenly choir, ver. 2, 3. with loud voices and inſtruments of muſic ſing the ſame *new ſong*, or Chriſtian ſong, that they ſung, ch. v. And *no man could learn that ſong, but the hundred forty and four thouſand*; they alone are the worſhippers of the one true God, through the one true Mediator, Jeſus Chriſt; all the reſt of mankind offer up their devotions to other objects, and through other mediators. *Theſe are they which are not defiled with women, for they are virgins*; ver. 4. They are pure from all the ſtains and pollutions of ſpiritual whoredom, or idolatry, with which the other parts of the world are miſerably debauched and corrupted. *Theſe are they which followed the Lamb whitherſoever he goeth*; they adhere conſtantly to the religion of Chriſt in all conditions, and in all places; whether in adverſity or proſperity; whether in conventicles and deſarts, or in churches and cities. *Theſe were redeemed from among men*;—reſcued from the corruptions of the world, and are conſecrated as *the firſt fruits unto God and the Lamb*; an earneſt and aſſurance of a more plentiful harveſt in ſucceeding times. *And in their mouth was found no guile*; ver. 5. They *handle not the word of God deceitfully*; they preach the ſincere doctrine of Chriſt; they are as free from hypocriſy as from idolatry; *for they are without fault before the throne of God:* they reſemble their bleſſed Redeemer, who did no ſin, *neither was guile found in his mouth*; (1 Pet. ii. 22.) and are, as the Apoſtle requires Chriſtians to be, *blameleſs*

6 And I ſaw another angel fly in the midſt of heaven, having the everlaſting goſpel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgement is come: and worſhip him that made heaven and earth, and the ſea, and the fountains of waters.

8 And there followed another angel, ſaying, Babylon is fallen, is fallen, that great city, becauſe ſhe made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, ſaying with a loud voice, If any man worſhip the beaſt and his image, and receive *his* mark in his forehead, or in his hand,

10 The ſame ſhall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he ſhall be tormented with fire and brimſtone in the preſence of the holy angels, and in the preſence of the Lamb:

11 And the ſmoke of their torment aſcendeth up for ever and ever: and they have no reſt day nor night, who worſhip the beaſt and his image, and whoſoever receiveth the mark of his name.

12 Here is the patience of the ſaints: here *are* they that keep the commandments of God, and the faith of Jeſus.

13 And I heard a voice from heaven, ſaying unto me, Write, Bleſſed *are* the dead which die in the Lord, from henceforth: Yea, ſaith the Spirit, that they may reſt from their labours; and their works do follow them.

Ver. 6. Ch. viii. 13. Tit. i. 2. Ch. xiii. 7.—V. 7. Ch. xi. 18. xv. 4. Neh. ix. 6. Pſ. cxlvi. 5, 6. Acts xiv. 15. xvii. 24. V. 8. Iſai. xxi. 9. Jer. li. 8. Ch. xviii. 2. Jer. li. 7. Ch. xi. 8. xvi. 19. xvii. 5. xviii. 10, 21.—V. 9. Ch. xiii. 14, 15, 16.—V. 10. Pſ. lxxv. 8. Iſai. li. 17. Jer. xxv. 15. Ch. xviii. 6. Ch. xvi. 19. Ch. xvii. 2. Ch. xx. 10. Ch. xix. 20.—V. 11. Iſai. xxxiv. 10. Ch. xix. 3. V. 12. Ch. xiii. 10. Ch. xii. 17.—V. 13. Eccleſ. iv. 1, 2. Ch. xx. 6. 1 Cor. xv. 18. 1 Theſſ. iv. 17. Or, *from henceforth ſaith the ſpirit, Yea.* Hebr. iv. 10. 2 Theſſ. i. 7. Ch. vi. 11.

and harmleſs, the ſons of God without rebuke, in the midſt of a crooked and perverſe generation; Phil. ii. 15. But poſſibly it may be aſked, Where did ſuch a church ever exiſt, eſpecially before the Reformation? And it may be replied, that it hath exiſted not in idea only: Hiſtory demonſtrates, as hath been before evinced, that there have, in every age, been ſome true worſhippers of God, and faithful ſervants of Jeſus Chriſt: and as Elijah did not know the ſeven thouſand men who had never *bowed the knee to Baal*, ſo there may have been more true Chriſtians than were always viſible.

Ver. 6, 7. *I ſaw another angel fly in the midſt of heaven*, &c.] Such is the nature and character of the true Chriſtian church, in oppoſition to the wicked antichriſtian kingdom; and three principal efforts have been made towards a reformation, at three different times, repreſented by three angels appearing one after another. *Another* angel, beſides thoſe who were employed in ſinging, is ſeen *flying in the midſt of heaven, and having the everlaſting Goſpel to preach unto every nation and people*; ſo that during this period the Goſpel ſhould be preached, which is ſtiled the *everlaſting* Goſpel; being, like its Divine Author, *the ſame yeſterday, to-day, and for ever*; (Heb. xiii. 8.) in oppoſition to the novel doctrines of the beaſt, and the fàlſe prophet, which *ſhall be rooted up*; Matth. xv. 13. The *flight* of the angel admirably repreſents the *ſwiftneſs* with which the Goſpel was diſſeminated and ſpread over the world. This angel is farther repreſented, as *ſaying with a loud voice*, "Fear God, &c." ver. 7. Prophecy mentions things as *come*, which will certainly come. See John xii. 31. But what this angel more particularly recommends, is the worſhip of the great Creator of the univerſe; *worſhip him*, &c. It is a ſolemn and emphatical exhortation to forſake the reigning idolatry and ſuperſtition; and ſuch exhortations were made in the firſt and earlieſt times of the beaſt. Several of the Greek emperors, the council of Francfort, A. D. 794, the Carolin books, the council of Paris, A. D. 824, Claude biſhop of Turin, Agobard archbiſhop of Lyons, and many other biſhops of Britain, Spain, Italy, Germany, and France, oppoſed the adoration of ſaints, angels, and images; and this public oppoſition of emperors and biſhops in the eighth and ninth centuries, appears to be meant particularly by the *loud voice of this firſt angel flying aloft*, and calling upon the world to *worſhip* God. In another reſpect too, theſe emperors and biſhops reſemble *this angel, having the everlaſting Goſpel to preach unto every nation*; for in their time, and greatly by their means, the Chriſtian religion was propagated and eſtabliſhed among the Saxons, Danes, Swedes, and many other northern nations. See Bp. Newton, Doddridge, and Tillotſon's Works, vol. ii. p. 144.

Ver. 8. *There followed another angel, ſaying, Babylon*, &c.] By *Babylon* was meant *Rome*, as all authors of all ages agree; but it was not prudent to denounce the deſtruction of Rome in open and direct terms; it was for many wiſe reaſons done covertly under the name of Babylon, which was the great idolatreſs of the earth, and enemy of the people of God in former, as Rome hath been in later times. By the ſame figure of ſpeech that the firſt angel cried, *The hour of his judgement is come*, ver. 7. this ſecond angel proclaims, that *Babylon is fallen:* The ſentence is as certain as it it was already executed. For greater certainty too, it is repeated twice; as Joſeph ſays, that the dream was doubled, Gen. xli. 32. The reaſon is then added, of this ſentence againſt Babylon; *becauſe ſhe made all nations drink of the wine of her wrath*, or rather, *the inflaming wine of her fornication.* Hers was a kind of Circean cup with poiſoned liquor, to intoxicate and inflame mankind to ſpiritual fornication. St. John, in theſe figures, copies the ancient prophets. In the ſame manner, and in the ſame words, did Iſaiah foretel the fate of ancient Babylon; (Iſai. xxi. 9.) and Jeremiah hath aſſigned much the ſame reaſon for her deſtruction; Jer. li. 7. As by the firſt angel, calling upon men to *worſhip God*, we underſtand the oppoſers of the worſhip of images in the eighth and ninth centuries; ſo by this ſecond angel proclaiming the fall of myſtic *Babylon* or Rome, we underſtand particularly Peter Valdo, or thoſe who concurred with him,—the Waldeſes and Albigenſes; who were the firſt heralds of this proclamation, as they firſt of all, in the twelfth century, pronounced the church of Rome to be the apoſtolic *Babylon, the mother of harlots, and abominations of the earth*; and for this cauſe, not only departed from her communion themſelves, but engaged great numbers alſo to follow their example, and laid the firſt foundation of the reformation. Rome then began to fall; and as the ruin of Babylon was completed by degrees, ſo likewiſe will that of Rome; and thoſe holy confeſſors and martyrs firſt paved the way to it. See as above. Inſtead of *Babylon*, Dr. Waterland reads *Babylon the Great.*

Ver. 9—13. *The third angel*, &c.] Not only the capital city, not only the principal agents and promoters of idolatry ſhall be deſtroyed; The commiſſion of *the third angel* proceeds farther, and extends to all the ſubjects of the beaſt, whom he conſigns over to everlaſting puniſhment. *If any man worſhip the beaſt, and his image, and receive his mark*, &c. (ver. 9.) if any man embrace and profeſs the religion of the beaſt, or, what is the ſame, the religion of the pope, *the ſame ſhall drink of the wine of the wrath of God*, or rather, *of the poiſonous wine of God*; ver. 10. His puniſhment ſhall correſpond with his crime. As he drank of *the poiſonous wine* of Babylon, (ver. 8.) ſo he ſhall be made to taſte of *the poiſonous wine* of God, *which is poured out without mixture*; or, according to the Greek, (τȣ κεκερασμενȣ ακρατȣ,) *which is mixt unmixt*,—the poiſonous ingredients being ſtronger, when mixt with mere or unmixt wine, in the cup of his indignation, &c." By this *third angel following the others with a loud voice*, we may underſtand, principally, Martin Luther and his fellow-reformers; who, *with a loud voice* proteſted againſt all the errors of the church of Rome, and declared them to be deſtructive of ſalvation to all who ſtill obſtinately continue in the practice and profeſſion of them. This would be a time of great trial;—*Here is the patience of the ſaints*, &c. ver. 12. And it is very well known, that it was a time of great trial and perſecution; the Reformation was not introduced and eſtabliſhed without much bloodſhed; there were many martyrs in every country. But they were comforted with a ſolemn declaration from heaven; "*Write, Bleſſed are the dead who die in the Lord, from henceforth*, (ver. 13.) if they die in the faith and obedience of Chriſt, and more eſpecially if they die martyrs for his ſake;—*Yea, ſaith the ſpirit, that they may reſt from their labours*, for immediately upon their deaths, they enter into reſt;—*and their works do follow them*; they enjoy now ſome recompence, and in due time, at the day of judgement, they ſhall receive the full reward of their good works." It is moſt probable, that St. John alludes to a paſſage in the Old Teſtament, where the Spirit hath made the like declaration, Iſai. lvii. 1, 2. But the greateſt difficulty of all is, to account for the words *from henceforth*; for why ſhould *the bleſſedneſs of the dead who die in the Lord*, be reſtrained to this time, and commence from this period, rather than any other; when they are, at all times and at all periods, equally bleſſed, and not more ſince this

time

14 And I looked, and behold, a white cloud, and upon the cloud *one* ſat, like unto the Son of man, having on his head a golden crown, and in his hand a ſharp ſickle.

15 And another angel came out of the temple, crying with a loud voice to him that ſat on the cloud, Thruſt in thy ſickle, and reap: for the time is come for thee to reap; for the harveſt of the earth is ripe.

16 And he that ſat on the cloud thruſt in his ſickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he alſo having a ſharp ſickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the ſharp ſickle, ſaying, Thruſt in thy ſharp ſickle, and gather the cluſters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thruſt in his ſickle into the earth, and gathered the vine of the earth, and caſt *it* into the great wine-preſs of the wrath of God.

20 And the wine-preſs was troden without the city, and blood came out of the wine-preſs, even unto the horſe-bridles, by the ſpace of a thouſand *and* ſix hundred furlongs.

CHAP. XV.

The ſeven angels with the ſeven laſt plagues. The ſong of them that overcome the beaſt. The ſeven vials full of the wrath of God.

AND I ſaw another ſign in heaven, great and marvellous, ſeven angels having the ſeven laſt plagues; for in them is filled up the wrath of God.

Ver. 14. Ch. i. 13. Ch. vi. 2.—V. 15. Ch. xvi. 17. Joel iii. 13. Matth. xiii. 39. Jer. li. 33. Ch. xiii. 12. Or, *dried.*—V. 18. Ch. xvi. 18. Joel iii. 13.—V. 19. Ch. xix. 15.—V. 20. Iſai. lxiii. 3. Lam. i. 15. Ch. xi. 8. Ch. xix. 14.——V. 1. Ch. xii. 1, 3. Ch. xvi. 1. ch. xx. 2. xxi. 9. Ch. xiv. 10.

time than before? The difficulty in a great meaſure ceaſes, if we apply this prophecy to the Reformation. For from that time, though the *bleſſedneſs of the dead who die in the Lord* hath not been enlarged, yet it hath been much better underſtood, more clearly *written* and promulgated than before; and the contrary doctrine of purgatory hath been exploded, and baniſhed from the belief of all reaſonable men. This truth was, moreover, one of the leading principles of the Reformation. What firſt provoked Luther's ſpirit was the ſcandalous ſale of indulgences; and the doctrine of indulgences having a cloſe connection with the doctrine of purgatory, the refutation of the one naturally led him to the refutation of the other; and his firſt work of Reformation was his ninety-five Theſes or Poſitions againſt indulgences, purgatory, and the dependent doctrines. So that he may be ſaid literally to have fulfilled the command from heaven, of writing, *Bleſſed are the dead who die in the Lord, from henceforth:* and from that time to the preſent, this truth hath been ſo clearly aſſerted, and ſo ſolidly eſtabliſhed, that it is likely to prevail for ever. The word rendered *from henceforth*, may ſignify *immediately*; that is, from the time of their death, or immediately after their diſſolution; and it is obſervable, that the Apoſtle adds, *their works follow with them*, (μετ' αυτῶν) and not that they ſhould come many thouſand years after them;—than which there cannot be a more ſtrong refutation of the doctrine of purgatory. But, be this as it may, we may conceive that the word rendered *from henceforth*, relates not ſo much to the *bleſſedneſs of the dead*, which is always the ſame; as to the writing and promulgating of the doctrine in oppoſition to purgatory, by Luther and the proteſtant reformers. Inſtead of *from henceforth*, *yea*, &c. Dr. Waterland reads, *Verily*, *yea*, *ſaith*, &c. See Newton, Witſius, Oecon. Fœd. c. iii. ſect. xiv. 11. Tillotſon, Burnet on the Artic. p. 200, Doddridge, Moſheim's Hiſt. vol. iii. p. 304, and Robertſon's Hiſt. of Charles V, vol. ii. p. 82, &c.

Ver. 14—20. *I looked, and behold a white cloud*, &c.] As the voices of theſe three warning angels had not their due effect, the judgements of God will overtake the followers and adherents of the beaſt; which judgements are repreſented under the figures of *harveſt* and *vintage*, figures not unuſual in the prophets, and copied particularly from Joel, who denounceth God's judgements againſt the enemies of his people, in the like terms; Joel iii. 13. What particular events are ſignified by this *harveſt* and *vintage*, it appears impoſſible for any man to determine: Time alone can with certainty diſcover, for theſe things are yet in futurity:—Only it may be obſerved, that both theſe ſignal judgements will as certainly come, as harveſt and vintage ſucceed in their ſeaſon. It is ſaid, ver. 20. that *the blood came even unto the horſes' bridles*, which is a ſtrong hyperbolical way of ſpeaking, to expreſs a vaſt ſlaughter and effuſion of blood; a way of ſpeaking not unknown to the Jews; for the Jeruſalem Talmud, deſcribing the woeful ſlaughter which the Roman emperor Adrian made of the Jews at the deſtruction of the city of Bitter, ſays, that *the horſes waded in blood up to the noſtrils.* The ſtage where this bloody tragedy is acted, *is without the city, by the ſpace of a thouſand and ſix hundred furlongs*; the meaſure of *ſtato della chieſa*, or the ſtate of the Roman church, or St. Peter's patrimony; which, reaching from the walls of Rome unto the river Po, contains 200 Italian miles, which make exactly 1600 furlongs; a furlong being one *eighth* of a mile. See Taanith, fol. 69. Col i. Echa. R. 11. 2. Lightfoot's Harm. Mede, p. 522. Hammond, Grotius, Wetſtein, Doddridge, Bp. Newton, and Wall. Dr. Waterland's Gloſſes upon this chapter are, ver. 1. *Mount Sion:* "The Chriſtian church;—Nicene council." Ver. 4. *Not defiled with women*; "Not idolaters." Ver. 6. "Invitation of the Gentiles." Ver. 8. *Babylon*; "Rome Pagan." Ver. 14. *One on the cloud*; "Luther." Ver. 15. *The harveſt*; "The reformation." Ver. 18, &c. "Vengeance upon the idolaters, executed by the Proteſtants, in the war between 1703 and 1714."

Chap. XV. *Ver.* 1.] The prophecy proceeds in this and the following chapters, to open further the appointed puniſhment of Rome, for her oppreſſion of the truth, and perſecution of the ſaints. This chapter repreſents the ſolemn manner in which preparation is made for the execution of theſe judgements, as the next deſcribes that execution. The happy ſtate of God's faithful ſervants, and the joyful thankſgivings with which they celebrate the goodneſs of God, in the protection of their cauſe, are very elegantly repreſented, to encourage their conſtancy and perſeverance. See Lowman, and Daubuz.

Ver. 1—8. *I ſaw another ſign in heaven*, &c.] Inſtead of *ſeven angels*, Dr. Waterland reads, *the ſeven angels.* See ver. 7. God's judgements upon the kingdom of the beaſt, or Antichriſtian empire, are hitherto denounced, and deſcribed only in general terms under the figures of *harveſt* and *vintage.* A more particular account of them follows under the emblem of *ſeven vials*, which are called *the ſeven laſt plagues of God*, &c. ver. 1. Theſe ſeven *laſt plagues* muſt neceſſarily fall under the ſeventh and laſt trumpet, or the third and laſt woe-trumpet; ſo that, as the ſeventh ſeal contained the ſeven trumpets, the ſeventh trumpet contains the ſeven vials. Not only the concinnity of the prophecy requires this order, (for otherwiſe there would be great confuſion, and the vials would interfere with the trumpets, ſome falling under one trumpet, and ſome under another:) but moreover, if theſe ſeven laſt plagues, and the conſequent deſtruction of Babylon, be not the ſubject of the third woe, the third woe is no where deſcribed particularly, as the two former woes are. Before the vials are poured out, the ſcene opens with a preparatory viſion, which is the ſubject of this chapter. As ſeven angels ſounded the ſeven trumpets, ſo ſeven angels are appointed to pour out the ſeven vials; angels being always the miniſters of Providence: And, in order to ſhew that theſe judgements are to fall upon the kingdom of the beaſt, the true worſhippers of God, and, faithful ſervants of Jeſus, *who had eſcaped victors from the beaſt*, and never ſubmitted to his tyranny or religion, are deſcribed ver. 2, 3, 4, like unto the children of Iſrael, after their deliverance and eſcape out of Egypt. For, as the children of Iſrael, (Exod. xv.) having paſſed through the Red Sea, ſtood on the ſhore, and ſeeing their enemies overwhelmed with the waters, ſung the triumphant ſong of Moſes; ſo theſe, having paſſed through the fiery trials of this world, *ſtand on the ſea of glaſs mingled with fire*, which was mentioned ch. iv. 6; and ſeeing the vials ready to be poured out upon their enemies, ſing a ſong of triumph for the manifeſtation of the divine judgements; which is called *the ſong of Moſes, and the ſong of the Lamb*, the words being, in a great meaſure, taken from the Song of Moſes, and other parts of the Old Teſtament, and applied in a Chriſtian ſenſe. After this, *the moſt holy place of the temple is opened*, ver. 5. and *the ſeven angels come out of the temple*, ver. 6. (to denote that their commiſſion is immediately from God) *clothed* like the high-prieſt, but in a more auguſt manner, *in pure and white linen*; to ſignify the righteouſneſs of theſe judgements; and having *their breaſts girded*, to ſhew their readineſs to execute the divine commands; *with golden girdles*, as emblems of their power and majeſty. A vial then is given to

each

2 And I ſaw as it were a ſea of glaſs, mingled with fire; and them that had gotten the victory over the beaſt, and over his image, and over his mark, *and* over the number of his name, ſtand on the ſea of glaſs, having the harps of God.

3 And they ſing the ſong of Moſes the ſervant of God, and the ſong of the Lamb, ſaying, Great and marvellous *are* thy works, Lord God Almighty; juſt and true *are* thy ways, thou King of ſaints!

4 Who ſhall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations ſhall come and worſhip before thee; for thy judgements are made manifeſt.

5 And after that I looked, and behold, the temple of the tabernacle of the teſtimony in heaven was opened:

6 And the ſeven angels came out of the temple, having the ſeven plagues, clothed in pure and white linen, and having their breaſts girded with golden girdles.

7 And one of the four beaſts gave unto the ſeven angels, ſeven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with ſmoke from the glory of God, and from his power; and no man was able to enter into the temple, till the ſeven plagues of the ſeven angels were fulfilled.

CHAP. XVI.

The angels pour out their vials full of wrath. The plagues that follow thereupon. Chriſt cometh as a thief. Bleſſed are they that watch.

AND I heard a great voice out of the temple, ſaying to the ſeven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the firſt went, and poured out his vial upon the earth; and there fell a noiſome and grievous ſore upon the men which had the mark of the beaſt, and *upon* them which worſhipped his image.

3 And the ſecond angel poured out his vial upon the ſea; and it became as the blood of a dead man: and every living ſoul died in the ſea.

4 And the third angel poured out his vial upon the rivers and fountains of water; and they became blood.

5 And I heard the angel of the waters ſay, Thou art righteous, O Lord, which art, and waſt, and ſhalt be, becauſe thou haſt judged thus.

6 For they have ſhed the blood of ſaints and prophets, and thou haſt given them blood to drink; for they are worthy.

7 And I heard another out of the altar ſay, Even ſo, Lord God Almighty, true and righteous *are* thy judgements.

8 And the fourth angel poured out his vial upon the ſun; and power was given unto him to ſcorch men with fire.

9 And men were ſcorched with great heat, and blaſphemed the name of God, which hath power over theſe plagues: and they repented not, to give him glory.

Ver. 2. Ch. iv. 6. xxi. 18. Matth. iii. 11. Ch. xiii. 15, 17. Ch. v. 8. xiv. 2.—V. 3. Exod. xv. 1. Ch. xiv. 3. Pſ. cxi. 2. cxxxix. 14. Pſ. cxlv. 17. Ch. xvi. 7. Or, *nations*, or *ages*.—V. 4. Ch. xxi. 24. Exod. xv. 14, 15. Jer. x. 7. Iſai. lxvi. 23.—V. 5. Ch. xi. 19. Ch. xvi. 17, 18. See Numb. i. 50.—V. 6. Ver. 1. Exod. xxviii. 6, 8. Ezek. xliv. 17, 18. Ch. i. 13.—V. 7. Ch. iv. 6. 1 Theſſ. i. 9.—V. 8. Exod. xl. 34. 1 Kings viii. 10. Iſai. vi. 4. 2 Theſſ. i. 9.——V. 1. Ch. xv. 1. Ch. xiv. 10.—V. 2. Exod. ix. 9. Ch. viii. 7. Ch. xiii. 16, 17. Ch. xiii. 14.—V. 3. Ch. viii. 8. Exod. vii. 17, 20. Ch. viii. 9.—V. 4. Ch. viii. 10. Exod. vii. 20. V. 5. Ch. i. 4, 8. iv. 8. xi. 17.—V. 6. Matth. xxiii. 34. Ch. xiii. 15. Ch. xi. 18. xviii. 20.—V. 7. Ch. xv. 3. Ch. xiii. 10. xiv. 10. xix. 2—V. 8. Ch. viii. 12. Ch. ix. 17, 18.—V. 9. Or, *burned*. Ver. 11, 21. Dan. v. 22, 23. Ch. ix. 20.

each of the ſeven angels, *by one of the four living creatures*, ver. 7. the repreſentatives of the church; by which it is intimated, that it is in vindication of the church and true religion that theſe plagues are inflicted. Morever, *the temple is filled with ſmoke*, &c. ver. 8. in the ſame manner as the *tabernacle*, when it was conſecrated by Moſes, and the *temple*, when it was dedicated by Solomon, (Exod. xl. 34, 35. 1 Kings viii. 10, 11. 2 Chron. v. 14. Iſai. vi. 4.) were both *filled with a cloud*, and *the glory of the Lord*; ſo that neither Moſes nor the prieſts could enter therein: A further proof of the majeſtick preſence, and extraordinary interpoſition of God, in the execution of theſe judgements. See Bp. Newton, Waple, Daubuz, Boſſuet, Mede, and Lowman. Dr. Waterland underſtands by *the ſea of glaſs*, &c. ver. 2. "The holy perſecuted ſaints;" and inſtead of *vials* reads *bowls* wherever the word occurs.

Chap. XVI. *Ver.* 1. *I heard a great voice*, &c.] In obedience to the divine command, the ſeven angels *pour out the vials of the wrath of God upon the earth:* and as the *trumpets* were ſo many ſteps and degrees of the ruin of the Roman empire, ſo the vials are of the Roman church. The one, in polity and government, is the image of the other; the one is compared to the ſyſtem of the world, and hath her *earth*, and *ſea*, and *rivers*, and *ſun*, as well as the other; and this is the reaſon of the ſimilitude and reſemblance of the judgements in both caſes. Rome papal hath (ch. xi. 8.) been diſtinguiſhed by the title of *Spiritual Egypt*, and reſembles Egypt in her puniſhments, as well as in her crimes, tyranny, idolatry, and wickedneſs. See Newton, Lowman, Mede, and Burnet.

Ver. 2. *The firſt went and poured his vial*, &c.] The firſt vial is poured out upon the earth; and ſo the hail and fire of the firſt trumpet, ch. viii. 7. *were caſt upon the earth.* It produceth a *noiſome and grievous ſore*, and in this reſpect reſembles the ſixth plague of Egypt; Exod. x. 10. This is inflicted *upon the men who had the mark of the beaſt*; which is to be underſtood of the others alſo, where it is not expreſſed. Whether theſe *ſores* and *ulcers* are natural or moral, the event will ſhew. See as above.

Ver. 3—7. *The ſecond angel poured out his vial*, &c.] The vial is *poured out upon the ſea*, and the ſea becomes as *the blood of a dead man*, or as congealed blood; and in like manner, under the ſecond trumpet, ch. viii. 8. the burning mountain *was caſt into the ſea*, &c. The third vial (ver. 4.) is *poured upon the rivers*, &c. and in like manner under the third trumpet, ch. viii. 10. the burning ſtar *fell upon the rivers*, &c. There is a cloſe connection between theſe two vials; and the effects are ſimilar to the firſt plague of Egypt. Exod. vii. 9. *Seas* and *rivers of blood* manifeſtly denote ſlaughter and devaſtation; and hereupon, ver. 5, 6. *the angel of the waters*, (for it was a prevailing opinion in the Eaſt, that an angel preſided over the elements and parts of nature, and mention was made before, ch. xiv. 18. of *the angel who had power over fire*: this angel of the waters) celebrates the righteous judgements of God, in adapting and proportioning the puniſhment of the followers of the beaſt to their crime; for no law is more juſt and equitable than that they who have been guilty of *ſhedding the blood of ſaints and prophets*, ſhould be puniſhed in the effuſion of their own blood. *Another angel out of the altar* declares his aſſent in the moſt ſolemn manner, ver. 7. See ch. vi. 9. and as above.

Ver. 8, 9. *The fourth angel poured out his vial upon the ſun*, &c.] As the fourth trumpet affected *the ſun*, ch. viii. 12. ſo likewiſe the fourth vial is *poured out upon the ſun*. An intenſe heat enſues, &c. ver. 9. Whether by this intenſe heat of the ſun, he meant literally uncommon ſultry ſeaſons; or figuratively, a moſt tyrannical exerciſe

10 And the fifth angel poured out his vial upon the ſeat of the beaſt; and his kingdom was full of darkneſs: and they gnawed their tongues for pain,

11 And blaſphemed the God of heaven, becauſe of their pains and their ſores, and repented not of their deeds.

12 And the ſixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the eaſt might be prepared.

13 And I ſaw three unclean ſpirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe prophet.

14 For they are the ſpirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief. Bleſſed *is* he that watcheth, and keepeth his garments, leſt he walk naked, and they ſee his ſhame.

16 And he gathered them together into a place called in the Hebrew tongue, Armageddon.

17 And the ſeventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, ſaying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, ſuch as was not ſince men were upon the earth, ſo mighty an earthquake, *and* ſo great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceneſs of his wrath.

20 And every iſland fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, *every ſtone* about the weight of a talent: and men blaſphemed God becauſe of the plague of the hail; for the plague thereof was exceeding great.

Ver. 10. Ch. xiii. 2. Ch. ix. 2. Ch. xi. 10.—V. 11. Ver. 9, 21. Ver. 9.—V. 12. Ch. ix. 14. See Jer. l. 38. li. 32. Ch. xvii. 5. Iſai. xli. 2, 25. Zach. x. 11. 2 Eſdr. i. 38. Baruch v. 5. 2 Eſdr. xiii. 47. Zech. viii. 7.—V. 13. 1 John iv. 1, 2, 3. Ch. xii. 9. Ch. xix. 20. xx. 10.—V. 14. 1 Tim. iv. 1. Jam. iii. 15. 2 Theſſ. ii. 9. Ch. xiii. 13. xix. 20. Luke ii. 1. Ch. xvii. 14. xix. 19. xx. 8. 2 Eſdr. xii. 23. Jerem. i. 14—16.—V. 15. Matth. xxiv. 43. Ch. iii. 3. 2 Cor. v. 3. Ch. iii. 4, 18.—V. 16. Ch. xix. 19. Luke xxi. 34, 35. 2 Pet. i. 10, 11.—V. 17. Ch. xxi. 6. Ezek. xxxix. 8. Ch. xi. 19.—V. 18. Ch. iv. 5. viii. 5. xi. 19. Ch. xi. 13. Dan. xii. 1.—V. 19. Ch. xiv. 8. Ch. xviii. 5. Iſai. li. 23. Jer. xxv. 15, 16. Ch. xiv. 10.—V. 20. Ch. vi. 14.—V. 21. Ch. xi. 19. Ver. 9, 11. Ezek. xxxviii. 22.

ciſe of arbitrary power, by thoſe who may be called *the ſun* in the firmament of the beaſt,—the pope, or emperor,—time muſt diſcover. Men ſhall be tormented, and complain grievouſly; they ſhall, like the rebellious Jews, *fret themſelves*, &c. Iſai. viii. 21. they ſhall not have the ſenſe or courage to repent, and forſake their idolatry and wickedneſs. When the events ſhall take place, and theſe things ſhall all be fulfilled, not only theſe prophecies of the vials ſhall be better underſtood, but alſo thoſe of the trumpets, to which they bear ſome analogy and reſemblance. See as above.

Ver. 10, 11. *The fifth angel poured out his vial upon the ſeat*, &c.] Dr. Waterland, inſtead of *ſeat of the beaſt*, reads *throne of the wild beaſt*. The fifth vial is *poured out upon the ſeat* or *throne of the beaſt*, *and his kingdom* becomes *full of darkneſs*, as Egypt did under her ninth plague, Exod. x. 21. This is ſome great calamity which ſhall fall upon Rome itſelf, and ſhall *darken* and confound the whole antichriſtian empire. But ſtill the conſequences of this plague are much the ſame as thoſe of the foregoing; for the ſufferers, inſtead of *repenting of their deeds*, are hardened like Pharaoh, perſiſt in their blaſphemy, and obſtinately withſtand all attempts of reformation. Ib.

Ver. 12—16. *The ſixth angel poured out his vial upon the great river Euphrates*, &c.] Whether by *Euphrates* be meant the river ſo called, or only a myſtic Euphrates; and whether by the *kings of the Eaſt* be meant the Jews in particular, or any eaſtern potentates in general, can be matters only of conjecture, till the event ſhall make the determination. Whoever they be, they appear to threaten the ruin and deſtruction of the kingdom of the beaſt, and therefore the agents or emiſſaries of popery;—*of the dragon*, ver. 13, 14.—the repreſentative of the devil, *and of the beaſt*, the repreſentative of the antichriſtian empire; *and of the falſe prophet*, the repreſentative of the antichriſtian church, as diſagreeable, as loquacious, as ſordid, as impudent as *frogs*, are employed to oppoſe them, and ſtir up the princes and potentates of their communion to make their united and laſt effort in a religious war. Of neceſſity theſe muſt be times of great trouble and affliction: ſo that an exhortation is inſerted, ver. 15. by way of parentheſis, of the *ſuddenneſs* of theſe judgements, and of the *bleſſedneſs* of *watching*, and of being clothed, and prepared for all events. The inſertion of this verſe hath, in ſome meaſure, diſturbed the ſenſe and broken the connection of the diſcourſe; for our tranſlators, as well as ſeveral others, render the following words, ver. 16. *And* HE *gathered them together*, when the true conſtruction is, *And* THEY *gathered them together*; the evil ſpirits and agents before-mentioned, gather all the forces of the popiſh princes together, into a place called in the Hebrew tongue *Ar-mageddon*, that is, the *Mountain of Deſtruction*. That *Megiddo* had been a place remarkable for ſlaughter, appears from Judges v. 19. 2 Kings ix. 27. 2 Chron. xxxv. 22. Zech. xii. 11. To expreſs the certain deſtruction of the antichriſtian powers, they are deſcribed as brought together to this mountain; and with great propriety and beauty. See Bp. Newton, Hammond, Grotius, Druſius, Doddridge, Beza, Bochart. *Hieroz.* pars poſt. lib. v. c. 4.

Ver. 15. *Keepeth his garments*] This may be an alluſion to what that Jewiſh officer, called *the man of the mountain*, (that is, of the Lord's houſe,) uſed to do, when taking his round in the temple to examine the *watch*: If he met with any aſleep, they were beaten by the provoſt, and had their *garments taken away, and burnt*; or, according to others, this officer had the liberty to *ſet fire to their garments*. Perhaps in this caſe the perſon might be obliged to appear in the fragments of his burnt garments the next day, which would be a great diſgrace. See Ainſworth on Numb. xviii. 4, 5. Lightfoot's Works, vol. i. p. 619. and Doddridge.

Ver. 17—21. *The ſeventh angel poureth out his vial*, &c.] The ſeventh vial is *poured into the air*, the ſeat of Satan's reſidence, who is emphatically ſtiled *the prince of the power of the air*, Epheſ. ii. 2. and is repreſented, ver. 13, as a principal actor in theſe latter ſcenes; ſo that this laſt period will not only complete the ruin of the kingdom of the beaſt, but will alſo ſhake the kingdom of Satan everywhere. Upon the pouring out of this vial, a ſolemn proclamation is made *from the throne* of God himſelf, *It is done*; in the ſame ſenſe as the angel affirmed, ch. x. 7. that *in the days of the ſeventh trumpet the myſtery of God ſhould be finiſhed*. Of this vial, as of all the former, the completion is gradual; and the immediate effects and conſequences are voices, &c. ver. 18—21. Theſe portend great calamities. *Voices*, and *thunders*, and *lightnings*, are the uſual attendants of the Deity, eſpecially in his judgements. *Great earthquakes*, in prophetic language, ſignify great changes and revolutions; and this is ſuch an one as men never felt and experienced before. Not only the *great city is divided into three parts*, or factions, but *the cities of the nations fall* from their obedience. Her ſins are *remembered before God*, and, like another *Babylon*, ſhe will ſoon be made to *drink of the bitter cup of his anger*, ver. 19. Nay, not only the works of men, *the cities fall*; but even the works of nature, *the iſlands fly away, and the mountains are not found*; (ver. 20.) which is more than was ſaid, ch. vi. 14. that *they were moved out of their places*; and can import no leſs than an utter extirpation of idolatry. Great *hail* too, ver. 21. ſignifies the judgements of God, and theſe are uncommon judgements. Diodorus ſpeaketh of hailſtones which weighed *a pound* or more. Philoſtorgius mentions hail that weighed *eight pounds*. But theſe are *about the weight of a talent*, or about a *hundred pounds*; a ſtrong figure to denote the greatneſs and ſeverity of theſe judgements! But ſtill the men continue obſtinate, and blaſpheme God for the hail; they remain incorrigible under the divine judgements, and ſhall be deſtroyed before they will repent, or be reformed. See as above. Dr. Waterland's Gloſſes on this chapter are, ver. 2. *Firſt vial*,—"Abominable corruptions of the ninth and tenth ages." ver. 3. *Second vial*, "Wars, cruſades." ver. 4. *Third vial*,—"The later cruſades." ver. 8. *Fourth vial*,—"War between popes and emperors." ver. 10.

CHAP. XVII.

A woman arrayed in purple, and ſcarlet, with a golden cup in her hand, ſitteth upon the beaſt, which is great Babylon, the mother of all abominations. The interpretation of the ſeven heads, and the ten horns. The victory of the Lamb. The puniſhment of the whore.

AND there came one of the ſeven angels which had the ſeven vials, and talked with me, ſaying unto me, Come hither, I will ſhew unto thee the judgement of the great whore, that ſitteth upon many waters;

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the ſpirit into the wilderneſs: and I ſaw a woman ſit upon a ſcarlet-coloured beaſt, full of names of blaſphemy, having ſeven heads, and ten horns.

4 And the woman was arrayed in purple, and ſcarlet colour, and decked with gold, and precious ſtones and pearls, having a golden cup in her hand full of abominations, and filthineſs of her fornication:

5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

6 And I ſaw the woman drunken with the blood of the ſaints, and with the blood of the martyrs of Jeſus: and when I ſaw her, I wondered with great admiration.

Ver. 1. Ch. xxi. 9. Ch. xvi. 19. xviii. 16. Nah. iii. 4. Ch. xix. 2. Jer. li. 13. Ver. 15.—V. 2. Ch. xviii. 3. Jer. xxv. 13—16. li. 7. Ch. xiv. 8. xviii. 3.—V. 3. Dan. viii. 7, 8 Ch. xii. 6, 14. Ch. xii. 3. Ch. xiii. 1. Ver. 9. Ver. 12.—V. 4. Ch. xviii. 12, 16. Dan. xi. 38. Gr. *gilded.* Jer. li. 7. Ch. xviii. 6. Ch. xiv. 8.—V. 5. 2 Theſſ. ii. 7. Ch. xi. 8. Or, *fornications.*—V. 6. Ch. xviii. 24. Ch. xiii. 15. Ch. xiv. 13.

Fifth vial,—"The ſecular powers;—expulſion of the eaſtern and weſtern emperors." ver. 12. *Euphrates*,—"Eaſtern barrier of Chriſtendom." *Kings of the Eaſt*,—"Ottomans." ver. 13. *Three unclean ſpirits*, "Firſt, monks; ſecondly, religious knights; thirdly, ſecular clergy." ver. 16. *Armageddon*;—"Mount Megiddo, where kings have been deſtroyed." ver. 18. "The reformation." ver. 19. *Three parts*,—"Firſt, Greeks; ſecondly, Papiſts; thirdly, Proteſtants." *Babylon*, "Rome." ver. 20. *Everyiſland*,—"Riches." *Mountains*,—"Monaſteries." ver. 21. *A great hail*,—"Wars." Mr. Lowman ſuppoſes with Dr. Waterland, that this third period of the *vials* reveals the ſtate of the church and Providence, in the times of the laſt head of the Roman government, repreſented by the beaſt, for 1260 years, from about A. D. 756, to its final overthrow, about A. D. 2016. And he interprets each *vial* of ſome ſignal judgement upon the papal kingdom; ſuppoſing the five firſt to be already poured out, and the two others, from ver. 12, to the end of the chapter, to be future. "The ſeven vials poured out, ſays Mr. Burton, are to be the *ſeven laſt plagues*; (ſee Rev. xv. 1.) for in them is to be filled up the wrath of God. Here, as in every other part of the apocalyptical deſcriptions, the number *ſeven* ſeems to be the prevailing number by which to calculate their appearance. As yet the five firſt vials only, I apprehend, are poured out, and the two laſt are yet to come. It becomes us therefore to draw a veil over the judgements that are ſtill future, leſt by our raſhneſs we provoke a judgement upon ourſelves: It becomes us likewiſe, as men actuated by reaſon, ſeriouſly to reflect on the part we are to act, while the judgements of God are viſibly upon the earth. God's promiſes are ever conditional with reſpect to us, and diſtant events are never pointed out to us with any degree of certainty, but for very apparent and wiſe reaſons, that the *almoſt* may become an *altogether Chriſtian*; and that the infidel and unbeliever may be afforded an opportunity of ſhunning the folly of impiety; and by being guarded againſt the means of exerciſing fruitleſs endeavours to thwart the divine decrees, he may not thereby *add ſin to ſin*, but learn betimes to repent of his impious folly, and become *wiſe unto ſalvation.*

Chap. XVII. *Ver.* 1.] The former viſion repreſented a very afflicted ſtate of the church; the true worſhippers of God, few in number, driven out from ſociety; flying into deſart places for ſafety from perſecution; propheſying in ſackcloth, in a ſtate of oppreſſion and mourning, and often put to death for their teſtimony to the truth: yet the time of this afflicted ſtate is limited to 1260 years; at the end of which period, the oppreſſive perſecuting power ſhall be deſtroyed; purity, truth, and righteouſneſs, which were oppreſſed and perſecuted, ſhall flouriſh in a ſtate of great ſafety, peace, and happineſs. This is a much longer period of prophecy than either of the foregoing. To make the true meaning of it more clear, one of the angels who poured out the cup of God's wrath is ſent to St. John as a meſſenger, more fully to explain it. An angel, nuntius, or interpreter was a known part or character in the ancient drama. Here an angel is ſent to interpret the part of the prophecy to us; and we may juſtly look upon his interpretation as a ſure key, which will warrant an application of the ſeveral repreſentations; and ſo far as an angel from heaven explains it, we may be ſatisfied we have the true meaning of it: ſo that by the help of this explication in the prophecy itſelf, we have a ſure interpretation of ſome of the more important parts of the viſion, and of ſuch as will make the interpretation of the reſt very likely and probable. Lowman.

Ver. 1—6. *And there came one of the ſeven angels*, &c.] As the *ſeventh ſeal*, and the *ſeven trumpets*, contained more particulars than any of the former ſeals or trumpets; ſo the *ſeventh vial* contains more than any of the former vials: and the more you conſider, the more admirable you will find the ſtructure of this book in all its parts. The deſtruction of the antichriſtian empire is a ſubject of ſuch importance and conſequence, that the Holy Spirit hath thought fit to repreſent it under a variety of images. Rome hath already been characteriſed by the names of *Spiritual Egypt*, and of *Babylon*; and having ſeen how her plagues reſemble thoſe of *Egypt*, we ſhall now ſee her fall compared to *Babylon*. It was declared in general, *Babylon is fallen*, &c. ch. xiv. 8. but this is a cataſtrophe deſerving a more particular deſcription, both for warning to ſome, and for conſolation to others. But before the deſcription of her fall and deſtruction, there is premiſed an account of her ſtate and condition, that there may be no miſtake in the application. Rome was meant, as all, both Papiſts and Proteſtants, agree; and among the Papiſts are no leſs names than thoſe of Baronius, Bellarmine, &c. and it appears almoſt to demonſtration, that not Pagan but Chriſtian, not imperial but papal Rome, was hereintended. *One of the ſeven angels* calleth to St. John, ver. 1. Moſt probably this was *the ſeventh angel*; for under the *ſeventh* vial great *Babylon came into remembrance before God*, ch. xvi. 19. and now St. John is called upon to ſee her condemnation and execution:—*Come hither*, &c. So ancient Babylon, which was ſeated on the great river Euphrates, is deſcribed, Jer. li. 13. and from thence the phraſe *of ſitting upon many waters* is borrowed; and ſignifies, according to the angel's own explanation, ver. 15. ruling over many *people and nations.* Neither was this an ordinary proſtitute; ſhe was the great whore, with whom the kings of the earth have committed fornication, ver. 2. as the prophet ſays of Tyre, Iſai. xxiii. 17. Nay, not only *the kings*, but inferior perſons. *the inhabitors of the earth, have been made drunk with the wine of her fornication*; as it was ſaid of ancient Babylon, Jer. li. 7. *Fornication*, in the uſual ſtile of Scripture, is idolatry; but if it be taken even literally, it is true that modern Rome openly allows the one, as well as practiſes the other. Ancient Rome doth in no reſpect ſo well anſwer the character; for ſhe ruled more with a *rod of iron*, than with the *wine of fornication.* Her ambition was for extending her empire, and not her religion. She permitted even the conquered nations to continue in the religion of their anceſtors. She may be ſaid rather to have been corrupted by the importation of foreign vices and ſuperſtitions, than to have eſtabliſhed her own in other countries. As Ezekiel was conveyed by the Spirit to Jeruſalem, (ch. viii. 5.) ſo St. John is *carried away in the Spirit into the wilderneſs*, (ver. 3.) for there the ſcene is laid, being a ſcene of deſolation. When the woman,—the true church,—was perſecuted and afflicted, ſhe was ſaid *to fly into the wilderneſs*, ch. xii. 14. and in like manner, when the woman, the falſe church, is to be deſtroyed, the viſion is preſented *in the wilderneſs. A woman ſitting upon a beaſt*, is a lively and ſignificative emblem of a church or city, directing and governing an empire. In painting and ſculpture, as well as in prophetic language, cities are often repreſented in the form of women; and Rome itſelf is exhibited in ancient coins as a woman ſitting upon a lion. Here the beaſt *is a ſcarlet-coloured beaſt*, for the ſame reaſon that the dragon is called the *red dragon*, ch. xii. 3. to denote his cruelty, and in alluſion to the diſttnguiſhing colour of the Roman emperors and magiſtrates. The beaſt is alſo *full of names of blaſphemy, having ſeven heads and ten horns*; ſo that this is the very ſame beaſt which was deſcribed in the former part of ch. xiii. and the woman in ſome meaſure anſwers to the *two-horned beaſt*, or falſe prophet; and conſequently the woman is Chriſtian, not Pagan Rome, becauſe

7 And the angel ſaid unto me, Wherefore didſt thou marvel? I will tell thee the myſtery of the woman, and of the beaſt that carrieth her, which hath the ſeven heads and ten horns.

8 The beaſt that thou ſaweſt, was, and is not; and ſhall aſcend out of the bottomleſs pit, and go into perdition: and they that dwell on the earth ſhall wonder, whoſe names were not written in the book of life from the foundation of the world, when they behold the beaſt that was, and is not, and yet is.

9 And here *is* the mind which hath wiſdom. The ſeven heads are ſeven mountains, on which the woman ſitteth.

10 And there are ſeven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he muſt continue a ſhort ſpace.

Ver. 8. Ch. xiii. 1. Ch. xiii. 10. Ch. xiii. 3. Ch. xiii. 8. Ch. ix. 1. xvii. 8.—V. 9. Ch. xiii. 12, 18. Ch. xiii. 1. Ch. xviii. 3. V. 10. Ch. viii. 10.

Rome was become Chriſtian before the beaſt had completely *ſeven heads and ten horns*; that is, before the Roman empire was divided into ten kingdoms. *The woman was arrayed too in purple and ſcarlet colour*, (ver. 4.) this being the colour of the popes and cardinals, as well as of the emperors and ſenators of Rome. Nay, the mules and horſes which carry the popes and cardinals, are covered with ſcarlet cloth; ſo that they may properly be ſaid to ride *upon a ſcarlet-coloured beaſt*. The woman is alſo *decked with gold, and precious ſtones, and pearls*: and who can ſufficiently deſcribe the pride, and grandeur, and magnificence of the church of Rome, in her veſtments and ornaments of all kinds? The mitre of Paul II. which was ſet with diamonds, ſaphirs, emeralds, cryſolites, jaſpers, and precious ſtones of all ſorts, is one inſtance; and another conſpicuous inſtance is in the Lady of Loretto, the riches of whoſe holy image, and houſe, and treaſury, are far beyond the reach of deſcription. There ſilver can ſcarce find an admiſſion, and gold itſelf looks but poorly, among ſuch an incredible number of precious ſtones. Moreover, the woman, like other harlots, who give philtres and love-potions to inflame their lovers, hath *a golden cup in her hand, full of abominations, and filthineſs of her fornications*; to ſignify the ſpecious and alluring arts wherewith ſhe bewitcheth and enticeth men to idolatry, which *is abomination and ſpiritual fornication*. It is in an image copied from Jer. li. 7. Yet. farther to diſtinguiſh the woman, ſhe has her *name* inſcribed upon her forehead, (ver. 5.) in alluſion to the practice of ſome notorious proſtitutes, who had their names written in a label upon their foreheads, as may be collected from ancient authors. The inſcription is ſo very particular, that we cannot eaſily miſtake the perſon;—*Myſtery*, *Babylon the Great*, *the mother of harlots*, or rather, *of fornications*, *and abominations of the earth*. Her name *Myſtery* can imply no leſs, than that ſhe dealeth in *myſteries*; her religion is *a myſtery*, *a myſtery of iniquity*; and ſhe herſelf is *myſtically and ſpiritually Babylon the Great*. But the title of *myſtery* is in no reſpect proper to ancient Rome, more than to any other city; neither is there any myſtery in ſubſtituting one heathen, idolatrous, perſecuting city for another; but it is indeed a myſtery, that a Chriſtian city, profeſſing and boaſting herſelf to be the city of God, ſhould prove another Babylon in idolatry, and cruelty to the people of God. She glories in the name of *Roman Catholic*, well therefore may ſhe be called *Babylon the Great*: She affects the ſtile and title of *Our holy mother church*; but ſhe is, in truth, *the mother of fornications, and abominations of the earth*. Neither can this character, with any propriety, be applied to ancient Rome; for ſhe was rather a learner of foreign ſuperſtitions, than the myſtery of idolatry to other nations; as appears in various inſtances. It may be concluded therefore, that this part of the prophecy is ſufficiently fulfilled, though there ſhould be reaſon to queſtion the truth of what is aſſerted by ſome writers, that the word MYSTERY was formerly written in gold upon the forepart of the pope's mitre. Scaliger affirms it, upon the authority of the duke de Montmorency: Francis Le Moyne and Brocardus confirm it, appealing to ocular inſpection; and when king James objected this, Leſſius could not deny it. If the thing be true, it is a wonderful coincidence of the event with the letter of the prophecy; but it hath been much controverted. It is much more certain, (and none of that communion can deny it,) that the ancient mitres were uſually adorned with inſcriptions. Infamous as the woman is for her idolatry, ſhe is no leſs deteſtable for her cruelty: which are two principal characteriſtics of the antichriſtian empire: *She is drunken with the blood of the ſaints*, (ver. 6.) This may indeed be applied to Pagan and to Chriſtian Rome, for both have, in their turns, cruelly perſecuted *the ſaints and martyrs of Jeſus*; but the latter is more deſerving the character, as ſhe hath far exceeded the former, both in the degree and duration of her perſecutions. It is very true, as has been hinted before, that if Pagan Rome has deſtroyed her *thouſands* of innocent Chriſtians, Chriſtian Rome has ſlain her *ten thouſands*. For not to mention other outrageous ſlaughters and barbarities, the Croiſades againſt the Waldenſes and Albigenſes, the murders committed by the duke of Alva in the Netherlands, the maſſacres in France and Ireland, will probably amount to above ten times the number of all the Chriſtians ſlain in all the ten perſecutions of the Roman emperors put together. St. John's *admiration* alſo plainly evinces that Chriſtian Rome was intended; for it could be no matter of ſurprize to him, that a heathen city ſhould perſecute the Chriſtians, when he himſelf had ſeen and ſuffered perſecution under Nero: but, that a city, profeſſedly Chriſtian, ſhould wanton and riot in the blood of Chriſtians, was a ſubject of aſtoniſhment indeed; and well might he, as it is emphatically expreſſed, *wonder with great wonder*. See Bp. Newton, Vitringa, Addiſon's Tracts, p. 93. Doddridge, Manne's Critical Notes on Scripture, p. 112. Lowman and Daubuz.

Ver. 7—14. *And the angel ſaid unto me*, &c.] Inſtead of *Here is the mind*, &c. ver. 9. Dr. Waterland reads, *Let the mind which hath wiſdom attend here*. The former part of the 10th verſe he renders thus; *And they are ſeven kings*; *five are fallen*, [conquered] *and the firſt remains* [ſole head]; *and the other*, &c. And inſtead of *one hour*, in ver. 12. he reads, *at one hour*. It was not thought ſufficient to repreſent theſe things only in viſion, and therefore the *angel*, like the αγγιλος, *nuncius*, or meſſenger in the ancient drama, undertakes to explain the *myſtery*, the myſtic ſenſe, or ſecret meaning of the *woman and of the beaſt that carrieth her*: And the angel's interpretation is indeed the beſt key to the Revelations; the beſt clue to direct and conduct us through this intricate labyrinth. The myſtery of the *beaſt* is firſt explained. The beaſt is conſidered firſt in general, ver. 8. under a threefold ſtate or ſucceſſion, as exiſting, and then ceaſing to be, and then reviving again, ſo as to become another and the ſame:—He *was*, *and is not*, *and yet is*, or, according to the Alexandrine and other copies, *and ſhall come*;—*ſhall aſcend out of the bottomleſs pit*. A *beaſt*, in the prophetic ſtyle, is an idolatrous, tyrannical empire: And the Roman empire was idolatrous under the heathen emperors, and then ceaſed to be ſo, for ſome time, under the Chriſtian emperors, and then became idolatrous again under the Roman pontiffs, and ſo hath continued ever ſince. It is the ſame idolatrous power revived again, but only in another form; and all the corrupt part of mankind, whoſe names were not enrolled as good citizens in the regiſters of heaven, are pleaſed at the revival of it: But in this laſt form, *it ſhall go into perdition*; it ſhall not, as it did before, ceaſe for a time, and revive again, but ſhall be deſtroyed for ever. After the general account of the beaſt, follows an explanation of the particular emblems, with a ſhort preface, intimating, that they are deſerving of the deepeſt attention, and are a proper exerciſe and trial of the underſtanding, ver. 9. ſee 13, 18. The *ſeven heads* have a double ſignification:—They are, primarily, *ſeven mountains*, *on which the woman ſitteth*,—on which the capital city is ſeated, which all know to be the ſituation of Rome. It is obſerved too, that new Rome, or Conſtantinople, is ſituated on ſeven mountains; but theſe are very rarely mentioned, and mentioned only by obſcure authors, in compariſon of the others; and beſides the ſeven mountains, other particulars alſo muſt coincide, which cannot be found in Conſtantinople. It is evident therefore, that the city *ſeated on the ſeven mountains* muſt be Rome; and a plainer deſcription could not be given of it, without expreſſing the name, which there might be ſeveral wiſe reaſons for concealing. As the *ſeven heads* ſignify *ſeven mountains*, ſo they alſo ſignify *ſeven kings* reigning over them: ver. 10, 11. And they are *ſeven kings*, or *kingdoms*, or *forms of government*, as the word βασιλεις imports, and hath been ſhewn to import in former inſtances. *Five are fallen*; five of theſe forms of government are already paſt; *and one is*;—the ſixth is now ſubſiſting. The *five fallen*, are *kings*, and *conſuls*, and *dictators*, and *decemvirs*, and *military tribunes*, *with conſular authority*; as they are enumerated by the two greateſt Roman hiſtorians, Livy and Tacitus:—The ſixth is the power of the Cæſars or emperors, which was ſubſiſting at the time of the viſion. An end was put to the imperial name, A. D. 476. by Odoacer king of the Heruli: He and his ſucceſſors aſſumed the title of kings of Italy; but though the name was changed, the power ſtill contiued much the ſame. This therefore cannot well be called a new form of government; it may rather be conſidered as a continuation of the imperial power, or as a renovation of the kingly authority. Conſuls are reckoned but one form of government, though their office was frequently ſuſpended, and after a time reſtored; and in the ſame manner *kings* may be counted but one form of government, though the name was reſumed after an interval of ſo many years. A new form of government was not erected, till Rome fell under the obedience of the eaſtern emperor; and the emperor's lieutenant, the exarch of Ravenna, diſſolved all the former magiſtracies, and conſtituted a duke of Rome, to govern the people, and to pay a tribute to the exarchate of Ravenna. Rome had never experienced this form of government; and this was, perhaps, *the other*, which, in the Apoſtle's days, *was not yet come*; *and when he cometh*, *he muſt continue a ſhort ſpace*. For Rome was reduced to a dukedom, tributary to the exarch of Ravenna by Longinus, who was ſent exarch A. D. 566, or 568, and the city revolted from the eaſtern emperor to the pope, A. D. 727, which is a *ſhort ſpace*, in compariſon of the imperial power, which preceded, and laſted above five hundred years; and in compariſon of the papal power which followed, and hath now continued about a thouſand years. But ſtill

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11 And the beaſt that was, and is not, even he is the eighth, and is of the ſeven, and goeth into perdition.

12 And the ten horns which thou ſaweſt, are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beaſt.

13 Theſe have one mind, and ſhall give their power and ſtrength unto the beaſt.

14 Theſe ſhall make war with the Lamb, and the Lamb ſhall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and choſen, and faithful.

15 And he ſaith unto me, The waters which thou ſaweſt, where the whore ſitteth, are people, and multitudes, and nations, and tongues.

16 And the ten horns which thou ſaweſt upon the beaſt, theſe ſhall hate the whore, and ſhall make her deſolate, and naked, and ſhall eat her fleſh, and burn her with fire:

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beaſt, until the words of God ſhall be fulfilled.

18 And the woman which thou ſaweſt, is that great city, which reigneth over the kings of the earth.

CHAP. XVIII.

Babylon is fallen. The people of God commanded to depart out of her. The kings of the earth, with the merchants and mariners, lament over her. The ſaints rejoice for the judgements of God upon her.

Ver. 11. Ver. 8. Ch. ix. 1. Dan. vii. 7. 2 Eſdr. xii. 11—13. Ch. xiii. 12. Dan. vii. 24—26.—V. 12. Dan. vii. 20. Zech i. 18, 19, 21. Ch. xiii. 1.—V. 14. Ch. xvi. 14. xix. 19. Deut. x. 17. 1 Tim. vi. 15. Ch. xix. 16. Jer. l. 44, 45. Ch. xiv. 4. xix. 14. V. 15. Iſai. viii. 7. Ver. 1. Ch. xiii. 7. Ch. xvi. 4. Dan. vii. 11. 2 Eſdr. xii. 3.—V. 16. Jer. l. 41. Ch. xvi. 12. Ezek. xvi. 38—44. Ch. xviii. 16. Ch. xviii. 8.—V. 17. 2 Theſſ. ii. 11. Ch. x. 7. Ch. xix. 19. 2 Eſdr. xi. 32.—V. 18. Ch. xvi. 19. Ch. xii. 4. Ch. xi. 8.

it may be doubted, whether this is properly a new form of government, Rome being ſtill ſubject to the imperial power, by being ſubject to the Greek emperor's deputy, the exarch of Ravenna; and according as you determine this point, *the beaſt that was, and is not, was*, while idolatrous, and *was not*, while not idolatrous, will ap- appear to be the *ſeventh* or *eighth*. If you reckon this a new form of government, the beaſt that *now is*, is the *eighth*; if you do not reckon this a new form of government, the beaſt is *of the ſeventh*; but whether he be the *ſeventh* or *eighth*, he is the laſt form of government,—*and goeth into perdition.* It appears evidently, that the ſixth form of government, which was ſubſiſting in St. John's time, is the imperial; and what form of government hath ſucceeded to that in Rome, and hath continued for a *long ſpace* of time, but the papal? The beaſt, therefore, upon which the woman rideth, is the Roman government in its laſt form: And this, all muſt acknowledge, is the papal, and not the imperial. Having thus explained the myſtery of the *ſeven heads*, the angel proceeds to the explanation of the *ten horns, which*, ſays he, (ver. 12.) *are ten kings, who have received no kingdom as yet*; and conſequently they were not in being at the time of the viſion: And indeed the Roman empire was not divided into ten kingdoms, till ſome time after it was become Chriſtian. *But they receive power as kings one hour*, or rather, *at the ſame time*, or for the ſame length of time, *with the beaſt.* It is true in both ſenſes, they riſe and fall together with the beaſt; and, conſequently, are not to be reckoned before the riſe and eſtabliſhment of the beaſt; and accordingly, when a catalogue was produced of theſe ten kings or kingdoms, in the notes upon Daniel, they were exhibited as they ſtood in the eighth century, which is the time of the riſe and eſtabliſhment of the beaſt. Kingdoms they were before, but they were not before kingdoms or *horns* of the beaſt, till they embraced his religion, and ſubmitted to his authority: And the beaſt *ſtrengthened* them, as they again *ſtrengthened the beaſt.* It is upon the ſeventh, or laſt head of the beaſt, that the horns were ſeen growing together, that is, upon the Roman empire, in its ſeventh or laſt form of government; and they are not, like the *heads*, ſucceſſive, but contemporary kingdoms:—*Theſe have one mind, and ſhall give their power and ſtrength unto the beaſt*; ver. 13. which is eaſily underſtood and applied to the princes and ſtates in communion with the church of Rome. However they may differ in other reſpects, yet they agree in ſubmitting implicitly to the authority of the Roman church, and in defending its rights and prerogatives againſt all opposers. But where were ever ten kings or kingdoms, who were all unanimous in their ſubmiſſions to the Roman empire, and voluntarily contributed *their power and ſtrength*, their forces and riches, to ſupport and maintain it? *Theſe ſhall make war with the Lamb, and the Lamb ſhall overcome them*, ver. 14. They ſhall perſecute the true church of Chriſt; but the true church ſhall in the end prevail and triumph over them; which particulars have been fulfilled in part already, and will be more fully accompliſhed hereafter. See Bp. Newton, &c.

Ver. 14. *Called, and choſen, and faithful.*] This is ſuppoſed to be a reference to the military cuſtom of the Greeks, who uſed to *call* the people together, when any expedition was deſigned; out of which there were ſome *ſelected*, to ſerve in the action intended, who ſwore fidelity to their leader. Others have imagined, that this is an alluſion to Matth. xx. 16. xxii. 14. Be this as it may, the Apoſtle's meaning might be, "*Thoſe that are with him*, and have the honour to fight under his banner, *are* not only *called* to arm themſelves in this glorious cauſe, but *choſen* to act in his ſervice; and they are *faithful* to the engagement into which they enter." See 2 Pet. i. 10. Iſai. xxxiv. 2, 6, 7. Doddridge, and Brekel's "Chriſtian Warfare."

Ver. 15—18. *The waters which thou ſaweſt*, &c.] In the former part of this deſcription, (ver. 1.) *the whore* is repreſented like ancient Babylon, *ſitting upon many waters*, and theſe waters are here ſaid expreſly to ſignify *people and multitudes*, &c. So many words in the plural number, fitly denote the great extenſiveneſs of her power and juriſdiction; and it is a remarkable peculiarity of Rome, different from all other governments in the world, that her authority is not limited to her own immediate ſubjects, and confined within the bounds of her own dominions, but extends over all kingdoms and countries profeſſing the ſame religion. She herſelf glories in the title of the *Catholic* church, and exults in the number of her votaries, as a certain proof of the true religion. But notwithſtanding the general current in her favour, the tide ſhall turn againſt her; and the hands, which helped to raiſe her, ſhall pull her down. *The ten horns ſhall hate the whore*, (ver. 16.) that is, by a common figure of the whole for a part, *ſome* of the ten kings; for others, (ch. xviii. 9.) ſhall *bewail her, and lament for her*, and (ch. xix. 19) ſhall fight and periſh in the cauſe of the beaſt. Some of the kings who formerly loved her, grown ſenſible of her exorbitant exactions and oppreſſions, *ſhall hate her*; ſhall ſtrip, expoſe, and plunder her, and utterly conſume her with fire. Rome therefore will be finally deſtroyed by ſome of the princes who are reformed, or ſhall be reformed from popery: And as the kings of France have contributed greatly to her advancement, it is not impoſſible, nor improbable, that ſome time or other they may alſo be the principal authors of her deſtruction. France hath already ſhewn ſome tendency towards a reformation, and therefore may appear more likely to effect ſuch a revolution. Portugal, in deſtroying the ſociety of the Jeſuits, notwithſtanding the interpoſition of the papal power in their behalf, ſhows how poſſible ſuch a revolution may be, even in the moſt bigotted countries: And ſuch a revolution may reaſonably be expected, becauſe this infatuation of popiſh princes is *permitted* by divine Providence only for a certain period, until *the words of God ſhall be fulfilled*, ver. 17. and particularly the words of the prophet Dan. vii. 25, 26, &c. *They ſhall be given into his hand, until a time and times, and the dividing of time*; but then, as it immediately follows,—*the judgement ſhall ſit, and they ſhall take away his dominion, to conſume and deſtroy it unto the end.* Little doubt can remain after this, what idolatrous church can be meant by *the whore of Babylon*; but for the greater certainty, it is added by the angel, ver. 18. *The woman which thou ſaweſt, is that great city.* He had explained the myſtery of the beaſt, and of his ſeven heads and ten horns; and his explanation of the myſtery of the woman is, *That great city, which reigneth over the kings of the earth.* And what city, at the time of the viſion, *reigned over the kingdoms of the earth*, but Rome? She hath, too, ever ſince *reigned over the kings of the earth*, if not with temporal, yet at leaſt with ſpiritual authority. Rome therefore is evidently and undeniably *this great city*; and that Chriſtian and not heathen, papal and not imperial Rome was meant, hath appeared in ſeveral inſtances, and will appear in ſeveral more. See Newton, &c. as above. Dr. Waterland's gloſſes on this chapter are, ver. 1. *The great whore*;—"The city of Rome." Ver. 5.

MYSTERY
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Ver. 10. *Five are fallen:* "1. Carthage; 2. Alexandria; 3. Perſia; 4. Macedon; 5. Gaul." *One is*,—"Rome." *The other is not yet come*,—"Byzantium." Ver. 12. *The ten horns*;—"That is, Rome in another view: 1. Britons; 2. Saxons; 3. Franks; 4. Burgundians; 5. Viſigoths; 6. Sueves; 7. Vandals; 8. Allemains; 9. Oſtrogoths;

AND after theſe things, I ſaw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a ſtrong voice, ſaying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul ſpirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, ſaying, Come out of her, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues.

5 For her ſins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as ſhe rewarded you, and double unto her double, according to her works: in the cup which ſhe hath filled, fill to her double.

7 How much ſhe hath glorified herſelf, and lived deliciouſly, ſo much torment and ſorrow give her: for ſhe ſaith in her heart, I ſit a queen, and am no widow, and ſhall ſee no ſorrow.

8 Therefore ſhall her plagues come in one day, death, and mourning, and famine, and ſhe ſhall be utterly burned with fire: for ſtrong *is* the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication, and lived deliciouſly with her, ſhall bewail her, and lament for her, when they ſhall ſee the ſmoke of her burning,

10 Standing afar off for the fear of her torment, ſaying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgement come.

11 And the merchants of the earth ſhall weep and mourn over her; for no man buyeth her merchandize any more:

12 The merchandize of gold and ſilver, and precious ſtones, and of pearls, and fine linen, and purple, and ſilk, and ſcarlet, and all thyine wood, and all manner veſſels of ivory, and all manner veſſels of moſt precious wood, and of braſs, and iron, and marble,

Ver. 1. Ch. xvii. 1.—V. 2. Iſai. xxi. 9. Jer. li. 8. Ch. xiv. 8. Iſai. xiii. 21. xxi. 8. xxxiv. 14. Jer. l. 39. li. 37. Iſai. xxxiv. 11. Mark v. 2, 3.—V. 3. Ch. xiv. 8. xvii. 2. Ver. 11, 15. Or, *power*.—V. 4. Iſai. xlviii. 20. lii. 11. Jer. l. 8. li. 6, 45. 2 Cor. vi. 17.—V. 5. Jer. li. 9. Ch. xvi. 19.—V. 6. Pſ. cxxxvii. 8. Jer. l. 15, 29. 2 Tim. iv. 14. Ch. xiii. 10. Ch. xiv. 10. Ch. xvi. 19. V. 7. Ezek. xxviii. 2, &c. Iſai. xlvii. 7, 8.—V. 8. Ver. 10. Ch. xvii. 16. Iſai. xlvii. 9. Jer. l. 34. Ch. xi. 17.—V. 9. Ezek. xxvi. 16, 17. Ch. xvii. 2. Ver. 3. Jer. l. 46. Ver. 18. Ch. xix. 3.—V. 10. Iſai. xxi. 9. Ch. xiv. 8. Ver. 17, 19.—V. 11. Ezek. xxvii. 27—36. Ver. 3.—V. 12. Ch. xvii. 4. Dan. xi. 38. Or, *ſweet*.

Oſtrogoths; 10. Greeks." Ver. 16. *Shall eat her fleſh*;—"Devour her riches." Ver. 17. *The beaſt*;—"Idolatry and tyranny." See Deut. xxxii. 41, 42. Jer. xxx. 16. and Sir Iſaac Newton on Daniel. Inſtead of *to fulfil his will*, ver. 17. the MS. before me reads, *to execute his ſentence*.

Chap. XVIII. *Ver.* 1.] In the former chapter, the angel-interpreter, or *nuntius*, has given us a key to the meaning of the prophecy, which deſcribes this third and moſt laſting period, wherein the ſaints were to ſuffer for their faith and conſtancy; that they might expect a time of temptation and ſuffering; that they might be more careful to confirm their faith and patience, and encourage each other to perſeverance. This chapter repreſents *another angel* ſent from heaven, to reveal the ſure judgements of God on theſe enemies of the pure Chriſtian religion; to foretell their ſure deſtruction, and that in as eminent a manner as God ever appeared to puniſh Babylon and Tyre, the ancient enemies of true religion. This part of the prophecy is very fit and proper for the general deſign of it; to caution good Chriſtians againſt the corruption of the times in which they live, to give them conſolation in all their ſufferings, through hope in the protection of God, of deliverance in a proper time, and of a glorious reward in the end. See Lowman.

Ver. 1—8. *I ſaw another angel*, &c.] Inſtead of *for all nations have drunk of the wine*, &c. ver. 3. Dr. Waterland reads, *becauſe ſhe has made all nations drink of the poiſonous*, or *intoxicating wine*, &c. Glaſſ. 566. And inſtead of *delicacies*, the MS reads *luxuries*. Inſtead of *reward her even*, &c. ver. 6. Waterland reads, *render unto her as ſhe has rendered unto you*; and inſtead of *hath filled*, *fill to*, he reads, *hath mingled*, *mingle to*. For *death*, ver. 8. he reads *mortality*. After the account of the ſtate and condition of ſpiritual Babylon, here follows a deſcription of her fall and deſtruction, in the ſame ſublime and figurative ſtile as Iſaiah, Jeremiah, and Ezekiel have foretold the fall of Babylon and Tyre, the types and emblems of this ſpiritual Babylon. A mighty and glorious angel deſcends from heaven, and proclaims (as in ch. xiv. 8.) the fall of Babylon, and, together with her puniſhment, the crimes which deſerved it; her idolatry and wickedneſs. It is farther added, that after her fall ſhe ſhall be made a ſcene of deſolation, and become the habitation of hateful birds and beaſts of prey; as the prophet alſo predicted concerning ancient Babylon, Iſai. iii. 21. *Wild beaſts of the deſarts ſhall lie there,—and ſatyrs ſhall dance there*:" where the word that we render *ſatyrs*, the Septuagint tranſlate *demons*, or *devils*; who were ſuppoſed to take the ſhape of goats or ſatyrs, and to haunt forlorn and deſolate places; and it is from the tranſlation of the Septuagint that the Apoſtle has borrowed his images and expreſſions. But if this fall of Babylon was effected by Totilas king of the Oſtrogoths, as Grotius affirms; or by Alaric king of the Viſigoths, as the biſhop of Meaux contends; how can Rome be ſaid ever ſince to have been *the habitation of devils*, &c. unleſs they will allow the popes and cardinals to merit theſe appellations? The word rendered *delicacies*, ver. 3. (στρηνους) ſeems to ſignify ſuch *luxury* of diet as cheriſhes wantonneſs, and diſpoſes to acts of unchaſtity; and may well repreſent the manner in which the Roman clergy have pampered themſelves, and the effects it has produced; as well as the idolatries, which have been eſtabliſhed and maintained to ſupport that luxury. See ver. 23. Iſai. xlvii. 15. 1 Tim. v. 11. *Another voice* is alſo *heard from heaven*, (ver. 4. exhorting all Chriſtians to forſake the communion of ſo corrupt a church, leſt they ſhould be *partakers of her ſins*, *and of her plagues*; and at the ſame time denouncing that her puniſhment ſhould be great and extraordinary, in proportion to her crimes. But was there any ſuch neceſſity for forſaking the church of Rome in the days of Alaric, or Totilas, before ſhe had yet degenerated again into idolatry? Or what were then her notorious crimes, deſerving of ſuch exemplary puniſhment, unleſs Rome Chriſtian was to ſuffer for the ſins of Rome Pagan? *She ſaith in her heart*, (ver. 7.) like ancient Babylon, Iſai. xlvii. 7, 8. *I ſit a queen*, *and am no widow*, *and ſhall ſee no ſorrow*; but notwithſtanding, *ſhe ſhall be utterly burnt with fire*, &c. ver. 8. Theſe expreſſions can imply no leſs than a total deſtruction by fire; but Rome hath never yet been totally deſtroyed by fire: The moſt that Alaric and Totilas did, was burning ſome parts of the city; but if only ſome parts of the city were burnt, it was not an event important enough to be aſcribed to the *Lord God* particularly, and to be conſidered as a ſtrong exertion of his judgement. See Bp. Newton, Daubuz, Doddridge, and Grotius.

Ver. 9—20. *And the kings of the earth*, &c.] Inſtead of *her merchandize*, Dr. Waterland reads, *her lading*; and ſo, ver. 12. where inſtead of *thyine wood*, he reads, with the margin, *ſweet wood*; and the MS *citron wood*; and ver. 13. inſtead of *ſlaves and ſouls of men*, he reads *hired ſervants*, *and bond ſervants*. In ver. 14. inſtead of *the fruits that thy ſoul luſteth after*,—he reads, *the harveſt*, or *the apples of the deſire of thy ſoul*: referring to Wells, Daubuz, Elſner, and Vorſtius, pars. i. p. 280. In the very ſolemn manner deſcribed in the verſes before us, by an angel, and by a voice from heaven, is declared the fall of Rome, and her deſtruction by fire; and then are ſet forth the conſequences of her fall, the lamentations of ſome, and the rejoicings of others. *The kings of her communion*, *who have*

13 And cinnamon, and odours, and ointments, and frankincenſe, and wine, and oil, and fine flour, and wheat, and beaſts, and ſheep, and horſes, and chariots, and ſlaves, and ſouls of men.

14 And the fruits that thy ſoul luſted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou ſhalt find them no more at all.

15 The merchants of theſe things which were made rich by her, ſhall ſtand afar off, for the fear of her torment, weeping and wailing.

16 And ſaying, Alas, alas, that great city, that was clothed in fine linen, and purple, and ſcarlet, and decked with gold, and precious ſtones, and pearls!

17 For in one hour ſo great riches is come to nought. And every ſhip-maſter, and all the company in ſhips, and ſailors, and as many as trade by ſea, ſtood afar off,

18 And cried when they ſaw the ſmoke of her burning, ſaying, What *city is* like unto this great city!

19 And they caſt duſt on their heads, and cried, weeping and wailing, ſaying, Alas, alas, that great city, wherein were made rich all that had ſhips in the ſea, by reaſon of her coſtlineſs! for in one hour is ſhe made deſolate.

20 Rejoice over her, thou heaven, and ye holy apoſtles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a ſtone like a great milſtone, and caſt it into the ſea, ſaying, Thus with violence ſhall that great city Babylon be thrown down, and ſhall be found no more at all.

22 And the voice of harpers, and muſicians, and of pipers, and trumpeters, ſhall be heard no more at all in thee; and no craftsman, of whatſoever craft *he be*, ſhall be found any more in thee; and the ſound of a milſtone ſhall be heard no more at all in thee;

23 And the light of a candle ſhall ſhine no more at all in thee; and the voice of the bridegroom and of the bride ſhall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy ſorceries were all nations deceived.

24 And in her was found the blood of prophets, and of ſaints, and of all that were ſlain upon the earth.

CHAP. XIX.

God is praiſed in heaven for judging the great whore, and avenging the blood of his ſaints. The marriage of the Lamb. The angel will not be worſhipped. The fowls called to the great ſlaughter.

AND after theſe things I heard a great voice of much people in heaven, ſaying, Alleluia; Salvation and glory, and honour, and power unto the Lord our God.

Ver. 13. Or, *bodies.* Ezek. xxvii. 13.—V. 15. Ver. 3, 11.—V. 16. Ch. xvii. 4.—V. 17. Ver. 10. Iſai. xxiii. 14. Ezek. xxvii. 29. V. 18. Ezek. xxvii. 30, 31. Ver. 9. Ch. xiii. 4.—V. 19. Joſh. vii. 16. Job ii. 12. Ver. 8.—V. 20. Iſai. xliv. 23. xlix. 13. Jer. li. 48. Luke xi. 49, 50. Ch. xix. 2.—V. 21. Jer. li. 64.—V. 22. Iſai. xxiv. 8. Jer. vii. 34. xvi. 9. xxv. 10. Ezek. xxvi. 13. V. 23. Jer. xxv. 10. Jer. xvi. 9. xxv. 10. xxxiii. 11. Iſai. xxiii. 8. 2 Kings ix. 22. Nah. iii. 4. Ch. xvii. 5.—V. 24. Ch. xvii. 6. ——V. 1. Ch. xi. 15. Ch. vii. 10. xii. 10.

committed fornication, and lived delicioufly with her, bewail and lament her fall, (ver. 9, 10.) But what *kings* were they, who *lived delicioufly* with old Rome, and had reaſon to lament *her* fall? *The merchants of the earth weep and mourn over her*, (ver. 11—17.) for there is an end of all traffic and commerce with her, whether ſpiritual or temporal; for it is intimated, ver. 13. that they make merchandize of the *ſouls* as well as of the *bodies* of men. The *ſhip-maſters*, &c. *weep and wail*, (ver. 17, 18, 19.) for they can now longer import or export commodities for her, or convey ſtrangers to and fro; for there is an end of all her *coſtlineſs*. Theſe lamentations are copied from the like lamentations over Tyre in Ezek. xxvi. xxvii. and are equal to the moſt mournful ſtrains of the Greek tragedians over Thebes or Troy. In all they *ſtand afar off*, (ver. 10, 15, 17.) as if they were unable or afraid to help and aſſiſt her. In all they cry, *alas! alas!* (ver. 10, 16, 19.) which is the third *woe*, or *alas*, mentioned chap. viii. 13. xi. 14. for as the fall of the Othman empire is the end of the *ſecond woe*, ſo the fall of Rome is the completion of the *third woe*. In all, they lament the ſuddenneſs of her fall, (ver. 10, 17, 19.) *for in one hour is her deſtruction come.* At the ſame time her deſtruction is matter of joy and triumph, ver. 20. *to the holy Apoſtles and prophets; for God hath avenged them on her:* but what reaſon had the Chriſtians to rejoice over the calamities brought on Rome by Alaric or Totilas, in which they themſelves were the principal ſufferers? And how were theſe calamities any vindication of their cauſe, or of the cauſe of true religion? See Newton, &c.

Ver. 21—24, *A mighty angel took up a ſtone*, &c.] Farther to confirm the ſudden fall and irrecoverable deſtruction of Rome, an emblem is copied and improved from Jer. li. 63, 64. *A mighty angel caſteth a milſtone into the ſea*, ver. 21. declaring, that *with the ſame violence this great city ſhall be caſt down*, and ſhall never riſe again. Her utter deſolation is farther deſcribed, ver. 22, 23. in phraſes borrowed from the ancient prophets, (Iſai. xxiv. 8. Jer. vii. 34. xvi. 9. xxv. 10. Ezek. xxvi. 13). There ſhall be no more *muſicians*, for the entertainment of the rich and great; no more *tradeſmen* or artificers, to furniſh the conveniences of life; no more *ſervants* or *ſlaves*, to grind the mill, or to ſupply the neceſſaries of life: Nay, there ſhall be no more *lights*, no more *bridal ſongs*; the city ſhall never be peopled again by new marriages, but ſhall remain depopulated for ever. For which utter deſolation there are aſſigned theſe reaſons, (ver. 23, 24) her *pride* and *luxury*; her *ſuperſtition* and *idolatry*; her *tyranny* and *cruelty*. Her puniſhment ſhall be as ſevere and exemplary as if ſhe had been guilty of all the perſecutions that ever were upon the account of religion; for by her conduct ſhe had approved, imitated, and ſurpaſſed them all. But Rome hath never yet been depopulated and deſolated in this manner: She hath been taken indeed and plundered, by Alaric king of the Viſigoths, A. D. 410, by Genſeric king of the Vandals, A. D. 455, by Totilas king of the Oſtrogoths, A. D. 546, and by others ſince:—But yet ſhe is ſtill ſtanding and flouriſhing, and is honoured by many nations, as the metropolis of the Chriſtian world; ſhe ſtill reſounds with *ſingers* and *muſicians*; ſhe ſtill excels in *arts* which ſerve to pomp and luxury; ſhe ſtill abounds with *candles*, and *lamps*, and *torches*, burning even by day as well as night; and conſequeutly this prophecy hath not yet been, but remains yet to be fulfilled. Before we conclude the comment on this chapter, we cannot but take notice of the remarkable force and beauty of the words rendered, *Thus with violence ſhall*, &c. *be thrown down*, ver. 21. The original ſigniſies literally, *Shall be hurled away with violence*; intimating, that if it fell by its own weight, its fall would not he rapid enough. See Newton, Doddridge, Burnett's Theory, vol. ii. p. 123. and Lowman. Dr. Waterland's Gloſſes on this chapter are, ver. 2. *Babylon*, "Rome Antichriſtian." ver. 21. *With violence*,—"Force of arms."

Chap. XIX. *Ver.* 1.] The prophecies relating to the third period concluded with a ſevere puniſhment of Rome, for her pride, luxury, ſuperſtition, and idolatry; and eſpecially for her cruel perſecution of all who were found faithful to their duty, in preſerving the purity of the Chriſtian doctrines and worſhip. When Rome thus fell, like

ancient

2 For true and righteous *are* his judgements: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his ſervants at her hand.

3 And again they ſaid, Alleluia. And her ſmoke roſe up for ever and ever.

4 And the four and twenty elders, and the four beaſts, fell down and worſhipped God that ſat on the throne, ſaying, Amen; Alleluia.

5 And a voice came out of the throne, ſaying, Praiſe our God, all ye his ſervants, and ye that fear him, both ſmall and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, ſaying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herſelf ready.

8 And to her was granted, that ſhe ſhould be arrayed in fine linen, clean and white: for the fine linen is the righteouſneſs of ſaints.

9 And he ſaith unto me, Write, Bleſſed *are* they which are called unto the marriage-ſupper of the Lamb. And he ſaith unto me, Theſe are the true ſayings of God.

10 And I fell at his feet to worſhip him. And he ſaid unto me, See *thou do it* not: I am thy fellow ſervant, and of thy brethren that have the teſtomy of Jeſus. Worſhip God: for the teſtimony of Jeſus is the ſpirit of prophecy.

11 And I ſaw heaven opened, and behold, a white horſe; and he that ſat upon him *was* called Faithful and True, and in righteouſneſs he doth judge and make war.

Ver. 2. Ch. xv. 3. xvi. 7. Deut. xxxii. 43. Ch. xviii. 20.—V. 3. Iſai. xxxiv. 10. Ch. xiv. 11. xviii. 9, 18.—V. 4. Ch. iv. 4, 6. 1 Chron. xvi. 36. Neh. v. 13. viii. 6. Ch. v. 14.—V. 5. Ch. xi. 18. xx. 12.—V. 6. Ezek. i. 24. xliii. 2. Ch. xiv. 2. Ch. xi. 15. xii. 10.—V. 7. Matth. xxii. 2. xxv. 10.—V. 8. Pſ. xlv. 13, 14. Ezek. xvi. 10. Ch. iii. 18. xxi. 2, 9. Or, *bright*. Pſ. cxxxii. 9. V. 9. Matth. xxii. 2. Luke viv. 15. Ch. xxi. 5. xxii. 6.—V. 10. Ch. xxii. 8. Acts x. 26. xiv. 14. Ch. xxii. 9. 1 John v. 10. Ch. xii. 17.—V. 11. Ch. xv. 8. Ch. vi. 2. Ch. iii. 14. 2 Macc. xi. 8.

ancient Babylon, to riſe no more, the heavenly church is introduced as a choir to praiſe God, for his righteous judgements. This excellent hymn of praiſe, ſung by the united voices of angels and ſaints, the whole aſſembly of heaven, ſtrongly repreſents to all Chriſtians, and to every church on earth what grateful ſenſe they ought to have of God's faithfulneſs in their protection, and in puniſhing the perſecutors of truth and religion. Though for wiſe reaſons, and for a limited time, God may permit the righteous and faithful to ſuffer many things from the enemies of truth and righteouſneſs, yet the final event of things ſhall ſurely ſhew God's faithfulneſs in the bleſſing of his people, and juſtice in the puniſhment of his enemies:—A ſufficient reaſon for conſolation, gratitude, and praiſe. Lowman.

Ver. 1—10. *And after theſe things I heard a great voice,* &c.] Inſtead of *wife*, ver. 7. Dr. Waterland reads *bride*; and for the *righteouſneſs of the ſaints*, ver. 8. he reads the *awards*: and the MS, *the righteous acts*. And inſtead of, *I am thy fellow-ſervant*, &c. ver. 10. Doddridge renders it, *I am a fellow-ſervant with thee, and with thy brethren, who keep the teſtimony*. Here the whole church, agreeably to the exhortation of the angel, ch. xviii. 20. join in praiſes and thankſgivings to Almighty God for his *truth* and *righteouſneſs*, in judging this idolatrous city; (ver. 1, 2.) his *truth*, in fulfilling his promiſes and threatenings, and his *righteouſneſs*, in proportioning her puniſhment to her crimes. *And her ſmoke roſe up for ever and ever*; (ver. 3.) which intimates, that ſhe ſhould be made as ſignal a monument of divine vengeance, as Sodom and Gomorrah. It is taken from Iſaiah, who hath ſaid much the ſame thing of Edom, ch. xxxiv. 9, 10.—*And the ſtreams thereof ſhall be turned into pitch:* In the genuine editions of the Chaldee paraphraſe it is, *And the rivers of Rome ſhall be turned into pitch, and the duſt thereof into brimſtone, and the land thereof ſhall become burning pitch:—It ſhall not be quenched night nor day; the ſmoke thereof ſhall go up for ever.* The Jews, by *Edom*, underſtand Rome; and the tradition of their rabbins may receive ſome confirmation from theſe words of the Apoſtle. Such an event too may appear the more probable, becauſe the adjacent countries are known to be of a ſulphureous and bituminous ſoil; there have, even at Rome, been eruptions of ſubterraneous fire; ſo that the fuel ſeemeth to be prepared, and waiteth only for the breath of the Lord to kindle it. But God is praiſed not only for the deſtruction of the great ſeat of idolatry, but alſo, ver. 5—8. for the manifeſtation of his kingdom, as in ch. xi. 17. and for the happy and glorious ſtate of the reformed Chriſtian church. She is now no longer an *harlot* tainted with idolatry, but a *ſpouſe*, prepared for her Lord Chriſt: and ſhe is no longer arrayed, like an harlot, in *purple and ſcarlet colour*; but, like a decent bride, *in fine linen, clean and white*, as the propereſt emblem of her purity and ſanctity. Chriſt hath now, as St. Paul expreſſeth it, Epheſ. v. 26, 27. *ſanctified and cleanſed his church*, &c. So great is the felicity of this period, that the angel orders it to be particularly noted, ver. 9. and *bleſſed* and happy are they who ſhall be living at that time, and be worthy to partake of this marriage feaſt! St. John was in ſuch a rapture and extaſy at theſe diſcoveries, that, not knowing or not conſidering what he did, *he fell down at the angel's feet, to worſhip him*, (ver. 10.) See what has been ſaid on the ſubject of *proſtration*, Acts x. 26. The caſe of St. John's throwing himſelf at the feet of the angel here, and ch. xxii. 9. is to be viewed in a ſomewhat different light from the tranſaction referred to in the *Acts:* St. John did nothing at all but what was conformable to the uſages in his own country, when the people of it deſigned innocently to expreſs great reverence and gratitude. It is aſtoniſhing therefore that ſo many learned men ſhould have looked upon it as an idolatrous proſtration. That they ſhould not at all conſider the eaſtern uſages is no wonder; they have been, in common, unhappily neglected; but the attempt of the Apoſtle to repeat the proſtration, (for he would have done it a ſecond time,) ſufficiently ſhewed, one would imagine, that the Apoſtle did not think the angel rejected it as an idolatrous piece of reſpect. What a ſtrange interpretation muſt that be, which ſuppoſes St. John,—a *Jew* by deſcent,—that is, a mortal enemy by birth to all idolatry;—a zealous preacher againſt it, through a very long life; who finiſhed one of his Epiſtles with theſe very words, *Little children, keep yourſelves from idols*, as deſirous to have this perpetually fixed on their memories, whatever elſe they forgot, ſhould, when ſuffering in Patmos for the Lord Jeſus, and when bleſſed with the influences of the prophetic Spirit, attempt to commit an *idolatrous* action, and to repeat that attempt, in oppoſition to the checks of a celeſtial teacher.—Nothing, ſurely, can be more inconceivable; at the ſame time, nothing is eaſier than the true interpretation. Smitten with veneration for his angelic inſtructor, and full of gratitude towards him, for what he had ſhewn him, he *fell*, according to the cuſtom of his nation, *at his feet*, to do him reverence. "*See thou do it not*, ſaid the angel; It is not to me theſe thanks are due: I have in this been only fulfilling the orders of *him*, who is *my Lord*, as well as yours: *Worſhip God*, therefore; to whom in juſtice you ought to aſcribe theſe illuminations." See Bp. Newton, Daubuz, Lowman, Waple, and "Obervations on Sacred Scripture," p. 250.

Ver, 11—21. *I ſaw heaven opened*, &c.] It was ſaid by the angel, ſpeaking of the kings ſubject to the beaſt, *Theſe ſhall make war with the Lamb, and the Lamb ſhall overcome them*, &c. ch. xvii. 14. and this viſion is added by way of enlargement and explanation of that great event. *Heaven is opened*, and our Saviour cometh forth, riding *upon a white horſe*, as a token of his victory and triumph over his enemies. He is deſcribed in ſuch characters as are appropriated to him in this book, and in the ancient prophets. *On his head alſo were many crowns*, to denote his numerous conqueſts and kingdoms, which were now *become the kingdoms of our Lord, and his Chriſt*, &c. ch. xi. 15. As the Jewiſh high-prieſt wore the ineffable name of Jehovah on his forehead, ſo he had a *name written*, which none could perfectly comprehend but himſelf; *and his name is called, The word of God*; ver. 12, 13. His armies are mounted upon *white horſes* like himſelf, and are clothed in fine linen, white and clean, as emblems of their victory and ſanctity. This title, "*The word of God*," makes it evident that the perſon deſigned in this viſion, is the ſame perſon whom St. John in his Goſpel calls by the ſame name: So that Jeſus Chriſt himſelf is repreſented as riding at the head of an army, to take vengeance on the enemies of his religion and faithful ſervants. Λογος, or *word*, has three ſeveral ſignifications; it may ſignify words, actions, and commands; and Chriſt is the *word of God* in all theſe reſpects. I. He is his *word*, becauſe before his incarnation, and much more ſince, he has been the great *angel* of God, to bring meſſages, or the words of God, to men: II. Becauſe he is the *miniſter* of God, to perform all his works of creation, preſervation, and redemption: III, As to the word ſignifying *command*, Chriſt is in that reſpect two ways the *word of God*;—*Firſt*, as he is the executor of all God's commands; *ſecondly*, as he is himſelf the chief commander, and even now joined with God, ſitting

upon

12 His eyes *were* as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himſelf:

13 And he *was* clothed with a veſture dipped in blood: and his name is called, The Word of God.

14 And the armies which were in heaven followed him upon white horſes, clothed in fine linen, white and clean.

15 And out of his mouth goeth a ſharp ſword, that with it he ſhould ſmite the nations: and he ſhall rule them with a rod of iron: and he treadeth the wine-preſs of the fierceneſs and wrath of Almighty God.

16 And he hath on his veſture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I ſaw an angel ſtanding in the ſun; and he cried with a loud voice, ſaying to all the fowls that fly in the midſt of heaven, Come, and gather yourſelves together unto the ſupper of the great God;

18 That ye may eat the fleſh of kings, and the fleſh of captains, and the fleſh of mighty men, and the fleſh of horſes, and of them that ſit on them, and the fleſh of all *men*, both free and bond, both ſmall and great.

19 And I ſaw the beaſt, and the kings of the earth, and their armies gathered together to make war againſt him that ſat on the horſe, and againſt his army.

20 And the beaſt was taken, and with him the falſe prophet that wrought miracles before him, with which he deceived them that had received the mark of the beaſt, and them that worſhipped his image. Theſe both were caſt alive into a lake of fire burning with brimſtone.

21 And the remnant were ſlain with the ſword of him that ſat upon the horſe,

Ver. 12. Ch. i. 14. ii. 18. Ch. vi. 2. Ver. 16. Ch. ii. 17.—V. 13. Iſai. lxiii. 2, 3. John i. 1. 1 John v. 7.—V. 14. Ch. xiv. 20. Matth. xxviii. 3. Ch. iv. 4. vii. 9.—V. 15. 2 Theſſ. ii. 8. Ch. i. 16. Ver. 21. Pſ. ii. 9. Ch. ii. 27. xii. 5. Iſai. lxiii. 3. Ch. xiv. 19, 20.—V. 16. Dan. ii. 47. 1 Tim. vi. 15. Ch. xvii. 14.—V. 17. Ver. 21. Ezek. xxxix. 17.—V. 18. Ezek. xxxix. 18.—V. 19. Ch. xvi. 16. xvii. 13, 14.—V. 20. Ch. xvi. 13, 14. Ch. xiii. 15. Ch. xx. 10. See Dan. vii. 11. Ch. xiv. 10. xxi. 8.—V. 21. Ver. 15.

upon his throne at his right hand;—the *Prince of the creation*, a *King of kings*, and *Lord of lords.* This account not only ſhews why Chriſt is called *The word of God* in general, but why he is ſo called in this place: I. Being the word, as he brings meſſages, and is the great *Angel of the covenant*, he brings now the greateſt errand;—the perfection of the covenant in the reſurrection, firſt *of the ſaints*, and then of all the *dead:* II. Being the word of God, as he is the *great Miniſter*, he now comes to perform the moſt magnificent of God's works: III. As he is the *executor* of God's *commands*, and is to command and rule, under the Father, he comes now to be King of kings, and Lord of lords. It is obſervable, that in the temple the *Shechinah*, or glory,—the preſence of God in the moſt holy place, was the oracle, and the kebla, whence God gave forth his word and *command*; and toward which preſence all the worſhip of the church was addreſſed. The *oracle* was called דביר, *debir*, from דבר *debir*, which is often tranſlated Λογος, and *word:* Another Hebrew word, אמר, *amer*, which is likewiſe rendered λογος, and *word*, will properly alſo ſignify *authority* and *command*, and "one veſted with ſupreme authority and command:" Thus *Amir*, or *Emir*, is a known title of magiſtracy in the eaſt; and together with that of *dictator* among the Romans, ſeems to have come from the ſame original, as denoting "perſons whoſe word and command had ſovereign authority." Now as in the temple the *Shechinah*, or glory, was the oracle and mercy-ſeat, from whence God gave his commands with ſupreme authority, and at which preſence he graciouſly received the addreſſes of his church; may not (ſays Mr. Lowman) an alluſion to this very ſignificant and principal part of the Moſaic inſtitution, be one probable reaſon, why Chriſt is here ſtiled the *Son of God?* See Selden's "Titles of Honour," vol. iii. p. 194. In ver. 16. Chriſt is further deſcribed as a general, at the head of the armies of heaven, about to engage his enemies; whom he is preſently after ſaid to ſubdue. It appears to have been an ancient cuſtom among ſeveral nations, to adorn the images of their deities, princes, victors at their public games, and other eminent perſons, with inſcriptions expreſſing either the characters of the perſons, their names, or ſome other circumſtances, which might contribute to their honour; and to that cuſtom the deſcription here given of Chriſt may poſſibly have ſome alluſion. There are ſeveral ſuch images yet extant, with an inſcription written either on the garment, or on one of the thighs; which ſeems to favour the opinion of thoſe, who apprehend that St. John here uſes the figure *hendyades*; and that the meaning of the words, *on his veſture, and on his thigh*, may be, "On that part of his veſture, which lay on his thigh:" And as theſe inſcriptions are placed on the upper garment, Grotius ſeems very juſtly to explain the words ἐπὶ τὸ ἱμάτιον, by "His imperial robe, that his power in this victory might be conſpicuous to all." But, as a further confirmation of this ſenſe of the paſſage, it may not be improper here to deſcribe briefly ſeveral remarkable figures of that ſort, which are ſtill extant. Herodotus mentions two figures of Seſoſtris, cut upon rocks in Ionia, after his conqueſt of that country, with the following inſcription croſs their breaſt, extending from one ſhoulder to the other; "I have obtained this country by my own ſtrength." Gruter has publiſhed a naked ſtatue of marble, with an inſcription on the *inſide of the right thigh.* In the Appendix to Dempſter's *Etruria Regalis* is a female image, clothed in a looſe tunic down to the feet, with a ſhorter garment over it; on the right ſide of which is a perpendicular inſcription, in Etrurian characters, partly extending on the lower garment. Montfaucon has given us a male image dreſſed in a tunic, and over that a veſtment ſomewhat like the Roman *Toga*, reaching to the middle of the legs; on the bottom of which is an Etrurian inſcription, written horizontally. The ſame author hath given us the image of a naked combatant, drawn in two views; one exhibiting the back, and the other the fore-part of the body; the latter of which has in Greek letters the name of ΚΑΦΙΣΟΔΩΡΟΣ, [*Kaphiſodorus*] perpendicularly inſcribed on the *outſide of the left thigh*; the name ΑΙΣΚΛΑΜΙΟΥ, [*Aiſklamiou*], and the former, in the like characters and ſituation, on the *right thigh*, which together make one inſcription, ſignifying, "Caphiſodorus, the ſon of Aiſchlamius." By the account here given of theſe figures it appears, that the inſcriptions upon ſuch of them as have been tranſcribed, were deſigned for the honour of the perſons to whom they relate, according to their different characters;—and it ſeems but reaſonable to ſuppoſe the like of the reſt. As St. John therefore in ſeveral paſſages, evidently alludes to other national cuſtoms, in order to illuſtrate the ſublime and divine ſubjects upon which he here treats; why may he not be thought to have done the like in this paſſage?—With regard to the number and ſituation of the inſcriptions, we find but one upon each of the figures above deſcribed, and that either upon the garment, or the naked thigh, except only the figures of Seſoſtris; as to which we are not informed, whether they were naked or clothed:—And may we not underſtand this paſſage in the figurative ſenſe, and conclude, that *one* inſcription *only* was intended by it? Agreeably to which interpretation, as St. John had juſt before repreſented Chriſt as ſitting upon a white horſe, and in this paſſage, as arrayed in the habit of a general; the inſcription may be conceived as placed horizontally on the lower part of his *paludamentum*, or *cloak*, like that on the *toga* mentioned above; for, as the general's cloak was but a ſhort garment, that part of it which contained the inſcription would naturally reſt upon his *thigh*, when on horſeback. But to ſuppoſe another inſcription exactly of the ſame form written upon the naked thigh; ſeems neither ſo agreeable to ancient cuſtom, nor ſuitable to the Supreme dignity of the perſon here deſcribed. The title of *King of kings*, and *Lord of lords*, is much affected by the eaſtern monarchs; and by Antichriſt himſelf, the pope being ſtiled *king of kings, and lord of lords. An angel ſtanding in the ſun*, &c. ver. 17. and ſo conſpicuous to all, in lofty ſtrains, copied from the ancient prophets, and particularly from Ezek. xxxix. 17, 18. *calleth the fowls* to the great ſlaughter of Chriſt's enemies. Theſe enemies are *the beaſt, and the falſe prophet*,—the Antichriſtian powers, civil and eccleſiaſtical, with their *armies gathered together*, (ver. 19.) their adherents and followers, combined and determined to ſupport idolatry, and oppoſe all reformation. But the principals, as deſerving of the greateſt puniſhment, *are taken and caſt alive into a lake of fire burning with brimſtone*, ver. 20. and their followers are *ſlain* with the word of Chriſt, the *ſword which proceedeth out of his mouth*, and all the fowls are filled with their fleſh; ver. 21. their ſubſtance is ſeized for other perſons, and for other uſes. In a word, the deſign of this ſublime and figurative deſcription, is to ſhow the downfall of popery, and the triumph of Chriſtianity: The true word of God will prevail over ſuperſtition and idolatry; all the powers of Anti-chriſt will be completely ſubdued; and the religion of Rome, as well as Rome herſelf, will be totally deſtroyed. See which *ſword* proceeded out of his mouth: and all the fowls were filled with their fleſh.

CHAP. XX.

Satan bound for a thouſand years. The firſt reſurrection: they bleſſed that have part therein. Satan let looſe again. Gog and Magog. The devil caſt into the lake of fire and brimſtone. The laſt and general reſurrection.

AND I ſaw an angel come down from heaven, having the key of the bottomleſs pit, and a great chain in his hand.

2 And he laid hold on the dragon that old ſerpent, which is the Devil and Satan, and bound him a thouſand years.

3 And caſt him into the bottomleſs pit, and ſhut him up, and ſet a ſeal upon him, that he ſhould deceive the nations no more, till the thouſand years ſhould be fulfilled: and after that, he muſt be looſed a little ſeaſon.

4 And I ſaw thrones, and they ſat upon them, and judgement was given unto them: and *I ſaw* the ſouls of them that were beheaded for the witneſs of Jeſus, and for the word of God, and which had not worſhiped the beaſt, nor his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Chriſt a thouſand years.

5 But the reſt of the dead lived not again, until the thouſand years were finiſhed. This *is* the firſt reſurrection.

6 Bleſſed and holy *is* he that hath part in the firſt reſurrection: on ſuch the ſecond death hath no power, but they ſhall be prieſts of God, and of Chriſt, and ſhall reign with him a thouſand years.

Ver. 21. Ver. 17. Ch. xvii. 16.——V. 1. Ch. i. 18.—V. 2. Ch. xii. 9. See 2 Pet. ii. 4. Tob. viii. 3.—V. 3. Ch. xvi. 14, 16. Ver. 8.—V. 4. Dan. vii. 9, 22, 27. Matth. xix. 28. Luke xxii. 30. 1 Cor. vi. 2, 3. Ch. vi. 9. Ch. xiii. 12. Ch. xiii. 15, 16. Rom. viii. 17. 2 Tim. ii. 12. Ch. v. 10. Matth. xxv. 31, 32. Acts i. 11. Ch. xi. 12. Dan. xii. 2. 1 Theſſ. iv. 14—17. 1 Cor. xv. 52. V. 5. 1 Theſſ. iv. 16. Ch. xx. 15. xiv. 4. xi. 11. i. 6. John xi. 25.—V. 6. Ch. ii. 11. xxi. 8. Iſai. lxi. 6. 1 Pet. ii. 9. Ch. i. 6. v. 10. John v. 24.

Newton, Ward's 60th Diſſertation, Bp. Jewel's defence of his Apology, part 5, and Barrow's Introd. to his Treatiſe, "Of the Pope's Supremacy;" Numb. xvi. 29. and Clarke's Poſth. Serm. vol. i. p. 400. Dr. Waterland's Gloſſes on the chapter are, ver. 4. *The four and twenty elders*,—"Princes." *The four living creatures*,—"Clergy." ver. 6. *Mighty thunderings*,—"The Goſpel." ver. 7. *The marriage of the Lamb*,—"Kingdom of Chriſt." *His bride*,—"The new Jeruſalem." ver. 11. *He that ſat upon the white horſe*,—"Chriſt, coming as a bridegroom." ver. 17. *An angel ſtanding in the ſun*,—"Chriſt." *The fowls that fly*, &c. "Armies." *Kings*, &c. "Idolaters, corrupt Chriſtians." ver. 19. *The beaſt*, &c.—"Secular powers, and the corrupt church." ver. 20. *The falſe prophet*,—"Biſhops of Rome and Conſtantinople." Mr. Burton, upon the 11th verſe, obſerves, that heaven is repreſented to *be opened*, and *behold a white horſe*; and *he that ſat upon him was called faithful and true*; (ſee ch. vi. 2.) the ſame as appeared upon opening the firſt ſeal, when *a crown was given unto him, and he went forth conquering and to conquer*. He then was followed by one upon a *red horſe*, and gave *power to him that ſat thereon to take* peace *from the earth, and that they ſhould kill one another*, *and there was given unto him a great ſword*. But now he makes war in his own perſon, and therefore *in righteouſneſs he doth judge and make war*. From the 12th verſe it is evident, that the perſon who is here repreſented to be upon the white horſe muſt be our Saviour; and this appears no leſs from the following parallel texts, Dan. x. 6. xii. 7, 8. Rev. i. 13, 14, 15. xi. 18. (which ſhews the impiety and deep policy of the modern Romaniſts, who have repreſented the pope with his tiara, or triple crown upon his head, as ſeated *upon the white horſe*). But the 20th verſe determines the *time* of this grand event, ſince it is here expreſly ſaid, "that the beaſt was taken, and the falſe prophet that wrought miracles before him, with which he deceived them that had received the work of the beaſt, and them that worſhipped his image. Theſe were *both* caſt alive into a lake of fire, burning with brimſtone." For, at the 4th verſe of the next chapter we read, that St. John *ſaw thrones, and them that ſat thereon, and judgement was given unto them*, juſt before the beginning of St. John's thouſand years; which agrees with our preſent calculation.—There is an expreſſion, at ver. 7. of this ſame chapter, which ſeems to ſtrengthen this opinion: *Let us rejoice and give honour to him: for the marriage of the Lamb is come, and his wife hath made her ready.* Malachi xi. 11, 12, 13, 14. are an inſtructive comment upon this paſſage, and declare that by the *wife* here, is meant the people of Juda, Iſrael, and Jeruſalem; conſequently the *marriage* of the wife in this place, muſt mean, the converſion of the Jews; which perfectly anſwers to our preſent plan of calculations, and ſufficiently determines our choice of this application of the words, ſince it ſo evidently correſponds with the two grand characteriſtics of this prophecy.

Chap. XX. *Ver.* 1.] This chapter repreſents a new ſtate of the church, upon its deliverance from the perſecution and corruption of the third period, or during the reign of the two beaſts, or 1260 prophetic days or years. That long ſtate of oppreſſion is to be followed by a long continuance of peace and proſperity. A fourth period is deſcribed, which, among other characters, is to laſt for a thouſand years. The two firſt periods ended in a deliverance of the church; but thoſe deliverances were of ſhort continuance, and attended with conſiderable defects; but now, after the church ſhall have paſſed through this third trial of faith and patience, it is to attain a ſtate of very great proſperity, and to remain in it for a conſiderable length of time. This is that happy ſtate of the church, which from the continuation of it for a thouſand years, is uſually called the *Millenium*. The deſcription we have of it in this chapter is very ſhort, contained in the firſt ſix verſes: Interpreters, however, have abundantly ſupplied what they thought wanting in the prophetic account,—out of their own invention, it is to be feared, rather than from ſure and well-grounded principles of judgement. No wonder then that they have differed ſo much about the true meaning of a prophecy, in which they have mixed ſo many of their own imaginations; ſo that the diſputes ſeem not ſo much what is the intention of the Spirit of prophecy, as which of the interpreters has the fineſt or the warmeſt imagination. Let us then carefully endeavour to diſtinguiſh what the Spirit of prophecy plainly intends, from what uncertain conjectures or doubtful reaſonings may ſuggeſt to our minds, for a more diſtinct and particular account. See Lowman, and Whitby's Treatiſe of the Millenium.

Ver. 1—6. *And I ſaw an angel come down from heaven*, &c.] After the deſtruction of the beaſt, and the falſe prophet, there ſtill remains the *dragon*, who had delegated his power unto them; *that old ſerpent, which is the devil and Satan*, ver. 2. but he is *bound* by an angel,—an eſpecial miniſter of Providence; and the famous *Millenium*, or the reign of the ſaints upon earth for a thouſand years, commences. *Binding him with a great chain*, *caſting him into a bottomleſs pit*, *ſhutting him up*, *and ſetting a ſeal upon him*, (ver. 3.) are ſtrong figures, to ſhew the ſtrict and ſevere reſtraint which he ſhould be laid under, *that he ſhould deceive the nations no more* during this whole period. Wickedneſs being reſtrained, the reign of righteouſneſs ſucceeds; and the martyrs and confeſſors of Jeſus, not only thoſe who were beheaded, or ſuffered any kind of death under the Roman emperors, but alſo thoſe who refuſed to comply with the idolatrous worſhip *of the beaſt and his image*, are raiſed from the dead, and have the principal ſhare in the felicities of Chriſt's kingdom upon earth, ver. 4. *But the reſt of the dead lived not again until the thouſand years were finiſhed*, ver. 5. ſo that this was a peculiar prerogative of the martyrs and confeſſors, above the reſt of mankind. *This is the firſt reſurrection*, a particular reſurrection, preceding the general one at leaſt a thouſand years. *Bleſſed and holy* too *is he who hath part in the firſt reſurrection*; ver. 6. He is *holy* in all ſenſes of the word; *holy*, as ſeparated from the common lot of mankind; *holy*, as endowed with all virtuous qualifications; and none but ſuch are admitted to partake of this bleſſed ſtate:—*On ſuch the ſecond death hath no power.* The *ſecond death* is a Jewiſh phraſe for the puniſhment of the wicked after death. The Chaldee paraphraſe of Onkelos, and the other paraphraſes of Jonathan Ben Uziel, and of Jeruſalem, on Deut. xxxiii. 6. *Let Reuben live and not die*, ſay, *Let him not die the ſecond death, by which the wicked die in the world to come.*" The ſons of the reſurrection therefore ſhall not die again, but ſhall live in eternal bliſs, as well as enjoy all the glories of the *Millenium*;—*be prieſts of God and Chriſt, and reign with him a thouſand years.* Nothing is more evident than that this prophecy of the *Millenium*, and of the firſt reſurrection, hath not yet been fulfilled, even though the reſurrection be taken in a figurative ſenſe. For, reckon the thouſand years from the time of Chriſt, or reckon them from the time of Conſtantine, yet neither of theſe periods, nor indeed any other, will anſwer the deſcription and character of the Millenium, the purity and peace, the holineſs and happineſs of that bleſſed ſtate. Before Conſtantine, the church was indeed in greater purity; but was groaning under the perſecutions of the heathen emperors: After Conſtantine, the church was in greater proſperity, but was ſoon ſhaken and diſturbed by hereſies, ſchiſms, incurſions, devaſtations, corruption, idolatry, 7 And when the thouſand years are expired, Satan ſhall be looſed out of his priſon,

8 And ſhall go out to deceive the nations, which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the ſand of the ſea.

9 And they went up on the breadth of the earth, and compaſſed the camp of the ſaints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them, was caſt into the lake of fire and brimſtone, where the beaſt and the falſe prophet *are*, and ſhall be tormented day and night, for ever and ever.

11 And I ſaw a great white throne, and him that ſat on it, from whoſe face the earth and the heaven fled away; and there was found no place for them.

Ver. 7. Ver. 2.—V. 8. Ver. 3, 10. Ezek. xxxviii. 2. xxxix. 1. Ch. xvi. 14.—V. 9. Iſai. viii. 8. Ezek. xxxviii. 9, 16. 2 Eſdr. xiii. 5. Zach. xii. 9. Joel iii. 2. Iſai. xxxiv. 2. Mark xiii. 27. Iſai. xiv. 24, 25. Zach. xiv. 3, 7. xiii. 9. 2 Pet. iii. 7.—V. 10. Ver. 8. Ch. xix. 20. Ch. xiv. 10. Iſai. xxxiv. 10. Matth. xxv. 41. —V. 11. 2 Pet. ii. 19. iii. 7, 10, 11. Dan. vii. 9. Matth. xxv. 31. 2 Eſd. xiii. 3, 7, 33.

wickedneſs, and cruelty. If Satan was then *bound*, when can he be ſaid to be *looſed?* Or how could the *ſaints* and the *beaſt*, *Chriſt* and *antichriſt*, reign at the ſame time? This prophecy therefore remains yet to be fulfilled, even though the reſurrection be taken only for an allegory: which yet the text cannot admit, without the greateſt torture and violence. For with what propriety can it be ſaid, that ſome of the dead *who were beheaded, lived and reigned with Chriſt a thouſand years, but the reſt of the dead lived not again until the thouſand years were finiſhed*, unleſs the *dying* and *living again* be the ſame in both places;—a proper death and reſurrection. Indeed, the *death* and reſurrection of the witneſſes, ch. xi. appears, from the concurrent circumſtances of the viſion, to be figurative; but the *death* and *reſurrection* here mentioned, muſt, for the very ſame reaſons, be concluded to be real. If the martyrs riſe only in a ſpiritual ſenſe, then the *reſt of the dead* riſe only in a ſpiritual ſenſe; but if *the reſt of the dead* really riſe, the martyrs riſe in the ſame manner. There is no difference between them; and we ſhould be cautious and tender of making the firſt reſurrection an allegory, leſt others ſhould reduce the ſecond into an allegory too, like thoſe whom St. Paul mentions, 2 Tim. ii. 17, 18. In the general, that there ſhall be ſuch a happy period as the Millenium, is the plain and expreſs doctrine of Dan. vii. 27. Pſal. ii. 8. Iſai. xi. 9. Rom. xi. 25. 1 Theſſ. iv. 16. 1 Cor. xv. 23. and of all the prophets as well as of St. John; and we daily pray for the accompliſhment of it, in ſaying, *thy kingdom come.* But of all the prophets, St. John is the only one who hath declared particularly, and in expreſs terms, that the martyrs ſhall riſe to partake of the felicities of this kingdom, and that it ſhall continue upon earth a thouſand years; and the Jewiſh church before him, and the Chriſtian church after him, have farther believed and taught, that theſe thouſand years will be the ſeventh millenary of the world. A pompous heap of quotations might be produced to this purpoſe, both from Jewiſh and Chriſtian writers; but to enumerate only a few of both ſorts; among the Jewiſh writers, are rabbi Ketina, and the houſe of Elias; among the Chriſtian writers, are St. Barnabas in the firſt century, Juſtin Martyr in the ſecond century, Tertullian in the beginning of the third, and Lactantius in the beginning of the fourth century. In ſhort, the doctrine of the Millenium was generally believed in the three firſt and pureſt ages; and this belief was one principal cauſe of the fortitude of the primitive Chriſtians: they even coveted martyrdom, in hopes of being partakers of the privileges and glories of the martyrs in the firſt reſurrection. Afterwards this doctrine grew into diſrepute for various reaſons: Some, both Jewiſh and Chriſtian writers, have debaſed it with a mixture of fables. It hath ſuffered by the miſrepreſentations of its enemies, as well as by the indiſcretions of its friends: It hath been abuſed even to the worſt purpoſes; it hath been made an engine of faction. Beſides, wherever the influence and authority of the church of Rome have extended, ſhe hath endeavoured by all means to diſcredit this doctrine; and indeed not without ſufficient reaſon, this kingdom of Chriſt being founded on the ruins of antichriſt. No wonder, therefore, that this doctrine lay depreſſed for many ages; but it ſprang up again at the Reformation, and will flouriſh, together with the ſtudy of the Revelation. All the danger is, on the one ſide, of pruning and lopping it too ſhort; and on the other, of ſuffering it to grow too wild and luxuriant. Great caution and judgement are required, to keep in the middle way. We ſhould neither, with ſome, interpret it into an allegory; nor with others, indulge an extravagant fancy, nor explain too curiouſly the manner and circumſtances of this future ſtate: It is ſafeſt and beſt faithfully to adhere to the words of Scripture, and to reſt contented with the general account till time ſhall accompliſh and eclaircife all the particulars. See Newton, Burnet, Mede, Dodwell, Waple, Daubuz, Whitby, Lowman, and Moſheim's Eccleſ. Hiſt. vol. i. 8vo. p. 230. and vol. ii. p. 216.

Ver. 7.] The following verſes of this chapter to ver. 11. inform us, that the happy days of the church, propheſied of in the foregoing viſion, will at length have their period: though they are to continue for a long time, and are not to expire till after a thouſand years: yet then there ſhall be one attempt more againſt the purity of religion, and againſt the peace and proſperity of the church. Satan is to be releaſed for a *little time*, or *ſeaſon*; but in that little ſeaſon he ſhall deceive many; and ſo far ſeduce them, as to prevail upon them to join with him in his apoſtaſy. This new attempt againſt truth and righteouſneſs ſhall end in the utter ruin of the enemies of Chriſt, and his religion: they ſhall be totally defeated, and their obſtinate wickedneſs puniſhed with everlaſting deſtruction. This ſtate of the church and world, ſo different from the preceding, deſerves to be conſidered as a new period, which will therefore be the *fifth* in order. See Lowman.

Ver. 7—10. *When the thouſand years are expired*, &c.] At the expiration of the thouſand years, the reſtraint will be taken off from wickedneſs,—*Satan ſhall be looſed*, and make one effort more to reeſtabliſh his kingdom. As he deceived our firſt parents in Paradiſe, ſo he ſhall have the artifice to *deceive the nations* in the *Millenium*, to ſhew, that no ſtate or condition on earth is exempted and ſecured from ſinning. The nations whom he ſhall deceive are deſcribed as living in the remoteſt parts of the world,—in *the four quarters*, or more literally, *in the four angles* or *corners of the earth*; and they are diſtinguiſhed by the name of *Gog* and *Magog*, and are ſaid to be as numerous *as the ſand of the ſea*, ver. 8. *Gog* and *Magog* ſeem to have been formerly the general name of the northern nations of Europe and Aſia, as the *Scythians* have been ſince, and the *Tartars* are at preſent. In Ezekiel there is a famous prophecy concerning *Gog* and *Magog*, and this prophecy alludes to that in many particulars. Both that of Ezekiel, and this of St. John, remain yet to be fulfilled; and therefore we cannot be abſolutely certain that they may not both relate to the ſame event; but it appears more probable, that they relate to different events. The one is expected to take effect before, but the other will not take effect till after the *Millenium*. *Gog* and *Magog*, in Ezek. xxxviii. 6—15. xxxix. 2. are ſaid expreſly to come from the *north quarters*, and the *north parts*; but in St. John they come from the *four quarters*, or *corners of the earth*. *Gog* and *Magog* in Ezekiel, bend their forces againſt the Jews reſettled in their own land; but in St. John they march up againſt the *ſaints* and church of God in general. *Gog* and *Magog* in Ezekiel are, with very good reaſon, ſuppoſed to be the Turks; but the Turks are the authors of the *ſecond woe*, which *is paſt* before the *third woe*; and the *third woe* long precedes the time here treated of. It may therefore be concluded, that *Gog* and *Magog*, as well as *Sodom*, and *Egypt*, and *Babylon*, are myſtic names in this book; and the laſt enemies of the Chriſtian church are ſo denominated, becauſe *Gog* and *Magog* appear to be the laſt enemies of the Jewiſh nation. Who they ſhall be, we cannot pretend to ſay, with any degree of certainty: But whoever they ſhall be, they ſhall come up from *the four corners of the earth, on the breadth of the earth*, and *ſhall compaſs the camp of the ſaints about, and the beloved city, the new Jeruſalem, with the ſaints encamping round it*, as the Iſraelites encamped around the tabernacle in the wilderneſs. But they ſhall not ſucceed in their attempts; they ſhall not be able to hurt the church and city of God, but ſhall be deſtroyed, in an extraordinary manner, by fire from heaven, ver. 9. And the devil himſelf, the promoter and leader of this new apoſtaſy and rebellion againſt God and his Chriſt, ſhall not only be confined as before, but ſhall be *caſt into the lake of fire and brimſtone*, where he ſhall be puniſhed, together *with the beaſt and falſe prophet, for ever and ever.* ver. 10. See Newton, &c. as above.

Ver. 11.] The courſe of theſe prophecies, after many important viſions, deſcribing the ſtate of the church and world in this preſent life, bring us at laſt to the great and final judgement, when the whole ſcene and myſtery of Providence ſhall be finiſhed. Then the great doctrine, which runs through the whole of theſe prophecies, will be fully verified, that truth and righteouſneſs ſhall ſurely prevail in the end againſt error and all iniquity; eternal happineſs ſhall be the reward of the faithful, and everlaſting deſtruction the puniſhment of the wicked.—This is repreſented as a *ſixth* period of Providence; after which there will be, in the *ſeventh*, an everlaſting *ſabbath*; a ſtate of eternal reſt and happineſs for all the righteous, and of the moſt perfect worſhip of God, in the praiſes and devotions of the heavenly church. See Lowman.

Ver. 11—15. *I ſaw a great white throne*, &c.] *Great*, to ſhew the largeneſs and extent; *white*, to ſhew the juſtice and equity of the judgement; and *one ſitting on it*, that is, the Son of God; for *the Father hath committed all judgement unto the Son*, John v. 22. The expreſſion that it was he *from whoſe face the earth and heaven fled away*, is in conceivably great; it is ſo ſo plain, that it does not need, and ſo majeſtic and grand, that it exceeds commentary and paraphraſe: It ſhews us, that this is properly the end of the world. The *dead*, both *ſmall and great*, of all ranks and degrees, as well thoſe who periſhed at ſea, and were buried in the waters, as thoſe who died at land, and were buried in graves, are all raiſed, and ſtand before the judgement-ſeat of God, where *they are judged every man according to their works*, as exactly as if all their actions had been recorded in books; ver. 13.

They

12 And I ſaw the dead, ſmall and great, ſtand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of thoſe things which were written in the books, according to their works.

13 And the ſea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were caſt into the lake of fire. This is the ſecond death.

15 And whoſoever was not found written in the book of life, was caſt into the lake of fire.

CHAP. XXI.

A new heaven and a new earth. The heavenly Jeruſalem, with a full deſcription thereof: ſhe needeth no ſun, the glory of God is her light: the kings of the earth bring their riches unto her.

AND I ſaw a new heaven, and a new earth: for the firſt heaven and the firſt earth were paſſed away; and there was no more ſea.

Ver. 12. Ch. xix. 5. Dan. vii. 10. Dan. xii. 1. Ch. iii. 5. xiii. 8. xxi. 27. Jer. xvii. 10. xxxii. 19. Matth. xvi. 27. Rom. ii. 6. Ch. ii. 23. 2 Cor. v. 10. John v. 28, 29.—V. 13. Ch. vi. 8. Or, *the grave.* Ch. i. 18. 2 Eſdr. ii. 16. Luke xxi. 36.—V. 14. 1 Cor. xv. 26, 54, 55. Ch. xxi. 8. Iſai. xiv. 9. Matth. xxv. 46. Ch. xxv. 27. Hoſea xiii. 4.—V. 15. Ch. xix. 20.——V. 1. Iſai. lxv. 17. lxvi. 22. 2 Pet. iii. 13. Ch. xx. 11.

They who are found not worthy to be enrolled in the regiſters of heaven, are *caſt into the lake of fire*; whither alſo were caſt *death and hell*, or *the grave*, who are here perſonified, as they are likewiſe in other places of Holy Scripture. It may ſeem ſtrange that *death* ſhould be *caſt into the lake of fire, which is the ſecond death*; ver. 14. But the meaning is, that *temporal death*, which hitherto had exerciſed dominion over the race of men, ſhall be totally aboliſhed, and, with reſpect to the wicked, be converted into *eternal death. Then*, as St. Paul ſaith, ſhall *be brought to paſs that which is written.* &c. 1 Cor. xv. 54—56. See Newton, Blackwall's Sacr. Claſſ. vol. i. p. 329. Vitringa, Daubuz, and Lowman. Dr. Waterland's Gloſſes on this chapter are, ver. 1. *A thouſand years*,—"The Millenium." ver. 4. "The firſt reſurrection." ver. 8. *Gog and Magog*,—"Northern nations." ver. 11, &c. "General reſurrection."—Mr. Burton has the following remarks upon the words, *After that he muſt be looſed for a little ſeaſon*, in ver. 3. "It is obſervable, and has been approved of by ſome of our beſt commentators. that it ſhould be rendered, in the tranſlation of ch. xi. 7. *When the two witneſſes are about to finiſh their teſtimony*, and not *after that*, &c. But without ſuch a literal tranſlation, from the context this ſenſe of the words may be underſtood, becauſe in the prophetic ſtile, it is common, from the certainty of the event, to repreſent a thing as done, though probably it may not take immediate effect, nor for ſome years after; eſpecially with regard to the judicial decrees of heaven. This is agreeable to the infinite mercies of the Moſt High, who in *the midſt of judgement ever thinks on mercy*, and thereby moſt graciouſly offers a greater opportunity of repentance; ſo that the words ought to be taken in this ſenſe is obvious from a view of the following plan of calculations:

A. D.	1764	The end of Daniel's and St. John's *times.*
	666	The number of the *name of the beaſt.*
	——	
A. D.	2430	The time for the appearance of antichriſt, or St. Paul's *ſon of perdition.*
	6	Years; the *little ſeaſon* before the Millenium, when the *two witneſſes ſhall be about to finiſh their teſtimony.* ch. xi.
	——	
A. D.	2436	The commencement of St. John's Millenium.
	1000	Years; St. John's Millenium.
	——	
A. D.	3436	The end of St. John's Millenium.
	6	Years; the *little ſeaſon*, near the cloſe of the Millenium.
	——	
A. D.	3430	The battle of *Gog* and *Magog*. ch. xx. 8.
	——	

If we allow ſix years for that *little ſeaſon*, which the calculation ſupports, and ſubtract it, as above, from the end of the years of the Millenium, as we have already done from the firſt appearance of antichriſt, to the beginning of the Millenium, A. D. 2436, then it will carry us on to A. D. 3430, the battle of *Gog* and *Magog*; which ſeems to be countenanced by a particular paſſage, Ezek. xxxviii. 11. where, ſpeaking of Gog and Magog, God ſays, *And thou ſhalt ſay, I will go up to the land of unwalled villages*; *I will go to them that are at reſt*, (Jerem. xxx. 10.) that *dwell ſafely*; all of *them dwelling without walls, and having neither bars nor gates*, (the very figurative deſcription of the heavenly Jeruſalem,) Iſai. lx. 11. See Rev. xxi. 17, 18, 19, 20, 21, 25. xiv. 13. vii. 15, 16, 17. From which it is evident, that this grand event is to be placed during the time, and near the cloſe of St. John's Millenium.—Thus Daniel has fixed it to that time, ſince the angel told him (ch. xii. 1.) *At that time thy people ſhall be delivered, every one that ſhall be found written in the book of life.*—But, Rev. xx. 4. ſhews, that this muſt be the proper conſtruction, ſince it is there ſaid, that their thouſand years reign ſhall be ſubſequent to the judgement given to them;—and in the next verſe, that the firſt reſurrection ſhall not be till the beginning of the thouſand years; whereas at the deliverance of Daniel's people, the angel tells him, *there ſhall be a time of trouble, ſuch as never was ſince there was a nation upon earth, even to that time.* Dan. xii. 1. *And at that time ſhall thy people be delivered, every one that ſhall be found written in the book.* But in the ſecond verſe, as an event ſubſequent to that *time of great trouble* of the holy people, it is added, *and many of them that ſleep in the duſt of the earth, ſhall awake, ſome to everlaſting life, and ſome to ſhame and perpetual contempt.* But what ſeems to determine this ſenſe of the words beyond all controverſy, is, that our Saviour's numerical prophecy, Matth. xviii. 22. perfectly agrees with this; which is only a further extention of that numerical prophecy of his, delivered, Luke xvii. 4.

Upon the whole, then, the preſent plan offers to our ſerious conſideration one regular and well-connected train of evidence in favour of Chriſtianity for near five thouſand years; not ſubject to the hazard of a miſconſtruction of words, or to the chance of contingent events; but pointed out to our view by the *ſure words of prophecy*; by the certainty of numbers, ſtrengthened and ſupported by ſeveral inconteſtible witneſſes, living at the diſtance of above fifteen hundred years from each other. Many collateral evidences in the courſe of this inquiry, ariſe in aid of its authority; it confirms the Scriptural account of the Jews, that from their rejection to their full reſtoration, they are to *fall away* by captivity *for many days*, that is, prophetical days or years; that they are not to be received again till *they* have publickly acknowledged their guilt; *till they have looked upon him whom they have pierced*; *and they ſhall mourn for him, as one mourneth for his only ſon*; *and ſhall be in bitterneſs for him, as one* that *is in bitterneſs for his firſt-born.* Which event St. John declares, Rev. i. 7. to be ſtill future at the writing down of his Revelation. It is very obſervable (continues Mr. Burton) that the preſent plan is the only one ever yet offered to the public, which has regularly connected and ſolved every number, both of Daniel and St. John; which has aſſigned a proportionate time for every circumſtance, in which the prophecy and events perfectly accord together; which produces the united evidences of Moſes, Daniel, our Saviour, and St. John in favour of it, and extends through a period of near five thouſand years; the earlieſt event of which was not to take place till above fifteen hundred years after the delivery of the prophecy, and the lateſt not till five thouſand. If this is not a ſufficient teſtimony to draw forth all our attention, then, as St. Paul has obſerved, by being endued with reaſon, we muſt become the moſt miſerable beings in the whole creation.—Dark and myſterious as the whole may appear at firſt ſight, thus regulated to our view, it has an appearance of being dictated by the well-known voice of truth itſelf, and therefore demands our attention. The Holy Scriptures aſſure us of the certainty of theſe important events, and leave us in nothing to doubt but of the time of their appearance; and have in general declared, that it is we, upon *whom the ends of the world are come*, who are to expect them. See and compare Micah iv. 6—13.

Chap. XXI. *Ver.* 1.] We are now come, in the courſe of theſe prophecies, to the conſummation of all things. This viſion ſtands in the prophecy, after the laſt attempt of the enemies of religion had been defeated, after the dead, ſmall and great, had appeared before God's judgement-ſeat, and were judged according to their works; after the wicked were doomed to everlaſting puniſhment, and all who were not found written in the book of life were caſt into the lake of fire. The order of the prophecies ſeems to point out to us, that the *new heaven* and *new earth* repreſented in this viſion, ſignify that ſtate of unchangeable perfection and heavenly happineſs, to which the true and faithful ſervants of the living God ſhall be advanced; when all their trials and ſufferings in this life ſhall be ended. Nothing could be more proper to the uſeful deſign of theſe Revelations, than ſuch a concluſion of them, with ſo affecting a repreſentation of the final, complete, and everlaſting happineſs of all the true worſhippers of God, and faithful ſervants of Jeſus. This is a powerful motive to preſent patience; a firm foundation of preſent hope; a ſtrong encouragement to zeal, in the cauſe of true religion, and conſtancy in the uncorrupt faith of Jeſus. It is a very ancient obſervation, "That happineſs is the reward of virtue in the end;" but here is a *ſure word of prophecy*, which beforehand acquaints us what will be the laſt period and ſtate of things: The preſent world, 2 And I John ſaw the holy city, new Jeruſalem, coming down from God out of heaven, prepared as a bride adorned for her huſband.

3 And I heard a great voice out of heaven, ſaying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they ſhall be his people, and God himſelf ſhall be with them, *and be* their God.

4 And God ſhall wipe away all tears from their eyes; and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain: for the former things are paſſed away.

5 And he that ſat upon the throne, ſaid, Behold, I make all things new. And he ſaid unto me, Write: for theſe words are true and faithful.

6 And he ſaid unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirſt, of the fountain of the water of life freely.

7 He that overcometh ſhall inherit all things; and I will be his God, and he ſhall be my ſon.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all liars, ſhall have their part in the lake which burneth with fire and brimſtone: which is the ſecond death.

9 And there came unto me one of the ſeven angels, which had the ſeven vials full of the ſeven laſt plagues, and talked with me, ſaying, Come hither, I will ſhew thee the bride, the Lamb's wife.

10 And he carried me away in the ſpirit to a great and high mountain, and ſhewed me that great city, the holy Jeruſalem, deſcending out of heaven from God,

11 Having the glory of God: and her light *was* like unto a ſtone moſt precious, even like a jaſper ſtone, clear as cryſtal;

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Iſrael.

13 On the eaſt, three gates; on the north, three gates; on the ſouth, three gates; and on the weſt, three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apoſtles of the Lamb.

15 And he that talked with me, had a golden reed to meaſure the city, and the gates thereof, and the wall thereof.

16 And the city lieth four-ſquare, and the

Ver. 2. Iſai. lii. 1. Gal. iv. 26. Hebr. xi. 10. xii. 22. xiii. 14. Ch. iii. 12. Iſai. lxi. 10. 2 Cor. xi. 2. Ch. xix. 7. 2 Eſdr. vii. 26.—V. 3. Lev. xxvi. 11, 12. Ezek. xliii. 7. 2 Cor. vi. 16. Ch. vii. 15. 2 Eſdr. xiii. 36. Ch. xxii. 3. Dan. vii. 14. Jerem. xxxii. 40. Zech. ii. 11. viii. 8. Jerem. xxx. 22.—V. 4. Iſai. xxv. 8. Ch. vii. 17. 1 Cor. xv. 26, 54. Iſai. xxxv. 10. Luke xx. 35, 36. Iſai. li. 3. lxv. 19. Ezek. xxxvii. 26, 27. Hoſea ii. 23.—V. 5. Ch. iv. 2. xx. 11. Iſai. xliii. 19. 2 Cor. v. 17. Ch. xix. 9.—V. 6. Ch. xvi. 17. Ch. i. 8. xxii. 13. Iſai. lv. 1. John iv. 10, 14. vii. 37. Ch. xxii. 17. Zach. xiii. 1. Jerem. ii. 13. xvii. 13.—V. 7. Or, *theſe things*. Hebr. viii. 10.—V. 8. 1 Cor. vi. 9. Gal. v. 21. Epheſ. v. 5. 1 Tim. i. 9. Hebr. xii. 14. Ch. xxii. 15. Ch. xx. 14, 15. 1 John ii. 22.—V. 9. Ch. xv. 1, 6, 7. Ch. xix. 7.—V. 10. Ch. i. 10. vii. 3. Ezek. xlviii. ver. 2. Ezek. xl. 2. xx. 40. Ch. iii. 12. 2 Eſdr. xiii. 35, 36. Dan. ix. 16. Iſai. xxxiii. 20. xl. 9. lx. 14. xi. 2. lxv. 9. Zach. viii. 3.—V. 11. Ch. xxii. 5. Ver. 23. V. 12. Ezek. xlviii. 31—34.—V. 13. Ezek. xlviii. 31—34.—V. 14. Matth. xvi. 18. Epheſ. ii. 20.—V. 15. Ezek. xl. 3. Ch. xi. 1. Zach. ii. 11.

for a few years,—a very few, in compariſon of eternity, will be a ſtate of various ſorts of trials and troubles; of evils cauſed by wicked men; of evils, wherewith the righteous Governor of the world puniſhes their wickedneſs; but, the unchangeable purpoſe of God has appointed another ſtate of things, when the dead ſhall be raiſed, and judged according to their works. All the faithful ſervants of God and Chriſt will enjoy a ſtate of eternal life, in perfect peace and ſecurity, in complete proſperity and happineſs. It is with great advantage that this encouragement is given the church in ſuch a prophecy: An obſervation of the faithful and punctual accompliſhment of the former parts of this prophecy in times paſt, for ſeveral hundred years, ſerves much to confirm our faith and hope, in as exact a performance of what remains. It muſt be owned, ſeveral interpreters of good reputation underſtand the following viſion, as a deſcription of the happy ſtate of the church during the one thouſand years in which it ſhall reign with Chriſt; or, of the full and complete reformation of the Chriſtian church, during the laſt period upon earth: But, as there ſeems nothing in the prophetic deſcription to confine it to this meaning, ſo the order of the prophecies, the principal deſign of them, and the deſcription itſelf, greatly favour the judgement of thoſe learned writers, who underſtand theſe laſt viſions of the future ſtate of happineſs in heaven, after the general reſurrection and laſt judgement. Thus, this *ſeventh* and *laſt period*, concludes the whole plan of Providence, and finiſhes it in an endleſs *Sabbatiſm*. See Lowman, Pyle, Daubuz, and Whiſton.

Ver. 1—8. *I ſaw a new heaven and a new earth*, &c.] A *new heaven and a new earth* ſucceed in the room of the *firſt heaven and firſt earth*, which paſſed away at the general judgement, ch. xx. 11. In the new earth there is this remarkable property, that *there is no more ſea*; which, how it is to be effected, time muſt diſcover; but it is evident from hence, that this new heaven and earth are not deſigned to take place, till after the general judgement; for at the general judgement, *the ſea gave up her dead, which were in it*, ch. xx. 13. Many underſtand the expreſſion figuratively, that there ſhall *be no trouble*, or *commotions* in this new world. In this new world too, the *new Jeruſalem* appears in full glory; (ver. 2.) It is deſcribed, as *coming down from God out of heaven*; it is a city whoſe Builder and Maker is God; and is *adorned as the bride of the Lamb*;—the true church of Chriſt: And the new Jeruſalem, the true church of Chriſt, ſubſiſts as well during the Millenium, as after it. At the commencement of the *Millenium*, it was ſaid, *The marriage of the Lamb is come, and his wife hath made herſelf ready*; ch. xix. 7. At the concluſion of the Millenium, Gog and Magog went up againſt the *beloved city*: And here it is repreſented as the metropolis of the new heaven and the new earth. The New Jeruſalem ſhall be the habitation of the ſaints of the firſt reſurrection, and it ſhall alſo be the habitation of the ſaints of the general reſurrection. The church of Chriſt ſhall endure through all times and changes in this world, and likewiſe in the world to come; it ſhall be glorious upon earth during the *Millenium*, and ſhall be more glorious ſtill, in the new earth, after the Millenium, to all eternity. The earth ſhall then become as heaven, or rather, it ſhall be an heaven upon earth, God dwelling viſibly among men; ver. 3. And *there ſhall be no more death*; ver. 4. which cannot come to paſs, till death be totally aboliſhed; ch. xx. 14. *He who ſat upon the throne as a judge of the world*, ch. xx. 11. declares, (ver. 5.) *Behold, I make all things new*: He is the Author of this ſecond, as well as of the firſt creation; and he commands theſe things to be *written*, for the edification and conſolation of his church, with a firm aſſurance of their truth and certainty. In ver. 6, 7, 8, he pronounces this period to be the *conſummation* of all things, when the promiſes of God, and the deſires of his faithful ſervants ſhall all be fully accompliſhed; *The righteous ſhall inherit all things*, but the profligate and immoral *ſhall have their portion in the lake of fire and brimſtone*; which is a farther confirmation that theſe things cannot take effect, till after the general judgement. See Bp. Newton, Burnet's Theory, b. iv. ch. 2. Whiſton's Theory, b. iv. ch. 5. Daubuz, and Lowman. Inſtead of *the fearful*, ver. 8. Dr. Waterland reads, *the unbelieving*.

Ver. 9—27. *There came unto me one of the ſeven angels*, &c.] A more particular deſcription is now given of the new Jeruſalem. *One of the ſeven angels* (and moſt probably the ſame, who had, ch. xvii. 1, &c. ſhewed John the myſtic Babylon and her deſtruction) now ſheweth, by way of contraſt, the new Jeruſalem and her glory. For this purpoſe, he carrieth him away in the ſpirit, &c. (ver. 10.) in the ſame manner as the prophet *was brought in the viſions of God*, Ezek. xl. 2. to ſee the frame of the city and temple: And this deſcription of the New Jeruſalem is an aſſemblage of the ſublimeſt and richeſt imagery of Ezekiel and other ancient prophets. The *glory of God*, or the divine *ſchechinah*, illuminates the city, ver. 11. It hath a *wall great and high*, to ſhew its ſtrength and ſecurity; *and*

twelve

length is as large as the breadth: and he meaſured the city with the reed, twelve thouſand furlongs. The length and the breadth and the height of it are equal.

17 And he meaſured the wall thereof, an hundred *and* forty *and* four cubits, according to the meaſure of a man, that is, of the angel.

18 And the building of the wall of it was of jaſper: and the city *was* pure gold, like unto clear glaſs.

19 And the foundations of the wall of the city *were* garniſhed with all manner of precious ſtones. The firſt foundation *was* jaſper; the ſecond, a ſapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, a ſardonyx; the ſixth, a ſardius; the ſeventh, a chryſolyte; the eighth a beryl; the ninth, a topaz; the tenth, a chryſopraſus; the eleventh, a jacinth; the twelfth, an amethyſt.

21 And the twelve gates *were* twelve pearls; every ſeveral gate was of one pearl: and the ſtreet of the city *was* pure gold, as it were tranſparent glaſs.

22 And I ſaw no temple therein: for the Lord God Almighty, and the Lamb, are the temple of it.

23 And the city had no need of the ſun, neither of the moon to ſhine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

24 And the nations of them which are ſaved, ſhall walk in the light of it: for the kings of the earth do bring their glory and honour into it.

25 And the gates of it ſhall not be ſhut at all by day: for there ſhall be no night there.

26 And they ſhall bring the glory and honour of the nations into it.

27 And there ſhall in no wiſe enter into it any thing that defileth, neither *whatſoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

CHAP. XXII.

The river of the water of life. The tree of life. The light of the city of God is himſelf. The angel will not be worſhipped. Nothing may be added to the word of God, nor taken therefrom.

AND he ſhewed me a pure river of water of life, clear as cryſtal, proceeding out of the throne of God, and of the Lamb.

2 In the midſt of the ſtreet of it, and on either ſide of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there ſhall be no more curſe: but the throne of God and of the Lamb ſhall be in it; and his ſervants ſhall ſerve him,

4 And they ſhall ſee his face; and his name *ſhall be* in their foreheads.

5 And there ſhall be no night there; and they need no candle, neither light of the ſun; and the Lord God giveth them light: and they ſhall reign for ever and ever.

Ver. 21. Ch. xxii. 2.—V. 22. John iv. 23.—V. 23. Iſai. xxiv. 23. lx. 19. Joel iii. 18. Ch. xxii. 5. Ver. 11.—V. 24. Iſai. lx. 3, 5. lxvi. 12. Tobit xiii. 11. xxx. 26.—V. 25. Iſai. lx. 11. Iſai. lx. 20. Zech. xiv. 7. Ch. xxii. 5.—V. 27. Iſai. xxxv. 8. lii. 1. lx. 21. Joel iii. 17. Ch. xxii. 14, 15. Phil. iv. 3. Ch. iii. 5. xx. 12.——V. 1. Ezek. xlvii. 1. Zech. xiv. 8. Zech. ii. 11. Dan. vii. 27. Micah iv. 1.—V. 2. Ezek. xlvii. 12. Ch. xxi. 21. Gen. ii. 9. Ch. ii. 7. Ch. xxi. 24.—V. 3. Zech. xiv. 11. Ezek. xlviii. 35. Ch. vii. 15. xi. 15.—V. 4. Matth. v. 8. 1 Cor. xiii. 12. 1 John iii. 2. Ch. iii. 12. xiv. 1.—V. 5. Ch. xxi. 23, 25. Pſ. xxxvi. 9. Dan. vii. 27. Ch. iii. 21. Ch. vii. 16.

twelve gates, with *angels* for guards, *three on the eaſt*, *three on the north*, *three on the ſouth*, *and three on the weſt*, (ver. 12.) to ſhew, that people of all climates and nations may have acceſs to it. *On the twelve gates* are written *the names of the twelve tribes of the children of Iſrael*, as on *the twelve foundations* are inſcribed *the names of the twelve Apoſtles of the Lamb*, (ver. 14.) to ſignify, that the Jewiſh and the Chriſtian church are now united, and *built upon the foundation of the Apoſtles*, &c. Epheſ. ii. 20. The angel hath a *meaſuring reed*, (ver. 15.) as the angel had likewiſe, Ezek. xl. 3. and the meaſures of the city and walls are formed by the multiplication of *twelve*,—the number of the Apoſtles, ver. 17.—*The city lieth four-ſquare, the length as large as the breadth*, ver. 16. according to the pattern of Jeruſalem in Ezek. xlviii. 16. and the length, and breadth, and height of the walls and buildings are every way of the ſame beauty, ſtrength, and proportion. It is built and *garniſhed with precious ſtones*, ver. 18—21. as the richeſt emblems of eaſtern wealth and magnificence; the ſtones reſembling thoſe on Aaron's breaſt-plate, to denote that the *Urim* and *Thummim*, the *light* and *perfection* of God's oracle are there. It hath one remarkable peculiarity, ver. 22. that there is *no temple therein*, for the whole is the temple of God, and of the Lamb. *The glory of God and the Lamb ſhines in it*, ver, 23. with a luſtre ſuperior to the ſun. And all they *who are ſaved*, *walk continually in the light of it*; for *the gates are never ſhut*, and *no night is there*, ver. 24—27. It is the centre of *glory and honour*; all the wicked are excluded, and only good Chriſtians are admitted. See Iſai. lx. 3. Bp. Newton, Lowman, Daubuz, Hallet's Diſcourſes, vol. i. p. 200.

Chap. XXII. *Ver.* 1—5. *And he ſhewed me a pure river*, &c.] The five firſt verſes of this chapter are a continuation of the deſcription of the new Jeruſalem. It is farther deſcribed with the *river of life*, and *the tree of life*, ver. 2. as if Paradiſe was reſtored and improved. A river flowing through the midſt of the ſtreets, and *trees growing on either ſide of the river*, are wonderfully pleaſing and agreeable objects, eſpecially in the hot eaſtern countries. Of the *fruits* there is ſuch plenty, that all may freely partake of them at all ſeaſons; and the very *leaves are for the healing of the nations*; by all which is ſignified, the bleſſedneſs of immortality, without any infirmities. Then, too, *there ſhall be no more curſe*, as there is in this preſent world, ever ſince the fall of man: but the bleſſed inhabitants ſhall enjoy the ſo-much-talked-of *beatific viſion*; ſhall live in the light of God's countenance, and *ſerve him, and reign for ever and ever*, ver. 4, 5. See Ezek. xlvii. 1, &c. Pſ. xxxvii. 8, 9, Both the *waters of life*, and the *tree of life*, are emblems of immortality: *They that eat of the tree of life ſhall live for ever*. Gen. iii. 22. The trees of life are ſo planted in this deſcription, that all the inhabitants may come at the fruit of them freely, and without hindrance: They yield their fruits ſo plentifully, and ſo conſtantly, that there can be no want, in ſo large and populous a city; and even the *leaves* have a ſovereign virtue againſt all ſorts of indiſpoſition. The continual ſucceſſion of fruits ſhews the endleſs duration of the happineſs of the ſaints, which is maintained by the continual effuſions of the divine grace and favour. As to the diviſion of the growth of the fruits by *months*, I think, (ſays Daubuz) that this ariſes from the ancient cuſtom of making diſtributions every month, of meat and drink to ſervants, or ſuch as depend for their maintenance upon rich men. The kings of Iſrael ſettled ſuch diſtributions to be *monthly*; and ſo contrived, that the tributes which were to ſerve for that purpoſe, were laid on by monthly accounts. See 1 Kings iv. 7, 27. Inſtead of *there ſhall be no more curſe*, ver. 3. Bp. Sherlock would read, *every curſe ſhall ceaſe*. This part of the deſcription of the new Jeruſalem ſeems to point out to us how much greater the happineſs of this ſtate will be, than was the happineſs of the firſt Paradiſe. In this ſtate, the faithful ſervants of Chriſt ſhall be in no danger of forfeiting their happineſs, and loſing Paradiſe as our firſt parents did: In this paradiſaical ſtate, they ſhall be a kingdom, 6 And he ſaid unto me, Theſe ſayings *are* faithful and true, And the Lord God of the holy prophets ſent his angel to ſhew unto his ſervants the things which muſt ſhortly be done.

7 Behold, I come quickly: bleſſed *is* he that keepeth the ſayings of the prophecy of this book.

8 And I John ſaw theſe things, and heard *them*. And when I had heard and ſeen, I fell down to worſhip before the feet of the angel, which ſhewed me theſe things.

9 Then ſaith he unto me, See *thou do it* not: for I am thy fellow-ſervant, and of thy brethren the prophets, and of them which keep the ſayings of this book: worſhip God.

10 And he ſaith unto me, Seal not the ſayings of the prophecy of this book: for the time is at hand.

11 He that is unjuſt, let him be unjuſt ſtill: and he that is filthy, let him be filthy ſtill: and he that is righteous, let him be righteous ſtill: and he that is holy, let him be holy ſtill.

12 And behold, I come quickly; and my reward *is* with my, to give every man according as his work ſhall be.

13 I am Alpha and Omega, the beginning and the end, the firſt and the laſt.

14 Bleſſed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and ſorcerers, and whoremongers, and murderers, and idolaters, and whoſoever loveth and maketh a lie.

16 I Jeſus have ſent mine angel to teſtiſy unto you theſe things in the churches. I am the root and the offspring of David, *and* the bright and morning ſtar.

17 And the Spirit and the bride ſay, Come. And let him that heareth, ſay, Come. And let him that is athirſt, come: And whoſoever will, let him take the water of life freely.

18 For I teſtify unto every man that heareth the words of the prophecy of this book, If any man ſhall add unto theſe things, God ſhall add unto him the plagues that are written in this book:

19 And if any man ſhall take away from the words of the book of this prophecy, God ſhall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which teſtifieth theſe things, ſaith, Surely I come quickly. Amen. Even ſo, come Lord Jeſus.

21 The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

Ver. 6. Ch. xix. 9. xxi. 5. Ch. i. 1.—V. 7. Ch. iii. 11. Ch. i. 3. 1 Theſſ. v. 2.—V. 8. Ch. xix. 10.—V. 9. Ch. xix. 1, 10. V. 10. Dan. viii. 26. xii. 4. Ch. x. 4. Ch. i. 3. Matth. xxiv. 27.—V. 11. Dan. xii. 10. 2 Tim. iii. 13.—V. 12. Ver. 7. Iſai. xl. 10. lxii. 11. Rom. ii. 6. xiv. 12.—V. 13. Iſai. xli. 4. xliv. 6. Ch. i. 8, 11. xxi. 6.—V. 14. Dan. xii. 12. Ver. 2. Ch. xxi. 27. V. 15. 1 Cor. vi. 9, 10. Gal. v. 21. Col. iii. 6. Ch. ix. 20, 21. xxi. 8.—V. 16. Ch. i. 1. Ch. v. 5. Numb. xxiv. 17. Zech. vi. 10. 2 Pet. i. 19. Ch. ii. 28. Ch. iii. 2. Rom. ii. 5, 6. Iſai. xi. 10. Rom. xv. 10. Acts xiii 22, 23.—V. 17. Iſai. lv. 1. Ch. xxi. 2. Ch. xxi. 6.—V. 18. Deut. iv. 2. xii. 32. Prov. xxx. 6.—V. 19. Exod. xxxii. 33. Pſ. lxix. 28. Or, *from the tree of life.* V. 20. John xxi. 25. 2 Tim. iv. 8. Luke xxi. 34, 35. Ch. iii. 11. xxii. 12.—V. 21. Rom. xvi. 20, 24. 2 Theſſ. iii. 18. Phil. iv. 23. 1 Theſſ. v. 28. Gal. vi. 18. Philem. ver. 4.

kingdom of prieſts unto God for ever. This evidently deſcribes a ſtate of happineſs above the condition of this world, and only to be enjoyed in the heavenly Jeruſalem. See Bp. Newton, Daubuz, Lowman, Sherlock, and Vitringa.

Ver. 6, &c.] The prophetic part of this book ends in a perfect happineſs of the faithful, great above all imagination, certain as the word of prophecy, and laſting without end; a powerful encouragement and perſuaſive to conſtancy in the profeſſion and practice of pure Chriſtianity, whatever difficulties or dangers might attend it. What follows, to the end, is the concluſion of the whole book, or a ſort of epilogue, which confirms the truth of the prophecies contained in theſe Revelations; ſhews the importance and uſe of them, and is well fitted to leave them with ſtrong impreſſions on the hearts of readers, to preſerve them from a compliance with any corruptions of the Chriſtian faith and worſhip, and to encourage their conſtancy in the ways of truth and righteouſneſs. Lowman.

He ſaid unto me, Theſe ſayings, &c.] In the concluſion, the angel ratifies and confirms all the foregoing particulars by a repetition of the ſame ſolemn aſſurance which he had given, ch. xix. 9. and xx. 5. that *theſe ſayings are faithful and true*; and he was commiſſioned by the ſame God, who had inſpired the ancient prophets, *to ſhew the things that muſt ſhortly be done*; which would very ſoon begin in part to be fulfilled, and in proceſs of time would all be completed. *Behold, I come quickly*, ſaith he, ver. 7. For we may obſerve, that the angel ſpeaketh ſometimes in his own perſon, and ſometimes in the perſon and character of Chriſt, whoſe ambaſſador and repreſentative he was. Chriſt is ſaid to *come*, upon any notable and illuſtrious manifeſtation of his Providence; and all theſe are but ſo many ſteps, to prepare the way for his laſt coming to judgement. A bleſſing too is pronounced (as in ch. i. 3.) upon thoſe who *keep the ſayings of this book*; and, as Vitringa devoutly wiſheth, "May the Lord beſtow his grace and favour upon us, who have employed ſome time and pains in the ſtudy and explication of this *book*, that ſome part of this *bleſſing* alſo may deſcend to us!" See Bp. Newton, Vitringa, and Calamy on the Trinity, p. 41.

Ver. 8—21. *John ſaw theſe things, and heard*, &c.] St. John teſtifieth himſelf to have been the perſon who *ſaw and heard theſe things*; and in his extaſy falling into the ſame miſtake that he had committed, ch. xix. 10. he is gently corrected in the ſame manner by the angel; who ordereth him, ver. 10. *not to ſeal up this prophecy*, as Daniel's was (ch. xii. 4—9.) *for the time is at hand*;—ſome of the particulars would very ſoon be accompliſhed, as indeed all would, in their due ſeaſon: Which he farther enforces, ver. 11—15. with promiſes and threatenings, of rewards to the righeous, and of vengeance to the wicked. It was not thought ſufficient to repreſent the angel ſpeaking in the perſon of Chriſt, but Chriſt himſelf is alſo introduced, ver. 16. ſpeaking in his own perſon, and confirming the divine authority of this book, and atteſting it to be properly *his revelation concerning the churches*: *The ſpirit and the bride*, ver. 17. (that is, *the ſpiritual bride*,—the true church of Chriſt,) therefore receives it, and ardently wiſhes for its completion. The book being of this importance, a ſolemn adjuration is added by Chriſt himſelf, that no man preſume *to add* any thing to it, or *take any thing from it*, ver. 18, 19. which ought to be conſidered by all viſionaries and enthuſiaſts, on the one hand, who boaſt their own inventions to be divine revelations; and by all ſceptics and infidels on the other, who depreciate the value and authority of theſe predictions. *He who teſtifieth theſe things ſaith, Surely I come quickly*, ver. 20. He not only atteſteth them to be true, but will alſo come ſpeedily to accompliſh them: To which St. John anſwers, and in him the whole church, *Amen*; *Even ſo; Come, Lord Jeſus!* He cloſeth all with the uſual apoſtolical benediction, ver. 21. wiſhing *the grace of our Lord Jeſus Chriſt* to the churches of Aſia in particular, and to all Chriſtians in general. The concluſion is truly excellent, as well as all other parts of this book; and nothing could be contrived to leave theſe things with a ſtronger impreſſion upon the minds of the reader. In the whole, from firſt to laſt, appears the majeſty of the divine Revealer,—the *Alpha and Omega, the beginning and the end, the author and finiſher of every good work*, and of this more particularly. This is *the ſure word of prophecy, whereunto Chriſtians*, as St. Peter ſaith, *do well to take heed* and attend. 2 Pet i. 16. Attention then to this book is recommended to us, upon the authority of St. Peter, as well as of the writer, St. John: a double bleſſing, as we have ſeen in the book itſelf, is pronounced upon thoſe who ſhall ſtudy and obſerve it; firſt in ch. i. 3. and here again, ch. xxii. 7. Emboldened by which bleſſings, with Nehemiah we would pray, "*Remember us, O my God, concerning this alſo,*

and

and ſpare us according to the greatneſs of thy mercy!" Neh. xiii. 22. See Bp. Newton, We would obſerve with the pious and excellent Dr. Doddridge, our faithful and uſeful companion through the writings of the New Teſtament,—" How ſweetly and delightfully the canon of Scripture concludes, leaving as it were the muſic of heaven upon the attentive ear! O thou bleſſed root and offſpring of David! O thou *bright and morning ſtar!* impreſs on all our hearts theſe thy gracious words, which thou haſt condeſcended to ſpeak from the throne of thy glory! thereby, as it were, to aid the weakneſs of our faith in thoſe which thou didſt deliver while dwelling in mortal fleſh!" *Then* did the compaſſionate Saviour proclaim, from an eminence in the temple, to a crowded aſſembly, on a day of peculiar ſolemnity, *If any man thirſt, let him come unto me and drink*; John vii. 37. And *now*, behold, he makes the ſame proclamation from his celeſtial temple; he points as it were to the fountain-head of happineſs, to the ſprings of the water of life, near the throne of God; and ſays, *whoever* will, *let him come*, let *him take*, let him freely take of this *living water*. ver. 17. Yea, and not content with ſpeaking this language by his ſpirit only, he calls on his *bride*, to lift up her melodious voice, to publiſh this kind invitation. He calls on every one who hears it, to echo it back, as if the exceſs of his goodneſs overcame him; as if it were neceſſary to his happineſs that men ſhould accept of their own ſalvation.

With what ſacred obſervance ſhould theſe books be guarded, which contain a meſſage of ſuch infinite importance! of what dreadful curſes are *they* worthy, who preſume to *add* to what is already perfect, or to *take away* from that, which is in every part divine! ver. 18. God forbid that any of us ſhould ever preſumptuouſly attempt to do it! And may we be preſerved from thoſe miſtaken interpretations, in conſequence of which we might teach the world, as by *His* authority, any thing which *He* has not dictated; or deny any thing which carries with it the ſtamp of ſuch an authority! Have pity, O Lord, upon our weakneſs! Impute not prejudices, which thou knoweſt we do not allow; and give us a greater penetration of mind, to underſtand the true ſenſe of thy word; a ſimplicity of heart to receive it; an integrity, ſo far as the duty of our ſtations requires, to declare; and a zeal to inculcate and defend it.

While we are thus employed,—or employed in any other ſervices which Providence may aſſign us;—whatever labours may exerciſe; whatever difficulties may ſurround; whatever ſorrows may depreſs; whatever malice, miſrepreſentation, or calumny may vex us; may it be our pleaſure to hear the Lord of our love proclaiming, " *Behold, I come quickly:*—I come to put a period to the trial and ſuffering of my ſervants. I come, *and my reward* of grace *is with me*; to recompence with royal bounty every work of faith, and labour of love. I come to receive my faithful, perſevering people to myſelf, to dwell for ever in that bliſsful world, where the ſacred volume which contains the important diſcoveries of my will ſhall be no more neceſſary; but knowledge, and holineſs, and joy, ſhall be poured in upon their ſouls, in a more immediate, a more noble, and a more effectual manner; *Amen! even ſo, come, Lord Jeſus!* haſten the bleſſed hour to us, and to all the churches, ſo far as it may conſiſt with thy wiſe and holy counſels; and, in the mean time, may thy grace be with us; to keep alive the remembrance of thy love, and the expectation of thy coming in our hearts; and to animate us to a temper and conduct, which may ſuit the bleſſings we have already received, and the nobleſt felicity after which thou haſt taught us to aſpire! *Amen, and Amen.* See the General Preface, Bp. Newton as above, Bp. Warburton's Sermons, vol. iii. ſerm. 11. Daubuz, Vitringa,—and Mr. Lowman, whoſe " Scheme and Order of the Prophecies in the book of Revelation" we here ſubjoin, as it will give the reader a comprehenſive view of this admirable book; and though not wholly, yet will be found in the main to agree with the the learned biſhop of Briſtol's plan, which hath been purſued in theſe notes.

SCHEME and Order of the Prophecies in the Book of Revelation.

	Chap.	A. D.
INTRODUCTION, A prophetick viſion in the iſle of *Patmos*, repreſenting Chriſt, his care of the churches, promiſing a Revelation, with cautions and exhortations ſuitable to the then preſent ſtate of the church, and to the future ſtate of the church in after-ages, to encourage patience and conſtancy in the faith.	i. v. 19	95
FIRST PART OF REVELATION, relating to *the things that are*, or the then ſtate of the church.		
Seven epiſtles. Seven epiſtles to the ſeven principal churches in Aſia, deſcribing their *preſent ſtate*, with cautions and exhortations ſuitable to it.	ii.	
SECOND PART OF REVELATION, relating to the things that *ſhall be hereafter*, or to the ſtate of the church in the ages to come, after the time of the viſion, with cautions and exhortations ſuitable to it.	iii.	
Scene of the viſions. The throne of God, the conſiſtory above, and heavenly church, repreſenting God's Power, Majeſty, Authority, Providence, and ſure event of all his purpoſes.	iv.	
A ſealed book, containing a Revelation of the ſtate of the church in after ages, given to the Lamb to open, or to Jeſus Chriſt to reveal, for the good of the church, by St. John.	v.	
Chorus of angels and ſaints; or, the whole heavenly church ſings a pſalm of praiſe to the Lamb.	v. 8.	
The Revelation begins by opening the ſealed book, which deſcribes the future ſtate of the church in ſeven ſucceſſive periods.	vi.	
SEVEN PERIODS.		
FIRST PERIOD, ſhewing the ſtate of the church under the Heathen *Roman* emperors, from about the year 95, to about the year 323. The ſeals of the book opened in order.		95 323
Seven Seals.		
1. Firſt ſeal repreſents a white horſe, the rider with a crown, going forth to conquer, ſignifying the kingdom of Chriſt, or Chriſtian religion prevailing againſt the oppoſition of *Jews* and Heathen.		
Seal 2. Second ſeal repreſents a red horſe, power given to the rider to take peace from the earth; ſignifying the firſt memorable judgement on the perſecutors of Chriſtianity, in the deſtruction of the Jews under Trajan and Hadrian.		100 138
3. Third ſeal repreſents a black horſe, the rider with a balance to meaſure corn, ſignifying great ſcarcity of proviſion, near to famine, in the time of the Antonines.		138 193
4. Fourth ſeal repreſents a pale horſe, the name of the rider Death, ſignifying great mortality and peſtilence, wherewith the empire was puniſhed in the reigns of Maximin and Valerian.		193 270
5. Fifth ſeal repreſents the ſouls of the martyrs under the altar, their reward, and deliverance in a ſhort time; ſignifying the ſevere perſecution in the reign of Diocleſian, with an encouragement to conſtancy, ſuitable to ſuch times of difficulty.		270 304
6. Sixth ſeal repreſents earthquakes, ſun darkened, ſtars falling from heaven; ſignifying great commotions in the empire, from Maximian to Conſtantine the Great, who put a period to the perſecution of Rome Heathen.		304 323
Interval between the firſt and ſecond periods, repreſents an angel ſealing 144000 with the ſeal of the living God; ſignifying great numbers forſaking the idolatrous worſhip of the Heathen Roman empire, and embracing the profeſſion of Chriſtianity.	vii.	
Chorus of the heavenly church bleſſing God for his ſalvation. One of the elders ſhews unto St. John the happineſs of thoſe who were faithful and conſtant to true religion, in the great trial of ſo grievous perſecution.	v. 9.	
PERIOD II.		
Second period reveals the ſtate of the church, and Providence, in the times following the reign of Conſtantine, during the invaſion of the empire by the northern nations; the riſe and firſt progreſs of the Mahometan impoſture, till the ſtop put to it in the weſtern empire, which reaches from about the year 337, to the year 750.	viii.	337 750
Seven angels receive ſeven trumpets to ſound.		
Seven Trumpets.		
1. Firſt trumpet repreſents hail and fire mingled with blood, caſt on the earth; ſignifying great ſtorms of war to fall on the empire, and the blood that was ſhed in the reigns of the Conſtantine family, and their ſucceſſors, till things were ſettled under Theodoſius.		337 379
Trumpet 2. Second trumpet repreſents a mountain burning with fire, caſt into the ſea, whereby it became blood; ſignifying the invaſion of Italy by the northern nations, and taking the city of Rome by Alaric.		379 412
3. Third trumpet repreſents a burning ſtar falling upon the rivers, which became bitter; ſignifying the ravages in Italy, putting an end to the Roman empire, and founding a kingdom of Goths in Italy itſelf.		412 493
4. Fourth trumpet repreſents a third part of the ſun and moon darkened; ſignifying the wars in Italy, between Juſtinian's generals and the Goths, whereby the exarchate of Ravenna was erected, and all remaining power and authority of Rome quite ſuppreſſed.		493 568
5. Fifth trumpet repreſents the bottomleſs pit opened, and locuſts coming out of it; ſignifying the riſe of the Mohammedan religion and empire, and the great progreſs of both, till a ſtop was put to them by a contention for the ſucceſſion.	ix.	568 675
6. Sixth trumpet repreſents four angels looſed, which were bound in the river Euphrates; ſignifying the reunion of the divided Saracen power, the invaſion of Europe by them, and threatening the conqueſt of it, till defeated by Charles Martel.		675 750
PERIOD III.		
Third period of the vials reveals the ſtate of the		756

church

	Chap.	A. D.
church and Providence, in the times of the laſt head of Roman government, repreſented by the beaſt; for 1260 years, to its final overthrow, from about the year 756, to about the year 2016.		2016
An angel, or nuntius, brings a little book, the remainder of the ſealed book opened by the Lamb, and gives it to St. John to eat; ſignifying a farther revelation of what was to follow in order of time, to the end of the world.	x.	
Three general deſcriptions of this period.		
1. Firſt general deſcription repreſents the temple meaſured; part given to the Gentiles; two witneſſes propheſy in ſackcloth 1260 days; ſignifying the corrupt ſtate of the church, and the conſtancy of ſome faithful witneſſes to the truth, though under ſevere perſecutions during this whole period.	xi.	
2. Second general deſcription repreſent a woman forced to fly into the wilderneſs for ſafety, and protected there 1260 days; ſignifying the perſecution and preſervation of the church during the ſame period.	xii.	
3. Third general deſcription repreſents a monſtrous wild beaſt riſing out of the ſea, with ſeven heads, ten horns, as many crowns, and titles of baſphemy, who was to continue forty and two months, ſignifying, that new Roman power, which ſhould uſe its authority to promote idolatrous worſhip, and to perſecute all who would not ſubmit to it, and ſhould be ſupported by another power like unto its own form and conſtitution, during the ſame period.	xiii.	
Chorus of the heavenly church celebrates in an hymn, the happineſs of thoſe who remain faithful and conſtant.	xiv.	
Nuntius, an angel comes down from heaven to declare the certain and ſevere puniſhment of the enemies of truth, and pure religion, in this period.		
Seven angels receive ſeven cups full of the wrath of God; ſignifying that the enemies of truth and pure religion in this period, ſhall be ſeverely puniſhed in the *courſe* of it, as well as they ſhall be utterly deſtroyed in *the end*.	xv.	
The oracle gives order to the ſeven angels, to pour out their vials or cups.	xvi.	
Seven Vials.		
Firſt vials poured on the earth; a grievous ſore on the worſhippers of the beaſt, ſignifying the great commotions throughout the whole empire, under the family of *Charles* the Great, by which that family becomes extinct, and by which both the empire and crown of France are transferred to other families.		830 988
2. Second vial poured on the ſea, it becomes as the blood of a dead man; ſignifying the great bloodſhed of the holy war, to recover Jeruſalem from the Saracens.		1040 1190
3. Third vial poured on the rivers and fountains; they become blood; ſignifying the bloody civil wars between the Guelphs and Gibbelines, the papal and imperial factions, when the popes were driven out of Italy into France.		1200 1371
4. Fourth vial poured on the ſun, which has power given it to ſcorch men; ſignifying the long wars in Italy, Germany, France, and Spain, occaſioned by a long ſchiſm in the papacy. Turks take Conſtantinople, and put an end to the eaſtern empire. Peſtilential diſeaſes occaſioned by intemperate heat.		1378 1530
5. Fifth vial poured on the ſeat of the beaſt, or his throne; ſignifying the Reformation, and the confirmation of it by the principal ſtates of Europe, notwithſtanding all oppoſition from the pope, and in oppoſition to the papal authority.		1560 1650
6. Sixth vial poured on the river Euphrates, makes way for the kings of the eaſt. This ſeems, in the order of the prophecies, to be yet future; but may likely mean ſome invaſion of the pope's dominions from its eaſtern boundary, or the Adriatic.		1670 1850
7. Seventh vial poured on the air, the ſeat of Satan's empire, deſcribes the utter ruin of this perſecuting idolatrous Roman government, or myſtical Babylon, at the end of this period.		1850 2016
Nuntius, an angel-interpreter, more fully explains the character of this idolatrous perſecuting power, which ſhould corrupt the church, and perſecute the faithful, during this period.	xvii.	
Another angel ſent from heaven, to confirm the utter and laſting deſtruction of this myſtical Babylon, as a puniſhment for her idolatrous corruptions and perſecution.	xviii.	
Chorus of the heavenly church, ſings the praiſe of God, for his righteous judgements.	xix.	
A viſion of Chriſt, leading an army out of heaven, ſtrongly repreſents the certain accompliſhment of this prophecy.		
PERIOD IV.		
An angel ſent from heaven, to ſhut up Satan in the bottomleſs pit, as in a ſecure priſon, for one thouſand years, during which time there will be a very happy ſtate of the church, in purity, peace, and proſperity.	xx.	
PERIOD V.		
After the thouſand years of the church's proſperity ſhall be expired, Satan will be looſed again for a little ſeaſon, a new attempt will be made, to revive the corruptions of the church, and a ſpirit of perſecution, which ſhall end in the final deſtruction of Satan's power, and of *all the enemies* of pure and true religion.	v. 7.	
PERIOD VI.		
The general reſurrection, and final judgement; the everlaſting deſtruction of the wicked.	v. 11.	
PERIOD VII.		
The ſeventh period concludes the whole prophecy, in the viſion of new heavens, and a new earth, repreſenting in ſtrong images the extent, ſecurity, riches, and grandeur of the heavenly Jeruſalem, ſignifying the conſummate happineſs of the heavenly ſtate.	xxi.	
Thus the prophcies of this revelation iſſue in an *eternal* SABBATH: *The future reward of all who ſhall be found faithful and conſtant in the true religion of* Jeſus Chriſt.	xxii.	
THE CONCLUSION confirms the truth and certainty of theſe prophecies, warns againſt corrupting them, exhorts to hope for the accompliſhment of them; an uſeful ſpirit and temper, to give good men conſolation in all their preſent afflictions, and to preſerve them from the corruptions of religion, how prevailing ſoever in their own times: which is,	v. 6.	
The uſeful moral, and principal doctrine of all theſe propecies.		

To the ALPHA and OMEGA, the BEGINNING and the END, the AUTHOR and FINISHER of every good work, be everlaſting PRAISE and GLORY.

THE END.